ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume I

Introduction and Index

प्रथमो भागः

भूमिका—ऋग्वेद-मन्त्रानुक्रमणी च

Veda Pratishthana
New Delhi

CONTENTS

IN MEMORY OF

VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

Ved Ratan Mohan

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

Prakashvir Shastri
31st Dec. 1923 23rd Nov 1977

Introduction

भूमिका

1

VEDAS : A GLIMPSE

Whilst introducing the Ṛgveda to the Western world by his English translation, Ralph T. H. Griffith quoted the following words of F. Max Müller:

> "What can be more tedious than the Veda, and yet, what can be more interesting, if once we know that it is the first word spoken by the Aryan man?"
> "The Veda has a two-fold interest : it belongs to the history of world and to the history of India. . .As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contain the records of the Aryan branch of mankind, will belong for ever to the Ṛgveda."

The Vedas have been given to us in a language which is itself divine. The Vedic language or classical Sanskrit, with its old and modern descendents, represents the earliest stock of speech. Sanskrit is the eldest daughter of the earliest mother-tongue. Indeed so far as the direct documentary evidence goes, it may rather be said to be the only surviving daughter; for none of the other six principal members of the family : Iranic, Hellenic, Italic, Celtic, Teutonic, and Lettoslavic, have left any literary monuments, and their original features have to be reproduced, as best as they can, from the materials supplied by their own daughter-languages. To the Sanskrit the antiquity and extent of its literary documents, the transparency of its grammatical structure, and the other linguistic and philological details must ever secure the foremost place in the comparative study of the Indo-Germanic speech.

The Veda since the time immemorial has been rightly

regarded as of divine origin. The eternal nature of the Veda has been variously discussed and recognized on several grounds by several schools of discipline in India : by the grammarians, etymologists, ritualists and philosophers alike. On the other hand, the historians, evolutionists and the Western critics have tried to interpret the Vedic texts on different lines. In either case, the importance of the Veda is not lessened. Very recently, a young scholar, Jean Le Mee, born in France, but later on settled in the United States, has published a few Ṛgvedic hymns, and verses, very well illustrated by Ingbert Grütner, born in Germany, through his photographs shot in East Africa—Ethiopia, Kenya and Tanzania, because Grütner felt that the timeless quality of the land and the sense of human origin there best reflected the spirit of the Ṛgveda. This perhaps refers to Professor Leaky's discovery of human origin on Tanzania-Kenya borders. Shall we not say that it merely speaks of the universality of the Vedic texts, not confined to a single tract of land or to a single definite age?

Jean Le Mée expresses his sentiments in respect to the Veda in the following words : "Precious or durable materials—gold, silver, bronze, marble, onyx or granite—have been used by most ancient peoples in an attempt to immortalize their achievements. Not so, however, with the ancient Aryans. They turned to what may seem the most volatile and insubstantial material of all—the spoken word—and out of this bubble of air fashioned a monument which more than thirty, perhaps forty, centuries later stands untouched by time or the elements. For the pyramids have been eroded by the desert wind, the marble broken by earthquakes, and the gold stolen by robbers, while the Veda remains recited daily by an unbroken chain of generations, travelling like a great wave through the living substance of mind."

It is one of the wonders of wonder, that the Veda could so well resist the ravages of times and could nourish and give form to the religious and philosophical thoughts of innumerable races from the time immemorial. How could this miracle happen ? The answer is again well given here ;

"The Veda itself is the secret of the Veda. The foundation stone that India contributed to civilization, the Veda, is said to embody the regulations, the laws of the universe as 'seen' by the gifted poets, prophets or seers, the *ṛsis*." "Set by them," so says Jean Le Mée, "in a special language to be joyfully proclaimed for future ages, it has come down to us through an elaborate oral tradition, consciously designed to prevent any distortion. Even today had we no written record available, it would still be possible to have access to the Veda as it existed when the text was fixed three or four thousand years ago! This supreme monument of an early religion which has left us with no archeological remains, no church, no dogma, no founder, and virtually no history, forms the cannon of the Hindu scriptures, the core of which is a collection of over a thousand hymns, more than ten thousand stanzas in all, known as the Ṛgveda."

To we, the Indians, the authority of the Veda is supreme and final. The Veda was given to man at the earliest stage, when the biological species was sufficiently evolved to receive the divine inspiration. The Veda became the fountain-head of the subsequent knowledge that followed, and it continued to inspire human literature for milleniums of years. In India, the most ancient human literature that we possess now is that of the books known as the Brahmanas, but they were also written thousands of years after the divine revelation. These Brahmanas, all without exception, accept the authority of the Veda. The systems of thought which admit of the validity of the Veda are called the *astika* (theist), and those which repudiate it the *nastika* (atheist). To an Indian, the term theism has a deep and wide connotation ; a theist is one that not only believes in the existence of the Supreme Self, but who accepts the same Supreme Self as the first cause of the creation, sustenance and the dissolution of universe, and the source of divine knowledge (cf. *Janmadyasya yatah*, जन्माद्यस्य यत: and *Sastra yonitvat*, शास्त्रयोनित्वात् -Vedanta Sutras I.1.2-3). And thus the *astika* or *nastika* character of a system does not depend on its positive or negative conclusions regarding the nature of the Supreme Spirit, but

also on the acceptance and non-acceptance of the authority of the Veda. And again, the acceptance of the Veda is a practical admission that spiritual experience is a greater light in the fundamental matters than intellectual approach. The Vedic concepts were further elaborated in the text of the Upanisads and in the six systems of Indian philosophy: (i) the Vaisesika of Kanada, (ii) the Nyaya of Gotama, (iii) the Samkhya of Kapila, (iv) the Yoga of Patanjali; (v) the Purva-Mimamsa of Jaimini, and (vi) the Uttara-Mimamsa of Badarayana Vyasa. All these systems accept the authority of the revealed knowledge.

One would naturally like to know about the contents of the Veda, and whenever a question of this type is advanced, one has in his mind the picture of the present day books and treatises of different disciplines, characterized and classified, categorized, systematized and elaborated on certain patterns. The Veda considerably differs in this respect from all such literature. The Veda is a *sruti* and not a *sastra* : a *sastra* is a text of systematized knowledge with a set scientific terminology. The *sruti* has the potentiality of becoming the source of a *sastra*, but by itself it is not the *sastra*. The *sruti* has the plasticity of the material of a perfect form which could, if so desired, be moulded into a *sastra*. And thus, for understanding the nature of the *sruti*, the ancient Indian seers evolved regular systems of discipline known as the *vedangas*, (the limbs of the Veda) and the *upa-vedas* (the Sub-Vedas). The *vedangas* are (i) the *siksa* (orthography), (ii) the *vyakarana* (the grammar), (iii) the *nighantu* (lexicon), (iv) *jyotis* (astronomy), (v) *chanda* (prosody), and (vi) *kalpa* (the system of rituals and ceremonies). The four *upavedas* are (i) the *ayurveda* (the system of medicine and cures), (ii) the *gandharva-veda* (the system of aesthetics), (iii) *dhanurveda* (the system of defence sciences), and (iv) *arthaveda* (the system of economics and wealth—its production, distribution and utilization).

The contents of the Veda may, for the purposes of simplicity, be classified under three broad headings : the *jnana*, or knowledge ; the *karma* or the code of actions or conduct, and the *upasana* or coming into the proximity

of the Supreme Self, or the spiritual realization. The word *ṛk* stands for knowledge, the *yajuh* stands for *karma* or actions, the duties, and the *sama* stands for love of God or devotion and dedication. But this does not mean that the Ṛk-Samhita exclusively deals with the subject of spiritual and mundane knowledge; the Yajuh-Samhita deals with the *karma-kanda,* or the code of conduct (much more the code of ceremonies) ; and the Sama Samhita deals with prayers and chants. There is no rigidity as to the type of classification. In all the four Samhitas, we have the subject matter pertaining to all the three categories enumerated above. The Vedas were not revealed primarily or entirely for the purposes of performing ceremonies and conducting rituals. The Vedic texts have deeper meanings for life and in the most natural language, these texts tried to cover almost all phases of human activity, its purposefulness and attainments. The Vedas do not accept the demarcation between the empirical, ephimeral or mundane world, and the world of Absolute Reality, transcendence and spiritual existence. Whatever is born, movable or immovable, changing and changeless,—the whole of it is *isavasya* (ईशावास्य), or pervaded by the Supreme Reality and is charged with the existence of the Highest Self. The entire creation exists within Him, and in His extensions. He is far beyond the creation (the vast universe is only a quarter of His, as if).

Lord, the Creator

The Veda has come down to us as an inspiration to the terrestrial man, who alone on this earth, amongst the thousands of species, is worthy of the supreme type of revelation. The solid abode of man, the small planet of his activity is the earth or the *pṛthivi,* also known as *bhumi,* and the entire cosmos, to the furthest and farthest ends that he could see with his naked and aided eyes is the realm of effulgence, full of stars and galaxies, the *dyau,* the heaven or the sky ; and the interspace is, of course, the *antariksa* (Ṛv.X.121.5) in which clouds move and the lightning thunders. *Dyava-pṛthivi* (Ṛv. 1.35.9) heaven to

earth is also known as *rodasi* (Ṛv. 1.36.8). There is a realm beyond the realm of effulgence, another realm beyond the visibility, a realm of blissfulness, known as the *svarloka,* or *svah*, a realm far-spreading beyond the expanding universe.

Our Lord, He alone, is the originator or creator of this universe (creator, not in the Biblical sense, where the universe has come out of *nothing* ; the Vedic philosophy is a concept of co-existence of the two eternals, God the creator and the primordial matter or the *prakṛti*, the multidimensional canvas for the supreme artist for His divine art). He alone is sustaining the cosmos fanning, aspiring and inspiring as if by His two wings.[1] In His supremacy over the universe, He is one and one alone.[2] He alone is the giver of treasures to the bounteous men.[3]

He alone is worth our worship and adoration (*namasya*).[4] He is, verily, one ; may we know Him as one pervading and circumscribing.[5] He is not assisted in his supremacy by any one second, third or fourth, nor by any fifth, sixth or seventh, nor even by any eighth, ninth or tenth. He is the one, circumscribing, the one alone, this one ought to know.[6] All the Nature's bounties merge out and become one in Him alone ?[7]

God is One Though Variously Described

God, verily, is one, though variously described since the functions are manifold and His divine attributes many.

---

1. सं बाहुभ्यां धमति सं पतत्रैर्द्यावा भूमी जनयन् देव एकः । (Ṛv. X. 81. 3)
2. पतिर्बभूथासमो जनानामेको विश्वस्य राजा । (Ṛv. V1. 36. 4)
   दिव्यो गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यो विक्ष्वीड्यः । (Av. II. 2. 1)
3. य एक इद् विदयते वसु मर्ताय दाशुषे । (Ṛv. I. 84. 7)
4. मृडाद् गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यः सुशेवाः । (Av. II. 2. 2)
5. स एष एक एकवृदेक एव । (Av. XIII. 4 (1), 12)
6. न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।
   न पंचमो न षष्ठः सप्तमो नाप्युच्यते ।
   नाष्टमो न नवमो दशमो नाप्युच्यते । य एतं देवमेकवृतं वेद ।
   (Av. XIII. 4. 16-18]
7. सर्वे अस्मिन् देवा एकवृतो भवन्ति । (Av. XIII. 4. 21)

Compared to Him, we, the tiny little selves, are infinitesimals whilst He is Infinity in all positive parameters. To this divine one, the man, in the words of the Vedic texts, offers invocations in various adjectivals and adverbials, according to His attributes and functions. So often, we prefer to call Him *agni*, the foremost adorable, sometimes *indra*, the most resplendent, sometimes *varuna*, or the most venerable, sometimes as *aryaman*, the supreme law-giver; He alone is the divine virility and vitality in us, and is therefore, known as *rudra* ; He verily, is the *savitṛ* since everything is born of Him ; He is *divya*, or effulgent; He is the law-abider, and hence is known as *yama*; He alone is the measure and a benevolent friend to us, and hence, His name is *mitra* ; He is the supreme Lord and therefore *bṛahaspati* and *brahman*; He pervades the entire universe and hence He is *visnu* ; He is blissful and hence known as *soma*, and on account of His benevolence and kindness, He is called *siva* , *sankara* and *mayaskara*. The Veda stands for the purest type of monotheism. Here we have a few texts to corroborate this concept.

1. God alone is one, though known as *agni, king varuna, mitra, aryaman*, or *amsa*.[1]

2. God is also known as *agni, rudra, mahah asura*, (*ahur mazda*) and *pusan*.[2]

3. God is *agni, dravinoda* (the giver of wealth), *deva, savitṛ, ratnadha* (the store of gems) *bhaga* (effulgent), and *nṛpati* (Lord of men).[3]

4. He is one, though seers call Him with various names, such as *indra, mitra, varuna, agni, divya, suparna,*

---

1. त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥ (Ṛv. II. 1. 4)
2. त्वमग्ने रुद्रो असुरो महोदिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥ (Ṛv. II. 1. 6)
3. त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि ।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥ (Ṛv. II. 1. 7)

garutman, yama and *matarisvan.*[1]

5. He alone is *agni,* the same He is *aditya,* the same one is known as *vayu* and *candrama.* He again is the same one known as *sukra, brahman, apah,* or *prajapati.*[2]

Cosmic Form of the Creator

Though our Lord exists even far beyond the limits of this extensive universe, the entire universe has been metaphorically regarded as the cosmic form of our Lord, and this form has been variously described in the Veda. He creates the universe (*dyava-pṛthivi*) and the universe assumes His form;[3] He weaves the entire universe through His divine thread (*tantu*) of unified law.[4] The entire universe is sustained by great principle (*mahi praniti*), and protected by undecaying devices of protection (*uti*).[5] The Atharvaveda devotes an entire extensive hymn, the "Skambha Sukta", to the cosmic creation, and the divine laws that sustain it in a marvellous way. (Av X. 7.1-44) Our Lord is the *skambha* or the divine support of the entire creation consisting of the terrestrial region, the celestial region and the interspace. He alone balances the entire creation and holds in equilibrium the six dimensions of space.[6] The creation has been compared to the weaving of a cosmic cloth with divine woofs and warps, shuttles and pegs, the art of two divine maidens (day and night)

---

1. इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्राः बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ (Rv. I. 164. 46)
2. तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमा ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥ (Yv. XXXII. 1)
3. य इमे द्यावापृथिवी जनित्री रूपैरपिंशद् भुवनानि विश्वा । (Rv.X. 110. 9)
4. रोहितो द्यावापृथिवी जजान तत्र तन्तुं परमेष्ठी ततान । (Av. XIII. 1.6)
5. महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः । नास्य क्षीयन्त ऊतयः ॥ (Rv. VI. 45. 3)
6. स्कम्भो दाधार द्यावापृथिवी उभे इमे स्कम्भो दाधारोर्वन्तरिक्षम् ।
स्कम्भो दाधार प्रदिशः षडुर्वीः स्कम्भ इदं भुवनमा विवेश ॥ (Av. X. 7. 35)

working incessantly in the parameters of space and time.[1]

Our creator has also been called the Final Reality or "*ucchista*" (*ut-sista*) for when nothing exists at the time of final great dissolution (*maha pralaya*) and the creation passes into the primordial matter, devoid of name and form, then the Supreme Self alone persists (since He is not subject to change, decay or death). In the *ucchista* Brahman is sustained everything, even the Ṛk, Yajuh, Sama, Udgitha, Hinkara,Svara and Saman rhythms and rhymes (*samnah medih*).[2] *Ucchista* is the name of great Brahman, since He is the undecaying self; in this *ucchista* is sustained the entire universe, the heaven and earth, the water, oceans, wind and moon.[3] In the *ucchista* is sustained the entire creation consisting of name and form.[4] This *ucchista* is the progenitor of all; He is the father and grandfather,[5] and He is equally the sustainer of the inorganic and organic world, of clouds, lightning and rains.[6] Everything is reborn from Him after the dissolution, the disciplines of divine knowledge, the sense organs, the vital realm, the blissful realm, and all categories of human beings[7] (Av. XI.7.24-27).

---

1. तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम् ।
   प्रान्या तन्तूंस्तिरते धत्ता अन्या नाप वृञ्जाते न गमातो अन्तम् ॥
   तयोरहं परिनृत्यन्त्योरिव न वि जानामि यतरा परस्तात् ।
   पुमानेनद् वयत्युद्गृणत्ति पुमानेनद् वि जभाराधि नाके ॥
   इमे मयूखा उपतस्तभुर्दिवं सामानि चक्रुस्तसराणि वातवे ॥ (Av. X. 7.42-44)
2. ऋक् साम यजुरुच्छिष्ट उद्गीथः प्रस्तुतं स्तुतम् ।
   हिङ्कार उच्छिष्टे स्वरः साम्नो मेडिश्च तन्मयि ॥ (Av. XI. 7. 5)
3. उच्छिष्टे द्यावापृथिवी विश्वं भूतं समाहितं ।
   आपः समुद्र उच्छिष्टे चन्द्रमा वात आहितः ॥ (Av. XI. 7. 2)
4. उच्छिष्टे नामरूपं चोच्छिष्टे लोक आहितः । (Av. XI. 7. 1.)
5. पिता जनितुरुच्छिष्टोऽसोः पौत्रः पितामहः । (Av. XI. 7. 16)
6. शर्कराः सिकता अश्मान ओषधयो वीरुधस्तृणा ।
   अभ्राणि विद्युतो वर्षमुच्छिष्टे संश्रिता श्रिता ॥ (Av. XI. 7. 21)
7. ऋचः सामानिच्छन्दांसि पुराणं यजुषा सह ।
   उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ (24)
   प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या । (25)
   आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये । (26)
   देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये । (27) (Av. XI. 7. 24-27)

We have said that this cosmos is figuratively regarded as the form of our Lord, the Prajapati, the sustainer of everything that He has created. Man would understand Him better, if He is metaphorically described as if He is possessing a body similar to that of a man, or any other creature of our familiarity. But He is very much different from a human form. Man has two eyes, one mouth, two arms and two legs. This Supreme Lord of ours, has, however, innumerable eyes, for there is no direction in which He cannot see and similarly He possesses thousands of mouths all round, thousands of arms and thousands of legs, since everything in this creation is within His reach.[1]

The Atharva Veda (hymns 7,8 of Book X) describes the Jyestha Brahman (the Supreme Lord) and the Sarvadhara (all support) in the cosmic form,[2] the sun and moon being His eyes, the cosmic winds as His vital breath, the celestial region as the head, the mid-space as His belly, the earth as His feet. The same metaphor in another form is expressed in the Purusa Sukta[3] :

The moon was gendered from His mind, and from
His eye the sun had birth ;

Electricity and fire (*indra and agni*) from His mouth

---

1. विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन देव एकः ॥ **(Rv. X. 81. 3)**
(also Yv. XVII. 19)
सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । **(Rv. X. 90. 1)**
2. यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।
दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ (32)
यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ (33)
यस्य वातः प्राणापानौ चक्षुरंगिरसोऽभवन् ।
दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ (34)**(Av. X. 7. 32-34)**
द्यौस्ते पृष्ठं पृथिवी सधस्थमात्मान्तरिक्ष ँ समुद्रो योनिः । **(Yv. XI. 20)**
3. चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥
नाभ्यो आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अकल्पयन् । **(Rv. X. 90. 13, 14)**

were born, and wind (*vayu*) from his breath.

Forth from His navel came mid-air; the sky was fashioned from His head,
Earth from His feet, and from His ears the regions, thus they formed the worlds (Ṛv.X. 90.13-14)

The Atharvaveda abounds in such metaphors, e.g. for God's Glory, *brahma-prakasanam,* see Parsni Sukta (Av. X. 2).

Creation

One is inquisitive to know how the world has been created, and the philosophers and scientists from time to time, have tried to answer this question in their own way. The world in which we live has a reality, and our existence in the body along which we are born, and which to a small extent is our bondage too, has a reality and purposefulness. The entire creation has a purpose. The creation itself is not simple; it is a creation in multiparameters. In the dimensions of space and time, we have the sun, the moon, the planets, the galaxies with clusters of stars and wonders of the celestial region. On our planet, we have mountains, rivers, oceans, clouds, the solid crust of the earth, the blowing winds and what not. Then again, on this earth, we have plants, shrubs, tall trees, grass, the organic life in the sea, on the earth and in the mid-regions, from the unicellular life to the highly evolved mammals including man. In the complex that we call man, we have an exterior comprising of bones, skin, muscles, fibres, nerves, veins and arteries, secreting glands, the circulatory system of blood, lungs, kidneys, intestines and the fluids of brain. And within this exterior, we have a complex vital system, the breathing system, the motives, which in Indian terminology is known as variously functioning *pranas,* which dynamize the human machinery. Beyond the realm of the *pranas,* we have a much more complex region of mental activity,—astounding behaviours of mind, and beyond it,we are told, there is another

complex, the transcendental spiritual complex, the domain of the tiny little self,—the *jnanamaya kosa* and the *anandamaya kosa.* As we proceed on from our externalmost sheath, the *annamaya kosa,* to the innermost sheaths of *jnanamaya* and *anandamaya kosas,* the complexity increases, and much more intricate is the mutual relationship of these sheaths,—the innerlinks, the interactions. All this is meant for our sake, the tiny little bit known as the lower self, the spirit in bondage, the *atman or* the *soul,* that enters the body and then leaves the body to be born again and again, till it attains its emancipation and temporarily lives in the state of bliss in the closest proximity of our Lord, as if, one privileged of belonging to the family of the Master, free from fetters of various sorts.

The creation is the divine art of our Lord, carved on the canvas of *prakṛti,* the primordial matter, devoid of any name or form, devoid of all attributes, and yet having an eternal existence, (co-existing with our Lord since eternity) with the *potential material causality* as its only characteristic. It is real in this sense, real in its intrinsic existence, real as the canvas for the divine art in multiple dimensions, but unreal, as if non-existing in the sense, that it is non-manifested, is devoid of name and form ; it is again neither *satva,* nor *rajas,* nor *tamas,* but an equipoise of all the three, with the potentiality that when tickled by the Great Artist, *satva* (*ṛta-satya*), *tamas, rajas* all get manifested. God alone knows how He works out this mysterious canvas. His art is beyond our comprehension; it is only when fully manifested that we become conscious of it. We, with all our limitations and difficulty get a glimpse of this great art, and man from the earliest stages of civilization to this day has been striving to know something of the working of the great artist.

The Veda has at several places given an indication of this creation. We shall refer to a few hymns here. We shall first take up the Hiranyagarbha Hymn (Ṛv. X. 121) —the mighty creator is known as Hiranyagarbha, the source of golden light, the Lord of divine effulgence.

1. In the beginning, there existed the Lord of divine

effulgence ; He was the sole Lord of all created beings. He fixed and held up this earth and heaven. To that Lord alone, may we offer our adorations.

3. Who by His grandeur has become sole ruler of all the moving world that breathes and slumbers; He who is Lord of men and Lord of cattle; to that Lord alone, may we offer our adorations.

4. His, through his might, are these snow-covered mountains, and men call sea and *rasa* (रसा) His possession. His arms are these heavenly regions. To that Lord alone, may we offer our adorations.

5. By Him, the heavens are strong and the earth is steadfast; by Him light's realm and sky-vault are supported; By Him the regions in mid-air are measured. To that Lord alone, may we offer our adorations.

6. To Him, supported by His help, two armies embattled look while trembling in their spirit, when over them, the risen Sun is shining. To that Lord alone, may we offer our adorations.

7. What time the mighty waters come, containing the universal germ, producing *agni* (fire), thence sprang the God's one spirit into being. To that Lord alone, may we offer our adorations.

8. He in His might surveyed the floods containing productive force and generating worship. He is the God of gods, and none beside Him. To that Lord alone, may we offer our adorations.[1] (Ṛv. X. 121. 1, 3-8)

---

1. हिरण्यगर्भः समवर्तताग्रे०; यः प्राणतो निमिषतो०; यस्येमे हिमवन्तो०; येन द्यौरुग्रा०; यं क्रन्दसी अवसा०; आपो ह यद् बृहती०; यश्चिदापो० ।

(Ṛv. X. 121. 1, 3-8)

We have in the Ṛgveda another Hymn (X. 190) devoted to creation, which runs like this :

1. From *tapas* (fervour, the tickling of *rajas*) kindled to its height, Eternal Law (*ṛta*) and Truth (*satya*) (the *satva*) were born. Thence was the night (*ratri*, the *tamas*) produced, and thence the billowy flood of sea (*samudra-arnava*, the ocean of cosmic intelligence, *mahat-tattva*) arose.

2. From that ocean of cosmic intelligence, the year (the time parameter) was afterwards produced, ordainer of days and nights, Lord over all who close the eye.

3. *Dhata*, the great creator, then formed in due order, as in previous creations, sun and moon. He formed, as usual celestial heaven and earth, the regions of the air and the *svar* regions beyond.[1]

The description of creation would remain incomplete without a reference to the famous Nasadiya Sukta *of* the Ṛgveda (X. 129). We are giving here Griffith's translation of this hymn.

1. There was not non-existent (*asat*) nor existent (*sat*) ; there was no realm of air, no sky beyond it, what covered in, and where ? and what gave shelter ? Was. water (ocean of cosmic intelligence, *salila*) there, unfathomed depth of water ?

2. Death was not then, nor was there aught immortal; no sign was there, the day's and night's divider. That One-Thing, breathless, breathed by its own nature (*svadhaya*); apart from it was nothing whatsoever.

---

1. ऋतं च सत्यं चाभीद्धात्०; समुद्रादर्णवादधि०;
सूर्याचन्द्रमसौ धाता० । (Ṛv. X. 190. 1-3)

3. Darkness (*tamas*) there was; at first concealed in darkness this All (*sarvam dam*) was indiscriminated chaos (plasma, *apraketam salilam*). All that existed then was void and formless: By the great power of warmth (*tapasah mahina*) was born that unit (*tat ekam*).

4. Thereafter rose desire (*kama*) in the beginning, Desire, the primal seed and germ of spirit (*prathamam retah*). Sages who searched with their heart's thought discovered the existent's kinship (*satobandhum*) in the non-existent (*asati*).

5. Transversely their severing line extended; what was above it then; and what below it ? There were begetters, there were mighty forces, free action (*svadha*) here and energy (*prayati*) up yonder.

6. Who, verily, knows and who can here declare it, whence it was born and whence comes this creation ? The gods (Nature's bounties, *devah*) are later than this world's production, who knows then whence it first came into being.

7. He is the first origin of this creation, whether He formed it all or did not form it. Whose eye controls this world in the highest heaven (*parame vyoman*), he verily knows it, or perhaps he knows not !![1]

The technical terms in the above hymn may have multiple interpretations, but the poetry of the hymn is as superb and touching as the depth of its philosophy.

Very often, the Veda talks of a creation of a different type. Creation is our Lord's Sacrifice, a great *yajna* in which He is primarily involved. There are no limits of

1. नासदासीन्नो०; न मृत्युरासीद०; तम आसीत् तमसा०; कामस्तदग्रे०; तिरश्चीनो०; को अद्धा वेद; इयं विसृष्टिर्यत० । (Ṛv. X. 129. 1-7)

this *yajna;* it is spread far and wide and beyond dimensions. The text says :

1. The sacrifice drawn out with threads on everyside, stretched by a hundred sacred ministers and one. This do these fathers weave who hitherward are come; they sit beside the warp and cry, "Weave forth, weave back".

2. The man extends it and the man unbinds it; even to this vault of heaven, hath he outspun it.

These pegs are fastened to the seat of worship ; they made the Sama-hymns their weaving shuttles.[1] (Ṛv. X. 130. 1-2)

In the ecstasy of description the text refers to the *gayatri, usnik, anuśtup, bṛhati, viraj, tristup* and *jagati*, the well known metres (Ṛv. 130. 4-5) and conjoins them with *agni, savitar, soma, bṛhaspati, varuna* and *mitra, indra,* and *visvedevah.* The cosmic creation was thus conjoined with cosmic worship, and "by this knowledege, men were raised to the highest sublime position of *ṛsis.*"[2] (Ṛv. X.130. 4-6). My Lord is a great weaver and He incessantly weaves with profoundest care and skill.

Family of Three Eternals

Ours is a Holy Trinity, the family of three eternals : the Infinite Supreme Self (the Father) (ii) the eternal primal matter, the Prakṛti (the Mother) and (iii) the numberless infinitesimal selfs (the sons). All the three of

---

1. यो यज्ञो विश्वतस्तन्तुभिस्तत एक शतं देवकर्मेभिरायतः ।
इमे वयन्ति पितरो य आययुः प्र वयाप वयेत्यासते तते ॥
पुमा एनं तनुत उत् कृणत्ति पुमान् वितत्ने अधि नाके अस्मिन् ।
इमे मयूखाः उप सेदुरू सदः सामानि चक्रुस्तसराण्योतवे ॥ (Ṛv. X. 130. 1-2)

2. अग्नेर्गायत्र्यभवत्० ; विराण्मित्रावरुणयो० ;
चाक्लृप्रे तेन ऋषयो मनुष्या यज्ञे जाते पितरो नः पुराणे ।
पश्यन् मन्ये मनसा चक्षसा तान् य इमं यज्ञमयजन्त पूर्वे ॥ (Ṛv. X. 130. 4-6)

us are of the same *age*, and in this sense, He, the Supreme Self, though our Father, is not so in the biological sense, and similarly, the causal primal matter our mother, but again, not in the biological sense. All the three of us, the father, sons and the mother, are of the same age, and shall continue to exist for ever. None is born and none would die.

Our infinitesimality in all parameters (but of age) imposes certain limitations on us, the souls, the lower selfs ; like the tiny little sparks, we shine in our glory, but to a limited extent. This infinitesimality extends over the dimensions of our *capacity to know, capacity to do,* and *capacity to enjoy.* The Supreme Self is infinite in these three parameters, as in so many others. Our inherent infinitesimality in these three demensions incapacitates us to acquire true knowledge, with the result that we do what we ought not to do, and then suffer its consequences. This finally manifests in what we call sin, *papa* or *enas* (एनस्) in the Vedic terminology. All of us, who are born with mortal fetters, are prey to this sin. God alone is free from sins since He is perfect, and infinite. He does not assume the body form; He is not incarnated. The last chapter of the Yajurveda describes Him thus :

> He, the Lord, effulgent, without a body, free from wounds and sinews, ever pure and very much above the sins, has been circumscribing us from all the sides. He is the one with penetrating wisdom (a superb poet), intelligence personified, extending in all parameters, self-existing, and judiciously just as much and as it ought to be, He creates commodities (of knowledge and wealth) for His ever-existing people[1]. (Yv. XL. 8)

Here the Trinity is of (i) *sah svayambhu*, the Lord, self-existing, (ii) *sasvatibhyah samabhyah*, the innumerable ever-existing people (the lower selfs); (iii) *arthan*, the

---

1. स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम् । कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ (Yv. XL. 8)

matter moulded into the commodities, necessary for the sustenance of people.

The idea of Trinity is equally clear elsewhere in the Ṛgveda and is expressed as follows :

> There are two birds with beautiful wings, related to each other (of the same age) perching on one and the same tree. The one of the two enjoys the taste of the fruit of the tree, whilst the other watches with care the former one, He Himself abstaining from eating (Rv. I. 164. 20)[1].

The tree consists of Prakrti and Prakṛti-born products, and the two birds are the lower self and the Supreme Self.

The same hymn further says :

> There are three fundamentals (*kesinah*). The first one inseminates seedings in the time-parameter. The second one with its inquisitiveness looks at the creation from all the sides. The third one is such whose manifestations are visible but not her actual form.[2] (Ṛv. I. 164.44) .

Sin, Bondage and Cycle of Rebirths

One of the greatest contributions of Indian thought is the concept of eschatology, the doctrine of rebirths or reincarnations. The self itself is eternal; it neither dies nor decays, whilst it passes on through a cycle of births and deaths, and another wider cycle of bondage and emancipation. One who is born must die some day, and one that dies is born again, and thus the continuity of life is maintained. Hundred autumns or hundred winters is the expected age of a man (not so of other species). Of

---

1. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ (Ṛv. I. 164. 20)
2. त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम् ।
विश्वमेको अभि चष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम् ॥ (Ṛv. I. 164. 44)

course, very few live to this age, and still less who would go beyond a century. There are a number of Vedic verses, which clearly indicate that one could live hundred terrestrial years (year as the duration of a revolution of the planet earth round the Sun).

> The sun, the effulgent representative eye of Nature's bounties has already come up. May we see for hundred autumns, live for hundred autumns, speak for hundred autumns, may we live hale and hearty, depending on none, for hundred years, and even beyond one hundred.[1] (Ṛv. VII. 66. 16; Yv. XXXVI. 24)

The same idea has been expressed in a series of fragmentary verses of the Atharva-veda[2] (Av. XIX. 67.1-8). May we all see, live, continue to be enlightened, continue to grow, continue to be sustained, continue to prosper, and continue to develop for full one hundred years, and even beyond one hundred.

By leading a careful and carefree dedicated life, following the disciplines of health, hygiene and ethics, one can go up to a full term of life. Sin is our greatest handicap in leading a full life. The Veda uses four terms for sin : *papa, amhas, enas,* and *agha*. The *papa* is the sin of mind; our thoughts are breeding place of sin, and hence we are told to get rid of the sin of mind : O sin of thoughts (of mind), may you go away from us[3] (Av. VI. 45. 15). The Atharva-veda in Book IV, has a number of hymns (e. g. 23-29) for getting rid of sin.[4] There is a full

---

1. तच्चक्षुर्देवहितं शुक्रमुच्चरत्। पश्येम शरदः शतं जीवेम शरदः शतम् । (Ṛv. VII.66. 16) with further elaboration in Yv. XXXVI. 24—शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ।
2. पश्येम शरदः शतम् (१); जीवेम शरदः शतम् (२); बुध्येम शरदः शतम् (३); रोहेम शरदः शतम् (४); पूषेम शरदः शतम् (५); भवेम शरदः शतम् (६); भूयेम शरदः शतम् (७); भूयसी शरदः शतम् (८) । (Av. XIX. 67. 1-8)
3. परोऽपेहि मनस्पाप । (Av. VI. 45. 1)
4. स नो मुञ्चत्वंहसः । (Av. IV. 23 and IV. 24); तौ नो मुञ्चतमंहसः । (Av. IV. 25, 28, 29); ते नो मुञ्चतमंहसः । (Av. IV. 26, 27); Also see book XI. 6—ते नो मुञ्चन्त्वंहसः ।

hymn in the Ṛgveda (I.97) where the line repeated is "may we get rid of our *agha* or sins".[1] God alone would help us in getting across the sin as one on a boat.[2] God alone knows our actions, good or bad, and hence he can lead us on the path of righteousness; we shall have to struggle constantly with our crooked sins; to that Lord of ours, our most respectful regards and reverences.[3]

God alone is our atonement for the sins committed by the enlightened men of our society (*devakṛta*); for the sins committed by ordinary men (*manusyakṛta*), also for the sins committed by our elders in the society (*pitṛkṛta*); He is our atonement for sins committed by self, also from our sins of sins, consciously or unconsicously committed both, for the sins that may be small or great, for all of them.[4] (Yv. VIII 13).

Of course, one shall have to struggle against his sins, and against the sins committed by others in the society in which he has been placed; one has to be prepared to face the consequences with a determined will, but the sin shall not be extricated away till He comes to our rescue. In our determined efforts to put up a fight against ignorance, evils and weaknesses, He is guide and, strength, He is our *vratapa* or *vratapati* (the sustainer in our determined efforts).[5] God is for this reason our ultimate shelter and the final resort (*upayamagṛhitosi*), and is our final atone-

1. अप नः शोशुचदघम् । (Ṛv. I. 97. 1-8)
2. स नः सिन्धुमिव नावयाति पर्षा स्वस्तये । अप नः शोशुचदघम् ॥ (Ṛv. I. 97. 8)
3. अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
   युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ (Ṛv. I. 189. 1)
4. देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि पितृकृत-
   स्यैनसोऽवयजनमस्यात्मकृतस्यैनसोऽवयजनमस्येनसऽएनसोऽवयजनमसि ।
   यच्चाहमेनो विद्वाँश्चकार यच्चाविद्वाँस्तस्य सर्वस्यैनसोऽवयजनमसि ॥
   (Yv. VIII. 13)
5. अग्ने व्रतपास्ते व्रतपा या तव तनूर्मय्यभूदेषा
   सा त्वयि यो मम तनूस्त्वय्यभूदियꣳ सा मयि ।
   यथायथं नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापति-
   रमꣳ स्तानु तपस्तपस्पतिः ॥ (Yv. V. 40)
   अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
   इदमहमनृतात् सत्यमुपैमि ॥ (Yv. I. 5)

ment (*avayajanamasi*).[1]

Sins are not excused by our Lord, but He gives us strength to struggle against the consequences; this struggle itself is the atonement. Sins lead to bondage, and through bondage alone is our atonement and liberation thereafter. The sin is inherent in us in our own infinitesimality, and the cycle of life and death is its atnoement. It appears to be a cruel punishment, but ultimately it is its own reward and one of greatest blessings from the side of our Lord. And there is no escape from it either. Bondage is apparently a tragedy, but effectively it becomes a remedy for the malady and finally a bliss and reward. Sin leads to a cycle of bondages, and bondages to liberation. This is the puposefulness of life.

If not going to be liberated so soon, may we then request for the new and fresh life, a renovated body :

> O Asuniti, the Lord of Death, give us our sight again; give us again our breath and our enjoyment. Long may we look upon the sun uprising. O Anumati, the Gracious Lord, may you favour and bless us.[2] (Ṛv. X.59.6)

We have similar lines in the Yajur-veda, with a prayer for the next body.The old shattered body is of not much use to us now, and hence here is an invocation for a new birth for fresh attainments and atonements :

> Again the mind, again the full age, again the breath, and again the self-possession, may we obtain. Again the eye, again the ear, may we get. The cosmic Lord, devoid of evils, the sustainer of our bodies, the adorable, may He protect us from all

---

1. उपयामगृहीतोऽग्रयणोऽसि स्वाग्रयणः । पाहि यज्ञं पाहि यज्ञपतिं० ।
(Yv. VII. 20)

2. असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।
ज्योक् पश्येम सूर्य्यमुच्चरन्तमनुमते मृळया नः स्वस्ति ॥ (Ṛv. X. 59. 6)

unwanted evils.[1] (Yv. IV. 15)

The Atharva-veda is again very clear on the subject of rebirths :

> One, who in the first (life) does actions unto *dharma* or righteous dictates, on that account he obtains good bodies in the (subsequent) life. That soul, after leaving the first, enters into the (next) *yoni* or womb. There having been blessed with true divine speech, he enjoys.[2] (Av. V. 1. 2.)

Professor R. D. Ranade refers to a hymn of the Ṛgveda in connection with eschatology. He says : "We have one very characteristic hymn of the Ṛgveda which, we fear, has not been noticed with even a tithe of the attention which it really deserves. The meaning which Roth, Böhtlingk and Geldner have found in at least two verses of hymn has been strangely overlooked, and it is wonderful that people keep saying that the idea of transmigration is *not* found in the Ṛgveda. The hymn we refer to is the great riddle hymn of the Ṛgveda (Asya Vamasya Sukta, Ṛv. I. 164)." (A Constructive Survey of the Upanishadic Philosophy, p. 147). The verses referred to are 30th and 38th and we can include the 14th and 31st also of the hymn.[3]

---

1. पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा मऽआगन् पुनश्चक्षुः
   पुनः श्रोत्रम्मऽआगन् । वैश्वानरोऽअदब्धस्तनूपाऽअग्निर्नः पातु दुरितादवद्यात् ।
   (Yv. IV. 15)
2. आ यो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि ।
   धास्युर्योनिं प्रथम आ विवेशा यो वाचमनुदितां चिकेत ॥ (Av. V. 1. 2)
3. को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
   भूम्या असुरसृगात्मा क्व स्वित् को विद्वांसमुपगात् प्रष्टुमेतत् ॥ (4)
   अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।
   जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्ये ना सयोनिः ॥ (30)
   अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
   स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥ (31)
   अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
   तां शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युर्न नि चिक्युरन्यम् ॥ (38)
   (Ṛv. I. 164. 4, 30, 31, 38)

The earlier verse (4) puts forward a riddle, "who has ever seen the precise mode in which boneless soul, the very life-blood and informing spirit of the earth, comes to inhabit a body tenement?" On this the text says categorically that this breathing, speedful, moving life-principle is firmly established inside the tenements of clay (30). Moreover, he tells us that the immortal principle, conjoined with the mortal one, moves *backwards* and *forwards* by virtue of its natural power (the intrinsic potentiality—*svadha*), but the wonder of it is, the text goes on to say, that the mortal and immortal elements keep moving ceaselessly in opposite directions, with the result that people are able to see the one, but unable to see the other.

In fact, the two verses (30 and 38) were referred to by Roth, Bohtlingk and Geldner as against Oldenberg who held that there is no mention of eschatology in the Ṛgveda. Roth and others are right in regarding that the verses tell us that the soul is moving, speedful life-principle which comes and goes, moves backwards, comes in contact with the body and then moves from it in the opposite direction. Sayana also refers this verse (38) to eschatology.[1]

The infinitesimal soul with almost zero spatial dimensions is bound to the ever-growing body since conception. The body grows whilst the soul maintains its infinitesimality. Seated in a cavity, somewhere at the centre of receptive and directing communications, it functions in a most wonderful way, difficult to comprehend. What binds it to the body is a mystery. This binding force in the Vedic terminology is expressed by the term "*varunapasa*" (noose of King Varuna, the Law abider Lord, that presides over the destiny of all the

---

1. अपाङ्ति अशुक्लं कर्म कृत्वाधो गच्छति प्राङेति ऊर्ध्वं स्वर्गादिलोकं प्राप्नोति परमात्मैव सूक्ष्मशरीरोपाधिकः सन् नानाविधं कर्म कृत्वा तद् भोगाय जीवसंज्ञां लब्ध्वा शरीरत्रयेण सम्बद्धो लोकान्तरेषु संचरति स्थूलसूक्ष्मोभय-शरीरपरिग्रहेण लोके गुणत्रयान्वितः सन् परिभ्रमति तथा च श्रूयते—
गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता।

(Sayana)

mortals). The Ṛgvedic text (I. 24.6-15) refers to King Varuna and His three types of *pasas* (nooses),—the highest category (*uttama*), of the lowest category (*adhama*) and of the middle category (*madhyama*),[1]—the noose of the first type leads the soul to acquire the supreme virtue; this has to be tightened up (*ut*); the noose of the lowest category has to be thrown down (*ava*) and the one of the middle category has to be half-way loosened (*visrathaya*).[1]

Varuna-pasa is not a kind of dropsy as Wilson or Griffith refers to. Varuna presides over the destiny of mortals. He alone knows what is best in our interests. He provides us with the fetters of body, house of clay as if, and He alone guides us through the process of liberation. We crave for the mercy and His mercy alone.

1. Let me not yet, King Varuna, enter into the house of clay ; have mercy, spare me, mighty Lord.

2. When thunderer, I move along tremulous like a wind-blown skin ; have mercy, spare me, mighty Lord.

3. O bright and powerful God, through want of strengh, I erred and went astray ; have mercy, spare me, mighty Lord.

4. Thirst finds your worshipper though he stands in the midst of water-floods ! Have mercy, spare me, mighty Lord.

5. O Varuna, whatever the offence may be which we as men commit against the heaven host, when through our want of thought, we violate thy

---

1. उदुत्तमं वरुणपाशमस्मदवाधमं विमध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ (Ṛv. I. 24. 15)

> laws, punish us not, O God, for that iniquity.[1] (Ṛv. VII.89. 1-5)

Varuna, the law-abider Lord, discovers our untruth and helps us in getting rid of it also[2] (Ṛv. VII .28.4). We have again a text :

> While we abide in these fixed habitations, and from the lap of Aditi (Lord the Infinity) win favour, may Varuna untie the bond that binds us ; may you all preserve us ever more with blessings.[3]

Man and His Kinship

The doctrine of eschatology or of re-incarnation establishes a kinship between the far wide-spread organic species, from tiny insects to gigantic paleontological wild life, not by the way of biological heredity but another type of our own heredity, the life history which we all of us individually had in our previous lives. Our life, that we lead today has, of course, the biological heredity of our parents, forefathers etc. with definite ancestoral characteristics repeated in the series. (Negro's children continue to be Negro ; very often the parental diseases pass on to the posterity). But then in addition, my present life also depends on what I was in my previous life, and the lives that preceded that one. This is another heredity which cannot be denied. Our present life is a resultant of all these histories.

This metaphysical background of the universal kin-

---

1. मोषु वरुण मृन्मयं गृहं राजन्नहं गमम् । मृळा मुक्षत्र मृळय ॥
यदेमि प्रस्फुरन्निव दृतिर्न ध्मातो अद्रिवः । मृळा सुक्षत्र मृळय ॥
क्रत्वः समह दीनता प्रतीपं जगमा शुचे । मृळा सुक्षत्र मृळय ॥
अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् । मृळा सुक्षत्र मृळय ॥
यत् किं चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्याश्चरामसि ।
अचित्ती यत् तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥ (Ṛv. VII. 89. 1-5)
2. प्रति यच्चष्टे अनृतमनेना अव द्विता वरुणो मायी नः सात् । (Ṛv. VII .28. 4)
3. ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यस्मत् पाशं वरुणो मुमोचत् ।
अवो वन्वाना अदितेरुपस्थाद् यूयं पात स्वस्तिभिः सदा नः ॥ (Ṛv. VII. 88.7)

ship justifies the interest taken by the Vedic texts whilst referring to the vast fauna which surrounds the terrestrial man. He is not born alone on this earth ; there are thousands of species like his one on this globe. Life is not only on this globe; there are thousands of galaxies in the universe, and nobody knows how many of them would be having favourable conditions of temperature, pressure, humidity and environments favourable for the existence of life of the terrestrial form (or some other form even).

The Vedic texts very frequently refer to the animal life. The animal is *pasu* (the perceiving creature, one with some sorts of organs of perception). These terrestrial creatures are usually classified under three heads : *gramya* or cattle, *Aranya* (आरण्य) or wild, and *vayavya* (of the midspace, or of air, i.e. such as can fly). There is equally rich sea-life, or the entire life that flourishes under water.

The Yajurveda devotes an entire chapter (Twenty-fourth) on the selected animal life, classified in its own way and devoted to various deities : Prajapati, Agni, Sarasvati, Asvins (twins), Soma-Pusan, Surya-yama, Tvastṛ, Vayu, Indra, visnu (1) ; to Soma, Varuna, Savitṛ, Bṛhaspati and Mitra-Varuna (2) ; to Asvins, Rudra-Pasupati, Yama, Rudra and Parjanya (3) ; to Marut, Sarasvati, Tvastṛ, Indra-Agni, Usas; (4) to Visvedevah, Vak, Aditi, Dhatṛ and Devapatni (5); to Agni, Vasu, Rudra, Adityas and Parjanya (6) ; to Indra-Visnu, Indra-Bṛhaspati, Agni-Maruts and Pusan (7) ; to Indra-Agni, Agni-Soma, Agni-Visnu, Mitra-Varuna (8) ; to Agni, Soma, Vayu, Aditi and Dava-patni (9) ; to Bhumi, Antariksa, Divi, Vidyut and Taraka (10) ; to Vasanta, Grisma, Varsa, Sarad, Hemanta and Sisira (11) ; to Gayatri, Tristubh, Jagati, Anustup and Usnik (12) ; to Viraja, Bṛhati, Kakubh, Pankti and Ati-Chandas (13), and the description goes on in this strain over 40 verses, with a list of six hundred and nine animals (327 domestic+282 wild). It starts with *asva* (horse) ; *tupara* (hornless goat) *gomṛga* (gayal), and ends with *khadga* (rhinoceros), *sva kṛsnah* (black dog), *gardabha* (ass or donkey), *taraksu* (hyena), *sukara* (boar), *simha*, (lion), *kṛkalasa* (chameleon), *pippaka*, (vulture) and *pṛsata* (spotted antelope). In the

list we have creatures like mosquito and black-bee, and big animals like buffalo, lion, elephant and camel, and the list includes aquatic life too. The society, inspired with the Vedic culture, was very much fond of animal life, wild, marine and domestic, and it used to have public display of this life on sacred occasions (animal-museums, zoo-fairs, and wild life preserves).

The references to the animals, domestic and wild, destructive and serviceable, occur in the Ṛgveda also. An entire hymn (I.191) is devoted to this subject; it not only refers to scorpions and snakes but also to tiny little insects and pests which are damaging to human culture, and which are fortunately destroyed on exposure to solar radiations. Such creatures, visible or invisible, are known as *raksas* and *yatudhanas*, and they flourish in darkness, particularly in damp places. Human society has to put up a fight against such creatures if it has to survive. Here is a poetic description for a devastating campaign against these malignant creatures:

> The fiend, O Agni, who designs to injure the essence of our food, kine, steeds and bodies, may he, the adversary, thief and robber, sink to destruction, both himself and offspring.[1] (10)

> The prudent finds it easy to distinguish the true (friendly to mankind) and false (enemy to our interests); their words oppose each other. Of these two that which is true and honest, *soma* protects, and brings the false to nothing.[2] (12)

> Destroy the fiend shaped like an owl or owlet, destroy him in the form of dog or cuckoo, destroy him shaped as eagle or as vultures; as with a stone,

---

1. यो नो रसं दिप्सति पित्वो अग्ने यो अश्वानां यो गवां यस्तनूनाम् ।
रिपुः स्तेनः स्तेयकृद्दभ्रमेतु नि ष हीयतां तन्वा तना च ॥
(Rv. VII. 104. 10)

2. सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत् सत्यं यतरदृजीयस्तदित् सोमोऽवति हन्त्यासत् ॥ (Ṛv. VII. 104. 12)

Indra, crush the demon[1] (22) (Ṛv VII. 104).

This is a wonderful hymn with double meanings. On the metaphysical and spiritual plane, it refers to the destruction of whatever is evil, untruth or false and to support all that is good, true and virtuous. On the other hand, it is an attack on those people also who possess fiend-like characteristics of owl, dog, eagle or vultures and who cause a damage to the peaceful and god-loving society. It also refers to the eradication of those creatures, small or big, which spread diseases and cause the destruction of human society. For this, see Krimi-jambhanam and Kriminasanam Suktas of the Atharvaveda (Av. II, Suktas 31 and 32; also IV. 38; V. 23).

> May our Lord eradicate all the suicidal germs and pests in society, from our hilly tracts, forests, plants, from water and the parasites from our cattle and from our own bodies[2] (Av. II. 31. 5).

The Vedic culture refers to man in his family,—the man as a social being. He is not an individual; he has to play a very important role as a component of the society, the state and the fraternity. Man's family not only includes men, but a few demesticated creatures also, known as *gramya-pasu* or cattle with the total five. The five cattle are : *asva* (horse), *go* (cow) , *aja* (goat), *avi* (ewe) and *manusya* (man) :

> From the *yajna* or cosmic sacrifice were produced curds and butter. From the same were born animals of three categories: (i) *vayavya* (flying animals of midspace), (ii) *gramya* (cattle or domesticated), and (iii) *aranya* (wild)[3] (Ṛv. X. 90. 8).

---

1. उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ॥ (Ṛv. VII. 104. 22)
2. ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्वन्तः ।
ये अस्माकं तन्वमाविविशुः सर्वं तद्धन्मि जनिम क्रिमीणाम् ॥ (Av. II. 31. 5)
3. तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।
पशून् तांश्चक्रे वायव्यान् आरण्यान् ग्राम्याश्च ये ॥ (Ṛv. 10. 90. 8)

> From the same were produced animls having two rows of teeth: horse, cow, goat and sheep[1] (Ṛv. X. 90. 10).

From the cosmic *yajna* were born men, who were classified into four categories : the *brahmanas* (the intellectuals who constitute the head of the society); the *ksattriyas* (the warriors or people of defence, who represent the arms of the society); the *vaisyas* (businessmen, agriculturists, people of commerce, who represent the thighs of the society) and finally, the *sudras* (labour class, which represents the feet of the society)[2] (Rv. X. 90. 12).

In some of the texts, the word *cattle* is not confined to the four animals, horse, cow, sheep and goat (besides man himself), a few more animals have been added to the list like camel, elephant, dog or donkey. They constitute the human family, and deserve kindness, care, protection and affection. The Atharvaveda deals with a "Pasu-Samvardhana Sukta" (Av. II. 26) for animal husbandry.[3]

> Hither let the cattle come that went away, whose companionship, *vayu* (the wind) enjoyed; whose form- givings *tvastṛ* knows; in this cow-stall let *savitṛ* make them fast. (1)
>
> Together, together let cattle flow, together horses and together men, together the fatness that is of grain; I offer with an oblation of confluence. (3) (Av. II. 26. 1, 3)

A special hymn of the Atharvaveda (II.34) hints at

---

1. तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥ (Ṛv. X. 90. 10)
2. ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत ॥ (Ṛv. X. 90. 12)
3. एह यन्तु पशवो ये परेयुर्वायुर्येषां सहचारं जुजोष ।
त्वष्टा येषां रूपधेयानि वेदास्मिन् तान् गोष्ठे सविता नियच्छतु ॥ (1)
सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः ।
सं धान्यस्य या स्फातिः संस्राव्येण हविषा जुहोमि ॥ (3) (Av. II. 26. 1, 3)

bipeds (*dvipadas*) and quadrupeds (*catuspda*) cattle[1] (Av. II. 34.1). All these *gramya* (domesticated) cattle deserve our care and attention[2] (Av. II, 34.4). We have a reference to land animals (*parthivah*), celestial (*divyah*), wild (*aranyah*), domesticated (*gramyah*), without wings (*apaksah*), and with wings or birds (*paksinah*).[3]

The Atharvaveda gives a detailed account of creatures and insects which are damaging to human society and to cattle and which deserve to be taken care of (see Av.XI.10) We give here the translation of some verses from Griffith for casual reference :[4]

> Let those who hear an evil name, in air, in heaven, on earth, and men,
>
> After *trisandhi's* will, revere your power, the sway that knowledge gives, together with your ruddy flags. (2)
>
> Let those with iron faces, with faces like needles or like combs,

---

1. य ईशे पशुपतिः पशूनां चतुष्पदामुत यो द्विपदाम् । (Av. II. 34. 1)
2. ये ग्राम्याः पशवो विश्वरूपा विरूपाः सन्तो वहुधैकरूपाः ।
   वायुष्टानग्रे प्र मुमोक्तु देवः प्रजापतिः प्रजया संरराणः ॥ (Rv. II. 34. 4)
3. पार्थिवा दिव्याः पशव आरण्या ग्राम्याश्च ये ।
   अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः ॥ (Av. XI. 5. 21)
4. ईशां वो वेद राज्यं त्रिषंधे अरुणैः केतुभिः सह ।
   ये अन्तरिक्षे ये दिवि पृथिव्यां ये च मानवाः ॥
   त्रिषंधेस्ते चेतसि दुर्णामान उपासताम् । (2)
   अयोमुखाः सूचीमुखा अथो त्रिकङ्कतीमुखाः ।
   क्रव्यादो वातरंहस आ सजन्त्वमित्रान् वज्रेण त्रिषंधिना । (3)
   अन्तर्धेहि जातवेद आदित्य कुणपं बहु ।
   त्रिषंधेरियं सेना सुहितास्तु मे वशे ॥ (4)
   धूमाक्षी सं पततु कृधुकर्णी च क्रोशतु ।
   त्रिषंधेः सेनया जिते अरुणाः सन्तु केतवः ॥ (7)
   अवायन्तां पक्षिणो ये वयांस्यन्तरिक्षे दिवि ये चरन्ति ।
   श्वापदो मक्षिकाः सं रभन्तामामादो गृध्राः कुणपे रदन्ताम् ॥ (8) (Av. XI. 10)
   (Trisandhi, i. e. composed of three parts or members; the personification of an arrow consisting of shaft, steel and point—Ait. Br. I. 25)

> Flesh eaters, rapid as the wind, cling closely to our foemen with *trisandhi* for their thunderbolt. (3)
>
> Omniscient Aditya, make full many a corpse to disappear; let this devoted army of *trisandhi* be in my control. (4)
>
> Down let the dim-eyed demon fly, and let her short-eared sister shriek; red be the banners when the host of *arbudi* (or *trisandhi*) hath won the day. (7)
>
> Let all the birds that move on the wings come downward, fowls that roam the heavens and air's mid-region.
>
> Let beasts of prey and flies attack, and vultures that eat raw flesh mangle and gnaw the carcase. (8) (Av.XI.10.8).

The Bhumi Sukta (hymn pertaining to mother Earth), of the Atharvaveda has also a reference to serpents, scorpions and wild animals like boar, lions, tigers, wolves etc.

> Thy snake. thy sharply stinging scorpion, lying concealed, bewildered, chilled with cold winter,
>
> The worm, O *pṛthivi,* each thing that in the rains revives and stirs,
>
> Creeping, forbear to creep on us ! with all things gracious bless thou us. (46)
>
> Supporting both the foolish and weighty, she bears the death of the good and evil.
>
> In friendly concord with the boar, Earth opens herself for the wild swine that roams the forest. (48)
>
> All sylvan beasts of thine, that love the woodlands, man-eaters, forest-hunting, lions, tigers,

Hyena, wolf, misfortune, ill-things, drive from us, chase the demons to a distance.[1] (49)

Similarly, in the verse 51, we have a reference to the winged bipeds, birds, swans and eagles.[2]

Flora and Medicinal Herbs

Just as the Veda speaks in details about the wide-spread fauna on the terrestrial region of God's creation, so it speaks of flora also. Lord Himself is *vanaspati,* the Master of Forests, and plants are also known as *vanaspati* (Av. III.8) and He has created tall forest trees, *virudha* and *vṛksa, osadhi*, the medicinal herbs,[3] which sustain our life, *is*, the food grains, *vajam,* the cereals, *lata*, the creepers, the fruit trees and non-fruit bearing trees. There is a full Osadhi hymn, in the Ṛgveda, which describes herbs, known as *asvavati, somavati, urjayanti,* herbs bearing flowers and fruit, and such herbs also as do not bear them.[4] (Ṛv.X.97 ; also Yv. XII.74-101).

The Atharvaveda refers to several cures with medi-

---

1. यस्ते सर्पो वृश्चिकस्तृष्टदंश्मा हेमन्तजब्धो भूमलो गुहाशये ।
   क्रिमिर्जिन्वत् पृथिवि यद्यजेति प्रावृषि तन्नः सर्पन् मोप सृपद्
   यच्छिवं तेन नो मृड ॥ (46)
   मल्वं बिभ्रती गुरुभृद् भद्रपापस्य निधनं तितिक्षुः ।
   वराहेण पृथिवी संविदाना सूकराय विजिहीते मृगाय ॥ (48)
   ये त आरण्याः पशवो मृगा वने हिताः सिंहा व्याघ्राः पुरुषादश्चरन्ति ।
   उलं वृकं पृथिवि दुच्छुनामित ऋक्षीकां रक्षो अप बाधयास्मत् ॥ (49) (Av. XII. 1)
2. यां द्विपादः पक्षिणः संपतन्ति हंसाः सुपर्णाः शकुना वयांसि । (Av. XII. 1. 51)
3. इमां खनाम्योषधिं वीरुधं बलवत्तमाम् । (Ṛv. X. 145. 1)
4. या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा ।
   मनै न बभ्रूणामहं शतं धामानि सप्त च ॥ (1)
   शतं वो अम्ब धामानि सहस्रमुत वो रुहः ।
   अधा शतक्रत्वो यूयमिमं मे अगदं कृत ॥ (2)
   अश्वावतीं सोमावतीमूर्जयन्तीमुदोजसम् ।
   आवित्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥ (7)
   या फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः ।
   बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ (15) (Ṛv. X. 97)
   (These verses also occur in Yv. XII. 75-89)

cinal herbs and otherwise also. The cure for bleeding or haemorrhage has been suggested in Av. II. 3. Water itself is a cure in several maladies (Av. I. 4-6; III. 13; VI. 23, 24; VI.57). For *apamarga* (अपामार्ग), see Av. IV.17-19; for *pippali* (पिप्पली), Av. VI.109; for *madhula* (मधुला), Av. V. 15.5; for *pata* (पाटा) Av. II. 27. 4. The medicinal herb, *prsniparni* (पृश्निपर्णी) has been described in Av. II. 25.

The hazard of tuberculosis (*yaksma*) has been described in several hymns (Av. I. 12; II.33; III. 7, 31; VI. 20, 85, 91, 127; XII. 2; XVII. 23; XIX. 38; XX. 96).

Laksa (lac) has been described in Av. V. 5.

Rtajata (ऋतजाता), *rtavari* (ऋतावरी), and *madhula* (particularly *madhula*) may also be medicinal herbs (Av. V. 15. 1.). In connection with an eye-treatment (*aksi-roga,* AV. VI. 16), a reference is made to *abayu* (आबयु), *anabayu* and its *karambha* or extract or mixture. *Vihahla* (विहह्ल) is said to be the father of *abayu* and his mother is *madavati* (मदावती). There are certain terms of uncertainty; they may or may not represent diseases; *tauvilika* (तौविलिका) is the name of an infection, producing certain diseases; *nirala* (निराल) is also a disease. In connection with these ailments, mention has been made of *alsala* (अलसाला), *silanjala* (सिलांजाला) and *nilagalasala* (नीलागलसाला), which may be grain creepers (Av. VI. 16. 1-4). The veda also mentions a cure for the growth of hair (*keshvardhini*); *rewati* (Av. VI. 21. 3) and *nitatni* (Av. VI. 136. 1) may or may not be herbs. (see also Av. VI. 137)* There is a reference to *visanaka* (विषाणका) in reference to certain complaints (Av. VI. 44. 3). The medicinal herb *jivala* (जीवला) is referred to in Av.VI. 59. 3. Relation of particular herbs with the sun and the moon has been referred to in Av.VI.83.1[1], and *enyeka* (एन्येका), *syenyeka* (श्येन्येका) *krsnaika* (कृष्णैका) and *Rohini* (रोहिणी) have been mentioned in the list (Av. VI. 83.2); these terms may be separate names or adjectivals. In connection with leprosy and leucoderma, mention has been made of *asvattha* (अश्वत्थ) and for *yaksma hiranyayi* (हिरण्ययी), and *hiranya-bandhana* (हिरण्यबन्धन) (Av. VI. 95). The diseases mentioned are *vidradha* (विद्रध), *balasa*

* **Perhaps the herb for the increase of hair is kacamaci (काचमाची).**

1. **सूर्य्यः कृणोतु भेषजं चन्द्रमा वोऽपोच्छतु। (Av. VI. 83. 1)**

(बलास), *lohita* (लोहित) and *visalpaka* (विसल्पक)[1]. (Av. VI. 127.1)

An important cure is *pippali* (पिप्पली), which is mentioned in a small hymn, (Av. VI. 109) of three verses. Cure for *gandamala* disease (pustules or scrofulous tumours) has been described in Av. VII. 74, 75 and 76.

The Vedic literature speaks highly of these plants and herbs; for example, we have in a verse from the Atharvaveda :

> Sweet is their root, sweet are these plants' top branches, sweet also is their intermediate portion; sweet is their foliage, and sweet their blossom, combined with sweetness is their taste of Amṛt : food, fatness let them yield, with kine-preceding.[2] (Av. VIII. 7. 12)

The plants have been spoken about in reference to health and disease :

> Let plants with flower and plants with bud,
> the fruitful, and the fruitless all,
> Like children of one mother, yield their stores
> for this man's perfect health.[3] (AV. VIII. 7. 27)

It is not only man that has the familiarity with plant kingdom for health and cure, the animals have perhaps a priority over man in this context. For we have :

> Well doth the wild boar know a plant, the mungoose knows the healing herb.
> I call, to aid this man, the plants which serpents and Gandharvas know.[4] (23)

---

1. विद्रधस्य बलासस्य लोहितस्य वनस्पते ।
विसल्पकस्योषधे मोच्छिष पिशितं चन ॥ (Av. VI. 127. 1)
2. मधुमत् पर्ण मधुमत् पुष्पमासां मधोः संभक्ता ।
अमृतस्य भक्षो घृतमन्नं दुह्रतां गोपुरोगवम् ॥ (Av. VIII. 7. 12)
3. पुष्पवतीः प्रसूमतीः फलिनीरफला उत ।
संमातर इव दुह्रामस्मा अरिष्टतातये ॥ (Av. VIII. 7. 27)
4. वराहो वेद वीरुधं नकुलो वेद भेषजीम् ।
सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे ॥ (Av. VIII. 7. 23)

Plants of Angirasas which hawks,
celestial plants which eagles know;
Plants known to swans and lesser fowl,
plants known to all the birds that fly;
Plants that are known to sylvan beasts,
I call them all to aid this man.[1] (24)

Inspired from the contents of the Vedic hymns, the ancient sages of the Himalayas explored the entire flora, for they had read in the Vedic verses the curative specialities of plants :

Hitherward unto thee I bring the plants,
that cure all maladies,
All plants wherein physicians have
discovered health-bestowing power.[2] (26)

The Atharvaveda, in all mentions about 110 plants, identified and non-identified, used in cure of various body ailments, and most of these remedies did come to occupy very significant places in the Ayurvedic literature of later periods in India and abroad.

A few of them are listed below :

अजश्रृंगी	Ajasṛngi IV. 37. 2, 6
अपामार्ग	Apamarga IV. 17. 6
अर्क (पैद्व)	Arka (paidva)
अर्जुन	Arjuna II. 8. 3
अश्वत्थ	Asvattha III. 6. 5
असिक्नि	Asikni I. 23. 1
औक्षगन्धी	Auksagandhi IV. 37. 3
औदुम्बर	Audumbara XIX. 31. 2
कन्या, कन्यला	Kanya, Kanyala, V. 53; I. 14. 2

---

1. याः सुपर्णा आंगिरसीर्दिव्या या रघटो विदुः ।
वयांसि हंसा विदुर्याश्च सर्वे पतत्रिणः ।
मृगा या विदुरोषधीस्ता अस्मा अवसे हुवे ॥ (Av. VIII. 7. 24)
2. यावतीषु मनुष्या भेषजं भिषजो विदुः । तावतीर्विश्वभेषजीराभरामि त्वामभि ॥
(Av. VIII. 7. 26)

करम्भ	Karambha IV. 7. 3
कल्याणी	Kalyani V. 17. 12
काण्डविष	Kandavisa X. 4. 22
कुमारिका	Kumarika X. 4. 14
कुष्ठ	Kustha V. 4. 1
केशवर्धनी	Kesavardhani VI. 21. 3
गान्धारी	Gandhari V. 22. 14
गुल्गुलु	Gulgulu II. 36. 7; IV. 37. 3
घृताची	Ghṛtaci IX. 1. 4
चीपुद्रु	Cipudru VI. 127. 2
जीवन्ती	Jivanti III. 14. 6
जीवल	Jivala X. 6. 3; XIX. 39. 3.
तरूणक	Tarunaka X. 4. 2
तस्तुव	Tastuva V. 13. 11
ताबुव	Tabuva V. 13. 10
तिलपिञ्जी	Tilapinji II. 8. 3
तौदी	Taudi X. 4. 24
दशवृक्ष	Dasavṛksa II. 9. 1
नघारिष	Nagharisa VIII. 2. 6
नलदी	Naladi IV. 37. 3
पाटा	Pata II. 27. 4
पिप्पली	Pippali VI. 109. 1
पृश्निपर्णी	Pṛsniparni II. 25. 3
पैद्व	Paidva X. 4. 5
प्रमन्दनी	Pramandani IV. 37. 3
भूरिमूल दर्भ	Bhurimula darbha VI. 43. 2
मगंध	Magadha V. 22. 14
मधुला	Madhula V. 15. 1
मधुश्चुत	Madhuscuta VII. 58. 2
मुनिदेवमूल	Munidevamula VII. 78. 1
यवपलाली	Yavapalali VIII. 6. 2
रामा	Rama I. 23. 1
रोपणाका	Ropanaka I. 22. 4
रोहणी-रोह्णिणी	Rohani-rohini IV. 12. 1; XIII. 1. 22
लाक्षा	Laksa V. 5. 7
वचस्	Vacas VIII. 7. 7.
विश्वरूपा	Visvarupa IV. 34. 8
सहदेवी	Sahadevi XII. 4. 23
हारिद्रव	Haridrava I. 22. 4

Man and Society

Man is not an individual ; he belongs to a family, and the family belongs to the society. The concept of society (samaja, समाज) is different from the concept of herd or group (samaja, समज); some of the insects, including bees, have a highly evolved, instinctively inspired social organization; even the wild beasts prefer to live and sometimes function in small groups. But man primarily lives for the society, and the society nourishes him.

Society begins with the pairing of an individual with his or her mate; and for this purpose, the Vedic literature provides for a highly evolved concept of married life. In the Vedic society, the marriage and its philosphy is not an anthropological evolution, from primitivism to the present day variations and modifications. The Vedic verses have, from the earliest days been inspiring for a highly evolved concept of family. The Vedic verses have their own characteristic style in laying down these concepts. One may refer to the Hymn 85 of Book X of the Ṛgveda (the same occurring with modification in the Atharva, Book XIV). Savitri Surya (सूर्या) is the *ṛsika* (or the inspired lady interpreter) of the hymn. Again, *surya* is an ideal lady in general who is going to be married. Savitṛ (the sun as if) gave Surya to a worthy husband. Soma is a worthy *brahmacarin*, who is highly accomplished and fully matured for the married life; and so is Surya, his fiancee. Soma and Surya are not historical persons; all of us, the males, ripe for the marriage are *somas*, and the damsel maidens are *suryas* and both of them have the cosmic counterpart also. I shall quote a few verses from the Ṛgveda for the cosmic counterpart :

सत्येनोत्तभिता भूमि: सूर्यॆणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधिश्रितः ।।
Earth is upheld by truth; heaven is upheld
by the sun; the Adityas are supported by *sacrifice* (*yajna*);
Soma is supreme in heaven. (1)

वायु: सोमस्य रक्षिता समानां मास आकृतिः ।

Vayu is the guardian of Soma, the maker of years and months. (5)

रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।
सूर्याया भद्रमिद् वासो गाथयैति परिष्कृतम् ।।

Raibhi, was her (Surya's) companion;
Narasamsi her slave; Surya's lovely dress
was adorned by Gatha. (6)

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद् यदयात् सूर्या पतिम् ।।

Citti was the pillow, the eye was the collyrium;
heaven and earth were the boss when Surya went
to her husband. (7)

स्तोमा आसन् प्रतिधयः कुरीरं छन्द ओपशः ।
सूर्याया अश्विना वराऽग्निरासीत् पुरोगवः ।।

Hymns were the cross-bars (of the car);
the Kurira metre was the thong of the whip;
the Asvins were Surya's groomsmen;
Agni was the leader of the procession. (8)

सोमो वधूयुरभवदश्विनास्तामुभा वरा ।
सूर्यां यत्पत्ये शंसन्तीं मनसा सवितादात् ।।

Soma was desirous of a bride; the two Asvins were
the two groomsmen when Savitṛ gave Surya who was
ripe for a husband, (to Soma) endowed with intelligence. (9)

सूर्याया वहतुः प्रागात् सविता यमवासृजत् ।
अघासु हन्यन्ते गावोऽर्जुन्योः पर्युह्यते ।।

Surya's bridal procession which
Savitr despatched has advanced;
the oxen were whipped along in the
magha (constellations);
she is borne (to her husband's
house) in the Arjuni (constellations). (13)

What happens on a cosmic scale in astral regions, also happens when a bride is married to a worthy counterpart

and she proceeds to husband's home. Many of these verses have become the basis of marriage rituals in Indian families. The bride is richly dressed and decorated and is offered to the bridegroom. We have some of the verses such :

आशसनं विशसनमथो अधिविकर्तनम् ।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मा तु शुन्धति ॥
Behold the forms of Surya; the *asasana* (आशसन, the border cloth), the *visasana* (विशसन, head-cloth), the *adhivikartana* (अधिविकर्तन, divided skirt); of these the Brahman relieves her. (35)

The bride and bridegroom come to the place of marriage and are felicitated by the assembly of guests and hosts :

सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
सौभाग्यमस्यै दत्त्वायाऽथास्तं विपरेतन ॥
Fortunate is the bride; approach, behold her; having given her your congratulations, depart to your several homes. (33)

The bridegroom receives the hand of the bride and repeats the verses with a characteristic solemnity :

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥
I take your hand for good fortune, that you may attain old age with me, as your husband; the Lord known as Bhaga, Aryaman, Savitṛ, Purandhi, has given you to me, that I may be the master of a household. (36)

तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या वपन्ति ।
या न ऊरू उशती विश्रयाते यस्यामुशन्तः प्रहराम शेपम् ॥
O Lord Pusan, may you inspire her who is most auspicious; in whom men may sow seed; who most affectionate may be devoted to us, and in whom animated by desire, we may beget progeny. (37)

The married life becomes a nucleus of family, and the

benedictions are showered on the new couple,—for we have :

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥
Abide here together; may you never be separated; live together all your lives, sporting with sons and grand-sons happy in your own home. (42)

The newly wedded bride has a great role to play in the family, and thereby in the society, and for this we have :

अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।
वीरसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥
(Look upon your husband) with no angry eye, be not hostile to your Lord, be tender to animals, be amiable and be very glorious; be the mother of males, be devo-ted to learned people, be the bestower of happiness, be the bringer of prosperity to our bipeds and qua-drupeds. (44)

सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव ।
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु ।
Be a queen to your father-in-law,
be a queen to your mother-in-law,
be a queen to your husband's sister,
be a queen to your husbands brothers. (46)

Married life is a life of cohesion, co-ordination and accommodation with mutual love, affection and regards. And for this unity and harmony, the supreme Lord, the worthy people of society, and Nature's all the bounties are invoked !

समञ्जन्तु विश्वेदेवाः समापो हृदयानि नौ ।
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ ॥
May the Vishvedevas unite the hearts of both of us ; may the Apah (आपः, the omnipresent Lord, and all the cosmic fluids) unite both our hearts; may the Mataris-van (मातरिश्वन्), Dhatṛ (धाता) and the bountiful Destṛ

(देष्ट्री) unite the hearts of both of us. (47)

Marriage is not the union of two individuals (a girl and a boy); it is the union of several families, and it becomes a nucleus of harmony in the entire society. The last hymn of the Ṛgveda inspires the entire society for concordance, love, humility and well-knit affectionate discipline, which arises out of mutual respect, fondness and reverence (*Samvanana*) and also mutual understanding (*Samjnanam*).

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ।
Meet together, talk together, let your minds apprehend alike; in the like manner as the ancient people of wisdom concurring accepted their rewards in the social selfless sacrifices. (2)

समानो मंत्र: समिति: समानी समानं मन: सह चित्तमेषाम् ।
समानं मन्त्रमभिमन्त्रये व: समानेन वो हविषा जुहोमि ॥
Common be the prayer of these, common be the acquirement, common the purpose, associated by the desire. I repeat for you a common prayer, I offer for you a common oblation. (3)

समानी व आकूति: समाना हृदयानि व: ।
समानमस्तु वो मनो यथा व: सुसहासति ॥
Common be your intention; common be your hearts; common be your thoughts so that there may be thorough union among you. (4) (Ṛv. X. 191. 2-4)

The *devata* (the title) of the verses 5-9 of Ṛv. VIII. 31 is the couple (*dampati*) or husband and wife taken together. Both of them have equal privileges and responsibilities in the society; both of them have equal rights in sacred ceremonies (prayers, *yajnas* and others), and public acts of service. For we read in the Vedic verses :

या दंपती समनसा सुनुत आ च धावत ।
देवासो नित्ययाशिरा ॥
Gods (Nature's bounties and learned people), may

the husband and wife, who with one mind offer libations and purify them and propitiate you with the Soma, ever mixed with milk. (5)

प्रति प्राशव्याँ इतः सम्यञ्चा बर्हिराशाते ।
ता न वाजेषु वायतः ॥
Constantly associated, may they acquire appropriate viands; may they be able to offer sacrifice; may they never be wanting in food. (6)

पुत्रिणा ता कुमारिणा विश्वमायुर्व्यश्नुतः ।
उभा हिरण्यपेशसा ॥
Blessed with youthful and adolescent offspring, and both having their persons richly ornamented, they pass happily their whole life. (8)

The union of marriage leads to immortality if invoked with highest ideals :

वीतिहोत्राकृतद्वसू दशस्यन्तामृताय कम् ।
समूधो रोमशं हतो देवेषु कृणुतो दुवः ॥
For the sake of immortality, enjoying personal union, they (wife and husband) worship the gods. (9)

Marriage has thus not only to fulfil the biological demands in human society, it is an act of supreme sacred order.

From the concept of a family, we proceed to the concept of a community, and from that of a community to the concept of a kingdom and sovereignty, a nation, and universal brotherhood. The basis of the bondage of fraternity is mutual trust and understanding, honesty, truthfulness, austerity, peace and love. The worldly prosperity, and not the poverty, is the slogan of a mighty community. To be prosperous is not a crime but a virtue, if the prosperity does not mean exploitation of a certain section of human community. In the very first verse of the Yajurveda,[1] we

1. इषे त्वोर्जे त्वा वायवस्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणऽआप्यायध्वमघ्न्याऽइन्द्राय भागं प्रजावतीरनमीवाऽअयक्ष्मा मा वस्तेनऽईशत माघशꣳसो ध्रुवाऽअस्मिन् गोपतौ स्यात् बह्वीर्यजमानस्य पशून् पाहि ॥ (Yv. I. 1.)

invoke Lord for food and fuel, i.e. for nourishment and vigour, *isa* (इष) and *urja* (ऊर्ज), i.e. for raw material and power. And no prosperity has a meaning unless we are free from pain and sickness (*an-amiva*, अनमीवा, and *ayaksma* अयक्ष्मा); and the society should not only be affluent, but should be rich in progeny and cattle. God is also known as *gopatau* (गोपतौ), Lord of cattle. Praja (प्रजा, people) and *pasu* (पशु, cattle) constitute an evolved society. The object of a married life is to accomplish *isa* and *urja* (food and fuel), *rayasposa* (abundant wealth), *praja* (offspring or progeny), *mayobhava* (मयोभव, the source of delight) and for the *sakhabhava* (सखाभाव, affection and love). Through the Vedic mantras, our ṛsis were never tired of evoking Lord for such affluency.

The Vedic verses do not confine to the material wealth and material prosperity alone. When they refer to food and fuel, wealth, progeny, cattle, prosperity, viands, and such other things, they always try to elevate your thoughts from the physical realm to the internalmost supreme realm of the most abstract nature (realms of vital forces, mental complex and finally the spiritual one of the highest order). There are food and fuel of each of these realms, there is prosperity and abundance of each of these realms quite different from that of each other, and there are handicaps, lapses, and shortcomings of each of these realms, quite characteristic of their own. Thus the Vedic materialism through stages lifts you up to the highest mysticism, from childhood to adolescence of each realm. The words are the same but implications and connotations go on varying from stage to stage, from realm to realm. The Ṛgveda speaks :

> We invoke the resplendent Lord, whether He comes from this earthly region, or from the heaven above or from the vast firmament, that He may give us wealth.[1] (Ṛv. I. 6. 10)

Lord reveals to His devotee from the earthly region (*parthivat*). from the heaven (*divah*) or from vast firmament

1. इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।
इन्द्रं महो वः रजसः ॥ **(Ṛv. I. 6. 10)**

(*mahah rajasah*) but this earth, heaven or firmament not of the cosmic realm: here one refers to the *annamaya kosa* (earthly, *parthiva*), *pranamaya kosa* (firmament, the vital realm) and *manomaya kosa* (*dyau*, mental complex).

The spiritual mystic, through his yogic exercises mounts up from the earthly region (*prthivi*, physical realm) to earth's mid-region (*antariksa*, vital region of *pranas*), and thence to the heaven (*dyau* of the mental realm); and finally ascends to the world of light (*svah*, *anandamaya*) and *vijnanamaya* realms); for this we have a verse in the Yajurveda :

> From earth to air's mid-region have I mounted, and from mid-air ascended up to heaven.
> From the high pitch of heaven's cope I came into the world of light.[1] (Yv. XVII. 67)

The Vedas have a cryptic beauty of expressions in a style quite characteristic of their own.

Community and Occupations

The society, organized on the lines of the Vedic tenets, has good many attractive features. The basis of the society on one hand is *brahma* and *ksattra*, knowledge and defence and on the other hand *food*, *wealth* and *prosperity*, *vajam*, *rayim*, and *rayasposa*, created with the assistance of labour (*srama* and *tapas*). And thus the society is represented by four classes of people (i) the *brahmanas* (ब्राह्मण), the learned class, serving the society by devoting itself to knowledge and learning, (ii) the *ksattriyas* (क्षत्रिय), adept in defence science for protection of the State from internal disorder and external attacks from enemies, (iii) the *vaisyas* (वैश्य), the people engaged in agriculture, trade, industry and business and thus creating wealth for the nation, and (iv) the *sudras* (शूद्र), the unskilled or partly-skilled labour to assist the three classes manually. And thus the *brahmanas* constitute the *head* or *mouth* of the society personified, the

1. पृथिव्याऽअहमुदन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम् ।
   दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥ (Yv. XVII. 67)

ksattriyas, the *arms*, the *vaisyas* the *belly* or *thighs* and the *sudras*, the two legs. The Purusa-Sukta of the Ṛgveda (X.90), and of the Yajurveda (Chapter XXXI) and of the Atharvaveda (XIX. 6) has the following verse in common :

> The *brahmana* became His mouth,
> of both His arms the *rajanya* (the *ksattriya*) was made ;
> His thighs became the *vaisya*,
> and from His feet the *sudra* was produced.[1]
> (Ṛv. X. 90. 12; Yv. XXXI. 11. Av. XIX; 6. 6)

The Yajurveda envisages a cultured society, consisting of hundreds of professions and vocations to meet the needs of people. The whole chapter (Chapter XXX from verse 5 to 22) enlists in the characteristic lexiconic style more than one hundred desirable and undesirable professions : *brahmana* (the learned teacher and priest), the *ksatra* (royalty), *vaisya* (businessman), *sudra* (labourer), robber, homicide, eunuch, *ayogu* (अयोगू) a harlot, *magadha* (मागध) stable-master, public dancer, court-attendant, timid, chatterer, artist, woman-lover, damsel's son, car-builder, carpenter, potter, artificer, jeweller, sower, shaft-maker, bowyer, bow-string maker, rope maker, hunter, dog-leader, fisherman, *nisada* (निषाद), madman, *vratya* (व्रात्य), demented, untrustworthy, gambler, non-gambler, cane-splitter woman, thorn-worker woman, lover, paramour, unmarried elder brother, younger brother, marrying earlier before the elder brother, husband of a younger sister (the elder sister still unmarried), woman embroiderer, woman dealing in love-charms, a by-sitter, an obstinate, a yielding man, hunch-back, dwarf, blear-eyed man, blind man, deaf man, physician, astronomer, inquisitive man, extra-inquisitive, question-solver, elephant-keeper, horse-keeper, cowherd, shepherd, goatherd, ploughman, dealer in beverages, house guard, possessor of wealth, door-keeper's attendant, wood-bringer, fire-kindler, besprinkler, high steward, carver, distributer,

---

1. ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद् वैश्यः पद्भ्यां शूद्रोऽअजायत ॥ (Ṛv. X. 90. 12)

pourer-out, stirrer-up of strife, washer-woman, female dyer (5-12), horse-rider (13), iron-smelter, yoker, ointment-maker (14), hide-dresser, currier (15), fisherman, fish-vender, fish-catcher, *anda* (आन्द), *mainala* (मैनाल), *bhilla* (भिल्ल), *kirata* (किरात), wildman (16), goldsmith, merchant (17), gambler, a speculator in gambling, gamble manager, owner of gambling hall, *caraka-acarya* (चरकाचार्य) (18), drummer, lute-player, flute-blower, conch-blower, wood-ranger, forest-fireguard (19), village headman, watchman, lute-player, hand-clapper, flutist, musician (20), and pole-dancer (21).

Members of one and the same family were permitted to serve the society in different vocations, for we have in Vedic verse :

> I am the *karu* (carpenter, or a singer), papa is the physician, mamma throws the corn upon grinding stones; having various occupations, desiring riches we remain (in the world) like cattle (in the stalls); flow, Indu for Indra.[1] (Rv. IX. 112. 3)

According to the Vedic injunction, God's revealed knowledge (Divine Word) is meant for all, irrespective of caste, creed, race or colour. God reveals Himself through His creation, the Divine Art and the Divine Word.

> That I to all the people address this salutary speech, to priest (*brahmana*), and nobleman (*ksattriya*), *sudra*, *arya*, *vaisya*, to one of our kin and to the stranger.[2] (Yv. XXVI.2)

God's graces and gifts have no bounds and are subject to no restrictions; they have universal appeal; the sacred knowledge of the Vedas is meant for all, irrespective of birth and heritage It is unto us to derive advantage from these blessings.

---

1. कारुरहं ततो भिषगुपल प्रक्षिणी नना ।
नानाधियो वसूयवोऽनु गा इव तस्थिमेन्द्रायेन्दो परि स्रव ॥ (Ṛv. IX. 112. 3)
2. यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराजन्याभ्याँ शूद्राय चार्य्याय च स्वाय चारणाय । (Yv. XXVI. 2)

Universal Friendliness and Patriotism

According to the Vedas, we are the sons of the mother Earth. In the characteristic style of the Veda, we have the following :

> Heaven (Dyau) is your father, Earth your mother, Soma your brother, Aditi your sister.[1] (Ṛv. I. 191. 6)
> Dyaus (heaven) is our father, our begetter: Kinship is here. This great Earth is our kin and mother.[2]
> (Av. IX. 10. 12)

Our kinship is due to our having a common father and a common mother, in the form of heavenly luminaries acting as our father, and the Earth as the mother.

The bondage is further strengthened by the fact that the Supreme Lord is our father and mother both. He is our Lord and we his children or sons.

The Bhumi Sukta (hymn pertaining to deified Earth) of the Atharva Veda (XII. 1) speaks thus with fervour :

> May Earth pour out her milk for us, a mother unto me, her son.[3] (XII. 1. 10)
> I am the son of Earth; Earth is my Mother; Parjanya is my sire; may he promote me.[4] (12)

> Produced from thee, on thee move mortal creatures; thou bearest them, both quadruped and biped. Thine, Pṛthivi, are these five human Races for whom, though mortal, the sun as he rises, spreads with his rays the light that is immortal.[5] (15)

---

1. द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा । (Ṛv. I. 191. 6)
2. द्यौर्नः पिता जनिता नाभिरत्र बन्धुर्नो माता पृथिवी महीयम् । (Av. IX. 10. 12)
3. सा नो भूमिर्विसृजतां माता पुत्राय मे पयः । (Av. XII. 1. 10)
4. माता भूमिः पुत्रो अहं पृथिव्याः पर्जन्यः पिता स उ नः पिपर्तु । (Av. XII. 1. 12)
5. त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपदस्त्वं चतुष्पदः ।
तवेमे पृथिवि पञ्च मानवा येभ्यो ज्योतिरमृतं मर्त्येभ्य उद्यन्त्सूर्यो
रश्मिभिरातनोति । (Av. XII. 1. 15)

> O Earth, my mother, set thou me happily in a place secure.[1] (63)

The Vedas do not speak of the narrow geographical patriotisms. Of course, for convenience we have the concept of small and big kingdoms, or states, with heads, differently known. One of the verses of the Yajurveda speaks of *rajni* (राज्ञी, queen), *virad* (विराड्), *samrad* (सम्राड्), *svarad* (स्वराड्), *adhipatni* (अधिपत्नी, queen-paramount).[2]

A verse distinguishes between *samrad* and *raja* : Indra is *samrad* (chief lord), and Varuna is *raja* (sovran)[3] (Yv. VIII. 37). According to the ritualists, the one who performs the *rajasuya yajna* is *raja,* and the one, performing the *vaja-peya* is *samrad.*[4] *Raja* is inferior to *samrad;* a *raja* becomes a *samrad,* in case he performs the *vajapeya yajna.*

The word *samrad* has been translated as all ruling, and *svarad* as independent ruler[5] (Yv. XIII. 35).

The concept of kingdom (one's own state, *svakiya desa,* स्वकीय देश) is very significant. Kingdom is known as *rastra* (राष्ट्र). It may be a small state or a state extensive in dimensions; it my be what we call today a nation, a federation, a republic or a Union . We have such passages in respect to this *rastra*:

> May we be watchful (i. e. non-negligent) in the *rastra.*[6] (Yv. XI. 23)

> I take my stand on princely power and kingship.[7] (XX. 10)

---

1. भूमे मार्तान धेहि मा भद्रया सुप्रतिष्ठितम् । (Av. XII. 1. 63)
2. राज्ञ्यसि प्राची दिग् विराडसि दक्षिणा दिक् सम्राडसि प्रतीची दिक् स्वराडस्युदीची दिगधिपत्न्यसि बृहती दिक् ॥ (Yv. XIV. 13)
3. इन्द्रश्च सम्राड् वरुणश्च राजा । (Yv. VIII. 37)
4. राजा वै राजसूयेनेष्ट्वा भवति सम्राट् वाजपेयेन । (S Br. V. 1. 1. 13)
5. सम्राडसि स्वराडसि । (Yv. XIII. 35); सम्यग्राजत इति सम्राडसि;
   स्वेनेव राजत इति स्वराडसि । (Mahidhara)
   विराट् विविधं राजमाना; स्वराट् परनिरपेक्षं स्वयमेव राजमाना ।
   (Mahidhar on Yv. XIV. 13; see also Yv. XV. 10-13; XX. 5)
6. वय ँ राष्ट्रे जागृयाम । (Yv. IX. 23)
7. प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे । (Yv. XX. 10)

O Rastrda, may you give me the *rastra*.[1] (X. 2)

Let all the people long for thee. Let not thy kingship fall away[2] (XII.11), i. e. proper protection should be provided to the State, so that glory and prosperity (*sri* , श्री) of the State are fully retained and neither diminished nor destroyed.

The following verse from the Yajurveda refers to the aspiration of a nation; and for this reason, it may be reckoned as one of the best national anthems :

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे
राजन्य: शूरऽइषव्योऽतिव्याधी महारथो जायतां
दोग्ध्री धेनुर्वोढानड्वानाशु: सप्ति: पुरन्धिर्योषा
जिष्णू रथेष्ठा सभेयो युवास्य यजमानस्य वीरो जायतां
निकामे निकामे न: पर्जन्यो वर्षतु फलवत्यो
नऽओषधय: पच्यन्तां योग-क्षेमो न: कल्पताम् ॥ (Yv. XXII. 22)

O Supreme Lord ! May there be born in this *rastra* (the State), the learned intellectuals, illustrious for their sacred knowledge; may there be born the *rajanya* or the men of defence, heroic, skilled archers, with piercing shafts, mighty warriors; the cows giving abundant milk; the ox good at carrying; the swift courser; the industrious ladies; may this householder be blessed with a son, ever victorious, driving in the forefront, impressive in assemblies, and youthful; may we have timely rains according to our needs and desires; may our fruitbearing plants ripen; may acquisition (*yoga*) and preservation (*ksema*) of property be secured to us.

The concept of state includes the state protection from the attacks of adversaries; and therefore, it is necessary that the state should organize armies, train soldiers and equip the army with war-materials, i. e. *astra, sastra*,

---

1. राष्ट्रदा राष्ट्रं मे देहि । (Yv. X. 2)
2. विशस्त्वा सर्वा वाञ्छन्तु मा त्वद् राष्ट्रमधिभ्रशत् । (Yv. XII. 11; SBr. VI. 7. 3. 4—श्रीर्वै राष्ट्रम् ।

food provision, vehicles, cars, horses, elephants and the like. The Vedic verses envisage wars on land, on water and in the interspace. In the interspatial conflicts, it speaks of bombers and aircrafts. The primitive warfare included the use of arrows, bows, and shafts. Indra is supposed to use as the last recourse an admantine weapon known as *vajra*. The Vedas do not speak of any historical battle or war. Some of the conflicts are quite imaginary, some of them are metaphorical, as that between *indra* (the sun) and *vrtra* (clouds), with a troop of *maruts*, brilliantly adorned with armoury, dresses and weapons. Some of the conflicts are of the mental and spiritual realms against sins, weaknesses, temptations and shortcomings. In such cases the violence of war is of another sort. The terminology of all such conflicts is very much the same. The *raksasas* (demons and devils) have to be subdued anyhow. In this context, I shall quote the translation of Wilson of only one verse from the Ṛgveda:

> To what glorifier of the gods do they (Maruts) repair with their ruddy, tawny, car-bearing horses for his advantage ? Bright as burnished gold , and armed with thunderbolt, they furrow the earth with their chariot-wheel.[1] (Ṛv.I.88.2)

Concept of Three Goddesses

Very often in the Ṛgveda, also in the Yajuh and Atharva, there are references to three goddesses (*tisrah devih*), *ida*, *sarasvati*, and *bharati*, also known as *mahi*.[2]

1. तेऽरुणेभिर्वरमा पिशङ्गैः शुभे कं यान्ति रथतूर्भिरश्वैः ।
   रुक्मो न चित्रः स्वधितीवान् पव्या रथस्य जङ्घनन्त भूम ॥ (Rv. I. 88. 2)
2. इळा सरस्वती मही तिस्रो देवी मयोभुवः ।
   बर्हिः सीदन्त्वस्रिधः । (Rv. I. 13. 9)
   सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।
   तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥ (Ṛv. II. 3. 8)
   आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
   सरस्वती सारस्वतेभिरर्वाक् तिस्रो देवीर्बर्हिरेदं सदन्तु ॥ (Ṛv. VII. 2. 8)
   तिस्रो देवीर्बर्हिरेदं सदन्त्विडा सरस्वती भारती । मही गृणाना । (Yv. XXVII. 19)
   तिस्रो देवीर्बर्हिरेदं सदन्तामिडा सरस्वती मही भारती गृणाना । (Av. V. 27. 9)

Mahi, or *bharati* is the motherland, *sarasvati* is the mother-culture or the divine knowledge, and *ida* or *ila* is the divine language or the mother tongue. Sarasvati (from *sṛ,* to flow; the uninterrupted flow of divine inspiration) has a relation with *dhiyah,* the discriminating instinct or intellect (*sarasvati sadhayanty dhiyam,* Ṛv.II.3.8). All these three goddesses occupy their sacred places in *barhi,* the place of sacred *yajna,* which is being performed incessantly in our human heart, the *antah karana;* the internal organ, the abode of the *atman* itself. Love and regards for the motherland, mother culture and the sacred knowledge have to be inculcated in every individual belonging to a social organization or state.

Of the three, the goddess Sarasvati is most loving and fascinating. She is vigour amongst all possessing vigour;[1] she is the inspirer of everything that is noble and sacred, and she evokes all our mental faculties.[2] She creates perturbations in the ocean of cosmic mind or *mahat-tattva.*[3] And for these reasons, the goddess Sarasvati is invoked by everyone.[4]

Ethical Concepts

Not only that God created the universe according to His divine art, and made the creation purposeful, He gave to man, the highest evolved being in His creation, the high standards of ethics. God Himself is an embodiment of ethical ideals and all noble virtues. Of course, He is an Infinite Unity, whilst the souls are infinitesimal unities in all positive parameters. Ethics is not necessarily a result of social evolution or of social necessity. The ethical ideals emanate with all their purposefulness from the divine nature of the self itself, and in case of man, they have reached a sort of climax.

1. प्र णो देवी सरस्वती वाजेभिर्वाजिनीवती । धीनामवित्र्यवतु ॥ (Ṛv. VI. 61. 4)
2. चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् । (Ṛv. I. 3. 11)
3. महो अर्णः सरस्वती प्र चेतयति केतुना धियो विश्वा विराजति । (Ṛv. I. 3. 12). See also Ṛv. VI. 61. 8.
4. सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।
सरस्वती सुकृतो अह्वयन्त सरस्वती दाशुषे वार्यं दात् ॥ (Ṛv. X. 17. 7)

What is the highest virtue ? Of course, the Truth itself. Truth has six synonymns in the Vedic literature : बट् । श्रत् । सत्रा । अद्धा । इत्था । ऋतमिति षट् सत्यनामानि (*bat, srat, satra; addha, ittha, rta* are the synonyms of *satya* or truth) (Nighantu III. 10).[1] The Satapatha Brahmana gives several parables to show that the truth came to the share of gods, whilst *asuras* adopted untruth. One has to take a vow before participating in rituals, and the vow is repeated thus in the Vedic words :

> अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
> इदमहमनृतात् सत्यमुपैमि ॥ (Yv. 1.5)
> I will observe the vow, Lord of Vows, Agni, the Lord adorable, may I have strength therefor.
> Success attend me. Now into truth from untruth do I enter.[2] (Yv. I. 5).

There is no virtue, nobler than truth; without truth, all virtues become vice. In the Vedic literature, the words *satya* and *ṛta* are used in the same sense (*anṛta*—what is not *ṛta—asatya* or untruth).

The world of activity is sustained by certain virtues or ethical modes; they have been enumerated in a verse of the Atharvaveda.

> सत्यं बृहद् ऋतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवी धारयन्ति । (Av. XII 1.1)
> *Satyam, bṛhat, ṛtam, ugram, diksa, tapas, brahman* and *yajna.*

These are the eight virtues, which sustain the world. We may translate them as truth (*satya*), vastness (*bṛhat*), right attitude (*ṛtam*), formidability (*ugram*), consecration

1. For *bat* and *ittha*, Ṛv. V. 84. 1; *sraddha* is derived from *srat*. (Ṛv. X. 151; Nir. IX. 30, 31)

2. This is spoken by the sacrificer, who with his wife is about to take the prescribed *vrata* or vow of abstinence during the performance of ceremonies. Agni is said to be *vratapati*, or keeper of vows. *Truth* is reality or godhead; *untruth* is unreality, perishable humanity; whilst taking vow, the sacrificer feels that he is attaining to a divine body and is no longer a mere man. He is thus bound to speak *truth*, nothing but *truth*.

(*diksa*), austerity or penance (*tapas*), aptitude for learning (*brahman*) and dedication and service or sacrifice (*yajna*).

The word *bṛhat* has various connotations. The *ṛsis* speak of three cosmic divisions:—*pṛthivi* (earth), the *antariksa* (interspace or middle space) and *dyau* or heaven, but there is still greater heaven (*bṛhad dyau*) called also the wide world, the vast, the *bṛhad*, and typified sometimes as the Great Water, *maho arnah*, the region of cosmic intelligence. This *bṛhat* is again described as the *ṛtam bṛhat* or in a triple term *satyam, ṛtam, bṛhat* as in our text. (Av. XII.1.1.) This is the same as *mahas*, the fourth *vyahṛti* (in the tetrad of *bhuh; bhuvah, svah* and *mahah*), introduced by the sage Mahacamasya. (See Taittiriya Up. for *mahas* I.5).

Satyam is trisyllabic, *sa-ti-yam; sa* is one syllable, *ti* another and *yam* the third. The first and the last syllables are truth (*satyam*) meaning the *real;* in the middle is the falsehood (*anṛtam*). The falsehood is embraced on both sides by truth; it partakes of the nature of truth itself. Falsehood does not injure him who knows this. (Bṛhadaranyaka Up. V. 5. 1). Of this truth, or *satyam*, the Yajuh has the verse :

> The face of the *satya* (truth or real) is hidden by a vessel formed of golden light.[1]

The ethical values of the Vedic traditions have been variously summarized and codified in the subsequent literature. For example, the Taittiriya Upanisad (I.9) refers to *ṛta* (ऋत, right or real), *satya* (सत्य, truth), *tapas* (तपस्, austerity), *dama* (दम, self-control), *sama* (शम, tranquility) and *svadhyaya-pravacana* (स्वाध्याय-प्रवचन, study and teaching). It is difficult to assign priorities in favour any of these. Satyavacas Rathitara gave priority and assigned superiority to *satya* or what is true; Taponitya Paurusisti ascribed it to *tapas* or austerity, and Naka Maudgalya to *Svadhyaya-pravacana*. Study and teaching is verily, *tapas* (Taittiriya Up. I.9).

Sacrifice leads to various attainments, since it is the most sacred act of selfless dedication. Some of these attain-

---

1. हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । (Yv. XL. 17)

ments are enumerated in the Yajurveda as follow :

सत्यं च मे श्रद्धा च मे जगच्च मे धनं च मे विश्वं च मे महश्च मे क्रीडा च मे मोदश्च मे जातं च मे जनिष्यमाणं च मे सूक्तं च मे सुकृतं च मे यज्ञेन कल्पताम् । (5)
ऋतं च मेऽमृतं च मेऽयक्ष्मंच मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च मेऽनमित्रं च मेऽभयं च मे सुखं च मे शयनं च मे सूषाश्च मे सुदिनं च मे यज्ञेन कल्पताम् ।। (6)
(Yv. XVIII. 5-6)

May my truth (*satyam*), my faith (*sraddha*, an ability to accept and adopt truth for life); and my cattle, my wealth, my goods, my pleasures; and my play and my enjoyment; and my children and my future children; and my hymn and my pious act (5); my religious rite (*ṛta*) and my immortality (*amṛta*); and my freedom from consumption and from disease; and my life and my longevity; and my freedom from enemies and my freedom from danger; and my happiness, and my lying down (*sayana*), my fair dawn (*susa*), my fair day (*sudina*) prosper by sacrifice. (Yv. XVIII. 5-6)

In the Vedic terminology all that is vice, all that leads to pain, all that is ill, is known as *durita* (दुरित), and the counterpart of *durita* is known as *bhadra* (भद्र), which is virtue personified and leads to pleasure, prosperity and nobility. God is invoked for the attainment of *bhadra*, and for dispelling *durita*.

विश्वानि देव सवितर्दुरितानि परासुव । यद्भद्रं तन्न आसुव ।। (Ṛv. Y. 825)
O Lord, the sustainer and creator, send far away all *duritas* (troubles, vices, calamities) and send us only what is *bhadra* (virtue and good).

Regarding this *bhadra*, we have a verse in the Ṛgveda :

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । (Ṛv. I. 89.8)
Let us hear, O Lord and learned people, with our ears, what is *bhadra* (good); let us see with our eyes what is *bhadra* (good). (Ṛv. I. 89. 8)

Brahmacarya, according to the Vedic traditions, is regarded a supreme virtue for married and unmarried

persons of both the sexes. The Atharvaveda devotes a full hymn to this subject (Av. XI. 5). The word *brahman* means the Veda or Divine Word and therefore, the word *brahmacarin* may mean the *Vedic student* (*Bloomfield*). We have in this famous hymn, some of the very significant verses :

> The *brahmacarin* fills the world with fuel, girdle, toil (*srama*) and fervour (*tapas*). (4)
>
> The *brahmacarin* goes kindled with fuel, clothing himself in the black-antelope skin, consecrated, long-bearded. (6)
>
> The *brahmacarin* defends by fervour; the whole of that he, knowing, makes *brahman* for himself. (10)
>
> By *brahmacarya,* by fervour, a king defends his kingdom; a teacher by *brahmacarya*, seeks a *brahmacarin* (a Vedic student). (17)
>
> By *brahmacarya,* a girl wins a young husband. (18)
>
> By *brahmacarya*, the gods smote away death. (19)
>
> A *brahmacarin* bears a shining *brahman*; in that are woven together all the gods (Nature's bounties); he, generating breath-and-expiration (*prana and apana*), then out-breathing (*vyana*), speech, mind, *brahman* and wisdom (*medha*).[1] (24)

---

1. ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति । (4)
ब्रह्मचार्येति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो दीर्घश्मश्रुः । (6)
तौ रक्षति तपसा ब्रह्मचारी तत् केवलं कुरुते ब्रह्म विद्वान् । (10)
ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ (17)
ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् । (18)
ब्रह्मचर्येण तपसा देवा मृत्युमुपाघ्नत । (19)
ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति तस्मिन् देवा अधि विश्वे समोताः ।
प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम् ॥ (24) (Av. XI. 5)

Supreme Values of Life

Truth, non-violence austerity, brotherhood, or universal friendship, security, peace, fearlessness and dedication are necessarily some of the prime values of life of the first category, and therefore, there are innumerable prayers in the vedas through which God is invoked for such blessings.

Universal Friendship

O Lord, the dispeller of nescience, strengthen me. May all beings regard me with the eye of a friend. May I regard all beings with the eye of a friend. With the eye of a friend do we regard one another.[1]

(Yv. XXXVI. 18).

Fearlessness, Security and Safety

May air's mid-region give us peace and safety; safety may both these, Heaven and Earth, afford me. Security be ours from west, from eastward, from north and south; may we be free from danger.
Safety be ours from friend and from the unfriendly, safety from what (or whom) we know and what we know not. Safety be ours by night and in the day time. Friendly to me be all my hopes and wishes (or all my quarters).[2] (Av. XIX. 15. 5-6)

Love and Freedom from Hatred

Freedom from hate I bring to you, concord, and unanimity. Love one another as the cow loves the calf that she has borne. (1)

---

1. दृते दृ ह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥
(Yv. XXXVI. 18)

2. अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे ।
अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु ॥
अभयं मित्रादभयममित्रादभयं ज्ञातादभयं पुरो यः ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ (Av. XIX. 51. 5-6)

One minded with his mother, let the son be loyal to his sire. Let the wife, calm and gentle, speak words sweet as honey to her Lord. (2)

No brother hate his brother, no sister to sister be unkind. Unanimous, with one intent, speak you your speech in friendliness.[1] (3) (Av. III. 30. 1-3)

Effort and Victory

Whilst efforts are in my right hand, sure in my left is victory. Kine winner may I be, horse-winner, riches winning, gold-winner.[2] (Av. VII. 50. 8)

Lustre, Vigour, Energy and Might

O Lord, you are lustre : give me lustre.
You are vigour : give me manly vigour.
You are strength : give me strength.
You are energy : give me energy.
You are anger : give me anger.
You are conquering might: give me might.[3]
(Yv. XIX. 9)

Supreme Intellect, Divine and Discriminating

Man is a rational being and in this respect, he is different from his biological kinship. The *manomaya kosa*

---

1. सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।
अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥ (1)
अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।
जाया पत्ये मधुमतीं वाचं वदतु शान्तिवाम् ॥ (2)
मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा ।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ॥ (3) (Av. III. 30. 1-3)
2. कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः ।
गोजिद् भूयासमश्वजिद् धनंजयो हिरण्यजित् ॥ (Av. VII. 50. 8)
3. तेजोऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि ।
बलमसि बलं मयि धेहि ओजोऽस्योजो मयि धेहि ।
मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ॥ (Yv. XIX. 9)

(the mental sheath) of the human species is highly developed with multifarious complexities and sublimities. Man alone possesses characteristic intellect, which for him discriminates truth from what is untruth, the desirable from the undesirable. This intellect is known as *dhi* (धी) or *medha* (मेधा), a highly evolved form of it is known as *ṛtambhara prajna* (ऋतम्भरा प्रज्ञा). The seers of the Upanisads have variously described it (Taittiriya Up. II. 3). The Aitareya Upanisad uses terms like *hṛdaya* (हृदय, heart), *manas* (मनस्, mind), *samjnana* (संज्ञान, consciousness), *prajnana* (प्रज्ञान, intelligence), *medhas* (मेधस्, wisdom) *dṛsti* दृष्टि, insight) *dṛti* (दृति, steadfastness), *mati* (मति, thought), *manisa* (मनीषा, thoughtfulness), *juti* (जूति, impulse), *smṛti* (स्मृति, memory), *samkalpa* (संकल्प, conception), *kratu* (क्रतु, purpose), *asu* (असु, life), *kama* (काम, desire) and *vasa* (वश, will). (Ait. up. 5. 1.)

In the Vedic terminology, the word *medha* has wide connotation. The Yajurveda gives a group of three mantras :

> To the Assembly's wondrous Lord, to Indra's lovely friend who gives Wisdom (*medha*) have I drawn near in prayer.[1]
>
> That wisdom which the companions of gods (learned people) and fathers (elderly people of experience) recognize, even with that intelligence, O adorable Lord, make me wise today.[2]
>
> Varuna, grant me wisdom, grant it Agni and Prajapati. Wisdom may Indra, Vayu grant. May the Creator grant it me.[3] (Yv. XXXII. 13-15)

---

1. सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषम् ।
(Av. I. 18. 6; also Yv. XXXII. 13)

2. यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ।
(Yv. XXXII. 14)

3. मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः ।
मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥ (Yv. XXXII. 15)

The same emphasis to discriminating intellects is in the famous Gayatri or Savitri verse :

> May we attain that excellent (desirable) glory of Creator the God; So may he stimulate our intellects[1]. (Yv. XXX.. 2; Rv. III. 62. 10)

Vedas as the Source Book of Knowledge

The Vedic theism incorporates a number of concepts : (i) acceptance of the concept of the existence of supreme, infinite, omnipresent, omniscient and most venerable and adorable Lord; (ii) acceptance of the dynamic and purposeful reality of God's creation, and appreciation of the divine art, (iii) acceptance of the concept, that God reveals Himself in His creation and in His art ; and the creation is based on a uniform principle, law and order and purposefulness, and (iv) acceptance of the principle, that God is the source of all knowledge, which he reveals to man in three ways : through the divine creation; through the divine word, and through the divine inspiration ; and as such, there is no contradiction between what is observed through the study of divine creation (science), the divine word (the Vedic studies), and the divine inspiration (which comes to the chosen few in the line of their specialization, i.e. to *ṛsis* in the field of art, science and philosophy and the mystic experiences: (v) acceptance of the principle, that God Himself is the source of highest ethical values of life and (vi) acceptance of the principle, that God alone knows about His people, and awards them the fruits of their actions on their

1. तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।
(Yv. XXX. 2; Rv. III. 62. 10)

Dayananda translates *dhiyah* **as** *prajna*, **whilst Griffith as prayers and Wilson as pious rites (***karmani***). Sir W. Jones was the first to give its translation to the English knowing Western world:**

"Let us adore the supremacy of that divine Sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat". A better rendering, also suggested by Wilson is : "who may animate or enlighten our intellects."

merits and demerits with kindness and justice ; nobody, howsoever great in his own field, even in the state of his final release and emancipation shares with our Lord the responsibilities or privileges of the supreme divine functions, which are supervised by God alone.

The Veda and the Vedanta Sutras acknowledge God as the source of knowledge. In the Vedanta Sutras, Brahman is regarded as the first cause of creation, its sustenance and dissolution (जन्माद्यस्य यतः, *janmadyasya yatah*), and He alone is the source of divine knowledge (शास्त्रयोनित्वात्, *sastrayonitvat*).

> From that Great Yajna or supreme Lord, *ṛcas* (the Ṛgveda), and *sama* (Samaveda) hymns were born. Therefrom the *chandas* (the Atharva Veda) were produced. The *yajus* (the Yajurveda) had its birth from it.[1] (Ṛv.X.90.9; Av. XIX. 6.13)

On the one hand, our Lord revealed the four Vedas for the welfare of the mankind, on the other hand, He gave to man the comprehension capacity of this vast knowledge. This potentiality rests in mind, a supreme gift to humanity :

> Wherein the *ṛcas, samans, yajur* verses, like spokes within a car's nave are included.
> And all the thought of creatures is inwoven, may that my mind, be moved by right intention.[2]
> (Yv. XXXIV. 5)

The Vedas were given to the man at the earliest stage of human history but carry a message for all times. They are the source book of all knowledge. The Vedas are meant for the lower and higher stages both, i.e. for the worldly or empirical and for the transcendental. For the lower

1. तस्माद्यज्ञात् सर्वहुतः ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥ (Ṛv. XI 90. 9; Av. XIX. 6. 13)
For the enumeration of the four Vedas, see also Chandogya Upanisad (VII. 1. 2).

2. यस्मिन्नृचः साम यजूꣳषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिंश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिव संकल्पमस्तु ॥ (Yv. XXXIV. 5)

stage, they enumerate the duty of the conduct of life, known as Dharma, and for the higher stage, the divine knowledge or the knowledge or Brahman. The first is known as *avidya, asambhuti* or *apara,* leading to (*abhyudaya* अभ्युदय) and the higher one is known as *vidya, sambhuti,* or *para* leading to (*nisreyasa,* निःश्रेयस).[1] It is necessary to have a complete co-ordination between the two : one who strives to attain the lower knowledge, whilst neglecting the higher one is in darkness, and one who feigns to show that he would be caring for the higher knowledge alone without the due regards to the lower one is groping still more in darkness.[2] (Yv. XL. 9-14)

Inspired by the Vedas, the ancient seers of the Vedic age developed their positive sciences and made the world worth while to live in with comforts and purposefulness; and again inspired by the same Vedic thoughts, they explored the realms of inner self and got an insight into some of the fundamental mysteries of the innermost realms of psychic and spiritual worlds and the superb knowledge of the Brahman and His realization.

One cannot study the Veda, without the proper study of the Vedangas, Upangas and Upavedas, which the *ṛsis* gave a systematic form. In an attempt to study the Veda and to know God, the ancient seers, by and by, developed their positive and mystic sciences, and presented them as the books on *systematics,* which later on were known as *sastras,* different from the *sruti,* which in her most fluid and plastic form became the basis of *sastra.* The people of the Vedic age developed their culture and civilization on the basis of the Vedic thoughts. They developed their agri-

---

1. विद्यां चाविद्यां (Yv. XI. 14). सम्भूतिं, असम्भूतिं (विनाशं) (Yv. XL. 9. 11; परा-अपरा (Mundaka); यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः (Vaisesika).
2. अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो यऽ उ विद्यायाᳬरताः ॥
अन्यदेवाहुर्विद्यायाऽअन्यदाहुरविद्यायाः ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥
विद्यां चाविद्यां च यस्तद्वेदोभयᳬसह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥
and similar verses for *sambhuti* and *asambhuti* (Yv. XL. 9-14)

culture,[1] domesticated their cattle, discovered fire and its use and from cow's milk produced a host of milk products.[2]

Inspired from the Vedic verses, the ancient seers developed their basic principles of astronomy. The word '*go*', which so frequently occurs in the Vedic hymns, has been interpreted as cow, speech, the rays of the sun, the sun itself, clouds, water etc. In an interesting pamphlet, Gavam Ayana (1908), R. Shamsastry says, that *go* is nothing else than a name applied to the intercalary day, which being the product of four quarter days of four consecutive solar years is to be added to every fourth year making it consist of 366 days. Kutsa Angiras was the first *ṛsi* who recognized this intercalary year (as infant), on the basis of the verse, Ṛv. I.96.5. Shamsastry ascribes its credit to Manu :

> The night and day, mutually effacing each other's complexion give nourishment combined together to one infant.[3] (Ṛv. I.96.5)

Gavam Ayana (गवां-अयन) ceremony is vividly described in the Taittiriya Samhita (Krsna Yajurveda), Seventh Book, Chapter V, and the Baudhayana Srauta Srauta. In the

---

1. **For plough, furrow, oxen etc. see Ṛv. IV. 57. 3-4; X. 34. 13; Yv. XII. 67-71. For further details. see SBr. VII. 2. 2. For the list of cereals, see Yv. XVIII. 12 (rice, millet, beans, wheat, sesamum, barley, vetches and lentils—व्रीह्यश्च मे यवाश्च मे).**

   For digging implements like *abhri*, spade, see Yv. XI. 10. 11; Av. X. 4. 14; for a digger *Khanitr*, see Rv. X. 97. 30. Av. IV. 6. 8.

2. **Amongst milk products of the Vedic age, we have *prati-duh* (fresh milk, still warm), *srta* (boiled milk), *sara* (cream), *dadhi* (sour curd), *mastu* (sour cream), *atancana* (curdled milk, i. e. butter milk and fresh milk), *navanita* (butter), *ghrta* (clarified butter). *Amiksa* (clotted curds) and *vajina* (whey). SBr. III. 3. 3. 2. Yv. XXXIX. 4. 53; Av. IX. 4. 4; Rv. I. 5. 5); also *dadhyasira* (Rv. I. 137. 2) [प्रतिदुह्, शृत, सर, दधि, मस्तु, आतञ्चन, नवनीत, घृत, आमिक्षा, वाजिन and दध्याशिर].**

3. नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची ।
   द्यावाक्षामा रुक्मो अन्तर्विभाति देवा अग्निं धारयन् द्रविणोदाम् । (Ṛv. I. 96. 5)

Asya Vamiya Sukta of the Ṛgveda, we have several verses, which obviously refer to the astronomical observations, particularly concerning earth going round the sun.

> The one sole (sun) having three mothers and three fathers, stood on high...The twelve-spoked wheel of the true (sun) revolves round the heavens and never tends to decay; seven hundred and twenty children in pairs, Agni, abide in it[1]. (Rv. I. 164. 10-11)

The Vedic seers kept apart 21 days in each cycle of four years restricting the number of days in the year to 360.

The three quarter days of three consecutive solar years in each cycle of four years are also termed as three foot-steps of Visnu.

The first year after the fourth year of any cycle would commence in the evening and close at midnight after the lapse of 365¼ days; the second year would commence at midnight and close in the morning of 366th day; the third year would begin in the morning and end at the midday of the 366th day; and the fourth year, beginning at the midday would come to a close on the usual evening of the 366th day. The first is called Kali or Ekata, the second year Dvapara or Dvita; the third year Treta or Trita, and the fourth year Kṛta (complete); Satya, Ṛta, truth, i.e. that which has come into existence. The Vedic Yuga thus consists of four or five years.[2] The following lines of the Aitareya Brahmana should be read on these lines :

> The year Kali is lying down; Dvapara is leaving the bed; standing erect is Treta and Kṛta happens to walk here and there.[3]

---

1. तिस्रो मातृस्त्रीन् पितृन् बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति ।
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ॥
द्वादशारं न हि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य ।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥(Ṛv. I. 164. 10-11)
2. दीर्घतमा माम ते यो जुजुर्वान दशमे युगे । (Ṛv. I. 158. 6)
3. कलिः शयानो भवति संजिहानस्तु द्वापरः । उत्तिष्ठन् त्रेता
भवति कृतं संपद्यते चरंश्चरैवेति चरैवेति । (Ait. Br. VII. 15)

The Vedic era, *gavam ayana,* according to Shamasastry was in use in India from 3101 B.C. to 1260 B.C. The astronomical terminology considerably changed since then.

In the Atharva Veda, we have an enumeration of the Vedic constellations (Av. XIX. 7.1-5) : Krttikas, Rohini, Mrgasiras, Ardra, two Punarvasus, Pusya, Aslesa, Magha, Purva-phalguni, Hasta, Citra, Swati, two Visakhas, Anuradha, Jyestha, Mula, Purva-Asadha, Uttara-Asadha, Abhijit, Sravana, Sravistha, Satabhisak, Prosthapada, Revati, two Asvayujas, and Bharani. (Av.XIX.7.1-5). The seer Gargya is the *rsi* of this hymn, and he for the first time recognized these constellations.[1]

Dayananda has quoted a number of verses from the Vedas in the support of the rotations and revolutions of the earth[2] (a concept later on worked out by Aryabhata I, in his Aryabhatiya) (Ṛv.X.65.6) or moon going round the Earth[3] (Ṛv.VIII.48.13). The planets revolving round the sun are under the directive attraction forces of the sun.[4] Of course, whilst giving out these truths, the Vedas have their own characteristic cryptic style of expressions

---

1. कृत्तिका, रोहिणी, मृगशिरस्, आर्द्रा, पुनर्वसू, पुष्य, आश्लेषा, मघा, पूर्वा फाल्गुनी, हस्त, चित्रा, स्वाति, विशाखे, अनुराधा, ज्येष्ठा, मूल, पूर्वा अषाढा, उत्तरा अषाढा, अभिजित्, श्रवण, श्रविष्ठा, शतभिषक्, प्रोष्ठपदा, रेवती अश्वयुजौ, भरणी । (Av. XIX. 7. 1-5) **These *nakshatras* or mansions of the moon, the asterisms in the moon's path, were twenty-seven in number according to the earlier reckoning and twenty-eight in later astronomy. Their names and order are somewhat differently given in the Taittiriya Brahmana and the Taittiriya Samhita.**
2. या गौर्वर्तनि पर्येति निष्कृतं पयो दुहाना व्रतनीरवारतः । (Ṛv. X. 65. 6)
   आयं गौः पृश्निरक्रमीदसदन् मातरं पुरः । पितरं च प्रयन्त्स्वः । (Yv. III.6)
3. त्वं सोम पितृभिः संविदानोऽनु द्यावापृथिवी आ ततन्थ । (Ṛv. VIII. 45. 13)
4. यदा ते हर्यता हरी वावृधाते दिवे दिवे । आदित् ते विश्वा भुवनानि येमिरे । (Ṛv. VIII. 12. 28)
   आकृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन
   सविता रथेना देवो याति भुवनानि पश्यन् ॥ (Yv. XXXIII. 43)
   यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः ।
   आदित् ये विश्वा भुवनानि येमिरे ॥ (Ṛv. VIII. 10. 30)
   व्यस्तभ्नाद् रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः ।
   वि चर्मणीव धिषणे अवर्तयद् वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥ (Ṛv. VI. 8. 3)

capable of being interpreted on the cosmic, ephimeral and spiritual planes.

Astronomy depends on mathematics, pure and applied. The Vedas inspired people to develop this science. Mathematics is an aid to calculations, and calculations depend on numerals, starting from *kham* (Zero), and ending into *brahma* (larger than the largest, i. e. infinity). Another name for infinite is *aditi*. Max Müller in his Vedic Hymns, Part I, p. 241, says that Aditi is "in reality the earliest name invented to express the Infinite, not the Infinite as the result of a long process of abstract reasoning, but the visible *infinite*, visible, as it were, to the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky. That was called Aditi, the unbound, the unbounded; one might almost say, but fear of misunderstandings, the Absolute, for it is derived from *diti*, bond, and the negative particle, and meant therefore originally what is free from bonds of any kind, whether of space or time, free from physical weakness, free from moral guilt. And thus, besides the mathematical Infinity, God Himself is the Infinite Unity. Zero or *kham* is the reciprocal of Infinity, an infinitesimality, and the soul, the lower self is also of infinitesimal dimensions.

The Yajurveda Samhita in one context describes the numerals, and Medhatithi is the *ṛsi* of this verse. (Yv.XVII.2)

> O Agni, may these bricks (*istakas*) be mine own milch kine: one; ten; ten-ten a hundred; ten hundred a thousand; ten thousands an *ayuta;* ten *ayutas* a *niyuta;* ten *niyutas* a *prayuta;* ten *prayutas* an *arbuda;* ten *arbudas* a *nyarbuda;* ten *nyarbudas* a *samudra;* ten *samudras* a *madhya;* ten *madhyas* an *anta;* ten *antas* a *parardha*. May these bricks be mine own *dhenus* (milch-kine) in yonder world and in this world.[1] (Yv. XVII.2)

1. इमा मेऽ अग्न इष्टका धेनवः सन्त्वेका च दश च दश च
शतं च शतं सहस्रं च सहस्रं चायुतं चायुतं च
नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च
समुद्रश्च मध्यं चान्तश्च परार्द्धश्चैता मेऽ अग्नऽ इष्टका
धेनवः सन्त्वमुष्मिंल्लोके । (Yv. XVII. 2)

The numeral *parardha*, on the basis of the successive multiples of tens is equal to 10^{12} (*parardha* is equal to an English billion or million-million). A parallel of this enumeration in world's literalure would not be easily found. The Vedic texts are very much fond of expressing great idea in terms of numerals (very often, mystically cryptic). In the Ṛgveda (II.18.4-6) we have numerals arranged in a definite order 2,4,6,8,20,30,40,50,60,70,80,90,100. We have in a certain context an enumeration of the series 4,5, 6,7,...19,20 in the Atharvaveda (XIX.23,1-17). The numerals from 1 to 17 are given in respect of mantras and stanzas in the Yajurveda (IX.31-34). The odd numerals, 1,3, 5...,33 are mentioned in Yv.XIV.28-31 and XVIII.24. The multiples of four are given in Yv.XVIII.24. The very first verse of the Atharvaveda refers to all types of combination from three and seven (*trisaptah*) or triple-seven (i. e. $3+7=10$; $3\times7=21$, $3+5+7$ (odds from three to seven and their sum$=15$.

$$\text{Triple seven}=(3+7)[(3\times7)+(3+5+7)]=10(21+15)$$
$$=360$$

The term 360 is so important in a cycle of 360 degree, or a year of 360 days.

The names of the Vedic numerals have been etymologically explained by Yaska in Niruka[1]. (III. 10)

Basis of Geometry

The Vedic texts refer to three terms, *ahavaniya* (आहवनीय), *garhapatya* (गार्हपत्य), and *daksina* (दक्षिण), which, when fire-rituals became current in the society, were used for three types of fire-altars.[2] In the Yajnika (eccle-

1. एका इता संख्या । द्वौ द्रुवतरा संख्या । त्रयस्तीर्णतमा संख्या । चत्वारश्चलिततमा संख्या । अष्टौ अश्नोतेः । नव च वननीया, न अवाप्ता वा । (Nir. III. 10)
2. सोदक्रामत् सा गार्हपत्ये न्यक्रामत् (2) सोदक्रामत् साहवनीये न्यक्रामत् (4) सोदक्रामत् सा दक्षिणाग्नौ न्यक्रामत् (6) । (Av. VIII. 10. 2, 4, 6)
गार्हपत्येन सन्त्य ऋतुना यज्ञनीरसि । (Ṛv. I. 15. 12)
अस्मिन् गृहे गार्हपत्याय जागृहि । (Ṛv. X. 85. 2)

siastical) period, elaborate details were worked out for these fire-altars. The *ahavaniya* (eastern fire) was the altar square in form. The *garhapatya* (domestic fire) was circular and the *daksinagni* (southern fire) was assigned the semi-circular form. As the time passed on, a few postulates were advanced, e. g. (i) the surface area (A) of the altar should have a relation with the height (p) of the sacrificer (the *yajamana*), standing erect with arms stretched straight over the head; this unit of measurement was known to be a *purusa*; i. e. A=c.p. where c is a constant (a multiple or submultiple of the height of the *yajamana*); (ii) it is to the option of the sacrificer to construct the fire altar with square surface, or circular, but the area (A) in both the options should remain the same. It is easier to construct a square with the area *A*, but it becomes a geometric problem to construct a circle having the area *A*. In this context, the old Vedic geometers worked out a relation between the sides of a square (also of a rectangle) and its diagonal (Baudhayana Theorem), relation between the diameter of a circle and its circumference (value of π—pi) and area of a circle and its diameter. The authors of the Sutras have given the details of the constructions of the fire altars (the Manava Sulba Sutra, the Baudhayana Sulba Sutra, the Apastamba Sulba Sutra and the Katyayana Sulba Sutra). The units of various types of measurements laid the foundation of metrology in the Vedic age. The inspirations for metrology and geometry were drawn from several Vedic verses.[1]

Mechanical and Engineering Devices

The Vedic verses inspired the earliest human society for mechanical devices. The primitive mechanical devices must have been very simple, but by and by, these devices evolved

1. सहस्रस्य प्रमासि सहस्रस्य प्रतिमासि सहस्रस्योन्मासि
साहस्रोऽसि सहस्राय त्वा । (Yv. XV. 65)
शं न सोमो भवतु शं नः शं नो ग्रावाणः शमु सन्तु यज्ञाः ।
शं न स्वरूणां मितयो भवन्तु शं नः प्रस्वः शम्वस्तु वेदिः । (Ṛv. VII. 35. 7)
कासीत् प्रमा प्रतिमा किं निदानमाज्यं किमासीत् परिधिः क आसीत् ।
छन्दः किमासीत् प्र उगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥ (Ṛv. X. 130. 3)

out to huge dimensions to serve technology in human history. Man differs from ape in the fact that he not only depends on his *manual* labour, he has invented machines in the *history* of his civilization and culture. The Vedas fairly and extensively refer to this mechanization. The Ṛgveda refers to a simple churning device for the generation of fire by the process of attrition, the *adhimantha* (अधिमन्थ),[1] and inspired by this verse, Visvamitra was the first man in human history to have introduced this mechanism for the quick generation of fire. The whole clan of Angirasas specialized in this art of churning fire through wood sticks. Of course, Atharvan was the first person who made the discovery of fire at the dawn of the human civilization, and therefore, he becomes the *ṛsi* of most of those verses which are associated with the introduction of fire. Mayobhuh and Gṛtsamada also took interest in the advancement of the fire-culture. (Yv.XI.21;22;28).

The introduction of fire-rituals provided a great impetus to the development of primitive mechanical devices. The bricks, known as *istakas* (Yv.XII.21; 31; XVII.2; XXXV.8) were first used for the construction of fire-altars, and later on they found their application in the construction of buildings. The Sulba Sutras give details of these bricks and their dimensions (the bricks were fire-burnt, not burnt, the perforated ones and so on). The receptacle for the sacred fire was known as Agni-dhana (अग्निधान) Ṛv.X. 165.3; Av. VI.27.3;XII.3.35): ladles and cups were known as *sruk* (स्रुक) and *camcs* (चमस्); reservoirs or vats were known as *dronakalasa* (द्रोण कलश), the pressing stones were known as *gravana* (ग्रावाण), pressing boards were *adhisavana* (अधिषवण); and besides these we have[2],

Idhma (kindling wood) — इध्म
Barhi (strew) — बर्हि
Dhṛsti or upavesa (shovelling stick) — धृष्टि, उपवेश
Sva-rava, Upa-rava (sounding holes) — स्वरव, उपरव
Havirdhana (oblation holder) — हविर्धान

1. अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् । (Ṛv. III. 29. 1)
2. Yv. XVIII. 20-21; XX. 27: Av. II. 31. 1; XII. 3. 19. IX. 6 (1). 12-17; X. 9. 26.

Parisasa (lifting sticks)	—	परीशस
Vayavya (cups and bowls)	—	वायव्य
Sata (basket)	—	सत
Kumbhi (jar)	—	कुम्भी
Sthali (cooking pot)	—	स्थाली
Dṛsad (milk stone)	—	दृषद्
Ulukhala, khalva (grinding slate)	—	उलूखल, खल्व
Musala (pestle)	—	मुशल
Surpa (winnowing basket)	—	शूर्प
Titau (sieve)	—	तितउ
Tarhana (bruiser)	—	तर्हण
Carma or Kṛsnajina (skin or antelope's skin)	—	चर्म, कृष्णाजिन
Putabhṛta (receiver of filtrate)	—	पूतभृत
Pavitra (strainer)	—	पवित्रा
Pinvan (milking bowl)	—	पिन्वन

The society was inspired for the numerous mechanical devices too; as *anas* (अनस्) cart (Ṛv. III.33.9); *abhri* (अभ्रि) spade (Yv. XI. 10); *asi* (असि) knife or razor (Ṛv. X. 86.18); *asandi* (आसन्दी) chair or throne (Yv. XIX. 16); *itsuna* (इट्सून) mat; *isu* (इषु) arrow; *ukha* (उखा) cauldron (Yv. XI. 61); *kalasa* (कलश), vat or beaker (Yv. VII. 42; Av. IX. 1.6); *kasipu* (कशिपु), or cushion of reeds (Av. VI. 138.5); *kasipu up-barhana* (कशिपु उपबर्हण), or pillow-covering (Av. IX. 6.10); *Uparisayana* (उपरिशयन), or coverlet[1] (Av. IX. 6.9); *ksura* (क्षुर), razor (Av. VI. 68.1; Ṛv. I. 166.10.) *khanitra* (खनित्र) digging implement (Ṛv. I. 179.6); *graha* (ग्रह) cups and ladles (Yv. XVII. 19-20); *jaya* (जया) arrow-string (Av. III. 19.8); *tantra* (तंत्र) loom or warp (Ṛv. X. 71.9); *tantu* (तन्तु) thread (Ṛv. X. 134.5); *tantu-metam* (तन्तुमेतम्) or outspun thread (Yv.XV. 53); *mayukha* (मयूख), peg or pin for weaving *tasara* (तसर) or *trasara* (त्रसर), shuttle for weaving[1] (Ṛv. X. 130.2); *Dama* (दाम),

1. The whole hymn Av. IX.6 is devoted to the entertainment of a guest, and mentions the details of furnishing a guest room.

2. The whole sukta refers to the cosmic weaving, and indirectly refers to the weaving art of cloth.

यो यज्ञो विश्वतस्तन्तुभिस्तत एकशतं देवकर्मभिरायतः ।
इमे वयन्ति पितरो य आययुः प्र वयाप वयेत्यासते तते ॥ (Contd.)

string or thread (V. 36.1; I. 162.8) also *rajju* (रज्जु) (or rope), *rasana* (रशना) rein or bridle, *Samdana* (संदान), bond or halter for horses or coursers.[1] (Ṛv. I. 162.8)

Carts, Ships and Aeroplanes

The Vedic verses have metaphorical and non-metaphorical references to roadways, waterways and air-ways. The architects who specialize in these three lines were known. The road-carts drawn by horses are devised and constructed by *vajins* (वाजिन्) : *vajins*, you are borne by stout horses or coursers[2] mounted on a brilliant car.[3] *Vaja* is related to the Visvedevah (all-gods), *ṛbhu* (ऋभु), or *ṛbhuksin* (ऋभुक्षिन्), to Indra (dealing with space-crafts) and *vibhu* (विभु), or *vibhvan* (विभ्वन) to Varuna (dealing with waterships).[4] (Ṛv. IV. 33.9) *Ṛbhus* are said to construct the firm-abiding, wheel conducting car[5] (Ṛv. IV. 33.8). The car made by them traverses the firmament without horses, without reins (Ṛv. IV. 36.I).[6] This description may be merely metaphorical and be referring to stars, or suns or heavenly bodies moving with tremendous speed in space.

The water-ships are known as *nava* (नाव). We have :

पुमां एनं तनुत उत्कृणत्ति पुमान् वितत्ने अधि नाके अस्मिन् ।
इमे मयूखा उपसेदुरू सदः सामानि चक्रुस्तसराण्योतवे ॥

The sacrifice which is extended on every side by the threads spread out by the worship of the gods for hundred and one years, these our progenitors, who have preceded us, weave it, weaving forwards, weaving backwards, they worship when the world is woven. (1).

The first man spreads out this (web), the first man rolls it up : he spreads it above in this heaven; these his rays have sat down on the seat (of sacrifice); they have made prayers serve as shuttles for weaving. (2).

1. यद् वाजिनो दाम संदानमर्वतो या शीर्ष्ण्या रशना रज्जुरस्य । **(Ṛv. VI. 162. 8)**
2. पीवो अश्वः शुचद् रथा हि भूताऽयः शिप्रा वाजिनः सुनिष्काः । **(Ṛv. IV. 37.4)**
3. तद् वो वाजा ऋभवः सुप्रवचनं देवेषु विभ्वो अभवन्महित्वम् । **(Ṛv. IV. 36. 3)**
4. वाजो देवानामभवत् सुकर्मेन्द्रस्य ऋभुक्षां वरुणस्य विभ्वा । **(Ṛv. IV 33. 9)**
   (*Vaja* of All- gods, *ṛbhu* of Indra, *vibhu* of Varuna.)
5. रथं ये चक्रुः सुवृतं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।
   त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः ॥ **(Ṛv. IV.33.8)**
6. अनश्वो जातो अनभीशुरुक्थ्यो रथस्त्रिचक्रः परिवर्तते रजः । **(Ṛv. IV. 36.1)**

> Come as on ship, to bear us over an ocean of praises; harness, Asvins, your car.[1] (I. 46.7)

Another metaphorical description of a ship is on these lines :

> Three nights and three days, Nasatyas, have you conveyed Bhujyu, in three rapid, revolving cars, having one hundred wheels and drawn by six horses, along the dry bed of the ocean to the shore of sea.[2] (Ṛv. I. 116.4).

The Vedas are thus not only the religious scriptures in the usual narrow sense; they deal with a subject matter which covers the problems of our life in totality, and this literature has been inspiring our history from remote times, and shall continue to promote our culture and civilization in all the years to come.

---

1. आ नो नावा मतीनां यातं पाराय गन्तवे ।
   युञ्जाथामश्विना रथम् ॥ (Ṛv. I. 46.7)
2. तिस्रः क्षपस्त्रिरहाति व्रजद्भिर्नासत्या भुज्यमूहथुः पतङ्गैः ।
   समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षडश्वैः ॥ (Ṛv. I. 116.4).

2

THE SAMHITAS

The Veda Pratisthana Trust of New Delhi, set up in memory of the late Padma Bhushan Col. Ved Rattan Mohan, has undertaken the venture of presenting a readable translation of all the four Vedas, the Ṛgveda, the Yajurveda, the Samaveda and the Atharvaveda. The Ṛgveda consists of metrical hymns called *suktas*, associated with the traditionally assigned *devatas*, and the *ṛsis*. In one and the same hymn, there may be different *devatas* and different *ṛsis* for different verses (*mantra*). We are indebted to the authors of the Anukramanikas or the Indexes, who have traditionally preserved a list of the *devatas* and *ṛsis* of these hymns or stanzas. The Anukramanikas are available for all the four Vedas. There are in the Veda itself, no directions as regards to the use and application of the verses (mantras), or of the part of the stanzas; a direction as to this respect is called the *viniyoga* (विनियोग) which indicates the occasions on which these verses are to be recited. These *viniyogas*, whilst they indicate a reverential attitude of the priests towards the divine texts, occasionally have done more harm than any good in representing and preserving the true spirit of the Vedic verses. The Yajurveda has been traditionally much more used for ritualistical or liturgical purposes than any other Veda. The Samaveda verses are traditionally chanted on different ceremonial occasions. In its massive character, the Atharvaveda comes next to the Ṛgveda. In a formal sacrifice, *hotṛ* (होतृ) priest recites the Ṛk verses, *Adhvaryu* (अध्वर्यु) the Yajus formulae, *udgata* (उद्गाता) chants the Samans, *brahma* (ब्रह्मा) supervises the entire ceremony.

Ṛgveda Samhita,—In the Ṛgveda, the number of hymns (सूक्त) is 1,028, containing in all 10,589 verses : they have

been arranged in two sorts of classifications; one divides them amongst eight *khandas* (portions, खंड) or more popularly called *astakas* (eighths, अष्टक); each of which is again divided into eight *adhyayas* (lectures, अध्याय). The other plan classes the hymns under ten *mandalas*, (books or circles, मण्डल) subdivided into 85 *anuvakas* (sub-sections अनुवाक). There is a further subdivision of hymns into *vargas* (total 2424) or paragraphs of about five stanzas each, and this subdivision into *vargas* (वर्ग) is common to both classifications. The hymns are of various extent : in one instance the hymn consists of a single verse (e.g.I.99); hymn 164 of the first book has, on the other hand, as many as 52 verses; hymn 16 of the sixth book has 48 verses; and so are VIII. 6 (48 verses); IX.97 (58 verses); and X.85 (47 vereses).

There has been a difference of opinion in respect to the total number of verses in the Ṛgveda. We are told that there were in all 21 Samhitas (संहिता) or redactions of the Ṛg verses according to different schools or *sakhas* (branches), but with the exception of the present one, none else is now available; and in the case of the present one also, no two authorities seem to agree with each other as to the total number :

Authority	**Total Number of verses**
Anuvakanukramani of Saunaka	10,580+one quarter
Chanda-Samkhya Parisista	10,402
Ṛk-sarvanukramani, Tr. Jagannatha	10,552
Caranavyuha, Tr. Mahidasa	10,552 (with Balakhilya)
do	10,472 (without Balakhilya)
Venkatamadhava	10,402
do	10,480 (according to dvipada)
Dayananda	10,589 and 10,521
Macdonald	10,442
do	10,569 (according to dvipada)
Satyavrata Samasrami	10,522

We are also told (Satapatha Brahmana X.4.2.23) that the total number of letters in the Vedas amount to the number of syallables in 12,000 *bṛhati* metres (i.e.12,000 x 36=432,000); probably this is the total number of letters in entire verses (not prose) of the four Vedas. In the Ṛgveda, there are several such verses which may be reckoned as either consisting of two lines each (dvipada, द्विपदा) or as four lines each (*catuspada,* चतुष्पदा). In all, in the Ṛgveda, there are 157 dvipadas, of which 17 are really dvipadas, the rest 140 may sometimes be reckoned as *dvipadas* and sometimes as *catuspadas.* This explains for a difference of 70 whilst giving the total number of the verses. Of course, it is the way of reckoning that explains the difference. It has been one of the wonders of human ingenuity, that the Vedic verses could be preserved through all these ages (thousands of years) with all necessary accents and syllables, not one missing, all in its right place with its full significance, not through the written manuscripts, but through the oral chants, traditionally handed over to posterity through generations.

Yajurveda Samhita-The Yajurveda has in all 1975 verses spread over forty chapters known as *adhyaya* (अध्याय). The biggest chapter is twelfth with 117 verses, and then the following : XVII (99); XXXIV (98); XXXIII (97); XIX (95); XX (90); XI (83); the shortest chapter is XXXIX with 13 verses followed by XXXII (16), and XL (17). Some of the verses of the Yajurveda give the *pratikas* (first words, प्रतीक) of some other verses occurring elsewhere (perhaps these verses were to be repeated in certain rituals). For example :

1. न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ।
   हिरण्यगर्भ इत्येष, मा मा हि९ सीदित्येषा यस्मान्न जात इत्येषः ॥

(Yv. XXXII. 3)

Here the indication is that the verses beginning with *pratikas* हिरण्यगर्भ० (XXV. 10-13); मा मा हि९सीद्० (XII.102) and यस्मान्न जातः० (VIII. 36-37) are to be repeated.

2. यं क्रन्दसीऽ अवसा तस्तभानेऽ अभ्यैक्षेतां मनमा रेजमाने ।
यत्राधि सूरऽउदितो विभाति कस्मै देवाय हविषा विधेम ॥
आपो ह यद् बृहतीयश्चिदापः । (Yv. XXXII. 7)

Here the verses to be repeated are the ones beginning with the *pratikas* आपो ह यद् बृहती० (XXVII.25) and यश्चिदापः० (XXVII. 26).

Similarly, we have the *pratikas* appended to the verses XXXIII. 21 (*pratikas* from VII.12 and 16); XXXIII.27. (*pratikas* appended VII.40 and VIII. 2-3); XXXIII. 33 (*Pratikas* appended VII. 12, 16 and 42); XXXIII. 47 (*pratikas* appended VII.12, 16, 19, 33 and XXXII. 10,34). These appended *pratikas* abound in chapters XXXII to XXXIV.

The Yajurveda Samhita is also known as the Vajasaneyi-Madhyandina Sukla Yajurveda or the white Yajurveda, since we have another text also available which is known as the Kṛsna Yajurveda (the Black Yajurveda) or the Taittiriya Samhita which in characteristics is more allied to a *brahmana* rather to a *sruti*. We have several recensions of both of them[1] and thus these Samhitas indicate the wide popularity of the Yajurveda in the country with a variety of textual differences and their usages in rituals.

Samaveda Samhita—The Samaveda or the Veda of Holy Songs ranks third in the usual order of enumeration of the Vedas, but in sanctity and liturgical importance it is next to the Ṛgveda. This Samhita consists chiefly of hymns to be chanted by the *udgatṛ* priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients was offered as libation on ceremonial occasions, and the Sama verses were recited even as such as devotional songs.

Ordinarily, the Samaveda appears to be a collection

---

1. **There are two popular recensions of the White Yajurveda: the Madhyandin a (माध्यन्दिन) and the Kanva `(काण्व) ; and three of the Black Yajurveda : Kathaka (काठक) ; Kapisthala-Kath (कपिष्ठल-कठ) and Maitrayani (मैत्रायणी).**

made up of hymns, portions of hymns, and detached verses, taken mainly from the Rgveda, transposed and rearranged without reference to their original order to suit the religious ceremonies in which they were to be employed. The Samaveda contains in all 1,875 verses, of which only 75 are not to be found in the Ṛgveda, whilst 1,800 are virtually the repetitions of the Ṛgvedic verses.

The verses of the Samaveda have been classified in a number of ways:

(a) According to one system, the whole text has been classified into two parts (*arcikas*), the Purvarcika (पूर्वार्चिक) and the Uttararcika (उत्तरार्चिक). The Purvarcika or Part I is divided into six *prapathakas* (प्रपाठक) or Books; then each *prapathaka* has been subdivided into two *adhyayas* (अध्याय) or chapters. Then each chapter or the *adhyaya* has been further subdivided into five *dasatis* (दशति) or decades of about ten verses each;—the last chapter (i.e. VI.2) has, however, only four *dasatis*. Thus, in Purvarcika, we have in all 6 *prapathakas*, ten *adhyayas*, 59 *dasatis*, and in all 585 verses.

In the Uttararcika or Part II, we have in all 9 books or *prapathakas*. The *prapathakas* I to V have 2 chapters or 2 *adhyayas* each, i. e. in all 10 chapters; the *prapathakas* VI to IX have, however, 3 chapters in each, totalling thus 12. In this way, the Uttararcika has in all 22 chapters. The number of *dasatis* in each chapter, and the verses are tabulated below :

Prapathaka (Books)	*Adhyaya* (Chapter)	*Tric* (Triads)	*Mantras* (Verses)
I	i	23	59 (62 ?)
	ii	22	62
II	i	19	55
	ii	19	56
III	i	22	69
	ii	23	76
IV	i	24	83
	ii	14	59
V	i	20	78 (80 ?)
	ii	23	94

VI	i	11	32
	ii	20	56
	iii	18	54
VII	i	16	46
	ii	14	38
	iii	21	44
VIII	i	14	40
	ii	19	52 (54 ?)
	iii	18	54
IX	i	18	51
	ii	13	33
	iii	9	27
9	22	400	1,218 (1225 ?)

The Uttararcika mostly consists of triads (tric, त्रिच्), a hymn of 3 verses. Griffith in his translation of the Samaveda thus deals in all 585+1218=1803 verses. Other authorities have included in this list an Aranyaka Kanda of 55 mantras and the Mahanamnyarcika of 10 verses and more verses mid-between, and thus the total becomes 1875.

Purvarcika (पूर्वार्चिक) Serial No.	1-585 :	585 verses
Aranyaka Kanda (आरण्यक काण्ड)	586-640 :	55
Mahanamnyarcika (महानाम्न्यार्चिक)	641-650 :	10
Uttararcika (उत्तरार्चिक)	651-1875 :	1225
	Total :	1875

The Samaveda consists of the hymns of devotion. The following remarks of Griffith in connection with the Samaveda may be of some interest : "The collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the Rgveda, transposed and rearranged, without reference to their original order, to suit the religious ceremonies in which they were to be employed. In these compiled hymns there are frequent variations of more or less importance, from the text of the Rgveda as we now possess it, which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the Rgveda. In

singing, the verses are still further altered by prolongation, repetition and insertion of syllables, and various modulations, rests, and other modifications prescribed, for the guidance of the officiating priests, in the *ganas* (गान) or song-books. Two of these manuals, the *grama-geya-gana,* or congregational, and the *aranya-gana* or forest-song book, follow the order of the verses of Part I, of the Samhita and two others, the *uhagana* (ऊहगान) and the *uhyagana* (ऊह्यगान) of Part II. This part is less disjointed than Part I, and is generally arranged in triplets, whose first is often the repetition of a verse that has occurred in Part I.

Atharvaveda Samhita-The Atharvaveda is a collection of 5977 verses spread over twenty books :

Book	Verses	Book	Verses	Book	Verses	Book	Verses
I	153	VI	454	XI	313	XVI	103
II	207	VII	286	XII	304	XVII	30
III	230	VIII	293	XIII	188	XVIII	283
IV	324	IX	313	XIV	139	XIX	453
V	376	X	350	XV	220	XX	958
						Total	5977

The books are further divided into hymns and the hymns into *ṛcs* or verses. In some of the classifications, the division is into *prapathaka* (प्रपाठक) or 'Vor-lesungen' or 'lectures' (*Whitney*), *anu-vakas* (अनुवाक) or recitations, *suktas* (सूक्त) or hymns and *ṛcs* (ऋच्) or verses. The verses of the long hymns are also grouped into 'verse-decades' corresponding to the *vargas* (वर्ग) of the Ṛgveda. Besides these divisions, there are recognized also the divisions called *artha-suktas* (अर्थ सूक्त) or 'sense-hymns' and *paryaya-suktas* (पर्याय सूक्त) or 'period-hymns', and the subdivisions of the latter are called *paryayas* (पर्याय). In the Paryaya-hymns, the division into *ganas* (गण) or some times *dandakas,* (दण्डक) is recognized, and the verses are distinguished as *avasana ṛcs* (अवसान ऋच्) and *ganavasana ṛcs* (गणावसान ऋच्). We shall for convenience express our references in terms of *kandas, suktas* and *ṛcs* only.

A closer study of text reveals the fact that the first

eighteen books fall into three grand divisions: (i) books I to VII contain the short hymns of miscellaneous subjects; (ii) books VIII to XII contain the long hymns of miscellaneous subjects; and (iii) books XIII to XVIII are characterized each by unity of subject.

We have said that some of the authorities prefer to divide the text of the Atharvaveda into *prapathakas* (lessons or lectures). There are thirty-four *prapathakas*, and they are numbered consecutively for the whole text so far as they go, that is, from book I to book XVIII. The *prapathaka*-division is not extended to books XIX and XX.

In the Atharvaveda, the *anuvakas*, literally, 'recitations' are sub-divisions of the individual book (*kanda*) and are numbered continuously through the book concerned. The number of *anuvakas* are as follows :

Kanda	Anuvakas	Kanda	Anuvakas	Kanda	Anuvakas	Kanda	Anuvakas
I	6	VI	13	XI	5	XVI	2
II	6	VII	10	XII	5	XVII	1
III	6	VIII	5	XIII	4	XVIIII	4
IV	8	IX	5	XIV	2		
V	6	X	5	XV	2		
						Total	95

We give below the summary of the Atharvan hymns and verses :

	Hymns	Verses
Grand Division I Books I-VII	433	2030
Grand Division II Books VIII-XII	45	1528
Grand Division III Books XIII-XVIII	38	874
Total for three Grand Divisions	516	4432
The Supplement Book XIX	72	456
Total for Books I—XIX	588	4888
The Kuntapa-Khil of Book XX	10	130
Total for Books I—XIX and Khil	598	5018

The above figures are due to Whitney. According to another reckoning (Satavalekar), the figures are as follows :

Book	Hymns	Verses	Book	Hymns	Verses	Book	Hymns	Verses
I	35	153	VIII	10	293	XIII	4	188
II	36	207	IX	10	313	XIV	2	139
III	31	230	X	10	350	XV	18	220
IV	40	324	XI	10	313	XVI	9	103
V	31	376	XII	5	304	XVII	1	30
VI	142	454		45	1573	XVIII	4	283
VII	118 (123)	286					38	963
						XIX	72	453
Total	433 (438)	2030				XX	143	958
						Total	215	1411
						Grand Total	731	5977

OUR TEXT

We have taken all care to present to our reader a correct rendering of the Ṛgveda Samhita, and for this, we have accepted the text belonging to the Sakala Sakha (शाकल शाखा), named after a reputed teacher, Vedamitra or Sakalya (वेदमित्र or शाकल्य). In Prof. Max Müller's text, a few discrepancies have been noted by Satavalekar, for example, *syandra* (स्यन्द्रा) should invariably be read *spandra* (स्पन्द्रा) in the verses I.180.9; V.52.3;8;V.87.3;VI.12.5;X.42.5; and *mathna* (मथ्ना) in the verse I.181.5 should read as *mathra* (मथ्रा). In the whole of the Ṛgveda text, there is only one *Pathabheda* or the uncertainty of reading: *either*

ब्रध्नं मंश्चतोर्वरुणस्य बभ्रुं
or
ब्रध्नं मांश्चतोर्वरुणस्य बभ्रुं ।
(VII.44.3)

For our transliteration from *devanagari* to roman script for the Vedic Text, we have found it convenient to reproduce the entire text of Prof. Aufrecht, retaining his diacritical marks, which substantially differ from the present day standard ones. A list of his diacritical marks is as follows:

Vowels: अ (a); आ (ā); इ (i); ई (ī); उ (u); ऊ (ū); ऋ (ṛ)
ऌ (lṛ); ए (e); ऐ (ai); ओ (o); औ (au);
anusvara (ṇ); ँ (ṅ)

Consonants:

क् (k); च् (c); ट् (ṭ); त् (t); प् (p);
ख् (kh); छ् (ch); ठ् (ṭh); थ् (th); फ् (ph);
ग् (g); ज् (j); ड् (ḍ); द् (d); ब् (b);
घ् (gh); झ् (jh); ढ् (ḍh); ध् (dh); भ् (bh);
ङ् (n̄); ञ् (ñ); ण् (ṇ); न् (n); म् (m);
य् (y); र् (r); ल् (l); व् (v);
श् (ṣ); स् (s); ष् (sh); ह् (h); Visarga : (ḥ).

Aufrecht in his transliteration has also given the *udatta* (उदात्त) accents by putting an apostrophe stroke (') on the vowel.

At the beginning of each hymn (*sukta,* सूक्त), we have given (i) the number of verses in the hymn, then the *ṛsi* of the hymn, followed by the *devata* (देवता) and the metre (*chanda,* छन्द). The subjects of *ṛsi* and metres have been dealt with in details in separate chapters.

For example, at the beginning of hymn I of Book I, we have in the *devanagari* script the legend :

नवर्चंस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषि : । अग्निदवता । गायत्री छन्दः ॥

The legend indicates that the hymn has nine verses, and *ṛsi* or seer (the historical figure who for the first time gave the inner meaning of these verses, also known as *mantra-drasta,* मन्त्र-द्रष्टा) of this entire hymn is Madhucchanda of the family of Visvamitra. The *devata* of the entire hymn is *agni* (अग्नि), and the metre is *gayatri* (गायत्री).

Seers—There are hundreds of *ṛsis* or seers (the Vedic scholars of the earliest age, the inspired persons) associated with the Ṛgvedic verses; they are our historical persons who worked hard on the interpretations of these verses. We do not know the biodata of these great teachers; only that we know is that Katyayana's Sarvanukramani (सर्वानुक्रमणी), a traditional index has carefully kept a record of some of these details. Another record that we possess is Anuvakanukramani (अनुवाकानुक्रमणी) of Saunakacarya, and also the Bṛhaddevata (बृहद् देवता) of Saunaka.

So far as the *ṛsis* are concerned, we have a very incomplete record :

(i) In some cases, the name of the *ṛsi* is known, as well as the family name.

(ii) In some cases, the name of the *ṛsi* is not known, but only the family is known; or vice versa.

(iii) In some cases, the name and the family, both are not known. In such cases :

(a) The hypothetical names have been suggested, depending on some *special* word occurring in the text; the *ṛsi* in such cases is not necessarily a living human being.

(b) In the case of dialogues, the one who speaks, that is, the one in whose mouth the words have been put, is the *ṛsi*.

(iv) In a few cases, we have *ṛsikas* (the female seers) also, as the interpreters of the verses.

Metres.—There are seven popular metres with their detailed sub-classifications; these metres are : *gayatri* (24) *usnik* (28), *anustup* (32), *bṛhati* (36), *pankti* (40), *tristubh* (44), and *jagati* (48). The numerals in the parenthesis indicate the number of syllables in that metre normally.

The Pingala Vedanga (पिंगल वेदांग) has associated these seven metres with seven *svaras* (स्वर) or tones of music :

gayatri-षड्ज. usnik-ऋषभ. anustup-गान्धार.
bṛhati-मध्यम. pankti-पंचम. tristubh-धैवत.
and jagati-निषाद.

Devata—The Nirukta of Yaska has given a detailed description of the Vedic *devatas*, and this subject has also been discussed by the author of the Bṛhaddevata. In the Nirukta, the chapter VII to XII constitute the Daivata Kanda, whereas the first six chapters belong to the Naigama Kanda. In the words of the Nirukta, the section which enumerates appellations of deities, to whom panegyrics are primarily addressed is called *daivatam* (दैवतम्). A particular verse or stanza is said to belong to a *devata* to whom a seer addresses his panegyrics with a particular desire and from whom he wishes to obtain his object. These verses are of three kinds: indirectly addressed, directly addressed and self-invocations.

Indirectly addressed: Nouns with verbs in the third person,e.g., Indra rules heaven, Indra the earth. (Ṛv. X. 89.10)

Directly addressed: Thou or a pronoun of the second person, e. g., O Indra, slay our enemies (Ṛv. X.152.4).

Self-invocations are few and far between. They are the compositions in the first person and are joined with the word 'I'; e.g., the hymns of Indra Vaikuntha (X.48;49), the hymns of Lava (X.119), and the hymns of Vak(X.125).

The word *deity* or the *devata* means the subject matter or the theme of the verse. These subjects on the physical plane would either concern the sphere of the Earth, with Agni as *devata* or the atmosphere with Vayu and Indra as *devata*, or the celestial sphere with Surya as *devata*. Thus there are, in fact, three deities only (Agni, Vayu or Indra, and Surya). They include all other deities. Similar to this, we shall have three such groups in non-physical realms (the mental and spiritual) too.

In the light of these deities, the Vedic verses can be interpreted on multiple planes: social plane, cosmic plane and mystic or spiritual plane. Sometimes we call these interpretations as *adhibhautika* (आधिभौतिक), *adhidaivika* (आधिदैविक) and *adhyatmika* (आध्यात्मिक). Dayananda has tried to interpret these verses on the social plane, and thus in his interpretation, *agni* may stand for a learned person, a leader of the society; *indra* would be a king or the officer commander of an army; *soma* would be a person of tran-

quality, or a graduate of a spiritual academy; *varuna* would be a learned preacher or a teacher or a defence minister; *savita* would be a teacher or inspirer; *pusan* would be the sustainer of people and hence, may be the head of an administration; *ṛbhu* would be an architect, and *marut* the soldier of an army.

On the cosmic plane, the *devatas* are Nature's bounties; for example *agni* would mean fire, electricity or the sun; *indra* is the sun or electricity or lightning; *soma* is the medicinal plant or curative principle in any medicinal herb; it may be moon too; *varuna* is water, sea or cosmic plasma; *mitra* is vital breath; *savita* is the sun; *visnu* is the sun or *yajna*; *pusan* is the earth; *ṛbhu*, the rays of the sun and *marut*, the atmospheric wind.

On the spiritual or mystic plane, the same devatas will have other connotations. Aurobindo has his own fascinating system of mystic interpretation; on this plane, these terms stand for apellations of one and the same God, sometimes they refer to the soul, and so often to the mental behaviours or to different states of consciousness. When applied to God, *agni* is foremost adorable and omniscient Lord; *indra* is the resplendent Lord; *soma* is the Lord worthy of our affection and devotion; *varuna* is our Lord of justice, venerable and acceptable; *savita* is the creator Lord; *visnu* is the omnipresent Lord; *pusan* is the sustainer Lord; and *marut* is the vital breath.

Some of the devatas are used singly, some like *asvins* are in dual number; some of them are used in plurals as *visvedevah, apah, rudrah, vasavah, adityah,* etc., and some of them exist in pairs as *mitra-varuna* or *indragni*. The most important 32 devatas are enumerated below:

agni, indra, soma, varuna, mitra, savita, visnu, pusan, ṛbhavah (pl.), usa, marut, (pl.), gravana, devah or visvedevah (pl.), rudra, vayu, asvins (twins), apah (pl.) sarasvati, adityah (pl.), rudrah (pl.), vasavah (pl.), bṛahaspati, brahmanaspati, aryaman, indrani, apsarasah (pl.), mitra-varuna, indragni, indra-soma, indra-visnu, and indra-parvata.

3

COMMENTARIES ON THE VEDAS : PRE-SAYANA AND SAYANA SCHOOLS

The revealed knowledge, the Veda, is an integrated one. The tradition says, that in the most natural way, it was given to the First Group of Men. In this connection we have in the Bṛhadaranyaka Upanisad, the following passage :

> It is—as, from a fire laid with damp fuel, clouds of smoke separately issue forth, so, lo, verily, from this great Being (*bhuta*) has been breathed forth that which is the Ṛgveda, the Yajurveda, the Samaveda, (hymns) of the Atharvans and Angirasas, legend (*itihasa*), ancient lore (*purana*), sciences (*vidya*), mystic doctrines (*upanisad*), verses (*sloka*), aphorisms (*sutra*), explanations (*anuvyakhyana*), commentaries (*vyakhyana*), sacrifice, oblation, food, drink, this world and the other, and all beings. From it, indeed, have all these been breathed forth. (IV.5.11)

This passage is an elaboration as if of the two Brahma Sutras: जन्माद्यस्य यतः and शास्त्रयोनित्वात्, which ascribe Brahman to be the sole creator of the universe, and the prime origin of all true knowledge.

The Satapatha and the Aitareya Brahmanas have also expressed the same sentiments in respect to the revelation of the Vedas :

(i) एवं वा अरेऽस्य महतो भूतस्य निःश्वसितं एतद् यद्
ऋग्वेद यजुर्वेदः सामवेदोऽथर्वांगिरसः (**SBr. XIV. 5.4.10.**)

From that Great Entity have been breathed out the Ṛgveda, the Yajurveda, the Samaveda and the Atharvaveda.

(ii) For the first three Vedas, the media of revelation have been the inspired sages Agni, Vayu and Aditya:

> अग्नेऋँग्वेद वायोर्यजुवेद : सूर्यात् सामदेद : ।
> ऋग्वेद एव अग्नेरजायत, यजुर्वेद वायो : सामवेद आदित्यात् **(AiBr.XXV.7)**

The first group of men, the group of seers, could understand and comprehend the Divine Word in the most natural way, but by and by, it became necessary to instruct the subsequent generations as to the mysteries and meanings of the Vadic Texts. This elaboration was not the verbal translation but an elucidation in the form that has been preserved to this day for us in the Brahmanas, the Aranyakas, the Upanisads and the elaborate systems of Indian philosophy.

Thus the Brahmanas, the Aranyakas, similarly the Sakha or branches of the Vedas, 1127 in number according to Indian tradition, the Vedangas, the Upangas and the Upavedas are in a way the exposition of the Vedic thoughts. In this context, Dayananda writes in his celebrated book, the Ṛgvedadi-bhasya-bhumika :

> The four Vedas have an inherent authority inasmuch as being the word of God, who is omniscient, omnipotent, and the possessor of universal learning, there can be no error, or shortcoming in them. The Vedas are to be considered their own authority like the sun or the lamp. As the sun and the lamp shining with their own light make all other physical objects visible, so the Vedas, too, shining with their own light make the other books of knowledge shine. The books which are opposed to the Vedas ought never to be accepted as authoritative. But the Vedas do not lose their authority even if they are opposed to other books because they are self-authoritative, and other books depend for their authority on them.
>
> The *mantra* or the *samhita* portion alone of the four Vedas is self-authoritative. The Brahmanas, being

> only the commentaries on the Vedas, are authoritative only in so far as they are in agreement with them. Similarly, the 1127 branches of the Vedas also are of authority only in so far as they agree with them, because they too are only the glosses of the Vedas. The same may be said of the *angas* (limbs) of the Vedas: viz. orthoepy (*siksa*), grammar (*vyakarana*), etymology (*nirukta*), prosody (*chanda*), and astronomy (*jyotis*). The four *upavedas*, viz. the *ayurveda* or the medical science, the *dhanurveda*, the science of weapons, the *gandharva-veda* or the science of music (and aesthetics), and the *arthaveda*, or the science of technology, and production of wealth and its distribution, are in the same category.

As a prelude to his commentary, Dayananda further says in the same book, Ṛgvedadi-bhasya-bhumika :

> In the Vedic Commentary, we shall refer to the operational part only in so far as it will be deducible from the meaning of the word alone. We shall not, however, give a detailed description of the *viniyogas*, or the directions which ought to be followed whilst performing various *yajnas*, from the *agnihotra* to the *asvamedha*, according to the Vedic verses. The reason is that the true application (*viniyoga*) of the verses, in reference to operations are given in the Aitareya and Satapatha Brahmanas, and also the Purva-Mimamsa, and the Srauta Sutras etc. Their repetition shall disfigure this Commentary with the faults of tautological repetition and "grinding of the ground meal"; such faults are met with in non-*ṛsi*-written literature. Only so much the application of mantras to action-portion (i. e. the *viniyoga*) is to be accepted as has the authority of the Vedas at its back, is deducible from the meaning of the Vedic verses and is contained in the works mentioned above. In the same way we shall describe the worship-portion (*upasana*) also only in so far as it would be consistent with the context and the meanings of

> words, the reason being that it has been dealt with in detail in Patanjali's Yoga Sutras. We shall adopt the same method in dealing with the spirituality or metaphysical portion because it has been fully treated of in the Samkhya, the Vedanta and the Upanisads.

In fact, according to Dayananda, the ancient treatises of the Vedic times were merely an elaboration, and in some respects, thus, the commentaries of the Vedic Texts which constitute the divine knowledge.

It is difficult to assign any date to the Vedas revealed; it is difficult to say when they were brought to the written form; it is again equally difficult to say, when they were edited and arranged under different heads and sub-heads (*samhitikarana*) of which several classifications are available at present. It is a wonder that they could be preserved and are made available to us against all hazards of time and adverse circumstances. The entire credit goes to a group of people who took all care towards accuracy and precision, and traditionally handed over the entire treasure to their successive generations.

We do not know whether formal commentaries were ever deemed to be necessary. In the Nighantu and the Nirkuta of Yaska, we have an indication of general principles of interpretation. Undoubtedly, Yaska's field of acquaintançe was very wide; in his Nirukta, he quotes from all the four Vedas and their *pada-pathas*, the Taittiriya Samhita, Maitrayani Samhita, the Kathaka Samhita, the Aitareya Brahmana, the Satapatha Brahmana, the Gopatha Brahmana, the Kausitaki Brahmana, the Sadvimsa Brahmana, the Taittiriya Brahmana, the DaivataBrahmana, the Pratisakhyas and sometimes from the Upanisads and Aranyakas also. Again, in his treatise, he refers to and quotes the opinions of the various schools of thought prevalent in his times,—the school of etymologists, the school of grammarians and the schools of ritualists, legendists and *naidanas* (para-etymologists), and very often he criticizes the views of his predecessors and contemporaries :

Agrayana (आग्रयण), Agrayana (आग्रायण), Acaryah, Eke (some one), Aitihasikah, Audumbarayana, Aupamanyava, Aurnavabha Kathaka, Katthakya, Kautsa, Kraustuki, Gargya, Galava, Carmasiras, Taitiki, Duhitṛ-dayadya, Naidanah, Nairuktah, Parivrajakah, Purve yajnikah, Brahmana, Yajnikah, Varsyayani, Vaiyakaranah, Satabalaksa, Sakatayana, Sakapuni, Sakalya, Sthaulasthivi, Haridravika.

Besides the schools of etymologists, we had in our history the schools of grammarians to assist scholars in interpreting the Vedic verses. Panini's Astadhyayi, and Patanjali's Great Commentary on it, known as the Mahabhasya, deal with the *laukika* (common Sanskrit) and the Vedic Sanskrit both. In his Sabdanusasanam, Panini mentions no less than ten *sabdikas* (or etymologists or linguists) : Apisali, Kasyapa, Gargya, Galava, Cakravarman, Bharadvaja, Sakatayana, Sakalya, Senaka, and Sphotayana. There is a further mention of about 16 scholars at other places : Siva or Mahesvara, Bṛhaspati, Indra, Vayu, Bharadvaja, Bhaguri, Pauskarasadi, Carayana, Kasakṛtsna, Santanu, Vaiyaghrapadya, Madhyandini, Raudhi, Saunaki, Gotama and Vyadi.

The rules of determining the *pada-patha* and *krama-patha*** of the Vedic verses have been clearly dealt with in the *pratisakhyas* of which the following are available these days :

****By *Pada-patha* is meant arranging each word of a Mantra separately without regards to the rules of *sandhi* (euphonic combinaton).**

***Krama-patha* or *krama*-reading is a peculiar 'step-by-step' arrangement of a Vedic Text made to secure it from all possible error, by as it were, combinining the *samhita-patha* and the *Pada-patha*, i. e. by giving the words both as connected and unconnected with following and preceding words. We give here an example:**

Samhita patha–ओषधयः संवदन्ते सोमेन सह राज्ञा ।

Pada Patha–ओषधयः । सं । वदन्ते । सोमेन । सह । राज्ञा ।

Krama Patha–ओषधयः सं । सं वदन्ते । वदन्ते सोमेन ।

सोमेन सह । सह राज्ञा । राजेति राज्ञा ।

(i) the Ṛk-pratisakhya by Saunaka,
(ii) the Vajaseneya-pratisakhya by Katyayana,
(iii) the Sama-pratisakhya by Vararuci,
(iv) the Atharva-pratisakhya,
(v) the Taittiriya- pratisakhya, and
(vi) the Maitrayaniya-pratisakhya.

There is a mention of something like four other Pratisakhyas in our literature, but they appear to be obsolete now.

For many centuries after the attempts of the grammarians, etymologists, *naidanikas* and the authors of the Pratisakhyas, it had never been deemed necessary to write down the systematic comentaries of the Vedas. The present day available commentaries may be classified under the following heads :

(1) Pre-Sayana commentaries
(2) Commentary of Sayana, and the commentaries of this school,
(3) Commentaries by Western scholars,
(4) Commentaries by Dayananda,
(5) Post-Dayananda Commentaries.

Pre-Sayana Scholiasts.—Scholiasts of the pre-Sayana period are Skandasvamin, Udgitha and Venkata Madhava. The Vishveshvaranand Vedic Rescarch Institute, Hoshiarpur undertook upon itself the arduous task of editing and publishing the Samhita, and the *pada-patha's* of the Ṛgveda along with critical editions of the commentaries on it by the three famous scholiasts, Skandasvamin, Udgitha and Venkata-Madhava and also, of the Summary by Mudgala of the commentary by Sayana, which, as has been claimed by the editors, practically, extracted the entire body of the latter except the details of ritualistic application (technically known as *viniyoga*) and grammar.

Not much is known about Skandasvami. From the colophon appended at the close of *adhyayas* in each *astaka* (given in the form of a couplet), it appears that he was a resident of some place known as "Valabhi" and his

father's name was Bhartṛdhruva. Bhagavat Dutta has assigned 630 A.D. as the date for his work. The commentary of Skandasvami is available on the following books and hymns :

From I.1.1 to I.56.1; I.62.1 to I.121.15; V.57.1 to V.61.19; VI.29.1 to VI.75.6

The commentary of Udgitha is available for the portions: from X.5.4 to X.12.5; X.13.2 to X.83.6.

Venkata Madhava's commentary is very brief, but is complete, that is, from I.1.1 to X.191.4.

Mudgala's *vṛtti* is from I.1.1 to I.121.15; V.9.1 to VI.9.6. It is so gratifying to note that all these commentaries have been consolidated and published by Vishva Bandhu of the *Vishveshvaranand Vedic Research Institute, Hoshiarpur.* (1965-1966).

Skandasvami's commentary was also published in fragments from other sources earlier : Sambasiva Sastri's Trivandrum Edition; C. Kunhan Raja's Madras Edition.

Skandasvami belongs to the ritualistic school of Hinduism. In the beginning of his commentary on the very first verse (I.1.1.) he prays to Ganapati Vighnesa, the Elephant-god. Then he says, that the Vedic verses are of five kinds :

(i) *Praisah* (प्रैषाः), pertaining to summon, e.g., a priest is called upon to commence the ceremony. (दैव्याः शमितार आरभध्वम्, AiBr. II.6).

(ii) *Karanah* (करणाः), pertaining to an action. (इदमहमर्वावसोः सदने सीदामि, SBr. I.5.1.24)

(iii) *Kriyamananuvadinah* (क्रियमाणानुवादिनः), something spoken after the action accomplished. (युवा सुवासाः Ṛv. III.8.4).

(iv) *Sastrabhistavanadigatah* (शस्त्राभिष्टवनादिगताः), pertaining to praises of weapons etc. (आ त्वा रथं यथोतये, Ṛv. VIII. 68. 1).

(v) *Japanuvacandigatah* (जपानुवचनादिगताः), pertaining to sacred repetitions etc. तदद्य वाचं प्रथमं मसीय, Ṛv. X. 53.4; (आपो रेवतीः, Ṛv. X.30.12)

Skandasvami maintains that in all the five cases, one should not only pronounce the verses without understanding the meaning, he should know the contents of the verse also. This is the justification of writing down a commentary.

Venkata Madhava was the son of Venkatarya, as he says in the very opening lines of the couplets attached to the commentary : (श्री वेंकटार्यंतनयो व्याचिकीर्षति माघवः); in the couplet given as a colophon at the end of several chapters, he calls himself as सुन्दरीसुनः (विश्वामित्र कुले जानः माधवः सुन्दरीसुतः), (colophon at the end of chapter 3 *of astaka* I). Madhava belonged to the family of Visvamitra, कौशिकानां कुले (*astaka* I, chapter I ; गाधिनिः माधवो नाम, (*astaka* I, chapter 2); अष्टकस्य कुले जातो, (*astaka* I, chapter 4); लोहितस्य कुले जातो (*astaka* I, chapter 5).

Perhaps his mother was Sundari, belonging to the Gotra of Vasistha. Lakshman Swarup has placed Madhava in the Tenth Century, and Bhagvat Datta between Samvat 1100 and 1200 Vikrami.

At the beginning of each chapter, Madhava has given his *karikas* containing several *slokas*, in which he has outlined the details of *ṛsis, devatas*, metres and other specifications. He has quoted in his writings from Katyayana's Sarvanukramani, the Nighantu, the Nirukta and the Bṛhaddevata.

All these commentators have followed the *yajnika* or ritualistic concepts in their commentaries. Anandatirtha was a great devotee of Narayana (God), and he belonged to the period 1198-1270. He has interpreted the word *agni* in the first verse (Ṛv. I.1.1.) as representing the adorable Lord.

SAYANA AND HIS COMMENTARIES.

Sayana easily ranks with some of our best scholiasts of classics, particularly Vedic. He was born in 1315 A. D. and died at the age of seventy-two in 1387. The colophon given at the end of the first *astaka* of the Ṛgveda commentary, known as the Madhaviya Vedartha-Prakasa, reads as follows :

इति श्रीमद् राजाधिराज परमेश्वर वैदिक मार्ग प्रवर्तक श्री वीरबुक्क भूपाल साम्राज्य धुरन्धरेण सायणाचार्येण विरचिते माधवीय वेदार्थ प्रकाश ऋक्-संहिता-भाष्ये प्रथमाष्टकेऽष्टमोऽध्याय: समाप्त: ।

This clearly shows that he was occupying a high rank in the kingdom of Bukka of the Vijayanagar State (South India). We also hear that he served as the Prime Minister in the kingdom of Kampana, the younger brother of Harihar. He was an Andhra Brahmin of Bharadvaja Gotra and Bodhayana Sutra. His family traditions belonged to the school of the Kṛsna Yajurveda (the Taittiriya Samhita), and the family was known for scholarship since several generations. We are told that his father's name was Mayana, and mother's name Srimati; His elder brother Madhava is equally reputed for deep learning; he was the preceptor of the Purva and Uttara Mimamsas both. Sayana's younger brother Bhoganatha was a reputed poet. Sayana himself was the disciple of Vidyatirtha, Bharatitirtha and Sri-Kanthacarya., associated with Sṛngeri Matha, which had received the Royal patronage of Harihar Bukka. Harihara I laid the foundations of his kingdom (1335 A. D.) on theocratic concepts, and he had therefore, taken Madhava and Sayana both in his Ministry. As we have said before, Sayana had worked earlier as Prime Minister to the Mandaladhisa Prince Kampana of Nellore Kuthappa, who knew that Sayana was not only a first rank scholar, he had military talents too. Kampana, however, died soon, and Sayana had to take care of the child prince Sangama also. When Sangama became major and matured, Prince Bukka took Sayana in his Ministry. Prince Bukka was very much interested in the Vedic lore, and he made Sayana incharge of the Veda Commentary project, which Sayana gladly accepted and accomplished with skill in collaboration with a band of scholars appointed for the purpose. Sayana has expressed his obligations to Prince Bukka in the opening verses of the commentary on the Ṛgveda.

After the death of Bukka, his son Harihara II became the head of the State. Under Harihara's patronage Sayana completed his commentary on the Atharvaveda;

this has been acknowledged by Sayana in this commentary cn the Atharvaveda.**

Sayana was a Brahmin belonging to the branch of the Taittiriya Samhita, and therefore, at the first instance, he took up the Kṛṣna Yajurveda for his commentary. The work was followed by his commentaries on the Ṛgveda Samhita, and the Atharvaveda Samhita. These Vedic commentaries were followed by his commentaries on the Taittiriya Brahmana, the Taittiriya Aranyaka, the Aitareya Brahmana and the Aitareya Aranyaka, the Satapatha Brahmana, the Tandya Brahmana, the Sadvimsa Brahmana, the Samavidhana Brahmana, the Arseya Brahmana, the Devatadhyaya Brahmana, the Upanisad Brahmana, the Samhitopanisad Brahmana, and the Vamsa Brahmana.

** यत् कटाक्षेण तद् रूपं दधद् बुक्क महीपतिः
आदिशन्माधवाचार्य वेदार्थस्य प्रकाशने । (Ṛgveda Commen.)
तत् कटाक्षेण तद् रूपं दधतो बुक्क भूपतेः
अभूद् हरिहरो राजा क्षीराब्धेरिव चन्द्रमाः ।
तन्मूलभूतं आलोच्य वेदमाथर्विणाभिधम्
आदिशत् सायणाचार्यं तदर्थस्य प्रकाशने । (Atharva-veda Commen.)

4

WESTERN TRANSLATORS AND COMMENTATORS

Under the liberal patonage of Court of Directors of the East India Company, Professor Dr. F. Max Müller undertook his valuable edition of the Ṛgveda. Professor Max Müller speaks of the Vedas thus:

> "What can be more tedious than the Veda, and yet what can be more interesting, if once we know that it is the *first word spoken* by the Aryan Man ?
> "The Veda has a twofold interest : it belongs to the history of the world and to the history of India...As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong for ever to the Ṛgveda."

It would be difficult to say who for the first time introduced the Vedas to the Western public. Wilson, in Introduction to the translation of the Ṛgveda, refers to the translation of the first *astaka*, Ogdoad, or eighth book of the Ṛgveda in English by the Rev. Mr. Stevenson and Dr. Roer, and fully in Latin by late Dr. Rosen; a translation in French, also, by M. Langlois, extending through four *astakas* or half the Veda was also published at Paris. The earliest publication, the work of Rev. Mr. Stevenson, extends only to the first three hymns of the third lecture, or section *(adhyaya)* out of the eight, which the first book or the first *astaka* consists of: Dr. Roer's translation was equally limited stopping with two sections or thirty-two hymns. Both these translations were published in India, but we are not sure, whether they are available now. Dr. Rosen's trans-

lation of the first book was complete as to the text, but his premature death interrupted his annotations. Wilson speaks highly of this work: "Although executed with profound scholarship and scrupulous exactitude, and everyway deserving of reliance as an authentic representative of the original, the Sanskrit is converted into Latin with such literal fidelity that the work scarcely admits of consecutive perusal, and is most of value as a reference; the translation is, in fact, subordinate to an edition of the text which it accompanies on the same page, and the work is designed less for general readers than for Sanskrit scholars and students of the Veda."

In respect to M. Langlois's translation, Wilson comments thus: "The principle followed by M. Langlois is the converse of that adopted by Dr. Rosen and he avowedly sought to give to the vague and mysterious passages of the original, a clear, simple, and intelligible interpretation. In this, it may be admitted, that he has admirably succeeded; but it may be sometimes thought that he has not been sufficiently cautious in his rendering of the text, and that he has diverged from its phraseology, especially as interpreted by the native Scholiast, more widely than is advisable." In respect to his own translation, Wilson says, "The present translation possesses at least the advantage over its predecessors of an accurate text, and it will be the fault of the translator, if he does not benefit by it. In converting the original into English, it has been his aim to adhere as strictly to the original Sanskrit as the necessity of being intelligible would allow." (July 1, 1850)

To the *Vedic Hymns* (published in the *Sacred Books of the East* Series), Volume I, F. Max Müller has appended a long Preface of 125 pages (March 1869), in which he has discussed at length the principles of translation of such classical texts. For several reasons, Professor Max Müller chose to start with the hymns devoted to *maruts*. In respect of the translators of the Veda, he says, "I hold that they ought to be decipherers and they are bound to justify every word of their translation in exactly the same manner in which the decipherers of hieroglyphic or cuneiform inscriptions justify every step they take." In this

connection he refers to the opinion of Professor von Roth, one of the most distinguished Vedic scholars of his times, who had always been in favour of metrical translations of the Vedic Hymns. Whilst Max Müller was more for giving abundant notes, Professor von Roth would throw the chief weight, not on the notes, but on the translation of the text. Max Müller also says, "On one point, however, I am quite willing to agree with my adversaries, namely, that a metrical rendering would convey a truer idea of the hymns of the Vedic *ṛsis* than a prose rendering. When I had to translate Vedic hymns into German, I have generally, if not always, endeavoured to clothe them in a metrical form. In English I feel unable to do so, but I have no doubt that future scholars will find it possible to add rhythm and even rhyme, after the true meaning of the ancient verses has once been determined." Of course, Max Müller confesses that very often, a metrical translation is an "excuse only for an inaccurate translation". In his Introduction, Max Müller discusses the merits and demerits of Grassmann's (based on Otto Böhtlingk and Rudolf Roth's great Dictionary) and of Ludwig's translation. (1891).

Theodor Aufrecht took great pains in producing Romanized reprint of the entire Ṛgveda with proper diacritical marks, including the accent *udatta* also. Its second edition appeared in 1877, and the photomechanical reprint of this second edition appeared in 1955 (published by Wissenschaftliche Buchgesellschaft, Darmstadt.).

Hermann Oldenberg collaborated with Max Müller, and the second volume of the Vedic Hymns in the SBE Series is his translation of Agni Hymns of the Ṛgveda taken from books I-V (about 130 hymns). Oldenberg's collection of papers on the Vedic subjects have come out in a single volume (*Kleine Schriften*, Teil I & II, of which Teil I is devoted to the Vedic Studies), published by Franz Steinep Verlaggmehwiesbaden).

Griffith's translation of the Ṛgveda appeared first in May, 1889, reprinted again in 1896 (in 2 volumes). It has now been reprinted in a single volume by Motilal Banarsidass, (1973). In his preface to the first edition, he

quotes Professor Weber (from the *History of Indian Literature,* by Albrecht Weber, Trübner's Oriental Series, 1878) as follows:

> "The reasons, however, by which we are fully justified in regarding the literature of India as the most ancient literature of which written records of an extensive scale have been handed down to us, are these: In the more ancient parts of the Ṛgveda Samhita, we find the Indian race settled on the north-western borders of India, in the Punjab, and even beyond the Punjab, on the Kubha or Kophen in Kabul. The gradual spread of the race from these seats towards the east, beyond the Saraswati and over Hindustan as far as the Ganges, can be traced in the later portions of the Vedic writings almost step by step. The writings of the following period, that of the epic, consist of accounts of the internal conflicts among the conquerors of Hindustan themselves, as, for instance, the Mahabharata; or of the farther spread of Brahmanism towards the south, as, for instance, the Ramayana. If we connect with this the first fairly accurate information about India which we have from a Greek source, viz., from Megasthenes, it becomes clear that at the time of this writer the brahmanising of Hindustan was already completed, while at the time of the Periplus, the very southernmost point of the Dekhan had already become the seat of the worship of Gauri, the wife of Siva. What a series of years, of centuries, must necessarily have elapsed before this boundless tract of country, inhabited by wild and vigorous tribes, could have been brought over to Brahmanism !"

I shall not comment on this passage of Griffith which needs careful scrutiny.

During the last hundred and twenty-five years, as a result of the labour of our Western scholars (also assisted by our own Indian scholars trained on the Western pattern), the interest into the Vedas, and the Vedic literature

grew but from an entirely different approach. This would be seen from the following types of observations: (i) Professor Wilson says: "To me, the verses of the Veda, except in their rhythm, and in a few rare passages, appear *singularly prosaic* for so early an era as that of their probable composition, and at any rate, their chief value lies not in their fancy but in their facts, social and religious." (ii) Professor Cowell says, "The poetry of the Ṛgveda is *singularly deficient in that simplicity and natural pathos or sublimity* which we naturally look for in the songs of an early period of civilization. The language and style of most of the hymns is singularly artificial....Occasionally we meet with fine outbursts of poetry, specially in the hymns addressed to the Dawn, but these are never long sustained and as a rule we find few grand similies or metaphors." (iii) To all these remarks, Griffith further adds, "The worst fault of all, in the Collection regarded as a whole, is the *intolerable monotony* of a great number of the hymns, a monotony which reaches its climax in the Ninth Book which consists almost entirely of invocations of Soma Pavamana, or the deified Soma juice in process of straining and purification. The great interest of the Ṛgveda is, in fact, *historical rather than poetical.* (IV) Griffith attached to the hymns of the Ṛgveda a fresh importance, for we find him saying, "As in its original language we see the roots and shoots of the languages of Greek, and Latin, of Kelt, Teuton and Slavonian, so the deities, the myths, and the religious beliefs and practices of the Veda throw a flood of light upon the religions of all European countries before the introduction of Christianity. (v) In this connection, Griffith further says, "As the science of comparative philology could hardly have existed without the study of Sanskrit, so the comparative history of religions of the world would have been impossible without the study of the Veda."

Griffith's translation of the Ṛgveda depends on the text of Max Müller (six-volume edition) and is partly based on Sayana's commentary. He has consulted the commentary of Sayana for the general sense of every verse, and for the meaning of every word, and has follow-

ed his interpretation whenever it seemed to him rational and consistent with the text, and with other passages in which the same word or words occur. Shall we regard Sayana as the true interpretor of the Ṛgveda, or for that purpose, any other text which he had commented on ? The opinions have been conflicting: (i) Professor Wilson (whose translation of the Ṛgveda is rather a version of Sayana's paraphrase) is virtually of the opinion that Sayana's knowledge of his text has been "far beyond the pretensions of any European scholar" and he "must have been in possession of all the interpretation which had been perpetuated by traditional teaching from the earliest times." But as has been pointed out by Dr. J. Muir, Wilson in the notes to his translation admits that he "occasionally failed to find in Sayana a perfectly satisfactory guide," and Wilson at places has remarked that the "scholiast is evidently puzzled," and that his explanations are obscure.

Professor Roth, the author of the Vedic portion of the great St. Petersburg Lexicon, has given in his Preface an interesting comment, which we shall reproduce at length:

> So far as regards one of the branches of Vedic literature, the treatises on theology and worship, we can desire no better guides than these commentators, so exact in all respects, who follow their texts word by word, who so long as even the semblance of a misconception might arise, are never weary of repeating what they have frequently said before, and who often appear as if they had been writing for us foreigners rather than for their own priestly alumni who had grown up in the midst of these conceptions and impressions. Here...they are in their proper ground. The case, however, is quite different when the same men assume the task of interpreting the ancient collection of hymns...Here were required not only quite different qualifications for interpretation but also *a greater freedom of judgment* and *a greater breadth of view* and *of historical institutions.* Freedom of judgment, however, was wanting to priestly learning, whilst *in India no one has ever had any conception of historical development.* The very qualities which had made those commentators excellent guides to an understanding of the theological treatises render them unsuitable conductors on that far older and quite differently circumstanced domain.

> As the so-called classical Sanskrit was perfectly familiar to them

> they *sought its ordinary idiom in the Vedic hymns also.* Since any difference in the ritual appeared to them inconceivable and the present forms were believed to have *existed from the beginning of the world*, they fancied that the patriarchs of the Indian religion must have sacrificed in the very same manner.
>
> As the recognized mythological and classical system of their own age appeared to them unassailable and revealed varieties, they must necessarily (so the commentators thought) *be discoverable in that centre point of revelation, the hymns of the ancient ṛsis, who had, indeed, lived in familiar intercourse with the gods, and possessed far higher wisdom than the succeeding generations....*
>
> It has never occurred to any one to make our understanding of the Hebrew books of Old Testament depend on the Talmud and the Rabbins, while there are not wanting scholars who hold it as the duty of a conscientious interpreter of the Veda to translate in conformity with Sayana, Mahidhara etc. Consequently we do not believe like H. H. Wilson, that Sayana, for instance, understood the expression of the Veda better than any European interpreter; but *we think that a conscientious European interpreter may understand the Veda far better and more correctly than Sayana.*
>
> We do not esteem it our first task to arrive at that understanding of the Veda which was current in India some centuries ago, but *to search out the sense which the poets themselves have put into their hymns and utterances.*
>
> Hence we are of opinion that the writings of Sayana and the other commentators do not form a rule for the interpreter, but are merely one of those helps of which the latter will avail himself for the execution of his undoubtedly difficult task, a task which is not to be accomplished at the first onset, or by any single individual..
>
> We have, therefore, endeavoured to follow the *path prescribed* by philology, to derive from the texts themselves the sense which they contain, by a juxtaposition of all the passages which are cognate in diction or contains—a tedious and laborious path, in which neither the commentators nor the translators have preceded us.

It would be of interest to go through the opinion of Max Müller on the etymological texts like the *Nirukta.* He says:

> As the authors of the Brahmanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators, such as Sayana. Where

> Sayana has no authority to mislead him, his commentary is at all events rational; but still his scholastic notions would never allow him to accept the free interpretation which comparative study of these venerable documents forces upon the unprejudiced scholar We must therefore discover ourselves the real vestiges of these ancient poets.

Professor Benfey has something very interesting and useful to say :

> Every one who has carefully studied the Indian interpretations is aware that absolutely no continuous tradition extending from the composition of the Veda to their explanation by Indian scholars can be assumed; that, on the contrary, between the genuine poetic remains of Vedic antiquity and their interpretations a long-continued break in tradition must have intervened, out of which at most the comprehension of some particulars may have been rescued and handed down to later times by means of liturgical usages and words, formulae, and perhaps, also, poems, connected therewith. Besides these remains of tradition, which must be estimated as very scanty, the interpreters of the Veda had, in the main, scarcely any other help than those which, for the most part, are still at our command, the usage of the classical speech, and the grammatical and etymological-laxicographical investigation of words.

In any case, whatever may be the shortcomings of Indian interpreters, one must remember, as Professor Goldstücker remarked: "Without the vast information, which those commentators have disclosed to us, without their method of explaining the obscurest text,—in one word, without their scholarship, we should still stand at the outer doors of Hindu antiquity." In fact, Goldstücker ridicules the assertion that a European scholar can understand the Veda more correctly than Sayana, or arrive more nearly at the meaning which the *ṛsis* gave to their own hymns.

In the galaxy of the Western scholars who devoted themselves to the study of the Veda we have the following: Professors Roth, Benfey, Weber, Ludwig, Max Müller, Grassmann, H. H. Wilson, Monier Williams, Dr. John Muir, Wallis, Griffith, M. Bergaigne, Oldenberg, Geldner and Kaegi, Peterson and others. To this list, one must add the name of W. D. Whitney for the pains

he took on the translation of the Atharvaveda and of Bloomfield for his *Vedic Concordance.*

WESTERN THEORIES

Western theories based on lack of sympathy.—Whilst introducing *Modern Theories* in one of his chapters, Aurobindo remarks:

> "It was the curiosity of a foreign culture that broke after many centuries the seal of final authoritativeness which Sayana had fixed on the ritualistic interpretation of the Veda. The ancient scripture was delivered over to a scholarship laborious, bold in speculation, ingenious in its flights of fancy, conscientious according to its own lights, but *ill-fitted to understand* the method of the old mystic poets; for it was void of any sympathy with that ancient temperament, unprovided with any clue in its own intellectual or spiritual environment to the ideas hidden in the Vedic figures and parables. The result has been of a double character, on the one side the beginning of a more minute, thorough and careful as well as a freer handling of the problems of Vedic interpretation, on the other hand, a final exaggeration of its apparent material sense and the complete obscuration of its true and inner secret." (*Aurobindo*, Vol. X, p.22)

By modern theories, we mean the theories which have been advanced by the comparative mythologists, linguists, philologists, anthropologists and scholars in some of the countries of West. When they gained their first acquaintance with Indian literature, its culture and customs, they tried to interpret it in consonance with the mythology and culture of other nations in East, Middle-East and some other lands. In this context, these scholars laboriously developed the modern theory of Veda also, which starts with the conception (for which *Sayana* is responsible) of the Vedas as the hymnal of an early, primitive and largely barbaric society, crude in its moral and religious conceptions, rude in its outlook upon the world that environed it. The ritualism which Sayana accepted as part of a divine knowledge and as endowed with a mysterious efficacy, European scholarship accepted as an elaboration of the old savage propitiatory sacrifices

offered to imaginary superhuman personalities who might be benevolent or malevolent according as they were worshipped or neglected. (*Aurobindo*, Vol. X, p. 23).

The story does not stop here. "The historical element admitted by Sayana," so says Aurobindo, "was readily seized on and enlarged by new renderings and new explanation of the allusions in the hymns developed in an eager hunt for clues to the primitive history, manners and institutions of those barbarous races." And thus Sayana's interpretation of the Vedas, instead of bringing credit to the race and culture, which accepted Vedas as sacred authority, brought a disregard and disrepute, and damaged more than did any good to the reputation they deserved on account of their contributions in other fields (in the field of philosophical experiences, as evident from the *upanisads*, in linguistics and grammar, as evident from Panini and Patanjali's works, in astronomy, logic, mathematics, surgery and medicine). The first credit goes to Dayananda for having raised a voice against the traditional scholiasts, like Sayana and others.

At the time of the beginning of the Western interpretation, the situation was something like this. The naturalistic element played a very important role. The obvious identification of the Vedic gods in their external aspects with certain Nature–Powers was used as the starting-point for a comparative study of Aryan mythologies; the hesitating identification of certain of the less prominent deities as Sun-Powers was taken as a general clue to the system of primitive myth-making and elaborate sun-myth and star-myth theories of comparative mythology were founded. In this new light the Vedic hymnology has come to be interpreted as a half-superstitious, half-poetic allegory of Nature with an important astronomical element. The rest is partly contemporary history, partly the formulae and practices of sacrificial ritualism, not mystic, but merely primitive and superstitious.

The theory of emergence from the mere savage was dominatingly a concept of the Nineteenth Century. We now know that remarkable civilizations existed in China, Egypt, Chaldea and Assyria many thousands of years ago,

and it is now coming generally to be agreed that Greece and India were no exceptions to the general high culture of Asia and Mediterranean races. Aurobindo in this context rightly says, that "if the Vedic Indians do not get the benefit of this revived knowledge, it is due to the survival of the theory with which European erudition started that they belonged to the so-called Aryan race and were on the same level of culture with the early Aryan Greeks, Celts, Germans as they are represented to us in the Homeric poems, the old Norse Sagas and the Roman accounts of the ancient Gaul and Teuton. Hence has arisen the theory that these Aryan races were northern barbarians who broke in from their colder climes on the old and rich civilizations of Mediterranean Europe and Dravidian India."

It is not for me to discuss in details many such theories which have been started in the West on flimsy grounds and insufficient evidences. The indications in the Veda on which this tneory of a recent Aryan invasion is built, are very scanty in quantity and uncertain in their significance. The distinction between Aryan and un-Aryan seems on the mass of evidence to indicate a *cultural rather than a racial difference*. Nor is it a certain conclusion from the data we possess that the early Aryan cultures—supposing the Celt, Teuton, Greek and Indian to represent one common cultural origin,—were really undeveloped and barbarous (*Aurobindo*, Vol. X, p. 24).

The methodology adopted in comparative mythology is not very happy one. It has founded its interpretation on a theory which saw nothing between the early savage and Plato or the *upanisads*. It has taken for granted that the early religions have been founded on the wonder of barbarians waking up suddenly to the astonishing fact that such strange things as Dawn and Night and the Sun existed and attempting in a crude, barbaric, imaginative way to explain their existence. We have no space here to discuss these aspects in details. There could be much that would be useful in the speculation of comparative mythology; but in order that the bulk of its results should be sound and acceptable, it must use a more patient and

consistent method and organize itself as part of a well-founded science of Religion. The mere identification of Greek and Sanskrit names and the ingenious discovery that Heracles pyre is an image of the setting Sun or that Paris and Helen are Greek corruption of the Vedic *sarama* and *panis* make an interesting diversion for an imaginative mind, but can by themselves lead to no serious result even if they should prove to be correct. Nor is their correctness beyond serious doubt, for it is the vice of the fragmentary and imaginative method by which the sun and star myth interpretations are built up that they can be applied with equal ease and convincingness to any and every human tradition, belief or even actual event of history.* With this method, so says, Aurobindo, we can never be sure where we have hit on a truth or where we are listening to a mere ingenuity. (*Aurobindo,* Vol. X, p. 27).

Modern Indian Interpreters—The whole problem of the interpretation of Vedic texts shall perhaps ever remain an open field in which any contribution that can throw light upon the problem should be welcome. Three contributions on Western lines have proceeded from Indian scholars, but one of the profoundest contributions has been by an Indian Savant, Dayananda, on indigenous lines with freshness of outlook and depth of vision. The lines showed by him opened new vistas for Aurobindo in developing his psychological approach. Those who followed the Western methods were Bal Gangadhar Tilak, T. Paramasiva Aiyer, and A. C. Das. Tilak in the *Arctic Home in the Vedas* has accepted the general conclusions of European scholarship, but by a fresh examination of the Vedic Dawn, the figure of the Vedic Cows and the astronomical data of the hymns, has established at least a strong probability that the Aryan races descended originally from the Arctic regions in the glacial period. A. C. Das, another scholar of repute from Bengal in the *Ṛgvedic India* has contradicted Tilak's views, and has almost

** **E.g. Christ and his twelve disciples are, a great scholar assures us, the Sun and the twelve months. The career of Napolean is the most perfect** ***sun-myth*** **in all legend or history.** (*Aurobindo*)

conclusively shown from the Vedic texts that the Punjab, the land of five rivers and the adjoining area was the cradle home of the Vedic Aryans. T. Paramasiva Aiyer by a still bolder departure has attempted to prove that the whole of the Ṛgveda is a figurative representation of the geological phenomena belonging to the new birth of our planet after its long continued glacial death in the same period of terrestrial evolution. Whether one accepts or not, he has thrown a new light on the great riddle of *ahi vṛtra* and the release of the seven rivers.

None of the above authors commented on the entire text of even a single veda. Dayananda, however, took upon himself the stupendous task of commenting on the Yajurveda and the Ṛgveda as a new venture, quite independent from the traditional commentaries of Sayana (his life was cut short, and he could not proceed beyond Mandala VI of the Ṛgveda). As Aurobindo writes, it was the remarkable attempt by Svami Dayananda, the founder of the Arya Samaj, to re-establish the Veda as *a living religious* Scripture. Dayananda took as his basis a free use of the old Indian philology, which he found in the Nirukta. Himself a great Sanskrit scholar, he handled his material with remarkable power and independence. Especially creative was his use that peculiar feature of the old Sanskrit tongue which is best expressed by a phrase of Sayana's,—the *multisignificance of roots*, we shall see, that the right following of this clue is of capital importance for understanding the peculiar method of the Vedic *ṛsis*. (*Aurobindo*. Vol. X, p. 29).

"Dayananda's interpretation", writes Aurobindo, "of the hymns is governed by the idea that the Vedas are a plenary revelation of religious, ethical and scientific truth. Its religious teaching is monotheistic and the Vedic gods are different decriptive names of the one Deity; they are at the same time indicative of His powers as we see them working in Nature and by a true understanding of the sense of the Vedas we could arrive at all the scientific truths which have been discovered by modern research".

At times there has been a misunderstanding both in the circles of the Arya Samaj and outside, whilst inter-

preting the hypothesis of Dayananda inasmuch as the Vedas contain the germ (or seed) of all true knowledge (including philosophy and science). Dayananda always regards *sruti* as different from *sastra*. The Vedas constitute the *sruti*, as revealed, and the *sastras* are developed as *systematics* to understand the *sruti* and God's creation, both. The *sruti* always has the germ of the *sastra* in it, but is not the *sastra*. In this sense, Dayananda regards the *sruti* to be constituting the germ of all true knowledge.

The old nations have to their credit great scientific, literary and creative discoveries and conceptions. In some fields, the ancient races, it ought to be admitted, were far more advanced than is yet recognized. The Egyptians and Chaldeans, we now know, had discovered much that has since been rediscovered by modern science and much also that has not been rediscovered. The ancient India was inspired with the Vedic studies, and in the context of these studies, India developed her logic, mathematics, astronomy, medical sciences, grammar, prosody and aesthetics besides metaphysics, and spiritual sciences. Dayananda referred to this glory of India, which was built up round the teaching of the Vedas, a living force.

Aurobindo, whilst complimenting, says, "Dayananda has given the clue to the linguistic secret of the *ṛsis* and re-emphasised one central idea of the Vedic religion, the idea of the One Being with the Devas expressing in numerous names and forms the many-sidedness of His unity." (*Aurobindo*, Vol. X, p. 31).

5

PRE-DAYANANDA AND POST-DAYANANDA PERIOD OF INTERPRETATION : SAYANA—DAYANANDA—AUROBINDO

Aurobindo presents the problem of the Vedic interpretation in the following words :

> "We have in the Ṛgveda.--the true and the only Veda in the estimation of European scholars,—a body of sacrificial hymns couched in a very ancient language which presents a number of almost insoluble difficulties. It is full of ancient forms and words which do not appear in later speech and have often to be fixed in some doubtful sense by intelligent conjecture; a mass even of the words that it has in common with classical Sanskrit seem to bear or at least to admit another significance than in the later literary tongue; and a multitude of its vocables, especially the most common, those which are most vital to the sense, are capable of a surprising number of unconnected significances, which may give according to our preference in selection, quite different complexions to whole passages, whole hymns, and even to the whole thought of the Veda." (*Aurobindo, Vol.X. p.2*)

During the past several centuries, there have been at least three types of major attempts to fix the sense of these ancient litanies : (i) The first of these attempts exists only by fragments in the *brahmanas*, and the *upanisads*. (ii) An interpretation almost in the same strain has been followed by another Indian scholar Sayana—this is the traditional ritualistic interpretation of the Vedic texts, as if the entire text of the Ṛgveda (and the Yajurveda too), was meant to be used for one or the other purpose in sacrifices. (iii) Lastly, we have another mode of interpretation which has been introduced by modern Western scholarship (European and American), based on comparisons and conjectures, i.e. claimed to be based on the comparative philology, and systematic study of human behaviours through ages in different lands.

In respect to the traditional ritualistic interpretation, and the conjectural Western interpretations, Aurobindo rightly remarks as follows :

> "Both of them present one characteristic in common, the *extraordinary incoherence* and *poverty of sense*, which their results stamp upon the ancient hymns. The separate lines can be given, whether naturally or by force of conjecture, a good sense, or a sense that hangs together, the diction that results, if garish in style, if loaded with otiose and decorative epithets, if developing extraordinarily little of meaning in an amazing mass of gaudy figure and verbiage, can be made to run into intelligible sentences; but *when we come to read the hymns as a whole*, we seem to be in the presence of men who, unlike the earlier writers of other races, were incapable of coherent and natural expression or of connected thought. Except in the briefer and simpler hymns the language tends to be either obscure or artificial; the thoughts are either unconnected or have to be forced and beaten by the interpreter into a whole. The scholar in dealing with text is obliged to substitute for interpretation a process almost of fabrication. We feel that he is not so much revealing the sense as hammering and forging rebellious material into some sort of shape and consistency." (*Aurobindo, Vol. X. p.* 3)

These observations of Aurobindo are valid in regards to the interpretations given by either Sayana or by our Western scholars like Max Müller, Geldner, Oldenberg, Griffith or Wilson. If these interpretations are accepted, then the hymns of the Ṛgveda (and other Vedas) would be justifiably qualified by such terms as *"obscure and barbarous compositions."* But one thing is exceptionally remarkable. These so called obscure and barbarous compositions have had the most splendid good fortune in all literary history. They have been the reputed source not only of some of the world's richest and profoundest religions, but of some of its subtlest metaphysical philosophies. In the fixed tradition of thousands of years they have been revered as the origin and standard of all that can be held as authoritative and true in Brahmanas, Upanisads, in the six Systems of Indian philosophy, and even in the later and medieval literature of Indian thought. They have been invariably regarded as the literature of ultimate Supreme Authority

(*svatah pramana*). They have inspired the teachings of all saints, seers and sages. The name borne by them has been the Veda, the knowledge, a term which stands for the highest spiritual truth of which the human mind is capable. But, as Aurobindo rightly remarks, if we accept the current interpretations, whether Sayana's or the modern theory, the whole of this sublime and sacred reputation is *a colossal fiction.* If we accept the traditional or western interpretations, the hymns would be nothing more than the naive superstitious, fancies of untaught and materialistic barbarians concerned only with the most external gains and enjoyments and ignorant of all but the most elementary moral notions and religious aspirations. Of course, rituals have some value in life, but the entire Vedic texts have nothing else in them but rituals, is an idea repugnant to any rational thought. As we have said, the Vedas were held in the highest esteem by all the systems of Indian philosophy, particularly of the Upanisads, and it is so well known that the true foundation or starting point of religions and philosophies are these Upanisads, and if so, if the Vedas are to be traditionally interpreted, then these Upanisads have to be conceived as a revolt of philosophical and speculative minds against the ritualistic materialism of the Vedas. The entire Vedanta, the Yoga, Samkhya, the Nyaya or the Vaisesika system can be directly traced to elaborate the theses propounded in the Vedic texts.

The European scholars have confused issues beyond expectations. Aurobindo writes in this context :

> "But this conception, supported by misleading European parallels, realy explains nothing. Such profound and ultimate thoughts, such systems of subtle and elaborate psychology as are found in the substance of the Upanisads, do not spring out of a previous void. The human mind in its progress marches from knowledge to knowlege, or it renews and enlarges previous knowledge that has been obscured and overlaid, or it seizes on old imperfect clues and is led by them to new discoveries. The thought of the Upanisads supposes great origins anterior to itself, and these in the original theories are lacking. The hypothesis, invented to fill the gap, that these ideas were borrowed by barbarious Aryan invaders from the civilized Dravidians, is a conjecture, supported only by other conjectures. It is indeed coming to be

> doubted whether the whole story of an Aryan invasion through the Punjab is not *a myth of the philologists.* (*Aurobindo, Vol. X. p. 4*).

In fact, the Veda has to be seen from another perspective. It is the revelation of an age anterior to our intellectual philosophies. It is *sruti* and not a *sastra.* In that original epoch, when it was given to us, thought proceeded by methods other then those of our logical reasoning and speech (the accepted *modes of expression*) which in our present day habits would be inadmissible. The wisest then depended on *inner experience* and the suggestions of the intuitive complex for all knowledge that ranged beyond mankind's ordinary perceptions and daily activities. Their aim was illumination, as Aurobindo puts it, not logical conviction, their ideal the *inspired seer,* not the accurate reasoner, The *ṛsi* was not the individual composer of the hymn, but the *seer* (*drasta*) of an eternal truth and an impersonal knowledge. The language of the Veda itself is *sruti,* a rhythm not composed by the intellect but *heard,* a divine *word* that came vibrating out of the Infinite to the inner audience of the man who had previously made himself fit for the impersonal knowledge (*Aurobindo,* Vol. X. p.8). So speaks Dayananda about the Vedas, so spoke the older *ṛsis,* and so speaks Aurobindo about the Vedic revelation. The words themselves, *dṛsti* and *sruti,* sight and hearing, are Vedic expressions; these and cognate words signify, in the esoteric terminology of the hymns, revelatory knowledge and the contents of inspiration (*sabda, artha,* and the *sambandha*).

There is a progressive preparedness for the reception of the divine revelation in the hymns themselves so often. *Knowledge itself was a travelling* and a reaching, or a finding and a winning (as Aurobindo puts it); the revelation of the *mysterious* comes only at the end; the light was the prize of a final victory. There is continually in the Veda this image of the jorney, the Soul's march on the path of Truth. On that path as it advances, it also ascends; new vistas of power and light open to its aspiration; it wins by a heroic effort its enlarged spiritual possessions. If a cohe-

rence is to be appreciated in a particular hymn, this type of approach has to be constantly kept in mind. The hymn would by and by raise you from an exoteric to an esoteric realm. A particular verse might be referring to mundane fire for the time being, but by and by it would raise you to the realm of the cosmic Fire and then finally take you to the Inner Fire, the Divine Warmth, which is the secret of life. And similarly, a casual reference to ordinary broad day light or the light appearing every day at dawn, may take you through a series of successive steps to the cosmic light and finally to the Inner Spiritual Light of one's own consciousness or even the Divine Light of the Supreme Self.

If one gets familiarized with this technique of the Soul's march on the path of Truth, then to him, the Veda would neither be a collection of verses, being an attempt to set down the results of intellectual or imaginative speculations, nor would it consist of the dogmas of a primitive religion.

The Vedas were revealed to the earliest man and since then, they were traditionally handed down to posterity with utmost care in accuracy. It is difficult to say when they were for the first time classified into the details of the *samhitas*. But there are certain considerations which justify us in ascribing to it an almost enormous antiquity. An accurate text, accurate in every syllable, accurate in every accent, was a matter of supreme importance to the Vedic ritualists; for on scrupulous accuracy depended the effectuality of the sacrifice. We are told, for instance, in the Brahmanas the story of *tvastṛ*, who, performing a sacrifice to produce an avenger of his son slain by Indra, produced, owing to an error of accentuation, not a slayer of Indra, but one of whom Indra must be the slayer (*indra-satru*). The prodigious accuracy of the ancient Indian memory is also notorious and proverbial. And the sanctity of the text prevented such interpolations, alterations, modernizing revisions, as have been replaced by the present form of the Mahabharata, the ancient epic of the Kurus.

The ancients were not satisfied with the *samhita pathas* of the Vedic verses in which the rigid rules of euphonic combination of separate words (*sandhi*) were

applied. The Vedic *rsis*, as was natural in a living speech, followed the ear rather than fixed rule; some times they combined the separate words, sometimes they left them uncombined. And therefore, they have not only retained with accuracy the *samhita pathas*, but the *pada-pathas* also with proper accentuation. In these *pada-pathas*, all euphonic combinations are again resolved into the original and separate words and even components of compound words indicated.

We shall not enter here into the details involving the change of a *samhita-patha* into the corresponding *pada-patha* and vice versa.

A few illustrations of the *samhita-patha* and the *pada-patha* for the same Ṛgvedic verse are given below :

1. *Samhita-patha*

    अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
    होतारं रत्नधातमम् ।

    Pada-patha

    अग्निम् । ईळे । पुरःऽहितम् । यज्ञस्य । देवम् । ऋत्विजम् ।
    होतारम् । रत्नऽधातमम् ।

2. *Samhita-patha*

    अग्नि : पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत । स देवाँ एह वक्षति ।

    Pada-patha

    अग्नि : । पूर्वेभिः । ऋषिऽभि : । ईड्यः । नूतनैः । उत ।
    सः । देवान् । आ । इह । वक्षति ।

(These *pada-pathas* would be a help in proper *ghana-pathas*, *mala-pathas*, *jata-pathas* etc.) besides the interpretations, depending on accents also.)

Coherence in the Vedic hymns.

We can thus entirely rely on the Vedic texts available to us today, in the form of the *pada-patha*. Very few are the instances in which the exactness or the sound judgment of the *pada-patha* can be called into question. "We have then" Aurobindo says, "as our basis a text which we can confidently accept and which, even if we hold it in a few instances doubtful or defective, does not at any rate cali for that often licentious labour of emendation to which some of the European classics lend themselves." Aurobindo further

says, "Nor is there, in my view, any good reason to doubt that we have the hymns arrayed, for the most part in the right order of their verses, and in their exact entirety. The exceptions, if they exist, are negligible in number and importance. When the hymns seem to us incoherent, it is because we do not understand them. Once the clue is found, we discover that they are perfect wholes as admirable in the structure of their thought as in their language and their rhythms." (*Aurobindo*, Vol. X. p. 16).

Natural meaning of Vedic terms. The only literature of the closest proximity to the revealed Vedic texts, is of the *brahmanas* and the *aranyakas*; and both of them belong to the ritualistic period. Perhaps, there must have been a gap of milleniums between the dawn of the Vedic knowledge, and the liturgical books of the Brahmanic period. And therefore, Aurobindo is right when he says, that "for even in the earlier days of classical erudition, the ritualistic view of the Veda was already dominant, the original sense of the words, the lines, the allusions, the clue to the structure of the thought had been long lost or obscured; nor was there in the erudite that intuition or that spiritual experience which might have partly recovered the lost secret. In such a field, mere learning, especially when it is accompanied by an ingenious scholastic mind, is often a snare as a guide." (*Aurobindo*, Vol. X. p. 16-17).

There has been a great contribution of the people of the ritualistic period, in that they preserved the Vedic texts with great care, but on the contrary, the greatest disservice they did, was that they obscured the natural meaning of the Vedic texts. Tne mantras were held sacred by them, but the real meanings were lost to them, and therefore, for the last so many centuries, the Vedas ceased to have any dynamic impact on the life of an individual or on society. Thanks to the insight and inspirations of Dayananda at the close of the Nineteenth Century, followed by spiritual experiences of another great savant of the present century, Sri Aurobindo, there has been a complete metamorphosis of our thinking and evaluation of the Vedic texts. The greatest contribution of these two great sons of the soil has been the emancipation of the Vedic interpretations from

the tragic hands of ritualistic periods and medieval scholiasts.

Max Müller and other scholars of the west laboured hard on the Vedic texts, not only as pure academicians, but they were also sure, that if they could show to Indian people how meaningless and debasing the concept of their own Vedic scholiasts were, their future generation, more enlightened on account of the advances of modern philosophy and sciences, would refuse to accept the Vedas and the Vedic theology as their solace.*

The great sage Yaska compiled one of the earliest lexicons of the Vedic terms, known as the Nighantu, and he wrote his own commentary on this book, known as the Nirukta. The Nighantu constitutes one of the six *vedangas,* the others being the *siksha* (orthography) by Panini, *chanda* (prosody) by Pingala, *jyotis* (astronomy) by Lagadha, *vyakarana* (grammar) by Panini, and *kalpa* (litany and liturgy) by various scholars of the ritualistic period. The study of these *vedangas* is supposed to be very essential if one wishes to arrive at the correct interpretation of the Vedic texts. But no academic knowledge of our rigorous scholarly disciplines can be a substitute of *inspirations* and

---

* **Max Müller, as a true Christian, was convinced of the fact, that his translations of the Vedic Hymns based on the interpretations of Sayana and other scholiasts, would take away the faith of Indians from the Vedas, and in consequence, Indians would also become Christians in due course. We are told that he wrote a letter to his wife in 1868, in which he remarked thus, whilst he was busy in editing the Ṛgveda :**

> **"I hope I shall finish that work and I feel convinced, though I shall not live to see it, yet this edition of mine (of the Ṛgveda) and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years."**

Of course, the result has been otherwise. Due to Dayananda and people who have shared his views, the Vedas are much more popular in Indian society today than in Max Müller's days, and their teachings have started revitalizing human mind, and now again they have started exercizing a dynamic impact on our society.

personal experiences, of a highly elevated self. The seers of the *upanisads*, could, therefore, reveal the mysteries of the Vedic texts much more than any other academician. We are fortunate in this respect that persons of the eminence of Panini (the celebrated author of the Astadhyayi) and his commentator, Patanjali (the author of the Mahabhasya) were not only academicians but were also inspired seers of deep experiences, and so were the authors of the six systems of Indian philosophy.

Every great interpreter of the Vedic texts has taken help from Yaska, the lexicographer and the etymologist, and also from the derivations given in the Brahmanas, in the Unadi kosa, in the Pratisakhyas, and from Panini's grammar as well as from the Mahabhasya. All these books accept the principle of the multiplicity of the Vedic interpretations, the interpretation belonging to three major categories: (i) the historical, or *sasvata itihasa*, the natural perpetual cosmologic history, (ii) the ritualistic, pertaining to the *yajnas*, and (iii) the spiritual or the mystic with deeper inner meanings. Dayananda has added one more category to it, as would be seen from his commentaries. To Dayananda, the Vedas constitute the living force, both mundane and spiritual. His is the dynamic realistic philosophy of life, and compatible with this concept he gets inspirations from the Vedas for all the disciplines of life. To him, the life is real and purposeful and the prosperity in mundane life is a step of advancement towards the attainments of the spiritual realm. And therefore, he has declared that the Vedas constitute a store house of all true knowledge for the evolution of man. To him, God is not only a creator of the Universe, living and non-living, He is prime source of all knowledge also, and therefore, there can never arise a conflict between true sciences, spiritual philosophies, and the right conducts of theological practices. And therefore, Vedas contain the natural material to inspire us in all the multi-disciplines of life. That code alone could be regarded as rightful, which leads to individual and social success in life and to the spiritual attainments of the highest order. God Himself is the Highest Personification of an ethical ideal, and this

ideal has to be emulated in every sphere of human life, mundane and transcendental.

Of course, Sayana, or as a matter of fact, any other scholiast of the period, could not have been inspired with this realism and purposefulness of human life, and therefore, his interpretations, howsoever masterly, fall short of natural expectations. And, therefore, Aurobindo is correct when he says :

"Yet, even for the external sense of the Veda, it is not possible to follow either Sayana's method or his results without the largest reservation. It is not only that he admits in his method licenses of language and construction which are unnecessary and sometimes incredible, nor that he arrives at his results, after, by a surprising inconsistency in his interpretation of common Vedic terms and even of fixed Vedic formulae. These are the defects of detail unavoidable perhaps in the state of materials with which he had to deal. But it is the central defect of Sayana system that he is obsessed always by the ritualistic formula and seeks continually to force the sense of the Veda into that narrow mould. So he loses many clues of the greatest suggestiveness and importance for the ancient scriptures,—a problem quite as interesting as its internal sense. The outcome is a representation of the *ṛsis*, their thoughts, their culture, their aspirations, so narrow and poverty-stricken that, if accepted, it renders the ancient reverence for the Veda, its sacred authority, its divine reputation quite incomprehensible to the reason, or only explicable as a blind and unquestioning tradition of faith starting from an original error." (*Aurobindo*, Vol. X. p. 18)

The errors in Sayana's interpretations are as follows:

(i) *Sruti* is known for deep spiritual, philosophic and psychological meanings which ascribe sanctity to the text. Sayana usually refuses to enter into these depths. He does not go sufficiently beyond the current verbal interpretations. He mentions for instance, but not to admit it, an old interpretation of *vṛtra* as the coverer (आच्छादकः,-*Dayananda*) who holds back from man the objects of his desire and his aspirations. For Sayana *vṛtra* is either simply the enemy or the physical cloud demon who holds back the water and

has to be pierced by the Raingiver.

(ii) Sayana is led away by the Pauranic myths and mythological events, as if the mythologies existed prior to the revelation of the texts. He does not go deeper into the root-meanings or the etymologies or mystic sense behind these terms. The stories of the Puranas were woven round the Vedic words, capable of natural interpretations, millleniums of years afterwards. The Vedas were always held sacred in Indian Society, and the words, used in common parlance, were given as *proper names* to family children or to the personal figures in literature. The names of the four *ṛsis*, Agni, Vayu, Aditya and Angiras, and so many other *ṛsis*, associated with the Vedic hymns also belong to this category, not to speak of kings and princes of repute, who came to be so well known in epics and mythologies. A few such instances are quoted below. The modern Vedic scholars, who seek to interpret history on the basis of Vedic texts, have erred a step ahead of Sayana in this repect.

1. **Rama** and **Kṛsna** in the Atharvaveda :
   नक्तंजातास्योषधे रामे कृष्णे असिक्नि च (Av. I. 23.1).
2. **Dasaratha** in the Ṛgveda :
   चत्वारिंशद् दशरथस्य शोणाः (Ṛv. I. 126.4).
3. **Bharata** in the Ṛgveda :
   आसद्या बर्हिर्भरतस्य सूनवः (Ṛv. II. 36.2).
4. **Visvamitra** in the Ṛgveda :
   विश्वामित्राय ददतो मघानि (Ṛv. III. 53.7).
   विश्वामित्रा अरासत (Ṛv. III. 53.13)
5. **Visvamitra** and **Jamadagni** in the Ṛgveda :
   सुते सातेन यद्यागमं वा प्रति विश्वामित्र-जमदग्नी दमे
   (Ṛv. X. 167.4).
6. **Vena** in the Ṛgveda :
   वेनन्ति वेनाः पतयन्त्या दिशः (Ṛv. X. 64.2).
   वेना दुहन्त्युक्षणं गिरिष्ठाम् (Ṛv. IX. 85.10).
   (Vena Bhargava is the seer of the hymns IX. 85 and X. 123, whilst *vena* is also the *devata* of X. 123. This *vena* has been identified with the planet Venus also, X. 123.1).

7. **Pururavah** and **Urvasi** in the Ṛgveda :
पुरूरवः पुनरस्तं परेहि (Ṛv. X. 95.2).
प्रोर्वशी तिरत दीर्घमायुः (Ṛv. X. 95.10).
(For *urvasi.* also see V. 41.19; IV. 2.18; and X. 95.17).
8. **Arjuna** in the Ṛgveda :
घोषेव शंसमर्जुनस्य नंशे (Ṛv. I. 122.5).
9. **Vasisthas** in the Ṛgveda :
प्रावदिन्द्रो ब्रह्मणो वो वसिष्ठाः (Ṛv. VII. 33.3).
10. **Susruta** in the Ṛgveda :
यः कर्मभिर्महद्भिः सुश्रुतो भूत् (Ṛv. III. 36.1).

(iii) A third element is the legendary and historic, the stories of old kings and *ṛsis,* given in the Brahmanas or later tradition in explanation of the obscure allusions of the Veda. Sayana's dealings with this element are marred by some hesitation. Often he accepts them as the right interpretation of the hymns: sometimes he gives an alternative sense with which he has evidently more intellectual sympathy, but wavers between the two authorities.

(iv) Ritualistic conceptions dominate over naturalistic interpretations. Not only are there the obvious or the traditional identifications, *indra,* the *maruts,* the triple *agni, surya, usa,* but we find *mitra* was identified with day, *varuna* with the night, *aryaman* and *bhaga* with the sun, the *ṛbhus* with its rays. We have here, as Aurobindo remarks, the seeds of that naturalistic theory of the Veda to which European learning has given so wide an extension. The old Indian scholars did not use the same freedom or the same systematic minuteness in their speculations. Still this element in Sayana's commentary is the true parent of the European Science of comparative mythology (*Aurobindo,* Vol. X. p. 20).

But here again, as Aurobindo remarks, it is the ritualistic conception that pervades; that is the persistent note in which all others lose themselves. In the formula of the philosophic schools the hymns, even while standing as a supreme authority for knowledge, are yet principally and fundamentally concerned with the *karmakanda* with works,–and by works was understood, pre-eminentaly, the

ritualistic observation of the Vedic Sacrifices. Sayana labours always in the light of this idea. Into this mould, he moulds the language of the Veda, turning the mass of its characteristic words into the ritualistic significances,—food, priest, giver, wealth, praise, prayer, rite, sacrifice.

Wealth and food;—for it is the most egoistic and materialistic objects that are proposed as the aims of the Sacrifice; possessions, strength, power, children, servants, gold, horses, cows, victory, the slaughter and the plunder of enemies, the destruction of rival and malevolent critic. As one reads and finds hymn after hymn interpreted in this sense, one begins to understand better the apparent inconsistency in the attitude of the Gita (or the Upanisads) which, regarding always the Veda as divine knowledge (Gita, XV.15), yet censures severely the champions of an exclusive Vedism (Gita, II.42),—all whose flowery teachings were devoted solely to material wealth, power and enjoyment.

It is, as Aurobindo observes, the final and authoritative binding of the Veda to this lowest of all its possible senses that has been the most unfortunate result of Sayana's commentry. The dominance of the ritualistic interpretation had already deprived India of the living use of its greatest Scripture and of the true clue to the entire sense of the *upanisads.* Sayana's commentary put a seal of finality on the old misunderstanding which could not be broken for many centuries. (*Aurobindo*, Vol. X. p. 20).

When Dayananda talks of *yajna, or karma,* he takes a wide view of life. The Vedic philosophy is a philosophy of plenty, of prosperity and liberality. To Dayananda, *yajna* is not only the sacrificial ritual, it embraces all the achievements on a social plane to ameliorate the conditions of our worldly living against poverty, miseries, sickness and disease, and in the subsequent stage to assure a better future beyond death even. It is not the ritual that would lead to that goal, it is the hard, honest and sincere devotion in all departments of knowledge,—science, technology, philosophy, and spirituality—that would assure the fruits of the *yajna.* The *para* and *apara vidyas* both have to be acquired to meet these ends. Dayananda finds in

the Vedas an inspiration for such a life, which strikes a balanced note between the material prosperity and spirituality, *vidya* and *avidya, jnana* and *karma, sambhuti* and *asambhuti, yoga* and *samkhya,* all taken as complimentary to serve the highest aspirations of our individual and also of the society. Dayananda and Aurobindo both have thus given new interpretation to the *karma-kanda,* and not the one belonging to the ritualistic period, and which had brought the divine Vedas to disrepute and ridicule.

Viniyoga on the Ritualistic Application of the Vedic Texts

It has been rightly pointed out by the Vedic scholars, Western and Indian, that between the actual composition of hymns (or the actual revelation of hymns), and the age of the commentators like Sakandasvami, Venkata Madhava or Sayana, or even between the revelation and the days of Nairuktas, grammarians and lexicographers, or even up to the time of the composition of the books like the Taittiriya Samhita (which is a book rather to be placed in the rank of the Brahmanas and Aranyakas], than may be regarded as an independent Veda—the Kṛsna Yajurveda), so many milleniums must have elapsed that neither the *brahmanas* or *aranyakas* nor the *nairuktas,* grammarians and the commentators and scholiasts can be regarded as the true interpreters of the texts; they, at the most, may be regarded as representing the notions of the times and the practices of the days, when they were present. In this sense, Sayana, Mahidhara and others are in no way the representatives of the very old traditions even. Sayana was born in fourteenth century A.D.; not to speak of the Rajasuya or the Asvamedha *yajnas,* even the *darsapaurnamas yajna* and the *somayaga* were obsolete in his times and very few rituals, which survived, also got so much mixed up with Pauranic gods and goddesses, that they could hardly be regarded as the representative of the Vedic traditions of milleniums B.C.

The objective of the Vedic revelation was manifold: to prescribe an eternal code of conduct for man; to show

to the man his relationships with his surroundings and with the Creator; to impress upon him the cause of his bondage and to indicate in the broadest terms the way to attain freedom from that bondage; to reveal to the man some of the mysteries of Nature as to give him a start for further exploration; to lead the bonded soul on the path of truth, enlightenment and immortality. All these points may be summed up into three words. *jnan*(enlightenment), *karma* (duty and action) and *upasana* (devotion, dedication and love towards God). Man has to be instructed in respect to all these three and hence was the necessity of a special type of revelation to him; he alone has been provided with a characteristic intelligence to explore into the mysteries of the Unknown of inner and external realms, provided he gets initial directions and subsequent encouragements.

Thus it had been the unique privilege of man that the *sruti* was revealed to him at the earliest history, and has been his guide throughout. Man held this *sruti* in his highest esteem, and had always regarded it as his privileged sacred lore.

By and by, man's culture grew, and his activities became multifarious. During the course of his social evolution, as a demand of his aesthetic sense, he developed rituals, formalities and ceremonies. These rituals were centered round certain dialogues, utterances, invocations, dramatizations, and performances of several types. The old seer was acquainted with the Vedic verses, and as his love knew no bounds for God and His Word, the *sruti*, he took out the passages from this Divine Text and associated them with rituals and ceremonies which he held so sacred. The rituals became doubly sacred on account of these associations. This is how the *viniyoga* of the verses in numerous *yajnas* started milleniums ago.

By *viniyoga* is meant the recitation of a verse or its part, taken from the Vedic Samhitas and some other similar texts, along with the operations accompanying rituals and ceremonies. It must be remembered that the texts existed before the currency of the ritual: the text was not composed to be utilized in the rituals,—it had its

sanctity even otherwise. But since the devotee had high regards for the texts and for the rituals both, he relevantly or even otherwise, got the two associated together. After a long and continuous usage of the text in the rituals, it was natural for people to have perpetuated this association to such an extent that one could not have thought of the text without its association with the rituals. Thus in the course of time we had, in a way, the *degradation* of the text. The deeper meanings of the texts were forgotten and their association with rituals only survived. This is why we say that Sayana, Mahidhara and other scholiasts in their commentaries do not give the true meanings of the texts. They merely depict the relation of the text with the ritual.

The *viniyogas* (ritualistic applications of the texts) are relevant and irrelevant both. Relevant ones are known to possess *rupa-samṛddhi*. This term has been defined in the Aitareya Brahmana as follows :

एतद् वै यज्ञस्य समृद्धं यद् रूपसमृद्धं यत् कर्म क्रियमाणं ऋगभिवदति ।

(Ait. Br.I.1.4)

i.e. if one speaks out such a mantra, in which the operation to be performed in the sacred ritual is described verbally too, this is known as the relevancy of the text (its *rupa-samṛddhata*). They (the invitatory and offering verses) are *perfect in form* (*rupa-samṛddhata*), as being addressed to Agni and Visnu; that in the sacrifice is perfect, which is *perfect in form*, that rite which as it is performed the verse describes. (A.B. Keith's translation).

Unnecessarily, a great emphasis has been laid on this concept of relevancy or the *rupa-samṛddhata*; usually, it would be seen from the illustrations quoted in the Aitareya Brahmana itself; the relevancy is only *verbal* or *nominal*; on the basis of one or two words, occurring in the text, the relevancy is imposed on the verse without looking into the real purport of the text. This is why, the *viniyoga* has done more harm than actually any material good. Dayananda has been the first man in the history to have taken away the stigma or stink of the *viniyoga* from the natural

meanings of the texts. This has been his great contribution in the Vedic scholarship.

The *viniyoga* had given altogether a wrong impression about the prose and poetry of the Yajurveda text. This Veda has been rescued from the fetters of the *viniyoga* by Dayananda. The greater bulk of the Yajurveda, particularly from Chapter I to XVII, and several other chapters, had, it appears, no use other than of their recitation on the occasion of some of the elaborate ceremonials which developed around them, such as: *darsapaurnamasa yajna* (rituals associated with full moon and new moon), *agnihotra* (the fire-ritual), *agrayana-isti* (concerned with food), *daksayana yajna* (associated with Daksa Prajapati), *caturmasya yajna* (pertaining to the rainy season), *soma yaga* (ritual connected with Soma plant), *vajapeya yajna* (*yajna* of the Brahmanas concerning food grains), *rajasuya* (a yajna of the *ksattriyas* concerning the glory of the State), *cayana nirupana* (details concerning funeral pyres), *asvamedha* and numerous others. The entire Satapatha Brahmana (barring the last upanisadic chapter, the Bṛhadaranyaka) deals with these details. Of course, occasionally, the Satapatha Brahmana also refers to the deeper mystical and philosophical spirit behind the parables and the rituals. The beautiful Sukta of Creation and of Social Order, the so-called the Purusa Sukta has been nicknamed as the Naramedha Chapter (rituals dealing with human sacrifice), when we come to the commentary of Mahidhara and Uvata. (Chapter XXXI).

Allusions to Mental and Supra-Mental Realm

Whilst Dayananda also referred to the mental and supra-mental realms, whilst commenting on various Vedic mantras in his commentaries and elsewhere, this subject as an exclusive specialization has been taken over by Aurobindo. He poses the problems thus: "Our first duty, therefore, is to determine whether there is, apart from figure and symbol, in the clear language of the hymns a sufficient kernel of paychological notions to justify us in supposing at all a higher than the barbarous and primitive

sense of the Veda. And afterwards, we have to find, as far as possible from the internal evidence of the Suktas themselves, the interpretation of each symbol and image and the right pychological function of each of the gods. A firm, and not a fluctuating sense, founded on good philological justification and fitting naturally into the context wherever it occurs, must be found for each of the fixed terms of the Veda." (*Aurobindo,* Vol. X.p. 32). After having given a serious thought to such problems, Aurobindo has formulated his "psychological theory" and has tried to explain the mystic reality behind such terms as *agni*, *varuna*, *mitra*, the *asvins*, the *maruts*, *indra*, the *visvedevas*, *sarasvati*, and her consorts, oceans and rivers, the Seven Rivers or the *sapta-sindhu*, the dawn, cow and *angiras*, the lost Sun and the lost cows, the *angirasa ṛsis*, the seven-headed thought, *svar* and *dasagvas*, *pitṛs*, the Hound of the Heaven, the Sons of Darkness, and *dasyus* and the conquest over them.

Aurobindo took to the comparative study of Dravidian languages and Sanskrit, and in this connection, he says, "It did not take long to see that the Vedic indications of a racial division between *aryans* and *dasyus* and the identification of the latter with the indigenous Indians were of a far flimsier character than I had supposed. But far more interesting to me was the discovery of a considerable body of profound pychological thought and experience lying neglected in these ancient hymns, and the importance of this element increased in my eyes when I found first, that the mantras of the Veda illuminated with a clear and exact light psychological experiences of my own for which I had found no sufficient explanation, either in European psychology or in the teachings of the Yoga or of the Vedanta, so far as I was acquainted with them, and secondly, that they shed light on obscure passages and ideas of the Upanisads to which, previously, I could attach no exact meaning and gave at the same time a new sense to much in the Puranas." (*Aurobindo,* Vol. X. p. 37).

I shall not enter here into the details, which my readers could read in the original writings of Aurobindo (see The Secret of the Veda, Centenary Library Edition, Vol.

X, 1972). I shall be sastisfied with quoting a few of the psychological renderings arrived at by Aurobindo of the Vedic terms:

Term	*Psychological Sense*
Ṛtam, ऋतम्	Truth.
Dhi, धी	Thought or understanding.
Raye, राये	Spiritual felicity.
Vaja, वाज	Homogeneous totality of thought.
Yajna, यज्ञ	Action, internal or external, consecrated to gods.
Yajamana, यजमान	Soul or personality as doer.
Ghṛta, घृत	Thought or mind.
Indra, इन्द्र	Illuminated mentality.
Indra's two horses	Double energies of mentality.
Go (Cow), गो	Light, as a symbol of divine knowledge. Mental illumination.
Asva (horses), अश्व	Vital energy.
Go-Asva, गो-अश्व	Light-energy companionship.
Bhuh, भूः	Earth (*anna*).
Bhuvah, भुवः	Middle-region(*antariksha*) (*prana*).
Svah, स्वः	Heaven (*manas*).
Mahas, महस्	Vastness and Truth, (*vijnana*) (*satyam-ṛtam-bṛhat*).
Seven Worlds	Seven psychological principles—*sat, cit, ananda, vijnana, manas, prana, anna.*
Death(Mṛtyu, मृत्यु)	Mortal state of matter, with mind and life involved in it.
Immortality (Amṛta, अमृत)	State of infinite being, consciousness and bliss—*sat, cit-ananda.*
Rodasi (Heaven and Earth) रोदसी	Mind and Body.

In this context, Aurobindo further writes :

"The Vedic deities are names, powers, personalities of the Universal Godhead and they represent each some essential puissance of the Divine Being. They manifest the cosmos and are manifest in it.

Children of Light, Sons of the Infinite, they recognize in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty. The gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer them against the Sons of Darkness and Division. Man in turn calls the gods to his sacrifice, offers to them his swiftness and his strengths, his clarities and his sweetnesses,—milk and butter of the shining cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He received them into his being and their gifts into his life, increases them by the hymn and the wine and forms perfectly,—as a smith forges iron, says the Veda,—their great and luminous godheads." (*Hymns to the Mystic Fire*, Vol. XI. p. 30).

Whilst Dayananda's concept of the Vedic texts is very much the same as the concept of Aurobindo, yet there are essential differences too. Dayananda's concept leads to pure monotheism in which the Supreme Self may be addressed, recalled or invoked with various names according to His qualities, characteristics, functions and attributes. He is one, though known by various names. His names are not meaningless;—the etymology of the word directly appears to refer to the reason why God is known by that particular name. According to Aurobindo each deity represents "Some essential puissance of the same Divine Being." This concept of Aurobindo, whilst on one hand possesses the kernel of monotheism, it leads in subsequent steps to monistic, pantheistic and even polytheistic views of the cosmos. Whilst commenting on Dayananda's Vedic monotheism, Aurobindo writes, "Such a theory is, obviously, difficult to establish. The Ṛgveda itself, indeed asserts (Ṛv. I. 164.46) that the gods are only different names and expressions of one universal Being, who in His own reality transcends the universe; but from the *language of the hymns* we are compelled to perceive in the gods not only different names, but also different forms, powers and personalities of the one Deva. The monotheism of the Veda includes in itself also the monistic and even polytheistic views of the cosmos and is by no means the trenchent and simple creed of modern theism. It is only by a violent struggle with the text that we can force on it

a less complex aspect." (*Aurobindo*, Vol. x. p. 30).

It is difficult to comment on the two concepts of the Vedic gods, propounded by the two great masters of the soil, Dayananda and Aurobindo. Aurobindo treads on dangerous grounds, as much as his mysticism may lead to the worst kind of superstitions (of course, he takes a rational view), and may deteriorate into polytheistic pantheism. Aurobindo's symbolic mysticism is truly applicable to about a few thousands of the Vedic verses, with strenuous stretch of imagination: his interpretations answer to the needs of mental and supramental realms; Dayananda saw in the Vedic texts a wider application to the multipurposeful life; Dayananda's interpretations embrace in themselves the viewpoints of Aurobindo, and simultaneously provide a little beyond his realm too on both sides of the spectrum.

6

DIVINE LANGUAGE

Not only MAN, several of the animal species have also a community of their own, and the rigidity of the social pattern very much depends on the mode of expression, provided by Nature to them. Animals other than man dominatingly work through inherent inspirations, so often called *instincts*, but the man of today picks up things dominatingly through *instruction*. The language or the mode of expressions in the case of animals is instinctive; as if for each species there is a common inspired language, which every individual member of the species gets from the gracious Creator. According to the Vedic Theism, the first group of evolved men were graciously in possession of an Inspired Speech, and it had been the privilege of this MAN, characterized by the possession of specific *intellect* (of which the other species are almost deprived), that through the process of *instruction* and *evolution*, he could emerge out to the present day heights. A few amongst the first group of men were divinely inspired with Speech, (this is the Revealed Speech), and several amongst the rest of them, and also those of the subsequent generations picked up this Speech by instruction. The Speech since then underwent through numerous series of modifications. Perceptibly or imperceptibly, we are still passing through these phases.

There is an echo of the first divine utterance in the following lines of a Ṛgvedic verse :

> बृहस्पते प्रथमं वाचो अग्रं
> यत् प्रैरत नामधेयं दधानाः ।
> यदेषां श्रेष्ठं यदरिप्रमासीत्
> प्रेणा तदेषां निहितं गुहाविः ॥ (Ṛv. X. 71.1)

That, O Great Lord, the Creator, is the best of Speech which those giving a name (to objects) first utter; that which was the best of those (words) and

free from defect, (Sarasvati, the goddess of Knowledge) reveals it *though* secretly implanted, by means of affection. (Ṛv. X. 71. 1)

The First Group of men found themselves surrounded with strange things, which had no names till then. To these men, God gave the divine inspiration, the Vedas revealed; now in their turn, they hunted out for the appropriate *names,* and with ingenuity they ascribed names to the objects of surroundings. This may be regarded as one of the highest achievements of MAN in his entire history of valuable contributions. This must have been the first use of the divine revealed knowledge.

The revelation of the divine speech has been referred to in the following verse also :

यज्ञेन वाच: पदवीयमायन्
नामन्वविन्दन् नृषिषु प्रविष्टाम् ।
तामाभृत्या व्यदधु: पुरुत्रा
तां सप्त रेभा अभि सं नवन्ते ॥ (Ṛv. X. 71.3)

The First Speech was provided by Lord Himself, the one called as YAJNA (=*visnu*=*prajapati*=*creator*) in the hearts of *ṛsis* (the specially chosen Masters); having acquired it, they (the *ṛsis* or Masters) dispersed it to many places. The seven singers make her tones resound in concert.

The tradition further says, that the Divine Speech was given to man in the form of four Vedas, the Ṛk, the Yajuh, the Sama and the Atharva through four persons, the four *ṛsis,* who came to be known as Agni, Vayu, Aditya and Angiras. These four Vedas are non-man-made, and in this sense they are known as *apauruseya,*- they are beyond the authorship of a mortal man. We have a verse in the Yajurveda :

तस्माद् यज्ञात् सर्वहुत ऋच: सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्मात् यजुस्तस्मादजायत ॥ (Ṛv. X. 90.9)

From that great *yajna* (=Visnu=Prajapati=Creator), Ṛks and Sama hymns were born; from the

same were born the Chandas or the hymns of the Atharva; the Yajuh had its birth from it.

The same verse occurs in the Ṛgveda too (X. 90. 9). There is a similar verse in the Atharvaveda also :

यस्माद् ऋचो अपातक्षन् यजुर्यस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखं
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ (Av. X. 7.20)

From whom they fashioned off the Ṛk verses, from whom they scraped off the mantras of Yajuh, of whom the chants of the Samaveda are the hairs and the hymns of the Atharvaveda (Atharvans and Angirases) the mouth—that *skambha* (the Divine Originator) tell me : which forsooth is He?

The Divine Speech has been regarded as *nitya* or eternal, lasting for all times, for we have in the Ṛgveda "*vaca virupa nityaya*". (Ṛv. VIII. 75. 6)

All the ancient authorities in India have been acknowledging the revealed nature of the Vedic Texts, its being eternal and non-man-made or *apauruseya.* Manu says that having taken out terms from the Divine Speech, names were ascribed to all objects and actions.

सर्वेषां तु नामानि कर्माणि च पृथक् पृथक् ।
वेदशब्देभ्य एवादौ पृथक् संस्थाश्च निर्ममे ॥ (Manu, I. 21)

The Mahabharata also corroborates the same :

ऋषीणां नामधेयानि याश्च वेदेषु सृष्टयः ।
नानां रूपं च भूतानां कर्मणां च प्रवर्तनम् ॥
वेद शब्देभ्य एवादौ निर्मिमीते स ईश्वरः ।
शर्वर्यन्ते सुजातानामन्येभ्यो विदधात्यजः ॥

(Santi-parva, Chap. 232. 25-26)

We have similar passages elsewhere too in the Mahabharata. In the Satapatha Brahmana, it has been clearly said that the Vedas, Ṛk, Sama and the Atharva (or Atharvangiras) have been breathed out (i.e. revealed)

by the Creator in the most natural form (XIV. 5. 4. 10). The names of the *ṛsis* (seers or Great Masters) bearing the torch of this Divine Knowledge came to be known as Agni, Vayu, Aditya and Atharvangiras : Ṛk through Agni, Yajuh through Vayu, Sama through Aditya and the Atharva through Angiras.

The Atharvaveda speaks of Veda—the Mother, with affection and reverence (XIX. 70.1) :

> स्तुता मया वरदा वेदमाता प्रचोदयन्तां पावमानी द्विजानाम् ।
> आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम् ।
> मह्यं दत्त्वा व्रजत ब्रह्मलोकम् ॥ (Av. XIX. 71.1)
>
> Praised by me is the boon-giving Veda-Mother. Let them urge on the Devotional Hymn of the Twice-born. May I attain thereby the life-span, the vitality, progeny, cattle, fame, property, the splendour of knowledge; may you proceed to the World of Knowledge.

REVERENTIAL ATTITUDE OF UPANISADS AND SYSTEMS OF PHILOSOPHY

The Vedas are held in high esteem in all systems of Aryan Philosophy from the earliest times. Our systems of philosophy are based on the inspired teachings of the *upanisads*, which themselves regard the revealed Vedas as their source of knowledge. Whenever one speaks of *svadhyaya* or study, and *pravacana*, the teaching, it always refers to the study and teaching of the Veda (Taittiriya Up. 1. 9). All the *vedangas*, *upangas* and the treatises on the *upavedas** are meant to explore the mysteries of the Vedas and to elucidate, expound and elaborate the Knowledge imparted through the Vedic Revelation. The

***The *vedangas* constitute six subjects : *siksa* (orthography), *vyakarana* (grammar), *nirukta* (etymology), *chanda* (prosody), *jyotis* (astronomy), and *kalpa* (rituals); the *upangas* are the six systems of Indian philosophy : the Vaisesika, the Nyaya, the Samkhya, the Yoga, Purva Mimamsa, and the Uttara Mimamsa; the *upavedas* are the treatises on the sciences of (i) medicine, (ii) aesthetics, (iii) military and defence, and (iv) wealth and property.**

Vedas are known as the *sruti*; the *sruti*, however, is different from a *sastra;* the *sruti* is like a seed and the *sastra* is like a fully evolved plant. Seed contains the plant, but to see the details of the plant in its seed would be a grave mistake. The *sastra* is the systematized knowledge, based on the *sruti*, having evolved out of it,—as if each *sastra* deals with a specified or specialized facet of knowledge, but the *sruti* is an integral whole. Both the *sruti* and the *sastra* deal with physical and metaphysical realms of the Creation in which *man* is the central figure. The *sruti*, the *sastra* and the *smṛti* (ethical, moral and legal codes) all the three are primarily concerned with man alone, and no other species, unless it affects the relation of that species with man.

In the Kena Upanisad, whilst dealing with the mystic doctrine of Brahman, it has been said:

> Austerity (*tapas*), restraint (*dama*) and work (*karman*) are the foundations of it. The Vedas are all its limbs. Truth (*satya*) is its abode. He, verily, who knows it (i. e. the mystic doctrine) thus, striking off evil becomes established in the most excellent, endless, heavenly world—yea, he becomes established ! (Kena, 33-34).

In the Mundaka Upanisad, the entire expanse of knowledge has been classified under two heads: *apara* and *para*; the *apara* includes the study of the Vedas and the Vedangas :

> Of these, the *apara* is the Ṛgveda, the Yajurveda, the Samaveda, the Atharvaveda, orthography or pronunciation (*siksa*), ritual (*kalpa*), grammar (*vyakarana*), prosody or metrics (*chandas*) and astronomy (*jyotisa*). Now the *para* or the highest is that whereby that Imperishable (*aksara*) Brahman is known.
>
> (Mund. Up.)

The Maitri Upanisad having described the miserable condition of the bonded individual soul, describes an antidote thus :

> The antidote, assuredly, indeed, for this elemental soul (*bhutatman*) is this: study of the knowledge of the Veda, and pursuit of one's regular due. (Maitri Up. IV. 4. 3)

The Veda or the eternal Divine Knowledge is one. The revealed word of God has come to us in three forms: (i) the Ṛk or the hymns pertaining to knowledge (ii) the Yajuh, outlining the details of actions (*yajna*) and duties of man in life, (iii) the Saman, the devotional songs. Each of the Vedic Samhitas (the Ṛk, the Yajuh, the Sama, and the Atharva) have the verses or prose consisting of all the three topics, *jnana*, the knowledge, *karma*, the field of action, and lastly *upasana*. The Bṛhadaranyaka Upanisad describes the creation of this *trayi vidya* (the threefold knowledge) thus:

> The Lord bethought of Himself: "Verily, if I shall intend against him, I shall make the less food for myself." With that speech, with that self He brought forth this whole world, whatsoever exists here: the Hymns (*ṛk*. i.e., the Ṛgveda), the Formulas (*yajus*, i.e., the Yajurveda), the chants (*saman*, i.e., the Samaveda), metres, sacrifices (*yajnas*), men and cattle. (Bṛ. Up. I. 2.6).

The Chandogya Upanisad mystically speaks of the *udgitha*, (the syllable OM used in the Vedic chants) thus:

> *Ud* is the Samaveda; *gi* is the Yajurveda; *tha* is the Ṛgveda. (Ch. Up. I. 3.7)

implying that the mystical syllable Udgitha or OM (A-U-M) embraces in itself the entire divine knowledge, the threefold one or the *trayi vidya*. It has been further said in the same Upanisad:

> Death saw them there, in the *ṛk*, in the *saman*, in the *yajus*, just as one might see a fish in water. When they found this out, there arose out of the

> *ṛk*, out of the *saman*, out of the *yajus*, and took refuge in sound. Verily, when one finishes an *ṛk*, he sounds out OM, similarly a *saman;* similarly a *yajus*. This sound is that syllable (*aksara* with a double meaning : a syllable and imperishable). He who pronounces the syllable, knowing it thus, takes refuge in that syllable, in the immortal, fearless sound. Since the gods became immortal by taking refuge in it, therefore, he becomes immortal. (Ch. Up. I. 4.3-5).

The Chandogya Upanisad sometimes speaks of a pentad (five-fold) of knowledge :

> Now, this person who is seen within the eye is the hymn (*ṛk*), is the chant (*saman*), is the recitation (*uktha*), is the sacrificial formula (*yajus*) and is the prayer (*brahman*).
>
> The threefold Veda has been collected with two other triads :
>
> Prajapati brooded upon the worlds. As they were being brooded upon, he extracted their essences :
>
> Agni (literally meaning fire also) was extracted out from the earth, Vayu, (or wind) from the inter-space or atmosphere, and Aditya (or the Sun) from *dyau* or celestial space.
>
> Upon these three deities he brooded. As they were being brooded upon, he extracted their essences. From Agni, came forth the Ṛk verses; from Vayu, came forth the Yajus prose; and from Aditya came forth the Saman chants.
>
> Upon the threefold knowledge he brooded. As it was being brooded upon, he extracted its essences: *bhur* from the Ṛk verses, *bhuvas* from the Yajus prose, and *svar* from the Saman chants. (Ch. Up. IV. 17.1-3)

The Taittiriya Upanisad has transformed the above *triad* into a tetrad; and thus this Upanisad has accommodated the fourth one also,—the Atharva-veda, also known as the Brahma-veda. With the three *mahavyahṛtis*, or the Supreme Symbols, *bhur*, *bhuvah* and *svar*, a fourth one, the *mahas* has been appended at the suggestion of an ancient seer Mahacamasya:

> *Bhur*, verily, is the Ṛk verses; *bhuvas* the Saman chants; *svar* the Yajus prose; *mahas* sacred knowledge or the Brahma verses (the Atharva). (Tai. Up. I. 5.1).

The Collateral Tetrads described by the Upanisad are as follows :

Bhur	Bhuvas	Svar	Mahas
Pṛthivi	Antariksa	Dyuloka	Aditya
(this world)	(atmosphere)	(yonder world)	(the Sun)
Agni	Vayu	Aditya	Candrama
(fire)	(wind)	(sun)	(moon)
Ṛk	Saman	Yajuh	Brahma (Atharva)
Prana	Apana	Vyana	Anna (food)

In the Kausitaki Upanisad, the three Vedas have been described as constituting three limbs of a personified Cosmic Lord :

> Having Yajus as his belly, having Saman as his head,
> Having the Ṛk as his form, yonder Imperishable,
> 'Is Brạhman !' Thus he is to be discerned—
> The great seer, consisting of the Sacred Word (*brahma-maya*). (Kau. Up. I. 7).

As regards the Vedic triad, we have the following inspiring lines in the Mundaka Upanisad also:

> The works which the sages saw in the sacred sayings (the Vedic hymns),

Are manifoldly spread forth in the triad (of the Vedas).
Follow them constantly, ye lovers of truth.
This is your path to the world of good deeds.
(Mund. Up. I. 2.1)

The Mundaka Upanisad in its opening lines speaks thus of the traditions through which the sacred knowledge, first given to man as the revealed one, passed through several generations :

Brahma arose as the first of the gods—
The maker of all, the protector of the world.
He told the knowledge of the Supreme, the *foundation* of all knowledge,
To Atharvan, his eldest son.
What Brahma taught to Atharvan
Even that knowledge of Brahma, Atharvan told in ancient time to Angir,
He told it to Bharadvaja Satyavaha,
Bharadvaja to Angiras—both the higher and the lower knowledge. (Mund. Up. I. 1.1).

Of course, this geneology has not much of historical significance. The same Upanisad again describes the source of all religious rites as follows :

From him (the supreme Self), the Ṛg verses, the Saman Chant, the Sacrificial Formulas (*yajus*), the initiation rite (*diksa*),
And all the sacrifices, ceremonies and sacrificial gifts (*daksina*),
The year too and the sacrificer, the worlds
Where the moon (Soma) shines brightly, and where the Sun. (Mund. Up. II. 1.6)

How the Cosmic Vitality, the Cosmic Life, is related to the Vedas would be seen from the passage from the Prasna Upanisad :

Like the spokes on the hub of a wheel,
Everything is established on Life (*prana*);
The Ṛk verses, the Yajus prose and the Saman chants,
The sacrifices, the nobility and the priesthood.
(Prasna. II. 6)

The same Upanisad, again in its own characteristic way refers to the triad of the Vedas whilst dealing with the subject of partial or complete comprehension of the most august syllable A-U-M (i.e. OM). It so begins :

To him then he said: "Verily, O Satyakama, that which is the syllable OM is both the higher (the unqualified or *nirguna*) and the lower (the qualified or *saguna*) Brahman. (cf. *para* and *apara* knowledge of the Mundaka Upanisad). Therefore with this support, in truth, a knower reaches one or the other.

If he meditates on one element (namely, *A*), having been instructed by that alone he quickly comes into the earth (after death). The Ṛk verse leads him to the world of men. There, united with austerity, chastity and faith, he experiences greatness.

Now, if he is united in mind with two elements (namely A+U), he is led by the Yajus prose to the intermediate space, to the world of the moon. Having experienced greatness in the world of the moon, he returns hither again.

Again, he who meditates on the highest person (*purusa*) with the three elements of the syllable OM (namely A+U+M) is united with brilliance (*tejas*) in the Sun. As a snake is freed from its skin, even so, verily, is he freed from sin. He is led by the Saman chants to the world of Brahman. (Prasna. V.1—5)

And the Upanisad finally summarizes it in a verse

of four lines thus :

> With the Ṛk verses, to this world; with the Saman chants, to the intermediate space;
> With the Yajus formulas, to that which sages recognize;
> With the syllable OM is truth as support, the knower reaches That
> Which is peaceful, unaging, immortal, fearless and supreme. (Prasna V.7)

The Upanisads fall in tune with that literature of which the Vedas are the fountain-head. (The Brahmanas and the Aranyakas expound and elaborate the contents of the Vedic Samhitas and the Upanisads constitute the metaphysical phase of this entire literature). In this connection the following lines of the Svetasvatara are of great significance :

> That which is hidden in the secret of the Vedas, even the Mystic Doctrines (Upanisad)—
> Brahma knows that as the source of the *sacred word* (Brahman),
> The gods and seers of old who knew That,
> They, (coming to be) of Its nature, verily, have become immortal. (Sv. Up.)

And thus, the older Upanisads (the major ones) are religious and philosophical treatises of the early Vedic literature. The Upanisads are meant to elaborate and elucidate the mysteries of life indicated in the Vedic Texts in the subtle form.

VEDA AND THE SYSTEMS OF INDIAN PHILOSOPHY

The entire Aryan literature of Ancient India not only shows a reverential attitude towards the Vedas, it regards it as the Supreme Authority. Whatever is in the *sruti* is the supreme authority; it is the *self-luminous light* which needs no other light to establish its validity or identity; it

is known as the Absolute Authority or the *svatah pramana* (स्वत: प्रमाण), or the self-evident testimony. Other literatures come under the category of the *paratah pramana* (परत: प्रमाण), that is, they are held in esteem and authority, inasmuch as they are in conformity with the Vedic tenets and do not disagree with or do not oppose all that has been said in the Vedas. This literature receives light from the Vedas.

The Vedas being the earliest revealed knowledge are regarded as *eternal*, that is, the truths expounded in them are valid for all times, for all ages and for all places. They are universal. The science or philosophy deals with those truths which are *universal;* it has been the cherished ideal of human sciences also to discover such universal *truths*, and if possible, then to reduce them to *one* universal truth. God is truth personified; He reveals Himself in and through His Creation; He has revealed Himself through His eternal *WORD* also. *WORD* has been God; *word* has ever been with God. The Vedas constitute a fraction of His *divine word.* The Vedas constitute a *seed* of knowledge, which is ever present in the highly evolved plant in the sense that the entire plant is present in the seed. The entire present day knowledge is the evolved manifestation of the same seed; it has come out of the seed; it is sustained by the seed, and in one sense, it cannot go out of the seed.

Through His divine knowledge to the earliest group of men, God has been our first and foremost teacher. The author of the Yoga Sutras, the great seer Patanjali, has expressed this sentiment in the following words :

> (This Lord) is the Greatest Teacher of even the earliest great ones, because unconditioned by time.
> (Yoga. I. 26)

Any concept of Theism would not be worthwhile, in which God is merely a Creator or a Ruler, but who is not our First Teacher and who is not the source of knowledge. The Vedanta Sutras of Vyasa accept the glory of that Brahman (ब्रह्म) alone who is the Creator of the Universe, who alone is its sustainer and so forth, and who having

revealed the Vedas, is the acknowledged Source of Knowledge :

> *Sastra yonitvat,* शास्त्रयोनित्वात्, (having been the Source of Knowledge; i.e. the Source of the Veda).
> (Ved. Su. I.1.3)

Kanada, the author of the Vaisesika, clearly says that the Vedas are to be regarded as of supreme authority, since they are the revealed WORD of God (तद् वचनादाम्नायस्य प्रामाण्यम्) (I.1.3). The word "*amnaya*" is another synonym of Veda.

Gotama, the author of the Nyaya Sutras, and Vatsyayana, the commentator on these Sutras accept the supreme authority of the Vedas; just as in the field of physical, biological and medical sciences, things become authoritative, when they are demonstrable and are based on sound experiences, in the same way, the Vedas are taken as authoritative :

> मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् । (Nya. Su. II.1.67)

that is, like the experiences of medical sciences etc., they are authoritative, and also because all the *apta* (reliable and authoritative) persons have been speaking of their supreme authority. Commenting on this sutra, Vatsyayana and Dayananda both have said that :

> All men should acknowledge the authoritativeness of the Vedas which are eternal and are the word of God, because all the great Yogins, and all the ancient sages like Brahma and others who were righteous, free from deceit, treachery and other similar defects, merciful, preachers of truth, and masters of learning have admitted the authority of the Vedas to be of the same nature as that of the Mantra and the Ayurveda. (Ṛgbhabhu)

By *mantra* is meant the 'findings of all true sciences'. There has never been a mention of the authorship of the Vedas. All the known authors, so far available in history of our traditions, have unhesitatingly and irrevocably acknowledged the non-personal authorship of these Vedas. Thus on the undisputed testimony of the authoritative

persons, it can be said that the Vedas are the supreme authority.

Kapila, the author of the Samkhya, clearly says that the Vedas have not been composed by any human being, because nobody in traditions and history ever saw their author :

न पौरुषेयत्वं तत्कर्त्तुः पुरुषस्याभावात् । (Sa. Su. V. 46).

Ballantyne (J.R.) translates this aphorism as follows:

> They (the Vedas) are not the work of (supreme) man; because there is no such thing as the (supreme) man (whom you allude to as being, possibly) their maker.

Many of us have been of the opinion that the system of the Samkhya does not acknowledge the identity of God as the First Cause of the Universe; even such persons never accuse the Samkhya as not accepting the infallibility of the Vedas. A critic says : Since the Vedas were uttered by Primal Man, they must have been the composition or the work of that man; on this, the reply of the Samkhya is as follows :

> यस्मिन्नदृष्टेऽपि कृतबुद्धिरुपजायते तत् पौरुषेयम् ।
> That (alone) is Man's work, in respect of which, even be it something invisible, an effort of understanding takes place. (Sa. Su. V. 50)

Commenting on this sutra, Ballantyne (based on the commentaries of Aniruddha, Mahadeva and others) writes :

> That it has been remarked that a thing is not Man's work (*pauruseya*) merely through its having been uttered by Man; for no one speaks of the respiration during profound sleep as being Man's work (or voluntary act). But what need to speak of antecedence of understanding ? The Vedas, just like an

expiration, proceed of themselves, from the Self-existent, through the force of *adṛsta* (अदृष्ट, fate or some invisible agency), wholly unpreceded by thought. Therefore, they are not (a Supreme) Man's work (that is, they are not *pauruseya*).

The author of the Samkhya further says :

निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम् । (Sa. Su. V. 51)
They are, spontaneously, conveyers of right knowledge, from the patentness of their own power (to instruct rightly).

Thus according to the Samkhya, just as it is beyond the human capacity to create the universe, just as the man in sound sleep is not responsible for his expirations, similarly, no human being could have produced the Vedas; they have come out of their ownselves, and they have spontaneously become the conveyers of the right knowledge. They are *apauruseya* (non-man-made), and they differ from other literature produced by men.

Jaimini, the author of the Purva-Mimamsa accepts the supreme authority of the Veda. He very comprehensively elaborates the science of interpretation of the Vedic Texts. What the Vedanta Sutras are to the Upanisads, the Purva-Mimamsa sutras are to the Veda. After having discussed out the theme of infallibility of the Vedic Texts, Jaimini discusses the eternal nature of WORD (the Veda) :

नित्यस्तु स्याद् दर्शनस्य परार्थत्वात् ।
It (the WORD) is surely eternal because it is manifested for the sake of others. (Mi. Su. I. 1.18)

Words are of two kinds, Vedic and Laukika (the words of the Vedas are the *vedic*); henceafter, the words coined through human agency are *laukika*. Both the words are meant to be understood by persons other than the speaker, and therefore, they should continue to exist after the moment they have been spoken. In this sense,

they do not die out; therefore, they must be eternal. If the man-made-word could be eternal, much more so would be the words given to us through divine sources.

This type of argument has been examined and discussed in details by Indian grammarians like Panini and Patanjali. Of course, this type of treatment has no direct bearing on the question of the infallibility and eternal nature of the Vedas.

Panini and Patanjali on the Eternality of the Vedas, of Words and of the Relations of Meaning with the Word.

Panini and other Indian grammarians and linguists have always delighted in discussing a few problems which may not be of interest to a general reader or an academician of any other language. These questions are :

(i) Is sound (*sabda*) eternal (*nitya*) or subject to annihilation (*anitya*) ? When we utter a sound, is it merely a manifestation of what was existing already or it is altogether a new entity ?

(ii) Word is a collection of sounds. It is meant to convey a sense to others. Within the interval, the word is spoken and heard by different people, does it continue to exist ? Is it destroyed as soon as comprehended by others ?

(iii) Is there a natural relation between word (*sabda*) and the sense or meaning (*artha*) it carries; or is the relation arbitrary and empirical ?

(iv) Is the revealed Word eternal ? If so in what sense ? In the Vedic Samhitas, (the present day available collection of texts) the words are found in a certain sequence with proper accents. Is this sequence eternal ? Is the sequence eternal along with the accents and other details ?

These are some of the fundamental questions raised and discussed by Patanjali whilst commenting on the Panini Sutras :

छन्दो ब्राह्मणानि च तद् विषयाणि। (Ast. IV.2.65).
तेन प्रोक्तम्। (Ast.IV.3.101).

We shall not enter into the details of discussion. It appears that Patanjali, the great commentator, is of the view that in the case of *amnaya*, not only the sequence (*anupurvi*, आनुपूर्वी) is eternal or fixed, (*nitya* or *niyata*) the accents are also eternal and fixed. In each Creation, the Vedas are revealed in the same words, arranged in the same sequence with the same accents :

स्वरो नियत आम्नायेऽस्य वामशब्दस्य ।
वर्णानुपूर्वी खल्वप्याम्नाये नियतास्य वामशब्दस्य ।

(Mahabhasya, V. 2.59)

But in the case of Branches (*sakhas*) like the Katha, the Kalapa, Paippalada and so on, the sequence is *anitya* or non-eternal; the sense or meaning (*artha*), in their case is also eternal :

यद्यप्यर्थो नित्यः यात्वसौ वर्णानुपूर्वी साऽनित्या ।
तद् भेदाच्चैतद् भवति काठकं कालापकं मौदकं पैप्पलादकमिति ।

(Mahabhasya, IV. 3.101)

Of course, the authorities have been differing amongst themselves on many of these points. But on one point, they have all agreed, that is, on the revealed nature of the Vedas in the most natural form, through a most natural proce s in the earliest history of the highly developed human species.

7

AGNI, MITRA, VARUNA AND INDRA

AGNI

It would be seen from the survey of the entire Ṛgveda that the six of the ten books are given each to the hymns of a single *ṛsi* or the family of the *ṛsis*. The hymns of the Second Book are associated with Ṛsi Gṛtsamada, of the Third and the Seventh Books with Visvamitra and Vasistha respectively, of the Sixth with Bharadvaja and of the Fifth with Atri and his family. In each of these books the hymns with the *devata* Agni are first collected together, and then followed by those of which Indra is the *devata*. At the close of the books we have hymns of which the *devata* or subject title is Brhaspati, Surya, Ṛbhus, Usa etc. Of course, the entire Ninth Book is devoted to Soma Pavamana. The First, Eighth and Tenth Books are associated with numerous *devatas* and *ṛsis*. Here too Agni hymns are leading, followed by Indra and others. The *samhitikarana* of the Ṛgveda (the editing of the collection) is thus based on a well-conceived homogeneous structure.

The first word of the Rgveda is *agni*. The hymn (I. 1) clearly explains what this *agni* stands for. Oldenberg has translated the first verse as follows :

> अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
> होतारं रत्नधातमम् ॥ (Ṛv. I. 1.1)
> I magnify *agni*, the *purohita*, the divine ministrant of the sacrifice, the *hotṛ* priest, the greatest bestower of treasures.
> [I|adore the Flame, the vicar, the divine Ṛtvik of the sacrifice, the summoner, who most founds the ecstasy. *Aurobindo*, Vol. XII. p. 39].

Oldenberg, whilst translating this verse had in his mind the entire fire ceremony in which traditionally the

terms *agni, purohita, ṛtvik* and *hotṛ* had assumed definite technical meaning.

What this *agni* actually is would be clear from the four verses (I. 1. 5—8) of the same hymn (translation of Oldenberg).

5. अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरागमत् ॥

May Agni the thoughtful *hotṛ,* he who is true, and most splendidly renowned, may the god come hither with gods.

6. यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत् तत् सत्यमङ्गिरः ॥

Whatever good thou wilt do to thy worshipper, O Agni, that (work) veriiy is thine, O Angiras.

7. उप त्वाग्ने दिवे दिवे दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

Thee, O Agni, we approach day by day, O (god) who shinest in the darkness; with our prayer, bringing adoration to thee—

8. राजन्तमध्वराणां गोपामृतस्य दीदिवम् ।
वर्धमानं स्वे दमे ॥

Who-are the king of all worship, the guardian of *ṛta,* the shining one, increasing in thine own house.

I have given Oldenberg's translation. Wilson, and Griffith's translations, almost based on Sayana's interpretation are very much the same. For example, Wilson translates the verse 5 as follows :

> May Agni, the presenter of oblation, the attainer of knowledge, he who is true, renowned and divine, come hither with the gods.

All these renderings have a stigma and stink of ritualistic tradition, whilst the verses have a deeper meaning. Aurobindo has brought forward a "psycholgical sense"

from these verses :

> May Agni, the priest of the offering, whose will towards action is that of the seer, who is true, most rich in varied inspiration, come, a god with the gods. (5)
>
> The good that thou wilt create for the giver, that is that truth of thee, O Angiras. (6)
>
> To thee, day by day, O Agni, in night and in the light, we by the thought come bearing our submission. (7)
>
> To thee who shinest out from the sacrifices (or, who governest the sacrifices) of the Truth, and its illumination, increasing in thy own home. (8)
>
> (*Aurobindo,* Vol. X. p. 59)

It must be remembered that the words *ṛtam* and *satyam* may sometimes appear to be synonymous, but often, particularly when they come together or in close proximity, they have distinctive associations also. In phrases like *satyam ṛtam bṛhat,* both of them have precise distinctive significance (the *truth,* the *right,* the *vast*). In the Veda, Upanisads and the Vedanta this truth (*satya*) is a path leading to felicity, leading to immortality; it is again that by the path of the truth, a sage, *ṛsi* or seer (a *kavi,* a *vipra*) passes beyond; he passes out of falsehood, out of the mortal state into an immortal existence.

नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि, त्वामेव
प्रत्यक्षं ब्रह्म वदिष्यामि, ऋतं वदिष्यामि, सत्यं वदिष्यामि ।

O Lord supreme, my homage to you: O *vayu,* my homage to you; you evidently are the *brahma* (vast); I shall ever call you as the evident *brahma* (vast), I shall ever call you as the evident *ṛta* (right) and as the evident *satya* (truth).

According to Aurobindo, when we speak of truth, we are speaking truth of *divine essence,* not truth of mortal sensation and appearance. It is *satyam,* truth of being (*sat*), it is in its action *ṛtam,* right, truth of divine being regulating right activity both of mind and body; it is *bṛhat,* the universal truth proceeding direct and under-

formed out of the infinite. The consciousness that corresponds to it is also infinite, *bṛhat*, large as opposed to the consciousness of the sense-mind, which is founded upon limitation. The one is described in the Upanisad as the *bhuma*, or large and plenty, the other as *alpa*, small, or the little. The supramental or Truth-consciousness is also known as *mahas*. In respect to this, we have the faculties, such as *dṛsti*, *sruti* and *viveka*, the direct vision of the truth, the direct hearing of its word, the direct discrimination of the right, and *ṛsi*, sage or seer possesses these faculties.

Now what is *agni* in the Veda? He is the *foremost force;* He is the *foremost light;* and therefore, He is the *foremost adorable*.

Dayananda derives the word *agni* from the roots अञ्चु, अग, अगि and इण् (√*ancu*, √*aga*, √*agi* and √*in*).

Ancu, gati-pujanayoh (अञ्चु गतिपूजनयोः) which means to *act* or to *go*, and to *adore*. Act or *gati* is of three types – to know, to go and to attain. The supreme Lord, the highest consciousness is all-knowledge, omniscient, the only worth knowing and attaining, and the only foremost adorable, and therefore, in the Veda, such foremost adorable, attainable, omniscient Lord is known as Agni. The Nirukta, almost in the same sense, describes Agni as अग्रणीर्भवति (*agranirbhavati*), the one who always is in forefront, or who is the foremost and the first to be invoked in the sacred acts; अग्रं यज्ञेषु प्रणीयते (Nir. VII. 14).

This *foremost adorable* (Agni) has been variously described in the Vedic Texts. He is known as *jatavedas*, or knower of all births, विश्वानि वयुनानि विद्वान्, it knows all our actions, or it knows all manifestations or phenomena, or it possesses all forms and activities of the divine wisdom. Agni is the divine power in men, the energy of fulfilment through which they do their work in Him. It is again this work which is symbolized by the *yajna* or sacrifice.

Agni, in the same sense, may also be taken as the divine will perfectly inspired by divine wisdom; it is again the active or effective power of the *truth-consciousness* (*kavikratuh*); Agni is *satya*, true in His being; perfect possession of His own truth, and the essential truth of

things gives Him the power to apply it properly in all acts and movements of force. The numerous verses of the Veda associate Him, Agni, with various, perfectly significant aspects and attributes, *hotṛ*, *citravastamah*, *duta* and he is the supreme divine power accompanied with lesser divine powers : देवो देवेभिः ।

Agni is accompanied with *mayas*, felicity, *bhadra* and *suvita* (blessings, and righteousness) as opposed to *durita*, *duhkha*, or *durguna* (evils, discomforts, misfortunes, and misdeeds).

It must always be remembered that it is imagery of the Veda, which describes the sacrifice (all noble acts done with non-attachment, without the expectation of rewards and for the general good) as travelling towards the gods, and man himself as a traveller moving towards the truth (*satyam*), the light (*jyotih*) and the felicity (*amṛtam*). In that sense, the truth, the vast and Agni's own Home (*swam damam*, स्वं दमं, I. 75.5; *sve dame*, स्वे दमे, I. 1. 8) are identical.

Since Agni is *agrani* (अग्रणी), the foremost leader, according to Dayananda, it on the mundane and social plane represents a leader (honest and sincere in dealings) of any group, society, social or state organization, even of an army; but this leader should be an intellectual person, adherent to truth and benevolence; *suryavat sarvartha prakasaka* (सूर्यवत् सर्वार्थप्रकाशकः), shining like the sun, and giving enlightenment (Ṛv. II.1.4) and *vahniriva vartamana*, (वह्निरिव वर्तमान) existing like fire (Ṛv. II. 1.5)—(*Dayananda*).

VARUNA AND MITRA

The Veda, at the highest level, stands for the concept of a supramental consciousness which leads the devotee to immortality and beatitude, but at lower levels, it wishes the individual to get the first hand acquaintance with the ever-changing dynamic world in which the soul has been placed in an ever-changing and highly complex corporeal system of five sheaths—the eternal one, nourished and sustained by food, the *annamaya* (अन्नमय), followed by the second one, of the vital breaths or the *pranamaya*

(प्राणमय), and then the third one, the psychic sheath of numerous mental behaviours, the *manomaya* (मनोमय); so far are the three material sheaths, evolved out of the causal primordial Prakṛti; and then we have two further sheaths, the one of the knowledge or supramental or transcendental understanding, the *vijnanamaya* (विज्ञानमय), and the fifth and the last of bliss or beatitude or the transcendental happiness, the *anandamaya* (आनन्दमय).

In the First Book of the Ṛgveda, we have a reference in the first hymn to *agni*, the foremost adorable, which is associated with truth in being (*satya*), truth in activity (*ṛta*) and truth in universality (*bṛhat*). In the second hymn, we have a reference to two equally significant words *varuna* and *mitra*. They are also associated with *ṛta*. Let us take the following last three verses of this hymn, as translated by Wilson :

7. मित्रं हुवे पूतदक्षं वरुणं च रिशादसम्।
धियं घृताचीं साधन्ता ॥

I invoke *mitra* of pure vigour, and *varuna* the devourer of food; the joint accomplishers of the act bestowing water (on the earth).

8. ऋतेन मित्रावरुणा वृता वृधावतस्पृशा। क्रतुं बृहन्तमाशाथे।

Mitra and *varuna*, augmenters of water, dispensers of water, you connect this perfect rite with its true award.

9. कवी नो मित्रावरुणा तुविजाता उरुक्षया।
दक्षं दधाते अपसम् ॥

Sapient *mitra* and *varuna*, prosper our sacrifice and increase our strength : you are born for the benifit of many; you are the refuge of multitudes.

It is needless to comment on Wilson's renderings. With Mitra and Varuna, we have the association of *dhiyam ghṛtacim* which should be translated as perfecting the bright understanding; in it, we have the concept of purified discernment. We have to correlate this verse with the following in which we have the terms *kavi*, *kratu*, *ṛtavṛdha*, *ṛtaspṛsa*, *bṛhantam* etc. as in the first hymn of the Ṛgveda

ṛtavṛdha and *ṛtaspṛsa* mean much more than augmenters and dispensers of water.

Now we shall try to see what interpretations could be given to the term *agni*, *mitra*, and *varuna* when all the three occur as a *triple* or a *triad* in plural number; when these terms occur in pairs of two (as dyads) in dual number and when they occur *singly* in singular number. And again, we have further to see what these triads, dyads, and singles mean on the ephimeral materialistic plane, what on the mental or supramental plane, what on the cosmogonic plane, what on the social plane, and what on the transcendental plane. The Vedic hymns are multipurpose hymns in their essential nature, since they are *apauruseya* (अपौरुषेय), i.e. not composed by a human individual. Sometimes, in one and the same hymn, one is first instructed with the ephimeral and materialistic aspect, and then in subsequent verses in the same hymn, he is elevated, step by step, through stages up to the highest transcendental knowledge.

On the material plane, *agni* may be the simple fire produced by attrition, then subsequently it may mean the solar heat and light; then it may be universalized with the cosmic energy, and in the psychic realm, it may be the guiding intelligence, and finally, in the transcendental stage, it may be the divine light of spirituality or it may be the most adorable Lord Himself. On the social plane, *agni* may be a leader of the society, an instructor of an institution and so on. Exactly the same may be said of the words like *vayu, indra, mitra* and *varuna.* The adjectives and other qualifying phrases in the verse would indicate to an interpreter the rationale of multiple meanings.

The word *varuna* has been derived by Dayananda from two roots *vṛn* (वृञ्) *varane*, to choose, to select, and *vara* (वर) *ipsayam* : यः सर्वान् शिष्टान् मुमुक्षून् घर्मात्मनो वृणोति स वरुणः i.e. the one who selects out, chooses and thus favours them only who are virtuous and deserving to follow the path leading to freedom from bondage is *varuna.*

Alternatively, यः शिष्टैर्मुमुक्षुभिर्व्रियते वर्य्यते वा स वरुणः i.e. the one who is chosen or selected for dedication, worship and adoption by the virtuous and spiritual persons, is *varuna.*

He alone is worth having, worth possession, and thus He alone is supermost, and therefore, the most venerable Lord is *varuna*. In a number of Vedic verses, He is addressed as *raja varuna*, the supreme ruler *varuna*.

According to Aurobindo, *agni, indra, varuna* and *mitra* are the four gods (or faculties) who represent the working of the Truth in the human mind and temperament. *Mitra*, according to the Vedic text is *putadaksa* (पूतदक्ष), possessed of a purified judgment; *varuna* is *risadas* (रिशादस्), the destroyer of hurters or enemies (the obstacles). There are two obstacles which prevent the intellect from being a perfect and luminous mirror of truth-consciousness; first, impurity of discernment or discriminative faculty which leads to the confusion of the truth; secondly, the many causes or influences which interfere with the growth of the truth by limiting its full application or by breaking up the connections and harmony of the thoughts that express it, and which thus bring about poverty and falsification of its contents. (*Aurobindo*, Vol. X. p. 71). These hostile agencies, in the Vedic terminology, are known as *vṛtra, dasyu, ahi*, etc, which we shall take up later on. In this context, *varuna* is *risadas*, destroyer of enemy, of all that seek to injure the growth.

Mitra, then a power like *varuna* of light and truth, especially represents love, joy and harmony, the foundations of *mayas* (मयस्), the Vedic beatitude.

Dayananda has derived the word *mitra* from the root *nimida* (ञिमिदा). *snehane*, to love or to show affection, with a *pratyaya* or particle *ktra* (क्त्र) added to it : मेद्यति स्निह्यति स्निह्यते वा स मित्रः i.e. the one who loves and shows affection is *mitra*. God is the supreme friend of ours and therefore, He is *mitra*.

The Nirukta (X. 21) gives other derivations : मित्रः प्रमीतेः त्रायते, संमिन्वानो द्रवतीति वा, मेदयतेर्वा, i.e. *mitra* is so called because he preserves from destruction (*pramites trayate*), or because he runs (*dravati*), measuring things together ($\sqrt{mi}$) or the word is derived from the causal of the verb *mid* (to be fat).

(ii) *Minvano dravati*, from root $\sqrt{}$ *mivi, secane* (मिवि सेचने), to impregnate, and from *dru* (द्रु) to *move*, to go, i.e.

mitra is one who impregnates whilst moving, and in this sense, *mitra* is also the sun or the cloud. There are other possible derivations : (i) माति परिमापयति इति मित्रम्, the one who measures out the entire universe, is *mitra*; (ii) मितं कर्मफलं राति ददातीति मित्र:,the one who awards the fruits of action judiciously is *mitra*.

How our supreme Lord is *mitra* is seen from the following verse :

मित्रो जनान् यातयति ब्रुवाणो
मित्रो दाधार पृथिवीमुत द्याम् ।
मित्र: कृष्टीरनिमिषाभि चष्टे
मित्राय हव्यं घृतवज्जुहोत ॥ (Ṛv. III. 59.1)

Mitra-Varuna Dyad—The first hymn to *mitra-varuna* (मित्रावरुण) is Ṛv. V. 62. The goal of journey of the manifested sun of divine knowledge is eternal and immutable truth. God is one, but in Him unite all divine virtues; the objective of all sacrifices is to unite all the wealth of being and knowledge (*sat* and *cit*), and power and bliss (*ananda*) in the supreme. *Varuna* is associated with all that is vast and pure (infinity and purity), *mitra* is associated with all that is shining (light) and harmony. The impeller of the cosmic movement and journey pours out knowledge in us, the milk of the herds, by the dawns of the inner light, and there descend the streams of immortal existence followed by the single and perfect movement of *mitra-varuna*, the *light* and the *purity*; the *harmony* and the *infinity*. It is the rain of heaven which, as if these two God-heads, the divine powers, pour down, upholding the physical existence in its fruits and the celestial in its herding radiances of illumination. Thus they create in man a force full of divine knowledge and a wide being which they guard and increase, a strewn seat for the sacrifice. This thosand pillared force of knowledge they make a home for themselves and dwell there in the revelations of the word. It is a home full and large with the sweatness and ecstasy of the supreme and inviolable peace and bliss.

In this context, one can go through the nine verses of Ṛv. V. 62. I shall quote here Aurobindo's literal translation of a few of them (Vol. X. p. 466).

1. ऋतेन ऋतमपिहितं ध्रुवं वां
   सूर्यस्य यत्र विमुचन्त्यश्वान् ।
   दश शता सह तस्थुस्तदेकं
   देवानां श्रेष्ठं वपुषामपश्यम् ।।

By the *truth* is veiled that ever-standing *truth* of yours, where they unyoke the horses of the Sun: there the ten hundreds stand still together; That One,—I have beheld the greatest of the embodied gods.

2. तत् सु वां मित्रावरुणा महित्वमीर्मा
   तस्थुषीरहभिर्दुदुह्रे ।
   विश्वाः पिन्वथः स्वसरस्य धेना
   अनु वामेकः पविरा ववर्त ।।

That is the utter vastness of you, O Mitra and Varuna, there the Lord of the movement milks the herds of his stable radiances by the days. Lo, your twain swell all the streams of the Blissful One and your one wheel moves in their path.

3. अधारयतं पृथिवीमुत द्यां
   मित्रराजाना वरुणा महोभिः ।
   वर्धयतमोषधीः पिन्वतं गा
   अव वृष्टिं सृजतं जीरदानू ।।

You uphold earth and heaven, O Mitra king and king Varuna, by your greatnesses; you increase the growths of earth; you nourish the shining herds of heaven; you pour forth the rain of its waters, O swift in strength.

8. हिरण्यरूपमुषसो व्युष्टा वयः
   स्थूणमुदिता सूर्यस्य ।
   आ रोहथो वरुण मित्र गर्त—
   मतश्चक्षाथे अदितिं दितिं च ।।

To that home whose form is of the gold, whose pillars are of the iron, in the breaking of the Dawn, in the uprising of the Sun, you ascend, O Varuna, O Mitra, and thence you behold the *infinite* and the *finite*.

The inherent idea of the term of *varuna* is *infinity* and *purity* and of *mitra* is light and harmony. Dayanand interprets *mitra* as *pranavat suhṛt* (प्राणवत् सुहृत्; life-like friendly,

dear as life, and harmonious), and *varuna* as *varah sresthah* (वर: श्रेष्ठ:), the superb and pure. (Ṛv. II. 1.4)

INDRA

Dayananda derives the word *indra* from the √*idi,* (इदि) *paramaisvarye,* to become one possessed with highest glory : य इन्दति परमैश्वर्यवान् भवति स इन्द्र: परमैश्वर्य:; our supreme Lord is Indra, since none else possesses that glory which He possesses.

The Nirukta of Yaska (X.8) gives about 13 etymologies of the word *indra,* of which the following eight are of his own, and the rest five belong to other authorities :

(i) इरां दृणातीति—(इरा+दृ) (*ira+dṛ*)
(ii) इरां ददातीति—(इरा+दा) (*ira+da*)
(iii) इरां दधातीति—(इरा+धा) (*ira+dha*)
(iv) इरां दारयत इति—(इरा+दारय) (*ira+daraya*)
(v) इरां धारयत इति—(इरा+धारय) (*ira+dharaya*)
(vi) इन्दवे द्रवतीति—(इन्दु+द्रु) (*indu+dru*)
(vii) इन्दौ रमतीति—(इन्दु+रम्) (*indu+ram*)
(viii) इन्धे भूतानीति—(√इन्ध्) (√*indh*)

According to Agrayana इदं करणात्, i.e. the Lord is Indra since He does the most.

According to Aupamanyava, इदं दर्शनात् (*idam+dṛs*), our Lord is Indra, since He is greatest seer. The word is also derived from √इन्द्, √*ind,* meaning to be powerful, i.e. being powerful he tears the enemies asunder or puts them to flight. (इन्दते वैश्वर्यकर्मण:। इन्द्रञ्छत्रूणां दारयिता वा; द्रावयिता वा); or he honours the sacrificers (आदरयिता च यज्वनाम्) and for the same reason, the infinitesimal soul* in body is also *indra,* the seer, (Ait. Br. III. 13).

There is a ritualistic etymology of the word Indra: (*indan*) *adarayịta ca yajvanam,* i.e. the one who honours and respects the performers of sacrifices. For the word Indra, see the verse :

इन्द्रो दिव इन्द्र ईशे पृथिव्या इन्द्रो अपामिन्द्र इत् पर्वतानाम् ।
इन्द्रो वृधामिन्द्र इन्मेधिराणामिन्द्र: क्षेमे योगे हव्य इन्द्र: ।। (Ṛv. X.89.10)

---

*इन्द्रियं इन्द्रलिंगं, इन्द्रदृष्टं, इन्द्रसृष्टं, इन्द्रजुष्टं, इन्द्रदत्तमिति वा (Asta. V. 2.93).

Let us now discuss *indra* a little more in details. Indra is sometimes described as the eldest of the *maruts* (We shall discuss *marut*s later on)—इन्द्रज्येष्ठो मरुद्गणाः; Indra is often associated with *vayu* (wind-god, as if) who is the master of life, inspirer of that breath or dynamic energy, called the *prana*, which is represented in man by the vital and nervous activities. Everything about *agni, maruts, vayu* and *indra* is lustrous—*maruts* (and *indra*) have shining weapons, golden ornaments and resplendent cars. Not only do they send down the rains, the waters, the abundance of heaven and break down the things least established to make way for new movements and new formations—functions which, for the rest, they share with others, *mitra* and *varuna*, but like them they also are friends of Truth, creators of Light. In their connection it has been said, "Conceal the concealing darkness, repel every devourer, create the Light for which we long" (Ṛv. I.86.9—10). And further, in their context it has been said, "They carry with them the sweetness (*ananda*) as their eternal offspring, and play out their play brilliant in the activities of knowledge." (I. 166. 2). The *maruts*, therefore, are the energies of mentality, energies which make for knowledge. Theirs is not the *settled* truth, the diffused light, but the movement, the search, the lightning flash, and when Truth is found, the many-sided play of its separate illuminations. (*Aurobindo*). Indra is closely related to such *maruts*; they are Indra's brothers. The hymn I. 171 relates to *indra* and *maruts*.

In the hymn I. 170, there is a colloquy of *indra* and *agastya*. We have given its translation in the text; Aurobindo translates (Vol. X. p. 241) this colloquy as follows (the five verses):

INDRA—It is not now, nor is it tomorrow; who knoweth that which is supreme and wonderful. It has motion and action in the consciousness of another, but when It is approached by the thought, It vanishes.

AGASTYA—Why dost thou seek to smite us, O *indra*? The *maruts* are thy brothers. By them accomplish perfection; slay us not in our struggle.

INDRA—Why, O my brother *agastya,* art thou my friend, yet setest thy thoughts beyond me? For well do I know how to us thou willest not give thy mind. Let them make ready the altar, let them set Agni in blaze in front. It is there, the awakening of the consciousness to immortality. Let us two extend for thee thy effective sacrifice.

AGASTYA—O Lord of substance over all substances of being, thou art the master in force! O Lord of love over the powers of love, thou art the strongest to hold in status! Do thou, O *indra* agree with the *maruts,* thou enjoy the offerings in the ordered method of the Truth.

It is a wonderful colloquy, which establishes a relation between *maruts, indra, agastya* and *truth* and its attainment. It would easily be seen that *agastya* is not the mythological seer; he is the infinitesimal soul in each of us; *indra* is the supreme Lord and *maruts* are the vital forces, the *pranas,* in our body complex, and the entire colloquy has deeper meanings.

Agastya accepts the will of the God and submits. According to *indra, agastya* is his friend and brother and Agastya finally agrees to perceive and fulfil the Supreme in the activities of Indra. From his own realm, Indra is supreme Lord over the substances of being (*sat*) as manifested through the triple world of mind, life and body, and has, therefore, power to dispose of the formations towards the fulfilment, in the movement of Nature, of the divine truth that expresses itself in the universe,—supreme Lord over love and delight manifested in the same triple world, and has, therefore, power to fix those formations harmoniously in the status of Nature. *Agastya* gives up all that is realized in him, in the fixed parts of *agastya's* consciousness and directed in the motional towards fresh formations. Indra is once more to enter into friendly parley with the upward aspiring powers of *agastya's* being and to establish agreement between the seer's thoughts and the illumination that comes to us through the pure intelligence.

That power will then enjoy in *agastya* the offerings of the sacrifice according to the right order of things as formulated and governed by the truth which is beyond. (*Aurobindo*, Vol. X. p. 244).

Indra is so often associated with *soma* which is synonymous with the divine *ananda*; it is the principle of Bliss from which the very existence of man, this being with triple complex of physical, life-ful and mental realms is drawn. It is born of the sense-mind, in the Universal *purusa* (Ait. Up. III.2); it is sometimes identified with moon for this reason. Its sensation is an attempt to translate the secret delight of existence into the terms of physical consciousness, often figured as *adri*, the hill, the stone, or dense substance (*a*+*dri*), divine light and divine delight, are both of them concealed and confined, and have to be released or extracted. *Ananda* is retained as *rasa*, the sap, the essence, in sense objects and sense-experiences, in the plants and growths of the earth-nature, and among these growths. Soma plant symbolizes that element behind all sense-activities and their enjoyments which yield the divine essence (*Aurobindo*, Vol. X. p. 249).

Soma is the sun in its enlightenment; it is also moon in its beauty, charm and enjoyment; it is an elixir of life, being so exhilarating; it is a healing balm for all mental and supramental ills and injuries, and therefore, it has been symbolized by a *conceptual plant*, not one belonging to our biological flora, which though never existed, was always equated with a medicinal plant of hypnotic and exhilarating properties, the number of leaves of which increases or decreases with the waxing and waning of the moon. The medicinal characteristics of all the herbs *conceptually* depend, as if, on the *soma* content in them. In the rituals, different medicinal plants of the localities have been used under the title of Soma in Soma-sacrifices. Soma is the transcendental state, and in the Yogic Samadhi is a synonym of Divine Bliss.

Indra is known to be *satakratu* (शतक्रतु), the one of hundred actions or activities. Dayananda translates the term *satakratu* as *asamkhya-prajnam* (असंख्यप्रज्ञं, बहुकर्माणं वा)

(II. 16. 8; 22. 4), the one of infinite discriminating or truthful intellect, or of numberless actions. God alone is *satakratu* in the sense that His actions are cent per cent detached, whilst in human actions, one can be detached to a small percentage; if we strive, we may be *pancakratu* or *dasakratu*, with five or ten per cent detached actions. Our actions are based on the expectation of fruits; they leave lingerings after the performance. But Indra, the supreme Lord, alone is *satakratu*. The Yoga Sutras define this Lord, the Supreme Purusa, in these words : The Supreme Lord is an extra-ordinary spirit unaffected by afflictions, actions, fruitions and dispositions.

Indra is the slayer of *vṛtra*, the coverer. When Indra symbolizes the Sun, the coverer are the clouds. When Indra is the self, the coverer is ignorance, nescience, but Indra protects rich mind in its riches.

> अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः ।
> प्रावो वाजेषु वाजिनम् । (Ṛv. I. 4.8)
> (When hadst drunk of this, O the one of hundred activities, thou becomest a slayer of the coverers and protect the rich mind in its riches—*Aurobindo*).
>
> Compare Aurobindo's translation with Wilson's :
>
> Having drunk, Śatakratu, of this (Soma juice), thou becomest the slayer of the *vṛtras*; thou defendest the warrior in battle.

Kratu is *karma*, act, but unattached; it is simultaneously wisdom and *prajna*, knowledge too. This knowledge can come to him only who has drunk the divine elixir, the *soma*, the exhilarating bliss, not the mundane wine or an alcoholic or drug preparation. It is enlightening, giver of divine wisdom and a balm for mental perturbations.

Indra smites *vṛtra*, the coverer, the *evil*, the *serpent* or *ahi* the nescience with his *vajra* or the thunderbolt. This *vajra* is the adamantine justice, the firm determination to smite against untruth, the evil of evils, the most

ferocious demon. *Vṛtra* is the shroud of thick darkness of ignorance which covers *truth* and the discriminating faculty of the lower self, the soul.

Indra in smiting *vṛtra* takes the help of *maruts*. The *maruts* represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscient, they are transformed into an image of the luminous consciousness of which *indra* is the *purusa*, the representative being. (*Aurobindo*).

The *maruts*, reinforced in strength will always need the guidance and protection of the superior power. In Aurobindo's terminology (Vol. X. p. 262) the *maruts* are the *purusas* of the separate thought-energies, whilst *indra*, the *one purusa* of all thought-energy. In *indra, maruts* find their fullness and their harmony.

Let there then be no longer strife and disagreement between this whole and these parts. The *maruts*, accepting Indra, will receive from him the right perception of the things that have to be known. They will not be misled by the brilliance of a partial light or carried too far by the absorption of a limited energy. They will be able to sustain the action of *indra* as he puts forth his force against all that may yet stand between the soul and its consummation.

8

THE ASVINS AND VISVEDEVAS

In the third hymn of Book I of the Ṛgveda, we have 12 verses, three of which are devoted to *asvins* (अश्विनौ), three to Indra, three to *visvedevas* (विश्वेदेवाः), and three to Sarasvati (सरस्वती). Traditionally, Asvins (twins, *asvinau*, in dual number) are regarded to be two sons of the Sun, begotten during his metamorphosis as a horse (*asva*), endowed with perpetual youth and beauty, and physician (also expert surgeons) of the gods; they are the heroes of many legends; they are the subject of enumeration in hymns I. 116 and 117. अश्विनौ देवानां भिषजौ, इति श्रुतेः —the two *asvins* are the physicians of the gods, such is the Vedic tradition (*Sayana*).

The three main interests of human soul are : (i) thought and its final victorious illuminations, (ii) action and its last supreme all-achieving puissances, and (iii) enjoyment and its highest spiritual ecstasies. Our last object is not the sense-enjoyment; this has to be replaced by Soma satisfying the innermost realm of human complex with divine *ananda*. For this purpose our thought-actions have to be divinized first. A triple-sacrifice has to be performed : the *cow*, the *horse* and the *soma* elixir are the figures of this triple sacrifice. The two *asvins* are to be invoked for this purpose :

1. अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती ।
   पुरा भुजा चनस्यतम् ।
2. अश्विना पुरुदंससा नराशवीरया धिया ।
   धिष्ण्या वनतं गिरः ।
3. दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः ।
   आ यातं रुद्रवर्तनी । (Ṛv. I.3.1-3)

1. Asvins, cherisher of pious acts long-armed, accept with outstretched hands the sacrificial viands.

2. Asvins, abounding in mighty acts, guides (of devotion), endowed with fortitude, listen with unaverted minds to our praises.
3. Asvins, destroyers of foes, exempt from untruth, leaders in the van of heroes, come to the mixed libations sprinkled on the lopped sacred grass. (*Wilson*).

The three epithets of *asvins* in these verses are *dravat pani* (द्रवत् पाणि), *subhaspati* (शुभस्पति) and *purubhuja* (पुरुभुज). *Purubhuja* (also V.73.1) is not long-armed, it is "much enjoying"; *subha* like *ratna* or *candra* stands for light and enjoyment. Asvins are riders on horse; this horse, *asva*, is symbolic of force, life-energy, nervous force or *prana* (प्राण). *Asvins*, again, are gods of enjoyment, seekers of honey; they are the physicians, they bring back youth to the old, health to the sick, and the wholeness to the maimed. In movements, they are swift, violent and irresistible, their chariot is so well-known for swiftness. They are like birds in swiftness: अश्विना हरिणाविव गौराविवानु यवसम्। हंसाविव पततमा सुताँ उप॥ (Ṛv. V. 78.2) like the mind; like the wind: मनोजवा अश्विना वातरंहा; (Ṛv. V. 77.3). They bring in their chariot ripe or perfected satisfactions to man, and they are creators of bliss, *mayas* (समश्विनौ रवसा नूतनेन मयोभुवा सुप्रणीती गमेम; Ṛv. V.77.5).

All these characteristics indicate that the Asvins are twin divine powers whose special function is to perfect the nervous or vital being in man (*pranamaya kosa*) in the sense of action and enjoyment. And simultaneously, they are powers of Truth, of intelligent action, of right enjoyment; they are powers that appear with the Dawn; effective powers of action born out of the ocean of being, who because they are divines are able to mentalize securely the felicities of the higher existence by a thought faculty which finds or comes to know that true substance and true wealth. (*Aurobindo*, Vol.X.p.78). For we have in the Vedic Texts:

या दस्रा सिन्धुमातरा मनोतरा रयीणाम्।
धिया देवा वसुविदा॥ (Ṛv. I. 46.2)

Who are divine, of pleasing appearance, children of the sea, willing dispensers of wealth, and granters of dwellings, (in recompense of) pious acts. (*Wilson*).

They are givers of that impelling energy for the great work which, having for its nature and substance the light of the truth, carries man beyond the darkness. We have translated the hymns I. 46 and 47, which would show the nature of these Asvins, which carry man to their ship, to the other shore beyond the thoughts and states of the human mind, आ नो नावा मतीनां यातं पाराय गन्तवे (Ṛv.I.46.7), to thẹ supramental consciousness. Surya (सूर्या), the daughter of the Sun, mounts their car as their bride.

In I.47.2, we have : त्रिबन्धुरेण त्रिवृता सुपेशसा रथेन यातमश्विना । That is, "Come *asvins* with your three-columned triangular car", and then in I. 47.4, we have : त्रिषधस्थे बर्हिषि विश्ववेदसा मध्वा यज्ञं मिमिक्षतम् । i.e., "Omniscient (*visvavedasa*) Asvins, stationed on the thrice-heaped sacred grass, sprinkle the sacrifice with the sacred juice". In their cars, these Asvins bring to us riches from the firmament or the sky beyond,—such riches which most of us covet (I.47.6). Evidently these riches are from the innermost realm of our life-complex, from the region of the *vijnanamaya* (विज्ञानमय) and the *anandamaya* (आनन्दमय) *kosas*.

Nasatya and Asvins—When we talk about Asvins, we refer to *vayu* (वायु) who supplies the vital forces, brings his steeds of life; here he calls the Asvins who use the vital forces, ride on the steed. The Asvins like gods descend from the truth-consciousness, the *ṛtam* (ऋतं); they are born and manifested, from Heaven, from *dyau*, the pure mind, the mental realm; their movement pervades all the worlds, —the mental, the vital and the physical (*manomaya, pranamaya* and *annamaya*),—the effect of their action ranges from the body through the vital being and the thought to the superconscient truth too. It commences indeed from the ocean, from the *vague of the being* as it emerges out of the subconscient and they conduct the soul over the flood of these waters and prevent its foundering on its voyage. They are, therefore, Nasatya (नासत्या), lords of the move-

ment, leaders of the journey or voyage.*

These Asvins help man with the truth which comes to them, especially by association with the Dawn, with *surya* (सूर्य), Lord of Truth, and with *surya* (सूर्या), his daughter, but they help him move characteristically with the *delight of being* (*sat*). They are lords of bliss, *subhaspati* (शुभस्पति); their car or movement is loaded with the satisfactions of the delight of being in all its planes, they bear the skin *dṛti* (दृति), full of the overflowing of honey: (दृति वहेथे मधुमन्तमश्विना, IV. 45.3) ; they seek the honey, the sweetness, and fill all things with it. They, as Aurobindo says, are, therefore, effective powers of the *ananda*, which proceeds out of the truth-consciousness (*sat-cit*), and which maintains man in his journey. They are specially riders or drivers of *horse*, *asvins*, as their name indicates,—they use the vitality of the human being as the motive force of the journey: but also they work in the thought and lead it to the truth. They give health, beauty, and wholeness to the body; they are the divine physicians.

I shall quote here only two verses from the Ṛgveda IV. 45.

> मध्वः पिबतं मधुपेभिरासभि सत प्रियं मधुने युञ्जाथां रथम् ।
> आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना ।। (3)
> Drink of the honey with your honey drinking mouths, for the honey yoke your car beloved, with honey you gladden the movements and its paths; full of honey, O Asvins, is the skin that you bear.
>
> (*Aurobindo*)

> प्र वामवोचमश्विना धियं धा रथः स्वश्वो अजरो यो अस्ति ।
> येन सद्यः परि रजांसि याथो हविष्मन्तं तुरणिं भोजमच्छ ।। (7)
> I have declared, O Asvins, holding the thought in me, your car that is undecaying and drawn by perfect steeds,—your car by which you move at once over all

---

Nasatya* (नासत्या) **may be patronymic ; grammarians derive it from *na+asatya* (न+असत्य) **= true = not false. Aurobindo derives it from** *nas* (नस्)**, to move : Nasatya are** *asvins*, **since they are described as "swift-footed", "fierce-moving in their paths" etc.**

the worlds towards the enjoyment rich in offerings that makes through to the goal.

(*Aurobindo*, Vol. X. p. 314).

Asvins, Sarama and Panis—In the wideshinings of the Dawn, these Asvins rise; for *dawn* is the illumination of the truth rising upon the mentality to bring the day of full consciousness into the darkness or half-lit night of our being. She comes as Daksina (दक्षिणा), the pure intuitive discernment on which Agni, the God-force, in us feeds when he aspires towards the Truth or as Sarama, the discovering intuition, who penetrates into the cave of the subconscient where the niggard lords of sense-action (Panis, पणयः) have hidden the radiant herds (cows) of the Sun and gives information to Indra, the self. Then comes the lord of luminous Mind and breaks open the cave and drives upward the herds, *udajat* (उदाजत्), upwards towards the vast truth-consciousness, the own home of the gods. Our conscious existence is a hill (*adri*, अद्रि) with many successive levels and elevations, *sanuni* (सानूनि); the cave of the subconscient is below; we climb upwards towards the godhead of the Truth and Bliss where are the seats of Immortality, यत्रामृतास आसते (Ṛv. IX. 15.2). (*Aurobindo*, Vol. X. p. 319)

This is how, one can penetrate into the mystery, with which are associated Asvins, Indra, Sarama, Panis, cows, the hill, the cave, the allegory of stolen cows by Panis, and their search.

Whilst commenting on 1.89.3, Wilson says in his notes, that *asvins* are so termed either from having horses (*asvavantau*) or from pervading all things, the one with *moisture*, the other with *light*. According to Yaska, who also states the question : who are they ? which is thus answered : aceording to some, (i) they are heaven and earth, (ii) to others day and night, (iii) according to others, the sun and moon; and (iv) according to traditionalists (*aitihasikas*, ऐतिहासिक), they were two virtuous princes (Nir. 12.1). Dayanand interprets Asvins differently at different places according to the relevant context; for example in II. 31.4, Asvins are *suryacandramasau*, सूर्यचन्द्रमसौ (the sun and moon); the word "*asvinau*" is

followed by *pati, palayitaram* (पालयितारं, the two protectors), a word which is translated as the "two husbands" (of Surya). In interpreting II. 39.7 Dayananda interprets Asvinau as wind and fire (*vayu* and *agni*); again in II.39.8, to him, *asvinau* denotes a pair of leaders, acquainted with wide knowledge अश्विनौ नरौ—सकल विद्याव्यापिनौ नेतारौ; again in II. 41.7, we have the word *asvina* along with *nasatya* and *asva-vat,* and *gomat*; here the word *asvina* has been translated as *vyapana-silau,* (व्यापनशीलौ), the two widely-present, and he interprets the term as "teacher-preacher" pair : of course *nasatya* is a pair free from *untruth*; and probably he hints at another pair of "air-fire-driven space craft (वायु-अग्नि यान). *Asvinau* is also a pair of *prana* and *apana* (the in-breath and out-breath, प्राणापानौ).

VISVEDEVAH

The word *visvedevah* (विश्वेदेवा:) is of common occurence in the Vedic Texts, literally meaning "all devas", usually translated as "all-gods". I would rather put it as "*all Nature's bounties*", because the word "god" has in it a stink of polytheism.

The hymn I. 3 has three verses 7-9 associated with *visvedevah*; Wilson and Aurobindo translate them as follows :

> ओमासश्चर्षणीधृतो विश्वेदेवास आगत ।
> दाश्वांसो दाशुषः सुतम् ।। (7)
> Universal Gods, protectors and supporters of men, bestowers (of rewards), come to the libation of the worshipper.
> (O fosterers who uphold the doer in his work, O all gods, come and divide the soma-wine that I distribute.—*Aurobindo*).
>
> विश्वेदेवासो अप्तुरः सुतमागन्त तूर्णयः ।
> उस्रा इव स्वसराणि ।। (8)
> May the swift-moving universal Gods, the shedders of rain, come to the libation, as the solar rays come diligently to the days.

(O all-gods, who bring over to us the Waters, come passing through to my soma-offerings, as illumined powers to your places of bliss.—*Aurobindo*).

विश्वेदेवासो अस्रिध एहिमायासो अद्रुहः । मेधं जुषन्त वह्नयः ॥ (9)

May the universal Gods, who are exempt from decay, omniscient (*ehimayasah*)*, devoid of malice, and bearers of (riches), accept the sacrifice.

(O all-gods, you who are not assailed, nor come to hurt, free-moving in your forms of knowledge, cleave to my sacrifice as its upbearers.—*Aurobindo*).

These Nature's bounties appear to constitute a class, but not enumerated; nowhere in the Vedic Texts are we given the details of these divinities. Perhaps some of the Nature's bounties are specified in terms of *agni, vayu, varuna, surya* (*aditya*), *mitra* etc., but others still *left un-enumerated* are covered under the title *visvedevah*, since our environmental bounties are hundreds in number. In the famous *santi-mantra* (Yv. XXXVI. 17), *dyau, antariksa, pṛthivi, apah, osadhayah, vanaspatayah*, having been enumerated, we have the term "*visvedevah*" which stands for the entire rest, not covered so for in the list. Dayananda translates the term as *sarve divya guna yuktah* (सर्वे दिव्यगुण-युक्ताः), i.e. all the persons or illuminating (or full of wisdom) attributes (II. 3.4). In the hymn II. 41, we have the devatas as *indra, vayu, mitra, varuna, asvinau, sarasvati, dyava-pṛthivi* (Heaven and Earth), and in the midst of this galaxy, we have *visvedevah* too (II. 41.13), where this term is translated by Dayananda as "*sarve vidvansah*", all learneds. When the verses are to be interpreted at the level of society, Dayananda's interpretation is very appropriate; and again when interpreted at other levels, the all-gods represent all mental and supramental faculties, and at the cosmic level, all Nature's bounties.

---

* *Ehi*, **एहि—come;** *ma yasih*, **मा यासीः —do not go away, and hence free-moving in your forms, as given by Aurobindo.** *Sarvatah prapta-prajnah*, **सर्वतः प्राप्तप्रज्ञः,** or **सर्वतो प्राप्तप्रज्ञाः, who have obtained knowledge universally—***Sayana*.

9

SARASVATI, ILA, BHARATI and MAHI

Sarasvati, without the least doubt is the Divine Speech (Ait. Br. II. 24; III. 1, 2); she is plainly and clearly, the Goddess of Word, if we speak in terms of symbolism. It speaks of the Supreme Lord also : amongst His various names, one name would be Sarasvati, since as Dayananda says, who else could be the Highest Supreme associated with the revealed knowledge ? Our Lord has manifested Himself in His creation and in His word as knowledge personified.

The word "*sarasvati*" is derived from the root *sṛ*, *gatau* (√सृ, गतौ) or to move; deriving from this root, one has *saras* (सरस्), which with the particles *matup* (मतुप्) and *nip*. (ङीप्) gives the word *sarasvati*. *Saro* or *saras* means knowledge, or transcendental science—सरो सरस् नाम विज्ञानं, विज्ञानं नाम विविधं यज् ज्ञानं तत् विज्ञानम् and the one in whom such knowledge is sustained is sarasvati,—सरो नाम विज्ञानं विद्यते यस्या सा सरस्वती. Dayanand also derives the word similarly.*

Devaraja Yajvan, the commentator on Yaska's Nirukta, derives the word as "*sarah prasaranamasyastiti*", सर: प्रसरणमस्यास्तीति i.e. Sarasvati is one whose expanse is this entire creation. We have a very significant verse in which the Supreme Lord is represented as Sarasvati :

> सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।
> सरस्वतीं सुकृतो अह्वयन्त सरस्वती दाशुषे वार्यं दात् ॥ (Ṛv.X.17.7)
>
> Men aspiring for transcendental knowledge invoke the Lord Sarasvati; when one aspires to undertake sacred works for the good of all (*adhvara*), they also invoke Sarasvati. This Sarasvati blesses all of them

---

* (सरस्वती) सरसः प्रशंसिता ज्ञानादयो गुणा विद्यन्ते यस्यां सा सर्वविद्याप्रापिका वाक् । सर्वधातुभ्यो ऽसुन् । Un. IV. 189; अनेन गत्यर्थात् सृ धातोरसुन् प्रत्ययः । सरन्ति प्राप्नुवन्ति सर्वा विद्या येन तत्सरः ।

who dedicate themselves for noble ends.

According to Aurobindo, *sarasvati* means "she of the Stream, the flowing movement", and is therefore, a natural name both for a river and for the goddess of inspiration. "But by what process of thought or association", says Aurobindo, "does the general idea of the river of inspiration come to be associated with a paricular earthly stream ? And in the Veda, it is not a question of one river which by its surroundings, natural and legendary, might seem more fitfully associated with the idea of sacred inspiration than any other. For it is a question not of one, but of seven rivers always associated together (*sapta-sindhavah,* सप्तसिन्धव:) in the minds of the Rsis and all of them released together by the stroke of the god Indra when he smote the Python who coiled across their fountains and sealed up their out-flow. It seems impossible to suppose that one river only in all this sevenfold outflowing acquired a psychological significance while the rest were associated only with the annual coming of the rains in the Punjab.* (*Aurobindo,* Vol. X. p. 88)

The word *sarasvati* occurs in three contexts particularly : (i) her invocation alone, (ii) her invocation along with various seven or more terms, which in later period came to be known as the names of several rivers in Northern India, particularly the Punjab, and (iii) her invocation along with the terms as Ila, Mahi and Bharati. Perhaps Mahi and Bharati may be identical. For we have a reference to "*tisro devir*" (the three enlightened ones) :

> इळा मरस्वती मही तिस्रो देवीर्मयोभुव: ।
> बर्हि: सीदन्त्वस्रिध: ।। (Ṛv. I. 13.9)
> May the three undecaying goddesses, givers of delight, Ila, Sarasvati and Mahi, sit down upon sacred grass. (*Wilson*).

---

* इमं मे गंगे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुष्ण्या ।
असिक्न्या मरुद्वृधे वितस्तया ऽऽर्जीकीये शृणुह्या सुषोमया ।। (Ṛv. X. 75.5)
According to the Nirukta, these seven are the streams of mid-space, i.e. of the vital and mental realms.

The translation has been considerably improved upon by Aurobindo : "May Ila, Sarasvati, and Mahi, three goddesses, who give birth to the bliss take their place on the sacrificial seat (*barhih*), they who stumble not", or "who come not to hurt", or "do not hurt (*asridhah*, अस्रिधः). Aurobindo further says that "the epithet means, I think, they in whom there is no false movement with its evil consequences, (*duritam*, दुरितं), no stumbling into pit falls of sin and error."

The same idea occurs in another verse of the Ṛgveda :

> आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती ।
> तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥ (Ṛv. X. 110.8)
> May Bharati come speeding to our sacrifice and Ila hither awakening our consciousness (or knowledge or perception) in humanwise, and Sarasvati,—three goddesses sit on this blissful seat, doing well the work. (*Aurobindo*).

The post-Vedic mythology regards Ila as the earth, the bride of Visnu; Sarasvati, the goddess of eloquence, and wife of Brahma; the third, synonymous with speech, is called the wife of Bharata, one of the Adityas,—of course, this mythology is meaningless in context with our Vedic hymns.

Considering the various passages of the Vedic Texts, Aurobindo comes to the conclusion that *sarasvati* is the *word*, the inspiration that comes from the *ṛtam*, the Truth-Consciousness. Light in the Veda is a symbol of knowledge, of spiritual illumination; Surya is the lord of supreme sight, the Vast Light; *bṛhat jyotih* (बृहत् ज्योतिः) or the True-Light, *ṛtam jyotih* (ऋतं ज्योतिः). (There is always a type of association between *ṛtam* and *bṛhat* in the Vedic Texts). Shall we not associate a sort of parallelism between *satyam*, *ṛtam* and *bṛhat* on the one hand, *sarasvati*, *ila* and *mahi* on the other ? Mahi is the *luminous vastness of Truth;* she represents the largeness, *bṛahat*, of the super-conscient in us containing in itself the truth, *ṛtam*. She is, therefore, for

the sacrificer like a branch covered with ripe fruit (*varutri dhisana*, वरूत्री धिषणा).*

आ ग्ना अग्न इहावसे होत्रां यविष्ठ भारतीम् ।
वरूत्रीं धिषणां वह ।। (Ṛv. I. 22. 10)
Youthful Agni, bring hither for our protection the wives (of the gods) Hotra, Bharati, Varutri and Dhisana. (*Wilson*).

There is a good deal of sense when Aurobindo (Vol. X. p. 91) says, that as *sarasvati* represents the truth—audition, *sruti*, (श्रुति) which gives the *inspired word*, so *ila* represents *dṛsti* (दृष्टि) or truth-vision; thus *dṛsti* and *sruti* are the two powers of the seer of the truth (*kavi* or *ṛsi*), thus a close relation between *ila* and *sarasvati*; and *bharati* or *mahi* is the largeness of truth-consciousness, which, dawning on man's limited mind brings with it the two sister puissances. This is one way of explaining the triad.

This triad has also to be worked out on other planes also :

		Truth-consciousness	*National*
Satyam	Ila	Dṛsti, insight	Character
Ṛtam	Sarasvati	Sruti-word	Speech (language)
Brhat	Mahi (Bharati)	Largeness	Culture

Sarasvati as one of the sapta-sindhus—The Vedic literature is abundantly rich in referring to *heptads* or groups of seven : the seven delights, *sapta ratnani* (सप्त रत्नानि), seven tongues or flames of fire, *sapta arcisah* (सप्तार्चिषः), *sapta jvalah* (सप्त ज्वालाः), seven forms of rays,

*Youthful Agni, bring hither for our protection the wives: Hotra, Bharati Varutri and Dhisana (*Wilson*). Varutri does not refer to a mythological goddess; it means *varaniya* (वरणीय), which means one worthy of being chosen, preferred, who is excellent; Dhisana is synonymous of *vac* (वाच्) or vag-devi (वाग्देवी), the goddess of speech. (*Wilson*).

cows, *sapta sindhavah* (सप्त सिन्धवः), or seven mothers, *sapta matarah* (सप्त मातरः), seven fostering cows, *sapta dhenavah* (सप्त धेनवः), and of course the seven seers (Bears), *sapta ṛsayah* (सप्तर्षयः)

Just as we have the importance of heptads, we have dyads and triads also. Some of the significant dyads are : (i) divine and human, (ii) mortal and immortal; (iii) *rodasi* or heaven and earth, (iv) mind and body, (v) living (soul, *cetana*, चेतन) and non-living (matter or *jada*, जड), (vi) father and mother and so on. When heaven (*dyau*) and Earth (*pṛthivi*) symbolize two forms of natural energy, the mental and physical consciousness, they are no longer the father and mother, they become two-mothers. (*Aurobindo,* Vol. X. p. 93).

Amongst the well-known triads, we have (i) threefold divine principle, *sat-cit-ananda,* (सच्चिदानन्द), divine existence, divine consciousness and divine bliss, (ii) threefold mundane principles : mind, life and body corresponding to the three realms, mental sheath (*manomaya kosa*), vital or life-sheath (*pranamaya kosa*), and physical or material sheath (*annamaya kosa*). The three divine principles, *sat, cit* and *ananda,* combine with three mundane principles, mind, life and body, with a *uniting link* as the seventh one gives to the fullness *seven principles* (see *Aurobindo,* Vol. X. p. 93).

Mind (*manas*)				*anand* (bliss)		
Life (*prana*)	+	Joint link (*ṛtam bṛhat*)		*cit* (Consciousness)		
Body (*sarira*)		(*mahan arnava*)		*sat* (existence)		
3	+	1	+	3	=	7

Ṛtam bṛhat (ऋतं बृहत्) is the same as *mahan arnava* (महान् अर्णव) or the Cosmic Mind or Cosmic Intelligence of the Vedic Texts, a link between the individual minds, and a link between in the infinitesimal individual mind and the Super-Mind.

In these terms, we have to understand *sarasvati* about which the Text says (I. 3. 11-12) :

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।
यज्ञं दधे सरस्वती ॥ (11)

Sarasvati, the inspirer of those who delight in truth, the instructress of the right-minded, has accepted our sacrifice).

महो अर्णः सरस्वती प्रचेतयति केतुना ।
धियो विश्वा विराजति ॥ (12)

Sarasvati makes manifest by her acts a mighty river and (in her own form) enlightens all understandings. (*Wilson*).

10

USA AND SVAR LOKA

We have seen what the seven rivers, *sapta apah*, *sapta sindhavah*, *sapta dhenavah*, or *sapta gavah*, or *saptagu* are. The seven waters are not merely seven channels, they are the waters of being (*ap* means to move, to flow, i.e. also to bring into being. cf. *apatya*, अपत्य, a child). Let us now see what these *usas*, (उषा), or dawns are. The hymn 30 of the First Book has verses devoted to Indra and Asvins and three to Usa. We have the following lines :

कस्त उषः कधप्रिये भुजो मर्तो अमर्त्ये ।
कं नक्षसे विभावरि ॥ (20)
Usas, who are pleased by praise, what mortal enjoyeth thee, immortal ? Whom, mighty one, dost thou affect ?

वयं हि ते अमन्मह्याऽऽन्तादा पराकात् ।
अश्वे न चित्रे अरुषि ॥ (21)
Deffusive, many-tinted, brilliant (Usas), we know not (thy limits), whether they be nigh or remote.

त्वं त्येभिरागहि वाजेभिर्दुहितर्दिवः ।
अस्मे रयिं निधारय ॥ (22) (Ṛv. I. 30.20-22)
Daughter of heaven, approach with these viands, and perpetuate our wealth.

The third Book has a beautiful hymn, III. 61, devoted to Usa. I shall reproduce here Aurobindo's translation of only one verse :

ऋतावरी दिवो अर्कैरबोध्या
रेवती रोदसी चित्रमस्थात् ।
आयतीमग्न उषसं विभातीं
वाममेषि द्रविणं भिक्षमाणः ॥ (Ṛv. III. 61.6)

> By heaven's illuminings one perceives her a bearer of the truth and rapturous she comes with its varied light into the two firmaments. From Dawn as she approaches shining out on thee, O Agni, thou seekest and attainest to the substance of delight.

The words *go*=cow, *asva*=horse, *ghṛta*=water or clarified butter, *vira*=man or hero, *apatya* or *praja*=off-spring; *hiranya*=gold, *vaja*=food or even plenty are only the physical or ritualistic renderings of the terms, and similarly *usa*=dawn is a rendering of the physical or cosmic plane. These terms refer to deeper mystic meanings when applied to mental and spiritual realms.

It does then not mean that *usa* is not the physical dawn; according to the genius of Vedic expressions, one is gradually elevated from a lower realm to higher realms with deep inner meanings. We shall have in a few phrases, sometimes in one or two verses even, a reference to the dawn with which all of us are well-acquainted, and then the Divine Poetry would take us to the higher unknown and so far unrealized regions.

Dawn of the mystic meaning is the giver of cows, horses and other cattle; sometimes it is the bestower of food and wealth. In that case, it could not be the physical dawn, nor cows, horses, gold or food could be the mundane gifts of a household.

The Vedic Dawn is associated with cow (the lost cows), the sun, *panis* and their cave, *indra, bṛhaspati*, hound *sarama* and *angirasas*. The cows of the sun, and so the horses of the sun are a symbol for light. Sayana interprets cow (*gauh*) so often as *rays* also and sometimes as water. But in such contexts, we ought to take the word in a double sense, "light" as the true significance and "cow" as the concrete image and verbal figure. (*Aurobindo*, Vol. p. 119). For example, in I. 7. 3 we have "*vi gobhir adrim airayat*", वि गोभिरद्रिमैरयत् (charged the cloud with waters.— *Wilson* ; *go*=water).

> इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि ।
> वि गोभिरद्रिमैरयत् ॥ (Ṛv. I. 7.3)

> Indra, to render all things visible, elevated the sun in the sky, and charged the cloud with (abundant) waters.—*Wilson.*
>
> Indra for far vision made the sun to ascend to heaven; he sped him all over the hell by his rays.—*Aurobindo.*

The *go's* or cows are concealed by the enemy *vala*, (वळ), by the Panis (पणयः) and on this occasion, the invocation to Indra is "Thou didst uncover the whole of *vala* of the cows". Evidently *vala* is the concealer, the withholder of Light, and it is the concealed Light that Indra restores to the sacrificer. This recovering of the lost or stolen cows is constantly spoken of in the Vedic hymns. These cows are not the physical herds of stolen cows by the Dravidians, but the shining herds of the Sun, of the Light (that burns within all of us). The verses I.4.1,2 have a reference to this type of cow, the light.[1] Here we have a reference to Indra, the maker of perfect forms who is as a good milker in the milking of the cows, that his ecstasy of the Soma drink is verily "cowgiving", *goda id revato madah* (गोदा इद् रेवतो मदः). "It is the height of absurdity and irrationality", as Aurobindo says, "to understand by this phrase, that Indra is a very wealthy god, and when he gets drunk, exceedingly liberal in the matter of cowgiving." The fact is that the cow is the symbol of Light and that Indra, when full of the Soma ecstasy, is sure to give us the Light. (*Aurobindo,* Vol.X.p.120)

Dawn is also often described as *gomati* which then means luminous or radiant; she is again not only *gomati* but *asvamati* too; she has always with her her cows and her horses. She creates light for all the world and opens out the darkness as the pen of the cow (cow is a symbol of light):

> ज्योतिर्विश्वस्मै भुवनाय कृण्वती
> गावो न व्रज व्युषा आवर्तमः ॥ (Ṛv. I. 92.4)

1. सुरूप कृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यवि द्यवि ॥
उप नः सवना गहि सोमस्य सोमपाः पिब । गोदा इद् रेवतो मदः ॥
(Ṛv. I. 4.1, 2)

Dawn is then further said to be drawn in her chariot sometimes of ruddy cows, sometimes by ruddy horses: *yunkte gavam arunanam anikam* (युङ्क्ते गवामरुणानामनीकम्), which clearly means "her host of ruddy rays". (I.124.11). She is further described as the mother of the cows or radiances: *gavam janitri akṛta praketum* (गवां जनित्र्यकृतप्रकेतुम्) (I.124.5), the mother of the cows (radiances) has created vision. She is the leader of the shining herds: (गवां नेत्री), (VII.76.6); she is the mother of the herds, the guide of the days; गवा माता नेत्र्यह्नामरोचि (VII.77.2). Finally, it has been very clearly mentioned that "her happy rays came into sight like the cows released into movements":— प्रति भद्रा अदृक्षत गवां सर्गा न रश्मयः (IV.52.5); and further, "the cows (rays) remove the darkness and extend the light," सं ते गावस्तम आवर्तयन्ति ज्योतिर्यच्छन्ति सवितेव बाहू (VII.79.2).

Further in a hymn (VII.75.7), dawn is described as sharing in the action of the gods by which the strong places where the cows are concealed are broken open and they are given to men: सत्यासत्येभिर्महती महद्भिर्देवी देवेभिर्यजता यजत्रैः। रुजद्दृळ्हानि ददुस्रियाणां प्रति गाव उषसं वावशन्त (True with the gods who are true, great with the gods who are great, she breaks open the strong places and gives of the shining herds; the cows low towards the dawn); and then in the next verse, she is invoked to establish for the sacrifices a state of bliss full of the cows (light), of the horses (vital force) and of many enjoyments*. Thus it is clear that when we talk of *usa* and the herds that she gives, we refer to the shining troops of Light recovered by the gods (and the *angirasa ṛsis*) from the strong places of *vala* and the *panis* and the wealth of cows for which a devotee prays is no other than a wealth of this same enlightenment. This invocation is not only for luminous delight or luminous plentitude, so often it is for luminous impulsion or force :

उत नो गोमतीरिष आ वहा दुहितर्दिवः।
साकं सूर्यस्य रश्मिभिः ॥ (Ṛv. V. 79.8)

Bring to us, O daughter of heaven, luminous impul-

---

* नो नु गोमद् वीरवद् धेहि रत्नमुषो अश्वावत् पुरुभोजो अस्मे। (Ṛv. VII. 75.8)

sions along with the rays of the Sun. Here *gomatirisa* (गोमतीरिष) is not luminous or radiant food (as Sayana interprets), and much more absurd would be to interpret it as "food of cow or cow's flesh."

SVAR LOKA

We are placed on the Earth (*prthivi*), may we rise to the *antariksa*,, the interspace over which extends our atmosphere; may we then rise to the celestial space, *dyauh*, the superspace of galaxies, stars and other luminous bodies; may we then further rise to the *svar loka*, much beyond the celestial one, the supra-celestial. So speaks a verse of the Yajurveda.[1] (XVII.67). Of course, it is not the physical body of ourselves that would be taken away on this sojourn; no space-craft can take us on this flight. This flight or movement is in our interior realm; *prthivi* (पृथिवी) or Earth represents exterior body, mundane and physical, the *annamaya* (अन्नमय); *antariksa* (अन्तरिक्ष), the atmosphere with winds is the realm of vital forces, the *pranamaya* (प्राणमय); and beyond it is the realm of mental behaviours, the psychological, the *manomaya* (मनोमय). But ultimately, we have to go a little beyond it, which is the *svar loka;* the non-material innermost sheaths of enlightenment and divine bliss, the *vijnanamaya* (विज्ञानमय) and the *anandamaya* (आनन्दमय).

The conquest or recovery of the Sun and the Dawn is a frequent subject of allusion in the hymns of the Rgveda. Sometimes it is the finding of Surya, sometimes the conquest of Svar, the world of supra-sun. This Svar is not a synonym of Surya; from several passages of the Vedas, it is clear that Svar is the name of a world, a realm which is beyond heaven,—above the ordinary *rodasi* (रोदसी), Heaven and Earth. We have occasionally a reference to *svarvatih apah* (स्वर्वती: अप:), supra-heavenly water,—not the physical water; it is also *saranavatih* (सरणावती:), the moving one. The thunderbolt of Indra is known as *svaryam*

---

1. पृथिव्याऽअहमुदन्तरिक्षमारुहमन्तरिक्षाद् दिवमारुहम् ।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥ (Yv. XVII. 67)

asmanam (स्वर्यमश्मानम्) the supraheavenly stone, which is not the ordinary thunderbolt;— it is the adamantine justice of firm determination, with which the clouds of darkness and ignorance are mercilessly smitten. Indra is also known as the presiding deity over this supraheavenly realm; he is *svarpati* (स्वर्पतिः), a Lord of supra-celestial region. Svar-realm is also known as *uru-loka*, the wide other world, उरुं नो लोकमनु नेषि विद्वान् त्स्वर्वज्ज्योतिरभयं स्वस्ति। (Ṛv. VI. 47.8).

We have already seen that the cows of the Vedic Texts are the hidden rays of the Dawn or of Surya (the sun); their rescue out of the darkness leads to or is the sign of the uprising of the sun that was hidden in the darkness; this is known as the conquest of Svar, the supreme world of Divine Enlightenment; and again then the Svar-world is the world of Divine Truth. The conquest of this Divine Truth is the highest objective of human aspirations.

Let me end this little note on the Svar-realm with a few Vedic passages, out of many :

1. युवं सूर्यं विविदथुर्युवं स्वर्विश्वा तमांस्यहतं निदश्च । (Ṛv.VI.72.1)
Ye found the Sun, Ye found Svar, Ye slew all darkness and limitations.

2. स्वर्यद् वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः ।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार नृतमो अभिष्टौ ॥
(Ṛv. IV. 16.4)
When by the hymns of illumination (*arkaih*), Svar was found, entirely visible, when they (*angirasas*) made to shine the great light out of the night, he (Indra) made the darkness ill-assured, so that men might have vision.

3. उरुं नो लोकमनु नेषि विद्वान् त्स्वर्वं ज्ज्योतिरभयं स्वस्ति ।
(Ṛv. VI. 47.8)
Thou in thy knowledge leadest us on to the wide world, even *svar*, the light which is freedom from fear, with happy being.

4. व्यस्तभ्ना रोदसी विष्णवेते दाधर्थ पृथिवीमभितो मयूखैः ।
(Ṛv. VII. 99.3)
उरुं यज्ञाय चक्रथुरु लोकं जनयन्ता सूर्यमुषासमग्निम् । (Ṛv. VII. 99.4)
Thou didst support firmly, O Visnu, this earth and heaven and uphold the earth all around by the rays. Ye two created for the sacrifice the *wide other world*, bringing into being the Sun, the Dawn and Agni.

5. घ्नन्तो वृत्रमतरन् रोदसी अप उरुक्षयाय चक्रिरे ।
भुवत् कण्वे वृषाद्युम्न्याहुतः क्रन्ददश्वो गविष्टिषु ! (Ṛv. I.36.8.)
Human beings, slaying the coverer (*vṛtra*), have crossed beyond both earth and heaven and made the wide world for their dwelling.

Thus this Svar loka of supra-celestial wideness, the one of illimitable light is supra-mental heaven, the heaven of the transcendental truth and bliss; of the immortal beatitude, and the light which is it's sustenance and constituent reality, is the light of truth. This is how Aurobindo also sees it and Dayananda also puts it. (cf. Dayanada on II.23.3; सूर्यवद्विद्याप्रकाशेनाविद्यान्धकार निवर्त्य*).

Angiras and Angirasa

Both these words, *angiras* (अङ्गिरस्) and *angirasa* (आङ्गिरस) are very popular in the Vedic texts. Of course, the names of the seers and their descendents are also associated with such terms as Angirasas, Atris and Bharadvajas, but I shall take up the term *angiras* as such, not as a proper name associated with a historical person, or a mythological concept. In several verses of the Ṛgveda (and also other Vedas), the discovery of Agni or man-produced fire is attributed to the *angiras* or *atharvangiras*[1], the seer or the class of seers, whose names

1. त्वामग्ने अङ्गिरसो गुहा हित—
मन्वविन्दञ्छिश्रियाणं वने वने ।
स जायसे मथ्यमानः सहो महत्
त्वामाहुः सहसस्पुत्रमङ्गिरः । (Ṛv.V.11.6)
Aurobindo regards *angiras ṛsis* as flame-powers of Agni and the *bhṛgus* as the solar powers of Surya.

appear as seers, *rsi* or *rsis* of hymns or some of their verses.

But then in the Ṛgvedic text, we have a reference to seven original *angirasa rsis*, as human fathers, *pitaro manusyah* (पितरो मनुष्याः), who discovered light and made the sun to shine and finally ascended to the Heaven of the Truth; then these *angirasas* are also spoken of or in connection with the finding of the cows. Whereas on the one hand, they appear to be deified human fathers, they are described as heavenly seers also, as sons of gods, sons of heaven, heroes and powers of the Asurah, the mighty Lord :

इमे भोजा अङ्गिरसो विरूपा
दिवस्पुत्रासो असुरस्य वीराः। (Ṛv. III. 53.7)

Then again, we have such passages in which our *angirasas* are symbolically powers of *agni* (Fire), sometimes forces of symbolic light and flame, and so often, they appear to coalesce into a single seven-mouthed *angirasa* with his nine and ten rays of the light: नवग्वे अङ्गिरे दशग्वे सप्तास्ये।

In the Unadikosah there is a Sutra *angirah* (IV.237), about which Dayananda writes:

अङ्गति प्राप्नोति जानाति वा स अङ्गिरः। ईश्वरोऽग्निः ऋषिभेदो वा।
तस्यापत्यमाङ्गिरसः। असि प्रत्ययस्य इरुडागमः।

This means, that one who achieves, attains, or knows, or perceives is *angiras*, the Lord, the Agni, the seer too. The diminutive of *angiras* is *angirasa*.

A similar derivation has been accepted by all authorities. The words *angiras* and *agni* are closely associated. Both may be derived from the root √*ang*, a nasalized form of √ag, meaning *gati-pujanayoh*, or movement, action, or light, and also adorable. In *agni*, we have a sense of brilliant or burning light, and we have numerous associated terms of similar connotations: *agni*, fire; *angati*, fire; *angara*, (अङ्गार) a burning coal, and *angiras*, which could mean flaming, glowing or burning. And this is

why, in Indian traditions *angirasas* are in their origin closely connected with Agni.

These Angirases are the devatas of the hymn X.62. 1-6; they are the sons of Agni: ते अङ्गिरसः सूनवस्ते अग्नेः परिजज्ञिरे (5) and have been born about him in different forms all about heaven: ये अग्नेः परिजज्ञिरे विरूपसो दिवस्परि (6), and in the next clause, it is added, speaking of them collectively in the singular: नवग्वो नु दशग्वो अङ्गिरस्तमः सचा देवेषु मंहते (6), nine-rayed, ten-rayed, most *angiras,* this *angiras* clan becomes together, as if, full of plenty with or in the gods.

These two verses (5-6) are to be read in coherence with the seventh one*. As said by Aurobindo, "aided by Indra they set free the pen of cows and horses, they gave to the sacrificer the mystic eight-eared kine [*asta karnyah,* (अष्टकर्ण्यः) has been often interpreted as the cow on the ear of which the numeral figure of eight has been scribed] and thereby create in the gods, *sravas,* the divine hearing or inspiration of the truth." From all this, one can conclude that the *angirases* are here the radiant lustres of the divine Agni which are born in heaven (in the mental realm), therefore of the divine flame and not of any physical fire; they become equipped with the nine rays of the light and the ten, became the *most-angiras*, that is to say, most full of the blazing radiance of Agni, the divine flame, and are therefore, able to release the imprisoned light and force and create supramental or transcendental knowledge. The relation between these divine *angirases* and the flaming lustres of Agni may also be seen from several verses, such as:

तुविम्रक्षासो दिव्या नवग्वा
वना वनन्ति धृषता रुजन्तः। (Ṛv. VI.6.3)

and

कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम्।
वराय देव मन्यवे ॥ (Ṛv. VIII.84. 4)

---

* इन्द्रेण युजा निः सृजन्त वाघतो
व्रजं गोमन्तमश्विनम्।
सहस्रं मे ददतो अष्टकर्ण्यः
श्रवो देवेष्वक्रत ॥ (Ṛv.X.62.7)

In this one, we have "अग्नि-अङ्गिरस्, as son of energy, (*urjo-napat*)"; and also V.11.6, which we have already quoted earlier: Thee, O Agni, the Angirases found thee established in the secret place (*guham hitam*), lying in wood and wood (*vane-vane*).

And when we talk of light or fire in the Vedic texts, we do not always talk of the physical or figurative. "We must not imagine", so says Aurobindo, "that the Vedic poets were crude and savage intellects incapable of the obvious figure, common to all languages, which makes the physical light a figure of the mental and spiritual, of knowledge, of an inner illumination". (*Aurobindo,* Vol. X. p. 158).

Angiras is, then, not only the Agni-powers; in several verses, he has been referred to as also a Bṛhaspati-power. We have, for example, a line :

यो अद्रिभित् प्रथमजा ऋतावा
बृहस्पतिराङ्गिरसो हविष्मान्—(Ṛv. VI.73.1)
Bṛhaspati, breaker of the hill (the cave of the *panis*) the first-born, who has the truth, the *angirasa,* he of the oblation.

And similarly, we have in another verse a mention of Bṛhaspati as the *angirasa* :

प्र सप्तगुमृधीतिं सुमेधां बृहस्पतिं मतिरच्छा जगाति ।
य आङ्गिरसो नमसोपसद्योऽस्मभ्यं चित्रं वृषणं रयिं दाः ।
(Ṛv. X. 47.6)

The thought goes towards Bṛhaspati, the seven-rayed, the truth-thinking, the perfect intelligence, who is the *angirasa,* to be approached with obeisance.

Indra is also described as becoming an *angirasa,* or as becoming possessed of the *angirasa* quality (I.100.4); he would like to have all the epithets of Angirasas :

सो अङ्गिरोभिरङ्गिरस्तमो भूद् वृषा वृषिभिः सखिभिः सखा सन् ।
ऋग्मिभि ऋग्मी गातुभिर्ज्येष्ठो मरुत्वान् नो भवत्विन्द्र ऊती ॥
(Ṛv. I. 100.4)

Indra in becoming the *angirasa* becomes *marutvan*, possessed of, or companioned by the *maruts*, luminous and violent gods of the storm and the lightning, uniting in themselves the vehement powers of *vayu* (wind), breath, the Lord of life, and the force of *agni*, the seer-will.

Maruts are even said to be as it were "Angirases with their Sama (साम) hymns, they who take all forms.":

विश्वरूपा अङ्गिरसो न सामभिः (Ṛv. X. 78.5)

It must also be remembered that Usa has also been invoked in terms of Angirasa; Usa has been described as *angirastama,* and *indratama.* It is so, because the power of *agni,* the *angirasa* power, manifests itself also in the lightning of Indra and in the rays of the Dawn, for we have, in VII.79.2-3 :

व्यञ्जते दिवो अन्तेष्वक्तून् विशो न युक्ता उषसो यतन्ते ।
सं ते गावस्तम आवर्तयन्ति ज्योतिर्यच्छन्ति सवितेव बाहू ॥ (2)
अभूदुषा इन्द्रतमा मघोन्यजीजनत् सुविताय श्रवांसि ।
वि दिवो देवी दुहिता दधात्यङ्गिरस्तमा सुकृते वसूनि ॥ (3)

(Ṛv. VII. 79.2-3)

The Dawns make their rays to shine out in the extremities of the heaven; they labour like men, who are set to work. The rays set fleeing the darkness; they extend the light as if the Sun were extending its two arms.

Usa has come into being most full of Indra power (*indratama*), opulent in riches, and has given birth to the inspirations of knowledge for our happy going (for good and bliss), the goddess, daughter of heaven, most full of *angiras-hood* (*angirastama*), orders her riches for the doer of good works. (*Aurobindo*).

11

THE MARUTS, SARAMA AND PANIS

The hymn 6 of the First Book of the Ṛgveda for the first time refers to Maruts; its stanzas 4 to 9 are devoted to this *devata* (deity). In this *sukta*, there is a beautiful stanza for Indra :

> केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
> समुषद्भिरजायथाः ॥ (Ṛv. I.6.3)
> Mortals, you owe your birth (to such an Indra) who with the rays of the morning gives sense to the senseless and to the formless form. (*Wilson.*)

The Maruts are invoked with Indra, both rejoicing and of equal splendour (मन्दू समानवर्चसा I. 6. 7). Maruts are not alone; they come in troops; they stay somewhere in the region of sky or come from the solar space :

> अतः परिज्मन्नागहि दिवो वा रोचनादधि (Ṛv. I. 6. 9).

According to the Scholiast, there is a reference to the *asuras*, named *panis*, who are supposed to have stolen cows of the gods or of the *angirases*, and hidden them in a cave, where they were discovered by Indra with the help of the bitch *sarama*. A dialogue between *sarama* and robbers, *panis* is given in the hymn X. 108, in which she conciliates them. In other passages the cows are represented as forcibly recovered by Indra with the help of the Maruts.

In another hymn I. 15, Indra not only drinks *soma* in the company of *ṛtu* (divinified *season*), but the *maruts* also join in it. The hymn I. 64 is collectively devoted to the Maruts, where the Maruts are the senders of rain, and ripeners of fruits :

> वृष्णे शर्धाय सुमखाय मरुद्भ्यः । (1)

These Maruts are born handsome and vigorous from the sky : they are the sons of Rudra, the conquerers of the foes, pure from sin, purifiers of all, radiant as suns, powerful as evil spirits, diffusers of rain drops and of fearful forms :

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।
पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्पसः ॥

(Ṛv. I.64.2)

These Maruts decorate their persons with various ornaments; for elegance, they have brilliant jewelery on their breasts; lances are borne upon their shoulders; they are leaders, born from the sky, of their own accord.

चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षः सु रुक्माँ अधि येतिरे शुभे ।
अंसेष्वेषां नि मिमृक्षुरृष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥

(Ṛv. I.64.4)

These Maruts are very brave persons; in the battles, they roar like lions (सिंहा इव नानदति, 8). On the other hand, they are benevolent to men (नृषाचः, 9); they scatter the nutritious waters; as grooms they lead forth a horse; they bring forth for its rain the fleet-moving cloud, and milk it thundering and unexhausted (6). They are vast, possessed of knowledge, bright shining, like mountains in stability, quick in motion, and like elephants, they put vigour in their ruddy mares (7). These Maruts, again, are the augmenters of rain; they drive with golden wheels the clouds asunder (11). These Maruts have been invoked for durable riches, attended by posterity and for riches reckoned by hundreds and thousands and ever increasing (15).

The hymns I.85-88 are again devoted to these Maruts, with additional informations. Sometimes, they decorate as females; they are gliders through air; they are the sons of Rudra (रुद्रस्य सूनवः); sometimes they yoke deer to their chariots for getting rain released from clouds; and thence they moisten the Earth like a hide with water :

प्रयद् रथेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो रंहयन्तः ।
उतारुषस्य विष्यन्ति धाराश्चर्मेवोदभिर्व्युन्दन्ति भूम ॥ (Ṛv. I.85.5)

Maruts have numerous achievements to their credit. Indra slays Vrtra (the coverer) with the help of Maruts. By their power, they bore the well aloft, and clove asunder the mountain that obstructed their path; they brought the crooked well to the place (where the *muni* was), and sprinkled the water on the thirsty Gotama*; the variously radiant Maruts came to his succour gratifying the desire of the sage with life sustaining waters (11).

जिह्मं नुनुद्रेऽवतं तया दिशा सिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥
(Ṛv. I. 85. 11)

(Thirsty Gotama's reference is also in I.88.4-5).

Maruts are in possession of swift-moving cars in which they fly like birds along well-defined paths; they collect clouds from the firmament and release water from them.

Maruts have been invoked to come with their brilliant light-moving, well-weaponed, steed-harnessed chariots, and they descend like birds, bringing with them abundant food :

आ विद्युन्मद्भिर्मरुतः स्वर्कै रथेभिर्यात ऋष्टिमद्भिरश्वपर्णैः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥ (Ṛv. I.88.1)

Combining with the solar rays, these Maruts willingly pour down rain for the welfare (of people):

श्रियसे कं भानुभिः सं मिमिक्षिरे
ते रश्मिभिस्त ऋक्वभिः सुखादयः । (Ṛv. I. 87.6)

*** Based on such Vedic verses, we have a legend, that Ṛsi Gotama, being thirsty, prayed to the *maruts* for relief who thereupon brought a well from a distance to his hermitage. The same legend appears in reference to Asvins (Nasatya) who raised up the well and made the base, which had been turned upwards. He curved mouth, so that the water issued for the beverage of the thirsty Gotama. (Ṛv. I. 116.9)**

By scattering the clouds (or the first born of the clouds, *ahi*) and dispersing the darkness, Indra may be said to be the parent of the Sun and day light (आत् सूर्यं जनयन् द्यामुषासम्, I.32.4). In the struggle against this coverer, Vṛtra, or *ahi* (the clouds, the darkness), Maruts also accompanied Indra, but they did not attack Vṛtra; they merely stood nigh and encouraged Indra, saying, "O Indra, O Lord, strike: show thyself a hero" (*brahmana*); for we have, "verily, Indra, thou hast slain the wealthy barbarian with thine adamantine (bolt); thou singly assailing (him), although with auxiliaries (the Maruts) at hand."

विधीर्हि दस्युं धनिनं घनेनँ एकश्चरन्नुपशाकेभिरिन्द्र । (Ṛv. I. 33.4)

We have in the Aitareya Brahmana [III. I6 (Xii. 5)], the lines: "when Indra had slain Vrtra, all the deities left him, thinking, 'He had not laid (him) low', the Maruts only his true comrades, did not leave; the Maruts, true comrades are the *breaths*; the breaths did not then leave him". We have a further passage in the Aitareya Brahmana : Indra, being about to slay Vṛtra, said to all the deities, 'Do you support me: do ye call to me'. Be it so', (they replied). They ran forward to slay. He (Vṛtra) perceived. They are running hither to slay me : well let me terrify them'. Against them he breathed forth. Before his snorting in haste, all the gods ran away, but *the maruts did not abandon him*, saying, 'Smite, O blessed One; strike, show thy strength'; they supported him. Seeing this the seer declares :

> 'Before the snorting of Vṛtra in haste, all the gods, thy comrades, abandoned thee. With the Maruts, O Indra, be there friendship for thee'.

'Then shalt thou conquer ever foe'. Thus Indra realized, these Maruts are indeed his friends. They showed me love: Well, let me give them a share in this litany. [Ait. Br. III. 20 (xii. 9)].

These Maruts, the vital breaths, are thus the only

friends of Indra, the self-consciousness.

There is another text in the Ṛgveda, I.37.5. Praise the sportive and the restless might of the Maruts, who were born amongst kine (*gosu-marutam,* गोषु मरुतम्) (the tribe of Maruts among the cows); and whose strength has been nourished by the enjoyment of milk.

प्रशंसा गोष्वघ्न्य क्रीळं यच्छर्धो मारुतम् ।
जम्भे रसस्य वावृधे ॥ (Ṛv. I.37.5)

Here in the text, as has been pointed out by M. Langlois, the cows represent the clouds, and milk the rain. Aurobindo takes the psychological interpretation. A text further says that Maruts were born of milk for *pṛsni*: पृश्नियै वै पयसो मरुत: (*pṛsni*=*dhenu*=milch cow). In this connection we have: "That you, sons of *pṛsni,* may become mortals and your panegyrist become immortal.

यद् यूयं पृश्निमातरो मर्तासि स्यातन ।
स्तोता वो अमृत: स्यात् ॥ (Ṛv. I.38.4)

Maruts are further known to be the partakers of the evening oblations (I.87.1), and hence they are so often known as *ṛjisinah* (ऋजीषिण:) :

प्रत्यक्षस: प्रतवसो विरप्शिनो ऽनानता अविथुरा ऋजीषिण : ।
जुष्टतमासो नृतमासो अञ्जिभिर्व्यानिजे केचिदुस्रा इव स्तृभि : ॥
(Ṛv. I.87.1)

Annihilators (of adversaries), endowed with great strength, loud-shouting, unbending, inseparable partakers of the evening oblation, constantly worshipped and leaders (of the clouds), (the Maruts) by their personal decorations, are conspicuous (in the sky), like certain rays of the sun (or of stars=*stṛbhih*). (*Wilson.*).

The Scholiast, Sayana, has proposed various etymologies of name Marut (I.87.4), some of which have been

borrowed from Yaska, the Nirukta XI.13*. They *sound* (*ruvanti,* रुवन्ति from √*ru*), having attained mid-heaven (*mita*, मित); or, they *sound* without measure (*amitam*); or they *shine* (from √ *ruc*) in the clouds made (*mitam*) by themselves; or they *hasten* (*dravanti*) in the sky. It has further been said, that all the minor divinities that people the mid-air are styled as Maruts; all females whose station is the middle-heaven, the all-pervading masculine *vayu* and all the troops (of demigods) are Maruts. Sayana in this connection refers to the mythology of the birth of fortynine Maruts, in seven troops, as the sons of Kasyapa. In the Satapatha Brahmana, II.5.1.13, we have a mention of seven-seven (=7×7=49) Maruts (सप्त सप्त हि मरुतो गणाः) whilst in the Jaimini Brahmana, we have a reference to 40 Maruts (चत्वारिंशत् मरुतो देवाः),—perhaps the remaining nine are the goddesses, like *marici* (मरीचि) etc.

Marici is perhaps the best amongst the Maruts. About three *maricis*, we have in the Satapatha Brahmana (V.3.4.21): एता वा आपः स्वराजो यन् मरीचयः, ता यत् स्यन्दन्तऽइवान्योऽन्यस्या ...उत्तराधरा इव भवन्त्यो यान्ति, which means the self-luminiscent water aggregates dispersed in space constitute *marici*; these aggregates move up and down.

The Satapatha also mentions of the Maruta-rays (मारुत-रश्मयः), different from the Sun's rays. Perhaps the Marut-rays and the *maricis* are radiations scattered by water-aggregates, and they exhibit brilliant colours. (*mita-rocinah*).

The Nirukta quotes the verse I.88.1 in the context of Maruts:

आ विद्युन्मद्भिर्मरुतः स्वर्कै रथेभिर्यात ऋष्टिमद्भिरश्वपर्णैः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥ (Ṛv. I.88.1)

Come, Maruts, with your brilliant light-moving, well-weaponed, steed-harnessed chariots; doers of good deeds, descend like birds (and bring us) abundant food. (*Wilson*).

---

*अथातो मध्यस्थाना देवगणाः । तेषां मरुतः प्रथमागामिनो भवन्ति । मरुतो मितराविणो वा । मितरोचिनो वा । महद् द्रवन्तीति वा । तेषामेषा भवति, Nir. XI. 13). **Ma-rutah. of measured sound: or of measured brilliancy** (√*mi* √*ruc*); **or they run away with much** (*mahad*+ *dru*).

Whilst explaining the word *marut* in the Uṇādi-koṣa, Dayananda writes: म्रियते मारयति वा स मरुत् मनुष्यजातिः पवनो वा (I.94). This means, one who is killed, or the one who kills is *marut*: it may mean men in general and wind (or air) also.

To Dayananda, Maruts are the important persons of a society occupying high offices, and therefore, he has translated the term differently according to the context. The same has been recommended by Yaska also. [illegible] मन्त्रा निर्वक्तव्याः प्रकरणानुकूलत्वेन [illegible] (*Dayananda*). We shall refer to Dayananda's interpretation of Maruts in a few cases from the Yajurveda :

(i) Learned men, guests and the *rtviks* (participators in the *yajñas* (Yv. III. 44).
(ii) The householders (Yv. III. 45).
(iii) Wind or air (Yv. XV. 13).
(iv) Men in groups (Yv. XVII. 80-83).
(v) Distinguished commanders of an army (Yv. XVII.47).
(vi) Men of learning (Yv. XVII. 86).
(vii) Heads of the State (king), people, [illegible] and men of learning. (Yv. XVII. 86).
(viii) Mortal men (Yv. XXXIV. 48).
(ix) Souls in general (Yv. XXXIX. 7).

In the Ṛgveda, the entire *suktas* (hymns devoted to Maruts are : I. 37-39; 64;85-88;166;167;172; II. 34; V. 52-61; 87; VII. 56-59 and VIII. 7.

In these *suktas*, Dayananda interprets Maruts [illegible] as the characteristic (good or evil) of wind (I.37 [illegible]) and Maruts are those persons who are vested with the qualities of wind: e g , in I. 37.12 Maruts are the people of state even heads of army; in I. 38.3, people speedy in movements like wind; in I. 38.8 as simply wind; in [illegible] as the adepts in Yoga; in I. 39.1,8,9,10, as men of learning; in I. 64. 1,6, as wind; in I. 64.9, as *rtviks* well-versed in technology; in I. 64.13 as men vested with the qualities of wind; in I.85, as wind or wind-like [illegible] soldiers and commanders of army; in I.87.2 [illegible]

employed in public bodies; in I.88.1 as the head of a state, or even people; in I. 166.1, as men in general; in I.166.3 as wind; in I.166.11,12 men working with the speed of wind or efficiency of vital breath; in I.166.9,14, men with the valour and strength of wind; in I.166.13; I.167.6; I.172.1, men loving as vital breath; in I.167.9, as strong people; in I.167.11; II. 34.8,9, as men of learning; in II. 34.1,2,5,6,11,15; V. 52.1-4, as mortals or men: again in V. 52.6 as wind; *maruta* (मारुत) also as belonging or pertaining to men of learning in V.52.1,3, and similarly else-where in the Fifth Book where he favours the interpretation as "men in general".[1]

"Indra, in becoming the Angirasa", so says Aurobindo, "becomes Marutvan, possessed of or companioned by the Maruts, and these Maruts, luminous and violent gods of the storm and the lightning, uniting in themselves the vehement power of Vayu, the Wind, the Breath, the Lord of Life, and the force of Agni, the Seer-Will are, therefore, seers who do the work by knowledge, कवयो विद्मना अपस:, as well as battling forces who by the power of the heavenly Breath and the heavenly lightning overthrow the established things, the artificial obstructions, कृत्रिमाणि रोधांसि, in which the sons of Darkness have entrenched themselves, and aid Indra to overcome Vrtra and the Dasyus. They seem to be in the esoteric Veda the Life Powers that support by their nervous or vital energies the action of the thought in the attempt of the mortal consciousness to grow or expand itself into the immortality of the Truth and Bliss". (*Aurobindo*, Vol. X. p.163).

These Maruts have been described in VI. 49.11, as acting with the qualities of the Angirasa (*angirasvat*), "O young seers or powers of the sacrifice Maruts, come uttering the word to the high place (or desirable plane of earth or the hill, अधि सानु पृश्ने:, VI. 6.4., which is probably the sense of *varasyam* according to Aurobindo), powers increasing, rightly moving (on the path, *gatu*) like the Angirasa, give joy even to that which is not illumined (अचित्रम्), that which has not received the varied light of

1. For मरुत् see V. 52.5.6; for मारुत V. 52. 8,13.14, (मारुतं, मारुतं गणम्).

the dawn, the night of our ordinary darkness". The Maruts have also been said to be as it were "Angirasas with their Saman hymns, they who take all forms (विश्वरूपाङ्गिरसो न सामभिः).

In the conquest over darkness, the circumscribing Night (रात्री परितक्म्या, V. 30.14), *vrtra ahi*, *sambara* (I. 59.6) and *vala*, the Titans, Giants, Pythons, subconscient powers, who hold the light and the force in themselves, in their cities of darkness and illusion, not only Indra, but Maruts, Angirasas and also *pitrs*, the human fathers, have played a very important role.

It appears that this colossal darkness, the supramental nescience, in our struggle never gives it up to man, the mental being. The struggle is incessant and would ever go on in our inner realms with fresh vigours on either side. This nescience, or ignorance, has not merely to be cut away from us, but broken up and into, and made to yield up the secret of light and good and infinity (*satya, rta and brhat*). Out of this death, that immortality has to be conquered. "Pent up behind this ignorance", says Aurobindo, is a secret knowledge and a great light of Truth; prisoned by this evil is an infinite content of good; in this limiting death is the seed of a boundless immortality". (Vol. X. p.110).

Sarama and Panis—In this conquest over ignorance, an important role has also been played by Sarama (सरमा), about whom a legend was interwoven and who has come to be known as the Hound of Heaven, a bitch, accompanied with two Sarameya (सारमेयौ) dogs, white and black with four eyes (X. 14. 10-11).[1] This hymn is normally known to be the Funeral Hymn, where these two dogs, sons of Sarama, are messengers of Yama; but in fact, this hymn is not one of Death, so much as a hymn of Life and Immortality. It is worth noting the real character of Yama and his two dogs in the Vedic Text. In the Ṛgveda, Yama is not the god of Death but is some sort of the Sun; in the Asya Vamiya Sukta (I. 164), it is one of the names

1. **अतिद्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा । (Ṛv. X. 14.10)**
यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथरक्षी नृचक्षसौ । (Ṛv. X.14.11)

of the Sun (as well as of the Supreme Self), the other names being Indra, Mitra, Varuna, Agni, Suparna Garutman, and Matarisvan (46). Pusan and Yama both in the Isa Upanisad (16) are the appelations of the Sun (or God with Divine Light), or Yama is one of the twin children of the wide shining Lord of Truth. Yama is the guardian of Dharma, the Law of the Truth (सत्य धर्म) :

> हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्
> तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ (Isa. 15)
> The face of Truth is covered with a brilliant golden lid; that dost thou remove, 0 Pusan, 0 fosterer, the law of the truth, for sight (15).

> पूषन्नेकर्षे यमसूर्य प्राजापत्या व्यूह रश्मीन् समूह ।
> तेजो यत्ते रूप कल्याणतम तत्ते पश्यामि योऽसावादित्ये पुरुषः
> सोऽसावहम् । (Isa. 16)
> 0 Pusan (0 fosterer), 0 sole seer, or ordainer (Yama), 0 illuminating Sun, 0 Power of the Father of Creatures (Prajapati), marshal thy rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold The Purusa there and there, He am I. (Isa. 16).

And so Yama is the fosterer, very much of the group of the Sun, Prajapati, Pusan, connected with Eternal Truth and Divine Light. His messengers (यमस्य दूतौ, X 14.12), the two sons of Sarama, should also be somehow connected with this Truth and Enlightenment. The Hymn X. 14 has to be taken in this light : The soul of the heaven-ascending mortal is bidden to "outrun the two four-eyed vari-coloured Sarameya dogs on the good path."

> अतिद्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा । (Rv. X. 14.10)
> Of that path to heaven, they are the four-eyed guardians, protecting man on the road by their divine vision.

and Yama is asked to give them as an escort to the soul on its way (यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षी नृचक्षसा). These

dogs are "wide moving, not easily satisfied", and range as the messengers of the Lord of the Law (*yama*) among men. And the hymn prays, "May they (the two dogs) give us back bliss here in the unhappy (world) so that we may look upon the Sun:

> उरूणसावसुतृपा उदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु ।
> तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥ (Ṛv. X. 14.12).

The hymn X.108 is devoted entirely to a colloquy of Sarama and Panis. The information given in this hymn is also contained in the earlier references to Sarama in the Ṛgveda implicitly or explicitly: I.62.3; 72.8; III.31.6; IV.16.8; and V.45.7, 8.

> इन्द्रस्याङ्गिरसां चेष्टौ विदत् सरमा तनयाय धासिम् ।
> बृहस्पतिर्भिनदद्रिं विदद् गाः समुस्रियाभिर्वावशन्त नरः ॥ (Ṛv. I.62.3)
>
> When the search was set on foot by Indra and the Angirases, Sarama secured food for her young; then Bṛhaspati slew the devourer and rescued the kine, and the gods, with the cattle, proclaimed their joy aloud.

> स्वाध्यो दिव आ सप्त यह्वी रायो दुरो व्यृतज्ञा अजानन् ।
> विदद् गव्यं सरमा दृळ्हमूर्वं येना नु कं मानुषी भोजते विट् ॥
>
> (Ṛv. I.72.8)
>
> The seven pure rivers that flow from heaven, (are directed, Agni, by thee: by thee the priests), skilled in sacrifices, knew the doors of (the cave where) the treasure, (their cattle), were concealed; for the Sarama discovered the abundant milk of the kine, with which man, the progeny of Manu, still is nourished

Sarama, of course, is some power of the Light, and probably of the Dawn. The Vedic texts so often refer to the struggle between Indra and the Sons of the Cave; the struggle is symbolic between the powers of Light and Darkness.

I shall again repeat here, as I have done elsewhere,

that, as Aurobindo also says (Vol. X.p.133), all the gods (the divine virtues) are conquerers and givers of the cows, the horses and the divine riches: but it is especially, the great deity, Indra, the *self*, who is the hero and fighter in this struggle or warfare and who wins for the man (the human complex) the Light and Force. *Cow* evidently stands for light, and *horse* for force. Therefore, Indra is constantly addressed as the master of the herds, *gopati*; he is even imaged himself as the cow and the horse; he, again, is the good milker whom all the persons of wisdom, the seers, wish to milk and what he yields are perfect forms and ultimate thoughts; he is *vṛsabha* (वृषभ) or the Bull of the herds; his is the wealth of cows, the enlightenment, and horses, the impelling forces for attaining enlightenment and beatitude; which all of us covet. And therefore, we have a verse:

गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः ।
इमा या गावः स जनास इन्द्र इच्छामीद् धृदा मनसा चिदिन्द्रम् ॥

(Ṛv. VI. 28.5)

O people, these that are the cows, they are Indra; it is Indra I desire with my heart and with my mind.

This identification of cow and Indra is also very significant.

The *dasyus* who withhold or steal the cows are called the *panis*. Remember that these *dasyus* or *panis* are not historical people; they in the Veda do not represent a race either. They are one of us, and are present in all of us; and against them we have to wage a war, since they steal away our coveted riches, our cows, our horses, which have to be ravished from them by violence. The Arya is a personification of virtue and divine thoughts; he has to be constantly at guard against *dasyus*, a synonym of evil thoughts, wickedness, the nescience and darkness. It is so often that *dasyus*, the devils, take possession of us, they steal our virtues, they cover our wisdom with ill-thoughts, and thus they steal our cows, horses and other riches. In that case, *with the aid of all the gods*, the Self, Indra, has to discover and recover the lost wealth.

The *dasyus* who withhold or steal the divine wealth,

the cows, are called the *panis*, a word originally meaning doers, dealers or traffickers; they are misers of the extreme. In the Unadi-kosa (IV. 119), the word Pani has been explained by Dayananda as "यः पणायति व्यवहारति, स पणिः, वणिग्वा." The market place or lane of trade or business is known similarly *vipanih* (विपणिः). At another place (II.71) the similarity between the *vanik* (the trader or businessman) and *pani* has been shown thus :

पणायति व्यवहारनीति वणिक्, वैश्यो वा; प्रज्ञादित्वात् स्वार्थेऽङ् वाणिजः ।

Normally the term *pani* is not derogatory, but when the same person, the same dealer, becomes a hoarder, a black-marketeer, a miser, a stealer, then the term stinks of an evil connotation*. In relation to Indra, Bṛhaspati, cows, the Angiras, Sarama, and the Sarameya dogs, the word *pani* stands under a malevolent category.

The Nirukta (II.16;17) discusses the verses I. 32.10;11 in details :

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं विचरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥ (Ṛv. I.32.10)
The waters carry off the nameless body of Vṛtra, tossed into the midst of the never-stopping, never-resting currents. The foe of Indra has slept a long darkness. (*Wilson*).

दासपत्नीरहिगोपा अतिष्ठन् निरुद्धा आपः पणिनेव गावः ।
अपां बिलमपिहितं यदासीद् वृत्रं जघन्वाँ अप तद् ववार ॥ (Ṛv. I.32.11)
The waters, the wives of the destroyer, guarded by *ahi* stood obstructed like the cows by *pani*; but by slaying Vṛtra, Indra set open the cave that had confined them. (*Wilson*).

Commenting on the latter verse (11), Yaska says :

पणिर्वणिग्भवति । पणि. पणनात् । वणिक् पण्यं नेनेक्ति, that is, *pani* is,

---

* **Similar to the word *pani*, in English language the word *jew* has double connotations (i) one who professes Judaism (goods sense), (ii) usurer trader who drives hard bargains (derogatory).**

one who trades, who is engaged in business; who enhances the value or worth of a saleable article by giving a cleansed appearance (*nenekti*) (II.17). Regarding *vṛtra*, the comment says:

वृत्रो वृणोतेर्वा । वर्ततेर्वा । वर्धतेर्वा ॥

यदवृणोत्तद् वृत्रस्य वृत्रत्वम् इति विज्ञायते । यदवर्तत तद् वृत्रस्य वृत्रत्वम् इति विज्ञायते । यदवर्धत तद् वृत्रस्य वृत्रत्वम् इति विज्ञायते । (Nir II.17).

Vṛtra is derived from √vṛ (वृ), to cover, or from √vṛt (वृत्), to roll, or from √vṛdh (वृध्), to grow. Vṛtra is so-called because he covered, because he rolled and because he grew.

The chief of Panis is Vala (वल), a demon whose name signifies probably the "circumscriber" or "encloser", as Vṛtra means obstructor or enfolding coverer. "It is easy to suggest" so writes Aurobindo (Vol. X. p. 134), "as do the scholars who would read as much primitive history as possible into the Veda, that the *panis* are the Dravidians and Vala is their chief or god. But this sense can only be upheld in *isolated passages*; in many hymns, it is incompatible with the actual words of the *ṛsis* and turns into a jumble of gaudy nonsense their images and figures".

Vala dwells in a lair, a hole (*bila* बिल) in the mountains; Indra and the Angirasa *ṛsis* have to pursue him there and force him to give up his wealth: for he is Vala of the cows, वलस्य गोमतः (Ṛv. I.II.5). The Panis also are represented as concealing the stolen herd in a cave of the mountain which is called their concealing prison, (*vivara*, विवर) or the pen of the cows, *vraja* (व्रज), or sometimes in a significant phrase, *gavyam urvam* (गव्यमूर्वम्), meaning cowly wideness or the luminous wideness; the vast wealth of the shining herds. To recover this lost wealth, the sacrifice has to be performed; the Angirases or else Bṛhaspati and the Angirases together have to chant the true word or *mantra*; Sarama, the heavenly hound, has to find out the cows in the cave of Panis. Indra, strong with Soma-wine and the Angirases, the seers, his companions, have to follow the track, enter the cave or violently break open the strong places of the hill, defeat the Panis and drive

upward the delivered herds. Remember, Indra is not, then, the only god who can break open the tenebrous cave and restore the lost radiances. There are other deities to whom various hymns make the attribution of the great victory. Usa is one of them, the divine Dawn, mother of these herds. (VII.75.7)[1]; Agni is another, who fights alone and sometimes with Indra too (VI.60.2)[2]; sometimes with Soma (I.93.4)[3]; sometimes Soma and Indra together (VI.44.2); sometimes the credit goes to Asvins also (VI.62.11)[4]; and also to Angirases (I.112.18)[5]; and so the Maruts (VI.66.8) as we have already seen, and also Pusan (VI.54.5 6,10). Sarasvati is also a killer of the Panis. In this context we are told (I. 100.18), that Sarama found the strong wideness of the cows. By right thought the seven Mighty Ones of heaven (the seven rivers) knew the Truth and knew the doors of bliss; Sarama found the strong wideness of the cows and by that the human creature enjoys."

स्वाध्यो दिव आ सप्त यह्वी रायो दुरो व्यृतज्ञा अजानन् ।
विदद् गव्यं सरमा दृळ्हमूर्वं येना नु कं मानुषी भोजते विट् ॥
(Ṛv. I.72.8)

Who are the Panis, who are the cows, who is Sarama, and who are the others who collectively give a form to the entire Vedic parable ? Is it the Sun of divine enlightenment, dwelling in darkness that has to be brought back from the innermost cavity of man, shrouded with evil thoughts. The cows are the Light of the Sun but in the Vedic Text, not of the mundane Sun which rises and sets every day in the celestial and earthly worlds. It is the Sun of Divine Light of spirituality which is to be invoked. It would be worth while to interpret the whole parable esoterically. *Thoughts* (*dhi*, धी) provide us with milk that

1. प्रति गाव उषसं वावशन्त । (Ṛv.VII.75 7)
2. ता योधिष्टमभि गा इन्द्र नूनमपः स्वरुषसो अग्न ऊळ्हाः । (Ṛv. VI.60 2)
3. अग्नीषोमा चेति तद् वीर्यं वां यदमुष्णीतमवसं पणिं गाः । (Ṛv I 93 4)
4. दृळ्हस्य चिद् गोमतो विव्रजस्य दुरो वर्तं गृणते चित्रराती । (Ṛv VI.62.11)
5. याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गोअर्णसः । (Ṛv.I.112 18)

nourishes us, it is the spiritual Power (*asva*, अश्व), and Light or enlightenment (*go*, गो), which are to be invoked in our struggle against the dominating influence of darkness, Vṛtras, Dasyus or Panis. The inferior truth of this world is mixed with much falsehood and error (अनृतस्य भूरेः) (VII. 60.5); on the other hand, we have to proceed to the Home of Truth (सदनाद् ऋतस्य, I.164.47; IV.21.3), a place where we have the triplet—the Truth, the Right and the Vast (*satya*, *ṛta* and *bṛhat;* Atharva. XII.1.1). We shall have to march ahead on the paths of Truth (ऋतस्य पथ्याः, III.12.7). Here in this world, we are engaged in a fight against evils, sins and darkness. Gods belong to the side of truth and devils and satans to the side of untruth; our satanic adversaries have been given in the Vedic texts the names of Vṛtra, Vala, Dasyus, Panis, or their kings. These powers of darkness have concealed light from us; or they rob us of it, and thus obstruct the inflow of the streams of Truth (ऋतस्य धाराः, V.12.2; VII.43.4); they do not permit our soul to ascend as if. Let us, therefore, pursue our inner sacrifice; let us invoke all Divinities in us, muster our strength, and with their help ascend to the cherished goal. For this, we shall have to develop right thinking and right understanding, and pursue the path of right action (ऋतस्य प्रेषा, ऋतस्य धीतिः, I.68.5). We are on a battle on one hand which is also our sacred pilgrimage. To assist us, all of us have an Inner Fire, an Inner Flame as our path-finder, a guide, a leader, a torch, the light of consciousness. Let us all have a Sarama with us, an intuitive secret help to show a way where all other aids fail; then invoke other goddesses, Sarasvati, Ila, and Bharati. One who goes through the text of the Veda, the Divine Revelation, he would find this Grand Parable elaborated or hinted at in various forms. And within the mystic meaning of the parable is incorporated the entire code of our human life on both the lowest and highest planes of achievement,—this is the most sublime philosophy of the Vedic Dynamic Realism.

12

ṚSIS OR THE VEDIC SEERS

Ṛgveda is homogeneous in structure

It has been the trend of the Western scholars to have differentiated between the different *mandalas* or Books of the Ṛgveda, belonging to different dates, containing the material essentially differing in cultural levels and in being the compositions of different authors belonging to various schools. For example, Wilson writes : "The absence of any obvious dependency of the *suktas* upon one another is sufficiently indicative of their separate and unsystematic origin. That they are the compositions of the partiarchal sages to whom they are ascribed, is sometimes, apparent from allusions which they make to the name of the author or of his family; but these indications are of unfrequent recurrence, and we must trust in general to tradition, as preserved by the Anukramanikas (अनुक्रमणिका) for the accuracy of the appropriation. Their being addressed to the same divinity is a less equivocal test of community and they probably were composed in many instances by the heads of families, or of schools following a similar form of worship, and adoring in preference particular deifications. Besides the internal evidence afforded by difference of style, the hymns not unfrequently avow a difference of date; and we find some ascribed to *ancient ṛsis*, while others admit their being of *new* or *newest* compositions. The great variety of metres employed shows also a progressive developments of the language, which could have been the effect only of long and diligent cultivation."

The Western mind, quite contrary to the Indian tradition, very readily discovers "progressive developments", and usually works on the evolutionary hypotheses and is very much prone to ignore homogeneity of material. Wilson accepts certain uniformities in entire Ṛgvedic

material when he says, "There can be little doubt, therefore, that they (the Books) range through a considerable interval, although, as far as respects their general purport, they belong to the same condition of belief, and to a period during which no change of any importance took place in the national creed. The same divinities are worshipped in a similar strain, and with one or two doubtful exceptions, which are possibly interpolations, or which may admit of explanation offer nothing that is contradictory or incongruous."

It is to the credit of Dayananda and later on also of Aurobindo to have declared in unequivocal terms that the Ṛgveda is one in all its parts. It cannot be treated in strata. To Dayananda, not only the Ṛgveda, but all the four Vedas go to constitute the Single Veda, as if Aurobindo says, "whichever of its ten Mandalas we choose, we find the same substance, the same ideas, the same images, the same phrases. The Ṛsis are the seers of a single truth and use in its expression a common language. They differ in temperament and personality; some are inclined to a more rich, subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion. Often the songs of one seer vary in their manner, range from the utmost simplicity to the most curious richness. Or there are risings and fallings in the same hymn; it proceeds from the most ordinary conventions of the general symbol of sacrifice to a movement of packed and complex thought. Some of the suktas are plain and almost modern in their language; others baffle us at first by their semblance of antique obscurity. But these differences of manner take nothing from the unity of spiritual experince, nor are they complicated by any variation of the fixed terms and the formulae. In the deep and mystic style of Dirghatamas Aucathya as in the melodious lucidity of Medhatithi Kanwa, in the puissant and energetic hymns of Visvamitra as in Vasistha's even harmonies we have the same firm foundation of knowledge and the same scrupulous adherence to the sacred convent-

ions of the Initiates."

Thus Dayananda and Aurobindo are one in accepting a type of uniformity and congruency in the entire Vedic fabric texture. The entire Veda propounds one single Vedic Philosophy (the philosophy of life which is capable of gradually lifting one from the lowest rung of human life to the highest transcendental one, and takes into account the interwoven fabric of the entire human corporeal complex, starting from the grossest exterior, and finally by and by merging into the most subtle interior).

VEDIC SEERS

There is, however, a fundamental difference between Aurobindo and Dayananda. To the former, the traditional Vedic Ṛsis, whose names are preserved for us in the Sarvanukramanis and which have been associated with the hymns, are the persons of divine experiences, which became media for the spiritual knowledge. Dayananda in this respect follows Yaska, the celebrated author of the Nirukta; to them these *rsis* or seers are the persons who gave us the expositions from time to time of the inner meanings of the revealed hymns. The revealed hymns existed much prior to them. Of course, their elaborate expositions of the hymns are not available to us. The Supreme Self is the creator of this vast phenomenal world, including our human complex and simultaneousy, from the Self, we have received the Sacred Word (the Veda) too, and it was left to the ancient *rsis* to work out the coherency and congruency between all that was given to us as the Revealed Word and the truths that lie hidden in the ever-changing phenomenal universe. To Dayananda, the entire Veda is not the mystic enigma alone. The Vedas take us gradually from the *so-obvious simple truths* to the depths of transcendental mystic realities. The Vedas are meant for our today and tomorrow both.

I shall not enter into the details of this discussion. It is very creditable, almost miraculous, that the Ṛg Samhita is not only available to us with the Samhita and the Pada-Pathas we are in possession of numerous Vedic

indexes also. The Sarvanukramani (edited by Macdonell, Oxford, 1886) has been composed by Katyayana and it is, as its name indicates, a collection of various indexes for the Ṛgveda. This work gives, in the form of Sutras, the first words of every hymn, the number of verses in that hymn, the name and the family of the *ṛsi* to whom the hymn is ascribed, the *devata* (the deities) or the subject title to which the hymn is devoted, and the metre or metres in which the hymn is composed. We have another index also, known as the Arsanukramani which is ascribed to Saunaka and it enumerates the *ṛsis* of the Vedic hymns according to the Mandalas. There is another book, of great importance to us, known as the Bṛhad-devata, also ascribed to Saunaka. It constitutes a more or less exhaustive manual dealing with *devatas* (gods so to say) celebrated in various hymns of the Ṛgveda. It contains almost forty legends referring to these gods, and is, therefore, an important work also. Some of the scholars place this book chronologically between the Nirukta on one hand and the Sarvanukramani on the other.

The Sarvanukramani provides a list of 407 *ṛsis* for the entire Ṛgveda. We are obliged to V.G. Rahurkar for his monograph "The Seers of the Ṛgveda", (Poona, 1964) for a detailed discussion on the subject of these *ṛsis*. The word *ṛsi* appears to have been variously derived. The Taittiriya Aranyaka[1] derives it from *abhi* +*a*+*ṛs* (to go upwards, to appear). Sayana derives it from ṛs (=to go)[2]. He further gives the grammatic derivation from *ṛs*+*in*. Dayananda bases his derivation on the Nirukta VII. 3. Seers have visions of the mantras[1]. *Ṛsis* have the penetra-

---

1. अजान ह वै पृश्नींस्तपस्य मानान् ब्रह्म स्वयम्भ्वभ्यानषत तद् ऋषयोऽभवन् । (Tai. Ar. II. 9).
2. ऋष् गतौ इति धातु:, वेदप्राप्त्यर्थं तपोनुतिष्ठतः पुरुषान् स्वयंम्भूवेंद पुरुष: प्राप्नोत् । (see Comm. on I. 12). इन् प्रत्ययान्त ऋषि शब्द:, "ऋष्यन्धक" (Ast. IV. 1.14) इति निपातनात् लघूपद गुणाभाव: (Ast. IV. 1.14), कित् प्रत्ययो वात्र ज्ञेय: (Un. IV. 559).

Ṛsayah—मन्त्रार्थविद; (Yv. XXXI. 9) i. e. ṛsi is one who knows the sense of the Vedic verses. (*Daya.*); ऋषिर्दर्शनात्: ṛsi is so-called from his having vision (Nir. II. 11.); ऋषीणां मन्त्रदृष्टयो भवन्ति (*Daya.* on Ṛv. I. 1. 2.); i,e.

ting insight, through which they are able to interpret the correct sense of the Vedic Texts for the good of every one of us. They are not the authors of the mantras but only the interpreters. The moment the Vedas were revealed in the beginning of human creation of a developed mind, the ancient seers started giving a serious thought as to the correct interpretation of the Vedic Texts. Names of some of these interpreters have been traditionally handed down to us, as the *seers of the hymns.* (Ṛgbhabhu, *Dayananda,* Chapter on Questions and Answers). In the beginning of the earliest culture, not to speak of the *proper nouns*, there were very few common names even. Many of the *ṛsis* have yet no names of their own, and they came to be known by certain terms or words occuring in the hymns which they had interpreted to the earlier society. The word thus occuring in the hymn is not a proper name, but later on in the history the *ṛsi* associated with this hymn came to be known by a term which occurs in a particular *mantra.* There is no history or historical names in the Vedic Texts. Later on in history, almost in all the periods, it was held sacred to give proper names out of the common terms occuring in the Vedic Texts. Later on in literature, mythological stories were concocted in connection with these seers. Wilson has ignored this traditional aspect of assigning names, and therefore, he has erred in many of his statements like "most of the *ṛsis* (associated with the Vedic Texts) are familiar to the legends of the Puranas, as Gotama, Kanwa, Bharadvaja, Vasistha, Visvamitra and others."

The hymns of the Second Book are associated (as interpreters with the Seer Gṛtsamada (गृत्समद), the son of Sunahotra, of the family of Angiras (आङ्गिरस: शौनहोत्र:); those of the Third, to Visvamitra, (विश्वामित्र), his sons and his kinsmen; of the Fourth to Vamadeva (वामदेव); of the Fifth to Atri (अत्रि) and his sons, who are rather of equivocal nomenclature; of the Sixth, to Bharadvaja, (भरद्वाज); and of the Seventh, to Vasistha (वसिष्ठ) and his descendants.

---

seers have visions of their poetic compositions (Laksman Sarup on Nir. VII.3). The ṛsis have direct vision of the sense carried by the Vedic verses. (*Daya.*).

The *ṛsis* of the First and three last Books are more miscellaneous. It must be accepted and well realized that it would be futile to establish a chronological sequence to these Books—the order of these Books indicates neither the chronological sequence of their arrangement in the Samhita revelation or interpretation, nor the intellectual eminence, prominence or mystic depth nor the social families which are traditionally believed to have got associated with them.*

The genealogies of some of the *ṛsis* are given in the Sarvanukramanı; for example :

I. Isiratha Kusika Gathi Visvamitra

Ṛsabha Renu Astaka Kata Madhucchandas

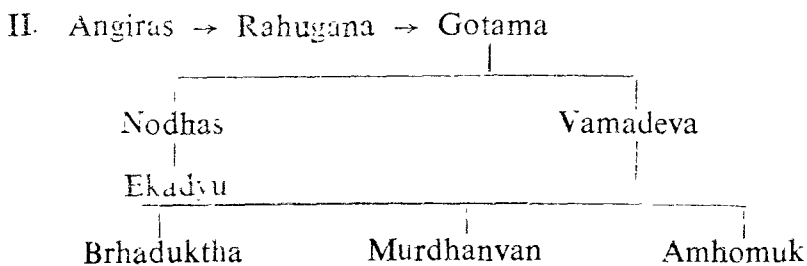
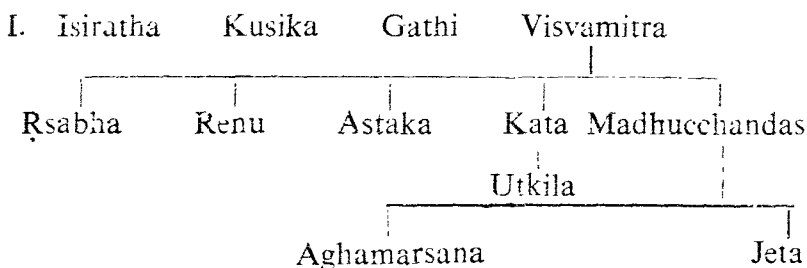
Utkila

Aghamarsana Jeta

II. Angiras → Rahugana → Gotama

Nodhas Vamadeva

Ekadyu

Bṛhaduktha Murdhanvan Amhomuk

*It has been sometimes suggested that the order of the Books Two to Seven is governed by the ascending number of hymns in these Books. The Second Book has the smallest and the Seventh has the greatest number of hymns. But this generalization fails to exist in the case of the Fourth and the Sixth Books, unless we rearrange the hymns in these Books as suggested by Bergaigne. Brough on the other hand points out that there is a striking symmetry of arrangement so far as the nucleus of the Rgveda is concerned. The Gṛtsamadas of Book II are the sole representatives of the Bhṛgus (भृगु). Books IV, VI and VIII represent the three well-known subdivisions of the Angirasas, namely the Gautamas (गौतम), the Bharadvajas and the Kevala Angirasas represented by the Kaṇvas (कण्व). On the other hand, Books III, V and VII belong to the non-Bhṛgu Angiras *gotras*. (*V. G. Rahurkar*)

[—(I.) इषिरथ, कुशिक, गाथी, विश्वामित्र, ऋषभ, रेणु, अष्टक, कट, उत्कील, मधुच्छन्दस्, अघमर्षण, जेता; (II.) अङ्गिरस्, राहुगण, गोतम, नोधस्, एकद्यु, वामदेव, बृहदुक्थ, मूर्धन्वान्, अंहोमुक्]

III. The *pravaras** of the Gotama family are given in the Asvalayana Srauta Sutras :

Family		*Pravaras*
Gotama	गोतम	Angiras, Ayasya, Gotama
Ucathya	उचथ्य	Angiras, Ucathya, Gotama
Rahugana	राहुगण	Angiras, Rahugana, Gotama
Somaraja	सोमराज	Angiras, Somaraja, Gotama
Vamadeva	वामदेव	Angiras, Vamadeva, Gotama
Bṛhaduktha	बृहदुक्थ	Angiras, Bṛhaduktha, Gotama

IV. The various Sutrakaras have given the *pravaras* of Atris (अत्रि) as follows:

Sutrakara	*Pravaras of Atris*
Baudhayana	Atreya, Arcananas, Syavasva
(बौधायन)	Atreya, Arcananas, Vadbhutaka
	Atreya, Arcananas, Gavisthira
Katyayana and	Atreya, Arcananas, Syavasva
Laugaksi	Atreya, Gavisthira, Paurvatithi
(कात्यायन,लौगाक्षि)	Atreya, Vamarathya, Pautrika
Apastamba	Atreya, Arcananasa, Syavasva
(आपस्तम्ब)	Atreya, Arcananas, Gavisthira
	Atreya, Arcananas, Atitha

***The theory of *pravara* (प्रवर) is closely interwoven with that of *gotra* (गोत्र), the concept of *pravara* (literally "choice in vocation", entered into several domestic ceremonies like marriage, mekhalabandhana, in the Sacred Thread ceremony, and in the Caulakarma. The word *pravara* denotes one or more illustrious ancestors of the sacrificer,—the family ancestor of repute, or prominent *mantrakṛta* (मन्त्रकृत), seer.**

At the time of a ceremony, *hotṛ* (होतृ, one of the priests) enumerates the names from the ancestor down to the descendent, whilst *adhvaryu* (अध्वर्यु, another priest) recites them in the reverse order, i e. from descendent going backwards to the ancestor. This is known as *pravaro-ccara* (प्रवरोच्चार).

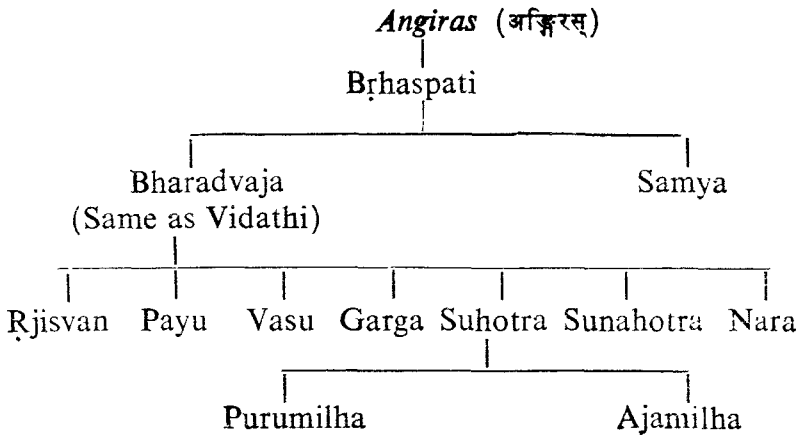
Asvalayana (आश्वलायन)	Atreya, Arcananas, Syavasva
	Atreya, Arcananas, Gavisthira
	Atreya, Arcananas, Paurvatitha

(आत्रेय. अर्चनानस् आर्चनानस्, श्यावाश्व, वाभूतक, गविष्ठिर, पौर्वातिथि, वामरथ्य. पौत्रिक, आतिथ).

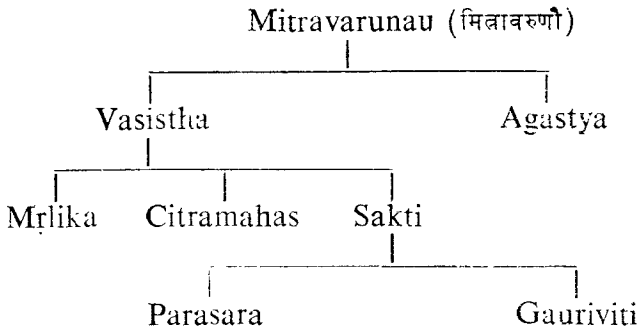
More than fifty Atris (seers belonging to the family of Atri अत्रि, i.e. आत्रेयाः) have been mentioned in the Ṛgveda:

Budha, Gavisthira, Kumara (or vṛsa), Vasusruta, Isa, Gaya, Sutambhara, Dharuna, Puru, Dvita Mṛktavahasa, Vavri, Prayasvat, Sasa, Visvasaman, Dyumna, Bandhu, (Sabandhu, Srutabandhu or Viprabandhu), Visvavara, Gauriviti, Babhru, Avasyu, Gatu, Samvarana, Prabhuvasu, Atri, Avatsara (Sadapṛna or Sutambhara etc.), Sadapṛna, Pratiksatra, Pratiratha, Pratiprabha, Svasti, Syavasva, Srutavid, Arcananas, Ratahavya, Yajata, Urucakri, Bahuvṛkta, Paura, Avasyu, Saptavadhri, Satyasravas, Atri Bhauma, Evayamarut, Apata, Gopavana, Trita, Andhigu, Visvakarman, and Bhuvana (and Sadhana).

V. The genealogy of the Bharadvajas (भरद्वाज), as provided by Sarvanukramani is something like this :

***Angiras* (अङ्गिरस्)**
|
Bṛhaspati
|
- Bharadvaja (Same as Vidathi)
  - Ṛjisvan
  - Payu
  - Vasu
  - Garga
  - Suhotra
    - Purumilha
    - Ajamilha
  - Sunahotra
  - Nara
- Samya

(भरद्वाज, बृहस्पति, विदथी, शंय, ऋजिश्वन्, पायु, वसु, गर्ग, सुहोत्र, पुरुमीळ्ह, अजमीळ्ह)

VI. Vasistha (वसिष्ठ) is the well known Ṛsi of the Seventh Book, and his genealogy has been formulated as below:

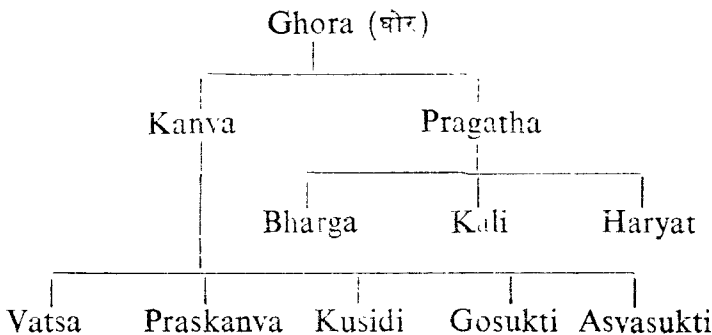
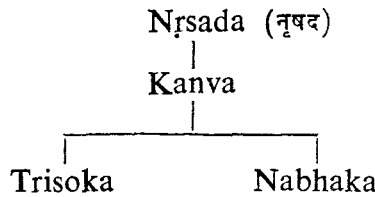
Mitravarunau (मित्रावरुणौ)
- Vasistha
  - Mrlika
  - Citramahas
  - Sakti
    - Parasara
    - Gauriviti
- Agastya

[वसिष्ठ, अगस्त्य, मृळीक, चित्रमहस्, शक्ति, पराशर, गौरिवीति]

VII. About thirty members of the Kanva family are associated with the Ṛgvedic hymns as Seers :

Ayu, Bharga, Brahmatithi, Devatithi, Gosukti (also Asvasukti), Haryat, Irimbithi, Kali, Kurasuti, Kusika, Kusidi, Kṛsa Matarisva, Medhatithi (or Medhyatithi), Medhya, Nabhaka, Narada, Nipatithi, Parvata, Pustigu, Pṛsadhra, Pragatha, Praskanva, Sadhvamsa, Sasakarna, Suparna, Sobhari, Srustigu, Trisoka, and Vatsa or Punarvatsa).

One of the genealogies of the Kanva family is as follows:

Ghora (घोर)
- Kanva
  - Vatsa
  - Praskanva
  - Kusidi
  - Gosukti
  - Asvasukti
- Pragatha
  - Bharga
  - Kali
  - Haryat

Nṛsada (नृषद)
|
Kanva
|
Trisoka — Nabhaka

[घोर, कण्व, प्रगाथ, वत्स, प्रस्कण्व, कुसीदी, गोसूक्ति, अश्वसूक्ति, कलि, हर्यत्, नृषद, कण्व, त्रिशोक, नाभाक]

VIII. **Satarcins of the First Book**—None of the *ṛsis* of the Vedic Texts is the composer of the poem; he is either the interpreter or (Seer) or the *samhitikaraka*, i.e. the one who assisted in the *collection*, the arrangements, and the compilation of the revealed hymns. Rahurkar in this connection observes, "Books I to X are generally believed to constitute the latest strata of the Ṛgvedic composition. On a careful examination of the suktas in these Books, however, it would seem that the above statement applies to the process of *Samhitikarana* in respect to these suktas rather than to their actual composition. The *ṛsis* of the First Book are referred to as *satarcinah*. They are so referred to under the assumption that each of these *ṛsis* (or the whole miniature family group relating to that *ṛsi*) has contributed hundred *ṛks* to the Ṛgveda Samhita." In this respect, Rahurkar gives an interesting table :

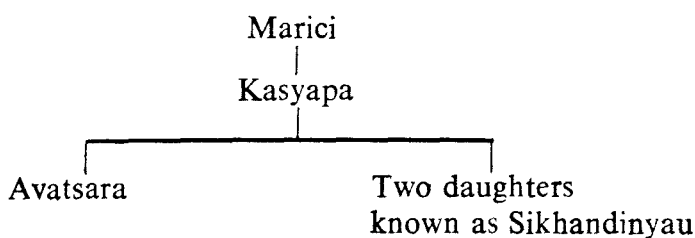
Group No.	Ṛsi	Patronym	Hymns	No. of verses
1.	Madhuchhandas	Visvamitra	1-11	102
2.	Medhatithi	Kanva	12-23	146
3.	Sunahsepa	Ajigarta	24-30	96
4.	Hiranyastupa	Angiras	31-35	71
5.	Kanva	Ghora	36-43	96
6.	Praskanva	Kanva	44-50	82
7.	Savya	Pajra	51-57	72
8.	Nodhas	Gotama	58-64	74
9.	Parasara	Sakti	65-73	91
10.	Gotama	Rahugana	74-93	204

Group No.	Rsi	Patronym	Hymns	No. of verses
11.	Kutsa	Angiras	94-115	192
12.	Kaksivat	Dirghatamas	116-126	153
13.	Parucchepa	Divodasa	127-139	100
14.	Dirghatamas	Ucathya	140-164	237
15.	Agastya	Mana	165-191	222

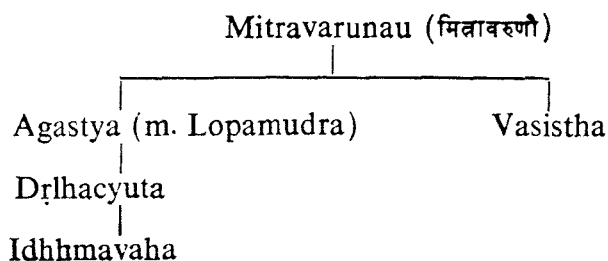
[मधुच्छन्दस्, मेधातिथि, शुन:शेप, हिरण्यस्तूप, कण्व, सव्य, नोधस्, पराशर, गोतम कुत्स, कक्षीवत् परुच्छेप, दीर्घतमस्, अगस्त्य]

Of course, as would be seen from this table, the concept of *satarcinah* will have to be modified; Gotama, Dirghatamas and Agastya are associated with more than 200 *ṛks*, whilst three of the *ṛsis* (Hiranyastupa, Savya and Nodhas) are associated with near about 73 Mantras only.

IX. The genealogy of the Kasyapa (कश्यप) family as given in the Sarvanukramani is as follows:

Marici
|
Kasyapa
|
Avatsara — Two daughters known as Sikhandinyau

[मरीचि, कश्यप, अवत्सार, शिखण्डिन्यौ]

X. The genealogy of Agastya, according to the Sarvanukramani is as follows:

Mitravarunau (मित्रावरुणौ)
|
Agastya (m. Lopamudra) — Vasistha
|
Dṛlhacyuta
|
Idhhmavaha

[अगस्त्य, लोपामुद्रा दृळ्हच्युत, वसिष्ठ]

XI. Seers of the Pavamana Book—The hymns of the Ninth Book are addressed to a single deity, the Pavamana Soma; the other Books have also hymns devoted to Soma. Many of the seers associated with the hymns of the Ninth Book figure in other Books too: e.g. Madhucchandas (IX.1), Medhatithi (IX.2, 4). Sunahsepa (IX.3); Hiranyas-tupa (IX.69), Asita and Devala (IX 5-7, 8-24), Dṛlhacyuta (IX.25), Idhmavaha (IX.26), Rahugana Gotama (IX.107), Syavasva (IX.32), Trita (IX.102), Rahugana (IX.37-38), Medhyatithi (IX. 41-43), Nidhruvi (IX. 63), Kasyapa (IX.64,67,4-6,91,92,113-114), Vatsapri Bhalandan (IX.68), Renu (IX.70), Kaksivan (I. 116-125; 126, 1-5; IX.74), Vasu (IX. 80-82), Vena, (IX.85), Atri Bhauma (IX.67.10-12;IX. 86.41-45;X.137.7), Gṛtsamada (IX.86.46-48), Vasistha (IX. 90), Nodhas (IX. 93), Kanva (IX. 94), Praskanva (IX. 95) Pratardana Daivodasi (IX.96), Vasistha (IX.97.1-3). Pramati (IX. 97.4-6), Vṛsagana (IX .97.7-9), Manyu (IX. 97.10-12), Upamanyu (IX. 97.25-27), Vasukra (IX. 97.28-30), Parasara Saktya (IX. 97.31-44), Kutsa (IX. 97.45-48), Ambarisa (IX. 98), Ṛjisvan (IX. 98), Rebhasunu (IX. 99-100), Visvamitra (IX. 101.13-16), Parvata and Narada (IX. 104-105), Gauri-viti (IX.108.1-2), Sakti (IX.108.14-16), Ṛnancaya (IX.108. 12-13) and Tryaruna and Trasdasyu (IX.110).

The following are the seers who are in no way associated with the Books I to VIII but almost exclusively belong to Book IX:

Nṛmedha, Priyamedha, Bindu, Prabhuvasu, Bṛhan-mati, Ayasya, Kavi, Ucathya, Avatsara, Amahiyu, Jamadagni, Bhṛgu[1], Vaikhanasah. The Seven Seers

---

1. The Sarvanukramani mentions the following thirteen members of the family of the Bhṛgu as seers of the Ṛgvedic mantras: Ita (X.171), Usnas (IX.87-89), Kavi (IX.47), Kṛtnu (VIII.79), Cyavana (X.19), Jamadagni (III.62.16-18; VIII.101; IX.62,65,67), Tanva (IX.93), Nema (X. 89), Pṛayoga (VIII.102); Pṛthu (X.148), Rama (X.110), Somahuti (II. 4), Syumarasmi (X.77).

(Saptarsi)[1] Vatsapri Bhalandana, Ṛsabha Vaisvamitra, Harimanta Angirasa, Pavitra, Vasu Bharadvaja, Prajapati Vacya (or Vaisvamitra); the three *ṛsi* groups (each with peculiar double names IX.86): Akṛstah Masah, Sikitah Nivavari, pṛsniyah Ajah; Usanas, Andhigu, Yayati[2], Nahusa, Manu Samvarana, Trita Aptya, Dvita Aptya, Agni, Caksus and Manu[3], Uru (IX.108.4-5) (perhaps an angirasa), Ṛjisvan (IX.108.6-7), Urdhvasadman Angirasa, Krtayasas (an angirasa, IX.108.10-11), Ṛanancaya (IX.108.12-13), Agni Dhisnyas (sons of Isvara, IX.109), Tryaruna and Trasadasyu (IX.110)[4], Ananata (IX.111) and *Sisu (IX.112).

The *ṛsis* of the Ninth Book have been classified as (i) Agastyas, (ii) Angirasas, (iii) Atreyas, (iv) Kasyapas, (v) Kanvas, (vi) Bharadvajas, (vii) Bhargavas, (viii) Vasisthas, (ix) Vaisvamitras and (x) Others unclassified.

XII. **The Seers of the Tenth Book**—Out of the total 151 Seers of this Mandala, 78 belong to the category of Ksudra-suktas, and 73 to the category of Mahasuktas:—this Book has been so often called as the residual Mandala, after having classified the Ṛks into definite groups during the process of the *samhitakarana*. In many cases the *samhitakaras* were not known at all, their names have been missing: where it was lost,—either wholly or partially—the *samhitakaras* have tried to recreate it as if. Rahurkar, in

---

1. The Seven Seers are Bharadvaja, Kasyapa, Gotama, Atri, Visvamitra, Jamadagni, Vasistha, (IX.67, also IX. 107, and X.137); their families are thus indicated:

(i) Bharadvajo Barhaspatyah
(ii) Kasyapo Maricah
(iii) Gotamo Rahuganah
(iv) Bhaumo' trih
(v) Vishvamitro Gathinah
(vi) Jamadagnir Bhargavah
(vii) Maitra-varunir Vasisthah

2. The Sarvanukramani gives the genealogy as follows:
Savarna, → Manu, → Nahusa, → Yahati.

3. Manu Apsava is the father, Caksus the son and Agni the grandson (IX.106).

4. Genealogy: Durgaha→Giriksit→Purukutsa (m. Purukutsani)→ Trasadasyu,→ Hiranin.

his studies on the seers of the Ṛgveda, has suggested four categories for the Tenth Book:

1. This category includes all seers in whose case both the personal name as well as the family-name are historically authentic.
2. A seer whose family-name is historical but whose personal name appears to be fictitious or conjectural.
3. A seer whose personal name appears to be authentic and historical, but whose family names are conjectural or invented.
4. Those cases where family names and personal names both appear to be conjectural.

The Tenth Book has the seers associated with the *ksudra suktas* (shorter hymns) and *maha suktas* (longer hymns). We do not know whether it is a mere coincidence that the number of hymns in the First Book is 191, and so is the number of hymns in the Tenth Book (191). To some of the scholars, it so appears that the *samhitakaras* deliberately made the hymns of the Tenth Book shorter or longer in this peculiar manner, because they wanted that the number of hymns in the First and the last Book to exactly coincide.

Some of the conjectured seers of the Tenth Book for obvious reasons are the following :

(i) *Panis and arama* (पणि-सरमा) (X. 108).—They figure in one of the most prominent Samvada Sukta. Sarama (सरमा) and Panis (पणय:) are said to be alternately the *devata* and *ṛsi* in this Sukt, which is evidently impossible. In all probability, the name of the original *ṛsi* or *samhitakara* was forgotten, and the participants in the dialogue were taken as the authors of such hymns. (In such cases, the injunction is यस्य वाक्यं स ऋषि: – Sarvanukramani).

(ii) *Yama and yami* (यम-यमी).—They are regarded as the son and daughter of Vivasvan(विवस्वान्) and are mentioned as the *ṛsis* as well as the *devatas* of the hymn X. 10. Yama-Yami Sukta is also one of the earliest dialogues of our literature. Keith says that their names denote twin brother and sister, and they are the first human pair, but

according to Müller they are night and day.

(iii) *Indra, indrani and vrsakapi* इन्द्र, इन्द्राणी, वृषाकपि— The original tradition regarding the seers of Sukta X. 86 appears to have been lost or suppressed, and therefore, following the dictum, *yasya vakyam sa rsih*. Indra, Indrani, and Vrsakapi have been mentioned as seers.

(iv) *Pururavas and urvasi* (पुरूरवा-उर्वशी).—The Sukta X. 95 is a dialogue between Pururavas and Urvasi; and as such the Sukta has been attributed to them in absence of the name of a true seer (cf. *yasya vakyam sa rsih*). They are fictitiously known to be the seers.

(v) *Surya* (सूर्या).—This name, Surya, meaning the daughter of Surya or Savitr, is forcibly superimposed on the sukta X. 85, because the hymn relates to the marriage of Surya. Surya, in most probability, is any bride going to be wedded and is expected to lead a good family life.

(vi) *Brhaspai* (बृहस्पति).--He is said to be the seer of hymn X. 71. With Aditi, he is also mentioned as a seer of the hymn X. 72. This is obviously a fictitious tradition. The name of the original seer has been forgotten. This is a hymn, dealing with the "glorification of knowledge", and as such the Samhitakaras associated with it the name of Brhaspati, who is also known as *kavinam kavih* (कवीनां कविः, the seer of seers).

(vii) *Visvakarma bhauvana* (विश्वकर्मा भौवन).—Since Visvakarman is also the *devata* of the hymns X. 81, 82, Visvakarma Bhauvana could not be the seer of these hymns. The Nirukta says: Visvakarman sacrificed all beings in a *sarvamedha* sacrifice and finally sacrificed himself. This *rk* appears to be in his honour. In fact, Visvakarman Bhauvana is omnipresent God (X. 81 3); the verses X. 81. 2, 4) are expressive of the philosophical thoughts regarding the origin of the world.

(viii) *Vasukra* (*aindra*) वसुक्र (ऐन्द्र).— He is said to be the seer of hymns X. 27-29. This seer is regarded as the son of Indra,—obviously a fictitious concept. Sayana's commentary of X. 27. 2 says "वासुक्रेषु सूक्तेषु बाहुल्येन इन्द्रः स्तूयते।". The Aitareya Aranyaka (1. 2. 2), however, emphatically asserts that this hymn belongs to Vasukra. The word *kapila* occurs in X. 27. 16. Some of the scholars have

suggested that divine birth of the ancient *ṛsis* is implied in X. 27. 15 when *sapta* refers to the Saptarsis, *asta* refers to the Valakhilyas (वालखिल्याः), *nava* to the Bhṛgus, and *dasa* to the Angirasas. Again traditionally the seer of the verse X. 28.1, has been ascribed to be the wife of Vasukra; there she complains that all the other gods have come to attend her sacrifice, Indra, her father-in-law, has not come*. Obviously, Vasukra is a fictitious name.

(ix) *Vimada* (विमद).—Vimada, another son of Indra, is a similar fictitious seer of the hymns X. 20-26; here Vasukṛta, the son of Vasukra is also mentioned as being the alternative seer of these Suktas. There might have existed a seer of the name Vimada, but his genealogical connection with Indra is obviously conjectural.

This description does not mean that all the seers, ascribed to the Tenth Book, are fictitious. Some of the authentic names appear to be, as follows : (Category I with names and families both authentic):

Trita Aptya, Sindhu-dvipa Ambarisa, Kavasa Ailusa, Lusa Dhanaka, Ghosa Kaksivati, Suhastya Ghauseya, Kṛsna Angirasa, Vatsapri Bhalandana, Saptagu Angirasa, Bṛhaduktha Vamadevya, Asamati Aiksvaka (X. 60, 1-4,6), Gaupayanas (Bandhu, Subandhu, Srutabandhu and Viprabandhu), Nabhanedistha Manava, Gaya Plata; Vasukarna, Vasukra, Ayasya Angirasa. Sumitra Vadhryasva, Bṛhaspati Angirasa, Gauriviti Saktya, Sindhuksit Praiyamedha, Jaratkarna Airavata (Sarpa) Syumarasmi Bhargava, Payu Bharadvàja, Murdhanvan Angirasa, Renu Vaisvamitra Aruna Vaitahavya, Saryat Manava, Tanva Prarthya, Arbuda Kadraveya (Sarpa), Baru Angirasa, Bhisag Atharvana, Devapi Arstisena, Vamru Vaikhanas, Duvasyu Vandana, Budha Saumya, Astaka Vaisvamitra, Sumitra, (Durmitra) Kautsa, Divya Angirasa Jamadagni Bhargava, (or Rama Jamadagnya), Astadanstra Vairupa, Nabhah Prabhedana Vairupa, Sadhri Vairupa, Upastuta Varstihavya, Bhiksu Angirasa (X.117), Uruksaya Amahiyava, Bṛhaddiva Atharvana, Citramahas Vasistha, Vena Bhar-

*विश्वो ह्यन्यो अरिराजगाम, ममेदह श्वशुरो नाजगाम ।

(Ṛv. X.28.1)

gava, Kulmalbarhisa Sailusi (or Amhomuk Vamadevya), Kusika Saubhari (or Ratri Bharadvaja), Vihavya Angirasa, Sukirti Kaksivata, Sakaputa Narmedha, Sudas Paijavana, Mandhata Yauvanasva (or Ṛsika Godha), Saptarsayah (Bharadvaja, Kasyapa, Gotama, Atri, Visvamitra, Jamadagni and Vasistha), Anga Aurava, Jarita, Drona, Sarisṛkta and Stambamitra (X. 142, all are Sarngas), Atri Samkhya, Devamuni Airammada, Suvedas Sairisih, Pṛthu Vainya, Arcana Hairanyastupa, Mṛlika Vasistha (X. 150), Sasa Bharadvaja (X. 152), Sirimitha Bharadvaja, Purana Vaisvamitra, Pracetas Angiras, Visvamitra and Jamadagni (X. 167), Sabara Kaksivata, Samvarta Angirasa, (X. 172), Urdhvagrava Arbudi (Sarpa) (X. 175), Sibi Ausinara Pratardana Kasiraja, Vasumanas Rauhidasva (X. 179), Satyadhṛti Varuni (X. 185), Aghmarsana Madhucchandasa.

The last hymn of the Tenth Book (X.191) is known as the *samjnana sukta* (संज्ञान सूक्त), with Samvanana Angirasa (संवनन आंगिरस) as the *ṛsi*, who is an Angirasa (a *ṛsi*, belonging to the Angiras family). It must be said that the Samhitakaras have shown great propriety in concluding the Ṛgveda Samhita with this hymn which invokes the greatest social ideal of harmony, integrity and unity.

Sraddha Kamayani (श्रद्धा कामायनी) is the lady seer of the hymn X.151, of which the *devata* is also Sraddha, one of the noblest Suktas on Sraddha, the adoption of truth with all fidelity.

Ṛsikas or the lady-seers of the Ṛgveda—In the interpretation and Samhitikarana, not only male seers but ladies also took an important part. During the Vedic Period, our ladies were not denied the highest privilege of being the seer (*ṛsikas*) of the Vedic verses, expounders and the Samhitakaras of the Vedic Texts. Most of these female-seers figure in the Book X.

(i) *Lopamudra* (लोपामुद्रा).—In the First Book, the first lady-seer figuring is Lopamudra (I.179. 1-2) for the first two verses of the hymn, whilst the rest four are associated with Maitravaruni Agastya or Agastya's disciple, Brahmacari and Rati. The word Lopamudra occurs in the *mantra* of the same hymn (X.179.4). Dayananda

explains the word *lopamudra* as "one completely absorbed or lost in oneself", i.e. a lady actively participating in union with her lover. M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma, whom Lopamudra, representing fervent prayer, succeeds after long labour in drawing down from his secret dwelling place. (*La Religion Vedique*, ii, 394f).

(ii) *Romasa* (रोमशा).—She is the Brahmavadini Ṛsika of I.126.7. The word *Ṛomasa* occurs in this *mantra*. Romasa is said to be the wife of Svanaya (स्वनय) who is the seer of the preceding *mantra* I.126.6.

(iii) *Visvavara* (विश्ववारा).—She is the female seer of the entire hymn V.28; and belongs to Atri family. The hymn which is associated with her name is devoted to the subject of marital happyness and security of life. The word Visvavara occurs in the very first stanza, and the word has been translated by Dayananda as the lady who chooses or selects the whole universe and refers to cosmic light.

(iv) *Angirasi sasvati* (आङ्गिरसी शश्वती).—She is the *ṛsika* of VIII.1.34, (one verse only) and this word Sasvati occurs in this *mantra*. She belongs to the Angirasa family. The legend associated with a king Asanga was that he lost his manhood, became effeminate, and by the intercession of Medhatithi and Medhyatithi, he again became virile; Sasvati congratulates on his restoration. She may not be the historical seer of this *mantra*, but since words have been put into her mouth, she has been called a *ṛsika* of this *mantra*.

(v) *Apala* (अपाला).—She is the female-seer of the entire hymn VIII.91, and like Visvavara, she also belongs to the family of the Atri. A very interesting legend about her is narrated by Sayana in the preface to that hymn. Apala, it is said, was afflicted with a cutaneous disease and was consequently repudiated by her husband. According to the legend (perhaps taken from the Satyayana Brahmana), Indra dragged her through the wide hole of his chariot, the narrower hole of the cart, and the small hole of the yoke and she cast off three skins. The first skin became

a hedge-hog, the second an alligator, the third chameleon. Wilson agrees with Prof. Aufrecht that the hole or span of the chariot and cart represents the opening between the four wheels; the hole of the yoke seems to him to mean the opening through which the animal's head passed.

(vi) *Yami* (यमी).—She figures as a *ṛsika* along with Yama in a dialogue hymn (X.10), and again in an entire hymn (X.154). She is known as Yami Vaivasvati, being the daughter of Vivasvan and Samjna (संज्ञा). She is a female counterpart of Yama, the procreator of human race also. The hymn (X.154) has the theme "New Life" *bhava-vṛt-tam*) therefore, it is appropriate that it should be attributed to Yami. Yama and Yami are also regarded as twin brother and sister. Yami may not be a historical seer–merely a conjectural name.

(vii) *Sraddha* (श्रद्धा).—Sraddha Kamayani (श्रद्धा कामायनी) is the *ṛsika* of X.151 (the entire hymn). This may be a merely allegorical name, and Kama may not be the *gotra* of this *ṛsika*.

(viii) *Vasukra-patni* (वसुक्रपत्नी).—She is the *ṛsika* of one verse (X.28.1). This hymn has the form of a dialogue between the father and the son. The verse is, as the legend says, spoken by Vasukra's wife, in ignorance, that her father-in-law, Indra (इन्द्र-स्नुषा) is present in disguise. Of course, the entire hymn is not so simple,—the mysticism behind the lines has to be explored.

(ix) *Ghosa*(घोषा).—Ghosa is the lady-seer of two hymns (X.39-40), and is said to be the daughter of Kak-sivan (कक्षीवान्). In the two hymns ascribed to her, we have a mention of a number of terms, round which legends were woven in latter literature: Cyavana, Taugrya, Vimada, Sundhyu, Vispala, Rebha, Atri, Saptavadhri, Pedu, Sayu, Bhṛgu, Kutsa, Bhujyu, Vasa, Sinjara, Kṛsa; many of these terms have occurred in Book I also. The word Ghosa also occurs in I.117.7 and Sayana commenting on this says, that she was the daughter of Kaksivan and was a Brahmavadini. As she was suffering from a disease she could not be given in marriage to any one, and so she stayed at her father's house where she became old. She was,

however, cured of her disease by the favour of the Asvins and then she could be married (cf. X.39.3). The Bṛhaddevata gives her further details and says that Ghosa became sixty years old in her father's house. She knew that, by propitiating the Asvins, her father had obtained youth, long life, health etc. So she got an insight into these two hymns (X.39-40). The Asvins, in consequence, cured her of the disease and gave her a husband and a son, Suhastya (सुहस्त्य). In her hymn, so the legend says, she piteously prays the divine Asvins to heal her leprosy as they have healed many gods and men earlier (X.39.11). She is growing old at home (X.39.3), so let them grant her health, youthful beauty and help her to get a rich chieftain as husband (X.40.5). In the hymns ascribed to Ghosa, there is a verbal repetition of the phrases occurring in the hymns ascribed to Kaksivan and Kutsa. The parallelism is as follows:

X.39.1	=	I.118.3
X.39.4	=	I.117.13
X.39.8	=	I.112.8
X.39.9	=	I.116.3; I.112.7
X.39.12	=	I.117.2,15; I.118.1
X.39.13	=	I.112.8
X.39.14	=	I.120.6

Ghosa's genealogy with Angiras is as follows:

Angiras Ucathya (Ṛv.IX.50-52) Dirghatamas (Ṛv.I. 140–164) Kaksivan (Ṛv. I.116–125; IX.74) Ghosa (Ṛv. X. 30–40).

(x) *Surya* (सूर्या).—She is a conjectural seer of the hymn X.85, of which she is the sole *ṛsika* with 47 *mantras*. The hymn deals with the marriage of Surya (Surya's marriage 6–16); the hymn also contains the *mantras* which have a traditional significance for all general marriages with invocations and benedictions (20-28). The *mantras* 32–47 are still popular in Indian marriage ceremonies. The whole of the hymn has a living message for married couples.

Surya is supposed to be the daughter of Savitṛ.

(xi) *Indrani* (इन्द्राणी).—She is another fictitious lady-seer (not a historical one) of the hymn X.86, which is of a dialogue nature in which Indra, Indrani and Vṛsakapi have participated. The real Samhitakara of this hymn apears to have been lost or forgotten, and hence according to the tenet "*yasya vakyam sa ṛsih*", all the three have been, one by one, regarded as seers of the *mantras* spoken by them. The words Indra, Indrani and Vṛsakapi occur in several verses (e.g. X.86.11-13), Indrani or Saci Paulomi is also the lady-seer of X.159, since Saci is known to be the daughter of Puloma. The hymn X.145 is also known as Indrani-Upanisad.

(xii) *Urvasi* (उर्वशी).—She figures as one of the seers in the hymn X.95, which contains a dialogue between Pururavas and Urvasi. Here again, the *ṛsi* and *ṛsika* are conjectural, according to the tenet "*yasya vakyam sa ṛsih*".

(xiii) *Sarama* (सरमा)— The Sukta X.108 is a dialogue between Sarama and Panis, and according to the same tradition as above, in the absence of the name of an actual Samhitakara, Sarama and Panis have been conjecturally regarded as the seers. They are alternatively *ṛsis* and *devatas* both. Sarama, according to Aurobindo, represents some intellectual faculty (just as a similar word Sarasvati represents speech, learning and knowledge).

(xiv) *Juhu* (जुहू)— She is the seer of the hymn X. 109, and is known as Brahmajaya (ब्रह्मजाया, wife of Brahma) or a Brahmavadini. She is identified with *vak*. The legend says that her husband Brahma or Bṛhaspati had deserted her, but gods are said to have restored her to him. The *sukta* has been interpreted by Sayana in this light. In fact, it is one of the finest mystic *suktas*. In *viniyogas*, the word *juhu* stands for a ladle. The *sukta* consists of a symbolic description of the Brahman's function in respect to this mystic *juhu*. There is an alternative seer also mentioned of this *sukta* named as Urdhvanabha (ऊर्ध्वनाभा, which also means the wife of Urdhvanabha, or of Brahma).

(xv) *Vak ambhṛni* (वागाम्भृणी).— Vak is a female seer of hymn X.125, supposed to be the daughter of Ambhṛna

(अम्भृण). The word *vak* means speech or sound in most general terms to which the *sukta* appears to refer—the thunder of the storm, the reawakening of life at dawn, songs of rejoice at the near birth of the world. The idea of the unity of the world is invoked. Either the name Vak as the *ṛsika* is conjectural, or the lady-seer got her name also after the *sukta* on which she had worked as an interpreter or as a Samhitakaraka.

(xvi) *Paulomi saci* (पौलोमी शची).— She is the lady-seer of the hymn X.159, where Saci is known to be the daughter of Puloma. It is difficult to say whether Indrani, the *ṛsika* of X.86 and X.145 is the same person as Saci of X.159. Saci and Indrani may be the conjectural names associated with the names of Indra, figuring so highly in the Vedic literature. According to Wilson, *saci* means an 'act'; the hymn X.159 is metaphorically the praise of Indra's acts. Saci, however, prides on her being a destroyer of the rival wife, sole spouse, and a victorious conquerer. Ritualistically this hymn is also known to be *sapatni-badhana* (सपत्नी-बाधन; destroyer of the rival wife).

13

VEDIC METRES

Numbers of Syllables in Standard Metres

In counting the number of syllables in a metre, only the number of *vowels* (*svara*) is counted, not of the consonants without the vowels; the *svaras* normally are a, ā, i, ī, u, ū, ṛ, ṝ, lṛ, e, ai, o, au, visarga (:) and anusvara (ṁ). Sometimes the euphonic changes on account of *sandhis* are resolved, and then the total number of syllables, as required, may be reconciled. We shall not take up here such complicated details of exceptions.

The metres arranged in an increasing series of 4, starting from 24, are as follows :

Name of the metre	Total No. of syllables	Name of the metre	Total No. of syllables
Gayatri गायत्री	24	Sakvari शक्वरी	56
Usnik उष्णिक्	28	Atisakvari अतिशक्वरी	60
Anustup अनुष्टुप्	32	Asti अष्टि	64
Bṛhati बृहती	36	Atyasti अत्यष्टि	68
Pankti पंक्ति	40	Dhṛti धृति	72
Tristubh त्रिष्टुभ्	44	Atidhṛti अतिधृति	76
Jagati जगती	48		
Atijagati अतिजगती	52		

Besides these fourteen types of metres, we have another group of seven further in the series :

Kṛti (80), prakṛti (84), akṛti (88), vikṛti (92), sankṛti (96), abhikṛti (100), and utkṛti (104); (not available in the Ṛgveda, but in other Samhitas as the Vajasaneyi Samhita, Taittiriya Aranyaka, and Taittiriya Brahmana).

Nicṛt, Bhurik, Virat and Svarat

The three Gayatra Padas go to constitute the Gayatri metre, with 8+8+8=24 syllables. If the total number of syllables is less by 1, then the metre is known as *nicṛt gayatri* (total 23 syllables); if exceeds by one, then it is known as *bhurik gayatri* (25 syllables). Again if the total number of syllables is less by 2, then it is *virat* (22 syllables in all); and finally if the total exceeds by 2, then it is known as *svarat* (26 syllables) in all. The well-known Gayatri Mantra, *tat-savitur varenyam,* is *nicṛt gayatri,* since the total number of syllables in it is only 23 (7+8+8), and not 24.

This type of decrease or increase by one or two in syllables is permissible in metres other than Gayatri also, and in that case, the metres would be known as *nicṛt* (x-1); *bhurik* (x+1); *virat* (x—2) and *svarat* (x+1), when x is the total number of syllables in the standard metres as given in the previous table.

Gayatri— The standerd *gayatrı* has 24 syllables in the order 8+8+8 in the three Padas. Several variations are shown here in the table. (गायत्री, पदपंक्ति, उष्णिगर्भा, पादनिचृत् अतिनिचृत्, यवमध्या, वर्धमाना, प्रतिष्ठा, ह्रसीयसी, विपरीतह्रसीयसी)

Subdivision	No. of Syllables	Number of Syllables in Padas (Feet)	Illustrations from the Ṛgveda. (Initial words)
Gayatri	24	8+8+8	I.3.7 (Omasasca)
Pada-pankti I	26	5+5+5+5+6	IV.10.6 (Ghṛtam na)
Pada-pankti II	25	5+5+5+4+6	IV.10.1 (Agne tamadya)*
Usnik-garbha	24	6+7+11	VIII.25.23 (Ta me)§
Pada-nicṛt	27	7+7+7	VIII.46.1 (Tvavatah)
Ati-nicṛt	20	7+6+7	VI.45.29 (Purutamam)
Yava-madhya	24	7+10+7	IX.108.13 (Sa sunve)
Vardhamana	21	6+7+8	X.9.5 (*Isana)
Pratistha	21	8+7+6	X.9.7 (Apah pṛnita)
Hrasiyasi	19	6+6+7	VIII.103.10 (Presthamu)
Viparita-hrasiyasi	19	7+6+6	I.17.5 (Indrah Sahasra)

* तमद्याऽश्व = तमद्य + अश्वम्

§ अश्व्यानां = अश्वियानां; कृत्व्यानां = कृत्वियानाम्

Usnik—The standard *usnik* has 7+7+7+7=28 syllables in four feet. The popular eight variations of the metre are given here. (There is another *usnik* of 8+8+12=28 syllables of *gayatra* and *jagata* Padas.) [उष्णिक्, पुर उष्णिक्, ककुप्, ककुब्न्यंकुशिरा, तनुशिरा, पिपीलिकमध्या, अनुष्टुब्-गर्भा].

Subdivisions	No. of Syllables	No. of Syllables in Padas (Feet)	Illustrations from the Ṛgveda. (Intial words)
Usnik I	28	7+7+7+7	X.26.4 (Mansi-mahi)
Usnik II	28	8+8+12	VIII.12.1 (Ya Indra Soma)
Pura-usnik	28	12+8+8	VIII.98.9 (Yunjanti hari)
Kakup	28	8+12+8	V.53.11 (Sardham-sardham)
Kakub-nyankusira	27	11+12+4	VIII.46.15 (Dadi-rekna)
Tanu-sira	28	11+11+6	I.120.5 (Pra ya ghose)
Pipilika-madhya	28	11+6+11	X.105.2 (Hari yasya)
Anustub-garbha	29	5+8+8+8	I.187.1 (Pitum nus-tosam)

Anustup— The standard *anustup* has 8+8+8+8=32 syllables in four *padas*. The following eight variations of this metre have been described in Katyayana's the Ṛgveda Sarvanukramani. (अनुष्टुप्, महापदपक्ति, कृति, पिपीलिकमध्या, काविराट्, विराट् नष्टरूपी):

Subdivisions	No. of syllables	No. of Syllables in Padas (Feet)	Illustrations from the Ṛgveda (Initial words)
Anustup	32	8+8+8+8	V.10.5 (Tava tye agne)
Maha pada-pankti	31	5+5+5+5+5+6	IV.10.5 (Tava-svadistha)

Subdivisons	No. of syllables	No. of Syllables in Padas (Feet)	Illustrations from the Rgveda (Initial words)
Kṛti	32	12+12+8	I.120.8 (Ma kasmai)
Pipilikamadhya	32	12+8+12	IX.110.1 (Paryusa pra)
Kavirat	30	9+12+9	I.120.3 (Ta vidva-msa)
Nastarupi	32	9+10+13	I.120.4 (Vipṛcchami)
Virat I	30	10+10+10	VII.1.3 (Preddho agne)
Virat II	33	11+11+11	VII.1.1 (Agnim naro)

Bṛhati— The standard *bṛhati* of the four *padas* has 9+9+9+9=36 syllables. About 9 prominent variations of this metre have been specially described in the Sarvanu-kramani and other books on the Vedic Prosody. (बृहती, पुरस्ताद् बृहती, न्यंकुसारिणी, उरोबृहती, स्कन्धोग्रीवी, उपरिष्टाद् बृहती, विष्टार बृहती, ऊर्ध्वबृहती, पिपीलिकमध्या, विषमपदा)

Subdivisions	No. of syllables	No. of syllables in Padas (feet)	Illustrations from the Ṛgveda. (Initial words)
Bṛhati I	36	9+9+9+9	I.187.11 (Tam tava vayam)
Bṛhati II	36	8+8+12+8	VIII.1.1 (Ma cida-nyad)
Purastad-bṛhati	36	12+8+8+8	X.22.3 (Maho yas-patih)
(as nyanku-sarini or urobṛhati or skandhogrivi)	36	8+12+8+8	X.132.1 (Ijanamid)
Uparistad-bṛhati	36	8+8+8+12	VIII.46.18 (Ye pata-yante)

Subdivisions	No. of Syllables	No. of Syllables in Padas (Feet)	Illustrations from the Ṛgveda (Initial words)
Vistara-bṛhati	36	8+10+10+8	I.120.7 (Yuvam hya-stam)
Urdhva-bṛhati	36	12+12+12	IX.110.9 (Adha ya-dime)
Pipilika-madhya	34	13+8+13	VIII.46.14 (Abhi vo viram)
Visama-pada	36	9+8+11+8	VIII.46.20 (Sanitah susania)

Pankti— *Pankti* has five feet of 8 syllables each (8+8+8+8+8=40) or four feet of 10 syllables each (*virat*), 10+10+10+10=40); other 6 modifications are as follows according to the Sarvanukramani : (पंक्ति, बिराट्, सतोबृहती, बिपरीता, प्रस्तार पंक्ति, आस्तार पंक्ति, संस्तार पंक्ति, विष्टार पंक्ति).

Subdivisions	No. of Syllables	No. of Syllables in Padas (Feet)	Illustrations from the Ṛgveda. (Initial words)
Pankti	40	8+8+8+8+8	VIII. 46. 24 (Danasah)
Virat	40	10+10+10+10	VI.20.7 (Vi pipro-rahi)
Sato-bṛhati	40	12+8+12+8	V.53.6 (A yam narah)
Viparita	40	8+12+8+12	VIII.46.22 (Ya ṛsvah)
Prastara-pankti	40	12+12+8+8	I.164.42 (Tasyah samudra)
Astara-pankti	40	8+8+12+12	X.21.1 (Agnim na)
Sanstara-pankti	40	12+8+8+12	VIII.46.22 (Sastim sahasra)
Vistara-pankti	40	8+12+12+8	V.53.14 (Atiyama)

Tristup—The standard *tristup* has four *padas* of 11

syllables each (11+11+11+11=44) with 44 syllables in all. This with 10 variations has been tabulated below: (त्रिष्टुप्, जगती, अभिसारिणी, वैराजत्रिष्टुप्, विराट्स्थाना, विराड्रूपा, ज्योतिः ज्योतिष्मती, महाबृहती, यवमध्या, पंक्त्युत्तरा, विराट्पूर्वा).

Subdivisions	No. of Syllables	No. of Syllables in Padas (Feet)	Illustrations from the Ṛgveda. (Initial words)
Tristup I	44	11+11+11+11	I.24.1 (Kasya nunam.
Jagati	46	11+12+11+12	I.162.6 (Yupa vraska)
Tristup II	46	12+11+12+11	I.164.14 (Sanemi cakram)
Tristup III	46	11+11+12+12	I.162.12 (Ye yajinam)
Abhisarini I	44	10+10+12+12	X.23.5 (Yo vaca)
Abhisarini II	39	9+ 9+10+11	I.89.6 (Svasti na indrah)
Vairaja tristup	39	10+9+11+ 9	II.11.4 (Subhram nu te)
Virat-sthana	40	10+9+10+11	II.11.1 (Srudhi havamindra)
Virat-rupa	41	11+11+11+8	I.122.6 (Srutam me)
Viparita virad-rupa	41	8+11+11+11	V.19.5 (Krihanno rasma)
Jyotismati	44	12+12+12+8	VIII.35.1 (Agnirnendrena)
Jyotih	44	12+8+12+12	VIII.22.12 (Tabhira yatam)
Mahabṛhati	44	8+8+8+8+12	I.191.13 (Navanam navati)
Yavamadhya	44	8+8+12+8+8	I.105.8 (Sam ma tapan)
Panktyuttara (or Virat-purva)	44	10+10+8+8+8	V.86.6 (Evendragni)

Jagati— The standard *jagati* has four *padas* of 12 syllables each (12+12+12+12=48). Its other common

variations are *mahapankti* or *mahasatobṛhati.* (जगती, महापंक्ति, महासतोबृहती).

Subdivisions	No. of syllables	No. of syllables in Padas (Feet)	Illustrations from the Ṛgveda. (Initial words)
Jagati	48	12+12+12+12	IX.68.1 ((Pra devamaccha)
Mahapankti I	48	8+8+7+6+10+9	I.191.11 (Iyattika)
Mahapankti II	48	8+8+8+8+8+8	VIII.46.16 (Tadannaya)
Mahasato-bṛhati	48	12+8+12+8+8	VI.48.6 (A yah paprau)

Pragathas

Pragathas (प्रगाथाः) are combinations of the above metres. For example : (बार्हत प्रगाथ, काकुभ प्रगाथ, महाबार्हत प्रगाथ, विपरीतोत्तर प्रगाथ, आनुष्टुभ प्रगाथ).

(i) *Barhata-pragatha*=bṛhati+satobṛhati= 36+40 =76, which can be scanned as [(8+8+12+8)+(12+8 +12+8)] as in 1.47.1-2 (combined) (Ayam va+Tribandhurena).

(ii) *Kakubha-pragatha*= kakup+ satobrhati=28+ 40+68 which is scanned as [(8+12+8)+(12+8+12+8)], as in VI.48.11-12 (combined) (Asakhayah+yasardhaya).

(iii) *Mahabarhata-pragatha* = Mahabrhati+mahasatobrhati=44+48=92, which is scanned as [(8+8+12+8 +8)+(12+8+12+1+8)], as in VI.48.7-8 (combined) (Bṛhadbhiragne+visvasam gṛhapati).

(iv) *Viparitottara-pragatha*=Bṛhati+viparita (pankti) =36+40=76, which is scanned as [(8+8+12+8)+(12 +8+12+8)] as in VIII.46.11-12 (combined) (Na hi te sura +ya ṛsvah).

(v) *Anustubha-pragatha*=Anustup+Gayatri+ Gayatri=32+24+24=80, which is scanned as [(8+8+8+8) +(8+8+8)+(8+8+8)] (combined) as in VIII.68.1-3) (A tva ratham+tuvisusma+yasya te mahina).

Long Metres

We shall now conclude this account with a brief outline of long metres, starting with 52 syllables (beyond the Jagati).

(i) Atijagati (52)=12+12+12+8+8, as in V.87.1 (Pra vo mahe).

(ii) Sakvari (56)=8+8+8+8+8+8+8, as in X.133.1 (Pro svasmai).

(iii) Atisakvari (60)=16+16+12+8+8, as in II.22.3 (Sakam jatah).

(iv) Asti (64)=16+16+16+8+8, as in II.22.1 (Trikadrukesu).

(v) Atyasti (68)=12+12+8+8+8+12—8, as in I.127.1 (Agnim hotaram).

(vi) Dhṛti (72)=12+12+8+8+8+16—8, as in I.133.6 (Avarmaha).

(vii) Atidhṛti (76)=12+12+8+8+8+12+8+8, as in I.127.6 (Sa hi sardho)

In the Ṛgveda

Metre	Syllables in a verse	No. of Mantras in this metre	Total No. of syllables
Gayatri	24	2,449	58,770
Usnik	28	398	11,144
Anustup	32	858	27,456
Bṛhati	36	371	13,306
Pankti	40	498	19,920
Tristup	44	4,251	1,87,004
Jagati	48	1,346	64,608
Atijagati	52	17	884
Sakvari	56	19	1,064
Atisakvari	60	10	600
Asti	64	7	448
Atyasti	68	82	5,576
Dhṛti	72	2	144
Atidhṛti	76	1	76
Dvipada Gayatri	16	3	48

Metre	Syllables in a verse	No. of Mantras in this metre	Total No. of Syllables
Dvipada Virat	20	139	2,780
Dvipada Tristup	22	14	308
Dvipada Jagati	24	1	24
Ekapada Virat	10	5	50
Ekapada Tristup	11	1	11
Total		10,472	3,94,221

The Valakhilyadi Sukta

Metre	Syllables in a verse	No. of Mantras in this metre	Total No. of Syllables
Gayatri	24	7	168
Anustup	32	2	64
Bṛhati	36	56	2,128
Pankti	40	1	40
Tristup	44	7	308
Jagati	48	7	336
Total		80	3,044
Grand Total		10,552	3,97,265

THE VEDIC METRES AND THE FOUR PRINCIPAL PADAS

The Vedic metres are not so complicated as they appear to be at the first sight;— they can be easily reduced to their primary elements. Counting the syllables in the most mechanical manner, the auhtors of the Pratisakhyas, in their highly complicated and elaborate system have assigned a nearly hundred names to every variety which they discovered in the Ṛgvedic hymns. But I would not like my readers to go to that length. In fact, as even the Pratisakhya authorities could see, all these metres are really but four (Sutras 988; 919) :

(a) The Gayatra *pada*, of eight syllables ending in (⏑–. repesents *hrasva*;—represents *dirgha*).
(b) The Vairaja *pada*, of ten syllables ending in – ⏑.
(c) The Traistubha *pada*, of eleven syllables ending in – –.
(d) The Jagata *pada*, of twelve syllables ending in ⏑–.

Then the next Sutra (990) says: The penultimate syllable in a Gayatra and Jagata *pada* is light (*laghu*,⏑), in Vairaja and Traistubha *pada* heavy (*guru*,–). This is called their *vṛtta* (metre, *versus* in Latin). Again remember, how careful is the author of the Pratisakhya in his language. He does not say that the penultimate is *long* or *short* (*dirgha* or *hrasva*), but he simply states that from a *metrical point of view*, it must be considered as light or heavy (*laghu* or *guru*), which need not mean more than that it must be pronounced with or without stress. The authors thus differentiate between the pairs *dirgha – hrasva* (long or short) and *guru – laghu* (heavy or light). From the metrical point of view only, that the penultimate syllables (even if they are not long or short), they should be pronounced as heavy or light.

It has been generally supposed, that according to the Pratisakhya, there must be a long syllable (–) in the eighth or tenth place of Traistubha and Jagata, and in the sixth place of Anustubha *padas*. Of cource, there is no rigidity about these working rules, and we shall not enter into these details here. (For a detailed discussion, see Max müller : Vedic Hymns, Pt. I, SBE. series, Preface LXXXIX.). Pratisakhya (Sutra 523) states, that "The final vowel of the eighth syllable is lengthened in *padas* of eleven and twelve syllables, provided a syllable follows which is short in the Samhita." (I.32.4; I.94.1). Pratisakhya (Sutra 525) provides : "The final vowel of the tenth syllable in *padas* of eleven and twelve syllables is lengthened, provided a syllable follows which is short in the Sam hita" (III. 54.22; II.34.9) and similarly "The final vowel of the sixth syllable is lengthened in a *pada* of eight syllables, provided a syllable follows which is short". (I.5.10);

and if the seventh syllable is long, no change takes place. (IX.67.30).

Then another case is also to be taken for which there is a provision in Pratisakhya, Sutra 527: "In order to get the right number of syllables (in certain cases), we must pronounce sometimes one syllable as two". In these cases only with such a provision, the lengthened syllable be got into one of the places required by the preceding Sutra (526), viz., the sixth, the eigth or the tenth place. I have quoted these rules as a caution to an ordinary reader.

Counting of the number of syllables—It must be remembered that each syllable has to end in a vowel, and thus the number of vowels decides the number of syllables (it is immaterial whether the vowel is long or short, heavy or light). We have already mentioned about the four *padas*, the Gayatra (of eight syllables); Vairaja (of 10 syllables); the Traistubha (of eleven syllables) and the Jagata (of twelve syllables) and to these four, we may add another one, the half-Vairaja (of five syllables). We can reduce nearly all the hymns of the Ṛgveda to these simple elements, thus :

1. Three Gayatra *padas*=the Gayatri (24 syllables).
2. Four Gayatra *padas*=the Anustubh (32 syllables).
3. Four Vairaja *padas*=the Viraj (40 syllables).
4. Four Traistubha *padas*=the Tristubha (44 syllables).
5. Four Jagata *padas*=the Jagati (48 syllables).
6. Mixtures of Gayatra and Jagata *padas*=the Usnik (28 syllables), (a metre between Gayatri and Anustubh).
7. Mixture of the Anustubh and Vairaja *padas*=the Bṛhati (36 syllables) (a metre between Anustubh and Pankti).

Now I would like to refer to the rules regarding the counting of syllables. It is obvious that the following verse (III. 1) has (8+8+8)=24 syllables of the Gayatri metre (each syllable ends in a vowel).

Ag—ni—mi—le—pu—ro—hi—tam =8
Ya—jna—sya—de—va—mṛ—tvi—jam =8
Ho—ta—ram—ra—tna—dha—ta—mam =8

This is the *samhita patha* of the verse (the counting is done for the *samhita patha* only) and not the *pada patha* in which all words (*pada*) stand by themselves (as they do in Greek and Latin) without being joined together according to the rules of Sandhi. The text in which the words stand as joined by the rules of Sanskrit Sandhi is called the Samhita-patha. It is difficult to say whether the Pada-patha precedes the Samhita-patha or vice-versa. The Pratisakhyas start on the assumption that the Pada-patha is basic and it is taken, as it were, for granted, and devote their rules to the explanation of those changes which that text undergoes, in being changed into the Samhita text. This may not be true always; very often, the Samhita text appears to have been taken as basic by the authors of the Pratisakhyas also. (It is almost certain that neither the Pada nor the Samhita text, as we now possess them, represents the original text of the Veda. Both show clear traces of Scholiastic influence.)

But one thing is very much clear. Even in the present form, the original metre and rhythm of the hymns of the Veda are far more perceptible when the words are *divided,* than when we join them together *throughout* according to the rules of Sandhi. For practical purposes, the Pada text is far superior to the Samhita text in which the final and initial letters, that is, the most important letters of words are constantly disguised, and liable, therefore, to different interpretations. (Dayananda in his commentary, for this reason always insists on the Pada-patha).

For counting the number of syllables in a metre, Sandhis at *some places* have to be removed, and then the text would respond to the rules of prosody It must again be accepted that the Sandhi rules in the Samhita of the Ṛgveda, are by no means so uniform, rigid and regular as they are in later Sanskrit, and hence it is so often extremely difficult to bring all the exceptional cases under more or less general rules. There are numerous cases,

cited by the Pratisakhyas where an initial *a* in the Veda is not elided after a final *e* or *o*; in ordinary Sanskrit, it will always be elided; in the Samhita it is sometimes elided and sometimes not. (See Sutra 138 and 153, and also 139, of the Pratisakhya; the author gives the rules of exception as if he is a statistician and not a grammarian.)

I would like to conclude this discussion, which may not interest my general reader, by quoting a passage from Max Müller (*Vedic Hymns*, SBE, Pt. I.,p.lxxviii) :

"It is far easier, as I remarked before, to discover the original and natural rhythm of the Vedic hymns by reading them in the Pada than in the Samhita text, and after some practice our ear becomes sufficiently schooled to tell us at once how each line ought to be pronounced. We find, on the one hand, that the rules of Sandhi, instead of being generally binding, were treated by the Vedic poets as poetical licences only; and on the other, that a greater freedom of pronunciation was allowed even in the body of words than would be tolerated in the later Sanskrit. *If a syllable was wanted to complete the metre, a semi-vowel might be pronounced as a vowel, many a long vowel might be protracted so as to count for two syllables, and short vowels might be inserted between certain consonants, of which no trace exists in the ordinary Sanskrit.* If, on the contrary, there were too many syllables, then the rules of Sandhi were observed, or too short syllables contracted by rapid pronunciation into one : nay in a few cases, a final *m* or *s*, it seems, was omitted".

14

VEDIC ACCENTS

In order to have a full conception of the inner meaning of the Vedic prose, poetry and lyric (the Yajuh, the Ṛk, and the Saman), one should be familiar not only with the grammar of the language, and the etymology of words, he should also be conversant with proper accentuations. The old interpreters of the Vedic verses have laid great emphasis on proper accentuations. Being the earliest divine human speech, the words of the Vedic language are in their most fluid and plasmatic state. A slight change of accents brings about very often a considerable change in the meaning of the word. And therefore, our ancestors, not only made heroic attempts to preserve the Vedic texts to this day by reciting and memorizing, they did their best to retain the accents also. Panini, the great grammarian and the author of the Astadhyayi devotes a number of aphorisms in the first, third, sixth and eighth chapters, and Dayananda edited a collection of these Sutras, and published it under the title of the Sauvara with notes and explanations. The Ṛk Pratisakhya (प्रातिशाख्य), and similar other treatises also deal with this subject. We shall try to reproduce here just a few indications on this abstruse subject to familiarize a common general reader with a brief outline.

It must be remembered that the readings of the Vedic texts are of two types: *pada-patha* (पद पाठ), with each word (*pada*) or term spoken clearly and distinctly, and when these *padas* are compounded together according to the rules of euphony or *sandhi*, we get the *samhita patha* (संहिता पाठ); in fact, *sandhi* is the euphonic junction of final and initial letters in grammar, every sentence in Sanskrit being regarded as a euphonic chain, a break in which occurs at the end of a sentence.

Four types of accents—It must be remembered that only vowels (a, ā, i, ī, u, ū, ṛ, lṛ, e, ai, o, au, etc.) are

accented, and not the consonants. The vowels may be present as such, or along with consonants. For example, in

अग्निमीळे पुरोहितम् (Ṛv. I. 1.1.)

the last letter 'म्' is un-accented because it is a consonant without a vowel.

The accents are of four types:

Udatta (उदात्त), Anudatta (अनुदात्त), Svarita (स्वरित), and Ekasruti (एकश्रुति).

(i) *Udatta*—The acute accent, also known as high accent or a sharp tone is known as *udatta* (उदात्त). In the system of the Ṛk, the Yajuh and the Atharva, there is no sign or symbol to indicate an *udatta*; (as in अग्निम्, there is no indication on 'ग्नि', which is *udatta*), in the Samaveda *udatta* is represented by the *nagari* numeral one (१).

अग्न आ याहि (Sv. 1. 1. 1).

Udatta is not normally indicated by any accent mark, but it can be recognized by two rules: (i) that syllable has *udatta* accent, which has no mark on it, and preceding it, there is no accent, (ii) that is also *udatta* which has an *anudatta* in precedence.

Example: अग्ने यं यज्ञमध्वरम् (Ṛv. I. 1. 4).

In this, according to the rule (i), अ is *udatta*, and according to rule (ii), यं, ज्ञ and र are also *udatta*.

(ii) *Anudatta.*—The *anudatta* is the accent-less vowel; it is also known as low or grave accent, not raised; it is a general tone, neither high nor low. It is represented in the Ṛk, the Yajus and the Atharva Samhita by a horizontal stroke below the syllable, as in अग्नि, अ is *anudatta*. In the Samaveda, it is indicated by a *nagari* numeral 'three' (३) written at the top of the syllable.

(iii) *Svarita.*— The *svarita* accent is a kind of mixed tone, produced by a combination of high (the *udatta*) and

low (*anudatta*) tones, and therefore, named by Panini in the (Astadhyayi, I. 2.31) as *samahara* (समाहार). Svarita corresponds to the Greek circumflex and is of four kinds:

(i) *Ksaipra* (क्षैप्र), as in व्याप्त for वि+आप्त; (ii) *jatya* (जात्य), as in क्वं, (iii) *praslista* (प्रश्लिष्ट), as in दिवींव for दिवि+इव, and (iv) *abhinihita* (अभिनिहित), as in तें ऽब्रुवन् for तें अब्रुवन्.*

The *svarita* in the Ṛgveda is marked by a small upright stroke above a syallable, as in अग्निमींळे, मीं is *svarita.*

The *svarita* in the Samaveda is indicated by the *nagari* numeral 'two' (2) written on the top of the syllable.

(iv) *Ekasruti.*—The *ekasruti* (एकश्रुति) or monotony or the hearing only of one sound is the fourth type of accent; this may be called as *pracaya* (प्रचय) also. In *eksruti*, the separate functions of the *udatta*, *anudatta* and *svarita* become *indistinct*, and hence they become monotonous. Usually syllables which *follow a svarita* and are not indicated by any stroke, are known as *eka-sruti*; e.g. in

होतारं रत्नधातमम् (Ṛv. I. 1. 1)

तां is a *svarita*, indicated by the vertical stroke, and the syllables which follow it रं and र which have no accent mark on them; and thus रं and र are known to be with *ekasruti* accent. Again in the same, the syllable तं is *svarita* and it is followed by मं with no accent mark on it, and hence it is also *ekasruti* in accent.

The *ekasruti* accent should be pronounced more or less like an *anudatta* since *ekasruti* follows a *svarita* which was originally an *anudatta*, and which is followed by an *anudatta.*

For an example, let us take the verse :

विश्वानि देव सवितर्दुरितानि परा सुव ।
यद्भद्रं तन्न आसुव । (Ṛv. V. 82. 5; Yv. 30. 3)

***The Pratisakhyas describe nine types of Svaritas: (i) Sannidhija (सन्निधिज), (ii) Jatya (जात्य,),(iii) Abhinihita, (अभिनिहित) (iv) Ksaipra (क्षैप्र) (v) Praslista, (प्रश्लिष्ट), (vi) Tairovyanjana (तैरोव्यञ्जन), (vii) Vaivṛtta or Padavṛtta (वैवृत्त, पादवृत्त), (viii) Tairovirama (तैरोविराम) and (ix) Tathabhavya (तथाभाव्य); but we shall not enter here into these details.**

the syllables with a horizontal stroke below are रि, नि, भ and घ; they are *anudatta*; the syllables with a vertical stroke at the top are वा, रा and सु: they have the accent *svarita*; the syllables without any accent mark and following the *svarita* are नि, सु, व and व are *ekasruti*. The first syllable वि, and then ता, य, इ, त and आ are with *udatta* accents.

The following are the *workable* rules in connection with accentuation:

1. A term or *pada* (पद) would never have more than one *udatta*; this is possible that it may not have any *udatta* (but never more than one).

2. On the contrary, one and the same term can have more than one *anudatta*, or several *svaritas*.

3. All the *anudattas* will have to be invariably indicated by horizontal strokes below the syllable (letter containing the vowel).

4. But if a term has a number of *svaritas* occuring succeedingly together, then only the first syllable will be indicated by a vertical stroke on its top, and not the succeeding *svaritas*, which in a way, become *ekasruti*.

5. (a) First the *udatta* is fixed up, if the term has any *udatta*; then the rest are *temporarily* designated as *anudattas* (with a horizontal stroke, for example, in the word वरुण, if व is *udatta*, then रु and ण are *anudattas*; if रु is *udatta*, then व and ण are *anudattas*: and if ण is *udatta*, then व and रु are *anudattas* :

वरुण, वरुण, वरुण

(Here the syllable without an accent mark is *udatta*)

(b) Then all the *anudattas following* the *udatta* are raised to *svarita* but not the *anudattas preceding* the *udatta* as shown below

वरुण, वरुण वरुण

as (of the two *svaritas* in sequence, the first is retained *svarita*, whilst the rest become *ekasruti*, वरुण becoming वरुण.

6. The term in which all the syllables are *anudatta*, is known as *nighata* (निघात unaccented) *Nighata* is usually

a vocative (*sambodhana*) or a verb. For example, in the verse विश्वानि देव, the word, देव (*deva*) is vocative, and thus it would be *nighata*, with both the syllables as *anudatta*. Similarly the word सवितः is vocative and hence a *nighata*. The word सुव, occuring twice is verb, and hence it is also *nighata*.

विश्वानि । देव । सवितः । दुः ऽइतानि

In this, the *udattas* for convenience are indicated with a cross (x) below the syllable; now the first *anudatta* after the *udatta* becomes, *svarita*, and succeeding *anudattas* become *ekasruti* (unmarked).

विश्वानि । देव । सवितः । दुः ऽइतानि

7. The terms in grammar fall under four heads: नाम (noun), आख्यात (verb), उपसर्ग (prefix), and निपात or non-declinable. In most of the prefixes, the first syllable is *udatta*; अभि is an exception in which भि, the second syllable is *udatta*, and not अ, the first syllyble. So now we have,

विश्वानि । देव । सवितः । दुः ऽइतानि । परा । सुव

8. The first syllable of a pronoun is also *udatta*, as in यत् and तत्, the first syllable य and त are *udattas*.

9. ते, वां, वः, मे, नौ, नः, in such pronouns if the sense is of *anvadesa* (अन्वादेश), i.e. thine, mine, yours, ours, then the accent on the syllable would be *anudatta*, but if ते means they, then the syllable is *udatta*. And so now

यत् । भद्रं । तत् । नः । आ । सुव

So now the accents in the *pada-patha*, become :

विश्वानि । देव । सवितः । दुः ऽ इतानि । परा । सुव ।
यत् । भद्रं । तत् । नः । आ । सुव ॥

10. (a) The first syllable of a *nipata* (undeclinable) is *udatta*.

(b) The last syllable of *nama* (noun) is *udatta* (but if it is vocative case, then it is all *anudatta*, i.e. it is a *nighata*); and thus the last syllable of the noun भद्रं and दुःऽइत is *udatta* (द्रं and इत are *udatta*).

Not indicating the *udattas* by any notation (i.e. now if remove the crosses at the base), we have the final Padapatha,

विश्वानि। देव । सवितः । दुःऽइतानि। परा । सुव।
यद् । भद्रं । तत् । नः । आ । सुव ।

Various notations in giving accents—We shall confine to the notations used in the Yajurveda, the Ṛgveda and the Atharvaveda.

1. *Udatta* and *ekasruti* (or *pracaya*) are not indicated by any notations (these syllables are unaccented as if).

2. *Anudatta* is indicated by a horizontal stroke below the syllable, as क.

3. *Svarita* is indicated by a vertical stroke at the top of the syllable, as क (one or more syllables following the *svarita*, but without a notation are *ekasruti*). Since the *ekasruti* follows a *svarita* and the syllable following the *svarita* has the characteristic of an *anudatta*, the *ekasruti* ought to be pronounced more or less like an *anudatta*.

4. Such syllables as follow the *svarita*, and have no notations on them are *ekasruti*.

5. The *svaritas* are of nine classes, which we shall not discuss; of these, the four notable ones are (i) *jatya* (ii) *ksaipra* (iii) *praslista* and (iv) *abhinihita*.

(i) The *jatya svarita* is a *svarita* on its own merit, i.e. due to its own intrinsic characteristics; it is also known as the *nitya-svarita*; e.g. कन्या, धान्यम्, क्वं, स्वः.

(ii) The vowels इ, उ, ऋ, लृ when followed by any other vowel are transformed to य्, व्, र्, ल् respectively in *sandhi*; this type of euphony is known in the Pratisakhyas as *ksaipra-sandhi*: e. g.,

वाजी + अर्वन् = वाज्यर्वन्; नु + इन्द्र = न्विन्द्र

As a result of these *sandhis*, the *udatta* ई and उ have com-

bined respectively with *anudatta* syllables, and the resulting य् and व् have become *svarita.* Such *svarita*s, as a result of *sandhi*, are known as the *ksaipra-svarita.*

(iii) A *sandhi* between the two vowels is known as *praslista,* e.g.,

(a) अ+अ=आ, इ+इ=ई etc.
(b) अ+इ=ए, अ+उ=ओ, अ+ए=ऐ, अ+ओ=औ

As a result of such a *sandhi,* different schools of the Samhitas ascribe different changes in the accents (they are not unanimous on this) :

सुचि+इव=सुचीव (Ṛv. X.91.15)

(In this the *udatta* इ of सुचि is combined with *anudatta* इ of इव, and as a result of this we get the *dirgha* ई of ची with a *svarita* accent. Such a *svarita* as a result of combination of an *udatta* and *anudatta* is known as *praslista svarita.*

अभि+इन्धताम्=अभीन्धताम्=अभीन्धताम् (Yv.XI.61)

But in the Taittiriya Samhita—

अभि+इन्धताम्=अभीन्धताम् (IV.1.6)

(iv) अ following ए or ओ becomes unmanifest or becomes *purva-rupa;*—such *sandhis* are known as *abhinihita,* and the *svarita* generated as a result of such a *sandhi* is known as *abhinihita-svarita* :

ते+अवन्तु=तेऽवन्तु=तेऽवन्तु (Yv. XIX.57)
वेदः+असि=वेदोऽसि=वेदोऽसि

In the Madhyandina Samhita of the Yajurveda the *abhinihita,* as well as the *praslista svaritas* are denoted by a notation—'vertico-horizontal' stroke (∟) placed below the syllable.

6 *Undulations or kampa* — The undulations (when spoken with a jerk are of four kinds : *jatya, ksaipra,*

praslista, and *abhinihita* produced as a result of a *svarita* of these types (described above) when followed by an *udatta* or a *svarita*. When a bronze plate is struck, it continues to vibrate for some time with a vibratory sound; similarly the undulations or *kampas* (कम्प) are produced as a result of jerking accentuations. The *short syllable,* with an accent of *svarita,* when pronounced with undulation or *kampa* is indicated by the *nagari* numeral one (१) with a vertical *svarita* stroke at the top and a horizontal *anudatta* stroke at the bottom. The numeral one indicates the short vowel (*hrasva*), and since the *praslista* and *abhinihita svaritas* (as a result of the *sandhi*) are never with a short (*hrasva*) vowel, the numeral one is never used in their case to denote the undulation or *kampa.*

Jatya : उक्थ्यं १ वचोयतम्रुचा (Ṛv. I.83.3)
Ksaipra : सुध्य १ङ् नामं भद्रम् (Ṛv. I.108.3)

It should be seen that in these illustrations, क्थ्य is *jatya svarita,* which is followed by व which is *udatta* (without a notation); and similarly ध्य is *ksaipra svarita,* which is followed by ना which is *udatta.*

The numeral one (१) is connected with a *short vowel* (*hrasva svara*) when spoken with a *kampa*, but when a *long vowel* (*dirgha svara*) is involved in producing the undulation or *kampa*, the *nagari* numeral ३ is used with a vertical stroke at the top and a horizontal stroke at the bottom of the numeral.

शतचक्रं यो ३ ह्यो वर्तनिः (Ṛv. X. 144.4).

In this the *long vowel* has an *anudatta* accent (a horizontal stroke at the bottom), and then it is followed by the numeral ३ with *svarita* and *anudatta* marks on the top and the bottom of the numeral.

The long vowel with *kampa* or undulation can be with all the four kinds of the *svaritas* :

Jatya : रथ्यो ३ वयस्वतः (Ṛv. II. 24.15)
Ksaipra : विक्ष्वा ३ योः (Ṛv. II. 4.2)

Praslista : अभी ३ दम् (Ṛv. X. 48.7)
Abhinihita : प्रथमं वां वृणानो ३ऽयं सोमः
(वृणानः+अयं) (Ṛv. I. 108.6)

It would be seen in these illustrations, that the *svarita* accents थ्यो, ह्वा, भी, and नो take an *anudatta* notation at the bottom of the long syllable and the numeral ३ takes *svarita* at the top and *anudatta* at the bottom; and finally the numeral is followed by व, यो:, द, and यं with *udattas* as accents.

Sometimes, in such cases the accented numeral ३ is also followed by a *svarita*, as in,

शतचक्रं यो ३ ह्यो वर्तनिः (Rv. X. 144.4).

Thus १ stands for the *svaritas* related to the *short* vowels, ३ for the *svaritas* related to the *long* vowels; there is no *svarita* related in the same fashion to the triply prolated (*pluta*, प्लुत) vowels, and so no notation for it.

7. We have said that in those cases where *jatya*, *ksaipra*, *praslesa* and *abhinihita svaritas* are followed by an *anudatta or ekasruti,* or where there is no syllable at all following such *svaritas,* the notation used to indicate is a 'vertico-horizontal' stroke ∟, at the bottom of the syllable as

घर्मोऽसि, वध्रोऽसि, वीर्याणि, प्रवोचं यः.

It must be remembered that when a *ksaipra svarita* is *not preceded* by an *anudatta,* this *svarita* is indicated as usual by a vertical stroke, a usual notation for the *svarita.*

त्र्यम्बकं यजामहे (Yv. III. 60), उर्व्या व्यद्यौत् (Yv. XII. 1)

But if the *jatya, ksaipra, praslesa* or *abhinihita svarita* is followed by an *udatta* syllable, then a trident-notation at the bottom of the syllable is used (ꟺ), which resembles English w.

Jatya : वेर्द्र्त्य म वेतां (Yv.II.9) here मं is *udatta.*

Ksaipra : पृथिव्यामुर्वन्तरिक्षमन्वेमि (Yv. I. 11) here न is *udatta.*
Praslesa : अभीमं महिमा (Yv. XXXVIII.17)-here मं is *udatta.*
Abhinihita; लोके ऽस्मिन् (Yv. III. 21)—here स्मि is *udatta.*

And so one should recognize that when a *jatya, ksaipra, praslesa* or *abhinihita svarita* is followed by an *anudatta* or *ekasruti,* then the notation used is vertico-horizontal stroke (∟), but when it is followed by an *udatta,* then the notation used is a trident (ω).

8. The notations, described above belong to the Madhyandina school of the Yajurveda; in other schools, the notations are different; for example, in the Kathaka Samhita, the *udatta* is indicated by a vertical stroke on the syllable (देवस्य त्वा सवितुः, I. 2); and if the *svarita* of the categories of *jatya, ksaipra, praslesa* and *abhinihita* are not followed by an *udatta,* it (the *svarita*), is indicated by a crescent stroke below the syllable : वीर्यमभिसमियात् (Kathaka XXIV. 5). प्राणो व्यात्तो ऽतिष्ठिता (XXXVIII. 5). We shall not discuss here the details of these differences. The Maitrayani Samhita has altogether a different system of notation.

We are not taking here the subject of assigning accent-notation in the *mantras* of Samaveda. Of the nine Samhitas of the Atharvaveda, only two are available, the Saunakiya and the Paippalada. In the Saunaka Samhita, the notation system for the *udatta, anudatta* and the *ordinary* or *usual svarita* is the same as in the Ṛk-Samhita. But for the *jatya, ksaipra, praslesa* and *abhinihita svaritas,* the syllable having the *svarita* is shown by an integration sign of calculus (∫), which follows the *svarita* syllable :

Jatya : दर्शय यातुधान्यः∫ (Saunaka Av. IV. 2.6).
Ksaipra : तन्वो∫ अद्य (I. 1.1).
Praslesa : नी∫ त एव (III. 11.2).
Abhinihita : ये∫ स्वादोहमुपामते (V. 17.17).

In the Paippalada Samhita of the Atharvaveda, the *udatta* is indicated by a vertical stroke on the syllable, and *anudatta* by a vertical stroke below the syllable :

शिवा शग्मा या (XIV. 2. 7), in which वा is *udatta* and शि is *anudatta.* The ordinary or the usual *svarita* is indicated by

a dot (.) placed just below the *svarita* syllable, as in श़ and *ksaipra svarita* and the like are represented by a vertico-horizontal stroke below the syllable, as व्या in the above illustration. We shall take one more example :

तन्वा शन्तमया (XIV. 2. 8)

Here त is *anudatta,* श is *udatta,* त is ordinary *svarita* and वा is *ksaipra svarita.* All the *ekasruti* syllables following the *ksaipra svarita* etc. are indicated by a dot placed below the *first* such syllable. For example :

जिह्वाया आस्याय च (XVI. 104.6)

In this illustration, जि and आ are *anudatta,* ह्वा is *udatta,* या is the *ordinary svarita,* स्या is the *jatya svarita* and य is first *ekasruti.*

The Madhyandina school of the Satapatha Brahmana represents an *udatta* by placing a horizontal stroke below the syllable; for example, in

अथ स ꣳ स्थिते विसृजते (I. 1. 1. 2)

अ, स and वि are *udattas.*

9. Nasal sound before the *usma* (ऊष्म; श, ष, स, ह) and *antastha* (अन्तस्थ; य, र) consonants are represented by two notations (i) ꣴ and (ii) ꣳ ; the former one (ꣴ) is termed as *short* nasal, and the latter one (ꣳ) as the long. This notation is not used in the Ṛgveda and the Atharva, but profusedly used in the Yajurveda, and dubiously in the Samaveda.

Short ꣴ—अघश ꣴ सः (Yv. I. 1)= अघशंसः (श is short and is followed by an *usma* स).

द्युमन्त ꣴ समिधीमहि (Yv. II. 4)=द्युमन्तं समिधीमहि
मनसा स ꣴ शिवेन (Yv. II. 24)=मनसा सं शिवेन
विश्व ꣴ हि (Yv. IV. 2)=विश्वं हि
अह ꣴ रक्षसां (Yv. VI. 1)=अहं रक्षसां

Long ꣳ—

अपाꣳरे नाꣳमि (Yv. III. 12)=अपा रेतामि (पा and ना are long and hence notation ꣳ)

स्या ꣳ सुवीरः (Yv. III. 37).
स्वाहा ꣳ शाय (Yv. X. 5).
नवीना ꣳ हरिम् (Yv. XIII. 42).
हवी ꣳ प्यस्मे (Yv. VIII. 18).

Dependence of interpretation on Accents

The Vedic terms, being the most ancient and natural, constitute the plastic material of a semi fluid state, capable of giving multiforms of interpretation. In such cases of ambiguity, the accents go a long way in breaking of words into correct components and giving correct interpretations. There are the cases where the *pada-patha* is misleading : for example, usually, we have the following text of the verse :

वने न वा यो न्यधायि चाकन् (Ṛv. X 29.1).

In this text, we have वा and यो written separately, and according to Sakalya, वा and यः are the two distinct *padas*. But Yaska, the author of the Nirukta says :

वायो वेः पुत्रः।··· । वेति च य इति चकार शाकल्यः ।
उदात्तं त्वेवमाख्यातमभविष्यत् असुसमाप्तश्चार्थः । (Nir. VI. 28)

[As a trembling young bird has been placed on a tree As a trembling or anxiously longing, young bird, i.e. the young offspring of a bird. Sakalya has analysed *vayah* (वायः) into *va* (वा) and *yah* (यः); then the finite verb would have had the acute or *udatta* accent, and the sense would have been incomplete]. Here actually the finite verb is *anudatta* low or grave.

We take another illustration from the Yajuh (Yv. XXXII. 2), which can be written in two ways :

नतस्य प्रतिमाऽअस्ति (There is an idol of the inclined one).
न तस्य प्रतिमाऽअस्ति (There is no idol of the one described).

(न and त are both *udatta,* as accepted by convention)

If we accept the first one with the accents as traditionally accepted, then in न तस्य, न and त are both *udatta* or acute, but according to the well-known rule one word or term cannot have more than one *udatta* and therefore, नतस्य is ruled out in favour of the terms न and तस्य written or interpreted separately. "There is no idol of the one described" is, thus, the correct interpretation.

Let us take another similar illustration. We have in the Nasadiya Sukta (Rv. X.129.1)

किमावरीवः कुह कस्य

In this text कुह and कस्य are written separately with two *udattas* in कु and क.

Ravana translates it as कुहकस्य as combined : यथा कुहकस्यैन्द्रजालिकस्य; Dayananda translates it as : यत् प्रातः कुह कस्य वर्षाकाले धूमाकारेण वृष्टं किञ्चिज्जलं वर्तमानं भवति···(Ṛgbhabhu), in which on close observation, it appears that he translates कुह as क्वचित् or किञ्चत् (not every where, or just a little) and कस्य as जलस्य, i.e. of water. If कुह and कस्य terms are combined to give only one term कुहकस्य, then it cannot have two *udattas* or acute accents.

Interpretation differs with accents—Let us take a few examples from the ordinary Sanskrit usages:

(a) कृष्णकम्बलम् आनय and (b) कृष्णकम्बलम् आनय. Here (a) and (b) read the same with a difference in accents. In (a), ण of कृष्ण is *udatta* or acute, i.e. there is an acuteness in कृष्ण, and therefore, it would mean, "bring the one who has a black blanket." Here, the emphasis is neither on black nor on blanket but on the person who is putting on a black blanket, and yet, if seen minutely, there is an emphasis on "black"; there may be a number of persons with blankets, but the one, referred to is that person who puts on a *black* blanket, and therefore, the *udatta* accent has been placed on कृष्ण (black) and not on कम्बल (blanket). Here is an illustration of *bahuvrihi* compound, in which the compound word retains the same accent as that of the first term. (Panini: बहुव्रीहौ प्रकृत्या पूर्वपदम्, VI.2.1)

In (b), the *udatta* accent is in कम्बलम् (on ल), and hence

it means that "bring the black blanket", which puts emphasis on blanket.

We shall now quote a few illustrations indicating how the interpretation differs with accents.

(i) We have a verse in the Ṛgveda :

हनो॑ वृत्रं जया॑ अपः (Ṛv. I.80.3)

and the other in the Atharvaveda:

जयो॑ मे॑ सुव्य आहि॑तः (Av. VII.52.8).

In both of these verses, we have the word जय but with different accents. In the Ṛgveda verse, the word is *udatta* in the beginning जया॑ (ज is *udatta*, *adi-udatta*), and it means then that "(O Indra), may you win over waters or *apas*."

In the Atharvaveda, जयो, the word is *udatta* on the last syllable यो, and therefore, the text means that "victory is assuredly in my left hand."

Venkata Madhava has thus clearly stated, that if the accent differs, the interpretation should also be changed. A few illustrations from his Ṛgvedic commentary are given here :

	Word	*Meaning*
1.	जठ॑रः	अग्निः (fire)
	जठरः॑	उदरवचनः (stomach)
2.	यमः॑	येन गच्छति (by whom one goes)
	यमः	वैवस्वतः (Vaivasvata Yama)
3.	सत्यम्	ऋतार्थे (truth)
	सत्य॑म्	दारिद्र्ये (poverty)
4.	ज्येष्ठ॑ः	प्रशस्यः (the better)
	ज्येष्ठः	वयसा ज्येष्ठः (the elder)
5.	सुकृ॑तम्	निष्ठान्तम्
	सुकृत॑म्	क्विबन्तम्
	सुकृतम्	भावे निष्ठान्तं बहुव्रीहि

15

OUR TRANSLATION

The Vedas, since the earliest days of our civilization and culture have been regarded as the literature of Supreme Authority, the revealed code given to man by the divine Lord for his highest development and final release from bondage; it has come down to man as his first speech and first scripture at a period when there were no class restrictions, no racial, national and geographical boundaries, and therefore, the Vedas have a message for all people of all nations and of all times living on this terrestrial planet in the company of innumerable species of dumb and mute animal creatures, who for their code of living are guided dominatingly by their so-called *instincts*, whilst man is the only highly developed species, which has to be *instructed*, and the Vedas constitute the element of our first divine instruction.

The Veda or the Divine Knowledge is one, with a uniform divine philosophy of *dynamic realism* in this purposeful creation. The study of the Veda cannot be made structure-wise, scattered through a number of strata; it cannot be taken as a piece-meal. The Vedas, as a supreme surprise, have been preserved to us with utmost care in the form of four Books or Samhitas, all bearing the same message, indicating the same spirit of thought, possessing the same gospel of life; and thus the texts and their material content should be considered as an *integral whole*. It is against our traditional spirit to read into the lines of this sacred scripture numerous stages of evolutionary development, and regarding some passages as the earliest and primitive, whilst the others as highly evolved and therefore, the last to be composed. Our modern scholars of the Vedic literature trained on a new methodology, developed in the West during the past two centuries or so, have considerably erred on this

score in their enthusiasm of anthropology, linguistics, philology and even archaeology. The Vedas were always held in high esteem, and therefore, they have been influencing history in several ways; they have been so often misunderstood also. It is to the credit of the Western scholars that they very scientifically edited the oriental texts, prepared their glosses, indexes and concordances; but their translations, annotations and the critical study lacked in the sense of that sympathy which a scripture meant to elevate mankind through all times deserves. It is not a fault of the modern scholars so much as of our own learned scholiasts for whom the Vedic texts remained for centuries merely formulae for ritualistic and ecclesiastical practices. Our people preserved the heritage of the *mantras*, but their dynamic meaningfulness was entirely lost to them. It was a blessed augury for all of us that at the close of the Nineteenth century, we had a person of the stature of Dayananda Sarasvati, well-versed in the Vedic literature and grammar, a man with clear vision and of a high spiritual order. He gave us a new insight into the studies of the Vedic texts. The Vedas are, according to him, to be interpreted with the Vedas themselves, and with the esteem with which the spirit of the seers of the Upanisads, and of the six systems of the Vedic philosophy looked upon them. In other words, the Vedas are to be interpreted with a theistic rationalistic view, given to us at a time when the language was in its most fluid natural form, free from the arrogance of specified and concretized meanings. Vedic texts are the *first source* of language and ideas both; they are, as so often mistaken, not the *outcome* of a language with which man-community was well-versed, and the *outburst* of the ideas, already evolved in the society. In this sense, the Indian philosophers have been saying, and never tired of repeating the same again and again, that the Vedas are *apauruseya* (अपौरुषेय) or non-man-composed. The Vedas constitute a source, not a reservoir. I know, it would be difficult for a man, trained on modern lines, to appreciate this vital difference. But once you accept this proposition, Dayananda's point of view of interpretation would be quite clear. Many of our present day scholars err in this

respect. They start with an imposed hypothesis that *like any other literature*, the Vedas too derive their contents from innumerable channels, flowing from the Arctic regions, from the Central Asia, from the Middle-East, or from other remote corners of the world. This is quite natural to think so, if you regarded the Vedas as one of the most ancient *reservoirs,* fortunately saved for us from the ravages of times. But if you consider the Vedas, as the First Source, the entire picture would be different. Dayananda, and later on Aurobindo revived this idea again for us in modern times, quite in consonance with the concept held by the seers of the Upanisads and Indian philosophy. So they constitute a Divine Code, the First Source Book, and a literature to inspire us in all walks of our life for our individual and collective good. Not that we are interested in the study of a very ancient literature or language, not that we are interested in the history of human development through ages, that we should go through the contents of the Vedas, but since they contain in them an eternal message of life, and have a present-worth for all of us, that we should take to the studies of the Vedas, and adopt them for our dynamic life. They constitute a LIVING BOOK and not a *dead past.*

We have, in our present studies, tried to interpret the Vedas on the basis of the following traditionally accepted postulates:

1. The Vedas constitute the First Source Book of Knowledge, given to man, for his individual and collective good, in the present life and for a better future.

2. The Supreme Knowledge emanates from the same Lord as is the Creator of the universe also and to whom we owe our own corporeal existence in this life and the lives to come. And therefore, there should be no contradiction between what we read into the texts and what we observe in the creation.

3. The concept of divinity is a concept of monotheism; the entire creation is governed by one existence, supreme and super, omniscient, omnipresent and omnipotent. He alone is the Source Book of Knowledge and the First Cause of all that has been created. Our Lord, the First Cause, is an Infinite Unity; and He, the Supreme Self,

with all His benevolence, has created this world for the good of numberless infinitesimal unities (the category of lower self), out of the eternally existing matter, self-endowed with plastic material causality.

4. The world is real, in no sense a dream, a myth, an illusion, but all the three, the Creator, the creation, and the infinitesimal selves, constitute a *dynamic reality*.

Our Lord is not only the cause of creation, and the source of knowledge, the moral code for man has also been provided by him. He is the primary source of an ethical code. He Himself is morality-personified. He is Truth, He is Justice, He is Benevolence, He is Activity and He is the Supreme Bliss. An interpretation of a Vedic Text which goes against the concepts of morality, exemplary ethics and standard values of life, is, therefore, not acceptable. The personal ethics is outlined in the five *yamas* and five *niyamas* enumerated in the Yoga Sutras of Patanjali. The five restraints or *yama* are: (i) benevolence or non-violence, *ahimsa* (अहिंसा), (ii) truthfulness or *satya* (सत्य), (iii) abstinence from misappropriation or *asteya* (अस्तेय), (iv) celibacy or *bramacharya* (ब्रह्मचर्य), and (v) freedom from avarice, non-covetousness or *aparigraha* (अपरिग्रह). The five observances or *niyamas* are: (i) cleanliness or *sauca* (शौच) (ii) contentment or *santosa* (सन्तोष), (iii) austerity or *tapas* (तपस्), (iv) study and self-evaluation or *svadhyaya* (स्वाध्याय), and (v) devotion to the Supreme Lord or *isvarapranidhana* (ईश्वरप्रणिधान). The Atharva-veda enumerates some of these values as *satya* (सत्य, truth), *bṛhat* (बृहत्, infinite), *ṛta* (ऋत, eternally right), *diksa* (दीक्षा, consecration), *tapas* (तपस्, austerity or penance), *brahma* (ब्रह्म, knowledge), and *yajna* (यज्ञ, selfless dedication)—these are the values which sustain our life on this Mother Earth (Av. XII. 1. 1).

6. The Vedas have a message for all and sundry; they treat man as a son of the Mother Earth and the celestial father. The Vedas were given to us at the earliest times when there were no geographical boundaries of land, sea or interspace, and no proper names were given to a land, to a mountain, to a river or to a sea either. All men belonged to a common world, and they stood for universal

fraternity. It was centuries afterwards, that the rivers, and lands were given proper names borrowed *from* the Vedic texts. Neither our Himalayas were known by this name, nor our Vindhyas, neither the Sindhu, the Ganga, the rivers of the Punjab or of the Indo-gangetic plane had yet their names, nor the cities like Ayodhya, Prayaga or Kasi were known as cities either. The Vedas speak of the eternal history or the *sasvata-itihasa,* and not the history as we understand it today. Names of places, and objects like rivers or hills and persons were given much after. The Vedas do not give an account of any conflict or war of human history; they speak of the eternal conflict that goes in man even today,—an internal conflict between truth and non-truth, good and evil, between the baser and noble instincts, a conflict between nescience and knowledge. It is the ultimate victory of light over darkness which has been so often spoken of in so many ways. It is a conflict between Arya and Dasyu, the law-abider and law-breaker, but it is not the racial conflict. The *asuras* or *panis* are not the Assyrians; the Dasyus are in no sense the Dravidians. To see an account of racial or national conflicts in the lines of our Vedic texts, or to trace the history of our relationships to the days of the first revelation would be our utter ignorance and scholiastic injustice.

7. Man has been blessed with language; this is warranted by his capacity of uttering distinct syllables, vowels and consonants of our vocal organ and of identifying them with distinctness by our hearing aid. Man is thus, by his nature, a hearing and speaking biological species. In that sense, our Lord has provided him with divine Speech as a vehicle to communicate and receive ideas. Whilst this speech is man's special privilege, it has its own limitations. It is one of the most important vehicles given to us for our communication, but after all, it is a very *poor* vehicle. In a set language of limited vocabulary, we have to express our thoughts of gross and abstract realms both. In its term, we have to express the entire spectra of all human experiences. Sugar is *sweet* in a biochemical sense, music is *sweet* in another sense, one's face is [illegible] in another way; our relations are sweet in [illegible] [illegible]otation,

and thus we have the sweetness, as if of the ephemeral and physical realms, and beyond that some other type of sweetness of mental and spiritual realms. Each and every sweetness has its own spectrum, but our vocabulary is poor. There is a celestial world outside with the sun, moons, and stars, but there is a similar world of inner experience in our interior too. The Vedic texts have their own peculiar fascinating way of taking you step by step, so often in one and the same hymn, from a mundane object to the higher level, and elevating you higher and higher, they would take you to the most abstract and delightful spiritual realms. These texts would be talking to you in terms of your household fuel-fire, but lift you up by and by to the highest elevated fire of the innermost core of the Anandamaya and the Vijnanamaya Kosas. They might start with the description of a sweet herbal extract (so well known as Soma), but take you to the Soma of your invigorating youth, and finally to the highly elevating and exhilarating experiences of our spiritual realm. Thus these texts would sometimes in one and the same hymn would take you upon a sojourn from the most familiar known mundane realm to the loftiest experience, for which we do not possess any vocabulary in our language. Similar to Soma, we have so many other terms, which are applicable on mundane plane as well as the higehst spiritual plane. For example, Maruts may be ordinary soldiers of an army, brilliantly dressed and decorated, and accomplished with shining weapons. They may be again rain-bearing thunder-clouds in the spatial regions; they may equally constitute our vital forces of inner realms, when we talk of them in a spiritual context. Indra as a resplendent lord may be the head of any organization, even a state; again for the same reason, he may be *lower self* (the soul or *atman*) in a body; he may be one of the names of the sun, or he may be our Creator, the Supreme Lord.

8. Like all divine things, the Vedic text is capable of mutliple interpretations. The multiplicity is due to various reasons. The texts are in a fluid language, which in its most natural form, is capable of multiple interpretations. In this sense, a term like "*go*" (गो) may mean earth

or cow or both. Interspace has been given sixteen synonyms in the Nighantu, including words as *apah* (which may also mean water), *pṛthivi* (also meaning earth) and *samudra* (also meaning sea). The word *parvata* means mountain and cloud both; the *sruti* or Veda contains terms nearest to their etymology, and in that sense, the word like '*tata*' means father and also son; the word *nana* means mother and daughter both. The word *pati* (the protector) stands for husband and father (or the head of a group) both; *bhrata* and *bharta* (brother and husband) carry the same sense. In the *sruti,* the etymological means would naturally give rise to the multiplicity of interpretations. On the other hand, in the *sastra,* each term should have a definite restricted connotation.

Multiplicity of interpretation is also due to the universality of concepts. What is applicable to a small group may equally be applicable to large groups. The study of units takes us to the study of groups. Then, we have another type of multiplicity which arises out of the analogies or parallelisms. This gives birth to the well known *adhi-bhuta* (अधिभूत), *adhi-deva* (अधिदेव), and *adhyatma* (अध्यात्म) concepts. One and the same text may be interpreted in a parallel way in all the three realms: physico-chemical, biological and psychological; very often, there is another type of cryptical multiplicity of interpretations, which is also permissible in the Vedic texts. The words, *bhuh*, *bhuvah* and *svah,* may be cited as examples of this category; the words *agni, mitra, varuna, soma, indra, asvinau,* are also cryptical in the same sense, and have to be interpreted according to the context.

There is another cryptographical group represented in terms of numerals. The so-often quoted example of the type is the Text :

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्यां आविवेश ॥

(Ṛv. IV. 58.3)

This has been translated by Griffith as follows :

> Four are his horns, three are the feet that bear him,
> his heads are two, his hands are seven in number.
> Bound with a triple bond, the steer roars loudly,
> the mighty God hath entered into mortals.

Now who is this steer; and what is the idea behind the numerals four, three, and seven? In the ritualistic interpretation of Sayana, the four Vedas are the four horns of *agni*; and if identified with *aditya*, then the four cardinal points are the four horns. The three feet in the former case are the three daily sacrifices, in the latter morning, noon and evening. The two heads are, in the former case, the Brahmaudana (ब्रह्मौदन) and Pravargya (प्रवर्ग्य) ceremonies; in the latter, day and night. Similarly, the seven hands are explained, alternatively, as the seven metres of the Veda (*gayatri, usnik* etc.) or the seven rays of the sun; and the triple bond as the Mantra, Kalpa, and Brahmana, prayer, ceremonial, and rationale, of the Veda, or the three regions, heaven, firmament, and earth. According to Mahidhara (since this verse is also found in the Yajurveda, XVII. 91), the four horns are priests; or nouns, verbs, prepositions and particles; the three feet are the Vedas, or the first, second and third persons; or the past, present and future tenses; the two heads are two sacrifices, or the agent and object; the seven hands are the metres or the cases of the noun; and the three bonds are the three daily sacrificies, or the singular, dual and plural numbers. The Nirukta (XIII.7) also discusses this verse, and Patanjali in his commentary has discussed it in relation to the subject of grammar (as indicated by Mahidhara).

There is another crypto-numerical verse of the same type :

> चत्वारि वाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
> गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचं मनुष्या वदन्ति ॥
> (Ṛv. I 164.45: Av. IX.10.27)

discussed by the Nirukta (XIII. 9): Speech has been measured out in four divisions; the three, kept in close con-

cealment, cause no motion; of speech, men speak only the fourth division. Speech or *vak*, it is said, was created four fold; three kinds of which are in the three regions (the Rathantara on Earth, the Vamadeva on the firmament, and the Bṛhati in the heaven). According to the Nirukta, the three *maha vyahṛtis* and *om* constitute the four divisions. According to grammarians, the four are *nama* (noun), *akhyata* (आख्यात) (verbs), *upasarga* (prepositions) and *nipata* (particles); according to ritualists, the four are *mantra, kalpa, brahmana,* and *vyavahariki* (व्यावहारिकी). According to the etymologists, the four divisions are *ṛk*, *yaju, sama,* and *vyavahariki.* Dayananda considers the four divisions to be *nama* (noun), *akhyata* (verb), *upasarga* (prepositions) and *nipata* (particles); of these the three (*nama*, *akhyata* and *upsargas*) are used only by the people of learning, whilst the ignorant ones, the common people, use only the *nipatas* or prepositions. According to another school, the four divisions pertain to reptiles, to birds, to small snakes, and the fourth is the speech of common man. Another classification considers the speech of cattle, birds, musical instruments and primitive races of forests.

9. In order to interpret a word, one should be familiar with the rules of grammar and etymology both. The interpreter should be familiar with several disciplines of knowledge, since neither grammar nor etymology alone would lead to a sound interpretation. One should be familiar with the Vedic diction also. The nature of our problem of interpretation would be clear from the two passages, which we quote from the Nirukta (II.5 and 6); here the word *gauh* (गौः) has been interpreted in ten ways: (i) The word *gauh* is a synonym of 'earth', so called because it goes very far, or because people go over it (√*gam*, गम्). Or it may be derived from √*ga* (गा) with the suffix *au* (*ga—au—gau*). (ii) Moreover, it is a synonym of 'an animal', from the same root also. (iii) Further, in the latter meaning, there are Vedic passages where primary forms of *gauh* are used in a derivative sense: "mix Soma with milk" (गोभि श्रीणीत मत्सरम्, IX. 46. 4; *gobhih*—with milk; *matsaram—soma*). Here *gauh* is used in the sense of milk.

Matsarah (मत्सरः) means *soma*; it is derived from the root √*mand* (मन्द्), meaning to satisfy. *Matsarah* is a synonym of greed also: it makes man mad after wealth. *Payas* (पयस्) (milk) is derived from the √*pa* (√पा), to drink, or from √*pyay* (प्याय्), to swell. *Ksiram* (क्षीरम्), (milk) is derived from the *ksar* (√क्षर्), to flow; or it is derived from √*ghas* (√घस्), to consume, with the suffix *ira* (ईर), like *usira* (उशीर,, root of a plant). (iv) "Milking Soma, they sit on a cow-skin" (अंशुं दुहन्तो अध्यासते गवि, X. 94.9), i.e. *gauh* is used in the sense of cow-skin used for sitting on. *Amsuh* (अंशुः, Soma is so called because) no sooner than it goes in, it is agreeable, or it is agreeable for life. *Carma* (चर्म, skin) is derived from the root √*car* (√चर्), to move, or it is so called because it is cut off from the body. (v) Moreover, *gauh* means skin and phlegm :"Thou art girded round with skin and phlegm, be strong" (गोभिः सन्नद्धो असि वीळयस्व, VI. 47.26); this is said in praise of a chariot. (vi) Moreover, it means tendon and phlegm: "Girt with tendon and phlegm, it flies when dischared" (गोभिः सन्नद्धा पतति प्रसूता", VI. 75.11); this is in praise of an arrow. (vii) Bow-string is called *gauh* also: if it be *gavya* (गव्या), it is the derivative form; if not, it is causal, i.e. it sets arrows in motion: "On every strip of wood, twanged the well-strung string: thence the men-eating birds flew" (वृक्षे वृक्षे नियता मीमयद् गौस्ततो वयः प्र पतान् पूरुषादः, X. 27. 22).

In this passage the word *vih* (विः) is a synonym of bird, and is derived from the root *vi* (√वी), to go. Moreover, it is a synonym of arrow also from the same root [thus *vih* (विः) = bird = arrow]. (viii) The Sun is called *gauh* also, for we have: "Lo that charioteer in the sun who has joints" (उतादः परुषे गवि, VI. 56.3). "Having joints means having brilliance", says Aupamanyava. Moreover, a ray of the sun illuminates the moon. That the illumination of the moon is caused by the sun is to be established by the following: "Susumna is the ray of the sun, the moon is the holder" (सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वस्तस्य, Yv. XVIII. 40, S.Br. IX. 4.1.9). This too is a Vedic passage. (ix) That ray is called *gauh* also. "Here indeed they thought of the ray" (अत्राह गोरमन्वत, I. 84.15). (x) All the rays are called *gavah* (गावः) also: "We desire to go to those regions of you two, where

are nimble and many-horned rays. There indeed, shines forth brightly that highest step of the wide-striding Visnu''.

> ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
> अत्राह तदुरुगायस्य वृष्णः परमं पदमवभाति भूरि ॥

(Ṛv. I. 154. 6)

We have illustrated our point of view by citing only one example, i.e. the interpretation of the word *"gauh"* out of hundreds of such words occurring in our Vedic texts.

10. The Vedic philosophy is not the philosophy of pantheism, —it is not the heathen worship of all gods either. It is not the doctrine that God is everything and everything God. It is not the monism either in the sense that only one being exists; it does not deny the duality of matter and spirit, *prakṛti* (प्रकृति) and *atman*(आत्मा)The Vedic doctrine is not the concept of henotheism, which represents the belief in one God without asserting that he is the only God. It is not a concept that when we talked of God as Agni, we attributed to him super-most qualities, whilst we thought of other gods Indra, Mitra, Varuna, Visnu, or Soma as subservient to him; and the next moment when we talked of Varuna, we attributed supermost attributes to him, giving other gods as a secondary position. Nor is the Vedic philosophy a philosophy of primitive theism of anthropological nature, nor is it the concept of atheism. It is a concept of all embracing pure monotheism, depending on the coexisting eternal and immortal God, the one, the supreme all-knowing and omnipotent blissful existence, an Infinite Unity, along with numberless *infinitesimal unities*, known as *lower self* or the soul (the *jivatman*, जीवात्मा), infinitesimal but existing for all times, the uncreated beings, which for their knowledge and bliss depend on the grace of God, who is just and benign. Coexisting with the above-mentioned two categories the Supreme Self, and numberless infinitesimal lower selves, is a third eternal category of Prakṛti or matter with the *material causality* as its only attribute; it provides a multidimensional canvas to the

Great Artist, the Supreme Self, for creation. The art is His, the canvas is hers, of the *prakṛti*. He manifests Himself through His creation. The glory of the Sun, the beauty of the Moon, the vast force behind the Wind, clouds or storms is His. He is the light behind all lights; He is the Force beyond all forces; He is the divine behind all divinities, and he is the supreme bliss behind all that is pleasant and sweet. And in that sense, He becomes the Personified Fire, the Personified Light, the Personified Sun, the Personified Wind and so on and so forth. He alone is to be invoked, whilst apparently we are invoking His manifestations in this creation. This is the sublime concept of monotheism behind the curtain of his glory manifested in His divers creation.

The lower self when embodied in a corporeal complex manifests itself also in the same way. The minor gods to to be invoked in this case are eyes, ears, the organs of smell, taste and touch and breathing system. The glory of these minor gods is *de facto* the glory of the self, the *atman*. In the Cosmic Complex is the glory of the Supreme Lord, and through His glory, the Nature's bounties, the minor gods, become glorious and worthy of invocation; in our body complex, the real glory is of the self, whilst so long, the self stays in the body, its glory secondarily glorifies the sense-organs, which in the Vedic terminology, are also known as minor gods.

Veda and Deva—In the Vedic texts, the word for god or gods is *deva* or *devata*. Dayananda defines the word *devam* as दातारं हर्षकरं विजेतारं द्योतकं वा (Ṛv. I. 1.1), i.e. the one who is a donor, the cause of happiness, the cause of victory, or the shining one. At another place, he translates *devan* (देवान्) as दिव्यानीन्द्रियाणि, विद्यादिदिव्यगुणान्, दिव्यान् ऋतून्, दिव्यान् भोगान् वा (I. 1. 1), i.e. the glorious sense organs, glorious attributes as learning etc., the glorious seasons, and glorious objects of enjoyment. The word *deva* (देव) is a synonym of learned persons (*Daya.* on Ṛv. I. 34. 11; 40. 3; 44 13; 53. 11); it is synonymous with Sun, Moon, Earth and other celestial bodies: पृथिवी सूर्यलोकादय: (*Daya.* on I. 164. 39); the word *deva* or *devata* stands for 33 entities : eight *vasus* (वसव:), eleven

rudras (रुद्राः), twelve *adityas* (आदित्याः), Indra (इन्द्र) and Prajapati (प्रजापति) (S.Br.). Each verse or hymn of the Vedas is associated with certain *devatas*; which indicate the subject-matter of the verse. This we shall take up in some details.

Vedas and Devatas—We have a detailed discussion on *devata* (deities) in the Nirukta; i.e. a discussion on the subject-matter in the Vedic verses. Yaska in the Nirukta (VII. 1-5) says: The section which enumerates appellations of deities, to whom panegyrics (*stuti*) are primarily addressed is called *daivatam* (दैवतम्), i.e. relating to deities. A seer addresses his panegyrics for the fulfilment of certain desires, and from whom he wishes to attain his objects. Such stanzas of panegyrics are of three kinds: (i) indirectly addressed (*paroksakrta*, परोक्षकृत), (ii) directly addressed *pratysksakrta*, प्रत्यक्षकृत), and (iii) self-invocations *adhyatmikya*, आध्यात्मिक्य). Of these the indirectly addressed stanzas are composed in all cases of nouns but the verb of the *third* person only. For example: (a) Indra rules heaven, Indra earth (X. 89. 10). (b) I will indeed proclaim the heroic exploits of Indra (I. 32. 1).

Then, the directly addressed stanzas are compositions in the second person, and are joined with the word "thou" as the pronoun. For example,

Thou, O Indra, art born from strength (X. 153. 2).

Moreover, the praises are directly, while the objects of praise are indirectly, addressed; e.g.,

Do not praise any other (VIII. 1.1).
Sing forth, O Kanvas (I. 37. 1).

The self invocations are compositions in the first person, and are joined with the word 'I' as the pronoun, e.g. the hymn of Indra Vaikuntha (X. 48; 49) the hymn of Lava (X. 119) or the hymn of Vak (X. 125):

I was the first possessor of all precious gear (X. 48.1).

I have enriched the singer with surpassing wealth (X. 49.1).
I, in my grandeur, have surpassed the heavens and all this spacious earth. Have I not drunk the Soma Juice. (X. 119. 8)
I travel with the Rudras and the Vasus, with the Adityas and All-gods, I wander. (X. 125. 1)

Of the three types of the verses, directly addressed, and indirectly addressed are by far the most numerous. Self-invocations (*adhyatmikyas*) are few and far between.

In some verses, there is only praise of the deity without any benediction being invoked; for example, in the hymn, "I will indeed proclaim the heroic exploits of Indra"[1] (I 32. 1). Further, in some verses there is only benediction without any praise being offered, as "may I see well with my eyes, may I be radiant in my face, may I hear well with my ears."[2] Such verses are invariably found in the Yajurveda (*adhvaryaveda* आध्वर्यं वेद), and sacrificial formulae, There is another category, where there are asseverations (*sapatha,* शपथ) and imprecations (*abhisapa,* अभिशाप), e.g.,

अद्यामुरीय यदि यातुधानो अस्मि। (May I die today, if I be a juggling demon. (VIII. 104. 15).

अधा स वीरैर्दशभिर्वियूयाः। (Now may he be deprived of ten heroes.) (VII. 104.15).

Further, in some verses, there is an intention of describing a particular state :

न मृत्युरासीदमृतं न तर्हि। (Then was no death, nor indeed immortality.) (X. 129.2).

तम आसीत् तमसा गूळ्हमग्रे। [In the beginning (of creation), there was darkness, hidden in darkness.] (X. 129.3).

---

1. इन्द्रस्य नु वीर्याणि प्रवोचम्। (Ṛv. I. 32.1)
2. सुचक्षा अहमक्षीभ्यां भूयासम्। सुवर्चा मुखेन। सुश्रुत कर्णाभ्यां भूयासम्। (cf. Paraskara Gṛ. Su, II. 6.19; Asva. Gṛ. Su. III. 6.7)

Then in some verses, there is apprehension (परिदेवना) arising from a particular state :

> सुदेवो अद्य प्रपतेदनावृत् । (The benevolent God may fly forth today and never return.) (X. 95. 14)
>
> न विजानामि यदि वेदमस्मि । [I do not know whether I am this or (that)]. (I. 164.37)

Then in certain verses, there is censure (निन्दा) or praise (प्रशंसा); e.g.,

> केवलाघो भवति केवलादी । (He alone is guilty who eats alone.) (X. 117.6)
>
> भोजस्येदं पुष्करिणीव वेश्म । (This dwelling place of a liberal person is beautiful like a lotus bed.) (X. 107. 10)

Similarly, there is censure of gambling (द्यूत-निन्दा) and praise of agriculture (कृषिप्रशंसा) in the dice-hymn. (X. 34).

There are certain stanzas in the Vedic texts where deities are not assigned or specified. Such stanzas, according to the Nirukta, belong to the same deity to whom that particular sacrifice, or part of the sacrifice is offered. Before taking up the work of commenting on the Vedic texts, Dayananda prepared for his personal use, the index of *devatas* of all the four Vedas, that is he tentatively assigned the subject matter with care and scrutiny. In such cases, seers are supposed to be guided by visions in respect to the interpretations of the Vedic Mantras (एवमुच्चावचैरभिप्रायैर्ऋषीणां मन्त्रदृष्टयो भवन्ति, Nir. VII. 3).

Where there is no reference to sacrifice, and no deity specified, the verses are said to belong to Prajapati according to ritualists, and to Narasamsa (नाराशंस) according to etymologists.

Sometimes, the *devata* or deity may be an optional one, or even a group of deities. It is indeed a very prevalent practice, as the Nirukta says, in every-day life in the world to dedicate things in common including what is sacred to gods, to guests and to the manes.

In some hymns or verses, we find that not only the well-known deities are praised, the non-deities are - also praised like deities; for example, the objects beginning with *horse* and ending with *herb* (Nigh V. 3. 1-22) together with the eight pairs अष्टौ द्वन्द्वानि (Nigh. V. 3. 29-36). On such cases, the author of the Nirukta says, "The student should not think that matters relating to gods are adventitious as it were. On account of the super-eminence of the deity, a single soul is praised in various ways. Other gods are the individual limbs of a single soul. Or else, as people say, seers praise objects according to the *multiplicities* of their original nature, as well as from its universality. They are produced from each other. (e. g. Daksa is said to be born from Aditi, and Aditi from Daksa). They are the original forms of each other. They are produced from *karma* (action), they are produced from the soul. Soul is even their chariot, their horse, their weapon, their arrows; soul is indeed the all in all of gods. And thus, according to Yaska, the non-deities are but different manifestations of the same single soul as if. They all shine by the divine glory of the Supreme Self. And therefore, even the non-deities are treated as if they are deities.

According to the etymologists, there are three deities (*devatah*) only (Ait. Br. II. 17): (i) Agni, whose sphere is Earth, (ii) Vayu whose sphere is atmosphere or inter-space, and (iii) Aditya or the Sun whose sphere is heaven. In our human complex, these three deities correspond to the physical body, vital complex, and psychological complex. Of these each receives many appellations on account of his super-eminence, or the diversity of his function, just as a priest, though he is one, is called the sacrificer (*hotṛ*), the director (*adhvaryu*) the possessor of the sacred lore (*brahama*) and the chanter (*udgatṛ*).

The author of the Nirukta has also discussed the question of *appearance* (*akara-cintana* आकार चिन्तन) of these gods. Some say, that they are anthropomorphic for their panegyrics as well as their appellations (*purusavidha*) are like those of sentient beings. We have such texts :

ऋष्वा त इन्द्र स्थविरस्य बाहू ।
(O Indra, the two arms of the mighty one are noble). (VI.47.8)

आ द्वाभ्यां हरिभ्यामिन्द्र याहि ।
(O Indra, come with thy team of two bay steeds). (II.18.4)

अद्धीन्द्र पिब च प्रस्थितस्य ।
(O Indra, eat and drink the (Soma) placed before (thee). (X.116.7)

आश्रुत्कर्ण श्रुधी हवम् ।
Hear our call, O God that has't listening ears (I. 10.9)

This is merely a literary style of addressing these deities, for everyone knows that fire, air, sun, earth or moon are unanthropormorphic (in no way like a man). It must be rememered, that not only deities but inanimate objects, like stones, herbs, dice etc. have also been addressed, as if they are anthropomorpdic.

अभि क्रन्दन्ति हरितेभिरासभिः ।
(They shout with their green mouths). (X. 94.2)

This is a panegyric of stones. (ग्रावस्तुति :).

सुख रथं युयुजे सिन्धुराश्विनम् ।
Sindhu yoked the comfortable car, drawn by a horse. (X. 75.9).

This is a panegyric of a river (नदी-स्तुतिः).

One should, therefore, have a full familiarity with the Vedic diction or the verbal style before he can really interpret the Vedic stanzas. It is the divine knowledge which is being imparted to man, who, at least, is expected to know of himself, and therefore, the Vedic texts appear to have anthropomorphic contexts, even when they are referring to inanimate objects or deities.

Another peculiarity of the Vedic diction must be realized. It is a fact that according to the Vedic concept, our Supreme Lord is one, though He is known by various names, according to His attributes, functions and nature.

We have a verse :

> इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
> एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥
> They call Him Indra, Mitra, Varuna, Agni, and He is heavenly noble-winged Garutman.
> To what is one, sages give many a name; they call it Agni, Yama and Matarisvan. (Ṛv. I. 164.46)

And thus Indra, Mitra etc. are different names, titles or attributes of one and the same Supreme. But, it is so often that it appears that gods are being jointly invoked. Indra is jointly invoked along with Agni, Soma, Varuna, Pusan, Bṛhaspati, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu. Mitra is jointly praised with Varuna; Soma with Pusan and Rudra; Pusan with Vayu and Parjanya with Vata. The function of Aditya or sun is to draw out and hold the juices with his rays. This Aditya is jointly praised with Candramas, Vayu and Samvatsara. (Ait. Br. II. 32; III. 31).

Salient Features of the Present Translation

1. The translation is meant to be enjoyed by all, and in no case is meant for Vedic scholars and the spirit of the text is given in a simple language for those who would like to be inspired with the Vedic lore.

2. The language used is the present day prose, and not the Biblical English. Even for God, the second person plural has been used, and not the second person singular, commonly in usage in the Vedic text.

3. The Vedic grammar takes up a considerable licence in respect to inflexions and so on, and therefore, simplest grammatical rules have been followed in our translation. As far as possible, present tense, including present perfect, have been given preference over past tenses.

4. Each verse is capable of multiplicity of interpretations; in our translation, we have preferred to interpret text from spiritual and psychological point of view to inculcate love, dedication and devotion to our Lord. There

are yet occasions, where interpretations have been given on other lines, whenever the subject matter obviously refers to social topics.

5. The words like Indra, Agni, Mitra and Varuna have been translated in regards to the connotations they represent. They have not been treated as specific *deities* or gods; they represent common appellations to lower self or the Supreme Lord. They are attributive and not proper names. And so are terms like Maruts or Asvinau.

6. Interpretations are based on the fact that there is no conflict between the Vedic ideas and the experiences and observations in the divine creation. No interpretation would be held valid if it goes contrary to Nature's Laws, or contrary to the morals or high values of life.

7. Since the Vedas were given to us prior to human history, the interpretations are given on the basis of the concept that no historical or geographical references are to be sought for in the Vedic texts.

8. The Vedas constitute the divine knowledge; there is no primitivism in the Vedas. It would have been erroneous on our part if we had interpreted them anthropologically or archaeologically.

9. The Vedas precede all our philological contacts. The Vedic words occur in their most natural form, and as such, they have been interpreted in the natural way. In this respect, the derivations indicated by the authors of Nirukta, the Unadi Kosa, and the lines shown by Dayananda and Aurobindo have been very useful.

10. The Vedas are the Source Books, and much later in history, these texts came to be used for ritualistic purposes, and therefore from time to time, various types of *viniyogas* were suggested. We have tried our best to see that the interpretations are not prejudiced by ecclesiastical and ritualistic considerations. This does not mean that the fire ritual, or *yajna*, with fuel, butter and edible and medicinal preparations, has no sanction in the Vedas. The Vedic texts speak of the *havir yajna*, cosmic *yajna* and spiritual *yajna* with a unique parallelism.

INDEX

Verses of the Rgveda

ऋग्वेद-मन्त्रानुक्रमणी

अथ ऋग्वेदमन्त्राणां वर्णानुक्रमणी

अगस्त्यस्य नद्भ्यः सप्ती	१०.	६०.	६
अगोरुधाय गविषे द्युक्षाय	८.	२४.	२०
अग्न आ याहि वीतये	६.	१६.	१०
अग्न आ याह्यग्निभिर्होतारं	८.	६०.	१
अग्न आयूंषि पवस	९.	६६.	१९
अग्निं होतारं प्र वृणे	३.	१९.	१
अग्निं होतारं मन्ये	१.	१२७.	१
अग्निं होतारमीळते	१.	१२८.	८
अग्निः पूर्वेभिर्ऋषिभिरीड्यो	१.	१.	२
अग्निः प्रत्नेन मन्मना	८.	४४.	१२
अग्निः शुचिव्रततमः	८.	४४.	२१
अग्निः सनोति वीर्याणि	३.	२५.	२
अग्निः सप्तिं वाजंभरं	१०.	८०.	१
अग्निनाग्निः समिध्यते	१.	१२.	६
अग्निना तुर्वशं यदुं	१.	३६.	१८
अग्निना रयिमश्नवत्	१.	१.	३
अग्निनेन्द्रेण वरुणेन	८.	३५.	१
अग्निमग्निं वः समिधा	६.	१५.	६
अग्निमग्निं वो अध्रिगुं	८.	६०.	१७
अग्निमग्निं हवीमभिः	१.	१२.	२
अग्निमच्छा देवयतां	५.	१.	४
अग्निमस्तोष्यृग्मियं	८.	३९.	१
अग्निमिन्धानो मनसा	८.	१०२.	२२
अग्निमीळिष्वावसे	८.	७१.	१४
अग्निमीळेन्यं कविं	५.	१४.	५
अग्निमीळे पुरोहितं	१.	१.	१
अग्निमीळे भुजां यविष्ठं	१०.	२०.	२
अग्निमुक्थैर्ऋषयो वि	१०.	८०.	५
अग्निमुषसमश्विना	३.	२०.	१
अग्निरत्रिं भरद्वाजं	१०.	१५०.	५
अग्निरप्सामृतीषहं वीरं	६.	१४.	४
अग्निरस्मि जन्मना जातवेदा	३.	२६.	७
अग्निरिद्धि प्रचेता अग्नि	६.	१४.	२
अग्निरिन्द्रो वरुणो मित्रो	१०.	६५.	१
अग्निरिव मन्यो त्विषितः	१०.	८४.	२
अग्निरिषां सख्ये ददातु	८.	७१.	१३
अग्निरीशे बृहतः क्षत्रियस्या	४.	१२.	३
अग्निरीशे बृहतो अध्वरस्या	७.	११.	४
अग्निरीशे वसव्यस्या	४.	५५.	८
अग्निरुक्थे पुरोहितो	८.	२७.	१
अग्निं सुम्नाय दधिरे	३.	२.	५
अग्निं सूनुं सनश्रुतं	३.	११.	४
अग्निं सूनुं सहसो	८.	७१.	११
अग्निं स्तोमेन बोधय	५.	१४.	१
अग्निं हिन्वन्तु नो धियः	१०.	१५६.	१
अग्निर्ऋषिः पवमानः	९.	६६.	२०
अग्निर्जज्ञे जुह्वा रेजमानो	३.	३१.	३
अग्निर्जागार तमृचः	५.	४४.	१५
अग्निर्जाता देवानामग्निर्वेद	८.	३९.	६
अग्निर्जातो अथर्वणा	१०.	२१.	५
अग्निर्जातो अरोचत	५.	१४.	४
अग्निर्जुषत नो गिरो	५.	१३.	३
अग्निर्ददाति सत्पतिं	५.	२५.	६
अग्निर्दाद्द्रविणं वीरपेशा	१०.	८०.	४
अग्निर्देवेभिर्मनुषश्च	३.	३.	६
अग्निर्देवेषु राजत्यग्नि	५.	२५.	४
अग्निर्देवेषु संवसुः स विक्षु	८.	३९.	७
अग्निर्देवो देवानामभवत्	१०.	१५०.	४
अग्निर्द्यावापृथिवी विश्व	३.	२५.	३
अग्निर्धिया स चेतति	३.	११.	३
अग्निर्न ये भ्राजसा	१०.	७८.	२
अग्निर्न यो वन आ	९.	८८.	५
अग्निर्न शुष्कं वनमिन्द्र	६.	१८.	१०
अग्निर्नेता भग इव	३.	२०.	४
अग्निर्नो यज्ञमुप वेतु	५.	११.	४
अग्निर्मूर्धा दिवः ककुत्	८.	४४.	१६
अग्निर्वव्ने सुवीर्यमग्निः	१.	३६.	१७
अग्निर्वृत्राणि जङ्घनद्	६.	१६.	३४
अग्निर्ह त्यं जरतः कर्ण	१०.	८०.	३
अग्निर्ह नाम धायि दन्नपस्तमः	१०.	११५.	२
अग्निर्हि जानि पूर्व्यश्छन्दो	८.	७.	३६
अग्निर्हि वाजिनं विशे	५.	६.	३
अग्निर्हि विद्मना निदो	६.	१४.	५
अग्निर्होता कविक्रतुः	१.	१.	५
अग्निर्होता गृहपतिः स राजा	६.	१५.	१३
अग्निर्होता दास्वतः क्षयस्य	५.	९.	२
अग्निर्होता नो अध्वरे	४.	१५.	१
अग्निर्होता न्यसीदद्	५.	१.	६
अग्निर्होता पुरोहितो	३.	११.	१
अग्निश्च यन्मरुतो विश्ववेदसो	५.	६०.	७

अग्निश्रियो मरुतो विश्व	३. २६. ५
अग्निष्वात्ताः पितर एह	१०. १५. ११
अग्निस्तिग्मेन शोचिषा	६. १६. २८
अग्निस्तुविश्रवस्तमं	५. २५. ५
अग्निस्त्रीणि त्रिधातून्या	८. ३९. ९
अग्नीपर्जन्यावयतं धियं	६. ५२. १६
अग्नी रक्षांसि सेधति	७. १५. १०
अग्नीषोमा चेति तद्वीर्यं	१. ९३. ४
अग्नीषोमा पिपृतमर्वतो	१. ९३. १२
अग्नीषोमा य आहुतिं	१. ९३. ३
अग्नीषोमा यो अद्य	१. ९३. २
अग्नीषोमावनेन वां	१. ९३. १०
अग्नीषोमाविमं सु मे	१. ९३. १
अग्नीषोमाविमानि नो	१. ९३. ११
अग्नीषोमा वृषणा	१०. ६६. ७
अग्नीषोमा सवेदसा	१. ९३. ९
अग्नीषोमा हविषः	१. ९३. ७
अग्नेः पूर्वे भ्रातरो	१०. ५१. ६
अग्नेः स्तोमं मनामहे	५. १३. २
अग्ने अच्छा वदेह नः	१०. १४१. १
अग्ने अपां समिध्यसे	३. २५. ५
अग्ने कदा त आनुषग्	४. ७. २
अग्ने कविर्वेधा असि	८. ६०. ३
अग्ने केतुर्विशामसि	१०. १५६. ५
अग्ने घृतस्य धीतिभि	८. १०२. १६
अग्ने चिकिद्ध्यस्य न	५. २२. ४
अग्ने जरस्व स्वपत्य	३. ३. ७
अग्ने जरितर्विश्पति	८. ६०. १९
अग्ने जुषस्व नो हविः	३. २८. १
अग्ने जुषस्व प्रति हर्य	१. १४४. ७
अग्ने तमद्याश्वं न स्तोमैः	४. १०. १
अग्ने तव त्यदुक्थ्यं	१. १०५. १३
अग्ने तव त्ये अजरे	८. २३. ११
अग्ने तव श्रवो वयो	१०. १४०. १
अग्ने तृतीये सवने हि	३. २८. ५
अग्ने त्री ते वाजिना	३. २०. २
अग्ने त्वं नो अन्तम	५. २४. १
अग्ने त्वं पारया नव्यो	१. १८९. २
अग्ने त्वं यशा अस्या	८. २३. ३०
अग्ने त्वचं यातुधानस्य	१०. ८७. ५
अग्ने त्वमस्मद्युयोध्यमीवा	१. १८९. ३
अग्ने दा दाशुषे रयिं	३. २४. ५
अग्ने दिवः सूनुरसि	३. २५. १
अग्ने दिवो अर्णमच्छा	३. २२. ३
अग्ने देवाँ इहा वह जज्ञानो	१. १२. ३
अग्ने देवाँ इहा वह सादया	१. १५. ४
अग्ने द्युम्नेन जागृवे	३. २४. ३
अग्ने धृतव्रताय ते	८. ४४. २५
अग्ने नक्षत्रमजरमा	१०. १५६. ४
अग्ने नय सुपथा राये	१. १८९. १
अग्ने नि पाहि नस्त्वं	८. ४४. ११
अग्ने नेमिरराँ इव	५. १३. ६
अग्ने पत्नीरिहा वह	१. २२. ९
अग्ने पवस्व स्वपा	९. ६६. २१
अग्ने पावक रोचिषा	५. २६. १
अग्ने पूर्वा अनूषसो	१. ४४. १०
अग्ने बाधस्व वि मृधो	१०. ९८. १२
अग्ने भव सुषमिधा समिद्ध	७. १७. १
अग्ने भूरीणि तव जातवेदो	३. २०. ३
अग्ने भ्रातः सहस्कृत	८. ४३. १६
अग्ने मन्मानि तुभ्यं	८. ३९. ३
अग्ने मन्युं प्रतिनुदन्	१०. १२८. ६
अग्ने मरुद्भिः शुभयद्भि	५. ६०. ८
अग्ने माकिष्टे देवस्य	८. ७१. ८
अग्ने मृळ महाँ असि	४. ९. १
अग्ने यं यज्ञमध्वरं	१. १. ४
अग्ने यजस्व हविषा	२. ९. ४
अग्ने यजिष्ठो अध्वरे	३. १०. ७
अग्ने यत्ते दिवि वर्चः	३. २२. २
अग्ने यदद्य विशो	६. १५. १४
अग्ने याहि दूत्यं मा	७. ९. ५
अग्ने याहि सुशस्तिभि	८. २३. ६
अग्ने युक्ष्वा हि ये	६. १६. ४३
अग्ने रक्षा णो अंहसः	७. १५. १३
अग्नेरप्नसः समिदस्तु	१०. ८०. २
अग्नेरिन्द्रस्य सोमस्य	२. ८. ६
अग्नेर्गायत्र्यभवत्	१०. १३०. ४
अग्नेर्वयं प्रथमस्यामृतानां	१. २४. २
अग्नेर्वर्म परि गोभिर्व्ययस्व	१०. १६. ७
अग्ने वाजस्य गोमत	१. ७९. ४

अग्ने विवस्वदुषसश्चित्रं	१. ४४. १
अग्ने विश्वानि वार्या	३. ११. ९
अग्ने विश्वेभिः स्वनीक	६. १५. १६
अग्ने विश्वेभिरग्निभि	३. २४. ४
अग्ने विश्वेभिरा गहि	५. २६. ४
अग्ने वीहि पुरोळाश	३. २८. ३
अग्ने वीहि हविषा यक्षि	७. १७. २
अग्ने वृधान आहुतिं	३. २८. ६
अग्ने शकेम ते वयं	३. २७. ३
अग्ने शर्धन्तमा गणं	५. ५६. १
अग्ने शर्ध महते	५. २८. ३
अग्ने शुक्रेण शोचिषा	१. १२. १२
अग्ने शुक्रेण शोचिषोरु	१०. २१. ८
अग्ने स क्षेषदृतपा	६. ३. १
अग्ने सहन्तमा भर	५. २३. १
अग्ने सहस्व पृतना	३. २४. १
अग्ने सुखतमे रथे	१. १३. ४
अग्ने सुतस्य पीतये	५. ५१. १
अग्ने स्तोमं जुषस्व मे	८. ४४. २
अग्ने हंसि न्यत्रिणं	१०. ११८. १
अग्रं पिबा मधूनां सुतं	४. ४६. १
अग्रेगो राजाप्यस्तविष्यते	९. ८६. ४५
अग्ने बृहन्नुषसामूर्ध्वो	१०. १. १
अग्रे सिन्धूनां पवमानो	९. ८६. १२
अघोरचक्षुरपतिघ्न्येधि	१०. ८५. ४४
अघ्नते विष्णवे वय	८. २५. १२
अङ्गादङ्गाल्लोम्नोलोम्नो	१०. १६३. ६
अङ्गिरसो नः पितरो	१०. १४. ६
अङ्गिरस्वन्ता उत विष्णुवन्ता	८. ३५. १४
अङ्गिरोभिरा गहि यज्ञियेभि	१०. १४. ५
अचिकित्वाञ्चिकितुषश्चिदत्र	१. १६४. ६
अचिक्रदद्वृषा हरिर्महान्	९. २. ६
अचित्ती यच्चकृमा दैव्ये	४. ५४. ३
अचेति दस्रा व्युनाक	१. १३९. ४
अचेति दिवो दुहिता	७. ७८. ४
अचेत्यग्निश्चिकितुर्हव्यवाट्	८. ५६. ५
अचोदसो नो धन्वन्त्विन्दवः	९. ७९. १
अच्छ ऋषे मारुतं गणं	५. ५२. १४
अच्छा कवि नृमणो गा	४. १६. ९
अच्छा कोशं मधुश्चुत	९. ६६. ११
अच्छा गिरो मतयो	७. १०. ३
अच्छा च त्वैना नमसा	८. २१. ६
अच्छा नः शीरशोचिषं	८. ७१. १०
अच्छा नृचक्षा असरत्	९. ९२. २
अच्छा नो अङ्गिरस्तमं	८. २३. १०
अच्छा नो मित्रमहो	६. २. ११
	६. १४. ६
अच्छा नो याह्या वहाभि	६. १६. ४४
अच्छा म इन्द्रं मतयः	१०. ४३. १
अच्छा मही बृहती शंतमा	५. ४३. ८
अच्छायं वो मरुतः श्लोक	७. ३६. ९
अच्छा यो गन्ता नाधमान	४. २९. ४
अच्छा वद तवसं गीर्भि	५. ८३. १
अच्छा वदा तना गिरा	१. ३८. १३
अच्छा विवक्मि रोदसी	३. ५७. ४
अच्छा वो अग्निमवसे	५. २५. १
अच्छा वोचेय शुशुचान	४. १. १९
अच्छा वो देवीमुषसं	३. ६१. ५
अच्छा समुद्रमिन्दवो	९. ६६. १२
अच्छा सिन्धुं मातृतमा	३. ३३. ३
अच्छा हि त्वा सहसः	८. ६०. २
अच्छा हि सोमः कलशाँ	९. ८१. २
अच्छिद्रा शर्म जरितः	३. १५. ५
अच्छिद्रा सूनो सहसो	१. ५८. ८
अच्युता चिद्वो अज्मन्ना	८. २०. ५
अजा अन्यस्य वह्नयो	६. ५७. ३
अजातशत्रुमजरा स्वर्वत्यनु	५. ३४. १
अजा वृत इन्द्र शूरपत्नी	१. १७४. ३
अजाश्वः पशुपा वाजपस्त्यो	६. ५८. २
अजिरासस्तदप ईयमाना	५. ४७. २
अजिरासो हरयो ये त	८. ४९. ८
अजीजनन्नमृतं मर्त्या	३. २९. १३
अजीजनो अमृत मर्त्येष्वाँ	९. ११०. ४
अजीजनो हि पवमान	९. ११०. ३
अजीतयेऽहतये पवस्व	९. ९६. ४
अजैष्माद्यासनाम० उषो	८. ४७. १८
अजैष्माद्यासनाम० जाग्रत्	१०. १६४. ५
अजो न क्षां दाधार	१. ६७. ३
अजो भागस्तपसा	१०. १६. ४
अजोहवीदश्विना तौग्र्यो	१. ११७. १५

अजोहवीदश्विना वर्तिका	१. ११७. १६
अजोहवीन्नासत्या करा	१. ११६. १३
अज्येष्ठासो अकनिष्ठास	५. ६०. ५
अत्रे चिदस्मै कृणुथा	८. २७. १८
अञ्जते व्यञ्जते समञ्जते	९. ८६. ४३
अञ्जन्ति त्वामध्वरे	३. ८. १
अञ्जन्ति यं प्रथयन्तो	५. ४३. ७
अतः परिज्मन्ना गहि	१. ६. ९
अतः समुद्रमुद्वत	८. ६. २९
अतः सहस्रनिर्णिजा	८. ८. ११
अत उ त्वा पितुभृतो	१०. १. ४
अतप्यमाने अवसावन्ती	१. १८५. ४
अतश्चिदिन्द्र ण उपा	८. ९२. १०
अतस्त्वा रयिमभि राजानं	९. ४८. ३
अतारिपुर्भरता गव्यवः	३. ३३. १२
अतारिष्म० पारमस्य प्रति वां	१. १८३. ६
	१. १८४. ६
अतारिष्म० पारमस्य प्रति स्तोमं	७. ७३. १
अतारिष्म० पारमस्योषा	१. ९२. ६
अति तृष्टं ववक्षिथाथैव	३. ९. ३
अति त्री सोम रोचना	९. १७. ५
अतिथिं मानुषाणां सूनुं	८. २३. २५
अति द्रव सारमेयौ	१०. १४. १०
अति नः सश्चतो नय	१. ४२. ७
अति नो विष्पिता पुरु	८. ८३. ३
अति वा यो मरुतो	६. ५२. २
अति वायो ससतो याहि	१. १३५. ७
अति वारान्पवमानो	९. ६०. ३
अतिविद्धा विथुरेणा	८. ९६. २
अति विश्वाः परिष्ठाः	१०. ९७. १०
अति श्रिती तिरश्चता	९. १४. ६
अतिष्ठन्तीनामनिवेशनानां	१. ३२. १०
अतीदु शक्र ओहत	८. ६९. १४
अतीयाम निदस्तिरः	५. ५३. १४
अतीहि मन्युषाविणं	८. ३२. २१
अतृष्णुवन्तं वियतमबुध्य	४. १९. ३
अतो देवा अवन्तु नो	१. २२. १६
अतो न आ नॄनतिथीनतः	५. ५०. ३
अतो वयमन्तमेभि	१. १६५. ५
अतो विश्वान्यद्भुता	१. २५. ११
अत्यं मृजन्ति कलशे	९. १५. ७
अत्यं हविः सचते	५. ४४. ३
अत्यायातमश्विना	५. ७५. २
अत्या वृधस्नू रोहिता	४. २. ३
अत्यासो न ये मरुतः	७. ५६. १६
अत्या हियाना न हेतृभि	९. १३. ६
अत्यं पवित्रमक्रमीद्	९. ४५. ४
अत्यूर्मिर्मत्सरो मदः	९. १७. ३
अत्यो न हियानो अभि	९. ८६. ३
अत्रा ते रूपमुत्तममपश्यं	१. १६३. ७
अत्रा वि नेमिरेषामुरां	८. ३४. ३
अत्राह गोरमन्वत	१. ८४. १५
अत्राह तद्वहेथे मध्व	१. १३५. ८
अत्राह ते हरिवस्ता	४. २२. ७
अत्रिमनु स्वराज्यमग्नि	२. ८. ५
अत्रिर्यद्वामवरोहन्नृबीस	५. ७८. ४
अत्रीणां स्तोममद्रिवो	८. ३६. ६
अत्रेदु मे मंससे सत्यमुक्तं	१०. २७. १०
अत्रेरिव शृणुतं पूर्व्यस्तुतिं	८. ३५. १९
अत्रैव वोऽपि नह्याम्युभे	१०. १६६. ३
अथा ते अङ्गिरस्तमाग्ने	१. ७५. २
अथा ते अन्तमानां	१. ४. ३
अथा न उभयेषाममृत	१. २६. ९
अदत्रया दयते वार्याणि	५. ४९. ३
अददा अर्भां महते	१. ५१. १३
अदब्ध इन्दो पवसे	९. ८५. ३
अदब्धस्य स्वधावतो	८. ४४. २०
अदब्धेभिः सवितः पायु	६. ७१. ३
अदब्धेभिस्तव गोपाभि	६. ८. ७
अदर्दरुत्समसृजो वि	५. ३२. १
अदर्शि गातुरुरवे वरीयसी	१. १३६. २
अदर्शि गातुवित्तमो	८. १०३. १
अदान्मे पौरुकुत्स्यः	८. १९. ३६
अदाभ्यः पुरएता विशा	३. ११. ५
अदाभ्येन शोचिषाग्ने	१०. ११८. ७
अदाभ्यो भुवनानि प्रचाकशद्	४. ५३. ४
अदितिर्द्यावापृथिवी ऋतं	१०. ६६. ४
अदितिर्द्यौरदितिरन्तरिक्ष	१. ८९. १०
अदितिर्न उरुष्यत्वदितिः	८. ४७. ९
अदितिर्नो दिवा पशु	८. १८. ६

अदितिर्ह्यजनिष्ट दक्ष	१०. ७२. ५
अदिते मित्र वरुणोत	२. २७. १४
अदित्सन्तं चिदाघृणे	६. ५३. ३
अदिद्युतत्स्वपाको विभावाग्ने	६. ११. ४
अदृश्रमस्य केतवो वि	१. ५०. ३
अदृष्टान्हन्त्यायत्यथो	१. १९१. २
अदेदिष्ट वृत्रहा गोपति	३. ३१. २१
अदेवाद्देवः प्रचता गुहा	१०. १२४. २
अदेवेन मनसा यो	२. २३. १२
अदो यद्दारु प्लवते	१०. १५५. ३
अद्धीदिन्द्र प्रस्थितेमा	१०. ११६. ८
अद्भिः सोम पपृचानस्य	९. ७४. ९
अद्या चिन्नू चित्तदपो	६. ३०. ३
अद्या दूतं वृणीमहे	१. ४४. ३
अद्या देवा उदिता	१. ११५. ६
अद्याद्या श्वःश्व इन्द्र	८. ६१. १७
अद्या नो देव सवितः	५. ८२. ४
अद्या मुरीय यदि यातुधानो	७. १०४. १५
अद्येदु प्राणीदममन्निमाहा	१०. ३२. ८
अद्रिणा ते मन्दिन इन्द्र	१०. २८. ३
अद्रिभिः सुतः पवते	९. ७१. ३
अद्रिभिः सुतः पवसे	९. ८६. २३
अद्रिभिः सुतो मतिभिश्च	९. ७५. ४
अद्रोघमा वहोशतो यविष्ठ्य	८. ६०. ४
अद्रोघ सत्यं तव तन्महित्वं	३. ३२. ९
अद्वेषो अद्य बर्हिषः	१०. ३५. ९
अद्वेषो नो मरुतो गातु	५. ८७. ८
अधः पश्यस्व मोपरि संतरां	८. ३३. १९
अध क्रत्वा मघवन्तुभ्यं	५. २९. ५
अध क्षपा परिष्कृतो	९. ९९. २
अध ग्मन्ता नहुषो हवं	१. १२२. ११
अध ग्मन्तोशना पृच्छते	१०. २२. ६
अध जिह्वा पापतीति	६. ६. ५
अध ज्मो अध वा दिवो	८. १. १८
अध ते विश्वमनु	१. ५७. २
अध त्यं द्रप्सं विभ्वं	१०. ११. ४
अध त्वमिन्द्र विद्धयस्मान्	१०. ६१. २२
अध त्वष्टा ते मह उग्र	६. १७. १०
अध त्वा विश्वे पुर इन्द्र	६. १७. ८
अध त्विषीमाँ अभ्योजसा	२. २२. २
अध श्रुतानः पित्रोः	४. ५. १०
अध द्यौश्चित्ते अप सा नु	६. १७. ९
अध द्रप्सो अंशुमत्या	८. ९६. १५
अध धारया मध्वा	९. ९७. ११
अध प्र जज्ञे तरणि	१. १२१. ६
अध प्रियमिषिराय षष्टिं	८. ४६. २९
अध प्लायोगिरति दास	८. १. ३३
अध यच्चारथे गणे	८. ४६. ३१
अध यदिमे पवमान	९. ११०. ९
अध यद्राजाना गविष्टौ	१०. ६१. २३
अध श्रुतं कवषं वृद्ध	७. १८. १२
अध श्वेतं कलशं गोभिरक्तं	९. ७४. ८
अध श्वेतं कलशं गोभिरक्त	४. २७. ५
अध स्म यस्यार्चयः	५. ९. ५
अध स्मा ते चर्षणयो	६. २५. ७
अध स्मा न उदवता	२. ३१. २
अध स्मा नो वृधे	६. ४६. ११
अध स्मास्य पनयन्ति	६. १२. ५
अध स्या योषणा मही	८. ४६. ३३
अध स्वनादुत बिभ्युः	१. ९४. ११
अध स्वनान्मरुतां	१. ३८. १०
अध स्वप्नस्य निर्विदे	१. १२०. १२
अधाकृणोः पृथिवीं संदृशे	२. १३. ५
अधाकृणोः प्रथमं वीर्यं	२. १७. ३
अधा गाव उपमातिं	१०. ६१. २१
अधा चिन्नु यद्दिधिषामहे	१०. १३२. ३
अधा ते अप्रतिष्कुतं	८. ९३. १२
अधा त्वं हि नस्करो	८. ८४. ६
अधा नरो न्योहतेऽधा	५. ५२. ११
अधा नो विश्वसौभग	१. ४२. ६
अधा न्वस्य जेन्यस्य	१०. ६१. २४
अधा न्वस्य संदृशं	७. ८८. २
अधा मन्ये बृहदसुर्यमस्य	६. ३०. २
अधा मन्ये श्रत्ते अस्मा	१. १०४. ७
अधा मही न आयस्यनाधृष्टो	७. १५. १४
अधा मातुरुषसः सप्त	४. २. १५
अधा यथा नः पितरः	४. २. १६
अधायि धीतिरससृग्र	१०. ३१. ३
अधा यो विश्वा भुवनाभि	२. १७. ४
अधाप्यग्निर्मानुषीषु	३. ५. ३

अधारयतं पृथिवीमुत	५. ६२. ३
अधारयन्त वह्नयो	१. २०. ८
अधासु मन्द्रो अरति	१०. ६१. २०
अधा ह यद्वयमग्ने	४. २. १४
अधा ह यन्तो अश्विना	७. ७४. ५
अधा हि काव्या युवं	५. ६६. ४
अधा हिन्वान इन्द्रियं	९. ४८. ५
अधा हि विक्ष्वीड्योऽसि	६. २. ७
अधा हीन्द्र गिर्वण	८. ९८. ७
अधा होता न्यसीदो	६. १. २
अधा ह्यग्न एषां	५. १६. ४
अधा ह्यग्ने क्रतोर्भद्रस्य	४. १०. २
अधा ह्यग्ने मह्ना निषद्या	१०. ६. ७
अधि द्यामस्थाद्वृषभो	९. ८५. ९
अधि द्वयोरदधा उक्थ्यं	१. ८३. ३
अधि न इन्द्रैषां	८. ८३. ७
अधि पुत्रोपमश्रवो	१०. ३३. ७
अधि पेशांसि वपते	१. ९२. ४
अधि बृबुः पणीनां	६. ४५. ३१
अधि यदस्मिन्वाजिनीव	९. ९४. १
अधि यस्तस्थौ केशवन्ता	१०. १०५. ५
अधि या बृहतो दिवोऽभि	८. २५. ७
अधि श्रियं नि दधुश्चारु	१. ७२. १०
अधि श्रिये दुहिता सूर्यस्य	६. ६३. ५
अधि सानौ नि जिघ्नते	१. ८०. ६
अधीन्वत्र सप्ततिं च	१०. ९३. १५
अधीव यद्गिरीणां यामं	८. ७. १४
अधीवासं परि मातू	१. १४०. ९
अधुक्षत प्रियं मधु धारा	९. २. ३
अधुक्षत्पिप्युषीमिषमूर्जं	८. ७२. १६
अधेनुं दस्रा स्तर्यं	१. ११७. २०
अध्वर्यवः कर्तना श्रुष्टिमस्मै	२. १४. ९
अध्वर्यवः पयसोधर्यथा	२. १४. १०
अध्वर्यवश्चकृवांसो मधूनि	५. ४३. ३
अध्वर्यवा तु हि षिञ्च सोमं	८. ३२. २४
अध्वर्यवोऽप इता समुद्र	१०. ३०. ३
अध्वर्यवो भरतेन्द्राय	२. १४. १
अध्वर्यवो यः शतं	२. १४. ६
अध्वर्यवो यः शतमा	२. १४. ७
अध्वर्यवो यः स्वश्नं	२. १४. ५
अध्वर्यवो य उरणं	२. १४. ४
अध्वर्यवो यन्नरः कामयाध्वे	२. १४. ८
अध्वर्यवो यो अपो	२. १४. २
अध्वर्यवो यो दिव्यस्य	२. १४. ११
अध्वर्यवो यो दृभीकं	२. १४. ३
अध्वर्यवोऽरुणं दुग्धमंशुं	७. ९८. १
अध्वर्यवो हविष्मन्तो	१०. ३०. २
अध्वर्युं वा मधुपाणि	१०. ४१. ३
अध्वर्युभिः पञ्चभिः सप्त	३. ७. ७
अध्वर्यो अद्रिभिः सुतं	९. ५१. १
अध्वर्यो द्रावया त्वं	८. ४. ११
अध्वर्यो वीर प्र महे	६. ४४. १३
अनच्छये तुरगातु जीव	१. १६४. ३०
अनप्नमप्सु दुष्टरं सोमं	९. १६. ३
अनमीवा उषस आ चरन्तु	१०. ३५. ६
अनमीवास इळया मदन्तो	३. ५९. ३
अनर्वाणं वृषभं मन्द्रजिह्वं	१. १९०. १
अनर्वाणो ह्येषां पन्था	८. १८. २
अनर्शरातिं वसुदामुप	८. ९९. ४
अनवद्यैरभिद्युभिर्मखः	१. ६. ८
अनवस्ते रथमश्वाय	५. ३१. ४
अनश्वो जातो अनभीशुरर्वा	१. १५२. ५
अनश्वो जातो अनभीशुरुक्थ्यो	४. ३६. १
अनस्वन्ता सत्पतिर्मामहे	५. २७. १
अनागसो अदितये देवस्य	५. ८२. ६
अनाधृष्टानि धृषितो	१०. १३८. ४
अनानुदो वृषभो जग्मि	२. २३. ११
अनानुदो वृषभो दोधतो	२. २१. ४
अनायतो अनिबद्धः कथायं	४. १३. ५
	४. १४. ५
अनारम्भणे तदवीरयेथा	१. ११६ ५
अनिरेण वचसा फल्ग्वेन	४. ५. १४
अनुकामं तर्पयेथामिन्द्रावरुण	१. १७. ३
अनु कृष्णे वसुधिती जिहाते	३. ३१. १७
अनु कृष्णे वसुधिती येमाते	४. ४८. ३
अनु तद्उर्वी रोदसी जिहाता	७. ३४. २४
अनु तन्नो जास्पतिर्मंसीष्ट	७. ३८. ६
अनु ते दायि मह	६. २५. ८
अनु ते शुष्मं तुरयन्त	८. ९९. ६
अनुत्तमा ते मघवन्	१. १६५. ९

अभि त्यं मद्यं मद	९.	६.	२
अभि त्यं मेषं पुरुहूत	१.	५१.	१
अभि त्यं वीरं गिर्वणस	६.	५०.	६
अभि त्रिपृष्ठं वृषणं	९.	९०.	२
अभि त्वा गोतमा गिरा जातवेदो	१.	७८.	१
अभि त्वा गोतमा गिरानूषत	४.	३२.	९
अभि त्वा देवः सविताभि	१०.	१७४.	३
अभि त्वा देव सवितरीशानं	१.	२४.	३
अभि त्वा नक्तीरुषसो	२.	२.	२
अभि त्वा पाजो रक्षसो	६.	२१.	७
अभि त्वा पूर्वपीतय	८.	३.	७
अभि त्वा पूर्वपीतये	१.	१९.	९
अभि त्वा योषणो दश	९.	५६.	३
अभि त्वा वृषभा सुते	८.	४५.	२२
अभि त्वा शूर नोनुमो	७.	३२.	२२
अभि त्वा सिन्धो शिशुमिन्न	१०.	७५.	४
अभि द्यां महिना भुवमभीमां	१०.	११९.	८
अभि द्युम्नं बृहद्यश	९.	१०८.	९
अभि द्युम्नानि वनिन	३.	४०.	७
अभि द्रोणानि बभ्रवः	९.	३३.	२
अभि द्विजन्मा त्रिवृदन्न	१.	१४०.	२
अभि द्विजन्मा त्री रोचनानि	१.	१४९.	४
अभि न इळा यूथस्य	५.	४१.	१९
अभिनक्षन्तो अभि ये	२.	२४.	६
अभि नो देवीरवसा	१.	२२.	११
अभि नो नर्यं वसु वीरं	६.	५३.	२
अभि नो वाजसातमं	९.	९८.	१
अभि प्र गोपतिं गिरेन्द्रमर्च	८.	६९.	४
अभि प्र दद्रुर्जनयो न	४.	१९.	५
अभि प्र भर धृषता	८.	८९.	४
अभि प्रयांसि वाहसा	३.	११.	७
अभि प्रयांसि सुधितानि	६.	१५.	१५
अभि प्र वः सुराधस	८.	४९.	१
अभि प्रवन्त समनेव	४.	५८.	८
अभि प्र स्थाताहेव यज्ञं	७.	३४.	३
अभि प्रियाणि काव्या	९.	५७.	२
अभि प्रियाणि पवते चनोहितो	९.	७५.	१
अभि प्रियाणि पवते पुनानो	९.	९७.	१२
अभि प्रिया दिवस्पद	९.	१०.	९
अभि प्रिया दिवस्पदा	९.	१२.	८
अभि प्रिया मरुतो या	८.	२७.	६
अभि प्रेहि दक्षिणतो	१०.	८३.	७
अभि ब्रह्मीरनूषत यह्वी	९.	३३.	५
अभिभुवेऽभिभङ्गाय	२.	२१.	२
अभिभूरहमागमं विश्व	१०.	१६६.	४
अभि यं देवी निर्ऋति	७.	३७.	७
अभि यं देव्यदितिर्गृणाति	७.	३८.	४
अभि यज्ञं गृणीहि नो	१.	१५.	३
अभि ये त्वा विभावरि	५.	७९.	४
अभि ये मिथो वनुषः	७.	३८.	५
अभि यो महिना दिवं	३.	५९.	७
अभि वस्त्रा सुवसनान्यर्षाभि	९.	९७.	५०
अभि वह्नय ऊतयेऽनूषत	८.	१२.	१५
अभि वह्निरमर्त्यः सप्त	९.	९.	६
अभि वां नूनमश्विना	७.	६७.	३
अभि वायुं वीत्यर्षा	९.	९७.	४९
अभि विप्रा अनूषत गावो	९.	१२.	२
अभि विप्रा अनूषत मूर्धन्	९.	१७.	६
अभि विश्वानि वार्याभि	९.	४२.	५
अभिवृत्य सपत्नानभि	१०.	१७४.	२
अभि वेना अनूषतेयक्षन्ति	९.	६४.	२१
अभि वो अर्चे पोष्यावतो	५.	४१.	८
अभि वो देवीं धियं	७.	३४.	९
अभि वो वीरमन्धसो	८.	४६.	१४
अभि व्ययस्व खदिरस्य	३.	५३.	१९
अभि व्रजं न तत्निषे	८.	६.	२५
अभिव्लग्या चिदद्रिवः	१.	१३३.	२
अभि श्यावं न कृशनेभि	१०.	६८.	११
अभिष्टने ते अद्रिवो	१.	८०.	१४
अभिष्टये सदावृधं स्वर्मीळ्हेषु	८.	६८.	५
अभि सिध्मो अजिगादस्य	१.	३३.	१३
अभि सुवानास इन्दवो	९.	१७.	२
अभि सूयवसं नय	१.	४२.	८
अभि सोमास० पवन्ते	९.	२३.	४
अभि सोमास० समुद्रस्याधि	९.	१०७.	१४
अभि स्वपूभिर्मिथो वपन्त	७.	५६.	२
अभि स्वरन्तु ये तव	८.	१३.	२८
अभि स्ववृष्टिं मदे अस्य	१.	५२.	५
अभि हि सत्य सोमपा	८.	९८.	५
अभीक आसां पदवी	३.	५६.	४

अभीदमेकमेको अस्मि	१०.	४८.	७
अभी न आ ववृत्स्व	४.	३१.	४
अभी नवन्ते अद्रुहः	९.	१००.	१
अभी नो अग्न उक्थ	१.	१४०.	१३
अभी नो अर्ष दिव्या	९.	९७.	५१
अभीममघ्न्या उत	९.	१.	९
अभीमवन्वन्त्स्वभिष्टि	१.	५१.	२
अभीमृतस्य दोहना अनूषत	१.	१४४.	२
अभीमृतस्य विष्टपं दुहते	९.	३४.	५
अभीवर्तेन हविषा येनेन्द्रो	१०.	१७४.	१
अभीवृतं कृशनैर्विश्वरूपं	१.	३५.	४
अभी षतस्तदा भरेन्द्र	७.	३२.	२४
अभी षु णः सखीना	४.	३१.	३
अभी षु णस्त्वं रयिं	८.	९३.	२१
अभी ष्वर्यः पौंस्यैर्भवेम	१०.	५९.	३
अभीहि मन्यो तवस	१०.	८३.	३
अभुत्स्यु प्र देव्या	८.	९.	१६
अभूदिदं वयुनमो षु	१.	१८२.	१
अभूदु पारमेतवे पन्था	१.	४६.	११
अभूदु भा उ अंशवे	१.	४६.	१०
अभूदु वो विधते रत्नधेय	४.	३४.	४
अभूदुषा इन्द्रतमा	७.	७९.	३
अभूदुषा रुशत्पशुराग्नि	५.	७५.	९
अभूद्देवः सविता वन्द्यो	४.	५४.	१
अभूरु वीर गिर्वणो महाँ	६.	४५.	१३
अभूरेको रयिपते रयी	६.	३१.	१
अभूर्वौक्षीर्व्यु आयुरानड्	१०.	२७.	७
अभ्यभि हि श्रवसा	९.	११०	५
अभ्यर्च नभाकवदिन्द्राग्नी	८.	४०.	४
अभ्यर्षन्त सुष्टुतिं गव्य	४.	५८.	१०
अभ्यर्ष बृहद्यशो मघवद्भ्यो	९.	२०.	४
अभ्यर्ष महानां देवानां	९.	१.	४
अभ्यर्ष विचक्षण पवित्रं	९.	५१.	५
अभ्यर्ष सहस्रिणं रयिं	९.	६३.	१२
अभ्यर्ष स्वायुध सोम	९.	४.	७
अभ्यर्षानपच्युतो रयिं	९.	४.	८
अभ्यवस्थाः प्र जायन्ते	५.	१९.	१
अभ्यारमिदद्रयो निषिक्तं	८.	७२.	११
अभ्यूर्णोति यन्नग्नं भिषक्ति	८.	७९.	२
अभ्रप्रुषो न वाचा प्रुषा	१०.	७७.	१
अभ्राजि शर्धो मरुतो	५.	५४.	६
अभ्रातरो न योषणो	४.	५.	५
अभ्रातृव्यो अना त्वमनापि	८.	२१.	१३
अभ्रातेव पुंस एति	१.	१२४.	७
अमन्थिष्टां भारता रेवदग्निं	३.	२३.	२
अमन्दन्मा मरुतः स्तोमो	१.	१६५.	११
अमन्दान्त्स्तोमान्प्र भरे	१.	१२६.	१
अमन्महीदनाशवो	८.	१.	१४
अमाजुरश्चिद्भवथो युवं	१०.	३९.	३
अमाजूरिव पित्रोः सचा	२.	१७.	७
अमादेषां भियसा भूमि	५.	५९.	२
अमाय वो मरुतो यातवे	८.	२०.	६
अमित्रहा विचर्षणिः पवस्व	९.	११.	७
अमित्रायुधो मरुतामिव	३.	२९.	१५
अमिनती दैव्यानि व्रतानि	१.	१२४.	२
अमी य ऋक्षा निहितास	१.	२४.	१०
अमी ये देवाः स्थन	१.	१०५.	५
अमी ये पञ्चोक्षणो	१.	१०५.	१०
अमी ये सप्त रश्मय	१.	१०५.	९
अमीवहा वास्तोष्पते विश्वा	७.	५५.	१
अमीषां चित्तं प्रतिलोभयन्ती	१०.	१०३.	१२
अमूरः कविरदितिर्विवस्वान्	७.	९.	३
अमूरा विश्वा वृषणाविमा	७.	६१.	५
अमूरो होता न्यसादि	४.	६.	२
अमूर्या उप सूर्ये	१.	२३.	१७
अमृक्तेन रुशता वाससा	९.	६९.	५
अमृतं जातवेदसं तिर	८.	७४.	५
अमेव नः सुहवा आ हि	२.	३६.	३
अम्बयो यन्त्यध्वभि	१.	२३.	१६
अम्बितमे नदीतमे देवितमे	२.	४१.	१६
अम्यक्सा त इन्द्र ऋष्टि	१.	१६९.	३
अयं कविरकविषु प्रचेता	७.	४.	४
अयं कृत्नुरगृभीतो	८.	७९.	१
अयं घ स तुरो मद	१०.	२५.	१०
अयं चक्रमिषणत्सूर्यस्य	४.	१७.	१४
अयं जायत मनुषो	१.	१२८.	१
अयं त आघृणे सुतो	९.	६७.	१२
अयं न इन्द्र सोमो	८.	१७.	११
अयं त एमि तन्वा	८.	१००.	१
अयं ते अस्तु हर्यतः	३.	४४.	१

अयं ते अस्म्युप १०. ८३. ६
अयं ते मानुषे जने ८. ६४. १०
अयं ते योनिर्ऋत्वियो ३. २९. १०
अयं ते शर्यणावति ८. ६४. ११
अयं ते स्तोमो अग्रियो १. १६. ७
अयं दक्षाय साधनो ९. १०५. ३
अयं दशस्यन्नर्येभिरस्य १०. ९९. १०
अयं दिव इयर्ति विश्वमा ९. ६८. ९
अयं दीर्घाय चक्षसे ८. १३. ३०
अयं देवः सहसा जायमान ६. ४४. २२
अयं देवानामपसामपस्तमो १. १६०. ४
अयं देवाय जन्मने १. २०. १
अयं देवेषु जागृविः ९. ४४. ३
अयं द्यावापृथिवी वि ६. ४४. २४
अयं द्योतयदद्युतो ६. ३९. ३
अयं नाभा वदति वल्गु १०. ६२. ४
अयं निधिः सरमे अद्रिबुध्नो १०. १०८. ७
अयं नो विद्वान्वनवद् ९. ७७. ४
अयं पन्था अनुवित्तः ४. १८. १
अयं पुनान उषसो वि ९. ८६. २१
अयं पूषा रयिर्भगः ९. १०१. ७
अयं भराय सानसि ९. १०६. २
अयं मतवाञ्छकुनो ९. ८६. १३
अयं मातायं पितायं १०. ६०. ७
अयं मित्रस्य वरुणस्य १. ९४. १२
अयं मित्राय वरुणाय १. १३६. ४
अयं मित्रो नमस्यः ३. ५९. ४
अयं मे पीत उदियर्ति ६. ४७. ३
अयं मे हस्तो भगवानयं १०. ६०. १२
अयं यः सृञ्जये पुरो ४. १५. ४
अयं यज्ञो देवया अयं १. १७७. ४
अयं यथा न आभुवत् ८. १०२. ८
अयं योनिश्चकृमा यं ४. ३. २
अयं यो वज्रः पुरुधा १०. २७. २१
अयं यो होता किरु १०. ५२. ३
अयं रोचयदरुचो रुचानो ६. ३९. ४
अयं वां कृष्णो अश्विना ८. ८५. ३
अयं वां घर्मो अश्विना ८. ९. ४
अयं वां परि षिच्यते ४. ४९. २
अयं वां भागो निहितो ८. ५७. ४

अयं वां मधुमत्तमः १. ४७. १
अयं वां मित्रावरुणा २. ४१. ४
अयं वामद्रिभिः सुतः ८. २२. ८
अयं विचर्षणिर्हितः ९. ६२. १०
अयं विदच्चित्रदृशीकमर्णः ६. ४७. ५
अयं विप्राय दाशुषे १०. २५. ११
अयं विश्वा अभि श्रियो ८. १०२. ९
अयं विश्वानि तिष्ठति ९. ५४. ३
अयं वृतश्चातयते समीचीर्य ४. १७. ९
अयं वेनश्चोदयत्पृश्निगर्भा १०. १२३. १
अयं वो यज्ञ ऋभवो ४. ३४. ३
अयं शृण्वे अध जयन्नुत ४. १७. १०
अयं समह मा तनूह्याते १. १२०. ११
अयं स यस्य शर्मन्न १०. ६. १
अयं स यो दिवस्परि ९. ३९. ४
अयं स यो वरिमाणं ६. ४७. ४
अयं स शिङ्क्ते येन १. १६४. २९
अयं सहस्रमृषिभिः ८. ३. ४
अयं स होता यो द्विजन्मा १. १४९. ५
अयं सु तुभ्यं वरुण ७. ८६. ८
अयं सूर्य इवोपदृगयं ९. ५४. २
अयं सो अग्निराहुतः ७. १. १६
अयं सो अग्निर्यस्मिन् ३. २२. १
अयं सोमः कपर्दिने ९. ६७. ११
अयं सोम इन्द्र तुभ्यं सुन्व ७. २९. १
अयं सोम इन्द्र तुभ्यं सुन्वे ९. ८८. १
अयं सोमश्चमू सुतोऽमत्रे ५. ५१. ४
अयं स्तुतो राजा वन्दि १०. ६१. १६
अयं स्वादुरिह मदिष्ठ ६. ४७. २
अयं ह यद्वां देवया उ ७. ६८. ४
अयं ह येन वा इदं ८. ७६. ४
अयं हि ते अमर्त्य १०. १४४. १
अयं हि नेता वरुण ७. ४०. ४
अयं होता प्रथमः ६. ९. ४
अयमकृणोदुषसः सुपत्नीः ६. ४४. २३
अयमग्निः सहस्रिणो ८. ७५. ४
अयमग्निः सुवीर्यस्येशे ३. १६. १
अयमग्निरुरुष्यत्यमृतादि १०. १७६. ४
अयमग्निर्वध्र्यश्वस्य १०. ६९. १२
अयमग्ने जरिता त्वे १०. १४२. १

अर्थिनो यन्ति चेदर्थं	८. ७९. ५
अर्धं वीरस्य शृतपामनिन्द्रं	७. १८. १६
अर्भको न कुमारकोऽधि	८. ६९. १५
अर्यमणं बृहस्पतिमिन्द्रं	१०. १४१. ५
अर्यमणं वरुणं मित्रमेषा	४. २. ४
अर्यमा णो अदितिर्यज्ञियासो	३. ५४. १८
अर्यम्यं वरुण मित्र्यं वा	५. ८५. ७
अर्यो वा गिरो अभ्यर्च	१०. १४८. ३
अर्यो विशां गातुरेति	१०. २०. ४
अर्वद्भिरग्ने अर्वतो	१. ७३. ९
अर्वन्तो न श्रवसो	७. ९०. ७
	७. ९१. ७
अर्वा इव श्रवसे सातिं	९. ९७. २५
अर्वाग्रथं नि यच्छतं	८. ३५. २२
अर्वाग्रथं विश्ववारं त	६. ३७. १
अर्वाङेहि सोमकामं	१. १०४. ९
अर्वाङ् त्रिचक्रो मधुवाहनो	१. १५७. ३
अर्वाङ्नरा दैव्येनावसा	७. ८२. ८
अर्वाचीनं सु ते मन	३. ३७. २
अर्वाचीनो वसो भवास्मे	४. ३२. १४
अर्वाची सुभगे भव	४. ५७. ६
अर्वाञ्चं त्वा पुरुष्टुत	८. ६. ४५
	८. ३२. ३०
अर्वाञ्चं त्वा सुखे रथे	३. ४१. ९
अर्वाञ्चं दैव्यं जनमग्ने	१. ४५. १०
अर्वाञ्चमद्य यय्यं नृवाहणं	२. ३७. ५
अर्वाञ्चा वां सप्तयो	१. ४७. ८
अर्वाञ्चो अद्या भवता	२. २९. ६
अर्वावतो न आ गहि	३. ४०. ८
अर्वावतो न आ गह्यथो	३. ३७. ११
अर्षा णः सोम शं गवे	९. ६१. १५
अर्षा सोम द्युमत्तमोऽभि	९. ६५. १९
अर्हन्तो ये सुदानवो	५. ५२. ५
अर्हन्बिभर्षि सायकानि	२. ३३. १०
अलातृणो वल इन्द्र व्रजो	३. ३०. १०
अलाय्यस्य परशुर्ननाश	९. ६७. ३०
अवंशे द्यामस्तभायद्	२. १५. २
अवः परेण पर एनावरेण	१. १६४. १७
अवः परेण पितरं यो	१. १६४. १८
अवक्रक्षिणं वृषभं यथाजुरं	८. १. २
अव क्रन्द दक्षिणतो	२. ४२. ३
अव क्षिप दिवो अश्मान	२. ३०. ५
अव चष्ट ऋचीषमो	८. ६२. ६
अव ते हेळो वरुण	१. २४. १४
अव त्मना भरते	१. १०४. ३
अव त्या बृहतीरिषो	१०. १३४. ३
अव त्वे इन्द्र प्रवतो	६. ४७. १४
अवद्यमिव मन्यमाना	४. १८. ५
अव द्युतानः कलशाँ	९. ७५. ३
अव द्रप्सो अंशुमतीं	८. ९६. १३
अव द्रुग्धानि पित्र्या	७. ८६. ५
अव द्वके अव त्रिका	१०. ५९. ९
अव नो वृजिना शिशीह्यृचा	१०. १०५. ८
अवन्तमत्रये गृहं	८. ७३. ७
अवन्तु नः पितरः	१. १०६. ३
अवन्तु मामुषसो जायमाना	६. ५२. ४
अवपतन्तीरवदन्दिव	१०. ९७. १७
अव यच्छ्येनो अस्वनीदध	४. २७. ३
अव यत्त्वं शतक्रतविन्द्र	१०. १३४. ४
अव यत्स्वे सधस्थे	८. ७९. ९
अवत्यां शुन आन्त्राणि	४. १८. १३
अवर्धयन्त्सुभगं सप्त	३. १. ४
अवर्मह इन्द्र दादृहि	१. १३३. ६
अवर्पीविर्षमुद्रु प्र गृभाया	५. ८३. १०
अवविद्धं तौग्र्यमप्स्वन्त	१. १८२. ६
अव वेदिं होत्राभिर्यजेत	७. ६०. ९
अव सिन्धुं वरुणो	७. ८७. ६
अवसृजन्नुप त्मना	१. १४२. ११
अव सृज पुनरग्ने	१०. १६. ५
अव सृजा वनस्पते	१. १३. ११
अवसृष्टा परा पत	६. ७५. १६
अव स्पृधि पितरं योधि	५. ३. ९
अव स्म दुर्हणायतो	१०. १३४. २
अव स्म यस्य वेषणे	५. ७. ५
अवस्यते स्तुवते	१. ११६. २३
अव स्य शूराध्वनो	४. १६. २
अव स्यूमेव चिन्वती	३. ६१. ४
अव स्वयुक्ता दिव आ	१. १६८. ४
अव स्वराति गर्गरो	८. ६९. ९
अव स्वेदा इवाभितो	१०. १३४. ५

अवा कल्पेषु नः पुमस्तमांसि	९. ९. ७
अवाचचक्षं पदमस्य	५. ३०. २
अवा नु कं ज्यायान्	१०. ५०. ५
अवा नो अग्न ऊतिभि	१. ७९. ७
अवा नो वाजयुं रथं	८. ८०. ६
अवावशन्त धीतयो वृषभस्याधि	९. १९. ४
अवास्मां मघवञ्जहि	१. १३३. ३
अवामृजः प्रस्वः श्वञ्चयो	१०. १३८. २
अवामृजन्त जिव्रयो न	४. १९. २
अविता नो अजाश्वः	९. ६७. १०
अवितासि सुन्वतो वृक्त	८. ३६. १
अविदद्दक्षं मित्रो नवीयान्	६. ४४. ७
अविन्दद्दिवो निहितं गुहा	१. १३०. ३
अविन्दन्ते अतिहितं यदासीद्	१०. १८१. २
अविप्रे चिद्वयो दधदनाशुना	६. ४५. २
अविप्रो वा यदविधद्	८. ६१. ९
अविष्टं धीष्वश्विना न	७. ६७. ६
अवीरामिव मामयं	१०. ८६. ९
अवीवृधद्वो अमृता अमन्दी	८. ८०. १०
अवीवृधन्त गोतमा इन्द्र	४. ३२. १२
अवेयमश्वैद्युवतिः पुरस्ताद्	१. १२४. ११
अवोचाम कवये मेध्याय	५. १. १२
अवोचाम नमो अस्मा	१. ११४. ११
अवोचाम निवचनान्यस्मिन्	१. १८९. ८
अवोचाम महते सौभगाय	८. ५९. ५
अवोचाम रहूगणा अग्नये	१. ७८. ५
अवो द्वाभ्यां पर एकया	१०. ६७. ४
अवोरित्था वां छर्दिषो	६. ६७. ११
अवोर्वा नूनमश्विना	७. ६७. ४
अव्ये पुनानं परि वार	९. ८६. २५
अव्ये वधूयुः पवते परि	९. ६९. ३
अव्यो वारे परि प्रियं	९. ५०. ३
अव्यो वारे परि प्रियो	९. ७. ६
अव्यो वारेभिः पवते	९. १०१. १६
अशोच्यग्निः समिधानो	७. ६७. २
अश्नापिनद्धं मधु पर्यपश्यन्	१०. ६८. ८
अश्मन्वती रीयते सं	१०. ५३. ८
अश्मास्यमवतं ब्रह्मण	२. २४. ४
अश्याम तं काममग्ने	६. ५. ७
अश्याम ते सुमतिं	१. ११४. ३
अश्व्यं हि भूरिदावत्तरा	१. १०९. २
अश्रीरा तनूर्भवति	१०. ८५. ३०
अश्वं न गीर्भी रथ्यं	८. १०३. ७
अश्वं न गूळ्हमश्विना	१. ११७. ४
अश्वं न त्वा वारवन्तं	१. २७. १
अश्वत्थे वो निषदनं	१०. ९७. ५
अश्वमिद्गां रथप्रां त्वेष	८. ७४. १०
अश्वस्यात्र जनिमास्य च	२. ३५. ६
अश्वा इवेदरुषासः सबन्धवः	५. ५९. ५
अश्वादियायेति यद्	१०. ७३. १०
अश्वा न या वाजिना	६. ६७. ४
अश्वायन्तो गव्यन्तो वाजयन्तो	१०. १६०. ५
अश्वावति प्रथमो गोषु	१. ८३. १
अश्वावतीं सोमावतीमूर्जयन्ती	१०. ९७. ७
अश्वावतीर्गोमतीर्न	७. ४१. ७
	७. ८०. ३
अश्वावतीर्गोमतीर्विश्ववारा	१. १२३. १२
अश्वावतीर्गोमतीर्विश्वसुविदो	१. ४८. २
अश्वावन्तं रथिनं वीरवन्तं	१०. ४७. ५
अश्वासो न ये ज्येष्ठास	१०. ७८. ५
अश्वासो ये वामुप	७. ७४. ४
अश्विना परि वामिषः	३. ५८. ८
अश्विना पिबतं मधु	१. १५. ११
अश्विना पुरुदंससा नरा	१. ३. २
अश्विना मधुमत्तमं पातं	१. ४७. ३
अश्विना मधुषुत्तमो युवाकुः	३. ५८. ९
अश्विना यज्वरीरिषो द्रवत्	१. ३. १
अश्विना यद्ध कर्हि चिच्छुश्रूयात	५. ७४. १०
अश्विना यामहूतमा नेदिष्ठं	८. ७३. ६
अश्विना वर्तिरस्मदा	१. ९२. १६
अश्विना वाजिनीवसू जुषेथां	५. ७८. ३
अश्विना वायुना युवं	३. ५८. ७
अश्विनावेह० तिरश्चिद्	५. ७५. ७
अश्विनावेह० हंसाविव	५. ७८. १
अश्विना सु विचाकशद्	८. ७३. १७
अश्विना स्वृषे स्तुहि	८. २६. १०
अश्विना हरिणाविव	५. ७८. २
अश्विनोरसनं रथमनश्वं	१. १२०. १०
अश्वी रथी सुरूप इद्	८. ४. ९
अश्वेव चित्रारुषी माता	४. ५२. २

अश्वो न क्रन्दो वृषभियुंजानः ९. ९७. २८
अश्वो न क्रन्दन्नभिः ३. २६. ३
अश्वो न चक्रदो वृषा ९. ६४. ३
अश्वो वोळ्हा सुखं रथं ९. ११२. ४
अश्व्यस्य त्मना रथ्यस्य ४. ४१. १०
अश्व्यो वारो अभवस्तदिन्द्र १. ३२. १२
अषाळ्हं युत्सु पृतनासु १. ९१. २१
अषाळ्हमुग्रं पृतनासु ८. ७०. ४
अषाळ्हो अग्ने वृषभो ३. १५. ४
अष्टा महो दिव आदो १. १२१. ८
अष्टौ पुत्रासो अदितेर्ये १०. ७२. ८
अष्टौ व्यख्यत्ककुभः १. ३५. ८
असंमृष्टो जायसे मात्रोः ५. ११. ३
असच्च सच्च परमे व्योमन् १०. ५. ७
असत्सु मे जरितः साभिवेगो १०. २७. १
असदत्र सुवीर्यमुत ८. ३१. १८
असन्नित्त्वे आहवनानि ७. ८. ५
असपत्नः सपत्नहाभि १०. १७४. ५
असपत्ना सपत्नघ्नी जयन्त्यभि १०. १५९. ५
असमं क्षत्रमसमा मनीषा १. ५४. ८
असमातिं नितोशनं त्वेषं १०. ६०. २
असर्जि कलशाँ अभि ९. १०६. १२
असर्जि रथ्यो यथा पवित्रे ९. ३६. १
असर्जि वक्वा रथ्ये यथाजौ ९. ९१. १
असर्जि वां स्थविरा वेधसा १. १८१. ७
असर्जि वाजी तिरः पवित्र ९. १०९. १०
असर्जि स्कम्भो दिव उद्यतो ९. ८६. ४६
असश्चतः शतधारा अभि ९. ८६. २७
असश्चता मघवद्भ्यो हि ७. ६७. ९
असश्चन्ती भूरिधारे पयस्वती ६. ७०. २
असादि वृतो वह्निराजगन् ७. ७. ५
असाम यथा सुषखाय १. १७३. ९
असामि हि प्रयज्यवः १. ३९. ९
असाम्योजो बिभृथा १. ३९. १०
असावन्यो असुर सूयत १०. १३२. ४
असावि ते जुजुषाणाय ५. ४३. ५
असावि देवं गोऋजीकमन्धो ७. २१. १
असावि सोमः पुरुहूत १०. १०४. १
असावि सोम इन्द्र ते १. ८४. १
असावि सोमो अरुषो ९. ८२. १

असाव्यंशुर्मदायाप्सु ९. ६२. ४
असिक्न्यां यजमानो न ४. १७. १५
असि यमो अस्यादित्यो १. १६३. ३
असि हि वीर सेन्योऽसि १. ८१. २
असुनीते पुनरस्मासु १०. ५९. ६
असुनीते मनो अस्मासु १०. ५९. ५
असुन्वन्तं समं जहि १. १७६. ४
असुन्वामिन्द्र संसदं ८. १४. १५
असूत पूर्वो वृषभो ३. ३८. ५
असूत पृश्निर्महते रणाय १. १६८. ९
असृक्षत प्र वाजिनो ९. ६४. ४
असृग्रन्देववीतयेऽत्यासः ९. ४६. १
असृग्रन्देववीतये वाजयन्तो ९. ६७. १७
असृग्रमिन्दवः पथा ९. ७. १
असृग्रमिन्द्र ते गिरः १. ९. ४
असेन्या वः पणयो १०. १०८. ६
असौ च या न उर्वरा ८. ९१. ६
असौ यः पन्था आदित्यो १. १०५. १६
असौ य एषि वीरको ८. ९१. २
अस्तभ्नाद्द्यामसुरो विश्ववेदा ८. ४२. १
अस्तावि मन्म पूर्व्यं ८. ५२. ९
अस्तान्यग्निः शिमीवद्भिरर्कैः १. १४१. १३
अस्ताव्यग्निर्नरां सुशेवो १०. ४५. १२
अस्ति देवा अंहोरुर्वस्ति ८. ६७. ७
अस्ति सोमो अयं सुतः ८. ९४. ४
अस्ति हि वः सजात्यं ८. २७. १०
अस्ति हि वामिह स्तोता ५. ७४. ६
अस्ति हि ष्मा मदाय १. ३७. १५
अस्तीदमधिमन्थनमस्ति ३. २९. १
अस्तु श्रौषट् पुरो अग्नि १. १३९. १
अस्त्वेव सु प्रतरं लायमस्य १०. ४२. १
अस्तोढ्वं स्तोम्या ब्रह्मणा १. १२४. १३
अस्थुरु चित्रा उषसः ४. ५१. २
अस्मभ्यं गातुवित्तमो ९. १०६. ६
अस्मभ्यं तद्दिवो अद्भ्यः २. ३८. ११
अस्मभ्यं तद्वसो दानाय २. १३. १३
२. १४. १२
अस्मभ्यं तां अपा वृधि ४. ३१. १३
अस्मभ्यं त्वा वसुविदमभि ९. १०४. ४
अस्मभ्यं रोदसी रयिं ९. ७. ९

अस्मभ्यं वाजिनीवसू ८. ५. १२
अस्मभ्यं सु त्वमिन्द्र १०. १३३. ७
अस्मभ्यं सु वृषण्वसू ८. २६. १५
अस्मभ्यमिन्दविन्द्रयुर्मध्वः ९. २. ९
अस्माँ अवन्तु ते धियः (शत) ४. ३१. १०
अस्माँ अविड्ढि विश्वहेन्द्र ४. ३१. १२
अस्माँ इहा वृणीष्व ४. ३१. ११
अस्माअस्मा इदन्धसो ६. ४२. ४
अस्मा इत्काव्यं वच ५. ३९. ५
अस्मा इदु ग्नाश्चिद्देवपत्नीः १. ६१. ८
अस्मा इदु त्यदनु १. ६१. १५
अस्मा इदु त्यमुपमं १. ६१. ३
अस्मा इदु त्वष्टा १. ६१. ६
अस्मा इदु प्र तवसे १. ६१. १
अस्मा इदु प्र भर १. ६१. १२
अस्मा इदु प्रय इव १. ६१. २
अस्मा इदु सप्तिमिव १. ६१. ५
अस्मा इदु स्तोमं सं १. ६१. ४
अस्मा उक्थाय पर्वतस्य ५. ४५. ३
अस्मा उ ते महि महे ६. १. १०
अस्मा उषास आतिरन्त ८. ९६. १
अस्मा ऊ षु प्रभूतये ८. ४१. १
अस्मा एतद्दिव्यर्चेव ६. ३४. ४
अस्मा एतन्मह्याङ्गूषमस्मा ६. ३४. ५
अस्माकं जोष्यध्वरमस्माकं ४. ९. ७
अस्माकं त्वा मतीनामा ४. ३२. १५
अस्माकं त्वा सुताँ उप ८. ६. ४२
अस्माकं देवा उभयाय १०. ३७. ११
अस्माकं धृष्णुया रथो ४. ३१. १४
अस्माकं मित्रावरुणावतं २. ३१. १
अस्माकं व इन्द्रमुश्मसीष्टये १. १२९. ४
अस्माकं शिप्रिणीनां सोमपाः १. ३०. ११
अस्माकं सु रथं पुर ८. ४५. ९
अस्माकमग्ने अध्वरं ५. ४. ८
अस्माकमग्ने मघवत्सु दीदिह्यध १. १४०. १०
अस्माकमग्ने मघवत्सु धारया ६. ८. ६
अस्माकमत्र पितरस्त ४. ४२. ८
अस्माकमत्र पितरो मनुष्या ४. १. १३
अस्माकमद्य वामयं ८. ५. १८
अस्माकमद्यान्तमं स्तोमं ८. ३३. १५
अस्माकमायुर्वर्धयन् ३. ६२. १५
अस्माकमित्सु शृणुहि ४. २२. १०
अस्माकमिन्द्रः समृतेषु १०. १०३. ११
अस्माकमिन्द्र दुष्टरं ५. ३५. ७
अस्माकमिन्द्र भूतु ते ६. ४५. ३०
अस्माकमिन्द्रावरुणा ७. ८२. ९
अस्माकमिन्द्रेहि नो ५. ३५. ८
अस्माकमुत्तमं कृधि ४. ३१. १५
अस्माकमूर्जा रथं १०. २६. ९
अस्माकेभिः सत्वभिः शूर २. ३०. १०
अस्मादहं तविषादीषमाण १. १७१. ४
अस्मान्त्समर्ये पवमान ९. ८५. २
अस्मान्त्सु तत्र चोदयेन्द्र १. ९. ६
अस्मिन्त्समुद्रे अध्युत्तर १०. ९८. ६
अस्मिन्त्स्वेतच्छकपूत एनो १०. १३२. ५
अस्मिन्न इन्द्र पृत्सुतौ १०. ३८. १
अस्मिन्पदे परमे तस्थिवांस २. ३५. १४
अस्मिन्यज्ञे अदाभ्या ५. ७५. ८
अस्मे आ वहतं रयिं ८. ५. १५
अस्मे इन्द्र सचा सुते ८. ९७. ८
अस्मे इन्द्राबृहस्पती ४. ४९. ४
अस्मे इन्द्रावरुणा विश्ववारं ७. ८४. ४
अस्मे इन्द्रो वरुणो मित्रो ७. ८२. १०
७. ८३. १०
अस्मे ऊ षु वृषणा १. १८४. २
अस्मे तदिन्द्रावरुणा ३. ६२. ३
अस्मे ता त इन्द्र सन्तु १०. २२. १३
अस्मे धेहि द्युमतीं १०. ९८. ३
अस्मे धेहि द्युमद्यशो ९. ३२. ६
अस्मे धेहि श्रवो बृहद् १. ९. ८
अस्मे प्र यन्धि मघवन् ३. ३६. १०
अस्मे रयिं न स्वर्थं १. १४१. ११
अस्मे रायो दिवेदिवे ४. ८. ७
अस्मे रुद्रा मेहना ८. ६३. १२
अस्मे वत्सं परि षन्तं १. ७२. २
अस्मे वर्षिष्ठा कृणुहि ४. २२. ९
अस्मे वसूनि धारय ९. ६३. ३०
अस्मे वीरो मरुतः ७. ५६. २४
अस्मे श्रेष्ठेभिर्भानुभिर्वि ७. ७७. ५
अस्मे सा वां माध्वी १. १८४. ४

अस्मे सोम श्रियमधि	१. ४३. ७
अस्मै तिस्रो अव्यथ्याय	२. ३५. ५
अस्मै ते प्रतिहर्यते	८. ४३. २
अस्मै बहूनामवमाय	२. ३५. १२
अस्मै भीमाय नमसा	१. ५७. ३
अस्मै वयं यद्वावान	६. २३. ५
अस्य क्रत्वा विचेतसो	५. १७. ४
अस्य घा वीर ईवतो	४. १५. ५
अस्य ते सख्ये वयं	९. ६१. २९
अस्य ते सख्ये वयमियक्षन्तः	९. ६६. १४
अस्य त्रितः क्रतुना	१०. ८. ७
अस्य त्वेषा अजरा	१. १४३. ३
अस्य देवस्य मीळ्हुषो	७. ४०. ५
अस्य देवस्य संसद्यनीके	७. ४. ३
अस्य पिब क्षुमतः	१०. ११६. २
अस्य पिबतमश्विना	८. ५. १४
अस्य पिब यस्य	६. ४०. २
अस्य पीत्वा मदानां	८. ९२. ६
अस्य पीत्वा मदानामिन्द्रो	९. २३. ७
अस्य पीत्वा शतक्रतो	१. ४. ८
अस्य प्र जातवेदसो	१०. १८८. २
अस्य प्रजावती गृहे	८. ३१. ४
अस्य प्रत्नामनु द्युतं	९. ५४. १
अस्य प्रेषा हेमना	९. ९७. १
अस्य मदे पुरु वर्पांसि	६. ४४. १४
अस्य मदे स्वर्यं दा	१. १२१. ४
अस्य मन्दानो मध्वो	२. १९. २
अस्य मे द्यावापृथिवी	२. ३२. १
अस्य यामासो बृहतो	१०. ३. ४
अस्य रण्वा स्वस्येव	२. ४. ४
अस्य वामस्य पलितस्य	१. १६४. १
अस्य वासा उ अर्चिषा	५. १७. ३
अस्य वीरस्य बर्हिषि	१. ८६. ४
अस्य वृष्णो व्योदन	८. ६३. ९
अस्य वो ह्यवसा पान्तो	९. ९८. ८
अस्य व्रतानि नाधृषे	९. ५३. ३
अस्य व्रते सजोषसो	९. १०२. ५
अस्य शासुरुभयासः	१. ६०. २
अस्य शुष्मासो ददृशानपवे	१०. ३. ६
अस्य श्रवो नद्यः सप्त	१. १०२. २

अस्य श्रिये समिधानस्य	४. ५. १५
अस्य श्रेष्ठा सुभगस्य	४. १. ६
अस्य श्रोषन्त्वा भुवो	१. ८६. ५
अस्य श्लोको दिवीयते	१. १९०. ४
अस्य सुवानस्य मन्दिन	२. ११. २०
अस्य स्तुषे महिमघस्य	१. १२२. ८
अस्य स्तोमेभिरौशिज	१०. ९९. ११
अस्य स्तोमे मघोनः	५. १६. ३
अस्य हि स्वयशस्तरं	५. ८२. २
अस्य हि स्वयशस्तर	५. १७. २
अस्या ऊ षु ण उप	१. १३८. ४
अस्याजरासो दमामरित्रा	१०. ४६. ७
अस्येदिन्द्रो मदेष्वा ग्राभं	९. १०६. ३
अस्येदिन्द्रो मदेष्वा विश्वा	९. १. १०
अस्येदिन्द्रो वावृधे वृष्ण्यं	८. ३. ८
अस्येदु त्वेषसा रन्त	१. ६१. ११
अस्येदु प्र ब्रूहि पूर्व्याणि	१. ६१. १३
अस्येदु भिया गिरयश्च	१. ६१. १४
अस्येदु मातुः सवनेषु	१. ६१. ७
अस्येदेव प्र रिरिचे	१. ६१. ९
अस्येदेव शवसा शुषन्तं	१. ६१. १०
अस्येदेषा सुमतिः पप्रथाना	१०. ३१. ६
अस्वप्नजस्तरणयः सुशेवा	४. ४. १२
अस्वापयद्दभीतये सहस्रा	४. ३०. २१
अहं केतुरहं मूर्धा	१०. १५९. २
अहं गर्भमदधामोषधीष्वहं	१०. १८३. ३
अहं गुङ्गुभ्यो अतिथिग्व	१०. ४८. ८
अहं च त्वं च वृत्रहन्	८. ६२. ११
अहं चन तत्सूरिभि	६. २६. ७
अहं तदासु धारयं	१०. ४९. १०
अहं तष्टेव वन्धुरं	१०. ११९. ५
अहं ता विश्वा चकरं	४. ४२. ६
अहं दां गृणते पूर्व्यं	१०. ४९. १
अहं पितेव वेतसूँरभिष्टये	१०. ४९. ४
अहं पुरो मन्दसानो	४. २६. ३
अहं प्रत्नेन मन्मना	८. ६. ११
अहं भुवं वसुनः	१०. ४८. १
अहं भूमिमददामार्यायाहं	४. २६. २
अहं मनुरभवं सूर्यश्चाहं	४. २६. १
अहं रन्धयं मृगयं श्रुतर्वणे	१०. ४९. ५

अहं राजा वरुणो मह्यं	४. ४२. २
अहं राष्ट्री संगमनी	१०. १२५. ३
अहं रुद्राय धनुरा	१०. १२५. ६
अहं रुद्रेभिर्वसुभि	१०. १२५. १
अहं सप्त स्रवतो धारयं	१०. ४९. ९
अहं सप्तहा नहुषो नहुष्टरः	१०. ४९. ८
अहं स यो नववास्त्वं	१०. ४९. ६
अहं सुवे पितरमस्य	१०. १२५. ७
अहं सूर्यस्य परि याम्याशुभिः	१०. ४९. ७
अहं सो अस्मि यः	१. १०५. ७
अहं सोममाहनसं	१०. १२५. २
अहं हि ते हरिवो ब्रह्म	८. ५३. ८
अहं हुवान आर्क्षे श्रुतर्वणि	८. ७४. १३
अहं होता न्यसीदं	१०. ५२. २
अहन्नहिं परिशयानमर्ण	३. ३२. ११
अहन्नहिं पर्वते शिश्रियाणं	१. ३२. २
अहन्निन्द्रो अदहदग्निरिन्दो	४. २८. ३
अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रं	१. ३२. ५
अहन्वृत्रमृचीषम	८. ३२. २६
अहमत्कं कवये शिश्नथं	१०. ४९. ३
अहमपो अपिन्वमुक्षमाणा	४. ४२. ४
अहमस्मि महामहोऽभि	१०. ११९. १२
अहमस्मि सपत्नहेन्द्र	१०. १६६. २
अहमस्मि सहमानाथ	१०. १४५. ५
अहमिद्धि पितुष्परि	८. ६. १०
अहमिन्द्रो न परा जिग्य	१०. ४८. ५
अहमिन्द्रो रोधो वक्षो	१०. ४८. २
अहमिन्द्रो वरुणस्ते	४. ४२. ३
अहमेतं गव्ययमश्व्यं	१०. ४८. ४
अहमेताञ्छाश्वसतो	१०. ४८. ६
अहमेव वात इव प्र	१०. १२५. ८
अहमेव स्वयमिदं वदामि	१०. १२५. ५
अहश्च कृष्णमहरर्जुनं च	६. ९. १
अहस्ता यदपदी वर्धत	१०. २२. १४
अहानि गृध्राः पर्या व	१. ८८. ४
अहा यदिन्द्र सुदिना	७. ३०. ३
अहाव्यग्ने हविरास्ये ते	१०. ९१. १५
अहितेन चिदर्वता जीरदानुः	८. ६२. ३
अहिरिव भोगैः पर्येति	६. ७५. १४
अहेळता मनसा श्रुष्टिमा	[illegible]. ३२. ३

अहेळमान उप याहि	६. ४१. १
अहेम यज्ञं पथामुराणा	७. ७३. ३
अहेर्यातारं कमपश्य	१. ३२. १४
आकरे वसोर्जरिता	३. ५१. ३
आ कलशा अनूषतेन्दो	९. ६५. १४
आ कलशेषु धावति पवित्रे	९. १७. ४
आ कलशेषु धावति श्येनो	९. ६७. १४
आकीं सूर्यस्य रोचनाद्	१. १४. ९
आ कृष्णेन रजसा वर्तमानो	१. ३५. २
आकेनिपासो अहभि	४. ४५. ६
आ क्रन्दय बलमोजो	६. ४७. ३०
आक्षित्पूर्वास्वपरा अनूरु	३. ५५. ५
आ क्षोदो महि वृतं	६. १७. १२
आक्ष्णयावानो वहन्त्यन्तरिक्षेण	८. ७. ३५
आगधिता परिगधिता	१. १२६. ६
आ गन्ता मा रिषण्यत	८. २०. १
आगन्देव ऋतुभिर्वर्धतु	४. ५३. ७
आगन्नृभूणामिह रत्नधेय	४. ३५. २
आगन्म वृत्रहन्तमं	८. ७४. ४
आ गावो अग्मन्नुत	६. २८. १
आ गोमता नासत्या	७. ७२. १
आ ग्ना अग्न इहावसे	१. २२. १०
आग्निं न स्ववृक्तिभिर्होतारं	१०. २१. १
आग्निरगामि भारतो	६. १६. १९
आग्ने गिरो दिव आ	७. ३९. ५
आग्ने याहि मरुत्सखा	८. १०३. १४
आग्ने वह वरुणमिष्टये	१०. ७०. ११
आग्ने वह हविरद्याय	७. ११. ५
आग्ने स्थूरं रयिं भर	१०. १५६. ३
आग्मन्नाप उशतीर्बर्हिरेदं	१०. ३०. १५
आ ग्रावभिरहन्येभि	५. ४८. ३
आ घ त्वावान्त्मनाप्तः	१. ३०. १४
आ घा गमद्यदि श्रवत्	१. ३०. ८
आ घा ता गच्छानुत्तरा	१०. १०. १०
आ घा ये अग्निमिन्धते	८. ४५. १
आ घा योषेव सूनर्युषा	१. ४८. ५
आ च न्ताामेता वृषणा	३. ४३. ४
आ चन त्वा चिकित्सामो	८. ९१. ३
आ च नो बर्हिः सदताविता	७. ५९. ६
आ चर्षणिप्रा वृषभो	१. १७७. १

आ च वहासि ताँ इह	१. ७४. ६
आ चिकितान सुक्रतू	५. ६६. १
आच्छद्विधानैर्गुपितो	१०. ८५. ४
आच्या जानु दक्षिणतो	१०. १५. ६
आ जङ्घन्ति सान्वेषां	६. ७५. १३
आ जनं त्वेषसंदृशं	१०. ६०. १
आ जनाय द्रुह्वणे	६. २२. ८
आ जागृविर्विप्र ऋता	९. ९७. ३७
आ जातं जातवेदसि	६. १६. ४२
आ जामिरत्के अव्यत	९. १०१. १४
आजासः पूषणं रथे	६. ५५. ६
आजितुरं सत्पतिं	८. ५३. ६
आजिपते नृपते त्वमिद्धि	८. ५४. ६
आ जुहोता दुवस्यता	५. २८. ६
आ जुहोता स्वध्वरं	३. ९. ८
आजुह्वान ईड्यो	१०. ११०. ३
आजुह्वानो न ईड्यो	१. १८८. ३
आञ्जनगन्धिं सुरभि	१०. १४६. ६
आ तं भज सौश्रवसेष्वग्न	१०. ४५. १०
आ त इन्दो मदाय कं	९. ६२. २०
आ त इन्द्र महिमानं	८. ६५. ४
आ त एता वचोयुजा	८. ४५. ३९
आ त एतु मनः पुनः	१०. ५७. ४
आ तक्षत सातिमस्मभ्य	१. १११. ३
आ तत्त इन्द्रायवः	१०. ७४. ४
आ तत्ते दस्र मन्तुमः	१. ४२. ५
आ तिष्ठतं सुवृतं यो	१. १८३. ३
आतिष्ठन्तं परि विश्वे	३. ३८. ४
आ तिष्ठ रथं वृषणं	१. १७७. ३
आ तिष्ठ वृत्रहन्रथं	१. ८४. ३
आ तू गहि प्र तु द्रव	८. १३. १४
आ तू न इन्दो शतदात्वश्व्यं	९. ७२. ९
आ तू न इन्द्र कौशिक	१. १०. ११
आ तू न इन्द्र क्षुमन्तं	८. ८१. १
आ तू न इन्द्र मद्र्यग्	३. ४१. १
आ तू न इन्द्र वृत्रहन्	४. ३२. १
आ तू भर माकिरेतन्	३. ३६. ९
आ तू षिञ्च कण्वमन्तं	८. २. २२
आ तू षिञ्च हरिमीं	१०. १०१. १०
आ तू सुशिप्र दंपते	८. ६९. १६
आ ते अग्न इधीमहि	५. ६. ४
आ ते अग्न ऋचा हविः	५. ६. ५
आ ते अग्न ऋचा हविर्हृदा	६. १६. ४७
आ ते कारो शृणवामा	३. ३३. १०
आ ते दक्षं मयोभुवं	९. ६५. २८
आ ते दक्षं वि रोचना	८. ९३. २६
आ ते दधामीन्द्रियमुक्था	८. ९३. २७
आ तेन यातं मनसो	१०. ३९. १२
आ ते पितर्मरुतां सुम्नमेतु	२. ३३. १
आ ते मह इन्द्रोत्युग्र	७. २५. १
आ ते रथस्य पूषन्	१०. २६. ८
आ ते रुचः पवमानस्य	९. ९६. २४
आ ते वत्सो मनो	८. ११. ७
आ ते वृषन्वृषणो	६. ४४. २०
आ तेऽवो वरेण्यं	५. ३५. ३
आ ते शुष्मो वृषभ	६. १९. ९
आ ते सपर्यू जवसे	३. ५०. २
आ ते सिञ्चामि कुक्ष्योरनु	८. १७. ५
आ ते सुपर्णा अमिनन्तँ	१. ७९. २
आ ते स्वस्तिमीमह	६. ५६. ६
आ ते हनू हरिवः	५. ३६. २
आत्मन्वन्नभो दुह्यते	९. ७४. ४
आत्मा ते वातो रज	७. ८७. २
आत्मा देवानां भुवनस्य	१०. १६८. ४
आत्मानं ते मनसा	१. १६३. ६
आत्मा पितुस्तनूर्वास	८. ३. २४
आत्मा यज्ञस्य रंह्या	९. ६. ८
आ त्वद्य सधस्तुतिं	८. १. १६
आ त्वद्य सबर्दुघां हुवे	८. १. १०
आ त्वगत्रवा गहि	८. ८२. ४
आ त्वा कण्वा अहूषत	१. १४. २
आ त्वा कण्वा इहावसे	८. ३४. ४
आ त्वागमं शन्तातिभिरथो	१०. १३७. ४
आ त्वा गिरो रथीरिवास्थुः	८. ९५. १
आ त्वा गीर्भिर्महामुरुं	८. ६५. ३
आ त्वा गोभिरिव व्रजं	८. २४. ६
आ त्वा ग्रावा वदन्निह	८. ३४. २
आ त्वा जुवो रारहाणा	१. १३४. १
आ त्वा बृहन्तो हरयो	३. ४३. ६
आ त्वा ब्रह्मयुजा हरी	८. १७. २

आ त्वा मदच्युता हरी	८. ३४. ९
आ त्वा रथं यथोतये	८. ६८. १
आ त्वा रथे हिरण्यये	८. १. २५
आ त्वा रम्भं न जिव्रयो	८. ४५. २०
आ त्वा वहन्तु हरयो	१. १६. १
आ त्वा विप्रा अचुच्यवुः	१. ४५. ८
आ त्वा विशन्त्वाशवः	१. ५. ७
आ त्वा विशन्त्विन्दवः	८. ९२. २२
आ त्वा शुक्रा अचुच्यवुः	८. ९५. २
आ त्वा सहस्रमा शतं	८. १. २४
आ त्वा सुतास इन्दवो	८. ४९. ३
आ त्वा हरयो वृषणो	६. ४४. १९
आ त्वा हर्यन्तं प्रयुजो	१०. ९६. १२
आ त्वाहार्षमन्तरेधि	१०. १७३. १
आ त्वा होता मनुर्हितो	८. ३४. ८
आ त्वेता नि षीदतेन्द्रमभि	१. ५. १
आत्सोम इन्द्रियो रसो	९. ४७. ३
आथर्वणायाश्विना दधीचे	१. ११७. २२
आ दक्षिणा सृज्यते	९. ७१. १
आदङ्गिराः प्रथमं दधिरे	१. ८३. ४
आ दधिक्राः शवसा	४. ३८. १०
आ दशभिर्विवस्वत	८. ७२. ८
आदस्य ते ध्वसयन्तो	१. १४०. ५
आदस्य शुष्मिणो रसे	९. १४. ३
आ दस्युघ्ना मनसा	४. १६. १०
आदह स्वधामनु	१. ६. ४
आदाय श्येनो अभरत्	४. २६. ७
आदारो वां मतीनां	१. ४६. ५
आदित्ते अस्य वीर्यस्य	१. १३१. ५
आदित्ते विश्वे क्रतुं	१. ६८. २
आदित्पश्चा बुबुधाना	४. १. १८
आदित्प्रत्नस्य रेतसो	८. ६. ३०
आदित्या अव हि ख्यताधि	८. ४७. ११
आदित्यानां वसूनां रुद्रियाणां	१०. ४८. ११
आदित्यानामवसा नूतनेन	७. ५१. १
आदित्या रुद्रा वसवः	३. ८. ८
आदित्या रुद्रा वसवो	७. ३५. १४
आदित्या विश्वे मरुतश्च	७. ५१. ३
आदित्यासो अति स्रिधो	१०. १२६. ५
आदित्यासो अदितयः	७. ५२. १
आदित्यासो अदितिर्मादयन्तां	७. ५१. २
आदित्यैरिन्द्रः सगणो	१०. १५७. २
आदित्साप्तस्य चर्किरन्	८. ५५. ५
आदिद्ध नेम इन्द्रियं	४. २४. ५
आदिद्धोतारं वृणते	१. १४१. ६
आदिन्द्रः सत्रा तविषी	१०. ११३. ५
आदिन्मातॄराविशद्	१. १४१. ५
आ दिवस्पृष्ठमश्वयुर्गव्ययुः	९. ३६. ६
आदीं के चित्पश्यमानास	९. ११०. ६
आदीं त्रितस्य योषणो	९. ३२. २
आदीं शवस्यब्रवीदौर्णवाभ	८. ७७. २
आदीं हंसो यथा गणं	९. ३२. ३
आदीमश्वं न हेतारो	९. ६२. ६
आदु मे निवरो भुवद्	८. ९३. १५
आदू नु ते अनु क्रतुं	८. ६३. ५
आदृध्नोति हविष्कृतिं	१. १८. ८
आ देवानामग्रयावेह	१०. ७०. २
आ देवानामपि पन्थामगन्म	१०. २. ३
आ देवानामभवः केतुरग्ने	३. १. १७
आ देवो ददे बुध्न्या	७. ६. ७
आ देवो दूतो अजिर	१०. ९८. २
आ देवो यातु सविता	७. ४५. १
आ दैव्यानि पार्थिवानि	५. ४१. १४
आ दैव्या वृणीमहे	७. ९७. २
आद्य रथं भानुमो	५. १. ११
आ द्यां तनोषि रश्मिभि	४. ५२. ७
आद्रोदसी वितरं वि	५. २९. ४
आ द्वाभ्यां हरिभ्यामिन्द्र	२. १८. ४
आ द्विबर्हा अमिनो	१०. ११६. ४
आ धर्णसिर्बृहद्दिवो	५. ४३. १३
आ धावता सुहस्त्यः	९. ४६. ४
आधीषमाणायाः पतिः	१०. २६. ६
आ धेनवः पयसा तूर्ण्यर्था	५. ४३. १
आ धेनवो धुनयन्तामशिश्वीः	३. ५५. १६
आ धेनवो मामतेयमवन्ती	१. १५२. ६
आध्रेण चित्तद्वेकं चकार	७. १८. १७
आ नः पवस्व धारया	९. ३५. १
आ नः पवस्व वसुमद्	९. ६९. ८
आ नः पूषा पवमानः	९. ८१. ४
आ नः प्रजां जनयतु	१०. ८५. ४३

आ नः शुष्मं नृषाह्यं ९. ३०. ३
आ नः सहस्रशो भरा ८. ३४. १५
आ नः सुतास इन्दवः ९. १०६. ९
आ नः सोमं पवित्र आ ९. ६२. २१
आ नः सोम पवमानः ९. ८१. ३
आ नः सोम संयतं ९. ८६. १८
आ नः सोम सहो जुवो ९. ६५. १८
आ नः सोमे स्वध्वर ८. ५०. ५
आ नः स्तुत उप वाजेभिरूती ४. २९. १
आ नः स्तोममुप द्रवन् ८. ५. ७
आ नः स्तोममुप द्रवद् ८. ४९. ५
आ न इळाभिर्विदथे १. १८६. १
आ न इन्दो महीमिषं ९. ६५. १३
आ न इन्दो शतग्विनं गवां ९. ६५. १७
आ न इन्दो शतग्विनं रयिं ९. ६७. ६
आ न इन्द्र पृक्षसे १०. २२. ७
आ न इन्द्र महीमिषं ८. ६. २३
आ न इन्द्राबृहस्पती ४. ४९. ३
आ न इन्द्रो दूरादा ४. २०. १
आ न इन्द्रो हरिभि ४. २०. २
आ न ऊर्जं वहतमश्विना १. १५७. ४
आ नपातः शवसो यात ४. ३४. ६
आ नस्तुजं रयिं भरांशं ३. ४५. ४
आ नस्ते गन्तु मत्सरो १. १७५. २
आ नामभिर्मरुतो वक्षि ५. ४३. १०
आ नार्यस्य दक्षिणा ८. २४. २९
आ नासत्या गच्छतं १. ३४. १०
आ नासत्या त्रिभिरेका १. ३४. ११
आ निरेकमुत प्रियमिन्द्र ८. २४. ४
आ निवर्तन वर्तय १०. १९. ८
आ निवर्त नि वर्तय १०. १९. ६
आ नूनं यातमश्विना रथेन ८. ८. २
आ नूनं यातमश्विनाश्वेभिः ८. ८७. ५
आ नूनं यातमश्विनेमा ८. ९. १४
आ नूनं रघुवर्तनिं ८. ९. ८
आ नूनमश्विना युवं ८. ९. १
आ नूनमश्विनोर्ऋषिः ८. ९. ७
आ नो अग्ने रयिं भर १. ७९. ८
आ नो अग्ने वयोवृधं ८. ६०. ११
आ नो अग्ने सुचेतुना १. ७९. ९
आ नो अद्य समनसो ८. २७. ५
आ नो अश्वावदश्विना ८. २२. १७
आ नो अश्विना त्रिवृता १. ३४. १२
आ नो गन्तं मयोभुवा ८. ८. १९
आ नो गन्तं रिशादसा ५. ७१. १
आ नो गन्तं रिशादसेमं ८. ८. १७
आ नो गव्यान्यश्व्या ८. ३४. १४
आ नो गव्येभिरश्व्यैः ८. ७३. १४
आ नो गव्येभिरश्व्यै ६. ६०. १४
आ नो गहि सख्येभिः ३. १. १९
आ नो गोत्रा दर्दृहि ३. ३०. २१
आ नो गोमन्तमश्विना ८. ५. १०
आ नो दधिक्राः पथ्या ७. ४४. ५
आ नो दिव आ पृथिव्या ७. २४. ३
आ नो दिवो बृहतः ५. ४३. ११
आ नो देवः० त्रायमाणो ६. ५०. ८
आ नो देवः० साविपद्वय १०. १००. ३
आ नो देव शवसा ७. ३०. १
आ नो देवानामुप १०. ३१. १
आ नो देवेभिरुप देवहूति ७. १४. ३
आ नो देवेभिरुप यातमर्वाक् ७. ७२. २
आ नो द्युम्नैरा श्रवोभिरा ८. ५. ३२
आ नो द्रप्सा मधुमन्तो १०. ९८. ४
आ नो नावा मतीनां १. ४६. ७
आ नो नियुद्भिः० यज्ञम् ७. ९२. ५
आ नो नियुद्भिः० वीतये १. १३५. ३
आ नो बर्हिः सधमादे १०. ३५. १०
आ नो बर्ही रिशादसो १. २६. ४
आ नो बृहन्ता बृहतीभिरूती ४. ४१. ११
आ नो ब्रह्माणि मरुतः २. ३४. ६
आ नो भज परमेष्वा १. २७. ५
आ नो भद्राः क्रतवो १. ८९. १
आ नो भर दक्षिणेनाभि ८. ८१. ६
आ नो भर भगमिन्द्र ३. ३०. १९
आ नो भर वृषणं ६. १९. ८
आ नो भर व्यञ्जनं ८. ७८. २
आ नो मखस्य दावने ८. ७. २७
आ नो महीमरमतिं ५. ४३. ६
आ नो मित्र सुदीतिभि ५. ६४. ५
आ नो मित्रावरुणा घृतै ३. ६२. १६

आ नो मित्रावरुणा हव्यजुष्टिं	७. ६५. ४
आ नो यज्ञं दिविस्पृशं	८. १०१. ९
आ नो यज्ञं नमोवृधं	३. ४३. ३
आ नो यज्ञं भारती	१०. ११०. ८
आ नो यज्ञाय तक्षत	१. १११. २
आ नो यातं दिवस्पर्या	८. ८. ४
आ नो यातं दिवो अच्छा	४. ४४. ५
आ नो यातमुपश्रुत्यश्विना	८. ८. ५
आ नो याहि परावतो	८. ६. ३६
आ नो याहि महेमते	८. ३४. ७
आ नो याहि सुतावतो	८. १७. ४
आ नो याह्युपश्रुत्युक्थेषु	८. ३४. ११
आ नो रत्नानि बिभ्रता	५. ७५. ३
आ नो रयिं मदच्युतं	८. ७. १३
आ नो राधांसि सवितः	७. ३७. ८
आ नो रुद्रस्य सूनवो	६. ५०. ४
आ नो वायो महे तने	८. ४६. २५
आ नो विश्व आस्क्रा	१. १८६. २
आ नो विश्वान्यश्विना	८. ८. १३
आ नो विश्वाभिरूतिभिः	७. २४. ४
आ नो विश्वाभिरूतिभि	८. ८. १
आ नो विश्वासु हव्य	८. ९०. १
आ नो विश्वेषां रसं	८. ५३. ३
आ नो विश्वे सजोषसो	८. ५४. ३
आ नोऽवोभिर्मरुतो	१. १६७. २
आन्त्रेभ्यस्ते गुदाभ्यो	१०. १६३. ३
आन्यं दिवो मातरिश्वा	१. ९३. ६
आपः पृणीत भेषजं	१. २३. २१
	१०. ९. ७
आप इद्वा उ भेषजीरापो	१०. १३७. ६
आ पक्थासो भलानसो	७. १८. ७
आपथयो विपथयोऽन्त	५. ५२. १०
आ पप्राथ महिना	८. ७०. ६
आपप्रुषी पार्थिवान्युरु	६. ६१. ११
आपप्रुषी विभावरि	४. ५२. ६
आ पप्रौ पार्थिवं रजो	१. ८१. ५
आ परमाभिरुत मध्यमाभि	६. ६२. ११
आ पर्वतस्य मरुतामवांसि	४. ५५. ५
आ पवमान धारय	९. १२. ९
आ पवमान नो भरार्यो	९. २३. ३
आ पवमान सुष्टुतिं	९. ६५. ३
आ पवस्व गविष्टये	९. ६६. १५
आ पवस्व दिशां पत	९. ११३. २
आ पवस्व मदिन्तम	९. २५. ६
	९. ५०. ४
आ पवस्व महीमिषं	९. ४१. ४
आ पवस्व० रयिं गोमन्त	९. ६२. १२
आ पवस्व० रयिं सोम	९. ६३. १
आ पवस्व सुवीर्यं	९. ६५. ५
आ पवस्व हिरण्यवद्	९. ६३. १८
आ पशुं गासि पृथिवीं	८. २७. २
आ पश्चातान्नासत्या	७. ७२. ५
	७. ७३. ५
आपश्चित्पिप्युः स्तर्यो	७. २३. ४
आपश्चिदस्मै पिन्वन्त	७. ३४. ३
आपश्चिद्धि स्वयशसः	७. ८५. ३
आपानासो विवस्वतो	९. १०. ५
आपान्तमन्युस्तृपल	१०. ८९. ५
आपी वो अस्मे पितरेव	१०. १०६. ४
आ पुत्रासो न मातरं	७. ४३. ३
आपूर्णो अस्य कलशः	३. ३२. १५
आ पूषश्चित्रबर्हिषमाघृणे	१. २३. १३
आपो अद्यान्वचारिषं	१. २३. २३
	१०. ९. ९
आपो अस्मान्मातरः	१०. १७. १०
आपो न देवीरुप यन्ति	१. ८३. २
आपो न सिन्धुमभि	१०. ४३. ७
आपो भूयिष्ठा इत्येको	१. १६१. ९
आपो यं वः प्रथमं	७. ४७. १
आपो रेवतीः क्षयथा	१०. ३०. १२
आपो ह यद्बृहतीर्विश्वमायन्	१०. १२१. ७
आपो हि ष्ठा मयोभुवस्ता	१०. ९. १
आ प्यायस्व मदिन्तम	१. ९१. १७
आ प्यायस्व समेतु ते	१. ९१. १६
	९. ३१. ४
आ प्र द्रव परावतो	८. ८२. १
आ प्र द्रव हरिवो	५. ३१. २
आ प्र यात मरुतः	८. २७. ८
आप्रा रजांसि दिव्यानि	४. ५३. ३
आप्रुषायन्मधुन ऋतस्य	१०. ६८. ४

आ याहि पूर्वीरति	३.	४३.	२
आ याहि वनसा सह	१०.	१७२.	१
आ याहि शश्वदुशता	६.	४०.	४
आ याहि सुषुमा हि त	८.	१७.	१
आ याहीम इन्दवो	८.	२१.	३
आ याह्यग्ने पथ्या अनु	७.	७.	२
आ याह्यग्ने समिधानो	३.	४.	११
	७.	२.	११
आ याह्यद्रिभिः सुतं	५.	४०.	१
आ याह्यर्य आ परि	८.	३४.	१०
आ याह्यर्वाङुप	३.	४३.	१
आयुर्विश्वायुः परि	१०.	१७.	४
आ युवानः कवयो	६.	४९.	११
आ यूथेव क्षुमति पश्वो	४.	२.	१८
आ ये तन्वन्ति रश्मिभिस्तिरः	१.	१९.	८
आ ये तस्थुः पृषतीषु	५.	६०.	२
आ ये रजांसि तविषीभि	१.	१६६.	४
आ ये विश्वा पार्थिवानि	८.	९४.	९
आ ये विश्वा स्वपत्यानि	१.	७२.	९
आ यो गोभिः सृज्यत	९.	८४.	३
आ योनिमग्निर्घृतवन्त	३.	५.	७
आ योनिमरुणो रुहद्	९.	४०.	२
आ यो मूर्धानं पित्रोररब्ध	१०.	८.	३
आ यो योनिं देवकृतं	७.	४.	५
आ यो वना तातृषाणो	२.	४.	६
आ यो विवाय सचथाय	१.	१५६.	५
आ यो विश्वानि वार्या	९.	१८.	४
आरङ्गरेव मध्वेरयेथे	१०.	१०६.	१०
आ रयिमा सुचेतुनमा	९.	६५.	३०
आराच्छत्रुमप बाधस्व	१०.	४२.	७
आ राजाना मह ऋतस्य	७.	६४.	२
आ रिख किकिरा कृणु	६.	५३.	७
आ रुक्मैरा युधा नर	५.	५२.	६
आ रुद्रास इन्द्रवन्तः	५.	५७.	१
आरे अघा को न्वित्था	१०.	१०२.	१०
आरे अस्मदमतिमारे	४.	११.	६
आरे ते गोघ्नमुत	१.	११४.	१०
आरे सा वः सुदानवो	१.	१७२.	२
आरोका इव घेदह	८.	४३.	३
आ रोदसी अपृणदा	३.	२.	७
आ रोदसी अपृणा जायमान	३.	६.	२
आ रोदसी अपृणादोत	१०.	५५.	३
आ रोदसी बृहती	१.	७२.	४
आ रोदसी हर्यमाणो	१०.	९६.	११
आ रोहतायुर्जरसं	१०.	१८.	६
आर्चन्नत्र मरुतः सस्मिन्	१.	५२.	१५
आर्ष्टिषेणो होत्रमृषि	१०.	९८.	५
आलाक्ता या रुरुशीर्ष्ण्यथो	६.	७५.	१५
आ वंसते मघवा वीरवद्	८.	१०३.	९
आवः कुत्समिन्द्र	१.	३३.	१४
आवः शमं वृषभं	१.	३३.	१५
आ व इन्द्रं क्रिविं यथा	१.	३०.	१
आ व ऋञ्जस ऊर्जां	१०.	७६.	१
आ वक्षि देवाँ इह	२.	३६.	४
आ वच्यस्व महि प्सरो	९.	२.	२
आ वच्यस्व सुदक्ष चम्वोः	९.	१०८.	१०
आवदंस्त्वं शकुने भद्रमा	२.	४३.	३
आवदिन्द्रं यमुना तृत्सवश्च	७.	१८.	१९
आवर्वृततीरध नु	१०.	३०.	१०
आवहन्ती पोष्या वार्याणि	१.	११३.	१५
आवहन्त्यरुणीर्ज्योतिषा	४.	१४.	३
आ वहेथे पराकात्	८.	५.	३१
आ वां ग्रावाणो अश्विना	८.	४२.	४
आ वां दानाय ववृतीय	१.	१८०.	५
आ वां धियो ववृत्यु	१.	१३५.	५
आ वां नरा मनोयुजो	५.	७५.	६
आ वां भूषन्क्षितयो	१.	१५१.	३
आ वां मित्रावरुणा	१.	१५२.	७
आ वां येष्ठाश्विना	५.	४१.	३
आ वां रथं दुहिता	१.	११६.	१७
आ वां रथं पुरुमायं	१.	११९.	१
आ वां रथं युवति	१.	११८.	५
आ वां रथमवमस्यां	७.	७१.	३
आ वां रथो अश्विना	१.	११८.	१
आ वां रथो नियुत्वान्	१.	१३५.	४
आ वां रथो रथानां	५.	७४.	८
आ वां रथो रोदसी	७.	६९.	१
आ वां रथोऽवनिर्न	१.	१८१.	३
आ वां राजानावध्वरे	७.	८४.	१
आ वां वयोऽश्वासो	६.	६३.	७

आ वां वहिष्ठा इह ते	४. १४. ४
आ वां वाहिष्ठो अश्विना	८. २६. ४
आ वां विप्र इहावसे	८. ८. ९
आ वां विश्वाभि० ता वर्ति	८. ८७. ३
आ वां विश्वाभि० राजन्ता	८. ८. १८
आ वां श्येनासो अश्विना	१. ११८. ४
आ वां सहस्रं हरय	४. ४६. ३
आ वां सुम्ने वरिमन्	६. ६३. ११
आ वां सुम्नैः शंयू	१०. १४३. ६
आ वाजा यातोप न	४. ३४. ५
आ वात वाहि भेषजं	१०. १३७. ३
आ वातस्य ध्रजतो	७. ३६. ३
आ वामगन्त्सुमतिर्वाजिनीवसू	१०. ४०. १२
आ वामश्वासः शुचयः	१. १८१. २
आ वामश्वासः सुयुजो	५. ६२. ४
आ वामश्वासो अभिमातिषाह	६. ६९. ४
आ वामुपस्थमद्रुहा	२. ४१. २१
आ वामृताय केशिनीरनूषत	१. १५१. ६
आ वायो भूष शुचिपा	७. ९२. १
आ विंशत्या त्रिंशता	२. १८. ५
आ विद्युन्मद्भिर्मरुतः	१. ८८. १
आ विबाध्या परिराप	२. २३. ३
आविरभून्महि माघोनमेषां	१०. १०७. १
आविवासन्परावतो	९. ३९. ५
आविशन्कलशं सुतो	९. ६२. १९
आ विश्वतः प्रत्यञ्चं	२. १०. ५
आ विश्वदेवं सत्पतिं	५. ८२. ७
आ विश्ववाराश्विना	७. ७०. १
आविष्ट्यो वर्धते चारुरासु	१. ९५. ५
आ वृत्रहणा वृत्रहभिः	६. ६०. ३
आ वृषस्व पुरूवसो	८. ६१. ३
आ वृषस्व महामह	८. २४. १०
आ वेधसं नीलपृष्ठं	५. ४३. १२
आ वो धियं यज्ञियां	१०. १०१. ९
आ वो मक्षू तनाय	१. ३९. ७
आ वो यक्ष्यमृतत्वं	१०. ५२. ५
आ वो यन्तूदवाहासो	५. ५८. ३
आवो यस्य द्विबर्हसो	१. १७६. ५
आ वो राजानमध्वरस्य	४. ३. १
आ वो रुवण्युमौशिजो	१. १२२. ५
आ वो वहन्तु सप्तयो	१. ८५. ६
आ वो वाहिष्ठो वहतु	७. ३७. १
आ वो होता जोहवीति	७. ५६. १८
आ शर्म पर्वतानां वृणीमहे	८. ३१. १०
आ शर्म पर्वतानामोतापां	८. १८. १६
आशसनं विशसनमथो	१०. ८५. ३५
आशीत्या नवत्या याह्यर्वाङा	२. १८. ६
आशुं दधिक्रां तमु नु	४. ३९. १
आशुं दूतं विवस्वतो	४. ७. ४
आशुः शिशानो वृषभो	१०. १०३. १
आशुभिश्चिद्यान्वि मुञ्चाति	२. ३८. ३
आ शुभ्रा यातमश्विना	७. ६८. १
आशुरर्ष बृहन्मते परि	९. ३९. १
आशृण्वते अदृपिताय	४. ३. ३
आ श्येनस्य जवसा	१. ११८. ११
आश्रुत्कर्ण श्रुधी हवं	१. १०. ९
आश्विनावश्वावत्येषा	१. ३०. १७
आ श्वैत्रेयस्य जन्तवो	५. १९. ३
आ संयतमिन्द्र णः	६. २२. १०
आ स एतु य ईवदाँ	८. ४६. २१
आ सखायः सबर्दुघां	६. ४८. ११
आ सत्यो यातु मघवाँ	४. १६. १
आ सवं सवितुर्यथा	८. १०२. ६
आसस्राणासः शवसान	६. ३७. ३
आ सहस्रं पथिभिरिन्द्र	६. १८. ११
आसां पूर्वासामहसु	१. १२४. ९
आसीनासो अरुणीनामुपस्थे	१०. १५. ७
आ सीमरोहत्सुयमा	३. ७. ३
आ सुग्म्याय सुग्म्यं	८. २२. १५
आ सुते सिञ्चत श्रियं	८. ७२. १३
आ सुष्टुती नमसा	५. ४३. २
आसु ष्मा णो मघवन्	६. ४४. १८
आ सुष्वयन्ती यजते	१०. ११०. ६
आ सूर्ये न रश्मयो	१. ५९. ३
आ सूर्यो अरुहच्छुक्रमर्णो	५. ४५. १०
आ सूर्यो न भानुमद्भि	६. ४. ६
आ सूर्यो यातु सप्ताश्वः	५. ४५. ९
आ सोता परि षिञ्चताश्वं	९. १०८. ७
आ सोम सुवानो अद्रिभि	९. १०७. १०
आ स्तुतासो मरुतो विश्व	७. ५७. ७

आस्थापयन्त युवतिं	१. १६७. ६
आस्नो वृकस्य वर्तिका	१. ११६. १४
आ स्मा रथं वृषपाणेषु	१. ५१. १२
आस्मिन्पिशङ्गमिन्दवो	९. २१. ५
आ स्वमद्म युवमानो	१ ५८. २
आहं पितॄन्त्सुविदत्राँ	१०. १५. ३
आहं सरस्वतीवतो	८. ३८. १०
आ हरयः ससृज्रिरे	८. ६९. ५
आ हर्यताय धृष्णवे	९. ९९. १
आ हर्यतो अर्जुने	९. १०७. १३
आहार्षं त्वाविदं त्वा	१०. १६१. ५
आ हि द्यावापृथिवी	१०. १. ७
आ हि रुहतमश्विना	८. २२. ९
आ हि ष्मा याति नर्य	४. २९. २
आ हि ष्मा सूनवे पिता	१. २६. ३
आ होता मन्द्रो विदथा	३. १४. १
इच्छन्ति त्वा सोम्यासः	३. ३०. १
इच्छन्ति देवाः सुन्वन्तं	८. २. १८
इच्छन्नश्वस्य यच्छिरः	१. ८४. १४
इळामग्ने पुरुदंसं सनिं	३. १. २३
	३. ५. ११
	३. ६. ११
	३. ७. ११
	३. १५. ७
	३. २२. ५
	३. २३. ५
इळायास्त्वा पदे वयं	३. २९. ४
इळा सरस्वती मही	१. १३. ९
	५. ५. ८
इत ऊती वो अजरं	८. ९९. ७
इति चिद्धि त्वा धना	१०. १२०. ४
इति चिन्नु प्रजायै	५. ४१. १७
इति चिन्मन्युमध्रिज	५. ७. १०
इति त्वाग्ने वृष्टिहव्यस्य	१०. ११५. ९
इति त्वा देवा इम	१०. ९५. १८
इति वा इति मे मनो	१०. ११९. १
इति स्तुतासो असथा	८. ३०. २
इतो वा सातिमीमहे	१. ६. १०
इत्था धीवन्तमद्रिवः	८. २. ४०
इत्था यथा त ऊतये	५. २०. ४

इत्था हि सोम इन्मदे	१. ८०. १
इदं कवेरादित्यस्य	२. २८. १
इदं त एकं पर ऊ त	१०. ५६. १
इदं ते पात्रं सनवित्तमिन्द्र	१०. ११२. ६
इदं ते सोम्यं मध्वधुक्षन्	८. ६५. ८
इदं त्यत्पात्रमिन्द्रपान	६. ४४. १६
इदं द्यावापृथिवी सत्यमस्तु	१. १८५. ११
इदं नमो वृषभाय स्वराजे	१. ५१. १५
इदं पितृभ्यो नमो अस्त्वद्य	१०. १५. २
इदं पित्रे मरुतामुच्यते	१. ११४. ६
इदं मे अग्ने कियते	४. ५. ६
इदं यमस्य सादनं	१०. १३५. ७
इदं वचः पर्जन्याय	७. १०१. ५
इदं वचः शतसाः	७. ८. ६
इदं वपुर्निवचनं	५. ४७. ५
इदं वसो सुतमन्धः	८. २. १
इदं वां मदिरं मध्वधुक्षन्	८. ३८. ३
इदं वामास्ये हविः	४. ४९. १
इदं विष्णुर्वि चक्रमे	१. २२. १७
इदं श्रेष्ठं० ज्योतिरागाच्चित्रः	१. ११३. १
इदं श्रेष्ठं० ज्योतिरुत्तमं	१०. १७०. ३
इदं सु मे जरितरा	१०. २८. ४
इदं स्वरिदमिदास	१०. १२४. ६
इदं ह नूनमेषां सुम्नं	८. १८. १
इदं हविर्मघवन्तुभ्यं	१०. ११६. ७
इदं हि वां प्रदिवि	५. ७६. ४
इदं ह्यन्वोजसा सुतं	३. ५१. १०
इदमकर्म नमो अभ्रियाय	१०. ६८. १२
इदमग्ने सुधितं दुर्धिता	१. १४०. ११
इदमापः प्र वहत	१. २३. २२
	१०. ९. ८
इदमित्था रौद्रं गूर्तवचा	१०. ६१. १
इदमु त्यत्पुरुतमं	४. ५१. १
इदमु त्यन्महि महामनीकं	४. ५. ९
इदमुदकं पिबतेत्यब्रवीतनेदं	१. १६१. ८
इदा हि त उषो अद्रिसानो	६. ६५. ५
इदा हि ते वेविषतः	६. २१. ५
इदा हि व उपस्तुतिमिदा	८. २७. ११
इदा हि वो विधते	६. ६५. ४
इदाह्नः पीतिमुत वो	४. ३५. ११

इध्मं यस्ते जभरच्छश्रमाणो	४. १२. २
इध्मेनाग्न इच्छमानो	३. १८. ३
इनोत पृच्छ जनिमा	३. ३८. २
इनो राजन्नरतिः समिद्धो	१०. ३. १
इनो वाजानां पतिरिनः	१०. २६. ७
इन्दविन्द्राय बृहते	९. ६९. १०
इन्दुं रिहन्ति महिषा	९. ९७. ५७
इन्दुः पविष्ट चारुर्मदाया	९. १०९. ७
इन्दुः पविष्ट चेतनः	९. ६४. १०
इन्दुः पुनानः प्रजामुराणः	९. १०९. ९
इन्दुः पुनानो अति	९. ८६. २६
इन्दुरत्यो न वाजसृत्	९. ४३. ५
इन्दुरिन्द्राय पवत	९. १०१. ५
इन्दुर्देवानामुप सख्यमायन्	९. ९७. ५
इन्दुर्वाजी पवते गोन्योघा	९. ९७. १०
इन्दुर्हिन्वानो अर्षति	९. ६७. ४
इन्दुर्हियानः सोतृभि	९. ३०. २
इन्दो यथा तव स्तवो	९. ५५. २
इन्दो यदद्रिभिः सुतः	९. २४. ५
इन्दो व्यव्यमर्षसि	९. ६७. ५
इन्दो समुद्रमीङ्खय	९. ३५. २
इन्द्रं कामा वसूयन्तो	४. १६. १५
इन्द्रं कुत्सो वृत्रहणं	१. १०६. ६
इन्द्रं तं शुम्भ पुरुहन्	८. ७०. २
इन्द्रं नरो नेमधिता	७. २७. १
इन्द्रं नो अग्ने वसुभिः	७. १०. ४
इन्द्रं परेऽवरे मध्यमास	४. २५. ८
इन्द्रं प्रत्नेन मन्मना	८. ७६. ६
इन्द्रं प्रातर्हवामह	१. १६. ३
इन्द्रं मतिर्हृद आ	३. ३९. १
इन्द्रं मित्रं वरुणमग्निमाहुरथो	१. १६४. ४६
इन्द्रं मित्रं वरुणमग्निमूतये	१. १०६. १
इन्द्रं वयं महाधन	१. ७. ५
इन्द्रं वर्धन्तु नो गिर	८. १३. १६
इन्द्रं वर्धन्तो अप्तुरः	९. ६३. ५
इन्द्रं वाणीरनुत्तमन्युमेव	७. ३१. १२
इन्द्रं विश्वा अवीवृधन्	१. ११. १
इन्द्रं वृत्राय हन्तवे देवासो	८. १२. २२
इन्द्रं वृत्राय हन्तवे पुरुहूतमुप	३. ३७. ५
इन्द्रं वो नरः सख्याय	६. २९. १

इन्द्रं वो विश्वतस्परि	१. ७. १०
इन्द्रं सोमस्य पीतये	३. ४२. ४
इन्द्रं स्तवा नृतमं यस्य	१०. ८९. १
इन्द्रः किल श्रुत्या अस्य	१०. १११. ३
इन्द्रः पूर्भिदातिरद्	३. ३४. १
इन्द्रः स दामने कृत	८. ९३. ८
इन्द्रः समत्सु यजमानमार्यं	१. १३०. ८
इन्द्रः सहस्रदाम्नां	१. १७. ५
इन्द्रः सीतां नि गृह्णातु	४. ५७. ७
इन्द्रः सुतेषु सोमेषु	८. १३. १
इन्द्रः सुत्रामा स्ववाँ	६. ४७. १२
	१०. १३१. ६
इन्द्रः सु पूषा वृषणा	३. ५७. २
इन्द्रः सुशिप्रो मघवा	३. ३०. ३
इन्द्रः सूर्यस्य रश्मिभि	८. १२. ९
इन्द्रः स्पळुत वृत्रहा	८. ६१. १५
इन्द्रः स्वर्षा जनयन्	३. ३४. ४
इन्द्रः स्वाहा पिबतु	३. ५०. १
इन्द्र आशाभ्यस्परि	२. ४१. १२
इन्द्र आसां नेता	१०. १०३. ८
इन्द्र इत्सोमपा एक	८. २. ४
इन्द्र इद्धर्योः सचा	१. ७. २
इन्द्र इनो महानां	८. ९२. ३
इन्द्र इषे ददातु न	८. ९३. ३४
इन्द्र उक्थेन शवसा	१०. १००. ५
इन्द्र ऋभुभिर्वाजवद्भिः	३. ६०. ५
इन्द्र ऋभुभिर्वाजिभि	३. ६०. ७
इन्द्र ऋभुमान्वाजवान्	३. ६०. ६
इन्द्र ओषधीरसनोदहानि	३. ३४. १०
इन्द्र क्रतुं न आ भर	७. ३२. २६
इन्द्र क्रतुविदं सुतं	३. ४०. २
इन्द्र क्षत्रमभि वाममोजो	१०. १८०. ३
इन्द्र क्षत्रासमातिषु	१०. ६०. ५
इन्द्र गृणीष उ स्तुषे	८. ६५. ५
इन्द्र जहि पुमांसं	७. १०४. २४
इन्द्र जामय उत ये	६. २५. ३
इन्द्र ज्येष्ठं न आ भरँ	६. ४६. ५
इन्द्रज्येष्ठान्बृहद्भ्यः	४. ५४. ५
इन्द्रज्येष्ठा मरुद्गणा	१. २३. ८
	२. ४१. १५

इन्द्रतमा हि धिष्ण्या	१. १८२. २
इन्द्र तुभ्यमिदद्रिवो	१. ८०. ७
इन्द्र तुभ्यमिन्मघवन्	६. ४४. १०
इन्द्र त्रिधातु शरणं	६. ४६. ९
इन्द्र त्वमवितेदसीत्था	८. १३. २६
इन्द्र त्वा वृषभं वयं	३. ४०. १
इन्द्र त्वोतास आ वयं	१. ८. ३
इन्द्र दृह्य मघवन्त्वा	१०. १००. १
इन्द्र दृह्य यामकोशा	३. ३०. १५
इन्द्र दृह्यस्व पूरसि	८. ८०. ७
इन्द्र नेदीय एदिहि	८. ५३. ५
इन्द्र पिब तुभ्यं सुतो	६. ४०. १
इन्द्र पिब प्रतिकामं	१०. ११२. १
इन्द्र पिब वृषधूतस्य	३. ४३. ७
इन्द्र पिब स्वधया	३. ३५. १०
इन्द्र प्र णः पुरएतेव	६. ४७. ७
इन्द्र प्र णो धितावानं	३. ४०. ३
इन्द्र प्र णो रथमव	८. ८०. ४
इन्द्रप्रसूता वरुणप्रशिष्टा	१०. ६६. २
इन्द्र प्रेहि पुरस्त्वं	८. १७. ९
इन्द्र ब्रह्म क्रियमाणा	५. २९. १५
इन्द्रमग्निं कविच्छदा	३. १२. ३
इन्द्रमच्छ सुता इमे	९. १०६. १
इन्द्र मरुत्व इह पाहि	३. ५१. ७
इन्द्रमित्केशिना हरी	८. १४. १२
इन्द्रमित्था गिरो	३. ४२. ३
इन्द्रमिद्गाथिनो बृहदिन्द्र	१. ७. १
इन्द्रमिद्देवतातय	८. ३. ५
इन्द्रमिद्धरी वहतो	१. ८४. २
इन्द्रमिद्विमहीनां मेधे	८. ६. ४४
इन्द्रमिवेदुभये वि	४. ३९. ५
इन्द्रमीशानमोजसाभि	१. ११. ८
इन्द्रमुक्थानि वावृधुः	८. ६. ३५
इन्द्र मृळ मह्यं जीवातुमिच्छ	६. ४७. १०
इन्द्रमेव धिषणा सातये	६. १९. २
इन्द्र य उ नु ते अस्ति	८. ८१. ८
इन्द्र यथा ह्यस्ति ते	८. २४. ९
इन्द्र यस्ते नवीयसीं	८. ९५. ५
इन्द्र वाजेषु नोऽव	१. ७. ४
इन्द्रवायू अयं सुतस्तं	४. ४६. ६
इन्द्रवायू इमे सुता	१. २. ४
इन्द्रवायू बृहस्पतिं मित्राग्निं	१. १४. ३
इन्द्रवायू बृहस्पतिं सुहवेह	१०. १४१. ४
इन्द्रवायू मनोजुवा	१. २३. ३
इन्द्र शविष्ठ सत्पते	८. १३. १२
इन्द्र शुद्धो न आ गहि	८. ९५. ८
इन्द्र शुद्धो हि नो रयिं	८. ९५. ९
इन्द्रश्च मृळयाति नो	२. ४१. ११
इन्द्रश्च वायवेषां सुतानां	५. ५१. ६
इन्द्रश्च वायवेषां सोमानां	४. ४७. २
इन्द्रश्च सोमं पिबतं	४. ५०. १०
इन्द्रश्चिद्घा तदब्रवीत्	८. ३३. १७
इन्द्र श्रुधि सु मे हवमस्मे	८. ८२. ६
इन्द्र श्रेष्ठानि द्रविणानि	२. २१. ६
इन्द्र सोमं पिब ऋतुना	१. १५. १
इन्द्र सोमं सोमपते	३. ३२. १
इन्द्र सोममिमं पिब	१०. २४. १
इन्द्र सोमाः सुता इमे तव	३. ४०. ४
इन्द्र सोमाः सुता इमे तान्	३. ४२. ५
इन्द्रस्तुजो बर्हणा आ	३. ३४. ५
इन्द्र स्थातर्हरीणां	८. २४. १७
इन्द्रस्य कर्म सुकृता	३. ३२. ८
इन्द्रस्य दूतीरिषिता	१०. १०८. २
इन्द्रस्य नु वीर्याणि	१. ३२. १
इन्द्रस्य नु सुकृतं दैव्यं	१०. १००. ६
इन्द्रस्य वज्र आयसो	८. ९६. ३
इन्द्रस्य वज्रो मरुतामनीकं	६. ४७. २८
इन्द्रस्य वृष्णो वरुणस्य	१०. १०३. ९
इन्द्रस्य सख्यमृभवः	३. ६०. ३
इन्द्रस्य सोम पवमान	९. ७६. ३
इन्द्रस्य सोम राधसे पुनानो	९. ८. ३
इन्द्रस्य सोम राधसे शं	९. ६०. ४
इन्द्रस्य हार्दि सोमधानमा	९. १०८. १६
इन्द्रस्याङ्गिरसां चेष्टौ	१. ६२. ३
इन्द्रस्यात्र तविषीभ्यो	१०. ११३. ६
इन्द्रस्येव रातिमाजोहुवानाः	१०. १७८. २
इन्द्राकुत्सा वहमाना	५. ३१. ९
इन्द्रा को वां वरुणा	४. ४१. १
इन्द्राग्नी अपसस्पर्युप	३. १२. ७
इन्द्राग्नी अपादियं पूर्वागात्	६. ५९. ६

इन्द्राग्नी अवसा गत	७.	९४.	७
इन्द्राग्नी आ गतं सुतं	३.	१२.	१
इन्द्राग्नी आ हि तन्वते	६.	५९.	७
इन्द्राग्नी उक्थवाहसा	६.	५९.	१०
इन्द्राग्नी को अस्य वां	६.	५९.	५
इन्द्राग्नी जरितुः सचा	३.	१२.	२
इन्द्राग्नी तपन्ति माघा	६.	५९.	८
इन्द्राग्नी तविषाणि वां	३.	१२.	८
इन्द्राग्नी नवतिं पुरो	३.	१२.	६
इन्द्राग्नी मित्रावरुणादितिं	५.	४६.	३
इन्द्राग्नी यमवथ उभा	५.	८६.	१
इन्द्राग्नी युवं सु नः	८.	४०.	१
इन्द्राग्नी युवामिमेऽभि	६.	६०.	७
इन्द्राग्नी युवोरपि वसु	६.	५९.	९
इन्द्राग्नी रोचना दिवः	३.	१२.	९
इन्द्राग्नी वृत्रहत्येषु	१०.	६५.	२
इन्द्राग्नी शतदाव्न्यश्व	५.	२७.	६
इन्द्राग्नी शृणुतं हवं	६.	६०.	१५
इन्द्राणीमासु नारिषु	१०.	८६.	११
इन्द्रा नु पूषणा वयं	६.	५७.	१
इन्द्रापर्वता बृहता रथेन	३.	५३.	१
इन्द्राबृहस्पती वयं	४.	४९.	५
इन्द्राय गाव आशिरं	८.	६९.	६
इन्द्राय गिरो अनिशित	१०.	८९.	४
इन्द्राय नूनमर्चतोक्थानि	१.	८४.	५
इन्द्राय पवते मदः	९.	१०७.	१७
इन्द्राय मद्वने सुतं	८.	९२.	१९
इन्द्राय वृषणं मदं	९.	१०६.	५
इन्द्राय साम गायत	८.	९८.	१
इन्द्राय सु मदिन्तमं	८.	१.	१९
इन्द्राय सोम परि षिच्यसे	९.	७८.	२
इन्द्राय सोम पवसे	९.	२३.	६
इन्द्राय सोम पातवे नृभिर्यतः	९.	१०८.	१५
इन्द्राय सोम पातवे मदाय	९.	११.	८
इन्द्राय सोम पातवे वृत्रघ्ने	९.	९८.	१०
इन्द्राय सोम सुषुतः	९.	८५.	१
इन्द्राय सोमाः प्रदिवो	३.	३६.	२
इन्द्राय हि द्यौरसुरो	१.	१३१.	१
इन्द्रा याहि चित्रभानो	१.	३.	४
इन्द्रा याहि तूतुजान	१.	३.	६
इन्द्रा याहि धियेषितो	१.	३.	५
इन्द्रा युवं वरुणा दिद्युमस्मिन्	४.	४१.	४
इन्द्रा युवं वरुणा भूतमस्या	४.	४१.	५
इन्द्रायेन्दुं पुनीतनोग्रं	९.	६२.	२९
इन्द्रायेन्दो मरुत्वते	९.	६४.	२२
इन्द्रावरुण नू नु वां	१.	१७.	८
इन्द्रावरुणयोरहं	१.	१७.	१
इन्द्रावरुण वामहं	१.	१७.	७
इन्द्रावरुणा मधुमत्तमस्य	६.	६८.	११
इन्द्रावरुणा यदिमानि	७.	८२.	५
इन्द्रावरुणा यदृषिभ्यो	८.	५९.	६
इन्द्रावरुणा युवमध्वराय	७.	८२.	१
इन्द्रावरुणा वधनाभिरप्रति	७.	८३.	४
इन्द्रावरुणावभ्या तपन्ति	७.	८३.	५
इन्द्रावरुणा सुतपाविमं	६.	६८.	१०
इन्द्रावरुणा सौमनसमदृप्तं	८.	५९.	७
इन्द्राविष्णू तत्पनयाय्यं	६.	६९.	५
इन्द्राविष्णू दृंहिताः	७.	९९.	५
इन्द्राविष्णू पिबतं मध्वो	६.	६९.	७
इन्द्राविष्णू मदपती	६.	६९.	३
इन्द्राविष्णू हविषा	६.	६९.	६
इन्द्रासोमा तपतं रक्ष	७.	१०४.	१
इन्द्रासोमा दुष्कृतो वव्रे	७.	१०४.	३
इन्द्रासोमा पक्वमामास्वन्तर्नि	६.	७२.	४
इन्द्रासोमा परि वां भूतु	७.	१०४.	६
इन्द्रासोमा महि तद्वां	६.	७२.	१
इन्द्रासोमा युवमङ्ग	६.	७२.	५
इन्द्रासोमा वर्तयतं दिवस्पर्यग्नि	७.	१०४.	५
इन्द्रासोमा वर्तयतं दिवो	७.	१०४.	४
इन्द्रासोमावहिमपः	६.	७२.	३
इन्द्रासोमा वासयथ	६.	७२.	२
इन्द्रासोमा समघशंस	७.	१०४.	२
इन्द्रा ह यो वरुणा	४.	४१.	२
इन्द्रा ह रत्नं वरुणा	४.	४१.	३
इन्द्रियाणि शतक्रतो	३.	३७.	९
इन्द्रे अग्ना नमो बृहत्	७.	९४.	४
इन्द्रेण याथ सरथं सुते	३.	६०.	४
इन्द्रेण युजा निः सृजन्त	१०.	६२.	७
इन्द्रेण रोचना दिवो	८.	१४.	९
इन्द्रेण सं हि दृक्षसे	१.	६.	७

इन्द्रेणैते तृत्सवो वेविषाणा	७. १८. १५
इन्द्रे भुजं शशमानास	१०. ९२. ७
इन्द्रे विश्वानि वीर्या	८. ६३. ६
इन्द्रेषिते प्रसवं भिक्षमाणे	३. ३३. २
इन्द्रेहि मत्स्यन्धसो	१. ९. १
इन्द्रो अङ्ग महद्भय	२. ४१. १०
इन्द्रो अश्रायि सुध्यो	१. ५१. १४
इन्द्रो अस्माँ अरदद्	३. ३३. ६
इन्द्रो अस्मे सुमना अस्तु	१०. १००. ४
इन्द्रोतिभिर्बहुलाभिर्नो	३. ५३. २१
इन्द्रो दधीचो अस्थभि	१. ८४. १३
इन्द्रो दिवः प्रतिमानं	१०. १११. ५
इन्द्रो दिव इन्द्र ईशे	१०. ८९. १०
इन्द्रो दीर्घाय चक्षस	१. ७. ३
इन्द्रो न यो महा कर्माणि	९. ८८. ४
इन्द्रो नेदिष्ठमवसागमिष्ठः	६. ५२. ६
इन्द्रो ब्रह्मेन्द्र ऋषिरिन्द्रः	८. १६. ७
इन्द्रो मदाय वावृधे	१. ८१. १
इन्द्रो मधु संभृतमुस्रियायां	३. ३९. ६
इन्द्रो महां सिन्धुमाशयानं	२. ११. ९
इन्द्रो मह्ना महतो अर्णवस्य वि	१०. ६७. १२
इन्द्रो मह्ना महतो अर्णवस्य व्रता	१०. १११. ४
इन्द्रो मह्ना रोदसी	८. ३. ६
इन्द्रो यज्वने पृणते च	६. २८. २
इन्द्रो यातूनामभवत्	७. १०४. २१
इन्द्रो यातोऽवसितस्य	१. ३२. १५
इन्द्रो रथाय प्रवतं	५. ३१. १
इन्द्रो राजा जगत	७. २७. ३
इन्द्रो वलं रक्षितारं	१०. ६७. ६
इन्द्रो वसुभिः परि पातु	१०. ६६. ३
इन्द्रो वा घेदियन्मघं	८. २१. १७
इन्द्रो वाजस्य स्थविरस्य	६. ३७. ५
इन्द्रो विश्वैर्वीर्यैः पत्यमान	३. ५४. १५
इन्द्रो वृत्रमवृणोच्छर्धनीतिः	३. ३४. ३
इन्द्रो वृत्रस्य तविषीं	१. ८०. १०
इन्द्रो वृत्रस्य दोधतः	१. ८०. ५
इन्द्रो हरी युयुजे अश्विना	१. १६१. ६
इन्द्रो हर्यन्तमर्जुनं	३. ४४. ५
इन्धन्वभिर्धेनुभी	२. ३४. ५
इन्धानो अग्निं वनवद्	२. २५. १
इन्धे राजा समर्यो	७. ८. १
इमं कामं मन्दया	३. ३०. २०
	३. ५०. ४
इमं घा वीरो अमृतं	८. २३. १९
इमं च नो गवेषणं	६. ५६. ५
इमं जीवेभ्यः परिधिं	१०. १८. ४
इमं जुषस्व गिर्वणः	८. १२. ५
इमं तं पश्य वृषभस्य	१०. १०२. ९
इमं त्रितो भूर्यविन्ददिच्छन्	१०. ४६. ३
इमं नरः पर्वतास्तुभ्यमापः	३. ३५. ८
इमं नरो मरुतः सश्चतानु	७. १८. २५
इमं नरो मरुतः सश्चता वृधं	३. १६. २
इमं नु मायिनं हुव	८. ७६. १
इमं नु सोममन्तितो	१. १७९. ५
इमं नो अग्न उप यज्ञमेहि	१०. १२४. १
इमं नो अग्ने अध्वरं जुषस्व	७. ४२. ५
इमं नो अग्ने अध्वरं होत	६. ५२. १२
इमं नो यज्ञममृतेषु	३. २१. १
इमं बिभर्मि सुकृतं ते	१०. ४४. ९
इमं महे विदथ्याय	३. ५४. १
इमं मे गङ्गे यमुने	१०. ७५. ५
इमं मे वरुण श्रुधी	१. २५. १९
इमं मे स्तोममश्विनेमं	८. ८५. २
इमं यज्ञं चनो धा अग्न	६. १०. ६
इमं यज्ञं त्वमस्माकमिन्द्र	४. २०. ३
इमं यज्ञं सहसावन्त्वं	३. १. २२
इमं यज्ञमिदं० मर्तास	१०. १५०. २
इमं यज्ञमिदं० सोम	१. ९१. १०
इमं यम प्रस्तरमा हि	१०. १४. ४
इमं रथमधि ये सप्त	१. १६४. ३
इमं विधन्तो० द्विता	२. ४. २
इमं विधन्तो० पशुं	१०. ४६. २
इमं स्तोमं रोदसी प्र	३. ५४. १०
इमं स्तोमं सक्रतवो	२. २७. २
इमं स्तोममभिष्टये	८. १२. ४
इमं स्तोममर्हते	१. ९४. १
इमं स्वस्मै हृद आ	२. ३५. २
इम आ यातमिन्दवः	१. १३७. २
इम इन्द्र भरतस्य	३. ५३. २४
इम इन्द्राय सुन्विरे	७. ३२. ४

इम उ त्वा पुरुशाक	६. २१. १०
इम उ त्वा वि चक्षते	८. ४५. १६
इमममे चमसं मा वि	१०. १६. ८
इममअस्पामुभये	१०. ९२. २
इममिन्द्र गवाशिरं	३. ४२. ७
इममिन्द्र सुतं पिब	१. ८४. ४
इममिन्द्रो अदीधरद्	१०. १७३. ३
इममु त्यमथर्ववदग्निं	६. १५. १७
इममू षु त्वमस्माकं	१. २७. ४
इममू षु वो अतिथि	६. १५. १
इमां खनाम्योषधिं	१०. १४५. १
इमां गायत्रवर्तनिं	८. ३८. ६
इमां च नः पृथिवीं	३. ५५. २१
इमां त इन्द्र सुष्टुतिं	८. १२. ३१
इमां ते धियं प्र भरे	१. १०२. १
इमां ते वाचं वसूयन्त	१. १३०. ६
इमां त्वमिन्द्र मीढ्वः	१०. ८५. ४५
इमां धियं शिक्षमाणस्य	८. ४२. ३
इमां धियं सप्तशीर्ष्णीं	१०. ६७. १
इमां प्रत्नाय सुष्टुतिं	१०. ९१. १३
इमां म इन्द्र सुष्टुतिं	८. ६. ३२
इमां मे अग्ने समिधं	१०. ७०. १
इमां मे अग्ने समिधं	२. ६. १
इमां मे मरुतो गिरमिमं	८. ७. ९
इमां वां मित्रावरुणा	७. ३६. २
इमां सु पूर्व्यां धियं	८. ६. ४३
इमा अग्ने मतयस्तुभ्यं	१०. ७. २
इमा अभि प्र णोनुमो	८. ६. ७
इमा अस्मै मतयो वाचो	१०. ९१. १२
इमा अस्य प्रतूर्तयः	८. १३. २९
इमा इन्द्रं वरुणं मे	४. ४१. ९
इमा उ त्वा पस्पृधानासो	७. १८. ३
इमा उ त्वा पुरुतमस्य	६. २१. १
इमा उ त्वा पुरूवसो	८. ३. ३
इमा उ त्वा शतक्रतो	६. ४५. २५
इमा उ त्वा सुतेसुते	६. ४५. २८
इमा उ वः सुदानवो	८. ७. १९
इमा उ वां दिविष्टय	७. ७४. १
इमा उ वां भृमयो	३. ६२. १
इमा गावः सरमे या	१०. १०८. ५
इमा गिरः सवितारं	७. ४५. ४
इमा गिर आदित्येभ्यो	२. २७. १
इमा जुषेथां सवना	८. ३८. ५
इमा जुह्वाना युष्मदा	७. ९५. ५
इमा ते वाजिन्नवमार्जनानीमा	१. १६३. ५
इमा धाना घृतस्नुवो	१. १६. २
इमा नारीरविधवाः	१०. १८. ७
इमानि त्रीणि विष्टपा	८. ९१. ५
इमानि वां भागधेयानि	८. ५९. १
इमा नु कं भुवना	१०. १५७. १
इमा ब्रह्म बृहद्दिवो	१०. १२०. ८
इमा ब्रह्म ब्रह्मवाहः	३. ४१. ३
इमा ब्रह्म सरस्वति	२. ४१. १८
इमा ब्रह्माणि वर्धना	५. ७३. १०
इमा ब्रह्मेन्द्र तुभ्यं शंसि	१०. १४८. ४
इमामग्ने शरणिं मीमृषो	१. ३१. १६
इमामु षु सोमसुतिमुप	७. ९३. ६
इमामू नु कवितमस्य	५. ८५. ६
इमामू षु प्रभृतिं	३. ३६. १
इमामू ष्वासुरस्य	५. ८५. ५
इमा रुद्राय तवसे	१. ११४. १
इमा रुद्राय स्थिरधन्वने	७. ४६. १
इमास्त इन्द्र पृश्नयो	८. ६. १९
इमे चित्तव मन्यवे	१. ८०. ११
इमे चेतारो अनृतस्य	७. ६०. ५
इमे जीवा वि मृतैराववृत्रन्	१०. १८. ३
इमे त इन्द्र ते वयं	१. ५७. ४
इमे त इन्द्र सोमास्तीव्रा	८. २. १०
इमे तुरं मरुतो रामयन्तीमे	७. ५६. १९
इमे दिवो अनिमिषा	७. ६०. ७
इमे नरो वृत्रहत्येषु	७. १. १०
इमे भोजा अङ्गिरसो	३. ५३. ७
इमे मा पीता यशस	८. ४८. ५
इमे मित्रो वरुणो दूळभासो	७. ६०. ६
इमे यामासस्त्वद्रिगभूवन्	५. ३. १२
इमे ये ते सु वायो	१. १३५. ९
इमे ये नार्वाङ्न परश्चरन्ति	१०. ७१. ९
इमे रध्रं चिन्मरुतो	७. ५६. २०
इमे वां सोमा अप्स्वा	१. १३५. ६
इमे विप्रस्य वेधसो	८. ४३. १

इमे सोमास इन्दवः	१. १६. ६
इमे हि ते कारवो	८. ३. १८
इमे हि ते ब्रह्मकृतः	७. ३२. २
इमो अग्ने वीततमानि	७. १. १८
इमौ देवौ जायमानौ	२. ४०. २
इयं त इन्द्र गिर्वणो	८. १३. ४
इयं त ऋत्वियावती	८. १२. १०
इयं ते नव्यसी मतिरग्ने	८. ७४. ७
इयं ते पूषन्नाघृणे	३. ६२. ७
इयं देव पुरोहितिर्युवभ्यां	७. ६०. १२
	७. ६१. ७
इयं न उस्रा प्रथमा	१०. ३५. ४
इयं मद्वां प्र स्तृणीते	६. ६७. २
इयं मनीषा इयमश्विना	७. ७०. ७
	७. ७१. ६
इयं मनीषा बृहती	७. ९९. ६
इयं मे नाभिरिह मे	१०. ६१. १९
इयं या नीच्यर्किणी	८. १०१. १३
इयं वां ब्रह्मणस्पते	७. ९७. ९
इयं वामस्य मन्मन	७. ९४. १
इयं वामह्वे शृणुतं मे	१०. ३९. ६
इयं विसृष्टिर्यत आबभूव	१०. १२९. ७
इयं वेदिः परो अन्तः	१. १६४. ३५
इयं शुष्मेभिर्बिसखा	६. ६१. २
इयं सा भूया उषसामिव	१०. ३१. ५
इयं सा वो अस्मे	१. १८६. ११
इयत्तकः कुषुम्भकस्तकं	१. १९१. १५
इयत्तिका शकुन्तिका	१. १९१. ११
इयमददाद्रभसमृणच्युतं	६. ६१. १
इयमिन्द्रं वरुणमष्ट	७. ८४. ५
	७. ८५. ५
इयमु ते अनुष्टुतिश्चकृषे	८. ६३. ८
इयमेषाममृतानां गीः	१०. ७४. ३
इर्ज्यन्नग्ने प्रथयस्व	१०. १४०. ४
इरावती धेनुमती हि	७. ९९. ३
इरावतीवरुण धेनवो	५. ६९. २
इषं तोकाय नो दधदस्मभ्यं	९. ६५. २१
इषं दुहन्त्सुदुघां विश्वधायसं	१०. १२२. ६
इषमूर्जं च पिन्वस	९. ६३. २
इषमूर्जं पवमानाभ्यर्षसि	९. ८६. ३५
इषमूर्जमभ्यर्षाश्वं	९. ९४. ५
इषा मन्दस्वादु तेऽरं	८. ८२. ३
इषिरेण ते मनसा	८. ४८. ७
इषुर्न धन्वन्प्रति धीयते	९. ६९. १
इषुर्न श्रिय इषुधेरसना	१०. ९५. ३
इषे पवस्व धारया	९. ६४. १३
इष्कर्तारमध्वरस्य	१०. १४०. ५
इष्कर्तारमनिष्कृतं	८. ९९. ८
इष्कृताहावमवतं	१०. १०१. ६
इष्कृतिर्नाम वो माताथो	१०. ९७. ९
इष्टा होत्रा असृक्षतेन्द्रं	८. ९३. २३
इष्यन्वाचमुपवक्तेव	९. ९५. ५
इह त्या पुरुभूतमा देवा	८. २२. ३
इह त्या पुरुभूतमा पुरू	५. ७३. २
इह त्या सधमाद्या युजानः	८. १३. २७
इह त्या सधमाद्या हरी	८. ३२. २९
	८. ९३. २४
इह त्वं सूनो सहसो	४. २. २
इह त्वष्टारमग्रियं	१. १३. १०
इह त्वा गोपरीणसा	८. ४५. २४
इह त्वा भूर्या चरेदुप	४. ४. ९
इह प्रजामिह रयिं	४. ३६. ९
इह प्र ब्रूहि यतमः	१०. ८७. ८
इह प्रयाणमस्तु	४. ४६. ७
इह प्रियं प्रजया ते	१०. ८५. २७
इह ब्रवीतु य ईमङ्ग	१. १६४. ७
इह श्रुत इन्द्रो अस्मे	१०. २२. २
इहा गतं वृषण्वसू	८. ७३. १०
इहि तिस्रः परावत	८ ३२. २२
इहेन्द्राग्नी उप ह्वये	१. २१. १
इहेन्द्राणीमुप ह्वये	१. २२. १२
इहेव शृण्व एषां	१. ३७. ३
इहेह जाता समवावशीता	१. १८१. ४
इहेह यद्वां समना	४. ४३. ७
	४. ४४. ७
इहेह वः स्वतवसः	७. ५९. ११
इहेह वो मनसा	३. ६०. १
इहैव स्तं मा वि यौष्टं	१०. ८५. ४२
इहैवैधि माप च्योष्ठाः	१०. १७३. २
इहोप यात शवसो	४. ३५. १

ईक्षे रायः क्षयस्य ४. २०. ८
ईङ्खयन्तीरपस्युव १०. १५३. १
ईजानमिद्द्यौर्गूर्ता १०. १३२. १
ईजे यज्ञेभिः शशमे ६. ३. २
ईळते त्वामवस्यवः १. १४. ५
ईळानायावस्यवे यविष्ठ २. ६. ६
ईळितो अग्न आ॰ इयं हि १. १४२. ४
ईळितो अग्न आ॰ सुखै ५. ५. ३
ईळितो अग्ने मनसा २. ३. ३
ईळिष्वा हि प्रतीव्यं ८. २३. १
ईळे अग्निं विपश्चितं ३. २७. २
ईळे अग्निं स्ववसं ५. ६०. १
ईळे गिरा मनुर्हितं ८. १९. २१
ईळे च त्वा यजमानो ३. १. १५
ईळे द्यावापृथिवी १. ११२. १
ईळेन्यं वो असुरं ७. २. ३
ईळेन्यः पवमानो ९. ५. ३
ईळेन्यो नमस्यस्तिर ३. २७. १३
ईळेन्यो वो मनुषो ७. ९. ४
ईयिवांसमति स्रिधः ३. ९. ४
ईयुरर्थं न न्यर्थं परुष्णी ७. १८. ९
ईयुर्गावो न यवसादगोपा ७. १८. १०
ईयुष्टे ये पूर्वतरामपश्यन् १. ११३. ११
ईर्मान्तासः सिलिकमध्यमासः १. १६३. १०
ईर्मान्यद्वपुषे वपुश्चक्रं ५. ७३. ३
ईशान इमा भुवनानि ९. ८६. ३७
ईशानकृतो धुनयो १. ६४. ५
ईशानाय प्रहुतिं यस्त ७. ९०. २
ईशाना वार्याणां क्षयन्ती १०. ९. ५
ईशानासो ये दधते ७. ९०. ६
ईशिषे वार्यस्य हि ८. ४४. १८
ईशे यो विश्वस्या १०. ६. ३
ईशे ह्यग्निरमृतस्य ७. ४. ६
उक्थं चन शस्यमान ८. २. १४
उक्थउक्थे सोम इन्द्रं ७. २६. २
उक्थभृतं सामभृतं ७. ३३. १४
उक्थमिन्द्राय शंस्यं १. १०. ५
उक्थवाहसे विभ्वे ८. ९६. ११
उक्थेभिरर्वागवसे १. ४७. १०
उक्थेभिर्वृत्रहन्तमा ७. ९४. ११
उक्थेष्विन्नु शूर येषु २. ११. ३
उक्षन्ते अश्वाँ अत्यां २. ३४. ३
उक्षान्नाय वशान्नाय ८. ४३. ११
उक्षा महाँ अभि ववक्ष १. १४६. २
उक्षा मिमाति प्रति यन्ति ९. ६९. ४
उक्षा समुद्रो अरुषः ५. ४७. ३
उक्षेव यूथा परियन् ९. ७१. ९
उक्ष्णो हि मे पञ्चदश १०. ८६. १४
उग्रं न वीरं नमसोप ८. ४९. ६
उग्रं युयुज्म पृतनासु ८. ६१. १२
उग्रं व ओजः स्थिरा ७. ५६. ४
उग्रबाहुर्म्रक्षकृत्वा पुरन्दरो ८. ६१. १०
उग्रस्तुराषाळभिभूत्योजा ३. ४८. ४
उग्रा इव प्रवहन्तः १०. ९४. ६
उग्रा विघनिना मृध ६. ६०. ५
उग्रा सन्ता हवामह १. २१. ४
उग्रेष्विन्नु शूर मन्दसान २. ११. १७
उग्रो जज्ञे वीर्याय स्वधा ७. २०. १
उग्रो वां ककुहो ययिः ५. ७३. ७
उचथ्ये वपुषि यः ८. ४६. २८
उच्चा ते जातमन्धसो ९. ६१. १०
उच्चा दिवि दक्षिणावन्तो १०. १०७. २
उच्छन्ती या कृणोषि ७. ८१. ४
उच्छन्तीरद्य चितयन्त ४. ५१. ३
उच्छन्त्यां मे यजता ५. ६४. ७
उच्छन्नुषसः सुदिना ७. ९०. ४
उच्छा दिवो दुहितः ६. ६५. ६
उच्छिष्टं चम्वोर्भर १. २८. ९
उच्छुष्मा ओषधीनां १०. ९७. ८
उच्छोचिषा सहसस्पुत्र ३. १८. ४
उच्छ्रयस्व वनस्पते ३. ८. ३
उच्छ्वञ्चमाना पृथिवी १०. १८. १२
उच्छ्वञ्चस्व पृथिवि १०. १८. ११
उज्जातमिन्द्र ते शव ८. ६२. १०
उज्जायतां परशुर्ज्योतिषा १०. ४३. ९
उत ऋतुभिर्ऋतुपाः पाहि ३. ४७. ३
उत कण्वं नृषदः पुत्र १०. ३१. ११
उत गाव इवादन्त्युत १०. १४६. ३
उत ग्ना अग्निरध्वर ४. ९. ४
उत ग्ना व्यन्तु देवपत्नी ५. ४६. ८

उत घा नेमो अस्तुतः ५. ६१. ८
उत घा स रथीतमः ६. ५६. २
उत नो सुष्टुता हरी ८. १३. २३
उत त्यं चमसं नवं १. २०. ६
उत त्यं पुत्रमग्रुवः ४. ३०. १६
उत त्यं भुज्युमश्विना ७. ६८. ७
उत त्यं वीरं धनसा ८. ८६. ४
उत त्यदाश्वश्व्यं यदिन्द्र ८. ६. २४
उत त्यद्वां जुरते अश्विना ७. ६८. ६
उत त्यन्नो मारुतं शर्ध ५. ४६. ५
उत त्या तुर्वशायदू ४. ३०. १७
उत त्या दैव्या भिषजा ८. १८. ८
उत त्या मे यशसा १. १२२. ४
उत त्या मे रौद्रावर्चिमन्ता १०. ६१. १५
उत त्या मे हवमा ६. ५०. १०
उत त्या यजता हरी ४. १५. ८
उत त्या सद्य आर्या ४. ३०. १८
उत त्या हरितो दश ९. ६३. ९
उत त्ये देवी सुभगे २. ३१. ५
उत त्ये नः पर्वतासः ५. ४६. ६
उत त्ये नो मरुतो ७. ३६. ७
उत त्ये मा ध्वन्यस्य ५. ३३. १०
उत त्ये मा पौरुकुत्स्यस्य ५. ३३. ८
उत त्ये मा मारुताश्वस्य ५. ३३. ९
उत त्वं मघवञ्छृणु ८. ४५. ६
उत त्वं सख्ये स्थिर १०. ७१. ५
उत त्वं सूनो सहसो ६. ५०. ९
उत त्वः पश्यन्न ददर्श १०. ७१. ४
उत त्वाग्ने मम स्तुतो ८. ४३. १७
उत त्वा धीतयो मम ८. ४४. २२
उत त्वा नमसा वयं ८. ४३. १२
उत त्वावधिरं वयं ८. ४५. १७
उत त्वा भृगुवच्छुचे ८. ४३. १३
उत त्वामदिते मह्यहं ८. ६७. १०
उत त्वामरुणं वयं ९. ४५. ३
उत त्वा स्त्री शशीयसी ५. ६१. ६
उत दासं कौलितरं ४. ३०. १४
उत दासस्य वर्चिनः ४. ३०. १५
उत दासा परिविषे १०. ६२. १०
उत देवा अवहितं १०. १३७. १

उत द्यावापृथिवी ६. ५०. ३
उत द्युमत्सुवीर्यं १. ७४. ९
उत नः कर्णशोभना ८. ७८. ३
उत नः पितुमा भर ८. ३२. ८
उत नः प्रिया प्रियासु ६. ६१. १०
उत नः सिन्धुरपां ८. २५. १४
उत नः सुत्रात्रो देवगोपाः ६. ६८. ७
उत नः सुद्योत्मा १. १४१. १२
उत नः सुभगाँ अरि १. ४. ६
उत न ईं त्वष्टा १. १८६. ६
उत न ईं मतयो १. १८६. ७
उत न ईं मरुतो १. १८६. ८
उत न एना पवया ९. ९७. ५३
उत नूनं यदिन्द्रियं ४. ३०. २३
उत नो गोमतस्कृधि ८. ३२. ९
उत नो गोमतीरिष आ ५. ७९. ८
उत नो गोमतीरिष उत ८. ५. ९
उत नो गोमतीरिषो ९. ६२. २४
उत नो गोविदश्ववित् ९. ५५. ३
उत नो गोषणिं धियं ६. ५३. १०
उत नो दिव्या इष ८. ५. २१
उत नो देव देवाँ ८. ७५. २
उत नो देवावश्विना १०. ९३. ६
उत नो देव्यदितिरुरुष्यतां ८. २५. १०
उत नो धियो गोअग्राः १. ९०. ५
उत नो नक्तमपां १०. ९३. ५
उत नो ब्रह्मन्नविष ३. १३. ६
उत नो रुद्रा चिन्मृळता १०. ९३. ७
उत नो वाजसातये ९. १३. ४
उत नो विष्णुरुत वातो ५. ४६. ४
उत नोऽहिर्बुध्न्यः ६. ५०. १४
उत नोऽहिर्बुध्न्यो १. १८६. ५
उत प्रहिमुदहन्नस्य १०. १०२. ७
उत प्र पिप्य ऊधरघ्न्याया ९. ९३. ३
उत प्रहामतिदीव्या १०. ४२. ९
उत ब्रह्मण्या वयं ८. ६. ३३
उत ब्रह्माणो मरुतो ५. २९. ३
उत ब्रुवन्तु जन्तव १. ७४. ३
उत ब्रुवन्तु नो निदो १. ४. ५
उत म ऋज्रे पुरयस्य ६. ६३. ९

उत मन्ये पितुरद्रुहो	१. १५९. २
उत माता बृहद्दिवा	१०. ६४. १०
उत माता महिष	४. १८. ११
उत मे प्रयियोर्वयियोः	८. १९. ३७
उत मेऽरपद्युवतिर्ममन्दुषी	५. ६१. ९
उत मे वोचतादिति	५. ६१. १८
उत यासि सवितस्त्रीणि	५. ८१. ४
उत यो मानुषेष्वा	१. २५. १५
उत योषणे दिव्ये	७. २. ६
उत वः शंसमुशिजामिव	२. ३१. ६
उत वां विक्षु मद्यास्वन्धो	१. १५३. ४
उत वा उ परि वृणक्षि	१०. १४२. ३
उत वाजिनं पुरुनिष्षिध्वानं	४. ३८. २
उत वात पितासि न	१०. १८६. २
उत वा यः सहस्य	१. १४७. ५
उत वा यस्य वाजिनो	१. ८६. ३
उत वा यो नो मर्चया	२. २३. ७
उत व्रतानि सोम ते	१०. २५. ३
उत शुष्णस्य धृष्णुया	४. ३०. १३
उत सत्वास्यश्विनोरुत	४. ५२. ३
उत सिन्धुं विबाल्यं	४. ३०. १२
उत सु त्ये पयोवृधा	८. २. ४२
उत स्तुतासो मरुतो	७. ५७. ६
उत स्म ते परुष्ण्यामूर्णा	५. ५२. ९
उत स्म ते वनस्पते	१. २८. ६
उत स्म दुर्गृभीयसे	५. ९. ४
उत स्म यं शिशुं यथा	५. ९. ३
उत स्म राशि परि	९. ८७. ९
उत स्म सद्म हर्यतस्य	१०. ९६. १०
उत स्मा सद्य इत्परि	४. ३१. ८
उत स्मासु प्रथमः	४. ३८. ६
उत स्मास्य तन्यतोरिव	४. ३८. ८
उत स्मास्य द्रवतस्तुरण्यतः	४. ४०. ३
उत स्मास्य पनयन्ति	४. ३८. ९
उत स्मा हि त्वामाहुरिन्	४. ३१. ७
उत स्मैनं वस्त्रमथिं	४. ३८. ५
उत स्य देवः सविता	६. ५०. १३
उत स्य देवो भुवनस्य	२. ३१. ४
उत स्य न इन्द्रो	२. ३१. ३
उत स्य न उशिजामुर्विया	१०. ९२. १२
उत स्य वाजी क्षिपणिं	४. ४०. ४
उत स्य वाजी सहुरिर्ऋतावा	४. ३८. ७
उत स्य वाज्यरुषस्तुविष्व	५. ५६. ७
उत स्या नः सरस्वती घोरा	६. ६१. ७
उत स्या नः सरस्वती जुषाणो	७. ९५. ४
उत स्या नो दिवा	८. १८. ७
उत स्या वां मधुमन्	१. ११९. ९
उत स्या वां रुशतो	१. १८१. ८
उत स्या श्वेतयावरी	८. २६. १८
उत स्वया तन्वा सं वदे	७. ८६. २
उत स्वराजे अदितिः	८. १२. १४
उत स्वराजो अदिति	७. ६६. ६
उत स्वस्या अरात्या	९. ७९. ३
उत स्वानासो दिवि	५. २. १०
उताद: परुषे गवि	६. ५६. ३
उताभये पुरुहूत श्रवोभि	३. ३०. ५
उता यातं संगवे प्रात	५. ७६. ३
उतालब्धं स्पृणुहि जातवेद	१०. ८७. ७
उताशिष्ठा अनु शृण्वन्ति	२. २४. १३
उतासि मैत्रावरुणो	७. ३३. ११
उताहं नक्तमुत सोम	९. १०७. २०
उतेदानीं भगवन्तः	७. ४१. ४
उतेशिषे प्रसवस्य	५. ८१. ५
उतो घा ते पुरुष्या	७. २९. ४
उतो नो अस्य कस्य चिद्	५. ३८. ४
उतो नो अस्या उषसो	१. १३१. ६
उतो न्वस्य जोषमाँ	८. ९४. ६
उतो न्वस्य यत्पदं	८. ७२. १८
उतो न्वस्य यन्महदश्वा	८. ७२. ६
उतो पतिर्य उच्यते	८. १३. ९
उतो पितृभ्यां प्रविदानु	३. ७. ६
उतो स मह्यमिन्दुभि	१. २३. १५
उतो सहस्रभर्णसं	९. ६४. २६
उतो हि वां दात्रा	४. ३८. १
उतो हि वां पूर्व्या	३. ५४. ४
उतो हि वां रत्नधेयानि	७. ५३. ३
उत्तराहमुत्तर उत्तरे	१०. १४५. ३
उत्तानपर्णे सुभगे	१०. १४५. २
उत्तानायामजनयन्	२. १०. ३
उत्तानायामव भरा	३. २९. ३

उप ह्वये सुदुघां धेनुमेतां	१. १६४. २६	उभे यत्ते महिना शुभ्रे	७. ९६. २
उप ह्वये सुहवं मारुतं	१०. ३६. ७	उभे यदिन्द्र रोदसी	१०. १३४. १
उपह्वरे गिरीणां संगथे	८. ६. २८	उभे सुश्चन्द्र सर्पिषो	५. ६. ९
उपह्वरेषु यदचिध्वं	१. ८७. २	उभे सोमावचाकशन्	९. ३२. ४
उपाजिरा पुरुहूताय	३. ३५. २	उभोभयाविन्नुप धेहि	१०. ८७. ३
उपायातं दाशुषे मर्त्याय	७. ७१. २	उरुं गभीरं जनुषाभ्युग्रं	३. ४६. ४
उपावसृज त्मन्या समञ्जन्	१०. ११०. १०	उरुं नृभ्य उरुं गव	८. ६८. १३
उपास्मै गायता नरः	९. ११. १	उरुं नो लोकमनु नेषि	६. ४७. ८
उपेदमुपपर्चनमासु	६. २८. ८	उरुं यज्ञाय चक्रथुरु	७. ९९. ४
उपेदहं धनदामप्रतीतं	१. ३३. २	उरुं हि राजा वरुण	१. २४. ८
उपेममसृक्षि वाजयुर्वचस्यां	२. ३५. १	उरुगव्यूतिरभयानि	९. ९०. ४
उपो अदर्शि शुन्ध्युवो	१. १२४. ४	उरु णस्तन्वे तन उरु	८. ६८. १२
उपो नयस्व वृषणा	३. ३५. ३	उरु ते ज्रयः पर्येति	१. ९५. ९
उपोप मे परा मृश	१. १२६. ७	उरु वां रथः परि नक्षति	४. ४३. ५
उपो मतिः पृच्यते	९. ६९. २	उरुव्यचसा महिनी	१. १६०. २
उपो रथेषु पृषती	१. ३९. ६	उरुव्यचसे महिने	७. ३१. ११
उपो रुरुचे युवतिर्न	७. ७७. १	उरुव्यचा नो महिषः	१०. १२८. ८
उपो षु जातमप्तुरं	९. ६१. १३	उरुशंसा नमोवृधा	३. ६२. १७
उपो षु शृणुही गिरो	१. ८२. १	उरुष्या णो अभिशस्तेः	१. ९१. १५
उपो ह यद्विदथं वाजिनो	७. ९३. ३	उरुष्या णो मा परा	८. ७१. ७
उपो हरीणां पतिं दक्षं	८. २४. १४	उरूणसावसुतृपा	१०. १४. १२
उभयं ते न क्षीयते	२. ९. ५	उरोष्ट इन्द्र राधसो	५. ३८. १
उभयं शृणवच्च न	८. ६१. १	उरौ देवा अनिबाधे	५. ४२. १७
उभयतः पवमानस्य	९. ८६. ६		५. ४३. १६
उभयासो जातवेदः	२. २. १२	उरौ महाँ अनिबाधे	३. १. ११
उभा उ नूनं तदिदर्थ	१०. १०६. १	उरौ वा ये अन्तरिक्षे	३. ६. ८
उभा जिग्यथुर्न परा	६. ६९. ८	उर्वी पृथ्वी बहुले दूरे	१. १८५. ७
उभा देवा दिविस्पृशे	१. २३. २	उर्वी सद्मनी बृहती	१. १८५. ६
उभा देवा नृचक्षसा	९. ५. ७	उलूकयातुं शुशुलूकयातुं	७. १०४. २२
उभा पिबतमश्विनोभा	१. ४६. १५	उवाच मे वरुणो मेधिराय	७. ८७. ४
उभाभ्यां देव सवितः	९. ६७. २५	उवासोषा उच्छाच्च	१. ४८. ३
उभा वामिन्द्राग्नी आहुवध्या	६. ६०. १३	उव अम्ब सुलाभिके	१०. ८६. ७
उभा शंसा नर्या मामविष्टा	१. १८५. ९	उवोचिथ हि मघवन	७. ३७. ३
उभा हि दस्रा भिषजा	८. ८६. १	उशना काव्यस्त्वा	८. २३. १७
उभे अस्मै पीपयतः	२. २७. १५	उशना यत्परावत	८. ७. २६
उभे चिदिन्द्र रोदसी	७. २०. ४	उशना यत्सहस्यैरयातं	५. २९. ९
उभे द्यावापृथिवी विश्वमिन्वे	९. ८१. ५	उशन्तस्त्वा नि धीमह्युशन्तः	१०. १६. १२
उभे धुरौ वह्निरापिब्दमानो	१०. १०१. ११	उशन्ता दूता न दभाय	७. ९१. २
उभे पुनामि रोदसी	१. १३३. १	उशन्ति घा ते अमृतास	१०. १०. ३
उभे भद्रे जोषयेते	१. ९५. ६	उशन्नु षु णः सुमना	४. २०. ४

उशिक्पावको अरतिः	१०.	४५.	७
उशिक्पावको वसुर्मानुषेषु	१.	६०.	४
उषः प्रतीची भुवनानि	३.	६१.	३
उष आ भाहि भानुना	१.	४८.	९
उषउषो हि वसो	१०.	८.	४
उषसः पूर्वा अध	३.	५५.	१
उषसां न केतवो	१०.	७८.	७
उषस्तच्चित्रमा भरा	१.	९२.	१३
उषस्तमश्यां यशसं	१.	९२.	८
उषा उच्छन्ती समिधाने	१.	१२४.	१
उषासानक्ता बृहती	१०.	३६.	१
उषो अद्येह गोमत्यश्वा	१.	९२.	१४
उषो देव्यमर्त्या वि भाहि	३.	६१.	२
उषो न जारः पृथु पाजो	७.	१०.	१
उषो न जारो विभावोस्रः	१.	६९.	५
उषो भद्रेभिरा गहि	१.	४९.	१
उषो मघोन्या वह	४.	५५.	९
उषो यदग्निं समिधे	१.	११३.	९
उषो यदद्य भानुना	१.	४८.	१५
उषो ये ते प्र यामेषु	१.	४८.	४
उषो वाजं हि वंस्व	१.	४८.	११
उषो वाजेन वाजिनि	३.	६१.	१
उष्टारेव फर्वरेषु श्रयेथे	१०.	१०६.	२
उस्रा वेद वसूनां	९.	५८.	२
ऊती देवानां वयमिन्द्रवन्तो	१.	१३६.	७
ऊती शचीवस्तव वीर्येण	१०.	१०४.	४
ऊरुभ्यां ते अष्ठीवद्भ्यां	१०.	१६३.	४
ऊर्जं गावो यवसे पीवो	१०.	१००.	१०
ऊर्जं नो द्यौश्च पृथिवी	६.	७०.	६
ऊर्जा देवां अवस्योजसा	८.	३६.	३
ऊर्जो नपाज्जातवेदः	१०.	१४०.	३
ऊर्जो नपातं स हिनाय	६.	४८.	२
ऊर्जो नपातं सुभगं	८.	१९.	४
ऊर्जो नपातमध्वरे	३.	२७.	१२
ऊर्जो नपातमा हुवे	८.	४४.	१३
ऊर्जो नपात्सहसावन्	१०.	११५.	८
ऊर्णम्रदा वि प्रथस्वाभ्यर्का	५.	५.	४
ऊर्ध्वं केतुं सविता देवो	४.	१४.	२
ऊर्ध्वं नुनुद्रेऽवतं	१.	८५.	१०
ऊर्ध्वं भानुं सविता	४.	१३.	२
ऊर्ध्व ऊ षु ण ऊतये	१.	३६.	१३
ऊर्ध्व ऊ षु णो अध्वरस्य	४.	६.	१
ऊर्ध्वस्तिष्ठा न ऊतये	१.	३०.	६
ऊर्ध्वा धीतिः प्रत्यस्य	१.	११९.	२
ऊर्ध्वा यत्ते त्रेतिनी	१०.	१०५.	९
ऊर्ध्वासस्त्वान्विन्दवो	७.	३१.	९
ऊर्ध्वा हि ते दिवेदिवे	८.	४५.	१२
ऊर्ध्वो अग्निः सुमतिं	७.	३९.	१
ऊर्ध्वो गन्धर्वो० अस्थात्	१०.	१२३.	७
ऊर्ध्वो गन्धर्वो० अस्थाद्	९.	८५.	१२
ऊर्ध्वो ग्रावा बृहदग्निः	१०.	७०.	७
ऊर्ध्वो ग्रावा वसवो	१०.	१००.	९
ऊर्ध्वो नः पाह्यंहसो	१.	३६.	१४
ऊर्ध्वो भव प्रति विध्या	४.	४.	५
ऊर्ध्वो वां गातुरध्वरे	३.	४.	४
ऊर्ध्वो वामग्निरध्वरे	६.	६३.	४
ऊर्ध्वो ह्यस्थादध्यन्तरिक्षे	२.	३०.	३
ऊर्मिर्यस्ते पवित्र आ	९.	६४.	११
ऋक्सामाभ्यामभिहितौ	१०.	८५.	११
ऋचां त्वः पोषमास्ते	१०.	७१.	११
ऋचा कपोतं नुदत	१०.	१६५.	५
ऋचो अक्षरे परमे	१.	१६४.	३९
ऋजिप्य ईमिन्द्रावतो	४.	२७.	४
ऋजीते परि वृङ्ग्धि नो	६.	७५.	१२
ऋजीत्येनी रुशती महित्वा	१०.	७५.	७
ऋजीपी श्येनो ददमानो	४.	२६.	६
ऋजीषी वज्री वृषभ	५.	४०.	४
ऋजुः पवस्व वृजिनस्य	९.	९७.	४३
ऋजुनीती नो वरुणो	१.	९०.	१
ऋजुरिच्छंसो वनवद्	२.	२६.	१
ऋज्रमुक्षण्यायने रजतं	८.	२५.	२२
ऋज्राविन्द्रोत आ ददे	८.	६८.	१५
ऋतं च सत्यं चाभीद्धात्	१०.	१९०.	१
ऋतं चिकित्व ऋत	५.	१२.	२
ऋतं दिवे तदवोचं	१.	१८५.	१०
ऋतं देवाय कृण्वते	२.	३०.	१
ऋतं येमान ऋतमिद्	४.	२३.	१०
ऋतं वदन्नृतद्युम्न	९.	११३.	४
ऋतं वोचे नमसा	४.	५.	११
ऋतं शंसन्त ऋजु	१०.	६७.	२

एकस्त्वष्टुरश्वस्या १. १६२. १९
एकस्मिन्योगे भुरणा ७. ६७. ८
एकस्य चिन्मे विभ्वस्त्वोजो १. १६५. १०
एकस्या वस्तोरावतं १. ११६. २१
एकाचेतत्सरस्वती ७. ९५. २
एको द्वे वसुमती ३. ३०. ११
एको बहूनामसि १०. ८४. ४
एतं ते स्तोमं तुविजात ५. २. ११
एतं त्यं हरितो दश ९. ३८. ३
एतं त्रितस्य योषणो ९. ३८. २
एतं मृजन्ति मर्ज्यं ९. ४६. ६
एतं मृजन्ति मर्ज्यमुप ९. १५. ७
एतं मे स्तोमं तना १०. ९३. १२
एतं मे स्तोममूर्म्ये ५. ६१. १७
एतं वां स्तोममश्विना १०. ३९. १४
एतं शंसमिन्द्रास्मयुष्ट्वं १०. ९३. ११
एतं शर्धं धाम यस्य १. १२२. १२
एत उ त्ये अवीवशन् ९. २१. ७
एत उ त्ये पतयन्ति ७. १०४. २०
एत उ त्ये प्रत्यदृश्रन् १. १९१. ५
एतच्चन त्वो वि चिकेतदेषां १. १५२. २
एतत्त इन्द्र वीर्यं ८. ५४. १
एतत्त्यत्त इन्द्र वृष्ण १. १००. १७
एतत्त्यत्त इन्द्रियमचेति ६. २७. ४
एतत्त्यन्न योजनमचेति १. ८८. ५
एतदस्या अनः शये ४. ३०. ११
एतद्घेदुत वीर्यमिन्द्र ४. ३०. ८
एतद्वचो जरितर्मापि ३. ३३. ८
एतमु त्यं दश० सप्त ९. १५. ८
एतमु त्यं दश० सिन्धु ९. ६१. ७
एतमु त्यं मदच्युतं ९. १०८. ११
एता अग्न आशुषाणास ७. ९३. ८
एता अर्षन्ति हृद्यात् ४. ५८. ५
एता अर्षन्त्यललाभवन्ती ४. १८. ६
एता उ त्याः प्रत्यदृश्रन् ७. ७८. ३
एता उ त्या उषसः १. ९२. १
एता च्यौत्नानि ते कृता ८. ७७. ९
एता ते अग्न० वेधो जुष्टानि १. ७३. १०
एता ते अग्न० वेधोऽवोचाम ४. २. २०
एता ते अग्ने जनिमा ३. १. २०
एता त्या ते श्रुत्यानि १०. १३८. ६
एता धियं कृणवामा ५. ४५. ६
एतानि भद्रा कलश १०. ३२. ९
एतानि वां श्रवस्या १. ११७. १०
एतानि वामश्विना वर्धनानि २. ३९. ८
एतानि वामश्विना वीर्याणि १. ११७. २५
एतानि सोम पवमानो ९. ७८. ५
एता नो अग्ने सौभगा ७. ३. १०
७. ४. १०
एतान्यग्ने नवतिं सहस्रा १०. ९८. ११
एतान्यग्ने नवतिर्नव १०. ९८. १०
एतायामोप गव्यन्त १. ३३. १
एतावतश्चिदेषां सुम्नं ८. ७. १५
एतावतस्त ईमह इन्द्र ८. ४९. ९
एतावतस्ते वसो विद्याम ८. ५०. ९
एतावद्वां वृषण्वसू अतो ८. ५. २७
एतावद्वेदुषस्त्वं भूयो ५. ७९. १०
एतावानस्य महिमातो १०. ९०. ३
एता विश्वा चकृवाँ इन्द्र ५. २९. १४
एता विश्वा विदुषे तुभ्यं ४. ३. १६
एता विश्वा सवना १०. ५०. ६
एता वो वश्म्युद्यता २. ३१. ७
एति प्र होता व्रतमस्य १. १४४. १
एते असृग्रमाशवोऽति ९. ६३. ४
एते असृग्रमिन्दवस्तिरः ९. ६२. १
एते त इन्द्र जन्तवो १. ८१. ९
एते त्ये भानवो दर्शतायाः ७. ७५. ३
एते त्ये वृथगग्नय ८. ४३. ५
एते द्युम्नेभिर्विश्वमातिरन्त ७. ७. ६
एते धामान्यार्या शुक्रा ९. ६३. १४
एते धावन्तीन्दवः सोमा ९. २१. १
एते नरः स्वपसो अभूतन १०. ७६. ८
एतेनाग्ने ब्रह्मणा वावृधस्व १. ३१. १८
एते पूता० विपा ९. २२. ३
एते पूता० मृर्यासो ९. १०१. १२
एते पृष्ठानि रोदसोर्विप्र ९. २२. ५
एते मृष्टा अमर्त्याः ९. २२. ४
एते वदन्ति शतवत् १०. ९४. २
एते वदन्त्यविदन्नना १०. ९४. ३
एते वाता इवोरवः ९. २२. २

एते विश्वानि वार्या	९. २१. ४
एते शमीभिः सुशमी	१०. २८. १२
एते सोमाः पवमानास	९. ६९. ९
एते सोमा अति वाराण्यव्या	९. ८८. ६
एते सोमा अभि गव्या	९. ८७. ५
एते सोमा अभि प्रिय	९. ८. १
एते सोमा असृक्षत	९. ६२. २२
एते सोमास आशवो	९. २२. १
एते सोमास इन्दवः	९. ४६. ३
एते स्तोमा नरां नृतम	७. १९. १०
एतो न्वद्य सुध्यो	५. ४५. ५
एतो न्विन्द्रं स्तवाम शुद्धं	८. ९५. ७
एतो न्विन्द्रं स्तवाम सखायः	८. २४. १९
एतो न्विन्द्रं स्तवामेशानं	८. ८१. ४
एतौ मे गावौ प्रमरस्य	१०. २७. २०
एदं मरुतो अश्विना	५. २६. ९
एदु मध्वो मदिन्तरं	८. २४. १६
एनाङ्गूषेण वयमिन्द्रवन्तो	१. १०५. १९
एना मन्दानो जहि शूर	६. ४४. १७
एना वयं पयसा	३. ३३. ४
एना विश्वान्यर्य आ	९. ६१. ११
एना वो अग्निं नमसोर्जो	७. १६. १
एन्दुमिन्द्राय सिञ्चत	८. २४. १३
एन्दो पार्थिवं रयिं	९. २९. ६
एन्द्र नो गधि प्रियः	८. ९८. ४
एन्द्र याहि पीतये मधु	८. ३३. १३
एन्द्र याहि मत्स्व चित्रेण	८. १. २३
एन्द्र याहि हरिभिरुप	८. ३४. १
एन्द्र याह्युप नः परावतो	१. १३०. १
एन्द्रवाहो नृपतिं वज्रबाहु	१०. ४४. ३
एन्द्र सानसिं रयिं	१. ८. १
एन्द्रस्य कुक्षा पवते	९. ८०. ३
एन्द्रो बर्हिः सीदतु	१०. ३६. ५
एभिर्द्युभिः सुमना	१. ५३. ४
एभिर्न इन्द्राहभिर्दशस्य	७. २८. ४
एभिर्नृभिरिन्द्र त्वायुभिष्ट्वा	४. १६. १९
एभिर्नो अर्कैर्भवा नो	४. १०. ३
एभिर्भव सुमना अग्ने	४. ३. १५
एमा अग्मन्रेवतीर्जीवधन्या	१०. ३०. १४
एमाशुमाशवे भर	१. ४. ७
एमेनं प्रत्येतन	६. ४२. २
एमेनं सृजता सुते	१. ९. २
एवाँ अग्निं वसूयवः	५. २५. ९
एवाँ अग्निमजुर्यमु	५. ६. १०
एवा कविस्तुवीरवाँ	१०. ६४. १६
एवाग्नि सहस्यं वसिष्ठो	७. ४२. ६
एवाग्निर्गोतमेभिर्ऋतावा	१. ७७. ५
एवाग्निर्मर्तैः सह	१०. ११५. ७
एवा च त्वं सरम	१०. १०८. ९
एवा जज्ञानं सहसे	६. ३८. ५
एवा त इन्दो सुभ्वं	९. ७९. ५
एवा त इन्द्रोचथ	२. १९. ७
एवा तदिन्द्र इन्दुना	१०. १४४. ६
एवा तमाहुरुत शृण्व	७. २६. ४
एवा ता विश्वा चकृवांस	६. १७. १३
एवा ते अग्ने विमदो	१०. २०. १०
एवा ते अग्ने सुमतिं	५. २७. ३
एवा ते गृत्समदाः	२. १९. ८
एवा ते वयमिन्द्र	१०. ८९. १७
एवा ते हारियोजना	१. ६१. १६
एवा त्वामिन्द्र वज्रिन्	४. १९. १
एवा देव देवताते	९. ९७. २७
एवा देवाँ इन्द्रो विव्ये	१०. ४९. ११
एवा नः सोम परिषिच्यमान	९. ९७. ३६
एवा नः सोम परिषिच्यमानो	९. ६८. १०
एवा नः स्पृधः समजा	६. २५. ९
एवा न इन्दो अभि	९. ९७. २१
एवा न इन्द्र वार्यस्य	७. २४. ६
	७. २५. ६
एवा न इन्द्रोतिभिरव	५. ३३. ७
एवा न इन्द्रो मघवा	४. १७. २०
एवा नपातो मम तस्य	६. ५०. १५
एवा नूनमुप स्तुहि	८. २४. २३
एवा नृभिरिन्द्रः सुश्रवस्या	१. १७८. ४
एवा नो अग्ने अमृतेषु	२. २. ९
एवा नो अग्ने विक्ष्वा	७. ४३. ५
एवा नो अग्ने समिधा	१. ९५. ११
	१. ९६. ९
एवा पतिं द्रोणसाचं	१०. ४४. ४
एवा पवस्व मदिरो	९. ९७. १५

एवा पाहि प्रत्नथा	६. १७. ३
एवा पित्रे विश्वदेवाय	४. ५०. ६
एवा पुनान इन्द्रयुर्मदं	९. ६. ९
एवा पुनानो अपः स्वर्गा	९. ९१. ६
एवा प्लतेः सूनुरवीवृधद्वो	१०. ६३. १७
	१०. ६४. १७
एवा बभ्रो वृषभ चेकितान	२. ३३. १५
एवा महस्तुविजातस्तुविष्मान्	१. १९०. ८
एवा महान्बृहद्दिवो	१०. १२०. ९
एवा महो असुर वक्षथाय	१०. ९९. १२
एवामृताय महे क्षयाय	९. १०९. २
एवा राजेव क्रतुमाँ अमेन	९. ९०. ६
एवा रातिस्तुवीमघ	८. ९२. २९
एवारे वृषभा सुते	८. ४५. ३८
एवा वन्दस्व वरुणं	८. ४२. २
एवा वसिष्ठ इन्द्रमूतये	७. २६. ५
एवा वस्व इन्द्रः सत्यः	४. २१. १०
एवा वामह्व० इन्द्राग्नी	८. ३८. ९
एवा वामह्व० नासत्या	८. ४२. ६
एवा सत्यं मघवाना	४. २८. ५
एवा हि ते विभूतय	१. ८. ९
एवा हि ते शं सवना	१. १७३. ८
एवा हि त्वामृतुथा	५. ३२. १२
एवा हि मां तवसं जज्ञुरुग्रं	१०. २८. ७
एवा हि मां तवसं वर्धयन्ति	१०. २८. ६
एवा ह्यसि वीरयुरेवा	८. ९२. २८
एवा ह्यस्य काम्या	१. ८. १०
एवा ह्यस्य सूनृता	१. ८. ८
एवेदिन्द्रं वृषणं वज्रबाहुं	७. २३. ६
एवेदिन्द्रः सुते अस्तावि	६. २३. १०
एवेदिन्द्रः सुहव ऋष्वो	६. २९. ६
एवेदिन्द्राय वृषभाय	४. १६. २०
एवेदेते प्रति मा	१. १६५. १२
एवेदेष तुविकूर्मिर्वाजाँ	८. २. ३१
एवेदेषा पुरुतमा दृशे	१. १२४. ६
एवेद्यूने युवतयो नमन्त	१०. ३०. ६
एवेन सद्यः पर्येति	१. १२८. ३
एवेन्द्राग्निभ्यां पितृवन्	८. ४०. १२
एवेन्द्राग्निभ्यामहावि	५. ८६. ६
एवेन्द्राग्नी पपिवांसा	१. १०८. १३

एवेन्नु कं सिन्धुमेभि	७. ३३. ३
एवैवापागपरे सन्तु	१०. ४४. ७
एष इन्द्राय वायवे	९. २७. २
एष उ स्य पुरुव्रतो	९. ३. १०
एष उ स्य वृषा रथो	९. ३८. १
एष एतानि चकारेन्द्रो	८. २. ३४
एष कविरभिष्टुतः पवित्रे	९. २७. १
एष क्षेति रथवीतिर्मघवा	५. ६१. १९
एष गव्युरचिक्रदत्	९. २७. ४
एष ग्रावेव जरिता	५. ३६. ४
एष च्छागः पुरो अश्वेन	१. १६२. ३
एष तुन्नो अभिष्टुतः	९. ६७. २०
एष ते देव नेता	५. ५०. ५
एष दिवं वि धावति	२. ३. ७
एष दिवं व्यासरत्	९. ३. ८
एष देवः शुभायते	९. २८. ३
एष देवो अमर्त्यः	९. ३. १
एष देवो रथर्यति	९. ३. ५
एष देवो विपन्युभिः	९. ३. ३
एष देवो विपा कृतो	९. ३. २
एष द्रप्सो वृषभो	६. ४१. ३
एष धिया यात्यण्व्या	९. १५. १
एष नृभिर्वि नीयते	९. २७. ३
एष पवित्रे अक्षरत्	९. २८. २
एष पुनानो मधुमाँ	९. ११०. ११
एष पुरू धियायते	९. १५. २
एष प्र कोशे मधुमाँ	९. ७७. १
एष प्रत्नेन जन्मना	९. ३. ९
एष प्रत्नेन मन्मना	९. ४२. २
एष प्रत्नेन वयसा	९. ९७. ४७
एष प्र पूर्वीरव तस्य	१. ५६. १
एष रुक्मिभिरीयते	९. १५. ५
एष वः स्तोमो मरुत	१. १६५. १५
	१. १६६. १५
	१. १६७. ११
	१. १६८. १०
एष वः स्तोमो मरुतो	१. १७१. २
एष वसूनि पिब्दना	९. १५. ६
एष वां देवावश्विना	४. १५. ९
एष वां स्तोमो अश्विना	१. १८४. ५

एष वाजी हितो नृभिर्विश्व ९. २८. १
एष विप्रैरभिष्टुतो ९. ३. ६
एष विश्ववित्पवते ९. ९७. ५६
एष विश्वानि वार्या ९. ३. ४
एष वृषा कनिक्रदद् ९. २८. ४
एष वृषा वृषव्रतः ९. ६२. ११
एष शुष्म्यदाभ्यः सोमः ९. २८. ६
एष शुष्म्यसिष्यदन्तरिक्षे ९. २७. ६
एष शृङ्गाणि दोधुवच्छिशीते ९. १५. ४
एष सुवानः परि सोमः ९. ८७. ७
एष सूर्यमरोचयत् ९. २८. ५
एष सूर्येण हासते ९. २७. ५
एष सोमो अधि त्वचि ९. ६६. २९
एष स्तोम इन्द्र तुभ्यमस्मे १. १७३. १३
एष स्तोमो अचिक्रदद्वृषा ७. २०. ९
एष स्तोमो मह उग्राय ७. २४. ५
एष स्तोमो मारुतं शर्धो ५. ४२. १५
एष स्तोमो वरुण मित्र ७. ६४. ५
७. ६५. ५
एष स्य कारुर्जरते ७. ६८. ९
एष स्य ते तन्वो २. ३६. ५
एष स्य ते पवत ९. ९७. ४६
एष स्य ते मधुमाँ ९. ८७. ४
एष स्य धारया सुतो ९. १०८. ५
एष स्य परि षिच्यते ९. ६२. १३
एष स्य पीतये सुतो ९. ३८. ६
एष स्य भानुरुदियर्ति ४. ४५. १
एष स्य मद्यो रसो ९. ३८. ५
एष स्य मानुषीष्वा ९. ३८. ४
एष स्य मित्रावरुणा ७. ६०. २
एष स्य वां पूर्वगत्वेव ६. ६७. ७
एष स्य सोमः पवते ९. ८४. ४
एष स्य सोमो मतिभिः ९. ९६. १५
एष हितो वि नीयते ९. १५. ३
एषा गोभिररुणेभिर्युजाना ५. ८०. ३
एषा जनं दर्शता बोधयन्ती ५. ८०. २
एषा दिवो० ज्योतिर्वसाना १. १२४. ३
एषा दिवो० व्युच्छन्ती १. ११३. ७
एषा नेत्री राधसः ७. ७६. ७
एषा प्रतीची दुहिता ५. ८०. ६
एषा ययौ परमादन्तरद्रेः ९. ८७. ८
एषायुक्त परावतः १. ४८. ७
एषा व्येनी भवति ५. ८०. ४
एषा शुभ्रा न तन्वो ५. ८०. ५
एषा स्या नव्यमायुर्दधाना ७. ८०. २
एषा स्या नो दुहिता ६. ६५. १
एषा स्या युजाना पराकात् ७. ७५. ४
एषा स्या वो मरुतो १. ८८. ६
एषो उषा अपूर्व्या १. ४६. १
एह गमन्नृषयः सोमशिता १०. १०८. ८
एह देवा मयोभुवा १. ९२. १८
एह वां प्रुषितप्सवो ८. ५. ३३
एह हरी ब्रह्मयुजा ८. २. २७
एहि प्रेहि क्षयो दिव्या ८. ६४. ४
एहि मनुर्देवयुर्यज्ञकामो १०. ५१. ५
एहि वां विमुचो ६. ५५. १
एहि स्तोमाँ अभि १. १०. ४
एह्यग्न इह होता नि १. ७६. २
एह्यू षु ब्रवाणि ते ६. १६. १६
ऐच्छाम त्वा बहुधा १०. ५१. ३
ऐतान्रथेषु तस्थुषः ५. ५३. २
ऐतु पूषा रयिर्भगः ८. ३१. ११
ऐभिरग्ने दुवो गिरो १. १४. १
ऐभिरग्ने सरथं याह्यर्वाङ् ३. ६. ९
ऐभिर्ददे वृष्ण्या १०. ५५. ७
ऐषु चाकन्धि पुरुहूत १०. १४७. ३
ऐषु चेतद्वृषण्वत्यन्त ८. ६८. १८
ऐषु द्यावापृथिवी १०. ९३. १०
ऐषु धा वीरवद्यश ५. ७९. ६
ओ किवांसा सुते सचा ६. ५९. ३
ओ चित्सखायं सख्या १०. १०. १
ओजस्तदस्य तित्विष ८. ६. ५
ओजिष्ठं ते मध्यतो ३. २१. ५
ओ त्यमह्व आ रथमद्या ८. २२. १
ओ त्ये नर इन्द्रमूतये १. १०४. २
ओमानमापो मानुषी ६. ५०. ७
ओमासश्चर्षणीधृतो १. ३. ७
ओर्वप्रा अमर्त्या निवतो १०. १२७. २
ओ श्रुष्टिर्विदथ्या समेतु ७. ४०. १
ओषधयः सं वदन्ते १०. ९७. २२

ओषधीः प्रति मोदध्वं	१०.	९७.	३
ओषधीरिति मातरस्तद्वो	१०.	९७.	४
ओषमित्पृथिवीमहं	१०.	११९.	१०
ओ षु घृष्विराधसो	७.	५९.	५
ओ षु प्र याहि वाजेभिर्मा	८.	२.	१९
ओ षु वृष्णः प्रयज्यूना	८.	७.	३३
ओ षु स्वसारः कारवे	३.	३३.	९
ओ षू णो अग्ने शृणुहि	१.	१३९.	७
ओष्ठाविव मध्वास्ने वदन्ता	२.	३९.	६
ओ सुष्टुत इन्द्र याह्यर्वाङुप	१.	१७७.	५
औच्छत्सा रात्री परितक्म्या	५.	३०.	१४
और्वभृगुवच्छुचिमप्नवान	८.	१०२.	४
कं ते दाना असक्षत	८.	६४.	९
कं नश्चित्रमिषण्यसि	१०.	९९.	१
कं याथः कं ह गच्छथः	५.	७४.	३
कः कुमारमजनयद्रथं	१०.	१३५.	५
कः स्विद्वृक्षो निष्ठितो	१.	१८२.	७
क इमं दशभिर्ममेन्द्रं	४.	२४.	१०
क इमं वो निण्यमा	१.	९५.	४
क ईं वेद सुते सचा	८.	३३.	७
क ईं व्यक्ता नरः सनीळा	७.	५६.	१
क ईं स्तवत्कः पृणात्को	६.	४७.	१५
क ईषते तुज्यते को	१.	८४.	१७
क उ नु ते महिमनः	१०.	५४.	३
क उ श्रवत्कतमो	४.	४३.	१
ककर्दवे वृषभो युक्त	१०.	१०२.	६
ककुहं चित्त्वा कवे	८.	४५.	१४
ककुहः सोम्यो रस	९.	६७.	८
कङ्कतो न कङ्कतोऽथो	१.	१९१.	१
कण्वा इन्द्रं यदक्रत	८.	६.	३
कण्वा इव भृगवः सूर्या	८.	३.	१६
कण्वास इन्द्र ते मतिं	८.	६.	३१
कण्वेभिर्धृष्णवा धृषद्वाजं	८.	३३.	३
कतरा पूर्वा कतरापरायोः	१.	१८५.	१
कत्यग्नयः कति सूर्यासः	१०.	८८.	१८
कथा कदस्या उषसो	४.	२३.	५
कथा कविस्तुवीरवान्	१०.	६४.	४
कथा त एतदहमा	१०.	२८.	५
कथा ते अग्ने शुचयन्त	१.	१४७.	१
कथा दाशेम नमसा	५.	४१.	१६
कथा दाशेमाग्नये	१.	७७.	१
कथा देवानां कतमस्य	१०.	६४.	१
कथा नूनं वां विमना	८.	८६.	२
कथा महामवृधत्कस्य	४.	२३.	१
कथा महे पुष्टिंभराय	४.	३.	७
कथा महे रुद्रियाय	५.	४१.	११
कथा राधाम सखायः	१.	४१.	७
कथा शर्धाय मरुतामृताय	४.	३.	८
कथा शृणोति हूयमान	४.	२३.	३
कथा सबाधः शशमानो	४.	२३.	४
कथा ह तद्वरुणाय त्वमग्ने	४.	३.	५
कथो नु ते परि चराणि	५.	२९.	१३
कदत्विषन्त सूरयस्तिर	८.	९४.	७
कदा क्षत्रश्रियं नरमा	१.	२५.	५
कदा गच्छाथ मरुत	८.	७.	३०
कदा चन प्र युच्छस्युभे	८.	५२.	७
कदा चन स्तरीरसि	८.	५१.	७
कदा त इन्द्र गिर्वणः	८.	१३.	२२
कदा भुवन्रथक्षयाणि	६.	३५.	१
कदा मर्तमराधसं	१.	८४.	८
कदा वसो स्तोत्रं हर्यत	१०.	१०५.	१
कदा वां तौग्र्यो विधत्	८.	५.	२२
कदा सूनुः पितरं जात	१०.	९५.	१२
कदित्था नॄँः पात्रं	१.	१२१.	१
कदु द्युम्नमिन्द्र त्वावतो	१०.	२९.	४
कदु प्रियाय धाम्ने	५.	४८.	१
कदु प्रेष्ठाविषां रयीणा	१.	१८१.	१
कदु स्तुवन्त ऋतयन्त	८.	३.	१४
कदू न्वस्याकृतमिन्द्र	८.	६६.	९
कदू महीरधृष्टा अस्य	८.	६६.	१०
कद्ध नूनं कधप्रियः	१.	३८.	१
कद्ध नूनं कधप्रियो	८.	७.	३१
कद्धिष्ण्यासु वृधसानो	४.	३.	६
कद्रुद्राय प्रचेतसे	१.	४३.	१
कद्व ऋतस्य धर्णसि	१.	१०५.	६
कद्वो अद्य महानां	८.	९४.	८
कनिक्रदज्जनुषं प्रब्रुवाण	२.	४२.	१
कनिक्रदत्कलशे गोभिरज्यसे	९.	८५.	५
कनिक्रददनु पन्थामृतस्य	९.	९७.	३२
कनिक्रन्ति हरिरा सृज्यमानः	९.	९५.	१

किमिदं वां पुराणवज्जरतो	८. ७३. ११
किमु श्रेष्ठः किं यविष्ठो	१. १६१. १
किमु ष्विदस्मै निविदो	४. १८. ७
किमू नु वः कृणवामा	२. २९. ३
किमेता वाचा कृणवा	१०. ९५. २
कियती योषा मर्यतो	१०. २७. १२
कियत्स्विदिन्द्रो अध्येति	४. १७. १२
कियात्या यत्समया	१. ११३. १०
कीदृङ्ङिन्द्रः सरमे का	१०. १०८. ३
कीरिश्चिद्धि त्वामवसे	७. २१. ८
कुतस्त्वमिन्द्र माहिनः	१. १६५. ३
कुत्रा चिद्यस्य समृतौ	५. ७. २
कुत्सा एते हर्यश्वाय	७. २५. ५
कुत्साय शुष्णमशुषं	४. १६. १२
कुमारं माता युवतिः	५. २. १
कुमारश्चित्पितरं	२. ३३. १२
कुरुश्रवणमावृणि	१०. ३३. ४
कुर्मस्त आयुरजरं	१०. ५१. ७
कुविच्छकत्कुविन्करत्	८. ९१. ४
कुवित्स देवीः सनयो	४. ५१. ४
कुवित्सस्य प्र हि व्रजं	६. ४५. २४
कुविन्मु नो गविष्टये	८. ७५. ११
कुविदङ्ग नमसा ये	७. ९१. १
कुविदङ्ग प्रति यथा	१०. ६४. १३
कुविदङ्ग यवमन्तो	१०. १३१. २
कुविद्वृषण्यन्तीभ्यः	९. १९. ५
कुविन्नो अग्निरुचथस्य	१. १४३. ६
कुविन्मा गोपां करसे	३. ४३. ५
कुषुम्भकस्तदब्रवीद्गिरेः	१. १९१. १६
कुह त्या कुह नु श्रुता	५. ७४. २
कुह यान्ता सुष्टुतिं	१. ११७. १२
कुह श्रुत इन्द्रः कस्मिन्नद्य	१०. २२. १
कुह स्थः कुह जग्मथुः	८. ७३. ४
कुह स्विद्दोषा कुह वस्तो	१०. ४०. २
कूचिज्जायते सनयासु	१०. ४. ५
कूष्ठो देवावश्विनाद्या	५. ७४. १
कृणुष्व पाजः प्रसितिं	४. ४. १
कृणोत धूमं वृषणं	३. २९. ९
कृणोत्यस्मै वरिवो	४. २४. ६
कृण्वन्तो वरिवो गवे	९. ६२. ३
कृतं चिद्धि ष्मा सनेमि	४. १०. ७
कृतं न श्वघ्नी वि चिनोति	१०. ४३. ५
कृतं नो यज्ञं विदथेषु	७. ८४. ३
कृतानीदस्य कर्त्वा	९. ४७. २
कृते चिदत्र मरुतो	७. ५७. ५
कृधि रत्नं यजमानाय	७. १६. ६
कृधि रत्नं सुसनितर्धनानां	३. १८. ५
कृधी नो अह्रयो देव	१०. ९३. ९
कृषन्नित्फाल आशितं	१०. ११७. ७
कृष्णं त एम रुशतः	४. ७. ९
कृष्णं नियानं हरयः	१. १६४. ४७
कृष्णः श्वेतोऽरुषो यामो	१०. २०. ९
कृष्णप्रुतौ वेविजे अस्य	१. १४०. ३
कृष्णां यदेनीमभि वर्पसा	१०. ३. २
कृष्णा यद्गोष्वरुणीषु	१०. ६१. ४
कृष्णा रजांसि पत्सुतः	८. ४३. ६
केतुं कृण्वन्दिवस्परि	९. ६४. ८
केतुं कृण्वन्नकेतवे	१. ६. ३
केतुं यज्ञानां विदथस्य	३. ३. ३
के ते अग्ने रिपवे	५. १२. ४
के ते नर इन्द्र ये	१०. ५०. ३
केतेन शर्मन्त्सचते	८. ६०. १८
के मे मर्यकं वि यवन्त	५. २. ५
केश्यग्निं केशी विषं	१०. १३६. १
क ष्ठा नरः श्रेष्ठतमा	५. ६१. १
को अग्निमीट्टे हविषा	१. ८४. १८
को अद्धा० वोचत्	१०. १२९. ६
को अद्धा० वोचद्	३. ५४. ५
को अद्य नर्यो देवकाम	४. २५. १
को अद्य युङ्क्ते धुरि	१. ८४. १६
को अस्य वीरः सधमाद	४. २३. २
को अस्य वेद प्रथमस्याह्नः	१०. १०. ६
को अस्य शुष्मं तविषीं	५. ३२. ९
को ददर्श प्रथमं जायमान	१. १६४. ४
को देवयन्तमश्नवज्जनं	१. ४०. ७
को देवानामवो अद्या	४. २५. ३
को नानाम वचसा	४. २५. २
को नु मर्या अमिथितः	८. ४५. ३७
को नु वां मित्रावरुणा	५. ४१. १
को नु वां मित्रास्तुतो	५. ६७. ५

को न्वत्र मरुतो मामहे	१. १६५. १३
को मा ददर्श कतमः	१०. ५१. २
को मृळाति कतम	४. ४३. २
को वः स्तोमं राधति	१०. ६३. ६
को वस्त्राता वसवः	४. ५५. १
को वां दाशत्सुमतये	१. १५८. २
को वामद्य पुरूणामा	५. ७४. ७
को वामद्या करते	४. ४४. ३
को वेद जानमेषां	५. ५३. १
को वेद नूनमेषां	५. ६१. १४
को वोऽन्तर्मरुत ऋष्टि	१. १६८. ५
को वो महान्ति महता	५. ५९. ४
को वो वर्षिष्ठ आ नरो	१. ३७. ६
क्रतुप्रावा जरिता शश्वतामव	१०. १००. ११
क्रतूयन्ति क्रतवो हृत्सु	१०. ६४. २
क्रतूयन्ति क्षितयो योग	४. २४. ४
क्रत्वः समह दीनता	७. ८९. ३
क्रत्व इत्पूर्णमुदरं	८. ७८. ७
क्रत्वा दक्षस्य तरुषो	३. २. ३
क्रत्वा दक्षस्य रथ्यमपो	९. १६. २
क्रत्वा दा अस्तु श्रेष्ठो	६. १६. २६
क्रत्वा महाँ अनुष्वधं	१. ८१. ४
क्रत्वा यदस्य तविषीषु	१. १२८. ५
क्रत्वा शुक्रेभिरक्षभि	९. १०२. ८
क्रत्वा हि द्रोणे अज्यसे	६. २. ८
क्रत्वे दक्षाय नः कवे	९. १००. ५
क्रव्यादमग्निं प्र हिणोमि	१०. १६. ९
क्राणा रुद्रा मरुतो विश्व	१०. ९२. ६
क्राणा रुद्रेभिर्वसुभिः	१. ५८. ३
क्राणा शिशुर्महीनां	९. १०२. १
क्रीळं वः शर्धो मारुत	१. ३७. १
क्रीळन्त्यस्य सूनृता	८. १३. ८
क्रीळन्नो रश्म आ भुवः	५. १९. ५
क्रीळुर्मखो न मंहयुः	९. २०. ७
क्व त्यानि नौ सख्या	७. ८८. ५
क्व त्या वल्गू पुरुहूताद्य	६. ६३. १
क्व त्री चक्रा त्रिवृतो	१. ३४. ९
क्व नूनं कद्वो अर्थं	१. ३८. २
क्व नूनं सुदानवो	८. ७. २०
क्व वः सुम्ना नव्यांसि	१. ३८. ३
क्व वोऽश्वाः क्वाभीशवः	५. ६१. २
क्व स्य ते रुद्र मृळयाकु	२. ३३. ७
क्व स्य वीरः को	५. ३०. १
क्व स्य वृषभो युवा	८. ६४. ७
क्व स्या वो मरुतः	१. १६५. ६
क्व स्विदद्य कतमा	१०. ४०. १४
क्व स्विदस्य रजसो	१. १६८. ६
क्व स्विदासां कतमा	४. ५१. ६
क्वेयथ क्वेदसि पुरुत्रा	८. १. ७
क्षत्रं जिन्वतमुत	८. ३५. १७
क्षत्राय त्वं श्रवसे	१. ११३. ६
क्षत्राय त्वमवसि न	८. ३७. ६
क्षप उस्रश्च दीदिहि	७. १५. ८
क्षपो राजन्नुत त्मनाग्ने	१. ७९. ६
क्षियन्तं त्वमक्षियन्तं	४. १७. १३
क्षेति क्षेमेभिः साधुभि	८. ८४. ९
क्षेत्रमिव वि ममुस्तेजनेन	१. ११०. ५
क्षेत्रस्य पतिना वयं	४. ५७. १
क्षेत्रस्य पते मधुमन्तमूर्मिं	४. ५७. २
क्षेत्रादपश्यं सनुतश्चरन्तं	५. २. ४
क्षेमस्य च प्रयुजश्च	८. ३७. ५
खे रथस्य खेऽनसः	८. ९१. ७
गच्छतं दाशुषो गृहमित्था	८. ८५. ६
गणानां त्वा गणपतिं	२. २३. १
गन्ता नो यज्ञं यज्ञियाः	५. ८७. ९
गन्तारा हि स्थोऽवसे	१. १७. २
गन्तेयान्ति सवना	६. २३. ४
गन्धर्व इत्था पदमस्य	९. ८३. ४
गमद्वाजं वाजयन्निन्द्र	७. ३२. ११
गमन्नस्मे वसून्या हि	१०. ४४ ५
गम्भीरां उदधींरिव	३. ४५. ३
गम्भीरेण न उरुणा	६. २४. ९
गयस्फानो अमीवहा	१. ९१. १२
गर्भं धेहि सिनीवालि	१०. १८४. २
गर्भे नु नौ जनिता	१०. १०. ५
गर्भे नु सन्नन्वेषा	४. २७. १
गर्भे मातुः पितुष्पिता	६. १६. ३५
गर्भे योषामदधुर्वत्स	१०. ५३. ११
गर्भो यज्ञस्य देवयुः	८. १२. ११
गर्भो यो अपां गर्भो	१. ७०. २

गवामिव श्रियसे शृङ्गमुत्तमं ५. ५९. ३
गवाशिरं मन्थिनमिन्द्र ३. ३२. २
गव्यन्त इन्द्रं सख्याय ४. १७. १६
गव्यो षु णो यथा पुरा ८. ४६. १०
गाथपतिं मेधपतिं रुद्रं १. ४३. ४
गाथश्रवसं सत्पतिं ८. २. ३८
गामङ्गैष आ ह्वयति १०. १४६. ४
गायत्रेण प्रति मिमीते १. १६४. २४
गायत्साम नभन्यं यथा १. १७३. १
गायन्ति त्वा गायत्रिणो १. १०. १
गार्हपत्येन सन्त्य ऋतुना १. १५. १२
गाव इव ग्रामं यूयुधि १०. १४९. ४
गाव उपावतावतं मही ८. ७२. १२
गावश्चिद्घा समन्यवः ८. २०. २१
गावो न यूथमुप यन्ति ८. ४६. ३०
गावो भगो गाव इन्द्रो ६. २८. ५
गावो यवं प्रयुता अर्यो १०. २७. ८
गिरयश्चिन्नि जिहते ८. ७. ३४
गिरश्च यास्ते गिर्वाह ८. २. ३०
गिरस्त इन्द ओजसा ९. २. ७
गिरा जात इह स्तुत ९. ६२. १५
गिरा य एता युनजद्धरी ७. ३६. ४
गिरा यदी सबन्धवः ९. १४. २
गिरा वज्रो न संभृतः ८. ९३. ९
गिरिर्न यः स्वतवां ४. २०. ६
गिरींरज्रान्रेजमानां १०. ४४. ८
गिरो जुषेथामध्वरं ८. ३५. ६
गिर्वणः पाहि नः सुतं ३. ४०. ६
गीर्णं भुवनं तमसापगूळ्ह १०. ८८. २
गीर्भिर्विप्रः प्रमतिमिच्छमान ७. ९३. ४
गुहा शिरो निहितमृधगक्षी १०. ७९. २
गुहा सतीरुप त्मना ८. ६. ८
गुहा हितं गुह्यं गूळ्ह २. ११. ५
गूहता गुह्यं तमो वि १. ८६. १०
गृणाना जमदग्निना ३. ६२. १८
गृणानो अङ्गिरोभिर्दस्म १. ६२. ५
गृणे तदिन्द्र ते शव ८. ६२. ८
गृभीतं ते मन इन्द्र ७. २४. २
गृभ्णामि ते सौभगत्वाय १०. ८५. ३६
गृष्टिः ससूव स्थविरं ४. १८. १०

गृहंगृहमहना यात्यच्छा १. १२३. ४
गृहमेधास आ गत मरुतो ७. ५९. १०
गृहो याम्यरंकृतो देवेभ्यो १०. ११९. १३
गोजिता बाहू अमितक्रतुः १. १०२. ६
गोजिन्नः सोमो रथजिद् ९. ७८. ४
गोत्रभिदं गोविदं वज्रबाहुं १०. १०३. ६
गोभिर्मिमिक्षुं दधिरे ३. ५०. ३
गोभिर्यदीमन्ये अस्मन्मृगं ८. २. ६
गोभिर्वाणो अज्यते ८. २०. ८
गोभिष्टरेमामतिं दुरेवां १०. ४२. १०
१०. ४३. १०
१०. ४४. १०

गोमदश्वावद्रथवत्सुवीरं ५. ५७. ७
गोमदू षु नासत्या २. ४१. ७
गोमद्धिरण्यवद्वसु ७. ९४. ९
गोमन्नः सोम वीरवदश्वा ९. ४२. ६
गोमन्न इन्दो अश्ववत् ९. १०५. ४
गोमाँ अग्नेऽविमाँ अश्वी ४. २. ५
गोमातरो यच्छुभयन्ते १. ८५. ३
गोमायुरदादजमायुरदात् ७. १०३. १०
गोमायुरेको अजमायुरेकः ७. १०३. ६
गोवित्पवस्व वसुविद् ९. ८६. ३९
गोपा इन्दो नृपा ९. २. १०
गोषु प्रशस्तिं वनेषु १. ७०. ५
गौरमीमेदनु वत्सं मिषन्तं १. १६४. २८
गौरीर्मिमाय सलिलानि १. १६४. ४१
गौर्धयति मरुतां ८. ९४. १
ग्नाश्च यन्नरश्च वावृधन्त ६. ६८. ४
ग्रन्थिं न वि ष्य ग्रथितं ९. ९७. १८
ग्रावाणः सविता नु वो १०. १७५. ४
ग्रावाणः सोम नो हि कं ६. ५१. १४
ग्रावाण उपरेष्वा महीयन्ते १०. १७५. ३
ग्रावाणेव तदिदर्थं जरेथे २. ३९. १
ग्रावाणो अप दुच्छुनामप १०. १७५. २
ग्रावाणो न सूरयः १०. ७८. ६
ग्रावा वदन्नप रक्षांसि १०. ३६. ४
ग्राव्णा तुन्नो अभिष्टुतः ९. ६७. १९
ग्राव्णो ब्रह्मा युयुजानः ५. ४०. ८
ग्रीवाभ्यस्त उष्णिहाभ्यः १०. १६३. २
घनेव विष्वग्वि जह्यराव्ण १. ३६. १६

घर्मा समन्ता त्रिवृतं	१०. ११४. १
घर्मेव मधु जठरे सनेरू	१०. १०६. ८
घृतं न पूतं तनूररेपाः	४. १०. ६
घृतं पवस्व धारया	९. ४९. ३
घृतं मिमिक्षे घृतमस्य	२. ३. ११
घृतपृष्ठा मनोयुजो	१. १४. ६
घृतप्रतीकं व ऋतस्य	१. १४३. ७
घृतप्रुषः सौम्या जीरदानवः	८. ५९. ४
घृतमग्नेर्वध्र्यश्वस्य वर्धनं	१०. ६९. २
घृतवती भुवनानामभि	६. ७०. १
घृतवन्तः पावक ते	३. २१. २
घृतवन्तमुप मासि	१. १४२. २
घृताहवन दीदिवः	१. १२. ५
घृताहवन सन्त्येमा	१. ४५. ५
घृतेन द्यावापृथिवी	६. ७०. ४
घृतेनाग्निः समज्यते	१०. ११८. ४
घृषुं पावकं वनिनं	१. ६४. १२
घृषुः श्येनाय कृत्वन	१०. १४४. ३
घ्नन्तो वृत्रमतरन्रोदसी	१. ३६. ८
घ्नन्मृध्राण्यप द्विषो	८. ४३. २६
चकार ता कृणवन्नूनमन्या	७. २६. ३
चक्रवांस ऋभवस्तदपृच्छत	१. १६१. ४
चक्रं न वृत्तं पुरुहूत	५. ३६. ३
चक्रं यदस्याप्स्वा	१०. ७३. ९
चक्राणासः परीणहं	१. ३३. ८
चक्राथे हि सध्र्यङ्नाम	१. १०८. ३
चक्रिर्दिवः पवते कृत्व्यो	९. ७७. ५
चक्रिर्यो विश्वा भुवनाभि	३. १६. ४
चक्षुर्नो देवः सविता	१०. १५८. ३
चक्षुर्नो धेहि चक्षुषे	१०. १५८. ४
चक्षुषः पिता मनसा	१०. ८२. १
चतस्र ईं घृतदुहः	९. ८९. ५
चतुःसहस्रं गव्यस्य	५. ३०. १५
चतुरश्चिद्ददमानाद्	१. ४१. ९
चतुर्दशान्ये महिमानो	१०. ११४. ७
चतुर्भिः साकं नवतिं	१. १५५. ६
चतुष्कपर्दा युवतिः	१०. ११४. ३
चतुस्त्रिंशद्वाजिनो	१. १६२. १८
चत्तो इतश्चत्तामुतः	१०. १५५. २
चत्वार ईं बिभ्रति	५. ४७. ४
चत्वारिंशद्दशरथस्य	१. १२६. ४
चत्वारि ते असुर्याणि	१०. ५४. ४
चत्वारि वाक्परिमिता	१. १६४. ४५
चत्वारि शृङ्गा त्रयो	४. ५८. ३
चत्वारो मा पैजवनस्य	७. १८. २३
चत्वारो मा मशर्शारस्य	१. १२२. १५
चनिष्टं देवा ओषधीष्वप्सु	७. ७०. ४
चन्द्रमग्निं चन्द्ररथं	३. ३. ५
चन्द्रमा अप्स्वन्तरा	१. १०५. १
चन्द्रमा मनसो जातश्चक्षोः	१०. ९०. १३
चमूषच्छ्येनः शकुनो	९. ९६. १९
चरन्वत्सो रुशन्निह	८. ७२. ५
चरित्रं हि वेरिवाच्छेदि	१. ११६. १५
चरुर्न यस्तमीङ्खयेन्दो	९. ५२. ३
चर्कृत्यं मरुतः पृत्सु	१. ६४. १४
चर्षणीधृतं मघवान	३. ५१. १
चाक्लृप्रे तेन ऋषयो	१०. १३०. ६
चिकित्विन्मनसं त्वा	५. २२. ३
चित्ते तद्वां सुराधसा	१०. १४३. ४
चित्तिमचित्तिं चिनवद्वि	४. २. ११
चित्तिरा उपबर्हणं	१०. ८५. ७
चित्रं तद्वो मरुतो याम	२. ३४. १०
चित्रं देवानामुदगादनीकं	१. ११५. १
चित्रं ह यद्वां भोजनं	७. ६८. ५
चित्र इच्छिशोस्तरुणस्य	१०. ११५. १
चित्र इद्राजा राजका	८. २१. १८
चित्रस्ते भानुः क्रतुप्रा	१०. १००. १२
चित्रा वा येषु दीधिति	५. १८. ४
चित्रैरञ्जिभिर्वपुषे	१. ६४. ४
चित्रो वोऽस्तु यामश्चित्र	१. १७२. १
चोदयतं सूनृताः पिन्वतं	१०. ३९. २
चोदयित्री सूनृतानां	१. ३. ११
छन्दःस्तुभः कुभन्यव	५. ५२. १२
छर्दिर्यन्तमदाभ्यं	८. ८५. ५
जगता सिन्धुं दिव्यस्तभाय	१. १६४. २५
जगृभ्मा ते दक्षिणमिन्द्र	१०. ४७. १
जघने चोद एषां वि	५. ६१. ३
जघन्वाँ इन्द्र मित्रेरू	१. १७४. ६
जघन्वाँ उ हरिभिः	१. ५२. ८
जघान वृत्रं स्वधितिर्वनेव	१०. ८९. ७

जग्निर्वृत्रमनिन्नियं २. ६१. २०
जज्ञानं सप्त मातरो ९. १०२. ४
जज्ञानः सोमं सहसे ७. ९८. ३
जज्ञान एव व्यबाधत १०. ११३. ४
जज्ञानो नु शतक्रतुर्वि ८. ७७. १
जज्ञानो हरितो वृषा ३. ४४. ४
जक्षिष इत्था गोपीथ्याय १०. ९५. ११
जनं वज्रिन्महि चिन्मन्यमान ६. १९. १२
जनयन्रोचना दिवो ९. ४२. १
जनस्य गोपा अजनिष्ट ५. ११. १
जनाय चिद्य ईवत ६. ७३. २
जनासो अग्निं दधिरे १. ३६. २
जनासो वृक्तबर्हिषो ८. ५. १७
जनिता दिवो जनिता ८. ३६. ४
जनिताश्वानां जनिता ८. ३६. ५
जनिष्ट योषा पतयत् १०. ४०. ९
जनिष्ट हि जेन्यो अग्रे ५. १. ५
जनिष्ठा उग्रः सहसे १०. ७३. १
जनिष्वा देववीतये ६. १५. १८
जनीयन्तो न्वग्रवः ७. ९६. ४
जनूश्चिद्वो मरुतस्त्वेष्येण ७. ५८. २
जनो यो मित्रावरुणावभि १. १२२. ९
जन्मंजन्मन्निहितो ३. १. २१
जम्भयतमभितो रायतः १. १८२. ४
जयतं च प्र स्तुतं च ८. ३५. ११
जयतामिव तन्यतुः १. २३. ११
जयेम कारे पुरुहूत ८. २१. १२
जरतीभिरोषधीभिः ९. ११२. २
जरमाणः समिध्यसे १०. ११८. ५
जराबोध तद्विविड्ढि १. २७. १०
जातवेदसे सुनवाम १. ९९. १
जातो अग्नी रोचते ३. २९. ७
जातो जायते सुदिनत्वे ३. ८. ५
जातो यदग्ने भुवना ७. १३. ३
जानत्यह्नः प्रथमस्य १. १२३. ९
जानन्ति वृष्णो अरुषस्य ३. ७. ५
जानन्तो रूपमकृपन्त १०. १२३. ४
जामिः सिन्धूनां भ्रातेव १. ६५. ४
जाम्यतीतपे धनुर्वयोधा ८. ७२. ४
जाया तप्यते कितवस्य १०. ३४. १०
जायेदस्तं मघवन्त्सेदु ३. ५३. ४
जायेव पत्यावधि शेव ९. ८२. ४
जिघर्म्यग्निं हविषा २. १०. ४
जिह्मं नुनुद्रेऽवतं तया १. ८५. ११
जिह्मश्ये चरितवे मघोन्या १. ११३. ५
जिह्वाभिरह नन्नमदर्चिषा ८. ४३. ८
जीमूतस्येव भवति प्रतीकं ६. ७५. १
जीवं रुदन्ति वि मयन्ते १०. ४०. १०
जीवान्नो अभि धेतना ८. ६७. ५
जुजुरुषो नासत्योत १. ११६. १०
जुषद्धव्या मानुषस्योर्ध्वं १०. २०. ५
जुषस्व नः समिधमग्ने ७. २. १
जुषस्व सप्रथस्तमं १. ७५. १
जुषस्वाग्न इळया सजोषा ५. ४. ४
जुषाणो अग्ने प्रति हर्य १०. १२२. २
जुषाणो अङ्गिरस्तमेमा ८. ४४. ८
जुषेथां यज्ञं० विश्वेह ८. ३५. ४
जुषेथां यज्ञं० सत्तो २. ३६. ६
जुषेथां यज्ञमिष्टये ८. ३८. ४
जुष्ट इन्द्राय मत्सरः ९. १३. ८
जुष्टी नरो ब्रह्मणा वः ७. ३३. ४
जुष्टो दमूना अतिथि ५. ४. ५
जुष्टो मदाय देवतात ९. ९७. १९
जुष्टो हि दूतो असि १. ४४. २
जुष्ट्वी न इन्दो सुपथा ९. ९७. १६
जुहुराणा चिदश्विना ८. २६. ५
जुहुरे वि चितयन्तो ५. १९. २
जेता नृभिरिन्द्रः पृत्सु १. १७८. ३
जोषद्यदीमसुर्या सचध्यै १. १६७. ५
जोषा सवितर्यस्य ते १०. १५८. २
जोष्यग्ने समिधं जोष्याहुति २. ३७. ६
जोहूत्रो अग्निः प्रथमः २. १०. १
ज्मया भागं सहसानो २. १०. ६
ज्मया अत्र वसवो रन्त ७. ३९. ३
ज्यायांसमस्य यतुनस्य ५. ४४. ८
ज्येष्ठ आह चमसा द्वा ४. ३३. ५
ज्येष्ठेन सोतरिन्द्राय ८. २. २३
ज्योतिर्यज्ञस्य पवते ९. ८६. १०
ज्योतिर्यज्ञाय रोदसी ३. ३९. ८
ज्योतिर्वृणीत तमसो ३. ३९. ७

ज्योतिष्मतीमदितिं	१. १३६. ३
ज्योतिष्मन्तं केतुमन्तं	८. ५८. ३
तं गाथया पुराण्या	९. ९९. ४
तं गावो अभ्यनूषत	९. २६. २
तं गीर्भिर्वाचमीङ्खयं	९. ३५. ५
तं गूर्तयो नेमन्निषः	१. ५६. २
तं गूर्धया स्वर्णरं	८. १९. १
तं गोभिर्वृषणं रसं	९. ६. ६
तं घेमित्था० अर्य	८. ६९. १७
तं घेमित्था० होत्राभि	१. ३६. ७
तंतमिद्राधसे मह	८. ६८. ७
तं ते मदं गृणीमसि	८. १५. ४
तं ते यवं यथा गोभिः	८. २. ३
तं ते सोतारो रसं	९. १०९. ६
तं त्वा गीर्भिरुरुक्षया	१०. ११८. ९
तं त्वा गीर्भिर्गिर्वणसं	२. ६. ३
तं त्वा घृतस्नवीमहे	५. २१. २
तं त्वाजनन्त मातरः	८. १०२. १७
तं त्वा दूतं कृण्महे	७. १६. ४
तं त्वा देवेभ्यो मधुमत्तमं	९. ८०. ४
तं त्वा धर्तारमोण्योः	९. ६५. ११
तं त्वा नरो दम आ	१. ७३. ४
तं त्वा नृम्णानि बिभ्रतं	९. ४८. १
तं त्वामज्मेषु वाजिनं	८. ४३. २०
तं त्वा मदाय घृष्वय	९. २. ८
तं त्वा मरुत्वती परि	७. ३१. ८
तं त्वा मर्ता अगृभ्णत	३. ९. ६
तं त्वा यज्ञेभिरीमहे	८. ६८. १०
तं त्वा वयं पतिमग्ने	१. ६०. ५
तं त्वा वयं पितो	१. १८७. ११
तं त्वा वयं विश्ववारा	१ ३०. १०
तं त्वा वयं सुध्यो	६. १. ७
तं त्वा वयं हवामहे	८. ४३. २३
तं त्वा वाजेषु वाजिनं	१. ४. ९
तं त्वा विप्रा वचोविदः	९. ६४. २३
तं त्वा विप्रा विपन्यवो	३. १०. ९
तं त्वा समिद्भिरङ्गिरो	६. १६. ११
तं त्वा सहस्रचक्षसमथो	९. ६०. २
तं त्वा सुतेष्वाभुवो	९. ६५. २७
तं त्वा हविष्मतीर्विश	८. ६. २७
तं त्वा हिन्वन्ति वेधसः	९. २६. ६
तं त्वा हस्तिनो मधुमन्त	९. ८०. ५
तं त्रिपृष्ठे त्रिवन्धुरे	९. ६२. १७
तं दुरोषमभी नरः	९. १०१. ३
तं देवा बुध्ने रजसः	२. २. ३
तं नव्यसी हृद आ	१. ६०. ३
तं नाकमर्यो अगृभीत	५. ५४. १२
तं नेमिमृभवो यथा	८. ७५. ५
तं नो अग्ने अभी नरो	५. ९. ७
तं नो अग्ने मघवद्भ्यः	७. ५. ९
तं नो दात मरुतो	२. ३४. ७
तं नो द्यावापृथिवी	१०. ३७. ६
तं नो वाजा ऋभुक्षण	४. ३७. ८
तं नो विश्वा अवस्युवो	९. ४३. २
तं पृच्छता स जगामा	१. १४५. १
तं पृच्छन्ती वज्रहस्तं	६. २२. ५
तं पृच्छन्तोऽवरासः	६. २१. ६
तं प्रत्नथा पूर्वथा	५. ४४. १
तं मर्जयन्त सुक्रतुं	८. ८४. ८
तं मर्ता अमर्त्यं घृतेनाग्निं	१०. ११८. ६
तं मर्मृजानं महिषं	९. ९५. ४
तं यज्ञं बर्हिषि प्रौक्षन्	१०. ९०. ७
तं यज्ञसाधमपि वातया	१. १२८. २
तं युञ्जाथां मनसो	१. १८३. १
तं युवं देवावश्विना	४. १५. १०
तं वः शर्धं मारुतं	२. ३०. ११
तं वः शर्धं रथानां	५. ५३. १०
तं वः शर्धं रथेशुभं	५. ५६. ९
तं वः सखायः सं यथा	६. २३. ९
तं वः सखायो मदाय	९. १०५. १
तं व इन्द्रं चतिनमस्य	६. १९. ४
तं व इन्द्रं न सुक्रतुं	६. ४८. १४
तं वर्धयन्तो मतिभिः	१०. ६७. ९
तं वश्चराथा वयं	१. ६६. ५
तं वां० पृथुज्रयमश्विना	४. ४४. १
तं वां० स्तोमैरश्विना	१. १८०. १०
तं वृधन्तं मारुतं	६. ६६. ११
तं वेधां मेधयाह्यन्	९. २६. ३
तं वो दस्ममृतीषहं	८. ८८. १
तं वो दीर्घायुशोचिषं	५. १८. ३

तं वो धिया नव्यस्या ६. २२. ७
तं वो धिया परमया ६. ३८. ३
तं वो महो महाय्यमिन्द्रं ८. ७०. ८
तं वो वाजानां पतिमहूमहि ८. २४. १८
तं वो विं न द्रुषदं १०. ११५. ३
तं शग्मासो अरुषासो ७. ९७. ६
तं शश्वतीषु मातृषु ४. ७. ६
तं शिशीता सुवृक्तिभि ८. ४०. १०
तं शिशीता स्वध्वरं ८. ४०. ११
तं शुभ्रमग्निमवसे ३. २६. २
तं सखायः पुरोरुचं ९. ९८. १२
तं सध्रीचीरूतयो ६. ३६. ३
तं सबाधो यतस्रुच ३. २७. ६
तं सानावधि जामयो ९. २६ ५
तं सिन्धवो मत्सरमिन्द्र १०. ३०. ९
तं सुप्रतीकं सुदृशं ६. १५. १०
तं सुष्टुत्या विवासे ८. १६. ३
तं सोतारो धनस्पृतमाशुं ९. ६२. १८
तं स्मा रथं मघवन १. १०२. ३
तं हिन्वन्ति मदच्युतं ९. ५३. ४
तं हि शश्वन्त ईळते ५. १४. ३
तं हि स्वराजं वृषभं ८. ६१. २
तं हुवेम यतस्रुचः ८. २३. २०
तं होतारमध्वरस्य ७. १६. १२
त आदित्या आ० भृत १. १०६. २
त आदित्या आ० वृधे १०. ३५. ११
त आदित्यास उरवो २. २७. ३
त आयजन्त द्रविणं १०. ८२. ४
त इदुग्राः शवसा ६. ६६. ६
त इद्देवानां सधमाद ७. ७६. ४
त इद्वेदिं सुभग त ८. १९. १८
त इन्निण्यं हृदयस्य ७. ३३. ९
त इन्वस्य मधुमद्वि ३. ३२. ४
त उक्षितासो महिमान १. ८५. २
त उग्रासो वृषण उग्र ८. २०. १२
त ऊ षु णो महो यजत्रा १०. ६१. २७
तक्षद्यत्त उशना सहसा १. ५१. १०
तक्षद्यदी मनसो वेनतो ९. ९७. २२
तक्षन्नासत्याभ्यां १. २०. ३
तक्षन्रथं सुवृतं विद्मना १. १११. १
तच्चक्षुर्देवहितं शुक्रमुच्चरत ७. ६६. १६
तच्चित्रं राध आ भरोषो ७. ८१. ५
ततं मे अपस्तदु तायते १. ११०. १
ततुरिर्वीरो नर्यो विचेताः ६. २४. २
ततृदानाः सिन्धवः क्षोदसा ५. ५३. ७
तत्त इन्द्रियं परमं १. १०३. १
तत्तदग्निर्वयो दधे ८. ३९. ४
तत्तदिदश्विनोरवो १. ४६. १२
तत्तदिदस्य पौंस्यं १. १५५. ४
तत्तु प्रयः प्रत्नथा ते १. १३२. ३
तत्त भद्रं यत्समिद्धः १. ९४. १४
तत्त यज्ञो अजायत ८. ८९. ६
तत्त सहस्व ईमहे ८. ४३. ३३
तत्त्वा यामि ब्रह्मणा १. २४. ११
तत्त्वा यामि सुवीर्यं ८. ३. ९
तत्रो अपि प्राणीयत ८. ५६. ४
तत्सविता वोऽमृतत्व १. ११०. ३
तत्सवितुर्वरेण्यं भर्गो ३. ६२. १०
तत्सवितुर्वृणीमहे वयं ५. ८२. १
तत्सु नः शर्म यच्छता ८. १८. १२
तत्सु नः सविता० इन्द्रो ४. ५५. १०
तत्सु नः सविता० शर्म ८. १८. ३
तत्सु नो नव्यं सन्यस ८. ६७. १८
तत्सु नो० वृत्रं ६. ४५. ३३
तत्सु नो० मरुतः ८. ९४. ३
तत्सु वां मित्रावरुणा ५. ६२. २
तत्सूर्यं रोदसी उभे ८. २५. २१
तत्सूर्यस्य देवत्वं १. ११५. ४
तथा तदस्तु सोमपाः १. ३०. १२
तदग्ने चक्षुः प्रति धेहि १०. ८७. १२
तदग्ने द्युम्नमा भर ८. १९. १५
तदद्य वाचः प्रथमं १०. ५३. ४
तदद्या चित्त उक्थिनो ८. १५. ६
तदन्नाय तदपसे तं ८. ४७. १६
तदस्तु मित्रावरुणा तदग्ने ५. ४७. ७
तदस्मै नव्यमङ्गिरस्वदर्चत २. १७. १
तदस्य प्रियमभि पाथो १. १५४. ५
तदस्यानीकमुत चारु २. ३५. ११
तदस्येदं पश्यता भूरि १. १०३. ५
तदित्सधस्थमभि चारु १०. ३२. ४

तमद्य राधसे महे ८. ६४. १२
तमध्वरेष्वीळते देवं ५. १४. २
तमप्सन्त शवस उत्सवेषु १. १००. ८
तमभृक्षन्त वाजिनमुपस्थे ९. २६. १
तमर्केभिस्तं सामभिस्तं ८. १६. ९
तमर्वन्तं न सानसिं ८. १०२. १२
तमर्वन्तं न सानसिमरुषं ४. १५. ६
तमस्मेरा युवतयो २. ३५. ४
तमस्य द्यावापृथिवी १०. ११३. १
तमस्य पृक्षमुपरासु १. १२७. ५
तमस्य मर्जयामसि ९. ९९. ३
तमस्य राजा वरुण १. १५६. ४
तमस्य विष्णुर्महिमान १०. ११३. २
तमह्यन्भुरिजोर्धिया ९. २६. ४
तमह्वे वाजसातय ८. १३. ३
तमागन्म सोभरयः ८. १९. ३२
तमा नूनं वृजनमन्यथा ६. ३५. ५
तमा नो अर्कममृताय ७. ९७. ५
तमिच्च्यौत्नैरार्यन्ति ८. १६. ६
तमित्पृच्छन्ति न सिमो १. १४५. २
तमित्सखित्व ईमहे १. १०. ६
तमित्सुहव्यमङ्गिरः १. ७४. ५
तमिद्गच्छन्ति जुह्वस्त १. १४५. ३
तमिद्गर्भं प्रथमं दध्र १०. ८२. ६
तमिद्दोषा तमुषसि ७. ३. ५
तमिद्धनेषु हितेष्वधि ८. १६. ५
तमिद्ध इन्द्रं सुहवं ४. १६. १६
तमिद्वर्धन्तु नो गिरो ९. ६१. १४
तमिद्विप्रा अवस्यवः ८. १३. १७
तमिद्वोचेमा विदथेषु १. ४०. ६
तमिन्द्रं जोहवीमि ८. ९७. १३
तमिन्द्रं दानमीमहे ८. ४६. ६
तमिन्द्रं वाजयामसि ८. ९३. ७
तमिन्द्र मदमा गहि ३. ४२. २
तमिन्नरो वि ह्वयन्ते ४. २४. ३
तमिन्न्वेव समना समान ४. ५. ७
तमीं हिन्वन्ति धीतयो १. १४४. ५
तमीं हिन्वन्त्यग्रुवो ९. १. ८
तमीं होतारमानुषक् ४. ७. ५
तमीळत प्रथमं यज्ञसाधं १. ९६. ३
तमीळिष्व य आहुतो ८. ४३. २२
तमीळिष्व यो अर्चिषा ६. ६०. १०
तमीमण्वीः समर्य आ ९. १. ७
तमीमह इन्द्रमस्य ६. २२. ३
तमीमहे पुरुष्टुतं यह्वं ८. १३. २४
तमी मृजन्त्यायवो ९. ६३. १७
तमीशानं जगतस्तस्थुषस्पतिं १. ८९. ५
तमुक्षमाणं रजसि स्व आ २. २. ४
तमुक्षमाणमव्यये वारे ९. ९९. ५
तमु ज्येष्ठं नमसा हविर्भिः ७. ९७. ३
तमु त्वा गोतमो गिरा १. ७८. २
तमु त्वा दध्यङ्ङृषिः ६. १६. १४
तमु त्वा नूनमसुर ८. ९०. ६
तमु त्वा नूनमीमहे ८. २४. २६
तमु त्वा पाथ्यो वृषा ६. १६. १५
तमु त्वा यः पुरासिथ ६. ४५. ११
तमु त्वा वाजसातम १. ७८. ३
तमु त्वा वाजिनं नरो ९. १७. ७
तमु त्वा वृत्रहन्तमं १. ७८. ४
तमु त्वा सत्य सोमपा ६. ४५. १०
तमु द्युमः पुर्वणीक ६. १०. २
तमु नः पूर्वे पितरो ६. २२. २
तमु नूनं तविषीमन्तमेषां ५. ५८. १
तमु ष्टवाम यं गिर ८. ९५. ६
तमु ष्टवाम य इमा ८. ९६. ६
तमु ष्टुहि यः स्विषुः ५. ४२. ११
तमु ष्टुहि यो अभिभूत्योजा ६. १८. १
तमु ष्टुहीन्द्रं यो ह १. १७३. ५
तमु स्तुष इन्द्रं तं २. २०. ४
तमु स्तुष इन्द्रं यो ६. २१. २
तमु स्तोतारः पूर्व्यं यथा १. १५६. ३
तमुस्रामिन्द्रं न रेजमान १०. ६. ५
तमूतयो रणयञ्छूरसातौ १. १००. ७
तमूर्मिमापो मधुमत्तमं ७. ४७. २
तमू षु समना गिरा ८. ४१. २
तमृत्विया उप वाचः १. १९०. २
तमेव ऋषिं तमु ब्रह्माण १०. १०७. ६
तमोषधीर्दधिरे गर्भं १०. ९१. ६
तम्वभि प्र गायत ८. १५. १
तम्वभि प्रार्चतेन्द्रं ८. ९२. ५

तया पवस्व० गाव	९. ४९. २
तया पवस्व० पीतो	९. ४५. ६
तयोरिदमवच्छवस्तिग्मा	५. ८६. ३
तयोरिद्वसा वयं	१. १७. ६
तयोरिद्घृतवत्पयो	१. २२. १४
तरणिं वो जनानां	८. ४५. २८
तरणिरित्सिषासति	७. ३२. २०
तरणिर्विश्वदर्शतो	१. ५०. ४
तरत्स मन्दी धावति	९. ५८. १
तरत्समुद्रं पवमान ऊर्मिणा	९. १०७. १५
तरोभिर्वो विदद्वसुमिन्द्रं	८. ६६. १
तव क्रत्वा तव तद्	६. १७. ६
तव क्रत्वा तवोतिभिर्ज्योक्	९. ४. ६
तव क्रत्वा सनेयं तव	८. १९. २९
तव च्यौत्नानि वज्रहस्त	७. १९. ५
तव त्य इन्दो अन्धसो	९. ५१. ३
तव त्य इन्द्र सख्येषु	१०. १३८. १
तव त्यदिन्द्रियं बृहत्तव	८. १५. ७
तव त्यन्नर्यं नृतोऽप	२. २२. ४
तव त्ये अग्ने अर्चयो भ्राजन्तो	५. १०. ५
तव त्ये अग्ने अर्चयो महि	५. ६. ७
तव त्ये अग्ने हरितो	४. ६. ९
तव त्ये पितो ददतस्तव	१. १८७. ५
तव त्ये पितो रसा	१. १८७. ४
तव त्ये सोम पवमान	९. ९२. ४
तव त्ये सोम शक्तिभि	१०. २५. ५
तव त्रिधातु पृथिवी	७. ५. ४
तव त्विषो जनिमन्रेजत	४. १७. २
तव द्युमन्तो अर्चयो	५. २५. ८
तव द्यौरिन्द्र पौंस्यं	८. १५. ८
तव द्रप्सा उदप्रुत	९. १०६. ८
तव द्रप्सो नीलवान	८. १९. ३१
तव प्रणीतीन्द्र जोहुवानान	७. २८. ३
तव प्रत्नेभिरध्वभिरव्यो	९. ५२. २
तव प्र यक्षि संदृशमुत	६. १६. ८
तव प्रयाजा अनुयाजाश्च	१०. ५१. ९
तव श्रमास आशुया	४. ४. २
तव वायवृतस्पते	८. २६. २१
तव विश्वे सजोषसो	९. १८. ३
तव व्रते सुभगासः	२. २८. २
तव शरीरं पतयिष्ण्वर्वन्	१. १६३. ११
तव शुक्रासो अर्चयो	९. ६६. ५
तव श्रिया सुदृशो देव	५. ३. ४
तव श्रिये मरुतो मर्जयन्त	५. ३. ३
तव श्रिये व्यजिहीत	२. २३. १८
तव श्रियो वर्ष्यस्येव	१०. ९१. ५
तव स्याम पुरुवीरस्य	२. २८. ३
तव स्वादिष्ठाग्ने संदृष्टिरिदा	४. १०. ५
तव ह त्यदिन्द्र विश्वमाजौ	६. २०. १३
तवाग्ने होत्रं तव पोत्र	२. १. २
	१०. ९१. १०
तवायं सोमस्त्वमेह्यर्वाङ्	३. ३५. ६
तवाहं शूर रातिभिः	१. ११. ६
तवाहं सोम रारण	९. १०७. १९
तवाहमग्न ऊतिभिर्नेदिष्ठाभिः	८. १९. २८
तवाहमग्न ऊतिभिर्मित्रस्य	५. ९. ६
तवेदं विश्वमभितः	७. ९८. ६
तवेदिन्द्र प्रणीतिषूत	८. ६. २२
तवेदिन्द्रावमं वसु	७. ३२. १६
तवेदिन्द्राहमाशसा	८. ७८. १०
तवेदु ताः सुकीर्तयो	८. ४५. ३३
तवेमाः प्रजा दिव्यस्य	९. ८६. २८
तवेमे सप्त सिन्धवः	९. ६६. ६
तवोतिभिः सचमाना	५. ४२. ८
तस्मा अग्निर्भारतः	४. २५. ४
तस्मा अरं गमाम वो	१०. ९. ३
तस्मा अर्षन्ति दिव्या	२. २५. ४
तस्मा इदास्ये हविर्जुहोता	७. १०२. ३
तस्मा इद्विश्वे धुनयन्त	२. २५. ५
तस्मादश्वा अजायन्त	१०. ९०. १०
तस्माद्यज्ञात्सर्वहुतः संभृतं	१०. ९०. ८
तस्माद्यज्ञात्सर्वहुत ऋचः	१०. ९०. ९
तस्माद्विराळजायत	१०. ९०. ५
तस्मिन्ना वेशया गिरो	१. १७६. २
तस्मिन्हि सन्त्यूतयो	८. ४६. ७
तस्मै तवस्यमनु दायि	२. २०. ८
तस्मै नूनमभिद्यवे	८. ७५. ६
तस्य ते वाजिनो वयं	९. ६५. ९
तस्य द्युमाँ असद्रथो	८. ३१. ३
तस्य वज्रः क्रन्दति	१. १००. १३

तस्य वयं सुमतौ ६. ४७. १३
१०. १३१. ७
तस्याः समुद्रा अधि १. १६४. ४२
तस्येदर्वन्तो रंहयन्त ८. १०. ६
तस्येदिह स्तवथ वृष्ण्यानि ४. २१. २
तां जुषस्व गिरं मम ३. ६२. ८
तां पूषञ्छिवतमामेरयस्व १०. ८५. ३७
तां पूष्णः सुमतिं वयं ६. ५७. ५
तां वां धेनुं न वासरीमंशुं १. १३७. ३
तां वो देवाः सुमतिं ५. ४१. १८
तां सु ते कीर्तिं मघवन् १०. ५४. १
ताँ आ रुद्रस्य मीळ्हुषो ७. ५८. ५
ताँ आशिरं पुरोळाशम् ८. २. ११
ताँ इयानो महि वरूथं २. ३४. १४
ताँ उशतो वि बोधय १. १२. ४
ता अन्नत वयुनं ५. ४८. २
ता अभि सन्नमस्तृतं ९. ९. ५
ता अस्य ज्येष्ठमिन्द्रियं १०. १२४. ८
ता अस्य नमसा सहः १. ८४. १२
ता अस्य पृशनायुवः १. ८४. ११
ता अस्य वर्णमायुवो २. ५. ५
ता अस्य सूददोहसः ८. ६९. ३
ता आ चरन्ति समना ४. ५१. ८
ता इन्न्वेव समना ४. ५१. ९
ता ईं वर्धन्ति मह्यस्य १. १५५. ३
ता कर्माषतरास्मै १. १७३. ४
ता गृणीहि नमस्येभिः ६. ६८. ३
ता घा ता भद्रा उषसः ४. ५१. ७
ता जिह्वया सदमेदं ६. ६७. ८
ता तू त इन्द्र महतो ४. २२. ५
ता तू ते सत्या तुविनृम्ण ४. २२. ६
ता ते गृणन्ति वेधसो ४. ३२. ११
ता नः शक्तं पार्थिवस्य ५. ६८. ३
ता नः स्तिपा तनूपा ७. ६६. ३
ता न आ वोळ्हमश्विना २. ४१. ९
ता नव्यसो जरमाणस्य ६. ६२. ४
तानीदहानि बहुलान्यासन् ७. ७६. ३
ता नृभ्य आ सौश्रवसा ६. १३. ५
ता नो अद्य वनस्पती १. २८. ८
ता नो रासन्रातिषाचो ७. ३४. २२
ता नो वाजवतीरिष ६. ६०. १२
तान्पूर्वया निविदा १. ८९. ३
तान्यजत्राँ ऋतावृधो १. १४. ७
तान्वन्दस्व मरुतस्ताँ ८. २०. १४
तान्वो महो मरुत २. ३४. ११
ता बाहवा सुचेतुना ५. ६४. २
ताभिरा गच्छतं नरोपेदं ६. ६०. ९
ताभिरा यातं वृषणोप ८. २२. १२
ताभिरा यातमूतिभि ८. ५. २४
ता भुज्युं विभिरद्भ्यः ६. ६२. ६
ता भूरिपाशावनृतस्य ७. ६५. ३
ताभ्यां विश्वस्य राजसि ९. ६६. २
तामग्ने अस्मे इषमेरयस्व ७. ५. ८
ता मन्दसाना मनुषो १०. ४०. १३
तामस्य रीतिं परशोरिव ५. ४८. ४
ता महान्ता सदस्पती १. २१. ५
ता माता विश्ववेदसा ८. २५. ३
ता मित्रस्य प्रशस्तय १. २१. ३
ता मे अश्विना सनीनां ८. ५. ३७
ता मे अश्व्यानां हरीणां ८. २५. २३
ता यज्ञमा शुचिभिश्चक्रमाणा ६. ६२. २
ता यज्ञेषु प्र शंसतेन्द्राग्नी १. २१. २
ता योधिष्टमभि गा ६. ६०. २
ता राजाना शुचिव्रता ६. १६. २४
ता वज्रिणं मन्दिनं १०. ९६. ६
तावदुषो राधो अस्मभ्यं ७. ७९. ४
ता वर्तिर्यातं जयुषा १०. ३९. १३
ता वल्गू दस्रा पुरु ६. ६२. ५
ता वां गीर्भिर्विपन्यवः ७. ९४. ६
ता वां धियोऽवसे ४. ४१. ८
ता वां नरा स्ववसे १. ११८. १०
ता वां मित्रावरुणा १०. १३२. २
ता वां वास्तून्युश्मसि १. १५४. ६
ता वां विश्वस्य गोपा ८. २५. १
ता वां सम्यगद्रुह्वाणेष ५. ७०. २
ता वामद्य तावपरं १. १८४. १
ता वामद्य हवामहे ८. २६. ३
ता वामियानोऽवसे ५. ६५. ३
ता वामेषे रथानामिन्द्राग्नी ५. ८६. ४
ता वामेषे रथानामुर्वीं ५. ६६. ३

ता विप्रं धैथे जठरं ६. ६७. ७
ताविद्धा चिदहानां ८. २२. १३
ताविद्दुःशंसं मर्त्यं ७. ९४. १२
ताविद्दोषा ता उषसि ८. २२. १४
ता विद्वांसा हवामहे १. १२०. ३
ता वृधन्तावनु द्यून् ५. ८६. ५
ता सम्राजा घृतासुती २. ४१. ६
ता सानसी शवसाना ७. ९३. २
ता सुजिह्वा उप ह्वये १. १३. ८
ता सुदेवाय दाशुषे ८. ५. ६
ता ह त्यद्वर्तिर्यदरध्र ६. ६२. ३
ता हि क्षत्रं धारयेथे ६. ६७. ६
ता हि क्षत्रमविह्रुतं ५. ६६. २
ता हि देवानामसुरा ७. ६५. २
ता हि मध्यं भराणामिन्द्रा ८. ४०. ३
ता हि शश्वन्त ईळत ७. ९४. ५
ता हि श्रेष्ठवर्चसा ५. ६५. २
ता हि श्रेष्ठा देवताता ६. ६८. २
ता हुवे ययोरिदं पप्ने ६. ६०. ४
तिग्मं चिदेम महि वर्पो ६. ३. ४
तिग्मजम्भाय तरुणाय ८. १९. २२
तिग्ममायुधं मरुतामनीकं ८. ९६. ९
तिग्ममेको बिभर्ति ८. २९. ३
तिग्मा यदन्तरशनिः ४. १६. १७
तिग्मायुधौ तिग्महेती ६. ७४. ४
तिरः पुरू चिदश्विना ३. ५८. ५
तिरश्चीनो विततो १०. १२९. ५
तिष्ठा सु कं मघवन ३. ५३. २
तिष्ठा हरी रथ आ ३. ३५. १
तिस्रः क्षपस्त्रिरहाति १. ११६. ४
तिस्रो देवीर्बर्हिरिदं १०. ७०. ८
तिस्रो देष्ट्राय निर्ऋती १०. ११४. २
तिस्रो द्यावः सवितुर्द्वा १. ३५. ६
तिस्रो द्यावो निहिता ७. ८७. ५
तिस्रो भूमीर्धारयन् २. २७. ८
तिस्रो मातृस्त्रीन्पितॄन् १. १६४. १०
तिस्रो यदग्ने शरद १. ७२. ३
तिस्रो यह्वस्य समिधः ३. २. ९
तिस्रो वाचः प्र वद ७. १०१. १
तिस्रो वाच ईरयति ९. ९७. ३४
तिस्रो वाच उदीरते ९. ३३. ४
तीक्ष्णेनाग्ने चक्षुषा रक्ष १०. ८७. ९
तीव्रस्याभिवयसो अस्य १०. १६०. १
तीव्राः० गहि सुतासो ८. ८२. २
तीव्राः० गह्याशीर्वन्तः १. २३. १
तीव्रान्घोषान्कृण्वते ६. ७५. ७
तीव्रो वो मधुमाँ अयं २. ४१. १४
तुग्रो ह भुज्युमश्विनोदमेघे १. ११६. ३
तुचे तनाय तत्सु नो ८. १८. १८
तुजे नस्तने पर्वताः ५. ४१. ९
तुञ्जेतुञ्जे य उत्तरे १. ७. ७
तुभ्यं गावो घृतं पयो ९. ३१. ५
तुभ्यं घेत्ते जना इमे ८. ४३. २९
तुभ्यं ता अङ्गिरस्तम ८. ४३. १८
तुभ्यं दक्ष कविक्रतो ३. १४. ७
तुभ्यं पयो यत्पितरा १. १२१. ५
तुभ्यं ब्रह्माणि गिर ३. ५१. ६
तुभ्यं भरन्ति क्षितयो ५. १. १०
तुभ्यं वाता अभिप्रिय ९. ३१. ३
तुभ्यं शुक्रासः शुचय १. १३४. ५
तुभ्यं श्चोतन्त्यध्रिगो ३. २१. ४
तुभ्यं सुतास्तुभ्यमु १०. १६०. २
तुभ्यं सोमाः सुता इमे ८. ९३. २५
तुभ्यं स्तोका घृतश्चुतो ३. २१. ३
तुभ्यं हिन्वानो वसिष्ठ २. ३६. १
तुभ्यमग्रे पर्यवहन् १०. ८५. ३८
तुभ्यमुषासः शुचयः १. १३४. ४
तुभ्यायं सोमः परिपूतो १. १३५. २
तुभ्यायमद्रिभिः सुतो ८. ८२. ५
तुभ्येदमग्ने मधुमत्तमं ५. ११. ५
तुभ्येदमिन्द्र परि षिच्यते १०. १६७. १
तुभ्येदिन्द्र मरुत्वते ८. ७६. ८
तुभ्येदिन्द्र स्व ओक्ये ३. ४२. ८
तुभ्येदिमा सवना शूर ७. २२. ७
तुभ्येदेते बहुला अद्रिदुग्धा १. ५४. ९
तुभ्येदेते मरुतः सुशेवा ५. ३०. ६
तुभ्येमा भुवना कवे ९. ६२. २७
तुरण्यवोऽङ्गिरसो ७. ५२. ३
तुरण्यवो मधुमन्तं ८. ५१. १०
तुरीयं नाम यज्ञियं ८. ८०. ९

तुविक्षं ते सुकृतं सूमयं	८. ७७. ११
तुविग्रीवो वपोदरः	८. १७. ८
तुविग्रीवो वृषभो	५. २. १२
तुविशुष्म तुविक्रतो	८. ६८. २
तूतुजानो महेमते	८. १३. ११
तूर्वन्नोजीयान्तवसस्तवीयान्	६. २०. ३
तृणस्कन्दस्य नु विशः	१. १७२. ३
तृतीये धानाः सवने	३. ५२. ६
तृदिला अतृदिलासो	१०. ९४. ११
तृषु यदन्ना तृषुणा	४. ७. ११
तृष्टमेतत्कटुकमेत	१०. ८५. ३४
तृष्टामया प्रथमं यातवे	१०. ७५. ६
ते अज्येष्ठा अकनिष्ठास	५. ५९. ६
ते अद्रयो दशयन्त्रास	१०. ९४. ८
ते अस्मभ्यं शर्म	१. ९०. ३
ते अस्य सन्तु केतवो	९. ७०. ३
ते आचरन्ती समनेव	६. ७५. ४
ते क्षोणीभिररुणेभि	२. ३४. १३
ते गव्यता मनसा	४. १. १५
ते घा राजानो अमृतस्य	१०. ९३. ४
ते घेदग्ने स्वाध्यो ये	८. १९. १७
ते घेदग्ने स्वाध्योऽहा	८. ४३. ३०
ते चिद्धि पूर्वीरभि	७. ४८. ३
ते जज्ञिरे दिव ऋष्वास	१. ६४. २
ते जानत स्वमोक्यं	८. ७२. १४
तेजिष्ठया तपनी रक्षसस्तप	२. २३. १४
तेजिष्ठा यस्यारतिर्वनेराट्	६. १२. ३
ते ते अग्ने त्वोता इषयन्तो	६. १६. २७
ते ते देव नेतर्ये चेमाँ	५. ५०. २
ते ते देवाय दाशतः	७. १७. ४
ते त्वा मदा अमदन्	१. ५३. ६
ते त्वा मदा इन्द्र मादयन्तु	७. २३. ५
ते त्वा मदा बृहदिन्द्र	६. १७. ४
ते दशग्वाः प्रथमा	२. ३४. १२
ते नः पूर्वास उपरास	९. ७७. ३
ते नः सन्तु युजः सदा	८. ८३. २
ते नः सहस्रिणं रयि	९. १३. ५
ते न आस्नो वृकाणा	८. ६७. १४
ते न इन्द्रः पृथिवी	६. ५१. ११
तेन नासत्या गतं	१. ४७. ९
तेन नो॰ पराबनश्छिद्रा	८. ५. ३०
तेन नो॰ पश्वे तोकाय	८. ५. २०
तेन सत्येन जागृतमधि	१. २१. ६
तेन स्तोतृभ्य आ भर	८. ७७. ८
ते नस्त्राध्वं तेऽवत	८. ३०. ३
ते नूनं नोऽयमूतये	१०. १२६. ३
ते नो अर्वन्तो हवनश्रुतो	१०. ६४. ६
ते नो गृणाने महिनी	१. १६०. ५
ते नो गोपा अपाच्यास्त	८. २८. ३
ते नो नावमुरुष्यत	८. २५. ११
ते नो भद्रेण शर्मणा	८. १८. १७
ते नो मित्रो वरुणो	५. ४१. २
ते नो रत्नानि धत्तन	१. २०. ७
ते नो रायो द्युमतो	६. ५०. ११
ते नो रुद्रः सरस्वती	६. ५०. १२
ते नो वसूनि काम्या	५. ६१. १६
ते नो वृष्टिं दिवस्परि	९. ६५. २४
ते प्रत्नासो व्युष्टिषु	९. ९८. ११
तेभ्यो गोधा अयथं	१०. २८. ११
तेभ्यो द्युम्नं बृहद्यश	५. ७९. ७
ते म आहुर्य आययुरुप	५. ५३. ३
ते मन्वत प्रथमं नाम	४. १. १६
ते मर्मृजत ददृवांसो	४. १. १४
ते मायिनो ममिरे	१. १५९. ४
ते राया ते सुवीर्यैः	४. ८. ६
तेऽरुणेभिर्वरमा पिशङ्गैः	१. ८८. २
ते रुद्रासः सुमखा अग्नयो	५. ८७. ७
तेऽवदन्प्रथमा ब्रह्म	१०. १०९. १
तेऽवर्धन्त स्वतवसो	१. ८५. ७
तेऽविन्दन्मनसा दीध्याना	१०. १८१. ३
ते विश्वा दाशुषे वसु	९. ६४. ६
ते वो हृदे मनसे सन्तु	४. ३७. २
तेषां हि चित्रमुक्थ्यं	८. ६७. ३
तेषां हि मह्ना महता	१०. ६५. ३
ते सत्येन मनसा गोपतिं	१०. ६७. ८
ते सत्येन मनसा दीध्यानाः	७. ९०. ५
ते सीषपन्त जोषमा	७. ४३. ४
ते सुतासो मदिन्तमाः	९. ६७. १८
ते सूनवः स्वपसः सुदंससो	१. १५९. ३
ते सोमादो हरी इन्द्रस्य	१०. ९४. ९

ते स्यन्द्रासो नोक्षणो	५. ५२. ३
ते स्याम देव वरुण	७. ६६. ९
ते स्याम ये अग्नये	४. ८. ५
ते हि द्यावापृथिवी भूरि	१०. ९२. ११
ते हि द्यावापृथिवी मातरा	१०. ६४. १४
ते हि द्यावापृथिवी विश्व	१. १६०. १
ते हिन्विरे अरुणं जेन्यं	८. १०१. ६
ते हि पुत्रासो अदिते	८. १८. ५
ते हि प्रजाया अभरन्त	१०. ९२. १०
ते हि यज्ञेषु यज्ञियास ऊमाः	७. ३९. ४
ते हि यज्ञेषु यज्ञियास ऊमा	१०. ७७. ८
ते हि वस्वो वसवानास्ते	१. ९०. २
ते हि श्रेष्ठवर्चसस्त	६. ५१. १०
ते हि ष्मा वनुषो नरो	८. २५. १५
ते हि सत्या ऋतस्पृश	५. ६७. ४
ते हि स्थिरस्य शवसः	५. ५२. २
तोके हिते तनय उर्वरासु	४. ४१. ६
तोशा वृत्रहणा हुवे	३. १२. ४
तोशासा रथयावाना	८. ३८. २
त्यं चित्पर्वतं गिरिं	८. ६४. ५
त्यं चिदत्रिमृतजुर	१०. १४३. १
त्यं चिदर्णं मधुपं	५. ३२. ८
त्यं चिदश्वं न वाजिन	१०. १४३. २
त्यं चिदस्य क्रतुभि	५. ३२. ५
त्यं चिदित्था कत्पयं	५. ३२. ६
त्यं चिदेषां स्वधया	५. ३२. ४
त्यं चिद्घा दीर्घं पृथु	१. ३७. ११
त्यं नु मारुतं गणं	८. ९४. १२
त्यं सु मेषं महया	१. ५२. १
त्यमु वः सत्रासाहं	८. ९२. ७
त्यमु वो अप्रहणं	६. ४४. ४
त्यमू षु वाजिनं	१०. १७८. १
त्यस्य चिन्महतो	५. ३२. ३
त्यान्नु क्षत्रियाँ अव	८. ६७. १
त्यान्नु पूतदक्षसो	८. ९४. १०
त्यान्नु ये वि रोदसी	८. ९४. ११
त्या न्वश्विना हुवे	८. १०. ३
त्रयः कृण्वन्ति भुवनेषु	७. ३३. ७
त्रयः केशिन ऋतुथा	१. १६४. ४४
त्रयः कोशासः श्चोतन्ति	८. २. ८
त्रयः पवयो मधुवाहने	१. ३४. २
त्रय इन्द्रस्य सोमाः	८. २. ७
त्राता नो बोधि ददृशान	४. १७. १७
त्रातारं त्वा तनूनां	२. २३. ८
त्रातारमिन्द्रमवितारमिन्द्रं	६. ४७. ११
त्रातारो देवा अधि	८. ४८. १४
त्रायन्तामिह देवास्त्रायतां	१०. १३७. ५
त्रिंशच्छतं वर्मिण	६. २७. ६
त्रिंशद्धाम वि राजति	१०. १८९. ३
त्रिः षष्टिस्त्वा मरुतो	८. ९६. ८
त्रिः सप्त मयूर्यः सप्त	१. १९१. १४
त्रिः सप्त यद्गुह्यानि	१. ७२. ६
त्रिः सप्त विष्फुलिङ्गका	१. १९१. १२
त्रिः सप्त सस्रा नद्यो	१०. ६४. ८
त्रिः स्म माह्नः श्नथयो	१०. ९५. ५
त्रिकद्रुकेभिः पतति	१०. १४. १६
त्रिकद्रुकेषु० गिरः	८. ९२. २१
त्रिकद्रुकेषु० गिरः सदावृधम्	८. १३. १८
त्रिकद्रुकेषु महिषो	२. २२. १
त्रितः कूपेऽवहितो	१. १०५. १७
त्रिधा हितं पणिभि	४. ५८. ४
त्रिपञ्चाशः क्रीळति	१०. ३४. ८
त्रिपाजस्यो वृषभो	३. ५६. ३
त्रिपादूर्ध्व उदैत्पुरुषः	१०. ९०. ४
त्रिभिः पवित्रैरपुपोद्ध्यर्कं	३. २६. ८
त्रिभिष्ट्वं देव सवित	९. ६७. २६
त्रिमूर्धानं सप्तरश्मिं	१. १४६. १
त्रिरन्तरिक्षं सविता	४. ५३. ५
त्रिरश्विना सिन्धुभिः	१. ३४. ८
त्रिरस्मै सप्त धेनवो	९. ७०. १
त्रिरस्य ता परमा	४. १. ७
त्रिरा दिवः सवितर्वार्याणि	३. ५६. ६
त्रिरा दिवः सविता	३. ५६. ७
त्रिरुत्तमा दूणशा रोचनानि	३. ५६. ८
त्रिर्देवः पृथिवीमेष	७. १००. ३
त्रिर्नो अश्विना दिव्यानि	१. ३४. ६
त्रिर्नो अश्विना यजता	१. ३४. ७
त्रिर्नो रयिं वहतमश्विना	१. ३४. ५
त्रियातुधानः प्रसिति	१०. ८७. ११
त्रिर्वर्तिर्यातं त्रिरनुव्रते	१. ३४. ४

त्रिवन्धुरेण त्रिवृता रथेन	१. ११८. २
त्रिवन्धुरेण त्रिवृता रथेना	८. ८५. ८
त्रिवन्धुरेण त्रिवृता सुपेशसा	१. ४७. २
त्रिविष्टिधातु प्रतिमान	१. १०२. ८
त्रिश्चिदक्तोः प्र चिकितु	७. ११. ३
त्रिश्चिन्नो अद्या भवतं	१. ३४. १
त्रिषधस्था सप्तधातुः	६. ६१. १२
त्रिषधस्थे बर्हिषि	१. ४७. ४
त्रीणि जाना परि	१. ९५. ३
त्रीणि त आहुर्दिवि	१. १६३. ४
त्रीणि त्रितस्य धारया	९. १०२. ३
त्रीणि पदान्यश्विनोराविः	८. ८. २३
त्रीणि पदा वि चक्रमे	१. २२. १८
त्रीणि राजाना विदथे	३. ३८. ६
त्रीणि शता त्री सहस्राण्यग्निं	३. ९. ९
	१०. ५२. ६
त्रीणि शतान्यर्वतां सहस्रा	८. ६. ४७
त्रीणि सरांसि पृश्नयो	८. ७. १०
त्रीण्यायूंषि तव जातवेद	३. १७. ३
त्रीण्येक उरुगायो वि	८. २९. ४
त्री यच्छता महिषाणा	५. २९. ८
त्री रोचना दिव्या धारयन्त	२. २७. ९
त्री रोचना वरुण त्रीँरुत	५. ६९. १
त्री षधस्था सिन्धवस्त्रिः	३. ५६. ५
त्र्यम्बकं यजामहे सुगन्धिं	७. ५९. १२
त्र्यर्यमा मनुषो देवताता	५. २९. १
त्र्युदायं देवहितं यथा	४. ३७. ३
त्वं करञ्जमुत पर्णयं	१. ५३. ८
त्वं कविं चोदयोऽर्कसातौ	६. २६. ३
त्वं कुत्सं शुष्णहत्ये	१. ५१. ६
त्वं कुत्सेनाभि शुष्णमिन्द्रा	६. ३१. ३
त्वं गोत्रमङ्गिरोभ्यो	१. ५१. ३
त्वं च सोम नो वशो	१. ९१. ६
त्वं चित्ती तव दक्षैर्दिव	८. ७९. ४
त्वं चिन्नः शम्या अग्ने	४. ३. ४
त्वं जघन्थ नमुचिं	१०. ७३. ७
त्वं जामिर्जनानामग्ने	१. ७५. ४
त्वं जिगेथ न धना	१. १०२. १०
त्वं तं देव जिह्वया	६. १६. ३२
त्वं तं ब्रह्मणस्पते	१. १८. ५

त्वं तदुक्थमिन्द्र बर्हणा	६. २६. ५
त्वं तमग्ने अमृतत्व	१. ३१. ७
त्वं तमिन्द्र पर्वतं न	१. ५५. ३
त्वं तमिन्द्र पर्वतं महामुरुं	१. ५७. ६
त्वं तमिन्द्र मर्त्य	५. ३५. ५
त्वं तमिन्द्र वावृधानो	१. १३१. ७
त्वं तस्य द्वयाविनो	१. ४२. ४
त्वं ताँ अग्न उभयान्वि	१. १८९. ७
त्वं ताँ इन्द्रोभयाँ	६. ३३. ३
त्वं तान्त्सं च प्रति	२. १. १५
त्वं तान्वृत्रहत्ये चोदयो	१०. २२. १०
त्वं तू न इन्द्र तं रयिं	१. १६९. ४
त्वं त्यत्पणीनां विदो	९. १११. २
त्वं त्यमिटतो रथमिन्द्र	१०. १७१. १
त्वं त्यमिन्द्र मर्त्य	१०. १७१. ३
त्वं त्यमिन्द्र सूर्यं पश्चा	१०. १७१. ४
त्वं त्यां न इन्द्र देव	१. ६३. ८
त्वं त्या चिदच्युताग्ने	६. २. ९
त्वं त्या चिद्वातस्याश्वागा	१०. २२. ५
त्वं त्येभिरा गहि	१. ३०. २२
त्वंत्वमहर्यथा उपस्तुतः	१०. ९६. ५
त्वं दाता प्रथमो राधसा	८. ९०. २
त्वं दिवो धरुणं धिष	१. ५६. ६
त्वं दिवो बृहतः सानु	१. ५४. ४
त्वं दूतः प्रथमो वरेण्यः	१०. १२२. ५
त्वं दूतस्त्वमु नः परस्पा	२. ९. २
त्वं दूतो अमर्त्य आ	६. १६. ६
त्वं देवि सरस्वत्यवा	६. ६१. ६
त्वं द्यां च महिव्रत	९. १००. ९
त्वं धियं मनोयुजं	९. १००. ३
त्वं धुनिरिन्द्र धुनिमती	१. १७४. ९
	६. २०. १२
त्वं धृष्णो धृषता वीतहव्यं	७. १९. ३
त्वं नः पश्चादधरादुत्तरात्	८. ६१. १६
त्वं नः पाह्यंहसो जातवेदो	६. १६. ३०
त्वं नः पाह्यंहसो दोषा	७. १५. १५
त्वं नः सोम विश्वतो गोपा	१०. २५. ७
त्वं नः सोम विश्वतो रक्षा	१. ९१. ८
त्वं नः सोम विश्वतो वयोधा	८. ४८. १५
त्वं नः सोम सुक्रतु	१०. २५. ८

त्वं न इन्द्र ऋतयुस्त्वा	८. ७०. १०
त्वं न इन्द्र त्वाभिरूती	२. २०. २
त्वं न इन्द्र राया तरूषसोग्रं	१. १२९. १०
त्वं न इन्द्र राया परीणसा	१. १२९. ९
त्वं न इन्द्र वाजयुस्त्वं	७. ३१. ३
त्वं न इन्द्र शूर शूरैरुत	१०. २२. ९
त्वं न इन्द्रा भरं ओजो	८. ९८. १०
त्वं न इन्द्रासां हस्ते	८. ७०. १२
त्वं नश्चित्र ऊत्या वसो	६. ४८. ९
त्वं नृचक्षा असि सोम	९. ८६. ३८
त्वं नृचक्षा वृषभानु	३. १५. ३
त्वं नृभिर्नृमणो देववीतौ	७. १९. ४
त्वं नो अग्न आयुषु	८. ३९. १०
त्वं नो अग्न एषां गयं	५. १०. ३
त्वं नो अग्ने अग्निभिर्ब्रह्म	१०. १४१. ६
त्वं नो अग्ने अङ्गिरः	५. १०. ७
त्वं नो अग्ने अद्भुत	५. १०. २
त्वं नो अग्ने अधरा	१०. ८७. २०
त्वं नो अग्ने नव देव	१. ३१. १२
त्वं नो अग्ने पित्रोरुपस्थ	१. ३१. ९
त्वं नो अग्ने महोभिः	८. ७१. १
त्वं नो अग्ने वरुणस्य	४. १. ४
त्वं नो अग्ने सनये	१. ३१. ८
त्वं नो असि भारताग्ने	२. ७. ५
त्वं नो अस्या अमतेरुत	८. ६६. १४
त्वं नो अस्या इन्द्र	१. १२१. १४
त्वं नो अस्या उषसो	३. १५. २
त्वं नो गोपाः पथिकृद्	२. २३. ६
त्वं नो वायवेषामपूर्व्यः	१. १३४. ६
त्वं नो वृत्रहन्तमेन्द्र	१०. २५. ९
त्वं पवित्रे रजसो	९. ८६. ३०
त्वं पाहीन्द्र सहीयसो	१. १७१. ६
त्वं पिप्रुं मृगयं शूशुवांसं	४. १६. १३
त्वं पुरं चरिष्ण्वं वधैः	८. १. २८
त्वं पुर इन्द्र चिकिदेना	८. ९७. १४
त्वं पुरूण्या भरा स्वश्व्या	१०. ११३. १०
त्वं पुरू सहस्राणि	८. ६१. ८
त्वं भगो न आ हि	६. १३. २
त्वं भुवः प्रतिमानं	१. ५२. १३
त्वं मखस्य दोधतः	१०. १७१. २
त्वं महाँ इन्द्र तुभ्यं	४. १७. १
त्वं महाँ इन्द्र यो ह	१. ६३. १
त्वं महीमवनिं विश्वधेनां	४. १९. ६
त्वं मानेभ्य इन्द्र विश्वजन्या	१. १६९. ८
त्वं मायाभिरनवद्य	१०. १४७. २
त्वं मायाभिरप मायिनो	१. ५१. ५
त्वं यविष्ठ दाशुषो	८. ८४. ३
त्वं रथं प्र भरो योधं	६. २६. ४
त्वं रयिं पुरुवीरमग्ने	८. ७१. ६
त्वं राजेन्द्र ये च देवा	१. १७४. १
त्वं राजेव सुव्रतो गिरः	९. २०. ५
त्वं वरुण उत मित्रो	७. १२. ३
त्वं वरो सुषाम्णेऽग्ने	८. २३. २८
त्वं वर्मासि सप्रथः	७. ३१. ६
त्वं वलस्य गोमतो	१. ११. ५
त्वं विक्षु प्रदिवः सीद	६. ५. ३
त्वं विप्रस्त्वं कविर्मधु	९. १८. २
त्वं विश्वस्य जगतश्चक्षु	१०. १०२. १२
त्वं विश्वस्य धनदा	७. ३२. १७
त्वं विश्वस्य मेधिर	१. २५. २०
त्वं विश्वा दधिषे	१०. ५४. ५
त्वं विश्वेषां वरुणासि	२. २७. १०
त्वं विष्णो सुमतिं विश्व	७. १००. २
त्वं वृथा नद्य इन्द्र	१. १३०. ५
त्वं वृध इन्द्र पूर्व्यो	६. २०. ११
त्वं वृषा जनानां मंहिष्ठ	८. १५. १०
त्वं शतान्यव शम्बरस्य	६. ३१. ४
त्वं शर्धाय महिना	१०. १४७. ५
त्वं श्रद्धाभिर्मन्दसानः	६. २६. ६
त्वं सत्य इन्द्र धृष्णुरेतान्	१. ६३. ३
त्वं सद्यो अपिबो जात	३. ३२. १०
त्वं समुद्रिया अपोऽग्रियो	९. ६२. २६
त्वं समुद्रो असि विश्ववित्	९. ८६. २९
त्वं सिन्धूँरवासृजो	१०. १३३. २
त्वं सुतस्य पीतये	१. ५. ६
त्वं सुतो नृमादनो	९. ६७. २
त्वं सुष्वाणो अद्रिभि	९. ६७. ३
त्वं सूकरस्य दर्दृहि	७. ५५. ४
त्वं सूरो हरितो रामयो	१. १२१. १३
त्वं सूर्ये न आ भज	९. ४. ५

त्वं सोम क्रतुभिः	१. ९१. २
त्वं सोम तनूकृद्भ्यो	८. ७९. ३
त्वं सोम नृमादनः	९. २४. ४
त्वं सोम पणिभ्य आ	९. २२. ७
त्वं सोम पवमानो	९. ५९. ३
त्वं सोम पितृभिः	८. ४८. १३
त्वं सोम प्र चिकितो	१. ९१. १
त्वं सोम महे भगं	१. ९१. ७
त्वं सोम विपश्चितं तना	९. १६. ८
त्वं सोम विपश्चितं पुनानो	९. ६४. २५
त्वं सोम सूर एषस्तोकस्य	९. ६६. १८
त्वं सोमासि धारयुर्मन्द्र	९. ६७. १
त्वं सोमासि सत्पतिस्त्वं	१. ९१. ५
त्वं ह त्यत्सप्तभ्यो	८. ९६. १६
त्वं ह त्यदप्रतिमानमोजो	८. ९६. १७
त्वं ह त्यदिन्द्र कुत्समावः	७. १९. २
त्वं ह त्यदिन्द्र चोदीः	१. ६३. ४
त्वं ह त्यदिन्द्र सप्त	१. ६३. ७
त्वं ह त्यदिन्द्रारिषण्यन्	१. ६३. ५
त्वं ह त्यदृणया इन्द्र	१०. ८९. ८
त्वं ह त्यद्वृषभ चर्षणीनां	८. ९६. १८
त्वं ह नु त्यददमायो	६. १८. ३
त्वं ह यद्यविष्ठ्य	८. ७५. ३
त्वं हि क्षैतवद्यशोऽग्ने	६. २. १
त्वं हि नः पिता वसो	८. ९८. ११
त्वं हि नस्तन्वः सोम	८. ४८. ९
त्वं हि मन्यो अभिभू	१०. ८३. ४
त्वं हि मानुषे जनेऽग्ने	५. २१. २
त्वं हि राधस्पते राधसो	८. ६१. १४
त्वं हि विश्वतोमुख	१. ९७. ६
त्वं हि वृत्रहन्नेषां	८. ९३. ३३
त्वं हि शश्वतीनामिन्द्र	८. ९८. ६
त्वं हि शूरः सनिता	१. १७५. ३
त्वं हि ष्मा च्यावयन्	३. ३०. ४
त्वं हि सत्यो मघवन्	८. ९०. ४
त्वं हि सुप्रतूरसि	८. २३. २९
त्वं हि सोम वर्धयन्	९. ५१. ४
त्वं हि स्तोमवर्धन	८. १४. ११
त्वं होता मनुर्हितोऽग्ने	१. १४. ११
त्वं होता मनुर्हितो वह्निरासा	६. १६. ९
त्वं होता मन्द्रतमो	६. ११. २
त्वं ह्यग्ने अग्निना विप्रो	८. ४३. १४
त्वं ह्यग्ने दिव्यस्य राजसि	१. १४४. ६
त्वं ह्यग्ने प्रथमो मनोता	६. १. १
त्वं ह्यङ्ग दैव्या पवमान	९. १०८. ३
त्वं ह्येक ईशिष इन्द्र	४. ३२. ७
त्वं ह्येहि चेरवे विदा	८. ६१. ७
त्वदग्ने काव्या त्वन्मनीषा	४. ११. ३
त्वद्धि पुत्र सहसो वि	३. १४. ६
त्वद्भिया विश आयन्	७. ५. ३
त्वद्भियेन्द्र पार्थिवानि	६. ३१. २
त्वद्वाजी वाजंभरो	४. ११. ४
त्वद्विप्रो जायते वाज्यग्ने	६. ७. ३
त्वद्विश्वा सुभग सौभगान्यग्ने	६. १३. १
त्वमग्न इन्द्रो वृषभः	२. १. ३
त्वमग्न इळितो जातवेदो	१०. १५. १२
त्वमग्न उरुशंसाय	१. ३१. १४
त्वमग्न ऋभुराके	२. १. १०
त्वमग्ने अदितिर्देव	२. १. ११
त्वमग्ने गृहपतिस्त्वं	७. १६. ५
त्वमग्ने त्वष्टा विधते	२. १. ५
त्वमग्ने द्युभिस्त्वमाशु	२. १. १
त्वमग्ने द्रविणोदा	२. १. ७
त्वमग्ने पुरुरूपो विशेविशे	५. ८. ५
त्वमग्ने प्रथमो अङ्गिरस्तमः	१. ३१. २
त्वमग्ने प्रथमो अङ्गिरा	१. ३१. १
त्वमग्ने प्रथमो मातरिश्वन	१. ३१. ३
त्वमग्ने प्रमतिस्त्वं पितासि	१. ३१. १०
त्वमग्ने प्रयतदक्षिणं	१. ३१. १५
त्वमग्ने बृहद्वयो दधासि	८. १०२. १
त्वमग्ने मनवे द्यामवाशयः	१. ३१. ४
त्वमग्ने यज्ञानां होता	६. १६. १
त्वमग्ने यज्यवे पायुरन्तरो	१. ३१. १३
त्वमग्ने राजा वरुणो	२. १. ४
त्वमग्ने रुद्रो असुरो	२. १. ६
त्वमग्ने वनुष्यतो नि	६. १५. १२
	७. ४. ९
त्वमग्ने वरुणो जायसे	५. ३. १
त्वमग्ने वसूँरिह रुद्रां	१. ४५. १
त्वमग्ने वाघते सुप्रणीतिः	४. २. १३

त्वां यज्ञेष्वृत्विजं चारु १०. २१. ७
त्वां यज्ञेष्वृत्विजमग्ने ३. १०. २
त्वां यज्ञैरवीवृधन्पवमान ९. ४. ९
त्वां रिहन्ति मातरो ९. १००. ७
त्वां वर्धन्ति क्षितयः ६. १. ५
त्वां वाजी हवते ६. २६. २
त्वां विश्वे अमृत ६. ७. ४
त्वां विश्वे सजोषसो ५. २१. ३
त्वां विष्णुर्बृहन्क्षयो ८. १५. ९
त्वां शुष्मिन्पुरुहूत ८. ९८. १२
त्वां सुतस्य पीतये ३. ४२. ९
त्वां सोम पवमानं ९. ८६. २४
त्वां स्तोमा अवीवृधन १. ५. ८
त्वां ह त्यदिन्द्रार्णसातौ १. ६३. ६
त्वां हि मन्द्रतममर्कशोकैं ६. ४. ७
त्वां हि ष्मा चर्षणयो ६. २. २
त्वां हि सत्यमद्रिवो ८. ४६. २
त्वां हि सुप्सरस्तमं ६. २६. २४
त्वां हीन्द्रावसे विवाचो ६. ३३. २
त्वां ह्यग्ने सदमित्समन्यवो ४. १. १
त्वादत्तेभी रुद्र शंतमेभिः २. ३३. २
त्वामग्न आदित्यास २. १. १३
त्वामग्न ऋतायवः ५. ८. १
त्वामग्ने अङ्गिरसो ५. ११. ६
त्वामग्ने अतिथिं पूर्व्यं ५. ८. २
त्वामग्ने दम आ विश्पतिं २. १. ८
त्वामग्ने धर्णसिं विश्वधा ५. ८. ४
त्वामग्ने पितरमिष्टिभि २. १. ९
त्वामग्ने पुष्करादध्यथर्वा ६. १६. १३
त्वामग्ने प्रथमं देवयन्तो ४. ११. ५
त्वामग्ने प्रथममायुमायवे १. ३१. ११
त्वामग्ने प्रदिव आहुतं ५. ८. ७
त्वामग्ने मनीषिणः ३. १०. १
त्वामग्ने मनीषिणस्त्वां ८. ४४. १९
त्वामग्ने मानुषीरीळते ५. ८. ३
त्वामग्ने यजमाना १०. ४५. ११
त्वामग्ने वसुपतिं ५. ४. १
त्वामग्ने वाजसातमं ५. १३. ५
त्वामग्ने समिधानं ५. ८. ६
त्वामग्ने समिधानो ७. ९. ६
त्वामग्ने स्वाध्यो मर्तासो ६. १६. ७
त्वामग्ने हरितो वावशाना ७. ५. ५
त्वामग्ने हविष्मन्तो ५. ९. १
त्वामच्छा चरामसि ९. १. ५
त्वामस्या व्युषि देव ५. ३. ८
त्वामिच्छवसस्पते ८. ६. २१
त्वामिदत्र वृणते १०. ९१. ९
त्वामिदस्या उषसो १०. १२२. ७
त्वामिदा ह्यो नरो ८. ९९. १
त्वामिद्धि त्वायवो नुनो ८. ९२. ३३
त्वामिद्धि सहसस्पुत्र १. ४०. २
त्वामिद्धि हवामहे ६. ४६. १
त्वामिद्यवयुर्मम कामो ८. ७८. ९
त्वामिद्वृत्रहन्तम जनासो० उग्रं ५. ३५. ६
त्वामिद्वृत्रहन्तम जनासो० हवन्ते ८. ६. ३७
त्वामिद्वृत्रहन्तम सुतावन्तो ८. ९३. ३०
त्वामीळते अजिरं दूत्याय ७. ११. २
त्वामीळे अध द्विता ६. १६. ४
त्वामुग्रमवसे चर्षणीसहं ६. ४६. ६
त्वामु जातवेदसं १०. १५०. ३
त्वामु ते स्वाभुवः १०. २१. २
त्वा युजा तव तत्सोम ४. २८. १
त्वा युजा नि खिदत् ४. २८. २
त्वायेन्द्र सोमं सुषुमा १. १०१. ९
त्वावतः पुरूवसो ८. ४६. १
त्वावतो हीन्द्र क्रत्वे ७. २५. ४
त्विषीमन्तो अध्वरस्येव ६. ६६. १०
त्वे अग्न आहवनानि ७. १. १७
त्वे अग्ने विश्वे अमृतासो २. १. १४
त्वे अग्ने सुमतिं भिक्षमाणा १. ७३. ७
त्वे अग्ने स्वाहुत प्रियासः ७. १६. ७
त्वे असुर्यं वसवो न्यृण्वन् ७. ५. ६
त्वे इदग्ने सुभगे यविष्ठ्य १. ३६. ६
त्वे इन्द्राप्यभूम विप्रा २. ११. १२
त्वे क्रतुमपि वृञ्जन्ति १०. १२०. ३
त्वे धर्माण आसते १०. २१. ३
त्वे धेनुः सुदुघा जातवेदो १०. ६९. ८
त्वे पितो महानां देवानां १. १८७. ६
त्वे राय इन्द्र तोशतमाः १. १६९. ५
त्वे वसूनि पुर्वणीक ६. ५. २

दिदृक्षन्त उषसो यामन्	३. ३०. १३
दिदृक्षेण्यः परि काष्ठासु	१. १४६. ५
दिवः पीयूषं पूर्व्यं	९. ११०. ८
दिवः पीयूषमुत्तमं	९. ५१. २
दिवक्षसो अग्निजिह्वा	१०. ६५. ७
दिवक्षसो धेनवो	३. ७. २
दिवश्चित्ते बृहतो	१. ५९. ५
दिवश्चिदस्य वरिमा	१. ५५. १
दिवश्चिदा ते रुचयन्त	३. ६. ७
दिवश्चिदा पूर्व्या जायमाना	३. ३९. २
दिवश्चिदा वोऽमवत्तरेभ्यो	१०. ७६. ५
दिवश्चिद्धा दुहितरं	४. ३०. ९
दिवश्चिद्रोचनादध्या	८. ८. ७
दिवस्कण्वास इन्दवो	१. ४६. ९
दिवस्परि प्रथमं जज्ञे	१०. ४५. १
दिवस्पृथिव्याः पर्योज	६. ४७. २७
दिवस्पृथिव्या अधि	९. ३१. २
दिवस्पृथिव्योरव आ	१०. ३५. २
दिवा चित्तमः कृण्वन्ति	१. ३८. ९
दिवा यान्ति मरुतो	१. १६१. १४
दिवि क्षयन्ता रजसः	७. ६४. १
दिवि ते नाभा परमो	९. ७९. ४
दिवि न केतुरधि धायि	१०. ९६. ४
दिवि मे अन्यः पक्षो	१०. ११९. ११
दिविस्पृशं यज्ञमस्माक	१०. ३६. ६
दिवि स्वनो यतते	१०. ७५. ३
दिवेदिवे सदृशीरन्यमर्धं	६. ४७. २१
दिवो धर्ता भुवनस्य	४. ५३. २
दिवो धामभिर्वरुण	७. ६६. १८
दिवो न तुभ्यमन्विन्द्र	६. २०. २
दिवो न यस्य रेतसो	१. १००. ३
दिवो न यस्य विधतो	६. ३. ७
दिवो न सर्गा असमृग्र	९. ९७. ३०
दिवो न सानु पिप्युषी	९. १६. ७
दिवो न सानु स्तनयन्	९. ८६. ९
दिवो नाके मधुजिह्वा	९. ८५. १०
दिवो नाभा विचक्षणो	९. १२. ४
दिवो नो वृष्टिं मरुतो	५. ८३. ६
दिवो मानं नोत्सदन्	८. ६३. २
दिवो यः स्कम्भो धरुणः	९. ७४. २
दिवो रुक्म उरुचक्षा	७. ६३. ४
दिवो वराहमरुषं	१. ११४. ५
दिवो वा सानु स्पृशता	१०. ७०. ५
दिव्यं सुपर्णं वायसं	१. १६४. ५२
दिव्यः सुपर्णोऽव चक्षि	९. ९७. ३३
दिव्यन्यः सदनं चक्र	२. ४०. ४
दिव्या आपो अभि	७. १०३. २
दिशः सूर्यो न मिनाति	३. ३०. १२
दीदिवांसमपूर्व्यं	३. १३. ५
दीर्घं ह्यङ्कुशं यथा शक्तिं	१०. १३४. ६
दीर्घतन्तुर्बृहदुक्षायमग्निः	१०. ६९. ७
दीर्घतमा मामतेयो	१. १५८. ६
दीर्घस्ते अस्त्वङ्कुशो	८. १७. १०
दुराध्यो अदितिं स्रेवयन्तो	७. १८. ८
दुरो अश्वस्य दुर इन्द्र	१. ५३. २
दुरोकशोचिः क्रतुर्न	१. ६६. ३
दुर्गे चिन्नः सुगं कृधि	८. ९३. १०
दुर्मन्त्वत्रामृतस्य नाम	१०. १२. ६
दुहन्ति सप्तैकामुप	८. ७२. ७
दुहानः प्रत्नमित्पयः	९. ४२. ४
दुहान ऊधर्दिव्यं	९. १०७. ५
दुहीयन्मित्रधितये	१. १२०. ९
दूणाशं सख्यं तव	६. ४५. २६
दूतं वो विश्ववेदसं	४. ८. १
दूरं किल प्रथमा	१०. १११. ८
दूरमित पणयो वरीय	१०. १०८. ११
दूराच्चिदा वसतो अस्य	६. ३८. २
दूरादिन्द्रमनयन्ना सुतेन	७. ३३. २
दूरादिहेव यत्सत्यरुणप्सु	८. ५. १
दूरे तन्नाम गुह्यं पराचैः	१०. ५५. १
दृळ्हा चिदस्मा अनु	१. १२७. ४
दृळ्हा चिद्या वनस्पतीन्	५. ८४. ३
दृतेरिव तेऽवृकमस्तु	६. ४८. १८
दृशानो रुक्म उर्व्या	१०. ४५. ८
दृशेन्यो यो महिना	१०. ८८. ७
देवंदेवं राधसे	७. ७९. ५
देवंदेवं वोऽवस	८. १२. १९
देवंदेवं वोऽवसे	८. २७. १३
देवं नरः सवितारं	३. ६२. १२
देवं वो अद्य सवितारमेषे	५. ४९. १

देवं वो देवयज्यया	५. २१. ४
देव त्वष्टर्यद्ध चारुत्व	१०. ७०. ९
देव बर्हिर्वर्धमानं	२. ३. ४
देवयन्तो यथा मतिमच्छा	१. ६. ६
देवस्त्वष्टा सविता	३. ५५. १९
देवस्य वयं सवितुः	६. ७१. २
देवस्य सवितुर्वयं	३. ६२. ११
देवहितिं जुगुपुर्द्वादशस्य	७. १०३. ९
देवाः कपोत इषितो	१०. १६५. १
देवा एतस्यामवदन्त	१०. १०९. ४
देवानां चक्षुः सुभगा	७. ७७. ३
देवानां दूतः पुरुध	३. ५४. १९
देवानां नु वयं जाना	१०. ७२. १
देवानां पत्नीरुशती	५. ४६. ७
देवानां भद्रा सुमति	१. ८९. २
देवानां माने प्रथमा	१०. २७. २३
देवानां युगे प्रथमे	१०. ७२. ३
देवानामिद्वो महत्तदा	८. ८३. १
देवान्वसिष्ठो अमृतान	१०. ६५. १५
	१०. ६६. १५
देवान्वा यच्चकृमा	१. १८५. ८
देवान्हुवे बृहच्छ्रवसः	१०. ६६. १
देवाव्यो नः परिषिच्यमानाः	९. ९७. २६
देवाश्चित्ते अमृता	१०. ६९. ९
देवाश्चित्ते असुर्य	२. २३. २
देवाश्चित्ते असुर्याय	७. २१. ७
देवास आयन्परशूँरबिभ्रन	१०. २८. ८
देवासस्त्वा वरुणो मित्रो	१. ३६. ४
देवासो हि ष्मा मनवे	८. २७. १४
देवीं वाचमजनयन्त	८. १००. ११
देवीः षळुर्वीरुरु नः	१०. १२८. ५
देवी दिवो दुहितरा	१०. ७०. ६
देवी देवस्य रोदसी	७. ९७. ८
देवी देवेभिर्यजते	४. ५६. २
देवी यदि तविषी	१. ५६. ४
देवीर्द्वारो वि श्रयध्वं	५. ५. ५
देवेन नो मनसा देव	१. ९१. २३
देवेभिर्देव्यदितेऽरिष्ट	८. १८. ४
देवेभिर्विषितो यज्ञियेभि	१०. ८८. ३
देवेभ्यः कमवृणीत	१०. १३. ४
देवेभ्यस्त्वा मदाय	९. ८. ५
देवेभ्यस्त्वा वृथा	९. १०९. ११
देवेभ्यो हि प्रथमं	४. ५४. २
देवैर्नो देव्यदितिर्नि० तन्नो	१. १०६. ७
देवैर्नो देव्यदितिर्नि० नहि	४. ५५. ७
देवो देवानामसि	१. ९४. १३
देवो देवान्परिभूर्ऋतेन	१०. १२. २
देवो देवाय धारयेन्द्राय	९. ६. ७
देवो न यः पृथिवीं	१. ७३. ३
देवो न यः सविता	१. ७३. २
देवो भगः सविता	५. ४२. ५
देवो वो द्रविणोदाः	७. १६. ११
दैवी पूर्तिर्दक्षिणा	१०. १०७. ३
दैव्या होतारा प्रथमा न्यृञ्जे	३. ४. ७
	३. ७. ८
दैव्या होतारा प्रथमा पुरोहित	१०. ६६. १३
दैव्या होतारा प्रथमा विदुष्टर	२. ३. ७
दैव्या होतारा प्रथमा सुवाचा	१०. ११०. ७
दोहेन गामुप शिक्षा	१०. ४२. २
द्यामिन्द्रो हरिधायसं	३. ४४. ३
द्यावा चिदस्मै पृथिवी	२. १२. १३
द्यावा नः पृथिवी इमं	२. ४१. २०
द्यावा नो अद्य पृथिवी	१०. ३५. ३
द्यावापृथिवी जनयन्नभि	१०. ६६. ९
द्यावाभूमी अदिते त्रासीथां	७. ६२. ४
द्यावा यमग्निं पृथिवी	१०. ४६. ९
द्यावा ह क्षामा प्रथमे	१०. १२. १
द्यावो न यस्य पनयन्त्यभ्वं	६. ४. ३
द्यावो न स्तृभिश्चितयन्त	२. ३४. २
द्युक्षं सुदानुं तविषीभि	८. ८८. २
द्युतद्यामानं बृहतीमृतेन	५. ८०. १
द्युतानं वो अतिथिं	६. १५. ४
द्युभिरक्तुभिः परि	१. ११२. २५
द्युभिर्हितं मित्रमिव	१०. ७. ५
द्युमत्तमं दक्षं धेह्यस्मे	६. ४४. ९
द्युम्नी वां स्तोमो अश्विना	८. ८७. १
द्युम्नेषु पृतनाज्ये	३. ३७. ५
द्यौर्न य इन्द्राभि भूमार्य	६. २०. १
द्यौर्मे पिता जनिता	१. १६४. ३३
द्यौर्वः पिता पृथिवी	१. १९१. ६

द्यौश्च त्वा पृथिवी ३. ६. ३
द्यौश्च नः पृथिवी च १०. ३६. २
द्यौश्चिदस्यामवाँ अहेः १. ५२. १०
द्यौष्पितः पृथिवि ६. ५१. ५
द्रप्सः समुद्रमभि १०. १२३. ८
द्रप्समपश्यं विषुणे ८. ९६. १४
द्रप्सश्चस्कन्द प्रथमाँ १०. १७. ११
द्रवतां त उषसा ३. १४. ३
द्रविणोदाः पिपीषति १. १५. ९
द्रविणोदा ददातु नो १. १५. ८
द्रविणोदा द्रविणस १. ९६. ८
द्रविणोदा द्रविणसो १. १५. ७
द्रापिं वसानो यजतो ९. ८६. १४
द्रुहं जिघांसन्ध्वरस ४. २३. ७
द्रुहो निषत्ता पृशनी १०. ७३. २
द्रुन्नः सर्पिरासुतिः २. ७. ६
द्वयाँ अग्ने रथिनो ६. २७. ८
द्वादश द्यून्यदगोह्यस्यातिथ्ये ४. ३३. ७
द्वादश प्रधयश्चक्रमेकं १. १६४. ४८
द्वादशारं नहि तज्जराय १. १६४. ११
द्वाविमौ वातौ वात १०. १३७. २
द्वा सुपर्णा सयुजा १. १६४. २०
द्विता यदीं कीस्तासो १. १२७. ७
द्विताय मृक्तवाहसे ५. १८. २
द्विता यो वृत्रहन्तमो ८. ९३. ३२
द्विता वि वव्रे सनजा १. ६२. ७
द्विता व्यूर्ण्वन्नमृतस्य ९. ९४. २
द्विधा सूनवोऽसुरं १०. ५६. ६
द्विमाता होता विदथेषु ३. ५५. ७
द्विर्यं पञ्च जीजनन् ४. ६. ८
द्विर्यं पञ्च स्वयशसं ९. ९८. ६
द्विषो नो विश्वतोमुखाति १. ९७. ७
द्वे इदस्य क्रमणे स्वर्दृशो १. १५५. ५
द्वे ते चक्रे सूर्ये ब्रह्माण १०. ८५. १६
द्वे नप्तुर्देववतः शते ७. १८. २२
द्वे विरूपे चरतः १. ९५. १
द्वेष्टि श्वश्रूरप जाया १०. ३४. ३
द्वे समीची बिभृतश्चरन्तं १०. ८८. १६
द्वे स्रुती अशृणवं १०. ८८. १५
धनं न स्पन्द्रं बहुलं १०. ४२. ५
धनुर्हस्तादाददानो १०. १८. ९
धन्या चिद्धि त्वे धिषणा ६. ११. ३
धन्व च यत्कृन्तत्रं १०. ८६. २०
धन्वना गा धन्वनाजिं ६. ७५. २
धन्वन्स्रोतः कृणुते १. ९५. १०
धर्ता दिवः पवते ९. ७६. १
धर्ता दिवो रजसस्पृष्ट ३. ४९. ४
धर्तारो दिव ऋभवः १०. ६६. १०
धर्मणा मित्रावरुणा ५. ६३. ७
धाता धातॄणां भुवनस्य १०. १२८. ७
धानावन्तं करम्भिण ३. ५२. १
धामन्ते विश्वं भुवनमधि ४. ५८. ११
धायोभिर्वा यो युज्येभि ६. ३. ८
धारयन्त आदित्यासो २. २७. ४
धारावरा मरुतो धृष्ण्वोजसो २. ३४. १
धासिं कृण्वान ओषधी ८. ४३. ७
धियं पूषा जिन्वतु २. ४०. ६
धियं वो अप्सु दधिषे ५. ४५. ११
धिया चक्रे वरेण्यो ३. २७. ९
धिषा यदि धिषण्यन्तः ४. २१. ६
धिष्व वज्रं गभस्त्यो ६. ४५. १८
धिष्वा शवः शूर येन २. ११. १८
धीभिः सातानि काण्वस्य ८. ४. २०
धीभिरर्वद्भिरर्वतो वाजाँ ६. ४५. १२
धीभिर्हिन्वन्ति वाजिनं ९. १०६. ११
धीरा त्वस्य महिना ७. ८६. १
धीरासः पदं कवयो १. १४६. ४
धीरो ह्यस्यद्मसद्विप्रो ८. ४४. २९
धुनेतयः सुप्रकेतं ५. ५०. २
धूनुथ द्यां पर्वतान् ५. ५७. ३
धृतव्रताः क्षत्रिया १०. ६६. ८
धृतव्रता आदित्या २. २९. १
धृतव्रतो धनदाः ६. १९. ५
धृषतश्चिद्धृषन्मनः ८. ६२. ५
धृषत्पिब कलशे ६. ४७. ६
धेनुं न त्वा सूयवसे ७. १८. ४
धेनुः प्रत्नस्य काम्यं ३. ५८. १
धेनुर्जिन्वतमुत जिन्वतं ८. ३५. १८
धेनुष्ट इन्द्र सूनृता ८. १४. ३
ध्रुवं ज्योतिर्निहितं ६. ९. ५

ध्रुवं ते राजा वरुणो १०. १७३. ५
ध्रुवं ध्रुवेण हविषाभि १०. १७३. ६
ध्रुवा एव वः पितरो १०. ९४. १२
ध्रुवा द्यौर्ध्रुवा पृथिवी १०. १७३. ४
ध्रुवासु त्वासु क्षितिषु ७. ८८. ७
ध्वस्रयोः पुरुषन्त्योरा ९. ५८. ३
नकिः परिष्टिर्मघवन् ८. ८८. ६
नकिः सुदासो रथं ७. ३२. १०
नकिरस्य शचीनां ८. ३२. १५
नकिरस्य सहन्त्य १. २७. ८
नकिरिन्द्र त्वदुत्तरो ४. ३०. १
नकिरेषां निन्दिता ३. ३९. ४
नकिर्देवा मिनीमसि १०. १३४. ७
नकिष्टं कर्मणा नशद् ८. ७०. ३
नकिष्टं कर्मणा नशन्न ८. ३१. १७
नकिष्ट एता व्रता १. ६९. ४
नकिष्ट्वद्रथीतरो हरी १. ८४. ६
नकीं वृधीक इन्द्र ते ८. ७८. ४
नकीमिन्द्रो निकर्तवे ८. ७८. ५
नकी रेवन्तं सख्याय ८. २१. १४
नक्तोषासा वर्णमामेम्याने १. ९६. ५
नक्तोषासा सुपेशसा १. १३. ७
नक्षद्धवमरुणीः पूर्व्यं १. १२१. ३
नक्षद्धोता परि सद्म १. १७३. ३
नक्षन्त इन्द्रमवसे ८. ५४. २
न क्षोणीभ्यां परिभ्वे २. १६. ३
न घा त्वद्रिगप वेति १०. ४३. २
न घा राजेन्द्र आ दभन्नो १. १७८. २
न घा वसुर्नि यमते ६. ४५. २३
न घा स मामप जोषं ४. २७. २
न घेमन्यदा पपन ८. २. १७
न जामये तान्वो ३. ३१. २
न तं जिनन्ति बहवो ४. २५. ५
न तं तिग्मं चन त्यजो ८. ४७. ७
न तं राजानावदिते १०. ३९. ११
न तं विदाथ य इमा १०. ८२. ७
न त इन्द्र सुमतयो न ७. १८. २०
न तद्दिवा न पृथिव्यानु ६. ५२. १
न तमंहो न दुरितं कुतश्चन २. २३. ५
न तमंहो न दुरितं देवासो १०. १२६. १
न तमंहो न दुरितानि ७. ८२. ७
न तमग्ने अरातयो ८. ७१. ४
न तमश्नोति कश्चन १०. ६२. ९
न तस्य मायया चन ८. २३. १५
न तस्य विद्म तदु षु १०. ४०. ११
न ता अर्वा रेणुककाटो ६. २८. ४
न ता नशन्ति न दभाति ६. २८. ३
न ता मिनन्ति मायिनो ३. ५६. १
न तिष्ठन्ति न नि मिषन्त्येते १०. १०. ८
न ते अदेवः प्रदिवो १०. ३७. ३
न ते अन्तः शवसो ६. २९. ५
न ते गिरो अपि मृष्ये ७. २२. ५
न ते त इन्द्राभ्यस्मदृष्वा ५. ३३. ३
न ते दूरे परमा चिद् ३. ३०. २
न ते वर्तास्ति राधस ८. १४. ४
न ते विष्णो जायमानो ७. ९९. २
न ते सखा सख्यं १०. १०. २
न ते सव्यं न दक्षिणं ८. २४. ५
न त्वद्धोता पूर्वो अग्ने ५. ३. ५
न त्वा गभीरः पुरुहूत ३. ३२. १६
न त्वा देवास आशत ८. ९७. ९
न त्वा बृहन्तो अद्रयो ८. ८८. ३
न त्वा रासीयाभिशस्तये ८. १९. २६
न त्वा वरन्ते अन्यथा ४. ३२. ८
न त्वावाँ अन्यो दिव्यो ७. ३२. २३
न त्वा शतं चन हुतो ९. ६१. २७
नदं न भिन्नममुया १. ३२. ८
नदं व ओदतीनां ८. ६९. २
न दक्षिणा वि चिकिते २. २७. ११
नदस्य मा रुधतः काम १. १७९. ४
न दुष्टुती मर्त्यो विन्दते ७. ३२. २१
न देवानामति व्रतं १०. ३३. ९
न देवानामपि ह्नुतः ८. ३१. ७
न द्याव इन्द्रमोजसा ८. ६. १५
न नूनं ब्रह्मणामृणं ८. ३२. १६
न नूनमस्ति नो श्वः १. १७०. १
न पञ्चभिर्दशभिर्वष्ट्यारभं ५. ३४. ५
न पर्वता न नद्यो वरन्त ५. ५५. ७
नपाता शवसो महः ८. २५. ५
नपाती दुर्गहस्य मे ८. ६५. १२

निन्ये चिन्नु यं सदने	१. १४८. ३
नि त्वा दधे वर आ	३. २३. ४
नि त्वा दधे वरेण्यं	३. २७. १०
नि त्वा नक्ष्य विश्पते	७. १५. ७
नि त्वामग्ने मनुर्दधे	१. ३६. १९
नि त्वा यज्ञस्य साधनमग्ने	१. ४४. ११
नि त्वा वसिष्ठा अह्वन्त	१०. १२२. ८
नि त्वा होतारमृत्विजं	१. ४५. ७
नि दुरोणे अमृतो	३. १. १८
नि दुर्ग इन्द्र श्नथिह्यमित्रा	७. २५. २
निधीयमानमपगूळ्हमप्सु	१०. ३२. ६
नि नो होता वरेण्यः	१. २६. २
नि पर्वतः साद्यप्रयुच्छन्	२. ११. ८
नि पस्त्यासु त्रितः	१०. ४६. ६
निमिषश्चिज्जवीयसा	८. ७३. २
नि यद्यामाय वो गिरिर्नि	८. ७. ५
नि यद्युवेथे नियुतः	१. १८०. ६
नि यद्वृणक्षि श्वसनस्य	१. ५४. ५
नियुत्वन्तो ग्रामजितो	५. ५४. ८
नियुत्वान्वायवा गह्ययं	२. ४१. २
नियुवाना नियुतः	७. ९१. ५
नि येन मुष्टिहत्यया	१. ८. २
नि ये रिणन्त्योजसा	५. ५६. ४
निरग्नयो रुरुचुर्निरु	८. ३. २०
निराविध्यद्गिरिभ्य आ	८. ७७. ६
निराहावान्कृणोतन	१०. १०१. ५
निरिणानो वि धावति	९. १४. ४
निरिन्द्र बृहतीभ्यो	८. ३. १९
निरिन्द्र भूम्या अधि	१. ८०. ४
निरु स्वसारमस्कृतोषसं	१०. १२७. ३
निर्मथितः सुधित आ	३. २३. १
निर्माया उ त्ये असुरा	१०. १२४. ५
निर्यत्पूतेव स्वधितिः	७. ३. ९
निर्यदीं बुध्नान्महिषस्य	१. १४१. ३
निर्युवाणो अशस्तीर्नियुत्वाँ	४. ४८. २
नि वर्तध्वं मानु गात	१०. १९. १
नि वेवेति पलितो दूत	३. ५५. ९
नि वो यामाय मानुषो	१. ३७. ७
नि शत्रोः सोम वृष्ण्यं	९. १९. ७
नि शुष्ण इन्द्र धर्णसिं	८. ६. १४
नि शुष्ममिन्दवेषां	९. ५२. ४
निश्चर्मण ऋभवो	१. ११०. ८
निश्चर्मणो गामरिणीत	१. १६१. ७
नि षसाद धृतव्रतो	१. २५. १०
नि षीमिदत्र गुह्या	३. ३८. ३
नि षु ब्रह्म जनानां	८. ५. १३
नि षु सीद गणपते	१०. ११२. ९
नि षू नमातिमतिं	१. १२९. ५
निष्कं वा घा कृण्वते	८. ४७. १५
नि ष्वापया मिथूदृशा	१. २९. ३
निष्षिध्वरीर्गोपथीराप	८. ५९. २
निष्षिध्वरीस्त ओषधी	३. ५५. २२
नि सर्वसेन इषुधीँरसक्त	१. ३३. ३
नि सामनामिषिरामिन्द्र	३. ३०. ९
नि होता होतृषदने	२. ९. १
नीचावया अभवद्	१. ३२. ९
नीचा वर्तन्त उपरि	१०. ३४. ९
नीचीनबारं वरुणः	५. ८५. ३
नीललोहितं भवति	१०. ८५. २८
नू अन्यत्रा चिदद्रिव	८. २४. ११
नू इत्था ते पूर्वथा	१. १३२. ४
नू इन्द्र राये वरिवस्कृधी	७. २७. ५
नू इन्द्र शूर स्तवमान	७. १९. ११
नू गृणानो गृणते प्रत्न	६. ३९. ५
नू च पुरा च सदनं	१. ९६. ७
नू चिन्स भ्रेषते जनो	७. २०. ६
नू चित्सहोजा अमृतो	१. ५८. १
नू चिन्न इन्द्रो मघवा	७. २७. ४
नू चिन्नु ते मन्यमानस्य	७. २२. ८
नू त आभिरभिष्टिभिस्तव	५. ३८. ५
नू ते पूर्वस्यावसो	६. ४. ८
नूत्ना इदिन्द्र ते वयमूती	८. २१. ७
नू त्वामग्न ईमहे वसिष्ठा	७. ७. ७
	७. ८. ७
नू देवासो वरिवः कर्तना	७. ४८. ४
नूनं तदिन्द्र दद्धि नो	८. १३. ५
नूनं न इन्द्रापराय च	६. ३३. ५
नूनं पुनानोऽविभिः	९. १०७. २

नूनं सा ते प्रति वरं	२. ११. २१
	२. १५. १०
	२. १६. ९
	२. १७. ९
	२. १८. ९
	२. १९. ९
	२. २०. ९
नू न इद्धि वार्यमासा	५. १७. ५
नू न इन्द्रावरुणा	६. ६८. ८
नू न एहि वार्यमग्ने	५. १६. ५
नूनमर्च विहायसे	८. २३. २४
नू नव्यसे नवीयसे	९. ९. ८
नू नश्चित्रं पुरुवाजाभिरूती	६. १०. ५
नू नस्त्वं रथिरो देव	९. ९७. ४८
नू नो अग्न ऊतये	५. १०. ६
नू नो अग्नेऽवृकेभिः	६. ४. ८
नू नो गोमद्वीरवद्धेहि	७. ७५. ८
नू नो रयिं पुरुवीरं	४. ४४. ६
नू नो रयिं महामिन्दो	९. ४०. ३
नू नो रयिं रथ्यं	६. ४९. १५
नू नो रयिमुप मास्व	९. ९३. ५
नू नो रास्व सहस्रवत्	३. १३. ७
नू म आ वाचमुप याहि	६. २१. ११
नू मन्वान एषां देवाँ	५. ५२. १५
नू मर्तो दयते सनिष्यन्	७. १००. १
नू मित्रो वरुणो अर्यमा	७. ६२. ६
	७. ६३. ६
नू मे गिरो नासत्याश्विना	८. ८५. ९
नू मे ब्रह्माण्यग्न उच्छशाधि	७. १. २०
	७. १. २५
नू मे हवमा शृणुतं	७. ६७. १०
	७. ६९. ८
नू रोदसी अभिष्टुते	७. ३९. ७
	७. ४०. ७
नू रोदसी अहिना	४. ५५. ६
नू रोदसी बृहद्भिर्नो	४. ५६. ४
नू ष्टुत इन्द्र नू गृणान	४. १६. २१
	४. १७. २१
	४. १९. ११
	४. २०. ११
	४. २१. ११
	४. २२. ११
	४. २३. ११
	४. २४. ११
नू ष्ठिरं मरुतो वीरवन्त	१. ६४. १५
नू सद्मानं दिव्यं नंशि	६. ५१. १२
नृचक्षसं त्वा वयमिन्द्र	९. ८. ९
नृचक्षसो अनिमिषन्तो	१०. ६३. ४
नृचक्षा एष दिवो	१०. १३९. २
नृचक्षा रक्षः परि	१०. ८७. १०
नृणामु त्वा नृतमं	३. ५१. ४
नृधूतो अद्रिषुतो	९. ७२. ४
नृबाहुभ्यां चोदितो	९. ७२. ५
नृभिर्धूतः सुतो अश्नैरव्यो	८. २. २
नृभिर्येमानो हर्यतो	९. १०७. १६
नृवत्त इन्द्र नृतमाभिरूती	६. १९. १०
नृवदस्रा मनोयुजा	८. ५. २
नृवद्वसो सदमिद्धेह्यस्मे	६. १. १२
नेतार ऊ षु णस्तिरो	१०. १२६. ६
नेमिं नमन्ति चक्षसा	८. ९७. १२
नेशत्तमो दुधितं रोचत	४. १. १७
नेह भद्रं रक्षस्विने	८. ४७. १२
नैतावदन्ये मरुतो	७. ५७. ३
नैतावदेना परो अन्य	१०. ३१. ८
न्यक्रतून्ग्रथिनो मृध्रवाचः	७. ६. ३
न्यक्रन्दयन्नुपयन्त	१०. १०२. ५
न्यग्निं जातवेदसं दधाता	५. २२. २
न्यग्निं जातवेदसं होत्रवाहं	५. २६. ७
न्यग्ने नव्यसा वचस्तनूषु	८. ३९. २
न्यग्वातोऽव वाति	१०. ६०. ११
न्यघ्न्यस्य मूर्धनि चक्रं	१. ३०. १९
न्यर्बुदस्य विष्टपं वर्ष्माणं	८. ३२. ३
न्यस्मै देवी स्वधिति	५. ३२. १०
न्याविध्यदिलीबिशस्य	१. ३३. १२
न्यु प्रियो मनुषः सादि	७. ७३. २
न्यू षु वाचं प्र महे	१. ५३. १
पृक्षेव चर्चरं जारं	१०. १०६. ७
पञ्च जना मम होत्रं	१०. ५३. ५
पञ्च पदानि रुपो	१०. १३. ३
पञ्चपादं पितरं द्वादशाकृतिं	१. १६४. १२

पुरुमन्द्रा पुरूवसू	८. ८. १२
पुरुष एवेदं सर्वं	१०. ९०. २
पुरुष्टुतस्य धामभिः	३. ३७. ४
पुरु हि वां पुरुभुजा	६. ६३. ८
पुरुहूतं पुरुष्टुतं	८. ९२. २
पुरुहूतो यः पुरुगूर्त	६. ३४. २
पुरूणि दस्मो नि रिणाति	१. १४८. ४
पुरूणि हि त्वा सवना	१०. ८९. १६
पुरूण्यग्ने पुरुधा त्वाया	६. १. १३
पुरूतमं पुरूणां स्तोतॄणां	६. ४५. २९
पुरूतमं पुरूणामीशानं	१. ५. २
पुरू यत्त इन्द्र सन्त्युक्था	५. ३३. ४
पुरूरवो मा मृथा मा	१०. ९५. १५
पुरूरुणा चिद्ध्यस्त्यवो	५. ७०. १
पुरू वर्पांस्यश्विना दधाना	१. ११७. ९
पुरोगा अग्निर्देवानां	१. १८८. ११
पुरोजिती वो अन्धसः	९. १०१. १
पुरोळा अग्ने पचतस्तुभ्यं	३. २८. २
पुरोळा इत्तुर्वशो यक्षु	७. १८. ६
पुरोळाशं च नो घसो	३. ५२. ३
	४. ३२. १६
पुरोळाशं नो अन्धस	८. ७८. १
पुरोळाशं पचत्यं	३. ५२. २
पुरोळाशं यो अस्मै	८. ३१. २
पुरोळाशं सनश्रुत	३. ५२. ४
पुरो वो मन्द्रं दिव्यं	६. १०. १
पुष्टिर्न रण्वा क्षितिर्न	१. ६५. ३
पुष्यात्क्षेमे अभि योगे	५. ३७. ५
पूर्वापरं चरतो माययैतौ	१०. ८५. १८
पूर्वापुषं सुहवं पुरुस्पृहं	८. २२. २
पूर्वामनु प्रदिशं याति	९. १११. ३
पूर्वामनु प्रयतिमा ददे	१. १२६. ५
पूर्वा विश्वस्माद्भुवना	१. १२३. २
पूर्वीभिर्हि ददाशिम	१. ८६. ६
पूर्वीरस्य निष्षिधो	३. ५१. ५
पूर्वीरहं शरदः शश्रमाणा	१. १७९. १
पूर्वीरिन्द्रस्य रातयो	१. ११. ३
पूर्वीरुषसः शरदश्च	४. १९. ८
पूर्वीश्चिद्धि त्वे तुविकूर्मिन्	८. ६६. १२
पूर्वीष्ट इन्द्रोपमातयः	८. ४०. ९
पूर्वे अर्धे रजसो	१. १२४. ५
पूर्वो देवा भवतु सुन्वतो	१. ९४. ८
पूर्व्य होतरस्य नो	१. २६. ५
पूषणं न्वजाश्वमुप	६. ५५. ४
पूषण्वते ते चकृमा	३. ५२. ७
पूषण्वते मरुत्वते	१. १४२. १२
पूषन्तव व्रते वयं	६. ५४. ९
पूषन्ननु प्र गा इहि	६. ५४. ६
पूषा गा अन्वेतु नः	६. ५४. ५
पूषा त्वेतश्च्यावयतु	१०. १७. ३
पूषा त्वेतो नयतु	१०. ८५. २६
पूषा राजानमाघृणि	१. २३. १४
पूषा विष्णुर्हवनं मे	८. ५४. ४
पूषा सुबन्धुर्दिव आ	६. ५८. ४
पूषेमा आशा अनु	१०. १७. ५
पूष्णश्चक्रं न रिष्यति	६. ५४. ३
पृक्षप्रयजो द्रविणः	३. ७. १०
पृक्षस्य वृष्णो अरुषस्य	६. ८. १
पृक्षे ता विश्वा भुवना	२. ३४. ४
पृक्षो वपुः पितुमान्नित्य	१. १४१. २
पृच्छामि त्वा परमन्तं	१. १६४. ३४
पृच्छे तदेनो वरुण	७. ८६. ३
पृणीयादिन्नाधमानाय	१०. ११७. ५
पृथक्प्रायन्प्रथमा देवहूत	१०. ४४. ६
पृथुपाजा अमर्त्यो	३. २७. ५
पृथू करस्ना बहुला	६. १९. ३
पृथू रथो दक्षिणाया	१. १२३. १
पृदाकुसानुर्यजतो गवेषण	८. १७. १५
पृषदश्वा मरुतः पृश्निमातरः	१. ८९. ७
पृषध्रे मेध्ये मातरिश्वनीन्द्र	८. ५२. २
पृष्टो दिवि धाय्यग्निः	७. ५. २
पृष्टो दिवि पृष्टो अग्निः	१. ९८. २
पौरं चिद्ध्युदप्रुतं पौर	५. ७४. ४
पौरो अश्वस्य पुरुकृद्	८. ६१. ६
प्र ऋभुभ्यो दूतमिव	४. ३३. १
प्र कविर्देववीतये	९. २०. १
प्र कारवो मनना	३. ६. १
प्र काव्यमुशनेव	९. ९७. ७
प्र कृतान्यृजीषिणः	८. ३२. १
प्र कृष्टिहेव शूष एति	९. ७१. २

प्र केतुना बृहता १०. ८. १
प्र क्षोदसा धायसा ७. ९५. १
प्र गायताभ्यर्चाम ९. ९७. ४
प्र गायत्रेण गायत ९. ६०. १
प्र घा न्वस्य महतो २. १५. १
प्र चक्रे सहसा सहो ८. ४. ५
प्र चर्षणिभ्यः पृतना १. १०९. ६
प्र चित्रमर्कं गृणते ६. ६६. ९
प्रचेतसं त्वा कवेऽग्ने ८. १०२. १८
प्र च्यवानाज्जुजुरुषो ५. ७४. ५
प्रजानन्नग्ने तव योनि १०. ९१. ४
प्रजापतिर्मह्यमेता रराणो १०. १६९. ४
प्रजापते न त्वदेतान्यन्यो १०. १२१. १०
प्रजाभ्यः पुष्टिं विभजन्त २. १३. ४
प्रजामृतस्य पिप्रतः ८. ६. २
प्रजावता वचसा १. ७६. ४
प्रजावतीः सूयवसं ६ २८. ७
प्रजा ह तिस्रो अत्याय ८. १०१. १४
प्र जिह्वया भरते वेपो १०. ४६. ८
प्र ण इन्दो महे तन ९. ४४. १
प्र ण इन्दो महे रण ९. ६६. १३
प्रणीतिभिष्टे हर्यश्व १०. १०४. ४
प्र णु त्यं विप्रमध्वरेषु ५. १. ७
प्रणेतारं वस्यो अच्छा ८ १६. १०
प्र णो देवी सरस्वती ६. ६१. ४
प्र णो धन्वन्त्विन्दवो ९. ७९. २
प्र तं विवक्मि वक्म्यो १. १६७. ७
प्र त आशवः पवमान ९. ८६. १
प्र त आश्विनीः पवमान ९. ८६. ४
प्र त इन्द्र पूर्व्याणि प्र १०. ११२. ८
प्र तत्ते अद्य शिपिविष्ट ७. १००. ५
प्र तत्ते अद्या करणं ६. १८. १३
प्र तद्दुःशीमे पृथवाने १०. ९३. १४
प्र तद्विष्णुः स्तवते १. १५४. २
प्र तद्वोचेयं भव्या १. १२९. ६
प्र तमिन्द्र नशीमहि ८. ६. ९
प्र तव्यसीं नव्यसीं १. १४३. १
प्र तव्यसो नमउक्तिं ५. ४३. ९
प्र तां अग्निर्बभसत्तिग्म ४. ५. ४
प्र तार्यायुः प्रतरं नवीयः १०. ५९. १

प्रति केतवः प्रथमा ७. ७८. १
प्रति घोराणामेतानामयासां १. १६९. ७
प्रति चक्ष्व वि चक्ष्वेन्द्रश्च ७. १०४. २५
प्रति ते दस्यवे वृक ८. ५६. १
प्रति त्यं चारुमध्वरं १. १९. १
प्रति त्वा दुहितर्दिव ७. ८१. ३
प्रति त्वाद्य सुमनसो ७. ७८. ५
प्रति त्वा शवसी वदद् ८. ४५. ५
प्रति त्वा स्तोमैरीळते ७. ७६. ६
प्रति द्युतानामरुषासो ७. ७५. ६
प्रति धाना भरत ३. ५२. ८
प्रति नः स्तोमं त्वष्टा ७. ३४. ११
प्रति प्रयाणमसुरस्य ५. ४९. २
प्रति प्र याहीन्द्र १. १६९. ६
प्रति प्राशव्याँ इतः ८. ३१. ६
प्रति प्रियतमं रथं ५. ७५. १
प्रति ब्रवाणि वर्तयते १०. ९५. १३
प्रति भद्रा अदृक्षत ४. ५२. ५
प्रति मे स्तोममदिति ५. ४२. २
प्रति यत्स्या नीथादर्शि १. १०४. ५
प्रति यदापो अदृश्रमा १०. ३०. १३
प्रति व एना नमसा १. १७१. १
प्रति वां रथं नृपती ७. ६७. १
प्रति वां सूर उदिते मित्रं ७. ६६. ७
प्रति वां सूर उदिते सूक्तै ७. ६५. १
प्रति वो वृषदञ्जयो ८. २०. ९
प्रति श्रुताय वो धृषत् ८. ३२. ४
प्रति षीमग्निर्जरते ७. ७८. २
प्रति ष्टोभन्ति सिन्धवः १. १६८. ८
प्रति ष्या सूनरी जनी ४. ५२. १
प्रति स्तोमेभिरुषसं ७. ८०. १
प्रति स्पशो वि सृज ४. ४. ३
प्रति स्मरेथां तुजयद्भि ७. १०४. ७
प्रतीचीनं मामहनीष्वाः १०. १८. १४
प्र तु द्रव परि कोशं ९. ८७. १
प्र तुविद्युम्नस्य स्थविरस्य ६. १८. १२
प्र ते अग्नयोऽग्निभ्यो ७. १. ४
प्र ते अग्ने हविष्मती ३. १९. २
प्र ते अश्नोतु कुक्ष्योः ३. ५१. १२
प्र ते अस्या उषसः १०. २९. २

प्र ते दिवो न वृष्टयो	९. ६२. २८
प्र ते धारा अत्यण्वानि	९. ८६. ४७
प्र ते धारा असश्चतो	९. ५७. १
प्र ते धारा मधुमतीः	९. ९७. ३१
प्र ते नावं न समने	२. १६. ७
प्र ते पूर्वाणि करणानि विप्रा	४. १९. १०
प्र ते पूर्वाणि करणानि वोचं	५. ३१. ६
प्र ते बभ्रू विचक्षण	४. ३२. २२
प्र ते मदासो मदिरास	९. ८६. २
प्र ते महे विदथे शंसिषं	१०. ९६. १
प्र ते यक्षि प्र त इयर्मि	१०. ४. १
प्र ते रथं मिथूकृतमिन्द्रो	१०. १०२. १
प्र तेऽरदद्वरुणो यातवे	१०. ७५. २
प्र ते वोचाम वीर्या	४. ३२. १०
प्र ते सोतार ओण्यो	९. १६. १
प्रत्नं रयीणां युजं	६. ४५. १९
प्रत्नं होतारमीड्यं	८. ४४. ७
प्रत्नवज्जनया गिरः	८. १३. ७
प्रत्नान्मानादध्या ये	९. ७३. ६
प्रत्नो हि कमीड्यो	८. ११. १०
प्रत्यग्निरुषसश्चेकितानो	३. ५. १
प्रत्यग्निरुषसामग्रमख्यद्	४. १३. १
प्रत्यग्निरुषसो जातवेदा	४. १४. १
प्रत्यग्ने मिथुना दह	१०. ८७. २४
प्रत्यग्ने हरसा हरः	१०. ८७. २५
प्रत्यङ् देवानां विशः	१. ५०. ५
प्रत्यञ्चमर्कमनयञ्छाची	१०. १५७. ३
प्रत्यर्ची रुशदस्या	१. ९२. ५
प्रत्यर्धिर्यज्ञानामश्वहयो	१०. २६. ५
प्रत्यस्मै पिपीषते	६. ४२. १
प्रत्यस्य श्रेणयो ददृश्र	१०. १४२. ५
प्रत्यु अदर्श्यायत्युच्छन्ती	७. ८१. १
प्रत्वक्षसः प्रतवसो	१. ८७. १
प्र त्वा दूतं वृणीमहे	१. ३६. ३
प्र त्वा नमोभिरिन्दव	९. ६६. ५
प्र त्वा मुञ्चामि वरुणस्य	१०. ८५. २४
प्रथमं जातवेदसमग्निं	८. २३. २२
प्रथमभाजं यशसं	६. ४९. ९
प्रथमा हि सुवाचसा	१. १८८. ७
प्रथश्च यस्य सप्रथश्च	१०. १८१. १
प्रथिष्ट यस्य वीरकर्म	१०. ६१. ५
प्रथिष्ट यामन्पृथिवी	५. ५८. ७
प्रदक्षिणिदभि गृणन्ति	२. ४३. १
प्र दानुदो दिव्यो	९. ९७. २३
प्र दीधितिर्विश्ववारा	३. ४. ३
प्र देवं देववीतये	६. १६. ४१
प्र देवं देव्या धिया	१०. १७६. २
प्र देवत्रा ब्रह्मणे गातु	१०. ३०. १
प्र देवमच्छा मधुमन्त	९. ६८. १
प्र देवोदासो अग्निर्देवां	८. १०३. २
प्र द्यावा० ऋतावृधा	१. १५९. १
प्र द्यावा० नमोभिः	७. ५३. १
प्र द्युम्नाय प्र शवसे	८. ९. २०
प्र धन्वा सोम जागृवि	९. १०६. ४
प्र धारा अस्य शुष्मिणो	९. ३०. १
प्र धारा मध्वो अग्रियो	९. ७. २
प्र नः पूषा चरथं	१०. ९२. १३
प्र नव्यसा सहसः	६. ६. १
प्र निम्नेनेव सिन्धवो	९. १७. १
प्र नु यदेषां महिना	१. १८६. ९
प्र नु वयं सुते या	५. ३०. ३
प्र नु वोचा सुतेषु वां	६. ५९. १
प्र नूनं जातवेदसमश्वं	१०. १८८. १
प्र नूनं जायतामयं	१०. ६२. ८
प्र नूनं धावता पृथक्	८. १००. ७
प्र नूनं ब्रह्मणस्पति	१. ४०. ५
प्र नू महित्वं वृषभस्य	१. ५९. ६
प्र नू स मर्तः शवसा	१. ६४. १३
प्र नेमस्मिन्ददृशे सोमो	१०. ४८. १०
प्र नो यच्छत्वर्यमा	१०. १४१. २
प्रपथे पथामजनिष्ट	१०. १७. ६
प्र पर्वतानामुशती	३. ३३. १
प्र पवमान धन्वसि	९. २४. ३
प्र पस्त्यामदितिं	४. ५५. ३
प्र पीपय वृषभ	३. १५. ६
प्र पुनानस्य चेतसा	९. १६. ४
प्र पुनानाय वेधसे	९. १०३. १
प्र पूतास्तिग्मशोचिषे	१. ७९. १०
प्र पूर्वजे पितरा	७. ५३. २
प्र पूषणं वृणीमहे	८. ४. १५

प्र प्यायस्व प्र स्यन्दस्व	९. ६७. २८
प्रप्र क्षयाय पन्यसे	९. ९. २
प्रप्र पूष्णस्तुविजातस्य	१. १३८. १
प्रप्र वस्त्रिष्टुभमिषं	८. ६९. १
प्रप्रायमग्निर्भरतस्य	७. ८. ४
प्रप्रा वो अस्मे स्वयशो	१. १२९. ८
प्र बभ्रवे वृषभाय	२. ३३. ८
प्र बाहवा सिसृतं	७. ६२. ५
प्र बुध्न्या व ईरते	७. ५६. १४
प्र बोधयोषः पृणतो	१. १२४. १०
प्र बोधयोषो अश्विना	८. ९. १७
प्र ब्रह्माणि नभाकवदिन्द्रा	८. ४०. ५
प्र ब्रह्माणो अङ्गिरसो	७. ४२. १
प्र ब्रह्मैतु सदनादृतस्य	७. ३६. १
प्रभङ्गं दुर्मतीनामिन्द्र	८. ४६. १९
प्रभङ्गी शूरो मघवा	८. ६१. १८
प्रभर्ता रथं गव्यन्त	८. २. ३५
प्र भूर्जयन्तं महां	१०. ४६. ५
प्र भ्रातृत्वं सुदानवो	८. ८३. ८
प्र मंहिष्ठाय गायत	८. १०३. ८
प्र मंहिष्ठाय बृहते	१. ५७. १
प्र मन्दिने पितुमदर्चता	१. १०१. १
प्र मन्महे शवसानाय	१. ६२. १
प्र मातुः प्रतरं गुह्य	१०. ७९. ३
प्र मात्राभी रिरिचे	३. ४६. ३
प्र मा युयुज्रे प्रयुजो	१०. ३३. १
प्र मित्रयोर्वरुणयोः	७. ६६. १
प्र मित्राय प्रार्यम्णे	८. १०१. ५
प्र मे नमी साप्य इषे	१०. ४८. ९
प्र मे पन्था देवयाना	७. ७६. २
प्र मे विविक्वाँ अविदन्	३. ५७. १
प्र यं राये निनीषसि	८. १०३. ४
प्र य आरुः शितिपृष्ठस्य	३. ७. १
प्र यज्ञ एतु हेत्वो न	७. ४३. २
प्र यज्ञ एत्वानुषगद्या	५. २६. ८
प्रयज्यवो मरुतो	५. ५५. १
प्र यत्ते अग्ने सूरयो	१. ९७. ४
प्र यत्पितुः परमान्नीयते	१. १४१. ४
प्र यत्सिन्धवः प्रसवं	३. ३६. ६
प्र यदग्नेः सहस्वतो	१. ९७. ५
प्र यदित्था परावतः	१. ३९. १
प्र यदित्था महिना	१. १७३. ६
प्र यद्धन्दिष्ठ एषां	१. ९७. ३
प्र यद्रथेषु पृषती	१. ८५. ५
प्र यद्वस्त्रिष्टुभमिषं	८. ७. १
प्र यद्वहध्वे मरुतः	१०. ७७. ६
प्र यद्वहेथे महिना	१. १८०. ९
प्र यद्वां मित्रावरुणा	६. ६७. ९
प्रयन्तमित्परि जारं	१. १५२. ४
प्र यन्ति यज्ञं विपयन्ति	७. २१. २
प्र यन्तु वाजास्तविषी	३. २६. ४
प्र यमन्तर्वृषसवासो	१०. ४२. ८
प्र याः सिस्रते सूर्यस्य	१०. ३५. ५
प्र या घोषे भृगवाणे	१. १२०. ५
प्रयाजान्मे अनुयाजाँश्च	१०. ५१. ८
प्र या जिगाति खर्गलेव	७. १०४. १७
प्र यात शीभमाशुभिः	१. ३७. १४
प्र याभिर्यासि दाश्वांस	७. ९२. ३
प्र या महिम्ना महिनासु	६. ६१. १३
प्र युजो वाचो अग्रियो	९. ७. ३
प्रयुञ्जती दिव एति	५. ४७. १
प्र ये गावो न भूर्णय	९. ४१. १
प्र ये गृहादममदुस्त्वाया	७. १८. २१
प्र ये जाता महिना ये	५. ८७. २
प्र ये दिवः पृथिव्या	१०. ७७. ३
प्र ये दिवो बृहतः	५. ८७. ३
प्र ये धामानि पूर्व्या	४. ५५. २
प्र ये मित्रं प्रार्यमणं	१०. ८९. ९
प्र ये मे बन्ध्वेषे गां	५. ५२. १६
प्र ये ययुरवृकासो	७. ७४. ६
प्र ये वसुभ्य ईवदा	५. ४९. ५
प्र ये शुम्भन्ते जनयो	१. ८५. १
प्र यो ननक्षे अभ्योजसा	८. ५१. ८
प्र यो वां मित्रावरुणा	८. १०१. ३
प्र राजा वाचं जनयन्	९. ७८. १
प्र रुद्रेण ययिना यन्ति	१०. ९२. ५
प्र रेभ एत्यति वारं	९. ८६. ३१
प्र वः पान्तं रघुमन्यवो	१. १२२. १
प्र वः पान्तमन्धसो	१. १५५. १
प्र वः शंसाम्यद्रुहः	८. २७. १५

प्रान्यच्चक्रमवृहः सूर्यस्य	५. २९. १०
प्राव स्तोतारं मघवन्	८. ३६. २
प्रावीविपद्वाच ऊर्मिं	९. ९६. ७
प्रावेपा मा बृहतो	१०. ३४. १
प्रास्तौदृष्वौजा ऋष्वेभि	१०. १०५. ६
प्रास्मा ऊर्जं घृतश्चुतं	८. ८. १६
प्रास्मै गायत्रमर्चत	८. १. ८
प्रास्मै हिनोत मधुमन्त	१०. ३०. ८
प्रास्य धारा अक्षरन्	९. २९. १
प्रास्य धारा बृहतीरसृग्र	९. ९६. २२
प्रियं दुग्धं न काम्य	५. १९. ४
प्रियं श्रद्धे ददतः	१०. १५१. २
प्रियमेधवदत्रिवज्जातवेदो	१. ४५. ३
प्रिया तष्टानि मे कपि	१०. ८६. ५
प्रियास इत्ते मघवन्नभिष्टौ	७. १९. ८
प्रियो नो अस्तु विश्पति	१. २६. ७
प्रीणीताश्वान्हितं जयाथ	१०. १०१. ७
प्रेतां यज्ञस्य शंभुवा	२. ४१. १९
प्रेता जयता नर इन्द्रो	१०. १०३. १३
प्रेतो मुञ्चामि नामुतः	१०. ८५. २५
प्रेदं ब्रह्म वृत्रतूर्येष्वाविथ	८. ३७. १
प्रेद्धो अग्ने दीदिहि	७. १. ३
प्रेद्धग्निर्वावृधे स्तोमेभि	३. ५. २
प्रेन्द्रस्य वोचं प्रथमा	७. ९८. ५
प्रेन्द्राग्निभ्यां सुवचस्या	१०. ११६. ९
प्रेरय सूरो अर्थं न पारं	१०. २९. ५
प्रेष्ठं वो अतिथिं गृणीषे	१. १८६. ३
प्रेष्ठं वो अतिथिं स्तुषे	८. ८४. १
प्रेष्ठमु प्रियाणां स्तुह्या	८. १०३. १०
प्रेहि प्रेहि पथिभिः	१०. १४. ७
प्रेह्यभीहि धृष्णुहि	१. ८०. ३
प्रैतु ब्रह्मणस्पतिः	१. ४०. ३
प्रैते वदन्तु प्र वयं	१०. ९४. १
प्रैष स्तोमः पृथिवी	५. ४२. १६
प्रैषामज्मेषु विथुरेव	१. ८७. ३
प्रो अयासीदिन्दुरिन्द्रस्य	९. ८६. १६
प्रो अश्विनाववसे कृणुध्वं	१. १८६. १०
प्रो अस्मा उपस्तुतिं	८. ६२. १
प्रोग्रां पीतिं वृष्ण इयर्मि	१०. १०४. ३
प्रोतये वरुणं मित्रमिन्द्रं	६. २१. ९
प्रो त्ये अग्नयोऽग्निषु	५. ६. ६
प्रोथदश्वो न यवसे	७. ३. २
प्रो द्रोणे हरयः कर्मा	६. ३७. २
प्रोरोर्मित्रावरुणा पृथिव्याः	७. ६१. ३
प्रोष्ठेशया वह्येशया	७. ५५. ८
प्रो ष्वस्मै पुरोरथ	१०. १३३. १
प्रो स्य वह्निः पथ्याभि	९. ८९. १
बट् सूर्य श्रवसा महाँ	८. १०१. १२
बळस्य नीथा वि पणेश्च	१०. ९२. ३
बळित्था तद्वपुषे धायि	१. १४१. १
बळित्था देव निष्कृत	५. ६७. १
बळित्था पर्वतानां खिद्रं	५. ८४. १
बळित्था महिमा वामि	६. ५९. २
बळृत्वियाय धाम्न	८. ६३. ११
बण्महाँ असि सूर्य	८. १०१. ११
बतो बतासि यम नैव	१०. १०. १३
बभ्रवे नु स्वतवसे	९. ११. ४
बभ्राणः सूनो सहसो	३. १. ८
बभ्रुरेको विषुणः सूनरो	८. २९. १
बर्हिः प्राचीनमोजसा	९. ५. ४
बर्हिर्वा यत्स्वपत्याय	१. ८३. ६
बर्हिषदः पितर ऊत्यर्वा	१०. १५. ४
बलं धेहि तनूषु नो	३. ५३. १८
बलविज्ञायः स्थविरः	१०. १०३. ५
बहवः सूरचक्षसो	७. ६६. १०
बह्वीः समा अकरमन्त	१०. १२४. ४
बह्वीनां पिता बहुरस्य	६. ७५. ५
बाधसे जनान्वृषभेव	६. ४६. ४
बिभया हि त्वावत	८. ४५. ३५
बिभ्रद्द्रापिं हिरण्ययं	१. २५. १३
बीभत्सूनां सयुजं	१०. १२४. ९
बृबदुक्थं हवामहे	८. ३२. १०
बृहती इव सूनवे	१. ५९. ४
बृहत्सुम्नः प्रसवीता	४. ५३. ६
बृहत्स्वश्चन्द्रममवद्	१. ५२. ९
बृहदिन्द्राय गायत	८. ८९. १
बृहदु गायिषे वचो	७. ९६. १
बृहद्भिरग्ने अर्चिभिः	६. ४८. ७
बृहद्वदन्ति मदिरेण	१०. ९४. ४
बृहद्वयो बृहते तुभ्यमग्ने	५. ४३. १५

बृहद्वयो मघवद्भ्यो	७. ५८. ३
बृहद्वयो हि भानवे	५. १६. १
बृहद्वरूथं मरुतां देवं	८. १८. २०
बृहन्त इद्भानवो	३. १. १४
बृहन्त इन्नु ये ते	२. ११. १६
बृहन्तेव गम्भरेषु	१०. १०६. ९
बृहन्नच्छायो अपलाशो	१०. २७. १४
बृहन्निदिध्म एषां भूरि	८. ४५. २
बृहस्पत इन्द्र वर्धतं	४. ५०. ११
बृहस्पतिः प्रथमं	४. ५०. ४
बृहस्पतिः समजयद्	६. ७३. ३
बृहस्पतिरमत हि	१०. ६८. ७
बृहस्पतिर्नः परि पातु	१०. ४२. ११
	१०. ४३. ११
	१०. ४४. ११
बृहस्पतिर्नयतु दुर्गहा	१०. १८२. १
बृहस्पते अति यदर्यो	२. २३. १५
बृहस्पते जुषस्व नो	३. ६२. ४
बृहस्पते तपुषाश्नेव	२. ३०. ४
बृहस्पते परि दीया	१०. १०३. ४
बृहस्पते प्रति मे देवता	१०. ९८. १
बृहस्पते प्रथमं वाचो	१०. ७१. १
बृहस्पते या परमा	४. ५०. ३
बृहस्पते युवमिन्द्रश्च	७. ९७. १०
	७. ९८. ७
बृहस्पते सदमिन्नः	१. १०६. ५
बोधद्यन्मा हरिभ्यां	४. १५. ७
बोधा मे अस्य वचसो	१. १४७. २
बोधा सु मे मघवन्	७. २२. ३
बोधिन्मनसा रथ्येषिरा	५. ७५. ५
बोधिन्मना इदस्तु नो	८. ९३. १८
ब्रह्म गामश्वं जनयन्त	१०. ६५. ११
ब्रह्म च ते जातवेदो	१०. ४. ७
ब्रह्मचारी चरति	१०. १०९. ५
ब्रह्म जिन्वतमुत	८. ३५. १६
ब्रह्मणस्पतिरेता सं	१०. ७२. २
ब्रह्मणस्पते त्वमस्य	२. २३. १९
	२. २४. १६
ब्रह्मणस्पतेरभवद्यथा	२. २४. १४
ब्रह्मणस्पते सुयमस्य	२. २४. १५

ब्रह्मणाग्निः संविदानो	१०. १६२. १
ब्रह्मणा ते ब्रह्मयुजा	३. ३५. ४
ब्रह्मन्वीर ब्रह्मकृतिं	७. २९. २
ब्रह्म प्रजावदा भर	६. १६. ३६
ब्रह्मा कृणोति वरुणो	१. १०५. १५
ब्रह्माणं ब्रह्मवाहसं	६. ४५. ७
ब्रह्मा ण इन्द्रोप याहि	७. २८. १
ब्रह्माणस्त्वा वयं युजा	८. १७. ३
ब्रह्माणि मे मतयः	१. १६५. ४
ब्रह्माणि हि चकृषे	६. २३. ६
ब्रह्मा त इन्द्र गिर्वणः	८. ९०. ३
ब्रह्मा देवानां पदवीः	९. ९६. ६
ब्राह्मणादिन्द्र राधसः	१. १५. ५
ब्राह्मणासः पितरः	६. ७५. १०
ब्राह्मणासः सोमिनो	७. १०३. ८
ब्राह्मणासो अतिरात्रे	७. १०३. ७
ब्राह्मणोऽस्य मुखमासीद्	१०. ९०. १२
भर्गं धियं वाजयन्तः	२. ३८. १०
भग एव भगवाँ अस्तु	७. ४१ ५
भग प्रणेतर्भग सत्य	७. ४१. ३
भगभक्तस्य ते वय	१. २४. ५
भगस्य स्वसा वरुणस्य	१. १२३. ५
भद्रं कर्णेभिः शृणुयाम	१. ८९. ८
भद्रं ते अग्ने सहसिन्	४. ११. १
भद्रं नो अपि वातय मनः	१०. २०. १
भद्रं नो अपि वातय मनो	१०. २५. १
भद्रंभद्रं न आ भरे	८. ९३. २८
भद्रं मनः कृणुष्व	८. १९. २०
भद्रं वै वरं वृणते	१०. १६४. २
भद्रमिदं रुशमा अग्ने	५. ३०. १२
भद्रमिद्भद्रा कृणवन्	७. ९६. ३
भद्रा अग्नेर्वध्र्यश्वस्य	१०. ६९. १
भद्रा अश्वा हरितः	१. ११५. ३
भद्रा ते अग्ने स्वनीक	४. ६. ६
भद्रा ते हस्ता सुकृतोत	४. २१. ९
भद्रा ददृक्ष उर्विया	६. ६४. २
भद्रा वस्त्रा समन्या	९. ९७. २
भद्रो नो अग्निराहुतो	८. १९. १९
भद्रो भद्रया सचमान	१०. ३. ३
भरद्यदि विरतो वेविजानः	४. २६. ५

मर्थीयदीं विभृतो	१. ७१. ४
मर्थीयदीं विष्टो	१. १४८. १
मदच्युत्क्षेति सादने	९. १२. ३
मदेनेषितं मदमुग्रमुग्रेण	८. १. २१
मदेमदे हि नो ददिर्यूथा	१. ८१. ७
मधु नक्तमुतोषसो	१. ९०. ७
मधु नो द्यावापृथिवी	६. ७०. ५
मधुपृष्ठं घोरमयासमश्वं	९. ८९. ४
मधुमतीरोषधीर्द्याव	४. ५७. ३
मधुमन्तं तनूनपाद्यज्ञं	१. १३. २
मधुमन्मे परायणं	१०. २४. ६
मधुमान्नो वनस्पति	१. ९०. ८
मधु वाता ऋतायते	१. ९०. ६
मधोर्धारामनु क्षर	९. १७. ८
मध्या यत्कर्त्वमभव	१०. ६१. ६
मध्य होता दुरोणे	६. १२. १
मध्वः पिबतं मधुपेभि	४. ४५. ३
मध्वः सूदं पवस्व	९. ९७. ४४
मध्वः सोमस्याश्विना	१. ११७. १
मध्व ऊ षु मधूयुवा	५. ७३. ८
मध्वो वो नाम मारुतं	७. ५७. १
मनीषिणः प्र भरध्वं	१०. १११. १
मनीषिभिः पवते पूर्व्यः	९. ८६. २०
मनुष्वत्त्वा नि धीमहि	५. २१. १
मनुष्वदग्ने अङ्गिरस्व	१. ३१. १७
मनुष्वदिन्द्र सवनं	३. ३२. ५
मनो अस्या अन	१०. ८५. १०
मनोजवसा वृषणा	८. २२. १६
मनोजवा अयमान	८. १००. ८
मनो न येषु हवनेषु	१०. ६१. ३
मनो न योऽध्वनः	१. ७१. ९
मनो न्वा हुवामहे	१०. ५७. ३
मन्त्रमखर्वं सुधितं	७. ३२. १३
मन्थता नरः कवि	३. २९. ५
मन्दन्तु त्वा मघवन्	८. ४. ४
मन्दन्तु त्वा मन्दिनो	१. १३४. २
मन्दमान ऋतादधि	१०. ७३. ५
मन्दस्व होत्रादनु	२. ३७. १
मन्दस्वा सु स्वर्णर	८. ६. ३९
मन्दामहे दशतयस्य	१. १२२. १३

मन्दिष्ट यदुशने काव्ये	१. ५१. ११
मन्द्रं होतारं शुचि	३. २. १५
मन्द्रं होतारमुशिजो नमोभिः	१०. ४६. ४
मन्द्रं होतारमुशिजो यविष्ठ	७. १०. ५
मन्द्रं होतारमृत्विजं	८. ४४. ६
मन्द्रजिह्वा जुगुर्वणी	१. १४२. ८
मन्द्रया सोमधारया	९. ६. १
मन्द्रस्य कवेर्दिव्यस्य	६. ३९. १
मन्द्रस्य रूपं विविदु	९. ६८. ६
मन्द्रा कृणुध्वं धिय आ	१०. १०१. २
मन्द्रो होता गृहपतिरग्ने	१. ३६. ५
मन्युरिन्द्रो मन्युरेवास	१०. ८३. २
मन्ये त्वा यज्ञियं	८. ९६. ४
ममच्चन ते मघवन्	४. १८. ९
ममच्चन त्वा युवतिः	४. १८. ८
ममत्तु त्वा दिव्यः सोम	१०. ११६. ३
ममत्तु नः परिज्मा	१. १२२. ३
मम त्वा सूर उदिते	८. १. २९
मम देवा विहवे सन्तु	१०. १२८. २
मम द्विता राष्ट्रं	४. ४२. १
मम पुत्राः शत्रुहणो	१०. १५९. ३
मम ब्रह्मेन्द्र याह्यच्छा	२. १८. ७
ममाग्ने वर्चो विहवेष्वस्तु	१०. १२८. १
मया सो अन्नमत्ति यो	१०. १२५. ४
मयि देवा द्रविणमा	१०. १२८. ३
मयो दधे मेधिरः	३. १. ३
मयोभूर्वातो अभि	१०. १६९. १
मरुतः पिबत ऋतुना	१. १५. २
मरुतो मारुतस्य न	८. २०. २३
मरुतो यद्ध वो दिवः	८. ७. ११
मरुतो यद्ध वो बलं	१. ३७. १२
मरुतो यस्य हि क्षये	१. ८६. १
मरुतो वीळुपाणिभि	१. ३८. ११
मरुत्वतो अप्रतीतस्य	५. ४२. ६
मरुत्वन्तं वृषभं वावृधान	३. ४७. ५
	६. १९. ११
मरुत्वन्तं हवामह	१. २३. ७
मरुत्वन्तमृजीषिण	८. ७६. ५
मरुत्सु वो दधीमहि	५. ५२. ४
मरुत्स्तोत्रस्य वृजनस्य	१. १०१. ११

मो षु णः परापरा १. ३८. ६
मो षु णः सोम मृत्यवे १०. ५९. ४
मो षु त्वा वाघतश्चनारे ७. ३२. १
मो षु देवा अदः १. १०५. ३
मो षु ब्रह्मेव तन्द्रयु ८. ९२. ३०
मो षु वरुण मृन्मयं ७. ८९. १
मो षु वो अस्मदभि १. १३९. ८
मो षू ण इन्द्रात्र पृत्सु १. १७३. १२
मो षू णो अत्र जुहुरन्त ३. ५५. २
मो ष्वद्य दुर्हणावान् ८. २. २०
यं कुमार नवं रथ १०. १३५. ३
यं कुमार प्रावर्तयो १०. १३५. ४
यं क्रन्दसी अवसा १०. १२१. ६
यं क्रन्दसी संयती २. १२. ८
यं जनासो हविष्मन्तो ८. ७४. २
यं ते श्येनः पदाभरत् ८. ८२. ९
यं ते श्येनश्चारुमवृकं १०. १४४. ५
यं त्रायध्व इदमिदं ७. ५९. १
यं त्वं रथमिन्द्र मेधसा १. १२९. १
यं त्वं विप्र मेधसातावग्ने ८. ७१. ५
यं त्वमग्ने समदहस्तमु १०. १६. १३
यं त्वा गोपवनो गिरा ८. ७४. ११
यं त्वा जनास इन्धते ८. ४३. २७
यं त्वा जनास ईळते ८. ७४. १२
यं त्वा जनासो अभि १०. ४. २
यं त्वा देवा दधिरे १०. ४६. १०
यं त्वा देवापिः शुशुचानो १०. ९८. ८
यं त्वा देवासो मनवे १. ३६. १०
यं त्वा द्यावापृथिवी यं १०. २. ७
यं त्वा पूर्वमीळितो १०. ६९. ४
यं त्वा वाजिन्नघ्न्या ९. ८०. २
यं देवासस्त्रिरहन् ३. ४. २
यं देवासोऽजनयन्ताग्निं १०. ८८. ९
यं देवासोऽवथ० त्रायध्वे १०. ३५. १४
यं देवासोऽवथ० शूरसाता १०. ६३. १४
यं नु नकिः पृतनासु ३. ४९. २
यं बाहुतेव पिप्रति १. ४१. २
यं मर्त्यः पुरुस्पृहं ५. ७. ६
यं मे दुरिन्द्रो मरुतः ८. ३. २१
यं यज्ञं नयथा नर १. ४१. ५
यं युवं दाश्वध्वराय ६. ६८. ६
यं रक्षन्ति प्रचेतसो १. ४१. १
यं वर्धयन्तीद्गिरः ६. ४४. ५
यं विप्रा उक्थवाहसो ८. १२. १३
यं वै सूर्य स्वर्भानु ५. ४०. ९
यं सीमकृण्वन्तमसे ४. १३. ३
यं सीमनु प्रवतेव ४. ३८. ३
यं सुपर्णः परावतः १०. १४४. ४
यं सोममिन्द्र पृथिवी ३. ४६. ५
यं स्मा पृच्छन्ति कुह २. १२. ५
यः ककुभो निधारयः ८. ४१. ४
यः कुक्षिः सोमपातमः १. ८. ७
यः कृन्तदिद्वि योन्यं ८. ४५. ३०
यः पञ्च चर्षणीरभि ७. १५. २
यः परस्याः परावतस्तिरो १०. १८७. २
यः पावमानीरध्येत्यृषिभिः ९. ६७. ३१
यः पुष्पिणीश्च प्रस्वश्च २. १३. ७
यः पूर्व्याय वेधसे १. १५६. २
यः पृथिवीं व्यथमाना २. १२. २
यः पौरुषेयेण क्रविषा १०. ८७. १६
यः प्राणतो निमिषतो १०. १२१. ३
यः शक्रो मृक्षो अश्व्यो ८. ६६. ३
यः शग्मस्तुविशग्म ६. ४४. २
यः शम्बरं पर्वतेषु २. १२. ११
यः शश्वतो मह्येनो २. १२. १०
यः शुक्र इव सूर्यो १. ४३. ५
यः शूरेभिर्हव्यो यश्च १. १०१. ६
यः श्वेताँ अधिनिर्णिज ८. ४१. १०
यः संस्थे चिच्छतक्रतु ८. ३२. ११
यः सत्राहा विचर्षणि ६. ४६. ३
यः सप्तरश्मिर्वृषभ २. १२. १२
यः समिधा य आहुती ८. १९. ५
यः सुनीथो ददाशुषे २. ८. २
यः सुन्वते पचते २. १२. १५
यः सुन्वन्तमवति यः २. १२. १४
यः सुपत्न्यः सुदक्षिण ८. ३३. ५
यः सृबिन्दमनर्शनिं ८. ३२. २
यः सोमः कलशेष्वाँ ९. १२. ५
यः सोम सख्ये तव १. ९१. १४
यः स्त्रीहितीषु पूर्व्यः १. ७४. २

पाद	संदर्भ
यः स्मारुन्धानो गव्या	४. ३८. ४
य आत्मदा बलदा	१०. १२१. २
य आध्राय चकमानाय	१०. ११७. २
य आनयत्परावतः	६. ४५. १
य आपिर्नित्यो वरुण	७. ८८. ६
य आयुं कुत्समतिथिग्व	८. ५३. २
य आर्जीकेषु कृत्वसु	९. ६५. २३
य आस्ते यश्च चरति	७. ५५. ६
य आस्वत्क आशये	८. ४१. ७
य इद्ध आविवासति	६. ६०. ११
य इन्दोः पवमानस्यानु	९. ११४. १
य इन्द्र चमसेष्वा	८. ८२. ७
य इन्द्र यतयस्त्वा	८. ६. १८
य इन्द्र शुष्मो मघवन्	७. २७. २
य इन्द्र सस्त्यव्रतो	८. ९७. ३
य इन्द्र सोमपातमो	८. १२. १
य इन्द्राग्नी चित्रतमो	१. १०८. १
य इन्द्राग्नी सुतेषु वां	६. ५९. ४
य इन्द्राय वचोयुजा	१. २०. २
य इन्द्राय सुनवत्	४. २४. ७
य इमा विश्वा जाता	५. ८२. ९
य इमा विश्वा भुवनानि	१०. ८१. १
य इमे उभे अहनी	५. ८२. ८
य इमे द्यावापृथिवी	१०. ११०. ९
य इमे रोदसी उभे	३. ५३. १२
य इमे रोदसी मही सं मातरेव	९. १८. ५
य इमे रोदसी मही समीची	८. ६. १७
य ईं चकार न सो	१. १६४. ३२
य ईं चिकेत गुहा	१. ६७. ४
य ईं राजानावृतुथा	६. ६२. ९
य ईं वहन्त आशुभिः	५. ६१. ११
य ईङ्खयन्ति पर्वतान्	१. १९. ७
य ईशिरे भुवनस्य	१०. ६३. ८
य उक्था केवला दधे	८. ५२. ३
य उक्थेभिर्न विन्धते	८. ५१. ३
य उग्रः सन्ननिष्टृतः	८. ३३. ९
य उग्र इव शर्यहा	६. १६. ३९
य उग्रा अर्कमानृचु	१. १९. ४
य उग्रेभ्यश्चिदोजीया	९. ६६. १७
य उदाजन्पितरो गोमयं	१०. ६२. २
य उदानड् व्ययनं	१०. १९. ५
य उदृचि यज्ञे अध्वरेष्ठा	१०. ७७. ७
य उदृचीन्द्र देवगोपाः	१. ५३. ११
य उद्नः फलिगं भिनन्	८. ३२. २५
य उशता मनसा	१०. १६०. ३
य उ श्रिया दमेष्वा	२. ८. ३
य उस्रिया अप्या अन्त	९. १०८. ६
य ऋक्षादंहसो मुचद्	८. २४. २७
य ऋज्रा मह्यं मामहे	८. १. ३२
य ऋज्रा वातरंहसो	८. ३४. १७
य ऋते चिदभिश्रिषः	८. १. १२
य ऋते चिद्गास्पदेभ्यो	८. २. ३९
य ऋतेन सूर्यमारोहयन्	१०. ६२. ३
य ऋष्वः श्रावयत्सखा	८. ४६. १२
य ऋष्वा ऋष्टिविद्युतः	५. ५२. १३
य एक इच्च्यावयति	४. १७. ५
य एक इत्तमु ष्टुहि	६. ४५. १६
य एक इद्धव्यश्चर्षणी	६. २२. १
य एक इद्विदयते	१. ८४. ७
य एकश्चर्षणीनां	१. ७. ९
य एको अस्ति दंसना	८. १. २७
य एनमादिदेशति	६. ५६. १
य ओजिष्ठ इन्द्र तं	६. ३३. १
य ओजिष्ठस्तमा भर	९. १०१. ९
य ओहते रक्षसो	५. ४२. १०
यच्च गोषु दुष्ष्वप्न्यं	८. ४७. १४
यच्चित्रमप्न उषसो	१. ११३. २०
यच्चिद्धि ते अपि व्यथि	८. ४५. १९
यच्चिद्धि ते गणा इमे	५. ७९. ५
यच्चिद्धि ते पुरुषत्रा	४. १२. ४
यच्चिद्धि ते विशो यथा	१. २५. १
यच्चिद्धि त्वं गृहेगृह	१. २८. ५
यच्चिद्धि त्वा जना इमे	८. १. ३
यच्चिद्धि वां पुर ऋषयो	८. ८. ६
यच्चिद्धि शश्वता तना	१. २६. ६
यच्चिद्धि शश्वतामसीन्द्र	४. ३२. १३
	८. ६५. ७
यच्चिद्धि सत्य सोमपा	१. २९. १
यच्छक्रासि० अनस्त्वा	८. ९७. ४
यच्छक्रासि० यद्वा समुद्रे	८. १३. १५

यच्छल्मलौ भवति ७. ५०. ३
यच्छ्रुया इमं हवं ८. ४५. १८
यजध्वैनं प्रियमेधा ८. २. ३७
यजन्ते अस्य सख्यं ७. ३६. ५
यजमानाय सुन्वत ५. २६. ५
यजस्व वीर प्र विहि २. २६. २
यजस्व होतरिषितो ६. ११. १
यजा नो मित्रावरुणा १. ७५. ५
यजाम इन्नमसा वृद्ध ३. ३२. ७
यजामह इन्द्रं वज्रदक्षिणं १०. २३. १
यजामहे वां महः १. १५३. १
यजिष्ठं त्वा यजमाना १. १२७. २
यजिष्ठं त्वा ववृमहे ८. १९. ३
यज्जातवेदो भुवनस्य १०. ८८. ५
यज्ञायथा अपूर्व्य ८. ८९. ५
यज्ञायथास्तदहरस्य ३. ४८. २
यज्ञं पृच्छाम्यवमं १. १०५. ४
यज्ञ इन्द्रमवर्धयद् ८. १४. ५
यज्ञस्य केतुं प्रथमं पुरोहितं १०. १२२. ४
यज्ञस्य केतुं प्रथमं पुरोहित ५. ११. २
यज्ञस्य केतुः पवते ९. ८६. ७
यज्ञस्य वो रथ्यं विश्पतिं १०. ९२. १
यज्ञस्य हि स्थ ऋत्विजा ८. ३८. १
यज्ञानां रथ्ये वयं ८. ४४. २७
यज्ञायज्ञा वः समना १. १६८. १
यज्ञायज्ञा वो अग्नये ६. ४८. १
यज्ञासाहं दुव इषे १०. २०. ७
यज्ञे दिवो नृषदने ७. ९७. १
यज्ञेन गातुमप्तुरो २. २१. ५
यज्ञेन यज्ञमयजन्त १. १६४. ५०
१०. ९०. १६
यज्ञेन वर्धत जातवेदस २. २. १
यज्ञेन वाचः पदवीय १०. ७१. ३
यज्ञेनेन्द्रमवसा चक्रे ३. ३२. १२
यज्ञेभिरद्भुतक्रतुं ८. २३. ८
यज्ञेभिर्यज्ञवाहसं ८. १२. २०
यज्ञेयज्ञे स मर्त्यो १०. ९३. २
यज्ञैः संमिश्लाः पृषतीभि २. ३६. २
यज्ञैरथर्वा प्रथमः १. ८३. ५
यज्ञैरिषूः संनममानो १०. ८७. ४
यज्ञैर्वा यज्ञवाहसो १. ८६. २
यज्ञो देवानां प्रत्येति १. १०७. १
यज्ञो हि त इन्द्र वर्धनो ३. ३२. १२
यज्ञो हि ष्मेन्द्रं कश्चिद् १. १७३. ११
यज्ञो हीळो वो अन्तर ८. १८. १९
यत इन्द्र भयामहे ८. ६१. १३
यता सुजूर्णी रातिनी ४. ६. ३
यत्किं चेदं वरुण ७. ८९. ५
यदत्तुसूर एतशं वङ्कू ८. १. ११
यत्तृतीयं सवनं रत्नधेय ४. ३५. ९
यत्ते अपो यदोषधीर्मनो १०. ५८. ७
यत्ते कृष्णः शकुन आ १०. १६. ६
यत्ते गात्रादग्निना १. १६२. ११
यत्ते चतस्रः प्रदिशो १०. ५८. ४
यत्ते दित्सु प्रराध्यं ५. ३९. ३
यत्ते दिवं यत्पृथिवीं १०. ५८. २
यत्ते पराः परावतो १०. ५८. ११
यत्ते पर्वतान्बृहतो १०. ५८. ९
यत्ते पवित्रमर्चिवदग्ने ९. ६७. २४
यत्ते पवित्रमर्चिष्यग्ने ९. ६७. २३
यत्ते भूतं च भव्यं च १०. ५८. १२
यत्ते भूमिं चतुर्भृष्टिं १०. ५८. ३
यत्ते मनुर्यदनीकं १०. ६९. ३
यत्ते मरीचीः प्रवतो १०. ५८. ६
यत्ते यमं वैवस्वतं १०. ५८. १
यत्ते राजञ्छृतं हवि ९. ११४. ४
यत्ते विश्वमिदं जगन् १०. ५८. १०
यत्ते समुद्रमर्णवं १०. ५८. ५
यत्ते सादे महसा १. १६२. १७
यत्ते सूर्यं यदुषसं १०. ५८. ८
यत्ते सोम गवाशिरो १. १८७. ९
यत्त्वा तुरीयमृतुभि १. १५. १०
यत्त्वा देव प्रपिबन्ति १०. ८५. ५
यत्त्वा पृच्छादीजानः ८. २४. ३०
यत्त्वा यामि दद्धि तन्न १०. ४७. ८
यत्त्वा सूर्य स्वर्भानु ५. ४०. ५
यत्त्वा होतारमनजन् ३. १९. ५
यत्त्वेषयामा नदयन्त १. १६६. ५
यत्पर्जन्य कनिक्रदत् ५. ८३. ९
यत्पाकत्रा मनसा १०. २. ५

यत्पाञ्चजन्यया विशेन्द्रे ८. ६३. ७
यत्पुरुषं व्यदधुः कतिधा १०. ९०. ११
यत्पुरुषेण हविषा १०. ९०. ६
यत्पूर्व्यं मरुतो यच्च ५. ५५. ८
यत्प्रायासिष्ट पृषतीभि ५. ५८. ६
यत्र कामा निकामाश्च ९. ११३. १०
यत्र क्व च ते मनो ६. १६. १७
यत्र ग्रावा पृथुबुध्न १. २८. १
यत्र ज्योतिरजस्रं ९. ११३. ७
यत्र देवाँ ऋघायतो ४. ३०. ५
यत्र द्वाविव जघना १. २८. २
यत्र नार्यपच्यव १. २८. ३
यत्र बाणाः संपतन्ति ६. ७५. १७
यत्र ब्रह्मा पवमान ९. ११३. ६
यत्र मन्थां विबध्नते १. २८. ४
यत्र राजा वैवस्वतो ९. ११३. ८
यत्र वह्निरभिहितो ५. ५०. ४
यत्र वेत्थ वनस्पते ५. ५. १०
यत्र शूरासस्तन्वो ६. ४६. १२
यत्रा चक्रुरमृता ७. ६३. ५
यत्रानन्दाश्च मोदाश्च ९. ११३. ११
यत्रा नरः समयन्ते ७. ८३. २
यत्रानुकामं चरणं ९. ११३. ९
यत्रा वदेते अवरः १०. ८८. १७
यत्रा समुद्रः स्कभितो १०. १४९. २
यत्रा सुपर्णा अमृतस्य १. १६४. २१
यत्रेदानीं पश्यसि १०. ८७. ६
यत्रोत बाधितेभ्यश्चक्रं ४. ३०. ४
यत्रोत मर्त्याय कमरिणा ४. ३०. ६
यत्रौषधीः समग्मत १०. ९७. ६
यत्संवत्समृभवो गाम ४. ३३. ४
यत्सानोः सानुमारुहद् १. १०. २
यत्सिन्धौ यदसिक्न्यां ८. २०. २५
यत्सोम आ सुते नर ७. ९४. १०
यत्सोम चित्रमुक्थ्यं ९. १९. १
यत्सोममिन्द्र विष्णवि ८. १२. १६
यत्सोमो वाजमर्षति ९. ५६. २
यत्स्थो दीर्घप्रसद्मनि ८. १०. १
यथा कण्वे मघवन्त्रसदस्यवि ८. ४९. १०
यथा कण्वे मघवन्मेधे ८. ५०. १०

यथा कलां यथा शफं ८. ४७. १७
यथा गौरो अपा कृतं ८. ४. ३
यथा चित्कण्वमावतं ८. ५. २५
यथा चिद्वृद्धमतसमग्ने ८. ६०. ७
यथा चिन्मन्यसे हृदा ५. ५६. २
यथा देवा असुरेषु १०. १५१. ३
यथा नो अदितिः करन् १. ४३. २
यथा नो मित्रो अर्यमा ८. ३१. १३
यथा नो मित्रो वरुणो १. ४३. ३
यथापवथा मनवे ९. ९६. १२
यथा पूर्वेभ्यः शतसा ९. ८२. ५
यथा पूर्वेभ्यो जरितृभ्य १. १७५. ६
१. १७६. ६
यथाभवदनुदेयी ततो १०. १३५. ६
यथा मनौ विवस्वति ८. ५२. १
यथा मनौ सांवरणौ ८. ५१. १
यथायजो होत्रमग्ने ३. १७. २
यथा युगं वरत्रया १०. ६०. ८
यथा रुद्रस्य सूनवो ८. २०. १७
यथा वः स्वाहाग्नये ७. ३. ७
यथा वरो सुषाम्णे ८. २४. २८
यथा वशन्ति देवा ८. २८. ४
यथा वातः पुष्करिणीं ५. ७८. ७
यथा वातो यथा वनं ५. ७८. ८
यथा वामत्रिरश्विना ८. ४२. ५
यथा विद्वाँ अरं करद् २. ५. ८
यथा विप्रस्य मनुषो १. ७६. ५
यथा ह त्यद्वसवो ४. १२. ६
१०. २२६. ८
यथाहान्यनुपूर्वं १०. १८. ५
यथा होतर्मनुषो ६. ४. १
यथेयं पृथिवी मही १०. ६०. ९
यथोत कृत्व्ये धनेंऽशुं ८. ५. २६
यदक्रन्दः प्रथमं १. १६३. १
यदग्न एषा समिति १०. ११. ८
यदग्न अद्य मिथुना १०. ८७. १३
यदग्ने कानि कानि ८. १०२. २०
यदग्ने दिविजा अस्य ८. ४३. २८
यदग्ने मर्त्यस्त्वं स्यामहं ८. १९. २५
यदग्ने स्यामहं त्वं त्वं ८. ४४. २३

यदङ्ग तविषीयवो ८. ७. २
यदङ्ग तविषीयस ८. ६. २६
यदङ्ग त्वा भरताः ३. ३३. ११
यदङ्ग दाशुषे त्वमग्ने १. १. ६
यदचरस्तन्वा वावृधानो १०. ५४. २
यदज्ञातेषु वृजनेष्वासं १०. २७. ४
यदत्त्युपजिह्विका ८. १०२. २१
यददो दिवो अर्णव ८. २६. १७
यददो पितो अजगन् १. १८७. ७
यददो वात ते गृहे १०. १८६. ३
यदद्भिः परिषिच्यसे ९. ६५. ६
यदद्य कच्च वृत्रहन् ८. ९३. ४
यदद्य कर्हि कर्हि ८. ७३. ५
यदद्य त्वा पुरुष्टुत ६. ५६. ४
यदद्य त्वा प्रयति यज्ञे ३. २९. १६
यदद्य भागं विभजासि १. १२३. ३
यदद्य वां नासत्योक्थै ८. ९. ९
यदद्य सूर उदितेऽनागा ७. ६६. ४
यदद्य सूर उदिते यत् ८. २७. २१
यदद्य सूर्य उद्यति ८. २७. १९
यदद्य सूर्य ब्रवोऽनागा ७. ६०. १
यदद्य स्थः परावति ५. ७३. १
यदद्याश्विनावपाग् ८. १०. ५
यदद्याश्विनावहं हुवेय ८. ९. १३
यदध्रिगावो अध्रिगू ८. २२. ११
यदन्तरा परावत ३. ४०. ९
यदन्तरिक्षे पतथः ८. १०. ६
यदन्तरिक्षे यद्दिवि ८. ९. २
यदन्ति यच्च दूरके ९. ६७. २१
यदन्यासु वृषभो ३. ५५. १७
यदपामोषधीनां १. १८७. ८
यदप्सु यद्वनस्पतौ ८. ९. ५
यदब्रवं प्रथमं वां १. १०८. ६
यदयातं दिवोदासाय १. ११६. १८
यदयातं शुभस्पती १०. ८५. १५
यदयुक्था अरुषा १. ९४. १०
यदर्जुन सारमेय ७. ५५. २
यदश्वस्य क्रविषो १. १६२. ९
यदश्वान्धूर्षु पृषती ५. ५५. ६
यदश्वाय वास उप १. १६२. १६
यदश्विना पृच्छमानाव १०. ८५. १४
यदस्य धामनि प्रिये ८. १२. ३२
यदस्य मन्युरध्वनीद् ८. ६. १३
यदाजिं यात्याजिकृदिन्द्रः ८. ४५. ७
यदा ते मारुतीर्विश ८. १२. २९
यदा ते विष्णुरोजसा ८. १२. २७
यदा ते हर्यता हरी ८. १२. २८
यदादीध्ये न दविषाण्येभिः १०. ३४. ५
यदापीतासो अंशवो ८. ९. १९
यदारमक्रन्नृभवः ४. ३३. २
यदा वज्रं हिरण्यमिदथा १०. २३. ३
यदा वलस्य पीयतो १०. ६८. ६
यदा वाजमसनद् १०. ६७. १०
यदाविर्यदपीच्यं ८. ४७. १३
यदा वीरस्य रेवतो ७. ४२. ४
यदा वृत्रं नदीवृतं ८. १२. २६
यदाशसा निःशसा १०. १६४. ३
यदा समर्यं व्यचेद् ४. २४. ८
यदासु मर्तो अमृतासु १०. ९५. ९
यदा सूर्यममुं दिवि ८. १२. ३०
यदि क्षितायुर्यदि वा १०. १६१. २
यदिन्द्र चित्र मेहनास्ति ५. ३९. १
यदिन्द्र ते चतस्रो ५. ३५. २
यदिन्द्र दिवि पार्ये ६. ४०. ५
यदिन्द्र नाहुषीष्वाँ ६. ४६. ७
यदिन्द्र पूर्वो अपराय ७. २०. ७
यदिन्द्र पृतनाज्ये ८. १२. २५
यदिन्द्र प्रागपा० आ याहि ८. ६५. १
यदिन्द्र प्रागपा० सिमा पुरू ८. ४. १
यदिन्द्र ब्रह्मणस्पते १०. १६४. ४
यदिन्द्र मन्मशस्त्वा ८. १५. १२
यदिन्द्र यावतस्त्व ७. ३२. १८
यदिन्द्र राधो अस्ति ८. ५४. ५
यदिन्द्र सर्गे अर्वत ६. ४६. १३
यदिन्द्राग्नी अवमस्यां १. १०८. ९
यदिन्द्राग्नी उदिता १. १०८. १२
यदिन्द्राग्नी जना इमे ८. ४०. ३
यदिन्द्राग्नी दिवि ष्ठो १. १०८. ११
यदिन्द्राग्नी परमस्यां १. १०८. १०
यदिन्द्राग्नी मदथः स्वे १. १०८. ७

यस्ते रथो मनसो	१०. ११२. २
यस्ते रेवाँ अदाशुरिः	८. ४५. १५
यस्ते शृङ्गवृषो नपात्	८. १७. १३
यस्ते साधिष्ठोऽवस	५. ३५. १
यस्ते साधिष्ठोऽवसे	८. ५३. ७
यस्ते सूनो सहसो	६. १३. ४
यस्ते स्तनः शशयो	१. १६४. ४९
यस्ते हन्ति पतयन्तं	१०. १६२. ३
यस्त्वद्धोता पूर्वो अग्ने	३. १७. ५
यस्त्वा देवि सरस्वत्युपब्रूते	६. ६१. ५
यस्त्वा दोषा य उषसि	४. २. ८
यस्त्वा भ्राता पतिर्भूत्वा	१०. १६२. ५
यस्त्वामग्न इनधते	४. १२. १
यस्त्वामग्ने हविष्पति	१. १२. ८
यस्त्वा स्वप्नेन तमसा	१०. १६२. ६
यस्त्वा स्वश्वः सुहिरण्यो	४. ४. १०
यस्त्वा हृदा कीरिणा	५. ४. १०
यस्पतिर्वार्याणामसि	१०. २४. ३
यस्मा अन्ये दश प्रति	८. ३. २३
यस्मा अरासत क्षयं	८. ४७. ४
यस्मा अर्क सप्तशीर्षाण	८. ५१. ४
यस्मा ऊमासो अमृता	१. १६६. ३
यस्मादिन्द्राद्बृहतः	२. १६. २
यस्मादृते न सिध्यति	१. १८. ७
यस्माद्रेजन्त कृष्टय	८. १०३. ३
यस्मान्न ऋते विजयन्ते	२. १२. ९
यस्मिन्देवा मन्मनि	१०. १२. ८
यस्मिन्देवा विदथे	१०. १२. ७
यस्मिन्नश्वास ऋषभास	१०. ९१. १४
यस्मिन्नुक्थानि रण्यन्ति	८. १६. २
यस्मिन्वयं दधिमा	१०. ४२. ६
यस्मिन्विश्वा अधि श्रियो	८. ९२. २०
यस्मिन्विश्वानि काव्या	८. ४१. ६
यस्मिन्विश्वानि भुवनानि	७. १०१. ४
यस्मिन्विश्वाश्चर्षणय	८. २. ३३
यस्मिन्वृक्षे मध्वदः	१. १६४. २२
यस्मिन्वृक्षे सुपलाशे	१०. १३५. १
यस्मै त्वं मघवन्निन्द्र	८. ५२. ८
यस्मै त्वं वसो दानाय मंहसे	८. ५२. ६
यस्मै त्वं वसो दानाय शिक्षसि	८. ५१. ६
यस्मै त्वं सुकृते जातवेद	५. ४. ११
यस्मै त्वं सुद्रविणो	१. ९४. १५
यस्मै त्वमायजसे	१. ९४. २
यस्मै धायुरदधा मर्त्या	३. ३०. ७
यस्मै पुत्रासो अदितेः	१०. १८५. ३
यस्य गा अन्तरश्मनो	६. ४३. ३
यस्य गावावरुषा	६. २७. ७
यस्य तीव्रसुतं मदं	६. ४३. २
यस्य ते अग्ने अन्ये	८. १९. ३३
यस्य ते द्युम्नवत्पयः	९. ६६. ३०
यस्य ते नू चिदादिशं	८. ९३. ११
यस्य ते पीत्वा वृषभो	९. १०८. २
यस्य ते पूषन्त्सख्ये	१. १३८. ३
यस्य ते मद्यं रसं	९. ६५. १५
यस्य ते महिना महः	८. ६८. ३
यस्य ते विश्वमानुषो	८. ४५. ४२
यस्य ते विश्वा भुवनानि	१०. ३७. ९
यस्य ते स्वादु सख्यं	८. ६८. ११
यस्य त्यच्छम्बरं मदे	६. ४३. १
यस्य त्यत्ते महिमानं	१०. ११२. ४
यस्य त्यन्महित्वं वाता	१०. २६. २
यस्य त्रिधात्ववृतं	८. १०२. १४
यस्य त्री पूर्णा मधुना	१. १५४. ४
यस्य त्वमग्ने अध्वरं	४. २. १०
यस्य त्वमिन्द्र स्तोमेषु	८. ५२. ४
यस्य त्वमूर्ध्वो अध्वराय	८. १९. १०
यस्य दूतो असि क्षये	१. ७४. ४
यस्य द्यावापृथिवी पौंस्यं	१. १०१. ३
यस्य द्विबर्हसो बृहत्सहो	८. १५. २
यस्य न इन्द्रः पिबाद्यस्य	९. १०८. १४
यस्य प्रयाणमन्वन्य	५. ८१. ३
यस्य प्रस्वादसो गिर	१०. ३३. ६
यस्य मन्दानो अन्धसो	६. ४३. ४
यस्य मा परुषाः शत	५. २७. ५
यस्य मा हरितो रथे	१०. ३३. ५
यस्य वर्णं मधुश्चुतं	९. ६५. ८
यस्य वा यूयं प्रति	८. २०. १६
यस्य वायोरिव द्रवद्	६. ४५. ३२
यस्य विश्वानि हस्तयोः	१. १७६. ३
यस्य विश्वानि हस्तयो	६. ४५. ८

यस्य व्रते पृथिवी	५. ८३. ५
यस्य शर्मन्नुप विश्वे	७. ६. ६
यस्य शश्वत्पपिवाँ	१०. ११२. ५
यस्य श्रवो रोदसी	७. १८. २४
यस्य श्वेता विचक्षणा	८. ४१. ९
यस्य संस्थे न वृण्वते	१. ५. ४
यस्या अनन्तो अह्रुत	६. ६१. ८
यस्याग्निर्वपुर्गृहे स्तोमं	८. १९. ११
यस्याजस्रं शवसा	१. १००. १४
यस्याजुषन्नमस्विनः	८. ७५. १४
यस्या देवा उपस्थे	८. ९४. २
यस्यानक्षा दुहिता	१०. २७. ११
यस्यानाप्तः सूर्यस्येव	१. १००. २
यस्यानूना गभीरा	८. १६. ४
यस्यामितानि वीर्या	८. २४. २१
यस्यायं विश्व आर्यो	८. ५१. ९
यस्या रुशन्तो अर्चयः	१. ४८. १३
यस्यावधीत्पितरं यस्य	५. ३४. ४
यस्याश्वासः प्रदिशि	२. १२. ७
यस्येक्ष्वाकुरुप व्रते	१०. ६०. ४
यस्येमे हिमवन्तो	१०. १२१. ४
यस्यौषधीः प्रसर्पथा	१०. ९७. १२
यां त्वा दिवो दुहित	७. ७७. ६
यां पूषन्ब्रह्मचोदनी	६. ५३. ८
यां मे धियं मरुत	१०. ६४. १२
याँ आभजो मरुत	३. ३५. ९
याः प्रवतो निवत	७. ५०. ४
याः फलिनीर्या अफला	१०. ९७. १५
याः सरूपा विरूपा	१०. १६९. २
याः सूर्यो रश्मिभि	७. ४७. ४
या आपो दिव्या उत	७. ४९. २
या इन्द्र प्रस्वस्त्वासा	८. ६. २०
या इन्द्र भुज आभरः	८. ९७. १
या ओषधीः पूर्वा जाता	१०. ९७. १
या ओषधीः सोमराज्ञीर्बह्वीः	१०. ९७. १८
या ओषधीः सोमराज्ञीर्विष्ठिताः	१०. ९७. १९
या गुङ्गूर्या सिनीवाली	२. ३२. ८
या गोमतीरुषसः	१. ११३. १८
या गौर्वर्तनिं पर्येति	१०. ६५. ६
या जामयो वृष्ण	३. ५७. ३
यातं छर्दिष्पा उत नः	८. ९. ११
या त ऊतिरमित्रहन्	६. ४५. १४
या त ऊतिरवमा या	६. २५. १
याति देवः प्रवता	१. ३५. ३
या ते अग्ने पर्वतस्येव	३. ५७. ६
या ते अष्ट्रा गोओपशा	६. ५३. ९
या ते काकुत्सुकृता	६. ४१. २
या ते जिह्वा मधुमती	३. ५७. ५
या ते दिद्युदवसृष्टा	७. ४६. ३
या ते धामानि दिवि	१. ९१. ४
या ते धामानि परमाणि	१०. ८१. ५
या ते धामानि हविषा	१. ९१. १९
या ते भीमान्यायुधा	९. ६१. ३०
या दंपती समनसा	८. ३१. ५
या दस्रा सिन्धुमातरा	१. ४६. २
यादृगेव ददृशे तादृगुच्यते	५. ४४. ६
या देवेषु तन्वमैरयन्त	१०. १६९. ३
याद्राध्यं वरुणो योनि	२. ३८. ८
या धर्तारा रजसो	५. ६९. ४
या धारयन्त देवाः	७. ६६. २
या नः पीपरदश्विना	१. ४६. ६
यानि स्थानान्यश्विना	७. ७०. ३
यानीन्द्राग्नी चक्रथु	१. १०८. ५
या नु श्वेताववो दिव	८. ४०. ८
यान्राये मर्तान्त्सुषूदो	१. ७३. ८
यान्वो नरो देवयन्तो	३. ८. ६
या पृतनासु दुष्टरा	५. ८६. २
याभिः कण्वं मेधातिथि	८. ८. २०
याभिः कण्वमभिष्टिभिः	१. ४७. ५
याभिः कुत्समार्जुनेयं	१. ११२. २३
याभिः कृशानुमसने	१. ११२. २१
याभिः पक्थमवथो	८. २२. १०
याभिः पठर्वा जठरस्य	१. ११२. १७
याभिः पत्नीर्विमदाय	१. ११२. १९
याभिः परिज्मा तनयस्य	१. ११२. ४
याभिः शंताती भवथो	१. ११२. २०
याभिः शचीभिर्वृषणा	१. ११२. ८
याभिः शचीभिश्चमसाँ	३. ६०. २
याभिः शुचन्तिं धनसां	१. ११२. ७
याभिः सिन्धुं मधुमन्त	१. ११२. ९

याभिः सिन्धुमवथ	८. २०. २४
याभिः सुदानू औशिजाय	१. ११२. ११
याभिः सूर्यं परियाथः	१. ११२. १३
याभिः सोमो मोदते	१०. ३०. ५
याभिरङ्गिरो मनसा	१. ११२. १८
याभिरन्तकं जसमान	१. ११२. ६
याभिर्नरं गोषुयुधं	१. ११२. २२
याभिर्नरा त्रसदस्यु	८. ८. २१
याभिर्नरा शयवे	१. ११२. १६
याभिर्महामतिथिग्वं	१. ११२. १४
याभिर्वम्रं विपिपान	१. ११२. १५
याभिर्विश्पलां धनसा	१. ११२. १०
याभी रसां क्षोदसोद्नः	१. ११२. १२
याभी रेभं निवृतं	१. ११२. ५
यामथर्वा मनुष्पिता	१. ८०. १६
या रुचो जातवेदसो	१०. १८८. ३
या वः शर्म शशमानाय	१. ८५. १२
यावत्तरस्तन्वो यावदोजो	७. ९१. ४
यावदिदं भुवनं विश्व	१. १०८. २
यावन्मात्रमुषसो न	१०. ८८. १९
यावयद्द्वेषसं त्वा	४. ५२. ४
यावयद्द्वेषा ऋतपा	१. ११३. १२
यावया वृक्यं वृकं	१०. १२७. ६
या वां कशा मधुमत्य	१. २२. ३
या वां शतं नियुतो याः	७. ९१. ६
या वां सन्ति० अस्मे ता	४. ४७. ४
या वां सन्ति० इन्द्राग्नी	६. ६०. ८
या वा ते सन्ति दाशुषे	७. ३. ८
यावित्था श्लोकमा दिवो	१. ९२. १७
या विश्वासां जनितारा	६. ६९. २
या वीर्याणि प्रथमानि	१०. ११३. ७
या वृत्रहा परावति	८. ४५. २५
या वो भेषजा मरुतः	२. ३३. १३
या वो माया अभिद्रुहे	२. २७. १६
या शर्धाय मारुताय	६. ४८. १२
याश्चेदमुपशृण्वन्ति	१०. ९७. २१
यासां तिस्रः पञ्चाशतो	१. १३३. ४
यासां राजा वरुणो	७. ४९. ३
यासि कुत्सेन सरथ	४. १६. ११
या सुजूर्णिः श्रेणिः सुम्न	१०. ९५. ६
या सुनीथे शौचद्रथे	५. ७९. २
या सुबाहुः स्वङ्गुरिः	२. ३२. ७
या सुरथा रथीतमोभा	१. २२. २
यासु राजा वरुणो	७. ४९. ४
यास्ते धारा मधुश्चुतो	९. ६२. ७
यास्ते पूषन्नावो अन्तः	६. ५८. ३
यास्ते प्रजा अमृतस्य	१. ४३. ९
यास्ते राके सुमतयः	२. ३२. ५
युक्तस्ते अस्तु दक्षिण	१. ८२. ५
युक्ता मातासीद्धुरि	१. १६४. ९
युक्तो ह यद्वां तौग्र्याय	१. १५८. ३
युक्ष्वा हि केशिना हरी	१. १०. ३
युक्ष्वा हि त्वं रथासहा	८. २६. २०
युक्ष्वा हि देवहूतमाँ	८. ७५. १
युक्ष्वा हि वाजिनीवत्यश्वाँ	१. ९२. १५
युक्ष्वा हि वृत्रहन्तम	८. ३. १७
युक्ष्वा ह्यरुषी रथे	१. १४. १२
युगेयुगे विदथ्यं गृणद्भ्यो	६. ८. ५
युङ्ग्ध्वं ह्यरुषी रथे	५. ५६. ६
युजं हि मामकृथा	५. ३०. ८
युजा कर्माणि जनयन्	१०. ५५. ८
युजानो अश्वा वातस्य	१०. २२. ४
युजानो हरिता रथे	६. ४७. १९
युजे रथं गवेषणं	७. २३. ३
युजे वां ब्रह्म पूर्व्यं	१०. १३. १
युञ्जते मन उत युञ्जते	५. ८१. १
युञ्जन्ति ब्रध्नमरुषं	१. ६. १
युञ्जन्ति हरी इषिरस्य	८. ९८. ९
युञ्जन्त्यस्य काम्या	१. ६. २
युञ्जाथां रासभं रथे	८. ८५. ७
युधा युधमुप घेदेषि	१. ५३. ७
युधेन्द्रो मह्ना वरिव	३. ३४. ७
युध्मं सन्तमनर्वाणं	८. ९२. ८
युध्मस्य ते वृषभस्य	३. ४६. १
युध्मो अनर्वा खजकृत्	७. २०. ३
युनक्त सीरा वि युगा	१०. १०१. ३
युनज्मि ते ब्रह्मणा	१. ८२. ६
युयूषतः सवयसा	१. १४४. ३
युवोता शरुमस्मदाँ	८. १८. ११
युयोप नाभिरुपरस्यायोः	१. १०४. ४

युवं कण्वाय नासत्या ८. ५. २३
युवं कवी ष्ठः पर्यश्विना १०. ४०. ६
युवं चित्रं ददथुर्भोजनं ७. ७४. २
युवं च्यवानं जरसो ७. ७१. ५
युवं च्यवानं सनयं १०. ३९. ४
युवं च्यवानमश्विना १. ११७. १३
युवं तमिन्द्रापर्वता १. १३२. ६
युवं तासां दिव्यस्य १. ११२. ३
युवं तुग्राय पूर्व्येभि १. ११७. १४
युवं दक्षं धृतव्रत १. १५. ६
युवं देवा क्रतुना ८. ५७. १
युवं धेनुं शयवे १. ११८. ८
युवं नरा स्तुवते कृष्णियाय १. ११७. ७
युवं नरा स्तुवते पज्रियाय १. ११६. ७
युवं नो येषु वरुण ५. ६४. ६
युवं पय उस्रियायां १. १८०. ३
युवं पेदवे पुरुवार १. ११९. १०
युवं प्रत्नस्य साधथो ३. ३८. ९
युवं भुज्युं भुरमाणं १. ११९. ४
युवं भुज्युं समुद्र आ १०. १४३. ५
युवं भुज्युमवविद्धं ७. ६९. ७
युवं मित्रेमं जनं यतथः ५. ६५. ६
युवं मृगं जागृवांसं ८. ५. ३६
युवं रथेन विमदाय १०. ३९. ७
युवं रेभं परिषूतं १. ११९. ६
युवं वन्दनं निर्ऋतं १. ११९. ७
युवं वरो सुषाम्णे ८. २६. २
युवं वस्त्राणि पीवसा १. १५२. १
युवं विप्रस्य जरणा १०. ३९. ८
युवं शक्रा मायाविना १०. २४. ४
युवं श्यावाय रुशती १. ११७. ८
युवं श्रियमश्विना ४. ४४. २.
युवं श्रीभिर्दर्शताभि ६. ६३. ६
युवं श्वेतं पेदव १. ११८. ९
युवं श्वेतं पेदवे १०. ३९. १०
युवं सुराममश्विना १०. १३१. ४
युवं ह कृशं युवमश्विना १०. ४०. ८
युवं ह गर्भं जगतीषु १. १५७. ५
युवं ह घर्मं मधुमन्त १. १८०. ४
युवं ह भुज्युं युवमश्विना १०. ४०. ७
युवं ह रेभं वृषणा १०. ३९. ९
युवं ह स्थो भिषजा १. १५७. ६
युवं हि ष्मा पुरुभुजे ८. ८६. ३
युवं हि स्थः स्वर्पती ९. १९. २
युवं ह्यभराजावसीदतं १०. १३२. ७
युवं ह्यास्तं महो रन् १. १२०. ७
युवमत्यस्याव नक्षथो १. १८०. २
युवमत्रयेऽवनीताय १. ११८. ७
युवमेतं चक्रथुः सिन्धुषु १. १८२. ५
युवमेतानि दिवि रोचना १. ९३. ५
युवां गोतमः पुरुमीळ्हो १. १८३. ५
युवां चिद्धि ष्माश्विनावनु १. १८०. ८
युवां देवास्त्रय एकादशासः ८. ५७. २
युवां नरा पश्यमानास ७. ८३. १
युवां पूषेवाश्विना १. १८१. ९
युवां मृगेव वारणा १०. ४०. ४
युवां यज्ञैः प्रथमा १. १५१. ८
युवां स्तोमेभिर्देवयन्तो १. १३९. ३
युवां ह घोषा पर्यश्विना १०. ४०. ५
युवां हवन्त उभयास ७. ८३. ६
युवाकु हि शचीनां १. १७. ४
युवादत्तस्य धिष्ण्या ८. २६. १२
युवानं विश्पतिं कविं ८. ४४. २६
युवाना पितरा पुनः १. २०. ४
युवानो रुद्रा अजरा १. ६४. ३
युवाभ्यां देवी धिषणा १. १०९. ४
युवाभ्यां मित्रावरुणोपमं ५. ६४. ४
युवाभ्यां वाजिनीवसू ८. ५. ३
युवामिद्ध्यवसे पूर्व्याय ४. ४१. ७
युवामिद्युत्सु पृतनासु ७. ८२. ४
युवामिन्द्राग्नी वसुनो १. १०९. ५
युवा स मारुतो गण ५. ६१. १३
युवा सुवासाः परिवीत ३. ८. ४
युवोः श्रियं परि योषा ७. ६९. ४
युवो रजांसि सुयमासो १. १८०. १
युवोरत्रिश्चिकेतति ५. ७३. ६
युवो रथस्य परि चक्र ८. २२. ४
युवोरश्विना वपुषे १. ११९. ५
युवो राष्ट्रं बृहदिन्वति ७. ८४. २
युवोरुषा अनु श्रियं १. ४६. १४

युवोरू षू रथं हुवे	८. २६. १
युवोर्ऋतं रोदसी	३. ५४. ३
युवोर्दानाय सुभरा	१. ११२. २
युवोर्यदि सख्यायास्मे	१०. ६१. २५
युवोर्हि मातादिति	१०. १३२. ६
युष्मां उ नक्तमूतये	८. ७. ६
युष्माकं देवा अवसाहनि	७. ५९. २
युष्माकं बुध्ने अपां	१०. ७७. ४
युष्माकं स्मा रथाँ अनु	५. ५३. ५
युष्मादत्तस्य मरुतो	५. ५४. १३
युष्मे देवा अपि ष्मसि	८. ४७. ८
युष्मेषितो मरुतो	१. ३९. ८
युष्मोतो विप्रो मरुतः	७. ५८. ४
यून ऊ षु नविष्ठया	८. २०. १९
यूपव्रस्का उत ये	१. १६२. ६
यूयं गावो मेदयथा	६. २८. ६
यूयं तत्सत्यशवस	१. ८६. ९
यूयं देवाः प्रमति	२. २९. २
यूयं धूर्षु प्रयुजो न	१०. ७७. ५
यूयं न उग्रा मरुतः	१. १६६. ६
यूयं मर्तं विपन्यवः	५. ६१. १५
यूयं रयिं मरुतः	५. ५४. १४
यूयं राजानः कं चिच्चर्षणी	८. १९. ३५
यूयं राजानमिर्यं जनाय	५. ५८. ४
यूयं विश्वं परि पाथ	१०. १२६. ४
यूयं ह रत्नं मघवत्सु	७. ३७. २
यूयं हि देवीर्ऋतयुग्भि	४. ५१. ५
यूयं हि ष्ठा सुदानव० अधा	८. ८३. ९
यूयं हि ष्ठा सुदानव० कर्ता	६. ५१. १५
यूयं हि ष्ठा सुदानवो	८. ७. १२
यूयमस्मभ्यं धिषणाभ्य	४. ३६. ८
यूयमस्मान्नयत वस्यो	५. ५५. १०
ये अंस्या ये अङ्ग्याः	१. १९१. ७
ये अग्नयो न शोशुचन्	६. ६६. २
ये अग्निदग्धा ये अनग्नि	१०. १५. १४
ये अग्नेः परि जज्ञिरे	१०. ६२. ६
ये अग्ने चन्द्र ते गिरः	५. १०. ४
ये अग्ने नेरयन्ति ते	५. २०. २
ये अञ्जिषु ये वाशीषु	५. ५३. ४
ये अर्वाञ्चस्ताँ उ पराच	१. १६४. १९
ये अश्विना ये पितरा	४. ३४. ९
ये के च ज्मा महिनो	६. ५२. १५
ये गव्यता मनसा	६. ४६. १०
ये गोमन्तं वाजवन्तं	४. ३४. १०
ये च पूर्व ऋषयो	७. २२. ०
ये चाकनन्त चाकनन्त	५. ३१. १३
ये चार्हन्ति मरुतः	८. २०. १८
ये चित्पूर्व ऋतसाप	१०. १५४. ४
ये चिद्धि त्वामृषयः	१. ४८. १४
ये चिद्धि पूर्व ऋतसाप	१. १७९. २
ये चिद्धि मृत्युबन्धव	८. १८. २२
ये चेह पितरो ये च	१०. १५. १३
ये तातृषुर्देवत्रा	१०. १५. ९
ये ते त्रिरहन्त्सवितः	४. ५४. ६
ये ते पन्थाः सवितः	१. ३५. ११
ये ते पवित्रमूर्मयो	९. ६१. ५
ये ते विप्र ब्रह्मकृतः	१०. ५०. ७
ये ते वृषणो वृषभास	१. १७७. २
ये ते शुक्रासः शुचयः	६. ६. ४
ये ते शुष्मं ये तविषी	३. ३२. ३
ये ते सन्ति दशग्विनः	८. १. ९
ये ते सरस्व ऊर्मयो	७. ९६. ५
ये त्रिंशति त्रयस्परो	८. २८. १
ये त्वा देवोस्रिकं	१. १९०. ५
ये त्वामिन्द्र न तुष्टुवु	८. ६. १२
ये त्वाहिहत्ये मघवन्	३. ४७. ४
ये देवानां यज्ञिया	७. ३५. १५
ये देवास इह स्थन	८. ३०. ४
ये देवासो अभवता	४. ३५. ८
ये देवासो दिव्येकादश	१. १३९. ११
ये द्रप्सा इव रोदसी	८. ७. १६
ये नः पूर्वे पितरः	१०. १५. ८
ये नः सपत्ना अप	१०. १२८. ९
येन चष्टे वरुणो मित्रो	८. १९. १६
येन ज्योतींष्यायवे	८. १५. ५
येन तोकाय तनयाय	५. ५३. १३
येन दीर्घं मरुतः	१. १६६. १४
येन द्यौरुग्रा पृथिवी	१०. १२१. ५
येन मानासश्चितयन्त	१. १७१. ५
येन वंसाम पृतनासु	८. ६०. १२

येन वृद्धो न शवसा	६. ४४. ३
येन सिन्धुं महीरपो	८. १२. ३
येन सूर्यं ज्योतिषा	१०. ३७. ४
ये नाकस्याधि रोचने	१. १९. ६
येना दशग्वमध्रिगुं	८. १२. २
येना नवग्वो दध्यङ्	९. १०८. ४
येना पावक चक्षसा	१. ५०. ६
येनाव तुर्वशं यदुं	८. ७. १८
येना समुद्रमसृजो	८. ३. १०
येनेन्द्रो० असपत्नः	१०. १७४. ४
येनेन्द्रो० असपत्ना	१०. १५९. ४
येनेमा विश्वा च्यवना	२. १२. ४
ये पाकशंसं विहरन्त	७. १०४. ९
ये पातयन्ते अज्मभि	८. ४६. १८
ये पायवो मामतेयं	१. १४७. ३
	४. ४. १३
ये पृषतीभिर्ऋष्टिभिः	१. ३७. २
येभिः सूर्यमुपसं	६. १७. ५
येभिस्तिस्रः परावतो	८. ५. ८
येभ्यो माता मधुमत्	१०. ६३. ३
येभ्यो होत्रां प्रथमा	१०. ६३. ७
ये महो रजसो विदु	१. १९. ३
ये मूर्धानः क्षितीना	८. ६७. १३
ये मे पञ्चाशतं ददु	५. १८. ५
ये यजत्रा य ईड्यास्ते	१. १४. ८
ये यज्ञेन दक्षिणया	१०. ६२. १
ये युध्यन्ते प्रधनेषु	१०. १५४. ३
ये राधांसि ददत्यश्व्या	७. १६. १०
ये वध्वश्चन्द्रं वहतुं	१०. ८५. ३१
ये वां दंसांस्यश्विना	८. ९. ३
ये वाजिनं परिपश्यन्ति	१. १६२. १२
ये वायव इन्द्रमादनास	७. ९२. ४
ये वावृधन्त पार्थिवा	५. ५२. ७
ये वृक्णासो अधि	३. ८. ७
ये शुभ्रा घोरवर्पसः	१. १९. ५
येषां श्रियाधि रोदसी	५. ६१. १२
येषामज्मेषु पृथिवी	१. ३७. ८
येषामर्णो न सप्रथो	८. २०. १३
येषामाबाध ऋग्मिय	८. २३. ३
येषामिळा घृतहस्ता	७. १६. ८
ये सत्यासो हविरदो	१०. १५. १०
ये सवितुः सत्यसवस्य	१०. ३६. १३
ये सोमासः० ये वादः	९. ६५. २२
ये सोमासः० सर्वांस्ताँ	८. ९३. ६
ये स्तोतृभ्यो गोअग्रा	२. १. १६
	२. २. १३
ये स्था मनोर्यज्ञियास्ते	१०. ३६. १०
ये ह त्ये ते सहमाना	४. ६. १०
ये हरी मेधयोक्था	४. ३३. १०
यो अग्निं तन्वो दमे	८. ४४. १५
यो अग्निं देववीतये	१. १२. ९
यो अग्निं हव्यदातिभि	८. १९. १३
यो अग्निः क्रव्यवाहनः	१०. १६. ११
यो अग्निः क्रव्यात्प्रविवेश	१०. १६. १०
यो अग्निः सप्तमानुषः	८. ३९. ८
यो अग्नीषोमा हविषा	१. ९३. ८
यो अत्य इव मृज्यते	९. ४३. १
यो अदधाज्ज्योतिषि	१०. ५४. ६
यो अद्रिभित्प्रथमजा	६. ७३. १
यो अध्वरेषु शंतम	१. ७७. २
यो अनिध्मो दीदय	१०. ३०. ४
यो अपाचीने तमसि	७. ६. ४
यो अप्सु चन्द्रमा इव	८. ८२. ८
यो अप्स्वा शुचिना	२. ३५. ८
यो अर्यो मर्तभोजनं	१. ८१. ६
यो अश्वस्य दधिक्राव्णो	४. ३९. ३
यो अश्वानां यो गवां	१. १०१. ४
यो अश्वेभिर्वहते वस्त	८. ४६. २६
यो अस्मा अन्नं तृष्वा	१०. ७९. ५
यो अस्मै घ्रंस उत वा	५. ३४. ३
यो अस्मै हविषाविधन्न	६. ५४. ४
यो अस्मै हव्यदातिभि	८. २३. २१
यो अस्मै हव्यैर्घृतवद्भि	२. २६. ४
यो अस्य पारे रजसः	१०. १८७. ५
योगक्षेमं व आदायाहं	१०. १६६. ५
यो गर्भमोषधीनां गवां	७. १०२. २
यो गृणतामिदासिथा	६. ४५. १७
योगेयोगे तवस्तरं	१. ३०. ७
यो जनान्महिषाँ इवाति	१०. ६०. ३
यो जागार तमृचः	५. ४४. १४

यो वामुरुव्यचस्तमं	८. २६. १४
यो वामृजवे क्रमणाय	६. ७०. ३
यो विश्वतः सुप्रतीकः	१. ९४. ७
यो विश्वस्य जगतः	१. १०१. ५
यो विश्वा दयते वसु	८. १०३. ६
यो विश्वान्यभि व्रता	८. ३२. २८
यो विश्वाभि० पश्यति	१०. १८७. ४
यो विश्वाभि० पूषाविना	३. ६२. ९
यो वृत्राय सिनमत्रा	२. ३०. २
यो वेदिष्ठो अव्यथिष्व	८. २. २४
यो वो देवा घृतस्नुना	६. ५२. ८
यो वां वृताभ्यो अकृणोदु	१०. ३०. ७
यो व्यंसं जाहृषाणेन	१. १०१. २
यो व्यतींरफाणयत्	८. ६९. १३
यो हत्वाहिमरिणात्	२. १२. ३
यो ह वां मधुनो दृतिः	८. ५. १९
यो हव्यान्यैरयता	८. १९. २४
यो ह स्य वां रथिरा	७. ६९. ५
यो होतासीत्प्रथमो	१०. ८८. ४
यौ ते श्वानौ यम	१०. १४. ११
रक्षा णो अग्ने तव	४. ३. १४
रक्षा सु नो अररुषः	९. २९. ५
रक्षोहणं वाजिनमा	१०. ८७. १
रक्षोहा विश्वचर्षणि	९. १. २
रण्वः संदृष्टौ पितुमाँ	१०. ६४. ११
रथं नु मारुतं वयं	५. ५६. ८
रथं यान्तं कुह को ह	१०. ४०. १
रथं युञ्जते मरुतः शुभे	५. ६३. ५
रथं ये चक्रुः सुवृतं नरेष्ठां	४. ३३. ८
रथं ये चक्रुः सुवृतं सुचेतसो	४. ३६. २
रथं वामनुगायसं	८. ५. ३४
रथं हिरण्यवन्धुरं	८. ५. २८
रथं हिरण्यवन्धुर	४. ४६. ४
रथवाहनं हविरस्य	६. ७५. ८
रथानां न येऽराः	१०. ७८. ४
रथाय नावमुत नो	१. १४०. १२
रथिरासो हरयो ये ते	८. ५०. ८
रथीतमं कपर्दिनमीशानं	६. ५५. २
रथीव कशयाश्वाँ अभि	५. ८३. ३
रथे तिष्ठन्नयति वाजिनः	६. ७५. ६
रथेन पृथुपाजसा	४. ४६. ५
रथेष्ठायाध्वर्यवः सोम	८. ४. १३
रथो न यातः शिक्वभिः	१. १४१. ८
रथो यो वां त्रिवन्धुरो	८. २२. ५
रदत्पथो वरुणः सूर्याय	७. ८७. १
रपत्कविरिन्द्रार्कसातौ	१. १७४. ७
रपद्गन्धर्वीरप्या च	१०. ११. २
रमध्वं मे वचसे	३. ३३. ५
रयिं दिवो दुहितरो	४. ५१. १०
रयिं नश्चित्रमश्विन	९. ४. १०
रयिं सुक्षत्रं स्वपत्य	१. ११६. १९
रयिर्न चित्रा सूरो	१. ६६. १
रयिर्न यः पितृवित्तो	१. ७३. १
ररे हव्यं मतिभिर्यज्ञियानां	७. ३९. ६
रश्मीँरिव यच्छतमध्वराँ	८. ३५. २१
रसं ते मित्रो अर्यमा	९. ६४. २४
रसाय्यः पयसा पिन्वमान	९. ९७. १४
राकामहं सुहवां सुष्टुती	२. ३२. ४
राजन्तमध्वराणां	१. १. ८
राजानावनभिद्रुहा	२. ४१. ५
राजानो न प्रशस्तिभिः	९. १०. ३
राजा मेधाभिरीयते	९. ६५. १६
राजा राष्ट्रानां पेशो	७. ३४. ६
राजा समुद्रं नद्यो वि	९. ८६. ८
राजा सिन्धूनां पवते	९. ८६. ३३
राजा सिन्धूनामवसिष्ट	९. ८९. २
राजेव हि जनिभिः	७. १८. २
राज्ञो नु ते वरुणस्य	१. ९१. ३
	९. ८८. ८
रातिं यद्वामरक्षसं	८. १०१. ८
रात्रीभिरस्मा अहभि	१०. १०. ९
रात्री व्यख्यदायती	१०. १२७. १
रायः समुद्रांश्चतुरो	९. ३३. ६
रायस्कामो वज्रहस्तं	७. ३२. ३
रायस्पूर्धि स्वधावो	१. ३६. १२
राया वयं ससवांसो	४. ४२. १०
राया हिरण्यया मति	७. ६६. ८
राये नु यं जज्ञतू	७. ९०. ३
रायो धारास्याघृणे	६. ५५. ३
रायो बुध्नः० यज्ञस्य	१. ९६. ६

रायो बुध्नः० विश्वा	१०. १३९. ३
रारन्धि सवनेषु ण	३. ४१. ४
रासि क्षयं रासि मित्र	२. ११. १४
रिशादसः सत्पतीँ	६. ५१. ४
रुजा दृळ्हा चिद्रक्षसः	९. ९१. ४
रुद्रस्य ये मीळ्हुषः	६. ६६. ३
रुद्राणामेति प्रदिशा	१. १०१. ७
रुवति भीमो वृषभ	९. ७०. ७
रुशद्वत्सा रुशती	१. ११३. २
रूपंरूपं प्रतिरूपो	६. ४७. १८
रूपंरूपं मघवा	३. ५३. ८
रेभदत्र जनुषा	१०. ९२. १५
रेवतीर्नः सधमाद	१. ३०. १३
रेवद्वयो दधाथे	१. १५१. ९
रेवाँ इद्रेवतः स्तोता	८. २. १३
रैभ्यासीदनुदेयी	१०. ८५. ६
रोदसी आ वदता	१. ६४. ९
रोहिच्छ्यावा सुमदंशु	१. १००. १६
रोहितं मे पाकस्थामा	८. ३. २२
वंसगेव पूषर्या	१०. १०६. ५
वंस्व विश्वा वार्याणि	७. १७. ३
वंस्वा नो वार्या पुरु	८. २३. २७
वक्ष्यन्तीवेदा गनीगन्ति	६. ७५. ३
वचो दीर्घप्रसद्मनीशे	८. २५. २०
वचोविदं वाचमुदीरयन्तीं	८. १०१. १६
वच्यन्ते वां ककुहासो	१. ४६. ३
वज्रं यश्चक्रे सुहनाय	१०. १०५. ७
वज्रेण हि वृत्रहा	१०. १११. ६
वशा सूनो सहसो	६. १३. ६
वशा हि सूनो अस्यद्म	६. ४. ४
वधीं वृत्रं मरुत	१. १६५. ८
वधीदिन्द्रो वरशिखस्य	६. २७. ५
वधीर्हि दस्युं धनिनं	१. ३३. ४
वधूरियं पतिमिच्छन्त्येति	५. ३७. ३
वधेन दस्युं प्र हि	५. ४. ६
वधैर्दुःशंसाँ अप	१. ९४. ९
वनस्पतिं पवमान	९. ५. १०
वनस्पतिरवसृजन्नुप	२. ३. १०
वनस्पते रशनया	१०. ७०. १०

वनस्पतेऽव सृजोप	३. ४. १०
	७. २. १०
वनस्पते वीड्वङ्गो हि	६. ४७. २६
वनस्पते शतवल्शो	३. ८. ११
वनीवानो मम दूतास	१०. ४७. ७
वने न वा यो न्यधायि	१०. २९. १
वनेम तद्धोत्रया	१. १२९. ७
वनेम पूर्वीरर्यो	१. ७०. १
वनेषु जायुर्मर्तेषु	१. ६७. १
वनेषु व्यन्तरिक्षं	५. ८५. २
वनोति हि सुन्वन्क्षयं	१. १३३. ७
वन्दस्व मारुतं गणं	१. ३८. १५
वन्वन्नवातो अभि	९. ८९. ७
वपन्ति मरुतो मिहं	८. ७. ४
वपुर्नु तच्चिकितुषे	६. ६६. १
वम्रीभिः पुत्रमग्रुवो	४. १९. ९
वयं घ त्वा सुतावन्त	८. ३३. १
वयं घा ते अपि ष्मसि	८. ३२. ७
वयं घा ते अपूर्व्येन्द्र	८. ६६. ११
वयं घा ते त्वे इद्विन्द्र	८. ६६. १३
वयं चिद्धि वां जरितारः	१. १८०. ७
वयं जयेम त्वया युजा	१. १०२. ४
वयं त इन्द्र स्तोमेभि	८. ५४. ८
वयं त एभिः पुरुहूत	६. १९. १३
वयं तद्वः सम्राज आ	८. २७. २२
वयं ते अग्न उक्थैर्विधेम	५. ४. ७
वयं ते अग्ने समिधा	७. १४. २
वयं ते अद्य ररिमा	३. १४. ५
वयं ते अस्य वृत्रहन् वसो	९. ९८. ५
वयं ते अस्य वृत्रहन विद्याम	८. २४. ८
वयं ते अस्यामिन्द्र	६. २६. ८
वयं ते त इन्द्र ये च देव	७. ३०. ४
वयं ते त इन्द्र ये च नरः	५. ३३. ५
वयं ते वय इन्द्र विद्धि	२. २०. १
वयं नाम प्र ब्रवामा	४. ५८. २
वयं मित्रस्यावसि	५. ६५. ५
वयं वो वृक्तबर्हिषो	८. २७. ७
वयं शूरेभिरस्तृभिरिन्द्र	१. ८. ४
वयं सोम व्रते तव	१०. ५७. ६

वयं हि ते अमन्महा १. ३०. २१
वयं हि त्वा बन्धुमन्त ८. २१. ४
वयं हि वां हवामह ८. २६. ९
वयं हि वां हवामहे ८. ८७. ६
वयः सुपर्णा उप सेदु १०. ७३. ११
वयमग्ने अर्वता वा २. २. १०
वयमग्ने वनुयाम ५. ३. ६
वयमद्येन्द्रस्य प्रेष्ठा १. १६७. १०
वयमिद्धः सुदानवः ८. ८३. ६
वयमिन्द्र त्वायवः १०. १३३. ६
वयमिन्द्र त्वायवोऽभि ७. ३१. ४
वयमिन्द्र त्वायवो हविष्मन्तो ३. ४१. ७
वयमिन्द्र त्वे सचा ४. ३२. ४
वयमु त्वा गृहपते ६. १५. १९
वयमु त्वा तदिदर्था ८. २. १६
वयमु त्वा दिवा सुते ८. ६४. ६
वयमु त्वा पथस्पते ६. ५३. १
वयमु त्वामपूर्व्य ८. २१. १
वयमु त्वा शतक्रतो ८. ९२. १२
वयमेनमिदा ह्योऽपी ८. ६६. ७
वयश्चित्ते पतत्रिणो १. ४९. ३
वया इदग्ने अग्नयस्ते १. ५९. १
वयो न ये श्रेणीः ५. ५९. ७
वयो न वृक्षं सुपलाशमा १०. ४३. ४
वरा इवेद्रैवतासो ५. ६०. ४
वरिवोधातमो भव ९. १. ३
वरिष्ठे न इन्द्र वन्धुरे ६. ४७. ९
वरिष्ठो अस्य दक्षिणा ६. ३७. ४
वरुणं वो रिशादस ५. ६४. १
वरुणः प्राविता भुवन् १. २३. ६
वरुणो मित्रो अर्यमा ८. २८. २
वरेथे अग्निमातपो ८. ७३. ८
वर्धस्वा सु पुरुष्टुत ८. १३. २५
वर्धाद्यं यज्ञ उत सोम ६. ३८. ४
वर्धान्यं पूर्वीः क्षपो १. ७०. ४
वर्धान्यं विश्वे मरुतः ६. १७. ११
वर्षिष्ठक्षत्रा उरुचक्षसा ८. १०१. २
ववक्ष इन्द्रो अमित ४. १६. ५
ववक्षुरस्य केतव ८. १२. ७
वव्राजा सीमनदती ३. १. ६
वव्रासो न ये स्वजाः १. १६८. २
वषट् ते विष्णवास ७. ९९. ७
७. १००. ७
वसां राजानं वसतिं ५. २. ६
वसिष्ठं ह वरुणो ७. ८८. ४
वसिष्ठासः पितृवद्वाच १०. ६६. १४
वसिष्वा हि मियेध्य १. २६. १
वसुं न चित्रमहसं १०. १२२. १
वसुर्वसुपतिर्हि कमस्यग्ने ८. ४४. २४
वसूनां वा चर्कृष १०. ७४. १
वसू रुद्रा पुरुमन्तू १. १५८. १
वसोरिन्द्रं वसुपतिं १. ९. ९
वस्याँ इन्द्रासि मे ८. १. ६
वस्वी ते अग्ने संदृष्टि ६. १६. २५
वह कुत्समिन्द्र यस्मिञ्चाकन् १. १७४. ५
वहन्ति सीमरुणासो ६. ६४. ३
वहन्तु त्वा मनोयुजो ४. ४८. ४
वहन्तु त्वा रथेष्ठामा ८. ३३. १४
वहिष्ठेभिर्विहरन्यासि ४. १३. ४
वह्निं यशसं विदथस्य १. ६०. १
वाचं सु मित्रावरुणा ५. ६३. ६
वाचमष्टापदीमहं ८. ७६. १२
वाचस्पतिं विश्वकर्माण १०. ८१. ७
वाचो जन्तुः कवीनां ९. ६७. १३
वाजयन्निव नू रथान् २. ८. १
वाजिनीवती सूर्यस्य ७. ७५. ५
वाजिन्तमाय सह्यसे १०. ११५. ६
वाजी वाजेषु धीयते ३. २७. ८
वाजेभिर्नो वाजसाता १. ११०. ९
वाजेवाजेऽवत वाजिनो ७. ३८. ८
वाजेषु सासहिर्भव ३. ३७. ६
वाजो नु ते शवस ५. १५. ५
वाज्यसि वाजिनेना १०. ५६. ३
वात आ वातु भेषजं १०. १८६. १
वातत्विषो मरुतो वर्ष ५. ५७. ४
वातस्य नु महिमानं १०. १६८. १
वातस्य पत्मन्नीळिता ५. ५. ७
वातस्य युक्तान्त्सुयुज ५. ३१. १०
वातस्याश्वो वायोः १०. १३६. ५
वातासो न ये धुनयो १०. ७८. ३

विद्मा हि रुद्रियाणां	८.	२०.	३
विद्मा ह्यस्य वीरस्य	८.	२.	२१
विद्यामादित्या अवसो	२.	२७.	५
वि द्यामेषि रजस्पृथ्वहा	१.	५०.	७
विद्युतो ज्योतिः परि	७.	३३.	१०
विद्युद्धस्ता अभिद्यवः	८.	७.	२५
विद्युद्रथा मरुत	३.	५४.	१३
विद्युन्न या पतन्ती	१०.	९५.	१०
विद्युन्महसो नरो अश्म	५.	५४.	३
विद्वांसाविद्दुरः पृच्छे	१.	१२०.	२
विद्वां अग्ने वयुनानि	१.	७२.	७
वि द्वीपानि पापतन्	८.	२०.	४
वि द्वेषांसीनुहि वर्धयेळां	६.	१०.	७
विधुं दद्राणं समने	१०.	५५.	५
विधेम ते परमे	२.	९.	३
वि नः पथः सुविताय	१.	९०.	४
वि नः सहस्रं शुरुधो	७.	६२.	३
वि न इन्द्र मृधो	१०.	१५२.	४
वि नो देवासो अद्रुहो	८.	२७.	९
वि नो वाजा ऋभुक्षणः	४.	३७.	७
वि पथो वाजसातये	६.	५३.	४
विपश्चिते पवमानाय	९.	८६.	४४
वि पाजसा पृथुना	३.	१५.	१
वि पिप्रोरहिमायस्य	६.	२०.	७
वि पूषन्नारया तुद	६.	५३.	६
वि पृक्षो अग्ने मघवानो	१.	७३.	५
वि पृच्छामि पाक्या	१.	१२०.	४
विप्रं विप्रासोऽवसे	८.	११.	६
विप्रं होतारमद्रुहं	८.	४४.	१०
वि प्रथतां देवजुष्टं	१०.	७०.	४
विप्रस्य वा स्तुवतः	८.	१९.	१२
विप्रा यज्ञेषु मानुषेषु	७.	२.	७
विप्रासो न मन्मभिः	१०.	७८.	१
विप्रेभिर्विप्र सन्त्य	५.	५१.	३
विभक्तारं हवामहे	१.	२२.	७
विभक्तासि चित्रभानो	१.	२७.	६
विभावा देवः सुरणः	३.	३.	९
विभिद्या पुरं शयथे	१०.	६७.	५
विभु प्रभु प्रथमं	२.	२४.	१०
विभूतरातिं विप्र	८.	१९.	२
विभूषन्नग्न उभयाँ	६.	१५.	९
विभ्राजञ्ज्योतिषा० देवास्त	८.	९८.	३
विभ्राजञ्ज्योतिषा० येनेमा	१०.	१७०.	४
विभ्राजमान उषसा	७.	६३.	३
विभ्राड्बृहत्पिबतु	१०.	१७०.	१
विभ्राड्बृहत्सुभृतं	१०.	१७०.	२
वि मच्छ्रथाय रशना	२.	२८.	५
वि मृळीकाय ते मनो	१.	२५.	३
वि मे कर्णा पतयतो	६.	९.	६
वि मे पुरुत्रा पतयन्ति	३.	५५.	३
वि यत्तिरो धरुणमच्युतं	१.	५६.	५
वि यदस्थाद्यजतो	१.	१४१.	७
वि यदहेर्ध त्विषो	८.	९३.	१४
वि यद्वरांसि पर्वतस्य	४.	२१.	८
वि यद्वाचं कीस्तासो	६.	६७.	१०
वि यस्य ते ज्रयसान	१०.	११५.	४
वि यस्य ते पृथिव्यां	७.	३.	४
वि या जानाति जसुरिं	५.	६१.	७
वि या सृजति समनं	१.	४८.	६
वि ये ते अग्ने भेजिरे	७.	१.	९
वि ये दधुः शरदं	७.	६६.	११
वि ये भ्राजन्ते सुमखास	१.	८५.	४
वि यो ममे यम्या	९.	६८.	३
वि यो रजांस्यमिमीत	६.	७.	७
वि यो ररप्श ऋषिभिः	४.	२०.	५
वि यो वीरुत्सु रोधन्	१.	६७.	५
वि रक्षो वि मृधो	१०.	१५२.	३
विराट् सम्राड्विभ्वीः	१.	१८८.	५
विराण्मित्रावरुणयो	१०.	१३०.	५
विरूपास इदृषयस्त	१०.	६२.	५
वि वातजूतो अतसेषु	१.	५८.	४
वि वृक्षान् हन्त्युत हन्ति	५.	८३.	२
वि वृत्रं पर्वशो ययुर्वि	८.	७.	२३
विवेष यन्मा धिषणा	३.	३२.	१४
विव्यक्थ महिना वृषन्	८.	९२.	२३
विशंविशं मघवा	१०.	४३.	६
विशां कविं विश्पतिं मानुषीणां	५.	४.	३
विशां कविं विश्पतिं मानुषीरिषः	३.	२.	१०
विशां कविं विश्पतिं शश्वतीनां	६.	१.	८
विशां गोपा अस्य	१.	९४.	५

विशां राजानमद्भुत	८. ४३. २४
विशामासामभयाना	१०. ९२. १४
विशोविश ईड्यमध्वरे	६. ४९. २
विशोविशो वो अतिथिं	८. ७४. १
विश्पतिं यह्वमतिथिं	३. ३. ८
वि श्रयन्तामुर्विया	२. ३. ५
वि श्रयन्तामृतावृधः	१. १४२. ६
वि श्रयन्तामृतावृधो	१. १३. ६
विश्वं पश्यन्तो बिभृथा	८. २०. २६
विश्वं प्रतीची सप्रथा	७. ७७. २
विश्वं सत्यं मघवाना	२. २४. १२
विश्वकर्मन्हविषा	१०. ८१. ६
विश्वकर्मा विमना	१०. ८२. २
विश्वजिते धनजिते	२. २१. १
विश्वतश्चक्षुरुत विश्वतो	१०. ८१. ३
विश्वदानीं सुमनसः	६. ५२. ५
विश्वमस्या नानाम	१. ४८. ८
विश्वमित्सवनं सुतमिन्द्रो	१. १६. ८
विश्ववेदसो रयिभिः	१. ६४. १०
विश्वस्मा अग्निं भुवनाय	१०. ८८. १२
विश्वस्मा इत्स्वर्दृशे	९. ४८. ४
विश्वस्मात्सीमधमाँ	४. २८. ४
विश्वस्मान्नो अदितिः	१०. ३६. ३
विश्वस्य केतुर्भुवनस्य	१०. ४५. ६
विश्वस्य राजा पवते	९. ७६. ४
विश्वस्य हि प्रचेतसा	५. ७१. २
विश्वस्य हि प्राणनं	१. ४८. १०
विश्वस्य हि प्रेषितो	१०. ३७. ५
विश्वस्य हि श्रुष्टये	२. ३८. २
विश्वाँ अर्यो विपश्चितो	८. ६५. ९
विश्वाः पृतना अभिभूतरं	८. ९७. १०
विश्वा अग्नेऽप दहा	७. १. ७
विश्वा उत त्वया वयं	२. ७. ३
विश्वा द्वेषांसि जहि	८. ५३. ४
विश्वा धामानि विश्वचक्ष	९. ८६. ५
विश्वानरस्य वस्पति	८. ६८. ४
विश्वानि देव सवित	५. ८२. ५
विश्वानि देवी भुवना	१. ९२. ९
विश्वानि नो दुर्गहा	५. ४. ९
विश्वानि भद्रा मरुतो	१. १६६. ९
विश्वानि विश्वमनसो	८. २४. ७
विश्वानि शक्रो नर्याणि	४. १६. ६
विश्वान्देवाँ आ वह	१. ४८. १२
विश्वान्देवान्हवामहे	१. २३. १०
विश्वान्यन्यो भुवना	२. ४०. ५
विश्वाभिर्धीभिर्भुवनेन	८. ३५. २
विश्वामित्रा अरासत	३. ५३. १३
विश्वा रूपाणि प्रति	५. ८१. २
विश्वा रूपाण्याविशन्	९. २५. ४
विश्वा रोधांसि प्रवतश्च	४. २२. ४
विश्वावसुं सोम गन्धर्वं	१०. १३९. ४
विश्वावसुरभि तन्नो	१०. १३९. ५
विश्वा वसूनि संजयन्	९. २२. ४
विश्वासां गृहपति	६. ४८. ८
विश्वासां त्वा विशां	१. १२७. ८
विश्वा सोम पवमान	९. ४०. ४
विश्वाहा त्वा सुमनसः	१०. ३७. ७
विश्वा हि मर्त्यत्वना	८. ९२. १३
विश्वा हि वो नमस्यानि	१०. ६३. २
विश्वाहेन्द्रो अधिवक्ता	१. १००. १९
	१. १०२. ११
विश्वे अद्य मरुतो	१०. ३५. १३
विश्वे अस्या व्युषि	५. ४५. ८
विश्वे चनेदना त्वा	४. ३०. ३
विश्वे त इन्द्र वीर्यं	८. ६२. ७
विश्वेत्ता ते सवनेषु	८. १००. ६
विश्वेत्ता विष्णुराभर	८. ७७. १०
विश्वेदनु रोधना अस्य	२. १३. १०
विश्वेदेते जनिमा सं	३. ५४. ८
विश्वे देवाः शास्तन	१०. ५२. १
विश्वे देवाः शृणुतेमं	६. ५२. १३
विश्वे देवाः सह धीभिः	१०. ६५. १४
विश्वे देवाः स्वाहाकृतिं	९. ५. ११
विश्वे देवा अकृपन्त	१०. २४. ५
विश्वे देवा अनमस्यन्	६. ९. ७
विश्वे देवा ऋतावृध	६. ५२. १०
विश्वे देवा नो अद्या	५. ५१. १३
विश्वे देवा मम शृण्वन्तु	६. ५२. १४
विश्वे देवास आ गत	२. ४१. १३
	६. ५२. ७

पाद	संदर्भ
विश्वे देवासो अध	१०. ११३. ८
विश्वे देवासो अप्तुरः	१. ३. ८
विश्वे देवासो अस्रिध	१. ३. ९
विश्वेभिः सोम्यं मध्वग्न	१. १४. १०
विश्वेभिरग्ने अग्निभि	१. २६. १०
विश्वेभ्यो हि त्वा भुवने	२. २३. १७
विश्वे यजत्रा अधि	१०. ६३. ११
विश्वे यद्वां मंहना	६. ६७. ५
विश्वेषां वः सतां ज्येष्ठ	६. ६७. १
विश्वेषां ह्यध्वराणामनीकं	१०. २. ६
विश्वेषामदितिर्यज्ञियानां	४. १. २०
विश्वेषामिरज्यन्तं वसूनां	८. ४६. १६
विश्वेषामिरज्यवो देवानां	१०. ९३. ३
विश्वेषामिह स्तुहि	८. १०२. १०
विश्वेषु हि त्वा सवनेषु	१. १३१. २
विश्वे हि त्वा सजोषसो जनासो	५. २३. ३
विश्वे हि त्वा सजोषसो देवासो	८. २३. १८
विश्वे हि विश्ववेदसो	५. ६७. ३
विश्वे हि ष्मा मनवे	८. २७. ४
विश्वे ह्यस्मै यजताय	२. १६. ४
विश्वैर्देवैस्त्रिभिरेकादशै	८. ३५. ३
विश्वो देवस्य नेतुर्मर्तो	५. ५०. १
विश्वो यस्य व्रते जनो	९. ३५. ६
विश्वो विहाया अरतिर्	१. १२८. ६
विश्वो ह्यन्यो अरिरा	१०. २८. १
विषं गवां यातुधानाः	१०. ८७. १८
वि षा होत्रा विश्वमश्नोति	१०. ६४. १५
वि षाह्यग्ने गृणते मनीषां	४. ११. २
वि षु द्वेषो व्यंहति	८. ६७. २१
वि षु विश्वा अभियुजो	८. ४५. ८
वि षु विश्वा अरातयो	१०. १३३. ३
वि षू चर स्वधा अनु	८. ३२. १९
विषूचो अश्वान्युयुजे	१०. ७९. ७
वि षू मृधो जनुषा	५. ३०. ७
विषूवृदिन्द्रो अमतेरुत	१०. ४३. ३
विषेण भङ्गुरावतः	१०. ८७. २३
विष्टम्भो दिवो धरुणः	९. ८९. ६
विष्ट्वी शमी तरणित्वेन	१. ११०. ४
विष्णुं स्तोमासः पुरुदस्म	३. ५४. १४
विष्णुरित्था परममस्य	१०. १. ३
विष्णुर्गोपाः परमं पाति	३. ५५. १०
विष्णुर्योनिं कल्पयतु	१०. १८४. १
विष्णोः कर्माणि पश्यत	१. २२. १९
विष्णोर्नु कं वीर्याणि	१. १५४. १
विष्पर्धसो नरां न शंसै	१. १७३. १०
वि सद्यो विश्वा दृंहिता	७. १८. १३
विसर्माणं कृणुहि	५. ४२. ९
वि सुपर्णो अन्तरिक्षा	१. ३५. ७
वि सूर्यो अमतिं न	५. ४५. २
वि सूर्यो मध्ये अमुचद्	१०. १३८. ३
वि हि त्वामिन्द्र पुरुधा	१०. ११२. ७
वि हि सोतोरसृक्षत	१०. ८६. १
विहि होत्रा अवीता	४. ४८. १
वि ह्यख्यं मनसा	१. १०९. १
वीळु चिदारुजत्नुभि	१. ६. ५
वीळु चिद्दृळ्हा पितरो	१. ७१. २
वीळुपत्मभिराशुहेमभिर्वा	१. ११६. २
वीळुपविभिर्मरुत	८. २०. २
वीळौ सतीरभि धीरा	३. ३१. ५
वीतिहोत्रं त्वा कवे	५. २६. ३
वीतिहोत्रा कृतद्वसू	८. ३१. ९
वीती जनस्य दिव्यस्य	९. ९१. २
वीती यो देवं मर्तो	६. १६. ४६
वीन्द्र यासि दिव्यानि	१०. ३२. २
वीरस्य नु स्वश्व्यं	३. ५५. १८
वीरेण्यः क्रतुरिन्द्रः	१०. १०४. १०
वीरेभिर्वीरान्वनवद्	२. २५. २
वृकश्चिदस्य वारण	८. ६६. ८
वृकाय चिज्जसमानाय	७. ६८. ८
वृक्षाश्चिन्मे अभिपित्वे	८. ४. २१
वृक्षेवृक्षे नियता	१०. २७. २२
वृंज्याम ते परि द्विषो	८. ४५. १०
वृञ्जे ह यन्नमसा	६. ११. ५
वृतेव यन्तं बहुभि	६. १. ३
वृत्रखादो वलंरुजः	३. ४५. २
वृत्रस्य त्वा श्वसथा	८. ९६. ७
वृत्राण्यन्यः समिथेषु	७. ८३. ९
वृत्रेण यदहिना बिभ्रदा	१०. ११३. ३
वृथा क्रीळन्त इन्दवः	९. २१. ३
वृषणं त्वा वयं वृषन्	३. २७. १५

वृषणं धीभिरप्तुरं	९. ६३. २१
वृषणश्वेन मरुतो	८. २०. १०
वृषणस्ते अभीशवो	८. ३३. ११
वृषन्निन्द्र वृषपाणास	१. १३९. ६
वृषभं चर्षणीनां	३. ६२. ६
वृषभो न तिग्मशृङ्गो	१०. ८६. १५
वृषाकपायि रेवति	१०. ८६. १३
वृषा ग्रावा० वृषन्निन्द्र	५. ४०. २
वृषा ग्रावा० वृषा यज्ञो	८. १३. ३२
वृषा जजान वृषणं	७. २०. ५
वृषाणं वृषभिर्यतं	९. ३४. ३
वृषा ते वज्र उत ते	२. १६. ६
वृषा त्वा वृषणं वर्धतु	५. ३६. ५
वृषा त्वा वृषणं हुवे० वावन्थ	८. १३. ३३
वृषा त्वा वृषणं हुवे० वृषन्निन्द्र	५. ४०. ३
वृषा न क्रुद्धः पतयद्	१०. ४३. ८
वृषा पवस्व धारया	९. ६५. १०
वृषा पुनान आयुषु	९. १९. ३
वृषा मतीनां पवते	९. ८६. १९
वृषा मद इन्द्रे श्लोक	६. २४. १
वृषा यज्ञो वृषणः	१०. ६६. ६
वृषायन्ते महे अत्याय	३. ७. ९
वृषायमाणोऽवृणीत	१. ३२. ३
वृषायमिन्द्र ते रथ	८. १३. ३१
वृषा यूथेव वंसगः	१. ७. ८
वृषारवाय वदते	१०. १४६. २
वृषा वि जज्ञे जनयन्	९. १०८. १२
वृषा वृषन्धिं चतुरश्रि	४. २२. २
वृषा वृष्णे दुदुहे दोहसा	१०. ११. १
वृषा वृष्णे रोरुवदंशुरस्मै	९. ९१. ३
वृषा वो अंशुर्न किला	१०. ९४. १०
वृषा शोणो अभिकनिक्रदद्	९. ९७. १३
वृषासि दिवो वृषभः	६. ४४. २१
वृषा सोता सुनोतु ते	८. ३३. १२
वृषा सोम द्युमाँ असि	९. ६४. १
वृषा ह्यग्ने अजरो	६. ४८. ३
वृषा ह्यसि भानुना	९. ६५. ४
वृषा ह्यसि राधसे	५. ३५. ४
वृषेव यूथा परि कोशं	९. ७६. ५
वृषो अग्निः समिध्यते	३. २७. १४
वृष्टिं दिवः परि स्रव	९. ८. ८
वृष्टिं दिवः शतधारः	९. ९६. १४
वृष्टिं नो अर्ष दिव्यां	९. ९७. १७
वृष्टिद्यावा रीत्यापेषस्पती	५. ६८. ५
वृष्णः कोशः पवते	२. १६. ५
वृष्णस्ते वृष्ण्यं शवो	९. ६४. २
वृष्णे यत्ते वृषणो	५. ३१. ५
वृष्णे शर्धाय सुमखाय	१. ६४. १
वृष्णो अस्तोषि भूम्यस्य	५. ४१. १०
वेत्था हि निर्ऋतीनां	८. २४. २४
वेत्था हि वेधो अध्वनः	६. १६. ३
वेत्यग्रुर्जनिवान्वा अति	५. ४४. ७
वेत्यध्वर्युः पथिभी	८. १०१. १०
वेद मासो धृतव्रतो	१. २५. ८
वेद यस्त्रीणि विदथान्येषां	६. ५१. २
वेद वातस्य वर्तनि	१. २५. ९
वेदा यो वीनां पद	१. २५. ७
वेदिषदे प्रियधामाय	१. १४०. १
वेधा अदृप्तो अग्नि	१. ६९. २
वेमि त्वा पूषन्नृञ्जसे	८. ४. १७
वेरध्वरस्य दूत्यानि	४. ७. ८
वेषि होत्रमुत पोत्रं	१०. २. २
वेषि ह्यध्वरीयतामग्ने	६. २. १०
वेषि ह्यध्वरीयतामुपवक्ता	४. ९. ५
वेषीद्वस्य दूत्यं यस्य	४. ९. ६
वैयश्वस्य श्रुतं नरोतो	८. २६. ११
वैश्वानरं कवयो	१०. ८८. १३
वैश्वानरं मनसाग्निं	३. २६. १
वैश्वानरं विश्वहा	१०. ८८. १४
वैश्वानरः प्रत्नथा	३. २. १२
वैश्वानर तव तत्	१. ९८. ३
वैश्वानर तव तानि	६. ७. ५
वैश्वानर तव धामान्या	३. ३. १०
वैश्वानरस्य दंसनाभ्यो	३. ३. ११
वैश्वानरस्य विमितानि	६. ७. ६
वैश्वानरस्य सुमतौ	१. ९८. १
वैश्वानराय धिषणा	३. २. १
वैश्वानराय पृथुपाजसे	३. ३. १
वैश्वानराय मीळ्हुषे	४. ५. १
वैश्वानरो महिम्ना	१. ५९. ७

वोचेमेदिन्द्रं मघवानमेनं	७. २८. ५
	७. २९. ५
	७. ३०. ५
व्यकृणोत चमसं चतुर्धा	४. ३५. ३
व्यक्तून्रुद्रा व्यहानि	५. ५४. ४
व्यचस्वतीरुर्विया वि	१०. ११०. ५
व्यञ्जते दिवो अन्ते	७. ७९. २
व्यञ्जिभिर्दिव आतास्व	१. ११३. १४
व्यनिनस्य धनिनः	१. १५०. २
व्यन्तरिक्षमतिरन्मदे	८. १४. ७
व्यन्त्विन्नु येषु मन्दसान	२. ११. १५
व्यर्य इन्द्र तनुहि	१०. ११६. ६
व्यर्यमा वरुणश्चेति	४. ५५. ४
व्यश्वस्त्वा वसुविद्	८. २३. १६
व्यस्तभ्नाद्रोदसी मित्रो	६. ८. ३
व्यस्मे अधि शर्म तत्	८. ४७. ३
व्यानळिन्द्रः पृतनाः	१०. २९. ८
व्युच्छन्ती हि रश्मिभि	१. ४९. ४
व्युच्छा दुहितर्दिवो	५. ७९. ९
व्युषा आवः पथ्या	७. ७९. १
व्युषा आवो दिविजा	७. ७५. १
व्यूर्ण्वती दिवो अन्ताँ	१. ९२. ११
व्येतु दिद्युद्द्विषामशेवा	७. ३४. ७
व्रजं कृणुध्वं स हि वो	१०. १०१. ८
व्रता ते अग्ने महता	३. ६. ५
व्रतेन स्थो ध्रुवक्षेमा	५. ७२. २
व्रातंव्रातं गणंगणं	३. २६. ६
शं नः करत्यर्वते	१. ४३. ६
शं नः सत्यस्य पतयो	७. ३५. १२
शं नः सूर्य उरुचक्षा	७. ३५. ८
शं नः सोमो भवतु	७. ३५. ७
शं न इन्द्राग्नी भवता	७. ३५. १
शं न इन्द्रो वसुभिर्देवो	७. ३५. ६
शं नो अग्निर्ज्योतिरनीको	७. ३५. ४
शं नो अज एकपाद्देवो	७. ३५. १३
शं नो अदितिर्भवतु	७. ३५. ९
शं नो देवः सविता	७. ३५. १०
शं नो देवा विश्वदेवा	७. ३५. ११
शं नो देवीरभिष्टय	१०. ९. ४
शं नो द्यावापृथिवी	७. ३५. ५
शं नो धाता शमु धर्ता	७. ३५. ३
शं नो भगः शमु नः	७. ३५. २
शं नो भव चक्षसा	१०. ३७. १०
शं नो भवन्तु वाजिनो	७. ३८. ७
शं नो भव हृद आ	८. ४८. ४
शं नो मित्रः शं वरुणः	१. ९०. ९
शं रोदसी सुबन्धवे	१०. ५९. ८
शंसा महामिन्द्रं यस्मिन	३. ४९. १
शंसा मित्रस्य वरुणस्य	७. ६१. ४
शंसावाध्वर्यो प्रति मे	३. ५३. ३
शंसेदुक्थं सुदानव	७. ३१. २
शकमयं धूममारादपश्यं	१. १६४. ४३
शकेम त्वा समिधं	१. ९४. ३
शग्धि पूर्धि प्र यंसि	१. ४२. ९
शग्धि वाजस्य सुभग	३. १६. ६
शग्धी न इन्द्र यत्त्वा	८. ३. ११
शग्धी नो अस्य यद्ध	८. ३. १२
शग्ध्यू षु शचीपत	८. ६१. ५
शचीभिर्नः शचीवसू	१. १३९. ५
शचीव इन्द्र पुरुकृद्	१. ५३. ३
शचीव इन्द्रमवसे	१०. ७४. ५
शचीवतस्ते पुरुशाक	६. २४. ४
शच्याकर्त पितरा	४. ३५. ५
शतं जीव शरदो	१०. १६१. ४
शतं ते राजन्भिषजः	१. २४. ९
शतं ते शिप्रिन्नूतयः	७. २५. ३
शतं दासे बल्बूथे	८. ४६. ३२
शतं धारा देवजाता	९. ९७. २९
शतं न इन्द्र ऊतिभिः	९. ५२. ५
शतं मे गर्दभानां	८. ५६. ३
शतं मेषान्वृक्ये चक्षदान	१. ११६. १६
शतं मेषान्वृक्ये मामहानं	१. ११७. १७
शतं राज्ञो नाधमानस्य	१. १२६. २
शतं वा यः शुचीनां	१. ३०. २
शतं वा यदसुर्य	१०. १०५. ११
शतं वा यस्य दश	२. १३. ९
शतं वेणूञ्छतं शुनः	८. ५५. ३
शतं वो अम्ब धामानि	१०. ९७. २
शतं श्वेतास उक्षणो	८. ५५. २
शतक्रतुमर्णवं शाकिनं	३. ५१. २

	३. ३९. ९.
	३. ४३. ८
	३. ४८. ५
	३. ४९. ५
	३. ५०. ५
	१०. ८९. १८
	१०. १०४. ११
शुनःशेपो ह्यह्वद्गृभीत	१. २४. १३
शुनमन्धाय भरमह्वयत्	१. ११७. १८
शुनमष्ट्राव्यचरत्कपर्दी	१०. १०२. ८
शुनमस्मभ्यमूतये	१०. १२६. ७
शुनश्चिच्छेपं निदितं	५. २. ७
शुनासीराविमां वाचं	४. ५७. ५
शुभ्रं नु ते शुष्मं	२. ११. ४
शुभ्रमन्धो देववातमप्सु	९. ६२. ५
शुम्भमान ऋतायुभि	९. ३६. ४
शुम्भमाना ऋतायुभि	९. ६४. ५
शुश्रुवांसा चिदश्विना	७. ७०. ५
शुष्णं पिप्रुं कुयवं	१. १०३. ८
शुष्मासो ये ते अद्रिवो	५. ३८. ३
शुष्मिन्तमं न ऊतये	३. ३७. ८
शुष्मिन्तमो हि ते मदो	१. १७५. ५
शुष्मी शर्धो न मारुतं	९. ८८. ७
शूरग्रामः सर्ववीरः	९. ९०. ३
शूरस्येव युध्यतो	३. ५५. ८
शूरा इवेद्युयुधयो	१. ८५. ८
शूरो न धत्त आयुधा	९. ७६. २
शूरो वा शूरं वनते	६. २५. ४
शूषेभिर्वृधो जुषाणो	१०. ६. ४
शृङ्गाणीवेच्छृङ्गिणां	३. ८. १०
शृङ्गेव नः प्रथमा	२. ३९. ३
शृणुतं जरितुर्हवं	८. ८५. ४
शृणुतं जरितुर्हव	७. ९४. २
शृणोतु न ऊर्जां पति	५. ४१. १२
शृण्वन्तं पूषणं वय	६. ५४. ८
शृण्वन्तु नो वृषणः	३. ५४. २०
शृण्वन्तु स्तोमं मरुतः	१. ४४. १४
शृण्वे वीर उग्रमुग्रं	६. ४७. १६
शृण्वे वृष्टेरिव स्वनः	९. ४१. ३
शृतं यदा करसि	१०. १६. २
शेवारे वार्या पुरु	८. १. २२
शेषन्नु त इन्द्र सस्मिन्	१. १७४. ४
शेषे वनेषु मात्रोः	८. ६०. १५
शोचा शोचिष्ठ दीदिहि	८. ६०. ६
श्नथद्वृत्रमुत सनोति	६. ६०. १
श्यावाश्वस्य रेभत	८. ३७. ७
श्यावाश्वस्य सुन्वत	८. ३६. ७
श्यावाश्वस्य सुन्वतो	८. ३८. ८
श्येन आसामदितिः	५. ४४. ११
श्येनाविव पतथो	८. ३५. ९.
श्येनो न योनिं सदनं	९. ७१. ६
श्रत्ते दधामि प्रथमाय	१०. १४७. १
श्रद्धयाग्निः समिध्यते	१०. १५१. १
श्रद्धां देवा यजमाना	१०. १५१. ४
श्रद्धां प्रातर्हवामहे	१०. १५१. ५
श्रवः सूरिभ्यो अमृतं	७. ८१. ६
श्रवच्छ्रुत्कर्ण ईयते	७. ३२. ५
श्रवो वाजमिषमूर्जं	६. ६५. ३
श्रातं मन्य ऊधनि	१०. १७९. ३
श्रातं हविरो ष्विन्द्र	१०. १७९. २
श्रायन्त इव सूर्यं	८. ९९. ३
श्रावयेदस्य कर्णा	४. २९. ३
श्रियसे कं भानुभिः	१. ८७. ६
श्रिये कं वो अधि	१. ८८. ३
श्रिये जातः श्रिय आ	९. ९४. ४
श्रिये ते पादा दुव	६. २९. ३
श्रिये ते पृश्निरुपसेचनी	१०. १०५. १०
श्रिये पूषन्निषुकृतेव	१. १८४. ३
श्रिये मर्यासो अञ्जीँरकृण्वत	१०. ७७. २
श्रिये सुदृशीरुपरस्य	५. ४४. २
श्रीणन्नुप स्थाद्दिवं	१. ६८. १
श्रीणामुदारो धरुणो	१०. ४५. ५
श्रुतं गायत्रं तकवान	१. १२०. ६
श्रुतं मे मित्रावरुणा	१. १२२. ६
श्रुतं वो वृत्रहन्तमं	८. २३. १६
श्रुधि श्रुत्कर्ण वह्निभि	१. ४४. १३
श्रुधी न इन्द्र ह्वयामसि	६. २६. १
श्रुधी नो अग्ने सदने	१०. ११. ९
	१० १२. ९.
श्रुधी हवं तिरश्च्या	८. ९५. ४

श्रुधी हवं विपिपानस्याद्रे	७. २२. ४
श्रुधी हवमिन्द्र मा	२. ११. १
श्रुधी हवमिन्द्र शूर	१०. १४८. ५
श्रुष्टी वां यज्ञ उद्यतः	६. ६८. १
श्रुष्टीवानो हि दाशुषे	१. ४५. २
श्रुष्ट्यग्ने नवस्य मे	८. २३. १४
श्रुया अग्निश्चित्रभानु	२. १०. २
श्रेष्ठं नो अद्य सवित	१०. ३५. ७
श्रेष्ठं यविष्ठ भारताग्ने	२. ७. १
श्रेष्ठं यविष्ठमतिथिं	१. ४४. ४
श्रेष्ठं वः पेशो अधि	४. ३६. ७
श्रेष्ठो जातस्य रुद्र	२. ३३. ३
श्रोणामेक उदकं	१. १६१. १०
श्वसित्यप्सु हंसो न	१. ६५. ५
श्वित्यञ्चो मा दक्षिणत	७. ३३. १
श्वेतं रूपं कृणुत	९. ७४. ७
षट्त्रिंशाँश्च चतुरः	१०. ११४. ६
षळश्वाँ आतिथिग्व	८. ६८. १७
षड् भाराँ एको अचरन	३. ५६. २
षष्टिं सहस्राश्व्यस्यायुता	८. ४६. २२
संक्रन्दनेनानिमिषेण	१०. १०३. २
सं गच्छध्वं सं वदध्वं	१०. १९१. २
संगच्छमाने युवती	१. १८५. ५
सं गच्छस्व पितृभिः	१०. १४. ८
सं गोभिराङ्गिरसो	१०. ६८. २
सं गोमदिन्द्र वाजवदस्मे	१. ९. ७
सं घोषः शृण्वेऽवमैरमित्रै	३. ३०. १६
सं च त्वे जग्मुर्गिर	६. ३४. १
सं चोदय चित्रमर्वाग्राध	१. ९. ५
संजर्भुराणस्तरुभिः	५. ४४. ५
सं जागृवद्भिर्जरमाण	१०. ९१. १
संजानाना उप सीदन	१. ७२. ५
सं ते पयांसि समु	१. ९१. १८
सं त्री पवित्रा विनता	९. ९७. ५५
सं दक्षेण मनसा	९. ६८. ५
सं देवैः शोभते वृषा	९. २५. ३
सं नः शिशीहि भुरिजोरिव	८. ४. १६
सं नु वोचावहै पुनर्यतो	१. २५. १७
सं नो राया बृहता	१. ४८. १६
संपश्यमाना अमदन्नभि	३. ३१. १०

सं पूषन्नध्वनस्तिर	१. ४२. १
सं पूषन्विदुषा नय	६. ५४. १
सं प्रेरते अनु वातस्य	१०. १६८. २
सं भानुना यतते	५. ३७. १
सं भूम्या अन्ता ध्वसिरा	७. ८३. ३
सं माग्ने वर्चसा सृज	१. २३. २४
सं मा तपन्त्यभितः० नि	१०. ३३. २
सं मा तपन्त्यभितः० मूषो	१. १०५. ८
सं मातृभिर्न शिशु	९. ९३. २
संमिश्लो अरुषो भव	९. ६१. २१
संमील्य यद्भुवना	१. १६१. १२
सं यं स्तुभोऽवनयो	१. १९०. ७
सं यज्जनान् क्रतुभिः	१. १३२. ५
सं यज्जनौ सुधनौ	५. ३४. ८
सं यत्त इन्द्र मन्यवः	४. ३१. ६
सं यदिषो वनामहे	५. ७. ३
सं यद्धनन्त मन्युभि	७. ५६. २२
सं यद्वयं यवसादो	१०. २७. ९
सं यन्मदाय शुष्मिण	१. ३०. ३
सं यन्मही मिथती	७. ९३. ५
सं यन्मिथः पस्पृधानासो	१. ११९. ३
सं यस्मिन्विश्वा वसूनि	१०. ६. ६
सं या दानूनि येमथु	८. २५. ६
सं वत्स इव मातृभि	९. १०५. २
संवत्सरं शशयाना	७. १०३. १
संवत्सरीणं पय	१०. ८७. १७
सं वां कर्मणा समिषा	६. ६९. १
सं वां शता नासत्या	६. ६३. १०
संवृक्तधृष्णुमुक्थ्यं	९. ४८. २
सं वो मदासो अग्मते	१. २०. ५
संसमिद्युवसे वृषन	१०. १९१. १
सं सीदस्व महाँ असि	१. ३६. ९
संसृष्टं धनमुभयं	१०. ८४. ७
संहोत्रं स्म पुरा नारी	१०. ८६. १०
स आ गमदिन्द्रो यो	५. ३६. १
स आ नो योनिं सदतु	७. ९७. ४
स आ वक्षि महि न	१०. ३. ७
स आहुतो वि रोचते	१०. ११८. ३
स इध्मनेन स विशा	२. २६. ३
स इत्क्षेति सुधित	४. ५०. ८

स इत्तन्तुं स वि	६. ९. ३
स इत्तमोऽवयुनं	६. २१. ३
स इत्सुदानुः स्ववाँ	६. ६८. ५
स इत्स्वपा भुवनेष्वास	४. ५६. ३
स इदग्निः कण्वतमः	१०. ११५. ५
स इदस्तेव प्रति	६. ३. ५
स इद्दानाय दभ्याय	१०. ६१. २
स इद्दासं तुवीरवं	१०. ९९. ६
स इद्धोजो यो गृहवे	१०. ११७. ३
स इद्राजा प्रतिजन्यानि	४. ५०. ७
स इद्वने नमस्युभि	१. ५५. ४
स इधान उषसो	२. २. ८
स इधानो वसुष्कवि	१. ७९. ५
स इन्नु रायः सुभृतस्य	१०. १४७. ४
स इन्महानि समिथानि	१. ५५. ५
स इषुहस्तैः स निषङ्गिभि	१०. १०३. ३
स ईं पाहि य ऋजीषी	६. १७. २
स ईं महीं धुनिमेतो	२. १५. ५
स ईं मृगो अप्यो	१. १४५. ५
स ईं रथो न भुरिषाळयोजि	९. ८८. २
स ईं रेभो न प्रति वस्त	६. ३. ६
स ईं वृषाजनयत्तासु	२. ३५. १३
स ईं वृषा न फेनमस्य	१०. ६१. ८
स ईं सत्येभिः सखिभिः	१०. ६७. ७
स ईं स्पृधो वनते	६. २०. ९
सक्रुद्ध घोरजायत	६. ४८. २२
स क्रतुरध्वराणामग्नि	३. १०. ४
सक्तुमिव तितउना	१०. ७१. २
स क्षपः परि षस्वजे	८. ४१. ३
सखायः क्रतुमिच्छत	८. ७०. १३
सखायः सं वः सम्यञ्च	५. ७. १
सखाय आ नि षीदत पुनानाय	९. १०४. १
सखाय आ नि षीदत सविता	१. २२. ८
सखाय आ शिषामहि	८. २४. १
सखायस्त इन्द्र विश्वह	७. २१. ९
सखायस्ते विषुणा	५. १२. ५
सखायस्त्वा ववृमहे	३. ९. १
सखायो ब्रह्मवाहसे	६. ४५. ४
सखा सख्ये अपचत्	५. २९. ७
सखा ह यत्र सखिभि	३. ३९. ५
सखीयतामविता बोधि	४. १७. १८
सखे विष्णो वितरं वि	८. १००. १२
सखे सखायमभ्या	४. १. ३
सख्ये त इन्द्र वाजिनो	१. ११. २
स गृणानो अद्भिर्देव	१० ६१. २६
स गृत्सो अग्निस्तरुण	७. ४. २
स गोमघा जरित्रे	६. ३५. ४
स गोरश्वस्य वि व्रजं	८. ३२. ५
स ग्रामेभिः सनिता	१. १००. १०
स घा तं वृषणं	१. ८२. ४
स घा नः सूनुः शवसा	१. २७. २
स घा नो देवः सविता	७. ४५. ३
स घा नो योग आ	१. ५. ३
स घा यस्ते ददाशति	३. १०. ३
स घा राजा सत्पतिः	१. ५४. ७
स घा वीरो न रिष्यति	१. १८. ४
स घेदुतासि वृत्रहन्	४. ३०. २२
स चक्रमे महतो	५. ८७. ४
सचन्त यदुषसः सूर्येण	१०. १११. ७
स चन्द्रो विप्र मर्त्यो	१. १५०. ३
सचस्व नायमवसे	६. २४. १०
सचा यदासु जहतीष्व	१०. ९५. ८
सचायोरिन्द्रश्चर्कृष	१०. १०५. ४
सचा सोमेषु पुरुहूत	८. ६६. ६
स चिकेत सहीयसा	८. ३९. ५
स चित्र चित्रं चितयन्त	६. ६. ७
स चेतयन्मनुषो	४. १. ९
स जातूभर्मा श्रद्दधान	१. १०३. ३
स जातेभिर्वृत्रहा	३. ३१. ११
स जातो गर्भो असि	१०. १. २
स जामिभिर्यत्समजाति	१. १००. ११
स जायत प्रथमः	४. ७. ११
स जायमानः परमे व्योमनि	६ ८. २
स जायमानः परमे व्योमन्यावि	१. १४३. २
स जायमानः परमे व्योमन वायु	७. ५. ७
स जिन्वते जठरेषु	३. २. ११
सं जिह्वया चतुरनीक	५. ४८. ५
सजूरादित्यैर्वसुभिः	५. ५१. १०
सजूर्देवेभिरपां नपातं	७. ३४. ८
सजूर्मित्रावरुणाभ्यां	५ ५१. ९

सद्यो जातो व्यमिमीत	१०. ११०. ११
सद्योजुवस्ते वाजा	८. ८१. ९
सद्यो ह जातो वृषभः	३. ४८. १
स द्रुहृणे मनुष	१०. ९९. ७
स द्विबन्धुर्वैतरणो	१०. ६१. १७
स धारयत्पृथिवीं	१. १०३. २
सध्रीचीः सिन्धुमुशती	१०. १११. १०
सध्रीमा यन्ति परि	२. १३. २
स नः क्षुमन्तं सदने	१०. ३८. २
स नः पप्रिः पारयाति	८. १६. ११
स नः पवस्व वाजयु	९. ४४. ४
स नः पवस्व शं गवे	९. ११. ३
स नः पावक दीदिवो	१. १२. १०
स नः पावक दीदिहि	३. १०. ८
स नः पितेव सूनवे	१. १. ९
स नः पुनान० वीरवती	९. ६१. ६
स नः पुनान० स्तोत्रे	९. ४०. ५
स नः पृथु श्रवाय्य	६. १६. १२
स नः शक्रश्चिदा शकद्	८. ३२. १२
स नः शर्माणि वीतये	३. १३. ४
स नः सिन्धुमिव नावयाति	१. ९७. ८
स नः सोमेषु सोमपाः	८. ९७. ६
स नः स्तवान० गायत्रेण	१. १२. ११
स नः स्तवान० रयिं	८. २४. ३
स न इन्द्रः शिवः सखा	८. ९३. ३
स न इन्द्र त्वयताया	७. २०. १०
	७. २१. १०
स न इन्द्राय यज्यवे	९. ६१. १२
स न ईळानया सह	८. १०२. २
स न ऊर्जे व्यव्ययं	९. ४९. ४
सनत्साश्व्यं पशुमुत	५. ६१. ५
सनद्वाजं विप्रवीरं	१०. ४७. ४
स नश्चित्राभिरद्रिवो	४. ३२. ५
सना च सोम जेषि च	९. ४. १
सना ज्योतिः सना स्वर्विश्वा	९. ४. २
सना ता का चिद्भुवना	२. २४. ५
सना ता त इन्द्र नव्या	१. १७४. ८
सना ता त इन्द्र भोजनानि	७. १९. ६
सनात्सनीळा अवनी	१. ६२. १०
सना दक्षमुत क्रतुमप	९. ४. ३
सनादग्ने मृणसि	१०. ८७. १९
सनादेव तव रायो	१. ६२. १२
सनाद्दिवं परि भूमा	१. ६२. ८
सना पुराणमध्येम्यारान्	३. ५४. ९
सनामाना चिद्ध्वसयो	१०. ७३. ६
सनायते गोतम इन्द्र	१. ६२. १३
सनायुवो नमसा नव्यो	१. ६२. ११
सनितः सुसनितरुग्र	८. ४६. २०
सनिता विप्रो अर्वद्भि	८. २. ३६
सनितासि प्रवतो	७. ३७. ५
सनिर्मित्रस्य पप्रथ	८. १२. १२
स नीव्याभिर्जरितार	६. ३२. ४
सनेम तत्सुसनिता	१०. ३६. ९
सनेम तेऽवसा नव्य	६. २०. १०
सनेम ये त ऊतिभि	२. ११. १९
सनेमि कृध्यस्मदा	९. १०४. ६
सनेमि चक्रमजरं वि	१. १६४. १४
सनेमि त्वमस्मदाँ	९. १०५. ६
सनेमि सख्यं स्वप	१. ६२. ९
सनेम्यस्मद्युयोत	७. ५६. ५
स नो अद्य वसुत्तये	९. ४४. ६
स नो अर्ष पवित्र	९. ६४. १२
स नो अर्षाभि दूत्यं	९. ४५. २
स नो ज्योतींषि पूर्व्य	९. ३६. ३
स नो दूराच्चासाच्च	१. २७. ३
स नो देव देवताते	९. ९६. ३
स नो देवेभिः पवमान	९. ९३. ४
स नो धीती वरिष्ठया	५. २५. ३
स नो नव्येभिर्वृषकर्मन्	१. १३०. १०
स नो नियुद्भिः पुरुहूत	६. २२. ११
स नो नियुद्भिरा पृण	६. ४५. २१
स नो नृणां नृतमो	१. ७७. ४
स नो नेदिष्ठं ददृशान	१. १२७. ११
स नो बोधि पुरएता	६. २१. १२
स नो बोधि पुरोळाशं	६. २३. ७
स नो बोधि श्रुधी हव	५. २४. २
स नो बोधि सहस्य	२. २. ११
स नो भगाय वायवे पूष्णे	९. ६१. ९
स नो भगाय वायवे विप्र	९. ४४. ५
स नो मदानां पत	९. १०४. ५

प्रतीक	स्थान
स नो मन्द्राभिरध्वरे	६. १६. २
स नो महाँ अनिमानो	१. २७. ११
स नो मित्रमहस्त्वमग्ने	८. ४४. १४
स नो युवेन्द्रो जोहूत्रः	२. २०. ३
स नो राधांस्या भरेशानः	७. १५. ११
स नो रेवत्समिधानः	२. २. ६
स नो वस्व उप मास्यूर्जो	८. ७१. ९
स नो वाजाय श्रवस	६. १७. १४
स नो वाजेष्ववविता	८. ४६. १३
स नो विभावा चक्षणिर्न	६. ४. २
स नो विश्वा दिवो	९. ५७. ४
स नो विश्वान्या भर	८. ९३. २९
स नो विश्वाहा सुक्रतु	१. २५. १२
स नो विश्वेभिर्देवेभि	८. ७१. ३
स नो वृषन्त्सनिष्ठया	८. ९२. १५
स नो वृषन्नमुं चरुं	१. ७. ६
स नो वृष्टिं दिवस्परि	२. ६. ५
स नो वेदो अमात्यमग्नी	७. १५. ३
स नो हरीणां पत	९. १०५. ५
सन्ति ह्यर्य आशिष	८. ५४. ७
स पत्यत उभयोर्नृम्ण	६. २५. ६
स पप्रथानो अभि	७. ६९. २
सपर्यवो भरमाणा	७. २. ४
सपर्येण्यः स प्रियो	६. १. ६
स पर्वतो न धरुण	१. ५२. २
स पवस्व धनंजय	९. ४६. ५
स पवस्व मदाय कं	९. ४५. १
स पवस्व मदिन्तम	९. ५०. ५
स पवस्व य आविथेन्द्रं	९. ६१. २२
स पवस्व विचर्षण	९. ४१. ५
स पवस्व सहमानः	९. ११०. १२
स पवित्रे विचक्षणो	९. ३७. २
स पित्र्याण्यायुधानि	१०. ८. ८
स पुनान उप सूरे	९. ९७. ३८
स पुनानो मदिन्तमः	९. ९९. ६
स पूर्वया निविदा	१. ९६. २
स पूर्व्यः पवते यं	९. ७७. २
स पूर्व्यो महानां वेनः	८. ६३. १
स पूर्व्यो वसुविज्जायमानो	९. ९६. १०
सप्त क्षरन्ति शिशवे	१०. १३. ५
सप्त त्वा हरितो रथे	१. ५०. ८
सप्त दिशो नानासूर्याः	९. ११४. ३
सप्त धामानि परियन्	१०. १२२. ३
सप्तभिः पुत्रैरदितिरुप	१०. ७२. ९
सप्त मर्यादाः कवय	१०. ५. ६
सप्त मे सप्त शाकिन	५. ५२. १७
सप्त युञ्जन्ति रथमेक	१. १६४. २
सप्त वीरासो अधरा	१०. २७. १५
सप्त स्वसारो अभि	९. ८६. ३६
सप्त स्वसॄररुषी	१०. ५. ५
सप्त होतारस्तमिदीळते	८. ६०. १६
सप्त होत्राणि मनसा	३. ४. ५
सप्तानां सप्त ऋष्टयः	८. २८. ५
सप्तापो देवीः सुरणा	१०. १०४. ८
सप्तार्धगर्भा भुवनस्य	१. १६४. ३६
सप्तास्यासन्परिधयस्त्रिः	१०. ९०. १५
सप्ति मृजन्ति वेधसो	९. २९. २
सप्ती चिद्धा मदच्युता	८. ३३. १८
स प्रकेत उभयस्य	७. ३३. १२
स प्रत्नथा कविवृध	८. ६३. ४
स प्रत्नथा सहसा	१. ९६. १
स प्रत्नवन्नवीयसाग्ने	६. १६. २१
स प्रत्नवन्नव्यसे	९. ९१. ५
स प्रथमे व्योमनि	८. १३. २
स प्रवोळ्हॄन्परिगत्या	२. १५. ४
स प्राचीनान्पर्वतान्	२. १७. ५
सबाधो यं जना इमे	८. ७४. ६
स बोधि सूरिर्मघवा	२. ६. ४
स भन्दना उदियर्ति	९. ८६. ४१
सभामेति कितवः	१०. ३४. ६
स भिक्षमाणो अमृतस्य	९. ७०. २
स भूतु यो ह प्रथमाय	२. १७. २
स भ्रातरं वरुणमग्न	४. १. २
समजैषमिमा अहं	१०. १५९. ६
स मज्मना जनिम	६. १८. ७
समज्या पर्वत्या वसूनि	१०. ६९. ६
समञ्जन्तु विश्वे देवाः	१०. ८५. ४७
समत्र गावोऽभितो	५. ३०. १०
स मत्सरः पृत्सु वन्वन्	९. ९६. ८
समत्सु त्वा शूर	१. १७३. ७

सहस्रणीथः शतधारो	९. ८५. ४
सहस्रणीथाः कवयो	१०. १५४. ५
सहस्रदा ग्रामणीर्मा	१०. ६२. ११
सहस्रधा पञ्चदशान्युक्था	१०. ११४. ८
सहस्रधारं वृषभं	९. १०८. ८
सहस्रधारः पवते	९. १०१. ६
सहस्रधारेऽव ता	९. ७४. ६
सहस्रधारेऽव ते	९. ७३. ४
सहस्रधारे वितते	९. ७३. ७
सहस्रवाजमभिमातिषाहं	१०. १०४. ७
सहस्रशीर्षा पुरुषः	१०. ९०. १
सहस्रशृङ्गो वृषभो यः	७. ५५. ७
सहस्रसामाग्निवेशिं	५. ३४. ९
सहस्राक्षेण शतशारदेन	१०. १६१. ३
सहस्राक्षो विचर्षणिरग्नी	१. ७९. १२
सहस्रा ते शता वयं	४. ३२. १८
सहस्रेणेव सचते	८. ४. ६
सहस्रे पृषतीनामधि	८. ६५. ११
सहस्रोतिः शतामघो	९. ६२. १४
सहस्व मन्यो अभिमाति	१०. ८४. ३
सहावा पृत्सु तरणिर्नार्वा	३. ४९. ३
स हि क्रतुः स मर्यः	१. ७७. ३
स हि क्षत्रस्य मनसस्य	५. ४४. १०
स हि क्षपावाँ अग्नी	१. ७०. ३
स हि क्षयेण क्षम्यस्य	७. ४६. २
स हि क्षेमो हविर्यज्ञः	१०. २०. ६
स हि त्वं देव शश्वते	९. ९८. ४
स हि द्युता विद्युता	१०. ९९. २
स हि द्युभिर्जनानां	५. १६. २
स हि द्वरो द्वरिषु	१. ५२. ३
स हि धीभिर्हव्यो	६. १८. ६
स हि पुरू चिदोजसा	१. १२७. ३
स हि यो मानुषा युगा	६. १६. २३
स हि रत्नानि दाशुषे	५. ८२. ३
स हि विश्वाति पार्थिवा	६. १६. २०
स हि विश्वानि पार्थिवाँ	६. ४५. २०
स हि वेदा वसुधितिं	४. ८. २
स हि शर्धो न मारुतं	१. १२७. ६
स हि शुचिः शतपत्रः	७. ९७. ७
स हि श्रवस्युः सदनानि	१. ५५. ६
स हि ष्मा जरितृभ्य	९. २०. २
स हि ष्मा धन्वाक्षितं	५. ७. ७
स हि ष्मा विश्वचर्षणि	५. २३. ४
स हि सत्यो यं पूर्वे	५. २५. २
स हि स्वसृत्पृषदश्वो	१. ८७. ४
स होता यस्य रोदसी	३. ६. १०
स होता विश्वं परि	२. २. ५
स होता सेदु दूत्यं	४. ८. ४
सहोभिर्विश्वं परि	१०. ५६. ५
सहो षु णो वज्रहस्तैः	८. ७. ३२
सांतपना इदं हविर्मरुत	७. ५९. ९
साकं जातः क्रतुना	२. २२. ३
साकं जाताः सुभ्वः	५. ५५. ३
साकंजानां सप्तथमाहु	१. १६४. १५
साकं यक्ष्म प्र पत	१०. ९७. १३
साकंयुजा शकुनस्येव	१०. १०६. ३
साकं वदन्ति बहवो	९. ७२. २
साकं हि शुचिना शुचिः	२. ५. ४
साकमुक्षो मर्जयन्त	९. ९३. १
सातिर्न वोऽमवती	१. १६८. ७
सा ते अग्ने शंतमा	८. ७४. ८
सा ते जीवातुरुत	१०. २७. २४
सा द्युम्नैर्द्युम्निनी	८. ७४. ९
साधुर्न गृध्नुरस्तेव	१. ७०. ६
साध्वपांसि सनता	२. ३. ६
साध्वर्या अतिथिनी	१०. ६८. ३
साध्वीमकर्देववीतिं	१०. ५३. ३
सा नो अद्य यस्या	१०. १२७. ४
सा नो अद्याभरद्वसु	५. ७९. ३
सा नो विश्वा अति द्विषः	६. ६१. ९
साम द्विबर्हा महि	४. ५. ३
सामन्नु राये निधिमन्	१०. ५९. २
सा मा सत्योक्तिः परि	१०. ३७. २
सा वसु दधती श्वशुराय	१०. ९५. ४
सा वह योक्षभिरवातोषो	६. ६४. ५
सा विट् सुवीरा मरुद्भि	७. ५६. ३
सास्मा अरं प्रथमं	२. १८. २
सास्मा अरं बाहुभ्यां	२. १७. ६
सास्माकेभिरेतरी न	६. १२. ४
साह्रा ये सन्ति मुष्टिहेव	८. २०. २०

स्तोमा आसंन्प्रतिधयः	१०.	८५.	८
स्तोमासस्त्वा गौरिवीते	५.	२९.	११
स्तोमासस्त्वा विचारिणि	५.	८४.	२
स्तोमेन हि दिवि देवासो	१०.	८८.	१०
स्त्रियं दृष्ट्वाय कितवं	१०.	३४.	११
स्त्रियः सतीस्ताँ उ मे	१.	१६४.	१६
स्त्रियो हि दास आयुधानि	५.	३०.	९
स्थिरं मनश्चकृषे जात	५.	३०.	४
स्थिरं हि जानमेषां	१.	३७.	९
स्थिरा वः सन्तु नेमयो	१.	३८.	१२
स्थिरा वः सन्त्वायुधा	१.	३९.	२
स्थिरेभिरङ्गैः पुरुरूप	२.	३३.	९
स्थिरौ गावौ भवतां	३.	५३.	१७
स्थूरं राधः शताश्वं	८.	४.	१९
स्थूरस्य रायो बृहतो	४.	२१.	४
स्पर्धन्ते वा उ देवहूये	७.	८५.	२
स्पार्हा यस्य श्रियो	७.	१५.	५
स्मत्पुरन्धिर्न आ गहि	८.	३४.	६
स्मदभीशू कशावन्ता	८.	२५.	२४
स्मदेतया सुकीर्त्याश्विना	८.	२६.	१९
स्याम ते त इन्द्र ये	२.	११.	१३
स्याम वो मनवो	१०.	६६.	१२
स्यूमना वाच उदियर्ति	१.	११३.	१७
स्योना पृथिवि भवा	१.	२२.	१५
स्रक्के द्रप्सस्य धमतः	९.	७३.	१
स्रुवेव यस्य हरिणी	१०.	९६.	९
स्वः स्वाय धायसे	२.	५.	७
स्व आ दमे सुदुघा	२.	३५.	७
स्व आ यस्तुभ्यं दम	१.	७१.	६
स्वग्नयो वो अग्निभिः	८.	१९.	७
स्वग्नयो हि वार्यं	१.	२६.	८
स्वदस्व हव्या समिषो	३.	५४.	२२
स्वधामनु श्रियं नरो	८.	२०.	७
स्वध्वरासो मधुमन्तो	४.	४५.	५
स्वना न यस्य भामासः	१०.	३.	५
स्वनो न वोऽमवान्	५.	८७.	५
स्वप्नेनाभ्युप्या चुमुरिं	२.	१५.	९
स्वयं कविर्विधर्तरि	९.	४७.	४
स्वयं चित्स मन्यते	८.	४.	१२
स्वयं दधिध्वे तविषीं	५.	५५.	२
स्वयं यजस्व दिवि	१०.	७.	६
स्वयुरिन्द्र स्वराळसि	३.	४५.	५
स्वरन्ति त्वा सुते नरो	८.	३३.	२
स्वर्जितं महि मन्दानं	१०.	१६७.	२
स्वर्जेषे भर आप्रस्य	१.	१३२.	२
स्वर्णरमन्तरिक्षाणि	१०.	६५.	४
स्वर्णं वस्तोरुषसामरोचि	७.	१०.	२
स्वर्भानोरध यदिन्द्र	५.	४०.	६
स्वर्यद्वेदि सुदृशीकमर्कैं	४.	१६.	४
स्ववृजं हि त्वामहमिन्द्र	१०.	३८.	५
स्वश्वा यशसा यातमर्वाग्	७.	६९.	३
स्वश्वा सिन्धुः सुरथा	१०.	७५.	८
स्वसा स्वस्रे ज्यायस्यै	१.	१२४.	८
स्वस्तये वाजिभिश्च	३.	३०.	१८
स्वस्तये वायुमुप ब्रवामहै	५.	५१.	१२
स्वस्तिदा विशस्पतिर्वृत्रहा	१०.	१५२.	२
स्वस्ति नः पथ्यासु	१०.	६३.	१५
स्वस्ति न इन्द्रो वृद्धश्रवाः	१.	८९.	६
स्वस्ति नो दिवो अग्ने	१०.	७.	१
स्वस्ति नो मिमीतामश्विना	५.	५१.	११
स्वस्ति पन्थामनु चरेम	५.	५१.	१५
स्वस्ति मित्रावरुणा स्वस्ति	५.	५१.	१४
स्वस्तिरिद्धि प्रपथे श्रेष्ठा	१०.	६३.	१६
स्वादवः सोमा आ याहि	८.	२.	२८
स्वादिष्ठया मदिष्ठया	९.	१.	१
स्वादुः पवस्व दिव्याय	९.	८५.	६
स्वादुषंसदः पितरो	६.	७५.	९
स्वादुष्किलायं मधुमाँ	६.	४७.	१
स्वादुष्टे अस्तु संसुदे	८.	१७.	६
स्वादो पितो मधो पितो	१.	१८७.	२
स्वादोरभक्षि वयसः	८.	४८.	१
स्वादोरित्था विषूवतो	१.	८४.	१०
स्वाध्यो दिव आ सप्त	१.	७२.	८
स्वाध्यो वि दुरो देवयन्तो	७.	२.	५
स्वायुधं स्ववसं सुनीथं	१०.	४७.	२
स्वायुधः पवते देव	९.	८७.	२
स्वायुधः सोतृभिः पूयमानो	९.	९६.	१६
स्वायुधस्य ते सतो	९.	३१.	६
स्वायुधास इष्मिणः	७.	५६.	६
स्वादुर्देवस्यामृतं	१०.	१२.	३

स्वाहाकृतस्य तृम्पतं	८. ३५. २४
स्वाहाकृतान्या गह्युप	१. १४२. १३
स्वाहाग्नये वरुणाय	५. ५. ११
स्वाहा यज्ञं कृणोतनेन्द्राय	१. १३. १२
स्विध्मा यद्वनधिति	१. १२१. ७
हंसः शुचिषद्वसुरन्तरिक्ष	४. ४०. ५
हंसा इव कृणुथ श्लोक	३. ५३. १०
हंसा इव श्रेणिशो यतानाः	३. ८. ९
हंसाविव पतथो अध्वगा	८. ३५. ८
हंसासो ये वां मधुमन्तो	४. ४५. ४
हंसैरिव सखिभिर्वाव	१०. ६७. ३
हतं च शत्रून्यततं च	८. ३५. १२
हतं वृत्रं सुदानवः	१. २३. ९
हतो वृत्राण्यार्या हतो	६. ६०. ६
हनामैनाँ इति त्वष्टा	१. १६१. ५
हन्ता वृत्रं दक्षिणेनेन्द्रः	८. २. ३२
हन्ता वृत्रमिन्द्रः शूशुवानः	७. २०. २
हन्ताहं पृथिवीमिमां	१०. ११९. ९
हन्तो नु किमाससे	८. ८०. ५
हये जाये मनसा तिष्ठ	१०. ९५. १
हये देवा यूयमिदापयः	२. २९. ४
हये नरो मरुतो मृळता	५. ५७. ८
	५. ५८. ८
हयो न विद्वाँ अयुजि	५. ४६. १
हरयो धूमकेतवो	८. ४३. ४
हरिं मृजन्त्यरुषो न	९. ७२. १
हरिं हि योनिमभि	१०. ९६. २
हितो न सप्तिरभि	९. ७०. १०
हिनोता नो अध्वरं	१०. ३०. ११
हिन्वन्ति सूरमुस्रयः पवमानं	९. ६७. ९
हिन्वन्ति सूरमुस्रयः स्वसारो	९. ६५. १
हिन्वानासो रथा इव	९. १०. २
हिन्वानो वाचमिष्यसि	९. ६४. ९
हिन्वानो हेतृभिर्यत	९. ६४. २९
हिमेनाग्निं घ्रंसमवारयेथां	१. ११६. ८
हिमेव पर्णा मुषिता	१०. ६८. १०
हिरण्यकर्णं मणिग्रीव॑	१. १२२. १४
हिरण्यकेशो रजसो	१. ७९. १
हिरण्यगर्भः समवर्तताग्रे	१०. १२१. १
हरिः सृजानः पथ्यामृत	९. ९५. २
हरित्वता वर्चसा सूर्यस्य	१०. ११२. ३
हरिश्मशारुर्हरिकेश	१०. ९६. ८
हरी नु कं रथ इन्द्रस्य	२. १८. ३
हरी नु त इन्द्र	२. ११. ७
हरी न्वस्य या वने	१०. २३. २
हरी यस्य सुयुजा	१०. १०५. २
हर्यन्नुषसमर्चयः सूर्यं	३. ४४. २
हर्यश्वं सत्पतिं चर्षणीसहं	८. २१. १०
हवं त इन्द्र महिमा	७. २८. २
हव एषामसुरो नक्षत	१०. ७४. २
हवन्त उ त्वा हव्यं	७. ३०. २
हविर्हविष्मो महि	९. ८३. ५
हविषा जारो अपां	१. ४६. ४
हविष्कृणुध्वमा गम	८. ७२. १
हविष्पान्तमजरं स्वर्विदि	१०. ८८. १
हवीमभिर्हवते यो	२. ३३. ५
हवे त्वा सूर उदिते	८. १३. १३
हव्यवाळग्निरजरः	५. ४. २
हस्काराद्विद्युतस्पर्यतो	१. २३. १२
हस्तच्युतेभिरद्रिभिः	९. ११. ५
हस्ताभ्यां दशशाखाभ्यां	१०. १३७. ७
हस्ते दधानो नृम्णा	१. ६७. २
हस्तेनेव ग्राह्य आधि	१०. १०९. ३
हस्तेव शक्तिमभि	२. ३९. ६
हारिद्रवेव पतथो	८. ३५. ७
हिङ्कृण्वती वसुपत्नी	१. १६४. २७
हिरण्यस्तूपः सवितर्यथा	१०. १४९. ५
हिरण्यहस्तमश्विना	१. ११७. २४
हिरण्यहस्तो असुरः	१. ३५. १०
हुवे वः सुद्योत्मानं	२. ४. १
हुवे वः सूनुं सहसो	६. ५. १
हुवे वातस्वनं कविं	८. १०२. ५
हुवे वो देवीमदितिं	६. ५०. १
हृणीयमानो अप हि	५. २. ८
हृत्सु पीतासो युध्यन्ते	८. २. १२
हृदा तष्टेषु मनसो	१०. ७१. ८
हृदिस्पृशस्त आसते	१०. २५. २
हेतिः पक्षिणी न दभात्य	१०. १६५. ३

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati

and

Satyakam Vidyalankar

Volume II

[Book I, Hymns 1—121]

द्वितीयो भागः

[प्रथमं मण्डलम्, सूक्तानि १-१२१]

Veda Pratishthana

New Delhi

CONTENTS

IN MEMORY OF

VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

Ved Ratan Mohan

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITA

ऋग्वेद संहिता

अथ प्रथमं मण्डलम्

---

(१) प्रथमं सूक्तम

(१-९) नवर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

वर्गः

॥१॥ अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥१॥
अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत । स देवाँ एह वक्षति ॥२॥
अग्निना रयिमश्नवत्पोषमेव दिवेदिवे । यशसं वीरवत्तमम् ॥३॥
अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद्देवेषु गच्छति ॥४॥
अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरा गमत् ॥५॥

1

Agním īḷe puróhitaṃ yajñásya devám ṛitvíjam | hótāraṃ ratnadhátamam || 1 || agníḥ pū́rvebhir ṛ́ishibhir ī́ḍyo nū́tanair utá | sá deváñ éhá vakshati || 2 || agnínā rayím aṣnavat pósham evá divé-dive | yaṣásaṃ vīrávattamam || 3 || ágne yáṃ yajñám adhvarám viṣvátaḥ paribhū́r ási | sá íd devéshu gachati || 4 || agnír hótā kavíkratuḥ satyáṣ citráṣravastamaḥ | devó devébhir ā́ gamat || 5 ||

ṚGVEDA SAMHITA

BOOK ONE

We worship the adorable God, the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous. 1

May the adorable God, eternally adorned by the seers of times, past and present, be a source of inspiration to wise men of all ages. 2

May the inspiration derived from the adorable God be a source of ever-increasing affluence, vitality and prosperity. 3

O Lord, you are the protector of the unobstructed cosmic sacrifice of creation. May the blessings from all sides assuredly reach the seeker of truth. 4

The adorable God, the source of vitality and knowledge, the giver and acceptor, is truth personified, and divine unparalleled. May He be a source of inspiration to the aspirants. 5

॥२॥ यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमङ्गिरः ॥६॥
उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥७॥
राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥८॥
स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥९॥

yád aṅgá dāṣúshe tvám ágne bhadrám karishyási | távét tát satyám aṅgiraḥ || 6 || úpa tvāgne divé-dive dóshāvastar dhiyá vayám | námo bháranta émasi || 7 || rā́jantam adhvarā́ṇām gopā́m ritásya dī́divim | várdhamānam své dáme || 8 || sá naḥ pitéva sūnávé 'gne sūpāyanó bhava | sácasvā naḥ svastáye || 9 ||

(२) द्वितीयं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१–३) आद्यतृचस्य वायुः, (४–६) द्वितीयतृचस्येन्द्रवायू, (७–९) तृतीयतृचस्य च मित्रावरुणौ देवताः । गायत्री छन्दः ॥

॥३॥ वायवा याहि दर्शतेमे सोमा अरंकृताः । तेषां पाहि श्रुधी हवम् ॥१॥
वाय उक्थेभिर्जरन्ते त्वामच्छा जरितारः । सुतसोमा अहर्विदः ॥२॥
वायो तव प्रपृञ्चती धेना जिगाति दाशुषे । उरूची सोमपीतये ॥३॥
इन्द्रवायू इमे सुता उप प्रयोभिरा गतम् । इन्दवो वामुशन्ति हि ॥४॥

2

Vā́yav ā́ yāhi darṣatemé sómā áraṃkritāḥ | téshām pāhi ṣrudhí hávam || 1 || vā́ya ukthébhir jarante tvā́m áchā jaritā́raḥ | sutásomā aharvídaḥ || 2 || vā́yo táva prapriñcatí dhénā jigāti dāṣúshe | urūcí sómapītaye || 3 || índravāyū imé sutā́ úpa práyobhir ā́ gatam | índavo vām uṣánti hí || 4 ||

O adorable Lord, vital, living and energetic, may you bestow on your devotees all that is good in you. This, verily, in its turn, would be dedicated to your service by them. 6

Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds. 7

We approach you, Lord, the radiant, the sustainer of the cosmos, the constant illuminator of truth, with humility to appreciate the glory ever-increasingly manifested in your own creation. 8

Lord, be unto us easy of access, as a father is to his son. May you be ever-present with us for our sake. 9

2

O Lord of the cosmic vitality, may you, loving as you are, come to us. These devotions are all for you. Please accept them, and hear the invocations of minstrels and intellectuals. 1

O Lord of the cosmic vitality, we, your devotees, invoke you with holy praises, pouring forth sweet emotional yearning from our hearts. 2

O Lord of cosmic vitality, your inspiring voice resounds all through the thoughts and feelings of your devotees, the perceptors of your divine wisdom, who have tasted the sweetness of your favours. 3

O Lord, resplendent and the source of cosmic vitality, verily our songs and invocations are for you and your eternal order. May you come to us and nourish us with your blessings. 4

वायविन्द्रश्च चेतथः सुतानां वाजिनीवसू । तावा यातमुप द्रवत् ॥५॥
॥४॥ वायविन्द्रश्च सुन्वत आ यातमुप निष्कृतम् । मक्ष्वित्था धिया नरा ॥६॥
मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् । धियं घृताचीं साधन्ता ॥७॥
ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं बृहन्तमाशाथे ॥८॥
कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥९॥

váyav índraṣ ca cetathaḥ sutánām vājinīvasū | tấv ấ yātam úpa dravát || 5 ||

váyav índraṣ ca sunvatá ấ yātam úpa nishkritám | makshv itthấ dhiyấ narấ || 6 || mitrám huve pūtádaksham váruṇam ca riṣấdasam | dhíyam ghritácīm sấdhantā || 7 || riténa mitrāvaruṇāv ritāvridhāv ritasprisā | krátum brihántam āṣāthe || 8 || kaví no mitrấváruṇā tuvijātá urukshåyā | dáksham dadhāte apásam || 9 ||

(३) तृतीयं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१–३) आद्यतृचस्याश्विनौ, (४–६) द्वितीयतृचस्येन्द्रः, (७–९) तृतीयतृचस्य विश्वे देवाः, (१०–१२) चतुर्थतृचस्य च सरस्वती देवताः । गायत्री छन्दः ॥

॥५॥ अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती । पुरुभुजा चनस्यतम् ॥१॥

3

Áṣvinā yájvarīr ísho drávatpāṇī ṣúbhas patī | púrubhujā canasyátam || 1 ||

O source of cosmic vitality and Lord-resplendent, law and order is abiding in this creation. You are, assuredly, aware of our devotional thoughts and emotions. May we always keep the light of love and dedication burning for you and for your eternal laws. 5

O source of cosmic vitality and Lord-resplendent, may you bless the devotee for his dedication. Only your blessings will enable him to realize his aspirations. 6

I invoke the lord the source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life. 7

O the source of light and bliss, you are the augmenter and dispenser of knowledge for every mortal man in this life. May you be pleased to fulfil the truthful aspirations of your devotees. May all their noble endeavours attain success. 8

O supreme Lord of cosmic enlightenment, may we attain prosperity through our selfless work and may we be strong to accomplish them. O Lord, you exist for the benefit of all of us—so we think. You are the refuge of multitudes. 9

3

O the twin faculties—mental and vital, O cherishers of the noble deeds, with which we all benefit, may you derive gains at the sacred cosmic creation with spontaneity and without reservation. 1

अश्विना पुरुदंससा नरा शवीरया धिया । धिष्ण्या वनतं गिरः ॥२॥
दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः । आ यातं रुद्रवर्तनी ॥३॥
इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तना पूतासः ॥४॥
इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाघतः ॥५॥
इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥६॥

áṣvinā púrudaṅsasā nárā ṣávīrayā dhiyā́ | dhíshṇyā vánataṃ gíraḥ || 2 || dásrā yuvákavaḥ sutā́ nā́satyā vriktábarhishaḥ | ā́ yātaṃ rudravartanī || 3 || índrā́ yāhi citrabhāno sutā́ imé tvāyávaḥ | áṇvībhis tánā pūtā́saḥ || 4 || índrā́ yāhi dhiyéshitó víprajūtaḥ sutā́vataḥ | úpa bráhmāṇi vāghátaḥ || 5 || índrā́ yāhi tū́tujāna úpa bráhmāṇi harivaḥ | suté dadhishva naṣ cánaḥ || 6 ||

ओमासश्चर्षणीधृतो विश्वे देवास आ गत । दाश्वांसो दाशुषः सुतम् ॥७॥
विश्वे देवासो अप्तुरः सुतमा गन्त तूर्णयः । उस्रा इव स्वसराणि ॥८॥
विश्वे देवासो अस्रिध एहिमायासो अद्रुहः । मेधं जुषन्त वह्नयः ॥९॥

ómāsaṣ carshaṇīdhrito víṣve devāsa ā́ gata | dāṣvā́ṅso dāṣúshaḥ sutám || 7 || víṣve deváso aptúraḥ sutám ā́ ganta tū́rṇayaḥ | usrā́ iva svásarāṇi || 8 || víṣve deváso asrídha éhimāyāso adrúhaḥ | médhaṃ jushanta váhnayaḥ || 9 ||

These twin faculties, mental and vital, lead to mighty acts, and guide our thoughts, expressions and actions, endowed with fortitude. May these faculties be always of service to us in our intellectual pursuits. 2

O twins, you are dispeller of evils. You are a protection for us from untruth and you are the inspirer of our organs of actions and perceptions, may you come and dwell within for achieving fulfilment of all that is knowable and enjoyable. 3

O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance. 4

O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life. 5

O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and senses. 6

May our entire group of sense organs, supporter of human life, bestower of rich rewards and giver of confidence, function perfectly in consonance with the inner self, the soul. 7

May our swift-moving senses, givers of happiness, bring functional perfection, as the solar rays diligently bring day-light. 8

May our entire sense-organs be free from decay. May they be full of cognitional activities and devoid of malice. They are capable of receiving and remitting the rays of divine knowledge. May they all be nourished to the full. 9

पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥१०॥
चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती ॥११॥
महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा वि राजति ॥१२॥

pāvakā́ naḥ sárasvatī vā́jebhir vājínīvatī | yajñám vashṭu dhiyā́vasuḥ || 10 || codayitrī́ sūnṛ́tānām cétantī sumatīnā́m | yajñám dadhe sárasvatī || 11 || mahó árṇaḥ sárasvatī prá cetayati ketúnā | dhíyo víṣva ví rājati || 12 ||

[अथ द्वितीयोऽनुवाकः ॥]

(४) चतुर्थं सूक्तम

(१–१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥७॥ सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥१॥
उप नः सवना गहि सोमस्य सोमपाः पिब । गोदा इद्रेवतो मदः ॥२॥
अथा ते अन्तमानां विद्याम सुमतीनाम् । मा नो अति ख्य आ गहि ॥३॥
परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् । यस्ते सखिभ्य आ वरम् ॥४॥
उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इन्द्र इद्दुवः ॥५॥

4

Surūpakṛitnúm ūtáye sudúghām iva godúhe | juhūmási dyávi-dyavi || 1 || úpa naḥ sávanā́ gahi sómasya somapāḥ piba | godā́ íd reváto mádaḥ || 2 || áthā te ántamānām vidyā́ma sumatīnā́m | mā́ no áti khya ā́ gahi || 3 || párehi vígram ástṛitam índram pṛichā vipaṣcítam | yás te sákhibhya ā́ váram || 4 || utá bruvantu no nído nír anyátaṣ cid ārata | dádhānā índra íd dúvaḥ || 5 ||

May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts. 10

O divine speech, you inspire those who delight in truth. You instruct them who are diligent. Please assist us in our efforts to perform the organised sacred acts. 11

This speech-divine sets in motion all the energies of the soul and intellect. It enlightens the wisdom of all who are seekers of truth. 12

4

Day by day we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking. 1

O inherent source of bliss, you are the vital force behind the sense-organs; may you bless us in our daily duties and accept our devotional prayers. 2

You are always present in the thoughts of virtuous and rightminded devotees. May we all deserve your nearness. May we be not left behind while you reveal your glory to others. 3

O seeker of wisdom, go to the wise, and to the pious, free from blemishes. Go to the bestower or gifts. He will be your best friend. Invoke Him for enlightenment. 4

Let our preceptors earnestly direct us to God's devotion and exclaim : "O evils, depart henceforth from every place". 5

॥८॥ उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः । स्यामेदिन्द्रस्य शर्मणि ॥६॥
एमाशुमाशवे भर यज्ञश्रियं नृमादनम् । पतयन्मन्दयत्सखम् ॥७॥
अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः । प्रावो वाजेषु वाजिनम् ॥८॥
तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो । धनानामिन्द्र सातये ॥९॥
यो रायो३वनिर्महान्त्सुपारः सुन्वतः सखा । तस्मा इन्द्राय गायत ॥१०॥

utá naḥ subhágāñ arír vocéyur dasma krishṭáyaḥ | syāméd índrasya ṣármaṇi || 6 || ém āṣúm āṣáve bhara yajñaṣríyam nṛimádanam | patayán mandayátsakham || 7 || asyá pītvá ṣatakrato ghanó vṛitrāṇām abhavaḥ | právo vájeshu vājínam || 8 || tám tvā vájeshu vājínam vājáyāmaḥ ṣatakrato | dhánānām indra sātáye || 9 || yó rāyò 'vánir mahán supāráḥ sunvatáḥ sákhā | tásmā índrāya gāyata || 10 ||

(५) पञ्चमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥९॥ आ त्वेता नि षीदतेन्द्रमभि प्र गायत । सखायः स्तोमवाहसः ॥१॥
पुरूतमं पुरूणामीशानं वार्याणाम् । इन्द्रं सोमे सचा सुते ॥२॥
स घा नो योग आ भुवत्स राये स पुरंध्याम् । गमद्वाजेभिरा स नः ॥३॥

5

Á tv étā ní shīdaténdram abhí prá gāyata | sákhāya stómavāhasaḥ || 1 || purūtámam purūṇám íṣānam váryāṇām | índram sóme sácā suté || 2 || sá ghā no yóga á bhuvat sá rāyé sá púraṃdhyām | gámad vájebhir á sá naḥ || 3 ||

O Lord, the destroyer of evils, may even our adversaries say that having been blessed by you, they have become prosperous, and in this may we receive consolation for all. May we ever abide by the felicity of the resplendent Lord. 6

May we dedicate all our actions and essence thereof to our supreme Lord. He alone is the inspirer of all noble deeds. He alone is the giver of joy to mankind, the source of energy for the fulfilment of our aspirations and the bestower of divine bliss. 7

O Lord, the embodiment of total selfless actions, with all your nobility, you have become slayer of evil forces. May you defend all of us in the strifes and struggles of life. 8

O Lord, the embodiment of selfless actions, we invoke you in the grim battle of life to obtain success and true prosperity. 9

We sing the glory of that almighty, who is the soure of wsidom and the accomplisher of good deeds. Let us acclaim Him to be the friend of the dedicated and the best amongst all. 10

5

Let us all, O friends and devotees, assemble here and offer our congregational prayer to, and repeatedly sing the glory of the resplendent Lord. 1

Let us pour forth our heartfelt prayers in our sacred songs. Only He is the bestower of true happiness. Only He is the destroyer of evil forces. 2

May He be with us in the fulfilment of our noble desires and higher aspirations. May He come to us to give affluence, knowledge and blessings. 3

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः । तस्मा इन्द्राय गायत ॥४॥
सुतपाव्ने सुता इमे शुचयो यन्ति वीतये । सोमासो दध्याशिरः ॥५॥
॥१०॥ त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः । इन्द्र ज्यैष्ठ्याय सुक्रतो ॥६॥
आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः । शं ते सन्तु प्रचेतसे ॥७॥
त्वां स्तोमा अवीवृधन्त्वामुक्था शतक्रतो । त्वां वर्धन्तु नो गिरः ॥८॥
अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम् । यस्मिन्विश्वानि पौंस्या ॥९॥
मा नो मर्ता अभि द्रुहन्तनूनामिन्द्र गिर्वणः । ईशानो यवया वधम् ॥१०॥

yásya saṃsthé ná vriṇváte hárī samátsu ṣátravaḥ | tásmā índrāya gāyata || 4 || sutapávne sutá imé ṣúcayo yanti vītáye | sómāso dádhyāṣiraḥ || 5 ||

tvám sutásya pītáye sadyó vriddhó ajāyathāḥ | índra jyaíshṭhyāya sukrato || 6 || á tvā viṣantv āṣávaḥ sómāsa indra girvaṇaḥ | ṣáṃ te santu prácetase || 7 || tvắṃ stómā avīvṛidhan tvắm ukthá ṣatakrato | tvắṃ vardhantu no gíraḥ || 8 || ákshitotiḥ saned imáṃ vắjam índraḥ sahasriṇam | yásmin víṣvāni paúṅsyā || 9 || mắ no mártā abhí druhan tanū́nām indra girvaṇaḥ | íṣāno yavayā vadhám || 10 ||

(६) षष्ठं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१–३, १०) आद्यानां तिसृणां दशम्याश्चेन्द्रः, (४–९) चतुर्थ्यादिषण्णां मरुतः, तत्रापि (५, ७) पञ्चमीसप्तम्योश्चेन्द्रो देवताः । गायत्री छन्दः ॥

॥११॥ युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥१॥

6

Yuñjánti bradhnám arushám cárantam pári tasthúshaḥ | rócante rocaná diví || 1 ||

Let us sing to the glory of that supreme Self with intense devotion, whose adversaries, with all their strength, are unable to face the horses harnessed in His car, (i.e. unable to face the vigour of His opposition). 4

These heart-throbs, coming as prayers, are sweet expressions of our gratitude and devotion. Assuredly, they will fetch blessings from merciful God for our enlightenment and prosperity. 5

O resplendent Lord, you are the supreme accomplisher of all that is noble and beneficial. May you be pleased with our heartfelt prayers and extend your blessed hand to enfold us in your embrace. 6

O Lord of supreme intelligence, we approach you for acquiring a spark of your divine wisdom. May our earnest prayers reach you and bring forth blessings from you. 7

O supreme Self, these hymns extensively speak of your glory. O Lord of total selfless actions, may these verses magnify you. May our chanting of sacred hymns arouse affection for you. 8

May the supreme Self, the possessor of enternal knowledge, invincible vigour and strength, envelop us with blessings from all sides. 9

O supreme Lord, the only object of our devotion, may our fellow-brothers bear no malice towards us. May mortal men never hurt us. Keep us away from all adversaries, O merciful God. 10

6

Just as in the cosmos, the circumstationed planetary body derives light from the sun, similarly the mind and speedy vital forces derive light and life from the God-blessed inner soul. 1

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसा ॥२॥
केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥३॥
आदह स्वधामनु पुनर्गर्भत्वमेरिरे । दधाना नाम यज्ञियम् ॥४॥
वीळु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः । अविन्द उस्रिया अनु ॥५॥

yuñjánty asya kā́myā hárī vípakshasā ráthe | sóṇā dhrishṇū́ nriváhasā || 2 || ketúṃ kriṇvánn aketáve péṣo maryā apeṣáse | sám ushádbhir ajāyathāḥ || 3 || ā́d áha svadhā́m ánu púnar garbhatvám eriré | dádhānā nā́ma yajñíyam || 4 || vīḷú cid ārujatnúbhir gúhā cid indra váhnibhiḥ | ávinda usríyā ánu || 5 ||

॥१२॥ देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः । महामनूषत श्रुतम् ॥६॥
इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा । मन्दू समानवर्चसा ॥७॥
अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति । गणैरिन्द्रस्य काम्यैः ॥८॥
अतः परिज्मन्ना गहि दिवो वा रोचनादधि । समस्मिन्नृञ्जते गिरः ॥९॥
इतो वा सातिमीमहे दिवो वा पार्थिवादधि । इन्द्रं महो वा रजसः ॥१०॥

devayánto yáthā matím áchā vidádvasuṃ gíraḥ | mahā́m anūshata ṣrutáṃ || 6 || índreṇa sáṃ hí dríkshase saṃjagmānó ábibhyushā | mandū́ samānávarcasā || 7 || anavadyaír abhídyubhir makháḥ sáhasvad arcati | gaṇaír índrasya kā́myaiḥ || 8 || átaḥ parijmann ā́ gahi divó vā rocanā́d ádhi | sám asminn riñjate gíraḥ || 9 || itó vā sātím īmahe divó vā pár-thivād ádhi | índram mahó vā rájasaḥ || 10 ||

May they harness to the car of their human body of lovely highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination. 2

O mortals, you owe your rise to eminence to that resplendent God who with the rays of the dawn awakens life in the lifeless and gives form to the formless. 3

Thereafter the compound faculties, inspired by the inner self for work and worship, resume to conceive their task as the mother conceives life in the embryo. 4

Aided by the speedy vital and mental faculties, may you traverse places difficult of access, and discover divine enlightenment as a cowherd recovers cows hidden in a cave. 5

Illustrious seekers of divine wisdom, conscious of the greatness of supreme Self, glorify the all-wise and self-resplendent God, in the same manner as the reciters of hymns do for enlightenment. 6

The vital powers, strengthened by the mental conciousness of the inner self, rejoice and shine with equal splendour. 7

This sacred rite is performed to adore the invincible power of the soul, along with the blameless, brilliant and aimable hosts of compound faculties (mental and vital). 8

Therefore, O compound faculties, may all of you come here whether from celestial space (knowledge-phase) or from far-off galaxies (bliss-phase) ; as in this rite we are reciting hymns in your adoration alone. 9

Verily, we seek the gift for light for inner-self ; may be it comes from this earthly region (physico-material-phase),or from this celestial space (knowledge-phase) or from the vast firmament (bliss-phase). 10

(७) सप्तमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

॥१३॥ इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनूषत ॥१॥
इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥२॥
इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद्दिवि । वि गोभिरद्रिमैरयत् ॥३॥
इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च । उग्र उग्राभिरूतिभिः ॥४॥
इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वज्रिणम् ॥५॥

7

Índram íd gāthíno bṛihád índram arkébhir arkíṇaḥ | índraṃ vá̄ṇīr anūshata || 1 || índra íd dháryoḥ sácā sámmiṣla á̄ vacoyújā | índro vajrí̄ hiraṇyáyaḥ || 2 || índro dīrgháya cákshasa á̄ sū́ryaṃ rohayad diví | ví góbhir ádrim airayat || 3 || índra vá̄jeshu no 'va sahásrapradhaneshu ca | ugrá ugrábhir ūtíbhiḥ || 4 || índraṃ vayáṃ mahādhaná índram árbhe havāmahe | yújaṃ vṛitréshu vajríṇam || 5 ||

॥१४॥ स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि । अस्मभ्यमप्रतिष्कुतः ॥६॥
तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः । न विन्धे अस्य सुष्टुतिम् ॥७॥
वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा । ईशानो अप्रतिष्कुतः ॥८॥
य एकश्चर्षणीनां वसूनामिरज्यति । इन्द्रः पञ्च क्षितीनाम् ॥९॥
इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥१०॥

sá no vṛishann amúṃ carúṃ sátrādāvann ápā vṛidhi | asmábhyam ápratishkutaḥ || 6 || tuñjé-tuñje yá úttare stómā índrasya vajríṇaḥ | ná vindhe asya sushṭutím || 7 || vṛ́ishā yūthéva váṅsagaḥ kṛishṭī́r iyarty ójasā | ī́ṣāno ápratishkutaḥ || 8 || yá ékaṣ carshaṇīnā́ṃ vásūnām irajyáti | índraḥ páñca kshitīnā́m || 9 || índraṃ vo viṣvátas pári hávāmahe jánebhyaḥ | asmā́kam astu kévalaḥ || 10 ||

7

The chanters of the Sāman extol the resplendent Lord with songs, the reciters of the Ṛk with prayers, the priests of the Yajuṣ with divine verses. 1

The resplendent Lord the wielder of adamantine justice, is the co-ordinater of all elements. At His command all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help. 2

The resplendent Lord elevated the sun in the sky to render all things visible and charged the clouds with abundant waters. 3

O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggles of hard life. 4

We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces. 5

Therefore, O Lord, showerer of blessings and granter of all desires, may you break open the dark clouds of evil forces and comply with our requests. 6

In every succeeding danger and distress we invoke your help. Whatever our invocations, they are all for you, O resplendent Lord. We cannot find words to pay a befitting homage to you. 7

The mighty Lord invests men with His strength and showers His blessings on them and defends, as a bull defending a herd of kine. 8

God alone rules over men. The whole universe is His kingdom. He alone controls and directs our five cognizant senses. 9

We invoke God from anywhere. May He be exclusively our own. 10

[अथ तृतीयोऽनुवाकः ॥] (८) अष्टमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१५॥ एन्द्र सानसिं रयिं सजित्वानं सदासहम् । वर्षिष्ठमूतये भर ॥१॥
नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै । त्वोतासो न्यर्वता ॥२॥
इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि । जयेम सं युधि स्पृधः ॥३॥
वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम् । सासह्याम पृतन्यतः ॥४॥
महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥५॥

8

Éndra sānasíṃ rayíṃ sajítvānaṃ sadāsáham | várshishṭham ūtáye bhara || 1 || ní yéna mushṭihatyáyā ní vṛitrá ruṇádhāmahai | tvótāso ny árvatā || 2 || índra tvótāsa á vayáṃ vájraṃ ghanā́ dadīmahi | jáyema sáṃ yudhí spṛídhaḥ || 3 || vayáṃ ṣū́rebhir ástṛibhir índra tváyā yujā́ vayám | sāsahyā́ma pṛitanyatáḥ || 4 || mahā́ñ índraḥ paráṣ ca nú mahitvám astu vajríṇe | dyaúr ná prathinā́ ṣávaḥ || 5 ||

॥१६॥ समोहे वा य आशत नरस्तोकस्य सनितौ । विप्रासो वा धियायवः ॥६॥
यः कुक्षिः सोमपातमः समुद्र इव पिन्वते । उर्वीरापो न काकुदः ॥७॥
एवा ह्यस्य सूनृता विरप्शी गोमती मही । पक्वा शाखा न दाशुषे ॥८॥
एवा हि ते विभूतय ऊतय इन्द्र मावते । सद्यश्चित्सन्ति दाशुषे ॥९॥

samohé vā yá ā́ṣata náras tokásya sánitau | víprāso vā dhiyāyávaḥ || 6 || yáḥ kukshíḥ somapā́tamaḥ samudrá iva pínvate | urvī́r ā́po ná kākúdaḥ || 7 || evā́ hy àsya sūnṛítā virapṣí gómatī mahī́ | pakvā́ ṣā́khā ná dāṣúshe || 8 || evā́ hí te víbhūtaya ūtáya indra mā́vate | sadyáṣ cit sánti dāṣúshe || 9 ||

8

O resplendent Lord, may you bless us with that spiritual wealth which is everlasting and which would lead us to victory and power, and protect us from evil forces. 1

Whereby, we, under your auspices, resolve our internal conflicts and become messenger of peace and prosperity in the world. 2

O almighty God, may we, armed with your powerful divine force, completely annihilate our inner vices in the struggles of life and be victorious. 3

O supreme God, may we with the aid of virtues, vigour, valour and sharp intellect, provided by you, conquer our enemies, however remote and hidden in our subconciousness. 4

Great is our God, greater than the greatest,—beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness. 5

May our wise and pious men attain their wishes in the struggles of their own personal life and secure prosperity for their descendents. 6

God has infinite powers and capacity to draw and discharge like oceans, He protects the entire objects of creation by His radiance. Like oceans He collects and like the sunrays, He disperses. 7

So, His bounteous gifts and divine wisdom and wealth are given to His devotees as spontaneously as ripe fruit from a loaded branch. 8

So, too, resplendent God, your magnificent gifts are readily bestowed on dedicated persons like me. 9

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या । इन्द्राय सोमपीतये ॥१०॥

evā́ hy àsya kā́myā stóma ukthám̐ ca ṣáṅsyā índrāya sómapītaye || 10 ||

(९) नवमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१७॥ इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महाँ अभिष्टिरोजसा ॥१॥
एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने । चक्रिं विश्वानि चक्रये ॥२॥
मत्स्वा सुशिप्र मन्दिभिः स्तोमेभिर्विश्वचर्षणे । सचैषु सवनेष्वा ॥३॥
असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत । अजोषा वृषभं पतिम् ॥४॥
सं चोदय चित्रमर्वाग्राध इन्द्र वरेण्यम् । असदित्ते विभु प्रभु ॥५॥

9

Índréhi mátsy ándhaso víṣvebhiḥ somapárvabhiḥ | mahā́ṅ abhishṭír ójasā || 1 || ém enam̐ sṛijatā suté mandím índrāya mandíne | cákrim̐ víṣvāni cákraye || 2 || mátsvā suṣipra mandíbhi stómebhir viṣvacarshaṇe | sácaishú sávaneshv ā́ || 3 || ásṛigram indra te gíraḥ práti tvā́m úd ahāsata | ájoshā vṛishabhám pátim || 4 || sám̐ codaya citrám arvā́g rā́dha indra váreṇyam | ásad ít te vibhú prabhú || 5 ||

॥१८॥ अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः । तुविद्युम्न यशस्वतः ॥६॥
सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् । विश्वायुर्धेह्यक्षितम् ॥७॥

asmā́n sú tátra codayéndra rāyé rábhasvataḥ | túvidyumna yáṣasvataḥ || 6 || sám̐ gómad indra vā́javad asmé pṛithú ṣrávo bṛihát | viṣvā́yur dhehy ákshitam || 7 ||

Verily the chanted and recited praises of the devotees are to be directed to the resplendent Lord and repeated for the acceptance of our ecstatic devotion. 10

9

Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight. 1

May these ecstatic devotional songs so composed and loving invocations be offered to the rejoicing resplendent God, the accomplisher of all things. 2

O all-knowing, resplendent God, the seer of all, may we feel your grace in all our efforts. May you be pleased to take us in your communion. May you reciprocate our prayers. 3

Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance. 4

Resplendent God, bestow on us your precious rare benefits, which would be enough and more than enough for us, and are thine and only thine. 5

Inspire us, resplendent God of mighty splendour, for the attainment of spiritual eminence, divinity and highest glory. 6

Resplendent God, the source of all universal life, give us farseeing vision and nourishment—the priceless gifts—which are extensive and inexhaustible. 7

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् । इन्द्र ता रथिनीरिषः ॥८॥
वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम् । होम गन्तारमूतये ॥९॥
सुतेसुते न्योकसे बृहद्बृहत एदरिः । इन्द्राय शूषमर्चति ॥१०॥

asmé dhehi

srávo brihád dyumnám sahasrasā́tamam | índra tā́ rathínīr íshah || 8 || vásor índram vásupatim gīrbhír grinánta rigmíyam | hóma gántāram ūtáye || 9 || suté-sute nyòkase brihád brihatá éd aríh | índrāya sūshám arcati || 10 ||

(१०) दशमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥१०॥

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥१॥
यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वम् ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥२॥
युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥३॥
एहि स्तोमाँ अभि स्वराभि गृणीह्या रुव ।
ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय ॥४॥

10

Gā́yanti tvā gāyatríṇó 'rcanty arkám arkíṇah | brahmáṇas tvā satakrata úd vaṅsám iva yemire || 1 || yát sā́noh sā́num ā́ruhad bhū́ry áspashṭa kártvam | tád índro ártham cetati yūthéna vrishṇír ejati || 2 || yukshvā́ hí kesínā hárī vríshaṇā kakshyaprā́ | áthā na indra somapā girā́m úpasrutim cara || 3 || éhi stómāñ abhí svarābhí griṇīhy ā́ ruva | bráhma ca no vaso sácéndra yajñám ca vardhaya || 4 ||

Resplendent God, grant us fame and wealth acquired in a thousand ways with skill and honest labour. 8

Through our sincere prayers, we invoke resplendent God, the revealer of divine knowledge, and the source of all wealth. The entire universe is embraced in His fold. He sustains and protects it. 9

Faithful and dedicated devotees sing out the glory of resplendent God, who is boundless, and is a dweller that surpasses all the limits of time and space. 10

10

O embodiment of total selfless actions, the chanters of the Sāma extol you with songs, the reciters of the Ṛk with prayers, the priests of the Yajuḥ with their prose and thereby elevate the honour of their family and descendants. 1

When your earnest seeker in his pursuit ascends rung by rung, God, you also assist him in his endeavour, enlighten his path and bless him for success. 2

O resplendent God and accepter of devotions, come to us and lead us with your splendid inspiring and vigorous revelations and virtues manifested in this wonderful world. 3

Come, resplendent God, lord of wealth, and attend to our hymns, respond to our prayers, propitious to our sacred performances and bestow upon us abundant food. 4

उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिष्षिधे ।
शक्रो यथा सुतेषु णो रारणत्सख्येषु च ॥५॥
तमित्सखित्व ईमहे तं राये तं सुवीर्ये ।
स शक्र उत नः शकदिन्द्रो वसु दयमानः ॥६॥

ukthám índrāya ṣáṅsyaṃ várdhanam purunishshídhe | ṣakró yáthā sutéshu ṇo rāráṇat sakhyéshu ca || 5 || tám ít sakhitvá īmahe táṃ rāyé táṃ suvírye | sá ṣakrá utá naḥ ṣakad índro vásu dáyamānaḥ || 6 ||

॥२०॥

सुविवृतं सुनिरजमिन्द्र त्वादातमिद्यशः ।
गवामप व्रजं वृधि कृणुष्व राधो अद्रिवः ॥७॥
नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।
जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ॥८॥
आश्रुत्कर्ण श्रुधी हवं नू चिद्दधिष्व मे गिरः ।
इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम् ॥९॥
विद्मा हि त्वा वृषन्तमं वाजेषु हवनश्रुतम् ।
वृषन्तमस्य हूमह ऊतिं सहस्रसातमाम् ॥१०॥

suvivṛítaṃ sunirájam índra tvádātam íd yáṣaḥ | gávām ápa vrajáṃ vṛidhi kṛiṇushvá rádho adrivaḥ || 7 || nahí tvā ródasī ubhé ṛighāyámāṇam ínvataḥ | jéshaḥ svàrvatīr apáḥ sáṃ gá asmábhyaṃ dhūnuhi || 8 || áṣrutkarṇa ṣrudhí hávaṃ nú cid dadhishva me gíraḥ | índra stómam imám máma kṛishvá yujáṣ cid ántaram || 9 || vidmá hí tvā vṛíshantamaṃ vájeshu havanaṣrútam | vṛíshantamasya hūmaha ūtíṃ sahasrasátamām || 10 ||

Let us sing such divine hymns as reveal and extol the one and only powerful God who can guide our children and friends and also be the repeller of our foes. 5

To Him alone we pray for friendship, for wealth and for valour; He alone is powerful, and He alone can protect us from injury and confer wealth on us. 6

O bounteous God, throw open the gates of knowledge and wealth, for only you can render them easy attainment and give us in abundance. 7

All the evil forces of the earth and celestial regions are ineffective in your presence. May you give strength to our noble efforts, mental or physical, to the fullest extent. 8

Omniscient God, you hear every word, even every heart-throb, however feebly expressed. Listen quickly to my invocations; accept my loving utterances as it were from a friend. 9

We know you, O generous giver of blessings. You respond to the call of devotees whenever they are in trouble. We invoke you for protection and you shower a thousand-fold bounties on us which protect us like the shield. 10

आ तू न॑ इन्द्र कौशिक मन्दसा॒नः सु॒तं पि॑ब ।
नव्य॒मायुः॒ प्र सू ति॑र कृ॒धी स॑हस्र॒सामृषि॑म् ॥११॥
परि॑ त्वा गिर्वणो॒ गिर॑ इ॒मा भ॑वन्तु वि॒श्वतः॑ ।
वृ॒द्धायु॒मनु॒ वृद्ध॑यो॒ जुष्टा॑ भवन्तु॒ जुष्ट॑यः ॥१२॥

á tū́ na indra kauṣika mandasānáḥ sutám piba | návyam ā́yuḥ prá sū́ tira kṛidhí sahasrasā́m ṛ́shim || 11 || pári tvā girvaṇo gíra imā́ bhavantu viṣvátaḥ | vṛiddhā́yum ánu vṛíddhayo júshṭā bhavantu júshṭayaḥ || 12 ||

(११) एकादशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य माधुच्छन्दसो जेता ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥२१॥

इन्द्रं॒ विश्वा॑ अवीवृधन्त्समु॒द्रव्य॑चसं॒ गिरः॑ ।
र॒थीत॑मं र॒थीनां॒ वाजा॑नां॒ सत्प॑तिं॒ पति॑म् ॥१॥
स॒ख्ये त॑ इन्द्र वा॒जिनो॒ मा भे॑म शवसस्पते ।
त्वाम॒भि प्र णो॑नुमो॒ जेता॑रम॒परा॑जितम् ॥२॥
पू॒र्वीरिन्द्र॑स्य रा॒तयो॒ न वि द॑स्यन्त्यू॒तयः॑ ।
यदी॒ वाज॑स्य॒ गोम॑तः स्तो॒तृभ्यो॒ मंह॑ते म॒घम् ॥३॥
पु॒रां भि॒न्दुर्युवा॑ क॒विरमि॑तौजा अजायत ।
इन्द्रो॒ विश्व॑स्य॒ कर्म॑णो ध॒र्ता व॒ज्री पु॑रुष्टु॒तः ॥४॥

11

Índram víṣvā avīvṛidhan samudrávyacasam gíraḥ | rathítamaṃ rathínāṃ vā́jānāṃ sátpatim pátim || 1 || sakhyé ta indra vājíno mā́ bhema ṣavasas pate | tvā́m abhí prá ṇonumo jétāram áparājitam || 2 || pūrvír índrasya rātáyo ná ví dasyanty ūtáyaḥ | yádī vā́jasya gómata stotṛíbhyo máṅhate maghám || 3 || purā́m bhindúr yúvā kavír ámitaujā ajāyata | índro víṣvasya kármaṇo dhartā́ vajrī́ purushṭutáḥ || 4 ||

Come quickly, O preceptor, the resplendent Lord, to accept our humble homage. Confer long life that merits commendation; may you give us spiritual vision to discern the deep meanings of the sacred hymns. 11

May our invocations spread far and wide; may they sing out your glory all round and may your blessed devotees dedicate their lives to making the world happy and prosperous. 12

11

All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. 1

Supported by your friendship, may we never be afraid of evil forces, O cherisher of strength and conqueror, the unconquered God. 2

The all merciful providence is showering wealth and wisdom from His treasury since eternity. It flows continuously and endlessly. His copious gifts will ever be made available to His faithful devotees. 3

The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustainer of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity. 4

त्वं वलस्य गोमतोऽपावरद्रिवो बिलम् ।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥५॥
तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥६॥
मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।
विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥७॥
इन्द्रमीशानमोजसाभि स्तोमा अनूषत ।
सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥८॥

tvám valásya gómató 'pāvar adrivo bílam | tvám devá ábibhyushas tujyámānāsa āvishuḥ || 5 || távāhám ṣūra rātíbhiḥ práty āyam síndhum āvádan | úpātishṭhanta girvaṇo vidúsh ṭe tásya kārávaḥ || 6 || māyábhir indra māyínam tvám ṣúshṇam ávātiraḥ | vidúsh ṭe tásya médhirās téshām ṣrávāṅsy út tira || 7 || índram íṣānam ójasābhí stómā anūshata | sahásram yásya ratáya utá vā sánti bhúyasīḥ || 8 ||

[अथ चतुर्थोऽनुवाकः ॥]

(१२) द्वादशं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । अग्निर्देवता, तत्रापि (६) षष्ठ्या ऋच आद्यपादस्य निर्मथ्याहवनीयावग्नी देवते । गायत्री छन्दः ॥

॥२२॥ अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥१॥
अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

12.

Agním dūtám vriṇīmahe hótāram viṣvávedasam | asyá yajñásya sukrátum || 1 || agním-agnim hávīmabhiḥ sádā havanta viṣpátim | havyavāham purupriyám || 2 ||

As the sun breaks open the dense dark clouds which obstruct the rays of the light, (or as concealed cattle is released from a cave by breaking open its doors), so God removes evil forces and brightens the path of virtuous devotees. Wise men can cast out fear when they have found God as their ally. 5

Attracted by your bounties, I again come, O mighty God, to you, singing your glory in full-throated voice. All right-minded faithful men come to you for your blessings, as they have known your munificence. 6

Resplendent God, let the deceitful and tyrannous people be defeated by honest people through their clever strategy. May they (the virtuous and honest) be rewarded by you with abundant wealth and food. 7

Even more, with full faith and enthusiasm than ever, may the reciters of sacred hymns sing the glories of God, the sovereign master of the universe whose bounties are thousands, beyond the counts. 8

12

We accept adorable God as the messenger of all virtues, presiding over our sacred performaces, and the source of all inspirations. We adore Him as we acclaim Him as the perfecter of benevolent deeds. 1

With dedicated noble deeds and invocations we offer homage to our lord of men, most enlightened and respendent Lord, beloved of many. Assuredly, He will respond to our offerings with a generous heart. 2

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे । असि होता न ईड्यः ॥३॥
ताँ उशतो वि बोधय यदग्ने यासि दूत्यम् । देवैरा सत्सि बर्हिषि ॥४॥
घृताहवन दीदिवः प्रति ष्म रिषतो दह । अग्ने त्वं रक्षस्विनः ॥५॥
अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाड् जुह्वास्यः ॥६॥

ágne deváñ
ihá vaha jajñānó vriktábarhishe | ási hótā na ídyaḥ || 3 || táñ uṣató ví bodhaya yád agne yási dūtyàm | devaír á satsi barhíshi || 4 || ghrítāhavana dīdivaḥ práti shma ríshato daha | ágne tvám rakshasvínaḥ || 5 || agnínāgníḥ sám idhyate kavír grihápatir yúvā | havyaváḍ juhvàsyaḥ || 6 ||

॥२३॥ कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे । देवममीवचातनम् ॥७॥
यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति । तस्य स्म प्राविता भव ॥८॥
यो अग्निं देववीतये हविष्माँ आविवासति । तस्मै पावक मृळय ॥९॥
स नः पावक दीदिवोऽग्ने देवाँ इहा वह । उप यज्ञं हविश्च नः ॥१०॥

kavím agním úpa stuhi satyádharmāṇam adhvaré | devám amīvacátanam || 7 || yás tvám agne havíshpatir dūtám deva saparyáti | tásya sma prāvitá bhava || 8 || yó agním devávītaye havíshmāñ āvívāsati | tásmai pāvaka mriḷaya || 9 || sá naḥ pāvaka dīdivó 'gne deváñ ihá vaha | úpa yajñám havíṣ ca naḥ || 10 ||

Adorable God, may we see you manifested in Nature's glories, which reveal your presence to us; you alone are to be adored. 3

O adorable God, you are our messenger of Nature's divine glories; may we through you be the possessors of Nature's bounties. May you come to us with Nature's bounties. 4

Adorable God, we invoke you with our dedicated noble actions. Dispel our internal evil conflicts arising out of selfishness and ignorance. 5

Through the adorable God. the terrestrial and cosmic fires are also kindled. May we all sing the glory of God, who is ever-young and all-wise. He is the only guardian of virtuous devotees. He accepts earnest offerings and showers on us His blessings generously. 6

May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness. 7

O adorable God, messenger of all virtues, may you be the protector of him, who serves you through his pious actions, and who dedicates his life to the service of mankind. 8

May you, O purifier, be propitious to him who approaches you through honest devotion and through pious mind dedicated to the well-being of the needy and saintly. 9

Adorable God, may you inspire enlightened devotees who have assembled for work and worship and impel them to make united efforts for good of mankind. 10

स नः स्तवान आ भर गायत्रेण नवीयसा । रयिं वीरवतीमिषम् ॥११॥
अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः । इमं स्तोमं जुषस्व नः ॥१२॥

sá na stávana á̧ bhara gāyatréṇa návīyasā | rayím̧ vīrávatīm ísham || 11 || ágne ṣukréṇa ṣocíshā víṣvābhir deváhūtibhiḥ | imám̧ stómam̧ jushasva naḥ || 12 ||

(१३) त्रयोदशं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१) आद्याया ऋच इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया नराशंसः, (४) चतुर्थ्या इळः, (५) पञ्चम्या बर्हिः, (६) षष्ठ्या देवीर्द्वारः, (७) सप्तम्या उषासानक्ता, (८) अष्टम्या दैव्यौ होतारौ प्रचेतसौ, (९) नवम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (१०) दशम्यास्त्वष्टा, (११) एकादश्या वनस्पतिः, (१२) द्वादश्याश्च स्वाहाकृतयोऽग्निरूपा देवताः । गायत्री छन्दः (एतदाप्रीसूक्तम्) ॥

॥२४॥ सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते । होतः पावक यक्षि च ॥१॥
मधुमन्तं तनूनपाद्यज्ञं देवेषु नः कवे । अद्या कृणुहि वीतये ॥२॥
नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये । मधुजिह्वं हविष्कृतम् ॥३॥
अग्ने सुखतमे रथे देवाँ ईळित आ वह । असि होता मनुर्हितः ॥४॥
स्तृणीत बर्हिरानुषग्घृतपृष्ठं मनीषिणः । यत्रामृतस्य चक्षणम् ॥५॥
वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः । अद्या नूनं च यष्टवे ॥६॥

13

Súsamiddho na á vaha deváñ agne havíshmate | hótaḥ pāvaka yákshi ca || 1 || mádhumantam̧ tanūnapād yajñám̧ devéshu naḥ kave | adyá kriṇuhi vītáye || 2 || nárāṣáñsam ihá priyám asmín yajñá úpa hvaye | mádhujihvam̧ havishkrítam || 3 || ágne sukhátame ráthe deváñ īḷitá á vaha | ási hótā mánurhitaḥ || 4 || striṇītá barhír ānusháġ ghritáprishṭham manīshiṇaḥ | yátrāmrítasya cákshaṇam || 5 || ví ṣrayantām ritavrídho dváro devír asaṣcátaḥ | adyá nūnám̧ ca yáshṭave || 6 ||

May we be inspired to sing your glory through our ever-fresh hymns. Bestow upon us ever increasing prosperity, food and progeny. 11

O adorable God, we invoke you at our place of work and worship, and may we feel your radiance of purity and benevolence; may you be pleased by our wide-ranging prayers. 12

13

O all purifying adorable God, thoroughly enlightened, may you bring down to us the bounties of Nature, and may we perform the fire-ceremony to receive these bounties. 1

O wise and adorable, your awareness purifies and protects each and every part of the human body. May our noble deeds bring to us the bounties of Nature, material and spiritual. 2

I invoke the most adorable Lord, the one praised by all people, the sweet-tongued, completely dedicated, and the giver of nature's gifts. 3

O adorable God, enlighten hither the sense-organs; accompanying the wonderfully convenient body-chariot. You are the guardian of the interests of men. 4

O wise devotees, may you offer your tender and affectionate regards to adorable God to attain divine bliss, whilst you pour out the nectar of clarified butter (in the fire-ceremony) and spread the grassy-seats. 5

May the doors of divine knowledge and selfless service be set open this day and this very moment, so that we perform our sacred work unhampered. 6

॥२५॥ नक्तोषासा सुपेशसास्मिन्यज्ञ उप ह्वये । इदं नो बर्हिरासदे ॥७॥
ता सुजिह्वा उप ह्वये होतारा दैव्या कवी । यज्ञं नो यक्षतामिमम् ॥८॥
इळा सरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सीदन्त्वस्रिधः ॥९॥
इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये । अस्माकमस्तु केवलः ॥१०॥
अव सृजा वनस्पते देव देवेभ्यो हविः । प्र दातुरस्तु चेतनम् ॥११॥
स्वाहा यज्ञं कृणोतनेन्द्राय यज्वनो गृहे । तत्र देवाँ उप ह्वये ॥१२॥

náktoshásā supéṣasāsmín yajñá úpa hvaye | idáṃ no barhír āsáde || 7 || tá sujihvá úpa hvaye hótāra daívyā kaví | yajñáṃ no yakshatām imám || 8 || íḷā sárasvatī mahí tisró devír mayobhúvaḥ | barhíḥ sīdantv asrídhaḥ || 9 || ihá tváshṭāram agriyáṃ viṣvárūpam úpa hvaye | asmákam astu kévalaḥ || 10 || áva srijā vanaspate déva devébhyo havíḥ | prá dātúr astu cétanam || 11 || sváhā yajñáṃ krinotanéndrāya yájvano grihé || tátra deváñ úpa hvaye || 12 ||

(१४) चतुर्दशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥२६॥ ऐभिरग्ने दुवो गिरो विश्वेभिः सोमपीतये । देवेभिर्याहि यक्षि च ॥१॥
आ त्वा कण्वा अहूषत गृणन्ति विप्र ते धियः । देवेभिरग्न आ गहि ॥२॥

14

Aíbhir agne dúvo gíro víṣvebhiḥ sómapītaye | devébhir yāhi yákshi ca || 1 || á tvā káṇvā ahūshata griṇánti vipra te dhíyaḥ | devébhir agna á gahi || 2 ||

May I admire the beauty of night and dawn, also at the time of this fire-ceremony; Nature has already provided them with a grassy-seat (as if, in the firmament). 7

I invoke both the sweet-tongued and eloquent divine poets, in order that they may bless and conduct the work of our fire-ceremony. 8

May the ever-glorious blissful virtues—*ila, saraswati, mahi* wisdom, speech and prosperity—occupy respectable places in our ceremony. 9

We invoke the supreme architect of this infinitely vast creation, who reveals His glory through splendid multifold manifestations. May He be solely ours. 10

O God, bestower of wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge be our reward. 11

May we offer auspicious prayers to the resplendent Lord with the exclamation of SVAHA at the residence of the worshipper. We call also upon Nature's bounties to help us here. 12

14

May you be present with us, O mighty God, with all your Nature's bounties, whilst we adore you and pray, and may you bless those who pray with sweet emotional expressions and keep us away from selfish activities. 1

Adorable Lord, may you be with us for our enlightenment; the intellectuals extol your divine virtues. May you come to us along with Nature's bounties. 2

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् । आदित्यान्मारुतं गणम् ॥३॥
प्र वो भ्रियन्त इन्दवो मत्सरा मादयिष्णवः । द्रप्सा मध्वश्चमूषदः ॥४॥
ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः । हविष्मन्तो अरंकृतः ॥५॥
घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्नयः । आ देवान्त्सोमपीतये ॥६॥

indravāyū́ bṛihaspá-
tim mitrā́gním pūshánam bhágam | ādityā́n mā́rutaṃ ganám || 3 || prá vo bhriyanta índavo matsarā́ mādayishṇávaḥ | drapsā́ mádhvaṣ camūshádaḥ || 4 || ī́ḷate tvā́m avasyávaḥ káṇvāso vṛiktábarhishaḥ | havíshmanto araṃkṛítaḥ || 5 || ghṛitápṛishṭhā manoyújo yé tvā váhanti váhnayaḥ | ā́ devā́n sómapītaye || 6 ||

॥२७॥ तान्यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि । मध्वः सुजिह्व पायय ॥७॥
ये यजत्रा य ईड्यास्ते ते पिबन्तु जिह्वया । मधोरग्ने वषट्कृति ॥८॥
आकीं सूर्यस्य रोचनाद्विश्वान्देवाँ उषर्बुधः । विप्रो होतेह वक्षति ॥९॥
विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना । पिबा मित्रस्य धामभिः ॥१०॥
त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि । सेमं नो अध्वरं यज ॥११॥

tā́n yájatrāñ ṛitāvṛídhó 'gne pátnīvatas kṛidhi | mádhvaḥ sujihva pāyaya || 7 || yé yájatrā yá ī́ḍyās té te pibantu jihváyā | mádhor agne váshaṭkṛiti || 8 || ā́kīṃ sū́ryasya rocanā́d víṣvān devā́ñ usharbúdhaḥ | vípro hótehá vakshati || 9 || víṣvebhiḥ somyám mádhv ágna índreṇa vāyúnā | píbā mitrásya dhā́mabhiḥ || 10 || tváṃ hótā mánurhitó 'gne yajñé-shu sīdasi | sémáṃ no adhvarám yaja ||

We invoke you, the supreme source of intellect, with names such as resplendent, the source of vitality, supreme Lord, surveyor, adorable, nourisher, gracious, and the light and the vital-complex. 3

In respectful regards of all divine virtues are poured forth in the fire-ceremony these devotional offerings in exhilarating and melodious tunes. 4

The wise and pious priests wishing to obtain the protection of God against worldly struggles, seated on well-spread grass cushions, in the fire-ceremony pray to you, O God, for their fulfilment, after having suppressed all selfish aspirations. 5

May the senses, fickle and swift as horses and smooth, commanded by a strong-willed mind, bring loyal devotees to this place of work and worship, so that they enjoy the devotional songs. 6

O God, may the truthful promoters and participants of the sacred duties, together with their wives, assemble here and enjoy the sweet elixir of devotional hymns. 7

Let these pious promoters, who deserve veneration, be blessed by you, O God, to hear sweet melodious devotional songs. 8

May the wise invoker of divine virtues inspire us with the glory of all luminaries that accompany the dawn. 9

May our soul, mind and heart drink this exhilarating spiritual nectar of devotion and be in commune with adorable God. 10

O enlightened priest, you have been assigned to invoke all godly virtues at the place of worship. May you supervise this work with dedication. 11

युक्ष्वा ह्यरुषी रथे हरितो देव रोहितः । ताभिर्देवाँ इहा वह ॥१२॥

yukshvá hy árushī ráthe haríto deva rohítaḥ | tábhir deváñ ihá vaha || 12 ||

(१५) पञ्चदशं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१) आद्याया ऋच इन्द्रः, (२) द्वितीयाया मरुतः, (३) तृतीयायास्त्वष्टा, (४) चतुर्थ्या अग्निः, (५) पञ्चम्या इन्द्रः, (६) षष्ठ्या मित्रावरुणौ, (७–१०) सप्तमीतश्चतसृणां द्रविणोदा अग्निः (११) एकादश्या अश्विनौ, (१२) द्वादश्याश्चाग्निर्देवताः (ऋतुदेवता एता.) । गायत्री छन्दः ॥

॥२८॥ इन्द्र सोमं पिब ऋतुना त्वा विशन्त्विन्दवः । मत्सरासस्तदोकसः ॥१॥
मरुतः पिबत ऋतुना पोत्राद्यज्ञं पुनीतन । यूयं हि ष्ठा सुदानवः ॥२॥
अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना । त्वं हि रत्नधा असि ॥३॥
अग्ने देवाँ इहा वह सादया योनिषु त्रिषु । परि भूष पिब ऋतुना ॥४॥
ब्राह्मणादिन्द्र राधसः पिबा सोममृतूँरनु । तवेद्धि सख्यमस्तृतम् ॥५॥
युवं दक्षं धृतव्रत मित्रावरुण दूळभम् । ऋतुना यज्ञमाशाथे ॥६॥

15

Índra sómam píba ritúnā tvā viṣantv índavaḥ | matsarā́sas tádokasaḥ || 1 || márutaḥ píbata ritúnā potrā́d yajñám punītana | yūyáṃ hí shṭhā́ sudānavaḥ || 2 || abhí yajñám griṇīhi no gnā́vo néshṭaḥ píba ritúnā | tváṃ hí ratnadhā́ ási || 3 || ágne deváñ ihā́ vaha sādáyā yónishu trishú | pári bhūsha píba ritúnā || 4 || brā́hmaṇād indra rā́dhasaḥ píbā sómam ritū́ñr ánu | távéd dhí sakhyám ástritam || 5 || yuváṃ dákshaṃ dhṛitavrata mítrāvaruna dūḷábham || ritúnā yajñám āṣā́the || 6 ||

O Lord of universe, please harness your powerful red rays to the chariot of the sun and delegate him and other Nature's bounties to bring light and life to this earth. 12

15

Resplendent Lord, please accept our invocations and grant our prayers offered to you according to the seasons. May our prayers reach you and be accepted as if they are being welcomed in their own home. 1

Lord of vital orders, please accept our devotion and sacred acts performed according to seasons. May you grace the place of work and worship with your presence; for you are bountiful. 2

O selfless benefactor, the supreme architect, bless our sacred work and worship. Accept our offerings suitable for all occasions and seasons. May they be entirely dedicated to you. May they be possessed by you; as all the treasures of wealth and wisdom belong to you alone. 3

Lord of creation, please direct your Nature's bounties to assist us through our triad of intellect, heart and mind; please bless it with decorations (of wisdom), and may you lovingly accept our devotional songs. 4

Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship as only your friendship is unbroken and ever-lasting. 5

O God, source of enlightenment and vigour, enforcer of laws of this universe, efficacious and propitious, please come and accept our homage offered to you according to the seasons. 6

॥२९॥ द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे । यज्ञेषु देवमीळते ॥७॥
द्रविणोदा ददातु नो वसूनि यानि शृण्विरे । देवेषु ता वनामहे ॥८॥
द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत । नेष्ट्रादृतुभिरिष्यत ॥९॥
यत्त्वा तुरीयमृतुभिर्द्रविणोदो यजामहे । अध स्मा नो ददिर्भव ॥१०॥
अश्विना पिबतं मधु दीद्यग्नी शुचिव्रता । ऋतुना यज्ञवाहसा ॥११॥
गार्हपत्येन सन्त्य ऋतुना यज्ञनीरसि । देवान्देवयते यज ॥१२॥

dravinodá drávinaso grā́vahastāso adhvaré | yajñéshu deváṁ īḷate || 7 || dravinodā́ dadātu no vásūni yā́ni srinviré | devéshu tā́ vanāmahe || 8 || dravinodā́ḥ pipīshati juhóta prá ca tishṭhata | neshṭrā́d ritúbhir ishyata || 9 || yát tvā turī́yam ritúbhir drávinodo yájāmahe | ádha smā no dadír bhava || 10 || ásvinā píbatam mádhu dī́dyagnī sucivrata | ritúnā yajñavāhasā || 11 || gā́rhapatyena santya ritúnā yajñanī́r asi | devā́n devayaté yaja || 12 ||

(१६) षोडशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३०॥ आ त्वा वहन्तु हरयो वृषणं सोमपीतये । इन्द्र त्वा सूरचक्षसः ॥१॥

16

Ā́ tvā vahantu hárayo vríshanaṁ sómapītaye | índra tvā sū́racakshasaḥ || 1 ||

May our aspirants of wealth and wisdom, equipped with hard labour and learning, entreat the Lord of universe through devotional acts and prayers for getting material and spiritual prosperity. 7

May God, the bestower of all fortunes, grant wealth of every kind, ever-given to any one. May this wealth of ours be utilized for the benefit of the divines (i. e. for the welfare of humanity and not for self-gratification). 8

May those who seek and give true wealth and wisdom be firmly established in the world and command respect in their society. May they dedicate their work to God. 9

May you be generous to us, O benefactor, the prime cause of all the creation. We adore you, and invoke. Be with us and reveal your glory to us through your splendour. 10

The twin faculties—mental and vital—are accompanied and blessed by the brilliant wisdom of God, and they work through eternal laws. May our devotional offerings to God go to enrich these divine faculties. 11

May the supreme benefactor be identified with the household fire and thus partake in the welfare of every being in the family. May He have due regards for those who worship Him with devotion. 12

16

O resplendent God, accepter of our sweet devotional expressions, let your shining light, swift and radiant as the sun, reveal your glory. O bestower of bliss, please be with us. 1

इमा धाना घृतस्नुवो हरी इहोप वक्षतः । इन्द्रं सुखतमे रथे ॥२॥
इन्द्रं प्रातर्हवामह इन्द्रं प्रयत्यध्वरे । इन्द्रं सोमस्य पीतये ॥३॥
उप नः सुतमा गहि हरिभिरिन्द्र केशिभिः । सुते हि त्वा हवामहे ॥४॥
सेमं नः स्तोममा गह्युपेदं सवनं सुतम् । गौरो न तृषितः पिब ॥५॥

imá dhānā́ ghṛitasnúvo hárī ihópa vakshataḥ | índram sukhátame ráthe || 2 || índram prātár havamaha índram prayaty àdhvaré | índram sómasya pītáye || 3 || úpa naḥ sutám ā́ gahi háribhir indra keśíbhiḥ | suté hí tvā hávāmahe || 4 || sémáṃ na stómam ā́ gahy úpedám sávanaṃ sutám | gauró ná tṛishitáḥ piba || 5 ||

॥३२॥ इमे सोमास इन्दवः सुतासो अधि बर्हिषि । ताँ इन्द्र सहसे पिब ॥६॥
अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शंतमः । अथा सोमं सुतं पिब ॥७॥
विश्वमित्सवनं सुतमिन्द्रो मदाय गच्छति । वृत्रहा सोमपीतये ॥८॥
सेमं नः काममा पृण गोभिरश्वैः शतक्रतो । स्तवाम त्वा स्वाध्यः ॥९॥

imé sómāsa índavaḥ sutā́so ádhi barhíshi | tā́ñ indra sáhase piba || 6 || ayáṃ te stómo agriyó hṛidispṛ́g astu śáṃtamaḥ | áthā sómaṃ sutám piba || 7 || víśvam ít sávanaṃ sutám índro mádāya gachati | vṛitrahā́ sómapītaye || 8 || sémáṃ naḥ kā́mam ā́ pṛiṇa góbhir áśvaiḥ śatakrato | stávāma tvā svādhyàḥ || 9 ||

May His quick and pleasing divine rays manifest His glory everywhere. May the chariot of the resplendent Lord reach the fields of ripe corn and farms of milk and butter. 2

We invoke the resplendent God for cherishing our sweet expressions of devotion in the morning and the commencement of every sacred performance. 3

O merciful resplendent God, please be with us and assist us in our noble deeds with your infinitely swift and all-wise goodness, and accept our offerings. 4

Please accept our devotions and be with us at this place of work and worship. All our deeds are dedicated to you alone. All our devotions flow unto you. May you accept them like a thirsty stag eagerly looking for water. 5

These over-flowing sweet expressions of intense devotions are for you only, O God. Accept them whether they are sprayed above in the sky or sprinkled on lowly grass. May you accept them and be ever-generous to bless us. 6

May these prayers, melodious and touching, stir your heart and be ever acceptable. Accept these prayers poured forth from the inmost of our heart. 7

Almighty God, the dispeller of evil forces, is present at every place of sacred performance, carrying His blessings, and accepts our devotions that gladden His heart. 8

May you, therefore, O God, embodiment of selfless noble actions, fulfil our desire for all wealth and wisdom. We offer our profound meditations and praises to you. 9

(१७) सप्तदशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्रावरुणौ देवते । (१-३, ६-९) प्रथमतृचस्य षष्ठ्यादिचतुर्ऋचश्च गायत्री, (४-५) चतुर्थीपञ्चम्योश्च पादनिचृत् [(५) पञ्चम्या ह्रसीयसी वा] गायत्री छन्दसी ॥

॥३२॥ इन्द्रावरुणयोरहं सम्राजोरव आ वृणे । ता नो मृळात ईदृशे ॥१॥
गन्तारा हि स्थोऽवसे हवं विप्रस्य मावतः । धर्तारा चर्षणीनाम् ॥२॥
अनुकामं तर्पयेथामिन्द्रावरुण राय आ । ता वां नेदिष्ठमीमहे ॥३॥
युवाकु हि शचीनां युवाकु सुमतीनाम् । भूयाम वाजदाव्नाम् ॥४॥
इन्द्रः सहस्रदाव्नां वरुणः शंस्यानाम् । क्रतुर्भवत्युक्थ्यः ॥५॥

17

Índrāváruṇayor ahám samrā́jor áva ā́ vṛiṇe | tā́ no mṛiḷāta īdṛíśe || 1 || gántārā hí sthó 'vase hávam víprasya mā́vataḥ | dhartā́rā carshaṇīnā́m || 2 || anukāmám tarpayethām índrāvaruṇa rāyá ā́ | tā́ vām nédishṭham īmahe || 3 || yuvā́ku hí śácīnām yuvā́ku sumatīnā́m | bhūyā́ma vājadā́vnām || 4 || índraḥ sahasradā́vnām váruṇaḥ śáṅsyānām | krátur bhavaty ukthyàḥ || 5 ||

॥३३॥ तयोरिदवसा वयं सनेम नि च धीमहि । स्यादुत प्ररेचनम् ॥६॥
इन्द्रावरुण वामहं हुवे चित्राय राधसे । अस्मान्सु जिग्युषस्कृतम् ॥७॥
इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा । अस्मभ्यं शर्म यच्छतम् ॥८॥
प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण यां हुवे । यामृधाथे सधस्तुतिम् ॥९॥

táyor íd ávasā vayám sanéma ní ca dhīmahi | syā́d utá praré̄canam || 6 || índrāvaruṇa vām ahám huvé citrā́ya rā́dhase | asmā́n sú jigyúshas kṛitam || 7 || índrāvaruṇa nū́ nú vām síshāsantīshv dhīshv ā́ | asmábhyam śárma yachatam || 8 || prá vām aśnotu sushṭutír índrāvaruṇa yā́m huvé | yā́m ṛidhā́the sadhástutim || 9 ||

17

I seek the protection of almighty God, the sovereign ruler of the universe, the Lord of vitality and God of peace and prosperity; may He bless us with happiness. 1

For, He is ever the guardian of mankind and grants protection to His loyal devotees, of whom I am one. 2

Pray, grant us wealth, O almighty Lord, the source of all vitality, peace and prosperity; may we be blessed to remain always by your side. 3

May these devotional prayers offered in congregation by persons of pure words and thoughts be acceptable to you and may the persons be rewarded with your choicest blessings. 4

The resplendent God, the source of vitality, is the only giver among the givers of thousands; only He is to be praised for all the blessings that are received from Nature's forces working at His command. 5

Through His protection we earn, and whilst we earn it, it must be preserved and multiplied. 6

I invoke you God, the almighty, the source of vitality, for manifold wealth, and please let us have victory over the evils that torment us. 7

The mightiest of the mighty, the king of kings, please quickly bestow happiness upon us, for our thoughts go to you and you alone. 8

May the earnest praise, and the congregational praise, which I offer to you, O Lord of vitality, reach you for your acceptance and response. 9

[अथ पञ्चमोऽनुवाकः ॥]

(१८) अष्टादशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१–३) प्रथमतृचस्य ब्रह्मणस्पतिः, (४) चतुर्थ्या इन्द्रो ब्रह्मणस्पतिः सोमश्च, (५) पञ्चम्या ब्रह्मणस्पतिः सोम इन्द्रो दक्षिणा च, (६–८) षष्ठ्यादितृचस्य सदसस्पतिः, (९) नवम्याः सदसस्पतिर्नराशंसो वा देवताः । गायत्री छन्दः ॥

॥३४॥ सोमानं स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजः ॥१॥
यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्धनः । स नः सिषक्तु यस्तुरः ॥२॥
मा नः शंसो अररुषो धूर्तिः प्रणङ्मर्त्यस्य । रक्षा णो ब्रह्मणस्पते ॥३॥
स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः । सोमो हिनोति मर्त्यम् ॥४॥
त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम् । दक्षिणा पात्वंहसः ॥५॥

18.

Sománam sváranam krinuhí brahmanas pate | kakshívantam yá auśijáh || 1 || yó reván yó amīvahá vasuvít pushtivárdhanah | sá nah sishaktu yás turáh || 2 || má nah śáṅso ráarusho dhūrtíh pránañ mártyasya | rákshā no brahmanas pate || 3 || sá ghā vīró ná rishyati yám índro bráhmanas pátih | sómo hinóti mártyam || 4 || tvám tám brahmanas pate sóma índraś ca mártyam | dákshiṇā pātv áṅhasah || 5 ||

॥३५॥ सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषम् ॥६॥
यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन । स धीनां योगमिन्वति ॥७॥
आदृध्नोति हविष्कृतिं प्राञ्चं कृणोत्यध्वरम् । होत्रा देवेषु गच्छति ॥८॥
नराशंसं सुधृष्टममपश्यं सप्रथस्तमम् । दिवो न सद्ममखसम् ॥९॥

sádasas pátim ádbhutam priyám índrasya kámyam | saním medhám ayāsisham || 6 || yásmād rité ná sídhyati yajñó vipaścítaś caná | sá dhīnám yógam invati || 7 || ád ridhnoti havíshkritim práñcam krinoty adhvarám | hótrā devéshu gachati || 8 || nárāśáṅsam sudhríshtamam ápaśyam saprátha-stamam | divó ná sádmamakhasam || 9 ||

18

O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity. 1

May He who is opulent, the healer of the weak-minded, the acquirer of riches, augmenter of nourishment, the prompt bestower of rewards, be favourable to us. 2

Protect us, O all-wise God, so that no cruel censure of a malevolent creature may reach us. 3

The mortal brave, whom the almighty, the all-wise and showerer of blessings, protects, never meets destruction. 4

O Lord the preceptor, blissful, may you keep away mortals from committing sins. 5

I solicit understanding from the presiding Lord, the desirable, the bountiful and the wonderful, who befriends souls. 6

Without His assistance, invocations do not reach Him even if offered by intellectuals. He verily would lead us to our objective. 7

Through Him may our invocations become worthy to commune with His divine self. 8

He, the illustrious leader, leads His devotee on the divine path, makes him resolute in mind and assists him to achieve extensive results from his selfless service. 9

(१९) एकोनविंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । अग्निर्मरुतश्च देवताः । गायत्री छन्दः ॥

॥३६॥ प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे । मरुद्भिरग्न आ गहि ॥१॥
नहि देवो न मर्त्यो महस्तव क्रतुं परः । मरुद्भिरग्न आ गहि ॥२॥
ये महो रजसो विदुर्विश्वे देवासो अद्रुहः । मरुद्भिरग्न आ गहि ॥३॥
य उग्रा अर्कमानृचुरनाधृष्टास ओजसा । मरुद्भिरग्न आ गहि ॥४॥
ये शुभ्रा घोरवर्पसः सुक्षत्रासो रिशादसः । मरुद्भिरग्न आ गहि ॥५॥

19

Prati tyáṃ cárum adhvaráṃ gopīthā́ya prá hūyase | marúdbhir agna ā́ gahi || 1 || nahí devó ná mártyo mahás táva krátum paráḥ | ma° || 2 || yé mahó rájaso vidúr víṣve deváso adrúhaḥ | ma° || 3 || yá ugrā́ arkám ānṛcúr ánādhṛishṭāsa ójasā | ma° || 4 || yé ṣubhrā́ ghorávarpasaḥ sukshatrā́so riṣā́dasaḥ | ma° || 5 ||

॥३७॥ ये नाकस्याधि रोचने दिवि देवास आसते । मरुद्भिरग्न आ गहि ॥६॥
य ईङ्खयन्ति पर्वतान् तिरः समुद्रमर्णवम् । मरुद्भिरग्न आ गहि ॥७॥
आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा । मरुद्भिरग्न आ गहि ॥८॥
अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु । मरुद्भिरग्न आ गहि ॥९॥

yé nā́kasyā́dhi rocané diví devā́sa ā́sate | ma° || 6 || yá īṅkháyanti párvatān tiráḥ samudrám arṇavám | ma° || 7 || ā́ yé tanvánti raṣmíbhis tiráḥ samudrám ójasā | ma° || 8 || abhí tvā purvápītaye sṛjā́mi somyám mádhu | ma° || 9 ||

19

Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces. 1

None of the cosmic forces nor any person in particular deserves our dedication. Please come to us, O Lord of spiritual fire, with vital forces to accept our offerings of deep love. 2

No one except you is divine and devoid of malignity. No one knows who causes the great waters to come down and who presides over the eternal laws; please come to us, O adorable Lord, with the vital forces. 3

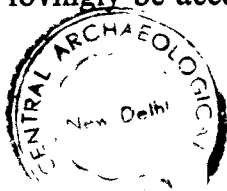
No one knows, who is fierce and mighty, who commands the rain to come down and who has unconquerable strength. Please come to us, O adorable God, with vital forces, to embrace us and enlighten. 4

O adorable God, may you come to us with vital forces, brilliant, terrific and yet benevolent and protective. 5

O Lord of spiritual fire, may you be with us with vital forces working behind the luminaries in the radiant celestial regions beyond the sun. 6

O adorable God, please be with us with vital forces which scatter the clouds, and set in motion the cosmic forces. 7

O adorable God, please be with us with vital forces which work through the clouds, through the rays of the sun and with their vigour agitate the ocean. 8

O adorable God, may you be with us with your vital forces; I pour out the devotional prayers, sweet like elixir, which may lovingly be accepted by you, and enjoyed. 9

(२०) विंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । ऋभवो देवताः । गायत्री छन्दः ॥

॥१॥ अयं देवाय जन्मने स्तोमो विप्रेभिरासया । अकारि रत्नधातमः ॥१॥
य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी । शमीभिर्यज्ञमाशत ॥२॥
तक्षन्नासत्याभ्यां परिज्मानं सुखं रथम् । तक्षन्धेनुं सबर्दुघाम् ॥३॥
युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः । ऋभवो विष्ट्यक्रत ॥४॥
सं वो मदासो अग्मतेन्द्रेण च मरुत्वता । आदित्येभिश्च राजभिः ॥५॥

20

Ayáṃ deváya jánmane stómo víprebhir āsayá | ákāri ratnadhátamaḥ || 1 || yá índrāya vacoyújā tatakshúr mánasā hárī | śámībhir yajñám āśata || 2 || tákshan násatyābhyām párijmānaṃ sukháṃ rátham | tákshan dhenúṃ sabardúghām || 3 || yúvānā pitárā púnaḥ satyámantrā ṛijūyávaḥ | ṛibhávo vishṭy ákrata || 4 || sáṃ vo mádāso agmaténdrena ca marútvatā | ādityébhiś ca rájabhiḥ || 5 ||

॥२॥ उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम् । अकर्त चतुरः पुनः ॥६॥
ते नो रत्नानि धत्तन त्रिरा साप्तानि सुन्वते । एकमेकं सुशस्तिभिः ॥७॥
अधारयन्त वह्नयोऽभजन्त सुकृत्यया । भागं देवेषु यज्ञियम् ॥८॥

utá tyáṃ camasáṃ návaṃ tváshṭur devásya níshkṛitam | ákarta catúraḥ púnaḥ || 6 || té no rátnāni dhattana trír á sáptāni sunvaté | ékam-ekaṃ suśastíbhiḥ || 7 || ádhārayanta váhnayó 'bhajanta sukṛityáyā | bhāgám devéshu yajñíyam || 8 ||

20

This hymn, rich in thoughts, has been addressed by the sages with their own mouths to the learned. 1

Efforts of such persons alone will lead to glorious success as they dedicate themselves to God selflessly with their words, thoughts and skill. 2

With the aid of two universally-true-laws (particularized and generalized) these learned and spiritualized sages have carved out the ideal way to a progressive and happy society. Also, they speak such sublime words, as would inspire mankind for ever. 3

These prudent persons, preservers of a sacred heritage, being honest and straight-forward, consistently strive to promote these eternal principles of life. 4

Together they receive and enjoy the blessings of the resplendent, venerable, ever-shining supreme Lord. 5

These enlightened sages first observe and make a deep study of the secrets of God's creation, and of divine knowledge and then repeatedly form their own versions invested with new vigour and suited to the times. 6

Together and individually, through their sevenfold benevolent deeds, they attain threefold glory—(physical, mental, and spiritual). 7

Through their pious acts, these illustrious sages receive their share of the reverential homage, dedicated to the supreme Lord and Nature's bounties. 8

(२१) एकविंशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥३॥ इहेन्द्राग्नी उप ह्वये तयोरित्स्तोममुश्मसि । ता सोमं सोमपातमा ॥१॥
ता यज्ञेषु प्र शंसतेन्द्राग्नी शुम्भता नरः । ता गायत्रेषु गायत ॥२॥
ता मित्रस्य प्रशस्तय इन्द्राग्नी ता हवामहे । सोमपा सोमपीतये ॥३॥
उग्रा सन्ता हवामह उपेदं सवनं सुतम् । इन्द्राग्नी एह गच्छताम् ॥४॥
ता महान्ता सदस्पती इन्द्राग्नी रक्ष उब्जतम् । अप्रजाः सन्त्वत्रिणः ॥५॥
तेन सत्येन जागृतमधि प्रचेतुने पदे । इन्द्राग्नी शर्म यच्छतम् ॥६॥

21

Ihéndrāgní úpa hvaye táyor ít stómam uṣmasi | tá sómaṃ somapátamā || 1 || tá yajñéshu prá ṣaṅsatendrāgní sumbhatā naraḥ | tá gāyatréshu gāyata || 2 || tá mitrásya práṣastaya indrāgní tá havāmahe | somapá sómapītaye || 3 || ugrá sántā havāmaha úpedám sávanaṃ sutám | indrāgní éhá gachatām || 4 || tá mahántā sádaspátī índrāgnī ráksha ubjatam | áprajāḥ santv atríṇaḥ || 5 || ténа satyéna jāgṛitam ádhi pracetúne padé | índrāgnī sárma yachatam || 6 ||

(२२) द्वाविंशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१-४) प्रथमादिचतुर्ऋचामश्विनौ, (५-८) पञ्चम्यादिचतसृणां सविता, (९-१०) नवमीदशम्योरग्निः, (११) एकादश्या देव्यः, (१२) द्वादश्या इन्द्राणीवरुणान्यग्नाय्यः, (१३-१४) त्रयोदशीचतुर्दश्योर्द्यावापृथिव्यौ, (१५) पञ्चदश्याः पृथिवी, (१६) षोडश्या विष्णुर्देवा वा, (१७-२१) सप्तदश्यादिपञ्चानाञ्च विष्णुर्देवताः । गायत्री छन्दः ॥

॥४॥ प्रातर्युजा वि बोधयाश्विनावेह गच्छताम् । अस्य सोमस्य पीतये ॥१॥
या सुरथा रथीतमोभा देवा दिविस्पृशा । अश्विना ता हवामहे ॥२॥

22

Prātaryújā ví bodhayāṣvínāv éhá gachatām | asyá sómasya pītáye || 1 || yá suráthā rathítamobhá devá diviṣpṛíṣā | aṣvínā tá havāmahe || 2 ||

21

I invoke hither the resplendent and adorable Lord to whom we offer our devotions; let Him, acceptor of the nectar of bliss, receive our humble offerings. 1

O men, praise the resplendent and adorable Lord in your sacred worship, and sing unto Him the hymns in Gayatri verses. 2

We invoke the resplendent and adorable Lord, the preserver of the spiritual fire of devotees, offering heartfelt expressions of devotion. 3

Strengthened by that faith, we invoke the resplendent adorable Lord. May He be with us hither to awaker divine consciousness and happiness. 4

May the mighty resplendent and adorable presiding Lord render the fiends (men dangerous to society) powerless and make sterile the devourers of the virtuous. 5

O supreme and glorious God, preserver of the virtuous, may you continue to be the bestower of truth and justice, stationed in a position where you have a full knowledge of the consequences of our actions. May you bestow happiness upon us. 6

22

Awaken the pair of mental and vital powers. Yoke them every morning in work and worship. May they experience the joy of spiritual eminence. 1

We invoke these divine vital powers animating the chariot of the human body. May they touch the height of spiritual radiance. 2

या वां कशा मधुमत्यश्विना सूनृतावती । तया यज्ञं मिमिक्षतम् ॥३॥
नहि वामस्ति दूरके यत्रा रथेन गच्छथः । अश्विना सोमिनो गृहम् ॥४॥
हिरण्यपाणिमूतये सवितारमुप ह्वये । स चेत्ता देवता पदम् ॥५॥

yā́ vām kásā mádhumaty ásvinā sūnṛ́tāvatī | táyā yajñám mimikshatam || 3 || nahí vām ásti dūraké yátrā ráthena gáchathaḥ | ásvinā somíno grihám || 4 || híranyapāṇim ūtáye savitā́ram úpa hvaye | sá céttā devátā padám || 5 ||

॥५॥ अपां नपातमवसे सवितारमुप स्तुहि । तस्य व्रतान्युश्मसि ॥६॥
विभक्तारं हवामहे वसोश्चित्रस्य राधसः । सवितारं नृचक्षसम् ॥७॥
सखाय आ नि षीदत सविता स्तोम्यो नु नः । दाता राधांसि शुम्भति ॥८॥
अग्ने पत्नीरिहा वह देवानामुशतीरुप । त्वष्टारं सोमपीतये ॥९॥
आ ग्ना अग्न इहावसे होत्रां यविष्ठ भारतीम् । वरूत्रीं धिषणां वह ॥१०॥

apā́ṃ nápātam ávase savitā́ram úpa stuhi | tásya vratā́ny uṣmasi || 6 || vibhaktā́raṃ havāmahe vásoṣ citrásya rā́dhasaḥ | savitā́raṃ nṛicákshasam || 7 || sákhāya ā́ ní shīdata savitā́ stómyo nú naḥ | dā́tā rā́dhāṅsi ṣumbhati || 8 || ágne pátnīr ihā́ vaha devā́nām uṣatī́r úpa | tváshṭāraṃ sómapītaye || 9 || ā́ gnā́ agna ihā́vase hótrāṃ yavishṭha bhā́ratīm | várūtrīṃ dhishánāṃ vaha || 10 ||

॥६॥ अभि नो देवीरवसा महः शर्मणा नृपत्नीः । अच्छिन्नपत्राः सचन्ताम् ॥११॥
इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये । अग्नायीं सोमपीतये ॥१२॥

abhí no devī́r ávasā maháḥ ṣármaṇā nṛipátnīḥ | áchinnapatrāḥ sacantām || 11 || ihéndrāṇī́m úpa hvaye varuṇānī́ṃ svastáye | agnā́yīṃ sómapītaye || 12 ||

We call you, O vital powers; come with your swift and sweet controlling power, like a wet whip-lash, to lead mankind to its ultimate destination. 3

O vital powers, the innermost chamber of the prayerful devotee, to which you are proceeding in your car, is not far from you. 4

For preservation, I invoke the divine creator, imbued with golden radiance. Only realization of His nature leads one to the final destination. 5

Worship the eternal divine creator alone for protection; with the aid of His imperishable laws we can achieve our noble aspirations. 6

We invoke the source of light, the divine creator, bestower of a wonderful home full of wealth and wisdom. 7

May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom. 8

O adorable God, may you depute all the vital virtues of cosmos and Nature's bounties to embellish our devotional prayers. 9

O adorable God, may all the lovable virtues, generosity, wisdom, knowledge and intellect gather here to promote our well-being and guidance. 10

May these divine virtues, full of infinite vigour and preserving faculties, be with us in all our activities for our protection and happiness. 11

I invoke all virtues, venerability, resplendence and adoration, O glorious God, for spiritual bliss and felicity. 12

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृतां नो भरीमभिः ॥१३॥
तयोरिद्घृतवत्पयो विप्रा रिहन्ति धीतिभिः । गन्धर्वस्य ध्रुवे पदे ॥१४॥
स्योना पृथिवि भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथः ॥१५॥

mahí dyaúḥ prithiví ca na imáṃ yajñáṃ mimikshatām | pipritáṃ no bhárīmabhiḥ || 13 || táyor íd ghṛitávat páyo víprā rihanti dhītíbhiḥ | gandharvásyɑ dhruvé padé || 14 || syoná prithivi bhavānṛikshará nivéṣanī | yáchā naḥ ṣárma saprátlaḥ || 15 ||

॥७॥ अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे । पृथिव्याः सप्त धामभिः ॥१६॥
इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूळ्हमस्य पांसुरे ॥१७॥
त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥१८॥
विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥१९॥
तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥२०॥
तद्विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर्यत्परमं पदम् ॥२१॥

áto devá avantu no yáto víshṇur vicakramé | prithivyáḥ saptá dhámabhiḥ || 16 || idáṃ víshṇur ví cakrame tredhá ní dadhe padám | sámūḷham asya pāṅsuré || 17 || tríṇi padá ví cakrame víshṇur gopá ádābhyaḥ | áto dhármāṇi dhāráyan || 18 || víshṇoḥ kármāṇi paṣyata yáto vratáni paspaṣé | índrasya yújyaḥ sákhā || 19 || tád víshṇoḥ paramám padáṃ sádā paṣyanti sūráyaḥ | diviva cákshur átatam || 20 || tád víprāso vipanyávo jāgrivánsaḥ sám indhatc | víshṇor yát paramám padám || 21 ||

May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations. 13

The spiritualized sages, through their wisdom and worship, enjoy ever-increasing spiritual bliss which takes them to the highest level of righteousness here and beyond. 14

May our enjoyment on this earth be devoid of painful experiences and may we have a comfortable place to live and may we enjoy the full span of a happy life. 15

May the omnipresent God, along with Nature's bounties, preserve us on that part of the earth whence the Lord measured the seven regions. (This refers to that part of the earth on which the divine revelation came to men through seven metres of the Vedic verses). 16

The omnipresent and the all-powerful God dominates over all the three regions, earth, mid-region and the celestial. His one step is rooted in the deep dark mystery, beyond the knowledge of mankind. 17

The omnipresent God, the preserver of the indomitable, created three regions, the earth, mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking. 18

Behold the marvellous creations of omnipresent God who fulfills our noble aspirations. He is a true friend of the soul. 19

The wise and true seekers realize God through meditation within their own self; they see Him vividly as the eye ranges over the sky. 20

By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord. 21

(२३) त्रयोविंशं सूक्तम्

(१–२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१) प्रथमाया ऋचो वायुः, (२–३) द्वितीयातृतीययोरिन्द्रवायू, (४–६) चतुर्थ्यादितृचस्य मित्रावरुणौ, (७–९) सप्तम्यादितृचस्येन्द्रो मरुत्वान्, (१०–१२) दशम्यादितृचस्य विश्वे देवाः, (१३–१५) त्रयोदश्यादितृचस्य पूषा, (१६–२२,२३) षोडश्यादिसप्तानां त्रयोविंश्याः पूर्वार्धस्य चापः, (२३,२४) त्रयोविंश्याः परार्धस्य चतुर्विंश्याश्चाग्निर्देवताः । (१–१८) प्रथमाद्यष्टादशर्चां गायत्री, (१९) एकोनविंश्याः पुरउष्णिक्, (२१) एकविंश्याः प्रतिष्ठा, (२०,२२–२४) विंश्या द्वाविंश्यादितृचस्य चानुष्टुप् छन्दांसि ॥

॥८॥ तीव्राः सोमास आ गह्याशीर्वन्तः सुता इमे । वायो तान्प्रस्थितान्पिब ॥१॥
उभा देवा दिविस्पृशेन्द्रवायू हवामहे । अस्य सोमस्य पीतये ॥२॥
इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये । सहस्राक्षा धियस्पती ॥३॥
मित्रं वयं हवामहे वरुणं सोमपीतये । जज्ञाना पूतदक्षसा ॥४॥
ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती । ता मित्रावरुणा हुवे ॥५॥

23

Tīvrā́ḥ sómāsa ā́ gahy āṣírvantaḥ sutā́ imé | vā́yo tā́n prásthitān piba || 1 || ubhā́ devā́ divispríṣendravāyū́ havāmahe | asyá sómasya pītáye || 2 || indravāyū́ manojúvā víprā havanta ūtáye | sahasrākshā́ dhiyás pátī || 3 || mitrám vayám havāmahe várunam sómapītaye | jajñānā́ pūtádakshasā || 4 || riténa yā́v ritāvrídhāv ritásya jyótishas pátī | tā́ mitrā́váruṇā huve || 5 ||

॥९॥ वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः । करतां नः सुराधसः ॥६॥
मरुत्वन्तं हवामह इन्द्रमा सोमपीतये । सजूर्गणेन तृम्पतु ॥७॥
इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः । विश्वे मम श्रुता हवम् ॥८॥
हत वृत्रं सुदानव इन्द्रेण सहसा युजा । मा नो दुःशंस ईशत ॥९॥

váruṇaḥ prāvitā́ bhuvan mitró víṣvābhir ūtíbhiḥ | káratām naḥ surā́dhasaḥ || 6 || marútvantam havāmaha índram ā́ sómapītaye | sajū́r gaṇéna trimpatu || 7 || índrajyeshthā márudgaṇā dévāsaḥ pū́sharātayaḥ | víṣve máma ṣrutā hávam || 8 || hatá vritrám sudānava índreṇa sáhasā yujā́ | mā́ no duḥṣáṅsa īṣata || 9 ||

23

These melodious and blissful devotional hymns are poured forth from the heart of devotees; may you be with us, O God, the source of vital breath, and accept them. 1

We invoke God, the source of enlightenment and vitality, to accept our devotional offerings. 2

The sages invoke the all-wise, glorious vital God, who is ever present far and near, who has countless eyes to witness all our actions for our preservation. 3

We invoke the most venerable, the most vital, most friendly and sublime God to accept our devotional offerings. 4

We invoke the most venerable and resplendent God, who with eternal truth encourages us to perform noble and pious actions. 5

May the venerable God protect us on all occasions; may the sun provide us with all defences; may both of them make us most opulent. 6

We invoke resplendent God, associated with vital powers in this world, for accepting our devotional prayers. May the resplendent God and vital powers bring us joy from all sides. 7

The divine vital powers, in association with the resplendent God, are benefactors of mankind. May they hear our invocations. 8

O learned persons, may you destroy the darkness of ignorance with the blessings of the resplendent God. Let not evil-minded men ever prevail over us. 9

विश्वान्देवान्हवामहे मरुतः सोमपीतये । उग्रा हि पृश्निमातरः ॥१०॥

víṣvān deván havāmahe marútaḥ sóma-pītaye | ugrá hí príṣnimātaraḥ || 10 ||

॥१०॥ जयतामिव तन्यतुर्मरुतामेति धृष्णुया । यच्छुभं याथना नरः ॥११॥
हस्कारादिद्युतस्पर्यतो जाता अवन्तु नः । मरुतो मृळयन्तु नः ॥१२॥
आ पूषञ्चित्रबर्हिषमाघृणे धरुणं दिवः । आजा नष्टं यथा पशुम् ॥१३॥
पूषा राजानमाघृणिरपगूळ्हं गुहा हितम् । अविन्दच्चित्रबर्हिषम् ॥१४॥
उतो स मह्यमिन्दुभिः षड्युक्ताँ अनुसेषिधत् । गोभिर्यवं न चर्कृषत् ॥१५॥

jáyatām iva tanyatúr marútām eti dhṛishṇuyá | yác chúbham yāthánā naraḥ || 11 || haskārád vidyútas páry áto jātá avantu naḥ | marúto mṛilayantu naḥ || 12 || á pūshañ citrábarhisham ághṛiṇe dharúṇam diváḥ | ájā nashṭám yáthā paṣúm || 13 || pūshá rájānam ághṛiṇir ápagūḷham gúhā hitám | ávindac citrábarhisham || 14 || utó sá máhyam índubhiḥ shád yuktáñ anuséshidhat | góbhir yávam ná carkṛishat || 15 ||

॥११॥ अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् । पृञ्चतीर्मधुना पयः ॥१६॥
अमूर्या उप सूर्ये याभिर्वा सूर्यः सह । ता नो हिन्वन्त्वध्वरम् ॥१७॥

ambáyo yanty ádhvabhir jāmáyo adhvarīyatám | pṛiñcatír mádhunā páyaḥ || 16 || amúr yá úpa súrye yábhir vā súryaḥ sahá | tá no hinvantv adhvarám || 17 ||

We, the seekers of knowledge, invoke Nature's bounties, powerful vital powers and other wealth born of the mother earth. O Lord of celestial regions, may they come to bless us and accept us and accept our devotional prayers. 10

O men, whenever you march ahead on a noble mission, these vital powers will lead you along with heroic loud exclamations of victory. 11

Born of spiritual radiance, may the vital powers give us protection, happiness and prosperity. 12

As a shepherd brings back, and exhibits before others, the lost lamb, in the same way the bright sun having made the firmament wonderful by its light, brings to the earth the heavenly bliss. 13

The resplendent God, the nourisher of all, knows fully the hidden bliss dwelling like a sovereign in the cave of our heart. 14

As a cultivator who ploughs with bullocks raises barley from the earth, in the same way God successivly brings out the six seasons along with the bounties of the lunar months. 15

As mothers always bring happiness to their children, in the same manner, the streams, nourishers of mankind, flow incessantly, adding milk and honey to their waters all the way. 16

May these streams of water which are contiguous to the sun (in the sense that water is carried away by rays) and those waters with which the Sun is associated, be propitious to our sacred work and worship. 17

अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः । सिन्धुभ्यः कर्त्वं हविः ॥१८॥
अप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तये । देवा भवत वाजिनः ॥१९॥
अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।
अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः ॥२०॥

apó devī́r
úpa hvaye yátra gávaḥ píbanti naḥ | síndubhyaḥ kár-
tvaṃ havíḥ || 18 || apsv àntár amṛ́tam apsú bheshajám apā́m
utá prásastaye | déva bhávata vajínaḥ || 19 || apsú me sómo
abravīd antár víṣvāni bheshajá | agníṃ ca viṣváṣambhuvam
ápaṣ ca viṣvábheshajīḥ || 20 ||

॥१२॥ आपः पृणीत भेषजं वरूथं तन्वे मम ।
ज्योक् च सूर्यं दृशे ॥२१॥
इदमापः प्र वहत यत्किं च दुरितं मयि ।
यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥२२॥
आपो अद्यान्वचारिषं रसेन समगस्महि ।
पयस्वानग्न आ गहि तं मा सं सृज वर्चसा ॥२३॥
सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥२४॥

ā́paḥ pṛiṇītá bheshajáṃ várūthaṃ tanvè máma | jyók
ca sū́ryaṃ dṛiṣé || 21 || idám āpaḥ prá vahata yát kíṃ ca
duritám máyi | yád vāhám abhidudróha yád vā ṣepá utá-
nṛitam || 22 || ā́po adyā́nv acārishaṃ rásena sám agasmahi |
páyasvān agna ā́ gahi tám mā sáṃ sṛija várcasā || 23 || sám
māgne várcasā sṛija sám prajáyā sám ā́yushā | vidyúr me
asya devā́ índro vidyāt sahá ṛ́ishibhiḥ || 24 ||

I invoke the Lord for the divine waters which are enjoyed by the rays of the sun. For these flowing streams, we offer our gratitude (to the Lord). 18

O learned persons, may you know that there is ambrosia in the waters, there is healing balm in them, and there are medicinal herbs; know this, and by their proper use become wiser. 19

Wise men have acclaimed that within the waters dwell all balms that heal, the waters contain all healing herbs, and also the fire, the benefactor of the universe. 20

O waters, bring to perfection all disease-dispelling medicaments for the up-keep of my body, so that I may live long to see the bright sun. 21

O waters, take away whatever is wrong or deficient in me, though I may have knowingly violated or deliberately not followed the exhortations (of the elders in respect of conducts of a healthy life) or taken to untruth. 22

I have just now entered the waters; I have become one with the spirit of this water. May the fire-divine (the divine energy), abiding in the waters, come and infuse divine vigour in me. 23

O fire-divine, infuse divine vigour in me and confer progeny and long life. May I have the blessings of Nature's bounties from the seers and from the resplendent Lord. 24

[अथ षष्ठोऽनुवाकः ॥] (२४) चतुर्विंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । (१) प्रथमाया ऋचः कः (प्रजापतिः), (२) द्वितीयाया अग्निः, (३-५) तृतीयादितृचस्य सविता, (५) पञ्चम्या भगो वा, (६-१५) षष्ठ्यादिदशर्चाञ्च वरुणो देवताः । (१-२,६-१५) आद्ययोर्दृचोः षष्ठ्यादिदशर्चाञ्च त्रिष्टुप्, (३-५) तृतीयादितृचस्य च गायत्री छन्दसी ॥

॥१३॥ कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥१॥
अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥२॥
अभि त्वा देव सवितरीशानं वार्याणाम् । सदावन्भागमीमहे ॥३॥
यश्चिद्धि त इत्था भगः शशमानः पुरा निदः । अद्वेषो हस्तयोर्दधे ॥४॥
भगभक्तस्य ते वयमुदशेम तवावसा । मूर्धानं राय आरभे ॥५॥

24

Kásya nūnáṃ katamásyāmṛ́tānām mánāmahe cáru devásya nā́ma | kó no mahyā́ áditaye púnar dāt pitáraṃ ca dṛiṣéyam mātáraṃ ca || 1 || agnér vayám prathamásyāmṛ́tānām mánāmahe cā́ru devásya nā́ma | sá no mahyā́ áditaye púnar dāt pitáraṃ ca dṛiṣéyam mātáraṃ ca || 2 || abhí tvā deva savitar ī́ṣānaṃ vā́ryāṇām | sádāvan bhāgám īmahe || 3 || yáṣ cid dhí ta itthā́ bhágaḥ ṣaṣamānáḥ purā́ nidáḥ | adveshó hástayor dadhé || 4 || bhágabhaktasya te vayám úd aṣema távā́vasā | mūrdhā́naṃ rāyá ārábhe || 5 ||

॥१४॥ नहि ते क्षत्रं न सहो न मन्युं वयश्चनामी पतयन्त आपुः ।
नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य प्रमिनन्त्यभ्वम् ॥६॥

nahí te kshatráṃ ná sáho ná manyúṃ váyaṣ canā́mī́ patáyanta āpúḥ | némā́ ā́po animisháṃ cárantīr ná yé vā́tasya praminánty ábhvam || 6 ||

24

Tell me, amongst so many immortal divinities of the universe who is the self-radiant, and whose glory we should meditate on; and after having lived a full life, who will deliver us to the living world so that we may be born again to see a father and a mother. 1

The supreme God, the foremost adorable, whose auspicious name we meditate on, will deliver us back to the world so that we may be born again to see a father and a mother. 2

O divine creator, the ever-protector, you are the Lord of precious things, therefore, we ask earnestly of our share in the enjoyments of the world. 3

We invoke you for that prosperity full of kindness which lies in your hand and is available to them who are free from hatred. 4

O supreme Lord, the possessor of wealth, we shall strive to attain the heights of affluence under your protection for the benefit of all and sundry. 5

Not even those birds, that fly high through the air, attain the height of your summit, nor your strength and vigour; not even these, the waters that flow on for ever, nor hills which abate the wind's wild fury. 6

अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।
नीचीनाः स्थुरुपरि बुध्न एषामस्मे अन्तर्निहिताः केतवः स्युः ॥७॥
उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥८॥
शतं ते राजन्भिषजः सहस्रमुर्वी गभीरा सुमतिष्टे अस्तु ।
बाधस्व दूरे निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत् ॥९॥
अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुह चिद्दिवेयुः ।
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्तमेति ॥१०॥

abudhné rā́jā váruṇo vánasyordhvám̐ stū́pam̐ dadate pūtádakshaḥ | nīcī́nā sthur upári budhná eshām asmé antár níhitāḥ ketávaḥ syuḥ || 7 || urúm̐ hí rā́jā váruṇaṣ cakā́ra sū́ryāya pánthām ánvetavā́ u | apáde pā́dā prátidhātave 'kar utā́pavaktā́ hṛidayāvídhaṣ cit || 8 || ṣatám̐ te rājan bhishájaḥ sahásram urvī́ gabhīrā́ sumatísh ṭe astu | bā́dhasva dūré nírṛitim parācaíḥ kritám cid énaḥ prá mumugdhy asmát || 9 || amī́ yá ṛíkshā níhitāsa uccā́ náktam dádṛiṣre kúha cid díveyuḥ | ádabdhāni váruṇasya vratáni vicā́kaṣac candrámā náktam eti || 10 ||

॥१५॥ तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।
अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः ॥११॥

tát tvā yāmi bráhmaṇā vándamānas tád ā́ ṣāste yájamāno havírbhiḥ | áheḷamāno varuṇehá bodhy úruṣaṅsa mā́ na ā́yuḥ prá moshīḥ || 11 ||

The venerable Lord, the sovereign master of the universe, sustains erect the tree's stem in the baseless region; its branches spreading in the downward direction, whilst its root is high above. May they become concentrated in us as the sources of existence. 7

The venerable king of the universe determines the broad path of the sun by which he travels on his daily course, a path to traverse in pathless space. May He repel every obstructing force that might cause darkness and destroy the living force of life. 8

O venerable king, a hundred balms are yours, a thousand to endure pains and teach us how to heal our wounds. May your blessings be all-pervasive and profound. May you keep us afar from falsehood. Far away, may you drive off destruction, and liberate us from sins that have been committed by us. 9

These constellations are set high in the heaven above us; they are visible in night, and go elsewhere by day. Our venerable Lord's laws remain always unviolated, and accordingly by night, the moon moves on in its splendour. 10

Praising you with devotional prayers, I implore you to enlighten me with that sacred knowledge which the worshippers seek through offerings and reciting sacred hymṇs. O venerable Lord, do not look at us with disdain and do not deprive us of our life-span. 11

तदिन्नक्तं तद्दिवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।
शुनःशेपो यमह्वद्गृभीतः सो अस्मान्राजा वरुणो मुमोक्तु ॥१२॥
शुनःशेपो ह्यह्वद्गृभीतस्त्रिष्वादित्यं द्रुपदेषु बद्धः ।
अवैनं राजा वरुणः ससृज्याद्विद्वाँ अदब्धो वि मुमोक्तु पाशान् ॥१३॥
अव ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः ।
क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥१४॥
उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥१५॥

tád ín náktam̐ tád dívā máhyam āhus tád ayám̐ kéto hṛidá ā́ ví cashṭe | ṣúnaḥṣépo yám áhvad gṛibhītáḥ só asmā́n rā́jā váruṇo mumoktu || 12 || ṣúnaḥṣépo hy áhvad gṛibhītás trishv ādityám̐ drupadéshu baddháḥ | ávainam̐ rā́jā váruṇaḥ sasṛijyād vidvā́n̐ ádabdho ví mumoktu pā́ṣān || 13 || áva te héḷo varuṇa námobhir áva yajñébhir īmahe havírbhiḥ | ksháyann asmábhyam asura pracetā rājann énāṅsi ṣiṣrathaḥ kṛitā́ni || 14 || úd uttamám̐ varuṇa pā́ṣam asmád ávādhamám̐ ví madhyamám̐ ṣrathāya | áthā vayám āditya vraté távā́nāgaso áditaye syāma || 15 ||

(२५) पञ्चविंशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । वरुणो देवता । गायत्री छन्दः ॥

॥१६॥ यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् । मिनीमसि द्यविद्यवि ॥१॥
मा नो वधाय हत्नवे जिहीळानस्य रीरधः । मा हृणानस्य मन्यवे ॥२॥

25

Yác cid dhí te víṣo yathā prá deva varuṇa vratám | minīmási dyávi-dyavi || 1 || mā́ no vadhā́ya hatnáve jihīḷā-násya rīradhaḥ | mā́ hṛiṇānásya manyáve || 2 ||

That is what the wise men tell us every day, every night, and this is what our heart seeks to know. May the highly intelligent men help us in our liberation from the evil, and may the venerable Lord set us free. 12

Even a highly intelligent man is seized and bound to the three-fold pillars—(birth, life and death). He invokes immortal God. May the all-wise, glorious God liberate him; may He loosen his bonds and make him immortal. 13

Through prostration and devotional prayers and virtuous actions we implore you to loosen the bonds of our sins; O venerable Lord, be with us and save us from the evils we have committed. 14

O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin. 15

25

In as much as all people commit errors, so do we, O merciful God, daily disfigure your worship by defaults. 1

Punish us not by the penalty of death through your indignation, anger and displeasure. 2

वि मृळीकायं ते मनो रथीरश्वं न संदितम् । गीर्भिर्वरुण सीमहि ॥३॥
परा हि मे विमन्यवः पतन्ति वस्यइष्टये । वयो न वसतीरुपं ॥४॥
कदा क्षत्रश्रियं नरमा वरुणं करामहे । मृळीकायोरुचक्षसम् ॥५॥

ví mriḷīkáya te máno rathír áṣvaṃ ná sáṃditam | gīrbhír varuṇa sīmahi || 3 || párā hí me vímanyavaḥ pátanti vásyaïshṭaye | váyo ná vasatír úpa || 4 || kadá kshatraṣríyam náram á váruṇaṃ karāmahe | mriḷīkáyorucákshasam || 5 ||

॥२७॥ तदित्समानमाशाते वेनन्ता न प्र युच्छतः । धृतव्रताय दाशुषे ॥६॥
वेदा यो वीनां पदमन्तरिक्षेण पतताम् । वेद नावः समुद्रियः ॥७॥
वेद मासो धृतव्रतो द्वादश प्रजावतः । वेदा य उपजायते ॥८॥
वेद वातस्य वर्तनिमुरोर्ऋष्वस्य बृहतः । वेदा ये अध्यासते ॥९॥
नि षसाद धृतव्रतो वरुणः पस्त्याऽस्वा । साम्राज्याय सुक्रतुः ॥१०॥

tád ít samānám aṣate vénantā ná prá yuchataḥ | dhritávratāya dāṣúshe || 6 || véda yó vīnā́m padám antárikshena pátatām | véda nāvaḥ samudríyaḥ || 7 || véda māsó dhritávrato dvádaṣa prajávataḥ | véda yá upajáyate || 8 || véda vā́tasya vartaním urór rishvásya brihatáḥ | védā yé adhyā́sate || 9 || ní shasāda dhritávrato váruṇaḥ pastyā̀sv ā́ | sā́mrājyāya sukrátuḥ || 10 ||

॥२८॥ अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति । कृतानि या च कर्त्वा ॥११॥
स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत् । प्र ण आयूंषि तारिषत् ॥१२॥

áto víṣvāny ádbhutā cikitvā́n abhí paṣyati | kritáni yá ca kártvā || 11 || sá no viṣváhā sukrátur ādityáḥ supáthā karat | prá ṇa ā́yūṅshi tārishat || 12 ||

O venerable Lord, we please your worthy self by our invocations for our good, in the same way as a charioteer pleases his weary horses. 3

Desire to cling to life interferes with my tranquil meditations, as the birds that return and hover around their nest. 4

When shall we for our own happiness completely surrender to you, O venerable Lord, eminent in strength and guide of all men ? 5

May you accept the common invocation (to God and the sun), being kind to the giver and undertaker of this pious pledge. 6

He who knows the path of the birds flying (flight of desires) through the air, He abiding in the ocean knows the course of ships, the destination of life. 7

God, the Lord of the pledges, and acceptor of offerings, alone knows the secrets of the twelve months and divisions arising therefrom. 8

He who knows the course of the powerful cosmic winds, also knows those which lie much above in the celestial regions. 9

Supreme sovereignty is of our venerable Lord, the acceptor of holy rites, guide of all actions, and He becomes one with His children. 10

He alone is capable of seeing through the marvels of the present and future. 11

May that very wise and glorious self guide us through all our days on the right path and prolong our lives. 12

बिभ्रद्द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् । परि स्पशो नि षेदिरे ॥१३॥
न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानाम् । न देवमभिमातयः ॥१४॥
उत यो मानुषेष्वा यशश्चक्रे असाम्या । अस्माकमुदरेष्वा ॥१५॥

bíbhrad drāpím hiraṇyáyam váruṇo vasta nirṇíjam | pári spáṣo ní shedire || 13 || ná yám dípsanti dipsávo ná drúhvāṇo jánānām | ná devám abhímātayaḥ || 14 || utá yó mấnusheshv ấ yáṣaṣ cakré ásāmy ấ | asmấkam udáreshv ấ || 15 ||

॥१९॥ परा मे यन्ति धीतयो गावो न गव्यूतीरनु । इच्छन्तीरुरुचक्षसम् ॥१६॥
सं नु वोचावहै पुनर्यतो मे मध्वाभृतम् । होतेव क्षदसे प्रियम् ॥१७॥
दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि । एता जुषत मे गिरः ॥१८॥
इमं मे वरुण श्रुधी हवमद्या च मृळय । त्वामवस्युरा चके ॥१९॥
त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि । स यामनि प्रति श्रुधि ॥२०॥
उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत । अवाधमानि जीवसे ॥२१॥

párā me yanti dhītáyo gấvo ná gávyūtīr ánu | ichántīr urucákshasam || 16 || sáṃ nú vocāvahai púnar yáto me mádhv ấbhritam | hóteva kshádase priyám || 17 || dárṣaṃ nú viṣvádarṣataṃ dárṣaṃ rátham ádhi kshámi | etấ jushata me gírah || 18 || imám me varuṇa ṣrudhī hávam adyấ ca mriḷaya | tvấm avasyúr ấ cake || 19 || tvám víṣvasya medhira diváṣ ca gmáṣ ca rājasi | sá yámani práti ṣrudhi || 20 || úd uttamáṃ mumugdhi no ví pấṣaṃ madhyamáṃ crita | ávādhamấni jīváse || 21 ||

The venerable Lord enwrapped in His vital glory spreads the golden halo all round. 13

None can displease the Lord; the enemies cannot threaten Him nor they who tyrannize over men, nor they whose minds are bent on wrongs; no one can venture to displease Him. 14

He gives glory to mankind not only outwardly, but He is present in our innermost being. 15

My searching thoughts revert to Him who is omniscient, and who is like kine going back to pasture. 16

Allow us to proclaim, O gracious Lord, that you have accepted our offerings and worship. 17

I have seen Him whom all may see. I am feeling the presence of His divine chariot above the earth—His activity around us—I am sure He has accepted my devotional songs. 18

I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings. 19

O omniscient God, your glory enlightens the celestial, terrestrial and all the other regions of the universe. May you listen to my prayers and respond, and bless me with prosperity. 20

May you release us from the upper bond, untie the bond between, and loosen the bonds below, that we may live. 21

(२६) षड्विंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२०॥ वसिष्वा हि मियेध्य वस्त्राण्यूर्जां पते । सेमं नो अध्वरं यज ॥१॥
नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः । अग्ने दिवित्मता वचः ॥२॥
आ हि ष्मा सूनवे पितापिर्यजत्यापये । सखा सख्ये वरेण्यः ॥३॥
आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा । सीदन्तु मनुषो यथा ॥४॥
पूर्व्य होतरस्य नो मन्दस्व सख्यस्य च । इमा उ षु श्रुधी गिरः ॥५॥

26

Vásishvā hí miyedhya vástrāṇy ūrjām pate | sémáṃ no adhvarám yaja || 1 || ní no hótā várenyaḥ sádā yavishṭha mánmabhih | ágne divítmatā vácaḥ || 2 || á hí shmā sūnáve pitápír yájaty āpáye | sákhā sákhye várenyaḥ || 3 || á no barhí riṣádaso váruṇo mitró aryamá | sídantu mánusho yathā || 4 || púrvya hotar asyá no mándasva sakhyásya ca | imá u shú srudhī gíraḥ || 5 ||

॥२१॥ यच्चिद्धि शश्वता तना देवंदेवं यजामहे । त्वे इद्धूयते हविः ॥६॥
प्रियो नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः । प्रियाः स्वग्नयो वयम् ॥७॥
स्वग्नयो हि वार्यं देवासो दधिरे च नः । स्वग्नयो मनामहे ॥८॥
अथा न उभयेषाममृत मर्त्यानाम् । मिथः सन्तु प्रशस्तयः ॥९॥
विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः । चनो धाः सहसो यहो ॥१०॥

yác cid dhí ṣáṣvatā tánā devám-devaṃ yájāmahe | tvé íd dhūyate havíḥ || 6 || priyó no astu viṣpátir hótā mandró várenyaḥ | priyáḥ svagnáyo vayám || 7 || svagnáyo hí váryaṃ deváso dadhiré ca naḥ | svagnáyo manāmahe || 8 || áthā na ubháyeshām ámṛita mártyānām | mitháḥ santu práṣastayaḥ || 9 || víṣvebhir agne agníbhir imáṃ yajñám idám vácaḥ | cáno dhāḥ sahaso yaho || 10 ||

26

O Lord of cosmic energy, assume your vestments (of light) and assist us in our noble acts. 1

O adorable God, ever-fresh and ever-young, may your radiant being help and guide us in our duties. 2

O adorable one, you are like a father that guides his son, a friend that helps his friend, and a brother that assists his brother. 3

O venerable God, destroyer of evil forces, pleasant law-giver, may you live in our inner-self, even as you grace other external human endeavours. 4

You are generous in your eternal friendship to humanity; listen to our repeated invocations and take delight in our prayers. 5

Whatever we offer in repeated and plentiful oblations in the recognition of Nature's bounties, is assuredly an offering to you. 6

May the Lord of men, and the performer of dedicated acts, the gracious and the noble, be dear to us, and may we also be dear to our Lord by our spiritual fervour. 7

Blessed by you, men with spiritual fervour imbibe the best of your qualities; may they use them to help mankind. 8

O adorable God, may both of them, those who are blessed with learning and the others who are not, cooperate with each other for the progress of mankind. 9

O kind-hearted venerable God, the source of strength, may you with your life-giving energies help us in the performance of noble deeds, guide us with sacred wisdom, and bless us with plenty of food. 10

(२७) सप्तविंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । (१-१२) प्रथमादिद्वादशर्चामग्निः, (१३) त्रयोदश्याश्च देवा देवताः । (१-१२) प्रथमादिद्वादशर्चां गायत्री, (१३) त्रयोदश्याश्च त्रिष्टुप् छन्दसी ॥

॥२२॥ अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥१॥
स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः । मीढ्वाँ अस्माकं बभूयात् ॥२॥
स नो दूराच्चासाच्च नि मर्त्यादघायोः । पाहि सदमिद्विश्वायुः ॥३॥
इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम् । अग्ने देवेषु प्र वोचः ॥४॥
आ नो भज परमेष्वा वाजेषु मध्यमेषु । शिक्षा वस्वो अन्तमस्य ॥५॥

27

Áṣvaṃ ná tvā vā́ravantaṃ vandádhyā agníṃ námobhiḥ | samrā́jantam adhvarā́ṇām || 1 || sá ghā naḥ sūnúḥ ṣávasā prithúpragāmā suṣévaḥ | mīḍhvā́ñ asmā́kam babhūyāt || 2 || sá no dūrā́c cāsā́c ca ní mártyād aghāyóḥ | pāhí sádam íd viṣvā́yuḥ || 3 || imám ū shú tvám asmā́kaṃ saníṃ gāyatráṃ návyāṅsam | ágne devéshu prá vocaḥ || 4 || ā́ no bhaja paraméshv ā́ vā́jeshu madhyaméshu | ṣíkshā vásvo ántamasya || 5 ||

॥२३॥ विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ । सद्यो दाशुषे क्षरसि ॥६॥
यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः ॥७॥
नकिरस्य सहन्त्य पर्येता कयस्य चित् । वाजो अस्ति श्रवाय्यः ॥८॥

vibhaktā́si citrabhāno síndhor ūrmā́ upāká ā́ | sadyó dāṣúshe ksharasi || 6 || yám agne pritsú mártyam ávā vā́jeshu yáṃ junā́ḥ | sá yántā ṣáṣvatīr íshaḥ || 7 || nákir asya sahantya paryetā́ káyasya cit | vā́jo asti ṣravā́yyaḥ || 8 ||

27

With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse. 1

May He (the fire-divine), the source of our strength, with his fleeting and vigorous energies shower down on us (Nature's gifts). 2

May you, O adorable Lord, who is present everywhere, protect us, whether near or afar, from men seeking to do us injury. 3

O adorable God, may you distribute to Nature's agents the essence of our offerings (in the fire-ceremonies) and awaken in our hearts the wisdom contained in the newest hymns (of the divine texts). 4

May you procure for us the sustenance that comes down to us from the celestial region and the interspace, and grant us the wealth that is on this earth. 5

You are the possessor of wonderful radiance. You are the dispenser of blessings like the waves of a river, parted by interjacent (islets) and you generously shower your blessings on the person who completely surrenders to you. 6

O adorable God, the man whom you protect in internal and external conflicts, becomes free from all vices and he attains eternal wisdom. 7

You are an embodiment of endurance and you never transgress the laws established by yourself. May you bless the person who battles against all vices and never transgresses your regulations and laws. 8

स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता । विप्रेभिरस्तु सनिता ॥९॥
जराबोध तद्विविड्ढि विशेविशे यज्ञियाय । स्तोमं रुद्राय दृशीकम् ॥१०॥

sá vá-
jam viṣvácarshaṇir árvadbhir astu tárutā | víprebhir astu sánitā || 9 || járābodha tád viviḍḍhi viṣé-viṣe yajñíyāya | stómam rudráya dṛíṣikam || 10 ||

॥२४॥ स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः । धिये वाजाय हिन्वतु ॥११॥
स रेवाँ इव विश्पतिर्दैव्यः केतुः शृणोतु नः । उक्थैरग्निर्बृहद्भानुः ॥१२॥
नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः ।
यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसमा वृक्षि देवाः ॥१३॥

sá no mahā́ñ animānó dhūmáketuḥ puruṣcandráḥ | dhiyé vájāya hinvatu || 11 || sá revā́ñ iva viṣpátir daívyaḥ ketúḥ sriṇotu naḥ | ukthaír agnír bṛihádbhānuḥ || 12 || námo mahádbhyo námo arbhakébhyo námo yúvabhyo náma āṣinébhyaḥ | yájāma devā́n yádi ṣaknávāma má jyáyasaḥ ṣáṅsam á vṛikshi devāḥ || 13 ||

(२८) अष्टाविंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । (१–४) प्रथमादिचतुर्ऋचामिन्द्रः, (५–६) पञ्चमीषष्ठ्योरुलूखलम्, (७–८) सप्तम्यष्टम्योरुलूखलमुसले, (९) नवम्याश्च प्रजापतिर्हरिश्चन्द्रः, अधिषवणचर्म सोमो वा देवताः । (१–६) प्रथमादिषड्ऋचामनुष्टुप्, (७–९) अन्त्यतृचस्य च गायत्री छन्दसी ॥

॥२५॥ यत्र ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे । उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥१॥
यत्र द्वाविव जघनाधिषवण्या कृता । उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥२॥

28

Yátra grávā pṛithúbudhna ūrdhvó bhávati sótave | ulú-khalasutānām ávéd v indra jalgulaḥ || 1 || yátra dvā́v iva jaghánādhishavaṇyā̀ kṛitá | ulū° || 2 ||

May the person, blessed by the learned, and by whom all people stand protected, lead us across the struggles and make us victorious and bestow on us rich bounties. 9

O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind. 10

May the vast illimitable, precursor of light, and resplendent adorable Lord inspire us with wisdom and strength. 11

May the Omniscient, adorable and effulgent God listen to our sacred divine prayers and shower blessings on us as a generous master gives to the needy. 12

We offer our reverence to Nature's great bounties—reverence to those who are old, and reverence to them who are young. May we speak with the force at our command, the glory of all the divine powers. May we not overlook any of them, however big (or small). 13

28

O resplendent soul, this broad based stone, the root-cause of creation, is placed high for grinding and extracting the essence, which is wisdom and happiness. Please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 1

O resplendent soul, during any noble performance, when there are two platters for containing the juice, broad like the hips, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 2

यत्र नार्यपच्यवमुपच्यवं च शिक्षते । उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥३॥
यत्र मन्थां विबध्नते रश्मीन्यमितवा इव । उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥४॥
यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे । इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥५॥

yátra náry apacyavám upacyavám ca síkshate | ulū⁰ || 3 || yátra mántham vibadhnáte rasmín yámitavá iva | ulū⁰ || 4 || yác cid dhí tvám grihégriha úlūkhalaka yujyáse | ihá dyumáttamam vada jáyatām iva dundubhíh || 5 ||

॥२६॥ उत स्म ते वनस्पते वातो वि वात्यग्रमित् । अथो इन्द्राय पातवे सुनु सोममुलूखल ॥६॥
आयजी वाजसातमा ता ह्युच्चा विजर्भृतः । हरी इवान्धांसि बप्सता ॥७॥
ता नो अद्य वनस्पती ऋष्वावृष्वेभिः सोतृभिः । इन्द्राय मधुमत्सुतम् ॥८॥
उच्छिष्टं चम्वोर्भर सोमं पवित्र आ सृज । नि धेहि गोरधि त्वचि ॥९॥

utá sma te vanaspate váto ví vāty ágram ít | átho índrāya pátave sunú sómam ulukhala || 6 || āyají vājasátamā tá hy uccá vijarbhritáh | hárī ivándhaṅsi bápsatā || 7 || tá no adyá vanaspatī rishváv rishvébhih sotríbhih | índrāya mádhumat sutam || 8 || úc chishtám camvòr bhara sómam pavítra á srija | ní dhehi gór ádhi tvací || 9 ||

O resplendent soul, as a housewife learns and practises giving and collecting substances ground in the mortar, and teaches others to do so, so please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 3

O resplendent soul, when a cord is used with a churning staff to restrain and guide it, like reins for the horse, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 4

Indeed, O mortar, you are present in every home giving out rhythmic sounds; may you give forth a lusty sound like the drum of the conquerors. 5

O Lord of the forest, as the wind gently blows before you, so also O mortar, gently prepare the essence of wisdom and happiness to be made acceptable to the inner soul. 6

O sacrificial implements, stretch your wide jaws, like hay-horses champing the grains. 7

May we propose and offer the sweet extracted essence of wisdom and happiness to the resplendent soul (just as a man extracts the essence of herbs by grinding them in a mortar with a pestle). 8

May this spread the remains of the spiritual essence (of wisdom and happiness) upon the platters, sprinkle it upon the blades of grass, the filters, and place the residue upon the cow hide. 9

Note: The platters are the pranamaya and manomaya kosas (the vital and mental sheaths). The essence of knowledge and happiness (which are the contents of the vijnanamaya and anandamaya kosas) passes on to the self, known as Indra.

(२९) एकोनत्रिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः (स कृत्रिमो वैश्वामित्रो देवरातः)। इन्द्रो देवता । पङ्क्तिश्छन्दः ॥

॥२.७॥ यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥१॥
शिप्रिन्वाजानां पते शचीवस्तव दंसना ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥२॥
नि ष्वापया मिथूदृशा सस्तामबुध्यमाने ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥३॥

29

Yác cid dhí satya somapā anāṣastá iva smási | á tú na indra ṣaṅsaya góshv áṣveshu ṣubhríshu sahásreshu tuvīmagha || 1 || ṣíprin vājānām pate ṣácīvas táva daṅsánā | á — || 2 || ní shvāpayā mithūdríṣā sastám ábudhyamāne | á — || 3 ||

ससन्तु त्या अरातयो बोधन्तु शूर रातयः ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥४॥
समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥५॥
पताति कुण्डृणाच्या दूरं वातो वनादधि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥६॥
सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम् ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥७॥

sasántu tyá árātayo bódhantu ṣūra rātáyaḥ | á — || 4 || sám indra gardabhám mriṇa nuvántam pāpáyāmuyá | á — || 5 || pátāti kuṇḍriṇácyā dūrám váto vánād ádhi | á — || 6 || sárvam parikroṣám jahi jambháyā kṛikadā-ṣvám | á — || 7 ||

29

O resplendent Lord of boundless wisdom, and ocean of spiritual bliss, even if we be unworthy (according to high standards) may you enrich us with unlimited prosperity, physical, mental and spiritual. 1

O handsome and mighty Lord of food, your benevolence endures for ever. O resplendent Lord of boundless wisdom may you enrich us with unlimited prosperity,-physical, mental and spiritual. 2

Let the messengers of attachment (sloth and violence) go to sleep; looking at each other, let them sleep, never to wake up. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 3

O hero, may those who are our enemies sleep and those who are our friends be awake. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 4

O resplendent God, possessor of boundless wisdom, destroy this ass (of our evils), that keeps braying in a discordant tone; O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 5

Let the adverse stormy wind, with its wayward course, alight after—in some barren forest. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 6

(On the material side, the prosperity consists in having thousands of bright and healthy cows and horses).

Slay all those who revile devotees and commit violence against them. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 7

(३०) त्रिंशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः (स कृत्रिमो वैश्वामित्रो देवरातः)। (१-१६) प्रथमादिषोडशर्चामिन्द्रः, (१७-१९) सप्तदश्यादितृचस्याश्विनौ, (२०-२२) विंश्यादितृचस्य च उषा देवताः।
(१-१०, १२-१५, १७-२२) प्रथमादिदशर्चां, द्वादश्यादिचतसृणां, सप्तदश्यादिषण्णाञ्च गायत्री, (११) एकादश्याः पादनिचृद्गायत्री, (१६) षोडश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२८॥ आ व॒ इन्द्रं॒ क्रिविं॑ यथा वाज॒यन्तः॑ श॒तक्र॑तुम् । मंहि॑ष्ठं सिञ्च॒ इन्दु॑भिः ॥१॥
श॒तं वा॒ यः शुची॑नां स॒हस्रं॑ वा॒ समा॑शिरम् । एदु॑ नि॒म्नं न री॑यते ॥२॥
सं यन्मदा॑य शु॒ष्मिण॑ ए॒ना ह्य॑स्योदरे॑ । स॒मु॒द्रो न व्यचो॑ द॒धे ॥३॥
अ॒यमु॑ ते॒ सम॑तसि क॒पोत॑ इव गर्भ॒धिम् । वच॒स्तच्चि॑न्न ओहसे ॥४॥
स्तो॒त्रं रा॑धानां पते॒ गिर्वा॑हो वीर॒ यस्य॑ ते । विभू॑तिरस्तु सू॒नृता॑ ॥५॥

30

Á va índram krívim yathā vājayántaḥ ṣatákratum | máṅhishṭham siñca índubhiḥ || 1 || ṣatám vā yáḥ ṣúcīnām sahásram vā sámāṣirām | éd u nimnám ná rīyate || 2 || sám yán mádaya ṣushmíṇa ená hy àsyodáre | samudró ná vyáco dadhé || 3 || ayám u te sám atasi kapóta iva garbhadhím | vácas tác cin na ohase || 4 || stotrám rādhānām pate gírvāho vīra yásya te | víbhūtir astu sūnṛ́tā || 5 ||

॥२९॥ ऊ॒र्ध्वस्ति॑ष्ठा न ऊ॒तये॒ऽस्मिन्वाजे॑ शतक्रतो । सम॒न्येषु॑ ब्रवावहै ॥६॥
योगे॑योगे त॒वस्त॑रं॒ वाजे॑वाजे हवामहे । सखा॑य॒ इन्द्र॑मू॒तये॑ ॥७॥
आ घा॑ गमद्यदि॒ श्रव॑त्सह॒स्रिणी॑भिरू॒तिभिः॑ । वाजे॑भि॒रुप॑ नो॒ हव॑म् ॥८॥
अनु॑ प्र॒त्नस्यौक॑सो हु॒वे तु॑विप्र॒तिं नर॑म् । यं ते॒ पूर्वं॑ पि॒ता हु॒वे ॥९॥

ūrdhvás tishṭhā na ūtáye 'smín vā́je ṣatakrato | sám anyéshu bravāvahai || 6 || yóge-yoge tavástaram vā́je-vāje havāmahe | sákhāya índram ūtáye || 7 || ā́ ghā gamad yádi ṣrávat sahasríṇībhir ūtíbhiḥ | vā́jebhir úpa no hávam || 8 || ánu pratnásyaúkaso huvé tuvipratím náram | yám te pū́rvam pitā́ huvé || 9 ||

30

May we, desirous of wealth and wisdom, offer homage, and fill with devotions, the heart of the resplendent God, the embodiment of selfless actions just as the farmers dig a well and fill their fields with water. 1

May our sublime and pure devotions flow in hundreds and thousands of streams to the resplendent God like the river rushing down to join the ocean. 2

All the prayers, which are poured forth to please the resplendent God, are treasured in the heart of God like water in the vast ocean. 3

This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate. 4

O valiant resplendent God, Lord of affluence, acceptor of prayers, may genuine prosperity be the reward of your faithful devotee. 5

Come to us, O embodiment of total selfless actions, for protection from our fears and help us to overpower them. May we establish communion with you for our guidance. 6

On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness. 7

When He listens to our invocations, He assuredly comes to us with thousands of generous bounties and benedictions. 8

I too invoke you in right earnest, O resplendent God who creates the universe with eternal elements; our preceptors and ancestors have also been invoking the same. 9

तं त्वा वयं विश्ववारा शास्महे पुरुहूत । सखे वसो जरितृभ्यः ॥१०॥

tám tvā vayám visvavārá sāsmahe puruhūta | sákhe vaso jaritríbhyaḥ || 10 ||

॥३०॥ अस्माकं शिप्रिणीनां सोमपाः सोमपाव्नाम् । सखे वज्रिन्त्सखीनाम् ॥११॥
तथा तदस्तु सोमपाः सखे वज्रिन्तथा कृणु । यथा त उश्मसीष्टये ॥१२॥
रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो याभिर्मदेम ॥१३॥
आ घ त्वावान्त्मनाप्तः स्तोतृभ्यो धृष्णवियानः । ऋणोरक्षं न चक्र्योः ॥१४॥
आ यद्दुवः शतक्रतवा कामं जरितॄणाम् । ऋणोरक्षं न शचीभिः ॥१५॥

asmákaṃ ṣipríṇīnāṃ sómapāḥ somapávnām | sákhe vajrin sákhīnām || 11 || táthā tád astu somapāḥ sákhe vajrin tátha kriṇu | yáthā ta uṣmásīshṭáye || 12 || revátīr naḥ sadhamáda indre santu tuvívājāḥ | kshumánto yábhir mádema || 13 || á gha tvávān tmánāptá stotríbhyo dhṛishṇav iyānáḥ | riṇór ákshaṃ ná cakryòḥ || 14 || á yád dúvaḥ ṣatakratav á kámaṃ jaritṝṇám | riṇór ákshaṃ ná ṣácībhiḥ || 15 ||

॥३१॥ शश्वदिन्द्रः पोप्रुथद्भिर्जिगाय नानदद्भिः शाश्वसद्भिर्धनानि ।
स नो हिरण्यरथं दंसनावान्त्स नः सनिता सनये स नोऽदात् ॥१६॥
आश्विनावश्वावत्येषा यातं शवीरया । गोमद्दस्रा हिरण्यवत् ॥१७॥

ṣáṣvad índraḥ pópruthadbhir jigāya nánadadbhiḥ ṣáṣvasadbhir dhánani | sá no hiraṇyarathám dansánāvān sá naḥ sanitá sanáye sá no 'dāt || 16 || áṣvinav áṣvāvatyeshá yataṃ ṣávīrayā gómad dasrā híraṇyavat || 17 ||

Desirous of your communion, we invoke you as our bosom friend, as all the devotees in distress take refuge in you. Be gracious to your dedicated and loyal worshippers. 10

O enjoyer of the essence of wisdom and happiness, friend of our lovely featured dame—the intellect, and the friend of others who also enjoy the same essence, may you bestow upon us abundance of cows with firm jaws. 11

O mighty God, acceptor of the divine essence, dispeller of all our miseries, we yearn for your friendship and beseech you to respond to our love. 12

May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you. 13

O Lord, the vanquisher, let your self-radiant divinity bestow promptly, when solicited, bounties upon your devotees, as the spokes of a wheel tend to the axle for speed and unity. 14

O resplendent God, embodiment of hundreds of selfless actions and infinitely wise, may you fulfil the noble aspirations of your dedicated devotees with that constancy with which the movements of the car are related to the axle. 15

Resplendent soul obtains strength through the aid of sense organs, who are like horses champing, neighing and snorting. It has been given a golden chariot of human body as a gift. 16

May the powerful mental and vital forces be with us and provide us plentiful nourishment as if brought on steeds. May these dispellers of poverty speedily come to us with brilliant intellect (gold) and happiness (cattle). 17

समानयोजनो हि वां रथो दस्रावमर्त्यः । समुद्रे अश्विनेयते ॥१८॥
न्यघ्न्यस्य मूर्धनि चक्रं रथस्य येमथुः । परि द्यामन्यदीयते ॥१९॥
कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये । कं नक्षसे विभावरि ॥२०॥
वयं हि ते अमन्मह्यान्तादा पराकात् । अश्वे न चित्रे अरुषि ॥२१॥
त्वं त्येभिरा गहि वाजेभिर्दुहितर्दिवः । अस्मे रयिं नि धारय ॥२२॥

samānáyojano hí vām rátho dasrāv ámartyaḥ | samudré aṣvinéyate || 18 || ny àghnyásya mūrdháni cakrám ráthasya yemathuḥ | pári dyám anyád īyate || 19 || kás ta ushaḥ kadhapriye bhujé márto amartye | kám nakshase vibhāvari || 20 || vayám hí te ámanmahy ántād á parākát | áṣve ná citre arushi || 21 || tvám tyébhir á gahi vájebhir duhitar divaḥ | asmé rayím ní dhāraya || 22 ||

[अथ सप्तमोऽनुवाकः ॥] (३१) एकत्रिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । अग्निर्देवता । (१-७, ९-१५, १७) प्रथमादिसप्तर्चां, नवम्यादिसप्तर्चां, सप्तदश्याश्च जगती, (८, १६, १८) अष्टमीषोडश्योरष्टादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥३२॥

त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा ।
तव व्रते कवयो विद्मनापसोऽजायन्त मरुतो भ्राजदृष्टयः ॥१॥
त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतम् ।
विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवे ॥२॥

31

Tvám agne prathamó áñgirā ríshir devó devánām abhavaḥ ṣiváḥ sákhā | táva vraté kaváyo vidmanápasó 'jāyanta marúto bhrájadṛishṭayaḥ || 1 || tvám agne prathamó áñgirastamaḥ kavír devánām pári bhūshasi vratám | vibhúr víṣvasmai bhúvanāya médhiro dvimātá ṣayúḥ katidhá cid āyáve || 2 ||

O God, destroyer of the wicked, your gift of body to us, is as if an imperishable chariot, (with the immortal soul residing within a cavity). It aspires to reach beyond this material world across space. 18

O the pair of vital and mental faculties, you have one wheel in the mortal material body, while the other of the spirit soars high in search of the immortal. Only you can take us to the desired destination. 19

O dawn, what mortal does enjoy you ? Who is pleased by praise ? Whom mighty one, O radiant, do you affect ? 20

O dawn, wonderfully brilliant, diffuse and tinted, we do not know (her limits) whether seen from nigh or far. 21

May the dawn (the intellect), who is like the daughter of the celestial region, approach us and give us nourishment and perpetuate our wealth. 22

31

O adorable God, you are the first and foremost essence of life; you are the revealer of the divine knowledge. You are the giver of bliss to the enlightened persons, and friend to your devotees, whose actions are guided by your eternal laws. In your supervision the righteous persons, activated through wisdom, become seers and virtuous. 1

O adorable God, you are the first and foremost essence of life; you enforce (as a supreme sage) the eternal laws. Under your care, all the vital forces,—sapient, manifold and intelligent,—and as if offspring of two mothers, (i. e. of spiritual and material), commenced their work, as a worship to you for the benefit of mankind. 2

त्वमग्ने प्रथमो मातरिश्वन आविर्भव सुक्रतूया विवस्वते ।
अरेजेतां रोदसी होतृवूर्येऽसघ्नोर्भारमयजो महो वसो ॥३॥
त्वमग्ने मनवे द्यामवाशयः पुरूरवसे सुकृते सुकृत्तरः ।
श्वात्रेण यत्पित्रोर्मुच्यसे पर्या त्वा पूर्वमनयन्नापरं पुनः ॥४॥
त्वमग्ने वृषभः पुष्टिवर्धन उद्यतस्रुचे भवसि श्रवाय्यः ।
य आहुतिं परि वेदा वषट्कृतिमेकायुरग्रे विश आविवाससि ॥५॥

tvám agne prathamó mātaríṣvana āvír bhava sukratūyá vivásvate | árejetāṃ ródasī hotṛivū́ryé 'saghnor bhārám áyajo mahó vaso || 3 || tvám agne mánave dyám avāṣayaḥ purūrávase sukṛíte sukṛíttaraḥ | ṣvātréṇa yát pitrór múcyase páry á́ tvā pū́rvam anayann áparam púnaḥ || 4 || tvám agne vrishabháḥ pushṭivárdhana údyatasruce bhavasi ṣraváyyaḥ | yá áhutim pári védā váshaṭkṛitim ékāyur ágre víṣa āvívāsasi || 5 ||

॥३३॥ त्वमग्ने वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे ।
यः शूरसाता परितक्म्ये धने दभ्रेभिश्चित्समृता हंसि भूयसः ॥६॥
त्वं तमग्ने अमृतत्व उत्तमे मर्तं दधासि श्रवसे दिवेदिवे ।
यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सूरये ॥७॥
त्वं नो अग्ने सनये धनानां यशसं कारुं कृणुहि स्तवानः ।
ऋध्याम कर्मापसा नवेन देवैर्द्यावापृथिवी प्रावतं नः ॥८॥

tvám agne vṛijinávartaniṃ náraṃ sákman piparshi vidáthe vicarshaṇe | yáḥ ṣū́rasātā páritakmye dháne dabhrébhiṣ cit sámṛitā hánsi bhū́yasaḥ || 6 || tváṃ tám agne amṛitatvá uttamé mártaṃ dadhāsi ṣrávase divé-dive | yás tatṛishāṇá ubháyāya jánmane máyaḥ kṛiṇóshi práya á́ ca sū́ráye || 7 || tváṃ no agne sanáye dhánānāṃ yaṣásaṃ kārúṃ kṛiṇuhi stávānaḥ | ṛidhyáma kármāpásā návena devaír dyāvāpṛithivī právataṃ naḥ || 8 ||

O adorable Lord, presiding over the vital forces, you become manifested to a worshipper as a result of his devotion. The celestial and terrestrial regions tremble (at your command). O Lord of wealth, you preside over all the ceremonial performances of worship, which wise sages are assigned to perform. O Lord, through you the Nature's other bounties have attained perfection. 3

O adorable God, you have made the ethereal space as the sustainer of sound in the interests of mankind. When the sun is set free from the churning of the parents, (the celestial and terrestrial regions), then he is first taken to the east, and thence he moves to the west. 4

You fulfil all our noble aspirations, O adorable God; you bless your worshipper as he raises the ladle in the fire-ritual. We invcke you for elevating the devotee, who understands the deeper meaning of invocation and oblation. You are the provider of sustenance. You are the first to bestow light and give wisdom and strength to all our folk. 5

O all-wise and all-seeing God, direct the ignorant worshipper, who follows the wrong paths and help him to revert to the acts which will reclaim him. You always protect in times of conflicts those who are feeble, but on the path of truth, against those who are strong but on the wrong path. 6

O adorable God, you lift up the mortal man to superb immortality by providing sustenance. On the wise you bestow happiness and sustenance in both lives, the present one and the one to come. 7

The adorable God who is praised by us, makes our devotee illustrious so that he wins for us stores of riches; may we improve upon the fire-ritual with new innovations; may this earth and heaven, along with Nature's other bounties, provide us with protection. 8

त्वं नो॑ अग्ने पि॒त्रोरु॒पस्थ॒ आ दे॒वो दे॒वेष्व॑नवद्य॒ जागृ॑विः ।
त॒नू॒कृद्बो॑धि॒ प्रम॑तिश्च का॒रवे॒ त्वं क॑ल्याण॒ वसु॒ विश्व॒मोपि॑षे ॥९॥
त्वम॑ग्ने॒ प्रम॑ति॒स्त्वं पि॒तासि॑ न॒स्त्वं व॑य॒स्कृत्तव॑ जा॒मयो॑ व॒यम् ।
सं त्वा॒ रायः॑ श॒तिनः॒ सं स॑ह॒स्रिणः॑ सु॒वीरं॑ यन्ति व्रत॒पाम॑दाभ्य ॥१०॥

tvám no agne pitrór upástha á devó devéshv anavadya jágriviḥ | tanūkríd bodhi prámatiṣ ca kāráve tvám kalyāṇa vásu víṣvam ópishe || 9 || tvám agne prámatis tvám pitási nas tvám vayaskrít táva jāmáyo vayám | sám tvā ráyaḥ ṣatínaḥ sám sahasríṇaḥ suvíram yanti vratapám adābhya || 10 ||

॥३४॥ त्वाम॑ग्ने प्रथ॒ममा॒युमा॒यवे॑ दे॒वा अ॑कृण्व॒न्नहु॑षस्य वि॒श्पति॑म् ।
इळा॑मकृण्व॒न्मनु॑षस्य॒ शास॑नीं पि॒तुर्यत्पु॒त्रो मम॑कस्य॒ जाय॑ते ॥११॥
त्वं नो॑ अग्ने॒ तव॑ देव पा॒युभि॑र्म॒घोनो॑ रक्ष त॒न्व॑श्च वन्द्य ।
त्रा॒ता तो॒कस्य॒ तन॑ये॒ गवा॑म॒स्यनि॑मेषं॒ रक्ष॑माण॒स्तव॑ व्र॒ते ॥१२॥
त्वम॑ग्ने॒ यज्य॑वे पा॒युरन्त॑रोऽनिष॒ङ्गाय॑ चतुर॒क्ष इ॑ध्यसे ।
यो रा॒तह॑व्योऽवृ॒काय॒ धाय॑से की॒रेश्चि॒न्मन्त्रं॒ मन॑सा व॒नोषि॒ तम् ॥१३॥
त्वम॑ग्न उरु॒शंसा॑य वा॒घते॑ स्पा॒र्हं यद्रेक्णः॑ पर॒मं व॒नोषि॒ तत् ।
आ॒ध्रस्य॑ चि॒त्प्रम॑तिरुच्यसे पि॒ता प्र पाकं॒ शास्सि॒ प्र दिशो॑ वि॒दुष्ट॑रः ॥१४॥

tvám agne prathamám āyúm āyáve devá akriṇvan náhushasya viṣpátim | íḷām akriṇvan mánushasya ṣásanīm pitúr yát putró mámakasya jáyate || 11 || tvám no agne táva deva pāyúbhir maghóno raksha tanvàṣ ca vandya | trātá tokásya tánaye gávām asy ánimesham rákshamāṇas táva vraté || 12 || tvám agne yájyave pāyúr ántaro 'nishañgáya caturakshá idhyase | yó rātáhavyo 'vrikáya dháyase kīréṣ cin mántram mánasā vanóshi tám || 13 || tvám agna uruṣáṅsaya vāgháte spārhám yád rékṇaḥ paramám vanóshi tát | ādhrásya cit prámatir ucyase pitá prá pákam ṣássi prá díṣo vidúshṭaraḥ || 14 ||

O adorable God, irreproachable, ever vigilant, illuminator of justice, disseminator of knowledge, may we be illustrious among the enlightened, and devoted to our parents. Please protect us and give us wealth and wisdom and all that is worthy of possession. 9

O inviolable, all knowing adorable God, you are our father. We are your kinsmen. May you grant us new life endowed with knowledge and happiness. Let us also acquire wealth and wisdom in hundreds and thousands. You are the defender of the persons performing noble acts, and you also favour those who are good and virtuous. 10

O adorable God, through the earliest enlightened sages, you revealed the sacred teachings of the Vedas for mortal men; and the divine wisdom became herself the instructress of the son of man, the earliest father of my race. 11

O adorable God, preserve your devotees with your bounties; you are the defender of the cattle for the son of my son, who is ever assiduous in your worship. 12

O adorable God, you are charitable and selfless. You supervise with eyes in all the four directions without attachment and prejudice. You are the benevolent protector of all pious people and embodiment of selfless actions. May you protect all your pious devotees and make them illustrious. 13

O adorable God, may you grant the choicest gifts, spiritual as well as material, to your worshippers. You are called the well-intentioned protector. You protect them as father protects the son. You are all-wise and instruct your disciples about proper conduct. You define for them the points of the horizon (that is, you set the limits of their disciplines). 14

त्वम॑ग्ने प्रय॑तदक्षिणं॒ नरं॒ वर्मे॑व स्यू॒तं परि॑ पासि वि॒श्वतः॑ ।
स्वा॒दु॒क्षद्मा॒ यो व॑स॒तौ स्यो॑न॒कृज्जी॑वया॒जं यज॑ते॒ सोप॒मा दि॒वः ॥१५॥

tvám agne práyatadakshiṇam náram várneva syūtám pári pāsi visvátaḥ | svādukshádmā yó vasataú syonakṛíj jīvayājám yájate sópamá diváḥ || 15 ||

॥३५॥ इ॒माम॑ग्ने श॒रणिं॑ मीमृषो न इ॒मम॑ध्वा॑नं॒ यमगा॑म दू॒रात् ।
आ॒पिः पि॒ता प्रम॑तिः सो॒म्याना॒ं भृमि॑रस्यृषि॒कृन्मर्त्या॑नाम् ॥१६॥
म॒नु॒ष्वद॑ग्ने अङ्गिर॒स्वद॑ङ्गिरो ययाति॒वत्सद॑ने पूर्व॒वच्छु॑चे ।
अच्छ॑ या॒ह्या व॑हा॒ दैव्यं॒ जन॒मा सा॑दय ब॒र्हिषि॒ यक्षि॑ च प्रि॒यम् ॥१७॥
ए॒तेना॑ग्ने॒ ब्रह्म॑णा वावृधस्व॒ शक्ती॑ वा॒ यत्ते॑ चकृ॒मा वि॒दा वा॑ ।
उ॒त प्र णे॑ष्य॒भि वस्यो॑ अ॒स्मान्त्सं नः॑ सृज सुम॒त्या वाज॑वत्या ॥१८॥

imám agne saráṇim mīmṛisho na imám ádhvānam yám ágāma dūrát | āpíḥ pitá prámatiḥ somyánām bhṛímir asy ṛishikṛín mártyānām || 16 || manushvád agne añgirasvád añgiro yayativát sádane pūrvavác chuce | ácha yāhy á vahā daívyam jánam á sādaya barhíshi yákshi ca priyám || 17|| eténāgne bráhmaṇā vāvṛidhasva sáktī vā yát te cakṛimá vidá va | utá prá ṇeshy abhí vásyo asmán sám naḥ sṛija sumatyá vájavatyā || 18 ||

(३२) द्वात्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३६॥ इन्द्र॑स्य॒ नु वी॒र्या॑णि॒ प्र वो॑चं॒ यानि॑ च॒कार॑ प्रथ॒मानि॑ व॒ज्री ।
अह॒न्नहि॒मन्व॒पस्त॑तर्द॒ प्र व॒क्षणा॑ अभिन॒त्पर्व॑तानाम् ॥१॥

32

Índrasya nú vīryāṇi prá vocam yáni cakára prathamáni vajrí | áhann áhim ánv apás tatarda prá vakshánā abhinat párvatānām || 1 ||

O adorable God, may you defend the man who liberally gives on every side, like a well-stitched armour. The person who keeps the choicest foods in his house, and with them entertains his guests, in fact, performs a sacrifice of life, which has the likeness of heaven. 15

O adorable God, forgive us this our negligence, this path in which we have gone astray. You are a friend and father of persons who are the performers of noble deeds. To such mortals you reveal your nature. 16

O adorable God, you go about helping every one; may you come to help such industrious persons as perform noble actions and inspire others also to do so; elevate them to a high stature, and offer them blessings. 17

O adorable God, we are offering you this prayer according to the best of our ability, according to the best of our knowledge. May you, therefore, lead us to abundance, and endow us with right understanding, and also sustenance. 18

[Vṛtra sometimes also occurs as Ahi. On physical side Vṛtra is nothing more than the accumulation of vapour condensed, shut up or obstructed by a cloud. Indra with his thunderbolt, (or electric discharge) causes condensation, and vent is given to the rain which then descends upon the earth.]

32

May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved; he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for the torrents of wisdom through obstacles. 1

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥२॥
वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥३॥
यदिन्द्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीत्ना शत्रुं न किला विवित्से ॥४॥
अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥५॥

áhann áhim párvate şişriyāṇám tváshtā-smai vájram svaryàm tataksha | vāşrá iva dhenávah syándamānā áñjah samudrám áva jagmur ā́pah || 2 || vrishayá-māṇo 'vriṇīta sómam tríkadrukeshv apibat sutásya | á sá-yakam maghávādatta vájram áhann enam prathamajám áhīnām || 3 || yád indrā́han prathamajám áhīnam án māyí-nām áminā́h prótá māyā́h | ā́t sū́ryam janáyan dyā́m ushá-sam tādítnā şátrum ná kílā vivitse || 4 || áhan vritrám vri-tratáram vyàṅsam índro vájreṇa mahatá vadhéna | skán-dhāṅsīva kúliṣenā vívriknā́hih şayata upaprík prithivyā́h || 5 ||

॥३७॥ अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥६॥
अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥७॥

ayoddhéva durmáda ā́ hí juhvé mahāvīrám tuvibādhám rijīshám | nátārīd asya sámritim vadhánām sám rujānáh pipisha índraşatruh || 6 || apád ahastó apritanyad índram ásya vájram ádhi sā́nau jaghāna | vríshno vádhrih prati-mā́nam búbhūshan purutrā́ vritró aşayad vyàstah || 7 ||

He has sent asunder the cloud of blind impulses seeking refuge in the obstacles. The supreme architect has conquered with his all-encompassing bolt of will-power. The clouds of passions have been broken; the water of animated evil thoughts has rapidly rushed to the heart, like cows hastening to the calves. 2

The powerful soul accumulated his strength in three virtuous directions,—physical, mental and spiritual. He sharpened his will-power and struck the first born of the evil impulses, the sexual one. 3

O powerful soul, since you have subdued the foremost impulse, which is the prime cause of delusions, and thereby since you generated the light of wisdom to shine on the horizon of human mind, you have not left a sinful impulse to disturb you. 4

With his great assailing will power the powerful soul again strikes the wounded evil-mind, which still lies there prostrate, like trunks of trees felled by the axe. 5

The wounded, but arrogant sinful mind, again defies the mighty soul, who scatters and weakens the dark and blind impulses; but the animated sinful impulses, again gather and break the barriers set by the soul. 6

Having done this damage, the evil mind, though without hand or foot, again assails the soul, who thereupon strikes the mind with his full force. Thereafter the evil-spirited mind and other mutilated baser instincts are rendered inactive, like one who pretends virility but has none to attack. 7

नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।
याश्चिद्वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीर्बभूव ॥८॥
नीचावया अभवद्वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार ।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥९॥
अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥१०॥

nadám ná bhinnám amuyá ṣáyānam máno rúhāṇā áti yanty ápaḥ | yáṣ cid vṛitró mahiná paryátishṭhat tásām áhiḥ patsutaḥṣír babhūva || 8 || nīcávayā abhavad vṛitráputréndro asyā áva vádhar jabhāra | úttarā sūr ádharaḥ putrá āsīd dánuḥ ṣaye sahávatsā ná dhenúḥ || 9 || átishṭhantīnam aniveṣanánām káshṭhānām mádhye níhitam ṣárīram | vṛitrásya niṇyám ví caranty ápo dīrghám táma áṣayad índraṣatruḥ || 10 ||

॥३८॥

दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।
अपां बिलमपिहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार ॥११॥
अश्व्यो वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥१२॥
नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च ।
इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥१३॥

dāsápatnīr áhigopā atishṭhan níruddhā ápaḥ paníneva gávaḥ | apám bílam ápihitam yád ásīd vṛitrám jaghanváñ ápa tád vavāra || 11 || áṣvyo váro abhavas tád indra sṛiké yát tvā pratyáhan devá ékaḥ || ájayo gá ájayaḥ ṣūra sómam ávāsṛijaḥ sártave saptá síndhūn || 12 || násmai vidyún ná tanyatúḥ sishedha ná yám míham ákirad dhrādúnim ca | índraṣ ca yád yuyudhāte áhiṣ cotáparíbhyo maghávā ví jigye || 13 ||

Thoughts that delight the soul, now flow over the mind, the prostrated and wounded, as the waters of a river, with her broken banks, flow over the fields. The mind, however, obstructs this flow. 8

The primary source of evil tendencies—the primary instincts—has been enveloping the mind like a cow covering its calf: the instincts rise above and the mind comes down underneath. The soul again strikes the source of these evil tendencies. 9

Then thoughts carry off the whirling mind, the body of the nameless, tossed into the midst of the never stopping, never-resting currents, the foe of the soul—the mind imbued with evil instincts, as if slept over for a long dark night. 10

Good impulses, beloveds of the soul, are obstructed by greed, like cows stolen by wicked people, and kept hidden. But by strangling the strength of the demoniac forces, the soul sets open the cave that had blocked the path of noble impulses to reach the sphere of the soul. 11

When you, O powerful, soul, unaided by any, return the blow, inflicted by the evil mind, you become furious like a horse's tail. You rescue good human impulses. O hero, you win our sweet devotion. You cause the spiritual elixir of seven oceans (love, truth, benevolence, austerity, contentment, generosity and knowledge) to flow freely. 12

Now, no lightning of the evil impulse, the thunder of sensuous thoughts, the rain of passions or any sort of bolt of temptation can harm the victorious soul. The triumph of the soul in the contest has been full and final over the wicked impulses. 13

अहेर्यातारं कमपश्य इन्द्र हृदि यत्ते जघ्नुषो भीरगच्छत् ।
नव च यन्नवतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥
इन्द्रो यातोऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।
सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥१५॥

áher yātáram kám apaşya indra hridí yát te jaghnúsho bhír ágachat | náva ca yán navatím ca srávantīḥ şyenó ná bhītó átaro rájāṅsi || 14 || índro yātó 'vasitasya rája şámasya ca sriñgíṇo vájrabāhuḥ | séd u rájā kshayati carshaṇīnám arán ná nemíḥ pári tá babhūva || 15 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ एतायामोप गव्यन्त इन्द्रमस्माकं सु प्रमतिं वावृधाति ।
अनामृणः कुविदादस्य रायो गवां केतं परमावर्जते नः ॥१॥
उपेदहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं पतामि ।
इन्द्रं नमस्यन्नुपमेभिरर्कैर्यः स्तोतृभ्यो हव्यो अस्ति यामन् ॥२॥
नि सर्वसेन इषुधीँरसक्त समर्यो गा अजति यस्य वष्टि ।
चोष्कूयमाण इन्द्र भूरि वामं मा पणिर्भूरस्मदधि प्रवृद्ध ॥३॥

33

Étáyāmópa gavyánta índram asmákam sú prámatim vāvridhati | anamrinaḥ kuvíd ád asyá rāyó gávam kétam páram āvárjate naḥ || 1 || úpéd ahám dhanadám ápratītam júshṭam ná şyenó vasatím patami | índram namasyánn upaméblir arkaír yá stotríbhyo hávyo ásti yáman || 2 || ní sárvasena ishudhín̐r asakta sám aryó gá ajati yásya váshṭi | coshkūyámāṇa indra bhúri vamám má paṇír bhūr asmád ádhi pravriddha || 3 ||

O soul, while this internal battle has been in full swing, you have been ready to destroy the evil instincts of conscious and sub-conscious mind. You are hesitant for a moment, but you traverse all the adverse ninety-nine elements like a swift hawk. 14

Then O soul, the wielder of powerful spiritual power, you become the sovereign of all that is movable and immovable, of impulses and emotions, hornless (peaceful) or horned (aggressive). Now you are the monarch of men. All activities are centred within you as the circumference comprehends the spokes of a wheel. 15

33

Let us approach the soul for he can restore to us our lost wisdom, as he is infallible and unconquered. He bestows upon us his ever-increasing wisdom. Blessed by him, we will never fail to achieve prosperity and true knowledge. 1

We glorify Him with sacred hymns, who is invincible in any struggle. Invoked by selfless devotees, He bestows wealth and wisdom. I fly as a hawk flying to its cherished nest. 2

O mighty soul, ready to defend your believers, with your quiver bound on your back, bestowing upon us abundant wisdom, providing refuge to your worshippers,—be kind to us; take no advantage of our weakness like a wicked dealer. 3

वधीर्हि दस्युं धनिनं घनेनँ एकश्चरन्नुपशाकेभिरिन्द्र ।
धनोरधि विषुणक्ते व्यायन्नयज्वानः सनकाः प्रेतिमीयुः ॥४॥
परा चिच्छीर्षा ववृजुस्त इन्द्रायज्वानो यज्वभिः स्पर्धमानाः ।
प्र यद्दिवो हरिवः स्थातरुग्र निरव्रताँ अधमो रोदस्योः ॥५॥

vádhīr hí dásyuṃ dhanínaṃ ghanénañ ékaṣ cárann upaṣakébhir indra | dhánor ádhi vishuṇák té vy àyann áyajvanaḥ sanakáḥ prétim īyuḥ || 4 || párā cic chīrshá vavṛjus tá indrāyajvāno yájvabhi spárdhamānaḥ | prá yád divó hariva sthatar ugra nír avratáñ adhamo ródasyoḥ || 5 || ¹ ||

॥२॥ अयुयुत्सन्ननवद्यस्य सेनामयातयन्त क्षितयो नवग्वाः ।
वृषायुधो न वध्रयो निरष्टाः प्रवद्भिरिन्द्राच्चितयन्त आयन् ॥६॥
त्वमेतान्रुदतो जक्षतश्चायोधयो रजस इन्द्र पारे ।
अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः स्तुवतः शंसमावः ॥७॥
चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः ।
न हिन्वानासस्तितिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥८॥
परि यदिन्द्र रोदसी उभे अबुभोजीर्महिना विश्वतः सीम् ।
अमन्यमानाँ अभि मन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र ॥९॥

áyuyutsann anavadyásya sénām áyātayanta kshitáyo návagvāḥ | vṛishāyúdho ná vádhrayo nírashṭaḥ pravádbhir índrāc citáyanta āyan || 6 || tvám etán rudató jákshataṣ cáyodhayo rájasa indra paré | ávādaho divá á dásyum uccá prá sunvatá stuvatáḥ ṣáñsam āvaḥ || 7 || cakrāṇásaḥ parīṇáham pṛithivyá híraṇyena maṇínā ṣúmbhamānaḥ | ná hinvānásas titirus tá índram pári spáṣo adadhāt sūryeṇa || 8 || pári yád indra ródasī ubhé ábubhojīr mahiná viṣvátaḥ sīm | ámanyamānāñ abhí mányamānair nír brahmábhir adhamo dásyum indra || 9 ||

O powerful soul, with your adamantine strength you have destroyed the cruel barbarian impulses. Perceiving the manifold destructiveness of your strength, the unbelievers and infidels have perished. 4

O fierce and unyielding soul, the infidels and those, who are enemies of selfless workers, are completely defeated. They disappear when you deny them the privilege of getting your favours here on earth or any place. 5

The followers of blind impulses encounter the band of devotees of the irreproachable soul, and those of virtuous instincts encourage them. Ultimately, the followers of blind instincts, conscious of their inferiority flee by precipitious paths, like emasculated people contending with brave men. 6

O victorious soul, you have destroyed these dark impulses, at every stage, hiding in the farthest verge of the mind, and sent them far away from the world. You have consumed the vicious instincts of all kinds—greed, anger and envy, and have received homage from virtuous men. 7

Many glamorous evil forces, decorated with gold and jewels, have been spreading over the face of the earth. But, mighty as they are, even then they triumph not over godly men. These dark forces are dispersed by the rising sun of wisdom. 8

O mighty soul, you control both good and bad. You sustain the whole living world with your magnitude. Let the unbelievers and proud usurpers be defeated through the prayers which are repeated on behalf of those who do not comprehend them. 9

न ये दिवः पृथिव्या अन्तमापुर्न मायाभिर्धनदां पर्यभूवन् ।
युजं वज्रं वृषभश्चक्र इन्द्रो निर्ज्योतिषा तमसो गा अदुक्षत् ॥१०॥

ná yé diváḥ prithivyá ántam āpúr ná māyábhir dhanadám paryábhūvan | yújaṃ vájraṃ vrishabhás cakra índro nír jyótishā támaso gá adukshat || 10 ||

॥३॥ अनु स्वधामक्षरन्नापो अस्यावर्धत मध्य आ नाव्यानाम् ।
सध्रीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मनाहन्नभि द्यून् ॥११॥
न्याविध्यदिलीबिशस्य दृळ्हा वि शृङ्गिणमभिनच्छुष्णमिन्द्रः ।
यावत्तरो मघवन्यावदोजो वज्रेण शत्रुमवधीः पृतन्युम् ॥१२॥
अभि सिध्मो अजिगादस्य शत्रून्वि तिग्मेन वृषभेणा पुरोऽभेत् ।
सं वज्रेणासृजद्वृत्रमिन्द्रः प्र स्वां मतिमतिरच्छाशदानः ॥१३॥
आवः कुत्समिन्द्र यस्मिञ्चाकन्प्रावो युध्यन्तं वृषभं दशद्युम् ।
शफच्युतो रेणुर्नक्षत द्यामुच्छ्वैत्रेयो नृषाह्याय तस्थौ ॥१४॥
आवः शमं वृषभं तुग्र्यासु क्षेत्रजेषे मघवञ्छ्वित्र्यं गाम् ।
ज्योक् चिदत्र तस्थिवांसो अक्रञ्छत्रूयतामधरा वेदनाकः ॥१५॥

ánu svadhám aksharann ápo asyávardhata mádhya á navyấnām | sadhrīcínena mánasā tám índra ójishṭhena hánmanāhann abhí dyū́n || 11 || ny ằvidhyad ilībíṣasya drilhá ví ṣriñgínam abhinac cháshṇam índraḥ | yávat táro maghavan yávad ójo vájreṇa ṣátrum avadhīḥ pritanyúm || 12 || abhí sidhmó ajigād asya ṣátrūn ví tigména vrishabhéṇa púro 'bhet | sáṃ vájreṇasrijad vritrám índraḥ prá svám matím atirac cháṣadānaḥ || 13 || ávaḥ kútsam indra yásmiñ cākán právo yúdhyantaṃ vrishabháṃ dáṣadyum | ṣaphácyuto reṇúr nakshata dyám úc chvaitreyó nrisháhyaya tasthau || 14 || ávaḥ ṣámaṃ vrishabháṃ túgryasu kshetrajeshé maghavañ chvítryaṃ gám | jyók cid átra tasthivánso akrañ chatrūyatám ádhara védanākaḥ || 15 ||

When the powerful soul, the showerer of blessings, realizes that the waters of his wisdom do not cover fully the intellect of ignorant men, he firmly grasps his bolt of punitive justice and with his strength takes out the evil thoughts hiding under the cover of adverse impulses. 10

Even when virtues gather around and provide strength to the soul, whilst the evil forces raise their heads, then the soul renewed with strength and fatal powers destroys the forces of dark instincts. 11

The powerful soul sets free the flow of wisdom obstructed by the dark clouds of blind instincts, and destroys the malicious forces, who dry up the water of wisdom. He with equal swiftness and strength puts to an end the evils defying his supremacy. 12

The spiritualized soul conquers adversaries with his swift and forceful disintegrating power. He destroys their sources. He then reaches the central living place of these blind instincts, and destroys the resting place of these evil impulses, and thereupon rejoices in his victory. 13

O victorious soul, you have thus protected mankind, spreading your brilliance in all directions, as the sun protects the world by breaking the clouds with its rays. The dust of your swift movements ascends to heaven; through your favour, pure and virtuous tendencies will rise up to inspire men. 14

O powerful soul, you have given protection to excellent, pure and virtuous tendencies and have destroyed evil forces, though disguised as benefactors, for the benefit of faithful devotees. Punish and inflict pains on them who are of hostile minds, and who have long been obstructing our progress. 15

(३४) चतुस्त्रिंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । अश्विनौ देवते । (१-८, १०-११) प्रथमाद्यष्टर्चां दशम्येकादश्योश्च जगती, (९, १२) नवमीद्वादश्योश्च त्रिष्टुप् छन्दसी ॥

॥४॥ त्रिश्चिन्नो अद्या भवतं नवेदसा विभुर्वां याम उत रातिरश्विना ।
युवोर्हि यन्त्रं हिम्येव वाससोऽभ्यायंसेन्या भवतं मनीषिभिः ॥१॥
त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः ।
त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा ॥२॥

34

Trís cin no adyā́ bhavataṃ navedasā vibhúr vāṃ yáma utá rātír aṣvinā | yuvór hí yantrā́ṃ himyéva vā́saso 'bhyāyaṅséṇyā bhavataṃ manīshíbhiḥ || 1 || tráyaḥ paváyo madhuvā́hane ráthe sómasya venā́m ánu víṣva íd viduḥ | tráya skambhā́sa skabhitā́sa ārábhe trír náktaṃ yāthás trír v aṣvinā dívā || 2 ||

समाने अहन्त्रिरवद्यगोहना त्रिरद्य यज्ञं मधुना मिमिक्षतम् ।
त्रिर्वाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतम् ॥३॥
त्रिर्वर्तिर्यातं त्रिरनुव्रते जने त्रिः सुप्राव्ये त्रेधेव शिक्षतम् ।
त्रिर्नान्द्यं वहतमश्विना युवं त्रिः पृक्षो अस्मे अक्षरेव पिन्वतम् ॥४॥

samānė áhan trír avadyagohanā trír adyá yajñám mádhunā mimikshatam | trír vā́javatīr ísho aṣvinā yuvā́ṃ doshā́ asmábhyam ushā́sas ca pinvatam || 3 || trír vartír yātaṃ trír ánuvrate jané tríḥ suprāvyė tredhéva ṣikshatam | trír nāndyā̀ṃ vahatam aṣvinā yuvā́ṃ tríḥ pṛ́ksho asmé akshā́reva pinvatam || 4 ||

34

[In this set of hymns the words thrice, three-fold, three worlds, three ways, three wheels, etc. are used to connote different meanings in different contexts, denoting : God, soul and cosmos; physical, mental and spiritual; past, present and future; earth, sky and interspace; solid, fluid, and vaporous; knowledge, action and devotion; morning, mid-day and evening; sensory, ultra-sensory, and intuition; tranquillity, activity, and inertia.]

O powerful pair of vital and mental forces, be alert thrice a day (morning, mid-day and evening). Your chariot, the human body, has extensive powers, and is filled with divine gifts. Your union is as harmonious and delightful as that of illustrious day and dewy night. Shall you still suffer yourself to be restrained by divine laws and limitations ! 1

Three are the solid wheels of your splendid divine body. This is known to all spiritually realized. There are three regions above it for support, and in it you journey thrice by night, and thrice by day. 2

Thrice a day you forgive the faults of your devotees when worshipped. Thrice you shower your blessings. O the twins of mental and vital energies, bestow upon us knowledge and nourishment all the time. 3

May the supreme Lord of cosmic and individual self grace our sacred performances, and that of the other devotees. May He come to us at all the three levels of life, in three kinds of activity, and guide us and instruct in the three-fold knowledge. May He bestow three-fold blessings upon us, like rains from the sky. 4

त्रिर्नो र॒यिं व॑हतमश्विना यु॒वं त्रिर्दे॒वता॑ता॒ त्रिरु॒ताव॑तं॒ धियः॑ ।
त्रिः सौ॑भग॒त्वं त्रिरु॒त श्रवां॑सि नस्त्रि॒ष्ठं वां॒ सूरे॑ दुहि॒ता रु॑ह॒द्रथ॑म् ॥५॥
त्रिर्नो॑ अश्विना दि॒व्यानि॑ भेष॒जा त्रिः पार्थि॑वानि॒ त्रिरु॑ दत्तम॒द्भ्यः ।
ओ॒मानं॑ शं॒योर्मम॑काय सू॒नवे॑ त्रि॒धातु॒ शर्म॑ वहतं शुभस्पती ॥६॥

trír no rayím vahatam aşvinā yuvám trír devátātā trír utávatam dhíyaḥ | tríḥ saubhagatvám trír utá srávaṅsi nas trishṭhám vām sū́re duhitá ruhad rátham || 5 || trír no aşvinā divyáni bheshajá tríḥ párthivāni trír u dattam adbhyáḥ | omā́nam şamyór mámakāya sūnáve tridhátu sárma vahatam şubhas patī || 6 ||

॥५॥ त्रिर्नो॑ अश्विना यज॒ता दि॒वेदि॑वे॒ परि॑ त्रि॒धातु॑ पृथि॒वीम॑शायतम् ।
ति॒स्रो ना॑सत्या रथ्या परा॒वत॑ आ॒त्मेव॒ वातः॒ स्वस॑राणि गच्छतम् ॥७॥
त्रिर॑श्विना॒ सिन्धु॑भिः स॒प्तमा॑तृभि॒स्त्रय॑ आहा॒वास्त्रे॒धा ह॒विष्कृ॒तम् ।
ति॒स्रः पृ॑थि॒वीरु॒परि॑ प्र॒वा दि॒वो नाकं॑ रक्षेथे॒ द्युभि॑र॒क्तुभि॒र्हि॑तम् ॥८॥
क्व१॒ त्री च॒क्रा त्रि॒वृतो॒ रथ॑स्य॒ क्व१॒ त्रयो॑ व॒न्धुरो॒ ये सनी॑ळाः ।
क॒दा योगो॑ वा॒जिनो॒ रास॑भस्य॒ येन॑ य॒ज्ञं ना॑सत्योपया॒थः ॥९॥
आ ना॑सत्या॒ गच्छ॑तं हू॒यते॑ ह॒विर्मध्वः॑ पिबतं मधु॒पेभि॑रा॒सभिः॑ ।
यु॒वोर्हि पूर्वं॑ सवि॒तोषसो॒ रथ॑मृ॒ताय॑ चि॒त्रं घृ॒तव॑न्त॒मिष्य॑ति ॥१०॥

trír no aşvinā yajatá divé-dive pári tridhátu prithivím aşāyatam | tisró nāsatyā rathyā parāvátá ātméva vā́taḥ svá-sarāṇi gachatam || 7 || trír aşvinā síndhubhiḥ saptámātṛibhis tráya āhāvás tredhá havísh kṛitám | tisráḥ prithivír upári pravá divó nákam rakshethe dyúbhir aktúbhir hitám || 8 || kvà trí cakrá trivṛíto ráthasya kvà tráyo vandhúro yé sá-nīḷāḥ | kadá yógo vājíno rásabhasya yéna yajñám nāsatyo-payatháḥ || 9 || ā́ nāsatyā gáchatam hūyáte havír mádhvaḥ pibatam madhupébhir āsábhiḥ | yuvór hí pū́rvam savitósháso rátham ṛitā́ya citrám ghṛitávantam íshyati || 10 ||

May God grant us the three riches—physical, mental and spiritual. May He bless us thrice in our ceremonial rites. May He bless us with three-fold wisdom for all occasions. Thrice grant us prosperity, and thrice food. The daughter of the sun has ascended your three-wheeled car. 5

May God bless us thrice with all the cosmic healing powers of all the three regions—earth, sky and space. May He grant prosperity to our children. May the cherisher of herbs preserve our three systems—physical, mental and spiritual. 6

May the twin Lord of cosmic body and mind, being worshipped, thrice every day triply surround the earth. May the reality (non-untruth) seated on the car of time, repair from a distance to the three-fold, like the vital air to the living body. 7

O the twin Lord of cosmic world, thrice bless our seven mother-streams (five senses of cognizance together with mind and vital system); our all the three faculties, physical, mental and spiritual, are ready for triple activities, pervading through all the three centres of body; may you rising above the three worlds, bless the glorious sun of intellect to enlighten the path of life night and day. 8

O God, enlighten us on the location of three wheels —cardinal points, the sources of all our vital and mental energies in this three-fold divine chariot of the human body, and on the centres receiving and reflecting the light of the cosmic world, and when you will be harnessing your vehicle to come and grace the sacrifice. 9

Come to us O God, preserver of imperishable laws, to accept our devotions with love. May you relish it. The divine consciousness inspires us even before the dawn, even before our intellect is ready to grasp your deeper knowledge, and she sends her shining car of affection to bring you here. 10

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥११॥
आ नो अश्विना त्रिवृता रथेनार्वाञ्चं रयिं वहतं सुवीरम् ।
शृण्वन्ता वामवसे जोहवीमि वृधे च नो भवतं वाजसातौ ॥१२॥

á nāsatyā
tribhír ekādaṣaír ihá devébhir yatam madhupéyam aṣvinā | práyus tárishṭam ní rápāṅsi mṛikshatam sédhatam dvésho bhávatam sacābhúvā || 11 || á no aṣvina trivṛítā ráthenārváñcam rayím vahatam suvíram | ṣriṇvántā vām ávase johavīmi vṛidhé ca no bhavatam vájasātau || 12 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । (१) प्रथमर्चः (पादक्रमेण) अग्निर्मित्रावरुणौ रात्रिः सविता च, (२-११) द्वितीयादिदशानाञ्च सविता देवताः । (१,९) प्रथमानवम्योर्ऋचोर्जगती, (२-८, १०-११) द्वितीयादिसप्तानां दशम्येकादश्योश्च त्रिष्टुप् छन्दसी ॥

॥६॥ ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे ।
ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सवितारमूतये ॥१॥
आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥२॥
याति देवः प्रवता यात्युद्वता याति शुभ्राभ्यां यजतो हरिभ्याम् ।
आ देवो याति सविता परावतोऽप विश्वा दुरिता बाधमानः ॥३॥

35

Hváyāmy agním prathamáṃ svastáye hváyāmi mitrávaruṇāv ihávase | hváyami rátrīṃ jágato nivéṣanīṃ hváyāmi deváṃ savitáram ūtáye || 1 || á krishṇéna rájasa vártamāno niveṣáyann amṛítam mártyaṃ ca | hiraṇyáyena savitá ráthená devó yāti bhúvanāni páṣyan || 2 || yáti deváḥ pravátā yáty udvátā yáti ṣubhrábhyāṃ yajató háribhyām | á devó yāti savitá parāvátó 'pa víṣvā duritá bádhamānaḥ || 3 ||

May your three times eleven (33) never-failing divine sources of reality, lead us thrice to the path of consummate bliss. May God bless our offerings, prolong our life, efface our faults, restrain our evils, and be ever with us. 11

O supreme Lord, borne in your triple car (or in the car that traverses the three regions) bring to us affluence, material and spiritual, and award us progeny. I invoke you, O sovereign king of all the vital and mental forces, to protect us, and give us vigour to win over our weaknesses in our conflicts. 12

35

I invoke the foremost adorable God for well-being; I invoke Nature's other bounties such as the pair of lightning and clouds for protection. I invoke the night which brings rest to the world and I invoke the sun for prosperity. 1

The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. 2

The self-effulgent sun travels by an upward and by a downward path, deserving adoration. It journeys on two white horses (northern and southern solstices); it comes hither from a distance removing all darkness. 3

अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम् ।
आस्थाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥४॥
वि जनाञ्छ्यावाः शितिपादो अख्यन्रथं हिरण्यप्रउगं वहन्तः ।
शश्वद्विशः सवितुर्दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥५॥
तिस्रो द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत् ॥६॥

abhívṛitam
kṛíṣanair viṣvárūpaṃ híraṇyaṣamyaṃ yajató bṛihántam |
ásthād rátham savitá citrábhānuḥ kṛishṇá rájāṅsi távishīṃ dádhānaḥ || 4 || ví jánāñ chyāváḥ ṣitipádo akhyan rátham híraṇyapraügaṃ váhantaḥ | ṣáṣvad víṣaḥ savitúr daívyasyopásthe víṣvā bhúvanāni tasthuḥ || 5 || tisró dyávaḥ savitúr dvá upásthāñ ékā yamásya bhúvane virāsháṭ | āṇíṃ ná ráthyam amṛítádhi tasthur ihá bravītu yá u tác cíketat || 6 ||

॥७॥ वि सुपर्णो अन्तरिक्षाण्यख्यद्गभीरवेपा असुरः सुनीथः ।
क्वे३दानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान ॥७॥
अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् ।
हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि ॥८॥
हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥९॥

ví suparṇó antárikshāṇy akhyad gabhīrávepā ásuraḥ sunītháḥ | kvèdánīṃ sū́ryaḥ káṣ ciketa katamáṃ dyáṃ raṣmír asyá tatāna || 7 || ashṭaú vy ákhyat kakúbhaḥ pṛithivyás trí dhánva yójanā saptá síndhūn | hiraṇyāksháḥ savitá devá ágād dádhad rátnā dāṣúshe vá́ryāṇi || 8 || híraṇyapāṇiḥ savitá vícarshaṇir ubhé dyávāpṛithiví antár īyate | ápámīvām bádhate véti sū́ryam abhí kṛishṇéna rájasā dyám ṛiṇoti || 9 ||

The many-rayed effulgent sun, having power to dispel darkness from the regions, comes mounted on a lofty, high-standing, well-decorated golden chariot, and furnished with golden yokes. 4

White beams,swift like the white-footed coursers, harnessed to the car with a golden yoke, have brought light to mankind. Men and all regions are ever in the close presence of this effulgent sun. 5

Three are the luminaries—two (terrestrial and celestial) are in the proximity of the effulgent sun, and the third one somewhere beyond the space for the liberated souls. These first two luminaries depend on the sun as a chariot upon the pin of its axle. Let him who knows (this truth) declare it (to others). 6

The solar ray illuminates the three regions (celestial, interspace and terrestrial), is deep-quivering, life-bestowing and is well-directed. Where now is the sun, the source of these radiations ? Who knows to what sphere his rays have extended ? 7

He (the sun) has lighted up the eight points of the horizon (east, north, west, south, and the four at corners), the three regions of the living beings, the seven galaxies. May the golden-eyed sun come hither. May he bestow worthy riches on the Nature's lover. 8

The gold-handed, all-beholding luminary travels between the two regions of heaven and earth, dispels diseases, and this, verily, is known as the sun, and it finally overspreads the sky, extending from the dark interspace to the celestial region. 9

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाँ यात्वर्वाङ् ।
अपसेधन्रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः ॥१०॥
ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥११॥

híraṇyahasto ásuraḥ sunīthāḥ sumrilīkáḥ svávāñ yātv arvāñ | apasédhan rakshaso yātudhánān ásthād deváḥ pratidosháṃ griṇānáḥ || 10 || yé te pánthāḥ savitaḥ pūrvyáso 'reṇávaḥ súkritā antárikshe | tébhir no adyá pathíbhiḥ sugébhī ráksha ca no ádhi ca brūhi deva || 11 ||

[अथाष्टमोऽनुवाकः ॥] (३६) षट्त्रिंशं सूक्तम्

(१–२०) विंशत्यृचस्यास्य सूक्तस्य घौरः कण्व ऋषिः । (१–२०) प्रथमादिविंशत्यृचामग्निः, (१३–१४) त्रयोदशीचतुर्दश्योर्यूपो वा देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥८॥ प्र वो यह्वं पुरूणां विशां देवयतीनाम् ।
अग्निं सूक्तेभिर्वचोभिरीमहे यं सीमिदन्य ईळते ॥१॥
जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते ।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥२॥
प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम् ।
महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥३॥

36.

Prá vo yahvám purūṇáṃ viśáṃ devayatīnām | agníṃ sūktébhir vácobhir īmahe yáṃ sīm íd anyá īḷate || 1 || jánāso agníṃ dadhire sahovrídhaṃ havíshmanto vidhema te | sá tváṃ no adyá sumánā ihávitá bhávā vájeshu santya || 2 || prá tvā dūtáṃ vriṇīmahe hótāraṃ viśvávedasam | mahás te sató ví caranty arcáyo diví spriśanti bhānávaḥ || 3 ||

May the golden-handed, life-bestowing, well-guiding, exhilarating, and affluent sun be present with us at the place of worship. The solar radiations drive away worms and germs, particularly in the evening, if duly utilized. 10

O sun, your paths are set from olden days; they are free from dust, and well-determined in space. May you travel along these paths, unobstructed and preserve us day-to-day. O effulgent, may you bless us. 11

36

We implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires. 1

Men with dedication have recourse to the adorable God, the augmenter of vigour. We offer homage with reverence to you. O God, the liberal giver of food, be well-disposed to us here this day, and be our protector. 2

We adopt you, O adorable, as the messenger, and as an invoker of Nature's bounties; you are endowed with knowledge. Your flames, which are eternal and mighty, spread wide around, and your splendour touches the celestial regions. 3

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥४॥
मन्द्रो होता गृहपतिरग्ने दूतो विशामसि ।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत ॥५॥

devā́sas tvā váruṇo mitró aryamā́ sáṃ dūtám pratnám indhate | víṣvaṃ só agne jayati tváyā dhánaṃ yás te dadā́ṣa mártyaḥ || 4 || mandró hótā grihápatir ágne dūtó viṣā́m **asi** | tvé víṣvā sáṃgatāni vratā́ dhruvā́ yā́ni devā́ ákriṇvata || 5 ||

॥१०॥

त्वे इदग्ने सुभगे यविष्ठ्य विश्वमा हूयते हविः ।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्त्सुवीर्या ॥६॥
तं घेमित्था नमस्विन उप स्वराजमासते ।
होत्राभिरग्निं मनुषः समिन्धते तितिर्वांसो अति स्रिधः ॥७॥
घ्नन्तो वृत्रमतरन्रोदसी अप उरु क्षयाय चक्रिरे ।
भुवत्कण्वे वृषा द्युम्न्याहुतः क्रन्ददश्वो गविष्टिषु ॥८॥
सं सीदस्व महाँ असि शोचस्व देववीतमः ।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥९॥

tvé íd agne subhárge yavishṭhya víṣvam ā́ hūyate havíḥ | sá tvám no adyá sumánā utāparáṃ yákshi devā́n suvíryā || 6 || táṃ ghem itthā́ namasvína úpa svarā́jam āsate | hótrābhir agním mánushaḥ sám indhate titirvā́ṅso áti srídhaḥ || 7 || ghnánto vritrám ataran ródasī apá urú kshā́yāya cakrire | bhúvat káṇve vrísha dyumny ā́hutaḥ krándad áṣvo gávishṭishu || 8 || sáṃ sīdasva mahā́ñ asi ṣócasva devavítamaḥ | ví dhūmám agne arushám miyedhya srijá prasasta darṣatám || 9 ||

Nature's bounties as clouds, lightning and the sun kindle thee, O fire-divine, as their ancient messenger. The mortal man, who offers oblations to you, fire-divine, obtains from you universal wealth. 4

You, the fire-divine, are, the giver of delight, the invoker and messenger of Nature's bounties and our guardian in every home. The good and durable activities of Nature's bounties are all aggregated in you. 5

O youthful and auspicious fire (of the altar), whatever oblations are offered to you, may you, now or at any other time, carry them to the Nature's bounties (and disperse them thus on the surroundings far and wide). 6

All the earnest devotees, bright with your radiance, draw near you only, O the fire-divine. They with their devotional hymns enkindle you to win over the evil forces. 7

Under the command of the fire-within, the nature's bounties have destroyed the inner evil and made all regions, physical, mental and spiritual, worthy of stay of sublime ideas. May the fire-within, when invoked, be a benefactor to the intellect as the horse neighing in the midst of conflict for the recovery of cattle. 8

Come, O fire-within, be seated in the innermost chamber of our heart. O fire-within, let the smoke of ill-thoughts be dispersed, to enable us to see your spotless spiritual radiance. 9

यं त्वा देवासो मनवे दधुरिह यजिष्ठं हव्यवाहन ।
यं कण्वो मेध्यातिथिर्धनस्पृतं यं वृषा यमुपस्तुतः ॥१०॥

yáṃ tvā devā́so mánave dadhúr ihá yáji-shṭhaṃ havyavāhana | yáṃ káṇvo médhyātithir dhanaspṛ́taṃ yáṃ vṛ́shā yám upastutáḥ || 10 ||

॥१०॥ यमग्निं मेध्यातिथिः कण्व ईध ऋतादधि ।
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥११॥
रायस्पूर्धि स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यम् ।
त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ महाँ असि ॥१२॥
ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥१३॥
ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।
कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥१४॥
पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः ।
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥१५॥

yám agním médhyātithiḥ káṇva īdhá ṛtā́d ádhi | tásya présho dīdiyus tám imā́ ṛ́cas tám agníṃ vardhayāmasi || 11 || rāyás pūrdhi svadhāvó 'sti hí té 'gne devéshv ā́pyam | tváṃ vā́jasya śrútyasya rājasi sá no mṛḷa mahā́ñ asi || 12 || ūrdhvá ū shú ṇa ūtáye tíshṭhā devó ná savitā́ | ūrdhvó vā́jasya sánitā yád añjíbhir vāghádbhir vihváyāmahe || 13 || ūrdhvó naḥ pāhy áṅhaso ní ketúnā víśvaṃ sám atríṇaṃ daha | kṛdhí na ūrdhvā́ñ carátʰāya jīváse vidā́ devéshu no dúvaḥ || 14 || pāhí no agne rakshásaḥ pāhí dhūrtér árāvṇaḥ | pāhí ríshata utá vā jíghāṅsato bṛ́hadbhāno yávishṭhya || 15 ||

O disperser of the essences of oblations, Nature's bounties have accepted your supremacy for the benefit of man. Your supremacy has also been accepted by the performer of ceremony, the intelligent, and wealth-giver, the host of the guests, and your supremacy has also been accepted by other persons, powerful and pious, present in this fire ceremony. 10

The rays of that fire-within, whom mind has kindled having taken it out of truth pre-eminently shine. Him do these our hymns extol and him do we extol. 11

Bless us for prosperity and treasures, O fire-within, as the favour of Nature's bounties is acquired only through your devotion. All the sources capable of providing well-known nourishment work under your command. May we obtain happiness, for you are great. 12

Be up to protect us, like the sun capable of healing; please rise: you are the giver of food and we invoke you with devotion and earnestness. 13

Be up and may your knowledge protect us from the wrath of sin; consume every malignant spirit; raise us aloft to spiritual heights, so that we may pass through the world, and that we may live to convey our wealth (of oblations) to Nature's bounties. 14

Youthful and most resplendent fire-within, protect us from evil forces, and from the miserly malevolence within; protect us from ferocious animal instincts and from them who seek to destroy us. 15

११॥ घनेव विष्वग्वि जह्यराव्णस्तपुर्जम्भ यो अस्मध्रुक् ।
यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत ॥१६॥
अग्निर्वव्ने सुवीर्यमग्निः कण्वाय सौभगम् ।
अग्निः प्रावन्मित्रोत मेध्यातिथिमग्निः साता उपस्तुतम् ॥१७॥
अग्निना तुर्वशं यदुं परावत उग्रादेवं हवामहे ।
अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीतिं दस्यवे सहः ॥१८॥
नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥१९॥
त्वेषासो अग्नेरमवन्तो अर्चयो भीमासो न प्रतीतये ।
रक्षस्विनः सदमिद्यातुमावतो विश्वं समत्रिणं दह ॥२०॥

ghanéva víshvag ví jahy árāvṇas tápurjambha yó asmadhrúk | yó mártyaḥ śíśīte áty aktúbhir mā́ naḥ sá ripúr īśata || 16 || agnír vavne suvī́ryam agníḥ káṇvāya saúbhagam | agníḥ prā́van mitrótá médhyātithim agníḥ sātā́ upastutám || 17 || agnínā turváśaṃ yáduṃ parāváta ugrā́devaṃ havāmahe | agnír nayan návavāstvam bṛihádrathaṃ turvī́tiṃ dásyave sáhaḥ || 18 || ní tvā́m agne mánur dadhe jyótir jánāya śáśvate | dīdétha káṇva ṛitájāta ukshitó yáṃ namasyánti kṛishṭáyaḥ || 19 || tveshā́so agnér ámavanto arcáyo bhīmā́so ná prátītaye | rakshasvínaḥ sádam íd yātumā́vato víśvaṃ sám atríṇaṃ daha || 20 ||

(३७) सप्तत्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१२॥ क्रीळं वः शर्धो मारुतमनर्वाणं रथेशुभम् । कण्वा अभि प्र गायत ॥१॥
ये पृषतीभिर्ऋष्टिभिः साकं वाशीभिरञ्जिभिः । अजायन्त स्वभानवः ॥२॥

37

Krīḷáṃ vaḥ śárdho mā́rutam anarváṇaṃ rathesúbham | káṇvā abhí prá gāyata || 1 || yé pṛ́ishatībhir ṛishṭíbhiḥ sākáṃ vā́śībhir añjíbhiḥ | ájāyanta svábhānavaḥ || 2 ||

O inner fire, may we, with the aid of your spiritual flame, burn our vices and selfish motives as potters' ware with a hammer; let not a single vice, which is inimical to us, or a man who tries to malign our spiritual eminence with sharp weapons, prevail upon us. 16

The fire-within is solicited for conferring prosperity. May this fire enrich our wisdom. It has protected our fellow friends and also the host of the holy, who has recourse to him for riches and wisdom. 17

Along with the fire-within, we invoke from afar glory, diligence and fearlessness. Let the fire-within, also carry with it the progressiveness, leadership and vigour, to subdue the foe (the evil desires). 18

O fire-within, mind has detained you to give light to the entire sense organs and vital systems. Born out of the eternal law and satiated with the oblations, you have been kindled for the sake of enriching wisdom, revered by our people. .19

The flames of the fire-divine are luminous, powerful, and fearful, not to be approached. You ever assuredly and entirely consume the evil spirits and other destructive forces. 20

37

Sing forth, O intellectuals among men, the praises of the vital forces, sportive, separate from the senses, and shining in the chariot of the human body. 1

These vital forces, born together are by virtue of their nature self-luminous, and are speedy like spotted deers, and penetrating like spears, destructive like swords, and glittering like ornaments. 2

इहेव शृण्व एषां कशा हस्तेषु यद्वदान् । नि यामञ्चित्रमृञ्जते ॥३॥
प्र वः शर्धाय घृष्वये त्वेषद्युम्नाय शुष्मिणे । देवत्तं ब्रह्म गायत ॥४॥
प्र शंसा गोष्वघ्न्यं क्रीळं यच्छर्धो मारुतम् । जम्भे रसस्य वावृधे ॥५॥

ihéva
srinva eshām kásā hásteshu yád vádān | ní yā́mañ citrám
riñjate || 3 || prá vaḥ sárdhāya ghríshvaye tveshádyumnāya
sushmíṇe | devắttam bráhma gāyata || 4 || prá saṅsā góshv
ághnyam krīḷám yác chárdho mā́rutam | jámbhe rásasya
vāvṛidhe || 5 ||

॥१३॥ को वो वर्षिष्ठ आ नरो दिवश्च ग्मश्च धूतयः । यत्सीमन्तं न धूनुथ ॥६॥
नि वो यामाय मानुषो दध्र उग्राय मन्यवे । जिहीत पर्वतो गिरिः ॥७॥
येषामज्मेषु पृथिवी जुजुर्वाँ इव विश्पतिः । भिया यामेषु रेजते ॥८॥
स्थिरं हि जानमेषां वयो मातुर्निरेतवे । यत्सीमनु द्विता शवः ॥९॥
उदु त्ये सूनवो गिरः काष्ठा अज्मेष्वत्नत । वाश्रा अभिज्ञु यातवे ॥१०॥

kó vo várshishṭha ā́ naro divás ca gmás ca dhūtayaḥ |
yát sīm ántam ná dhūnuthá || 6 || ní vo yā́māya mā́nusho
dadhrá ugrā́ya manyáve | jíhīta párvato giríḥ || 7 || yéshām
ájmeshu prithiví jujurvā́ñ iva vispátiḥ | bhiyā́ yā́meshu ré-
jate || 8 || sthirám hí jā́nam eshām váyo mātúr níretave |
yát sīm ánu dvitā́ sávaḥ || 9 || úd u tyé sūnávo gíraḥ kā́-
shṭhā ájmeshv atnata | vāsrā́ abhijñú yā́tave || 10 ||

We hear the cracking of the whips in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes on in the human body. 3

Sing forth, O wise men, the sacred hymns in honour of your vital principles who are your strength, the destroyer of evils, the powerful and possessed of brilliant reputation. 4

Praise the sportive and restless might of the vital forces, who are born in the midst of the sense-organs, and whose strength is nourished by the milk of sentient desires. 5

Which of you, O brave vital forces, O agitators of the head and heart (heaven and earth), is the mightiest, since you disturb all around like the top of a tree ? 6

O vital forces, at your approach, man bends down to your fierce and effective power and takes shelter against some firm (buttress); even the strong rugged-jointed mountains yield before your might. 7

At whose forceful attack and persistence, even the earth gets badly shaken as a weak king gets frightened by the fierce attack of an enemy. 8

Stable is the birth-place of the vital forces. Vigour they get from their mother. Their strength is spread all over between the two regions—physical and mental. 9

These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink. 10

॥१४॥ त्यं चिद्घा दीर्घं पृथुं मिहो नपातममृध्रम् । प्र च्यावयन्ति यामभिः ॥११॥
मरुतो यद्ध वो बलं जनाँ अचुच्यवीतन । गिरीँरचुच्यवीतन ॥१२॥
यद्ध यान्ति मरुतः सं ह ब्रुवतेऽध्वन्ना । शृणोति कश्चिदेषाम् ॥१३॥
प्र यात शीभमाशुभिः सन्ति कण्वेषु वो दुवः । तत्रो षु मादयाध्वै ॥१४॥
अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषाम् । विश्वं चिदायुर्जीवसे ॥१५॥

tyáṃ cid ghā dīrghám prithúm mihó nápātam ámridhram | prá cyāvayanti yámabhiḥ || 11 || máruto yád dha vo bálaṃ jánāñ acucyavītana | giríñr acucyavītana || 12 || yád dha yánti marútaḥ sáṃ ha bruvaté 'dhvann á | sriṇóti kás cid eshām || 13 || prá yāta síbham āsúbhiḥ sánti káṇveshu vo dúyaḥ | tátro shú mādayadhvai || 14 || ásti hí shmā mádāya vaḥ smási shmā vayám eshām | vísvaṃ cid áyur jīvásc || 15 ||

(३८) अष्टात्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१५॥ कद्ध नूनं कधप्रियः पिता पुत्रं न हस्तयोः । दधिध्वे वृक्तबर्हिषः ॥१॥
क्व नूनं कद्वो अर्थं गन्ता दिवो न पृथिव्याः । क्व वो गावो न रण्यन्ति ॥२॥
क्व वः सुम्ना नव्यांसि मरुतः क्व सुविता । क्वो३ विश्वानि सौभगा ॥३॥
यद्यूयं पृश्निमातरो मर्तासः स्यातन । स्तोता वो अमृतः स्यात् ॥४॥
मा वो मृगो न यवसे जरिता भूदजोष्यः । पथा यमस्य गादुप ॥५॥

38

Kád dha nūnáṃ kadhapriyaḥ pitá putráṃ ná hástayoḥ | dadhidhvé vriktabarhishaḥ || 1 || kvà nūnáṃ kád vo árthaṃ gántā divó ná prithivyáḥ | kvà vo gávo ná raṇyanti || 2 || kvà vaḥ sumná návyāṅsi márutaḥ kvà suvitá | kvò vísvāni saúbhagā || 3 || yád yūyáṃ prisnimātaro mártāsaḥ syátana | stotá vo amrítaḥ syāt || 4 || má vo mrigó ná yávase jaritá bhūd ájoshyaḥ | pathá yamásya gād úpa || 5 ||

These illustrious vital powers drive before them in their course the long, vast and uninjurable rain-retaining clouds (of paralyzed sensations). 11

O vital powers, assuredly you possess mighty power; you can invigorate men; you can even animate rocks. 12

Wherever the vital powers operate, there is activity and clamour. Does any one hear them, when they speak ? 13

Come, O vital powers, with your swift and quick movements; intellectuals are ready to welcome you with their offerings; be pleased with them. 14

These offerings of noble deeds and thoughts are for your gratification. We are yours, that we may live our life in full. 15

38

O vital powers, fond of praise and always associated with our noble actions, when will you embrace us with both hands as a father his son? 1

Where indeed are you going and with what object? May you go up and high but not away from us. Which is the place where your glory is not sung? 2

O vital powers, may we know where are your newest favours shown? Where does your prosperity exist? Where are all your high felicities? 3

O vital powers, we know you are of divine origin (you are the sons of mother earth), but are now associated with mortals. May your admirers be immortal. 4

May your faithful devotee be never unwelcome to you, as a deer is never unwelcome in pasture, so that your devotee may not have fear of death. 5

॥१६॥ मो षु णः परापरा निर्ऋतिर्दुर्हणा वधीत् । पदीष्ट तृष्णया सह ॥६॥
सत्यं त्वेषा अमवन्तो धन्वञ्चिदा रुद्रियासः । मिहं कृण्वन्त्यवाताम् ॥७॥
वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति । यदेषां वृष्टिरसर्जि ॥८॥
दिवा चित्तमः कृण्वन्ति पर्जन्येनोदवाहेन । यत्पृथिवीं व्युन्दन्ति ॥९॥
अध स्वनान्मरुतां विश्वमा सद्म पार्थिवम् । अरेजन्त प्र मानुषाः ॥१०॥

mó shú naḥ párā-parā nírṛitir durhánā vadhīt | padīshṭá tríshṇayā sahá || 6 || satyáṃ tveshá ámavanto dhánvañ cid á rudríyāsaḥ | míhaṃ kriṇvanty avātám || 7 || vāṣréva vidyún mimāti vatsáṃ ná mātá sishakti | yád eshāṃ vrishṭír ásarji || 8 || dívā cit támaḥ kriṇvanti parjányenodavāhéna | yát pṛithivíṃ vyundánti || 9 || ádha svanán marútāṃ víṣvam á sádma párthivam | árejanta prá mánushāḥ || 10 ||

॥१७॥ मरुतो वीळुपाणिभिश्चित्रा रोधस्वतीरनु । यातेमखिद्रयामभिः ॥११॥
स्थिरा वः सन्तु नेमयो रथा अश्वास एषाम् । सुसंस्कृता अभीशवः ॥१२॥
अच्छा वदा तना गिरा जरायै ब्रह्मणस्पतिम् । अग्निं मित्रं न दर्शतम् ॥१३॥
मिमीहि श्लोकमास्ये पर्जन्य इव ततनः । गाय गायत्रमुक्थ्यम् ॥१४॥
वन्दस्व मारुतं गणं त्वेषं पनस्युमर्किणम् । अस्मे वृद्धा असन्निह ॥१५॥

máruto vīḷupāṇíbhiṣ citrá ródhasvatīr ánu | yātém ákhidrayāmabhiḥ || 11 || sthirá vaḥ santu nemáyo ráthā áṣvāsa eshām | súsaṃskṛitā abhíṣavaḥ || 12 || áchā vadā tánā girá jaráyai bráhmaṇas pátim | agníṃ mitráṃ ná darṣatám || 13 || mimīhí ṣlókam āsyè parjánya iva tatanaḥ | gáya gāyatráṃ ukthyàm || 14 || vándasva márutaṃ gaṇáṃ tveshám panasyúm arkíṇam | asmé vṛiddhá asann ihá || 15 ||

Let not the most powerful and wicked evil impulses destroy us; let these malignant impulses die along with our evil desires. 6

Truly the bright, fierce and vigorous vital forces, cherished by the cosmic power, send down the rain on the inner realm like clouds raining without the aid of wind upon the desert. 7

The lightning in the inner realm reverbrates like a parent cow with full udder to feed her calf, and the rain of the inner realm is set free by the vital forces. 8

When they (vital powers) pour water, and inundate the earth of the inner realm, they spread forth gloom even in the day time, with water-laden clouds. 9

At the roar of vital forces, the lower impulses of man are shaken up; even the full set-up of the human complex trembles. 10

O vital powers, come with strong force and make the beautifully embanked rivers of life swift and speedy and unhindered. 11

May the fellies of your wheels (nerve-centres), may the car (body) and horses (sense-organs), and your fingers (your controls) be steady and disciplined. 12

May we glorify the adorable Lord, the supreme head of knowledge and who is affectionate to us like a praiseworthy friend, in complimentary terms, with the eternal, sacred hymns of the Vedas. 13

May you sing glory in your own voice, spread it out like a raining cloud; and chant through the sacred hymns of the Vedas. 14

Narrate the wonders of the glory of the vital forces that are bright, adorable and reverent. May they be exalted by our praises. 15

(३९) एकोनचत्वारिंशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । मरुतो देवताः । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१८॥

प्र यदि॒त्था प॑रा॒वतः॑ शो॒चिर्न मान॒मस्य॑थ ।
कस्य॒ क्रत्वा॑ मरुतः॒ कस्य॒ वर्प॑सा॒ कं या॑थ॒ कं ह॑ धूतयः ॥१॥
स्थि॒रा वः॑ स॒न्त्वायु॑धा परा॒णुदे॑ वी॒ळू उ॒त प्र॑ति॒ष्कभे॑ ।
यु॒ष्माक॑मस्तु॒ तवि॑षी॒ पनी॑यसी॒ मा मर्त्य॑स्य मा॒यिनः॑ ॥२॥
परा॑ ह॒ यत्स्थि॒रं ह॒थ नरो॑ व॒र्तय॑था गु॒रु ।
वि या॑थन व॒निनः॑ पृथि॒व्या व्याशाः॒ पर्व॑तानाम् ॥३॥
न॒हि वः॒ शत्रु॑र्विवि॒दे अधि॒ द्यवि॒ न भूम्यां॑ रिशादसः ।
यु॒ष्माक॑मस्तु॒ तवि॑षी॒ तना॑ यु॒जा रुद्रा॑सो॒ नू चि॑दा॒धृषे॑ ॥४॥
प्र वे॑पयन्ति॒ पर्व॑ता॒न्वि वि॑ञ्चन्ति॒ वन॒स्पती॑न् ।
प्रो आ॑रत मरुतो दु॒र्मदा॑ इव॒ देवा॑सः॒ सर्व॑या वि॒शा ॥५॥

39

Prá yád itthá parāvátaḥ socír ná mánam ásyatha | kásya krátvā marutaḥ kásya várpasā kám yatha kám ha dhūtayaḥ || 1 || sthirá vaḥ santv áyudhā paraṇúde vīḷú utá pratishkábhe | yushmákam astu távishī pánīyasī má mártyasya mayínaḥ || 2 || pára ha yát sthirám hathá náro vartáyatha gurú | ví yāthana vanínaḥ prithivyá vy áṣaḥ párvatanam || 3 || nahí vaḥ ṣátrur vividé ádhi dyávi ná bhúmyām risādasaḥ | yushmákam astu távishī tánā yujá rúdraso nú cid adhríshe || 4 || prá vepayanti párvatān ví viñcanti vánaspátīn | pró ārata maruto durmádā iva dévāsaḥ sárvayā visá || 5 ||

॥१९॥

उपो॒ रथे॑षु॒ पृष॑तीरयुग्ध्वं॒ प्रष्टि॑र्वहति॒ रोहि॑तः ।
आ वो॒ यामा॑य पृथि॒वी चि॑दश्रो॒दबी॑भयन्त॒ मानु॑षाः ॥६॥

úpo ráthesho príshatīr ayugdhvam práshṭir vahati róhitaḥ | á vo yámāya prithiví cid aṣrod ábībhayanta mánushāḥ || 6 ||

39

The cosmic vital powers come from afar, with the speed of light, awful vigour and shaking up everything. By whose endeavour? With whose blessings? To what place? For which purpose? 1

May your forces be strong and steady and firm for resisting and driving away the evils. May your might be admirable and beneficial and not destructive like that of a wicked one. 2

Powerful cosmic vital forces demolish what is stable, scatter what is ponderous, and make way through forests of earths and through the fissures of mountains. 3

You are the destroyer of foes; no adversary of yours is known either in the highest regions nor any on the earth. May your collected strength be quickly exerted, make your opponents weep and may you overcome your enemies O sons of the supreme Lord of vitality. 4

They make the mountains tremble, and shatter the forest-trees. Onward, O cosmic vital forces, proceed on with all your company, whither you will, and fight with evils as if intoxicated with vigour. 5

In order that your chariots may travel everywhere, you have harnessed in your wheels the fast revolving axle, as if it were a spotted-deer. Its resounding noise is heard on the earth, making every one tremble. 6

आ वो मक्षू तनाय कं रुद्रा अवो वृणीमहे ।
गन्ता नूनं नोऽवसा यथा पुरेत्था कण्वाय बिभ्युषे ॥७॥
युष्मेषितो मरुतो मर्त्येषित आ यो नो अभ्व ईषते ।
वि तं युयोत शवसा व्योजसा वि युष्माकाभिरूतिभिः ॥८॥
असामि हि प्रयज्यवः कण्वं दद प्रचेतसः ।
असामिभिर्मरुत आ न ऊतिभिर्गन्ता वृष्टिं न विद्युतः ॥९॥
असाम्योजो बिभृथा सुदानवोऽसामि धूतयः शवः ।
ऋषिद्विषे मरुतः परिमन्यव इषुं न सृजत द्विषम् ॥१०॥

á vo makshú tánāya káṃ rúdrā ávo vṛiṇīmahe | gántā nūnáṃ nó 'vasā yáthā purétthā káṇvāya bibhyúshe || 7 || yushméshito maruto mártyeshita ā́ yó no ábhva íshate | ví táṃ yuyota ṣávasā vy ójasā ví yushmákābhir ūtíbhiḥ || 8 || ásāmi hí prayajyavaḥ káṇvaṃ dadá praeetasaḥ | ásāmibhir maruta ā́ na ūtíbhir gántā vṛishṭíṃ ná vidyútaḥ || 9 || ásāmy ójo bibhṛithā sudānavó 'sāmi dhūtayaḥ ṣávaḥ | ṛishidvíshe marutaḥ parimanyáva íshuṃ ná sṛijata dvísham || 10 ||

(४०) चत्वारिंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । ब्रह्मणस्पतिर्देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥२०॥

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे ।
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥१॥
त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूते धने हिते ।
सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके ॥२॥

40

Út tishṭha brahmaṇas pate devayántas tvemahe | úpa prá yantu marútaḥ sudánava índra prāṣū́r bhavā sáeā || 1 || tvā́m íd dhí sahasas putra mártya upabrūté dháne hité | suvī́ryam maruta ā́ sváṣvyaṃ dádhīta yó va āeaké || 2 ||

O cosmic vital powers, we implore you for help and protection for the good of our posterity. Come instantly to protect us and to enlighten our frustrated men of intellect, as you have always been coming and doing. 7

In case a wicked adversary, instigated by any person assails us, withhold, from him nourishment, strength, and your assistance. 8

O most adorable and vigorous vital powers, you are constant supporters of highest wisdom; come to us with your all protective forces as the lightning flashes in the dark raining clouds. 9

O vital forces, commanded by the supreme Lord, you are the bounteous givers; you enjoy unlimited vigour. You possess undiminished strength. May you loose your punishing vigour, like an arrow, upon the furious destructive evils working against the seers and devotees. 10

40

Rise up, O high preceptor; we, your devotees solicit your nearness to us. May the charitable vital forces come to our help. May our resplendent God be eager to accept our devotional offerings. 1

We mortals invoke you for abundant wealth and wisdom. May the vital powers grant affluence to earnest devotees and give them eminent vigour and valour. 2

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥३॥
यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः ।
तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसम् ॥४॥
प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।
यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥५॥

praítu bráhmaṇas pátiḥ prá devy ètu sūnṛ́tā | áchā vīrám náryam paṅktírādhasaṃ devā́ yajñáṃ nayantu naḥ || 3 || yó vāghátc dádāti sūnáraṃ vásu sá dhatte ákshiti ṣrávaḥ | tásma íḷāṃ suvī́rām ā́ yajāmahe suprátūrtim anehásam || 4 || prá nūnám bráhmaṇas pátir mántraṃ vadaty ukthyàm | yásminn índro váruṇo mitró aryamā́ devā́ ókāṅsi cakriré || 5 ||

॥२१॥

तमिद्वोचेमा विदथेषु शंभुवं मन्त्रं देवा अनेहसम् ।
इमां च वाचं प्रतिहर्यथा नरो विश्वेद्वामा वो अश्नवत् ॥६॥
को देवयन्तमश्नवज्जनं को वृक्तबर्हिषम् ।
प्रप्र दाश्वान्पस्त्याभिरस्थितान्तर्वावत्क्षयं दधे ॥७॥
उप क्षत्रं पृञ्चीत हन्ति राजभिर्भये चित्सुक्षितिं दधे ।
नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः ॥८॥

tám íd vocemā vidátheshu ṣambhúvam mántram devā anehásam | imā́ṃ ca vā́cam pratiháryathā naro víṣvéd vāmā́ vo aṣnavat || 6 || kó devayántam aṣnavaj jánaṃ kó vṛiktábarhisham | prá-pra dāṣvā́n pastyā̀bhir asthitāntarvā́vat ksháyaṃ dadhe || 7 || upa kshatrám pṛiñcītá hánti rā́jabhir bhayé cit sukshitíṃ dadhe | nā́sya vartā́ ná tarutā́ mahādhané nā́rbhe asti vajríṇaḥ || 8 ||

May the high preceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity. 3

He, who gives nice presents to learned persons, wins undecaying fame. For him we invoke divine wisdom, the embodiment of virtues, to give us unconquerable strength, capable of inflicting injury (to our adversaries), whilst receiving none (from their side). 4

Verily, the high preceptor proclaims the sacred prayer in which the resplendent Lord along with Nature's bounties as clouds, lightning, dawn, and the sun, all of them have a respectable reference. 5

Let us recite the felicitous and faultless prayers at our sacred performances with references to Nature's bounties. Assuredly this prayer spoken with earnest devotions will be accepted by God and will have a generous response. 6

Who (except the high preceptor) could lead the person of devotion on the right path; who, except him, could arrange for the ritualistic details as spreading of the sacred grass? The performer of the sacred acts has proceeded with his assistants to dwellings well stocked with all precious things. 7

May the high preceptor concentrate his strength, shine with his splendour, and with his strength destory all evils. None can subjugate this person of powerful will. Since he has no encourager, nor a discourager, he firmly holds his principles while surrounded by conflicting struggles of life, big or small. 8

(४१) एकचत्वारिंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । (१–३, ७–९) प्रथमान्तिमतृचयोर्वरुणमित्रार्यमणः,
(४–६) द्वितीयतृचस्य चादित्या देवताः । गायत्री छन्दः ॥

॥२२॥ यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा । नू चित्स दभ्यते जनः ॥१॥
यं बाहुतेव पिप्रति पान्ति मर्त्यं रिषः । अरिष्टः सर्व एधते ॥२॥
वि दुर्गा वि द्विषः पुरो घ्नन्ति राजान एषाम् । नयन्ति दुरिता तिरः ॥३॥
सुगः पन्था अनृक्षर आदित्यास ऋतं यते । नात्रावखादो अस्ति वः ॥४॥
यं यज्ञं नयथा नर आदित्या ऋजुना पथा । प्र वः स धीतये नशत् ॥५॥

41

Yáṃ rákshanti prácetaso váruṇo mitró aryamā́ | nū́ cit sá dabhyate jánaḥ || 1 || yám bāhúteva píprati pā́nti mártyaṃ rishā́ḥ | árishṭaḥ sárva edhate || 2 || ví durgā́ ví dvíshaḥ puró ghnánti rā́jāna eshām | náyanti duritā́ tiráḥ || 3 || sugáḥ pánthā anrikshará ā́dityāsa ṛitáṃ yaté | nā́trāvakhādó asti vaḥ || 4 || yáṃ yajñáṃ náyathā nara ā́dityā ṛijúnā pathā́ | prá vaḥ sá dhītáye naṣat || 5 ||

॥२३॥ स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना । अच्छा गच्छत्यस्तृतः ॥६॥
कथा राधाम सखायः स्तोमं मित्रस्यार्यम्णः । महि प्सरो वरुणस्य ॥७॥
मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तम् । सुम्नैरिद्व आ विवासे ॥८॥
चतुरश्चिद्ददमानाद्बिभीयादा निधातोः । न दुरुक्ताय स्पृहयेत ॥९॥

sá rátnam mártyo vásu víṣvaṃ tokám utá tmánā | áchā gachaty ástṛitaḥ || 6 || kathā́ rādhāma sakhāya stómam mitrásyāryamṇáḥ | máhi psáro váruṇasya || 7 || mā́ vo ghnántam mā́ ṣápantam práti voce devayántam | sumnaír íd va ā́ vivāse || 8 || catúras cid dádamānād bibhīyā́d ā́ nídhātoḥ | ná duruktā́ya sprihayet || 9 ||

41

Never is he suppressed whom the wise heads of the state, surveyor and law-giver offer protection. 1

The man gets prosperous whom such persons take in their own arms, and whom they defend from the malignant. He overcomes all obstructions. 2

These officials and head of the state destroy strongholds of the enemies, and drive them away, and provide people with shelter against their evils and injuries. 3

O learned teachers and seers, now your path becomes easy and thornless for your intellectual pursuits. No pitfalls would now come on your way. 4

O learneds and seers, any noble action, which you perform in honest and straighforward way, will never meet failure. 5

A virtuous man is never vanquished. He easily gains the best treasures of the world. He is also rewarded with an offspring like himself. 6

How, my friends, shall we express our gratitude in laudable terms for the assistance we have received from officials, heads of the state and law-givers? 7

Never would I retaliate against him who assails or reviles the person devoted to righteousness. I shall rather invoke God to bless him with right understanding, so that he may also prosper. 8

May we not speak in abusive language, and may we refrain from the person who opposes the person favoured by the four (wisdom, force, wealth and health). 9

(४२) द्विचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । पूषा देवता । गायत्री छन्दः ॥

॥२४॥ सं पूषन्नध्वनस्तिर व्यंहो विमुचो नपात् । सक्ष्वा देव प्र णस्पुरः ॥१॥
यो नः पूषन्नघो वृको दुःशेव आदिदेशति । अप स्म तं पथो जहि ॥२॥
अप त्यं परिपन्थिनं मुषीवाणं हुरश्चितम् । दूरमधि स्रुतेरज ॥३॥
त्वं तस्य द्वयाविनोऽघशंसस्य कस्य चित् । पदाभि तिष्ठ तपुषिम् ॥४॥
आ तत्ते दस्र मन्तुमः पूषन्नवो वृणीमहे । येन पितॄनचोदयः ॥५॥

42

Sám pūshann ádhvanas tira vy áṅho vimuco napāt | sákshvā deva prá ṇas puráh || 1 || yó naḥ pūshann aghó vṛíko duḥṣéva ādídeṣati | ápa sma tám pathó jahi || 2 || ápa tyám paripanthínam mushīvánam huraseítam | dūrám ádhi srutér aja || 3 || tvám tásya dvayāvíno 'ghásaṅsasya kásya cit | padābhí tishṭha tápushim || 4 || á tát te dasra mantumaḥ pūshann ávo vṛiṇīmahe | yéna pitṛín ácodayaḥ || 5 ||

॥२५॥ अधा नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणा कृधि ॥६॥
अति नः सश्चतो नय सुगा नः सुपथा कृणु । पूषन्निह क्रतुं विदः ॥७॥
अभि सूयवसं नय न नवज्वारो अध्वने । पूषन्निह क्रतुं विदः ॥८॥
शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदरम् । पूषन्निह क्रतुं विदः ॥९॥
न पूषणं मेथामसि सूक्तैरभि गृणीमसि । वसूनि दस्ममीमहे ॥१०॥

ádhā no viṣvasaubhaga híraṇyavāṣīmattama | dhánāni susháṇā kṛidhi || 6 || áti naḥ saṣcáto naya sugá naḥ supáthā kṛiṇu | púshann ihá krátuṃ vidaḥ || 7 || abhí sūyávasaṃ naya ná navajvāró ádhvane | pū° || 8 || ṣagdhí pūrdhí prá yaṅsi ca ṣiṣīhí prásy udáram | pū° || 9 || ná pūsháṇam methāmasi sūktaír abhí gṛiṇīmasi | vásūni dasmám īmahe || 10 ||

42

O God, the nourisher, liberate us from our bondage, take us across the troubles and miseries, and be our leader to guide us. 1

O nourisher, drive away from our path the enemies who are sinful, cruel and the deceitful. 2

Keep away from our path the men who are robbers, cheats and exploiters, and punish them. 3

Let the persons of dubious character and pilferers be trampled down and crushed by your punishment. 4

O nourisher, sagacious and wise, we solicit from you that protection which you have been bestowing upon our noble ancestors. 5

O mighty God, bestower of universal prosperity, possessor of all shining riches, bestow upon us riches that may be liberally distributed. 6

Lead us past all obstructions; conduct us by pleasant path easy to tread, and O nourisher, you know best how you would. 7

Lead us where there is abundant nourishment. Let there be no extreme conflicts; O nourisher, you know best how you would. 8

Be gracious to us. Fill us with full; give us, invigorate and feed. O nourisher, you know best how you would. 9

No comments have we against our Lord, the nourisher. We magnify the nourisher with our songs of praises. We solicit the mighty good-looking one for prosperity. 10

(४३) त्रिचत्वारिंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । (१–२. ४–६) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृचस्य च रुद्रः, (३) तृतीयाया रुद्रो मित्रावरुणौ च, (७–९) सप्तम्यादितृचस्य च सोमो देवताः । (१–८) प्रथमाद्यष्टर्चां गायत्री, (९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥२६॥ कद्रुद्राय प्रचेतसे मीळ्हुष्टमाय तव्यसे । वोचेम शंतमं हृदे ॥१॥
यथा नो अदितिः करत्पश्वे नृभ्यो यथा गवे । यथा तोकाय रुद्रियम् ॥२॥
यथा नो मित्रो वरुणो यथा रुद्रश्चिकेतति । यथा विश्वे सजोषसः ॥३॥
गाथपतिं मेधपतिं रुद्रं जलाषभेषजम् । तच्छंयोः सुम्नमीमहे ॥४॥
यः शुक्र इव सूर्यो हिरण्यमिव रोचते । श्रेष्ठो देवानां वसुः ॥५॥

43

Kád rudráya prácetase mīḷhúshṭamāya távyase | vocéma ṣáṃtamam hridé || 1 || yáthā no áditiḥ kárat páṣve nríbhyo yáthā gáve | yáthā tokáya rudríyam || 2 || yáthā no mitró váruṇo yáthā rudráṣ cíketati | yáthā víṣve sajóshasaḥ || 3 || gāthápatim medhápatim rudrám jálāshabheshajam | tác chaṃyóḥ sumnám īmahe || 4 || yáḥ ṣukrá iva sū́ryo híraṇyam iva rócate | ṣréshṭho devā́nāṃ vásuḥ || 5 ||

॥२७॥ शं नः करत्यर्वते सुगं मेषाय मेष्ये । नृभ्यो नारिभ्यो गवे ॥६॥
अस्मे सोम श्रियमधि नि धेहि शतस्य नृणाम् । महि श्रवस्तुविनृम्णम् ॥७॥
मा नः सोमपरिबाधो मारातयो जुहुरन्त । आ न इन्दो वाजे भज ॥८॥
यास्ते प्रजा अमृतस्य परस्मिन्धामन्नृतस्य ।
मूर्धा नाभा सोम वेन आभूषन्तीः सोम वेदः ॥९॥

ṣáṃ naḥ karaty árvate sugám meshā́ya meshyè | nríbhyo nā́ribhyo gáve || 6 || asmé soma ṣríyam ádhi ní dhehi ṣatásya nriṇā́m | máhi ṣrávas tuvinrimṇám || 7 || mā́ naḥ somaparibā́dho mā́rātayo juhuranta | ā́ na indo vā́je bhaja || 8 || yā́s te prajā́ amrítasya párasmin dhā́mann ritásya | mūrdhā́ nā́bhā soma vena ābhū́shantīḥ soma vedaḥ || 9 ||

43

When and what hymn shall we sing in devotion to the omniscient, liberal, powerful Lord of terror and destruction, dearest to our hearts ? 1

By which earth may be made to grant the gifts of the Lord to our cattle, our people, our cows, and our children. 2

By which lightning and clouds, assisted by the Lord of terror and destruction and the Nature's other bounties, being gratified, may shower favour. 3

We invoke the Lord of terror, the protector of sacred act, the encourager of hymns, and possessor of medicaments to confer joy of emancipation, and happiness. 4

He is refulgent as the sun, who is bright as gold and who presides over all the Nature's bounties, providing habitations. 5

He bestows happiness with ease upon our horses, our rams, our ewes, on men and women, and on the cows. 6

O gracious, God, grant us glory of a hundred men, and fame of mighty chiefs. 7

Let not the unbelievers in God, nor those, who are non-generous, harass us. O loving Lord, cherish us with strength. 8

O gracious God, occupying an excellent superb home, may you have kindest regards for your law-abiding immortal children, who hold you in their highest esteem, and may they prosper in their homes. 9

[अथ नवमोऽनुवाकः ॥] (४४) चतुश्चत्वारिंशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । (१-२) प्रथमाद्वितीययोर्ऋचोरग्निरश्विनावुषाश्च, (३-१४) तृतीयादिद्वादशानाञ्चाग्निर्देवताः । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२८॥ अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥१॥
जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम् ।
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥२॥
अद्या दूतं वृणीमहे वसुमग्निं पुरुप्रियम् ।
धूमकेतुं भाऋजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥३॥

44

Ágne vívasvad ushásaṣ citrám rádho amartya | á dāṣúshe jātavedo vahā tvám adyá deváñ usharbúdhaḥ || 1 || júshṭo hí dūtó ási havyaváhanó 'gne rathír adhvaráṇām | sajúr aṣvíbhyām ushásā suvíryam asmé dhehi ṣrávo bṛihát || 2 || adyá dūtám vṛiṇīmahe vásum agním purupriyám | dhūmáketum bhárijīkam vyùshṭishu yajñánām adhvaraṣríyam || 3 ||

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
देवाँ अच्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु ॥४॥
स्तविष्यामि त्वामहं विश्वस्यामृत भोजन ।
अग्ने त्रातारममृतं मियेध्य यजिष्ठं हव्यवाहन ॥५॥
॥२९॥ सुशंसो बोधि गृणते यविष्ठ्य मधुजिह्वः स्वाहुतः ।
प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे नमस्या दैव्यं जनम् ॥६॥

ṣréshṭham yávishṭham átithim sváhutam júshṭam jánāya dāṣúshe | deváñ áchā yátave jātávedasam agním īḷe vyùshṭishu || 4 || stavishyámi tvám ahám víṣvasyāmṛita bhojana | ágne trātáram amṛítam miyedhya yájishṭham havyavāhana || 5 ||

suṣáñso bodhi gṛiṇaté yavishṭhya mádhujihvaḥ sváhutaḥ | práskaṇvasya pratiránn áyur jīváse namasyá daívyam jánam || 6 ||

44

O adorable God, you have perfect knowledge of every thing manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all the Nature's bounties, awaking with the morning dawn. 1

You are accepter of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom, grant us invigorating abundant food. 2

We invoke supreme God, the messenger of Nature's bounties and giver of life comforts. We love you, O Lord, with all our heart. You are the precursor of enlightenment, the light shedding. You preserve the sacred performances of your devotees all the time, be it dawn or dusk. 3

I glorify the all pervading God at every break of day, who is the best and youngest, adorable like a guest, and supreme master of the universe. He is friendly to the men dedicated to his service. Nothing is unknown to Him which happens in the world. I invoke him so that He brings to us Nature's other bounties. 4

O immortal God, adorable, sustainer of the universe, accepter of offerings, all pure, I will glorify you and you only. O immortal God, I worship you only, who is protector and preserver of sacrifice, ever young and beyond death or decay. 5

O most youthful, richly worshipped, honey-tongued God, be gracious to your prayful devotees. May you grant long life to the enlightened people, and honour to the most celebrated sages. 6

होतारं विश्ववेदसं सं हि त्वा विश इन्धते ।
स आ वह पुरुहूत प्रचेतसोऽग्ने देवाँ इह द्रवत् ॥७॥
सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः ।
कण्वासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर ॥८॥
पतिर्ह्यध्वराणामग्ने दूतो विशामसि ।
उषर्बुध आ वह सोमपीतये देवाँ अद्य स्वर्दृशः ॥९॥
अग्ने पूर्वा अनूषसो विभावसो दीदेथ विश्वदर्शतः ।
असि ग्रामेष्ववितां पुरोहितोऽसि यज्ञेषु मानुषः ॥१०॥

hótāraṃ viṣvávedasaṃ sáṃ hí tvā víṣa indháte | sá ā́ vaha puruhūta prácetasó 'gne devā́ñ ihá dravát || 7 || savitā́ram ushásam aṣvínā bhágam agníṃ vyùshṭishu kshápaḥ | káṇvāsas tvá sutásomāsa indhate havyavā́haṃ svadhvara || 8 || pátir hy àdhvarā́ṇām ágne dūtó viṣā́m ási | usharbúdha ā́ vaha sómapītaye devā́ñ adyá svardṛ́ṣaḥ || 9 || ágne pū́rvā ánūsháso vibhāvaso dīdétha viṣvádarṣataḥ | ási grā́meshv avitā́ puróhitó 'si yajñéshu mā́nushaḥ || 10 ||

॥२०॥

नि त्वा यज्ञस्य साधनमग्ने होतारमृत्विजम् ।
मनुष्वद्देव धीमहि प्रचेतसं जीरं दूतममर्त्यम् ॥११॥
यद्देवानां मित्रमहः पुरोहितोऽन्तरो यासि दूत्यम् ।
सिन्धोरिव प्रस्वनितास ऊर्मयोऽग्नेर्भ्राजन्ते अर्चयः ॥१२॥

ní tvā yajñásya sā́dhanam ágne hótāram ṛtvíjam | manushvád deva dhīmahi prácetasaṃ jīráṃ dūtám ámartyam || 11 || yád devā́nām mitramahaḥ puróhitó 'ntaro yā́si dūtyàm | síndhor iva prásvanitāsa ūrmáyo 'gnér bhrā́jante arcáyaḥ || 12 ||

O omniscient God, feeder of the world, with our devotion and noble deeds we, your subjects, invoke you. Worshipped and invoked by many a wise one, may you bring hither all Nature's bounties with speed. 7

At the end of night, O adorable and ever-eternal Lord, bring to us Nature's bounties as sun, dawn, pair of heat and light, wealth and fire. Wise men and devotional worshippers kindle your affection and offer oblations. 8

You are the protector of beneficial activities, and are the messenger; bring hither today Nature's bounties, appearing in the celestial region at dawn, to participate in the divine glory of God. 9

O adorable God, resplendent and all-visible, we see your glory daily after many preceding dawns. You are the protector of the urban life and you are the conductor of all men in their dedicated noble performances. 10

We would, as a rational being, acknowledge you, O adorable, as the supreme in our rituals and noble acts. You are the inspirer in selfless acts; you are the leader, the invoker, the destroyer of obstacles, immortal and messenger of Nature's bounties. 11

O God, when loving as a friend, you preside over the noble performances and help in accomplishing the fire-ritual, then like the far resounding billows of the surging sea, your flames rise high with splendour. 12

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आ सीदन्तु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो अध्वरम् ॥१३॥
शृण्वन्तु स्तोमं मरुतः सुदानवोऽग्निजिह्वा ऋतावृधः ।
पिबतु सोमं वरुणो धृतव्रतोऽश्विभ्यामुषसा सजूः ॥१४॥

ṣrudhí ṣrutkarṇa váhnibhir devaír agne sayávabhiḥ | á sīdantu barhíshi mitró aryamá prātaryávāṇo adhvarám || 13 || ṣriṇvántu stómam marútaḥ sudánavo 'gnijihvá ṛitāvṛídhaḥ | píbatu sómaṃ váruṇo dhṛitávrato 'ṣvíbhyām ushásā sajúḥ || 14 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । (१–९, १०) प्रथमादिनवर्चां, दशम्याः पूर्वार्धस्य चाग्निः, (१०) दशम्या उत्तरार्धस्य च देवा देवताः । अनुष्टुप् छन्दः ॥

॥३१॥

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत ।
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥१॥
श्रुष्टीवानो हि दाशुषे देवा अग्ने विचेतसः ।
तान्रोहिदश्व गिर्वणस्त्रयस्त्रिंशतमा वह ॥२॥
प्रियमेधवदत्रिवज्जातवेदो विरूपवत् ।
अङ्गिरस्वन्महिव्रत प्रस्कण्वस्य श्रुधी हवम् ॥३॥
महिकेरव ऊतये प्रियमेधा अहूषत ।
राजन्तमध्वराणामग्निं शुक्रेण शोचिषा ॥४॥

45.

Tvám agne vásūñr ihá rudrāñ ādityāñ utá | yájā svadhvarám jánam mánujātam ghṛitaprúsham || 1 || ṣrushṭīvāno hí dāṣúshe devá agne vícetasaḥ | tán rohidaṣva girvaṇas tráyastriṅṣatam á vaha || 2 || priyamedhavád atrivát jātavedo virūpavát | aṅgirasván mahivrata práskaṇvasya ṣrudhī hávam || 3 || máhikerava ūtáye priyámedhā ahūshata | rájantam adhvarāṇām agním ṣukréṇa ṣocíshā || 4 ||

O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze, and other morning glories appear and gracefully participate in the sacred performance of worship. 13

Let the bright and vigorous vital powers, who abide by law and give bountifully, hear our devotional prayers. May venerable God, the sustainer of eternal law, accept our devotional praises, and dawn along with the pair of night and day participate in Nature's sparkling glory. 14

45

O adorable God, with your blessings may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts. 1

O adorable God, the learned teachers, full of wisdom, are givers of rewards to the performer of dedicated actions. O Lord of brilliant vigour, may your seekers know the secret knowledge of the thirty-three cosmic powers. 2

O adorable God, all-wise, you have been favouring all such persons as have been wisdom-loving, free from three attachments—(family, wealth and popularity), well-disciplined and men of vigour and vitality. O accomplisher of solemn acts, may you please listen to the invocations of highly enlightened persons. 3

Persons, highly learned and performers of great works, and offerers of dedicated services invoke you, O supreme Lord, shining amidst solemnities with pure resplendence. 4

घृताहवन सन्त्येमा उ षु श्रुधी गिरः ।
याभिः कण्वस्य सूनवो हवन्तेऽवसे त्वा ॥५॥

ghṛ́tāhavana santyemā́ u shú ṣrudhī gíraḥ | yā́bhiḥ káṇvasya sūnávo hávanté 'vase tvā || 5 ||

॥३२॥

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः ।
शोचिष्केशं पुरुप्रियाग्ने हव्याय वोळ्हवे ॥६॥
नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम् ।
श्रुत्कर्णं सप्रथस्तमं विप्रा अग्ने दिविष्टिषु ॥७॥
आ त्वा विप्रा अचुच्यवुः सुतसोमा अभि प्रयः ।
बृहद्भा बिभ्रतो हविरग्ने मर्ताय दाशुषे ॥८॥
प्रातर्याव्णः सहस्कृत सोमपेयाय सन्त्य ।
इहाद्य दैव्यं जनं बर्हिरा सादया वसो ॥९॥
अर्वाञ्चं दैव्यं जनमग्ने यक्ष्व सहूतिभिः ।
अयं सोमः सुदानवस्तं पात तिरोअह्न्यम् ॥१०॥

tvā́ṃ citraṣravastama hávante vikshú jantávaḥ | ṣocíshkeṣam purupriyā́gne havyā́ya vóḷhave || 6 || ní tvā hótāram ṛitvíjaṃ dadhiré vasuvíttamam | ṣrútkarṇaṃ saprá̄thastamaṃ víprā agne dívishṭishu || 7 || ā́ tvā víprā acucyavuḥ sutásomā abhí práyaḥ | bṛihád bhā́ bíbhrato havír ágne mártaya dāṣúshe || 8 || prātaryā́vṇaḥ sahaskṛita somapéyāya santya | ihā́dyá daívyaṃ jánam barhír ā́ sādayā vaso || 9 || arvā́ñcaṃ daívyaṃ jánam ágne yákshva sáhūtibhiḥ | ayáṃ sómaḥ sudānavas táṃ pāta tiróahnyam || 10 ||

Invoked by prayers, giver of rewards, O adorable, may you listen to these praises with which the men of intellect and their children invoke you for protection. Listen to their invocation attentively. 5

O adorable God with splendours, loved by all and giver of wonderous wealth and sustenance, everyone in creation invokes you on all sides to obtain your blessings. 6

Highest regards during these performances have been shown by highly learned persons to you, O adorable God, the feeder of people, sustainer of eternal laws, and possessor of wealth and riches. 7

O adorable God, having extracted the essence of true knowledge, material as well as spiritual, wise men invoke you to communicate that divine knowledge to those seekers who were partakers in this joint truth-seeking endeavour. 8

O adorable God, you are the generator of all noble deeds, giver of rewards, provider of dwellings; may you call all Nature's morning bounties to participate in the sparkling glory of God. 9

O bounteous God, protect that man, who is possessed of divine virtues, and has just joined us. May you, Nature's bounties, participate in the sparkling glory of God, fresh as if born yesterday. 10

(४६) षट्चत्वारिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥३३॥ एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥१॥
या दस्रा सिन्धुमातरा मनोतरा रयीणाम् । धिया देवा वसुविदा ॥२॥
वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि । यद्वां रथो विभिष्पतात् ॥३॥
हविषा जारो अपां पिपर्ति पपुरिर्नरा । पिता कुटस्य चर्षणिः ॥४॥
आदारो वां मतीनां नासत्या मतवचसा । पातं सोमस्य धृष्णुया ॥५॥

46

Eshó ushá ápūrvya vy ŭchati priyā́ diváḥ | stushé vām asvinā brihát || 1 || yā́ dasrā́ síndhumātarā manotárā rayi-ṇā́m | dhiyā́ devā́ vasuvídā || 2 || vacyánte vām kakuháso jūrṇā́yām ádhi vishṭápi | yád vām rátho víbhish pátāt || 3 || havíshā jāró apā́m píparti pápurir narā | pitā́ kúṭasya car-shaṇíḥ || 4 || ādāró vām matīnā́m nā́satyā matavacasā | pā-tám sómasya dhṛishṇuyā́ || 5 ||

॥३४॥ या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः । तामस्मे रासाथामिषम् ॥६॥
आ नो नावा मतीनां यातं पाराय गन्तवे । युञ्जाथामश्विना रथम् ॥७॥
अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः । धिया युयुज्र इन्दवः ॥८॥
दिवस्कण्वास इन्दवो वसु सिन्धूनां पदे । स्वं वव्रिं कुह धित्सथः ॥९॥

yā́ naḥ píparad asvinā jyótishmatī támas tiráḥ | tā́m asmé rāsāthām ísham || 6 || ā́ no nāvā́ matīnā́m yātám pā-rā́ya gántave | yuñjā́thām asvinā rátham || 7 || arítram vām divás prithú tīrthé síndhūnām ráthaḥ | dhiyā́ yuyujra ín-davaḥ || 8 || divás kaṇvāsa índavo vásu síndhūnām padé | svám vavrím kúha dhitsathaḥ || 9 ||

46

So, the unparalleled beloved dawn is here; likewise may you also O twins (a pair of cosmic vitality and cosmic consciousness), shine through us. 1

You (O twins), are the destroyer of miseries, born of the cosmic ocean; you are the willing distributor of wealth and prosperity and giver of dwellings to the performer of noble acts. 2

Since your cosmic chariot, like the swift birds, flying in the glorious heavens, reaches the ancient tops of spiritual peak, we proclaim your praises. 3

O twins, O guides! the sun, the evaporator of waters, the nourisher, the protector, also distributes to the Nature's bounties the essential constituents of fire-oblations. 4

May the imperishable divine powers, animators of mental faculties, destroyers of all evil, inspire us and participate with us in the sparkling glory of God. 5

May the twins dispel the darkness of our desires with their grant of invigorating nourishments. 6

O twins, take us across the turbulent ocean of life, and for this purpose harness your chariot. 7

The oars of your cosmic ship are as extensive as the sky and it stops on the cosmic seashore, and there awaits your cosmic chariot. The cosmic sparkling glory of God is also available here for your participation. 8

Enlightened men inquire (from twins) how the rays of divine light come from the source of all luminous regions; how does the dawn rise in the region of waters; where do you intend to reveal the secret of your own form and power ? 9

अभूदु भा उ अंशवे हिरण्यं प्रति सूर्यः । व्यख्यज्जिह्वयासितः ॥१०॥

ábhūd u bhá u aṅsáve híraṇyam práti sū́ryaḥ | vy àkhyaj jihváyásitaḥ || 10 || 34 ||

॥३५॥ अभूदु पारमेतवे पन्था ऋतस्य साधुया । अदर्शि वि स्रुतिर्दिवः ॥११॥
तत्तदिदश्विनोरवो जरिता प्रति भूषति । मदे सोमस्य पिप्रतोः ॥१२॥
वावसाना विवस्वति सोमस्य पीत्या गिरा । मनुष्वच्छंभू आ गतम् ॥१३॥
युवोरुषा अनु श्रियं परिज्मनोरुपाचरत् । ऋता वनथो अक्तुभिः ॥१४॥
उभा पिबतमश्विनोभा नः शर्म यच्छतम् । अविद्रियाभिरूतिभिः ॥१५॥

ábhūd u pārám étave pánthā ṛitásya sādhuyá | ádarṣi ví srutír diváḥ || 11 || tát-tad íd aṣvínor ávo jaritá práti bhūshati | máde sómasya pípratoḥ || 12 || vāvasāná vivásvati sómasya pītyá girá | manushvác chambhū á gatam || 13 || yuvór ushá ánu ṣríyam párijmanor upácarat | ṛitá vanatho aktúbhiḥ || 14 || ubhá pibatam aṣvinobhá naḥ ṣárma yachatam | avidriyábhir ūtíbhiḥ || 15 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । अश्विनौ देवते । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१॥ अयं वां मधुमत्तमः सुतः सोम ऋतावृधा ।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि दाशुषे ॥१॥
त्रिवन्धुरेण त्रिवृता सुपेशसा रथेना यातमश्विना ।
कण्वासो वां ब्रह्म कृण्वन्त्यध्वरे तेषां सु शृणुतं हवम् ॥२॥

47.

Ayáṃ vam mádhumattamaḥ sutáḥ sóma ṛitavṛidha | tám aṣvinā pibataṃ tiróahnyaṃ dhattáṃ rátnāni dāṣúshe || 1 || trivandhuréṇa trivṛítā supéṣasā ráthenā yātam aṣvina | káṇvāso vām bráhma kṛiṇvanty adhvaré téshāṃ sú ṣṛiṇutam hávam || 2 ||

There is light to irradiate dawn; the sun rises like gold. The amber-coloured fire is kindled into flames. 10

The light divine surpasses even all boundaries of ignorance. With that divine knowledge the seer can see the radiance of spiritual heights. 11

The spiritualized devotee glorifies the boon he receives from the cosmic twins. Therefore he shares his spiritual joy with them. 12

O twins, givers of happiness, abiding close to the devotees, from the time the first man was born, come hither to participate in the spiritual joy and accept our praises. 13

May the dawn follow the lusture of your approach, O circumabient twins, and may you feel happy at the acceptance of the spiritual joy during this night. 14

O twins, may you both participate in the spiritual joy and may you both bestow everlasting peace upon us through your irreproachable protection. 15

47

Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees. 1

Be with us O twins, in your triangular splendid chariot of the three-fold pole (moving in three dimensions and possessing three gyrations). The men of intellect are refering to your attributes; may you respond to them. 2

अश्विना मधुमत्तमं पातं सोममृतावृधा ।
अथाद्य दस्रा वसु बिभ्रता रथे दाश्वांसमुप गच्छतम् ॥३॥
त्रिषधस्थे बर्हिषि विश्ववेदसा मध्वा यज्ञं मिमिक्षतम् ।
कण्वासो वां सुतसोमा अभिद्यवो युवां हवन्ते अश्विना ॥४॥
याभिः कण्वमभिष्टिभिः प्रावतं युवमश्विना ।
ताभिः ष्व१स्माँ अवतं शुभस्पती पातं सोममृतावृधा ॥५॥

áṣvinā mádhumattamam pātáṃ sómam ṛitāvṛidhā | áthādyá dasrā vásu bíbhratā ráthe dāṣváṅsam úpa gachatam || 3 || trishadhasthé barhíshi viṣvavedasā mádhvā yajñám mimikshatam | káṇvāso vāṃ sutásomā abhídyavo yuvám havante aṣvinā || 4 || yábhiḥ káṇvam abhíshṭibhiḥ prāvatam yuvám aṣvinā | tábhiḥ shv àsmáñ avataṃ ṣubhas patī pātáṃ sómam ṛitāvṛidhā || 5 ||

॥२॥ सुदासे दस्रा वसु बिभ्रता रथे पृक्षो वहतमश्विना ।
रयिं समुद्रादुत वा दिवस्पर्यस्मे धत्तं पुरुस्पृहम् ॥६॥
यन्नासत्या परावति यद्वा स्थो अधि तुर्वशे ।
अतो रथेन सुवृता न आ गतं साकं सूर्यस्य रश्मिभिः ॥७॥
अर्वाञ्चा वां सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ।
इषं पृञ्चन्ता सुकृते सुदानव आ बर्हिः सीदतं नरा ॥८॥

sudáse dasrā vásu bíbhratā ráthe príksho vahatam aṣvina | rayíṃ samudrád utá vā divás páry asmé dhattam puruspṛíham || 6 || yán nāsatyā parāváti yád vā sthó ádhi turváṣe | áto ráthena suvṛítā na á gataṃ sākáṃ sűryasya raṣmíbhiḥ || 7 || arváñcā vāṃ sáptayo 'dhvaraṣríyo váhantu sávanéd úpa | ísham pṛiñcántā sukṛíte sudánava á barhíḥ sīdataṃ narā || 8 ||

O twins, encouragers of cosmic activity, may you participate in the enjoyment of the sweet sparkling glory of God; may you speedily come to the dedicated devotee with wealth in your chariot. 3

May you sprinkle the sweet spiritual elixir, O omniscient twins, on the cosmic sacrificial altar, spread along the three regions. The intelligent devotees have invoked you with their selfless dedicated worship. 4

With such generous aids with which you protect the highly intellectual devotees, O twins, protect and preserve us also. O encouragers of sacred acts, may you enjoy the sparkling glory of God. 5

O twins, destroyers of evils, carrying wealth of wisdom in your splendid chariot, you brought virtues from cosmic space and beyond. May you grant this wealth to us and affluence to those who are seated in your chariot. 6

Whether you are, O germ of life, far off at a distance or close at hand, come to us in your well-constructed, easy-rolling micro-vehicle along with the rays of the sun. 7

May the speedy solar radiations, (O germ of life), carry you with speed to the sacred place of rites. O twins, the guides of men, may you bestow food upon the pious and liberal donor, and bless us the creatures. 8

तेन॑ नास॒त्या ग॑तं॒ रथे॑न॒ सूर्य॑त्वचा ।
येन॒ शश्व॑दूहथु॑र्दा॒शुषे॒ वसु॒ मध्वः॒ सोम॑स्य पी॒तये॑ ॥९॥
उ॒क्थेभि॑र॒र्वाग॑वसे पुरू॒वसू॑ अ॒र्कैश्च॒ नि ह्व॑यामहे ।
शश्व॒त्कण्वा॑नां॒ सद॑सि प्रि॒ये हि कं॒ सोमं॑ प॒पथु॑रश्विना ॥१०॥

téna nāsatyā́ gatam ráthena sū́ryatvacā | yéna ṣáṣvad ūháthur dāṣúshe vásu mádhvaḥ sómasya pītáye || 9 || ukthébhir arvā́g ávase purūvásū arkaíṣ ca ní hvayāmahe | ṣáṣvat káṇvānāṃ sádasi priyé hí kaṃ sómam papáthur aṣvinā || 10 ||

(४८) अष्टचत्वारिंशं सूक्तम्
(१-१६) षोडशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । उषा देवता । प्रगाथः
(विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३॥ स॒ह वा॒मेन॑ न उषो॒ व्यु॑च्छा दुहितर्दिवः ।
स॒ह द्यु॒म्नेन॑ बृह॒ता वि॑भावरि रा॒या दे॑वि॒ दास्व॑ती ॥१॥
अश्वा॑वती॒र्गोम॑तीर्विश्वसु॒विदो॒ भूरि॑ च्यवन्त॒ वस्त॑वे ।
उदी॑रय॒ प्रति॑ मा सू॒नृता॑ उष॒श्चोद॒ राधो॑ म॒घोना॑म् ॥२॥
उ॒वासो॒षा उ॒च्छाच्च॒ नु दे॒वी जी॒रा रथा॑नाम् ।
ये अ॑स्या आ॒चर॑णेषु दध्रि॒रे स॑मु॒द्रे न श्र॑व॒स्यव॑ः ॥३॥
उषो॒ ये ते॒ प्र यामे॑षु यु॒ञ्जते॒ मनो॑ दा॒नाय॑ सू॒रय॑ः ।
अत्राह॒ तत्कण्व॑ एषां॒ कण्व॑तमो॒ नाम॑ गृणाति नृ॒णाम् ॥४॥

48

Sahá vāména na usho vy ùchā duhitar divaḥ | sahá dyumnéna brihatá vibhāvari rāyā́ devi dā́svatī || 1 || ā́ṣvāvatīr gómatīr viṣvasuvído bhū́ri cyavanta vástave | úd īraya práti mā sūnṛ́tā ushaṣ códa rā́dho maghónām || 2 || uvā́soshā́ uchā́c ca nú deví jīrā́ ráthānām | yé asyā ācáraṇeshu dadhriré samudré ná ṣrāvasyávaḥ || 3 || úsho yé te prá yā́meshu yuñjáte máno dānā́ya sūrā́yaḥ | átrāha tát káṇva eshāṃ káṇvatamo nā́ma griṇāti nriṇā́m || 4 ||

May you, O germ of life, come with your micro-chariot, clad with solar radiations, with which you have been enjoying wealth of nourishment, and may you enjoy the sweet sustenance of life. 9

With hymn and devotional songs we beseech the twins for our protection. Have you not ever participated in the enjoyment of the sparkling glory of God in the company of intellectuals ? 10

48

O dawn (the dawn in the physical sense, as well as the first glow of spiritual consciousness), divine offspring of cosmos, bounteous and messenger of light, come to us with great glory, with plenteous affluence and with prosperity. 1

Other dawns, rich in vigour, rich in wisdom, boon givers of all wealth have often sped forth to enlighten us. O dawn, inspire me with words of joy and send wealth to the dedicated devotees. 2

Dawns have shone before; may she shine also now. The propellers of her vehicle — the rays of her aura of glory, which lie in her regions, vie with each other as ships on the sea. 3

O dawn, the learned and brave poets sing when at your approach they make up their mind to offer an oblation to you with their praise. They are the best of poets singing now at the same hour. 4

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।
जरयन्ती वृजनं पद्वदीयत उत्पातयति पक्षिणः ॥५॥

á ghā yósheva sūnáry ushá yati prabhuñjatí | jaráyantī vṛíjanam padvád īyata út patayati pakshíṇaḥ || 5 ||

॥४॥

वि या सृजति समनं व्य१र्थिनः पदं न वेत्योदती ।
वयो नकिष्टे पप्तिवांस आसते व्युष्टौ वाजिनीवति ॥६॥
एषायुक्त परावतः सूर्यस्योदयनादधि ।
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥७॥
विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति सूनरी ।
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप स्रिधः ॥८॥
उष आ भाहि भानुना चन्द्रेण दुहितर्दिवः ।
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती दिविष्टिषु ॥९॥
विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।
सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवम् ॥१०॥

ví yā́ sṛijáti sámanaṃ vy àrthínaḥ padáṃ ná vety ódatī | váyo nákish ṭe paptívā́ṅsa āsate vyùshṭau vājinīvati || 6 || eshā́yukta parāvátaḥ sū́ryasyodáyanād ádhi | ṣatáṃ ráthebhiḥ subhágoshā́ iyáṃ ví yāty abhí mā́nushān || 7 || víṣvam asyā nānāma cákshase jágaj jyótish kṛiṇoti sūnárī | ápa dvésho maghónī duhitā́ divá ushā́ uchad ápa srídhaḥ || 8 || úsha ā́ bhāhi bhānúnā candréṇa duhitar divaḥ | āvá-hantī bhū́ry asmā́bhyaṃ saúbhagaṃ vyuchántī dívishṭishu || 9 || víṣvasya hí prā́ṇanaṃ jī́vanaṃ tvé ví yád uchási sū-nari | sā́ no ráthena bṛihatā́ vibhāvari ṣrudhí citrāmaghe hávam | 10 ||

Here comes dawn like a good matron who is full of bliss rousing all life; she stirs all creatures that have feet and wakes up the birds to fly, that have wings. 5

The refreshing dawn sends forth each busy man to his pursuit; she knows no delay. O dawn, rich in opulence, when you come, birds that have flown forth, rest no longer. 6

The dawn receives her beams from beyond the rising place of the sun. Borne on a hundred aura of glory the auspicious dawn (physical and spiritual) advances on her way to men in different directions. 7

All living creatures bend to meet her glance, as this glorious dawn (particularly the glow of inner consciousness) manifests her light. This rich offspring of heaven shines and keeps foes and enemies away. 8

Come here dawn, daughter of heaven, and shine on us with delightful radiance bringing to us great store of high felicity, and beaming on our solemn ceremonies. 9

For in you lies each living creature's breath and life. Borne on your lofty aura of glory, O messenger of light (particularly spiritual), possessor of wondrous wealth, may you come at our invocation. 10

॥५॥ उषो वाजं हि वंस्व यश्चित्रो मानुषे जने ।
तेना वह सुकृतो अध्वराँ उप ये त्वा गृणन्ति वह्नयः ॥११॥
विश्वान्देवाँ आ वह सोमपीतयेऽन्तरिक्षादुषस्त्वम् ।
सास्मासु धा गोमदश्वावदुक्थ्यमुषो वाजं सुवीर्यम् ॥१२॥
यस्या रुशन्तो अर्चयः प्रति भद्रा अदृक्षत ।
सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुग्म्यम् ॥१३॥

úsho vā́jam̐ hí vánsva yáṣ citró mā́nushe jáne | ténā́ vaha sukríto adhvarā́ñ úpa yé tvā grinánti váhnayaḥ || 11 || víṣvān devā́ñ ā́ vaha sómapītaye 'ntárikshād ushas tvám | sásmā́su dhā gómad áṣvāvad ukthyàm úsho vā́jam̐ suvíryam || 12 || yásyā rúṣanto arcáyaḥ práti bhadrā́ ádrikshata | sā́ no rayím̐ viṣvávāram̐ supéṣasam ushā́ dadātu súgmyam || 13 ||

ये चिद्धि त्वामृषयः पूर्व ऊतये जुहूरेऽवसे महि ।
सा नः स्तोमाँ अभि गृणीहि राधसोषः शुक्रेण शोचिषा॥१४॥
उषो यदद्य भानुना वि द्वारावृणवो दिवः ।
प्र नो यच्छतादवृकं पृथु च्छर्दिः प्र देवि गोमतीरिषः ॥१५॥
सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।
सं द्युम्नेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति ॥१६॥

yé cid dhí tvā́m ríshayaḥ pū́rva ūtáye juhūré 'vase mahi | sā́ na stómāñ abhí grinīhi rā́dhasóshaḥ ṣukréṇa ṣocíshā || 14 || úsho yád adyá bhānúnā ví dvā́rāv rinávo diváḥ | prá no yachatād avrikám prithú chardíḥ prá devi gómatīr íshaḥ || 15 || sám̐ no rāyā́ brihatā́ viṣvápeṣasā mimikshvā́ sám íḷābhir ā́ | sám̐ dyumnéna viṣvatúrosho mahi sám̐ vā́jair vājinīvati || 16 ||

Give strength to those devotees who glorify you. O dawn, may you bring the bounteous forces of Nature to partake in our dedicated works and to the priests who sing your glory. 11

Bring from the celestial region all the forces of Nature to partake the sparkling glory of God; and then, O dawn, (physical and more so the spiritual) confer upon us wealth, full of cows and horses and excellent food and brave progeny. 12

This dawn whose transcendent and refreshing rays are seen all around us, grant us great riches, fair in form, and blissful wealth that is attained without much struggle. 13

O mighty dawn (particularly the first glow of inner consciousness), whom all ancient sages have been invoking for their protection and health, may you graciously respond to our songs of praise with bounty and with brilliant light. 14

O dawn, as you have this day opened the twin gates of happiness through your light, grant us a thornless and wide shelter free from foes. Grant us, O divine dawn, food accompanied by cows. 15

Confer upon us abundant wealth liberally of every form and plentiful refreshing nourishment. O mighty dawn, grant us such splendour (physical and spiritual) which may conquer all. May you, O possessor of enormous strength, confer strength upon us. 16

(४९) एकोनपञ्चाशं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । उषा देवता । अनुष्टुप् छन्दः ॥

॥६॥ उषो भद्रेभिरा गहि दिवश्चिद्रोचनादधि ।
वहन्त्वरुणप्सव उप त्वा सोमिनो गृहम् ॥१॥
सुपेशसं सुखं रथं यमध्यस्था उषस्त्वम् ।
तेना सुश्रवसं जनं प्रावाद्य दुहितर्दिवः ॥२॥
वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि ।
उषः प्रारन्नृतूँरनु दिवो अन्तेभ्यस्परि ॥३॥
व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम् ।
तां त्वामुषर्वसूयवो गीर्भिः कण्वा अहूषत ॥४॥

49.

Úsho bhadrébhir á́ gahi divás cid rocanā́d ádhi | vá-hantv aruṇápsava úpa tvā somíno gṛihám || 1 || supéṣasaṃ sukhám rátham yám adhyásthā ushas tvám | ténā suṣráva-saṃ jánam prā́vādyá duhitar divaḥ || 2 || váyaṣ cit te pata-tríṇo dvipác cátushpad arjuni | úshaḥ prā́rann ṛitū́ñr ánu divó ántebhyas pári || 3 || vyuchántī hí raṣmíbhir víṣvam ābhā́si rocanám | tā́ṃ tvā́m ushar vasūyávo gīrbhíḥ káṇvā ahūshata || 4 ||

(५०) पञ्चाशं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । सूर्यो देवता । (१–९) प्रथमादिनवर्चां गायत्री, (१०–१३) दशम्यादिचतसृणाञ्चानुष्टुप् छन्दसी ॥

॥७॥ उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥१॥
अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥२॥

50

Úd u tyáṃ jātávedasaṃ deváṃ vahanti ketávaḥ | dṛiṣé víṣvāya sū́ryam || 1 || ápa tyé tāyávo yathā nákshatrā yanty aktúbhiḥ | sū́rāya viṣvácakshase || 2 ||

49

O charming dawn, come hither as if mounted on speedy red horses from the bright realm of the celestial world. Let these golden rays bear you to the house of him who sings devotional songs in your praise. 1

The golden chariot which you mount, O beautiful dawn, O daughter of the celestial realm, inspire the devotees who are noble and pious. 2

O bright dawn, on your coming all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you. 3

Dawning with the beams of light, you illumine all the radiant horizons. The spiritually inspired devotees sing your glory with sacred songs for wealth and wisdom. 4

50

The banners of glory speak high of God, who knows all that lives, that all may look on Him. 1

In His supreme transcendental glow, all other transient lights fade away, like thieves. 2

अदृश्रमस्य केतवो वि रश्मयो जनाँ अनु । भ्राजन्तो अग्नयो यथा ॥३॥
तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम् ॥४॥
प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान् । प्रत्यङ्विश्वं स्वर्दृशे ॥५॥

ádrișram asya ketávo vi rașmayo jánāñ ánu | bhrā́janto agnáyo yathā || 3 || taránir vișvádarșato jyotishkríd asi sūrya | víșvam ā́ bhāsi rocanám || 4 || pratyáñ devā́nāṃ víșaḥ pratyáññ úd eshi mā́nushān | pratyañ víșvaṃ svàr drișé || 5 ||

॥८॥ येना पावक चक्षसा भुरण्यन्तं जनाँ अनु । त्वं वरुण पश्यसि ॥६॥
वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः । पश्यञ्जन्मानि सूर्य ॥७॥
सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥८॥
अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः । ताभिर्याति स्वयुक्तिभिः ॥९॥

yénā pavaka cakshasa bhuranyántaṃ jánāñ ánu | tváṃ varuṇa páșyasi || 6 || ví dyā́m eshi rájas prithv áhā mimāno aktubhiḥ | páșyañ jánmāni surya || 7 || saptá tvā haríto ráthe vahanti deva sūrya | șocíshkeșaṃ vicakshaṇa || 8 || ayukta saptá șundhyúvaḥ sū́ro ráthasya naptyàḥ | tā́bhir yāti sváyuktibhiḥ || 9 ||

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥१०॥

úd vayáṃ támasas pári jyótish páșyanta úttaram | deváṃ devatrá sū́ryam áganma jyótir uttamám || 10 ||

His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men. 3

O self-radiant God, you are the supreme light that out-strips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. 4

O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world. 5

It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. 6

It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth. 7

O self-radiant, through your divine spectrum of seven harnessed to your chariot, you guide all men. 8

The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane),—never failing and ever purifying, and thus safely draws the chariot of inner cosmos. 9

Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divines. 10

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम् ।
हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥११॥
शुकेषु मे हरिमाणं रोपणाकासु दध्मसि ।
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥१२॥
उदगादयमादित्यो विश्वेन सहसा सह ।
द्विषन्तं मह्यं रन्धयन्मो अहं द्विषते रधम् ॥१३॥

udyánn adyá mitramaha āróhann úttarām dívam | hṛidrogám máma sūrya harimā́ṇaṃ ca nāṣaya || 11 || ṣúkeshu me harimā́ṇaṃ ropaṇā́kāsu dadhmasi | átho hāridravéshu me harimā́ṇaṃ ní dadhmasi || 12 || úd agād ayám ādityó víṣvena sáhasā sahá | dvishántam máhyaṃ randháyan mó aháṃ dvishaté radham || 13 ||

[अथ दशमोऽनुवाकः ॥]

(५१) एकपञ्चाशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१–१३) प्रथमादित्रयोदशर्चां जगती, (१४–१५) चतुर्दशीपञ्चदश्योश्च त्रिष्टुप् छन्दसी ॥

॥१॥ अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।
यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत ॥१॥
अभीमवन्वन्त्स्वभिष्टिमूतयोऽन्तरिक्षप्रां तविषीभिरावृतम् ।
इन्द्रं दक्षास ऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारुहत् ॥२॥

51

Abhí tyám meshám puruhūtám ṛigmíyam índraṃ gīrbhír madatā vásvo arṇavám | yásya dyā́vo ná vicáranti mā́nushā bhujé máṅhishṭham abhí vípram arcata || 1 || abhī́m avanvan svabhishṭím ūtáyo 'ntarikshaprā́ṃ távishībhir ā́vṛitam | índraṃ dákshāsa ṛibhávo madacyútaṃ ṣatákratuṃ jávanī sunṛ́tāruhat || 2 ||

Radiant with benevolent virtues, rising and mounting into the highest moral values, O self-radiant God, remove the sickness of my heart and paleness of my body, 11

May the pale-green hue, the sign of weakness of my body, be transferred to enrich the beauty of parrots and the freshness of herbs. 12

The indestructible radiant had risen with all His resplendence, dispelling the darkness of my mind; now, may I never be swayed by my weak impulses. 13

51

Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom. 1

The protecting and fostering wise men have worshipped the resplendent God, the vigorous, the all-pervading, the dispeller of evil, and the performer to the fullest extent of selfless deeds. 2

त्वं गोत्रमङ्गिरोभ्योऽवृणोरपोतात्रये शतदुरेषु गातुवित् ।
ससेन चिद्विमदायावहो वस्वाजावद्रिं वावसानस्य नर्तयन् ॥३॥
त्वमपामपिधानावृणोरपाधारयः पर्वते दानुमद्वसु ।
वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहयो दृशे ॥४॥
त्वं मायाभिरप मायिनोऽधमः स्वधाभिर्ये अधि शुप्तावजुह्वत ।
त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र ऋजिश्वानं दस्युहत्येष्वाविथ ॥५॥

tváṃ gotrám áṅgirobhyo ’vṛiṇor ápotātraye ṣatádureshu gātuvít | sasénа cid vimadáyāvaho vásv ājáv ádriṃ vāvasānásya nartáyan || 3 || tvám apám apidhánāvṛiṇor ápádhārayaḥ párvate dánumad vásu | vṛitráṃ yád indra ṣávasávadhīr áhim ád ít súryaṃ divy árohayo dṛiṣé || 4 || tvám māyábhir ápa māyíno ’dhamaḥ svadhábhir yé ádhi ṣúptāv ájuhvata | tvám pípror nṛimaṇaḥ prárujaḥ púraḥ prá ṛijíṣvānaṃ dasyuhátyeshv āvitha || 5 ||

॥१०॥ त्वं कुत्सं शुष्णहत्येष्वाविथारन्धयोऽतिथिग्वाय शम्बरम् ।
महान्तं चिदर्बुदं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे ॥६॥
त्वे विश्वा तविषी सध्र्यग्घिता तव राधः सोमपीथाय हर्षते ।
तव वज्रश्चिकिते बाह्वोर्हितो वृश्चा शत्रोरव विश्वानि वृष्ण्या ॥७॥
वि जानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ।
शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन ॥८॥

tváṃ kútsaṃ ṣushṇahátyeshv āvithárandhayo ’tithigváya ṣámbaram | mahántaṃ cid arbudáṃ ní kramīḥ padá sanád evá dasyuhátyāya jajñishe || 6 || tvé víṣvā távishī sadhryàg ghitá táva rádhaḥ somapītháya harshate | táva vájraṣ cikite bāhvór hitó vṛiṣcá ṣátror áva víṣvāni vṛíshṇyā || 7 || ví jānīhy áryān yé ca dásyavo barhíshmate randhayā ṣásad avratán | ṣákī bhava yájamānasya coditá víṣvét tá te sadhamádeshu cākana || 8 ||

O resplendent God, you have removed the hurdles placed before the vital breaths and have shown the way of freedom from the three (types of pains). You have granted wisdom and nourishment for happy living. To sages, enwrapped in a hundred of dark doubts, you wield your weapons of punitive justice for the benefit of those struggling to gain wisdom. 3

O resplendent God, you have dispersed the clouds of all evil that was obstructing the path of light rays. You arrested the progress of the malignant by taking possession of this treasure. Your radiant light, the source of all lights, then grows brighter and clearer in the absence of all dark forces. 4

At first by your supreme plans, you have been crushing all the fraudulent, hypocritical and selfish. By annihilating egoes, you defend the straightforward and righteous people. 5

You have been always defending generosity in man against all his pettiness; you have been always protecting tendencies of worship against those of disrespect; you crush the sinful who do harm to others; from the hoary past, you have existed to destroy all human tendencies of oppression. 6

In you, O resplendent God, is enshrined the supreme power; you always cherish beauty and piety. It lies in your hands to destroy all evils. May you, with your inexhaustible strength, wipe off all evil forces. 7

O God, you know very well what is good and what is evil; you alone know what is virtue and what is sin. O God, you always discriminate between the God-loving and the infidels. May you inspire the evil-minded men to perform useful and noble deeds. You, verily, encourage people in the performance of their selfless act. May your glory be proclaimed in all ceremonial celebrations. 8

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रः श्नथयन्ननाभुवः ।
वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो वम्रो वि जघान संदिहः ॥९॥
तक्षद्यत्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः ।
आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्नभि श्रवः ॥१०॥

ánuvratāya randháyann ápavratān ābhū́bhir índraḥ ṣnatháyann ánābhuvaḥ | vṛiddhásya cid várdhato dyā́m ínakshata stávāno vamró ví jaghāna saṃdíhaḥ || 9 || tákshad yát ta uṣánā sáhasā sáho ví ródasī majmánā bādhate ṣávaḥ | ā́ tvā vā́tasya nṛimaṇo manoyúja ā́ pū́ryamāṇam avahann abhí ṣrávaḥ || 10 ||

॥११॥ मन्दिष्ट यदुशने काव्ये सचाँ इन्द्रो वङ्कू वङ्कुतराधि तिष्ठति ।
उग्रो ययिं निरपः स्रोतसासृजद्वि शुष्णस्य दृंहिता ऐरयत्पुरः ॥११॥
आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मन्दसे ।
इन्द्र यथा सुतसोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि ॥१२॥
अददा अर्भां महते वचस्यवे कक्षीवते वृचयामिन्द्र सुन्वते ।
मेनाभवो वृषणश्वस्य सुक्रतो विश्वेत्ता ते सवनेषु प्रवाच्या ॥१३॥
इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो न यूपः ।
अश्वयुर्गव्यू रथयुर्वसूयुरिन्द्र इद्रायः क्षयति प्रयन्ता ॥१४॥

máṇdishṭa yád uṣáne kāvyé sácāñ índro vañkū́ vañkutárādhi tishṭhati | ugró yayíṃ nír apáḥ srótasāsṛijad ví ṣúshṇasya dṛiṅhitā́ airayat púraḥ || 11 || ā́ smā rátham vṛishapáṇeshu tishṭhasi ṣāryātásya prábhṛitā yéshu mándase | índra yáthā sutásomeshu cākáno 'narvā́ṇam ṣlókam ā́ rohase diví || 12 || ádadā árbhām mahaté vacasyáve kakshī́vate vṛicayā́m indra sunvaté | ménābhavo vṛishaṇaṣvásya sukrato víṣvét tā́ te sávaneshu pravā́cyā || 13 || índro aṣrāyi sudhyò nireké pajréshu stómo dúryo ná yū́paḥ | aṣvayúr gavyū́ rathayúr vasūyúr índra íd rāyáḥ kshayati prayantā́ || 14 ||

The resplendent God humbles the non-believers and punishes those who turn away from noble deeds, whilst He encourages the virtuous. He makes the sinful weak whilst he rewards the righteous. The petty and evil desires of a man, even though engaged in a noble act, take away from him his accumulated fruits of good deeds. 9

May our sincere efforts go to strengthen the blessings from our resplendent Lord and lead us to the prosperity in this and the next world. O Lord, the friend of devotees, may you come fast as the wind and answer the prayer of of your devotees and accept their offerings made with determination. 10

When God is delighted with hymns, surcharged with devotional spirit, He hastens to come to His devotee and rescue him from wicked and crooked enemies. He cleaves asunder the dark clouds of ignorance and causes the thoughts to flow in torrents and overwhelms the citadels of petty-mindedness. 11

Whilst an adept devotee sits silently on his intent prayers, you, O resplendent Lord, mounted as if on a divine chariot, appear in his vision to accept his devotion, and are gratified by his feelings, lovingly pouring out of his heart, and this kindness of yours speaks of your imperishable glory in the divine world. 12

You, O resplendent Lord, have given fresh melody to the talented singer who is eager to express himself. May you give his speech, the daughter of his thoughts, strength enough to express herself fully. 13

The resplendent God comes to rescue the pious when in distress. His shelter is as stable and strong as the pillar of a doorway. He is the sovereign Lord of wealth, wisdom, vigour and all the treasures that He showers on His devotees, 14

इदं नमो॑ वृष॒भाय॑ स्व॒राजे॑ स॒त्यशु॑ष्माय त॒वसे॑ऽवाचि ।
अ॒स्मिन्नि॑न्द्र वृ॒जने॒ सर्व॑वीराः॒ स्मत्सू॒रिभि॑स्तव॒ शर्म॑न्त्स्याम ॥१५॥

idáṃ námo vṛishabháya svaráje satyáṣushmāya taváse 'vāci | asmínn indra vṛijáne sárvavīrāḥ smát sūríbhis táva ṣárman syāma || 15 ||

(५२) द्विपञ्चाशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१–१२, १४) प्रथमादिद्वादशर्चां चतुर्दश्याश्च जगती, (१३, १५) त्रयोदशीपञ्चदश्योश्च त्रिष्टुप् छन्दसी ॥

॥१२॥ त्यं सु मे॒षं म॑हया स्व॒र्विदं॑ श॒तं यस्य॑ सु॒भ्वः॑ सा॒कमीर॑ते ।
अत्यं॒ न वाजं॑ हवन॒स्यदं॒ रथ॒मेन्द्रं॑ ववृत्या॒मव॑से सु॒वृक्तिभिः॑ ॥१॥
स पर्व॑तो॒ न ध॒रुणे॒ष्वच्यु॑तः स॒हस्र॑मूति॒स्तवि॑षीषु वावृधे ।
इन्द्रो॒ यद्वृ॒त्रमव॑धीन्नदी॒वृत॑मु॒ब्जन्नर्णां॑सि॒ जर्हृ॑षाणो॒ अन्ध॑सा ॥२॥
स हि द्व॒रो द्व॒रिषु॑ व॒व्र ऊध॑नि च॒न्द्रबु॑ध्नो॒ मद॑वृद्धो मनी॒षिभिः॑ ।
इन्द्रं॒ तम॑ह्वे स्वप॒स्यया॑ धि॒या मंहि॑ष्ठराति॒ं स हि पप्रि॒रन्ध॑सः ॥३॥
आ यं पृ॒णन्ति॑ दि॒वि सद्म॑बर्हिषः समु॒द्रं न सु॒भ्व१ः॒ स्वा अ॒भिष्ट॑यः ।
तं वृ॑त्र॒हत्ये॒ अनु॑ तस्थुरू॒तयः॒ शुष्मा॒ इन्द्र॑मवा॒ता अहु॑तप्सवः ॥४॥

52.

Tyáṃ sú meshám mahayā svarvídaṃ ṣatáṃ yásya subhvàḥ sākám írate | átyaṃ ná vájaṃ havanasyádaṃ rátham éndraṃ vavṛityām ávase suvṛiktíbhiḥ || 1 || sá párvato ná dharúṇeshv ácyutaḥ sahásramūtis távishīshu vāvṛidhe | índro yád vṛitrám ávadhīn nadīvṛ́tam ubjánn árṇāṅsi járhṛishāṇo ándhasā || 2 || sá hí dvaró dvaríshu vavrá ū́dhani candrábudhno mádavṛiddho manīshíbhiḥ | índraṃ táṃ ahve svapasyáyā dhiyá máṅhishṭharātiṃ sá hí páprir ándhasaḥ || 3 || ấ yáṃ priṇánti diví sádmabarhishaḥ samudráṃ ná subhvàḥ svấ abhíshṭayaḥ | táṃ vṛitrahátye ánu tasthur ūtáyaḥ ṣúshmā índram avātá áhrutapsavaḥ || 4 ||

This adoration is offered to the showerer of blessings, the one who is self-effulgent and truly strong and who is the mighty possessor of true vigour. May we, with our children, be brave and surrender ourselves to His care in this life full of struggles. 15

52

Glorify the divine soul, the bestower of heavenly bliss, whom hunderds of devotees invoke all at once with the singing of sacred hymns. I imlpore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me. 1

When the supreme soul is delighted to accept the devotional prayers and destroys the evil forces obstructing the stream of blessings, He is firm like a mountain in supporting His devotees. Endowed with a thousand means of protecting His worshippers, He increases in vigour. 2

He does not love the faithless. He pervades the vast expanse of the human form. He is the source of bliss. He cherishes our devotion. I invoke Him, with my deep reverence and sublime thoughts, for only He can fulfil my aspirations. 3

Seated on the sacred place of worship, the worshippers glorify Him with devotional prayers. The flow of the devotional elixir goes to Him as the rivers hasten to a vast ocean. Through such unobstructed vital powers as are the bestowers of happiness, the supreme God helps us in dispelling darkness from the minds of His earnest devotees. 4

अभि स्ववृष्टिं मदे अस्य युध्यतो रघ्वीरिव प्रवणे सस्रुरूतयः ।
इन्द्रो यद्वज्री धृषमाणो अन्धसा भिनद्वलस्य परिधीँरिव त्रितः ॥५॥

abhí svávṛish-
ṭim máde asya yúdhyato raghvír iva pravaṇé sasrur ūtá-
yaḥ | índro yád vajrí dhṛishámāṇo ándhasā bhinád valásya
paridhī́m̐r iva tritáḥ || 5 ||

॥१३॥ परीं घृणा चरति तित्विषे शवोऽपो वृत्वी रजसो बुध्नमाशयत् ।
वृत्रस्य यत्प्रवणे दुर्गृभिश्वनो निजघन्थ हन्वोरिन्द्र तन्यतुम् ॥६॥
ह्रदं न हि त्वा न्यृषन्त्यूर्मयो ब्रह्माणीन्द्र तव यानि वर्धना ।
त्वष्टा चित्ते युज्यं वावृधे शवस्ततक्ष वज्रमभिभूत्योजसम् ॥७॥
जघन्वाँ उ हरिभिः संभृतक्रतविन्द्र वृत्रं मनुषे गातुयन्नपः ।
अयच्छथा बाह्वोर्वज्रमायसमधारयो दिव्या सूर्यं दृशे ॥८॥
बृहत्स्वश्चन्द्रममवद्यदुक्थ्य१मकृण्वत भियसा रोहणं दिवः ।
यन्मानुषप्रधना इन्द्रमूतयः स्वर्नृषाचो मरुतोऽमदन्ननु ॥९॥
द्यौश्चिदस्यामवाँ अहेः स्वनादयोयवीद्भियसा वज्र इन्द्र ते ।
वृत्रस्य यद्बद्बधानस्य रोदसी मदे सुतस्य शवसाभिनच्छिरः ॥१०॥

párīṃ ghṛiṇā́ carati titvishé ṣávo 'pó vṛitví rájaso budh-
nám ā́ṣayat | vṛitrásya yát pravaṇé durgṛíbhiṣvano nija-
ghántha hánvor indra tanyatúm || 6 || hradáṃ ná hí tvā ny-
ṛishánty ūrmáyo bráhmāṇīndra táva yā́ni várdhanā | tváshṭā
cit te yújyaṃ vāvṛidhe ṣávas tatáksha vájram abhíbhūtyo-
jasam || 7 || jaghanvā́m̐ u háribhiḥ sambhṛitakratav índra vṛi-
trám mánushe gātuyánn apáḥ | áyachathā bāhvór vájram
āyasám ádhārayo divy ā́ sū́ryaṃ dṛiṣé || 8 || bṛihát sváṣcan-
dram ámavad yád ukthyàm ákṛiṇvata bhiyásā róhaṇaṃ di-
váḥ | yán mā́nushapradhanā índram ūtáyaḥ svàr nṛisháco
marútó 'madann ánu || 9 || dyaúṣ cid asyā́mavā́m̐ áheḥ sva-
nád áyoyavīd bhiyásā vájra indra te | vṛitrásya yád bad-
badhānásya rodasī máde sutásya ṣávasā́bhinac chíraḥ || 10 ||

The disciplined sense organs, ehxilarated by experience, precede the self, warring against the withholder of the happiness, as rivers rush down the declivities (of a mountain). The self (the soul), animated by the dedicated actions, breaks through the defences of passions and emerges out pure and refulgent through the threefold bondages. 5

O soul, by your powerful force you have smitten the formidable evils hidden deep in the human mind. Your glorious fame spread afar, and the strength of your divine power was acclaimed by all. 6

The sacred hymns that glorify you, reach you as rivulets flowing into a lake. The supreme architect has increased your vigour, enhanced your strength and made your power to destroy evil more effective. 7

O inner self, the performer of noble acts, when devotees, determined to help the senses, animate the vital organs to destroy the evil forces, you yourself wield the adamantine weapon of punitive justice, so that one may perceive the divine light in the innermost region. 8

Through fear of the evil forces, the devotees recite suitable magnanimous hymns which are self-illuminating, strength-bestowing and capable of taking the reciters to spiritual heights. In the state of ecstasy, the soul of the devotee, having subdued the passions with the help of the disciplined vital organs, assumes its purest form, and ascends to the final state. 9

When O inner self, exhilarated by spiritual joy, you remove off the dark shrouds and destroy the evil forces that torment the sublime emotions of pious man and obstruct the inner realms. 10

॥१४॥ यदिन्न्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।
अत्राह ते मघवन्विश्रुतं सहो द्यामनु शवसा बर्हणा भुवत् ॥११॥
त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ॥१२॥
त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः ।
विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान् ॥१३॥

yád ín nv índra prithiví dásabhujir áhāni vísvā tatánanta krishtáyah | átráha te maghavan vísrutam sáho dyám ánu sávasā barhánā bhuvat || 11 || tvám asyá páré rájaso vyòmanah svábhūtyojā ávase dhrishanmanah | cakrishé bhúmím pratimánam ójaso 'páh sváh paribhúr eshy á dívam || 12 || tvám bhuvah pratimánam prithivyá rishvávīrasya brihatáh pátir bhūh | vísvam áprā antáriksham mahitvá satyám addhá nákir anyás tvávān || 13 ||

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥१४॥
आर्चन्नत्र मरुतः सस्मिन्नाजौ विश्वे देवासो अमदन्ननु त्वा ।
वृत्रस्य यद्भृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघन्थ ॥१५॥

ná yásya dyávaprithiví ánu vyáco ná síndhavo rájaso ántam ānasúh | nótá svávrishtim máde asya yúdhyata éko anyác cakrishe vísvam ānushák || 14 || árcann átra marútah sásminn ājaú vísve deváso amadann ánu tvā | vritrásya yád bhrishtimátā vadhéna ní tvám indra práty ānám jaghántha || 15 ||

O inner self, your mighty majestic power is ten times more extensive than the earth and it multiplies day by day. May your glory be renowned here and may it increase in majesty and power in the celestial regions. 11

O resplendent God, you have framed the earth for our preservation; you are the personification of vigour; you have encompassed the firmament and the sky even beyond the universe known to us. 12

You are infinitely bigger than the vast expanse of earth; you are the Sovereign—the Lord of heaven—verily. With your renown and vigour, you fill every atom of the vast universe. There is none other as great as you. 13

You are of such magnitude that you are beyond the reach of all the forces of the ethereal regions. No one can conceive the limits of your virtuous deeds and your capacity to annihilate evil. You alone compose the universe according to the eternal laws, and keep it in order. 14

O mighty God, when you with your forces that are as sharp and angular as the thunderbolt, the weapon of your punitive justice, strike down the evil forces obstructing the path of virtues, the vital forces offer homage to you and obey your orders. 15

(५३) त्रिपञ्चाशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१–९) प्रथमादिनवर्चां जगती, (१०–११) दशम्येकादश्योश्च त्रिष्टुप् छन्दसी ॥

॥१५॥ न्यू३ षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥१॥
दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥२॥

53

Ny ŭ shú vácam prá mahé bharāmahe gíra índrāya sádane vivásvataḥ | nū́ cid dhí rátnam sasatā́m ivā́vidan ná dushṭutír draviṇodéshu ṣasyate || 1 || duró áṣvasya durá indra gór asi duró yávasya vásuna inás pátiḥ | ṣikshānaráḥ pradívo ákāmakarṣanaḥ sákhā sákhibhyas tám idám griṇīmasi || 2 ||

शचीव इन्द्र पुरुकृद्द्युमत्तम तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥३॥
एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना ।
इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥४॥
समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभिः ।
सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि ॥५॥

ṣácīva indra purukrid dyumattama távéd idám abhítaṣ cekite vásu | átaḥ saṃgríbhyābhibhūta ā́ bhara mā́ tvāyató jaritúḥ kā́mam ūnayīḥ || 3 || ebhír dyúbhiḥ sumánā ebhír índubhir nirundhānó ámatiṃ góbhir aṣvínā | índreṇa dásyuṃ daráyanta índubhir yutádveshasaḥ sám ishā́ rabhemahi || 4 || sám indra rāyā́ sám ishā́ rabhemahi sáṃ vā́jebhiḥ puruṣcandraír abhídyubhiḥ | sáṃ devyā́ prámatyā vīráṣushmayā góagrayā́ṣvāvatyā rabhemahi || 5 ||

53

We, the devotees assembled in congregation, worship the mighty resplendent God with sacred hymns so that He may readily bestow wealth and wisdom on us—and may we receive it as easily as in a dream. May our praises be pious and sincere, for ill-expressed praise is not rewarded by the munificent God. 1

We offer our prayers to you, O resplendent God; you are the nourisher, the bestower of a vigorous body consisting of the sharp senses and a speedy mind; you are the Lord of the treasures, the preceptor of mankind, most generous, and you never disappoint your worshippers. You are a true friend to our friends and to those who approach you as a friend. 2

O the all-wise, all-powerful, most resplendent God, we know that all these shining treasures of wealth and wisdom belong to you. Come, O victor, with all your wisdom and power, and may you not disappoint the worshipper who hopefully reposes his trust in you. 3

Exalted by our earnest devotions and propitiated by our offerings, O resplendent Self, may you be with us to replace poverty with prosperity and darkness with divine wisdom. May all of us with your aid attain the strength to conquer our adversaries and enjoy abundance in life. 4

May we obtain wisdom and nourishment and be gifted with vigour that is bright and most pleasing. May we all be blessed with sharp intellects, brilliant vigour and spiritual strength. 5

॥१६॥ ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥६॥
युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा ।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम् ॥७॥
त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।
त्वं शता वङ्गृदस्याभिनत्पुरोऽनानुदः परिषूता ऋजिश्वना ॥८॥

té tvā mádā amadan tā́ni vrísbnyā té sómāso vritrahátyeshu satpate | yát kāráve dáṣa vritrā́ṇy apratí barhíshmate ní sahásrāṇi barháyaḥ || 6 || yudhā́ yúdham úpa ghéd eshi dhrishṇuyā́ purā́ púraṃ sám idáṃ haṅsy ójasā | námyā yád indra sákhyā parāváti nibarháyo námuciṃ nā́ma māyínam || 7 || tváṃ káran̄jam utá parṇáyaṃ vadhīs téjishṭhayātithigvásya vartaní | tváṃ ṣatā́ vā́n̄gridasyābhinat púro 'nānudáḥ párishūtā rijíṣvanā || 8 ||

त्वमेताञ्जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः ।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥९॥
त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरन्धनायः ॥१०॥
य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥११॥

tvám etā́ñ janarā́jño dvír dáṣābandhúnā suṣrávasopajagmúshaḥ | shashṭím sahásrā navatíṃ náva ṣrutó ní cakréṇa ráthyā dushpádāvriṇak || 9 || tvám āvitha suṣrávasaṃ távotíbhis táva trā́mabhir indra tū́rvayāṇam | tvám asmai kútsam atithigvám āyúm mahé rā́jñe yū́ne arandhanāyaḥ || 10 || yá udrícīndra devágopāḥ sákhāyas te ṣivátamā ásāma | tváṃ stoshāma tváyā suvírā drā́ghīya ā́yuḥ pratarám dádhānāḥ || 11 ||

When, O protector of the benign, you are pleased with our actions, libations and devotional prayers, you shower on us your blessings and help us in subduing ten thousand (i.e. innumerable) persistent obstacles, whilst we fight against evils. 6

O inner Self, destroyer of evils, you proceed from battle to battle to fight the vices. You vanquish cities after cities of demoniac forces with your powerful determination, and defeat such ever-clinging vices as distract men from truth. 7

O divinely blessed soul, unaided and alone you overpower the wicked and perverted thoughts with your sharp intellect and make way for reverential ones. You, by your subtle strength, discipline the hundreds of strongholds of the capricious instincts while surrounded by earnest and simple thoughts. 8

O resplendent Lord, you with the help of the not-to-be-overtaken chariot wheel overthrow the twenty (10×2) kings assisted with sixty thousand and ninety-nine (60,000+9+90) followers, and thus save the widely reputed sages from their disorders. 9

O immortal soul dwelling in the unconquerable divine chariot of the human body, you save the widely reputed leaders, and with your assistance, the valorous. You have made the generous, reverential and elders in age subject to the mighty youthful leaders of repute. 10

O supreme God, may we, protected by your divine powers, continue to be your most fortunate friends, and by your grace attain good children and a long and prosperous life. 11

(५४) चतुःपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१-५, ७, १०) प्रथमादिपञ्चर्चां सप्तमीदशम्योश्च जगती. (६, ८-९, ११) षष्ठ्यष्टमीनवम्येकादशीनाञ्च त्रिष्टुप् छन्दसी ॥

॥१.७॥ मा नो अस्मिन्मघवन्पृत्स्वंहसि नहि ते अन्तः शवसः परीणशे ।
अक्रन्दयो नद्यो३ रोरुवद्वना कथा न क्षोणीर्भियसा समारत ॥१॥
अर्चा शक्राय शाकिने शचीवते शृण्वन्तमिन्द्रं महयन्नभि ष्टुहि ।
यो धृष्णुना शवसा रोदसी उभे वृषा वृषत्वा वृषभो न्यृञ्जते ॥२॥
अर्चा दिवे बृहते शूष्यं१ वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः ।
बृहच्छ्रवा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः ॥३॥

54

Má no asmín maghavan pṛitsv áṅhasi nahí te ántaḥ ṣávasaḥ parīṇáṣe | ákrandayo nadyò róruvad vánā kathá ná kshoṇír bhiyásā sám ārata || 1 || árcā ṣakráya ṣākíne ṣácīvate ṣṛiṇvántam índram maháyann abhí shṭuhi | yó dhṛishṇúnā ṣávasā ródasī ubhé vṛ́shā vṛishatvá vṛishabhó nyṛiñjáte || 2 || árcā divé bṛihaté ṣūshyàm vácaḥ svákshatraṃ yásya dhṛisható dhṛishán mánaḥ | bṛihácchravā ásuro barháṇā kṛitáḥ puró háribhyāṃ vṛishabhó rátho hí sháḥ || 3 ||

त्वं दिवो बृहतः सानु कोपयोऽव त्मना धृषता शम्बरं भिनत् ।
यन्मायिनो व्रन्दिनो मन्दिना धृषच्छितां गभस्तिमशनिं पृतन्यसि ॥४॥
नि यद्वृणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद्व्रन्दिनो रोरुवद्वना ।
प्राचीनेन मनसा बर्हणावता यदद्या चित्कृणवः कस्त्वा परि ॥५॥

tváṃ divó bṛihatáḥ sánu kopayó 'va tmánā dhṛishatá ṣámbaram bhinat | yán māyíno vrandíno mandínā dhṛishác chitáṃ gábhastim aṣánim pṛitanyási || 4 || ní yád vṛiṇákshi ṣvasanásya mūrdháni ṣúshṇasya cid vrandíno róruvad vánā | prācínena mánasā barháṇāvatā yád adyá cit kṛiṇávaḥ kás tvā pári || 5 ||

54

Urge us not, O resplendent God, to painful conflicts. Unsurpassable is your strength. You have made the oceans and rivers roar. How is it possible that all the regions of universe should not tremble in terror of yours? 1

Offer homage to the most mighty Lord who purifies both the mind and body. Sing His glory for He cherishes listening to sacred hymns. With His irresistible might, He creates the universe. It is He who by His bounty gratifies our aspirations. 2

Offer praises to the great and illustrious Lord, of whom, undaunted, the divine will is concentrated in its own firmness. His fame is universal. He grants life. With His assistance, we are enabled to repel the vices of our senses; He is obeyed by the vital forces, and He is the showerer of bounties. Such a Lord is hastening hither. 3

O blessed soul, you reign supreme over the deluding senses and subdue their irreverence by your resolute strength. With adamant determination and the weapon of punitive justice, you overcome all assembled, deluding the devilish tendencies and destroying them by your inherent power. 4

Since you have calmed down and brought under control the conflicting forces of the mind, intellect and body with your unassailing strength, who can deter you from your firm and resolute determination, for you are eternally endowed with a resolute mind? 5

॥१८॥ त्वमाविथ नर्यं तुर्वशं यदुं त्वं तुर्वीतिं वय्यं शतक्रतो ।
त्वं रथमेतशं कृत्व्ये धने त्वं पुरो नवतिं दम्भयो नव ॥६॥
स घा राजा सत्पतिः शूशुवज्जनो रातहव्यः प्रति यः शासमिन्वति ।
उक्था वा यो अभिगृणाति राधसा दानुरस्मा उपरा पिन्वते दिवः ॥७॥
असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा सन्तु नेमे ।
ये त इन्द्र ददुषो वर्धयन्ति महि क्षत्रं स्थविरं वृष्ण्यं च ॥८॥

tvám āvitha náryam̩ turvásam̩ yádum̩ tvám̩ turvítim̩ vayyàm̩ satakrato | tvám̩ rátham étasam̩ krítvye dháne tvám̩ púro navatím̩ dambhayo náva || 6 || sá ghā rā́jā sátpatiḥ sūsuvaj jáno rātáhavyaḥ práti yáḥ sā́sam ínvati | ukthā́ vā yó abhigriṇā́ti rā́dhasā dā́nur asmā úparā pinvate diváḥ || 7 || ásamam̩ kshatrám ásamā manīshā́ prá somapā́ ápasā santu néme | yé ta indra dadúsho vardháyanti máhi kshatrám̩ stháviram̩ vríshṇyam̩ ca || 8 ||

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।
व्यश्नुहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व ॥९॥
अपामतिष्ठद्धरुणह्वरं तमोऽन्तर्वृत्रस्य जठरेषु पर्वतः ।
अभीमिन्द्रो नद्यो वव्रिणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्नते ॥१०॥
स शेवृधमधि धा द्युम्नमस्मे महि क्षत्रं जनाषाळिन्द्र तव्यम् ।
रक्षा च नो मघोनः पाहि सूरीन्राये च नः स्वपत्या इषे धाः ॥११॥

túbhyéd eté bahulā́ ádridugdhāṣ camūshádas camasā́ indrapā́nāḥ | vy àsnuhi tarpáyā kā́mam eshām áthā máno vasudéyāya krishva || 9 || apā́m atishṭhad dharúṇahvaram̩ támo 'ntár vritrásya jaṭháreshu párvataḥ | abhím índro nadyò vavríṇā hitā́ vísvā anushṭhā́ḥ pravaṇéshu jighnate || 10 || sá sévridham ádhi dhā dyumnám asmé máhi kshatrám̩ janāshā́ḷ indra távyam | rákshā ca no maghónaḥ pāhí sūrín rāyé ca naḥ svapatyā́ ishé dhāḥ || 11 ||

You have protected the genius amongst men, the glorious, the assiduous and the perservering ones, and the destroyers of evils, all belonging to one fellowship. You have protected their vehicles in all unavoidable operations and encounters; you have further demolished the ninety-nine (i. e. all) strongholds of the disrespectful. 6

That eminent person, the cherisher of the pious, promotes his own prosperity, who, whilst offering worship to the resplendent Lord, pronounces His praise and recites hymns of prayer with fervour. On him the bounteous resplendent Lord showers His blessings like rains from clouds. 7

O resplendent God, you are unequalled in might and unequalled in wisdom. May those who have tasted the essence of the spiritual bliss glorify your virtues and supremacy further and thereupon, by performing pious acts, become worthy of your company. 8

These copious essences of the spiritual bliss, extracted with the help of the stones of penance and dedication, are offered to you through the ladles of our heart. These essences are meant for the self (the soul), which should satiate its spiritual appetite with them. Thus then may you fix your mind upon the bestowed wealth. 9

The darkness of ignorance obstructs the water current of knowledge. Within the belly of clouds was submerged the darkness of doubts; the darkness was subdued, and the waters were precipitated out by the self. The knowledge thus condensed out, passed into the hollows of the cave of conscience, and the flow of wise thoughts then continued. 10

May your spiritual strength, O blessed soul, subdue all foes; and may we with your aid attain fame and vigour. May the wise be cherished and become affluent. May you bless us with wealth, excellent progress and abundant food. 11

(५५) पञ्चपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥१९॥ दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न मह्ना पृथिवी चन प्रति ।
भीमस्तुविष्माञ्चर्षणिभ्य आतपः शिशीते वज्रं तेजसे न वंसगः ॥१॥
सो अर्णवो न नद्यः समुद्रियः प्रति गृभ्णाति विश्रिता वरीमभिः ।
इन्द्रः सोमस्य पीतये वृषायते सनात्स युध्म ओजसा पनस्यते ॥२॥
त्वं तमिन्द्र पर्वतं न भोजसे महो नृम्णस्य धर्मणामिरज्यसि ।
प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः ॥३॥
स इद्वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम् ।
वृषा छन्दुर्भवति हर्यतो वृषा क्षेमेण धेनां मघवा यदिन्वति ॥४॥
स इन्महानि समिथानि मज्मना कृणोति युध्म ओजसा जनेभ्यः ।
अधा चन श्रद्दधति त्विषीमत इन्द्राय वज्रं निघनिघ्नते वधम् ॥५॥
॥२०॥ स हि श्रवस्युः सदनानि कृत्रिमा क्ष्मया वृधान ओजसा विनाशयन् ।
ज्योतींषि कृण्वन्नवृकाणि यज्यवेऽव सुक्रतुः सर्तवा अपः सृजत् ॥६॥

55

Divás cid asya varimá ví papratha índram ná mahná prithiví caná práti | bhīmás túvishmāñ carshaníbhya ātapáḥ síṣīte vájram téjase ná váṅsagaḥ || 1 || só arṇavó ná nadyàḥ samudríyaḥ práti gribhṇāti vísritā várīmabhiḥ | índraḥ sómasya pītáye vrishāyate sanát sá yudhmá ójasā panasyate || 2 || tvám tám indra párvatam ná bhójase mahó nrimṇásya dhármaṇām irajyasi | prá vīryèṇa devátāti cekite vísvasmā ugráḥ kármaṇe puróhitaḥ || 3 || sá íd váne namasyúbhir vacasyate cā́ru jáneshu prabruvāṇá indriyám | vríshā chándur bhavati haryató vríshā kshémeṇa dhénām maghávā yád ínvati || 4 || sá ín maháni samithā́ni majmánā kriṇóti yudhmá ójasā jánebhyaḥ | ádhā caná sráđ dadhati tvíshīmata índrāya vájram nighánighnate vadhám || 5 ||

sá hí sravasyúḥ sádanāni kritrímā kshmayā́ vridhānā́ ójasā vināṣáyan | jyótīṅshi kriṇvánn avrikā́ṇi yájyavé 'va sukrátuḥ sártavā́ apáḥ srijat || 6 ||

55

Within our own body exists the interspace (the region of the vital breath and mind) and also the earth (the exposed physical body). The extense of the soul is vaster than the interspace, and this earth is insignificant in dimension when compared with that of the range of influence of the soul. The soul is formidable and most mighty, and thus it has been the afflicter of the enemies of those who adore it. This self destroys evils with its sharpness and penetrates into the depths of the vitals. 1

The soul, with its comprehensive faculties, rescues thoughts just as ocean receives the rivers. It eagerly hastens to taste the essence of the spiritual bliss. It is a warrior and is to be praised for its prowess. 2

O soul, you strike the powers of darkness not for your own enjoyment; you dominate even those who are superior to you in possessions. Your divinity surpasses all others in strength. The soul with its well-deserved pride is superior to the sense-organs on account of its inherent strength and accomplishments. 3

The splendid inner self is, verily, glorified by virtuous and spiritual sages living in the forests. When it cherishes in listening to its glorious deeds, it encourages those who desire to adore it, and grants protection to them who recite its praise. 4

The soul, the warrior, engages itself in many conflicts for the good of mankind, with overwhelming prowess; men have firm faith in the soul's splendid strength. 5

He is ambitious to attain fame, therefore, he wipes off the evil forces that obstruct his self-expression. He resides in those luminous regions which are above physical reach. He can demolish the walls which obstruct spiritual flows. 6

दानाय मनः सोमपावन्नस्तु तेऽर्वाञ्चा हरी वन्दनश्रुदा कृधि ।
यमिष्ठासः सारथयो य इन्द्र ते न त्वा केता आ दभ्नुवन्ति भूर्णयः ॥७॥
अप्रक्षितं वसु बिभर्षि हस्तयोरषाळ्हं सहस्तन्वि श्रुतो दधे ।
आवृतासोऽवतासो न कर्तृभिस्तनूषु ते क्रतव इन्द्र भूरयः ॥८॥

dānáya mánaḥ somapā-vann astu te 'rváñcā hárī vandanaṣrud á kridhi | yámishṭhāsaḥ sárathayo yá indra te ná tvā kétā á dabhnuvanti bhúrṇayaḥ || 7 || áprakshitaṃ vásu bibharshi hástayor áshāḷhaṃ sáhas tanvì ṣrutó dadhe | ávṛitāso 'vatáso ná kartríbhis tanúshu te krátava indra bhúrayaḥ || 8 ||

(५६) षट्पञ्चाशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥२१॥ एष प्र पूर्वीरव तस्य चम्रिषोऽत्यो न योषामुदयंस्त भुर्वणिः ।
दक्षं महे पाययते हिरण्ययं रथमावृत्या हरियोगमृभ्वसम् ॥१॥
तं गूर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।
पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥२॥
स तुर्वणिर्महाँ अरेणु पौंस्ये गिरेर्भृष्टिर्न भ्राजते तुजा शवः ।
येन शुष्णं मायिनमायसो मदे दुध्र आभूषु रामयन्नि दामनि ॥३॥

56

Eshá prá pūrvír áva tásya camríshó 'tyo ná yóshām úd ayaṅsta bhurváṇiḥ | dáksham mahé pāyayate hiraṇyáyaṃ rátham āvṛítyā háriyogam ṛíbhvasam || 1 || táṃ gūrtáyo nemanníshaḥ párīṇasaḥ samudráṃ ná saṃcáraṇe sanishyávaḥ | pátiṃ dákshasya vidáthasya nú sáho giríṃ ná vená ádhi roha. téjasā || 2 || sá turváṇir maháñ areṇú paúṅsye girér bhṛishṭír ná bhrājate tujá ṣávaḥ | yéna ṣúshṇam māyínam āyasó máde dudhrá ābhúshu rāmáyan ní dámani || 3 ||

May you O soul, drinker of the essence of spiritual joy, fulfil our pious aspirations. May you speedily be with us in our noble performances; under your blessings may the charioteer, the mind, be able to control the horses, our senses, so that the demoniac powers of darkness may not prevail upon our virtues. 7

You bear irresistible strength in your body and have an inexhaustible treasure of wisdom. O illustrious soul, your treasures are always vested in you, as wells are surrounded by those who come to seek water. 8

56

When the sense organs, as performers of the sacrifice, hold the oblations of sense enjoyments with them, as if in the ladles, the self (or the soul) rushes eagerly towards them as a horse towards a mare. Thereupon, the self stays in the golden chariot of his body, yoked with the horses, the organs, and shares with them in the enjoyment. 1

His (i. e. of the lower self) admirers, the sense-organs, bearing the sense-enjoyments, are thronging round him like rivers round the ocean. (O sense-organs), rise up at once with a hymn of praise to the self, the protector of the solemn sacrifice, just as women climb a mountain (for picking up flowers) 2

He, the self, is mighty and quick in action; he is protected by the resolute will. His glory shines in conflict like the peak of a mountain with invincible power. He, exhilarated by spiritual joy, arrests and imprisons, and has wily petty-mindedness bound in ropes. 3

देवी यदि तविषी त्वावृधोतय इन्द्रं सिषक्त्युषसं न सूर्यः ।
यो धृष्णुना शवसा बाधते तम इयर्ति रेणुं बृहदर्हरिष्वणिः ॥४॥
वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा ।
स्वर्मीळ्हे यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जो अर्णवम् ॥५॥
त्वं दिवो धरुणं धिष ओजसा पृथिव्या इन्द्र सदनेषु माहिनः ।
त्वं सुतस्य मदे अरिणा अपो वि वृत्रस्य समया पाष्यारुजः ॥६॥

devī́
yádi távishī tvā́vridhotáya índram síshakty ushásam ná sū́ryah | yó dhrishnúnā ṣávasā bā́dhate táma íyarti renúm brihád arharishvánih || 4 || ví yát tiró dharúnam ácyutam rájó 'tishṭhipo divá ā́tāsu barhánā | svàrmīlhe yán máda indra hárshyā́han vritrám nír apā́m aubjo arnavám || 5 || tvám divó dharúnam dhisha ójasā prithivyā́ indra sádaneshu mā́hinah | tvám sutásya máde arinā apó vī vritrásya samáyā pāshyā̀rujah || 6 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥२२॥ प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे ।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम् ॥१॥
अध ते विश्वमनु हासदिष्टय आपो निम्नेव सवना हविष्मतः ।
यत्पर्वते न समशीत हर्यत इन्द्रस्य वज्रः श्नथिता हिरण्ययः ॥२॥

57

Prá mánhishṭhāya brihaté brihádraye satyáṣushmāya taváse matím bhare | apā́m iva pravané yásya durdháram rā́dho viṣvā́yu ṣávase ápāvritam || 1 || ádha te víṣvam ánu hāsad ishṭáya ā́po nimnéva sávanā havíshmatah | yát párvate ná samáṣīta haryatá índrasya vájrah ṣnáthitā hiranyáyah || 2 ||

When the power of the soul (the lower self) is augmented by the noble work and the discipline of the sense-organs, he, with his divine light and resolute vigour, inflicts a severe blow on the evil forces as the sun on the dawn, causing much excitement and emotional disturbance in the human mind. 4

When, O soul, the destroyer of evil forces, you set open the gate of divine thoughts and distribute life-sustaining radiance to the different faculties of the mind and the body, then, exalted by assimilating spiritual exhilaration, you completely destroy the evils and make way for the endless divine thoughts to flow. 5

O mighty soul, you spread spiritual radiance on all the vital centres of the human system. Exhilarated by the spiritual joy, with your invincible strength you set open the dark powers of ignorance and, with solid determination, destroy evils once for all. 6

57

I glorify the most generous, the truly powerful and excellent self, whose irresistible impetuosity is like the rush of water down a precipice, and by whom widely diffused spiritual wealth is laid open to sustain our great deeds. 1

O soul, as if resting on a hill, you destroy the evil forces with your knowledge that shines sharp and is penetrating; all acclaim you as a protector and rush to offer homage to you and sing forth (to you) the devotional prayers. The flow of spiritual joy is as spontaneous as of water into a depth. 2

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे ।
यस्य धाम श्रवसे नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥३॥
इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य तद्वचः ॥४॥
भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण ।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे ॥५॥
त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥६॥

asmaí bhīmáya námasā sám adhvará úsho ná śubhra á bharā pánīyase | yásya dháma śrávase námendriyám jyótir ákāri haríto náyase || 3 || imé ta indra té vayám purushṭuta yé tvárábhya cárāmasi prabhuvaso | nahí tvád anyó girvaṇo gíraḥ sághat kshoṇír iva práti no harya tád vácaḥ || 4 || bhúri ta indra vīryàm táva smasy asyá stotúr maghavan kámam á priṇa | ánu te dyaúr brihatí vīryàm mama iyám ca te prithiví nema ójase || 5 || tvám tám indra párvatam mahám urúm vájreṇa vajrin parvaśáś cakartitha | ávasrijo nívritāḥ sártavá apáḥ satrá víśvam dadhishe kévalam sáhaḥ || 6 ||

[अथैकादशोऽनुवाकः ॥] (५८) अष्टपञ्चाशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । अग्निर्देवता । (१–५) प्रथमादिपञ्चर्चां जगती, (६–९) षष्ठ्यादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥२३॥ नू चित्सहोजा अमृतो नि तुन्दते होता यद्दूतो अभवद्विवस्वतः ।
वि साधिष्ठेभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥१॥

58

Nú cit sahojá amríto ní tundate hótā yád dūtó ábhavad vivásvataḥ | ví sádhishṭhebhiḥ pathíbhī rájo mama á devátātā havíshā vivāsati || 1 ||

The dawn, the embodiment of divine light, offers homage to the formidable and victorious self whose life-sustaining, celebrated and characteristic radiance has impelled him on all sides to seek wisdom, as the speedy rays spread in all directions. 3

Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures. 4

Great is your strength, O soul; we are yours, and as such may you fulfil the aspirations of your worshippers. The vast heaven bows to your mighty vigour. This earth bows down to your magnanimity. 5

O soul, with your adamant determination, you have shattered the cloud of ignorance into fragments and have sent down the waters that were confined in it to flow. Verily, you alone possess all powers. 6

58

The inner-spiritual fire is verily the strength generated; it is also immortal, and it issues forth quickly; it is the messenger of the self-effulgent Lord. By suitable paths, it proceeds and illuminates our interior, and thus it participates in the spiritual sacrifice with oblations. 1

आ स्वमद्म युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।
अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयन्नचिक्रदत् ॥२॥
क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।
रथो न विक्ष्वृञ्जसान आयुषु व्यानुषग्वार्या देव ऋण्वति ॥३॥
वि वातजूतो अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणिः ।
तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥४॥
तपुर्जम्भो वन आ वातचोदितो यूथे न साह्वाँ अव वाति वंसगः ।
अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥५॥

á svám ádma yuvámāno ajáras tṛishv ávishyánn ataséshu tishṭhati | átyo ná pṛishṭhám prushitásya rocate divó ná sánu stanáyann acikradat || 2 || kraṇá rudrébhir vásubhiḥ puróhito hóta níshatto rayishál ámartyaḥ | rátho ná vikshv ṛiñjasaná ayúshu vy ànushág váryā devá ṛiṇvati || 3 || ví vátajuto ataséshu tishṭhate vṛítha juhúbhiḥ sṛíṇya tuvishváṇiḥ | tṛishú yád agne vaníno vṛishayáse kṛishṇáṃ ta éma rúṣadūrme ajara || 4 || tápurjambho vána á vátacodito yuthe ná sahván áva vāti váṅsagaḥ | **abhivrájann ákshitam pájasā rája sthātúṣ caráthaṃ bhayate patatríṇaḥ** || 5 ||

॥२४॥ दधुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः ।
होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥६॥
होतारं सप्त जुह्वो३ यजिष्ठं यं वाघतो वृणते अध्वरेषु ।
अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् ॥७॥

dadhúsh ṭvā bhṛígavo mánusheshv á rayíṃ ná cáruṃ suhávaṃ jánebhyaḥ | hótāram agne átithiṃ váreṇyam mitráṃ ná ṣévaṃ divyáya jánmane || 6 || hótāraṃ saptá juhvò yájishṭhaṃ yáṃ vāgháto vṛiṇáte adhvaréshu | agníṃ víṣveshām aratíṃ vásūnāṃ saparyámi práyasā yámi rátnam || 7 ||

(Like the inner fire) is the undecaying physical fire, which combines its food with its flames, and quickly devours the wood, and ascends upon with a blazing flame; it spreads out like a steed all round and rises to the upper region with a noise, similar to the noise of clouds at great heights. 2

The immortal and resplendent God, the bearer of oblations is honoured by cosmic vital and wealthgiving forces, and presides over all sacred work and distribution of riches. Praised by His worshippers and admired among mankind, He accepts devotions which are successively offered. 3

He is like a blazing fire which, excited by the wind, roaring loudly penetrates easily with His flames among the wood. When this fiercely blazing fire rushes in the forest, His path is blackened by smoke. 4

He is like a forest fire, flame-weaponed and breeze-excited, destroying all the moisture (of the trees) with its heat. With voluminous flames, He rushes triumphant in full vigour against all undesirable elements, whether movable or stationary, and all are afraid of Him when He flies along. 5

O adorable God, it is for you that men perform sacrifices; you are the invoker (of Nature's forces); you alone are the supreme guest at sacrifices; and you are valued as an affectionate friend. The inspired men of wisdom have always cherished you as a precious treasure for the sake of divine birth. 6

I worship with oblations that adorable Lord whom the seven invoking priests (five sense-organs, mind and intellect) invite as the invoker at the sacrifice. The adorable God is most worthy of worship and He is the donor of all riches; I solicit His wealth. 7.

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ ।
अग्ने गृणन्तमंहस उरुष्योर्जो नपात्पूर्भिरायसीभिः ॥८॥
भवा वरूथं गृणते विभावो भवा मघवन्मघवद्भ्यः शर्म ।
उरुष्याग्ने अंहसो गृणन्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥९॥

áchidrā sūno sahaso no adyá stotṛíbhyo mitramahaḥ ṣárma yacha | ágne gṛiṇántam áṅhasa urushyórjo napāt pūrbhír áyasībhiḥ || 8 || bhávā várūtham gṛiṇaté vibhāvo bhávā maghavan maghávadbhyaḥ ṣárma | urushyágne áṅhaso gṛiṇántam prātár makshú dhiyávasur jagamyāt || 9 ||

(५९) एकोनषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गोतमो नोधा ऋषिः । अग्निर्वैश्वानरो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद्ययन्थ ॥१॥
मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।
तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥२॥
आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि ।
या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥३॥

59

Vayá íd agne agnáyas te anyé tvé víṣve amṛ́tā mādayante | vaíṣvānara nā́bhir asi kshitīnā́m sthū́ṇeva jánāñ upamíd yayantha || 1 || mūrdhā́ divó nā́bhir agníḥ pṛithivyā́ áthābhavad aratí ródasyoḥ | tám tvā devā́so 'janayanta devám vaíṣvānara jyótir íd ā́ryāya || 2 || ā́ sū́rye ná raṣmáyo dhruvā́so vaiṣvānaré dadhire 'gnā́ vásūni | yā́ párvateshv óshadhishv apsú yā́ mā́nusheshv ási tásya rā́jā || 3 ||

O source of all vitality, ever adorable God, may you grant flawless happiness to your devotees worshipping you uninterruptedly. May you accept their prayers and preserve them from sin and evil deeds with your mighty iron strength. 8

O resplendent God, may you protect and preserve your devotees from misfortunes. O source of all wisdom, may you grant unhampered bliss to your wise devotees. Please come to their rescue at the rise and shower your blessings on them. 9

59

O adorable God, all other luminous divine powers derive light from you. O leader of universe, all others derive bliss from you alone. You, the ordainer of all, are the navel of living creatures, holding everyone like deep-rooted stem. 1

The supreme God is the head of heaven and the navel of the earth and thus the master of earth and heaven both. All cosmic forces manifest His power. O the ordainer of all, you inspire divine light in the heart of God-loving persons. 2

Like the rays permanently deposited in the sun, O Lord of universe, all the treasures are centered in you. You are the sovereign of the treasures present in the region of the hills, in herbs, in the waters or amongst men. 3

बृहती इ॑व सू॒नवे॒ रोद॑सी॒ गिरो॒ होता॑ मनु॒ष्यो॒३॑ न दक्षः॑ ।
स्व॑र्वते स॒त्यशु॑ष्माय पू॒र्वीर्वै॑श्वान॒राय॒ नृत॑माय य॒ह्वीः ॥४॥
दि॒वश्चि॑त्ते बृह॒तो जा॑तवेदो॒ वैश्वा॑नर॒ प्र रि॑रिचे महि॒त्वम् ।
राजा॑ कृष्टी॒नाम॑सि॒ मानु॑षीणां यु॒धा दे॒वेभ्यो॒ वरि॑वश्चकर्थ ॥५॥
प्र नू म॑हि॒त्वं वृ॑ष॒भस्य॑ वोचं॒ यं पू॒रवो॑ वृत्र॒हणं॒ सच॑न्ते ।
वै॒श्वा॒न॒रो दस्यु॑म॒ग्निर्ज॑घ॒न्वाँ अधू॑नो॒त्काष्ठा॒ अव॒ शम्ब॑रं भेत् ॥६॥
वै॒श्वा॒न॒रो म॑हि॒म्ना वि॒श्वकृ॑ष्टिर्भ॒रद्वा॑जेषु यज॒तो वि॒भावा॑ ।
शा॒त॒व॒ने॒ये श॒तिनी॑भिर॒ग्निः पु॑रुणी॒थे ज॑रते सू॒नृता॑वान् ॥७॥

briliatí iva sūnáve ródasī gíro hótā manushyò ná dákshaḥ | svàrvate satyáṣushmāya pūrvír vaiṣvānaráya nrítamāya yahvíḥ || 4 || diváṣ cit te briható jātavedo vaíṣvānara prá ririce mahitvám | rájā krishṭīnám asi mánushīṇām yudhá devébhyo várivaṣ cakartha || 5 || prá nú mahitvám vrishabhásya vocam yám pūrávo vritrahánam sácante | vaiṣvānaró dásyum agnír jaghanváñ ádhūnot káshṭhā áva ṣámbaram bhet || 6 || vaiṣvānaró mahimná viṣvákrishṭir bharádvājeshu yajató vibhávā | ṣātavaneyé ṣatínībhir agníḥ puruṇīthé jarate sūnrítāvān || 7 ||

(६०) षष्टितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ वह्निं॑ य॒शसं॑ वि॒दथ॑स्य के॒तुं सु॑प्रा॒व्यं॑ दू॒तं स॒द्योअ॑र्थम् ।
द्वि॒जन्मा॑नं र॒यिमि॑व प्रश॒स्तं रा॒तिं भ॑र॒द्भृग॑वे मा॒तरि॒श्वा ॥१॥

60

Váhnim yaṣásam vidáthasya ketúm suprāvyàm dūtám sadyóartham | dvijánmānam rayím iva praṣastám rātím bharad bhrígave mātaríṣvā || 1 ||

Heaven and earth have expanded as if for their son. The earnest devotee sings the varied sacred hymns repeatedly to you, our Lord of universe, all-blissful, eternally strong, ever-true, and the best guide. 4

O universal benevolent God, you exceed the vast universe in dimension; you are the sovereign master of all the cultured. You protect your pious, devotees during encounters, and shower blessings on enlightened worshippers and make them recover their lost riches. 5

I extol the greatness of that powerful God whom all worship for the showering of rains and for breaking the clouds. The adorable Lord, the ordainer, releases water from the clouds and sends it down. 6

By his magnanimity, the universally benevolent God, is all-embracing and thus an integrated whole; He is to be worshipped as the diffuser of manifold light in offerings of nutritious viands. The adorable God speaks high of the offerer of a hundred sacrifices and the performer of selfless noble acts. 7

60

May the adorable God, the illuminator of sacred performances, the embodiment of knowledge, the swiftmoving messenger of the divine forces, carrying the radiance of the two regions and associated with cosmic vital breath, be friendly to the wise men. 1

अस्य शासुरुभयासः सचन्ते हविष्मन्त उशिजो ये च मर्ताः ।
दिवश्चित्पूर्वो न्यसादि होतापृच्छ्यो विश्पतिर्विक्षु वेधाः ॥२॥
तं नव्यसी हृद आ जायमानमस्मत्सुकीर्तिर्मधुजिह्वमश्याः ।
यमृत्विजो वृजने मानुषासः प्रयस्वन्त आयवो जीजनन्त ॥३॥
उशिक्पावको वसुर्मानुषेषु वरेण्यो होताधायि विक्षु ।
दमूना गृहपतिर्दम आँ अग्निर्भुवद्रयिपती रयीणाम् ॥४॥
तं त्वा वयं पतिमग्ने रयीणां प्र शंसामो मतिभिर्गोतमासः ।
आशुं न वाजंभरं मर्जयन्तः प्रातर्मक्षू धियावसुर्जगम्यात् ॥५॥

asyá ṣásur ubháyāsaḥ sacante havíshmanta uṣíjo yé ca mártāḥ | diváṣ cit pū́rvo ny àsādi hótāpṛíchyo viṣpátir vikshú vedhā́ḥ || 2 || tám návyasī hṛidá ā́ jā́yamānam asmát sukīrtír mádhujihvam aṣyāḥ | yám ṛitvíjo vṛijáne mā́nushāsaḥ práyasvanta āyávo jī́jananta || 3 || uṣík pāvakó vásur mā́nusheshu váreṇyo hótādhāyi vikshú | dámūnā gṛihápatir dáma ā́ñ agnír bhuvad rayipátī rayīṇā́m || 4 || táṃ tvā vayám pátim agne rayīṇā́m prá ṣaṅsāmo matíbhir gótamāsaḥ | āṣúṃ ná vājambharám marjáyantaḥ prātár makshū́ dhiyā́vasur jagamyāt || 5 ||

(६१) एकषष्टितमं सूक्तम

(१-१६) षोडशर्चस्यास्य सूक्तस्य गोतमो नोधा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२७॥ अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥१॥

61

Asmā́ íd u prá taváse turā́ya práyo ná harmi stómam máhināya | ṛícīshamāyā́dhrigava óham índrāya bráhmāṇi rātátamā || 1 ||

Men, who are dedicated and love progress, both live under the guidance of God. The venerable, the distributor of desired benefits, and crowned king of creation, is always present in the hearts of devotees before the coming of dawn. 2

May our ever-fresh, reverential homage, offered with sincere love and respect, reach the adorable God, who is sweet-tongued and seated as a torch in our hearts. At the time of distress, the all-wise, experienced, wealthy and enlightened men invoke Him only. 3

He, the lovable, purifying Lord of wealth and wisdom, the giver of divine light, is enshrined in the innermost recess of man's heart. May He, the invincible, the protector, enrich the hearts of all men with His divine wealth. 4

We, the most intellectual, glorify you with excellent hymns, O adorable God, the lord of wisdom and wealth. May you grant us strength and bless our noble deeds and sublime thoughts. May you hasten to be with us every morning. 5

61

To the resplendent God alone I offer my homage with reverence to him who is the mightiest of the mighty, swift, praise-meriting, invincible, virtuous and inspiring. May our devotional songs, praising His bounties, be cherished with the eagerness as that for food. 1

अस्मा इदु प्रयं इव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति ।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥२॥
अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन ।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥३॥
अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥४॥
अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वा३ समञ्जे ।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥५॥

asmá íd u práya iva prá yaṅsi bhárāmy āñgūshám bádhe suvriktí | índrāya hridá mánasā manīshá pratnáya pátye dhíyo marjayanta || 2 || asmá íd u tyám upamáṃ svarshám bhárāmy āñgūshám āsyèna | máṅhishṭham áchoktibhir matīnáṃ suvriktíbhiḥ sūríṃ vävridhádhyai || 3 || asmá íd u stómaṃ sáṃ hinomi ráthaṃ ná táshṭeva tátsināya | gíraṣ ca gírvāhase suvriktíndrāya viṣvaminvám médhirāya || 4 || asmá íd u sáptim iva ṣravasyéndrāyārkáṃ juhvâ sám añje | vīráṃ dānaúkasaṃ vandádhyai puráṃ gūrtáṣravasaṃ darmáṇam || 5 ||

॥२८॥ अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वर्यं१ रणाय ।
वृत्रस्य चिद्विदद्येन मर्म तुजन्नीशानस्तुजता कियेधाः ॥६॥
अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवाञ्चार्वन्ना ।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता ॥७॥

asmá íd u tváshṭā takshad vájraṃ svápastamaṃ svaryàṃ ráṇāya | vritrásya cid vidád yéna márma tujánn íṣānas tujatá kiyedháḥ || 6 || asyéd u mātúḥ sávaneshu sadyó maháḥ pitúm papiváñ cárv ánnā | mushāyád víshṇuḥ pacatáṃ sáhīyān vídhyad varāháṃ tiró ádrim ástā || 7 ||

To Him alone I offer homage, acceptable as food, and I sing His glory in proper words for the sake of success in discomfiting (my adversaries). The singers chant hymns to the glory of the resplendent God, the eternal Lord, with their heart, mind and spirit. 2

I myself with my own loud tune, and with pure and forceful words, offer homage to exalt Him who is unique in His magnitude and unparralleled in His greatness and wisdom. 3

To obtain wealth and wisdom, I compose prayerful verses, as a carpenter constructs a car. May we offer praises to Him who gladly listens to them, and my emotional songs to the wise resplendent God. 4

I combine melody with my words of praise as a man yokes horse to a vehicle, in order to celebrate valour, munificence, and food-giving generosity of the resplendent God, who easily destroys the strongholds of the unfaithful. 5

For Him verily, Nature's architects sharpen their sure-aimed, effective, well-trained weapons of thunder, with which the mighty victor finally strikes the clouds of all evils and destroys them. 6

The resplendent Lord rapidly consumes all the oblations offered to him three times daily at the sacred worship. He pervades the entire universe and is the vanquisher of foes, and inflicts on them His punitive justice. He further restores wealth from the infidels and pierces the clouds of evils in His encounters. 7

अस्मा इदु ग्नाश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः ॥८॥
अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय ॥९॥
अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।
गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः ॥१०॥

asmā́ íd u gnā́ṣ cid devápatnīr índrāyārkám ahihátya ūvuḥ | pári dyā́vāpṛithivī́ jabhra urvī́ nā́sya té mahimā́nam pári shṭaḥ ||8|| asyéd evá prá ririce mahitvám̐ divás pṛithivyā́ḥ páry antárikshāt | svarā́ḷ índro dáma ā́ viṣvágūrtaḥ svarír ámatro vavakshe rā́ṇāya || 9 || asyéd evá ṣávasā ṣushántam ví vṛiṣcad vájreṇa vṛitrám índraḥ | gā́ ná vrāṇā́ avánīr amuñcad abhí ṣrávo dāváne sácetāḥ || 10 ||

॥२९॥ अस्येदु त्वेषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत् ।
ईशानकृद्दाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥११॥
अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै ॥१२॥
अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।
युधे यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥१३॥

asyéd u tveshásā ranta síndhavaḥ pári yád vájreṇa sīm áyachat | īṣānakṛíd dāṣúshe daṣasyán turvítaye gādhám̐ turváṇiḥ kaḥ || 11 || asmā́ íd u prá bharā tū́tujāno vṛitrā́ya vájram íṣānaḥ kiyedhā́ḥ | gór ná párva ví radā tiraṣcéshyann árṇām̐sy apā́m̐ carádhyai || 12 || asyéd u prá brūhi pūrvyā́ṇi turásya kármāṇi návya ukthaíḥ | yudhé yád ishṇāná ā́yudhāny ṛighāyámāṇo niriṇā́ti ṣátrūn || 13 ||

To the resplendent Lord, all the delicate motherly natural powers offer their reverential homage on the destruction of the serpentine darkness. He encompasses the extensive heaven and earth. They two (heaven and earth) do not surpass the resplendent God in vastness. 8

His magnitude verily surpasses that of heaven, earth and space. The resplendent God, manifesting His strength in all regions, is equal to every exploit. He engages Himself in fighting against all formidable foes and calls them to battle with skill. 9

The resplendent God, through His own strength, shatters the forces of evil and releases the stream of wisdom blocked by demoniac forces, like imprisoned cows, and recovers from thieves and cosistent with the wishes of the giver of the oblation grants his food. 10

Through His powers, only sublime thoughts flow in their destined courses, since He sets open the paths by His might, establishing His supremacy and granting recompense to the giver of oblations. He, the swift-moving, provides a safe abode for vigorous sages. 11

The resplendent God, who is ever-vigilant and has unlimited strength, inflicts punitive justice on dark evils and severs their joints, so that energy and thoughts may issue from Him and flow freely in the world. 12

Sing new hymns praising the blessings and achievements of that swift-moving resplendent Lord who inflicts His punitive justice in conflicts and destroys evil forces. 13

अ॒स्येदु॑ भि॒या गि॒रय॑श्च दृ॒ळ्हा द्यावा॑ च॒ भूमा॑ ज॒नुष॑स्तुजेते ।
उपो॑ वे॒नस्य॒ जोगु॑वान ओ॒णिं स॒द्यो भु॑वद्वी॒र्या॑य नो॒धाः ॥१४॥
अ॒स्मा इदु॒ त्यदनु॑ दाय्येषा॒मेको॒ यद्व॒व्ने भू॒रेरीशा॑नः ।
प्रैत॑शं॒ सूर्ये॑ पस्पृधा॒नं सौव॑श्व्ये॒ सुष्वि॑मावदिन्द्रः ॥१५॥
ए॒वा ते॑ हारियोजना सुवृ॒क्तीन्द्र॒ ब्रह्मा॑णि॒ गोत॑मासो अक्रन् ।
ऐषु॑ वि॒श्वपे॑शसं॒ धियं॑ धाः प्रा॒तर्म॒क्षू धि॒याव॑सुर्जगम्यात् ॥१६॥

asyéd u bhiyā́ giráyaṣ ca dṛiḷhā́ dyā́vā ca bhū́mā janúshas tujete | úpo venásya jóguvāna oṇím sadyó bhuvad vīryā̀ya nodhā́ḥ || 14 || asmā́ íd u tyád ánu dāyy eshām éko yád vavné bhū́rer íṣānaḥ | praítaṣam sū́rye paspṛidhānám saúvaṣvye súshvim āvad índraḥ || 15 || evā́ te hāriyojanā suvṛiktíndra bráhmāṇi gótamaso akran | aíshu viṣvápeṣasam dhíyam dhāḥ prātár m. dh. j. || 16 ||

(६२) द्विषष्टितमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ प्र म॑न्महे शवसा॒नाय॑ शू॒षमा॑ङ्गू॒षं गिर्व॑णसे अङ्गिर॒स्वत् ।
सु॒वृ॒क्तिभिः॑ स्तुव॒त ऋ॑ग्मि॒यायार्चा॑मा॒र्कं नरे॒ विश्रु॑ताय ॥१॥
प्र वो॑ म॒हे महि॒ नमो॑ भरध्वमाङ्गू॒ष्यं॑ शवसा॒नाय॒ साम॑ ।
येना॑ नः॒ पूर्वे॑ पि॒तरः॑ पद॒ज्ञा अर्च॑न्तो॒ अङ्गि॑रसो॒ गा अवि॑न्दन् ॥२॥

62

Prá manmahe ṣavasānā́ya ṣūshám āñgūshám gírvaṇase añgirasvát | suvṛiktíbhi stuvatá ṛigmiyā́yárcāmārkám náre víṣrutāya || 1 || prá vo mahé máhi námo bharadhvam āñgūshyàm ṣavasānā́ya sáma | yénā naḥ pū́rve pitáraḥ padajñā́ árcanto áñgiraso gā́ ávindan || 2 ||

Through fear of Him, the firmly-set mountains and the whole heaven and earth tremble. May the dedicated worshippers, praising repeatedly the preserving power of that beloved Lord, be speedly blessed with vigour. 14

To Him, who rules alone over the vast universe, this praise has been offered. The resplendent Lord prefers to receive it from His sincere and true devotees. The Lord comes faster than the sun (light) to defend His worshipper. 15

The descendants of intellectual devotees offer their prayers to please you, O resplendent Lord, the inspirer of spiritual radiance; may you bestow upon them every sort of affluence. May he who has acquired prosperity by pious acts come here quickly at the rising of sun. 16

62

Just as our vital elements are devoted to us, so may we meditate on the all-powerful attributes of the resplendent Lord, with our noble actions free from evil and with loving words. May we repeat our prayers to the celebrated leader of all, adored by His worshippers. 1

May you offer adorations to that resplendent God and chant praises to Him who is exceedingly mighty. Through him our forefathers, adept in the science of vital elements and conscious of their high positions, could recover the deluded intellects, whilst worshipping Him. 2

इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय धासिम् ।
बृहस्पतिर्भिनदद्रिं विदद्गाः समुस्रियाभिर्वावशन्त नरः ॥३॥
स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वर्यो३ नवग्वैः ।
सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ॥४॥
गृणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरन्धः ।
वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥५॥

índrasyā́ñgirasām ceshṭaú vidát sarámā tánayāya dhāsím | bríhaspátir bhinád ádrim vidád gā́ḥ sám usríyābhir vāvaṣanta náraḥ || 3 || sá sushṭúbhā sá stubhā́ saptá vípraiḥ svaréṇādrim svaryò návagvaiḥ | saraṇyúbhiḥ phaligám indra ṣakra valám ráveṇa darayo dáṣagvaiḥ || 4 || griṇānó áñgirobhir dasma ví var ushásā sū́ryeṇa góbhir ándhaḥ | ví bhū́myā aprathaya indra sā́nu divó rája úparam astabhāyaḥ || 5 ||

॥२॥ तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।
उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्य१श्चतस्रः ॥६॥
द्विता वि वव्रे सनजा सनीळे अयास्यः स्तवमानेभिरर्कैः ।
भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ॥७॥
सनाद्दिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।
कृष्णेभिरक्तोषा रुशद्भिर्वपुर्भिरा चरतो अन्यान्या ॥८॥

tád u práyakshatamam asya kárma dasmásya cā́rutamam asti dáṅsaḥ | upahvaré yád úparā ápinvan mádhvarṇaso nadyàṣ cátasraḥ || 6 || dvitā́ ví vavre sanájā sánīḷe ayā́sya stávamānebhir arkaíḥ | bhágo ná méne paramé vyòmann ádhārayad ródasī sudáṅsāḥ || 7 || sanā́d dívam pári bhū́mā vírūpe punarbhúvā yuvatī́ svébhir évaiḥ | krishṇébhir aktóshā́ rúṣadbhir vápurbhir ā́ carato anyā́nyā || 8 ||

When the soul proceeds on its search, with the vital elements, the internal organ secures nourishment for its children, the external senses; then the soul slays the evil desires, which were the devourers of the intellects, and rescues them. And, thereon, the sense-organs and the intellect, proclaim their joy aloud. 3

O powerful soul, desirous of protection, you, who are to be gratified with a laudatory and well-accented hymn by the seven vital elements of the two orders—one whose course lies in nine, and the other whose course lies in ten directions—have terrified by your efforts the divisible fructifying clouds of evil desires. 4

Destroyer of evils, praised by vital elements, you have scattered the darkness with the dawn and with the rays of the sun. You have smoothened the unevenness of the earth and have strengthened the foundations of the uppermost celestial region. 5

The deeds of that gracious soul are most admirable; its achievements are most glorious, in that it has replenished the four streams of sweet thoughts which flow full with waves over the surface of the earth. 6

He, the Self, is easily propitiated, not by violence, but by those who praise Him with sacred hymns. He parted the twofold, the eternal, and united (the celestial and terrestrial); and the Self cherishes both of them like the sun in august and the most excellent sky. 7

This pair of damsels, night and dawn, freshly born and ever-youthful, have traversed in their revolutions alternately from very ancient time, round heaven and earth, night with her dark limbs and dawn with limbs of splendour. 8

सनेमि सख्यं स्वपस्यमानः सूनुर्दाधार शवसा सुदंसाः ।
आमासु चिद्दधिषे पक्वमन्तः पयः कृष्णासु रुशद्रोहिणीषु ॥९॥
सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः ।
पुरू सहस्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम् ॥१०॥

sánemi sakhyáṃ svapasyámānaḥ sūnúr dādhāra ṣávasā sudáṅsāḥ | āmásu cid dadhishe pakvám antáḥ páyaḥ kṛishṇásu rúṣad róhiṇīshu || 9 || sanát sánīlā avánīr avātá vratá rakshante amṛítāḥ sáhobhiḥ | purú sahásrā jánayo ná pátnīr duvasyánti svásāro áhrayāṇam || 10 ||

॥३॥ सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः ।
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥११॥
सनादेव तव रायो गभस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म ।
द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षा शचीवस्तव नः शचीभिः ॥१२॥
सनायते गोतम इन्द्र नव्यमतक्षद्ब्रह्म हरियोजनाय ।
सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥१३॥

sanāyúvo námasā návyo arkaír vasūyávo matáyo dasma dadruḥ | pátiṃ ná pátnīr uṣatír uṣántaṃ spṛiṣánti tvā ṣavasāvan manīsháḥ || 11 || sanád evá táva ráyo gábhastau ná kshíyante nópa dasyanti dasma | dyumáñ asi krátumāñ indra dhíraḥ ṣíkshā ṣacīvas táva naḥ ṣácībhiḥ || 12 || sanāyaté gótama indra návyam átakshad bráhma hariyójanāya | sunītháya naḥ ṣavasāna nodháḥ prātár m. dh. j. || 13 ||

This source of strength, skilled in operation, diligent in pious acts, retains His eternal friendship; you, the Self, provide to the raw intellects, black or red, the mature and glossy milk or the essence. 9

From remote times, the contiguous, unshifting and unwearied fingers have been displaying their devotions in thousands of ways of their movements of ecstasy, and the protecting sisters, like the wives, worship Him without hesitation and reservation. 10

O charming Self, who is to be adored with sacred hymns, all pious persons, desirous of holy rites and anxious for riches, and those who are wise, repair to you with veneration. O powerful Self, their minds adhere to you, as affectionate wives to their husbands. 11

O splendid Lord, the spiritual riches which you have long possessed have neither diminished nor been wasted; you, O Self, are illustrious, resolute and full of wisdom. Strengthen us with might, O supreme Lord of strength. 12

The resplendent Lord, the sustainer of ever-new (creature), and the possessor of excellent wisdom, has revealed to us this hymn. He has harnessed this sun (as if to a car), and is a sure guide to us all. May we pray this morning to our Lord, as to be present with us to inspire us for material and spiritual wealth. 13

(६३) त्रिषष्टितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥४॥ त्वं महाँ इन्द्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः ।
यद्ध ते विश्वा गिरयश्चिदभ्वा भिया दृळ्हासः किरणा नैजन् ॥१॥
आ यद्धरी इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात् ।
येनाविहर्यतक्रतो अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ॥२॥
त्वं सत्य इन्द्र धृष्णुरेतान्त्वमृभुक्षा नर्यस्त्वं षाट् ।
त्वं शुष्णं वृजने पृक्ष आणौ यूने कुत्साय द्युमते सचाहन् ॥३॥

63

Tvám mahā́ñ indra yó ha súshmair dyā́vā jajñānáḥ prithivī́ áme dhāḥ | yád dha te víṣvā giráyaṣ cid ábhvā bhiyā́ drilhā́sah kiráṇā naíjan || 1 || ā́ yád dhárī indra vívratā vér ā́ te vájram jaritā́ bāhvór dhāt | yénāviharyatakrato amítrān púra ishṇā́si puruhūta pūrvī́ḥ || 2 || tvám satyá indra dhrishṇúr etā́n tvám ribhukshā́ náryas tvám shā́ṭ | tvám ṣúshṇam vrijáne prikshá āṇaú yū́ne kútsāya dyumáte sácāhan || 3 ||

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिन्वृषकर्मन्नुभ्नाः ।
यद्ध शूर वृषमणः पराचैर्वि दस्यूँर्योनावकृतो वृथाषाट् ॥४॥
त्वं ह त्यदिन्द्रारिषण्यन्दृळ्हस्य चिन्मर्तानामजुष्टौ ।
व्य१स्मदा काष्ठा अर्वते वर्घनेव वज्रिञ्छ्नथिह्यमित्रान् ॥५॥

tvám ha tyád indra codīḥ sákhā vritrám yád vajrin vrishakarmann ubhnā́ḥ | yád dha ṣūra vrishamaṇaḥ parācaír ví dásyūñr yónāv ákrito vrithāshā́ṭ || 4 || tvám ha tyád indrā́rishaṇyan drilhásya cin mártānām ájushṭau | vy àsmád ā́ kā́shṭhā árvate var ghanéva vajriñ chnathihy amítrān || 5 ||

63

O resplendent God, you are great; with your well-known powers, you sustain heaven and earth at the time of distress; and then on your account, all firmly set mountains, and all their vast and solid things, no longer tremble like the (tremulous) rays of the sun. 1

O resplendent God, when you have harnessed your variously equipped horses (to the chariot of the sun), the one who praises you, places the thunderbolt of devotion in your hands, wherewith, O accomplisher of the desired acts, you assail the clouds of ignorance, the enemies, and, glorified by all, you destroy their numerous centres, the cities. 2

O resplendent God, you are the best of all; you are bold and strong, you are the lord of devotees, the friend of men, and the subduer of enemies; you always provide assistance to the illustrious person of discretion, and you destroy his doubts and misgivings in their deadly and close-fought attacks. 3

As a friend, you support the pious. O munificent hero, you crush evil forces and destroy their wickedness, and having conquered them, you drive them to remote places, and thence, bring happiness to mankind. 4

O you, resplendent God, who is unwilling to harm any resolute person, set open all the quarters to the horses of us who praise you, when (we are exposed) to the aversion of our enemies. Just as the sun destroys the clouds, so you demolish the enemies on all sides with all your determined weapons. 5

॥५॥ त्वां ह त्यदिन्द्रार्णसातौ स्वर्मीळ्हे नर आजा हवन्ते ।
तव स्वधाव इयमा समर्य ऊतिर्वाजेष्वतसाय्या भूत् ॥६॥
त्वं ह त्यदिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।
बर्हिर्न यत्सुदासे वृथा वर्गंहो राजन्वरिवः पूरवे कः ॥७॥
त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।
यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वध क्षरध्यै ॥८॥
अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।
सुपेशसं वाजमा भरा नः प्रातर्मक्षू धियावसुर्जगम्यात् ॥९॥

tvā́ṃ ha tyád indrā́rṇasātau svàrmīḷhe nára ājā́ havante | táva svadhāva iyám ā́ samaryá ūtír vā́jeshv atasā́yyā bhūt || 6 || tvám ha tyád indra saptá yúdhyan púro vajrin purukútsāya dardaḥ | barhír ná yát sudā́se vṛ́thā várg aṅhó rājan várivaḥ pūráve kaḥ || 7 || tvám tyā́m na indra deva citrā́m ísham ā́po ná pīpayaḥ párijman | yáyā ṣūra práty asmábhyam yáṅsi tmánam ū́rjam ná viṣvádha ksháradhyai || 8 || ákāri ta indra gótamebhir bráhmāṇy óktā námasā háribhyām | supéṣasam vā́jam ā́ bharā naḥ prātár m. dh. j. || 9 ||

(६४) चतुःषष्टितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । मरुतो देवताः । (१–१४) प्रथमादिचतुर्दशर्चां जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

॥६॥ वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भ्यः ।
अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे विदथेष्वाभुवः ॥१॥

64

Vṛíshṇe ṣárdhāya súmakhāya vedháse nódhaḥ suvṛiktím prá bharā marúdbhyaḥ | apó ná dhī́ro mánasā suhástyo gíraḥ sám añje vidátheshv ābhúvaḥ || 1 ||

Men invoke you in the tumult of life and solicit your help in the wealth-bestowing conflicts. O mighty God, we always implore you to assist us in combating the struggle of life with success. 6

O resplendent God, the wielder of punitive actions, you have always assisted men of discretion, in the overturn of the seven cities; you take away wealth from the wicked and provide it to the generous. 7

O resplendent God, provide for us food in abundance—plentiful as water; O hero Lord, may we have it in plenty, like water flowing on every side. 8

Praises have been offered to you, O resplendent God, by the most enlightened men; they have been addressed to you with reverence. May you grant us abundant riches procured through your earnest deliberations. May He who has acquired wealth and wisdom come hither again and again in the mornings. 9

64

O sustainer of devotion, bring gifts to offer to the majestic vital principles, so that we may attain wisdom and strength. I compose my very well-thought-of songs, and with folded hands and firm faith sing them to you as fluently as the flowing stream of water, and thereby make my sacred performances effective. 1

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।
पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्पसः ॥२॥
युवानो रुद्रा अजरा अभोग्घनो ववक्षुरध्रिगावः पर्वता इव ।
दृळ्हा चिद्विश्वा भुवनानि पार्थिवा प्र च्यावयन्ति दिव्यानि मज्मना ॥३॥
चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षःसु रुक्माँ अधि येतिरे शुभे ।
अंसेष्वेषां नि मिमृक्षुॠष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥४॥
ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत ।
दुहन्त्यूधर्दिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ॥५॥

té jajñire divá rishvása uksháṇo rudrásya máryā ásurā arepásaḥ | pāvakásaḥ śúcayaḥ sū́ryā iva sátvāno ná drapsíno ghorávarpasaḥ || 2 || yúvāno rudrā́ ajárā abhoggháno vavakshúr ádhrigāvaḥ párvatā iva | drilhā́ cid víśvā bhúvanāni pā́rthivā prá cyāvayanti divyā́ni majmánā || 3 || citraír añjíbhir vápushe vy àñjate vákshassu rukmā́ñ ádhi yetire śubhé | áṅseshv eshāṃ ní mimrikshur rishṭáyaḥ sākáṃ jajñire svadháyā divó náraḥ || 4 || īśānakríto dhúnayo riśā́daso vā́tān vidyútas távishībhir akrata | duhánty ū́dhar divyā́ni dhū́tayo bhū́mim pinvanti páyasā párijrayaḥ || 5 ||

॥७॥ पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वाभुवः ।
अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥६॥
महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः ।
मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम् ॥७॥

pínvanty apó marútaḥ sudā́navaḥ páyo ghritávad vidátheshv ābhúvaḥ | átyaṃ ná mihé ví nayanti vājínam útsaṃ duhanti stanáyantam ákshitam || 6 || mahisháso māyínaś citrábhānavo giráyo ná svátavaso raghushyádaḥ | mrigā́ iva hastínaḥ khādathā vánā yád ā́ruṇīshu távishīr áyugdhvam || 7 ||

These (vital principles) lofty and strong, life-giving, free from spot and stain and radiant as the sun's rays are the off-springs of the vital cosmic elements; awful in form like giants, they cherish the spiritual elixir and, for the good of humanity, send down rains to this earth. 2

These vital principles are young and are slayers and subduers of evil forces and are also very progressive. And being irresistible they make all beings tremble with their mighty strength. Even the very strong men, of both earth and heaven, feel shaky before them. 3

With various glittering clouds they adorn and exhibit their splendour; for glamour they bind golden chains on their breast. They wear lances on their shoulders. To punish the wicked, they reveal themselves in the celestial region with their inborn strength. 4

They are loud-roarers, bestowers of strength, devourers of adversaries. They cause the winds to flow, they cause the lightnings to flash with their powers. These restless shakers drain the udders of the heavenly cow, and ever-wandering round, fill the earth with milk. 5

These very effective bounteous powers come to shower blessings as plentiful as the sacred ones available in solemn rites. They guide the clouds as if they were the horses to be trained, and milk the thundering cloud so that it may ever rain without stopping. 6

Mighty, with wondrous power and marvellously bright, strong like mountains, you guide swiftly on your way. O mighty powers, like wild elephants you consume the forests when you assume your strength among the bright red flames. 7

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।
क्षपो जिन्वन्तः पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥८॥
रोदसी आ वदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।
आ वन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः ॥९॥
विश्ववेदसो रयिभिः समोकसः संमिश्लासस्तविषीभिर्विरप्शिनः ।
अस्तार इषुं दधिरे गभस्त्योरनन्तशुष्मा वृषखादयो नरः ॥१०॥

siṅhā́ iva nānadati prácetasaḥ piṣā́ iva supíṣo viṣvávedasaḥ | kshápo jínvantaḥ príshatībhir ṛishṭíbhiḥ sám ít sabā́dhaḥ ṣávasā́himanyavaḥ || 8 || ródasī á vadatā gaṇaṣriyo nṛíshācaḥ ṣūrāḥ ṣávasā́himanyavaḥ | á vandhúreshv amátir ná darṣatá vidyún ná tasthau maruto rátheshu vaḥ || 9 || viṣvávedaso rayíbhiḥ sámokasaḥ sámmiṣlāsas távishībhir virapṣínaḥ | ástāra íshuṃ dadhire gábhastyor anantáṣushmā vṛíshakhādayo náraḥ || 10 ||

॥८॥ हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्यो न पर्वतान् ।
मखा अयासः स्वसृतो ध्रुवच्युतो दुध्रकृतो मरुतो भ्राजदृष्टयः ॥११॥
घृषुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनुं हवसा गृणीमसि ।
रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्चत श्रिये ॥१२॥
प्र नू स मर्तः शवसा जनाँ अति तस्थौ व ऊती मरुतो यमावत ।
अर्वद्भिर्वाजं भरते धना नृभिरापृच्छ्यं क्रतुमा क्षेति पुष्यति ॥१३॥

hiraṇyáyebhiḥ pavíbhiḥ payovṛídha új jighnanta āpathyò ná párvatān | makhā́ ayā́saḥ svasṛíto dhruvacyúto dudhrakṛíto marúto bhrā́jadṛishṭayaḥ || 11 || ghṛíshuṃ pāvakáṃ vanínaṃ vícarshaṇiṃ rudrásya sūnúṃ havásā gṛiṇīmasi | rajastúraṃ tavásaṃ mā́rutaṃ gaṇám ṛijīshíṇaṃ vṛíshaṇaṃ saṣcata ṣriyé || 12 || prá nū́ sá mártaḥ ṣávasā jánāñ áti tasthaú va ūtí maruto yám ā́vata | árvadbhir vā́jaṃ bharate dhánā nṛíbhir āpṛíchyaṃ krátum ā́ ksheti púshyati || 13 ||

Exceedingly vigilant, these vital principles roar like a lion, glamorous with glittering ornaments; and these all-knowing, valorous and glorious ones may combine amongst themselves like the spotted deer and attack evils with the fury of a serpent. 8

These vital principles march in a group, befriending and protecting men through strength and attacking with the fury of a serpent, bless the earth and heaven. The lightning appears to be seated on the aura of vitality consisting of these vital principles, with its glory seen from every side. 9

These vital principles, endowed with mighty vigour, dwelling in the prime source of wealth and wisdom, possess the treasure of all precious virtues. They are brave masters of infinite powers and promoters of all sweet melodies. Like archers, they have laid their arrows on their arms. 10

These divine vital principles with golden fellies augment the rain and drive the big clouds asunder as elephants. These are self-moving, brisk and unwearied and they overthrow even the firm hills; and they with bright lances make all things reel. 11

With prayers we invoke the group of cosmic vital principles, the brisk, the bright, the worshipful and always active. May we cleave to the strong band of vital principles for happiness, as these principles are vigorous, impetuous and offer exhilarating boons. 12

O vital principles, verily, the man whom you guard with your help surpasses all mankind in strength. Then he performs beneficial and glorious acts, and blessed with your power he thus attains wealth, renown and prosperity. 13

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन ।
धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥१४॥
नू ष्ठिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।
सहस्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ॥१५॥

carkrítyam marutaḥ pritsú dushṭáraṃ dyumántaṃ súshmam maghávatsu dhattana | dhanasprítam ukthyàṃ visvácarshaṇiṃ tokám pushyema tánayaṃ satáṃ hímaḥ || 14 || nú shṭhirám maruto vīrávantam ritīsháhaṃ rayím asmásu dhatta | sahasríṇaṃ satínaṃ sūsuvánsam prātár - || 15 ||

[अथ द्वादशोऽनुवाकः ॥] (६५) पञ्चषष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥९॥ पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् । १
सजोषा धीराः पदैरनु ग्मन्नुप त्वा सीदन्विश्वे यजत्राः ॥१॥ २
ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिर्द्यौर्न भूम । ३
वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम् ॥२॥ ४
पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु । ५
अत्यो नाज्मन्त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ईं वराते ॥३॥ ६
जामिः सिन्धूनां भ्रातेव स्वस्रामिभ्यान्न राजा वनान्यत्ति । ७
यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥४॥ ८

65

Paṣvá ná tāyúṃ gúhā cátantaṃ námo yujānáṃ námo váhantam | sajóshā dhírāḥ padaír ánu gmann úpa tvā sīdan víṣve yájatrāḥ || 2 || ritásya devá ánu vratá gur bhúvat párishṭir dyaúr ná bhúma | várdhantīm ápaḥ panvá súsisvim ritásya yónā gárbhe sújātam || 4 || pushṭír ná raṇvá kshitír ná prithví girír ná bhújma kshódo ná ṣambhú | átyo nájman sárgapratakta̤ḥ síndhur ná kshódaḥ ká īṃ varāte || 6 || jamíḥ síndhūnām bhráteva svásrām íbhyān ná rájā vánany atti | yád vátajūto vánā vy ásthād agnír ha dāti róma prithivyáḥ || 8 ||

O vital principles, may our familiarity with your mysteries make our children and grandchildren to be praiseworthy, glorious, invincible, brilliant, rich and strong. May we, thereupon, live a hundred winters, with our prosperous family. 14

O vital principles, may we be able to harness your powers for being durable and formidable, and also ever-increasing in hundred and thousand ways. Enriched with prayers, may this knowledge come to us soon. 15

65

All wise holy worshippers together, with reverence, track you (fire-divine) like a thief lurking in a dark cave with a stolen cow. They establish communion with you and keep your company. 1

Submitting to the ways of holy law, the enlightened seekers try hard to find the true path. The earth became as blissful as heaven. The sacred acts enfold and feed that babe (fire-divine) born (discovered) nobly in the womb of the holy laws. 2

This newly-born babe (fire-divine) is attractive like food, vast as the earth, benevolent like the fruit-bearing hill and delightful as water; it is further swift like a galloping horse. It rushes like a fast-flowing stream or river. Who can check its course? 3

It (the fire-divine) is like a kind kinsman of the waters and like a brother to his sisters. It consumes wood as a king of the state consumes the enemy. Urged by the wind, it spreads in the forest and shears the hair (i.e. the trees) of the earth. 4

श्वसित्यप्सु हंसो न सीदुन्क्रत्वा चेतिष्ठो विशामुषर्भुत् । ९
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ॥५॥ १०

svásity apsú haṅsó ná sídan krátva cétishṭho viśám usharbhút | sómo ná vedhá ṛitáprajātaḥ paśúr ná śíśvā vibhúr dūrébhāḥ || 10 ||

(६६) षट्षष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१०॥ रयिर्न चित्रा सूरो न संदृगायुर्न प्राणो नित्यो न सूनुः । १
तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥१॥ २
दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् । ३
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥२॥ ४
दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै । ५
चित्रो यदभ्राट्छ्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥३॥ ६
सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका । ७
यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥४॥ ८
तं वश्चराथा वयं वसत्यास्तं न गावो नक्षन्त इद्धम् । ९
सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्वर्दृशीके ॥५॥ १०

66

Rayír ná citrá súro ná saṃdṛíg áyur ná prāṇó nítyo ná sūnúḥ | tákvā ná bhúrṇir vánā sishakti páyo ná dhenúḥ śúcir vibhávā || 2 || dādhára kshémam óko ná raṇvó yávo ná pakvó jétā jánānām | ríshir ná stúbhvā vikshú praśastó vājí ná prītó váyo dadhati || 4 || durókaśociḥ krátur ná nítyo jāyéva yónav áram víśvasmai | citró yád ábhrāṭ chvetó ná vikshú rátho ná rukmí tveshắḥ samátsu || 6 || séneva sṛishṭámam dadhāty ástur ná didyút tveshápratīkā | yamó ha jātó yamó jánitvam jāráḥ kanínām pátir jánīnām || 8 || táṃ vaś carāthá vayám vasatyástaṃ ná gávo nákshanta iddhám | síndhur ná kshódaḥ prá nícīr ainon návanta gávaḥ svàr dṛíśīke || 10 ||

This fire-divine born of ever true laws, mighty and shining far and near, refresher like a spiritual elixir and awakener of all the people in the morning by its attributes, grows like young creatures and swims in the stormy floods of the world like a swan. 5

66

This fire-divine is splendid like varied wealth; it is again like a seer amongst the learned men; it is vigorous like the life-breath; it is again always dear like one's own son; it is like a cow who yields milk. It is pure and refulgent when it spreads in the forest. 1

It offers safety, bestows joy like one's own mansion. It is like ripened corn and the conqueror of men. Like a seer it inspires devotion. It has universal fame among all men. Like a steed it is friendly and bestows life and prosperity on all. 2

This fire-divine has flames unbearable to behold. It is active and like eternal might, comforting like a wife at home; when it shines it becomes brilliant like the sun. It roars like a gold-decked vehicle and helps to win the battle of life. 3

This fire-divine strikes like a dart shot forth and like an archer's arrow tipped with flame. It is master of all that are born, and those to be born. It is the lover of maidens and the Lord of mothers. 4

To this fire-divine, lead all our ways; moving or stationary, may we attain this kindled fire-divine as cows their home at eve. This fire drives flames, as floods their swell; the rays rise up to commingle with the radiance visible in the sky. 5

(६७) सप्तषष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥११॥ वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् । १
क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥१॥ २
हस्ते दधानो नृम्णा विश्वान्यमे देवान्धाद्गुहा निषीदन् । ३
विदन्तीमत्र नरो धियंधा हृदा यत्तष्टान्मन्त्राँ अशंसन् ॥२॥ ४
अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः । ५
प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥३॥ ६

67

Váneshu jāyúr márteshu mitró vriṇītė́ śrushṭím rājevā-juryám | kshémo ná sādhúḥ krátur ná bhadró bhúvat svādhír hótā havyavā́ṭ || 2 || háste dádhāno nrimṇā́ víśvāny áme devā́n dhād gúhā nishī́dan | vidántīm átra náro dhiyamdhā́ hridā́ yát tashṭā́n mántrāñ áśaṅsan || 4 || ajó ná kshā́m dādhā́ra prithivī́m tastámbha dyā́m mántrebhiḥ satyaíḥ | priyā́ padā́ni paśvó ní pāhi viśvā́yur agne guhā́ gúham gāḥ || 6 ||

य ईं चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य । ७
वि ये चृतन्त्यृता सपन्त आदिद्वसूनि प्र ववाचास्मै ॥४॥ ८
वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः । ९
चित्तिरपां दमे विश्वायुः सद्मेव धीराः संमाय चक्रुः ॥५॥ १०

yá īm cikéta gúhā bhávantam ā́ yáḥ sasā́da dhā́rām ritásya | ví yé critánty ritā́ sápanta ā́d íd vásūni prá vavācāsmai || 8 || ví yó vīrútsu ródhan mahitvótá prajā́ utá prasū́shv antáḥ | cíttir apā́m dáme viśvā́yuḥ sádmeva dhī́rāḥ sammā́ya cakruḥ || 10 ||

67

Victorious in the wood, friend among men, benign like a saint, benefactor like a pious deed, he (the inner fire-divine) claims obedience as a King. He himself is invoker and honours those who invoke. May this bearer of offerings be considerate to us. 1

He bearing in his hand all manly might, shuts himself up in deep hollows (of inner cavity of heart). But he delegates his strength to the true seekers. When these sage's pray with heartfelt devotion, they realize this divine-fire through deep meditation. 2

He himself, eternal and unborn, holds the broad earth up; and with his divine will sustains the sky. O fire-divine, may you preserve these spots, loved by all creatures. Verily, you are the life force of even the remotest corners hidden in deep caves. 3

Whosoever know him (the inner fire), hidden in far off places, who constantly submit to the holy law and who adore him, with sacred hymns, truly God blesses them with true guidance to attain wealth. 4

This fire-divine lives within herbs, and within each fruitful mother and each babe she bears. Wise sages worship this inner fire-divine, universally present in all actions and thoughts, as it were their own self. 5

(६८) अष्टषष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१२॥ श्रीणन्नुप स्थाद्दिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णोत् । १
परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ॥१॥ २
आदित्ते विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः । ३
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥२॥ ४

68

Ṣrīṇánn úpa sthād dívam bhuraṇyú sthātúṣ carátham aktū́n vy ūrṇot | pári yád eshām éko víṣveshām bhúvad devó devā́nām mahitvá || 2 || ā́d ít te víṣve krátuṃ jushanta ṣúshkād yád deva jīvó jánishṭhāḥ | bhájanta víṣve devatvám nā́ma ṛitáṃ sápanto amṛítam évaiḥ || 4 ||

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः । ५
यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वान्रयिं दयस्व ॥३॥ ६
होता निषत्तो मनोरपत्ये स चिन्न्वासां पती रयीणाम् । ७
इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः ॥४॥ ८
पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन्ये अस्य शासं तुरासः । ९
वि राय और्णोद्दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूनाः ॥५॥ १०

ṛitásya préshā ṛitásya dhītír viṣvā́yur víṣve ápāṅsi cakruḥ | yás túbhyaṃ dā́ṣād yó vā te ṣíkshāt tásmai cikitvā́n rayíṃ dayasva || 6 || hótā níshatto mánor ápatye sá cin nv ā̀sām pátī rayīṇā́m | ichánta réto mithás tanū́shu sáṃ jānata svaír dákshair ámūrāḥ || 8 || pitúr ná putrā́ḥ krátuṃ jushanta ṣróshan yé asya ṣā́saṃ turā́saḥ | ví rā́ya aurṇod dúraḥ purukshúḥ pipéṣa nā́kaṃ stṛíbhir dámūnāḥ || 10 ||

68

The fire-divine, bearer of offerings, ascends to heaven and covers all that stands or moves on earth and unveils nights with his lustre. And thus he attains eminence and greatness among all other divinities. 1

The divine consciousness of God reveals itself as the divine-fire and is further manifested as the terrestrial fire, produced by the attrition of dried substances, and all men greet the fire as it comes out; O fire-divine, may we attain fame, truth and divinity by praising you and by singing hymns that reach you. 2

This fire is the inspirer and preserver of the eternal law. It imparts life to all and helps to perform sacred works. May you vouchsafe his wealth, whosoever brings oblation and gifts to you, and knows the proper use. 3

You have, O divine fire, abided with the first man and his later descendants as the invoker; you alone are the lord of all treasures. Men yearning for children to prolong their line look for their vigour in you, and they are not disappointed in their expectations. 4

Those who obey the command of this fire-divine attain their objective like those sons who obey their father. For them, who acted on his command, he being himself rich, opened the doors of his treasure. Also, he, the source of light, decked heaven's vault with stars. 5

(६९) एकोनसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥२३॥ शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः । १
परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥१॥ २
वेधा अदृप्तो अग्निर्विजानन्नूधर्न गोनां स्वाद्मा पितूनाम् । ३
जने न शेव आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥२॥ ४

69

Ṣukráḥ ṣuṣukvā́ñ ushó ná jāráḥ paprā́ samīcī́ divó ná jyótiḥ | pári prájātaḥ krátvā babhūtha bhúvo devā́nām pitā́ putráḥ sán || 2 || vedhā́ ádṛipto agnír vijānánn ū́dhar ná gónāṃ svā́dmā pitūnā́m | jáne ná ṣéva āhū́ryaḥ sán mádhye níshatto raṇvó duroṇé || 4 ||

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् । ५
विशो यदह्वे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥३॥ ६
नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ । ७
तत्तु ते दंसो यदहन्त्समानैर्नृभिर्यद्युक्तो विवे रपांसि ॥४॥ ८
उषो न जारो विभावोस्रः संज्ञातरूपश्चिकेतदस्मै । ९
त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्व१र्दृशीके ॥५॥ १०

putró ná jātó raṇvó duroṇé vājī́ ná prītó víṣo ví tārīt | víṣo yád áhve nṛíbhiḥ sánīḷā agnír devatvā́ víṣvāny aṣyāḥ || 6 || nákish ṭa etā́ vratā́ minanti nṛíbhyo yád ebhyáḥ ṣrushṭíṃ cakártha | tát tú te dáṅso yád áhan samānaír nṛíbhir yád yuktó vivé rápāṅsi || 8 || ushó ná jāró vibhā́vosráḥ sáṃjñātarūpaṣ cíketad asmai | tmánā váhanto dúro vy ṛiṇvan návanta víṣve svàr dṛíṣīke || 10 ||

69

He, the supreme fire, is bright and splendid like the sun, the lover of dawn. He has filled the two united worlds (earth and interspace) with His light. Soon after your discovery, O terrestrial fire, through your ability and strength and merits, you encompassed all the universe. You are the father of the enlightened ones and yet you are a son since you were discovered by them (fire on the earth is the earliest discovery of man). 1

You, the supreme fire, are the sage, the humble, and the one who discerns; and like the cow's udder, you are the giver of sweetness to food. When invoked, you grace the place of worship by your presence and diffuse happiness amongst people like a benevolent man. 2

You are dear in the home like a lovely son, first-born and like a strong beam, you take people across their miseries. Whenever men invoke it or him, may this fire gain all celestial powers. 3

Since you have been granting help to law-abiding people, no evil can break your holy laws. This is a matter of pride for you that, assisted by your followers, you always drive off and demolish the intruders. 4

O fire, you are radiant like the dawn's lover, the sun, spreading light, and you are well-known as being hued like the morn. May your flames, themselves bearing oblations, open the doors of sacred performances and ascend to the blissful heaven. 5

(७०) सप्ततितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१४॥ वनेम॑ पू॒र्वीर॒र्यो म॑नी॒षा अ॒ग्निः सु॒शोको॒ विश्वा॒न्यश्याः । १
आ दैव्या॑नि व्र॒ता चि॑कि॒त्वाना मानु॑षस्य॒ जन॑स्य॒ जन्म॑ ॥१॥ २
गर्भो॒ यो अ॒पां गर्भो॒ वना॑नां॒ गर्भ॑श्च स्था॒तां गर्भ॑श्च॒रथा॑म् । ३
अद्रौ॑ चिद॒स्मा अ॒न्तर्दु॑रो॒णे वि॒शां न विश्वो॑ अ॒मृतः॑ स्वा॒धीः ॥२॥ ४
स हि क्ष॒पावाँ॑ अ॒ग्नी र॑यी॒णां दा॒शद्यो अ॒स्मा अरं॑ सू॒क्तैः । ५
ए॒ता चि॑कित्वो॒ भूमा॒ नि पा॑हि दे॒वानां॒ जन्म॒ मर्तां॑श्च वि॒द्वान् ॥३॥ ६

70

Vanéma pūrvír aryó manīshā́ agníḥ sus̥óko vís̥vāny as̥yāḥ | ā́ daívyāni vratā́ cikitvā́n ā́ mā́nushasya jánasya jánma || 2 || gárbho yó apā́ṃ gárbho vánānāṃ gárbhas̥ ca sthātā́ṃ gárbhas̥ carā́thām | ádrau cid asmā antár duroṇé vis̥ā́ṃ ná vís̥vo amṛ́taḥ svādhī́ḥ || 4 || sá hí kshapā́vāñ agní rayīṇā́ṃ dā́s̥ad yó asmā áraṃ sūktaíḥ | etā́ cikitvo bhū́mā ní pāhi devā́nāṃ jánma mártāñs̥ ca vidvā́n || 6 |

व॒र्धान्यं॑ पू॒र्वीः क्ष॒पो विरू॑पाः स्था॒तुश्च॒ रथ॑मृ॒तप्र॑वीतम् । ७
अरा॑धि॒ होता॒ स्व१॒॑र्निष॑त्तः कृ॒ण्वन्विश्वा॒न्यपां॑सि स॒त्या ॥४॥ ८
गोषु॒ प्रश॑स्तिं॒ वने॑षु धिषे॒ भर॑न्त॒ विश्वे॑ ब॒लिं स्व॑र्णः । ९
वि त्वा॒ नरः॑ पुरु॒त्रा स॑पर्यन्पि॒तुर्न जिव्रे॒र्वि वेदो॒ भर॑न्त ॥५॥ १०
सा॒धुर्न गृ॒ध्नुरस्ते॑व॒ शूरो॒ याते॑व भी॒मस्त्वे॒षः स॒मत्सु॑ ॥६॥ ११

várdhān yám pūrvī́ḥ kshapó vírūpā sthātús̥ ca rátham ṛitápravītam | árādhi hótā svàr níshattaḥ kṛiṇván vís̥vāny ápāñsi satyā́ || 8 || góshu prás̥astiṃ váneshu dhishe bháranta vís̥ve balíṃ svàr ṇaḥ | ví tvā náraḥ purutrā́ saparyan pitúr ná jívrer ví védo bharanta || 10 || sādhúr ná gṛidhnúr ásteva s̥ū́ro yā́teva bhīmás tvesháḥ samátsu || 11 ||

70

We invoke abundance of all sorts from the fire-divine, approachable by meditation, radiant, useful and lustrous. He regulates all our sacred acts. He is the observer of the cosmic laws and knows the secrets of the birth of mortal men. 1

He is the life-force of the waters, of the woods, of all things that move not and that move. He is present on the rocks and equally in the mansions. May this immortal fire be benevolent to mankind, like a king to his subjects. 2

Shining even in the nights, the fire-divine grants prosperity to the man who serves him readily with sacred songs. May this fire-divine, who is all-knowing, and who determines the secrets of birth of both men and gods, protect these beings on this earth with tender care. 3

Whom many dawns and nights of different hues give strength, and whom, invested with eternal law, all things movable and otherwise, augment, may this fire-divine be worshipped so that our sacred efforts become fruitful. 4

May the fire-divine confer excellence upon our valued cows. May all men bring us acceptable tribute; they have been serving you in many ways and have also been receiving from you the riches as if from their own father's wealth. 5

He is honoured like a perfect gentleman: He is brave like a skilled and bold soldier; He is fierce like an avenger. Therefore, He shines among all adversaries. 6

(७१) एकसप्ततितमं सूक्तम्
(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१२५॥ उप प्र जिन्वन्नुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।
स्वसारः श्यावीमरुषीमजुष्रञ्चित्रमुच्छन्तीमुषसं न गावः ॥१॥
वीळु चिद्दृळ्हा पितरो न उक्थैरद्रिं रुजन्नङ्गिरसो रवेण ।
चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुस्राः ॥२॥
दधन्नृतं धनयन्नस्य धीतिमादिदर्यो दिधिष्वो३ विभृत्राः ।
अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥३॥

71

Úpa prá jinvann uṣatír uṣántam pátim ná nítyam jánayaḥ sánīḷāḥ | svásāraḥ ṣyávīm árushīm ajushrañ citrám uchántīm ushásam ná gávaḥ || 1 || vīḷú cid dṛiḷhá pitáro na ukthaír ádrim rujann áñgiraso rávena | cakrúr divó bṛiható gātúm asmé áhaḥ svàr vividuḥ ketúm usráḥ || 2 || dádhann ṛitám dhanáyann asya dhītím ád íd aryó didhishvò víbhṛitrāḥ | átṛishyantīr apáso yanty áchā deváñ jánma práyasā vardháyantīḥ || 3 ||

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।
आदीं राज्ञे न सहीयसे सचा सन्ना दूत्यं१ भृगवाणो विवाय ॥४॥
महे यत्पित्र ईं रसं दिवे करव त्सरत्पृशन्यश्चिकित्वान् ।
सृजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात् ॥५॥

máthīd yád īm víbhṛito mātaríṣvā gṛihé-gṛihe ṣyetó jényo bhút | ád īm rájñe ná sáhīyase sácā sánn á dūtyàm bhṛígavāṇo vivāya || 4 || mahé yát pitrá īm rásam divé kár áva tsarat pṛiṣanyàṣ cikitván | sṛijád ástā dhṛishatá didyúm asmai sváyām devó duhitári tvíshim dhāt || 5 ||

71

As wives love their husbands, just as the cows love to behold the dark and bright coloured dawn breaking forth, so may our contiguous fingers, like sisters living in one home, adore the bright-coloured reverential fire-divine. 1

When our sires, the fire-priests, burst open the firmly set mountain-like fortress of ignorance with the resounding voice of hymns, they make for us a way to reach heavenly bliss and obtain the divine in the form of the beams of the morning to restore the lost wisdom. 2

The sages, abiding in truth, secure the fire-divine and make its worship the source of wealth; and thence the opulent votaries preserve the fire and share it with them who are free from all desires and are assiduous in their worship. Such dedicated persons, sustaining people, learned and others, directly come into the contact of this fire-divine by their offerings. 3

When the far-diffused atmospheric air excites the fire, it grows brighter and manifests in every house. Then the illustrious sages prevail upon it to function as a messenger, just as an ambassador is commissioned by a friendly prince to his more powerful (conqueror). 4

When the worshipper offers the oblations of elixir to his mighty illustrious protector (that is the fire), none else could dare steal the offerings, since the fire, the archer, sends its blazing arrow from its dreadful bow. Having risen thus to the sun, they come back to us as the splendour of its own daughter (the morning dawn). 5

॥१६॥ स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु द्यून् ।
वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि ॥६॥
अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यह्वीः ।
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥७॥
आ यदिषे नृपतिं तेज आनट्छुचि रेतो निषिक्तं द्यौरभीके ।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥८॥

svá ā́ yás túbhyaṃ dáma ā́ vibhā́ti námo vā dā́ṣād uṣató ánu dyū́n | várdho agne váyo asya dvibárhā yā́sad rāyā́ sarátham yáṃ junā́si || 6 || agníṃ víṣvā abhi príkshaḥ sacante samudrám ná sravátaḥ saptá yahvī́ḥ | ná jāmíbhir ví cikite váyo no vidā́ devéshu prámatiṃ cikitvā́n || 7 || ā́ yád ishé nṛipátiṃ téja ā́naṭ chúci réto níshiktaṃ dyaúr abhī́ke | agníḥ ṣárdham anavadyáṃ yúvānaṃ svādhyàṃ janayat sūdáyac ca || 8 ||

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरो वस्व ईशे ।
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥९॥
मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन् ।
नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥१०॥

máno ná yó 'dhvanaḥ sadyá éty ékaḥ satrā́ sū́ro vásva īṣe | rā́jānā mitrā́váruṇā supāṇí góshu priyám amṛ́taṃ rákshamāṇā || 9 || mā́ no agne sakhyā́ pítryāṇi prá marshishṭhā abhí vidúsh kavíh sán | nábho ná rūpáṃ jarimā́ mināti purā́ tásyā abhíṣaster ádhīhi || 10 ||

Whosoever kindles the fire at his own residence and daily offers the oblations with intense regards, may you, O fire, augmented in two ways (the middle and the peak points), increase his means of sustenance. May he, whom you send with his aura of glory to the battle, always return with wealth. 6

All sacred viands wait on this fire-divine as the seven mighty rivers seek the ocean. Our people are not getting sufficient food. May you guide them properly through their experts to explore the means of procuring nourishment for them. 7

When pure, radiant light emerges out of the supreme fire, then from the heaven descends the limpid moisture. The fire-divine urges strong, blameless and ever-young clouds to assist in the production of food. 8

The radiant sun traverses alone swiftly on his journey to heaven with the speed of thoughts and becomes Lord of all riches. May the radiant sun and the ocean with bounteous hands become guardian of the precious nectar of our cattle. 9

O fire-divine, sage as you are, endowed with deepest knowledge, may our ancestral friendship never break. Old age is like a gathering cloud; it impairs the body. May you come to destroy it before it destroys me. 10

(७२) द्विसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरूणि ।
अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥१॥
अस्मे वत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।
श्रमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्वग्नेः ॥२॥
तिस्रो यदग्ने शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान् ।
नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥३॥
आ रोदसी बृहती वेविदानाः प्र रुद्रिया जभ्रिरे यज्ञियासः ।
विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥४॥
संजानाना उप सीदन्नभिज्ञु पत्नीवन्तो नमस्यं नमस्यन् ।
रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः ॥५॥

72

Ní kā́vyā vedhásaḥ ṣáṣvatas kar háste dádhāno náryā purū́ṇi | agnír bhuvad rayipátī rayīṇā́ṃ satrā́ cakrāṇó amṛ́tāni viṣvā || 1 || asmé vatsám pári shántaṃ ná vindann ichánto víṣve amṛ́tā ámūrāḥ | sramayúvaḥ padavyò dhiyaṃdhā́s tasthúḥ padé paramé cā́rv agnéḥ || 2 || tisró yád agne ṣarádas tvā́m íc chúciṃ ghṛiténa ṣúcayaḥ saparyā́n | nā́māni cid dadhire yajñíyāny ásūdayanta tanvàḥ sújātāḥ || 3 || ā́ ródasī bṛihatí vévidānāḥ prá rudríyā jabhrire yajñíyāsaḥ | vidán márto nemádhitā cikitvā́n agním padé paramé tasthivā́ṅsam || 4 || sāṃjānānā́ úpa sīdann abhijñú pátnīvanto namasyàṃ namasyan | ririkvā́ṅsas tanvàḥ kṛiṇvata svā́ḥ sákhā sákhyur nimíshi rákshamāṇāḥ || 5 ||

॥१८॥ त्रिः सप्त यद्गुह्यानि त्वे इत्पदाविदन्निहिता यज्ञियासः ।
तेभी रक्षन्ते अमृतं सजोषाः पशूञ्च स्थातॄञ्चरथं च पाहि ॥६॥

tríḥ saptá yád gúhyāni tvé ít padā́vidan níhitā yajñíyāsaḥ | tébhī rakshante amṛ́taṃ sajóshāḥ paṣū́ñ ca sthātṛ́ñ carátham ca pāhi || 6 ||

72

Holding many gifts in His hands for devotees, He (fire-divine) accepts the immortal prayer of the sacred hymns. And even granting countless bounties, He is still the Lord of the treasures. 1

The infallible wise men went in search but could not find the dear babe (the fire-divine) who is still around us. Worn and weary, following its track, the devoted men reached the lovely highest home of the supreme fire. 2

O fire, the embodiment of purity, enlightened devotees served you with clarified butter for three autumns. Therefore, they earned remarkable fame for noble work, and thus having become newly-born, they purified their body and soul. 3

These holy ones, having known the secret of the spacious earth and heaven, reveal the powers of cosmic energy, then these mortal seers, discerning at a distance, find the fire-divine standing in the loftiest station. 4

They approach Him, single-minded, with their families kneeling before Him, and thus they reverentially adore Him. Then finding friendly and protective assurance in the twinkle of the eye of this divine, they sanctify their own body. 5

As soon as the pious and holy devotees discover the three-seven mystic things and still unrevealed within you, they with deep meditation preserve immortality. May you be pleased with them and protect the life of all their plants and cattle. 6

विद्वाँ अग्ने वयुनानि क्षितीनां व्यानुषक्छुरुधो जीवसे धाः ।
अन्तर्विद्वाँ अध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥७॥
स्वाध्यो दिव आ सप्त यह्वी रायो दुरो व्यृतज्ञा अजानन् ।
विदद्गव्यं सरमा दृळ्हमूर्वं येना नु कं मानुषी भोजते विट् ॥८॥
आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासो अमृतत्वाय गातुम् ।
मह्ना महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे वेः ॥९॥
अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृण्वन् ।
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥१०॥

vidvắñ agne vayúnāni kshitīnắm vy ànushák churúdho jīváse dhāḥ | antarvidvắñ ádhvano devayắnān átandro dūtó abhavo havirvắṭ || 7 || svādhyò divá ắ saptá yahví rāyó dúro vy ṛìtajñắ ajānan | vidád gávyam sarámā dṛiḷhám ūrvám yénā nú kam mắnushī bhójate víṭ || 8 || ắ yé víṣvā svapatyắni tasthúḥ kṛiṇvānắso amṛitatvắya gātúm | mahnắ mahádbhiḥ pṛithiví ví tasthe mātắ putraír áditir dhắyase véḥ || 9 || ádhi ṣríyam ní dadhuṣ cắrum asmin divó yád akshí amṛ́tā ákṛiṇvan | ádha ksharanti síndhavo ná sṛishṭắḥ prá nícīr agne árushīr ajānan || 10 ||

(७३) त्रिसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।
स्योनशीरतिथिर्न प्रीणानो होतेव सद्म विधतो वि तारीत् ॥१॥

73

Rayír ná yáḥ pitṛivittó vayodhắḥ supráṇītiṣ cikitúsho ná ṣấsuḥ | syonāṣír átithir ná prīṇānó hóteva sádma vidható ví tārīt || 1 ||

O fire-divine, aware of all things (or all actions) to be known, may you provide nourishment to every one for his life's subsistence. With all your knowledge of the intermediate path that leads to righteousness, may you become the diligent bearer of oblations. 7

The seven channels (two of eyes, two of ears, two of nose, and one of speech) full of wisdom, flow from the inner-most illuminated region. The wise persons have known the door of the inner cavity where the treasure of the divine knowledge is concealed. For you, the divine consciousness has discovered the milk of knowledge, furnished by the sense-organs (the kine) with which the mankind is ever nourished. 8

It is imperative on them, who aspire to traverse on the path of immortality, to perform noble deeds. The unfrag-mentable mother earth strove with her magnitude to up-hold (the world) along with her great sons for our sustenance. 9

When immortal powers of lustrous heaven made the two bright eyes (the sun and moon), they gave to it (the divine fire) the gift of beauteous sparkling glory, which flowed forth in all directions like rushing rivers,—O fire-divine, thus to reveal you. 10

73

The fire-divine is the giver of food like patrimonial riches, and further, it is our guide like instructions coming forth from a man of wisdom to lead us through; it is also loved like a guest who is received well in the house with respect. May it as a priest, bring prosperity to the house of the worshippers. 1

दे॒वो न यः स॑वि॒ता स॒त्यम॑न्मा॒ क्रत्वा॑ नि॒पाति॑ वृ॒जना॑नि॒ विश्वा॑ ।
पु॒रु॒प्र॒श॒स्तो अ॒मति॒र्न स॒त्य आ॒त्मेव॒ शेवो॑ दिधि॒षाय्यो॑ भूत् ॥२॥
दे॒वो न यः पृ॑थि॒वीं वि॒श्वधा॑या उप॒क्षेति॑ हि॒तमि॑त्रो॒ न राजा॑ ।
पु॒रः॒सदः॑ शर्म॒सदो॒ न वी॒रा अ॑नव॒द्या पति॑जुष्टेव॒ नारी॑ ॥३॥
तं त्वा॒ नरो॒ दम॒ आ नित्य॑मि॒द्धम॑ग्ने॒ सच॑न्त क्षि॒तिषु॑ ध्रु॒वासु॑ ।
अधि॑ द्यु॒म्नं नि द॑धु॒र्भूर्य॑स्मि॒न्भवा॑ वि॒श्वायु॑र्ध॒रुणो॑ रयी॒णाम् ॥४॥
वि पृक्षो॑ अग्ने म॒घवा॑नो अश्यु॒र्वि सू॒रयो॒ दद॑तो॒ विश्व॒मायुः॑ ।
स॒नेम॒ वाजं॑ समि॒थेष्व॒र्यो भा॒गं दे॒वेषु॒ श्रव॑से॒ दधा॑नाः ॥५॥

devó ná yáḥ savitā́ satyámanmā krátvā nipā́ti vṛijánāni víṣvā | purupraṣastó amátir ná satyá ātméva ṣévo didhisháyyo bhūt || 2 || devó ná yáḥ pṛithivíṃ viṣvádhāyā upakshéti hitámitro ná rā́jā | puraḥsádaḥ ṣarmasádo **ná vīrā́ anavadyā́ pátijushṭeva nā́rī || 3 || tám tvā náro dáma ā́ nítyam iddhám ágne sácanta kshitíshu dhruvā́su | ádhi dyumnáṃ ní dadhur bhū́ry asmin bhávā viṣvā́yur dharúṇo rayīṇā́m || 4 || ví pṛíksho agne maghávāno aṣyur ví sūráyo dádato víṣvam ā́yuḥ | sanéma vā́jaṃ samithéshv aryó bhāgáṃ devéshu ṣrávase dádhānāḥ || 5 ||**

॥२०॥ ऋ॒तस्य॒ हि धे॒नवो॑ वावशा॒नाः स्मदू॑ध्नीः पी॒पय॑न्त॒ द्युभ॑क्ताः ।
प॒रा॒वतः॑ सुम॒तिं भिक्ष॑माणा॒ वि सिन्ध॑वः स॒मया॑ सस्रु॒रद्रि॑म् ॥६॥
त्वे अ॑ग्ने सुम॒तिं भिक्ष॑माणा दि॒वि श्रवो॑ दधिरे य॒ज्ञिया॑सः ।
नक्ता॑ च च॒क्रुरु॒षसा॒ विरू॑पे कृ॒ष्णं च॒ वर्ण॑मरु॒णं च॒ सं धुः॑ ॥७॥

ṛitásya hí dhenávo vāvaṣānā́ḥ smádūdhnīḥ pīpáyanta dyúbhaktāḥ | parāvátaḥ sumatím bhíkshamāṇā ví síndhavaḥ samáyā sasrur ádrim || 6 || tvé agne sumatím bhíkshamāṇā diví ṣrávo dadhire yajñíyāsaḥ | náktā ca cakrúr ushásā vírūpe kṛishṇáṃ ca várṇam aruṇáṃ ca sáṃ dhuḥ || 7 ||

Like the sun, it (the fire-divine) is radiant, truth-incarnate and protector; with its powerful acts, it preserves its votaries in all encounters; like nature it is unchangeable; and like the self, it is the source of happiness; it is ever to be cherished. 2

It (the fire-divine) is radiant like the sun and dwells on this earth like a king surrounded by faithful friends. In its presence, men sit down as if they are the sons in their parent's. It is again like an irreproachable and loving wife. 3

O fire-divine, devotees always kindle you in secure permanent places in their homes. On you they lay abundant food. You are the source of life to all men, the bearer of abundant riches. 4

O fire-divine, may your rich worshippers win food, and may the learned persons, bringing oblations, gain a long life. May we acquire food from the wicked in battles, and distribute it to the virtuous 5

The cows with full udders have brought us healthy and bright milk for drinking purposes. Loudly lowing, they have come to the sacred place of worship Soliciting the favour of th[illegible] fire, the rivers, have come from a great distance flowing under the rocks. 6

O fire divine, [illegible] your favour (i.e. of Nature's forces), the cosmic sacrifices have gained glory in heaven. They have made night and dawn of different colours, and set the black and purple hues together 7

यान्राये मर्तान्त्सुषूदो अग्ने ते स्याम मघवानो वयं च ।
छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान्रोदसी अन्तरिक्षम् ॥८॥
अर्वद्भिरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।
ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः ॥९॥
एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।
शकेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥१०॥

yā́n rāyé mártān súshūdo agne té syāma maghávāno vayáṃ ca | chāyéva víṣvam bhúvanaṃ sisakshy āpaprivā́n ródasī antáriksham || 8 || árvadbhir agne árvato nṛíbhir nṛín vīraír vīrā́n vanuyāmā tvótāḥ | īṣānā́saḥ pitṛivittásya rāyó ví sūráyaḥ ṣatáhimā no aṣyuḥ || 9 || etā́ te agna ucáthāni vedho júshṭāni santu mánase hṛidé ca | ṣakéma rāyáḥ sudhúro yámaṃ té 'dhi ṣrávo devábhaktaṃ dádhānāḥ || 10 ||

[अथ त्रयोदशोऽनुवाकः ॥] (७४) चतुःसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२१॥ उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये । आरे अस्मे च शृण्वते ॥१॥
यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु । अरक्षद्दाशुषे गयम् ॥२॥
उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि । धनंजयो रणेरणे ॥३॥
यस्य दूतो असि क्षये वेषि हव्यानि वीतये । दस्मत्कृणोष्यध्वरम् ॥४॥
तमित्सुहव्यमङ्गिरः सुदेवं सहसो यहो । जना आहुः सुबर्हिषम् ॥५॥

74

Upaprayánto adhvarám mántraṃ vocemāgnáye | āré asmé ca srinvaté || 1 || yáḥ snīhitīshu pūrvyáḥ saṃjagmānā́su krishṭíshu | árakshad dāṣúshe gáyam || 2 || utá bruvantu jantáva úd agnír vṛitrahā́jani | dhanaṃjayó ráṇe-raṇe || 3 || yásya dūtó ási ksháye véshi havyā́ni vītáye | dasmát krinóshy adhvarám || 4 || tám ít suhavyám aṅgiraḥ sudeváṃ sahaso yaho | jánā āhuḥ subarhísham || 5 ||

May we, the mortals, who worship you, O fire-divine, become opulent. You have conjoined earth and heaven and the mid-region and you provide shelter to the whole world like a shade. 8

Aided by you, O fire-divine, may we conquer rays with rays, men with men, and heroes with heroes. Becoming lords of the wealth, bequeathed by our fathers, may our learned men live a hundred winters. 9

May these, our hymns of praise, O sapient fire-divine, be pleasant to you in your heart and spirit. May we be competent to hold control on your riches, to be shared with the learned, duly distributed and regulated. 10

74

While proceeding to the place of sacred worship let us sing hymns to the fire divine, who hears us even from afar; 1

Who, from time immemorial, has been preserving wealth for the worshipper, when malevolent men are assembled together to do harm. 2

Let men praise the fire-divine, as soon as generated,—the dispeller of ignorance and winner of wealth in every struggle of life. 3

You render his sacred worship acceptable in the house of the one where you love to be the messenger and whose offered gifts you convey for nourishment. 4

O fire-divine, the source of vitality, all men proclaim Him (fire of sacrifice) alone as fortunate, as the giver of offerings, the possessor of divine qualities and as the performer of sacred rites. 5

आ च वहासि ताँ इह देवाँ उप प्रशस्तये । हव्या सुश्चन्द्र वीतये ॥६॥
न योरुपब्दिरश्व्यः शृण्वे रथस्य कच्चन । यदग्ने यासि दूत्यम् ॥७॥
त्वोतो वाज्यह्रयोऽभि पूर्वस्मादपरः । प्र दाश्वाँ अग्ने अस्थात् ॥८॥
उत द्युमत्सुवीर्यं बृहदग्ने विवाससि । देवेभ्यो देव दाशुषे ॥९॥

á ca váhāsi tā́ñ ihá devā́ñ úpa práṣastaye | havyā́ suṣcandra vītáye || 6 || ná yór upabdír áṣvyaḥ ṣriṇvé ráthasya kác caná | yád agne yā́si dūtyàm || 7 || tvóto vājy áhrayo 'bhí pū́rvasmād áparaḥ | prá dāṣvā́ñ agne asthāt || 8 || utá dyumát suvī́ryam bṛihád agne vivāsasi | devebhyo deva dāṣúṣhe || 9 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

जुषस्व सप्रथस्तमं वचो देवप्सरस्तमम् । हव्या जुह्वान आसनि ॥१॥
अथा ते अङ्गिरस्तमाग्ने वेधस्तम प्रियम् । वोचेम ब्रह्म सानसि ॥२॥
कस्ते जामिर्जनानामग्ने को दाश्वध्वरः । को ह कस्मिन्नसि श्रितः ॥३॥
त्वं जामिर्जनानामग्ने मित्रो असि प्रियः । सखा सखिभ्य ईड्यः ॥४॥
यजा नो मित्रावरुणा यजा देवाँ ऋतं बृहत् । अग्ने यक्षि स्वं दमम् ॥५॥

75

Jushásva sapráthastamaṃ váco [illegible] | havyā́ júhvāna āsáni || 1 || áthā te aṅgirastamā́gne [illegible]tama priyám | vocéma bráhma sānasí || 2 || ká[illegible] te jā́mí[illegible] [illegible] ágne kó dāṣvádhvaraḥ | kó ha kásminn [illegible] || 3 || tvám jāmír jánānām ágne mitró asi priyáḥ | sakhā sákhibhya ī́ḍyaḥ || 4 || yájā no mitrā́varuṇā yájā [illegible] bṛihát ágne yakshi svám dámam || 5 ||

May you bring here, O radiant fire-divine, the enlightened devotees to receive and accept our oblations for their food. 6

Whensoever you go on a mission of virtuous sages on a chariot (aura of glory) yoked with horses (beams), not a sound of movement is heard. 7

O fire-divine, the offerer protected by you becomes strong and possessor of food, and shakes off the former feeling of inferiority, and is raised to a superior status. 8

Verily, O divine fire, you grant brilliance, vigour and abundance to those who give offerings to the divines (Nature's forces). 9

75

O foremost fire-divine, attend to our most favourable and delightful hymn and accept the offerings with grace. 1

O dearest amongst the fire-priests, foremost fire-divine, now may we recite our gratifying and most agreeable prayers to you. 2

O foremost fire-divine, who is your kin amongst men ? Who is your worthy worshipper ? Who indeed are you ? And on whom do you depend ? 3

O foremost fire-divine, indeed you are alone your kin amongst men, you are their beloved friend, a friend whom friends may supplicate. 4

O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues and perform the sacred rites in your own house. 5

(७६) षट्सप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ का त उपेतिर्मनसो वराय भुवदग्ने शंतमा का मनीषा ।
को वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम ॥१॥
एह्यग्न इह होता नि षीदादब्धः सु पुरएता भवा नः ।
अवतां त्वा रोदसी विश्वमिन्वे यजा महे सौमनसाय देवान् ॥२॥
प्र सु विश्वान्रक्षसो धक्ष्यग्ने भवा यज्ञानामभिशस्तिपावा ।
अथा वह सोमपतिं हरिभ्यामातिथ्यमस्मै चकृमा सुदाव्ने ॥३॥

76

Ká ta úpetir mánaso várāya bhúvad agne ṣáṃtamā ká manīshá | kó vā yajñaíḥ pári dákshaṃ ta āpa kéna vā te mánasā dāṣema || 1 || éhy agna ihá hótā ní shīdádabdhaḥ sú puraëtá bhavā naḥ | ávatāṃ tvā ródasī viṣvaminvé yájā mahé saumanasáya deván || 2 || prá sú víṣvān raksháso dhákshy agne bhávā yajñánām abhiṣastipávā | áthā vaha sómapatiṃ háribhyām ātithyám asmai cakṛimā sudávne || 3 ||

प्रजावता वचसा वह्निरासा च हुवे नि च सत्सीह देवैः ।
वेषि होत्रमुत पोत्रं यजत्र बोधि प्रयन्तर्जनितर्वसूनाम् ॥४॥
यथा विप्रस्य मनुषो हविर्भिर्देवाँ अयजः कविभिः कविः सन् ।
एवा होतः सत्यतर त्वमद्याग्ने मन्द्रया जुह्वा यजस्व ॥५॥

prajávatā vácasā váhnir āsá ca huvé ní ca satsīhá devaíḥ | véshi hotrám utá potráṃ yajatra bodhí prayantar janitar vásūnām || 4 || yáthā víprasya mánusho havírbhir deváñ áyajaḥ kavíbhiḥ kavíḥ sán | evá hotaḥ satyatara tvám adyágne mandráyā juhvá yajasva || 5 ||

76

How may the mind draw near you to please you, O foremost divine ? What hymn of praise shall bring us greater blessings ? Who were the illustrious ones who gained your favour through worship ? How shall we pay you our reverent homage ? 1

Come hither, fire-divine; be with us as our guide and our ever-vigilant leader. May the all-pervading heaven and earth, love you. May you win favour for us from Nature's divines. 2

May you burn up all the obstructive forces, O fire-divine, and ward off evil powers from our sacred works. May you bring hither the Lord of divine bliss with his aura of glory. Let us welcome Him, the bounteous giver as our guest. 3

I invoke you, O consumer of sacred offerings for gaining progeny; stay among us along with other divinities. Yours is the task of a cleanser and a presenter. May you awaken us, O depository and generator of wealth. 4

O fire-divine, at the sacrifice performed by the ancients, you, as if a sage amongst sages, carried over the essence of ablations to all Nature's divines. So again, may you today, O invoker of Nature's forces, disperse these oblations poured with an exhilarating ladle. 5

(७७) सप्तसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः ।
यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत्कृणोति देवान् ॥१॥
यो अध्वरेषु शंतम ऋतावा होता तमू नमोभिरा कृणुध्वम् ।
अग्निर्यद्वेर्मर्ताय देवान्त्स चा बोधाति मनसा यजाति ॥२॥
स हि क्रतुः स मर्यः स साधुर्मित्रो न भूदद्भुतस्य रथीः ।
तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दस्ममारीः ॥३॥

17

Kathá dāṣemagnáye kásmai devájushṭocyate bhāmíne gíḥ | yó mártyeshv amṛíta ṛitáva hóta yájishṭha ít kriṇóti devấn || 1 || yó adhvaréshu ṣáṃtama ṛitáva hóta tám ū námobhir á kriṇudhvam | agnír yád ver mártaya devấn sá cā bódhāti mánasā yajāti || 2 || sá hí krátuḥ sá máryaḥ sá sādhúr mitró ná bhūd ádbhutasya rathíḥ | tám médheshu prathamáṃ devayántīr víṣa úpa bruvate dasmám áriḥ || 3 ||

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम् ।
तना च ये मघवानः शविष्ठा वाजप्रसूता इषयन्त मन्म ॥४॥
एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः ।
स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥५॥

Sá no nriṇáṃ nṛítamo riṣáda agnír gíró 'vasā vetu dhītím | tánā ca yé maghávanaḥ ṣávishṭha vájaprasūtā isháyanta mánma || 4 || evágnír gótamebhir ṛitáva víprebhir astoshṭa jātávedāḥ | sá eshu dyumnáṃ pīpayat sá vájaṃ sá pushṭíṃ yāti jósham á cikitván || 5 ||

77

How shall we pay homage to the foremost divine ? What hymn, should we recite to Him, who is, God-loved, refulgent, deathless and true to law ? He, being the guide and performer of sacred rites, whilst present among men, conveys oblations to the cosmic powers. 1

Bring Him with reverence here. He is most propitious in sacred performances, true to law, and eager in conveying worshippers. For the foremost divine, when He seeks other cosmic powers for mortals, knows them fully well and honours them with reverence. 2

He is an embodiment of action, and He is destroyer and reviver, and, like a friend, He is a true guide who carries with Him wondrous benefits. The reverential devotees, aspiring to attain divinity, address Him first in holy fire rituals. 3

May this fire-divine, foremost leader amongst men and the destroyer of adversaries, accept with love our hymns and our devotion. And may those who are affluent and whose strength is strongest, and by whom the food has been produced, also participate in this devotional service. 4

Thus, the fire-divine, true to order, and, by whom all mysteries become known, has been praised by the possessors of excellent wisdom. May He augment in them splendour and vigour. Observant as He lists, He gathers more nutritional strength. 5

(७८) अष्टसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य रहूगणो गोतम ऋषिः। अग्निर्देवता। गायत्री छन्दः॥

॥२६॥ अभि त्वा गोतमा गिरा जातवेदो विचर्षणे । द्युम्नैरभि प्र णोनुमः ॥१॥
तमु त्वा गोतमो गिरा रायस्कामो दुवस्यति । द्युम्नैरभि प्र णोनुमः ॥२॥
तमु त्वा वाजसातममङ्गिरस्वद्धवामहे । द्युम्नैरभि प्र णोनुमः ॥३॥
तमु त्वा वृत्रहन्तमं यो दस्यूँरवधूनुषे । द्युम्नैरभि प्र णोनुमः ॥४॥
अवोचाम रहूगणा अग्नये मधुमद्वचः । द्युम्नैरभि प्र णोनुमः ॥५॥

78

Abhí tvā gótamā girá jātavedo vícarshaṇe | dyumnaír abhí prá ṇonumaḥ || 1 || tám u tvā gótamo girá rāyáskāmo duvasyati | dyumnaír — || 2 || tám u tvā vājasátamam aṅgirasvád dhavāmahe | dyumnaír — || 3 || tám u tvā vṛitrahántamaṃ yó dásyūṅr avadhūnushé | dyumnaír — || 4 || ávocāma ráhūgaṇā agnáye mádhumad vácaḥ | dyumnaír — || 5 ||

(७९) एकोनाशीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः। (१-३) प्रथमतृचस्याग्निर्मध्यमोऽग्निर्वा, (४-१२) चतुर्थ्यादिनवर्चाञ्चाग्निर्देवता। (१-३) प्रथमतृचस्य त्रिष्टुप्, (४-६) द्वितीयतृचस्योष्णिक्, (७-१२) तृतीयचतुर्थतृचयोश्च गायत्री छन्दांसि॥

॥२७॥ हिरण्यकेशो रजसो विसारेऽहिर्धुनिर्वात इव ध्रजीमान् ।
शुचिभ्राजा उषसो नवेदा यशस्वतीरपस्युवो न सत्याः ॥१॥
आ ते सुपर्णा अमिनन्तँ एवैः कृष्णो नोनाव वृषभो यदीदम् ।
शिवाभिर्न स्मयमानाभिरागात्पतन्ति मिहः स्तनयन्त्यभ्रा ॥२॥

79

Híraṇyakeṣo rájaso visaré 'hir dhúnir vāta iva dhrájimān | ṣúcibhrāja usháso návedā yáṣasvatīr apasyúvo ná satyáḥ || 1 || á te suparṇá aminantaṅ évaiḥ krishṇó nonava vṛishabhó yádidám | ṣivábhir ná smáyamānābhir ágāt pátanti míha stanáyanty abhrá || 2 ||

78

O all-knowing, all-seeing, we intellectuals, through speech exalt you over and over again with glorious hymns. 1

Desiring wealth and riches, we intellectuals through speech exalt you over and over again with glorious hymns. 2

O vigorous as vital breath, giver of abundant food, we invoke and exalt you over and over again with glorious hymns. 3

O destroyer of evils and banisher of disrespectful tendencies, we exalt you over and over again with glorious hymns. 4

We, sons of dedicated men, offer you, as ever, our sweet songs and now also, we exalt you over and over again with glorious hymns. 5

79

The fire-divine in mid-air's expanse is the agitator of the clouds. It has golden tresses: it is like a raging serpent, and the rushing tempest. It shines with a bright radiance. The dawns are not aware of this, like the honest dames, ever busy with their own affairs. 1

O fire-divine, your falling rays strike against the moving clouds. Thereon the black shedders of rain roar; after this the shower comes with delightful and smiling flashes of lightning; the rains then descend and finally the clouds thunder. 2

यदीमृतस्य पयसा पियानो नयन्नृतस्य पथिभी रजिष्ठैः ।
अर्यमा मित्रो वरुणः परिज्मा त्वचं पृञ्चन्त्युपरस्य योनौ ॥३॥
अग्ने वाजस्य गोमत ईशानः सहसो यहो । अस्मे धेहि जातवेदो महि श्रवः ॥४॥
स इधानो वसुष्कविरग्निरीळेन्यो गिरा । रेवदस्मभ्यं पुर्वणीक दीदिहि ॥५॥
क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः । स तिग्मजम्भ रक्षसो दह प्रति ॥६॥

yád īm ṛitásya páyasa piyāno náyann ṛitásya pathíbhī rájishṭhaiḥ | aryamā́ mitró váruṇaḥ párijmā tvácam pṛiñcanty úparasya yónau || 3 || ágne vā́jasya gómata íṣānaḥ sahaso yaho | asmé dhehi jātavedo máhi ṣrávaḥ || 4 || sá idhanó vásush kavír agnír īḷényo girā́ | revád asmábhyam purvaṇīka dīdihi || 5 || kshapó rājann utá tmánā́gne vástor utóshásaḥ | sá tigmajambha rakshásо daha práti || 6 ||

॥२८॥ अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि । विश्वासु धीषु वन्द्य ॥७॥
आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम् । विश्वासु पृत्सु दुष्टरम् ॥८॥
आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम् । मार्डीकं धेहि जीवसे ॥९॥
प्र पूतास्तिग्मशोचिषे वाचो गोतमाग्नये । भरस्व सुम्नयुर्गिरः ॥१०॥
यो नो अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः । अस्माकमिद्वृधे भव ॥११॥

ávā no agna ūtíbhir gāyatrásya prábharmaṇi | víṣvāsu dhīshú vandya || 7 || ā́ no agne rayím bhara satrāsā́ham váreṇyam | víṣvāsu pṛitsú dushṭáram || 8 || ā́ no agne sucetúnā rayíṃ viṣvā́yuposhasam | mārḍīkáṃ dhehi jīváse || 9 || prá pūtás tigmáṣocishe vā́co gotamā́gnáye | bhárasva sumnayúr gíraḥ || 10 || yó no agne 'bhidásaty ánti dūré padīshṭá sáḥ | asmā́kam íd vṛidhé bhava || 11 ||

When this lightning-thunder comes down with the world-sustaining milk of rain, and carries it by the most direct ways to the channels of water, then the wind, the sun, the ocean, and all encompassing space contribute to refilling the womb of clouds with water. 3

O fire-divine, lord of food and cattle, source of strength, congnizant of all that exists, give us abundant sustenance. 4

He, the fire-divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth. 5

O shining fire-divine, may you drive off at night and at dawn the pollutants with your sharp flames. 6

Adorable in all our rites, favour us, O fire-divine, with your aid, when the great hymn *gayatri* is chanted forth. (One of the popular metres, with syllables 8+8+8; the word literally means "the one who protects the chanter"). 7

O fire-divine, grant us the choicest riches that dispel poverty and cannot be taken away from us in any of our adverse circumstances. 8

O fire-divine, give us through your grace wealth that supports and gives happiness all through our life. 9

O most enlightened seekers of wealth, offer your sincere prayers and praises to the sharp flaming fire-divine (the cosmic and the inner fire). 10

O divine-fire, may the person who annoys us,— be he nigh or afar—be won over. May you be with us for our advancement and prosperity. 11

सहस्राक्षो विचर्षणिरग्नी रक्षांसि सेधति । होता गृणीत उक्थ्यः ॥१२॥

sahasrākshó vícarshaṇir
agní rákshāṅsi sedhati | hótā griṇīta ukthyàḥ || 12 ||

(८०) अशीतितमं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । (१–१५) प्रथमादिपञ्चदशर्चामिन्द्रः, (१६) षोडश्या-
श्चेन्द्रोऽथर्वा मनुर्दध्यङ् च देवताः । पङ्क्तिश्छन्दः ॥

॥२१॥ इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनम् ।
शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यम् ॥१॥
स त्वामदद्वृषा मदः सोमः श्येनाभृतः सुतः ।
येना वृत्रं निरद्भ्यो जघन्थ वज्रिन्नोजसार्चन्ननु स्वराज्यम् ॥२॥
प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते ।
इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपोऽर्चन्ननु स्वराज्यम् ॥३॥
निरिन्द्र भूम्या अधि वृत्रं जघन्थ निर्दिवः ।
सृजा मरुत्वतीरव जीवधन्या इमा अपोऽर्चन्ननु स्वराज्यम् ॥४॥
इन्द्रो वृत्रस्य दोधतः सानुं वज्रेण हीळितः ।
अभिक्रम्याव जिघ्नतेऽपः सर्माय चोदयन्नर्चन्ननु स्वराज्यम् ॥५॥

80

Itthā́ hí sóma ín máde brahmā́ cakā́ra várdhanam | śávishṭha vajrinn ójasā prithivyā́ níḥ śaśā áhim árcann ánu svarā́jyam || 1 || sá tvāmadad vríshā mádaḥ sómaḥ śyenā́bhṛitaḥ sutáḥ | yénā vritrám nír adbhyó jaghántha vajrinn ójasā́rcann — || 2 || préhy abhīhi dhrishṇuhí ná te vájro ní yaṅsate | índra nṛimṇám hí te śávo háno vritrám jáyā apó 'rcann — || 3 || nír indra bhū́myā ádhi vritrám jaghántha nír diváḥ | sṛijā́ marútvatīr áva jīvádhanyā imā́ apó 'rcann — || 4 || índro vritrásya dódhataḥ sā́nuṃ vájreṇa hīḷitáḥ | abhikrámyā́va jighnate 'páḥ sármāya codáyann árcann — || 5 ||

May the fire-divine, keen and swift, and thousand-eyed, drive away the pollutants. Praised by us, may the holy priest sing the sacred lore. 12

80

O lower self, great in strength and adamant in determination, when the learned preceptor, with his sweet exhilarating expressions encourages you, you would succeed in expelling darkness from your inner region, manifesting your own sovereignty. 1

O one with adamant determination, the well-expressed sweetness brought by vital breath has exhilarated you, and in your vigour you have struck against the innermost ignorance, manifesting your own sovereignty. 2

May you, O lower self, hasten, assail and subdue. Your adamant determination cannot fail. O resplendent self, your manliness is your strength; may you destroy the evil ignorance with a control over your actions, manifesting your own sovereignty. 3

You have struck the devil of ignorance from off the earth (the exterior) and the heaven (the interior). May you release the vital elements, the sustainers of life and promoters of virtuous actions, manifesting your own sovereignty. 4

The resplendent lower self, aroused with indignation and aspiring for victory, has struck the bolt of determination against the jaw of the trembling devil of ignorance, stimulating the current of virtuous actions (to flow), manifesting his own sovereignty. 5

॥३०॥ अधि सानौ नि जिघ्नते वज्रेण शतपर्वणा ।
मन्दान इन्द्रो अन्धसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यम् ॥६॥
इन्द्र तुभ्यमिदद्रिवोऽनुत्तं वज्रिन्वीर्यम् ।
यद्ध त्यं मायिनं मृगं तमु त्वं माययावधीरर्चन्ननु स्वराज्यम् ॥७॥
वि ते वज्रासो अस्थिरन्नवतिं नाव्याऽ३ अनु ।
महत्त इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यम् ॥८॥
सहस्रं साकमर्चत परि ष्टोभत विंशतिः ।
शतैनमन्वनोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यम् ॥९॥
इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः ।
महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदर्चन्ननु स्वराज्यम् ॥१०॥

ádhi sā́nau ní jighnate vájreṇa śatáparvaṇā | mandāná índro ándhasaḥ sákhibhyo gātúm ichaty árcann — || 6 || índra túbhyam íd adrivó 'nuttaṃ vajrin vīryàm | yád dha tyám māyínam mṛgáṃ tám u tvám māyáyāvadhīr árcann — || 7 || ví te vájrāso asthiran navatíṃ nāvyā̀ ánu | mahát ta indra vīryàm bāhvós te bálaṃ hitám árcann — || 8 || sahásraṃ sākám arcata pári ṣṭobhata viṃśatíḥ | śatáinam ánv anonavur índrāya bráhmódyatam árcann — || 9 || índro vṛtrásya táviṣīṃ nír ahan sáhasā sáhaḥ | mahát tád asya páuṃsyaṃ vṛtráṃ jaghanvā́m̐ asṛjad árcann — || 10 ||

॥३१॥ इमे चित्तव मन्यवे वेपेते भियसा मही ।
यदिन्द्र वज्रिन्नोजसा वृत्रं मरुत्वाँ अवधीरर्चन्ननु स्वराज्यम् ॥११॥

imé cit táva manyáve vépete bhiyásā mahī́ | yád indra vajrinn ójasā vṛtrám marútvām̐ ávadhīr árcann — || 11 ||

May the resplendent lower self strike the devil of ignorance on the temple with his hundred edged-bolt of determination, and, exalting with devotion, may he provide means of sustenance for his sense-organs, manifesting his own sovereignty. 6

O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty. 7

The bolts of determination are scattered over the ninety nine (i. e. numberless) channels. Great, indeed, is your prowess, O self, your strength is deposited in your arms, manifesting your own sovereignty. 8

May the thousand mortal elements of our body-complex worship together the glory of the resplendent self. The twenty (10 organs of cognition and work and 10 vital elements) have honoured (his praise);a hundred (numerous) threads of the spinal cord repeatedly glorify him. These laudatory expressions are for you, O resplendent self, manifesting your own sovereignty. 9

The lower self, the resplendent, has smitten down the power of the devil of ignorance,—might with stronger might; great is his manhood, wherewith having destroyed the ignorance, he released the channels of wisdom, manifesting his own sovereignty. 10

Yea, even this great pair of worlds—the exterior and inner realm—tremble in terror at your wrath. When assisted by the vital principles, you are able to slay the devil of ignorance with your prowess, manifesting your own sovereignty. 11

न वेपसा न तन्यतेन्द्रं वृत्रो वि बीभयत् ।
अभ्येनं वज्र आयसः सहस्रभृष्टिरायतार्चन्ननु स्वराज्यम् ॥१२॥
यद्वृत्रं तव चाशनिं वज्रेण समयोधयः ।
अहिमिन्द्र जिघांसतो दिवि ते बद्बधे शवोऽर्चन्ननु स्वराज्यम् ॥१३॥
अभिष्टने ते अद्रिवो यत्स्था जगच्च रेजते ।
त्वष्टा चित्तव मन्यव इन्द्र वेविज्यते भियार्चन्ननु स्वराज्यम् ॥१४॥
नहि नु यादधीमसीन्द्रं को वीर्या परः ।
तस्मिन्नृम्णमुत क्रतुं देवा ओजांसि सं दधुरर्चन्ननु स्वराज्यम् ॥१५॥
यामथर्वा मनुष्पिता दध्यङ्धियमत्नत ।
तस्मिन्ब्रह्माणि पूर्वथेन्द्र उक्था समग्मतार्चन्ननु स्वराज्यम् ॥१६॥

ná vépasa ná tanyaténdram vritró ví bībhayat | abhy énam vájra āyasáḥ sahásrabhrishṭir ayatárcann — || 12 || yád vritrám táva caṣánim vájreṇa samáyodhayaḥ | áhim indra jíghāṅsato diví te badbadhe ṣávó 'rcann — || 13 || abhishṭané te adrivo yát sthá jágac ca rejate | tváshṭa cit táva manyáva índra vevijyáte bhiyárcann — || 14 || nahí nú yád adhīmásíndram kó vīryà paráḥ | tásmin nrimṇám utá krátum devá ójaṅsi sám dadhur árcann — || 15 || yám átharva mánush pitá dadhyáṅ dhíyam átnata | tásmin bráhmaṇi purváthéndra ukthá sám agmatárcann — || 16 ||

(८१) एकाशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । पङ्क्तिश्छन्दः ॥

॥१॥ इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतेमर्भे हवामहे स वाजेषु प्र नोऽविषत् ॥१॥

81

Índro mádāya vāvridhe ṣávase vritrahá nríbhiḥ | tám ín mahátsv ājíshūtém árbhe havāmahe sá vájeshu prá no 'vishat || 1 ||

But the demon of ignorance and darkness did not scare the resplendent self with his quaking and clamour, for the self was firm in determination, as if furnished with iron bolts to strike against ignorance, manifesting his own sovereignty. 12

When you, O resplendent self, encounter with the devil of ignorance, the bolt of determination falls upon him, manifesting your own sovereignty. 13

At your shout, O wielder of bolt of determination, all things, moveable and immoveable, start trembling; even mind, the architect, of evil designs, trembles at your wrath, and quakes with fear because of you, manifesting, O self, your own sovereignty. 14

There is not one, to our knowledge, who surpasses the self in his strength. In him alone all sense-organs repose their manliness, insight, power, and might, manifesting his own sovereignty. 15

In like manner, as of old, in whatever act of worship, the stead-fast persons, the wise elders, and the persons of austerity are engaged—they become one in accepting the virtues of the resplendent self, manifesting his own sovereignty. 16

81

For bliss and strength, men glorify the resplendent self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to our aid and defence in noble deeds. 1

असि हि वीर सेन्योऽसि भूरि परादुदिः ।
असि दुभ्रस्य चिद्वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥२॥
यदुदीरत आजयो धृष्णवे धीयते धना ।
युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥३॥
क्रत्वा महाँ अनुष्वधं भीम आ वावृधे शवः ।
श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवान्दधे हस्तयोर्वज्रमायसम् ॥४॥
आ पप्रौ पार्थिवं रजो बद्बधे रोचना दिवि ।
न त्वावाँ इन्द्र कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ ॥५॥

ási hí vīra sényó 'si bhū́ri parādadíḥ | ási dabhrásya cid vṛidhó yájamānāya ṣikshasi sunvaté bhū́ri te vásu || 2 || yád udírata ājáyo dhrishṇáve dhīyate dhánā | yukshvá madacyútā hárī káṃ hánaḥ káṃ vásau dadho 'smáṅ indra vásau dadhaḥ || 3 || krátvā maháṅ anushvadhám bhīmá á vāvṛidhe ṣávaḥ | ṣriyá ṛishvá upākáyor ní ṣiprí hárivān dadhe hástayor vájram āyasám || 4 || á paprau pártthivaṃ rájo badbadhé rocaná diví | ná tvávāṅ indra káṣ caná ná jātó ná janishyaté 'ti víṣvaṃ vavakshitha || 5 ||

॥२॥ यो अर्यो मर्तभोजनं परादुदाति दाशुषे ।
इन्द्रो अस्मभ्यं शिक्षतु वि भजा भूरि ते वसु भक्षीय तव राधसः ॥६॥
मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।
सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥७॥

yó aryó martabhójanam parādádāti dāṣúshe | índro asmábhyaṃ ṣikshatu ví bhajā bhū́ri te vásu bhakshīyá táva rádhasaḥ || 6 || máde-made hí no dadír yūthá gávām ṛijukrátuḥ | sáṃ gṛibhāya purū́ ṣatóbhayāhastyá vásu ṣiṣīhí rāyá á bhara || 7 ||

O brave resplendent self, you are warrior and giver of abundant benefits. You are the exalter of even the humble. You help the devotee, and are the supplier of ample wealth. 2

When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the sun your wildly-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent self, make us rich. 3

Mighty in brave actions, and terrible in discipline, He, the resplendent self, has raised His strength through nourishments. He is the lord of strong vital powers. Yoked with bright horses to the chariot of the inner realm, He has a firm grasp in both of His hands over the bolt of determination whilst He works for prosperity. 4

He fills the earthly atmosphere (the exterior of the body) and places lights in heaven (the inner realm). There is none like you; none like you has ever been born, O resplendent self, none will be born like you. You have sustained the entire universe. 5

The resplendent Lord gives to us proper food fit to be consumed .by human beings, and distributes abundant wealth so that we may also obtain our due s are. 6

He, the upright performer, gives us prosperity and wisdom at each time of rapture. May you gather for us in both your hands treasures of many hundred sorts. May you make us alert and bring us wealth. 7

मादयस्व सुते सचा शवसे शूर राधसे ।
विद्मा हि त्वा पुरूवसुमुप कामान्त्ससृज्महेऽथा नोऽविता भव ॥८॥
एते त इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् ।
अन्तर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर ॥९॥

mādáyasva suté sácā śávase śūra rádhase | vidmá hí tvā purūvásum úpa kámān sasṛijmáhé 'tha no 'vitá bhava || 8 || eté ta indra jantávo víśvam pushyanti váryam | antár hí khyó jánānām aryó védo ádāśusham téshām no véda á bhara || 9 ||

(८२) द्व्यशीतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । (१-५) प्रथमादिपञ्चर्चां पङ्क्तिः, (६) षष्ठ्याश्च जगती छन्दसी ॥

॥३॥ उपो षु शृणुही गिरो मघवन्मातथा इव ।
यदा नः सूनृतावतः कर आदर्थयास इद्योजा न्विन्द्र ते हरी ॥१॥
अक्षन्नमीमदन्त ह्यव प्रिया अधूषत ।
अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी ॥२॥
सुसंदृशं त्वा वयं मघवन्वन्दिषीमहि ।
प्र नूनं पूर्णवन्धुरः स्तुतो याहि वशाँ अनु योजा न्विन्द्र ते हरी ॥३॥

82

Úpo shú śrinuhí gíro mághavan mátathā iva | yadá nah sūnŕitāvatah kára ád arthayasa íd yója nv indra te hárī || 1 || áksham ámīmadanta hy áva priyá adhūshata | ástoshata svábhānavo vípra návishṭhayā matí yója — || 2 || susaṃdŕiśam tvā vayám mághavan vandishīmáhi | prá nūnám pūrṇávandhura stutó yāhi vásāñ ánu yója — || 3 ||

Refresh you, O brave, with our blissful devotional prayers outpoured from our hearts for bounty and for strength. We know you, O Lord of ample stores. To you we direct our hearts' desires; may you be, therefore, our protector. 8

These living beings enhance the choicest treaṣure. May you take over, O Lord, the wealth from undeserving hoarders and distribute it amongst the honest workers. 9

82

Listen to our praises, O bounteous self. Treat us as your own. Since you have inspired us with true speech, you are addressed with the same. So quickly yoke your horses (restrain sense-organs). 1

The sense-organs had their sufficient enjoyment through the pleasure you have given to them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them. 2

O bountiful self, we praise you, since you look benignly on all. Thus praised by us, and fully equipped, may you ride on your chariot (human body). May you proceed on righteous path, and put your senses in control. 3

स घा तं वृषणं रथमधि तिष्ठाति गोविदम् ।
यः पात्रं हारियोजनं पूर्णमिन्द्र चिकेतति योजा न्विन्द्र ते हरी ॥४॥
युक्तस्ते अस्तु दक्षिण उत सव्यः शतक्रतो ।
तेन जायामुप प्रियां मन्दानो याह्यन्धसो योजा न्विन्द्र ते हरी ॥५॥
युनज्मि ते ब्रह्मणा केशिना हरी उप प्र याहि दधिषे गभस्त्योः ।
उत्त्वा सुतासो रभसा अमन्दिषुः पूषण्वान्वज्रिन्त्समु पत्न्यामदः ॥६॥

sá ghá tám vríshanam rátham ádhi tishthāti govídam | yáḥ pắtram hāriyojanám pūrṇám indra cíketati yójā — || 4 || yuktás te astu dákshiṇa utá savyáḥ ṣatakrato | téna jāyắm úpa priyắm mandānó yāhy ándhaso yójā — || 5 || yunájmi te bráhmaṇā keṣínā hárī úpa prá yāhi dadhishé gábhastyoḥ | út tvā sutáso rabhasá amandishuḥ pūshaṇvắn vajrin sám u pátnyāmadaḥ || 6 ||

(८३) त्र्यशीतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः ।
तमित्पृणक्षि वसुना भवीयसा सिन्धुमापो यथाभितो विचेतसः ॥१॥
आपो न देवीरुप यन्ति होत्रियमवः पश्यन्ति विततं यथा रजः ।
प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते वरा इव ॥२॥

83

Ásvāvati prathamó góshu gachati suprāvír indra mártyas távotíbhiḥ | tám ít priṇakshi vásunā bhávīyasā síndhum ắpo yáthābhíto vícetasaḥ || 1 || ắpo ná devír úpa yanti hotríyam aváḥ paṣyanti vítatam yáthā rájaḥ | prācaír devásaḥ prá ṇayanti devayúm brahmapríyam joshayante vará iva || 2 ||

O resplendent self, in the chariot of the body, you have been fully provided with both nourishment and enjoyment through the sense-organs. May the mind ascend that chariot which has a container full of enjoyment and proper nourishment for the yoked horses. Therefore, now, O resplendent self, may you put your horses under control. 4

O performer of totally selfless acts, let your horses be harnessed on the right and on the left, and therewith in rapture of the spiritual elixir, drive your chariot to your beloved (the supreme Self); now put the reins of your senses under control. 5

O wielder of intellect gifted with holy prayers, I yoke your long-maned horses. Now may you depart and take the reins in your hands. The stirring draughts of spiritual juice have been poured out to gladden you. May you rejoice with your beloved in complete union. (supreme Self, the spouse of the lower self). 6

83

O resplendent Self, the mortal mind, which is well-guarded by your effort and which dwells in the mansion where there are horses (sense-organs), is the first to go to enjoyments (cows). May you grant this mind ample prosperity, and enrich it with abundant riches as the rivers unawares flow in all directions and fill the ocean. 1

As the waters flow to the priestly bowl, as the diffusive rays descend from mid-air, in the same manner the divines conduct the pious man to the sacred performance and are impatient to enjoy it, as the bridegrooms long for their brides. 2

अधि द्वयोरदधा उक्थ्यं१ वचो यतस्रुचा मिथुना या सपर्यतः ।
असंयत्तो व्रते ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥३॥
आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया ।
सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः ॥४॥
यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे ॥५॥
बर्हिर्वा यत्स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि ।
ग्रावा यत्र वदति कारुरुक्थ्य१स्तस्येदिन्द्रो अभिपित्वेषु रण्यति ॥६॥

ádhi dváyor adadhā ukthyàṃ váco yatásrucā mithunā́ yā́ saparyátaḥ | ásaṃyatto vraté te ksheti púshyati bhadrā́ ṣaktír yájamānāya sunvaté || 3 || ā́d ā́ñgirāḥ prathamáṃ dadhire váya iddhā́gnayaḥ ṣámyā yé sukrityáyā | sárvam paṇéḥ sám avindanta bhójanam áṣvāvantaṃ gómantam ā́ paṣúṃ nárāḥ || 4 || yajñaír átharvā prathamáḥ patháṣ tate tátaḥ sū́ryo vratapā́ vená ā́jani | ā́ gā́ ājad uṣánā kāvyáḥ sácā yamásya jātám amṛ́tam yajāmahe || 5 || barhír vā yát svapatyā́ya vrijyáte 'rkó vā ṣlókam āghóshate diví | grā́vā yátra vádati kārúr ukthyàs tásyéd índro abhipitvéshu raṇyati || 6 ||

(८४) चतुरशीतितमं सूक्तम्

(१–२०) विंशत्यृचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । (१–६) प्रथमद्वितीयतृचयोरनुष्टुप्, (७–९) तृतीयतृचस्योष्णिक्, (१०–१२) चतुर्थतृचस्य पङ्क्तिः, (१३–१५) पञ्चमतृचस्य गायत्री, (१६–१८) षष्ठतृचस्य त्रिष्टुप्, (१९–२०) एकोनविंश्या विंश्याश्च प्रगाथः (विषमाया बृहती, समायाः सतोबृहती) छन्दांसि ॥

॥५॥ असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि ।
आ त्वा पृणक्त्विन्द्रियं रजः सूर्यो न रश्मिभिः ॥१॥

84

Ásāvi sóma indra te ṣávishṭha dhṛishṇav ā́ gahi | ā́ tvā priṇaktv indriyáṃ rájaḥ sū́ryo ná raṣmíbhiḥ || 1 ||

You have laid praiseworthy blessings upon the couple (man and woman) like a pair of uplifted ladles in the sacred ritual ; you have accepted both of them with the devotional chants. They safely live and prosper under your law. You grant strength to the benevolent worshippers. 3

The persons, with vitality and vigour acquired during the first stage of life, procure the fires and kindle them through good deeds and sacrifice ; they regain the smuggled wealth consisting of food, cows, horses. and cattle from the greedy and unlawful hoarders. 4

The steady-minded person first laid down the paths of virtue through the sacred rituals, and thereafter the bright sun, the cherisher of noble acts, was born, Thereupon, the steady-minded person reclaims the lost cattle of wisdom and wealth. In this restoration, the young brilliant youths are also associated. Let us with offerings honour the immortal (resplendent Self) who was born to restrain disorder. 5

Resplendent God is delighted to accept offerings from the homes in which the grass is cut for the sacred rituals, and where the sacred hymns are recited at sunrise, and the voice of prayerful hymns resounds in the sky, and where the pressing stone at sacred rituals rings as it were a singer skilled in song. 6

84

Come, O strong and courageous resplendent Self, spiritual elixir has been pressed out for you. May you be filled with spiritual vigour as the sun fills the sky with its rays. 1

इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम् ।
ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् ॥२॥
आ तिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी ।
अर्वाचीनं सु ते मनो ग्रावा कृणोतु वग्नुना ॥३॥
इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।
शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥४॥
इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन ।
सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः ॥५॥

índram íd dhárī vaható 'pratidhrishṭaṣavasam | ríshīṇāṃ ca stutír úpa yajñáṃ ca mánushāṇām || 2 || á tishṭha vṛitrahan rátham yuktá te bráhmaṇā hárī | arvācī́nam sú te máno grávā kṛiṇotu vagnúnā || 3 || imám indra sutám piba jyéshṭham ámartyam mádam | ṣukrásya tvābhy àksharan dhárā ṛitásya sádane || 4 || índrāya nūnám arcatokthā́ni ca bravītana | sutá amatsur índavo jyéshṭhaṃ namasyatā sáhaḥ || 5 ||

॥१॥ नकिष्ट्वद्रथीतरो हरी यदिन्द्र यच्छसे । नकिष्ट्वानु मज्मना नकिः स्वश्व आनशे ॥६॥
य एक इद्विदयते वसु मर्ताय दाशुषे । ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥७॥
कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् । कदा नः शुश्रवद्गिर इन्द्रो अङ्ग ॥८॥
यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥९॥

nákish ṭvád rathítaro hárī yád indra yáchase | nákish ṭvā́nu majmánā nákiḥ sváṣva ānaṣe || 6 || yá éka íd vidáyate vásu mártāya dāṣúshe | íṣāno ápratishkuta índro aṅgá || 7 || kadá mártam arādhásam padá kshúmpam iva sphurat | kadá naḥ ṣuṣravad gíra índro aṅgá || 8 || yáṣ cid dhí tvā bahúbhya á sutávāñ āvívāsati | ugráṃ tát patyate ṣáva índro aṅgá || 9 ||

May speedy coursers (mind and sense-organs) bring resplendent Self of unresisted might here to the place of praises and worship conducted by seers and common folk. 2

O destroyer of the devil of ignorance, ascend your chariot, for your horses have been yoked to it by prayer. May the sound of pressing stone (of mind and vital elements) draw your attention towards us. 3

O resplendent Self, accept these immortal, exhilarating sweet devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship. 4

May we sing glory without delay to the resplendent Self, and recite hymns in His praise. Let the bubbling drops of spiritual elixir exhilarate Him ; may you pay reverence to His supreme strength. 5

O resplendent Self, may you yoke your steeds (sense-organs). There is no better charioteer (a guide) than you. None surpasses you in your strength, none with horses howsoever good and trained. 6

Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations. O Love ! 7

Like a weed trampled by foot, when would He crush the greedy and miser who does not offer oblations to the loving resplendent Self. O Love ! 8

He, who with sweet devotional melodies, honours the resplendent Self, verily he gains tremendous strength. O Love ! 9

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः ।
या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम् ॥१०॥
॥७॥ ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।
प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥११॥
ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥१२॥
इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः । जघान नवतीर्नव ॥१३॥
इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् । तद्विदच्छर्यणावति ॥१४॥
अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् । इत्था चन्द्रमसो गृहे ॥१५॥

svādór itthā́ vishūváto mádhvaḥ pibanti gauryàḥ | yā́ índreṇa sayā́varīr vríshṇā mádanti ṣobháse vásvīr ánu svarā́jyam || 10 ||

tā́ asya pṛiṣanāyúvaḥ sómaṃ ṣrīṇanti príṣnayaḥ | priyā́ índrasya dhenávo vájraṃ hinvanti sā́yakaṃ vásvīr — || 11 || tā́ asya námasā sáhaḥ saparyánti prácetasaḥ | vratā́ny asya saṣcire purū́ṇi pūrvácittaye vásvīr — || 12 || índro dadhīcó asthábhir vṛitrā́ṇy ápratishkutaḥ | jaghā́na navatī́r náva || 13 || ichánn áṣvasya yác chírah párvateshv ápaṣritam | tád vidac charyaṇā́vati || 14 || átrā́ha gór amanvata nā́ma tváshṭur apīcyàm | itthā́ candrámaso gṛihé || 15 ||

॥८॥ को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून् ।
आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥१६॥
क ईषते तुज्यते को बिभाय को मंसते सन्तमिन्द्रं को अन्ति ।
कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वे३ को जनाय ॥१७॥

kó adyá yuñkte dhurí gā́ ṛitásya ṣímīvato bhāmíno durhṛiṇāyū́n | asánnishūn hṛitsváso mayobhū́n yá eshāṃ bhṛityā́m ṛiṇádhat sá jīvat || 16 || ká īshate tujyáte kó bibhāya kó maṅsate sántam índram kó ánti | kás tokā́ya ká íbhāyotá rāyé 'dhi bravat tanvè kó jánāya || 17 ||

The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty. 10

Craving for his nearness, various intellectuals mingle the spiritual elixir with their own knowledge. May the milch-kine, dear to the resplendent Self, direct his firm, over-powering determination against the adversaries and rejoice in his sovereignty. 11

These knowledge-giving intellects, at the very outset, honour His victorious might with veneration, and closely follow His laws to win their due pre-eminence, and rejoice in His own sovereignty. 12

The resplendent Self destroys ninety times nine (innumer-able) evils with the help of the rock-like firmness of devotees. 13

Searching for the source of vigour hidden among the mountains, He finds it among true seekers. 14

Then, verily, he recognizes the essential form of the Creators's radiance in the mansion of the mind (moving moon). 15

Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbear-able and in whose mouths are heart-piercing and bliss-bestowing arrows ? Long shall he live who honours their services, and feeds them well. 16

When one feels that the lower resplendent self is near the Supreme one, then who flees forth ? Who suffers ? Who is afraid ? Who is aware that the resplendent Self is near ? Who is that one, so close and near ? Who would importune the supreme Self for securing progeny, elephants, property, physical health and a large family ? 17

को अग्निमींट्टे हविषा घृतेन स्रुचा यजाता ऋतुभिर्ध्रुवेभिः ।
कस्मै देवा आ वहानाशु होम को मंसते वीतिहोत्रः सुदेवः ॥१८॥
त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥१९॥
मा ते राधांसि मा त ऊतयो वसोऽस्मान्कदा चना दभन् ।
विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥२०॥

kó agním ítte havísha ghriténa srucá yajata ritúbhir dhruvébhih | kásmai devá á vahān āsú hóma kó maṅsate vītíhotraḥ sudeváḥ || 18 || tvám aṅgá prá ṣaṅsisho deváḥ ṣavishṭha mártyam | ná tvád anyó maghavann asti marditéndra brávīmi te vácaḥ || 19 || má te rádhaṅsi má ta ūtáyo vaso 'smán kádā caná dabhan | víṣvā ca na upamimīhí mānusha vásūni carshaṇíbhya á || 20 ||

[अथ चतुर्दशोऽनुवाकः ॥] (८५) पञ्चाशीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । (१-४, ६-११) प्रथमादिचतुर्ऋचां षष्ठ्यादिषण्णाञ्च जगती, (५, १२) पञ्चमीद्वादश्योश्च त्रिष्टुप् छन्दसी ॥

॥९॥ प्र ये शुम्भन्ते जनयो न सप्तयो यामन्रुद्रस्य सूनवः सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः ॥१॥
त उक्षितासो महिमानमाशत दिवि रुद्रासो अधि चक्रिरे सदः ।
अर्चन्तो अर्कं जनयन्त इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥२॥

85

Prá yé ṣúmbhante jánayo ná sáptayo yáman rudrásya sūnávaḥ sudáṅsasaḥ | ródasī hí marútaṣ cakriré vridhé mádanti vīrá vidátheshu ghríshvayaḥ || 1 || tá ukshitáso mahimánam āṣata diví rudráso ádhi cakrire sádaḥ | árcanto arkáṃ janáyanta indriyám ádhi ṣríyo dadhire príṣnimātaraḥ || 2 ||

To the one, who has well known the resplendent supreme Self, of what further use would be to offer to the fire the oblations of butter with spoons and ladles, from season to season ? To whom do the divine forces quickly bring the blessings that have been called for ? 18

O my Love, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. For you alone I recite my praises. 19

Let not your bounteous gifts, and let not your protective powers fail us, O supreme Self, any time. O lover of mankind, please bring to us all sorts of riches. 20

85

The vital principles, offsprings of cosmic vital powers, are performers of mighty deeds and swift in movements. When they go forth they decorate themselves like females. They are gliders through the space within body. They are brave and promote the welfare of heaven and earth and take delight in accomplishing noble deeds. 1

The cosmic vital principles have attained majesty in the upper part of body. Through dedication these vital elements in the body have generated consciousness in the sense-organs. These offsprings of the firmament have put on glory, and having functioned specifically in their respective regions have attained their exalted importance. 2

गोमा॑तरो॒ यच्छु॒भय॑न्ते अ॒ञ्जिभि॑स्त॒नूषु॑ शु॒भ्रा द॑धिरे वि॒रुक्म॑तः ।
बाध॑न्ते॒ विश्व॑मभिमा॒तिन॒मप॒ वर्त्मा॑न्येषा॒मनु॑ रीयते घृ॒तम् ॥३॥
वि ये भ्राज॑न्ते॒ सुम॑खास ऋ॒ष्टिभि॑: प्रच्या॒वय॑न्तो॒ अच्यु॑ता चि॒दोज॑सा ।
म॒नो॒जुवो॒ यन्म॑रुतो॒ रथे॒ष्वा वृष॑व्रातास॒: पृष॑ती॒रयु॑ग्ध्वम् ॥४॥
प्र यद्रथे॑षु॒ पृष॑ती॒रयु॑ग्ध्वं॒ वाजे॒ अद्रिं॑ मरुतो रं॒हय॑न्तः ।
उ॒तारु॒षस्य॒ वि ष्य॑न्ति॒ धारा॒श्चर्मे॑वो॒दभि॒र्व्यु॑न्दन्ति॒ भूम॑ ॥५॥
आ वो॑ वहन्तु॒ सप्त॑यो रघु॒ष्यदो॑ रघु॒पत्वा॑न॒: प्र जि॑गात बा॒हुभि॑: ।
सीद॒ता ब॒र्हिरु॒रु व॒: सद॑स्कृ॒तं मा॒दय॑ध्वं मरुतो॒ मध्वो॒ अन्ध॑सः ॥६॥

gómātaro yác chubháyante añjíbhis tanū́shu ṣubhrā́ dadhire virúkmataḥ | bā́dhante vísvam abhimātínam ápa vártmāny eshaṃ ánu rīyate ghritám || 3 || ví yé bhrā́jante sū́makhasa rishṭíbhiḥ pracyavā́yanto ácyutā cid ójasā | manojúvo yán maruto rátheshv ā́ vríshavrātāsaḥ príshatīr áyugdhvam || 4 || prá yád rátheshu príshatīr áyugdhvaṃ vā́je ádrim maruto raṅháyantaḥ | utárushásya ví shyanti dhā́rāṣ cármevodábhir vy ùndanti bhū́ma || 5 || ā́ vo vahantu sáptayo raghushyádo raghupátvānaḥ prá jigāta bāhúbhiḥ | sīdatā́ barhír urú vaḥ sádas kritáṃ mādáyadhvaṃ maruto mádhvo ándhasaḥ || 6 ||

॥१०॥ तेऽव॑र्धन्त॒ स्वत॑वसो महित्व॒ना नाकं॑ त॒स्थुरु॒रु च॑क्रिरे॒ सद॑: ।
विष्णु॒र्यद्धाव॒द्वृष॑णं मद॒च्युतं॒ वयो॒ न सी॑द॒न्नधि॑ ब॒र्हिषि॑ प्रि॒ये ॥७॥

té 'vardhanta svátavaso mahitvanā́ nā́kaṃ tasthúr urú cakrire sádaḥ | víshṇur yád dhā́vad vríshaṇam madacyútaṃ váyo ná sīdann ádhi barhíshi priyé || 7 ||

When they, the children of the sky, shine in bright attire, and on their fair limbs lie their golden ornaments, they are saved from every adversary. All the prosperity flows down to them like waters following their traces. 3

The vital principles, the participators in the sacrifice within the body, glitter with their firm determination and overthrow with their strength even that which is never overthrown. Their colourful desires are very much like the spotted deer yoked to a chariot. They are swift as mind; their object is the showering of blessings. 4

When the vital principles harness their body chariots with the deer-like spotted desires, the torrents of rain from the dark-red clouds rush forth and drench the earth like a hide with water. 5

May your swift-gliding waves bear you here towards the place of sacred performance, and may you come here swiftly with your arms. May you sit on the lawn where a wide seat is made for you. May you delight yourselves with the delicious offerings. 6

Strong in their inherent strength to greatness have these vital principles grown, and having stepped to the firmament have made it their dwelling. The all-pervading God has provided protection to this sacred ritual which is the bestower of all desires and which confers delight. May you, the vital principles, come, quickly as birds, and sit down upon the pleasant lawn. 7

शूरा इवेद्युयुधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।
भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥८॥
त्वष्टा यद्वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवर्तयत् ।
धत्त इन्द्रो नर्यपांसि कर्तवेऽहन्वृत्रं निरपामौब्जदर्णवम् ॥९॥
ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दादृहाणं चिद्बिभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ॥१०॥
जिह्मं नुनुद्रेऽवतं तया दिशासिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥११॥
या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि ।
अस्मभ्यं तानि मरुतो वि यन्त रयिं नो धत्त वृषणः सुवीरम् ॥१२॥

súra ivéd yúyu-dhayo ná jágmayaḥ sravasyávo ná prítanasu yetire | bhá-yante vísva bhúvana marúdbhyo rájana iva tveshásaṃdriso náraḥ || 8 || tváshṭa yád vájram súkritam hiraṇyáyaṃ sahá-srabhrishṭiṃ svápa ávartayat | dhattá índro náry ápáṅsi kártavé 'han vritráṃ nír apám aubjad arṇavám || 9 || ūr-dhváṃ nunudre 'vatáṃ tá ójasa dadrihaṇáṃ cid bibhidur ví párvatam | dhámanto vāṇám marútaḥ sudánavo máde sómasya ráṇyani cakrire || 10 || jihmáṃ nunudre 'vatáṃ táya disásiñcann útsaṃ gótamaya trishṇáje | á gachantīm ávasa citrábhanavaḥ kámaṃ vípraysa tarpayanta dhámabhiḥ || 11 || yá vaḥ sárma sasamanáya sánti tridhátuni dasúshe yacha-tádhi | asmábhyaṃ táni maruto ví yanta rayíṃ no dhatta vrishaṇaḥ suvíram || 12 ||

(८६) षडशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१२॥ मरुतो यस्य हि क्षये पाथा दिवो विमहसः । स सुगोपातमो जनः ॥१॥

86

Máruto yásya hí ksháye pathá divó vimahasaḥ | sá su-gopátamo jánaḥ || 1 ||

Like brave heroes, desirous of fight, vital principles rush about, and like fame-seeking combatants, they strive in war. Although every creature is afraid of them, they are fearless and terrible to behold. 8

The supreme architect, deft of hand, devises the golden, thousand-edged, and skilfully fashioned weapon of resolute determination. The resplendent Self receives it to perform heroic deeds. He by this destroys the devil of ignorance and forces out of the weapon the stream of virtuous actions. 9

They with their vigorous strength pursue dark deep forces upon high, and, cleave asunder the mountain of ignorance that obstructs the path; the munificent architects, the vital principles, blow upon their pipes in the wild joy of victory of their glorious deeds. 10

Just as the expert engineer constructs canals of water through the winding channels to the place where water is scarce, similarly, the vital principles bring rejuvenation to the thirsty sense-organs. The variously radiant vital principles thus gratify the desires of the sense-organs with life-sustaining waters. 11

Whatever three-fold blessings there are, O vital principles, provide them all to the person who offers homage to you and who is the donor of oblations. Extend the same boons unto us, O vital principles, bestowers of all good, and give us wealth with noble offspring. 12

86

The person in whose abode the vital elements, descending from the inner resplendent region, have been well-received, is entitled to have graces from the best protector. 1

यज्ञैर्वा यज्ञवाहसो विप्रस्य वा मतीनाम् । मरुतः शृणुता हवम् ॥२॥
उत वा यस्य वाजिनोऽनु विप्रमतक्षत । स गन्ता गोमति व्रजे ॥३॥
अस्य वीरस्य बर्हिषि सुतः सोमो दिविष्टिषु । उक्थं मदश्च शस्यते ॥४॥
अस्य श्रोषन्त्वा भुवो विश्वा यश्चर्षणीरभि । सूरं चित्सस्रुषीरिषः ॥५॥

yajñaír va yajñavahaso víprasya va matinám | márutaḥ sriṇutá hávam || 2 || utá va yásya vajínó 'nu vípram átakshata | sá gánta gómati vrajé || 3 || asyá virásya barhíshi sutáḥ sómo díviṣhṭishu | ukthám mádas ca sasyate || 4 || asyá sroshantv á bhúvo vísva yás carshaṇír abhí | súraṃ cit sasrúshir íshaḥ || 5 ||

॥१२॥ पूर्वीभिर्हि ददाशिम शरद्भिर्मरुतो वयम् । अवोभिश्चर्षणीनाम् ॥६॥
सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः । यस्य प्रयांसि पर्षथ ॥७॥
शशमानस्य वा नरः स्वेदस्य सत्यशवसः । विदा कामस्य वेनतः ॥८॥
यूयं तत्सत्यशवस आविष्कर्त महित्वना । विध्यता विद्युता रक्षः ॥९॥
गूहता गुह्यं तमो वि यात विश्वमत्रिणम् । ज्योतिष्कर्ता यदुश्मसि ॥१०॥

purvíbhir hí dadasimá sarádbhir maruto vayám | ávobhis carshaṇīnám || 6 || subhágaḥ sá prayajyavo máruto astu mártyaḥ | yásya práyāṅsi párshatha || 7 || sasamānásya vā naraḥ svédasya satyasavasaḥ | vidā́ kā́masya vénataḥ || 8 || yūyáṃ tát satyasavasa āvísh karta mahitvanā́ | vídhyatā vidyútā rákshaḥ || 9 || gū́hatā gúhyaṃ támo ví yāta vísvam atríṇam | jyótish kartā yád usmási || 10 ||

Honoured with worship, O vital breaths, the bearers of sacrificial performances, listen to the invocations of the sage and the wise, even without offerings. 2

The devotee, whom you vouchsafe to be a noble sage, is assuredly blessed with sense organs rich in wisdom, as a pasture rich in kine. 3

During the sacred performances of this pious devotee, sweet devotional blessings through hymns are showered in the daily rites—to add to his joy. 4

May strong vital breaths, victorious over all persons, listen and may this worshipper obtain food. 5

For, O vital breaths, through your loving and swift help, we have been offering oblations in many an autumn. 6

Fortunate is that mortal, O most adorable vital breaths, whose offerings you receive. 7

O truly strong brave vital breaths, you know the toil of him who sings your praise, and the hearty desire of him who loves you. 8

O source of true strength, may you manifest your greatness and with your lustre strike the wicked. 9

Dispel horrid darkness, drive off exploiters from us, and enkindle the light we long for. 10

(८७) सप्ताशीतितमं सूक्तम्

(१–६) षड्ऋचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । जगती छन्दः ॥

॥१३॥ प्रत्वक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः ।
जुष्टतमासो नृतमासो अञ्जिभिर्व्यानज्रे के चिदुस्रा इव स्तृभिः ॥१॥
उपह्वरेषु यदचिध्वं ययिं वय इव मरुतः केन चित्पथा ।
श्चोतन्ति कोशा उप वो रथेष्वा घृतमुक्षता मधुवर्णमर्चते ॥२॥
प्रैषामज्मेषु विथुरेव रेजते भूमिर्यामेषु यद्ध युञ्जते शुभे ।
ते क्रीळयो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयन्त धूतयः ॥३॥
स हि स्वसृत्पृषदश्वो युवा गणो३ऽया ईशानस्तविषीभिरावृतः ।
असि सत्य ऋणयावानेद्योऽस्या धियः प्राविताथा वृषा गणः ॥४॥
पितुः प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति चक्षसा ।
यदीमिन्द्रं शम्यृक्वाण आशतादिन्नामानि यज्ञियानि दधिरे ॥५॥
श्रियसे कं भानुभिः सं मिमिक्षिरे ते रश्मिभिस्त ऋक्वभिः सुखादयः ।
ते वाशीमन्त इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः ॥६॥

87

Prátvakshasaḥ prátavaso virapṣínó 'nānatā ávithurā ṛijīshíṇaḥ | júshṭatamāso nṛítamāso añjíbhir vy ā̆najre ké cid usrā́ iva stṛíbhiḥ || 1 || upahvaréshu yád ácidhvaṃ yayím váya iva marutaḥ kéna cit pathā́ | ṣcótanti kóṣā úpa vo rátheshv ā́ ghṛitám ukshatā mádhuvarṇam árcate || 2 || praíshām ájmeshu vithuréva rejate bhúmir yā́meshu yád dha yuñjáte ṣubhé | té krīḷáyo dhúnayo bhrā́jadṛishṭayaḥ svayáṃ mahitvám panayanta dhū́tayaḥ || 3 || sá hí svasṛít pṛíshadaṣvo yúvā gaṇó 'yā́ īṣānás távishībhir ávṛitaḥ | ási satyá ṛiṇayā́vānedyo 'syā́ dhiyáḥ prāvitáthā vṛíshā gaṇáḥ || 4 || pitúḥ pratnásya jánmanā vadāmasi sómasya jihvā́ prá jigāti cákshasā | yád īm índraṃ ṣámy ṛíkvāṇa ā́ṣatā́d ín nā́māni yajñíyāni dadhire || 5 || ṣriyáse kaṃ bhānúbhiḥ sám mimikshire té raṣmíbhis tá ṛíkvabhiḥ sukhādáyaḥ | té vā́ṣīmanta ishmíṇo ábhīravo vidré priyásya mā́rutasya dhā́mnaḥ || 6 ||

87

O annihilators of enemies, strong-limbed, loud singing, never yielding, never trembling, receivers of elixir, the best-loved, the foremost leaders, may you display yourselves with glittering ornaments, conspicuous like stars in heaven. 1

When, O vital principles, you pile the moving clouds on and close to the hilly slopes; you are like birds flying in several directions. Everywhere clouds shed forth the rain, stored in your cars. May you drop sweetness, honey-hued, around you, for him who sings your praise. 2

When on their way vital principles yoke their aura of waves for victory, earth trembles as a weakling, and works like a deserted wife. They are sportive, progressive, armed with glittering spears, and pounce on all. They themselves announce their own mightiness. 3

The troops of vital principles are wave-borne, ever young, with vigour and are the Lord of this earth. They are truthful liberators from debt, blameless shedders of rain, and are protectors of our sacred rites. 4

We the devotees have learnt from the ancestral traditions that the vital principles are very much associated with the procurement of the elixir of life. These vital principles also help the resplendent Self in the conflict against evils. And, therefore, we sing the attributes of these vital principles with so many glorious names during these sacred performances. 5

These vital principles, having gained splendour through the rays of the sun, join to shed rain and make all happy. They, armed with their spears, decorated as if with bright rings, are fearless and swift-moving. Thus they obtain their highest glory among divine powers. 6

(८८) अष्टाशीतितमं सूक्तम्

(१-६) षळृचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । (१,६) प्रथमाषष्ठ्योर्ऋचोः प्रस्तारपङ्क्तिः, (२-४) द्वितीयादितृचस्य त्रिष्टुप्, (५) पञ्चम्याश्च विराड्रूपा छन्दांसि ॥

॥१४॥ आ विद्युन्मद्भिर्मरुतः स्वर्कै रथेभिर्यात ऋष्टिमद्भिरश्वपर्णैः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥१॥
तेऽरुणेभिर्वरमा पिशङ्गैः शुभे कं यान्ति रथतूर्भिरश्वैः ।
रुक्मो न चित्रः स्वधितीवान्पव्या रथस्य जङ्घनन्त भूम ॥२॥
श्रिये कं वो अधि तनूषु वाशीर्मेधा वना न कृणवन्त ऊर्ध्वा ।
युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासो धनयन्ते अद्रिम् ॥३॥
अहानि गृध्राः पर्या व आगुरिमां धियं वार्कार्यां च देवीम् ।
ब्रह्म कृण्वन्तो गोतमासो अर्कैरूर्ध्वं नुनुद्र उत्सधिं पिबध्यै ॥४॥
एतत्त्यन्न योजनमचेति सस्वर्ह यन्मरुतो गोतमो वः ।
पश्यन्हिरण्यचक्रानयोदंष्ट्रान्विधावतो वराहून् ॥५॥
एषा स्या वो मरुतोऽनुभर्त्री प्रति ष्टोभति वाघतो न वाणी ।
अस्तोभयद्वृथासामनु स्वधां गभस्त्योः ॥६॥

88

Á vidyúnmadbhir marutaḥ svarkaí ráthebhir yāta ṛishṭimádbhir áṣvaparṇaiḥ | ấ várshishṭhayā na ishấ váyo ná paptatā sumāyāḥ || 1 || tè 'ruṇébhir váram ấ piṣáṅgaiḥ ṣubhé káṃ yānti rathatū́rbhir áṣvaiḥ | rukmó ná citráḥ svádhitīvān pavyấ ráthasya jaṅghananta bhū́ma || 2 || ṣriyé káṃ vo ádhi tanū́shu vấṣīr medhấ vánā ná kṛiṇavanta ūrdhvấ | yushmábhyaṃ kám marutaḥ sujātās tuvidyumnáso dhanayante ádrim || 3 || áhāni gṛídhrāḥ páry ấ va ấgur imấṃ dhíyaṃ vārkāryấṃ ca devī́m | bráhma kṛiṇvánto gótamāso arkaír ūrdhváṃ nunudra utsadhím píbadhyai || 4 || etát tyán ná yójanam aceti sasvár ha yán maruto gótamo vaḥ | páṣyan híraṇyacakrān áyodaṅshṭrān vidhávato varáhūn || 5 || eshá syấ vo maruto 'nubhartrí práti shṭobhati vāgháto ná vấṇī | ástobhayad vṛíthāsām ánu svadhấṃ gábhastyoḥ || 6 ||

88

Come hither, O vital principles, on your lightning-laden aura of vitality vibrant with sweet songs, armed with sharp weapons and winged with divine waves. Fly to us with noblest riches like birds, O mighty powers. 1

With their red-hued divine waves and aura of vitality they come for the benediction of their devotees. They are brilliant like gold, destroyers of foes, inflicters of punitive justice and they with their terrific brilliance of vitality and speed frighten all the inhabitants of earth. 2

For the subjugation of desires, you decorate your persons with effective weapons. You inspire intellect to heights like tall trees. O well-born vital breaths, for you the extremely enlightened worshippers procure offerings from even inaccessible quarters. 3

O men of intellect, desirous of water, the days of fortune have come to you. For those who are thirsty, the means of procuring water have been invoked. The very wise men with their invocations have constructed the reservoir to supply spiritual water. 4

When the gifted poet sees the clouds, he feels as if there has appeared before him a brave youth carrying weapons of golden wheels and iron tusks. Thus inspired the poet sings a song the like of which is never sung before. 5

To every one of you, O vital principles, this freshening draught of spiritual elixir rushes like the voice of one who prays. It rushes freely forth from our hearts as these devotions flow towards you. 6

(८९) एकोननवतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य गहूगणो गोतम ऋषिः । विश्वे देवा देवताः । (१-५, ७) प्रथमादिपञ्चर्चां सप्तम्याश्च जगती, (६) षष्ठ्या विराट्स्थाना, (८-१०) अष्टम्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

॥१५॥ आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे ॥१॥
देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम् ।
देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥२॥
तान्पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम् ।
अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥३॥

89

Á no bhadrā́ḥ krátavo yantu viṣvátó 'dabdhāso áparītāsa udbhídaḥ | devā́ no yáthā sádam íd vṛidhé ásann áprāyuvo rakshitā́ro divé-dive || 1 || devā́nām bhadrā́ sumatír ṛijūyatā́m devā́nāṃ rātír abhí no ní vartatām | devā́nāṃ sakhyám úpa sedimā vayáṃ devā́ na ā́yuḥ prá tirantu jīváse || 2 || tā́n pū́rvayā nivídā hūmahe vayám bhágam mitrám áditiṃ dáksham asrídham | aryamáṇaṃ váruṇaṃ sómam aṣvínā sárasvatī naḥ subhágā máyas karat || 3 ||

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पिता द्यौः ।
तद्ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवम् ॥४॥
तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥५॥

tán no vā́to mayobhú vātu bheshajáṃ tán mātā́ pṛithiví tát pitā́ dyaúḥ | tád grā́vāṇaḥ somasúto mayobhúvas tád aṣvinā ṣṛiṇutaṃ dhishṇyā yuvám || 4 || tám íṣānaṃ jágatas tasthúshas pátiṃ dhiyaṃjinvám ávase hūmahe vayám | pūshā́ no yáthā védasām ásad vṛidhé rakshitā́ pāyúr ádabdhaḥ svastáye || 5 ||

89

May such auspicious, never-failing, and, elevating works, as are done without any compulsion, be achieved by us in all directions of activity. May the divines grant us protection day after day without any obstruction in our progress. 1

May the benevolent wisdom of the straightforward sages be ours. May the generosity of godly men and their friendship descend on us. May they grant long life that we may enjoy fully. 2

Then we invoke with traditional compliments prosperous men, well-wishers, preceptors, custodians, judges, aesthetes, physicians, surgeons, and educationists. May they be auspicious and givers of happiness to us. 3

May the air be the healing cure for us, and so be the mother earth, and the father sun. May the medicinal juices exracted with the pressing stones be conducive to health. May you the expert physicians and surgeons listen to our prayers. 4

We invoke that sovereign Lord of all that stands or moves, and the inspirer of wisdom for our protection. As a nourisher, He has ever been the defender and promoter of our prosperity. May He continue to be an abiding guardian for our well-being. 5

॥१६॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥६॥
पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥७॥
भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥८॥
शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥९॥
अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥१०॥

svastí na índro vriddháṣravaḥ svastí naḥ pushá viṣvávedāḥ | svastí nas tárkshyo árishṭanemiḥ svastí no bríhaspátir dadhātu || 6 || príshadaṣva marútaḥ príṣnimataraḥ ṣubhaṃyávāno vidátheshu jágmayaḥ | agnijihvá mánavaḥ súracakshaso víṣve no devá ávasá gamann ihá || 7 || bhadrám kárṇebhiḥ sriṇuyāma devá bhadrám paṣyemakshábhir yajatrāḥ | sthiraír áñgais tushṭuváṅsas tanúbhir vy àṣema deváhitaṃ yád áyuḥ || 8 || ṣatám ín nú ṣarádo ánti deva yátra naṣ cakrá jarásaṃ tanúnam | putráso yátra pitáro bhávanti má no madhyá rīrishatáyur gántoḥ || 9 || áditir dyaúr áditir antáriksham áditir mātá sá pitá sá putráḥ | víṣve devá áditiḥ páñca jána áditir jatám áditir jánitvam || 10 ||

(९०) नवतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । विश्वे देवा देवताः ।
(१-८) प्रथमाद्यष्टर्चां गायत्री, (९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥१७॥ ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् । अर्यमा देवैः सजोषाः ॥१॥

90

Rijunītí no várunọ mitró nayatu vidván | aryamá deváiḥ sajóshaḥ || 1 ||

May the widely respected, the resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity. 6

May the vital principles, resembling soldiers riding spotted horses, offsprings of the variegated mother, resplendent, frequenters of the place of sacred worship, fire-tongued and rediant as the sun, come hither for our protection. 7

O learned people, may we with our ears listen to what is beneficial. O persons, worthy of sacred deeds, may we see with our eyes that is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God. 8

Hundred autumns are assigned to us by God in the midst of our passing existence subject to old age and decay. Those who are sons today shall be fathers tomorrow, and therefore, may we have no afflictions or infirmities in the midst of our life-span. 9

Eternity is sky, eternity is mid-air, eternity is mother and father, and son. Eternity is all the gods, eternity is the penta-classified men, eternity is all that hath been born and shall be born. 10

90

May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony. 1

ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः । व्रता रक्षन्ते विश्वाहा ॥२॥
ते अस्मभ्यं शर्म यंसन्नमृता मर्त्येभ्यः । बाधमाना अप द्विषः ॥३॥
वि नः पथः सुविताय चियन्त्विन्द्रो मरुतः । पूषा भगो वन्द्यासः ॥४॥
उत नो धियो गोअग्राः पूषन्विष्णवेवयावः । कर्ता नः स्वस्तिमतः ॥५॥

té hí vásvo vásavanas té ápramura máhobhiḥ | vratá rakshante viṣváha || 2 || té asmábhyaṃ ṣárma yaṅsann amṛítā mártyebhyaḥ | bádhamana ápa dvíshaḥ || 3 || ví naḥ patháḥ suvitáya ciyántv índro marútaḥ | pushá bhágo vándyasaḥ || 4 || utá no dhíyo góagraḥ púshan víshṇav évayavaḥ | kárta naḥ svastimátaḥ || 5 ||

॥१८॥ मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ॥६॥
मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः पिता ॥७॥
मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥८॥
शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥९॥

mádhu vátā ṛitayaté mádhu ksharanti síndhavaḥ | mádhvír naḥ santv óshadhīḥ || 6 || mádhu náktam utósháso mádhumat párthivaṃ rájaḥ | mádhu dyaúr astu naḥ pitā || 7 || mádhuman no vánaspátir mádhumāṅ astu súryaḥ mádhvír gávo bhavantu naḥ || 8 || ṣáṃ no mitráḥ ṣáṃ váruṇaḥ ṣáṃ no bhavatv aryamá | ṣáṃ na índro bṛíhaspátiḥ ṣáṃ no víshṇur urukramáḥ || 9 ||

They are distributors of prosperity. They constantly preserve their laws by their own supremacy. 2

May they, who are immortals, give happiness to us, the mortals, and drive away our sufferings. 3

May the adorable head of the state, the guards and soldiers, the food-providers and the bestowers of wealth direct our paths, and may they lead us to prosperity. 4

The farmers, the protectors and the soldiers in our society make our functions accumulative of land and cattle and lead us to prosperity. 5

The wind blows sweetly on its own, the rivers glide on sweetly. May the herbs yield sweetness to us. 6

May the night be sweet, so also the dawn. May the dust of the earth be full of sweetness. May the celestial region be sweet to us. 7

May trees be sweet; may the sun be imbued with sweetness; may our milch-kine be sweet to us. 8

May the one, dedicated to the society, be gracious to us. May the one, most virtuous, be gracious to us. May the law-giver be gracious to us. May the supreme head be gracious to us. May the high priest be gracious to us. May the preserver of great courage be gracious to us. 9

(९१) एकनवतितमं सूक्तम्

(१-२३) त्रयोविंशत्यृचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः। सोमो देवता। (१-४, १८-२३) प्रथमादिचतुर्ऋचामष्टादश्यादिषण्णाञ्च त्रिष्टुप्, (५-१६) पञ्चम्यादिद्वादशानां गायत्री, (१७) सप्तदश्याश्चोष्णिक् छन्दांसि ॥

॥१९॥ त्वं सोम प्र चिकितो मनीषा त्वं रजिष्ठमनु नेषि पन्थाम्।
तव प्रणीती पितरो न इन्दो देवेषु रत्नमभजन्त धीराः ॥१॥
त्वं सोम क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षो विश्ववेदाः।
त्वं वृषा वृषत्वेभिर्महित्वा द्युम्नेभिर्द्युम्न्यभवो नृचक्षाः ॥२॥
राज्ञो नु ते वरुणस्य व्रतानि बृहद्गभीरं तव सोम धाम।
शुचिष्ट्वमसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥३॥
या ते धामानि दिवि या पृथिव्यां या पर्वतेष्वोषधीष्वप्सु।
तेभिर्नो विश्वैः सुमना अहेळन्राजन्त्सोम प्रति हव्या गृभाय ॥४॥
त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा। त्वं भद्रो असि क्रतुः ॥५॥

91

Tváṃ soma prá cikito manīshá tváṃ rájishṭham ánu neshi pánthām | táva práṇītī pitáro na indo devéshu rátnam abhajanta dhírāḥ || 1 || tváṃ soma krátubhiḥ sukrátur bhūs tváṃ dákshaiḥ sudáksho viṣvávedāḥ | tváṃ vṛíshā vṛishatvébhir mahitvá̄ dyumnébhir dyumny àbhavo nṛicákshāḥ || 2 || rájño nú te váruṇasya vratá̄ni bṛihád gabhīráṃ táva soma dhá̄ma | śúcish ṭvám asi priyó ná mitró dakshá̄yyo aryamévasi soma || 3 || yá̄ te dhá̄māni diví yá̄ pṛithivyá̄ṃ yá̄ párvateshv óshadhīshv apsú | tébhir no víṣvaiḥ sumánā áheḷan rájan soma práti havyá̄ gṛibhāya || 4 || tváṃ somāsi sátpatis tváṃ rájotá vṛitrahá̄ | tváṃ bhadró asi krátuḥ || 5 ||

॥२०॥ त्वं च सोम नो वशो जीवातुं न मरामहे। प्रियस्तोत्रो वनस्पतिः ॥६॥

tváṃ ca soma no váṣo jīvá̄tuṃ ná marāmahe | priyá-stotro vánaspátiḥ || 6 ||

91

You, blissful Lord, are known pre-eminently for wisdom. You lead us on the straight path under your guidance. O giver of happiness, our forefathers attained wisdom from the enlightened ones. 1

You, blissful Lord, are the achiever of merit through righteous acts. By your insight you are most wise and all-knowing. You are mighty by your power and greatness. You are glorious by your glories and guide all mortals. 2

In your acts you are royally virtuous, O blissful Lord. Your glory is great and profound. You are the purifier of all and you are the beloved benefactor. You are the cherisher of all and the law-giver. 3

Endowed with all your glories on heaven and earth, on mountains, in plants and in waters, O illustrious blissful Lord, may you be considerate, benign, and may you accept our homage. 4

O blissful Lord, you are an embodiment of protection and sovereignty. The destroyer of evil thoughts, you are also the well-wisher; you are sanctity personified. 5

O gracious and praise-loving Lord, you are the lord of medicinal plants; you are our life-cure. May you so bless us that we live without fearing death. 6

त्वं सोम महे भगं त्वं यून ऋतायते । दक्षं दधासि जीवसे ॥७॥
त्वं नः सोम विश्वतो रक्षा राजन्नघायतः । न रिष्येत्त्वावतः सखा ॥८॥
सोम यास्ते मयोभुव ऊतयः सन्ति दाशुषे । ताभिर्नोऽविता भव ॥९॥
इमं यज्ञमिदं वचो जुजुषाण उपागहि । सोम त्वं नो वृधे भव ॥१०॥

tvám soma mahé bhágaṃ tváṃ yū́na ritayaté | dákshaṃ dadhasi jīváse || 7 || tváṃ naḥ soma viṣváto rákshā rājann aghāyatáḥ | ná rishyet tvā́vataḥ sákhā || 8 || sóma yā́s te mayobhúva ūtáyaḥ sánti dāṣúshe | tā́bhir no 'vitā́ bhava || 9 || imáṃ yajñám idáṃ váco jujushāṇá upā́gahi | sóma tváṃ no vridhé bhava || 10 ||

॥२१॥ सोम गीर्भिष्ट्वा वयं वर्धयामो वचोविदः । सुमृळीको न आ विश ॥११॥
गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः । सुमित्रः सोम नो भव ॥१२॥
सोम रारन्धि नो हृदि गावो न यवसेष्वा । मर्य इव स्व ओक्ये ॥१३॥
यः सोम सख्ये तव रारणद्देव मर्त्यः । तं दक्षः सचते कविः ॥१४॥
उरुष्या णो अभिशस्तेः सोम नि पाह्यंहसः । सखा सुशेव एधि नः ॥१५॥

sóma gīrbhísh ṭvā vayáṃ vardháyāmo vacovídaḥ | sumriḷīkó na ā́ viṣa || 11 || gayasphā́no amīvahā́ vasuvít pushṭivárdhanaḥ | sumitráḥ soma no bhava || 12 || sóma rārandhí no hridí gā́vo ná yávaseshv ā́ | márya iva svá okyè || 13 || yáḥ soma sakhyé táva rārā́ṇad deva mártyaḥ | táṃ dákshaḥ sacate kavíḥ || 14 || urushyā́ ṇo abhíṣasteḥ sóma ní pāhy áṅhasaḥ | sákhā suṣéva edhi naḥ || 15 ||

॥२२॥ आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् । भवा वाजस्य संगथे ॥१६॥

ā́ pyāyasva sám etu te viṣvátaḥ soma vríshṇyam | bhávā vā́jasya saṃgathé || 16 ||

O blissful Lord, you give prosperity to those who live by your laws; whether old or young, and give them strength that they may live. 7

O blissful Lord, guard us from all sides from those who threaten us. Never let your friend, a devotee like me, be harmed. 8

O blissful Lord, give such eternal bliss to your worshipper that he for ever feels protected, and happy in your divine shelter. 9

O blissful Lord, cherish our noble sacrificial acts, accept our devotions and be nigh to make us prosperous. 10

We praise your glory in well-versed hymns and sing in divine melody. O blissful Lord, come and abide with us. 11

O blissful Lord, the enricher, the eradicator of disease, the possessor of all wealth, and the augmenter of nutriment, may you be a good friend to us. 12

O blissful Lord, may you rejoice, abiding in our hearts as milch kine in the grassy meeds, like a young man in his own house. 13

O blissful Lord, may the sage embrace in his fold that mortal man who delights in your friendship. 14

O blissful Lord, save us from slander, protect us from distress, and be unto us a gracious friend. 15

O blissful Lord, may you be approachable from all sides. May our vigour be directed towards you. May our knowledge, also be, concentrated in you. 16

आ प्यायस्व मदिन्तम सोम विश्वेभिरंशुभिः ।
भवा नः सुश्रवस्तमः सखा वृधे ॥१७॥
सं ते पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।
आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व ॥१८॥
या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् ।
गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥१९॥
सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं कर्मण्यं ददाति ।
सादन्यं विदथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥२०॥

ā́ pyāyasva madintama sóma víśvebhir aṅśúbhiḥ | bhávā naḥ suśrávastamaḥ sákhā vṛidhé || 17 || sám te páyāṅsi sám u yantu vā́jāḥ sáṃ vṛ́shṇyāny abhimātisháhaḥ | āpyā́yamāno amṛ́tāya soma diví śrávāṅsy uttamáni dhishva || 18 || yā́ te dhā́māni havíshā yájanti tā́ te víśvā paribhū́r astu yajñám | gayasphā́naḥ pratáraṇaḥ suvíró 'vīrahā prá carā soma dúryān || 19 || sómo dhenúṃ sómo árvantam āśúṃ sómo vīráṃ karmaṇyàṃ dadāti | sādanyàṃ vidathyàṃ sabhéyam pitṛśrávaṇaṃ yó dádāśad asmai || 20 ||

॥२३॥ अषाळ्हं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् ।
भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥२१॥
त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमा ततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥२२॥

áshāḷhaṃ yutsú pṛ́tanāsu páprim svarshā́m apsā́ṃ vṛjánasya gopā́m | bhareshujā́ṃ sukshitíṃ suśrávasaṃ jáyantaṃ tvā́m ánu madema soma || 21 || tvám imā́ óshadhīḥ soma víśvās tvám apó ajanayas tvám gā́ḥ | tvám ā́ tatanthorv àntárikshaṃ tváṃ jyótishā ví támo vavartha || 22 ||

O most gladdening, blissful Lord, may you be approachable from all sides with all your radiations. May you be our friend for prosperity. 17

O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment. 18

O blissful Lord, may all the centres from which food offerings are made, be distributed around the sacrificial place. O giver of wealth and wisdom, and saviour of the brave, O Lord of valour, may you be with us in our noble deeds. 19

To him who worships you, O blissful Lord, you give a milch-cow, a swift horse, and a son who is worthy of noble deeds—eminent in society and an honour to his father. He is assiduous in worship and valorous in action. 20

We extol, O blissful Lord, the invincible, triumphant, granter of bliss, Lord of rain and sunshine, preserver through luminous regions. 21

O blissful Lord, you have generated herbs, waters, and milch-kine; you dispelled darkness with light; you have sustained and expanded the mid-regions. 22

देवेन नो मनसा देव सोम रायो भागं सहसावन्नभि युध्य ।
मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्टौ ॥२३॥

devéna no mánasā deva soma rāyó bhāgám sahasāvann abhí yudhya | mā́ tvā́ tanad īśishe vīryàsyobhā́yebhyaḥ prá cikitsā gávishṭau || 23 ||

(९.२) द्विनवतितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । (१-१५) प्रथमादिपञ्चदशर्चामुषाः, (१६-१८) षोडश्यादितृचस्य चाश्विनौ देवताः । (१-४) प्रथमादिचतुर्ऋचां जगती, (५-१२) पञ्चम्यादिअष्टानां त्रिष्टुप्, (१३-१८) त्रयोदश्यादिषण्णाञ्चोष्णिक् छन्दांसि ॥

॥२४॥ एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥१॥
उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयुः ॥२॥
अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥३॥
अधि पेशांसि वपते नृतूरिवापोर्णुते वक्ष उस्रेव बर्जहम् ।
ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न व्रजं व्युषा आवर्तमः ॥४॥

92

Etā́ u tyā́ ushásaḥ ketúm akrata pū́rve árdhe rájaso bhānúm añjate | nishkriṇvānā́ ā́yudhānīva dhrishṇávaḥ práti gā́vó 'rushīr yanti mātáraḥ || 1 || úd apaptann aruṇā́ bhānávo vríthā svāyújo árushīr gā́ ayukshata | ákrann ushā́so vayúnāni purváthā rúśantam bhānúm árushīr aśiśrayuḥ || 2 || árcanti nā́rīr apáso ná vishṭíbhiḥ samānéna yójanenā́ parāvátaḥ | ísham váhantīḥ sukríte sudā́nave víśvéd áha yájamānāya sunvaté || 3 || ádhi péśāṅsi vapate nritū́r ivā́porṇute váksha usréva bárjaham | jyótir víśvasmai bhúvanāya kriṇvatī́ gā́vo ná vrajám vy ùshā́ āvar támaḥ || 4 ||

O blissful Lord, divine and illustrious, bestow upon us a fraction of your wisdom. May you be favourable to us in any duel or conflict, for your judgement is the guide in our life. 23

92

These radiant mother dawns have raised their banners. They have spread their light in the eastern part of the firmament and have brightened all things. Like warriors flashing their weapons, they regularly come and go. 1

Readily have the purple beams of light shot up. They have harnessed red-rays, easy to be yoked. Dawns have been inspiring for work as before and red-hued, they have attained their effulgent brilliance. 2

They sing their songs like women busy in their work. With a common approach and common objective, they illumine with their inherent radiance the remotest parts of space, bringing nourishment to the liberal devotee, the bountiful worshipper, who presents to them songs of homage. 3

She, like a dancer, puts her broidered garments on. Like a cow yielding her udder, she bares her bosom. Shedding light upon all the world, she dissipates the darkness as cattle hasten to the pastures. 4

प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बाधते कृष्णमभ्वम् ।
स्वरुं न पेशो विदथेष्वञ्जञ्चित्रं दिवो दुहिता भानुमश्रेत् ॥५॥

práty arcí rúṣad asyā adarṣi ví tishṭhate bádhate krishṇám ábhvam | svárum ná péṣo vidátheshv añján citrám divó duhitá bhānúm aṣret || 5 ||

॥२५॥ अतारिष्म तमसस्पारमस्योषा उच्छन्ती वयुना कृणोति ।
श्रिये छन्दो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥६॥
भास्वती नेत्री सूनृतानां दिवः स्तवे दुहिता गोतमेभिः ।
प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्राँ उप मासि वाजान् ॥७॥
उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यम् ।
सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहन्तम् ॥८॥
विश्वानि देवी भुवनाभिचक्ष्या प्रतीची चक्षुरुर्विया वि भाति ।
विश्वं जीवं चरसे बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥९॥
पुनःपुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना ।
श्वघ्नीव कृत्नुर्विज आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥१०॥

átārishma támasas pārám asyóshá uchántī vayúnā kriṇoti | ṣriyé chándo ná smayate vibhātí suprátīkā saumanasáyājīgaḥ || 6 || bhásvatī netrí sūnrítānāṃ divá stave duhitá gótamebhiḥ | prajávato nriváto áṣvabudhyān usho góagrāñ úpa māsi vájān || 7 | úshas tám aṣyāṃ yaṣásaṃ suvíram dāsápravargaṃ rayím áṣvabudhyam | sudáṅsasā ṣrávasā yá vibhási vájaprasūtā subhage brihántam || 8 || víṣvāni deví bhúvanābhicákshyā pratīcí cákshur urviyá ví bhāti | víṣvaṃ jīváṃ caráse bodháyantī víṣvasya vácam avidan manāyóḥ || 9 || púnaḥ-punar jáyamānā purāṇí samānáṃ várṇam abhí ṣúmbhamānā | ṣvaghníva kritnúr víja āminānā mártasya deví jaráyanty áyuḥ || 10 ||

We have beheld the brilliant light first seen in the east ; it spreads itself and disperses thick darkness. She, the heaven's offspring, anoints her wonderous splendour, as the priest anoints the sacrificial offering. 5

We have crossed the limits of darkness, and the dawn breaking forth has awakened the consciousness of living beings, and has given clear perception. She smiles in the light of glory and has swallowed darkness for our joy. 6

The wise men have praised the radiant daughter of the skies, the inspirer of pleasant melodies. Grant us and our dependents nourishment, horses and cattle. 7

O auspicious divine light, shining in full glory, confer upon us, fame, prosperity, attendants, and craftsmen. 8

The dawn looks on the world with bright eyes, spreading light westward, awakening every living creature. She understands the plea of each and every one. 10

The ancient dawn, born again and again, diminishes the days of mortal life, one by one, like a wolf cutting the birds in pieces.

२६॥ व्यूर्ण्वती दिवो अन्ताँ अबोध्यप स्वसारं सनुतर्युयोति ।
प्रमिनती मनुष्या युगानि योषा जारस्य चक्षसा वि भाति ॥११॥
पशून्न चित्रा सुभगा प्रथाना सिन्धुर्न क्षोद उर्विया व्यश्वैत् ।
अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिभिर्दृशाना ॥१२॥
उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति । येन तोकं च तनयं च धामहे ॥१३॥
उषो अद्येह गोमत्यश्वावति विभावरि । रेवदस्मे व्युच्छ सूनृतावति ॥१४॥
युक्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः । अथा नो विश्वा सौभगान्या वह ॥१५॥

vyurṇvatī́ divó ántāñ abodhy ápa svásāram sanutár yuyoti | praminatī́ manushyā̀ yugā́ni yóshā jārásya cákshasā ví bhāti || 11 || paśū́n ná citrā́ subhágā prathānā́ síndhur ná kshóda urviyā́ vy àśvait | áminatī daívyāni vratā́ni sū́ryasya ceti raśmíbhir dṛiśānā́ || 12 || úshas tác citrám ā́ bharāsmábhyam vājinīvati | yéna tokáṃ ca tánayaṃ ca dhā́mahe || 13 || úsho adyéhá gómaty áśvāvati vibhāvari | revád asmé vy ùcha sūnṛitāvati || 14 || yukshvā́ hí vājinīvaty áśvāñ adyā́ruṇā́ñ ushaḥ | áthā no víśvā saúbhagāny ā́ vaha || 15 ||

१२७॥ अश्विना वर्तिरस्मदा गोमद्दस्रा हिरण्यवत् । अर्वाग्रथं समनसा नि यच्छतम् ॥१६॥
यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः । आ न ऊर्जं वहतमश्विना युवम् ॥१७॥
एह देवा मयोभुवा दस्रा हिरण्यवर्तनी । उषर्बुधो वहन्तु सोमपीतये ॥१८॥

áśvinā vartír asmád ā́ gómad dasrā híraṇyavat | arvā́g ráthaṃ sámanasā ní yachatam || 16 || yā́v itthā́ ślókam ā́ divó jyótir jánāya cakráthuḥ | ā́ na ū́rjaṃ vahatam aśvinā yuvám || 17 || éhá devā́ mayobhúvā dasrā́ híraṇyavartanī | usharbúdho vahantu sómapītaye || 18 ||

She has been seen illuminating the horizons at far distances, and she diminishes the days of man's life-span. She continues to shine in all her splendour. She shines with light, like the bride of the sun. 11

The dawn shines forth extending her rays, like a cow-herd driving cattle to pasture, or like the waters rolling their waves, never transgressing the divine commandments. She is beheld visible with the sun-beams. 12

O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons. 13

O dawn, an embodiment of sweet speech, vigour, and wisdom, may your beauty inspire us this day in such noble performances as may lead us to wealth. 14

O luminous dawn, may you appear in horizon today, verily, as having yoked your purple steeds, and bring unto us all felicity. 15

O twin-divines, destroyers of evils, direct your aura of vitality towards our abode which contains gold and cattle. 16

O twin-divines, creators of day and night, who have brought dawn from heaven to man, glittering with divine light, may you endow us with spiritual energy. 17

In order to cherish our emotional prayers, may Nature's sparkling beauties, awakened at dawn, bring hither the twin-divines, the creators of day and night, the givers of happiness, the destroyers of adversaries, seated in a chariot of the splendour of glory. 18

(९३) त्रिनवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः। अग्नीषोमौ देवते। (१-३) प्रथमादितृचस्यानुष्टुप्, (४-७, १२) चतुर्थ्यादिचतसृणां द्वादश्याश्च त्रिष्टुप्, (८) अष्टम्या जगती त्रिष्टुब् वा, (९-११) नवम्यादितृचस्य च गायत्री छन्दांसि ॥

॥२८॥ अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम्।
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥१॥
अग्नीषोमा यो अद्य वामिदं वचः सपर्यति।
तस्मै धत्तं सुवीर्यं गवां पोषं स्वश्व्यम् ॥२॥
अग्नीषोमा य आहुतिं यो वां दाशाद्धविष्कृतिम्।
स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत् ॥३॥
अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पणिं गाः।
अवातिरतं बृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्यः ॥४॥
युवमेतानि दिवि रोचनान्यग्निश्च सोम सक्रतू अधत्तम्।
युवं सिन्धूँरभिशस्तेरवद्यादग्नीषोमावमुञ्चतं गृभीतान् ॥५॥
आन्यं दिवो मातरिश्वा जभारामथ्नादन्यं परि श्येनो अद्रेः।
अग्नीषोमा ब्रह्मणा वावृधानोरुं यज्ञाय चक्रथुरु लोकम् ॥६॥

93

Ágnīshomāv imáṃ sú me srinutáṃ vrishanā hávam | práti sūktáni haryatam bhávataṃ dāsúshe máyah || 1 || ágnīshomā yó adyá vām idáṃ vácaḥ saparyáti | tásmai dhattaṃ suvíryaṃ gávāṃ póshaṃ svásvyam || 2 || ágnīshomā yá áhutiṃ yó vāṃ dásād dhavíshkritim | sá prajáyā suvíryaṃ vísvam áyur vy àsnavat || 3 || ágnīshomā céti tád vīryàṃ vāṃ yád ámushṇītam avasáṃ paṇíṃ gáḥ | ávātiratam bṛísayasya sésho 'vindataṃ jyótir ékam bahúbhyaḥ || 4 || yuvám etáni diví rocanány agnís ca soma sákratū adhattam | yuváṃ síndhūṁr abhísaster avadyád ágnīshomāv ámuñcataṃ gribhītán || 5 || ányáṃ divó mātarísvā jabhārámathnād anyáṃ pári syenó ádreḥ | ágnīshomā bráhmaṇā vāvridhānórúṃ yajñáya cakrathur u lokám || 6 ||

93

O preceptors and peace-lovers, showerers of blessings, may you harken to my call, graciously accept my requests, and bestow prosperity on him who is dedicated to you. 1

O preceptors and peace-lovers, may you both bestow vigour, cows, nutrition, and good horses on the one who addresses this day his prayers to you. 2

O preceptors and peace-lovers, may you both bless the man who offers homage, and dedicates himself to you. May he with his children enjoy vigour throughout his long life. 3

O preceptors and peace-lovers, your prowess, wherewith you rescue the senses from the temptations of evils, is manifested when you obtain divine light for all of them. 4

O you both, preceptors and peace-lovers, acting graciously have set up the light of true knowledge in the universe; you both have liberated the flow of virtues and pure thoughts, that were bound in fetters of ignorance. 5

O knowledge and peace, the former one of you has been brought by intellect from an enlightened region, and the latter by an eagle from the hills. Seated on the innermost summit, glorified by prayers, you enhance the scope of sacred acts. 6

॥२९॥ अग्नीषोमा हविषः प्रस्थितस्य वीतं हर्यतं वृषणा जुषेथाम् ।
सुशर्माणा स्ववसा हि भूतमथा धत्तं यजमानाय शं योः ॥७॥
यो अग्नीषोमा हविषा सपर्याद्देवद्रीचा मनसा यो घृतेन ।
तस्य व्रतं रक्षतं पातमंहसो विशे जनाय महि शर्म यच्छतम् ॥८॥
अग्नीषोमा सवेदसा सहूती वनतं गिरः । सं देवत्रा बभूवथुः ॥९॥

ágnīshomā havíshaḥ prásthitasya vītáṃ háryataṃ vṛishaṇā jushéthām | susármāṇā svávasā hí bhūtám átha dhattaṃ yájamānāya sáṃ yóḥ || 7 || yó agníshómā havíshā saparyád devadrícā mánasā yó ghṛiténa | tásya vratáṃ rakshatam pātáṃ áṅhaso visé jánāya máhi sárma yachatam || 8 || ágnīshomā sávedasā sáhūtī vanataṃ gíraḥ | sáṃ devatrá babhūvathuḥ || 9 ||

अग्नीषोमावनेन वां यो वां घृतेन दाशति । तस्मै दीदयतं बृहत् ॥१०॥
अग्नीषोमाविमानि नो युवं हव्या जुजोषतम् । आ यातमुप नः सचा ॥११॥
अग्नीषोमा पिपृतमर्वतो न आ प्यायन्तामुस्रिया हव्यसूदः ।
अस्मे बलानि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम् ॥१२॥

ágnīshomāv anéna vāṃ yó vāṃ ghṛiténa dáṣati | tásmai dīdayatam bṛihát || 10 || ágnīshomāv imáni no yuváṃ havyá jujoshatam | á yātam úpa naḥ sácā || 11 || ágnīshomā pipṛitám árvato na á pyāyantām usríyā havyasúdaḥ | asmé bálāni maghávatsu dhattaṃ kṛiṇutáṃ no adhvaráṃ srushṭimántam || 12 ||

O adorable and gracious God, may you accept this offered homage pleasingly. May you shower on us your blessings, and kind protection. May you be propitious and provide relief from disease, and freedom from fear. 7

O preceptors and peace-lovers, whosoever dedicates his deeds and services to you, may you bless him with firm determination, keep him free from distress, and grant him true happiness. 8

Invoked together, O preceptors and peace-lovers, accept our hymns; you are already aware of our cherished wishes and desires, and you occupy a unique position amongst the learned. 9

O preceptors and peace-lovers, may you give generous response to him who offers his intense regard and affection to you. 10

O preceptors and peace-lovers, may you be pleased with our oblations and may you stay with us. 11

O preceptors and peace-lovers, may our horses be strong and may our cows yield more milk. May our pious devotees be affluent and prosperous. May you make our sacrifices glorious and fruitful. 12

[अथ पञ्चदशोऽनुवाकः ॥] (९४) चतुर्नवतितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । (१-१६) प्रथमादिषोडशर्चामग्निर्जातवेदाः, तत्रापि (८) अष्टम्याः पादत्रयस्य देवाः, (१६) षोडश्या उत्तरार्धस्य मित्रवरुणादितिसिन्धुपृथिवीद्यावो वा देवताः । (१-१४) प्रथमादिचतुर्दशर्चां जगती, (१५-१६) पञ्चदशीषोडश्योश्च त्रिष्टुप् छन्दसी ॥

॥३०॥ इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥१॥
यस्मै त्वमायजसे स साधत्यनर्वा क्षेति दधते सुवीर्यम् ।
स तूताव नैनमश्नोत्यंहतिरग्ने सख्ये मा रिषामा वयं तव ॥२॥
शकेम त्वा समिधं साधया धियस्त्वे देवा हविरदन्त्याहुतम् ।
त्वमादित्याँ आ वह तान्ह्युश्मस्यग्ने सख्ये मा रिषामा वयं तव ॥३॥

94

Imáṃ stómam árhate jatávedase rátham iva sám mahemā manīsháya | bhadrá hí naḥ prámatir asya saṃsády ágne sakhyé má rishāma vayáṃ táva || 1 || yásmai tvám ayájase sá sadhaty anarvá ksheti dádhate suvíryam | sá tūtava naínam aṣnoty aṁhatír ágne — || 2 || ṣakéma tvā samídhaṃ sadháya dhíyas tvé devá havír adanty áhutam || tvám adityáñ á vaha tán hy ùsmásy ágne — || 3 ||

भरामेध्मं कृणवामा हवींषि ते चितयन्तः पर्वणापर्वणा वयम् ।
जीवातवे प्रतरं साधया धियोऽग्ने सख्ये मा रिषामा वयं तव ॥४॥
विशां गोपा अस्य चरन्ति जन्तवो द्विपच्च यदुत चतुष्पदक्तुभिः ।
चित्रः प्रकेत उषसो महाँ अस्यग्ने सख्ये मा रिषामा वयं तव ॥५॥

bhárāmedhmáṃ kṛiṇávāmā havíṁshi te citáyantaḥ párvaṇā-parvaṇa vayám | jīvátave pratarám sādhaya dhíyó 'gne — || 4 || viṣáṃ gopá asya caranti jantávo dvipác ca yád utá cátushpad aktúbhiḥ | citráḥ praketá usháso maháñ asy ágne — || 5 ||

94

To Him who is reverent and all knowing, we offer our devotional prayers; we thoughtfully construct our hymns as an artisan does his chariot. In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury. 1

The one whom you bless, succeeds, lives without enmity, and gains heroic strength. He is strong, and never in distress. In your friendship, O adorable Lord, let us never suffer injury. 2

May we have the ability to arouse your love and kindness, for it is through you that the cosmic power partakes of our offerings. May the enlightened one bless us and be with us. In your friendship, O adorable Lord, let us never suffer injury. 3

We channelize our intellectual energies; we offer seasonal oblations in accordance with circumstances. Give us wisdom that prolongs our lives. In your friendship, O adorable Lord, let us never suffer injury. 4

His genial flames preserve mankind and enliven quadrupeds and bipeds with their rays. Shining with various lustre, and illuminating the world, you are superior to the dawn. In your friendship, O adorable Lord, let us never suffer injury. 5

॥३१॥ त्वमध्वर्युरुत होतासि पूर्व्यः प्रशास्ता पोता जनुषा पुरोहितः ।
विश्वा विद्वाँ आर्त्विज्या धीर पुष्यस्यग्ने सख्ये मा रिषामा वयं तव ॥६॥
यो विश्वतः सुप्रतीकः सदृङ्ङसि दूरे चित्सन्तळिदिवाति रोचसे ।
रात्र्याश्चिदन्धो अति देव पश्यस्यग्ने सख्ये मा रिषामा वयं तव ॥७॥
पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूढ्यः ।
तदा जानीतोत पुष्यता वचोऽग्ने सख्ये मा रिषामा वयं तव ॥८॥
वधैर्दुःशंसाँ अप दूढ्यो जहि दूरे वा ये अन्ति वा के चिदत्रिणः ।
अथा यज्ञाय गृणते सुगं कृध्यग्ने सख्ये मा रिषामा वयं तव ॥९॥
यदयुक्था अरुषा रोहिता रथे वातजूता वृषभस्येव ते रवः ।
आदिन्वसि वनिनो धूमकेतुनाग्ने सख्ये मा रिषामा वयं तव ॥१०॥

tvám adhvaryúr utá hótasi purvyáḥ praṣástá pótā janúsha puróhitaḥ | víṣva vidvā́ṅ ártvijyā dhīra pushyasy ágne — || 6 || yó viṣvátaḥ suprátīkaḥ sadṛíṅṅ ási dūré cit sán taḷíd iváti rocase | rátryaṣ cid ándho áti deva paṣyasy ágne — || 7 || púrvo deva bhavatu sunvató rátho 'smákaṃ ṣáṅso abhy àstu dūḍhyàḥ | tád á jānītotá pushyatā vácó 'gne — || 8 || vadhaír duḥṣáṅsāṅ ápa dūḍhyò jahi dūré vā yé ánti vā ké cid atríṇaḥ | áthā yajñáya gṛiṇaté sugáṃ kṛidhy ágne — || 9 || yád áyukthā arushá róhitā ráthe vátajūtā vṛishabhásyeva te rávaḥ | ád invasi vaníno dhūmáketunágne — || 10 ||

॥३२॥ अध स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन् ।
सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सख्ये मा रिषामा वयं तव ॥११॥

ádha svanā́d utá bibhyuḥ patatríṇo drapsá yát te yavasā́do vy ásthiran | sugáṃ tát te tāvakébhyo rátheblyó 'gne — || 11 ||

Of this celestial universe, you are the supreme presenter, the invoker, the chief director, purifier and the perfect sage. Conversant with the priestly functions, You perform the rites perfectly. In your friendship, O adorable Lord, let us never suffer injury. 6

You are of graceful form, looking alike from all sides. Though remote, you shine brightly as if close at hand; you penetrate the darkness of night and perceive all. In your friendship, O adorable Lord, let us never suffer injury. 7

May the enlightened sages, who spread spiritual joy, be in the forefront to lead and guide us. Let our denunciation overwhelm the wicked. May you add strength to our eloquence. In your friendship, O adorable Lord, let us never suffer injury. 8

With your punitive powers, may you vanquish those of evil speech and thought, the wicked and the satanic forces whether distant or near. Thus make easy the path for the righteous devotees. In your friendship, O adorable God let us never suffer injury. 9

The bright red rays, as if yoked to your aura of glory, spread through the universe like swift winds, and enwrap the forest trees, as if with smoke-banners. In your friendship, O adorable Lord, let us never suffer injury. 10

At your roaring, even the birds are terrified, as your flames, consuming grass, spread in all directions. Then the path is clear of all obstacles. In your friendship, O adorable Lord, let us never suffer injury. 11

अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां हेळो अद्भुतः ।
मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव ॥१२॥
देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे ।
शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव ॥१३॥
तत्ते भद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे मृळयत्तमः ।
दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥१४॥
यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।
यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥१५॥
स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१६॥

ayám mitrásya váruṇasya dhā́yase 'vayātā́m marútām héḷo ádbhutaḥ | mriḷā́ sú no bhūtv eshām mánaḥ púnar ágne — || 12 || devó devā́nām asi mitró ádbhuto vásur vásūnām asi cā́rur adhvaré | ṣárman syāma táva sapráthastamé 'gne — || 13 || tát te bhadrám yát sámiddhaḥ své dáme sómāhuto járase mriḷayáttamaḥ | dádhāsi rátnam drávinam ca dāṣúshé 'gne — || 14 || yásmai tvám sudraviṇo dádāṣo 'nāgāstvám adite sarvátātā | yám bhadréṇa ṣávasā codáyāsi prajā́vatā rā́dhasā té syāma || 15 || sá tvám agne saubhagatvásya vidvā́n asmā́kam ā́yuḥ prá tirehá deva | tán no mitró váruṇo māmahantām áditiḥ síndhuḥ prithiví utá dyaúḥ || 16 ||

(९५) पञ्चनवतितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निरौषसोऽग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥१॥ द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः ॥१॥

95

Dvé vírūpe carataḥ svárthe anyányā vatsám úpa dhāpayete | hárir anyásyām bhávati svadhā́vāñ chukró anyásyām dadriṣe suvárcāḥ || 1 ||

You are known, by your friendly support to the most virtuous and dedicated. Strange is the wrath that guards. May it be gracious to us. In your friendship, O Lord-adorable, let us never suffer injury. 12

O illustrious adorable God, you are a friend of virtuous men. You are graceful sacrificer, and are the bestower of all riches. May we find shelter in your vast, benign, and loving kindness. In your friendship, O adorable Lord, let us never suffer injury. 13

Kindled in your heavenly abode, invoked by devotion, you gracefully, are the most benign; propitiated by praises, you rejoice us. You shower wisdom and prosperity upon your earnest devotees. In your friendship, O adorable Lord, let us never suffer injury. 14

Fortunate are the devotees, to whom you, the possessor of riches, give freedom from every sin with utter completeness, and on whom you shower vigour, prosperity, and children. May we become rich in your riches, O eternal being. 15

O divine adorable God, the showerer of good fortune, lengthen the days of existence of those engrossed in selflessly dedicated deeds. May the pleasing, venerable, almighty God, and the natural forces of oceans, earth and celestial regions preserve and protect us. 16

95

Two, opposed in their nature, are seen here—working towards their respective goals. Both of them have one child each. One has golden sun, the self-sustained. The other has the brilliant and shining. (Day is the child of the sun, and night the child of the moon). 1

दशेमं त्वष्टुर्जनयन्त गर्भमतन्द्रासो युवतयो विभृत्रम् ।
तिग्मानीकं स्वयशसं जनेषु विरोचमानं परि षीं नयन्ति ॥२॥
त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।
पूर्वामनु प्र दिशं पार्थिवानामृतून्प्रशासद्वि दधावनुष्ठु ॥३॥
क इमं वो निण्यमा चिकेत वत्सो मातॄर्जनयत स्वधाभिः ।
बह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥४॥
आविष्ट्यो वर्धते चारुरासु जिह्मानामूर्ध्वः स्वयशा उपस्थे ।
उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥५॥

dáṣemám tváshṭur janayanta gárbham átandrāso yuvatáyo víbhṛitram | tigmánīkam sváyaṣasam jáneshu virócamānam pári shīm nayanti || 2 || tríṇi jánā pári bhūshanty asya samudrá ékam divy ékam apsú | púrvām ánu prá díṣam párthivanām ṛitún praṣásad ví dadhāv anushṭhú || 3 || ká imám vo niṇyám á ciketa vatsó mātṛír janayata svadhábhiḥ | bahvīnám gárbho apásām upásthan mahán kavír nís carati svadhávan || 4 || āvíshṭyo vardhate cárur āsu jihmánām ūrdhváḥ sváyaṣā upásthe | ubhé tváshṭur bibhyatur jáyamānāt pratīcí sinhám práti joshayete || 5 ||

॥२॥ उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥६॥
उद्यंयमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन् ।
उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥७॥

ubhé bhadré joshayete ná méne gávo ná vāṣrá úpa tasthur évaiḥ | sá dákshāṇām dákshapatir babhūvāñjánti yám dakshiṇató havírbhiḥ || 6 || úd yamyamīti savitéva bāhú ubhé sícau yatate bhīmá ṛiñján | úc chukrám átkam ajate simásmān náva mātṛíbhyo vásanā jahāti || 7 ||

These ten, ever-youthful and vigilant, produce fire, the embryo of architect. They bear around him, long flames which are sharp-pointed, universally renowned, and effulgent amongst mankind. 2

They honour three places of his birth, the mid-air, the heaven, and the waters. Dividing the seasons of the year for the benefit of the earthly creatures, he formed in succession the eastern and western quarters. 3

Which of you know this secret fire ? The infant by his own nature begets his mothers. The source of many waters, he issues from the ocean, mighty and wise, the receiver of oblations. 4

Visible and fair, he grows in brightness, uplifted in the lap of waving waters, spreading his own renown. When he was born, both worlds were alarmed, and taking him for a lion, they pay homage to him. 5

Both the auspicious ones—day and night—wait upon him like two women or like lowing cows (following their calves). They seek him by the paths he has gone. He is the Lord of might amongst the mightiest, whom the priests propitiate with their oblations. 6

Like the sun, he stretches forth his arms with might. Awe-inspiring, he strives to clasp the two borders of the world with his brightness. He forces out from all a brilliant vesture, and clothes the earth with new garments from his mother's realms. 7

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदने गोभिरद्भिः ।
कविर्बुध्नं परि मर्मृज्यते धीः सा देवताता समितिर्बभूव ॥८॥
उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य धाम ।
विश्वेभिरग्ने स्वयशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥९॥
धन्वन्त्स्रोतः कृणुते गातुमूर्मिं शुक्रैरूर्मिभिरभि नक्षति क्षाम् ।
विश्वा सनानि जठरेषु धत्तेऽन्तर्नवासु चरति प्रसूषु ॥१०॥
एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

tveshám rūpám kriṇuta úttaram yát sampriñcānáḥ sádane góbhir adbhíḥ | kavír budhnám pári marmrijyate dhíḥ sá devátātā sámitir babhūva || 8 || urú te jráyaḥ páry eti budhnám virócamānam mahishásya dháma | víṣvebhir agne sváyaṣobhir iddhó 'dabdhebhiḥ payúbhiḥ pāhy asmán || 9 || dhánvan srótaḥ kriṇute gatúm urmím ṣukraír ūrmíbhir abhí nakshati kshám | víṣva sánani jatháreshu dhatte 'ntár návasu carati prasúshu || 10 || evá no agne samídha vridhanó revát pavaka ṣrávase ví bhahi | táṅ no mitró — || 11 ||

(९६) षण्णवतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निर्द्रविणोदा अग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥३॥ स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा ।
आपश्च मित्रं धिषणा च साधन्देवा अग्निं धारयन्द्रविणोदाम् ॥१॥
स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम् ॥२॥

96

Sá pratnátha sáhasa jáyamānaḥ sadyáḥ kávyani bál adhatta víṣva | ápaṣ ca mitrám dhisháṇa ca sadhan devá agním dhārayan draviṇodám || 1 || sá púrvayā nivídā kavyátāyór imáḥ prajá ajanayan mánūnām | vivásvatā cákshasā dyám apáṣ ca devá a. dh. d. || 2 ||

He makes for himself a most noble form of splendour, decking himself in his home with milk and waters. The sage adorns the depths of air possessed of great wisdom. This is the meeting place where divine learned are honoured. 8

The vast and victorious radiance of yours, O mighty one, pervades the firmament. O fire-divine, kindled by us, may you preserve us with all your self-bright, undiminished glories. 9

In dry spots, he causes the waters to flow in torrent and enundates the earth with floods that glisten. He gathers all articles within his maw, and moves among the new fresh sprouting grasses. 10

Fed with our fuel-purifying fire, may you blaze for the sake of securing food for us. May the pleasing, venerable, indivisible almighty God, and the natural forces of oceans, earth, and celestial regions, preserve and protect us. 11

96

Revealed, as ever, by rigorous penances, the spiritual fire straight way appropriates all the offerings through their action, dedication and wisdom. The enlightened devotees retain the company of God, the giver of wealth. 1

Propitiated with ancient devotional hymns, He creates progeny for mankind and provides with His refulgent light the celestial regions and ethereal vapours. The enlightened devotees retain the company of God, the giver of wealth. 2

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम् ।
ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥३॥
स मातरिश्वा पुरुवारपुष्टिर्विदद्गातुं तनयाय स्वर्वित् ।
विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयन्द्रविणोदाम् ॥४॥
नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन्द्रविणोदाम् ॥५॥

tám īḷata prathamám yajñasā́dham vísa ā́rīr ā́hutam ṛiñjasānám | ūrjáḥ putrám bharatám sripradānuṃ devā́ — || 3 || sá mātarísvā puruvā́rapushṭir vidád gātúṃ tánayāya svarvít | viṣā́ṃ gopā́ janitā́ ródasyor devā́ — || 4 || náktoshā́sā várṇam āmémyāne dhāpáyete sísum ékaṃ samīcī́ | dyā́vākshā́mā rukmó antár ví bhāti devā́ — || 5 ||

॥४॥ रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।
अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयन्द्रविणोदाम् ॥६॥
नू च पुरा च सदनं रयीणां जातस्य च जायमानस्य च क्षाम् ।
सतश्च गोपां भवतश्च भूरेर्देवा अग्निं धारयन्द्रविणोदाम् ॥७॥
द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।
द्रविणोदा वीरवतीमिषं नो द्रविणोदा रासते दीर्घमायुः ॥८॥
एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥९॥

rāyó budhnáḥ saṃgámano vásūnāṃ yajñásya ketúr manmasā́dhano véḥ | amṛitatvám rákshamāṇāsa enaṃ devā́ — || 6 || nū́ ca purā́ ca sádanaṃ rayīṇā́ṃ jātásya ca jā́yamānasya ca kshā́m | satáṣ ca gopā́m bhávataṣ ca bhū́rer devā́ — || 7 || draviṇodā́ dráviṇasas turásya draviṇodā́ḥ sánarasya prá yaṅsat | draviṇodā́ vīrávatīm ísham no draviṇodā́ rasate dīrghám ā́yuḥ || 8 || evā́ no agne — || 9 ||

Praise Him, O enlightened devotees, as chief accomplisher of noble deeds, acceptor of devotional prayers, and ever-exerting lord. He is the sustainer of all men, source of all strength and giver of continual gifts. The enlightened devotees cherish the company of God, the giver of wealth. 3

May the adorable God, the dweller of the celestial region, the nourisher, the supreme sage, the bestower of heavenly bliss, the guard of mankind, the progenitor of heaven and earth, find a pathway for His off-springs. The enlightened devotees cherish the company of God, the giver of wealth. 4

Night and dawn, influencing each other's radiance, both together, nourish a child--a special fire—who is bright and radiant, and shines between heaven and earth. The enlightened devotees cherish the company of God, the giver of wealth. 5

The adorable God is the source of all wealth, and riches, and is the bestower of property. He is the banner of all noble selfless acts, and accomplishes all benevolent desires. Preserving their immortality, the enlightened devotees cherish the company of God, the giver of wealth. 6

Now and previously too, He has been the abode of riches. He provides habitation for all that exists and all that will come into existence The enlightened devotees cherish the company of God, the giver of wealth. 7

May the supreme wealth-giver grant us the prosperity of movables and may the same wealth-giver grant us immovable objects, too. May He grant us vigour-providing food and may the bestower of wealth give us long life. 8

Fed with our fuel, O purifying fire, blaze for the sake of food. May the loving, venerable, indivisible, almighty God and natural forces of oceans, earth and heaven grant us our prayers. 9

(९७) सप्तनवतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निः शुचिरग्निर्वा देवता । गायत्री छन्दः ॥

॥५॥ अप॑ नः॒ शोशु॑चद॒घमग्ने॑ शुशु॒ग्ध्या र॒यिम् । अप॑ नः॒ शोशु॑चद॒घम् ॥१॥
सु॒क्षे॒त्रि॒या सु॑गातु॒या व॑सू॒या च॑ यजामहे । अप॑ नः॒ शोशु॑चद॒घम् ॥२॥
प्र यद्भन्दि॑ष्ठ एषां॒ प्रास्माका॑सश्च सू॒रयः॑ । अप॑ नः॒ शोशु॑चद॒घम् ॥३॥
प्र यत्ते॑ अग्ने सू॒रयो॒ जाये॑महि॒ प्र ते॑ व॒यम् । अप॑ नः॒ शोशु॑चद॒घम् ॥४॥
प्र यद॒ग्नेः सह॑स्वतो वि॒श्वतो॒ यन्ति॑ भा॒नवः॑ । अप॑ नः॒ शोशु॑चद॒घम् ॥५॥
त्वं हि वि॑श्वतोमुख वि॒श्वतः॑ परि॒भूरसि॑ । अप॑ नः॒ शोशु॑चद॒घम् ॥६॥
द्विषो॑ नो विश्वतोमु॒खाति॑ ना॒वेव॑ पारय । अप॑ नः॒ शोशु॑चद॒घम् ॥७॥
स नः॒ सिन्धु॑मिव ना॒वयाति॑ पर्षा स्व॒स्तये॑ । अप॑ नः॒ शोशु॑चद॒घम् ॥८॥

97

Apa naḥ ṣóṣucad aghám ágne ṣuṣugdhy á rayím | ápa naḥ ṣóṣucad aghám || 1 || sukshetriyá sugatuyá vásūyá ca yajāmahe | ápa -- || 2 || prá yád bhándishtha esham prásmákāsaṣ ca sūráyaḥ | ápa — || 3 || prá yát te agne sūráyo jáyemahi prá te vayám | ápa — || 4 || prá yád agnéḥ sáhasvato viṣváto yánti bhanávaḥ | ápa — || 5 || tvám hí viṣvatomukha viṣvátaḥ paribhúr ási | ápa — || 6 || dvísho no viṣvatomukháti navéva paraya | ápa — || 7 || sá naḥ síndhum iva naváyáti parsha svastáye | ápa — || 8 ||

(९८) अष्टनवतितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निर्वैश्वानरोऽग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥६॥ वै॒श्वा॒न॒रस्य॑ सुम॒तौ स्या॑म॒ राजा॒ हि कं॒ भुव॑नानामभि॒श्रीः ।
इ॒तो जा॒तो विश्व॑मि॒दं वि च॑ष्टे वैश्वान॒रो य॑तते॒ सूर्ये॑ण ॥१॥

98

Vaiṣvānarásya sumataú syama rájā hí kam bhúvanānām abhiṣríḥ | itó jātó víṣvam idáṃ ví cashṭe vaiṣvānaró yatate súryeṇa || 1 ||

97

May your light, O fire-divine dispel our sins; may your wealth shine on us. May your light dispel our sins. 1

We worship you for good fields, for secure paths, and for riches. May your light dispel our sins. 2

Among our people, here is the most devoted worshipper who speaks highly of you, and similarly, all our learneds pay you alone their homage. May your light dispel our sins. 3

O adorable Lord, the fire-divine, we all the learneds, are your devotees and in fact, we have become yours. May your light dispel our sins. 4

The ever-conquering beams of splendour of this fire-divine, are spreading in all directions. May your light dispel our sins. 5

You, with your face turned in all directions, are circumambient from all sides. May your light dispel our sins. 6

O with your face turned in all directions, may you take us across, as on a boat, beyond the reach of our adversaries. May your light dispel our sins. 7+8

98

May we continue to be in the grace of the leader of all; He is the august sovereign of all beings. Since the very inception, He is taking excellent care of the entire universe. This Leader of all accompanies the rising sun. 1

पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश ।
वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषः पातु नक्तम् ॥२॥
वैश्वानर तव तत्सत्यमस्त्वस्मान्रायो मघवानः सचन्ताम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥३॥

prishtó diví prishtó agníḥ prithivyấm prishtó víṣvā óshadhīr ấ viveṣa | vaiṣvānaráḥ sáhasā prishtó agníḥ sá no dívā sá risháḥ pātu náktam || 2 || vaíṣvānara táva tát satyám astv asmấn rấyo maghávānaḥ sacantām | tán no — || 3 ||

(९९) नवनवतितमं सूक्तम्

(१) एकर्चस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । अग्निर्जातवेदा अग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥७॥ जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥१॥

99

Jātávedase sunavāma sómam arātīyató ní dahāti védaḥ | sá naḥ parshad áti durgáṇi víṣvā nāvéva síndhuṃ duritáty agníḥ || 1 ||

(१००) शततमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्य वार्षागिरा ऋज्राश्वाम्बरीष-सहदेव-भयमान-सुराधस ऋषयः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥८॥ स यो वृषा वृष्ण्येभिः समोका महो दिवः पृथिव्याश्च सम्राट् ।
सतीनसत्वा हव्यो भरेषु मरुत्वान्नो भवत्विन्द्र ऊती ॥१॥

100

Sá yó vṛ́shā vṛ́shṇyebhiḥ sámokā mahó diváḥ prithivyấṣ ca samrấṭ | satīnásatva hávyo bháreshu marútvān no bhavatv índra ūtī || 1 ||

The fire-divine is present in heaven, and present on this earth; He pervades all plants and vegetation. May the fire-divine, the leader of all, who is present with vigour, guard us night and day against our enemies. 2

May that truth of yours descend on us. Let wealth, in rich abundance, gather around us. May the loving, venerable, indivisible almighty God and the natural forces of ocean, earth and heaven preserve and protect us. 3

99

May we dedicate our entire devotion to the all knowing God. May He deprive them of wealth who are hostile towards us. May the Lord carry us through all troubles as a boat carries men across the river against hurdles. 1

100

He is the great showerer of prosperity side by side functioning with other petty showers of wealth, the sovereign Lord of earth and heaven, the sender of water and helper in all conflicts. May this resplendent Lord, associated with vital principles, be our protection. 1

यस्यानाप्तः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।
वृषन्तमः सखिभिः स्वेभिरेवैर्मरुत्वान्नो भवत्विन्द्र ऊती ॥२॥
दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः ।
तरद्द्वेषाः सासहिः पौंस्येभिर्मरुत्वान्नो भवत्विन्द्र ऊती ॥३॥
सो अङ्गिरोभिरङ्गिरस्तमो भूद्वृषा वृषभिः सखिभिः सखा सन् ।
ऋग्मिभिरृग्मी गातुभिर्ज्येष्ठो मरुत्वान्नो भवत्विन्द्र ऊती ॥४॥
स सूनुभिर्न रुद्रेभिरृभ्वा नृषाह्ये सासह्वाँ अमित्रान् ।
सनीळेभिः श्रवस्यानि तूर्वन्मरुत्वान्नो भवत्विन्द्र ऊती ॥५॥

yásyánāptaḥ súryasyeva yámo bháre-bhare vṛitrahá śúshmo ásti | vṛíshantamaḥ sákhibhiḥ svébhir évair ma⁰ || 2 || divó ná yásya rétaso dúghānaḥ pánthaso yánti śávasáparītaḥ | taráddveshaḥ sasahíḥ paúṅsyebhir ma⁰ || 3 || só áṅgirobhir áṅgirastamo bhūd vṛíshā vṛíshabhiḥ sákhibhiḥ sákha sán | ṛigmíbhir ṛigmí gatúbhir jyéshṭho ma⁰ || 4 || sá sunúbhir ná rudrébhir ṛíbhva nṛisháhye sasahváṅ amítran | sámḷebhiḥ śravasyàni túrvan ma⁰ || 5 ||

॥९॥ स मन्युमीः समदनस्य कर्तास्माकेभिर्नृभिः सूर्यं सनत् ।
अस्मिन्नहन्त्सत्पतिः पुरुहूतो मरुत्वान्नो भवत्विन्द्र ऊती ॥६॥
तमूतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः कृण्वत त्राम् ।
स विश्वस्य करुणस्येश एको मरुत्वान्नो भवत्विन्द्र ऊती ॥७॥

sá manyumíḥ samádanasya kartásmákebhir nṛíbhiḥ súryaṃ sanat | asmínn áhan sátpatiḥ puruhūtó ma⁰ || 6 || tám ūtáyo raṇayañ chúrasatau táṃ kshémasya kshitáyaḥ kṛiṇvata trám | sá víśvasya karúṇasyeṣa éko ma⁰ || 7 ||

His unparalleled speed is like the rays of the sun. He is destroyer of the devil of ignorance in every conflict. With his swiftmoving friends, He is the most bounteous. May this resplendent Lord, associated with vital principles, be our protection. 2

He emits radiance as sunshine, showers blessings, the heaven's moisture. With His vital strength He is always victorious over adversaries, and triumphs by His manly vigour. May the resplendent God, associated with vital principles, be our protection. 3

He is the fastest among all the fast runners, most bountiful among the bountiful, the mightiest among the mighty, a friend among friends, venerable among those who claim veneration, pre-eminent amongst the eminent. May this resplendent God, associated with vital principles, be our protection. 4

He, associated with vital principles—offsprings of the cosmic vital powers—is furious and has been able to conquer his foes and adversaries. Prompted by cosmic forces He releases waters from clouds and produces food. May this resplendent God, associated with vital principles, be our protection. 5

He is the subduer of sinners, the director of operations. He is the protector of the good. He alone has been invoked by all of us. His glory in the sun has been a blessing to our people up to this day. May this resplendent God, associated with vital principles, be our protection. 6

His protections bring about success in conflicts, and He is pleased by the success. He along with His vital principles presides over every act of worship. May this resplendent God, associated with vital principles, be our protection. 7

तमप्सन्त शवस उत्सवेषु नरो नरमवसे तं धनाय।
सो अन्धे चित्तमसि ज्योतिर्विदन्मरुत्वान्नो भवत्विन्द्र ऊती ॥८॥
स सव्येन यमति व्राधतश्चित्स दक्षिणे संगृभीता कृतानि।
स कीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥९॥
स ग्रामेभिः सनिता स रथेभिर्विदे विश्वाभिः कृष्टिभिर्न्वद्य।
स पौंस्येभिरभिभूरशस्तीर्मरुत्वान्नो भवत्विन्द्र ऊती ॥१०॥

tám apsanta ṣávasa utsavéshu náro náram ávase táṃ dhánāya | só andhé cit támasi jyótir vidan ma° || 8 || sá savyéna yamati vrádhataṣ cit sá dakshiṇé sáṃgribhītā kritáni | sá kīríṇa cit sánita dhánani ma° || 9 || sá grámebhiḥ sánita sá ráthebhir vidé víṣvābhiḥ krishṭíbhir nv àdyá | sá paúṅsyebhir abhibhúr áṣastīr ma° || 10 ||

॥१०॥ स जामिभिर्यत्समजाति मीळ्हेऽजामिभिर्वा पुरुहूत एवैः।
अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥११॥
स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा।
चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ॥१२॥
तस्य वज्रः क्रन्दति स्मत्स्वर्षा दिवो न त्वेषो रवथः शिमीवान्।
तं सचन्ते सनयस्तं धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥१३॥

sá jamíbhir yát samájati mılhé 'jamibhir vā puruhūtá évaiḥ | apáṃ tokásya tánayasya jeshé ma° || 11 || sá vajrabhríd dasyuhá bhīmá ugráḥ sahásracetaḥ ṣatánītha ríbhva | camrīshó ná ṣávasa páñcajanyo ma° || 12 || tásya vájraḥ krandati smát svarshá divó ná tveshó raváthaḥ ṣímivān | táṃ sacante sanáyas táṃ dhánani ma° || 13 ||

In the hours of distress mighty brave men depend on His leadership.for protection and wealth. In the midst of dim darkness of frustration, He is the source of light and encouragement. May this resplendent God, associated with vital principles, be our protection. 8

With His left hand He subdues the malignant and with His right hand He accepts the proffered selfless deeds. Pleased with invocations, He becomes the giver of riches to His worshippers. May this resplendent God, associated with vital principles, be our protection. 9

He alone with His accompaniments is the benefactor. He is immediately recognized by all enlightened persons through the movements of His aura of glory. By His enduring energy He is victor over the unruly elements. May this resplendent Lord, associated with vital principles be our protection. 10

Invoked by His own kinsmen, He proceeds quickly to fight for those who trust Him and those devoted friends who are engaged in conflicts. He helps brave soldiers and their families. May this resplendent Lord, associated with vital principles, be our protection. 11

He is the inflicter of punitive justice on robbers. For them He is fearful and fierce. He is cognizant of all things. He is mighty and praised by all. He is like spiritual elixir, exhilarates all the five classes of beings with his concentrated vigour. May this resplendent God, associated with vital principles, be our protection. 12

His punitive justice is very effective. He is as brilliant as the luminary of heaven, and is the source of all benefits. He is the promoter of beneficent acts. He is the Lord of all treasures. May He, associated with vital principles, be our protection. 13

यस्याजस्रं शवसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीम् ।
स पारिषत्क्रतुभिर्मन्दसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥१४॥
न यस्य देवा देवता न मर्ता आपश्चन शवसो अन्तमापुः ।
स प्ररिक्वा त्वक्षसा क्ष्मो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥१५॥

yásyájasram
śávasa mánam ukthám paribhujád ródasī viśvátaḥ sīm | sá pariṣhat krátubhir mandasanó ma⁰ || 14 || ná yásya devá devátā ná mártā ápaś caná śávaso ántam āpúḥ | sá praríkvā tvákshasa kshmó diváś ca ma⁰ || 15 ||

रोहिच्छ्यावा सुमदंशुर्ललामीर्द्युक्षा राय ऋज्राश्वस्य ।
वृषण्वन्तं बिभ्रती धूर्षु रथं मन्द्रा चिकेत नाहुषीषु विक्षु ॥१६॥
एतत्त्यत्त इन्द्र वृष्ण उक्थं वार्षागिरा अभि गृणन्ति राधः ।
ऋज्राश्वः प्रष्टिभिरम्बरीषः सहदेवो भयमानः सुराधाः ॥१७॥
दस्यूञ्छिम्यूंश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वा नि बर्हीत् ।
सनत्क्षेत्रं सखिभिः श्वित्न्येभिः सनत्सूर्यं सनदपः सुवज्रः ॥१८॥
विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिह्वृताः सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१९॥

rohíc chyāvá sumádaṅśur lalāmír dyukshá rayá ṛijráśvasya | vríshaṇvantam bíbhratī dhurshú rátham mandrá ciketa náhushīshu vikshú || 16 || etát tyát ta indra vríshṇa ukthám vārshagirá abhí gṛiṇanti rádhaḥ | ṛijráśvaḥ práshṭibhir ambaríshaḥ sahádevo bháyamānaḥ surádhāḥ || 17 || dásyūñ chímyūṅś ca puruhūtá évair hatvá pṛithivyáṃ śárva ní barhīt sánat kshétraṃ sákhibhiḥ śvitnyébhiḥ sánat súryaṃ sánad apáḥ suvájraḥ || 18 || viśvāhéndro adhivaktá no astv áparihvṛitaḥ sanuyama vájam | tán no — || 19 ||

He, with His excellent strength, cherishes earth and heaven eternally and absolutely. May He, delighted by our acts, convey us beyond misery. May the resplendent Lord, associated with vital principles, be our protection. 14

Neither the knowledge of divine and learned persons, nor their endeavours reach the limit of strength of that beneficent divinity. He surpasses earth and heaven by His subtle skill and strength. May the resplendent Lord associated with vital principles, be our protection. 15

The black and red beams, yoked to the cosmic chariot of the sun are self-radiant, full of the spectrum of colours, and celestial in appearance. This is fixed on a mighty axle for the attainment of bliss, as if these well-directed beams move on season-forming paths. They move with a speed for the benefit of mankind. 16

O resplendent sun, when you move on with the aura of glory directed with season-forming beams along with the constellations, you give rise to the five seasons: rain, summer, autumn, winter and spring. For this you are complimented with appropriate praises. 17

The much-invoked resplendent sun, along with vital principles, uprooted the mischief caused by parasites and aggressive infections after encounter and laid them low with his enduring action. He, then, with his white brilliant rays acted on the fields and, thereon the solar energy operated in conjunction with water. 18

May the resplendent Lord be our guide day by day and may we surrender totally to Him, and enjoy food. May the loving, venerable, indivisible, mighty God and the natural bounties of ocean, earth and heaven grant us favours. 19

(१०१) एकोत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्रो देवता । (१-७) प्रथमादिसप्तर्चां जगती, (८-११) अष्टम्यादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥१२॥ प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्नृजिश्वना ।
अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हवामहे ॥१॥
यो व्यंसं जाहृषाणेन मन्युना यः शम्बरं यो अहन्पिप्रुमव्रतम् ।
इन्द्रो यः शुष्णमशुषं न्यावृणङ्मरुत्वन्तं सख्याय हवामहे ॥२॥
यस्य द्यावापृथिवी पौंस्यं महद्यस्य व्रते वरुणो यस्य सूर्यः ।
यस्येन्द्रस्य सिन्धवः सश्चति व्रतं मरुत्वन्तं सख्याय हवामहे ॥३॥
यो अश्वानां यो गवां गोपतिर्वशी य आरितः कर्मणिकर्मणि स्थिरः ।
वीळोश्चिदिन्द्रो यो असुन्वतो वधो मरुत्वन्तं सख्याय हवामहे ॥४॥
यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत् ।
इन्द्रो यो दस्यूँरधराँ अवातिरन्मरुत्वन्तं सख्याय हवामहे ॥५॥
यः शूरेभिर्हव्यो यश्च भीरुभिर्यो धावद्भिर्हूयते यश्च जिग्युभिः ।
इन्द्रं यं विश्वा भुवनाभि संदधुर्मरुत्वन्तं सख्याय हवामहे ॥६॥

101

Prá mandíne pitumád arcata váco yáḥ krishṇágarbhā niráhann ṛijíṣvanā | avasyávo vríshaṇam vájradakshiṇam marútvantaṃ sakhyáya havāmahe || 1 || yó vyàṅsaṃ jāhṛishāṇéna manyúnā yáḥ ṣámbaraṃ yó áhan píprum avratám | índro yáḥ ṣúshṇam aṣúshaṃ ny ā́vṛiṇaṅ ma⁰ || 2 || yásya dyávāpṛithiví paúṅsyam mahád yásya vraté váruṇo yásya sū́ryaḥ | yásyéndrasya síndhavaḥ sáṣcati vratám ma⁰ || 3 yó áṣvānāṃ yó gávāṃ gópatir vaṣí yá āritáḥ kármaṇi-karmaṇi sthiráḥ | vīḷóṣ cid índro yó ásunvato vadhó ma⁰ || 4 yó víṣvasya jágataḥ prāṇatás pátir yó brahmáṇe prathamó gá ávindat | índro yó dásyūṅr ádharāṅ avátiran ma⁰ || 5 || yáḥ ṣū́rebhir hávyo yáṣ ca bhīrúbhir yó dhávadbhir hūyáte yáṣ ca jigyúbhiḥ | índraṃ yáṃ víṣvā bhúvanābhí saṃdadhúr ma⁰ || 6 ||

101

Adore Him with offerings, and devotional songs,—Him, who is blissful, who straightaway destroys the strongholds of evil hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend,—Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand. 1

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, and with triumphant wrath, subjugates the irresponsible, disrespectful, and the unrighteous ego and also destroys ignoble men. 2

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, manifests His great creative power in heaven and earth. The sun and oceans obey His eternal laws and the rivers follow His direction, flowing along their assigned courses. 3

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, is lord and master of wisdom and strength; who controls everyone, who is constantly present in every sacred act, who is widely cherished, and who is destroyer of obstinate abstainers from worshipful acts and those who do not offer oblations. 4

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, is the Lord of all that moves or breathes, who for the first time restored knowledge to seekers, and who annihilates and humbles low-minded offenders. 5

We invoke for friendship the resplendent God, who aided by cosmic vital principles is remebered by the timid as well as the brave, by the vanquished as well as the victorious, and to whom in times of distress all men turn for support. 6

॥२३॥ रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा तनुते पृथु ज्रयः ।
इन्द्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे ॥७॥
यद्वा मरुत्वः परमे सधस्थे यद्वावमे वृजने मादयासे ।
अत आ याह्यध्वरं नो अच्छा त्वाया हविश्चकृमा सत्यराधः ॥८॥
त्वायेन्द्र सोमं सुषुमा सुदक्ष त्वाया हविश्चकृमा ब्रह्मवाहः ।
अधा नियुत्वः सगणो मरुद्भिरस्मिन्यज्ञे बर्हिषि मादयस्व ॥९॥

rudrā́ṇām eti pradíṣā vicakshaṇó rudrébhir yóshā tanute prithú jráyaḥ | índram manīshā́ abhy àrcati ṣrutám ma⁰ || 7 || yád vā marutvaḥ paramé sadhásthe yád vāvamé vrijáne mādáyāse | áta ā́ yāhy adhvarám no áchā tvāyā́ havíṣ cakrima satyarādhaḥ || 8 || tvāyéndra sómaṃ sushumā sudaksha tvāyā́ havíṣ cakrimā brahmavāhaḥ | ádhā niyutvaḥ ságaṇo marúdbhir asmín yajñé barhíshi mādayasva || 9 ||

मादयस्व हरिभिर्ये त इन्द्र वि ष्यस्व शिप्रे वि सृजस्व धेने ।
आ त्वा सुशिप्र हरयो वहन्तूशन्हव्यानि प्रति नो जुषस्व ॥१०॥
मरुत्स्तोत्रस्य वृजनस्य गोपा वयमिन्द्रेण सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

madáyasva háribhir yé ta indra ví shyasva ṣípre ví srijasva dhéne | ā́ tvā suṣipra hárayo vahantūṣán havyáni práti no jushasva || 10 || marútstotrasya vrijánasya gopā́ vayám índreṇa sanuyama vā́jam | tán no — || 11 ||

We invoke for friendship, the resplendent God, who aided by cosmic vital principles, proceeds to the abodes of vital cosmic forces, and there with the aid of the dawn illuminates the horizon. He the far-renowned God is extolled with thoughtful hymns by all devotees.

O resplendent God, associated with vital cosmic principles, whether you are pleased to reside in the loftiest mansion or lowly dwellings, come to the place of our work and worship. O Lord, of imperishable wealth, we dedicate our love and devotion to you. 8

O mighty resplendent God, for you we sing our devotional prayers. Desiring communion with you, we chant devotional hymns and offer reverential homage. May you, associated with vital principles, come to our sacred place of worship and rejoice. 9

O resplendent God, may you be delighted with the effects of your vigorous accomplishments and speak to us. Let your jaws of justice be effective; may your words of blessings be conveyed to us. O God, with splendid crown, may your speedy benevolence bring you to us. O gracious God, accept our loving devotion. 10

May we, while being protected by you, O destroyer of evil, make a common objective with vital principles and sing your glory. May we receive sustenance from the resplendent Lord and may this loving, venerable, indivisible, mighty God and natural bounties of ocean, earth, heaven grant our prayers. 11

(१०२) द्व्युत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्रो देवता । (१–१०) प्रथमादि-
दशर्चां जगती, (११) एकादश्याश्च त्रिष्टुप् छन्दसी ॥

॥१४॥ इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे ।
तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदन्ननु ॥१॥
अस्य श्रवो नद्यः सप्त बिभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः ।
अस्मे सूर्याचन्द्रमसाभिचक्षे श्रद्धे कमिन्द्र चरतो वितर्तुरम् ॥२॥
तं स्मा रथं मघवन्प्राव सातये जैत्रं यं ते अनुमदाम संगमे ।
आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्यो मघवञ्छर्म यच्छ नः ॥३॥

102

Imáṃ te dhíyam prá bhare mahó mahím asyá stotré dhisháṇa yát ta ānajé | tám utsavé ca prasavé ca sāsahím índram devásaḥ śávasamadann ánu || 1 || asyá śrávo nadyàḥ saptá bibhrati dyávakshámā prithiví darśatáṃ vápuḥ | asmé suryācandramásābhicákshe śraddhé kám indra carato vitarturám || 2 || táṃ smā rátham maghavann práva sātáye jaítraṃ yáṃ te anumádāma saṃgamé | ajá na indra mánasa purushṭuta tvayádbhyo maghavañ chárma yacha naḥ || 3 ||

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे ।
अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृष्ण्या रुज ॥४॥
नाना हि त्वा हवमाना जना इमे धनानां धर्तरवसा विपन्यवः ।
अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हीन्द्र निभृतं मनस्तव ॥५॥

vayáṃ jayema tvíya yujá vrítam asmákam áṅśam úd ava bháre-bhare | asmábhyam indra várivaḥ sugáṃ kridhi prá śátrūṇāṃ maghavan vríshṇya ruja || 4 || nánā hí tvā hávamānā jána imé dhánānāṃ dhartar ávasa vipanyávaḥ | asmákaṃ smā rátham á tishṭha sātáye jaítraṃ hindra níbhṛitam mánas táva || 5 ||

102

For you, O mighty resplendent Lord, I compose and offer my excellent hymns ; may I become worthy of your compassion through my sincere devotion to you. The enlightened devotess exhilarate the victorious Lord through the strength of their prayers to obtain riches and prosperity. 1

The seven oceans bear His glory far and wide. The heaven, sky and earth display His charming form. The sun and moon alternatingly revolve along in their assigned courses so that we may behold the supreme Lord and have faith in Him. 2

O bounteous resplendent Lord, we praise you heartily. May you grant us that same aura of glory, the victory chariot for our victory as the one in which you move, fighting against the evil forces. O bounteous Lord, grant us shelter as we love you intensely. 3

O resplendent Lord, may we, with your aid win all our adversaries. Encourage us in every fight and protect us. Make us worthy of obtaining riches in an easy way and grant us strength so that we may weaken the vigour of our enemy. 4

Possessor of large treasures, O resplendent Lord, those who invoke you for their protection are of diverse groups. Come with your aura of glory to bring us all the benefits. You have intensely resolute mind for victory. 5

॥१५॥ गोजिता बाहू अमितक्रतुः सिमः कर्मन्कर्मञ्छतमूतिः खजंकरः ।
अकल्प इन्द्रः प्रतिमानमोजसाथा जना वि ह्वयन्ते सिषासवः ॥६॥
उत्ते शतान्मघवन्नुच्च भूयस उत्सहस्राद्रिरिचे कृष्टिषु श्रवः ।
अमात्रं त्वा धिषणा तित्विषे मह्यधा वृत्राणि जिघ्नसे पुरंदर ॥७॥
त्रिविष्टिधातु प्रतिमानमोजसस्तिस्रो भूमीर्नृपते त्रीणि रोचना ।
अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिन्द्र जनुषा सनादसि ॥८॥

gojíta bāhú ámitakratuḥ simáḥ kárman-karmañ chatám-ūtiḥ khajaṃkaráḥ | akalpá índraḥ pratimánam ójasáthā jánā ví hvayante sishāsávaḥ || 6 || út te ṣatán maghavann úc ca bhúyasa út sahásrād ririce krishṭíshu srávaḥ | amātráṃ tva dhishána titvishe mahy ádha vritráṇi jighnase puraṃdara || 7 || trivishṭidhátu pratimánam ójasas tisró bhúmir nripate tríṇi rocaná | átīdáṃ víṣvam bhúvanaṃ vavakshithāṣatrúr indra janúshā sanád asi || 8 ||

त्वां देवेषु प्रथमं हवामहे त्वं बभूथ पृतनासु सासहिः ।
सेमं नः कारुमुपमन्युमुद्भिदमिन्द्रः कृणोतु प्रसवे रथं पुरः ॥९॥
त्वं जिगेथ न धना रुरोधिथार्भेष्वाजा मघवन्महत्सु च ।
त्वामुग्रमवसे सं शिशीमस्यथा न इन्द्र हवनेषु चोदय ॥१०॥
विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिह्वृताः सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

tváṃ devéshu prathamáṃ havāmahe tvám babhūtha prítanāsu sāsahíḥ | sémáṃ naḥ kārúm upamanyúm udbhídam índraḥ kriṇotu prasavé rátham puráḥ || 9 || tváṃ jigetha ná dhánā rurodhithárbheshv ājá maghavan mahátsu ca | tvám ugrám ávase sáṃ ṣiṣīmasy áthā na indra hávaneshu codaya || 10 || viṣváhêndro — || 11 ||

His arms may win treasures. His power is boundless. He is best in every action. His protective powers are endless. He inspires us to struggle against evils. None may rival the resplendent Lord in mighty strength. Therefore, the devotees desiring prosperity call on Him on all occasions. 6

O bounteous Lord, your glory exceeds a hundred, more than a hundred, more than a thousand, amid all divinities. You are boundless. Our praises reveal your endless glory. May you destroy the evil forces, O the destroyer of strongholds of evils. 7

O resplendent Lord, the protector of men, with your threefold elements you are governing the three earths and three realms of light. From eternity you are without a rival. [Three elements—tranquility, activity and inertia; three earths—*bhuh, bhuvah*, and *svah* ; three lights—*tapas, ṛta* and *satya*. 8

We invoke you first among all other divine powers ; assuredly you can subdue all evil forces. May you, O resplendent Lord, infuse your divine spirit in the hearts of your devotees and may you come with your invincible and formidable aura of glory to establish supremacy over evils. 9

You always conquer and do not keep the benefits with you. O bounteous mighty Lord, we invoke you to help and protect us in all our conflicts, be they small or big. May you inspire us to continue fighting evil forces. 10

May resplendent Lord be always on our side to protect us, and may we unimperilled obtain riches in all contests. May loving, venerable, indivisible, and sustainer of earth, heaven and ocean grant our prayers. 11

(१०३) त्र्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ तत्त इन्द्रियं परमं पराचैरधारयन्त कवयः पुरेदम् ।
क्षमेदमन्यद्दिव्य१न्यदस्य समी पृच्यते समनेव केतुः ॥१॥
स धारयत्पृथिवीं पप्रथच्च वज्रेण हत्वा निरपः ससर्ज ।
अहन्नहिमभिनद्रौहिणं व्यहन्व्यंसं मघवा शचीभिः ॥२॥
स जातूभर्मा श्रद्दधान ओजः पुरो विभिन्दन्नचरद्वि दासीः ।
विद्वान्वज्रिन्दस्यवे हेतिमस्यार्यं सहो वर्धया द्युम्नमिन्द्र ॥३॥

103

Tát ta indriyám paramám parācaír ádhārayanta kaváyaḥ purédám | kshamédám anyád divy ànyád asya sám ī pṛicyate samanéva ketúḥ || 1 || sá dhārayat pṛithivím paprá-thac ca vájreṇa hatvá nír apáḥ sasarja | áhann áhim ábhinad rauhiṇám vy áhan vyàṅsam maghávā ṣácībhiḥ || 2 || sá jātúbharmā ṣraddádhāna ójaḥ púro vibhindánn acarad vi dásīḥ | vidvā́n vajrin dásyave hetím asyáryam sáho vardhayā dyumnám indra || 3 ||

तदूचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम बिभ्रत् ।
उपप्रयन्दस्युहत्याय वज्री यद्ध सूनुः श्रवसे नाम दधे ॥४॥
तदस्येदं पश्यता भूरि पुष्टं श्रदिन्द्रस्य धत्तन वीर्याय ।
स गा अविन्दत्सो अविन्ददश्वान्त्स ओषधीः सो अपः स वनानि ॥५॥

tád ūcúshe mánushemá yugáni kīrtényam maghávā náma bíbhrat | upaprayán dasyuhátyāya vajrí yád dha sūnúḥ ṣrávase náma dadhé || 4 || tád asyedám paṣyatā bhúri pushṭám ṣrád índrasya dhattana vīryàya | sá gá avindat só avindad áṣvān sá óshadhīḥ só apáḥ sá vánāni || 5 ||

103

Prudent sages have formerly been possessed of your supreme light, which they still continue to possess. One light of this shines upon the earth, the other in heaven, and both are in combination with each other like a flag in battle. 1

He upholds the earth and spreads it widely. He having struck the devil of ignorance with His adamantine determination, invigorates the spirit of enlightenment. He destroys the serpentine darkness, puts an end to the fierce demon and through his prowess, annihilates the vices, as they appear in repulsive forms. 2

Armed with adamant determination and confidence in His prowess, He, the all-wise, resplendent Lord moves on— shattering the strongholds of law-breakers. May He, accepting our praises, impose His punitive justice against undisciplined law-breakers and increase the strength and glory of virtuous men. 3

He, the bounteous God, possessing glorious fame, instructs those human races which deserve it. He, the thunderer goes close to the law-breakers to destroy them, and thus obtains the title, "renowned for victorious prowess". 4

Behold the abundant wealth of the resplendent Lord and have confidence in His prowess. He recovers the lost cattle of wisdom, the horses of vigour and the plants, forests, and waters. 5

॥१७॥ भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम सोमम् ।
य आदृत्या परिपन्थीव शूरोऽयज्वनो विभजन्नेति वेदः ॥६॥
तदिन्द्र प्रेव वीर्यं चकर्थ यत्ससन्तं वज्रेणाबोधयोऽहिम् ।
अनु त्वा पत्नीर्हृषितं वयश्च विश्वे देवासो अमदन्ननु त्वा ॥७॥
शुष्णं पिप्रुं कुयवं वृत्रमिन्द्र यदावधीर्वि पुरः शम्बरस्य ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥८॥

bhúrikarmaṇe vrishabháya vríshṇe satyáṣushmāya sunavama sómam | yá ādrítyā paripanthíva ṣūró 'yajvano vibhájann éti védaḥ || 6 || tád indra préva vīryàṃ cakartha yat sasántaṃ vájreṇábodhayó 'him | ánu tvā pátnīr hrishitáṃ váyaṣ ca víṣve deváso amadann ánu tvā || 7 || ṣúshṇam piprum kúyavaṃ vritrám indra yadávadhīr ví púraḥ ṣámbarasya | tán no — || 8 || 17 ||

(१०४) चतुरुत्तरशततमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ योनिष्ट इन्द्र निषदे अकारि तमा नि षीद स्वानो नार्वा ।
विमुच्या वयोऽवसायाश्वान्दोषा वस्तोर्वहीयसः प्रपित्वे ॥१॥
ओ त्ये नर इन्द्रमूतये गुर्नू चित्तान्त्सद्यो अध्वनो जगम्यात् ।
देवासो मन्युं दासस्य श्चम्नन्ते न आ वक्षन्सुविताय वर्णम् ॥२॥
अव त्मना भरते केतवेदा अव त्मना भरते फेनमुदन् ।
क्षीरेण स्नातः कुयवस्य योषे हते ते स्यातां प्रवणे शिफायाः ॥३॥

104

Yónish ṭa indra nishádc akāri tám á ní shīda svānó nárva | vimúcya váyo 'vasáyáṣvān doshá vástor váhīyasaḥ prapitvé || 1 || ó tyé nára índram ūtáye gur nú cit tán sadyó ádhvano jagamyat | deváso manyúṃ dásasya ṣcamnan té na á vakshan suvitáya várṇam || 2 || áva tmánā bharate kétavedā áva tmánā bharate phénam udán | kshīréṇa snataḥ kúyavasya yóshe haté té syātām pravaṇé ṣíphayaḥ || 3 ||

To Him, who is the performer of all deeds, the possessor and giver of strength, the truly powerful Lord, we offer devotional prayers. He a highwayman, snatches wealth from the godless exploiters and gives it to honest devotees. 6

O resplendent Lord, performer of glorious deeds, when you unsheath dark shrouds to destroy them with your adamantine determination, the vital divine powers greet you, and all other virtues extol you. 7

O resplendent Lord, as you destroy low-mindedness, ego, devilish ignorance, and demolish the strongholds of disrespectful tendencies, so may you, associated with vital principles, be our protection. 8

104

O resplendent Lord, the altar of the innermost core of our heart has been made for you, as if, to sit upon it. May you hasten to appear during our morning and evening worship. May you be as eager as a horse, slackening his reins as he returns to his stable. 1

These persons have come to the resplendent Lord, to solicit His protection. May the Lord guide them along the right path. May the divines repress the fury of demons, and may they bring the venerable Lord to us for the success of sacred deeds. 2

Knowing the secret of possessing wealth, the demon of vagrancy earns riches and carries it off to himself. Let both his wives—greed and lethargy—bathe in the deep sea. O resplendent Lord, may he with his wives—greed and lethargy—be drowned in the depth of that river of luxury. 3

युयोप नाभिरुपरस्यायोः प्र पूर्वाभिस्तिरते राष्टि शूरः ।
अञ्जसी कुलिशी वीरपत्नी पयो हिन्वाना उदभिर्भरन्ते ॥४॥
प्रति यत्स्या नीथादर्शि दस्योरोको नाच्छा सदनं जानती गात् ।
अध स्मा नो मघवञ्चर्कृतादिन्मा नो मघेव निष्षपी परा दाः ॥५॥

yuyópa nábhir úparasyayóḥ prá púrvābhis tirate ráshṭi súraḥ | añjasí kulisí virápatnī páyo hinvana udábhir bharante | 4 || práti yát syá níthádarsi dásyor óko nácha sádanam janatí gāt | ádha sma no maghavañ carkritád ín má no maghéva nishshapí pára daḥ || 5 ||

स त्वं न इन्द्र सूर्ये सो अप्स्वनागास्त्व आ भज जीवशंसे ।
मान्तरां भुजमा रीरिषो नः श्रद्धितं ते महत इन्द्रियाय ॥६॥
अधा मन्ये श्रत्ते अस्मा अधायि वृषा चोदस्व महते धनाय ।
मा नो अकृते पुरुहूत योनाविन्द्र क्षुध्यद्भ्यो वय आसुतिं दाः ॥७॥
मा नो वधीरिन्द्र मा परा दा मा नः प्रिया भोजनानि प्र मोषीः ।
आण्डा मा नो मघवञ्छक्र निर्भेन्मा नः पात्रा भेत्सहजानुषाणि ॥८॥
अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।
उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हूयमानः ॥९॥

sá tvám na indra súrye só apsv ànāgāstvá á bhaja jivaṣaṅsé | mántaram bhújam á rīrisho naḥ sráddhitam te mahatá indriyáya || 6 | ádha manye srat te asma adhayi vrísha codasva mahaté dhánaya | má no akrite puruhūta yónav índra kshúdhyadbhyo váya asutím daḥ || 7 | má no vadhīr indra má párā da má naḥ priyá bhójanani prá moshīḥ | aṇḍa má no maghavañ chakra nír bhen má naḥ pátra bhet sahájanushaṇi || 8 || arváñ éhi somakamaṃ tvahur ayáṃ sutás tásya piba mádaya | uruvyáca jaṭhára á vrishasva pitéva naḥ sriṇuhi hūyámanaḥ || 9 ||

The abiding-place of the vagrant remains hidden in the midst of waters of luxury. The vagrancy of the person is further enhanced by channel-waters of attachment, malice and passion which please and sustain him in the first instance. 4

As the track that leads to the dwelling place of law-breakers is discovered by us, and also, in the same way as a cow knows the way to her stall, O bounteous Lord, may you defend us from repeated violence of unruly persons. Do not cast us away, like a libertine casting away treasure. 5

O resplendent God, may you excite in us reverence for the sun, for the waters and for those living beings which are exempt from sin and as such are worthy of praise. May you not injure our offspring, while yet in the womb, for our trust is in your mighty power. 6

O resplendent Lord, may I have complete trust in you, for you are adored by all. I meditate on you with reverence. May you lead us on to great riches, and consign us not to the house of the destitutes. You grant us food and drink, when hungry. 7

Harm us not, O resplendent God. Abandon us not. Deprive us not of the enjoyments that delight us. O bounteous and supreme Lord, may our unborn offsprings meet with no injury, and may our kids also be spared who are just crawling along. 8

O resplendent Lord, favour us with your presence, as you are famous for loving acceptance of devotional offerings. They are here for us. May you accept them liberally, just as a person, with distending stomach, when offered a favourite drink,enjoys it to the full and consumes in plenty. May you, when invoked, hear us as a father listening to the words of his son. 9

(१०५) पञ्चोत्तरशततमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्याप्त्यस्त्रित आङ्गिरसः कुत्सो वा ऋषिः । विश्वे देवा देवताः । (१-७, ९-१८) प्रथमादिसप्तर्चां नवम्यादिदशानाञ्च पङ्क्तिः, (८) अष्टम्या यवमध्या महाबृहती, (१९) एकोनविंश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२०॥ चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥१॥
अर्थमिद्वा उ अर्थिन आ जाया युवते पतिम् ।
तुञ्जाते वृष्ण्यं पयः परिदाय रसं दुहे वित्तं मे अस्य रोदसी ॥२॥
मो षु देवा अदः स्व१रव पादि दिवस्परि ।
मा सोम्यस्य शंभुवः शूने भूम कदा चन वित्तं मे अस्य रोदसी ॥३॥

105

Candrámā apsv àntár á suparṇó dhavate diví | ná vo hiraṇyanemayaḥ padáṃ vindanti vidyuto vittám me asyá rodası || 1 || ártham íd vá u arthína á jayá yuvate pátim | tuñjáte vríshṇyam páyaḥ paridáya rásaṃ duhe vittám⁰ || 2 || mó shú deva adáḥ svàr áva padi divás pári | má somyásya ṣambhúvaḥ ṣúne bhuma káda caná vittám⁰ || 3 ||

यज्ञं पृच्छाम्यवमं स तद्दूतो वि वोचति ।
क्व ऋतं पूर्व्यं गतं कस्तद्बिभर्ति नूतनो वित्तं मे अस्य रोदसी ॥४॥
अमी ये देवाः स्थन त्रिष्वा रोचने दिवः ।
कद्व ऋतं कदनृतं क्व प्रत्ना व आहुतिर्वित्तं मे अस्य रोदसी ॥५॥
॥२१॥ कद्व ऋतस्य धर्णसि कद्वरुणस्य चक्षणम् ।
कदर्यम्णो महस्पथाति क्रामेम दूढ्यो वित्तं मे अस्य रोदसी ॥६॥

yajñám pṛi-chamy avamáṃ sá tád dūtó ví vocati | kvà ṛitám pūrvyáṃ gatáṃ kás tád bibharti nútano vi⁰ || 4 || amí yé devā sthána trishv á rocané diváḥ | kád va ṛitáṃ kád ánṛitaṃ kvà pratná va áhutir vi⁰ || 5 |

kád va ṛitásya dharṇasí kád váruṇasya cákshaṇam | kád aryamṇó mahás patháti krāmema dūḍhyò vi⁰ || 6 ||

105

The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven? 1

Those who are worthy of wealth do obtain it. A wife clings to her husband, and the two intertwine in embrace give and receive the bliss of love. And from their union progeny is born, Why this, may I know, O earth and heaven? 2

Never may that light, O cosmic powers, fall from its station in the sky. May we never live in a place, which is without spiritual joy. Why this, may I know, O earth and heaven? 3

I am enquiring from the cosmic prowess around me. As envoy, may it tell me, where the ancient benevolent law-giver is and who the new dispenser is. Why this, may I know, O earth and heaven? 4

O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law and where does it fall? Where is my ancient devotional offering to you ? May I know, O earth and heaven? 5

Where is your adherence to eternal truth? Where is the attentive eye of the Lord of justice? Which is the path of the glorious law-maker, by following which we over-come the malevolent? May I know why this, O earth and heaven? 6

अहं सो अस्मि यः पुरा सुते वदामि कानि चित् ।
तं मा व्यन्त्याध्यो३ वृको न तृष्णजं मृगं वित्तं मे अस्य रोदसी ॥७॥
सं मा तपन्त्यभितः सपत्नीरिव पर्शवः ।
मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसी ॥८॥
अमी ये सप्त रश्मयस्तत्रा मे नाभिरातता ।
त्रितस्तद्वेदाप्त्यः स जामित्वाय रेभति वित्तं मे अस्य रोदसी ॥९॥
अमी ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः ।
देवत्रा नु प्रवाच्यं सध्रीचीना नि वावृतुर्वित्तं मे अस्य रोदसी ॥१०॥

ahám só asmi yáḥ purá suté vádami káni cit | táṃ ma vyanti adhyò vríko ná trishṇájam mrigáṃ vi° || 7 || sám ma tapanty abhítaḥ sapátnir iva párṣavaḥ | músho ná ṣiṣná vy àdanti mādhyà stotáraṃ te ṣatakrato vi° || 8 || amí yè saptá raṣmáyas tátrā me nábhir átata | tritás tád vedaptyáḥ sá jāmitváya rebhati vi° || 9 || amí yè páñcoksháṇo mádhye tasthúr mahó diváḥ | devatra nú praváeyaṃ sadhricīná ní vāvṛitur vi° || 10 ||

॥२२॥ सुपर्णा एत आसते मध्य आरोधने दिवः ।
ते सेधन्ति पथो वृकं तरन्तं यह्वतीरपो वित्तं मे अस्य रोदसी ॥११॥
नव्यं तदुक्थ्यं हितं देवासः सुप्रवाचनम् ।
ऋतमर्षन्ति सिन्धवः सत्यं तातान सूर्यो वित्तं मे अस्य रोदसी ॥१२॥
अग्ने तव त्यदुक्थ्यं देवेष्वस्त्याप्यम् ।
स नः सत्तो मनुष्वदा देवान्यक्षि विदुष्टरो वित्तं मे अस्य रोदसी ॥१३॥

suparṇá etá āsate mádhya aródhane diváḥ | té sedhanti pathó vríkaṃ tárantaṃ yahvátīr apó vi° || 11 || návyaṃ tád ukthyàṃ hitáṃ dévasaḥ supravācanám | ṛitám arshanti síndhavaḥ satyáṃ tatana súryo vi° || 12 || ágne táva tyád ukthyàṃ devéshv asty ápyam | sá naḥ sattó manushvád á deván yakshi vidúshṭaro vi° || 13 ||

I am the same person who in olden days recited many sacred hymns, and yet worries and sorrows consume me as a wolf devours the thirsty deer. May I know why this, O earth and heaven? 7

O embodiment of total selfless actions, my ribs are paining me like the rival co-wives from all sides, or like the rats gnawing at the weaver's thread. May I know why this, O earth and heaven? 8

My centre of gravity is there, where those seven rays are emerging from. This is known to the sun, the creator of the triple concept of time,—of past, present and future, and the offspring of waters. Is that why they pray to the divine sun with affectionate feeling? May I know why this, O earth and heaven? 9

May the five givers of benefits who abide in the centre of the vast heavens, having heard my sacred prayers return to me simultaneously—fire on earth, wind in interspace, sun in heaven, moon among constellations and lightning in clouds. May I know why this, O earth and heaven? 10

High in the mid-ascent of heaven, those birds of beauteous pinions sit—the rays of sun. They drive the wolf of darkness from the path as the sun crosses the restless floods. May I know why this, O earth and heaven? 11

O divine powers, this new hymn is worth chanting, and is for you. "The waters would flow, is the divine law. The light of the sun would extend, is the divine truth." May I know why this, O earth and heaven? 12

O cosmic fire, your commendable relationship is with the divine powers. May you, O all-knowing Lord, bring those powers to benevolent deeds of men. May I know why this, O earth and heaven? 13

सत्तो होता मनुष्वदा देवाँ अच्छा विदुष्टरः ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरो वित्तं मे अस्य रोदसी ॥१४॥
ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे ।
व्यूर्णोति हृदा मतिं नव्यो जायतामृतं वित्तं मे अस्य रोदसी ॥१५॥

sattó hótā manushvád á devā́n áchā vidúshṭaraḥ | agnír havyá́ sushūdati devó devéshu médhiro vi⁰ || 14 || bráhmā kriṇoti váruṇo gātuvídaṃ tám īmahe | vy ùrṇoti hridá matíṃ návyo jāyatām ritáṃ vi⁰ || 15 ||

॥२३॥ असौ यः पन्था आदित्यो दिवि प्रवाच्यं कृतः ।
न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे अस्य रोदसी ॥१६॥
त्रितः कूपेऽवहितो देवान्हवत ऊतये ।
तच्छुश्राव बृहस्पतिः कृण्वन्नंहूरणादुरु वित्तं मे अस्य रोदसी ॥१७॥
अरुणो मा सकृद्वृकः पथा यन्तं ददर्श हि ।
उज्जिहीते निचाय्या तष्टेव पृष्ट्यामयी वित्तं मे अस्य रोदसी ॥१८॥
एनाङ्गूषेण वयमिन्द्रवन्तोऽभि ष्याम वृजने सर्ववीराः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१९॥

asaú yáḥ pánthā ādityó diví pravácyaṃ kritáḥ | ná sá devā atikráme táṃ martāso ná paṣyatha vi⁰ || 16 || tritáḥ kū́pé 'vahito devā́n havata ūtáye | tác chuṣrāva bríhaspátiḥ kriṇvánn aṅhūraṇā́d urú vi⁰ || 17 || aruṇó mā sakríd vríkaḥ pathā́ yántaṃ dadárṣa hí | új jihīte nicā́yyā táshṭeva prishṭyāmayī́ vi⁰ || 18 || enā́ṅgūshéṇa vayáṃ índravanto 'bhí shyāma vrijáne sárvavīrāḥ || tán no — || 19 ||

O fire-divine, most active among all divine powers, come, like an honoured guest participating in the fire ritual; may you carry these oblations to the surroundings in air, water and land. May I know why this, O earth and heaven? 14

The cosmic ocean becomes our preserver. We depend on him for our welfare. He fills our heart with joy. New life is born out of it. Let my sacred worship generate new virtues in my heart. May I know why this, O earth and heaven? 15

The divine sun assuredly charts out that path in celestial regions which is not to be transgressed even by cosmic powers, not to speak of you, O mortals, who cannot even see it. May I know why this, O earth and heaven? 16

Bound at three places—knowledge, action, faith—and entrapped in dark ignorance, the helpless man has been praying to the divine powers for protection. Ultimately the great Lord would hear his voice and indicate to him the path of liberation. May I know why this, O earth and heaven? 17

So often, while I am on my way, the wolf of temptations happens to see me. He tries to lift me up as a carpenter does with an aching backbone. May you know why this, O earth and heaven? 18

Through this hymn, may we aided by the resplendent Lord, and all our brave brethern, conquer in our struggles. May the venerable, friendly, and sustainer God and the Lord of eternal earth, heaven, and ocean grant our prayers. 19

[अथ षोडशोऽनुवाकः ॥] (१०६) षडुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । विश्वे देवा देवताः । (१–६) प्रथमादिषड्वृचां जगती, (७) सप्तम्याश्च त्रिष्टुप् छन्दसी ॥

॥२४॥ इन्द्रं मित्रं वरुणमग्निमूतये मारुतं शर्धो अदितिं हवामहे ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥१॥
त आदित्या आ गता सर्वतातये भूत देवा वृत्रतूर्येषु शंभुवः ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥२॥
अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋतावृधा ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥३॥
नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं सुम्नैरीमहे ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥४॥
बृहस्पते सदमिन्नः सुगं कृधि शं योर्यत्ते मनुर्हितं तदीमहे ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥५॥

106.

Índram mitrám várunam agním ūtáye márutam sárdho áditim havāmahe | rátham ná durgád vasavah sudanavo víşvasmān no áṅhaso níṣh pipartana || 1 || tá ādityā́ á gatā sarvátātaye bhūtá deva vṛitratúryeshu sambhúvah || rátham — || 2 || ávantu nah pitárah supravācaná utá deví deváputre ṛitāvṛídhā | rátham — || 3 || nárāṣáṅsam vājínam vājáyann ihá kshayádvīram pūshánam sumnaír īmahe rátham — || 4 || bríhaspate sádam ín nah sugám kṛidhi sám yór yát te mánurhitam tád īmahe | rátham — || 5 ||

इन्द्रं कुत्सो वृत्रहणं शचीपतिं काटे निबाळ्ह ऋषिरह्वदूतये ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥६॥
देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥७॥

índram kútso vṛitrahánam sácīpátim kāṭé níbāḷha ríshir ahvad ūtáye | rátham — || 6 || devaír no devy áditir ní pātu deváḥ trātá trāyatām áprayuchan | tán no — || 7 ||

106

We invoke for our preservation the head of state, the people in charge of social welfare, justice, militia and the preceptors. May these bountiful people save us from all distress just a chariot is rescued from a difficult ravine. 1

O preceptors, come to our sacred works and help us to remove poverty and provide us peace and hapiness, and save us from distress just as a chariot is rescued from a difficult ravine. 2

May our praiseworthy elders and also the daughters of the learned men and ladies, the preservers of old traditional virtues, protect us just as a chariot is rescued from a difficult ravine. 3

At this sacred rite we solicit Him who is the purifier and preserver of brave men. We praise them who give us nourishment. May the brave leaders, with a reputation, save us from distress just as a chariot is rescued from a difficult ravine. 4

O head of the state, make our paths easy. We solicit you for the gift of the twin faculties (one of providing comforts and the other of obviating perils) which are fully beneficial to men. May you protect us from distress just as a chariot is rescued from a difficult ravine. 5

The poor individual is sunk in the well of ignorance. He has been repeatedly praying for deliverance. May the supreme God save him from distress just a chariot is rescued from a difficult ravine. 6

May the goddess of knowledge, along with other teachers and the learned, be vigilant for our protection. May the gracious, venerable, and eternal sustainer of all grant our prayers. 7

(१०७) सप्तोत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२०॥ यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृळयन्तः ।
आ वोऽर्वाची सुमतिर्ववृत्यादंहोश्चिद्या वरिवोवित्तरासत् ॥१॥
उप नो देवा अवसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः ।
इन्द्र इन्द्रियैर्मरुतो मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥२॥
तन्न इन्द्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता चनो धात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥३॥

107

Yajñó devánam práty eti sumnám ádityaso bhávata mṛiḷayántaḥ | á vo 'rvácī sumatír vavṛityād aṅhóṣ cid yá varivovíttarásat ‖ 1 ‖ úpa no devá ávasá gamantv áṅgirasaṃ sámabhi stūyámanaḥ | índra indriyaír marúto marúdbhir adityaír no áditiḥ śárma yaṅsat ‖ 2 ‖ tán na índras tád váruṇas tád agnís tád aryamá tát savitá cáno dhāt | tán no — ‖ 3 ‖

(१०८) अष्टोत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

॥२६॥ य इन्द्राग्नी चित्रतमो रथो वामभि विश्वानि भुवनानि चष्टे ।
तेना यातं सरथं तस्थिवांसाथा सोमस्य पिबतं सुतस्य ॥१॥
यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरम् ।
तावाँ अयं पातवे सोमो अस्त्वरमिन्द्राग्नी मनसे युवभ्याम् ॥२॥

108

Yá indrāgnī citrátamo rátho vām abhí víṣvāni bhúvanāni cáshṭe | téná yātaṃ saráthaṃ tasthiváṅsáthā sómasya pibataṃ sutásya ‖ 1 ‖ yávad idám bhúvanaṃ víṣvam ásty uruvyácā varimátā gabhīrám | távāṅ ayám pátave sómo astv áram indrāgnī mánase yuvábhyām ‖ 2 ‖

107

May our selfless actions furnish our learned leaders with the spirit of benevolence. O preceptors, may you be gracious to us. And may your good intentions be directed towards us so as to be an adundant source of help in removing afflictions of the poor. 1

May the learned persons, who have been declared meritorius in their training in science, come to us with their help. May the head of the state with his resplendence and authority, and the soldiers, armed with their weapons, and the preceptors, with their super-knowledge, give us felicity. 2

May the giver of the high code of conduct bestow upon us full satisfaction and delight. May the gracious, venerable, eternal God and the Lord of ocean, earth and heaven grant us our prayers. 3

108

O resplendent self and supreme mind, sitting in the chariot of your body, you perceive all the worlds. May both of you come seated in this chariot and enjoy the essence extracted from the environments. 1

The entire environmental world is vast and profound in depth. O resplendent self and mind-supreme, for your enjoyment the elixir of pleasures is extracted to your liking. May it be sufficient to quench your desires. 2

चक्राथे हि सध्र्य१ङ्नाम भद्रं सध्रीचीना वृत्रहणा उत स्थः ।
ताविन्द्राग्नी सध्र्य१ञ्चा निषद्या वृष्णः सोमस्य वृषणा वृषेथाम् ॥३॥
समिद्धेष्वग्निष्वानजाना यतस्रुचा बर्हिरु तिस्तिराणा ।
तीव्रैः सोमैः परिषिक्तेभिरर्वागेन्द्राग्नी सौमनसाय यातम् ॥४॥
यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि ।
या वां प्रत्नानि सख्या शिवानि तेभिः सोमस्य पिबतं सुतस्य ॥५॥

cakráthe hí sadhryàñ náma bhadráṃ sadhrīcīná vritrahaṇa utá sthaḥ | táv indrāgnī sadhryàñca nishádya vríshṇaḥ sómasya vrishaṇá vrishethām || 3 || sámiddheshv agníshv ānajāná yatásrucā barhír u tistirāṇá | tīvraíḥ sómaiḥ párishiktebhir arvág éndragnī saumanasáya yātam || 4 || yánīndrāgnī cakráthur vīryàṇi yáni rūpáṇy utá vríshṇyāni | yá vam pratnáni sakhyá sivání tébhiḥ sómasya pibataṃ sutásya || 5 ||

॥२३॥ यदब्रवं प्रथमं वां वृणानो३ऽयं सोमो असुरैर्नो विहव्यः ।
तां सत्यां श्रद्धामभ्या हि यातमथा सोमस्य पिबतं सुतस्य ॥६॥
यदिन्द्राग्नी मदथः स्वे दुरोणे यद्ब्रह्मणि राजनि वा यजत्रा ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥७॥
यदिन्द्राग्नी यदुषु तुर्वशेषु यद्द्रुह्युष्वनुषु पूरुषु स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥८॥
यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥९॥

yád ábravam prathamáṃ vaṃ vriṇānó 'yáṃ sómo ásurair no vihávyaḥ | táṃ satyáṃ sraddhám abhy á hí yātáṃ áthā sómasya pibataṃ sutásya || 6 || yád indrāgnī mádathaḥ své duroṇé yád brahmáṇi rájani vā yajatrā | átaḥ pári vrishaṇāv á hí yatáṃ áthā sómasya pibataṃ sutásya || 7 || yád indragnī yádushu turváseshu yád druhyúshv ánushu pūrúshu stháḥ | átaḥ — || 8 || yád indragnī avamásyām prithivyám madhyamásyam paramásyam utá stháḥ | átaḥ — || 9 ||

O resplendent self and mind, both of you have made your names blessed in having slain the demon of ignorance. Both of you continue to be allies. May both of you sit together and enjoy the elixir of worldly pleasures and make yourself strong. 3

O resplendent self and mind, the fires are kindled for the sacred rituals ; the clarified butter is being poured with the raised ladle. The grassmats have been spread for you. May you come now for more enjoyment having accepted furhter stimulated elixir of pleasures. 4

O resplendent self and the mind-supreme, whatever heroic exploits you have achieved, whatever forms you have adopted, whatever benefits you have provided and whatever friendship you have contacted, come with them all for the sake of enjoying the elixir of worldly pleasures. 5

Both of you come and witness the truthful sincerity and enjoy the elixir of worldly pleasures. I affirm that this elixir of pleasure is extracted by the sense-organs solely to be dedicated to you. 6

O resplendent self and mind, if you have ever been delighted with the offerings in your own dwelling or in that of a learned devotee, or in that of a king, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 7

O resplendent self and mind, whether you are among the non-violent or the violent, aliens or allies, and also fully-contented, O showerers of blessings, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 8

O resplendent self and mind, whether you are in the lower or middle or upper regions of the inner world, O showerers of blessings, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 9

यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥१०॥
यदिन्द्राग्नी दिवि ष्ठो यत्पृथिव्यां यत्पर्वतेष्वोषधीष्वप्सु ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥११॥
यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥१२॥
एवेन्द्राग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१३॥

yád indrāgnī paramásyām prithivyám madhyamásyām avamásyām utá stháḥ | átaḥ — || 10 || yád indrāgnī diví shṭhó yát prithivyám yát párvateshv óshadhīshv apsú | átaḥ — || 11 || yád indrāgnī úditā súryasya mádhye diváḥ svadháyā madáyethe | átaḥ — || 12 || evéndrāgnī papiváṅsā sutásya víṣvāsmábhyam sám jayatam dhánāni | tán no — || 13 ||

(१०९) नवोत्तरशततमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

॥२८॥ वि ह्यख्यं मनसा वस्य इच्छन्निन्द्राग्नी ज्ञास उत वा सजातान् ।
नान्या युवत्प्रमतिरस्ति मह्यं स वां धियं वाजयन्तीमतक्षम् ॥१॥
अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा घा स्यालात् ।
अथा सोमस्य प्रयती युवभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यम् ॥२॥

109

Ví hy ákhyam mánasā vásya ichánn índrāgnī jñāsá utá vā sajātán | nányá yuvát prámatir asti máhyam sá vām dhíyam vājayántīm atakasham || 1 || áṣravam hí bhūridávattarā vām víjāmātur utá vā ghā syālát | áthā sómasya práyatī yuvábhyām índrāgnī stómam janayāmi návyam || 2 ||

O resplendent self and mind, whether you are in the upper, middle, or lower regions of the inner world, O showerers of benefits, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 10

O respendent self and mind, whether you are in heaven or upon earth, in the mountains, in the herbs, or in the waters, you, showerers of benefits, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 11

O resplendent self and mind, on the rising of the sun and also in the midst of the sky, you may be exhilarated by your own splendour, yet may you come here from wherever you may be, and cherish the elixir in your own true form and nowhere else. 12

Thus, O resplendent self and mind, having cherished the spiritual joy, may you now be the possessor of all kinds of wealth and wisdom. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 13

109

O resplendent self and mind, for wealth and wisdom, I look upon you as my own kinsmen and relations. No other providence but you alone are with me. So I am glorifying you through these devotional verses. 1

O resplendent self and mind, I have heard that you are much more affectionate and loving than a son-in-law or a brother-in-law. I offer to both of you the spiritual elixir of my devotion and address you with a newly composed tune. 2

मा च्छेद्म रश्मीँरिति नाधमानाः पितॄणां शक्तीरनुयच्छमानाः ।
इन्द्राग्निभ्यां कं वृषणो मदन्ति ता ह्यद्री धिषणाया उपस्थे ॥३॥
युवाभ्यां देवी धिषणा मदायेन्द्राग्नी सोममुशती सुनोति ।
तावश्विना भद्रहस्ता सुपाणी आ धावतं मधुना पृङ्क्तमप्सु ॥४॥
युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रव वृत्रहत्ये ।
तावासद्या बर्हिषि यज्ञे अस्मिन्प्र चर्षणी मादयेथां सुतस्य ॥५॥

má chedma rasmı̄́ñr íti nádhamānāḥ pitr̥̄ṇā́ṃ saktī́r anuyáchamānāḥ | indrāgníbhyāṃ káṃ vríshaṇo madanti tā́ hy ádrī dhisháṇāyā upásthe || 3 || yuvábhyāṃ deví dhisháṇā mádāyéndrāgnī sómam usatī́ sunoti | tā́v asvinā bhadrahastā supāṇī ā́ dhāvatam mádhunā priñktám apsú || 4 || yuvā́m indrāgnī vásuno vibhāgé tavástamā susrava vritrahátye | tā́v āsádyā barhíshi yajñé asmín prá carshaṇī mādayethāṃ sutásya || 5 ||

॥२९॥ प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे दिवश्च ।
प्र सिन्धुभ्यः प्र गिरिभ्यो महित्वा प्रेन्द्राग्नी विश्वा भुवनात्यन्या ॥६॥
आ भरतं शिक्षतं वज्रबाहू अस्माँ इन्द्राग्नी अवतं शचीभिः ।
इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥७॥
पुरंदरा शिक्षतं वज्रहस्तास्माँ इन्द्राग्नी अवतं भरेषु ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥८॥

prá carshaṇíbhyaḥ pritanāháveshu prá prithivyā́ riricāthe divás ca | prá síndhubhyaḥ prá giríbhyo mahitvā́ préndrāgnī vísvā bhúvanā́ty anyā́ || 6 || ā́ bharataṃ síkshataṃ vajrabāhū asmā́ñ indrāgnī avataṃ sácībhiḥ | imé nú té rasmáyaḥ sū́ryasya yébhiḥ sapitváṃ pitáro na ā́san || 7 || púraṃdarā síkshataṃ vajrahastāsmā́ñ indrāgnī avatam bháreshu | tán no — || 8 ||

Those who pray—"Never may we break the link of posterity", and who wish—"May the descendants be endowed with the vigour of their forefathers" attain happiness by the grace of the resplendent self and mind and may these two, destroyers of evil, be nearby to hear this adoration. 3

For the delight of both of you, O resplendent self and mind, the spiritual elixir has been preserved. O vital twins (the in-breath and out-breath), you have handsome arms to give and graceful hands to receive ; may both of you come speedily and mix the sweetness of the elixir with our noble actions. 4

O resplendent self and mind, we have heard at the merit allotments that both of you are most vigorous in the destruction of the demon of ignorance ; come therefore, and be seated in our hearts and enjoy the exciting spiritual experiences. 5

O resplendent self and mind, when the call for the battle against evil is given, both of you surpass all men. And you are vaster than the earth, the sky, the rivers, and the mountains ; and you exceed all other existing regions. 6

O resplendent self and mind, with adamant arms, may both of you grant us wealth, instruct us and protect us with your wisdom. May those rays of wisdom, by which, our ancestors attained together heavenly bliss, shine upon us. 7

O resplendent self and mind, destroyers of the strongholds of evil, instruct us and protect us in our struggles with adamant hands. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions grant us our wishes. 8

(११०) दशोत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । ऋभवो देवता । (१-४, ६-८) प्रथमादिचतुर्ऋचां षष्ठ्यादित्रृचस्य च जगती, (५, ९) पञ्चमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

।३०।

ततं मे अपस्तदु तायते पुनः स्वादिष्ठा धीतिरुचथाय शस्यते ।
अयं समुद्र इह विश्वदेव्यः स्वाहाकृतस्य समु तृप्णुत ऋभवः ॥१॥
आभोगयं प्र यदिच्छन्त ऐतनापाकाः प्राञ्चो मम के चिदापयः ।
सौधन्वनासश्चरितस्य भूमनागच्छत सवितुर्दाशुषो गृहम् ॥२॥
तत्सविता वोऽमृतत्वमासुवदगोह्यं यच्छ्रवयन्त ऐतन ।
त्यं चिच्चमसमसुरस्य भक्षणमेकं सन्तमकृणुता चतुर्वयम् ॥३॥

110

Tatám me ápas tád u tāyate púnaḥ svádishṭhā dhītír ucáthāya ṣasyate | ayám samudrá ihá viṣvádevyaḥ sváhākṛitasya sám u tṛipṇuta ṛibhavaḥ || 1 || ābhogáyam prá yád ichánta aítanápākāḥ prā́ñco máma ké cid āpáyaḥ | saúdhanvanasaṣ caritásya bhūmánágachata savitúr dāṣúsho gṛihám || 2 || tát savitā́ vo 'mṛitatvám ā́suvad ágohyam yác chraváyanta aítana | tyám cic camasám ásurasya bhákshaṇam ékam sántam akṛiṇutā cáturvayam || 3 ||

विष्ट्वी शमी तरणित्वेन वाघतो मर्तासः सन्तो अमृतत्वमानशुः ।
सौधन्वना ऋभवः सूरचक्षसः संवत्सरे समपृच्यन्त धीतिभिः ॥४॥
क्षेत्रमिव वि ममुस्तेजनेनँ एकं पात्रमृभवो जेहमानम् ।
उपस्तुता उपमं नाधमाना अमर्त्येषु श्रव इच्छमानाः ॥५॥

vishṭvī́ ṣámī taraṇitvéna vāgh※áto mártāsaḥ sánto amṛitatvám ānaṣuḥ | saudhanvanā́ ṛibhávaḥ sū́racakshasaḥ saṃvatsaré sám apṛicyanta dhītíbhiḥ || 4 || kshétram iva ví mamus téjanenañ ékam pátram ṛibhávo jéhamānam | úpastutā upamám nā́dhamānā ámartyeshu ṣráva ichámānāḥ || 5 ||

110

O wise men, the selfless deeds I have performed; I shall perform again and again. The melodious hymns are chanted to celebrate the divine powers. The ocean of the spiritual joy of our devotion is ready for all divines. May they cherish this to their entire satisfaction when offered with the syllables *"svaha"* (a conventional exclamation uttered at the time of offering an oblation). 1

O wise men, you have been worthy of reverence amongst my ancestors, but you are still immature; you are desirous of enjoying the fruits of actions and, therefore, you have come out (for austerity). O the sons of spiritual archers, please follow the high code of conduct and move to the abode of the bounteous creator. 2

When you, with firm faith which could not be concealed, proclaim your devotion, the divine creator bestows immortality upon you. The ladle for the food of the vital breaths (the revealed knowledge) is one, yet the creator has filled it with the fourfold (has divided in the four sections), — Ṛk (poems), Yajuh (prose), Saman songs) and Atharva (codes). 3

They, though mortals, by constantly performing sacred work and worship, acquired immortality. The wise men, sons of spiritual archers, bright as the sun, acquired in a year's time all types of devotional melodies. 4

The wise men, applauded by the associates, anxious for renown amongst the immortals and desirous of acquiring exemplary glory, started with self-evaluations, as a surveyor measures a field with a rod, or the contents are measured with the help of a vessel repeatedly filled up. 5

॥३१॥ आ मनीषामन्तरिक्षस्य नृभ्यः स्रुचेव घृतं जुहवाम विद्मना ।
तरणित्वा ये पितुरस्य सश्चिर ऋभवो वाजमरुहन्दिवो रजः ॥६॥
ऋभुर्न इन्द्रः शवसा नवीयानृभुर्वाजेभिर्वसुभिर्वसुर्ददिः ।
युष्माकं देवा अवसाहनि प्रियेऽभि तिष्ठेम पृत्सुतीरसुन्वताम् ॥७॥
निश्चर्मण ऋभवो गामपिंशत सं वत्सेनासृजता मातरं पुनः ।
सौधन्वनासः स्वपस्यया नरो जिव्री युवाना पितराकृणोतन ॥८॥
वाजेभिर्नो वाजसातावविड्ढ्यृभुमाँ इन्द्र चित्रमा दर्षि राधः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥९॥

á manīshā́m antárikshasya nṛíbhyaḥ srucéva ghṛitám juhavāma vidmánā | taraṇitvā́ yé pitúr asya saṣcirá ṛibhávo vā́jam aruhan divó rájaḥ || 6 || ṛibhúr na índraḥ ṣávasā návīyān ṛibhúr vā́jebhir vásubhir vásur dadíḥ | yushmā́kaṃ devā ávasā́hani priyè 'bhí tishṭhema pṛitsutī́r ásunvatām || 7 || níṣ cármaṇa ṛibhavo gā́m apiṅṣata sáṃ vatsénāsṛijatā mātáram púnaḥ | saúdhanvanāsaḥ svapasyáyā naro jívrī yúvanā pitárākṛiṇotana || 8 || vā́jebhir no vā́jasātāv aviḍḍhy ṛibhumā́ṅ indra citrám ā́ darshi rā́dhaḥ | tán no — || 9 ||

(१११) एकादशोत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । ऋभवो देवताः । (१–४) प्रथमादिचतुरृचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥३२॥ तक्षन्रथं सुवृतं विद्मनापसस्तक्षन्हरी इन्द्रवाहा वृषण्वसू ।
तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवम् ॥१॥

111

Tákshan rátham suvṛítam vidmanā́pasas tákshan hárī indravā́hā vṛíshaṇvasū | tákshan pitṛíbhyām ṛibhávo yúvad váyas tákshan vatsā́ya mātáraṃ sacābhúvam || 1 ||

As clarified butter in ladles, we through our knowledge would dedicate our hymns to the spiritual architects of the inner realm. These wise men, due to their promptness, have, as it were, come nearer to the sun, the sustainer of the universe, and have ascended to great heights. 6

The most excellent realized seer, rejuvenated with strength, is our protection like our resplendent head. May he, possessed of vigour and wealth, bestow prosperity on us. O God, may we, the one under your care, on a happy day, overcome the hosts of the faithless ones. 7

O realized seers, you provide an attractive skin (i.e. poetry) to the cow of knowledge, and you bring back the son (i.e. virtue) to the mother (i.e. knowledge) and O spiritual archers, you give fresh youth to the old and traditional. 8

O the realized resplendent self, provide us with food and nourishment in our struggles, and bestow upon us wonderful riches. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 9

111

The realized architects of the inner realm, possessed of skill, construct a well-designed chariot, and also build the horse-engines, worthy to be attached to the spiritual chariot of the resplendent self, and they provide the elders with youthful age and also give to the calf its attachment to its mother. 1

आ नो यज्ञाय तक्षत ऋभुमद्वयः क्रत्वे दक्षाय सुप्रजावतीमिषम् ।
यथा क्षयाम सर्ववीरया विशा तन्नः शर्धाय धासथा स्विन्द्रियम् ॥२॥
आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः ।
सातिं नो जैत्रीं सं महेत विश्वहा जामिमजामिं पृतनासु सक्षणिम् ॥३॥
ऋभुक्षणमिन्द्रमा हुव ऊतय ऋभून्वाजान्मरुतः सोमपीतये ।
उभा मित्रावरुणा नूनमश्विना ते नो हिन्वन्तु सातये धिये जिषे ॥४॥
ऋभुर्भराय सं शिशातु सातिं समर्यजिद्वाजो अस्माँ अविष्टु ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥५॥

á no yajñáya takshata ribhumád váyaḥ krátve dákshāya suprajávatīm ísham | yáthā ksháyāma sárvavīrayā viṣá tán naḥ ṣárdhāya dhāsathā sv indriyám || 2 || á takshata sātím asmábhyam ribhavaḥ sātím ráthāya sātím árvate naraḥ | sātím no jaítrīm sám maheta viṣváhā jāmím ájāmim prítanāsu sakshánim || 3 || ribhukshánam índram á huva ūtáya ribhū́n vájān marútaḥ sómapītaye | ubhá mitrávárunā nūnám aṣvínā té no hinvantu sātáye dhiyé jishé || 4 || ribhúr bhárāya sám ṣiṣātu sātím samaryajíd vájo asmā́ñ avishṭu | tán no — || 5 ||

(११२) द्वादशोत्तरशततमं सूक्तम्

(१–२५) पञ्चविंशत्यृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । (१) प्रथमर्चः प्रथमपादस्य द्यावापृथिव्यौ, द्वितीयपादस्याग्निस्तृतीयस्य (२–२५) द्वितीयादिचतुर्विंशतीनाञ्चाश्विनौ देवताः । (१–२३) प्रथमादित्रयोविंशतीनां जगती, (२४–२५) चतुर्विंशीपञ्चविंश्योश्च त्रिष्टुप् छन्दसी ॥

॥२३॥ ईळे द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं यामन्निष्टये ।
याभिर्भरे कारमंशाय जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम् ॥१॥

112.

Íḷe dyávāprithiví pūrvácittaye 'gním gharmám surúcam yámann ishṭáye | yábhir bháre kārám áṅṣāya jínvathas tábhir ū shú ūtíbhir aṣviná gatam || 1 ||

Bestow on us for our selfless noble actions the life of the realized resplendent self, and for the performance of noble actions and for our strength such food and nourishment as may provide us with good progeny. May we live long along with our vigorous descendants. May we have all strength in our sense-organs for our prosperity. 2

O realized architects of the inner realm, bestow sustenance upon us, upon our body chariot, upon our horse-like senses. Let everyone daily acknowledge our victorious wealth and may we triumph in our battle of life, over our foes, whether strangers or kinsmen. 3

I invoke for protection the inner self, with its perpetual companion, the architect of the inner realm, the mighty realized soul. I invite wisdom, vigour, vitality, cosmic light, cosmic plasma and the twin faculties to share my spiritual joy. May they direct us to wealth, wisdom and victory. 4

May the realized seer furnish us with ample wisdom to conquer all evils. May the enlightened and victorious self bring us victory in our struggle. May the friendly, the venerable and indivisible Lord, along with His bounties including the oceans, the earth and the celestial regions, grant us our wishes. 5

112

During the early hours, for preliminary meditation, I adore heaven and earth, fire and pleasant sunshine. O twin divines, may you come willingly with those aids which inspire men to conquer in the battle of life. 1

युवोर्दानाय सुभरा असश्चतो रथमा तस्थुर्वचसं न मन्तवे ।
याभिर्धियोऽवथः कर्मन्निष्टये ताभिरू षु ऊतिभिरश्विना गतम् ॥२॥
युवं तासां दिव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्मना ।
याभिर्धेनुमस्वं पिन्वथो नरा ताभिरू षु ऊतिभिरश्विना गतम् ॥३॥
याभिः परिज्मा तनयस्य मज्मना द्विमाता तूर्षु तरणिर्विभूषति ।
याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू षु ऊतिभिरश्विना गतम् ॥४॥
याभी रेभं निवृतं सितमद्भ्य उद्वन्दनमैरयतं स्वर्दृशे ।
याभिः कण्वं प्र सिषासन्तमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥५॥

yuvór dānáya subhárā asaşcáto rátham á tasthur vacasám ná mántave | yábhir dhíyó 'vathaḥ kármann ishṭáye tábhir — || 2 || yuvám tásām divyásya praşásane vişám kshayatho amŕtasya majmánā | yábhir dhenúm asvàm pínvatho narā tábhir — || 3 || yábhiḥ párijmā tánayasya majmánā dvimatá tūrshú taráṇir vibhúshati | yábhis trimántur ábhavad vicakshaṇás tábhir — || 4 || yábhī rebhám nívṛitaṃ sitám adbhyá úd vándanam aírayataṃ svàr dṛişé | yábhiḥ káṇvam prá síshāsantam ávataṃ tábhir — || 5 ||

॥२४॥

याभिरन्तकं जसमानमारणे भुज्युं याभिरव्यथिभिर्जिजिन्वथुः ।
याभिः कर्कन्धुं वय्यं च जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम् ॥६॥
याभिः शुचन्तिं धनसां सुषंसदं तप्तं घर्ममोम्यावन्तमत्रये ।
याभिः पृश्निगुं पुरुकुत्समावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥७॥

yábhir ántakaṃ jásamānam áraṇe bhujyúṃ yábhir avyathíbhir jijinváthuḥ | yábhiḥ karkándhuṃ vayyàṃ ca jínvathas tábhir — || 6 || yábhiḥ şucantíṃ dhanasáṃ sushaṃsádaṃ taptáṃ gharmám omyávantam átraye | yábhiḥ príşnigum purukútsam ávataṃ tábhir — || 7 ||

Wherewith you defend the noble thoughts and help in efforts for attaining our objectives, with those aids, O twin divines, may you come willingly here. 2

By the vigour infused out of the celestial nectar, you have been able to rule over all men. Wherewith the poor milch-cows are made to furnish plentiful milk—with those aids O twin divines, may you come willingly here. 3

The circumambient swifit-moving wind is the father and the two upper and lower pieces of attrition of wood are the mother, and the child produced is the fire, which in its turn further is strengthened by the wind. Wherewith the priest performing the three kinds of the fire-ritual (with oblations of food materials, butter or medicinal herbs), or the three-functional devotee, through knowledge, actions and worship attained his objectives—with those aids, O twin divines, may you come willingly here. 4

Wherewith you have been lifting up the submerged priests who are cast (in the well of ignorance), and also worshippers to behold the divine light, and by which you protect an academic intellectual, longing to see the light —with those aids, O twin-divines, may you come willingly here. 5

By which you rescue a servant of mankind, about to be destroyed, from the traps of the wicked, by which you preserve a rescuer on a mission, suddenly caught into difficulties and by which you relieve craftsmen and men belonging to a common fellowship — with those aids, O twin-divines, may you come willingly here. 6

By which you provide habitation to rich, liberal and holy, and you render the scorching heat pleasurable to a sage, who is free from three kinds of miseries, and by which you preserve a space-pilot and arsenal-master—with those aids, O twin-divines, may you come willingly here. 7

याभिः शचीभिर्वृषणा परावृजं प्रान्धं श्रोणं चक्षस एतवे कृथः ।
याभिर्वर्तिकां ग्रसिताममुञ्चतं ताभिरू षु ऊतिभिरश्विना गतम् ॥८॥
याभिः सिन्धुं मधुमन्तमसश्चतं वसिष्ठं याभिरजरावजिन्वतम् ।
याभिः कुत्सं श्रुतर्यं नर्यमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥९॥
याभिर्विश्पलां धनसामथर्व्यं सहस्रमीळ्ह आजावजिन्वतम् ।
याभिर्वशमश्व्यं प्रेणिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥१०॥

yábhiḥ ṣácībhir vṛishaṇā parāvṛíjam prándhám ṣroṇám cákshasa étave kṛitháḥ | yábhir vártikām grasitám ámuñcatam tábhir — ||8|| yábhiḥ síndhum mádhumantam ásaṣcatam vásishṭham yábhir ajarāv ájinvatam | yábhiḥ kútsam ṣrutáryam náryam ávatam tábhir — || 9 || yábhir viṣpálām dhanasám atharvyàm sahásramīḷha ājáv ájinvatam | yábhir váṣam aṣvyám preṇím ávatam tábhir — || 10 ||

॥३५॥ याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधु कोशो अक्षरत् ।
कक्षीवन्तं स्तोतारं याभिरावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥११॥
याभी रसां क्षोदसोद्नः पिपिन्वथुरनश्वं याभी रथमावतं जिषे ।
याभिस्त्रिशोक उस्रिया उदाजत ताभिरू षु ऊतिभिरश्विना गतम् ॥१२॥
याभिः सूर्यं परियाथः परावति मन्धातारं क्षैत्रपत्येष्वावतम् ।
याभिर्विप्रं प्र भरद्वाजमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥१३॥

yábhiḥ sudānū auṣijáya vaṇíje dīrghásravase mádhu kóṣo ákṣharat | kakshívantam stotáram yábhir ávatam tábhir — || 11 || yábhī rasám kshódasodnáḥ pipinváthur anaṣvám yábhī rátham ávatam jishé | yábhis triṣóka usríyā udájata tábhir — || 12 || yábhiḥ sūryam pariyatháḥ parāváti mandhātáram kshaítrapatyeshv ávatam | yábhir vípram prá bharádvājam ávatam tábhir — || 13 ||

By which bounteous and virtuous actions, O showerers of blessings, you provide shelter to a banished and eyes to a blind, ears to a deaf and limbs to a lame, and by which you set free a quail bird seized by a wolf — with those aids, O twin-divines, may you come willingly here. 8

By which you cause sweet rivers to flow ; by which you, who are exempt from decay, and gratify the most celebrated, by which you protect a generous, well-versed in the Vedic lore, and best amongst leaders —with those aids, O twin-divines, may you come willingly here. 9

By which you enable an opulent stationary army,—even when it is unable, —to march in battles where thousands of benefits are to be gained and by which you protect vigorous, inspiring and charming youths — with those aids, O twin-divines, may you come willingly here. 10

O bounteous donors, by which clouds shed sweet rain water for the sake of a rich merchant, and by which you protect an industrious devotee—with those aids, O twin-divines, may you come willingly here. 11

By which, you fill a dry river-bed with forcefully flowing water, by which you drive a chariot to victory without exertion to horses and by which persons involved in all the three types of anxiety are recovered—with those aids, O twin-divines, may you come hither. 12

By which you encompass the sun, when far off (to extricate him from total eclipse) ; by which you defend an aeronautical architect in the discharge of his essential duties, and by which you protect a farsighted who is in charge of food stores—with those aids, O twin-divines, may you come willingly here. 13

याभिर्महामतिथिग्वं कशोजुवं दिवोदासं शम्बरहत्य आवतम्।
याभिः पूर्भिद्ये त्रसदस्युमावतं ताभिरू पु ऊतिभिरश्विना गतम्॥१४॥
याभिर्वम्रं विपिपानमुपस्तुतं कलिं याभिर्वित्तजानिं दुवस्यथः।
याभिर्व्यश्वमुत पृथिमावतं ताभिरू पु ऊतिभिरश्विना गतम्॥१५॥

yā́bhir mahā́m atithi-gvā́ṃ kaṣojúvaṃ dívodāsaṃ ṣambarahátya ā́vatam | yā́bhiḥ pūrbhídye trasádasyum ávataṃ tā́bhir — || 14 || yā́bhir vamrā́ṃ vipipānám upastutā́ṃ kalíṃ .yā́bhir vittájāniṃ duvasyáthaḥ | yā́bhir vyàṣvam utá príthim ávataṃ tā́bhir — || 15 ||

॥३६॥ याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः।
याभिः शारीरजतं स्यूमरश्मये ताभिरू पु ऊतिभिरश्विना गतम्॥१६॥
याभिः पठर्वा जठरस्य मज्मनाग्निर्नादीदेच्चित इद्धो अज्मन्ना।
याभिः शर्यातमवथो महाधने ताभिरू पु ऊतिभिरश्विना गतम्॥१७॥
याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गोअर्णसः।
याभिर्मनुं शूरमिषा समावतं ताभिरू पु ऊतिभिरश्विना गतम्॥१८॥
याभिः पत्नीर्विमदाय न्यूहथुरा घ वा याभिररुणीरशिक्षतम।
याभिः सुदास ऊहथुः सुदेव्यं ताभिरू पु ऊतिभिरश्विना गतम्॥१९॥

yā́bhir narā ṣayáve yā́bhir átraye yā́bhiḥ purā́ mánave gātúm ishā́thuḥ | yā́bhiḥ ṣā́rīr ā́jataṃ syū́maraṣmaye tā́bhir — || 16 || yā́bhiḥ páṭharva jáṭharasya majmánāgnír nā́dīdec citá iddhó ajmann ā́ | yā́bhiḥ ṣáryātam ávatho mahādhané tā́bhir — || 17 || yā́bhir aṅgiro mánasā niraṇyáthó 'graṃ gáchatho vivaré góarṇasaḥ | yā́bhir mánuṃ ṣū́ram ishā́ sam-ávataṃ tā́bhir — || 18 || yā́bhiḥ pátnīr vimadā́ya nyūhá-thur ā́ gha va yā́bhir aruṇī́r áṣikshatam | yā́bhiḥ sudā́sa ūhā́thuḥ sudevyàṃ tā́bhir — || 19 ||

By which you defend mighty and hospitable persons, and water-impellers and also the devotees of the learned in a battle, having destroyed the devil, and by which you protect them from the horrors of the aliens—with those aids, O twin-divines, may you come here. 14

By which you preserve such persons as are not of much significance, and yet very popular in social amusements, and by which you help married astronomers, and also such persons of extensive knowledge, yet deprived of vigour —with those aids, O twin-divines, may you come willingly here. 15

By which, you bless persons, who are exempt from three types of miseries, and show them a way for their liberation; by which you urge cavaliers to attack with arrows upon the foes of justice—with those aids, O twin-divines, may you come willingly here. 16

By which cadets shine with strength of form in battles, like a blazing fire piled up with fuel ; by which you defend the adepts in war—with those aids, O twin-divines, may you come willingly here. 17

By which, with contended mind, you delight in praise and thence proceed to vital stages to restore shrouded wisdom; and further, wherewith you sustain brave seekers with sustenance—with those aids, O twin-divines, may you come willingly here. 18

Wherewith you help men addicted to drinks and men with forsaken wives, and wherewith for their delight, you help celebrate maidens, and thereby confer excellent wealth to deserving and learned persons—with those aids, O twin-divines, may you come willingly here. 19

याभिः शंताती भवथो ददाशुषे भुज्युं याभिरवथो याभिरध्रिगुम् ।
ओम्यावतीं सुभरामृतस्तुभं ताभिरू षु ऊतिभिरश्विना गतम् ॥२०॥
॥३७॥ याभिः कृशानुमसने दुवस्यथो जवे याभिर्यूनो अर्वन्तमावतम् ।
मधु प्रियं भरथो यत्सरड्भ्यस्ताभिरू षु ऊतिभिरश्विना गतम् ॥२१॥
याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य जिन्वथः ।
याभी रथाँ अवथो याभिरर्वतस्ताभिरू षु ऊतिभिरश्विना गतम् ॥२२॥

yábhiḥ sáṃtātī bhávatho dadāṣúshe bhujyúṃ yábhir ávatho yábhir ádhrigum | omyávatīṃ subhárām ṛitastúbhaṃ tábhir — || 20 ||

yábhiḥ kṛiṣánum ásane duvasyátho javé yábhir yúno árvantam ávatam | mádhu priyám bharatho yát sarádbhyas tábhir — || 21 || yábhir náraṃ goshuyúdhaṃ nṛisháhye kshétrasya sātá tánayasya jínvathaḥ | yábhī ráthaṅ ávatho yábhir árvatas tábhir — || 22 ||

याभिः कुत्समार्जुनेयं शतक्रतू प्र तुर्वीतिं प्र च दभीतिमावतम् ।
याभिर्ध्वसन्तिं पुरुषन्तिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥२३॥
अप्नस्वतीमश्विना वाचमस्मे कृतं नो दस्रा वृषणा मनीषाम् ।
अद्यूत्येऽवसे नि ह्वये वां वृधे च नो भवतं वाजसातौ ॥२४॥
द्युभिरक्तुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥२५॥

yábhiḥ kútsam ārjuneyáṃ ṣatakratū prá turvítim prá ca dabhítim ávatam | yábhir dhvasántim purushántim ávataṃ tábhir — || 23 || ápnasvatīm aṣvinā vácam asmé kṛitáṃ no dasrā vṛishaṇa manīshám | adyūtyé 'vase ní hvaye vaṃ vṛidhé ca no bhavataṃ vája-sātau || 24 || dyúbhir aktúbhiḥ pári pātam asmán árishṭebhir aṣvinā saúbhagebhiḥ | tán no — || 25 ||

Wherewith you bring bliss to him who offers homage, wherewith you protect a rescuers on a noble mission, and mobile men and wherewith you provide nourishing food to upholders of truth—with those aids, O twin-divines, may you willingly come here. 20

Wherewith you defend weak men in battle, and help the speedy young horses, and wherewith you deliver delicious honey to bees—with those aids, O twin-divines, may you willingly come here. 21

Wherewith you protect leaders contending for wealth and wisdom ; wherewith you assist them in the acquisition of their share of produce from fields and preserve their chariot and their energy—with those aids, O twin-divines, may you willingly come here. 22

Wherewith you protect all intelligent and dynamic devotees and protect them from a suppresser, a murderer, and one who creates differences among men—with those aids O twin-divines, may you willingly come here. 23

O twin-divines, showerers of benefits, subduers of our evil desires and invigorators of our understanding, may you sanctify our words with works. We invoke you both for our protection in the last watch of our life's night. May you be with us for increase in the provision of food. 24

O twin-divines, may you cherish us both by day and by night with undiminished blessings ; may friend, venerable and indivisible Lord with His bounties including the oceans, the earth and the celestial regions, grant us our wishes. 25

(११३) त्रयोदशोत्तरशततमं सूक्तम्

(१–२०) विंशत्यृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । (१, २–२०) प्रथमर्चः पूर्वार्धस्य द्वितीयाद्येकोनविंशतीनाञ्च उषाः, (१) प्रथमाया उत्तरार्धस्य च रात्रिर्देवते । त्रिष्टुप् छन्दः ॥

॥१॥ इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा ।
यथा प्रसूता सवितुः सवायँ एवा रात्र्युषसे योनिमारैक् ॥१॥
रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।
समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥२॥
समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥३॥
भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।
प्रार्प्या जगद्व्यु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा ॥४॥
जिह्मश्ये३ चरितवे मघोन्याभोगय इष्टये राय उ त्वम् ।
दभ्रं पश्यद्भ्य उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा ॥५॥

113

Idáṃ sréshṭhaṃ jyótishaṃ jyótir ágāc citráḥ praketó ajanishṭa víbhva | yáthā prásūtā savitúḥ saváyaṅ evá rátry usháse yónim araik || 1 || rúṣadvatsa rúṣatı ṣvetyágād áraig u krishṇá sádanāny asyaḥ | samanábandhu amríte anucí dyávā várṇaṃ carata āminané || 2 || samānó ádhva svásror anantás tám anyányā carato devásishṭe | ná methete ná tasthatuḥ suméke náktoshásā sámanasa vírūpe || 3 || bhásvatı netrí sūnrítānām áceti citrá ví dúro na avaḥ | prárpya jágad vy ù no rāyó akhyad ushá ajīgar bhúvanāni vísva || 4 || jihmaṣyè cáritave maghóny ābhogáya ishṭáye rāyá u tvam | dabhrám páṣyadbhya urviyá vicáksha ushá || 5 ||

॥२॥ क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै ।
विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥६॥

kshatráya tvaṃ ṣrávase tvam mahīyá ishṭáye tvam ártham iva tvam ityaí | vísadriṣā jīvitábhipracáksha ushá — || 6 ||

113

This most excellent light amid all lights has arrived ; the wonderful, the far-extending, the manifest has been born. As the night is born for the sun's uprising, so she has yielded a birthplace for the dawn. 1

The white shining dawn, the parent of the bright sun, has arrived ; to her the dark one (night) has resigned her dwelling. Both of them, the night and dawn, friendly to each other, immortal, following each other, and mutually effacing each other's complexion, traverse the heaven. 2

The path of these sisters is common and unending. Guided by the radiant sun, they travel alternately,—though different in hues, yet one-minded. Night and dawn, giving birth to all things, clash not, neither do they stand still. 3

Bright guide of benevolent actions, she is seen by us. This tinted dawn, having illuminated the world, has unfolded the portals of our door and makes our riches manifest. She swallows as it were all the regions to be given back again.

The magnificent dawn awakens persons who have been sleeping—some to enjoyment, others devotion, and some others to wealth. She enables those who are almost lightless to see distinctly. The dawn has swallowed as it were all the regions to be given back again. 5

She awakens some to acquire wealth, others to earn food, and a few to achieve greatness ; she prompts some to sacrifices; some to pursue their own professions, and others to activities—and thus inspires all men to their various means of maintaining life. The dawn swallows as it were all regions to be given back again. 6

एषा दि॒वो दु॑हि॒ता प्रत्य॑दर्शि व्यु॒च्छन्ती॑ युव॒तिः शु॒क्रवा॑साः ।
विश्व॒स्येशा॑ना॒ पार्थि॑वस्य॒ वस्व॒ उषो॑ अ॒द्येह सु॑भगे॒ व्यु॑च्छ ॥७॥
प॒रा॒य॒ती॒नामन्वे॑ति॒ पाथ॒ आय॒ती॒नां प्र॑थ॒मा शश्व॑तीनाम् ।
व्यु॒च्छन्ती॑ जी॒वमु॑दी॒रय॑न्त्यु॒षा मृ॒तं कं च॒न बो॒धय॑न्ती ॥८॥
उषो॒ यद॒ग्निं स॒मिधे॑ च॒कर्थ॒ वि यदाव॒श्चक्ष॑सा॒ सूर्य॑स्य ।
यन्मानु॑षान्य॒क्ष्यमा॑णाँ॒ अजी॑ग॒स्तद्दे॒वेषु॑ चकृ॒षे भ॒द्रमप्नः॑ ॥९॥
किया॒त्या यत्स॒मया॒ भवा॑ति॒ या व्यू॒षुर्याश्च॑ नू॒नं व्यु॒च्छान् ।
अनु॒ पूर्वाः॑ कृपते वावशा॒ना प्र॒दीध्या॑ना॒ जोष॑म॒न्याभि॑रेति ॥१०॥

eshá divó duhitá práty adarṣi vyuchántī yuvatíḥ ṣukrávasāḥ | víṣvasyéṣānā párthivasya vásva úsho adyéhá subhage vy ùcha || 7 || parāyatīnám ánv eti pátha āyatīnám prathamá ṣáṣvatīnām | vyuchántī jīvám udīráyanty ushá́ mṛitám kám caná bodháyantī || 8 || úsho yád agním samídhe cakártha ví yád á́vas cákshasā sū́ryasya | yán mánushān yakshyámāṇāñ ájīgas tád devéshu cakṛishe bhadrám ápnaḥ || 9 || kíyāty á́ yát samáyā bhávāti yá́ vyūshúr yáṣ ca nūnám vyuchán | ánu pū́rvāḥ kṛipate vāvaṣāná pradī́dhyana jósham anyábhir eti || 10 ||

॥३॥ ई॒युष्टे ये पूर्व॑तरा॒मप॑श्यन्व्यु॒च्छन्ती॑मु॒षसं॒ मर्त्या॑सः ।
अ॒स्माभि॑रू॒ नु प्र॑ति॒चक्ष्या॑भू॒दो ते य॑न्ति॒ ये अ॑प॒रीषु॒ पश्या॑न् ॥११॥
या॒व॒यद्द्वे॑षा ऋत॒पा ऋ॑ते॒जाः सु॑म्ना॒वरी॑ सू॒नृता॑ ई॒रय॑न्ती ।
सु॒म॒ङ्ग॒लीर्बिभ्र॑ती दे॒ववी॑तिमि॒हाद्योषः॒ श्रेष्ठ॑तमा॒ व्यु॑च्छ ॥१२॥

īyúsh ṭé yé pū́rvatarām ápaṣyan vyuchántīm ushásam mártyāsaḥ | asmábhir ū nú praticákshyābhūd ó té yanti yé aparíshu páṣyān || 11 || yāvayáddveshā ṛitapá ṛitejáḥ sumnā-várī sūnṛítā īráyantī | sumaṅgalī́r bíbhratī devávītim ihá-dyóshaḥ ṣréshṭhatamā vy ùcha || 12 ||

The young maid, white-robed, the daughter of the celestial regions, the maiden with all earthly treasures, is beheld coming forward, dissipating the darkness, May you, auspicious dawn, shine upon us here and now. 7

Following the path of the mornings that have departed, she is the first of endless mornings to come hereafter. At her rising, she urges forth the living beings and awakens them from slumber, even them who lay like dead. 8

O divine light, inasmuch as you have caused the sacred fire to be kindled, inasmuch as you have awakened men to perform selfless deeds, you have performed the benevolent acts and have done good service to the enlightened ones. 9

For how long a period is it that they should be together—dawns that have shone in the past, and dawns to shine hereafter ? For how long a period would dawns continue to stay ? And for how long a period would they rise, still desirous to bring us light ? The dawns pursue the functions of their predecessors and go forth shining gloriously with the other dawns. 10

Gone are the men, who in the days before us have been looking on the rising of earlier dawns. We, the living, now behold her brightness, and they are coming who shall see her hereafter. 11

May the beings, hostile to acts of devotion, withdraw : for the dawn is the protectress of sacred rites, the guardian of law, the giver of bliss, the awakener of pleasant voices, auspicious, inspiring, the bearer of homage for the divines. May the bright dawn shine on us here and now. 12

शश्वत्पुरोषा व्युवास देव्यथो अद्येदं व्यावो मघोनी ।
अथो व्युच्छादुत्तराँ अनु द्यूनजरामृता चरति स्वधाभिः ॥१३॥
व्य१ञ्जिभिर्दिव आतास्वद्यौदप कृष्णां निर्णिजं देव्यावः ।
प्रबोधयन्त्यरुणेभिरश्वैरोषा याति सुयुजा रथेन ॥१४॥
आवहन्ती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।
ईयुषीणामुपमा शश्वतीनां विभातीनां प्रथमोषा व्यश्वैत् ॥१५॥

śáśvat puróshá vy ùvāsa devy átho adyédáṃ vy àvo maghónī | átho vy ùchād úttarāñ ánu dyū́n ajárāmṛ́tā carati svadhábhiḥ || 13 || vy àñjíbhir divá átasv adyaud ápa krishṇā́ṃ nirṇíjaṃ devy àvaḥ | prabodháyanty aruṇébhir áśvair óshā́ yāti suyújā ráthena || 14 || avā́hantī póshyā vā́ryāṇi citráṃ ketúṃ kriṇute cékitānā | īyúshīṇām upamā́ śáśvatīnām vibhātīnā́m prathamóshā́ vy àśvait || 15 ||

॥४॥ उदीर्ध्वं जीवो असुर्न आगादप प्रागात्तम आ ज्योतिरेति ।
आरैक्पन्थां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ॥१६॥
स्यूमना वाच उदियर्ति वह्निः स्तवानो रेभ उषसो विभातीः ।
अद्या तदुच्छ गृणते मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥१७॥
या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ।
वायोरिव सूनृतानामुदर्के ता अश्वदा अश्नवत्सोमसुत्वा ॥१८॥

úd īrdhvaṃ jīvó ásur na ā́gād ápa prā́gāt táma ā́ jyótir eti | ā́raik pánthāṃ yā́tave sū́ryāyā́ganma yátra pratiránta ā́yuḥ || 16 || syū́manā vācá úd iyarti váhni stávāno rebhá usháso vibhātī́ḥ | adyā́ tád ucha gṛiṇaté maghony asmé ā́yur ní didīhi prajā́vat || 17 || yā́ gómatīr ushásaḥ sárvavīrā vyuchánti dāśúshe mártyāya | vāyór iva sūnṛ́tānām udarké tā́ aśvadā́ aśnavat somasútvā || 18 ||

The divine dawn, the source of aesthetic wealth has been shining from days eternal. She still shows her light today. So will the immortal dawn shine and move on and on. Exempt from decay or death she goes on as ever in her splendour. 13

The divine dawn on the horizon shines in splendour: She throws off her veil of darkness and, awakening the world, comes at it were, on her well-harnessed chariot with purple horses. 14

Bringing with her life-sustaining blessings, and giving life to the lifeless, she imparts her brilliant lustre to the world. The dawn of today has appeared as the last one of the countless mornings that have gone by, but she is the first among the brilliant dawns that are to come. 15

Arise; inspiring life is revived again; darkness has passed away; the brilliant light is approaching. Dawn has opened a path for the sun to travel ; we arrive at a stage where we start a fresh life. 16

The divine poet, singing the praises of the refulgent mornings, repeats the well-knit words of the sacred lore. So shine today, O dawn, the possessor of affluence, on him who adores; confer on us the gift of life and offspring. 17

May not only the mortal men, but also horses, cattle and progeny prosper in the light shed by dawns. May those persons who offer libations of herbal extracts and recite hymns of praises become like the wind, worthy of favour of dawns. 18

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती वि भाहि ।
प्रशस्तिकृद्ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे ॥१९॥
यच्चित्रमप्न उषसो वहन्तीजानाय शशमानाय भद्रम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥२०॥

mātā́ devā́nām áditer ánīkaṃ yajñásya ketúr bṛihatī́ ví bhāhi | praṣastikṛíd bráhmaṇe no vy ùchā́ no jáne janaya viṣvavāre || 19 || yác citrám ápna usháso váhantījānā́ya ṣaṣamānā́ya bhadrám | tán no — || 20 ||

(११४) चतुर्दशोत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । रुद्रो देवता । (१–९) प्रथमादि-नवर्चां जगती, (१०–११) दशम्येकादश्योश्च त्रिष्टुप् छन्दसी ॥

॥५॥ इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद्द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् ॥१॥
मृळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।
यच्छं च योश्च मनुरायेजे पिता तदश्याम तव रुद्र प्रणीतिषु ॥२॥
अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव रुद्र मीढ्वः ।
सुम्नायन्निद्विशो अस्माकमा चरारिष्टवीरा जुहवाम ते हविः ॥३॥

114

Imā́ rudrā́ya taváse kapardíne kshayádvīrāya prá bharāmahe matī́ḥ | yáthā ṣám ásad dvipáde cátushpade víṣvam pushṭáṃ grā́me asmínn anāturám || 1 || mṛiḷā́ no rudrotá no máyas kṛidhi kshayádvīrāya námasā vidhema te | yác cháṃ ca yóṣ ca mánur āyejé pitā́ tád aṣyāma táva rudra práṇītishu || 2 || aṣyā́ma te sumatíṃ devayajyáyā kshayádvīrasya táva rudra mīḍhvaḥ | sumnayánn íd víṣo asmā́kam ā́ carárishṭavīrā juhavāma te havíḥ || 3 ||

O mother of divine powers, the life-force of the earth, and the ensign of sacrificial works, may you shine forth exalted. May you rise up, bestowing reward on our devotion. O, the universally respected maid, make us eminent among the people. 19

Whatever splendid wealth the dawns bring with them, may it be a blessing to the man who offers praise and worship. May friend, venerable and indivisible Lord with His bounties, including oceans, the earth, and celestial regions, grant us our wishes. 20

114

We offer these praises to the divine healer, with braided splendours and protector of brave heroes, in order that health and strength may be enjoyed and the bipeds and quadrupeds and all beings around us are nourished and become exempt from disease. 1

O divine healer, may you be gracious to us. Grant us happiness and freedom from disease; we offer our salutations to you, O ruler of valiant men. Come to our families, bringing them bliss, and may we obtain that sound health and peace which our ancestors bestow upon us, having obtained them from you. 2

O bounteous divine healer, bestower of happiness and protector of heroes, may we, through your worship, obtain your splendid wisdon. May you favour us with your kindness by making our posterity happy. May our invincible brave men be always safe. May we perform selfless deeds to gratify you. 3

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविमवसे नि ह्वयामहे ।
आरे अस्मद्दैव्यं हेळो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥४॥
दिवो वराहमरुषं कपर्दिनं त्वेषं रूपं नमसा नि ह्वयामहे ।
हस्ते बिभ्रद्भेषजा वार्याणि शर्म वर्म च्छर्दिरस्मभ्यं यंसत् ॥५॥

tveshám vayám rudrám yajñasádham vankúm kavím ávase ní hvayāmahe | āré asmád daívyam hélo asyatu sumatím íd vayám asyá vrinīmahe || 4 || divó varāhám arushám kapardínam tveshám rūpám námasā ní hvayāmahe | háste bíbhrad bheshajá váryāni sárma várma chardír asmábhyam yansat || 5 ||

॥६॥ इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।
रास्वा च नो अमृत मर्तभोजनं त्मने तोकाय तनयाय मृळ ॥६॥
मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥७॥
मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥८॥
उप ते स्तोमान्पशुपा इवाकरं रास्वा पितर्मरुतां सुम्नमस्मे ।
भद्रा हि ते सुमतिर्मृळयत्तमाथा वयमव इत्ते वृणीमहे ॥९॥

idám pitré marútām ucyate vácah svādóh svádīyo rudráya várdhanam | rásvā ca no amrita martabhójanam tmáne tokáya tánayāya mrila || 6 || má no mahántam utá má no arbhakám má na úkshantam utá má na ukshitám | má no vadhīh pitáram mótá mātáram má nah priyás tanvò rudra rīrishah || 7 || má nas toké tánaye má na āyaú má no góshu má no ásveshu rīrishah | vīrán má no rudra bhāmitó vadhīr havíshmantah sádam ít tvā havāmahe || 8 || úpa te stómān pasupá ivákaram rásvā pitar marutām sumnám asmé | bhadrá hí te sumatír mrilayáttamáthā vayám áva ít te vrinīmahe || 9 ||

We invoke for our preservation the inspirer, the wise and impetuous divine healer; may he remove far from us, the antipathies of natural powers; verily, we aspire for His favours. 4

We invoke Him (the divine healer) from heaven with reverence; Him who is stout as a cloud, as if with braided purple splendours. He is radiant and dazzling. May He be possessed of disease-preventing medicaments, and may He grant us health, protection and a secure home. 5

Thus praise, sweeter than the sweets and congratulatory, is addressed to the divine healer, the father of healing elements. May you grant us; O divine healer, the nourishment sufficient for mortals. May you be gracious to me and my children. 6

O divine healer, may you not injure those amongst us who are old or young; harm not the one who is growing or who is fully-grown. Kill not father or mother, not afflict our personal bodies to which we are so dearly attached. 7

O divine healer, may you not inflict injury on our offspring, or other males, nor on our cows, nor on our horses. Inflamed with anger, may you not kill our valiant men. We invoke you and pay you our homage of oblations for granting these favours. 8

O the father of the healing elements, like a herdsman we offer you praises. May you bestow happiness upon us; we adore you. Your auspicious benevolence is the source of successive delights to us, so verily do we solicit your saving help. 9

आरे ते गोघ्नमुत पूरुषघ्नं क्षयद्वीर सुम्नमस्मे ते अस्तु ।
मृळा च नो अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विबर्हाः ॥१०॥
अवोचाम नमो अस्मा अवस्यवः शृणोतु नो हवं रुद्रो मरुत्वान् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

āré te goghnám utá pūrushaghnáṃ kshá-yadvīra sumnám asmé te astu | mṛilá ca no ádhi ca brūhi devádhā ca naḥ ṣárma yacha dvibárhāḥ || 10 || ávocāma námo asmā avasyávaḥ sṛiṇótu no hávaṃ rudró marútvān | tán no — || 11 ||

(११५) पञ्चदशोत्तरशततमं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । सूर्यो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥१॥
सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥२॥
भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।
नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥३॥
तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥४॥

115

Citrám devánām úd agād ánīkaṃ cákshur mitrásya váruṇasyāgnéḥ | ā́prā dyávāpṛithiví antáriksham sū́rya ātmā́ jágatas tasthúshaṣ ca || 1 || sū́ryo devím ushásaṃ rócamānām máryo ná yóshām abhy èti paṣcā́t | yátrā náro devayánto yugáni vitanvaté práti bhadrā́ya bhadrám || 2 || bhadrā́ áṣvā harítaḥ sū́ryasya citrā́ étagvā anumádyāsaḥ | namasyánto divá ā́ pṛishṭhám asthuḥ pári dyā́vāpṛithiví yanti sadyáḥ || 3 || tát sū́ryasya devatváṃ tán mahitvám madhyā́ kártor vítataṃ sáṃ jabhāra | yadéd áyukta harítaḥ sadhásthād ā́d rā́trī vásas tanute simásmai || 4 ||

O Lord of heroes, may the cow-killing or man-slaying divine weapons of destruction be kept far away from us. May the felicity granted by you be ours; may you, the owner of mighty two realms (mundane and spiritual), be gracious to us in granting prosperity. 10

Desirous of protection, we say, reverence be to Him; may the mighty divine healer and the healing elements accept our invocations; may friendly, venerable, and indivisible Lord, with His bounties including oceans, the earth and celestial regions, grant us our wishes. 11

115

Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable. 1

The sun follows the divine and brilliant dawns, in the same way, as a young man follows a maiden. For the sake of good rewards, pious persons, aspiring to be divine, perform ceremonies according to seasonal times. 2

The sun ascends the summit of the sky, as if driven by the well-limbed swift horses yoked to it, traversing along a road in the interspace, and circumambulates earth and heaven. Our reverence to the blissful glory of the rays. 3

Such is the divinity, such is the majesty of the radiant sun that, when he sets, he withdraws into himself the diffused light (which has been shed upon the unfinished task). When he withdraws the beams from his aura of glory, as if unyoking the coursers from the chariot, the night extends the veiling darkness over all. 4

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥५॥
अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥६॥

tán mitrásya várunasyābhicákshe sū́ryo rūpám̧ krinute dyór upásthe | anantám anyád rúṣad asya pā́jaḥ krishṇám anyád dharítaḥ ṣám bharanti || 5 || adyā́ devā údita sū́ryasya nír áṅhasaḥ pipritā́ nír avadyā́t | tán no — || 6 ||

[अथ सप्तदशोऽनुवाकः ॥] (११६) षोडशोत्तरशततमं सूक्तम्

(१–२५) पञ्चविंशत्यृचस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥८॥ नासत्याभ्यां बर्हिरिव प्र वृञ्जे स्तोमाँ इयर्म्यभ्रियेव वातः ।
यावर्भगाय विमदाय जायां सेनाजुवा न्यूहतू रथेन ॥१॥
वीळुपत्मभिराशुहेमभिर्वा देवानां वा जूतिभिः शाशदाना ।
तद्रासभो नासत्या सहस्रमाजा यमस्य प्रधने जिगाय ॥२॥
तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममृवाँ अवाहाः ।
तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः ॥३॥

116

Nā́satyābhyām barhír iva prá vriñje stómāñ iyarmy abhríyeva vā́taḥ | yā́v árbhagāya vimadā́ya jāyā́m̧ senājúvā nyūhátū ráthena || 1 || vīḷupátmabhir āṣuhémabhir va devā́nām̧ vā jūtíbhiḥ ṣā́ṣadānā | tád rā́sabho nāsatyā sahásram ājā́ yamásya pradháne jigāya || 2 || túgro ha bhujyúm aṣvinodameghé rayím̧ ná káṣ cin mamrivā́ñ ávāhāḥ | tám ūhathur naubhír atmanvátībhir antarikshaprúdbhir ápodakābhiḥ || 3 ||

In the middle of the heavens, the radiant sun displays his form to enable us to see properly the light and life. His rays extend brilliant power on the one hand and, on the other, bring on the darkness of the night. 5

This day, O divine forces, with the rising of the sun, deliver us from heinous crimes and dishonour. May friendly, venerable and indivisible Lord with His bounties, including oceans, the earth and calestial regions, grant us our wishes. 6

116

Just as the wind drives on the clouds, so do I recite these sacred hymns of praises, addressed to the determined fighters against lawlessness. We welcome them to our sacrificial rituals by trimming the sacred grass in their honour. They have been able to provide the ever-cheerful young person with a bride, having freed her from the clutches of molesting rivals. 1

These determined fighters against lawlessness, moving on rapid vehicles and encouraged by the wise men of society, have overcome thousands of miscreants of society in the maintenance of law and order introduced by the state. 2

O twin-divines, save us from the wicked and send the benevolent helping band of people forming a corps to the sea as a dying man parts with his riches. Whereas this helping corps is involved in difficulties, while fighting against pirates, you help us in rescuing them in your floating boats over the ocean and thus you help them in keeping out of waters. 3

तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः ॥४॥
अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे ।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम् ॥५॥

tisráḥ kshápas trír áhātivrájadbhir nā́satyā bhujyúm ūhathuḥ pataṃgaíḥ | samudrásya dhánvann ārdrásya pāré tribhí ráthaiḥ ṣatápadbhih shálaṣvaiḥ || 4 || anārambhaṇé tád avīrayethām anāsthāné agrabhaṇé samudré | yád aṣvinā ūháthur bhujyúm ástaṃ ṣatáritrāṃ nā́vam ātasthivā́ṅsam || 5 ||

॥५॥ यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति ।
तद्वां दात्रं महि कीर्तेन्यं भूत्पैद्वो वाजी सदमिद्धव्यो अर्यः ॥६॥
युवं नरा स्तुवते पज्रियाय कक्षीवते अरदतं पुरंधिम् ।
कारोतराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं सुरायाः ॥७॥
हिमेनाग्निं घ्रंसमवारयेथां पितुमतीमूर्जमस्मा अधत्तम् ।
ऋबीसे अत्रिमश्विनावनीतमुन्निन्यथुः सर्वगणं स्वस्ति ॥८॥

yám aṣvinā dadáthuḥ ṣvetám áṣvam agháṣvāya ṣáṣvad ít svastí | tád vāṃ dātrám máhi kīrtényam bhūt paidvó vājí sádam íd dhávyo aryáḥ || 6 || yuváṃ narā stuvaté pajriyā́ya kakshī́vate aradatam púraṃdhim | kārotarā́c chaphā́d áṣvasya vríshṇaḥ ṣatáṃ kumbhā́ṅ asiñcataṃ súrāyāḥ || 7 || himénāgníṃ ghraṅsám avārayethām pitumátīm ū́rjam asmā adhattam | ṛibī́se átrim aṣvinā́vanītam ún ninyathuḥ sárvagaṇaṃ svastí || 8 ||

These fighters against lawlessness may take three nights and three days to reclaim the rescuing corps. In this reconnoitre, revolving cars having hundreds of wheels, drawn by three (i.e. several) pairs of motors, and the big boats may be involved. This triple operation involves the efforts made in the ocean and in sailing across waters and in driving on to the dry land. Finally they succeed in bringing back the corps out of water. 4

O twin-divines, thus by your valour you achieve success where apparently there is nothing to support, nothing to rest upon and nothing to cling to. And here, with the help of a hundred old ships, you are able to help the rescuing corps, and deliver it back to its own headquarters (as if brought back to the father's house). 5

O twin-divines, the armoured car, as if drawn by a motor resembling a white horse, which you have given to the infantry, whose armed vehicles (horses) are indestructible, may ever lead him to success. This precious gift of yours is always to be celebrated. This automobile of the infantry, the scatterer of the enemy, is always to be invoked. 6

O leaders, twin-divines, you gave to the field marshal, belonging to the stout and strong race, the skill of protection. You filled from the casks, designed after the hoofs of horse, hundreds of the containers of a nourishing drink. 7

O twin-divines, may you apply the fire-quenching cold devices to the blazing flames that encompass the civil population. May you supply to the civil area the food-supported strength. May you extricate the area, O twin-divines, from the darkness into which it has been thrown headlong and restore it to every kind of welfare. 8

परा॑व॒तं ना॑सत्यानुदेथामु॒च्चाबु॑ध्नं चक्रथुर्जि॒ह्मबा॑रम् ।
क्षर॒न्नापो॒ न पा॒यना॑य रा॒ये स॒हस्रा॑य॒ तृष्य॑ते॒ गोत॑मस्य ॥९॥
जु॒जु॒रुषो॑ नासत्यो॒त व॒व्रिं प्रामु॑ञ्चतं द्रा॒पिमि॑व॒ च्यवा॑नात् ।
प्राति॑रतं जहि॒तस्यायु॑र्द॒स्रादित्पति॑मकृणुतं क॒नीना॑म् ॥१०॥

párāvatáṃ nāsatyānudethām uccá-budhnaṃ cakrathur jihmábāram | ksháránn ápo ná pāyá-nāya rāyé sahásrāya tríshyate gótamasya || 9 || jujurúsho nāsatyotá vavrím prámuñcataṃ drāpím iva cyávānāt | prátiratam jahitásyáyur dasrád ít pátim akriṇutaṃ kanínām || 10 ||

॥१०॥ तद्वां॑ नरा॒ शंस्यं॒ राध्यं॑ चाभि॒ष्टिम॑न्नासत्या॒ वरू॑थम् ।
यद्वि॒द्वांसा॑ नि॒धिमि॒वाप॑गूळ्हमु॒द्द॑र्श॒तादू॒पथु॒र्वन्द॑नाय ॥११॥
तद्वां॑ नरा स॒नये॒ दंस॑ उ॒ग्रमा॒विष्कृ॑णोमि तन्य॒तुर्न वृ॒ष्टिम् ।
द॒ध्यङ् ह॒ यन्मध्वा॑थर्व॒णो वा॒मश्व॑स्य शी॒र्ष्णा प्र यदी॑मु॒वाच॑ ॥१२॥
अजो॑हवीन्नासत्या क॒रा वां॑ म॒हे याम॑न्पुरुभुजा॒ पुरं॑धिः ।
श्रु॒तं तच्छासु॑रिव वध्रिम॒त्या हिर॑ण्यहस्तमश्विनावदत्तम् ॥१३॥

tád vāṃ narā śáṅsyaṃ rádhyaṃ cābhishṭimán nāsatyā várūtham | yád vidvánsā nidhím ivápagūḷham úd darśatád ūpáthur vándanāya || 11 || tád vāṃ narā sanáye dáṅsa ugrám āvísh kriṇomi tanyatúr ná vrishṭím | dadhyáñ ha yán mádhv ātharvaṇó vām áśvasya śīrshṇá prá yád īm uváca || 12 || ájohavīn nāsatyā kará vām mahé yáman purubhujā púraṃ-dhiḥ | śrutám tác chásur iva vadhrimatyá híraṇyahastam aśvināv adattam || 13 ||

O fighters, against lawlessness, may you raise up wells and other water sources and may you make the base which has been turned upward as to give an appearance of a curved mouth, and thus revive the entire water system which has suffered a lot during war operations; may water be made available as a fine drink for the thirsty innocent civilians. 9

O twin-divines, destroyers of enemies, you have provided new youth and prosperity to the old famished nation, and thereby you have given longevity to the down-trodden country; and thereafter you have made the country lord of several bounteous prosperities. 10

O leaders of the virtuous, and fighters against lawlessness, glorious is that celebrated group of yours, worthy of adoration and to be invoked by us, through the help of which you always rescue the dedicated worshipper from difficulties like a concealed treasure from a place, visible from outside. 11

O leaders, twin-divines, I proclaim with a vehemence that an inflicter of punitive justice and the spiritual leader devoted to non-violence, becomes a preceptor of the mysteries of military science (figuratively meaning 'assuming the head of horse') to meet the emergency for the sake of happiness. 12

O twin-divines, fighters against lawlessness, accomplishers of desires and protectors of men, whenever an intelligent lady invokes you with a deep-felt request, her prayer is granted like a request made by a student to the teacher; you two divines, give to the lady the golden hand of assitance. 13

आस्नो वृकस्य वर्तिकामभीके युवं नरा नासत्यामुमुक्तम् ।
उतो कविं पुरुभुजा युवं ह कृपमाणमकृणुतं विचक्षे ॥१४॥
चरित्रं हि वेरिवाच्छेदि पर्णमाजा खेलस्य परितक्म्यायाम् ।
सद्यो जङ्घामायसीं विश्पलायै धने हिते सर्तवे प्रत्यधत्तम् ॥१५॥

āsnó vríkasya vártikām abhíke yuváṃ narā nāsatyāmumuktam | utó kavím purubhujā yuváṃ ha krípamāṇam akriṇutaṃ vicákshe || 14 || carítraṃ hí vér ivāchedi parṇám ājā́ khelásya páritakmyāyām | sadyó jáñghām ā́yasīṃ vispálāyai dháne hité sártave práty adhattam || 15 ||

॥११॥ शतं मेषान्वृक्ये चक्षदानमृज्राश्वं तं पितान्धं चकार ।
तस्मा अक्षी नासत्या विचक्ष आधत्तं दस्रा भिषजावनर्वन् ॥१६॥
आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदर्वता जयन्ती ।
विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे ॥१७॥
यदयातं दिवोदासाय वर्तिर्भरद्वाजायाश्विना हयन्ता ।
रेवदुवाह सचनो रथो वां वृषभश्च शिंशुमारश्च युक्ता ॥१८॥
रयिं सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता ।
आ जह्नावीं समनसोप वाजैस्त्रिरह्नो भागं दधतीमयातम् ॥१९॥

satám meshā́n vrikyè cakshadānám rijrā́svaṃ tám pitā́ndháṃ cakāra | tásmā akshí nāsatyā vicáksha ā́dhattaṃ dasrā bhishajāv anarván || 16 || ā́ vāṃ ráthaṃ duhitā́ sū́ryasya kā́rshmevātishṭhad árvatā jáyantī | vísve devā́ ánv amanyanta hridbhíḥ sám u sriyā́ nāsatyā sacethe || 17 || yád áyātaṃ dívodāsāya vartír bharádvājāyāsvinā háyantā | revád uvāha sacanó rátho vāṃ vrishabhás ca sinsumā́ras ca yuktá || 18 || rayíṃ sukshatráṃ svapatyám ā́yuḥ suvíryaṃ nāsatyā váhantā | ā́ jahnā́vīṃ sámanasópa vā́jais trír áhno bhāgáṃ dádhatīm ayātam || 19 ||

O the leaders, fighters against lawlessness, you liberate the helpless girl from the clutches of the kidnapper, as if the quail from the mouth of a dog that has seized her. You, who are the benefactors of all, have given protection to the intellectuals and those who are engaged in the persuit of knowledge. 14

The foot of an army commander is likely to be cut off like a wing of the bird in an encounter during the night. In such a case, may you provide an iron leg to the commander, so that his army may march under his command to attack the guarded treasure. 15

The innocent straightforward state employee gives hundreds of undue privileges to a party of the vested interests (as if giving a hundred sheep to the butcher to be cut to pieces); the protector of the state passes an order for rendering him blind. The state physicians and surgeons are called to give him back the eyes that were rendered sightless so that he might see again. 16

The daughter of the sun (dawn) ascends your car like a runner to a goal when you win the race with your swift horse. All the divine powers, supported you with eager eyes. This was victory for the truth. 17

O twin-divines, when, on invitation, you go to the dwellings of the devotees, dedicated to learning, and give them ample valuable presents, then your helping chariot contains food and treasure in abundance. Yoked to your chariot are valour and discretion. 18

O defenders of the truth, bearing strength and wealth with posterity, go to the loyal people to give them vigour-sustaining food and other three types of sustenance—clothes, medicines and equipment useful for domestic work. 19

परिविष्टं जाहुषं विश्वतः सीं सुगेभिर्नक्तमूहथू रजोभिः ।
विभिन्दुना नासत्या रथेन वि पर्वताँ अजरयू अयातम् ॥२०॥
॥१२॥ एकस्या वस्तोरावतं रणाय वशमश्विना सनये सहस्रा ।
निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः ॥२१॥
शरस्य चिदार्चत्कस्यावतादा नीचादुच्चा चक्रथुः पातवे वाः ।
शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम् ॥२२॥

párivishṭam jāhushám
viṣvátaḥ sīm sugébhir náktam ūhathū rájobhiḥ | vibhindúnā
nāsatyā ráthena ví párvatāñ ajarayū́ ayātam || 20 ||
ékasyā vástor āvatam ráṇāya váṣam aṣvinā sanáye sa-
hásrā | nír ahatam duchúnā índravantā prithuṣrávaso vri-
shaṇāv árātīḥ || 21 || ṣarásya cid ārcatkásyāvatád ā́ nīcā́d
uccā́ cakrathuḥ pā́tave vā́ḥ | ṣayáve cin nāsatyā ṣácībhir
jásuraye staryàm pipyathur gā́m || 22 ||

अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुर्विश्वकाय ॥२३॥
दश रात्रीरशिवेना नव द्यूनवनद्धं श्नथितमप्स्वन्तः ।
विप्रुतं रेभमुदनि प्रवृक्तमुन्निन्यथुः सोममिव स्रुवेण ॥२४॥
प्र वां दंसांस्यश्विनाववोचमस्य पतिः स्यां सुगवः सुवीरः ।
उत पश्यन्नश्नुवन्दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम् ॥२५॥

avasyaté stuvaté kri-
shṇiyā́ya rijūyaté nāsatyā ṣácībhiḥ | paṣúm ná nashṭám iva
dárṣanāya vishṇāpvàm dadathur víṣvakāya || 23 || dáṣa rá-
trīr áṣivenā náva dyū́n ávanaddham ṣnathitám apsv àntáḥ |
víprutam rebhám udáni právriktam ún ninyathuḥ sómam
iva sruvéṇa || 24 || prá vām dáṅsāṅsy aṣvināv avocam asyá
pátiḥ syām sugávaḥ suvī́raḥ | utá páṣyann aṣnuván dīr-
ghám ā́yur ástam ivéj jarimā́ṇam jagamyām || 25 ||

Irresistible fighters against lawlessness, you march by night in your foe-overwhelming car, and march to the unfortified cities, surrounded by enemies through approachable roads, and at times you also march to inaccessible fortresses for victory. 20

O fighters, you preserve, brilliant leader so that he may obtain in a single day thousands of acceptable gifts. You are the showerer of the benefits and associated with the head of the state. You destroy the malignant and protect the granaries from the attack of enemies. 21

O fighters against lawlessness, you have been able to raise water from the lower level of the valley to the top for the thirsty sons of the loyal citizen, and by your powers you also give protection to the barren cows and enable them to yield plentiful milk for the exhausted and famished people. 22

O twin-divines, fighters against lawlessness, by your acts to the public you restore such children of the charming parents as are soliciting your protection, and as have been adoring you and are lovers of rectitude; you also give true guidance to the unruly younger elements of society. 23

Just as the extract of medicinal herbs is raised in the ladle for the fire oblation, similarly you raise a realized sage in distress from the deep well of ignorance, where he has been lying, bound with the strings of bondage for numberless nights and days, quite unattended and suffering in agony as if wounded and injured. 24

O twin-divines, I have very well described your achievements. May I become the master of my house, having abundant cattle and numerous progeny; may I retain my physical and intellectual vision and with that may I be enjoying a long life. And may I enter into an old age, as if, one entering into his own house. 25

(११७) सप्तदशोत्तरशततमं सूक्तम्

(१–२५) पञ्चविंशत्यृचस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः ।
अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१३॥ मध्वः सोमस्याश्विना मदाय प्रत्नो होता विवासते वाम् ।
बर्हिष्मती रातिर्विश्रिता गीरिषा यातं नासत्योप वाजैः ॥१॥
यो वामश्विना मनसो जवीयान्रथः स्वश्वो विश आजिगाति ।
येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिरस्मभ्यं यातम् ॥२॥
ऋषिं नरावंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथो गणेन ।
मिनन्ता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता ॥३॥
अश्वं न गूळ्हमश्विना दुरेवैरृषिं नरा वृषणा रेभमप्सु ।
सं तं रिणीथो विप्रुतं दंसोभिर्न वां जूर्यन्ति पूर्व्या कृतानि ॥४॥
सुषुप्वांसं न निर्ऋतेरुपस्थे सूर्यं न दस्रा तमसि क्षियन्तम् ।
शुभे रुक्मं न दर्शतं निखातमुदूपथुरश्विना वन्दनाय ॥५॥
॥१४॥ तद्वां नरा शंस्यं पज्रियेण कक्षीवता नासत्या परिज्मन् ।
शफादश्वस्य वाजिनो जनाय शतं कुम्भाँ असिञ्चतं मधूनाम् ॥६॥

117.

Mádhvaḥ sómasyāṣvinā mádāya pratnó hótā vivāsate vām | barhíshmatī rātír víṣritā gír ishá yātaṃ nāsatyópa vájaiḥ || 1 || yó vām aṣvinā mánaso jávīyān ráthaḥ sváṣvo víṣa ājígāti | yéna gáchathaḥ sukríto duroṇáṃ téna narā vartír asmábhyaṃ yātam || 2 || ríshiṃ narāv áṅhasaḥ páñcajanyam ribī́sād átrim muñcatho gaṇéna | minántā dásyor áṣivasya māyā́ anupūrvám vrishaṇā codáyantā || 3 || áṣvaṃ ná gūḷhám aṣvinā durévair ríshiṃ narā vrishaṇā rebhám apsú | sáṃ táṃ riṇītho víprutaṃ dáṅsobhir ná vāṃ jūryanti pūrvyā́ kritáni || 4 || sushupváṅsaṃ ná nírriter upásthe sū́ryaṃ ná dasrā támasi kshiyántam | ṣubhé rukmáṃ ná darṣatáṃ níkhātam úd ūpathur aṣvinā vándanāya || 5 ||

tád vāṃ narā ṣáṅsyam pajriyéṇa kakshívatā nāsatyā párijman | ṣaphā́d áṣvasya vājíno jánāya ṣatáṃ kumbhā́ñ asiñcatam mádhūnām || 6 ||

117

O twin-divines, may you be entertained by sweet drinks. We the loyal subjects adore you. And in that honour the former ritual of pouring the offering on the sacred grass is accomplished, and the hymn is ready for your laudation. Come, O fighters of truth, for the maintenance of law and order. 1

With that vehicle, O twin-divines, which moves with the speed of the mind, and which is drawn by good horses, and with which you proceed to the house of the virtuous, may you come to our house also. 2

O twin-divines, the leaders and showerers of benefits, you are able to rescue the eminent citizens consisting of seers, virtuous people and those very well respected by the five classes, and the foreigners, from the prison of the wicked with other co-prisoners. You destroy the enemies and baffle the devices of the malignant. 3

O leaders, showerers of benefits, you restore the realized sages, tortured by unassailable enemies, as if thrown into the water and wounded. You arrange for the healing of their wounds like curing a horse. One can never forget your previous achievements which never become old. 4

O twin-divines, the destroyer of enemies, you extricate a worshipper cast into the well of ignorance in the same manner as one extricates from the depth of the earth a handsome and splendid ornament designed for embellishment, or like the sun who disappears in darkness but reappears again from there. 5

O leaders, fighters against lawlessness, your accomplishments are to be celebrated by the field marshal belonging to the race of the stout and the strong with the drinks filled in containers designed after the hoofs of the horses. 6

युवं नरा स्तुवते कृष्णियाय विष्णाप्वं ददथुर्विश्वकाय ।
घोषायै चित्पितृषदे दुरोणे पतिं जूर्यन्त्या अश्विनावदत्तम् ॥७॥
युवं श्यावाय रुशतीमदत्तं महः क्षोणस्याश्विना कण्वाय ।
प्रवाच्यं तद्वृषणा कृतं वां यन्नार्षदाय श्रवो अध्यधत्तम् ॥८॥
पुरू वर्पांस्यश्विना दधाना नि पेदव ऊहथुराशुमश्वम् ।
सहस्रसां वाजिनमप्रतीतमहिहनं श्रवस्यं तरुत्रम् ॥९॥
एतानि वां श्रवस्या सुदानू ब्रह्माङ्गूषं सदनं रोदस्योः ।
यद्वां पज्रासो अश्विना हवन्ते यातमिषा च विदुषे च वाजम् ॥१०॥

yuváṃ narā stuvaté krishṇiyā́ya vishṇāpvàṃ dadathur víṣvakāya | ghóshāyai cit pitrisháde duroṇé pátiṃ jū́ryantyā aṣvināv adattam || 7 || yuváṃ ṣyā́vāya rúṣatīm adattam maháḥ kshoṇásyāṣvinā káṇvāya | pravā́cyaṃ tád vrishaṇā kritáṃ vāṃ yán nārshadā́ya ṣrávo adhyádhattam || 8 || purū́ várpāṅsy aṣvinā dádhānā ní pedáva ūhathur āṣúm áṣvam | sahasrasā́ṃ vājínam ápratītam ahihánaṃ ṣravasyàṃ tárutram || 9 || etáni vāṃ ṣravasyā̀ sudānū bráhmāṅgūshám sádanaṃ ródasyoḥ | yád vām pajrā́so aṣvinā hávante yātám ishā́ ca vidúshe ca vā́jam || 10 ||

॥१५॥

सूनोर्मानेनाश्विना गृणाना वाजं विप्राय भुरणा रदन्ता ।
अगस्त्ये ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतम् ॥११॥
कुह यान्ता सुष्टुतिं काव्यस्य दिवो नपाता वृषणा शयुत्रा ।
हिरण्यस्येव कलशं निखातमुदूपथुर्दशमे अश्विनाहन् ॥१२॥
युवं च्यवानमश्विना जरन्तं पुनर्युवानं चक्रथुः शचीभिः ।
युवो रथं दुहिता सूर्यस्य सह श्रिया नासत्यावृणीत ॥१३॥

sūnór mā́nenāṣvinā griṇānā́ vā́jaṃ víprāya bhuraṇā rádantā | agástye bráhmaṇā vāvridhānā́ sáṃ viṣpálāṃ nāsatyāriṇītam || 11 || kúha yā́ntā sushṭutíṃ kāvyásya dívo napātā vrishaṇā ṣayutrā́ | híraṇyasyeva kaláṣaṃ níkhātam úd ūpathur daṣamé aṣvinā́han || 12 || yuváṃ cyávānam aṣvinā járantam púnar yúvānaṃ cakrathuḥ ṣácībhiḥ | yuvó ráthaṃ duhitā́ sū́ryasya sahá ṣriyā́ nāsatyāvriṇīta || 13 ||

O you leaders, twin divines, you restore true guides and representatives of the public and charming youths. You bestow husbands to such talented unmarried maids with sweet voices as grow old and tarry in their father's dwelling. 7

O twin-divines, you give lovely brides to learned young men; you also give sight to an intellectual who is unable to see his way through darkness. O showerers of benefits, this graceful action of yours is also to be glorified by which you give hearing to the young group of leaders. 8

O twin-divines, assuming many forms, you give swift horses to the infantry, through which it could win thousands of treasures; the infantry which is powerful, irresistible, the destroyer of foes, an object of praise and one who carries across the dangers. 9

O twin-divines, the liberal givers, these achievements of yours are to be celebrated, and the resounding prayer propitiates you, while abiding in heaven and earth. When the learned friends invite you, may you come with food and grant strength to us. 10

O twin-divines, fighters for truth, glorified by the young and steady-minded persons, and the givers of food to the sages, you restore the town administration. 11

O twin-divines, the blessed sons of the heaven, showerers of benefits, is it not that, whenever you go to the residence of a poet to listen to the composition, you raise up on your way the needy sages from the poverty as if a buried vessel full of gold has been unearthed ? 12

O twin-divines, physicians, you render the old composer of songs young by your knowledge of medicine. The daughter of the sun, the dawn, O fighters for truth, invests your chariot with beauty. 13

युवं तुग्राय पूर्व्येभिरेवैः पुनर्मन्यावभवतं युवाना ।
युवं भुज्युमर्णसो निः समुद्राद्विभिरूहथुर्ऋज्रेभिरश्वैः ॥१४॥
अजोहवीदश्विना तौग्र्यो वां प्रोळ्हः समुद्रमव्यथिर्जगन्वान् ।
निष्टमूहथुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥१५॥

yuváṃ tú-
grāya pūrvyébhir évaiḥ punarmanyā́v abhavataṃ yuvānā | yuváṃ bhujyúṃ árṇaso níḥ samudrā́d víbhir ūhathur ṛijrébhir áṣvaiḥ || 14 || ájohavīd aṣvinā taugryó vām próḷhaḥ samudrám avyathír jaganvā́n | níṣh ṭám ūhathuḥ suyújā ráthena mánojavasā vṛishaṇā svastí || 15 ||

॥१६॥ अजोहवीदश्विना वर्तिका वामास्नो यत्सीममुञ्चतं वृकस्य ।
वि जयुषा ययथुः सान्वद्रेर्जातं विष्वाचो अहतं विषेण ॥१६॥
शतं मेषान्वृक्ये मामहानं तमः प्रणीतमशिवेन पित्रा ।
आक्षी ऋज्राश्वे अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे ॥१७॥
शुनमन्धाय भरमह्वयत्सा वृकीरश्विना वृषणा नरेति ।
जारः कनीन इव चक्षदान ऋज्राश्वः शतमेकं च मेषान् ॥१८॥
मही वामूतिरश्विना मयोभूरुत स्रामं धिष्ण्या सं रिणीथः ।
अथा युवामिदह्वयत्पुरंधिरागच्छतं सीं वृषणाववोभिः ॥१९॥

ájohavīd aṣvinā vártikā vām āsnó yát sīm ámuñcataṃ vṛíkasya | ví jayúshā yayathuḥ sā́nv ádrer jātáṃ vishvā́co ahataṃ vishéṇa || 16 || ṣatáṃ meshā́n vṛikyè māmahānáṃ támaḥ práṇītam áṣivena pitrā́ | ákshī ṛijrā́ṣve aṣvināv adhattaṃ jyótir andhā́ya cakrathur vicákshe || 17 || ṣunám andhā́ya bhā́ram ahvayat sā́ vṛikī́r aṣvinā vṛishaṇā náréti | jārā́ḥ kanī́na iva cakshadānā́ ṛijrā́ṣvaḥ ṣatám ékaṃ ca meshā́n || 18 || mahī́ vām ūtír aṣvinā mayobhū́r utá sramā́ṃ dhishṇyā sā́ṃ riṇīthaḥ | átha yuvā́m íd ahvayat púraṃdhir ā́gachataṃ sīṃ vṛishaṇāv ávobhiḥ || 19 ||

O redeemers (the twin-divines), the saviours from the wicked speak highly of you, always as ever. You again earn laurels, whenever you bring the benevolent helping corps from the tossing ocean—ships, equipped with rapid-driving propellers. 14

O twin-divines, showerers of benefits, a helping corps belonging to saviours glorifies you, when after rescue, it could cross the ocean and reach the place of safety, and when you provide a swift car, well-harnessed, to bring it to a safe place. 15

A helpless girl glorifies you when saved from the clutches of kidnappers, as if a quail is rescued from wolf. You carry the devotional prayer to the top of mountain in your triumphant chariot and slay crooked mischief-mongers with deadly poisonous weapons. 16

You restore eyes of a straightforward employee who gives hundreds of privileges to a party of vested interests (as if presenting sheep to a butcher to be cut to pieces). The indignant father of a state passes an order for rendering him blind. You give light to the blind so that he might see all things clearly again. 17

The vested interests appeal that the sense of blinds be restored, so that they may enjoy themselves and say : O twin-divines, showerers of benefits, leaders of the sacrifice, this straightforward employee, as a youthful gallant, has given me a hundred and one privileges for personal use. 18

O twin-divines, worthy of laudation and showerers of blessings, your powerful guidance is a source of happiness. You cure maimed and invalids. For this reason songstress calls upon you. May you come here for help. 19

अधेनुं दस्रा स्तर्यं विषक्तामपिन्वतं शयवे अश्विना गाम् ।
युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषाम् ॥२०॥
॥१७॥ यवं वृकेणाश्विना वपन्तेषं दुहन्ता मनुषाय दस्रा ।
अभि दस्युं बकुरेणा धमन्तोरु ज्योतिश्चक्रथुरार्याय ॥२१॥
आथर्वणायाश्विना दधीचेऽश्व्यं शिरः प्रत्यैरयतम् ।
स वां मधु प्र वोचदृतायन्त्वाष्ट्रं यद्दस्रावपिकक्ष्यं वाम् ॥२२॥

ádhenuṃ dasra staryàṃ víshaktām ápinvataṃ sayáve asvinā gám | yuváṃ sácībhir vimadáya jāyáṃ ny ūhathuḥ purumitrásya yósham || 20 ||

yávaṃ vṛíkeṇāsvinā vápantésham duhántā mánushāya dasrā | abhí dásyum bákureṇa dhámantorú jyótis cakrathur áryāya || 21 || ātharvaṇáyāsvinā dadhīcé 'svyaṃ síraḥ práty airayatam | sá vām mádhu prá vocad ṛitayán tvāshṭráṃ yád dasrāv apikakshyàṃ vām || 22 ||

सदा कवी सुमतिमा चके वां विश्वा धियो अश्विना प्रावतं मे ।
अस्मे रयिं नासत्या बृहन्तमपत्यसाचं श्रुत्यं रराथाम् ॥२३॥
हिरण्यहस्तमश्विना रराणा पुत्रं नरा वध्रिमत्या अदत्तम् ।
त्रिधा ह श्यावमश्विना विकस्तमुज्जीवस ऐरयतं सुदानू ॥२४॥
एतानि वामश्विना वीर्याणि प्र पूर्व्याण्यायवोऽवोचन् ।
ब्रह्म कृण्वन्तो वृषणा युवभ्यां सुवीरासो विदथमा वदेम ॥२५॥

sáda kavī sumatím á cake vāṃ vísva dhíyo asvina právatam me | asmé rayíṃ nāsatya bṛihántam apatyasácaṃ srútyaṃ rarathām || 23 || híraṇyahastam asvinā rárāṇā putráṃ narā vadhrimatyá adattam | trídhā ha syávam asvina víkastam új jīvása airayataṃ sudānū || 24 || etáni vām asvinā vīryàṇi prá pūrvyáṇy āyávo 'vocan | bráhma kṛiṇvánto vṛishaṇā yuvábhyāṃ suvírāso vidátham á vadema || 25 ||

O destroyer of enemies, you fill the milkless, barren and emaciated cows, and exhausted people with milk. By your powers you bring the daughter of a friend of people to become the wife of a cheerful young man. 20

O twin-divines, after the ploughing, you cause barley to be sown (in fields) for the welfare of mankind. You milk the cows, having destroyed the aliens with a thunder bolt. You bestow great satisfaction upon cultivators. 21

O twin-divines, you inspire a leader dedicated to the principle of non-violence to become a teacher of the mysteries of military science. True to his promise (figuratively meaning putting the head of a horse on a man's body) he also reveals the science (of surgery), learned from his preceptor, and this knowledge becomes supplementary to you, as if a girdle of your waist. 22

O sapient twin-divines, and fighters for truth, I invoke you for the attainment of benevolent wisdom. May you protect all our mental faculties and grant abundant and excellent wealth along with offspring. 23

O liberal, bounteous twin-divines, you give the golden hand of assistance to an intelligent lady. You restore to life a virtuous person, seriously-wounded at several places (physically in head, body and legs or spiritually in the mental complex). 24

O twin-divines, showerers of blessings, your accomplishments have been celebrated by our forefathers and we also offer you our adoration. May we always repeat your glory along with other associates in this synod. 25

(११८) अष्टादशोत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥११८॥ आ वां रथो अश्विना श्येनपत्वा सुमृळीकः स्ववाँ यात्वर्वाङ् ।
यो मर्त्यस्य मनसो जवीयान्त्रिवन्धुरो वृषणा वातरंहाः ॥१॥
त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक् ।
पिन्वतं गा जिन्वतमर्वतो नो वर्धयतमश्विना वीरमस्मे ॥२॥
प्रवद्यामना सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥३॥
आ वां श्येनासो अश्विना वहन्तु रथे युक्तास आशवः पतङ्गाः ।
ये अप्तुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥४॥
आ वां रथं युवतिस्तिष्ठदत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।
परि वामश्वा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके ॥५॥

118

Á vāṃ rátho aṣvinā ṣyenápatvā sumṛilīkáḥ svávāñ yātv arvāṅ | yó mártyasya mánaso jávīyān trivandhuró vṛishaṇā vātaraṅhāḥ || 1 || trivandhuréṇa trivṛítā ráthena tricakréṇa suvṛítā yātam arvák | pínvataṃ gá jínvatam árvato no vardháyatam aṣvinā vīrám asmé || 2 || pravádyāmanā suvṛítā ráthena dásrāv imáṃ ṣṛiṇutaṃ ṣlókam ádreḥ | kím aṅgá vāṃ práty ávartiṃ gámishṭhāhúr víprāso aṣvinā purājáḥ || 3 || á vāṃ ṣyenáso aṣvinā vahantu ráthe yuktása āṣávaḥ pataṃgáḥ | yé aptúro divyáso ná grídhrā abhí práyo nāsatyā váhanti || 4 || á vāṃ rátham yuvatís tishṭhad átra jushṭví narā duhitá sūryasya | pári vām áṣvā vápushaḥ pataṃgá váyo vahantv arushá abhíke || 5 ||

॥११९॥ उद्वन्दनमैरतं दंसनाभिरुद्रेभं दस्रा वृषणा शचीभिः ।
निष्टौग्र्यं पारयथः समुद्रात्पुनश्च्यवानं चक्रथुर्युवानम् ॥६॥

úd vándanam airataṃ daṅsánābhir úd rebháṃ dasrā vṛishaṇā ṣácībhiḥ | nísh ṭaugryám pārayathaḥ samudrát púnaṣ cyávānaṃ cakrathur yúvānam || 6 ||

118

O twin-divines, showerers of benefits, may your automatic, elegant and triply-chained rich chariot, swift as a hawk, quick as the mind of a man, rapid as the wind, come hither towards us. 1

O twin-divines, come to us with your triply chained, triply covered chariot, with triple wheels and well-constructed. Replenish our cows with milk, give spirit to our horses and augment our young posterity. 2

O twin-divines, destroyers of our foes, may you be here with your quick and well-designed movement. May you hear this praise from one who reveres you. Is it not so, that the ancient sages have been saying that you come to avert poverty with swiftness ? 3

O twin-divines, and the fighters of truth, may your quick-moving prancing steeds, rapid as falcon, yoked to your chariot bear you hither. These horses are shining like the sun and like eagles move swiftly through space to convey you to the place of operation. 4

O leaders of the battle, youthful victory is seated along with both of you in your car as if the youthful daughter of the sun between you two. May your strong-bodied prancing fleet and shining horses bring you to the battle-field. 5

May you, the destroyer of foes and showerer of benefits, elevate the devotee by your skill and endeavour and raise the realized sage with your strength. You save the benevolent and rescue the intelligent across the sea and you also give new youth to an exhausted seer. 6

युवमत्रयेऽवनीताय तप्तमूर्जमोमानमश्विनावधत्तम् ।
युवं कण्वायापिरिप्ताय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥७॥
युवं धेनुं शयवे नाधितायापिन्वतमश्विना पूर्व्याय ।
अमुञ्चतं वर्तिकामंहसो निः प्रति जङ्घां विश्पलाया अधत्तम् ॥८॥
युवं श्वेतं पेदव इन्द्रजूतमहिहनमश्विनादत्तमश्वम् ।
जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीड्वङ्गम् ॥९॥
ता वां नरा स्ववसे सुजाता हवामहे अश्विना नाधमानाः ।
आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥१०॥
आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।
हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥११॥

yuvám átrayé 'vanītāya taptám ū́rjam omā́nam aṣvināv adhattam | yuvám̐ káṇvāyápiriptāya cákshuḥ práty adhattaṃ sushṭutím̐ jujushāṇā || 7 || yuvám̐ dhenúm̐ ṣayáve nādhitáyā́pinvatam aṣvinā pūrvyáya | ámuñcatam̐ vártikām áṅhaso níḥ práti jáṅghām̐ viṣpáláyā adhattam ||8|| yuvám̐ ṣvetám pedáva índrajūtam ahihánam aṣvinādattam áṣvam | johū́tram aryó abhíbhūtim ugrám̐ sahasrasám̐ vríshaṇam vīḍvāṅgam || 9 || tá vām̐ narā sv ávase sujātá hávāmahe aṣvinā nādhamānāḥ | ā́ na úpa vásumatā ráthena gíro jushāṇá suvitáya yātam || 10 || ā́ ṣyenásya jávasā nū́tanenāsmé yātam̐ nāsatya sajóshāḥ | háve hí vām aṣvinā rātáhavyaḥ ṣaṣvattamáyā usháso vyùshṭau || 11 ||

(११९) एकोनविंशत्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । अश्विनौ देवते । जगती छन्दः ॥

॥२०॥ आ वां रथं पुरुमायं मनोजुवं जीराश्वं यज्ञियं जीवसे हुवे ।
सहस्रकेतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवोधामभि प्रयः ॥१॥

119

Ā́ vām̐ rátham purumāyám̐ manojúvam̐ jīrā́ṣvam̐ yajñíyam̐ jīváse huve | sahásraketum̐ vanínam̐ ṣatádvasum̐ ṣrushṭīvā́nam̐ varivodhā́m abhí práyaḥ || 1 ||

You, solicitous of worthy praise, give relief to the civil population surrounded by the forces of the enemy and protect them from scorching heat and feed with food. And you give vision to a blind intellectual. 7

O twin-divines, you provide the cows belonging to old peaceful persons with milk, when they implore you for help. You also liberate innocent kidnapped girls from the clutches of kidnappers (as if a quail from the mouth of wolf) and you also give, as it were a new leg to a chief town administrator. 8

O twin-divines, you both give to our infantry brilliant, foe-trampling, foe-defying, loudly roaring, high-spirited, strong-bodied vigorous vehicles, capable of acquiring a thousand treasures in exploits. 9

O twin-divines, nobly born, leaders, we solicit your help and call you for our protection. May you come here in response to our prayers on your treasure-laden chariot for our well-being. 10

Come to us, auspicious fighters for truth; come with the fresh swift vigour of a hawk. Bearing an oblation, I invoke you, O twin-divines, at the first break of ever-constant dawn. 11

119

With the desiie of procuring food and the object of protecting my life, I invoke O twin-divines, your wonderful chariot, swift as mind, drawn by swift horses, worthy of veneration, equipped with thousands of banners, bearers of rain containing hundreds of types of wealth and conferring delight and riches. 1

ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयन्त आ दिशः ।
स्वदामि घर्मं प्रति यन्त्यूतय आ वामूर्जानी रथमश्विनारुहत् ॥२॥
सं यन्मिथः पस्पृधानासो अग्मत शुभे मखा अमिता जायवो रणे ।
युवोरह प्रवणे चेकिते रथो यदश्विना वहथः सूरिमा वरम् ॥३॥
युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य आ ।
यासिष्टं वर्तिर्वृषणा विजेन्यं दिवोदासाय महि चेति वामवः ॥४॥
युवोरश्विना वपुषे युवायुजं रथं वाणी येमतुरस्य शर्ध्यम् ।
आ वां पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या युवां पती ॥५॥

ūrdhvā́ dhītíḥ práty asya práyāmany ádhāyi ṣásman sám ayanta ā́ díṣaḥ | svádāmi gharmám práti yanty ūtáya ā́ vām ūrjā́nī rátham aṣvinā́ruhat || 2 || sáṃ yán mitháḥ paspṛidhānā́so ágmata ṣubhé makhā́ ámitā jāyávo ráṇe | yuvór áha pravaṇé cekite rátho yád aṣvinā váhathaḥ sūrím ā́ váram || 3 || yuvám bhujyúm bhurámāṇaṃ víbhir gatáṃ sváyuktibhir niváhantā pitṛíbhya ā́ | yāsishṭáṃ vartír vṛishaṇā vijenyàṃ dívodāsāya máhi ceti vām ávaḥ || 4 || yuvór aṣvinā vápushe yuvāyújaṃ ráthaṃ vā́ṇī yematur asya ṣárdhyam | ā́ vām patitváṃ sakhyā́ya jagmúshī yóshāvṛiṇīta jényā yuvám pátī || 5 ||

॥२१॥ युवं रेभं परिषूतेरुरुष्यथो हिमेन घर्मं परितप्तमत्रये ।
युवं शयोरवसं पिप्यथुर्गवि प्र दीर्घेण वन्दनस्तार्यायुषा ॥६॥

yuváṃ rebhám párishūter urushyatho hiména gharmám páritaptam átraye | yuváṃ ṣayór avasám pipyathur gávi prá dīrghéṇa vándanas tāry ā́yushā || 6 ||

O twin-divines, whilst the chariot moves, our minds are elevated in praise, and then our hymns sweeten the oblation; the assistance comes from all directions and victory is assured as if the brilliant dawn ascends the car. 2

O twin-divines, when devout and unnumbered soldiers, victorious in battles and mutually contending for wealth, come together, your chariot is perceived on your downward course, in which you bear excellent wealth for the learned. 3

O showerers of benefits, you bring him back to his parents, the one who, borne by his own steeds, is about to perish, but who has been rescued with your self-harnessed horses and sent back to his distant dwelling. This is a great service which you render to people dedicated to learning. 4

O twin-divines, your admirable horses bear the chariot which you harness for the sake of honour, and the damsel (victory personified), who is the prize, comes through affection to you as if surrendering with such words, "I have accepted both of you as my Lord". 5

Both of you give protection to the group of realized sages from the violence around them. You counteracted the miseries of the civil population, as if quenching the scorching heat with snow. You produce milk in the cows belonging to peaceful persons (i.e. give them prosperity). 6

युवं वन्दनं निर्ऋतं जरण्यया रथं न दस्रा करणा समिन्वथः ।
क्षेत्रादा विप्रं जनथो विपन्यया प्र वामत्र विधते दंसना भुवत् ॥७॥
अगच्छतं कृपमाणं परावति पितुः स्वस्य त्यजसा निबाधितम् ।
स्वर्वतीरित ऊतीर्युवोरह चित्रा अभीके अभवन्नभिष्टयः ॥८॥
उत स्या वां मधुमन्मक्षिकारपन्मदे सोमस्यौशिजो हुवन्यति ।
युवं दधीचो मन आ विवासथोऽथा शिरः प्रति वामश्व्यं वदत् ॥९॥
युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
शर्यैरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥१०॥

yuvám vándanam nírṛitam jaraṇyáyā rátham ná dasrā karaṇā́ sám invathaḥ | kshétrād ā́ vípram janatho vipanyáyā prá vām átra vidhaté daṅsánā bhuvat || 7 || ágachatam kṛ́pamāṇam parāváti pitúḥ svásya tyájasā níbādhitam | svàrvatīr itá ūtír yuvór áha citrā́ abhī́ke abhavann abhíshṭayaḥ || 8 || utá syā́ vām mádhuman mákshikārapan máde sómasyauṣijó huvanyati | yuvám dadhīcó mána ā́ vivāsathó 'thā ṣíraḥ práti vām áṣvyam vadat || 9 || yuvám pedáve puruvā́ram aṣvinā spṛidhā́m ṣvetám tarutā́ram duvasyathaḥ | ṣáryair abhídyum pṛ́tanāsu dushṭáram carkṛ́tyam índram iva carshaṇīsáham || 10 ||

(१२०) विंशत्युत्तरशततमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । अश्विनौ देवते । (१,१०-१२) प्रथमर्चः दशम्यादितृचस्य च गायत्री, (२) द्वितीयायाः ककुप्, (३) तृतीयायाः काविराट्, (४) चतुर्थ्या नष्टरूपी, (५) पञ्चम्यास्तनुशिरा, (६) षष्ठ्या उष्णिक्, (७) सप्तम्या विष्टारबृहती, (८) अष्टम्याः कृतिः, (९) नवम्याश्च विराट् छन्दांसि ॥

॥२२॥ का राधद्धोत्राश्विना वां को वां जोष उभयोः । कथा विधात्यप्रचेताः ॥१॥

120

Ká rādhad dhótrāṣvinā vām kó vām jósha ubháyoḥ | kathā́ vidhāty ápracetāḥ || 1 ||

O tactful destroyers of enemies, you restore health to worshippers, debilitated by old age, as if repairing a worn-out car, and you bring forth the genius from his very inception (as if blessed from very embryonic stage). May the achievements of both of you be exemplary for those who offer you homage at this place. 7

You always reward him who stands in support of you in the nation's service, and has been abandoned by his own father for serving the nation and joining you from afar. The prompt defence planning of both of you have been wonderfully applauded on account of its brilliance. 8

The honey-seeking bee also murmers your praise. The poets invoke you in the rapturous joy of devotional prayers. You inspire the mind of the leader, dedicated to the principle of non-violence, to become a teacher of military science and (as if with the head of horses) he reveals the science of warfare to you. 9

O twin-divines, you give to the infantry the white horses (automobiles) desired by many, the breaker-through of combatants, shining, invincible as lightning and not to be won over by our enemies in battles or wars, and fit for work in all eventualities. 10

120

O twin-divines, what praise would be acceptable to you? And what, indeed, would be pleasing to you both? How may an unintelligent person pay befitting homage to you? 1

विद्वांसाविद्दुरः पृच्छेदविद्वानित्थापरो अचेताः । नू चिन्नु मर्ते अक्रौ ॥२॥
ता विद्वांसा हवामहे वां ता नो विद्वांसा मन्म वोचेतमद्य ।
प्रार्चद्दयमानो युवाकुः ॥३॥
वि पृच्छामि पाक्या३ न देवान्वषट्कृतस्याद्भुतस्य दस्रा ।
पातं च सह्यसो युवं च रभ्यसो नः ॥४॥
प्र या घोषे भृगवाणे न शोभे यया वाचा यजति पज्रियो वाम् ।
प्रैषयुर्न विद्वान् ॥५॥

vidvánsāv íd dúraḥ prichéd ávidvan itthā́paro acetáḥ | nū́ cin nú márte ákrau || 2 || tā́ vidvā́nsa havāmahe vām tā́ no vidvā́nsā mánma vocetam adyá | prā́rcad dáyamāno yuvā́kuḥ || 3 || ví prichāmi pākyā̀ ná devā́n váshaṭkritasyādbhutásya dasrā | pātám ca sáhyaso yuvám ca rábhyaso naḥ || 4 || prá yā́ ghóshe bhrígavāṇe ná sóbhe yáyā vācā́ yájati pajriyó vām | praíshayúr ná vidvā́n || 5 ||

॥२३॥

श्रुतं गायत्रं तकवानस्याहं चिद्धि रिरेभाश्विना वाम् ।
आक्षी शुभस्पती दन् ॥६॥
युवं ह्यास्तं महो रन्युवं वा यन्निरततंसतम् ।
ता नो वसू सुगोपा स्यातं पातं नो वृकादघायोः ॥७॥
मा कस्मै धातमभ्यमित्रिणे नो माकुत्रा नो गृहेभ्यो धेनवो गुः ।
स्तनाभुजो अशिश्वीः ॥८॥

srutám gāyatrám takavānasyāhám cid dhí rirébhāsvinā vām | ákshī́ subhas patī dán || 6 || yuvám hy ā́stam mahó rán yuvám vā yán nirátatansatam | tā́ no vasū sugopā́ syatam pātám no vrikād aghāyóḥ || 7 || mā́ kásmai dhātam abhy ámitríṇe no mā́kútrā no grihébhyo dhenávo guḥ | stanabhújo ásisvīḥ || 8 ||

O learned twin-divines, the persons devoid of knowledge, and also those who are unintelligent, frequently inquire about the means of invoking the all-wise, for everyone other than the twin-divines, is unknowing, —none of the mortals has any answer. 2

We invoke you who know all things; may you, who are omniscient, declare to us today the praise that is acceptable. With an eagerness to be in your company, I praise you with reverence through these offerings. 3

I am not inviting those learned people who are still immature, but you, O redeemer, come and accept the wonderful and strength-giving elixir, along with the cooked offerings, and make us vigorous. 4

This hymn is being repeated by one belonging to the line of musicians and by mature devotees and by those adept in fire-rituals. May the person of creativity, needing nourishment, obtain it in abundance. 5

May you hear the song of a stumbling ignorant and, verily, O twin-divines, I glorify you, since it is only through you that the blindness of ignorance is removed. You are the protector of those who are honest and sincere. 6

You have been the giver of great riches, which again by your grace have been taken away by us. May you, the donors of dwellings, become our preserver and may you protect us from the felonous wicked. 7

O twin-divines, may you not hand us over to our adversaries. May our cows who nourish us with their udders never get stray from our houses and be separated from their calves. 8

दुहीयन्मित्रधितये युवाकु राये च नो मिमीतं वाजवत्यै ।
इषे च नो मिमीतं धेनुमत्यै ॥९॥
अश्विनोरसनं रथमनश्वं वाजिनीवतोः । तेनाहं भूरि चाकन ॥१०॥
अयं समह मा तनूह्याते जनाँ अनु । सोमपेयं सुखो रथः ॥११॥
अध स्वप्नस्य निर्विदेऽभुञ्जतश्च रेवतः । उभा ता बस्रि नश्यतः ॥१२॥

duhīyán mitrádhitaye yuvā́ku rāyé ca no mimītáṃ vā́javatyai | ishé ca no mimītaṃ dhenumátyai || 9 || aśvínor asanaṃ rátham anaśvám vājínīvatoḥ | ténāhám bhū́ri cākana || 10 || ayáṃ samaha mā tanūhyā́te jánāñ ánu | somapéyaṃ sukhó ráthaḥ || 11 || ádha svápnasya nír vidé 'bhuñjataś ca revátaḥ | ubhā́ tā́ básri naśyataḥ || 12 ||

[अथाष्टादशोऽनुवाकः ॥] (१२१) एकविंशत्युत्तरशततमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः ।
इन्द्रो विश्वे देवा वा देवताः । त्रिष्टुप् छन्दः ॥

॥२४॥ कदित्था नॄँः पात्रं देवयतां श्रवद्गिरो अङ्गिरसां तुरण्यन् ।
प्र यदानड्विश आ हर्म्यस्योरु क्रंसते अध्वरे यजत्रः ॥१॥
स्तम्भीद्ध द्यां स धरुणं प्रुषायदृभुर्वाजाय द्रविणं नरो गोः ।
अनु स्वजां महिषश्चक्षत व्रां मेनामश्वस्य परि मातरं गोः ॥२॥

121

Kád itthā́ nṛ́ñḥ pā́traṃ devayatā́ṃ śrávad gíro áñgirasāṃ turaṇyán | prá yád ā́naḍ víśa ā́ harmyásyorú krañsate adhvaré yájatraḥ || 1 || stámbhīd dha dyā́ṃ sá dharúṇam prushāyad ṛibhúr vā́jāya dráviṇaṃ náro góḥ | ánu svajā́m mahishā́ś cakshata vrā́m ménām áśvasya pári mātáraṃ góḥ || 2 ||

Those who adore you obtain riches for the support of their needy friends. May you direct us to opulence with a plentiful supply of food ; may you direct us to food along with the wealth of kine. 9

I have obtained the self-driven car (self-propelled car without a horse) (the human body) of the food-bestowing twin-divines, and with the help of this I expect to procure wealth in abundance. 10

May this wealth-bearing car increase my prosperity and may this delightful car carry luxurious sweet drinks. 11

I am sorry for those who remain asleep and who do not share their wealth with others. For both of them quickly perish. 12

121

When will the resplendent divine and the granter of riches listen to the praises thus offered by the priests conversant with the fire-ritual, devoted to the divine forces ? When He perceives the priest engaged in the dedicated service, He expresses His satisfaction and pleasure. 1

He verily upholds the heaven; He is the brilliant leader of the group. He pours forth the flowing water across our fields for food. The mighty resplendent self manifests Himself for His own daughter, the dawn ; and He has been able to evolve from the horse's (from the sun's) mate (the earth), the heifer (the moon) (Here the earth is the mother of moon). 2

नक्षद्धवमरुणीः पूर्व्यं राट् तुरो विशामङ्गिरसामनु द्यून् ।
नक्षद्वज्रं नियुतं तस्तम्भद्द्यां चतुष्पदे नर्याय द्विपादे ॥३॥
अस्य मदे स्वर्यं दा ऋतायापीवृतमुस्रियाणामनीकम् ।
यद्ध प्रसर्गे त्रिककुम्निवर्तदप द्रुहो मानुषस्य दुरो वः ॥४॥
तुभ्यं पयो यत्पितरावनीतां राधः सुरेतस्तुरणे भुरण्यू ।
शुचि यत्ते रेक्ण आयजन्त सबर्दुघायाः पय उस्रियायाः ॥५॥

nákshad dhávam aruṇíḥ pūrvyáṃ rā́ṭ turó viṣā́m ā́ñgirasām ánu dyū́n | tákshad vájraṃ níyutaṃ tastámbhad dyā́ṃ cátushpade náryāya dvipā́de || 3 || asyá máde svaryàṃ dā ṛitā́yā́pīvṛitam usríyāṇām ánīkam | yád dha prasárge trikakúm nivártad ápa drúho mā́nushasya dúro vaḥ || 4 || túbhyam páyo yát pitárāv ánītāṃ rā́dhaḥ surétas turáṇe bhuraṇyū́ | ṣúci yát te rékṇa ā́yajanta sabardúghāyāḥ páya usríyāyāḥ || 5 || 24 ||

॥२५॥ अध प्र जज्ञे तरणिर्ममत्तु प्र रोच्यस्या उषसो न सूरः ।
इन्दुर्येभिराष्ट स्वेदुहव्यैः स्रुवेण सिञ्चञ्जरणाभि धाम ॥६॥
स्विध्मा यद्वनधितिरपस्यात्सूरो अध्वरे परि रोधना गोः ।
यद्ध प्रभासि कृत्व्याँ अनु द्यूननर्विशे पश्विषे तुराय ॥७॥
अष्टा महो दिव आदो हरी इह द्युम्नासाहमभि योधान उत्सम् ।
हरिं यत्ते मन्दिनं दुक्षन्वृधे गोरभसमद्रिभिर्वाताप्यम् ॥८॥

ádha prá jajñe taráṇir mamattu prá rocy asyā́ usháso ná sū́raḥ | índur yébhir ā́shṭa svéduhavyaiḥ sruvéṇa siñcáñ jaráṇābhí dhā́ma || 6 || svidhmā́ yád vanádhitir apasyā́t sū́ro adhvaré pári ródhanā góḥ | yád dha prabhā́si kṛítvyāñ ánu dyū́n ánarviṣe paṣvíshe turā́ya || 7 || ashṭā́ mahó divá ā́do hárī ihá dyumnāsā́ham abhí yodhāná útsam | háriṃ yát te mandínaṃ dukshán vṛidhé górabhasam ádribhir vātā́pyam || 8 ||

May He illuminating the purple dawn, listen to the invocation, and bestow daily the wealth upon priests conversant with fire-rituals. May He sharpen His fatal shaft. He supports heaven for the good of men, quadrupeds and bipeds. 3

Pleased with these devotional prayers, may you restore the celebrated herd of cattle carried away by wicked people to an unknown place. And when the keeper of the three worlds takes part in the struggle, He breaks open the doors of the enemies for restoration;— 4

—when the parents, quick in act, the protectors of the world (heaven and earth) bring nutritious and invigorating oblation to you, and when they offer you the precious milk of the milch-cow. 5

Now the resplendent Lord is manifested ; may He be the subduer of our foes and grant us happiness. He shines brightly like the sun of this dawn. May we all enjoy the excellent sweet drink, sprinkled upon the space of sacrifice with ladle. 6

While the array of clouds, shining along the rays of the sun, is on the verge of pouring rains, the resplendent sun, for the cosmic sacrificial act, removes the shroud of clouds. O resplendent sun, when you shine upon the days that are appropriated to the sacred rites, then success comes to the person in the cart, the driver of the cattle and the active shepherd. 7

The vigorous rays of yours are spreading all over the vast illuminating region and they are carrying away moisture from the shining water reservoir, with the help of the swift moving wind in the same manner as the sweet, invigorating and delightful songs are tuned by devotees. 8

त्वमा॑य॒सं प्रति॑ वर्तयो॒ गोर्दि॒वो अश्मा॑नु॒मुप॑नीत॒मृभ्वा॑ ।
कुत्सा॑य॒ यत्र॑ पुरुहूत व॒न्वञ्छुष्ण॑मन॒न्तैः प॑रि॒यासि॑ व॒धैः ॥९॥
पु॒रा यत्सूर॒स्तम॑सो॒ अपी॑ते॒स्तम॑द्रिवः फलि॒गं हे॒तिम॑स्य ।
शुष्ण॑स्य चि॒त्परि॑हितं॒ यदोजो॑ दि॒वस्परि॒ सुग्र॑थितं॒ तदादः॑ ॥१०॥

tvám āyasám práti vartayo gór divó áṣmānam úpanītam ṛíbhvā | kútsāya yátra puruhūta vanváñ chúshṇam anantaíḥ pariyā́si vadhaíḥ || 9 || purā́ yát sū́ras támaso ápītes tám adrivaḥ phaligám hetím asya | ṣúshṇasya cit párihitaṃ yád ójo divás pári súgrathitaṃ tád ā́daḥ || 10 ||

॥२६॥ अनु॑ त्वा म॒ही पाज॑सी अ॒चक्रे॒ द्यावा॒क्षामा॑ मदतामिन्द्र॒ कर्म॑न् ।
त्वं वृ॒त्रमा॒शया॑नं सि॒रासु॑ म॒हो वज्रे॑ण सिष्वपो व॒राहु॑म् ॥११॥
त्वमि॑न्द्र॒ नर्यो॒ याँ अवो॒ नॄन्तिष्ठा॒ वात॑स्य सु॒युजो॒ वहि॑ष्ठान् ।
यं ते॑ का॒व्य उ॒शना॑ म॒न्दिनं॒ दाद्वृ॑त्र॒हणं॒ पार्यं॑ ततक्ष॒ वज्र॑म् ॥१२॥
त्वं सूरो॑ ह॒रितो॑ रामयो॒ नॄन्भर॑च्च॒क्रमेत॑शो॒ नायमि॑न्द्र ।
प्रास्य॑ पा॒रं न॑व॒तिं ना॒व्या॑नामपि॑ क॒र्तम॑वर्त॒योऽय॑ज्यून् ॥१३॥
त्वं नो॑ अ॒स्या इ॑न्द्र दु॒र्हणा॑याः पा॒हि व॑ज्रिवो दुरि॒ताद॒भीके॑ ।
प्र नो॒ वाजा॑न्र॒थ्यो॒३॒॑ अश्व॑बुध्यानि॒षे य॑न्धि॒ श्रव॑से सू॒नृता॑यै ॥१४॥

ánu tvā mahī́ pā́jasī acakré dyā́vākshā́mā madatām indra kárman | tvám vṛitrám āṣáyānaṃ sirā́su mahó vájreṇa sishvapo varā́hum || 11 || tvám indra náryo yā́ñ ávo nṛī́n tíshṭhā vā́tasya suyújo váhishṭhān | yáṃ te kāvyá uṣánā mandínaṃ dā́d vṛitrahánaṃ pā́ryaṃ tataksha vájram || 12 || tváṃ sū́ro haríto rāmayo nṛī́n bhárac cakrám étaṣo nā́yám indra | prā́sya pārám navatím nāvyā̀nām ápi kartám avartayó 'yajyūn || 13 || tváṃ no asyā́ indra durháṇāyāḥ pāhí vajrivo duritā́d abhī́ke | prá no vā́jān rathyò áṣvabudhyān ishe yandhi ṣrávase sūnṛī́tāyai || 14 ||

When invoked, you, the swift destroyer of foes, send down your red-hot rays with speed, as if you are hurling your punitive justice upon the quick-moving darkness. 9

When the sun emerges out from its struggle against darkness, O the wielder of the iron missile, you break the cloud causing constant annoyance ; and you sunder the well-fastened covering over which the pollution spreads on a large area. 10

Then the vast powerful and immovable earth and heaven animate you, O resplendent sun, to glorious deeds. And with your mighty iron missiles, you hurl down into the waters the destructive dark clouds spreading everywhere. 11

O splendid, radiant and resplendent sun, the friend of men, mount the horses whom you cherish, who are fleet as the wind, who are eaisly yoked and who bear the burdens well. May your rays be sufficiently activated for the destruction of the clouds, darkness and pollution in the same way as an iron missile is sharpened. 12

O glorious resplendent sun, may you stop your yellow horses, which drag the wheel of your chariot in the opposite direction,—the one of back-gear,—drive them away to the opposite bank of navigable rivers where the non-worshippers, the infidels, reside. 13

O resplendent Lord, with adamantine determination, may you preserve us from this affliction that is so difficult to be destroyed, and from misfortune in conflicts; grant us riches and plentiful chariots and speedy horses for the sake of food, fame and happiness. 14

मा सा ते अस्मत्सुमतिर्वि दसद्वाजप्रमहः समिषो वरन्त ।
आ नो भज मघवन्गोष्वर्यो मंहिष्ठास्ते सधमादः स्याम ॥१५॥

má sā́ te asmát sumatír ví dasad vā́japramahaḥ sám ísho varanta | ā́ no bhaja maghavan góshv aryó máṅhishṭhās te sadhamā́daḥ syāma || 15 ||

O resplendent Lord, famous for affluence, never may your favour be withdrawn from us. May food ever sustain us. O bounteous Lord, may you make us possessors of cattle and may we, most assiduous in your adoration, be happy along with our family members. 15

NOTES

Book I

Hymns 1-121

प्रथमं मंडलम्

सूक्तानि १–१२१

NOTES ON BOOK 1

Hymn-1

For verses 1, 2 and 9, see Nir. VII. 15; VII. 16, and III. 21 respectively.

Agni, Adorable Lord—From *agra,* (अग्र) first, and √*ni* (नी), to lead; one who is invoked first; the foremost leader; one of the attributes or names of the Supreme Lord (Ṛv. I. 164. 46; Yv. XXXII. I); the same as Brahman (SBr. I.4.2.11); the same as Atman (SBr. 1.2.3.2); the Vratapati (Lord of observances or pledges), of learned men (SBr. I.1.1.2.5); Agni is the foremost leader; he is led foremost in sacrifices; he makes everything, to which it inclines, a part of himself: he is a drying agent; it does not make wet; it does not moisten (स्थौलाष्ठीवि); according to Sakapuni (शाकपूणि), it is derived from three verbs, from going (takes *a* from √इ to go), from shining (अञ्ज्), or burning (√दह्) and from leading (√नी) (Nir. VII. 14.15). Dayananda derives *Agni* as अच्यते प्राप्यते सत्क्रियते वा, वेदादिभि: शास्त्रैर्विद्वद्भिश्चेत्यग्नि: परमेश्वर: i.e., that Supreme Lord is Agni who is venerable, adorable, is available everywhere, and respected by learned and glorified by divine texts and sacred lore.

In the realm of mental complex, Agni is one of the most brilliant and powerful master of the intelligent mind, whilst Chandra (चन्द्र) is at the back of *smṛti* (स्मृति) or *Prajna* (प्रज्ञा). Surya (सूर्य) inspires *satyam* (सत्यम्), Indra is invoked for understanding and manas; Vayu is the divine faculty regulating *suksma prana;* Mitra, Varuna, Aryaman and Bhaga are four masters of emotional mind or character; Bṛahaspati of the *sahaituka cit* (सहेतुक चित्); Brahman of the *sahaituka sat;* (सहेतुक सत्) Agni of the *sahaituka tapas* (सहेतुक तपस्).

Agni in the material realm is the master of *tejas* (one of the five material principles). *Tejas* itself is of seven kinds; *chaya* (छाया) or negative luminosity, pertaining to the *anna kosa* (अन्न कोष); twilight or *dosa* (दोष), the basis of the *prana kosa* (प्राण-कोष) being tejas, modified by *chaya; tejas* proper, or simply clarity and effulgence, dry light, pertaining to the *manah kosa* (मन: कोष); *jyotis* or solar light. pertaining to the brilliance of the *vijnana kosa* (विज्ञान कोष); *agni* or fiery light, pertaining to the *cit kosh; vidyut* or electrical illumination, which is basis of the *ananda kosa* (आनन्द कोष); and *prakasa,* the basis of the *sat kosa* (सत् कोष). (*Aurobindo,* Hymns to the Mystic Fire, P. 445) Aurobindo translates Agni as God-will.

Ile, worship—From √il, (इळ) or √il (ईळ) to adore, to love, to embrace, to praise, and even to desire or yearn for.

Purohitam, the high priest.—It is a compound word from *Purah* (पुरः), originally the genetive of *pur*, used adverbially, meaning in front of or *prior to*, and *hitam*, which may be regarded as the participial adjective from the √hi (हि) to cast down, throw down, plant, place, and hence *purohitam* may mean set or planted before. The Supreme Lord is *purohita*, because he has been sustaining the universe from the earliest times through the cosmic laws of gravitation, attraction, coalescence, separation etc. (*Daya.*).

Yajnasya, of cosmic activities.—Yajna (यज्ञ), lit., organized activity of benevolence, is a well-known act of worship, according to etymologists; or it is an act of supplication (to gods); or it is sprinkled with the Yajus formulas. It has a large number of skins of black antelopes (Aupamanyava, in the Nirukta III. 19). Dayananda regards *yajna* as all the public acts of service and dedication, including education, charity, science and technology, the performance of the *agnihotra* and *asvamedha*, etc. It is a supreme act of selfless service. *Yajna* is synonymous with Visnu, the omnipresent Lord; it is again synonymous with *dharma* or duty and *yoga*. The word is derived from the √*yaj* (यज्). *Yajna* also refers to the cosmic creation, which is the supreme selfless act of our Lord, the Creator.

Devam, the divine.—The Nirukta (VII. 15) derives the word from √*da* (दा), to give gifts, from √*dip* (दिप्) to shine, and from √द्युत्, to radiate; and hence *deva* is so called from making gifts, from being brilliant, from being radiant, and it means our Supreme Lord, because His sphere is heaven. Deva is also known as *devata*. (Nir. VII. 15). The word also stands for the shining celestial bodies, for learned persons and in respect, it is used for elders too.

According to Aurobindo, we have so often secondary and primary roots. He derives the word *yajna* from the primary √ya (या), which means to go quietly or persistently, etc. and from this root is derived the secondary √yaj (यज्), in which the force of the consonant *i* (इ) determines the meaning. Its essential nature is swiftness, decisiveness, rapid brilliance, and restlessness. It has, therefore, a frequentative and intensive force. It means to love habitually, and fervently, so to worship, to adore. It means to give freely, wholly or continuously; from these shades comes the meaning of sacrifice. It means to master thoroughly, habitually, with a continual repetition of the act of mastery. It means therefore, to rule, govern, order or possess.

That is why, *yajna* is Visnu, with sense of the Almighty Ruler, the Master of man's action, body, thought, the Supreme Lord, ruling from the higher faculty in man, the *parardha* (परार्ध) or Saccidananda.

Aurobindo derives *devam* from the secondary √div (दिव्), to flash, gleam, vibrate, play. On the basis of the consonant *d* we get √da (दा), to cut; √di (दि) to vibrate, √du (दु), to trouble, and from √di (दी), we get √*dyu* (द्यु) and √div (दिव्) or √div (दीव्) to vibrate shiningly, gleamy, scintillate or play. The Devas are those who play in light; their proper home is in *vijnanam, maharloka, karana jagat,* where matter is *jyotirmaya* and all things luminous.

Ṛtvijam, the one working through eternal laws. The word may be variously derived; *ṛtu+ij,* (ऋतु+इज्) meaning one who sacrifices seasonably: it may be derived from *ṛt* (truth)+*vij* (ecstasy or ecstatic). Thus it means one who has the ecstasy of the truth. According to Dayananda, the Supreme Lord is known as *ṛtvijam,* since He in every creation, in all seasons, gives life to the universe, and also since He is adorable in all the seasons. In the ritualistic period, the word came to mean a ministering priest, the one who may also act as *hotṛ* (होतृ) and thus present the oblations.

Hotaram, the one who feeds. According to Dayananda, the term means a giver and acceptor both. The Nirukta derives it from the √hu (हु) to sacrifice (according to Aurnavabha), and hence it means the sacrificer. According to Aurobindo, in the original Vedic sense, the word *hota* (होता) did not mean a sacrificial priest, nor *havih* (हविः) an offering. He derives the word from the primary consonant *h*, the essential gunas of which are aggression, violent action, impetuosity, loud breathing, and so challenge, summons etc. *Hotaram,* therefore, means the warrior, the destroyer of the *daityas,* a synonym for Agni Jatavedas; *havis* (हविष्) and *hava* (हव) mean battle or strength in violent action.

Ratnadhatamam, the one who sustains all that is divine and luminous.—The Nirukta translates it as the "best giver of gifts". *Ratnadha* means the possesser of the most valuable articles; for our creator, the supreme jewels are the planets, stars and similar celestial bodies; metals, precious stones and gems are *ratna* in the material sense for the human society. The ending *tamam* (तमम्) indicates the superlative degree. Aurobindo derives the word *ratnadha* (रत्नधा), from the primary √ra (र), to vibrate, shake, quiver abroad, the vowel *a* conveying essentially absoluteness, wideness etc. The *ratnadha,* in the context of *agni* means joy-giving, the source of ecstasy.

2. **Ṛsibhih,** by seers.—*Ṛsi* is a seeker after truth, the knower, the attainer. He is a seer, with penetrating insight into the mysteries of the revealed Vedic texts; and in his field of specialization, he is an inspired being. "In this manner and with various intentions, *ṛsis* or seers have visions of the mantras (ऋषीणां मंत्रदृष्टयो भवन्ति, Nir. VII. 3); further, "Seers had direct insight in duty", (साक्षात् कृतधर्माण ऋषयो बभूवुः, Nir. I. 20). A *ṛsi* devotes himself for the propagation of the Vedic knowledge. (*Daya.*)*

Purvebhih ṛsibhih, by the seers of the past, those who are already seers.—The preceptors who have already qualified for the supreme academic post. *Nutanaih,* the new, the present ones, the potential ones; the disciples of the preceptors who are still carrying on their studies under the directions of the preceptors: they are the seers in making; they have the potentiality of being future seers;—in this sense, ***"the ancient sages and the new"*** and not in the historical sense as interpreted by ritualistic scholiasts.

3. **Rayim,** affluence.—It is a synonym of treasure or wealth, wealth of any realm—material, mental or spiritual; it may thus mean knowledge also.

4. **Adhvaram,** cosmic sacrifice of creation.—Any noble act or public service free from violence and other associated evils, Nir. I. 8; ***a+dhvara,*** synonym of sacrifice, ***a*** (not) + *dhvara* from √dhvar, (ध्वर) to kill, i.e. negation of killing or violence of any sort.

5. **Hota,** giver and acceptor.

Kavikratu, source of knowledge.—*Kavi* is the inspired person; a wise man; *kavi* is so called because his presence is desired (from √kam (कम्) to desire), or the word is derived from the root √kav (कव्) to praise (कविः क्रान्तदर्शनो भवति, Nir. XII. 13; a synonymn for the Omniscient Lord). *Kratu* is knowledge or work (from √kṛ (कृ) or √kra (क्र) to divide, to do, to make, shape, work).

Satyah, truth personified.—True in his being; true in knowledge; **true** in fruit.

Devah devebhih, unparalleled divine.— Divine with powers divine; *devebhih*—with shining, divine or learned characteristics. (*Daya.*)

*यतः साक्षात्कृतधर्माणो धार्मिका प्राप्ता यैः सर्वा विद्या यथावद् विदिता येऽवरेभ्यो ह्यसाक्षात्कृतवेदेभ्यो मनुष्येभ्य उपदेशेन वेदमन्त्रान् मन्त्रार्थश्च संप्रादुः प्रकाशितवन्तस्तस्मात् ते ऋषयो जाताः। (दयानन्द)

Citra-sravastamah, the inspiring; the source of inspiration.—With richest variety of inspired knowledge; whose popularity of fame is most supreme.

6. **Anga**—O friend of all.

Angirah, living and energetic, vital, *pranas* or the vital breath is *angirah* (SBr. VI. 3.7.3). Fire is also so called, since it is born on live coals; live coals are also *angiras* because they have a mark, or they are bright (Nir. III. 17). The Omnipresent Lord is present as a life-sap in every organ of this creation, and hence He is also *angira.*

7. **Dosavastah,** day and night.—*Dosa* means *night* (Nigh. I. 7), and in this context, *vastah* means *day.*

8. **Gopam,** sustainer or protector of cosmos.—From *go* (earth etc., organs of sensation) + *pa* (to protect).

Dame, creation, in the supreme abode; in the state of the supreme bliss, (also the chamber in which fire worship is performed). *Damah*—house or home.

Ṛtasya, of the true eternal knowledge; of the primary subtile cause of the gross creation.

9. **Supayanah,** easy of access.

Pita iva sunave, as a father unto his son.

Svastaye, for our sake, for our good; for the sake of pleasure or well-being; *svasti* represents a blessing, prosperity, success,benediction.

Hymn-2

For verse 1, see Nir. X. 2.

1. **Vayu,** here Lord of cosmic vitality. The term stands for a number of connotations; it is the fluid in the mid-region, synonymous with air and wind (Nir. II.8); like fire, solar rays, the sun and Indra, it is a purifier (Nir. V.6); the blessings and enjoyments on the earth are due to clouds, air, and the sun (VII.5); *vayu* is also known as *matarisvan,* since it breathes in the atmosphere, or moves quickly in that region (Nir. VII. 26). *Vayu* may be synonymous with *ayu* (Nir. IX. 3).

Vayu, is the foremost deity of the middle region; the word is derived from the √va, (वा) to blow or it may be derived from the √vi (वी) to move. According th Sthaulasthivi, it is derived from the √i (इ) to go and the letter v is then meaningless (Nir. X. 1). *Vayu* is the protector of Soma (Ṛv. X. 85.5). *Vayu* is one of the epithets of our Lord, since He is infinite strength, is all pervading, and all-sustaining (*Daya.*). When the the term does not stand for God, the personification in invocations is *only poetical* (*Wilson*).

Dayananda derives *vayu* as यो वाति जानाति धारयत्यनन्तबलत्वात् सर्वं जगत् स वायुः, i.e. that Lord is so called because He knows and sustains everything, the entire creation by His infinite potency.

2. **Soma,** sweet emotional yearnings.—It is the conceptual term, standing for divine happiness, highest joy, or ecstasy, of which the source is the Lord Himself; it represents beauty and youth; it is a synonym of moon, and sometimes of the sun also. It is the final blessing for which the lower-self, the soul longs for, and the Supreme Self alone has the privilege of possessing it in infinite measures. Soma also stands for emotional worship and loving dedication of the highest order. In ritualistic offering, the term stands for a conceptual creeper noted for its exhilarating extracts, which are obtained by crushing the creeper, its pressing with the help of two stones, or even with pestle and mortar, and then final filtration and storing in cans. The ritualistic ceremony of loading the Soma plant in carts, bringing to the ceremonial place, crushing, pressing, extracting and filtering is merely a metaphor for the careful practices to be performed by subduing the vices of senses, refinement of thoughts, offering devotional prayers, and finally, enjoying the exhilarations derived out of the direct contact with the Supreme Self. It is thus, finally, the Soma of the Innermost Realm that is to be sought for.

The word *Soma* in the Vedas and the Brahmanas also represents a fresh graduate (*snataka*) of an educational academy, and the *Soma-yaga* is a ceremony connected with his reception.

Agnisoma (अग्नीषोम)—Agni+Soma; according to the Satapatha Brahmana, whatever is *suska* or dry (purely academic and intellectual) is *agneya*, or pertaining to Agni, and whatever is *ardra* or wet (or emotional or aesthetic), is *saumya*, or pertaining to Soma; *agnisoma* represents purodasa (पुरोडाश), (ground cereal made pasty with water), since it is dry and wet both (SBr. I. 6.2.23).

The terms *suta-somah* (the poured out or extracted Soma juice) (1.2.2), *soma-pitaye* (for drinking the Soma-juices) (1.2.3.), ***indavah***

(the drops of Soma juice) (1.2.4.) (जलानि क्रियामयाः यज्ञाः, प्राप्तव्या भोगाश्च—*Daya.*, meaning the fruitful enjoyments, derived from the noble actions), (I. 2.4.), and similar other combinations with Soma have to be understood.

4-6. **Indra-Vayu,** (इन्द्र-वायू), Lord-resplendent and the source of cosmic vitality.—The term *indra* stands for the Highest Resplendent Self, for the lower self, for various celestial luminosities, as sun, thunder or lightning, and other effulgences. When the term *indra* comes along with another term *vayu* in dual number, it means God, having resplendent and all-pervading attributes both. On the material plane, the combination stands for the sun and wind (*Daya*). Dayananda also takes *vayu* as the omnipresent and inner-penetrating God (अनन्त बलसर्वप्राणाऽन्तर्यामिन्नीश्वरः), whilst, the term *indrah* stands for the sunlight or wind of the middle region. (I.2.6). In our human body, *indra* is the lower self and *vayu* is the vital or breathing system (*prana*). According to Dayananda, the pair *indra+vayu* means the pairs; vidyut+prana, prana+surya, sun+air, vidyut+pavana, king+people, teacher+preacher, fire+air, and similar other pairs.

7. **Mitra,** the source of light.—The word is derived from various roots (i) Mitra is so called, because He preserves from destruction (मित्रः प्रमीतेस्त्रायते), or because He runs (द्रवति), measuring things together from √mi (मी), or the word is derived from the causal of the verb √mid (मिद्), to be fat, (सम्मिन्वानो द्रवतीति वा मेदयतेर्वा). In Ṛv. III. 59.1, *mitra* leads men forth, supports earth and heaven, ever-watchful. He beholds the tribes. (Nir. X. 22-23). *Mitra* is one of the names of the sun, or it is one of the many suns; it is one of the sons of the mother infinity, Aditi (I. 164.46); In Ṛv. III. 59.1 (मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम्) the word *mitrah* stands for the sun (*Daya.*); according to Dayananda, *mitra* is the sun of the universe as well as of the inner realm of human complex (ब्रह्माण्डस्थ and शरीरस्थ).

The Adityas are: Mitra, Aryaman, Bhaga, Varuna, Daksa, Amsa (Ṛv. II. 27.1), Aditya (Surya), Martanda (Ṛv. X. 72.8). In a list, given in the Taittiriya Brahmana, the eight Adityas enumerated are Mitra, Varuna, Aryaman, Amsa, Bhaga, Dhatṛ, Indra and Vivasvat (IBr, I. 1.9.1). The number of Adityas swelled from eight to twelve during the time of the Satapatha Brahmana, where they have been identified with twelve months of a year; the Brahmana, however, does not give the list of twelve names. The Visnu Purana, however, gives a list as follows :—

Dhatṛ (धातृ)	Caitra (चैत्र)	Pusan (पूषन्)	Asvina (आश्विन)

Aryaman (अर्यमन्)	Vaisakha (वैशाख)	Parjanya (पर्जन्य)	Karttika (कार्त्तिक)
Mitra (मित्र)	Jyestha (ज्येष्ठ)	Amsa (अंश)	Margasirsa (मार्गशीर्ष)
Varuna (वरुण)	Asadh (आषाढ)	Bhaga (भग)	Pausa (पौष)
Indra (इन्द्र)	Sravana (श्रावण)	Tvastr̥ (त्वष्टृ)	Magha (माघ)
Vivasvan (विवस्वान्)	Bhadra (भाद्र)	Visnu (विष्णु)	Phalguna (फाल्गुन)

In the later Puranas, the twelve Adityas mentioned are Aditya, Savitr̥, Surya, Mihira, Arka, Prabhakara, Martanda, Bhaskara, Bhanu, Citrabhanu (R̥v. 1.3.4), Divakara and Ravi, where *mihira* is a non-Vedic name, dervied from Mitra (though the Amarakosa distinguished between the two).

Dayananda, in the Unadi Kosa derives the word *mitram* (मित्रं) from मिनोति मान्यं करोति (the one who respects or shows affection) and in that sense, it is a synonym of *suhr̥d* or a friend, and is invariably used in neuter gender, but the word 'mitrah' (मित्र) is also used, in masculine gender as in "sannomitrah" (R̥v. I. 90.9), where it means God or the Sun (Unadi, IV. 165).

Varuna, the source of bliss.—The word *varuna* is derived in the Unadi Kosa as 'वृणोति व्रीयते वाऽसौ वरुणः'; Varuna is the most venerable, the chosen one (श्रेष्ठतमः—*Daya.*). Varuna is described as the benevolent God into whose palate flew the seven rivers as into a hollow channel (R̥v. VIII. 69.12; Av. XX. 22.9; Nir. V. 27). It is one of the six names of Agni, the Sun or God (R̥v. I. 164.46) : Indra, Mitra, Varuna, Garutman, Yama and Matarisvan. Varuna is God, and is also wind (जगदीश्वरः वायुर्वा—*Daya.*).

The gods with whom Agni is jointly praised are Indra, Soma, **Varuna, Parjanya**, and the R̥tavas (the seasons) (Nir. VII. 8). **The gods** with whom Indra is jointly praised are Agni, Soma, Varuna, Pusan, Br̥haspati, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10); Mitra is jointly praised with Varuna; Soma with Pusan, and Rudra; Pusan with Vayu and Parjanya with Vata (Nir. VII. 10).

Varuna is so called, because it covers (from √वृ), (Nir. X. 3). Varuna sends forth the cloud, opening downwards, and creates heaven, earth and the intermediate space With it the king of the entire universe moistens the earth, as rain the barley. (R̥v. V. 85.3).

Mitra-Varuna, (मित्रावरुण), the source of light and the Lord of bliss, the Lord of day and night.—The terms *mitra* and *varuna* may often come together and form a dyad: according to Sayana, *mitra* is the sun of the day, whilst *varuna* presides over night (and thereon some scholars suggest Varuna to be nocturnal sun of the polar regions).

The Satapatha Brahmana, on one occasion suggests *mitra* to be the *prana*, and *varuna* as *apana*, the two vital breaths, assimilating, (प्राण), and eliminating, (अपान). *Mitra* and *varuna* also represent the physico-mental and supra-mental realms of our human complex. (Mitra—the physico-mental of the *annamaya*, *pranamaya* and *manomaya kosas*, and *varuna*, the supra-mental of the *vijnanamaya* and *anandamaya kosas*).

2. **Uktha**—Holy praises, stotras, hymns of praise, lauds recited or spoken in opposition to the verses chanted or sung.

Aharvidah—The receiving enlightenment; knowing the season or the days (for rituals).

3. **Dhena,** the inspiring voice; approaching speech; penetrating stream, divine speech of the four Vedas (*Daya.*).

Dhiyam ghṛtacim sadhanta, the joint accomplisher of the act of bestowing happiness and wisdom; *dhi*, an act; *ghṛtacim*, water-shedding. As identified with the sun or Adityas, Mitra and Varuna are said to cause rain indirectly by producing evaporation; the vapours thus raised becoming condensed in the atmosphere descend again in showers.

8. **Kavi,** sages with penetrating vision; it is an epithet of the Mitra-Varuna dyad.

Apasam—Actions, noble or otherwise (Nigh. II. 1)

Ghṛtacim—Act (or efforts) to bestow water on the **earth** (***ghṛta***—water; and also clarified butter, Unadi III. 89; Nigh. I. 12).

Hymn-3

For verses 7, 8, 10 and 12, see Nir. XII. 40; V. 4; XI. 26; and XI, 27 respectively.

1. **Asvinau,** twin faculties, mental and vital.—Amongst the celestial deities, Asvins (in dual number) come first. They are so named because they two pervade (√as, अश्) everything, one with moisture and the other with light (Nir. VII. 1) According to Aurnavabha, Asvins are so called on account of their having horses (asva=

horse). Which two are the celestial horse-riders or *asvins* ? According to some, they are heaven and earth; and according to others, they are day and night; on certain occasions, the same term is used for the pair of the sun and moon; whilst they may represent two virtuous kings. They appear in the sky after midnight, and as such, their appearance is an impediment to the appearance of light. The part in the dark is the atmosphere, and the part in the light is the sun. In this connection, the Nirukta quotes a Vedic verse which is now untraceable, and once, might have constituted a part of the Samhita.

The individuals of the pairs are mostly praised conjointly, and whose terms and functions are identical. One is called the son of night, and the other son of dawn. In Ṛv. I. 181.4, one is regarded as the victor and promoter of noble sacrifice, and the other, as the blessed son of heaven. The Asvins may be thus identified as the twilight; and in this sense they represent the pair of Indra and the sun (the lower self and the Supreme Self existing in hearts' cavity; Katha : ऋत पिबन्तौ सुकृतस्य लोके, गुहां प्रविष्टौ परमे परार्द्धे; The Asvins also represent the transition from darkness (ignorance) to light (divine enlightenment); the inseparable twilights before the dawn, half dark and half bright. Oldenberg believes that natural basis of the Asvins must be the morning star, that being the only morning light besides the fire, the dawn and the sun. Max-Muller regards Asvins as the morning and the evening; Bergaigne considers them as the fire of the heaven and that of the altar. The other probable pairs proposed are (i) morning and evening winds, (ii) rain-giving and dew-giving Nature's bounties, (iii) the sun and the moon, (iv) Alpha and Beta Arietes of the constellation of Asvini-Weber, which supports the three sides of the Chariot of Asvins, by joining the two points of the twin *asvinau* with one of the constellation of Bharani, (v) they are a pair of surgeons and physicians.

The asvins represent not only the cosmic celestial realm, they equally represent the mental and supramental realms too. They represent a pair of vital and mental faculties (vital forces or *prana* system represents the dark phase and the mental forces the bright phase).

Dayananda has suggested a number of pairs, representing the social plane too, besides the physical : (i) water and fire pair (Ṛv. I. 3.1), (ii) heaven and earth, dyava-pṛthivi (Ṛv. I. 22. 1; I. 34.5), (iii) teacher and taught, or preacher and the audience, (I 22.3), (iv) provided with two horses in reference to a carriage or two motors of an aeroplane, (I. 22.4), (v) pair of people some versed in pure and others in applied sciences; *vidya-kriya-kusalau* विद्याक्रियाकुशलौ (I. 30.17),

शिल्पविद्याविदाध्यापकोपदेशकौ (III. 58.5), (vi) the two *adhvaryus*, the technicians or the accomplishers in technology, mobilizing fuel and water resources, (I. 34.3; also SBr. I. 1.2.17, for two *adhvaryus*).

There are certain features of the Asvins which should be taken note of. They are twins, mostly inseparable (in a few hymns they are described originally as separate also, V. 73.4 and I. 181.4). Their theophanic moment is morning, though they are invoked to come at the noon and the sunset also (V. 76.3; VIII, 22.14). Their relationship with sweetness or honey is often described (IV. 65.3-4; I. 117.6; I. 122.3; X. 106.10); they are described as drinking Soma too (VIII. 35.1-10; III. 58.6; 9); their association with horses is evident from their name even (V. 76.3; VIII. 22.14; I. 117.2; 4; I. 181.2). They come in a car which is sun-like (VIII. 8.2), golden (IV. 44.4; 5; I. 180. 1; I. 119.1; VIII. 8.11-14), having three wheels (I. 118.1, 2), three fellies and some other parts in triples. Their abode is in heavens and they are included in the list of celestial gods,—they are children of heaven (I. 182.1; 184.1; X. 161.4), the twin sons of Vivasvat and Saranyu—Tvastṛ's daughter (X. 17.2). They are connected with Surya who accompanies them on their car (IV. 43.6; I. 119.5; V. 73.5; VII. 69.4; VIII. 8.10; VIII. 22.5). During marriage ceremonies they are invoked to convey the bride home (X. 85.26); and are also connected with fertility (X. 184.2; I.112.3).

4. **Indra**, the self; here the lower self or the soul. It is one of the 32 pada-names in the Nighantu (V.4). The word stands for the resplendent Lord, the Supreme Self, and so often for the lower self also (the soul); it stands for the sun also, and for the head of a state or an organisation. Indra in the Nirukta (X. 8) is so called because he divides food (इरा+दृ) or he gives food (इरा+दा), or he bestows food (इरा+धा), or he sends food (इरा+दारय) or he holds food (इरा+धारय) or he runs for the sake of Soma (इन्दु+द्रु), or he takes delight in Soma (इन्दु+रम्), or he sets beings on fire (√इन्ध्). "It is known: that because they animated him with vital breaths, that is the characteristics of Indra" (an untraced quotation in the Nirukta). "He is so called from seeing everything (इदं+दृश्)", says Aupamanyava. Or the word is derived from the √*ind*, (इन्द्), meaning to be powerful, i.e. being powerful, he tears the enemies asunder, or puts them to flight. Or he honours the sacrificers. Indra uncovers the great clouds, emits the streams and smites down the giver of water (V. 82.1). He pierces the spring, creates channels, and rich in water sends them forth knocking against each other. Indra is associated with a thunderbolt, which he uses against adversaries, and with which smites down the demon *vṛtra* (the cloud of ignorance). Indra is fond of Soma, the

devotional conceptual elixir, and this he enjoys either alone or sharing with others. Indra rules over the heaven, Indra over the earth (X. 89.10); the chanters praise very much Indra alone (I. 7.1); these Tṛtsus being active with Indra (VII. 13.15), chant the Sama-stanzas for the sake of Indra (VIII. 98.1); without Indra, no place whatsoever is pure (X. 69.6); every one proclaims the heroic exploits of Indra (I. 32.1); and our desires rest on Indra (This quotation is untraced) (Nir. VII. 2).

Citrabhanoh, full of wondrous effulgence or splendour.

Visve devasah, Nature's numerous bounties; literally all-gods; universal gods. Men of learning (*Daya.*).

Omasah—Protectors of the world by their knowledge and benign attribute.

10. **Sarasvati,** divine speech :—A synonym for *vak* or speech (Nigh. I. 11) along with Ila or Ida and Bharati. The word is derived from the word Sarah, root √*sṛ*, सृ, which means *knowledge* as well as *water* and hence it means Speech or Divine Knowledge and also a river (Unadi IV. 190); सरन्ति प्राप्नुवन्ति सर्वा विद्या येन तत् सरः। सरस प्रशंसिता ज्ञानादयो गुणा विद्यन्ते यस्यां सा सर्व विद्याप्रापिका वाक् (Sarasvati),—(*Daya.*), the one possessing knowledge and allied attributes is speech or Sarasvati. Ila, (इला), divine wisdom; Sarasvati (सरस्वती), divine speech; Bharati (भारती), divine culture.

Vaja, knowledge, sustenance, food, nourishment; all that is necessary for acquiring knowledge (*Daya.*).

Yajnam, organized benevolent or sacred acts.—The term stands for the noblest acts performed without attachment and expectation of rewards; any selfless act of public service; a fire-ritual as aṇ emblem of noble acts; public service by harnessing science and technology for the benefit of mankind (यज्ञो वै कर्म्म, SBr. I. 1.2.1; शिल्पविद्यामहिमान कर्म्म च ; *Yajno vai mahima*, यज्ञो वै महिमा—SBr. VI.2.3.18).

12. The Mantra has been discussed by the Nirukta also (XI. 27).

Ketuna, with her banner, i.e. with her activity. Sarasvati makes the great ocean manifest. i.e. causes it to be known, she presides over all these sacrifices. This is applied to the objects of speech; speech is, therefore, regarded as belonging to the sphere of the atmosphere.

Hymn-4

2. **Somapah,** the inherent source of bliss, drinker of the Soma juice; acceptor of devotional invocations; protector of pleasing and beneficial products (*Daya.*).

Savana, daily duties; also ceremonial rites of a day (morning, midday and evening); manifestation of grandeur (*Daya.*).

Somasya, of the devotional prayers; of the produced ones, the created ones, of the created world.

Godah—One who enables the sense organs to function (the giver of perceptions); also the gift of cattle.

8. **Satakratu,** an embodiment of total (cent per cent) selfless action; an epithet of Indra, the resplendent Lord, the one connected with hundred acts; it really means the one whose cent per cent acts are selfless; Lord alone is such who has no desire of His own to fulfil, and whose all acts are cent per cent selfless. Lit. performer of one hundred *yajnas*.

Vṛtranam, of evil forces; of the enemies: Vṛtra is one who covers light with darkness or evils, with clouds and with ignorance. Of the enemies of whom the demon Vṛtra, was the head.

Hymn-5

8. **Stomah,** hymns—The hymns or groups of verses taken from all the Vedas, the Ṛk, the Yajuh and the Saman including the Atharva, वेदस्तुतिसमूहः (*Daya.*). According to some, verses from the Saman only.

Uktha, chant of sacred hymns, spoken with preciseness; the Samaveda chants (Unadi II.7). The Vedic verses of praises.

Hymn-6

For verse 7, See Nir. IV. 12.

2. **Hari,** mental and vital faculties harnessed together —The horses of Indra are known by this name. *Asya hari,* means the sun's pair of horses which also represent the gravitational and

electrical forces, also the centrifugal and centripetal forces, which balance the movement of the planets in the solar system.

Ratha, car of human body, a chariot; the word is derived from the root √ramh, √रंह् meaning to speed, or from *sthira,* by metathesis (*viparita* or आद्यन्त विपर्यय) : one sits in a chariot with joy, or from √रप् to chatter, (or from √रस् to make a sound). (Nir. IX. 11) (Sthira—thara—ratha).

5. **Guha,** places difficult of access—a secret place; the heart's cavity in which the lower self and the Supreme Self both reside. The inter-space, *antariksa* (*Daya.*).

Usriyah—Rays; solar rays; the rays of divine enlightenment.

Some of the scholars think that the verse refers to Indra's discovering the cows hidden in the cave with the help of Maruts (a legend connected with the demonic group of *panis,* (पणि), who had stolen away the cows of the gods or of the *Angirasas,* and hidden them in the cave where they were discovered by Indra with the help of the bitch Sarama; cf. the dialogue between Panis and Sarama, X. 108). In some passages, the cows are represented as having been forcibly recovered by Indra with the help of Maruts. We have discussed the subject in our introductory chapters.

Hymn-7

For verses 1, 6 and 7, see Nir. VII. 2; VI. 16, and VI. 18 respectively.

1. **Arkebhih**—With *ṛks,* with noble thoughts, with verses, with noble actions of public good (pertaining to technology etc.—*Daya.*). *Arkah* means God, so called because they worship Him. *Arkah* means a stanza, because it is by means of a stanza that they worship gods. *Arkah* also means food; a tree (*Catotropis gigantes*) (Nir. V.4).

Cathinah—Singers (may be of Samans or any other verses).

Arkinah—The reciters of the Ṛk; learned people in general (*Daya.*).

Vanih—The four Vedas taken up together; the divine revelation (*Daya.*). Sayana refers it to the Yajuh.

2. **Vajri**—Wielder of adamantine or punitive justice or of thunderbolt. One engaged in an adamantine action with firmness; according to the Satapatha, *vajra* is *samvatsarah* (III. 3.5.15).

9. **Panca Ksitinam,** of the five cognizant senses, also five classes of dwellers on the earth, the four governed by the law of *varnas* (the social classification) and the fifth, not covered by the regulation of *varna*: minor children, sannyasins, and foreigners. According to Dayananda, the five classes are the lowest, the middle ones, noble, nobler and the noblest.

Hymn-8

7. **Kuksih,** one with the capacity to draw; the belly of Indra; the extractor of the juices of all objects (*Daya.*); it refers to the sun.

Somapatamah—Protector and sustainer of all objects in the creation (by His radiance); also the one which quaffs Soma abundantly. The verse refers to the sun.

10. **Soma-pitaye,** for ecstatic devotion—for the one who is all-pervading by His omnipresence, or for the one who is enjoying all the objects in the creation. (सोमानाम्=सर्वेषां पदार्थानाम्, of all the objects,—*Daya.*).

Hymn-9

For verse 2, see Nir. I. 10.

Emenam srjata sute, (एमेनं सृजता सुते), devotional songs so composed; emitted it for pressing, i.e. he created it for pressing (the Soma juices)—the Nir. (I. 10).

Emenam=*a*+*im*+*enam*—*Im* is water or fire (*Daya.*). *sute*—In this created world (*Daya.*).

3. **Susipra,** the all-knowing; also with handsome chin (*Wilson*); fair of cheek (*Griffith*); with a good helmet; venerable Lord, full of enlightenment (*Daya*); *sipra*, two jaws or two nostrils (शिप्रे हनू नासिके वा । हनुर्हन्ते । नासिका नसते: ।) : (Nir. VI. 17); *susipram*, having beautiful lips (*Grassmann*).

Visvacarsane, the seer of all—One to be reverenced by all; the seer of the whole universe (*Daya.*).

4. **Girah,** divine hymns, The divine speech; word of the Veda.

Vṛsabham—The showerer of blessings (सर्वाभीष्टवर्षकम्—*Daya.*); the showerer of benefits.

10. **Nyokase,** a dweller beyond time and space; fixed or definite dwelling; *oka* is a dwelling.

Hymn-10

For verse 9, see Nir. VII. 6.

1. **Brahmanah,** learned persons, well-versed in the Vedic lore; priests of Yajuh prose.

Vamsamiva, of the family (elevation of the honour of; like a bamboo pole (*Wilson*); like family (*Daya.*).

2. **Sanoh Sanum,** rung by rung. From the tops or ridges of the mountain (*Wilson*); सानो: पर्वतस्य शिखरात्, संविभागात् कर्मण:, सिद्धेर्वा (of the mountain tops, of the divisions and of the accomplishments of actions; three interpretations).

4. **Vasu,** wealth,—Also the one in whom all living beings reside, the abodes, or the one who resides in all the beings (सर्वाणि भूतानि यस्मिन् वा वसति सर्वेषु भूतेषु यः—*Daya.*); it is also a synonym of Indra, and is the original donor or cause of habitations; from √vas, √वस् to dwell, निवास-कारणभूत. *Vasu* is one by which pains are relieved or covered (from √vas, (वस्), to cover; in this sense, wealth of physical, mental and supramental realms). The *vasus*, as deities, are eight in number, the five elementals, earth, fire, air, water and ether, and three, the sun, the moon and the stars. Ṛv. I. 45.2 refers to 33 deities, which have been described in the Satapatha Brahmana as 8 Vasus, 12 Adityas (the twelve months of the years), 11 Rudras (the eleven vital breaths, prana, apana, vyana, samana, udana, naga, kurma, kṛkala, devadatta, and dhananjaya and the lower self i.e. (the soul), Indra (lightning) and Prajapâti (or yajna).

5. **Sakra,** powerful God—From √शक् to be able; one with potency and capability, शक्नोति सर्वं व्यवहारं कर्तुं (powerful and hence God or the head of a state); also a synonymn of Indra.

Indrava—For the lower self (*Daya.*).

9. **Asrut karna srudhi havam**—Hear our call, O God that has listening ears (Nir. VII. 6).

11. **Kausika,** the preceptor, the son or a relation of Kusika; the word is derived from the root √Krus, (क्रुश्) meaning to cry, or from √krams, (क्रंश्) meaning to cause to shine; or he is a good expounder of meaning. (Nir. II. 25; Ṛv. III. 33.5; 6); in later mythology, Kusika is the name of a King, whose son Visvamitra was known as Kausika. Here in this verse, Kausika is an epithet of Indra. The Anukramanika in this context quotes a legend, which states that Kusika, the son of Isirathi, being desirous of a son equal to Indra, adopted a life of continence, in requital of which, Indra was born as the son of Gathi. This legend has nothing to do here; Kausika is qualifying Indra, and it means the one who imparts knowledge and enlightenment (*Daya.*); from √ Krams, (क्रंश्) to shine.

Hymn-11

5. **Vala.**—It is one of the synonyms of cloud (Nigh. I. 10).

Valasya bilam, bulk of water in a cloud. According to a legend, Vala was an *asura,* who stole the cows of the gods and hid them in a cave (*bilam*); Indra surrounded the cave with his army, and recovered the cattle. The legend is also cited in the Anukramanika, where we have a reference of Panis also as the cow-stealers; they are said to be the soldiers of Vala, and the actual thieves and concealers of the stolen cows in the cave. *Vala* (Ṛv. III. 30.10) is derived from √*vṛ*. (√वृ), to cover and hence it means cloud (Nir. VI. 2).

7. **Susnam,** tyrannous, the wicked creatures, who exploit the virtuous ones (*Daya.*), from √Sus, to exploit, to deprive (Unadi III. 12); one who dries up the sap like fire or the sun. In legendry, *susna* is described as an asura slain by Indra, but as Wilson says, this is evidently a metaphorical murder; the word means dryer up, exsiccator.

Mayinam, deceitful, one possessing crooked wisdom (*Daya.*); *mayabhih,* by clever strategy.

Hymn-12

For verse, 9, see Nir. XI. 23.

1. **Dutam,** messenger; one who carries things from one place to another; one who carries the royal errands (दवति गच्छति दुनोति उपतपति

वा स इुत:, Unadi III. 90). In the legend, Usanas, the son of Kavi is regarded as the messenger of *asuras*.

2. **Vispati,** the lord of men; *vis* is people *praja*, or progeny, men in general.

Purupriaym, beloved of many; the source of innumerable delights. (*Daya.*).

6. **Kavih,** all-wise. the seer, one with penetrating insight, *krantadarsanah* क्रान्तदर्शन:; he is so called because his presence is desired (√ kam, कम्) or the word is derived from √ kav, कव् to praise (Nir. XIII. 13).

Gṛhapati, guardian, The head of a family (lit. guardian of the house); the *yajamana* or the main person in the *yajna*, or a sacred ritual.

9. **Pavaka,** one who purifies, God and fire too. (Nir. XII. 22-25); Also Ṛv. I. 50.6. where the word means pure, or the purifier.

Havisman avivasati, हविष्मां आविवासति, approaches with devotion; see Nir. XI. 23; the word *vivasati* is used in the sense of attending (*paricarya*, परिचर्या); rich in obligations (oblations), he attends upon (gods). Also Yv. VI. 23.

Hymn-13

This hymn has a variety of *devatas* (divinities or the titles of themes) to which the general name *apri* is applied, constituting 12: (i) *idhma* or *samiddhognih, tanunapat, narasamsa, ida, barhi, devirdvara, usasanakta, daivya-hota-pracetas,* three goddesses, *ila, sarasvati* and *bharati, tvastṛ, vanaspati,* and lastly *svaha* (*Apri* is derived from √*ap*, (आप), to obtain, or from √*pri*, (प्री), to please. Nir. VIII. 3).

1. **Susamiddha,** thoroughly enlightened, the well-lighted, well or completely kindled (*su*—well, *sam*—completely, *iddha*—kindled); '*idhma* is sacrifice', says Katthakya; 'it is Agni', says Sakapuni (Nir. VIII. 5).

2. **Tanunapat,** the devourer of clarified butter (*tanunapat*); the protector of every part of body; preserver of medicinal principles. The Nirukta describes it as 'one's own son'; Katthakya regards it as clarified butter. The word *napat* is a synonym of offspring which

does not immediately succeed a person (i.e. a grandson, cf. Bṛh. Dev. II. 27); it is very much propagated downwards. The cow is also called *tanu*, because delicious things are prepared (*tatah*) from her milk. Milk is produced from the cow, and the clarified butter from this milk. "It is Agni", says Sakapuni. Waters are also called *tanu* because they are spread in the atmosphere. Herbs and trees are produced from water and this fire is produced from herbs and trees (cf. Ṛv. X. 110.2). And thus *fire* is the grandson of *water*. See the Nirukta (VIII. 5).

3. **Narasamsa,** the one praised by all people, is sacrifice, so says Katthakya: "seated men (*narah*)praise (√sams, शंस्) gods in sacrifice" (Bṛh. Dev. II. 28; III. 2-3); "it is Agni", says Sakapuni; he is to be praised by men. (Nir. VIII. 6).

Madhujihvam, sweet-tongued, the one whose tongue or flame is sweet. Tongue is so called (*jihva*), because it calls out again and again (*johuva*). (Nir. V. 26). The seven flames of fire have been described as Kali (black), Karali (terrible), Manojava (thought-swift), Sulohita (blood-red), Sudhumravarna (smoke-hued), Sphulingini (scattering sparks), Visvarupi (all-beautiful), (Mundaka I. 2.4).

4. **Ilitah, Iditah,**—*Ilah* is derived from √id (ईड्) to praise, or to adore, or from √indh, (इन्ध्), to kindle (Ṛv. X. 110.8; Nir. VIII. 7).

5. **Barhis,** grassy seats, sacred grass; interspace (*Daya.*); grass is so called from growing rapidly. (Nir. VIII. 8); cf. Ṛv. X. 110.4).

6. **Devir-dvara,** divine doors, doors of divine knowledge; the word *dvara* is derived from √*ju*, (जु), to press forward, or from √*dru*, (द्रु), to move, or from the causal of √*vṛ* (वृ), to exclude (cf. X. 110.5; Nir. VIII. 9). It is the door of the house (*Katthakya*); it is Agni (*Sakapuni*) (Nir. VIII. 10).

7. **Naktam Usas,** night and dawn. (cf. X. 110.6); night and day (*Daya.*); *usa* is so called, because it shines (√*vas*, वस्); it is the time subsequent to night (Nir. II. 18). The word *nakta* is synonymous of night; it anoints beings with dew; or else it is called night because its colour is indistinct. (Nir. VIII. 10).

8. **Hotara-daivya,** divine poets, celestial or divine sacrificers (two); which means terrestrial fire and atmospheric fire (Nir. VIII. 11); the manifested and unmanifested fires (*Daya.*).

9. **Tisrah devih, Ila (Ida), Sarasvati and Mahi,** the three goddesses. Ila is synonymous with speech, and so are Mahi, Sarasvati and Bharati (Nigh. I. 11). *Ila* means praiseworthy, *sarasvati* is the source of various disciplines of knowledge, and *mahi* means great, highly venerable, polity or even *pṛthivi* or earth (*Daya.*). Mahi and Bharati are the same. The Nirukta (VII. 13) explains the three in the context of Ṛv. X. 110.8. The sun is called Bharata; its light, therefore, called Bharati; Ila is speech; may Sarasvati and three goddesses of noble deeds sit on this comfortable seat of grass. When used in combination, these three goddesses may be described as representing *ile* (wisdom), *mahi* (prosperity), or *bharati* (culture), and *sarasvati* (speech, learning or knowledge). They are also regarded as earth, speech, and eloquence.

10. **Tvastṛ,** supreme architect. Dayananda describes the term as the healer or destroyer of pain, and the cutter of numerous objects, and in this sense an artificer, or fabricator; he is the one who fabricates as if the vase or ladle for sacrifice, and other implements. He is one of the twelve Adityas; there is an old quotation which attributes to him the formation of the forms of animals in pairs; त्वष्टा वै पशूनां मिथुनानां रूपकृदिति श्रुतेः (Tai. Br. III. 8.11.2). Agni or fire is also known as *tvastṛ*. He is the distributor of wealth (Ṛv. VIII. 34.22) and releases water for our prosperity (Ṛv. I. 142.10).

Tvastṛ is so called because it pervades quickly, or it may be derived from √*tvis*, (त्विष्), to shine, or from √*tvaks*, (त्वक्ष्), to do. *Tvastṛ* made the two progenitors, heaven and earth, and all created beings beautiful (X. 110.9). According to some authorities, Tvastṛ is an atmospheric deity because he is enlisted among the atmospheric gods (Bṛh. Dev. III. 25), but he is Agni according to Sakapuni (Nir. VIII. 14).

11. **Vanaspatih,** herbs and plants, lord of herbs, or lord of woods or vegetation; he is also *agni* or *fire*, as if the fuel and the burning of it were identified. But who is the lord of herb ? "It is the sacrificial post", says Katthakya, but "it is Agni", says Sakapuni. (Nir. VIII. 17).

12. **Svaha**—Consecrations by saying SVAHA or "HAIL"; they are so called because the SVAHA is uttered in them; or speech herself said "Well, ho !"; or one addresses himself, or one offers oblation consecrated with SVAHA (Ṛv. X. 110.11; Nir. VIII. 20). Dayananda interprets SVAHA as a collection of noble actions; or *sat-kriya* (Ṛv. II. 36.1.).

The word Svaha is derived in a number of ways in the Nirukta (VIII. 20); स्वाहाकृतयः; स्वाहा इति एतत् सु+आहा इति वा; स्वा वाग् आहा इति वा; स्वं प्राह इति वा; सु+आहुतं हविर्जुहोति इति वा; i.e. they are so called because the word Svaha (hail) is uttered in them; or speech herself said, "Well ho !", or one addresses himself; or one offers oblation consecrated with Svaha (hail).

Similar to Svaha (स्वाहा), there is another exclamation Vasat (वषट्), as we have in the Niruka (VIII. 22). A person about to utter the sound *vasat*, should meditate on the particular deity to whom the oblation is offered. Also see Ṛv. II. 36.1, for *svaha* and *vasat*. *Vasat* is also an exclamation uttered by the Hotṛ priest at the end of the sacrificial verse (on hearing which the Adhvaryu priest casts the oblation offered to the deity into the fire; it is joined with a dative, e.g., *Pusne vasat* with √kṛ, (कृ), to utter the exclamation *vasat*, (वषट्).

Hymn-14

2. **Kanva,** the intellectuals—Men of wisdom (मेधाविनः) or officiating priests (ऋत्विक्).

3. Indra, Mitra, Pusan, and Bhaga are four of the twelve Adityas (see I. 2.7). Bṛhaspati is not an Aditya. For Agni, see I. 1. 1; for Vayu, see I. 2.2; for Indra, see I. 2.4; for Mitra I. 2.7. Indra (resplendent), Vayu (source of vitality), Bṛhaspati (supreme Lord), Mitra (surveyor), Agni (adorable), Pusan (nourisher), Bhaga (gracious), Adityas (light complex), Marutas (vital complex).

Pusan—One of the twelve names of the sun; it also stands for moon (*Daya.*), as the sustainer and strengthener of a group of herbs. It is goat-teamed; goats are his coursers (VI.55.6; Nir. IV. 25). He is a protector, and is invoked at the time of marriage (X. 85.26); is also invoked along with Vayu (VII.39.2). His coursers, *ajasah*, lit. *goats* also, have been interpreted as sun-beams, when Pusan is identified as the sun (*Daya.* VI. 55.6). Pusan has solely a solar character with its two epithets, *aghṛni* (glowing on all sides, —*Daya.* VI. 48.16) and *agohya* (not to be concealed). Pusan is also regarded as the sun with his golden vessels moving in the ocean of firmament (VI. 58.3); he is the bringer of six seasons successively (I. 25.15); he draws the golden chariot of the sun (VI. 56.3), as if he is the driving spirit behind the sun; his golden ships move in the aerial ocean (VI. 58.6); his abode is in heaven (II. 20.4); is surrounded by golden grass (I. 23.13). Figuratively, he possesses a beard (X. 26.7), and the braided hair (VI. 55.2). (Dayananda interprets here as a braided Bra-

hmacarin). Pusan is also connected with Panis (VI. 53.3,5-7). Dayananda interprets Pusan here as a king who punishes the exploiters. Pusan's favourite food is *karambha* (VI. 58. 1; cf. III. 52.7), which may be parched barley meal and butter mixed up. (Dayananda regards *karambha* as a special cereal). Pusan is associated with a path or a road that leads a dead to the distant path of fathers; he is the custodian of a path. (VI. 53.1; I. 42.13; VI. 17.6; X. 17.6).

Bhaga—He is usually mentioned in association with Pusan; he is another aspect of Aditya in whom solar features have been associated; he is connected with Savitṛ; it is expressly said that Bhaga's eye is adorned with rays (I. 136.2), and hymns rise up to Visnu on Bhaga's path. According to Yaska, he presides over the forenoon (Nir. XII. 13). The Ṛgveda (X. 11.6) says : "as a consumer (*jara*) to his enjoyment (*bhaga*)"; according to the Nirukta, the sun (Aditya) is called the consumer; he is the consumer of night; he is the consumer of lights also, since the light of the moon and stars is eclipsed by that of the sun. In Ṛv. VII. 41.2, Bhaga, is called as "early-conquering" (प्रातर्जितं), and so his time is previous to the sunrise; he is the fierce son of *Aditi* (उग्रपुत्रं अदितेः). The word bhaga means dispenser or giver; according to some, it was in the post-Vedic period, that the *bhaga* became one of the Adityas; but Ṛv. VII. 41.2 contradicts it. Dayananda describes *bhaga* as the one who is awarder of happiness or prosperity (भजते सुखानि येन); in the Nighantu, it is one of wealth or treasure. The Nirukta derives it from √*bhaj* (भज्), to distribute and considers it as a synonym for good fortune too.

Brhaspati—Dayananda considers it to be the sun's light, since it sustains the vast extent, (बृहतां पालन हेतु सूर्यप्रकाशम्). It is recognized as one of the planets also.

The word *bṛhat* is a synonym of great (Nir. I. 7), the generous Bṛhaspati granted Devapi (domestic chaplain to Santanu) divine speech (X. 98.7; for the legend, see Nir. II. 12). Bṛhaspati destroys the derider, (I. 190.5; Nir. IV. 25). Bṛhaspati is one of the gods with whom Indra is jointly praised, the others being Agni, Soma, Varuna, Pusan, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10). Bṛhaspati is the protector and supporter of the great (Nir. X. 11; see Ṛv. X. 68.8; "on all sides, he saw water bound up by all-pervading cloud, like fish living in shallow water. He took it up like a cup from the tree, Bṛhaspati having rent it with a dreadful roar."). *Bṛhas* or *bṛhat* means great vast, large, or divine; *pati*, master or protector.

Adityan—To the twelve months (*Daya.*). Madhu and Madhava of the Vasanta (spring); Sukra and Suci of the Grisma (summer); Nabha and Nabhasya of Varsa (rains); Saha and Sahasya of Hemanta (early winters); and Tapa and Tapasya of Sisira (latter winter) (मधु-माधव, शुक्र-शुचि, नभ नभस्य, सह्-सह्स्य, तप-तपस्य). Also derived from *aditi*, meaning indivisible, or *infinity*. He is also so called because he is indestructible (*Daya.*). We have a reference to seven Adityas also (IX. 114.3); Varuna, Mitra, Aryaman, Bhaga, Daksa, Amsa and Dhatar.

Marutam-ganam—A collection of winds or vital principles. *Maruts* (in plural) are addressed very often as personified winds and storms; and are taken as companions and friends of Indra. Sometimes they are regarded as sons of Rudra and Pṛsni (रुद्र-पृश्नि), the latter has been identified as multi-coloured earth, whilst Roth regards Pṛsni as personification of speckled clouds. (Ṛv. I. 6.4); also appears to refer to *maruts*, though not named in the text: the winds drive Indra, or the firmament, into an aggragation of clouds, in which the rain again collects, as in their womb.

We shall summarize here various connotations of these terms for future use according to the context, and in reference to the mode of multi-interpretations :

Mitra-Sun—corresponding to the month Jyestha (*sukra*); also means surveyor (one who measures); and well-wisher; friendly or loving Lord.

Varuna—sun, corresponding to the month Asadha (*suci*); as a king, the venerable ruler; venerable Lord; benevolence.

Indra—The resplendent sun, associated with the month Sravana (*nabhah*); the resplendent Lord, also means the lower self, and lightning or thunder; he is the adorable head of big territory or empire.

Pusan—Nourisher; he is the Lord of sustenance; the sun associated with the month Asvina (*isa*); also providers of food or farmers in a State organization.

Bhaga—Gracious; he is the sun of the month Pausa (*sahasya*); in a State organization, the bestower or creator of wealth. Lord of prosperity in case of God.

Visnu—He is omnipresent Supreme Lord; he is the sun associated with the month Phalguna (*tapasya*).

12. **Arusi haritah**, red rays—Red coloured flames of fire. *Rohita*—ascending and descending means of transport (*Daya.*); also red; one of the names of the horses of Agni (Nigh. I. 15.2); also *haritah* and *rohitah* both synonymns of river or water channels. (The word *tabhih* is feminine, and hence, some scholars translate the word as mares, instead of horses).

Hymn-15

For verses 1 and 7, see Nir. VI. 24, and VIII. 2 respectively.

1. **Ṛtu,** appropriate to or according to seasons—It means (*Daya.*); *ṛtuna somam*—the seasonal medicinal extracts; the season personified as divinity (*Wilson*).

3. **Nestṛ**—another name of Tvastṛ; electricity, the purifier and sustainer of numerous substances (*Daya.*); one who carries product, (नेनेक्ति मर्वान् पदार्थान् or नमतीति नेष्टा, Unadi II.97); *nestṛ* is a leading priest. (*Hotṛ* is invoking priest, *potṛ* is a presiding priest; see II. 37.4).

Mitra-Varuna, source of enlightenment and vigour (*mitra*) and enforcer of universal laws (*varuna*)—Prana and Udana (*Daya.*); sometimes in-breath and out-breath.

7. **Dravinodas,** bestower of prosperity—The Lord who gives wealth, knowledge, strength etc. (*Daya.*). *Dravinam* means wealths so called because people run (√dru, द्रु), towards it, or strength, so called because people run by means of it; *dravinodah*, therefore, means the giver of wealth or strength (I. 15.3). Roth construes *dravinodah* with priests, taking it as nominative plural. Yaska however, explains it as nominative singular.

Dravinasah, द्रविणसः, means people who sit down to distribute wealth or who prepare offerings of wealth (द्रविणसम्पादकाः). Or else it means a cup of Soma; "let him drink from this."

Kraustuki thinks that Indra is the liberal giver of wealth and strength (Bṛh. D. III. 61). Indra is born of energetic strength (X. 73.10); Agni is also a descendent of Dravinodas. Sakapuni also says that the terrestrial Agni is the giver of wealth (Bṛh. D. III. 63-65; also Ṛv. I. 96. 1; X. 78.10).

Gravahastasah, having stones in their hands; pestles, mortars, grinding stones of technology (*Daya.*); and also one versed in worships and prayers.

Adhvara, a public act of sacrifice, without violence.

9. **Nestrat,** from knowledge (विज्ञान हेतोः,—*Daya.*)

12. **Garhapatya,** the household fire; anything pertaining to the head of the family.

Santva, giver of reward; *agni* or fire, used for public utility.

Hymn-16

3. **Indram,** agni or fire as the accomplisher of venerable actions; second *indram*, in-breath and out-breath; *soma*, the extract or essence of things, herbs etc. (*Daya.*).

4. **Haribhih** by rays; *Indra*, air or wind; *Kesa*, fire, lightning or the sun, possessing rays.

6. **Somasah indavah**—dripping juices of nectar or bliss.

8. **Vṛtraha,** the destroyer of clouds or the devil of ignorance.

9. **Go,** earth, sense organs, enlightenment, or the cow (*Daya.*); spiritual wealth.

Asva, the fast moving mechanisms, horse, elephant etc. (*Daya.*); motive force.

Satakratu, Lord of hundreds of actions and accomplishments; the one whose actions are cent per cent selfless.

Hymn-17

1. **Samrajoh**—of the two brights.

2. **Indra-varunayoh**—Sun and moon (*Daya.*).

4. **Yuvaku**—a mixture of curds and ghee (butter) or mixture in general.

Sacinam, of speech or noble actions. Thence a mixture or co-ordination of speech and noble actions is *yuvaku sacinam* (युवाकु शचीनाम्).

Vajadavnam, Givers of food, or good advice.

Hymn-18

For verses 1 and 2, see Nir. VI. 10 and III. 21 respectively.

1. **Brahmanaspati,** the giver of the text of the Veda, the Lord of divine knowledge (*Daya.*); Lord of prayer.

Kaksivantam, well-versed in the manual handicraft (*Daya.*); *Kaksya* is a synonym of fingers (Nigh. II. 5); and hence the craft associated with fingers, i.e., handicraft. According to the Nirukta, *kaksivan* is one who possesses secluded apartment. *Ausija,* one born of *usij*; *usij* (उषिज्) is derived from the root √vas, (वश्), meaning to desire, or else the armpit of a man may have been intended. (Nir. VI. 10). The text has nothing to do with the myth, that Kaksivat was the son of Dirghatamas by Usij, a female servant of the queen of the Kalinga King.

• 5. **Daksina,** a present, gift or honorarium to the priest at a sacred ritual; anything which causes prosperity (दक्षन्ते वर्धन्ते यया सा, —*Daya.*)

6. **Sadasaspati,** the chairman of an assembly; *sadas,* an assembly, an associate of Indra and Agni; the "Speaker" of an Assembly.

7. **Invati,** pervades or knows (Nigh. II. 14.18).

9. **Narasamsam,** one deserving praise from people; a person with popularity. Nara-samsa (नराशस) is a sacrifice, says Katthakya; 'seated man' (narah) praise (√*sams*) gods in sacrifice. (Bṛh. D. II. 28); it is Agni says Sakapuni; he is to be praised by man (Ṛv. VII. 2.2; Nir. VIII. 6).

Hymn-19

For verses 1 and 9, see Nir. X. 36 and X. 37 respectively.

1. **Marudbhih,** with Maruts; with vital forces; with specific winds (वायुविशेषैः —*Daya.*).

2. **Agne,** O adorable God; or fire both (*Daya.*).

3. **Rajasah,** worlds; from the root √रञ्ज् to glow. The two lights are called *rajas*; water is called *rajas*; world, blood and day are called *rajas* (Nir. IV. 19).

5. **Ghora-varpasah,** of terrific forms; *varpa* is a synonym of 'form', Nigh. III. 7.

7. **Parvatan,** clouds (*Daya.*); also mountain since it has *parvas* or joints; *parva* is from the root √pr, (पृ), to fill or from √pri, (प्री), to propitiate; here during the period of a fortnight, they propitiate the gods. *Parvata* (mountain) is so called on account of the similarity of the joints of the nature of the other period.* Seated on a cloud. A cloud is called mountain for the same reason (i.e. from its being raised) (Nir. I. 20).

Samudra, the interspace or the *antariksa* (Nigh. I. 3); also sea.

Hymn-20

1. **Devaya janmane,** for the next life, full of blessings (*Daya.*); to the class of divinities having truth (*Wilson*).

2. **Nasatyabhayam**—for the two everlasting, elementary fire and water (Daya.); *na*+*asatya*=not+not lasting=lasting.

Sabardugham dhenum, speech full of enlightenment; or cow yielding milk.

---

*According to Durga, a mountain has joints in the form of stone slabs, and a period has joints in the form of time with its various divisions.

4. **Ṛbhu**, for this subject, see M. Neve's *Essai sur le Mythe des Ribhavas*. According to mythology, Ṛbhus were the three sons of Sudhanvan, a descendent of Angiras named Ṛbhu, Vibhu and Vaja. In the Vedic texts, Ṛbhus are intellectuals, the pursuers of knowledge; men of wisdom (*Daya.*). For this, see Nigh. III. 15, where the term is synonymous of *medhavinam*. *Ṛbhavah* are so called because they shine widely (उरु + √भा), or they shine with sacred rite (ऋत + √भा); or they live with sacred rite (ऋत + √भू). (Nir. XI. 15.16). See Ṛv. I. 110.4 where Ṛbhus are mentioned as descendents of Sudhanvan, looking like the sun, or wise like the sun; they mixed things together with their works, i.e. actions during the year. Ṛbhus, Vibhu and Vaja are the architects of airways, waterways and roadways.

6. **Tvastuh,** of the architect; *Camasam*, the one by which pleasure is enjoyed, चमन्ति भुञ्जते सुखानि येन (*Daya.*); also, thus, a ladle.

Caturah, unto the four, air, water, fire and earth (*Daya.*).

Trih + a + saptani—thrice seven, or the seven mentioned repeatedly. *Trih* may mean three classes of the best, middling and worst. The ritualists describe seven sacrifices classed under three heads: *Agnyadheyam* (अग्न्याधेय) with the offerings of butter; the second the *pakayajnas* (पाकयज्ञा) with the offerings of dressed viands, and the third the *agnistoma* (अग्निष्टोम) with the offering of Soma or medicinal herbs. Dayananda gives seven social classifications: brahmacarin, gṛhasthin, vanaprasthin and sannyasin, with three types of duties: honour of learning; *yajna* or sangatikarana (सगतीकरण) and gifts or dana (दान).

Hymn-21

1. **Indragni**—air and fire (*Daya.*); like fire and air also.

5. **Raksas**—the evils or evil forces.

6. **Indragni**, vital breath and electricity or lightning (*Daya.*).

Hymn-22

For verses 1, 12, 15 and 17, refer to Nir. (1) XII. 4; (12) IX. 34; (15) IX.32; (17) XII.19 respectively.

1. **Asvinau,** (i) earth and heaven (*Daya.*) ; (ii) the widely present

fire and water; (iii) priests or the givers of enlightenment; (iv) yoked with (अश्वी) or mares.

3. **Kasa,** कशा, speech (Nigh. I. 11); also whip; *sunṛta* (सूनृता), one with keen intellect; speech (Nigh. I. 11).

5. **Savitṛ,** the sun; the *antaryamin* God,* the creator. *Devata,* most adorable.

Savitṛ is not only the sun; the spiritual agent behind the sun; an abstract divinity of stimulation. He is golden in many respects; *hiranyaksa,* हिरण्याक्ष, golden-eyed (I. 35.8); *hiranya-pani,* हिरण्यपाणि, golden-handed (I. 22.5); *hiranya-jihva,* हिरण्यजिह्व,, golden-tongued (VI. 71.3). Savitṛ is so called because he is the stimulator of all (Nir. X. 31). There is a *hiranya-stupa,* हिरण्यस्तूप golden-tuft hymn in his praise (X. 149). A verse mentions of Savitṛ as the one who would produce best stimulation, श्रेष्ठ सव सविता (1. 164.26). See also Ṛv. V. 81.2, (Wise one puts on all forms, he has generated bliss for the biped and the quadruped. Noble Savitṛ, has looked on heaven; he shines bright after the departure of dawn).

The relation of Savitṛ with Pusan, Bhaga and Mitra is clear, if he is taken to be the sun. Savitṛ by his movements (यामभिः), becomes Pusan (III. 62.9 and V. 81.5); Savitṛ becomes Mitra by reason of his laws धर्मभिः, V. 81.4); he has been identified with Bhaga (V. 82.3; VII.38.1, 6).

6. **Apam-napat,** lit. son of the waters, but the sun is usually regarded as the parent of waters: आदित्याज्जायते वृष्टिः, i.e. rain is born from the sun, but napat (नपात्) is here taken in the etymological sense, i.e. the one who does not cherish (न पालयति); rather dries them up by his heat (सन्तापेन शोषकः).

Dayanand interprets *apam* (अपां) as the inspirer of the widely present objects like the interspace (ये व्याप्नुवन्ति सर्वान् पदार्थानन्तरिक्षादयस्तेषाम्) and *napatam* as the one who does not perish (न विद्यते पातो विनाशो यस्येति तम्). *Apam napat* is also energy pervading through water (I.143.1).

Similar to *apam napat* is the word *tanunapat* (तनूनपात्). Napat is a synonym of offspring which does not immediately succeed a person (i.e. a grandson) (Bṛh. D. II.27). The cow is called as *tanu* (तनू) because delicious things are prepared (तनाः) from her. Milk is produced from a cow, and the clarified butter is produced from the milk; and hence, *tanuna-*

---

*Dayananda derives the word thus : सुनोति सूयते सुवति वोत्पादयति सृजति सकलं जगत् स सर्वपिता परमेश्वरः सविता परमात्मा, i.e. one who creates and sustains the entire world, that Lord.

pat means clarified butter (Katthakya); but according to Sakapuni, *tanunapat* is *agni* or fire; waters are called *tanu* because they are spread in the atmosphere; herbs and trees are produced from waters and this fire is produced from herbs and trees. (Nir. VIII. 5). In this sense *apam napat* is also fire. [Also see *apam napat*, Nir. III. 16; X. 18; Ṛv. II. 35.10; golden in form and glittering like gold sat the offspring of waters, i.e., the fire, golden in colour; and also Ṛv. V.3.4; offspring of waters (i.e. the fire) who shines within the waters, without fuel, whom priests implore in sacrifices]. Also see note on I. 13.2.

10. **Hotra,** (होत्रा), generosity; *bharati* (भारती) wisdom or light; *varutri* (वरूत्री) knowledge and Dhisana (धिषणा), intellect—*Hotra*, generosity, traditionally is known as the wife of Agni, personified; the one which carries away the offered oblations (*Daya.*); *bharati*, wisdom, is the wife of Bharata, who is regarded as one of the Adityas or the Sun; the light of the Sun; *varutri* literally means one worth being chosen, one who is excellent (वरणीय). *Dhisana* is a synonym of *vac* (वाच्) or is *vagdevi* (वाग्देवी), the goddess of speech (Nigh. I. 11). The sun is called *bharata*; its light, therefore, is called *bharati* (Nir. VIII. 13). In the Unadi, *dhisanah* (धिषण.) is derived thus : धृष्णोति प्रागल्भ्यं ददाति स धिषण: गुरु: ; Thus it means the one who instructs knowedge, i.e. a teacher; and hence *dhisana* is intellect (*buddhi*) (II. 83). In the satapatha Brahmana, *varutri* means "day and night" (VI. 4.2.6).

12. **Indrani, Varunani** and **Agnayi** : *Indrani* (इन्द्राणी) venerability, is the power behind Indra, the Sun or wind (*Daya.*), Varunani (वरुणानी), resplendence, is the strength (tranquility and sweetness) behind waters, and Agnayi (अग्नायी), adoration, is the flame or the essential characteristic behind fire; anything like the flame; Agnayi is the wife of Agni (Nir.IX.33,34); or the wife of any person who has the characteristics of fire (पावकवद् वर्तमानस्य पत्नी—*Daya.*). The Nirukta refers to this verse (IX.34), which is self explanatory.

14. **Gandharvasya dhruve pade,** the highest level of righteousness. According to the Satapatha, wind is *gandharva* (गन्धर्व) and water is *apsara* (अप्सरा) (IX. 3.3.10); one who holds earth is *gandharva* (यो गां पृथिवीं धरति स:—*Daya.*), i.e. wind, or *vayu*. *Gam* also means speech, and hence *gandharva* is also a learned preceptor. In mythology, the sphere of Gandharvas, Yaksas, and Apsaras is the *antariksa*; the atmosphere or firmament between heaven and earth.

16. **Visnu,** omnipresent God, is the Lord present in the entire static and dynamic universe; the Lord supreme (*Daya.*), who pervades the world.

Vicakrame, stepped, or created in steps.

Sapta dhamabhih—सप्त धामभि:, by seven forms, i.e. from (i) *prakṛti* (causal matter) to (ii) atoms, thence in steps (iii) *virat*, विराट् or *mahan* (महान्), thence (iv) air, thence (v) fire; thence (vi) water, and thence (vii) *pṛithivi* or earth (*Daya.*). This might also mean the seven metres (*gayatri, usnik* etc.) through which the Vedas were revealed.

17. **Tredha nidadhe padam,** त्रेधा निदधे पदं, dominated over three regions. This has been explained by Yaska (Nir. XII. 19). Now that which is set free becomes Visnu. Visnu is derived from √ विश् to pervade, or from √व्यू-अश् (or वि-अश्) to interpenetrate (Nir. XII. 18). Visnu strode over the universe. Thrice he planted his foot, enveloped in dust. Visnu strides over this and all that exists. Thrice he plants his foot (for threefold existence), "On earth, intermediate space and in heaven", says Sakapuni. "On the mountain of sunrise, on the meridian and on the mountain of sunset", says Aurnavabha.

Samudhamasya pansure, समूळ्हमस्य पांसुरे, enveloped in his dust, i.e., the foot print is not visible in the stormy atmosphere. Or it is used in a metaphorical sense, i.e. his footstep is not visible, as if enveloped in a dusty place. (Nir.XII.19).

20. **Paramam padam,** the realisation of God—the highest achievement or aspiration; the supreme reward; the supreme station of Lord.

Hymn-23

1. **Vayu,** see I. 2.1.

2. **Indra-Vayu,** see I. 2.4-8; fire (or electricity)—wind pair (*Daya.*).

3. **Sahasraksa,** one with thousand eyes; one possessing numberless means (*Daya.*).

4. **Mitra-Varuna,** see I. 2.1; I. 15.6; Mitra, in-breath and outbreath; *varuna*, the *udana* breath (the up-going) (*Daya.*).

7. **Maruts,** nature's bounties; see I. 14.3.

8. **Indra,** the sun; *marud-ganah*, collection of winds (*Daya.*).

10. **Pṛsni-matarah,** wealth born out of the mother earth; who have *pṛsni* (पृश्नि) for their mother. The many-coloured earth is *pṛsni*; it is also a synonym of sky or heaven (Nigh. I. 4.2). *Pṛsni* also means the sun (Nir. II. 14), since it is thoroughly pervaded by the bright colour (Nairuktas), it closely unites the fluids, it closely unites the lights of luminaries, or it is closely united with light.

13. **Pusan,** see I. 14.3; the sun (*Daya.*), the one that protects.

14. **Rajanam,** to breaths or to the soul (*Daya.*).

19. **Apsu**—in waters.

20. **Soma,** see I. 2.2.

24. **Ṛsis**, see I. 1.2.

Hymn-24

For verses 10 and 15, see Nir. III. 20 and II. 13 respectively.

1. In mythology (See the Ramayana, B.L. Chap. 61), Sunahsepa (शुनःशेप, or शेफ) is called the son of the *ṛsi* Ricika and sold for hundred cows by his father to Ambarisa, a king of Ayodhya, as a victim for a human sacrifice; on the road, he comes to the lake *Puskara* where he sees Visvamitra and implores his succour, and learns from him a prayer, by the repetition of which at the stake, Indra is induced to come and set him free. The story in a different form finds a place in the Aitareya Brahmana also, but the king named is Hariscandra, who has no sons and he worships Varuna in order to obtain a son, promising to sacrifice to him his first born; the first son born to him was Rohita, but when Varuna claims his victim, the King delays the sacrifice under various pretexts, from time to time, until Rohita attains adolescence, when his father communicates to him the fate for which he was destined. Rohita refused submission and spent several years in the forests, away from home; he at last meets there with Ajigartta, a *ṛsi*, in great distress, and persuades him to part with his second son, Sunahsepa, to be substituted for Rohita, as an offering to Varuna; the bargain is concluded, and Sunahsepa is about to be sacrificed, where by the advice of Visvamitra, one of the officiating priests, he appeals to the gods and is ultimately liberated. The verses recited by Sunahsepa for his liberation are the ones given in the present hymn (I.24) addressed to God Prajapati and in the hymn I.55; then in the hymns I.26 and I.27, then I.29 and I.30.1-15 :

addressed to Prajapati	:	I. 24.1-2	(2 verses)
addressed to Agni	:	I. 24.3-5	(3 verses)
addressed to Varuna	:	I. 24.6-15	(10 verses)
addressed to Varuna	:	I. 55.1-21	(21 verses)
addressed to Agni	:	I. 26.1-10	(10 verses)
		I. 27.1-12	(12 verses)
addressed to Visvedevah	:	I. 27.13	(1 verse)
addressed to Indra	:	I. 29.1-7	(7 verses)
		I. 30.1-15	(15 verses).

On this Indra presented him with a chariot which he accepted having recited the verse I.30.16. Then he addressed 3 verses (I.30.17-19) to the Asvins, and 3 verses (I.30.20-22) to Usa. Now the Sunahsepa became free from all the bonds, and he participated in the sacrifice of gods, pressed out the Soma essence with verses I.28.5-8, poured it in the Drona vessel with verse I.28.9, and he completed the Soma sacrifice with verses I.28.14 with "*svaha*" added at the end of all these verses. The last rites (अवभृथ) were performed with verses IV.1.4-5, and then finally he called Hariscandra with the verse V.2.7.

The word "*sunah*" in the Nirukta has been interpreted as wind, so called because it moves quickly; there is another word, which often accompanies with *sunah* is *sirah* (शुनासीर), which is described to mean as the sun, so called from moving, √सृ, and thus we have "O wind and the sun (*sunasiram*), enjoy this praise. Sprinkle ye both this earth with whatever water you make in heaven." (Ṛv. IV.57.5).

The words *sepah* (शेप.) and *vaitasah* (वैतसः) are synonyms of penis. Sepah is derived from the root √शप्, meaning by means of which to touch a woman (स्पृश्यते हि तेन स्त्री).

Related to the word *sepah* is another word *sipivista* (शिपिविष्ट), which on account of penetrability, is the synonym of Visnu, the sun. (Ṛv. VII. 100.6, denuded like a phallus, i.e. whose rays are not displayed; the rising sun at the day break —*Durga*); or else it may be that the word is used as a synonym of praise: O Visnu, what is this well-known shape of Thine, i.e. worthy of being fully known that thou sayest to us, I am enveloped with rays (शिपिविष्ट); i e. whose rays are displayed; rays are called here *sipayah* (शिपय.), i e. he is enveloped by them. (Nir. V.8). *Sipivista* is the name of Visnu; it also means a bald person (TS.II.5.5.2); it also means a diseased person whose private parts are exposed (TS.II.2.12.5).

The word *parucchapa* (परुच्छेप) is also mentioned in Nir. X. 42. He is described as a seer; he whose organ is large like a joint (*paru*), he whose organ is in every point (TS.II.5.8.3).

Dayananda interprets the first six verses of the hymn devoted to

the supreme Lord, Prajapati; seventh verse is devoted to Vayu and Savitṛ; the eighth verse to Varuna, the Self or wind.

The verses 15 and 16 contain the word *sunahsepa*. Dayananda describes *sunahsepa* as "शुनो विज्ञानवत इव शेपो विद्यास्पर्शो यस्य सः (विद्वान् पुरुषः); also श्वाशुयायी, शवतेर्वा स्यात् गतिकर्मणः (Nir. III. 18). शेपः शपतेः स्पृशति कर्मणः (Nir. III. 21). He interprets the term as God or the sun. (One who touches or approaches or is approached by knowledge or light.)

1. **Aditi,** the Nighantu describes it as a synonym of earth (I. 1). In Ṛv. I. 89.10, Aditi is regarded as heaven; Aditi the sky; Aditi the mother, the father, the son; All-gods are Aditi, the five clans are Aditi; the past is Aditi and so is the future. Aditi is really the infinite, for something beyond the visible world. See Max Müller, the *Vedic Hymns* pp. 254-265. *Diti,* opposed to Aditi (V. 62.8) is a being without any definite conception, a mere reflex of Aditi (*Roth*). Aditi means *indivisible* or *infinite.* Sunahsepa wishes to be restored to the great Aditi (Ṛv. V. 2.7).

Expressions like these, words like *daman*. bond, and *ni-dita*, bound, naturally suggest *a-diti*, the unbound, or unbounded; *aditi* when used as an adjective may mean boundless; as in V. 59.8, the boundless *dyu.*

9. **Nirṛti,** one of the synonyms of earth (Nigh. I. 1). It is also opposed to righteousness, and hence a sin, *papa-devata* (पाप देवता).

13. **Trisu drupadesu,** to the three-footed tree; *three* stands for *karma* (efforts), *upasana* (devotion) and *jnana* (knowledge). (*Daya.*); sacrificial tripod (*Wilson*).

Hymn-25

7. **Samudre**, in the sea or in the inter space.

9. **Dvadasa masah**—the twelve months of a year. यः उपजायते—the thirteenth additional month; whatever is produced in addition (*Daya.*).

11. **Cikitvan**, one who enlightens everyone.

12. **Drapim**, armour, or dream, √dra, द्र, स्वप्ने (*Daya.*).

15. **Yasah**, reputation; also food or *anna* (Nigh. II. 7).

16. **Gavyuti**, the abodes of cows or sense organs.

20. **Gmah**, a synonym for earth (Nigh. I. 1).

Hymn-26

4. **Aryaman**, one of the Adityas or the suns, pertaining to the month Vaisakha; also the law-giver, or one who maintains law and order; a judge of a court of justice (*Daya.*). God or the Lord of supreme justice.

Aryaman is the sun, having many chariots, and whose path is undestructed, i.e, unimpeded, chastises the enemy (the sun dispels darkness) (Nir. XI. 25); or one who dispels lawlessness also.

Manusah—Man, मन्यन्ते जानन्ति ये सभ्या मर्त्यास्ते, the mortal men, who know or accept something. (Of Manus, who, the Scholiast says, is the same as Manu, the Prajapati).

Hymn-27

For verses 1, 10 and 13, see Nir. I. 20; X. 8 and III. 20 respectively.

4. **Navyansam gayatram**, collection of the ever-new Gayatri metres or the Vedic verses.

6. **Citrabhanu**, one with wonderful lustres, one versed in various disciplines of knowledge.

10. **Jarabodha**, one with mature experiences, a leader.

Vise-vise, for the good of common people.

11. **Bṛhad-bhanuh**, one with vast enlightenment.

Hymn-28

For verses 5 and 7, see Nir. IX. 21 and IX. 36 respectively.

The first four verses are addressed to Indra, the two next to *ulukhala*, the domestic mortar, the next two to the mortar and pestle and the ninth is of miscellaneous appropriation (or to Prajapati or Hariscandra, *adhisavana*, अधिषवण, to skin (चर्म) or Soma. Dayananda ascribes, on the other hand, the devatas of this hymn as Indra-Yajna-Soma.

1. **Grava**, stone; *pṛthubudhna*, broad based; *ulukhala*, mortar; *suta*, effusions of the mortar-pestle. Barley, herbs and cereals to be treated by this process (*Daya.*).

2. **Adhisavana**, the implement for separating the desired portions from the undesired ones; two platters for containing the juice, as broad as a woman's hips, (grinder and the stone plate, —*Daya.*); or two shallow plates for receiving and pouring out the Soma juice.

3. **Apacyavam upacyavam**, gress from and ingress into (अपच्यवं-त्याग; उपच्यवं - प्रापणम्—*Daya.*).

4. **Mantham**, churning staff (घृतादिनि मारणं मन्थानम्,—*Daya.*) as for separating butter from milk.

5. **Dundubhih**, drum (musical instrument).

6. **Somam**, essence of medicinal herbs (*Daya.*). *Vanaspata*, of trees, plants etc. (*Daya.*).

7. **Hari-iva**, like the horses.

9. **Camvoh**, like the infantry and cavalry.

Goradhi-tvaci, on the back of the earth-crust (*Daya.*); cow-hide (*Wilson*).

Uc-chistam, remains, remainders or leavings (*Wilson*); Dayananda explains as *cambam sistam ut-bhara* (चम्व, शिष्टं उत्, भर); *sistam*, trained or to be trained (infantry and cavalry).

Pavitra, to purify, to filter (through blades of grass).

Hymn-29

1. **Gosu**, in cattle, or earth, or sense organs (*Daya.*). *Asvesu*, in horses.

2. **Siprin**, the praiseworthy, benevolent or handsome, also having nose, lower jaw or chin (hence handsome).

Vajanam pate, Lord of battles (*Daya.*), Lord of food.

Saci, people, folk (Nigh. III.9); or actions and efforts (Nigh. II. 1).

4. **Mithu-dṛsa**, looking at each other (with passionate or evil eyes).

4. **Gardabham**, ass (our adversary), ass-like in temper *(Daya.)*. *Papaya*, discordant; vicious.

6. **Kundṛnacya**, with crooked course or movement.

Vanat, from or on the forest; also world or the sun rays (Nigh. I. 5).

Kṛkadasvam, one that does us injury.

Hymn-30

For verse 4, see Nir. I. 10.

14. **Dhranu**, resolute or firm; अक्षं न चक्रयोः, like the axle of two wheels.

The hope that blessings should follow praise, as the pivot on which they revolve, as the revolutions of the wheels of a car turn upon the axle (*M. Langlois*).

20. **Usas**, the dawn.

Hymn-31

For verse 16, see Nir. VI. 20

1. **Angirah**, the essence of the entire cosmic creations, as well as of the body of creatures; omnipresent Lord (*Daya.*); the essence or sap of body organs (SBr. XIV. 3. 1. 2; आंगिरसो अंगानां हि रसः (*Angiras* as the progenitor of all the angirasas).

Ṛsi, the instructor of all the Vedas; omniscient.

Maruts, righteous, well-instructed people. (Marut is one of the 36 *padanamas*, Nigh. V. 5);see also, notes on I. 14. 3.

2. **Angirastamah**, superlative of angiras; the best amongst the living creatures (*Daya.*).

3. **Vasu**, the sustainer or holder or inhabitor of all (*Daya.*).

Rodasi, the earth and heaven (द्यावा पृथिवी).

Prathamo matarisvane, first in, or on, or over the wind; *agni* precedes *vayu* (*agnir vayur adityah*) (मातर्यन्तरिक्षे श्वसिति मोऽय मातरिश्वा; one who breathes in the sky, i. e. wind).

4. **Pururavase,** पुरूरवसे, the one who is associated with numerous sounds or words (पुरव. numerous; *rava*, रवा —sounds or words)—*Daya.*

It has been alluded that Agni explained to Manu that heaven was to be gained by pious works. Pururavas has also been supposed to be the son of Budha, the son of Soma, in the generation of fire by attrition. The fire in rituals is first applied to kindle the *ahavaniya* fire and then the *garhapatya.*

5. **Ahuti**, the one by which noble acts are accomplished, the invocation and oblation.

Vasatkṛti, utterance of the word *vasat*, वषट्, at the moment of pouring the butter on the fire, (the one by which a noble step is undertaken). The Nirukta refers that *vasat-karin*, a person about to utter the sound *vasat*, should meditate on the particular deity to whom the oblation is offered (Gop. Br. II. 3.4; Nir. VIII. 22).

11. **Nahusa**, in mythology, was the son of Ayus, son of Pururavas, who was elevated to heaven as an Indra, until precipitated thence for his arrogance. The myth is irrelevant in the present context. *Nahusa* is one of the synonyms of *manusya* or men.

Ida or **Ila**, divine wisdom; in the legend, she is described as a daughter of Vaivasvata Manu. Frequently, the Vedic verses ascribe to Ila the first institution of the rules of performing sacrifices. In this text, she is termed, *sasani*, (शमनी), which means the giver of instruction in duty (शास्ति सर्वान् विद्याधर्माचरणशीलान् यया सत्यनीत्या, तान्—*Daya.*).

14. **Caturaksah**, four-eyed agni; illuminating the four cardinal points; *aksah* from √अश्, to obtain (Nir. IX. 7).

15. **Varma syutam,** sewn armour, a quilted jacket, formed with

needles without leaving a fissure.

Jivayajam yajate, sacrifices a life, sacrifice (literally); जीवान् याजयति धर्मंञ्च सगमयति, तं, (*Daya.*), the one that inspires living creatures to perform noble actions.

17. **Manu, Angiras** and **Yayati**—*Manu*, men; *angiras*, in-breaths and out-breaths; *yayati*, persons diligent and dedicated (*Daya.*). Legend regards them as ancient patriarchs, associated with well-known sacrifices held at different places.

Hymn-32

For verses 1, 5, 6, 10 and 11, see Nir. (1) VII. 2; (5) VI. 17; (6) VI. 4; (10) II. 10; and (11) II. 17.

In this and subsequent hymns, we have a reference to the legend of Indra's slaying Vṛtra. *Vṛtra*, also named *ahi*, is nothing more than accumulation of vapour condensed, or figuratively shut up in or obstructed by a cloud. Indra, with his thunderbolt, or atmospheric or electric influence, divides the aggregated mass and vent is given to the rain, which then descends upon the earth, and moistens the fields, or passes in rivers. On the spiritual plane, Indra or Maghavan is the self, or the supreme Self, and Vṛtra is the cloud of ignorance. On the cosmic plane, Indra is the sun and Vṛtra is the rain-bearing cloud.

1. **Vajri**, one with thunderbolt, or adamantine justice; one with radiation-beams, the shatterer of obstructions or enemies (सर्वपदार्थ विच्छेदकः किरणवानिव शत्रुच्छेदी सेनापतिः —*Daya.*).

Ahi, cloud (Nigh. I. 10)

Parvata, cloud (Nigh. I. 10), and also mountain.

2. **Tvastṛ**, the Sun, the one who cuts with the rays; the one who by his valour destroys the enemies (स्वकिरणैं छेदन सूक्ष्मकर्ता, स्वतेजोभिः शत्रुविदारको वा—*Daya.*). See note on I. 13.10.

3. **Trikadruka,** the one associated with three phases; birth, sustenance and dissolution. Also triple sacrifices: Jyotis, Gauh and Ayu.

4. **Taditna**=*tadanim*, then an example of transposition of vowels

(श्रा and ई) or *varna viparyasa.* (तादोत्ना → तदानीम्).

Vṛtra, cloud (see note on I. 3.8.). We have in the Nirukta (II. 16) whose enemy is Indra, i.e., Indra is his slayer, or destroyer, therefore, he is called having Indra as his enemy. But who is Vṛtra ? "It is a cloud", say the etymologists.

("It is a demon, son of Tvasta" say the lengedarians). Vṛtra is derived from √वृ to cover, or from √वृत् to roll, or from √वृध् to grow. Vṛtra is so called because he covered, he rolled, and he grew. (Nir. II. 17).

6. **Rujanah**, rivers (Nigh. I, 13); *pipise*, crushed or ground the rivers; banks were broken down.

Indra-satruh, the one whose Indra is *satru* or slayer, i.e. Vṛtra or cloud.

9. **Danuh**, from √दो to cut or destroy or it means, "gives" (Unadi III. 32) (ददातीति दानुः); the one who is liberal in giving, the one possessing keen intellect (बुद्ध्यादिविचक्षणः—*Daya.*).

11. **Dasa-patni**, wives of the destroyer; the one who has a husband as the one to provide shelter (*Daya.*); name of Vṛtra; destroyer of all things or all holy acts.

Pani, keeper of cows; businessmen, or traders.

Ahi-gopah, protected by clouds.

12. **Sṛke,** like thunderbolt, a beam of rays.

Asvyah, versed or skilled in speed and other characteristics, or like a horse's tail.

Sapta-sindhun, seven rivers; seven types of water-holders or water-reserves: four on land: lakes, rivers, wells and tanks; and three at long distances, at short distances (medium) and quite close by, these three in the interspace or atmosphere. The ten water channels quoted by Yaska (Ṛv. V. 75.3) are Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asikni, Marudvṛdha, Vitasta, Susoma and Arjikiya (Nir. IX. 26).

Maghavat, *maghoni* (Ṛv. II. 11.21), Lord of wealth; are derived

from *magham*, meaning wealth; (one of the 28 synonyms of wealth, Nigh. II. 10); from √ मह्, to give, (Nir. I. 7). It is an appellation of God, Indra, III. 30.5; V. 34.3.

14. **Sravanti,** rivers, nerves.

Rajansi, worlds (Nigh. IV. 1).

Hymn-33

For verses 3, 12 and 13, see Nir. VI. 22; VI. 19 and VI. 16 respectively.

1. One may also recall from this the allegory of stolen cows by Panis. The followers of Vṛtra are here said to be the shades of night, which are dispersed by the rising of the sun; according to the Brahmanas, "verily the sun, when he rises in the east, drives away the Raksasas."

4. **Dasyu,** one who deprives others of their belongings by force and injustice (बलान्यायाभ्यां परस्वापहर्त्तारम्—*Daya.*); a robber, a barbarian, opposed to an *arya*. Dasyu has been called *dhaninam* or wealthy, because according to the Vajasaneyins, he comprehends within him all gods, all knowledge, all oblations, वृत्रस्यान्त. सर्वे देवा. सर्वाश्च विद्याः सर्वाणि हवींषि चासन्. धनिन धार्मिकं धनाढ्य, virtuous and wealthy—*Daya.*

Sanakah, those who enjoy the wealth of others by injustice (*Daya.*); the followers of *vṛtra* (सनन्ति सेवन्ते परपदार्थान् ये ते दस्यवो जनाः; cf. Unadi II. 32).

Ayajvan, non-sacrificers (*Daya.*); those who do not perform *yajna* or noble selfless acts.

6. **Ksitayo navagvah**—men whose practices are commendable (may be Angirasas engaged in offering oblations to Indra for nine months); *Ksitayah* is a synonym for men (Nigh. II. 3); *Navagvah*, one possessing the latest instructions or knowledge (*Daya.*).

7. **Rajasah,** earth; the terrestrial world (Nir. IV. 19).

8. One is again reminded of Vṛtra allegory. The followers of Vṛtra are here said to be the shades of night, which are dispersed by

rising of the sun.

14. **Kutsa,** thunderbolt or *vajra* (Nigh. II.20). Sayana, by mistake, takes it to be a seer of Kutsa gotra.

Dasadyu, one who shines in ten directions; cloud.

Svaitrayah, son of the terrestrial oceans, hence a cloud : (श्वित्राया वर्णकल्यां भूमेरपत्यम्,—(*Daya*). Svitrya is described in the following verse as having hidden himself in a pool of water through fear of enemies.

Hymn-34

1. **Asvins,** see notes on I. 3.1

2. **Vena,** one desirous of the fulfilment of objects (*Daya.*). Venus planet also.

Soma, see notes on I. 2.2.

6. **Sanyu,** शं सुखं कल्याण विद्यते यस्मिन् —(*Daya.*); the one possessing happiness and contentment.

Sunave, for the adopted son or disciple. (*Daya.*).

Tridhatu, three humours: wind, bile and phlegm; or three metals : iron, copper and brass (*Daya.*) or three means of transport on land, water and interspace, using three metals.

7. **Nasatya,** not untruth, i.e. truth;see note on I. 20.3; *tisrah,* hav-ingmovements in the upward, forward and downward directions (*Daya.*).

8. **Sindhubhih,** rivers; *three rivers,* three sorts of jars or pit-chers used to contain and pour out the Soma juice at three daily sacrifices (*Wilson*).

9. **Rasabha,** the one, while in speed, roars with sound (रासयन्ति शब्दयन्ति येन वेगेन तस्य रासभस्य—*Daya.*). See Nigh. I.15. Two asses are said to be the steeds of Asvins.

11. **Tribhih ekadasaih,** by three, and by eleven; Dayananda refers to such transports as take one across an ocean in three days and three nights and across the world in eleven days and eleven nights.

It may also mean thrice eleven or thirty-three; the well-known thirty-three *devatas*, eight *vasus*, eleven *rudras*, twelve *adityas*, Indra and Prajapati; (may also be three-fold repetition of eleven divinities).

Hymn-35

1. **Agni,** fire, adorable Lord; see I. 1.1.

Mitra-varuna, prana and udana (*Daya.*); see notes on I. 2.7.

Savitṛ—The Sun; see note on I. 22.5.

5. **Hiranya pra-u-ga,** the one possessing a space resembling the effulgent fire; *pra-u-ga* is a triangular yoke; a golden yoke of a chariot. (*Pra-u-ga* in the Sulbo geometry means a triangle.)

6. **Yamasya bhuvane,** dwelling of Yama; *Yama* is wind, and hence its dwelling is interspace or *antariksa*, atmosphere. The soul after leaving the body also passes through the interspace; their abode is interspace (*Daya.*).

7. **Suparna**, the solar rays (Nigh I.5).

10. **Asurah,** from *asur*, the breaths; one which sustains the breaths; the air.

Raksas, thieves, robbers and other wickeds; they from whom one needs protection (Nir. IV. 18).

Yatudhanan--to them who are the cause of troubles, pains; the vicious persons; यातवो यातना. पीडा धीयन्ते येषु तान् दस्यून्, (*Daya.*).

Hymn-36

1. For **Agni;** see I. 1.1.

4. For **Varuna** and **Mitra** see I. 2.7; for **Aryaman,** see I. 26.4 (He who measures or estimates properly the Aryas : आर्यान्मिमीते).

7. **Hotrabhih**, by priests engaged in righteous and good acts like the performance of *havana* (*Daya.*). Usually we have a mention of seven *hotṛs* or seven priests, which at the *soma yaga* are : (i) The

yajamana, यजमान (the institutor); (ii) *hotṛ* होतृ, who repeats the hymns of the Ṛk, (iii) the *udgatṛ* उद्गातृ, who chants the Sama: (iv) the *potṛ*, पोतृ, who prepares the materials for the oblation; (v) the *nestṛ*, नेष्टृ, who pours it on the fire; (vi) the *brahma*, ब्रह्मा, who supervises the entire ceremony; and (vii) the *raksas*, रक्षस्, who guards the door. (This list omits one, the *adhvaryu*, अध्वर्यु, who recites the *yajus*; perhaps, the *yajus* recitation is done by the *yajamana*.) For the **Saptahotarah**, see VIII. 60.16; III. 4.5. There is a reference to five *hotṛs* also (Ṛv. II. 34.14).

8. For **Vṛtra**, see I. 32.5.

Kanva, intellectuals and learned, well-versed in spiritual or technological sciences (*Daya.*). It has nothing to do with Kanva, a reputed *ṛsi* or seer.

The Unadi describes Kanva as कणति निमीलति चेष्टतेऽसौ कण्वः, कण्व पापं, कण्वो मुनिर्वा (I. 151).

10. **Kanvah-medhyatithih** ; here *kanvah* represents an intellectual and wise person (मेधाविन —*Daya.*) and *medhyatithih*, are those who welcome the unexpected guests of honour (a host of pious guests); here *medhyatithih*, is an adjective or an epithet of *kanva*. (*Medhya*—venerable, *atithi*—guest). In the legendary history of *ṛsis*, Medhatithi is the son of Kanva.

Manave, for the sake of a rational being; for a man of discrimination.

18. **Turvasam,** to one who readily attains the possessions of others (tura=with speed or readiness)—तुरा शीघ्रतया परपदार्थान् वष्टि काङ्क्षति तम् (*Daya.*).

Yadum, to a robber who deprives others of their property (इतरधनाय यततेऽसौ यदुर्मनुष्यस्तम् —*Daya.*).

Ugradevam, those with bad temper or harsh attitude (उग्रान् तीव्रस्वभावान् विजिगीषुम्, —*Daya.*).

Nava-vastvam, pertaining to the one who builds a new house in a solitary place like a forest : (नवानि नवीनानि अरण्ये निर्मितानि वास्तूनि गृहाणि येन तम्,—*Daya.*).

Bṛhadratham, one possessing large chariots or vehicles (बृहन्तो रथा रमण-साधका यस्य तम्, —*Daya.*).

Turvitim, the vicious dangerous persons, murderers, involved in violence (तुर्वति हिनस्ति तम् —*Daya.*).

19. **Kṛstayah**, the cultured persons (Nigh. II. 3; synonym of people or men).

Hymn-37

For the verse 1, see Nir. VII. 2.

1. For **Kanva**, see notes on I. 36.8.

For **Maruts**, see notes on I. 14.3 and I. 31.1.

Anarvanam, without horses *arva*, a synonym of horse (Nigh. I. 14); by some scholars, interpreted as without a brother's son (भ्रातृ-व्यरहितम्). Maruts' chariot is drawn by a deer (legend).

4. **Devattam-brahma**, the Veda or divine knowledge as revealed by God, or instructions given by learned scholars. (*Daya.*); also the praise or prayer which recommends the oblation, obtained from the favour of instruction of the gods (*Wilson*).

5. **Aghnyam**, not deserving violence or ill-treatment; *aghnya*, a synonym for *go* (cow, earth or sense organs) (Nigh. II. 11; V. 5).

6. **Gmah**, a synonym of *prithivi* or earth (Nigh. I. 1).

7. **Yamaya**, for approach, from √या and म particle; for an approach or appropriate attitude or action (*Daya.*); यायते प्राप्यते स यामः प्रहरो वा; (Unadi, I. 140).

10. **Kastha**, intermediate quarters or cardinal directions (Nigh. I. 6); also quarters, since they are situated having gone across; intermediate quarters, since they are situated having crossed each other; the sun is also called *kastha*, since it is situated having gone across; in the same sense, destination as well as stationary waters are called *kastha* (Nir. II. 15).

12. **Giri**, cloud (Nigh. I. 10).

14. **Kanva**, man of wisdom.

Hymn-38

1. **Vṛkat barhisah,** the learned priests (ऋत्विजः विद्वांसः,—*Daya.*); also trimmed sacred grass. *Barhi* is sacred grass (Ṛv. VII. 39.2, Nir. V. 28—for them, the grass soft to tread is spread); they spread the grass successively (Ṛv. VIII. 45.1; Nir. VI. 14); to sit on this our grass (Ṛv. X. 188.1; Nir. VII. 20); we call *barhih* as grass, from its growing rapidly (Nir. VIII. 8; Ṛv. X. 110.4).

4. **Pṛsni-matarah,** the one whose mother is *pṛsni* or *akasa*, the atmosphere or space, and hence wind. (*Daya.*).

5. **Yamasya,** of the wind (*Daya.*). *Patha,* path or channels for in-breath aud out-breath (*Daya.*); also the path of Yama (the Lord of discipline, God of death).

6. **Nir-ṛti,** the painful movement of wind, causing disease (*Daya.*); also calamity; also earth. The 'earth' is so known from its giving enjoyment; when the word is derived from √ṛ, √ऋ to befall, then it means 'calamity' (Nir. II. 7).

7. **Dhanva,** a synonym of *antariksa* or interspace (Nigh. I. 3); also desert (Nigh. IV. 2).

14. **Slokam,** divine speech; an instruction according to the Vedas (Speech, Nigh. I. 11); a verse in general.

Gayatram Ukthyam, a measured hymn which can be recited with tune; the one in the Gayatri metre.

Hymn-39

For verse 10, see Nir. VI. 23.

1. For **Maruts,** see notes on I. 14.3 and I. 31.1.

4. For **Rudra,** see note on I. 10.4 (the eleven rudras); the one who makes the law-breakers weep; one who takes to task the unjust persons, or the out-laws, the outragers (ये रोदयन्त्यन्यायकारिणो जनान् तत्सम्बुद्धो रुद्रासः,— *Daya.*). Rudra is so called because he bellows (रौति), or because he runs (द्रवति) vociferating (int. of *ru*), or it is derived from the causal of the verb √रुद् (to roar) (Ṛv. VIII. 46.1; Nir. X. 4). Agni

is also called Rudra (Av. VII. 87.1; Nir. X. 7). Rodasi is the wife of Rudra (Nir. XI. 49 and XII. 46); (Usually, she is regarded as the wife of Maruts or lightning). "Rudra is one, and none second", (TS. I. 8.6.1); whereas we have also a text, "Rudras who on earth are thousands without number." (असंख्याता सहस्राणि ये रुद्रा अधिभूम्याम्, Yv. XVI. 54). For this see (Nir. I. 15). Rudras and Maruts are the deities of the realm of atmosphere (Nir. VII. 23).

9. **Pracetasah,** one possessing superb intellect or knowledge (*Daya.*).

10. **Sudanavah,** those who literally give for noble purposes (*Daya.*); bounteous givers.

Hymn-40

1. **Brahmanaspati,** Lord of divine knowledge or universe. (*Daya.*); also regarded as a form of Agni; the term is usually associated with Maruts or Indra. The word may also be translated as Lord of prayers (Ṛv. II. 23.9, Nir. III. 11; Ṛv. I. 18.1, Nir. VI. 10). For this, see note on Ṛv. I. 18.1.

Maruts, see notes on I. 14.3 and I. 31.1.

4. **Ila,** speech or earth. A synonym of earth (Nigh. I. 1); of speech (I. 11); of *anna* or cereals (II. 7); a *padanama* (V. 5); one of the triad with Sarasvati and Bharati.

5. **Indra,** see notes on I. 2.4 and I. 3.4.

Varuna, see notes on I. 2.7.

Mitra, see notes on I. 2.7.

Aryaman, see notes on I. 26.4.

Hymn-41

For verse 9, see Nir. III. 16.

1. For **Varuna,** see notes on I. 2.7; *Mitra* on I. 2.7; *Aryaman*

on I. 26 4; *Adityas* on I. 2.7; Varuna, Mitra and Aryaman, all three represent different characters of the sun or Aditya.

9. Dayananda refers to four types of characters which are unreliable for friendship, (i) one who loves not. (ii) one who curses and plans to murder, (iii) one who is suspected to poison, (iv) one who covets the wealth of others or a gamester. According to another interpretation, *caturah* means the four dice. For this verse, see Nir. III. 16: just as one should be afraid of a gambler who holds the four (dice), in the same manner, one should be afraid of using harsh speech; one should never be eager for using harsh speech.

Hymn-42

1. For **Pusan** see note on Adityas; Pusan is the Aditya of the Asvina month. Goats are coursers of Pusan (Ṛv. VI. 55.6; Nir. IV. 25; VI. 4). At the termination of night, Pusan and Vayu come with their teams (steeds) for protection, Nir. V. 28. Pusa (पूषा) is supposed to have no teeth (करूलती); for this see Nir. VI. 51 on Ṛv. IV. 30.24 : "may god Aryaman give you all fair and beautiful things. O destroyer of enemies, may Pusan, Bhaga and the god having *gaps in his teeth* (करूलती) give you all fair and beautiful things." Who is the god who has gaps in his teeth ? According to some it is an epithet of Bhaga who comes before it. According to others, this god is Pusan, because he has no teeth. Pusan has no teeth, says a Brahmana passage : अदन्तः पूषा (Kaus. Br. VI. 13; SBr. I. 7.4.6). करूळ्ती-इति पूषोक्तोऽदन्तकः स इति श्रुतेः। (Bṛhad. D. IV. 139). Pusan never loses his cattle; he is the guardian of universe, i.e. he, the sun, is the guardian of all. (Ṛv. X.17.3; Nir. VII. 9). For Pusan, see Ṛv. VI. 58 hymn; when he goes on account of the increase of his rays, he is called Pusan (VI. 58.1; Nir. XII. 18; one form is bright, the other holy). Pusa occurs as a feminine noun, when it may become synonymous with earth (इयं पूषा). Also see note on I. 14.3.

Hymn-43

1. For **Rudra**, see notes on I.10.4, and I. 39.4. Rudra is one who makes to weep, who causes all to weep at the time of death; thus he is the destroying principle; but here in this hymn, he is a beneficient deity, presiding over medicinal plants. Rudra is a vital force or air.

2. **Aditi,** may mean here a mother (*Daya.*); also earth, which, it is wished, may so act that *rudriya* may be obtained. According to

Sayana, *rudriya* is a medicament in relation to or presided over by Rudra (*Wilson*). (*Rudriya* is that which is related to Rudra, God, *prana* or wind; may mean a student or a learned person —*Daya.*).

3. For **Mitra** and **Varuna,** see notes on I. 2.7.

4. For **Sanyu**, see note on I. 34.6; is often regarded in legend as a son of Bṛhaspati.

Jalasabhesajam—medicament conferring delight.

7. For **Soma**, see note on I. 2.2.

Hymn-44

1. For **Agni,** see note on I. 1.1.

2. **Usasa**, associated with dawn or morning functions (*Daya.*); *usasam*, उषसं, to morning.

3. **Vasum,** to one, embodiment of learning (*Daya.*).

4. **Yavistham**, youngest of gods.

Jatavedasam, one who knows all that is in the creation; who knows all that is born.

6. **Yavisthya**, the juvenile, young, youngest; *namasya*, honoured or respected.

7. **Visvavedasam,** one who knows and possesses all objects of happiness; omniscient.

9. **Usarbudhah,** those who wake up in the mornings; people awaking at dawn.

11. **Manusvat,** like manu or a rational man (मननशीलेन मनुष्येण तुल्यम्,—*Daya.*).

13. For **Mitra,** see notes on I. 2.7; and for *Aryaman* on I. 26.4.

14. For **Maruts,** see notes on I. 14.3 and I. 31.1, for *Varuna* on I. 2.7 and for *Asvins* on I. 3.1.

Hymn-45

For verse 3, refer to Nir. III. 17.

1. For **Agni,** see notes on I. 1.1; for **Vasu**, on I. 10.4; for **Rudra** on I. 39.4 and for **Aditya** on I. 2.7 and I. 14.3.

2. In this verse, there is a reference to thirty-three gods which according to the Satapatha Brahmana are : 8 Vasus+11 Rudras+12 Adityas+Indra (वषट्कार)+Prajapati. (These are known to be Somapas). According to the Aitareya Brahmana (II. 18), there are two classes of thirty-three divinities each one consisting of Somapas (enumerated above) or the acceptors of the Soma essence, and the others are the *asomapas*, i.e. 11 *prayajas* (fore-offerings; प्रयाज, the soma with the Apris), the 11 *anuyajas* (after offerings; अनुयाज) and 11 *upayajas*, उपयाज (subordinate offerings), who in ceremonies are to be propitiated by oblations of clarified butter, not by Soma.

3. **Praskanva,** superior to Kanva, a person of great wisdom. For Kanva, see notes on I.14.2 and I.36.8. This verse is discussed in Nir. III.17: Hear Praskanva's call, O Lord of great ordinances, and having all created beings as his property, like that of Priyamedha, Atri, Virupa and Angiras.

Priyamedhah, is one to whom sacrifices are dear; just as you have heard the call of these seers, so hear the call of Praskanva. Praskanvah, a son of Kanva, or one born of Kanva, a word formed on the analogy of *pragram* (प्राग्रम्, in front). Bhṛgu was produced in flames, i.e. one who, although being roasted, was not burnt. Angiras was born in live coals; live coals are so called because they leave a mark, or they are bright, अङ्गारेष्वङ्गिरा । अङ्गारा अंकना (अञ्चनाः). They said, "Seek the third in this very place" (अत्रैव तृतीयमृच्छतेत्यूचुः । तस्मादत्रिः । न त्रय इति।). Therefore Atri is so called, i. e. not three.

Virupa is multiform. (See Nir. III.17). Dayananda translates *priyamedhavat*, as one like the person who has keen and pleasant insight; *atrivat* as one who is free from three types of pains, spiritual, physical, and environmental; *virupavat* is one who is of multiform nature; *angirasvat* i.e. one who is like the vital breaths, the essence of body organs.

4. **Mahikaravah,** they, under whose supervision are employed technicians of various crafts; also performers of great ceremonies.

9. **Pratar-yavnah** those who incessantly work manually from morn to evening with diligence (*Daya.*); strength generated (*Wilson*), —produced by friction which requires strength to perform effectively.

Daivyam janam—learned person with profound enlightenment (*Daya.*); divine or deified persons.

10. **Tiro-ahnyam,** *tiras*, oblique, *ahnyam*, diurnal (in ceremonies that juice which is expressed on the preceding day and offered on the succeeding); well-known during the day, which is of obsession to thieves etc. (*Daya.*).

Hymn-46

For verse 3, see Nir. V. 24.

1. For Usa, see I.44.2; Morning or dawn; for *Asvins* see I.3.1.

4. He causes the waters to be consumed by oblations. The words *pipartti* and *papurih* (पपुरिः) mean either to fill or to please. The father who observes the deed, the action, i. e. the sun. See Nir.V.24. पपुरिः—प्रपूरको विद्वान् (*Daya.*).

5. For **Nasatya,** see I. 20.3; 34.7.

9. For **Kanva,** see I. 14.2; 36. 8, according to Dayananda, this verse is an invocation to intelligent technicians to explore across the seas and under water depths, the nature's resources to be utilized by the society.

Hymn-47

1. For **Asvins,** see I.3.3.

2. For **Kanva,** see I.14.2; 36.8

7. For **Nasatya,** see I.20.3; 34.7.

Hymn-48

1., 2. For **Usas,** see I.44.2; she is regarded as the daughter of heaven or sun (*duhitar divah*); ladies are expected to be pleasing and benevolent like dawn, as described by the epithets *asvavati* and *gomati* (abounding with horses and kine, or rather strength and intellect),

speaking kind words (सूनृता) (*Daya.*).

4. For **Kanva,** see I. 14.2.; 36.8.

6. **Arthinah visrjati,** she lets loose askers or solicitors.

8. **Sridhah,** the driers up (*Wilson*); absorbers of moisture (शोष-यित्रीन्); violent, the one who causes injury (*Daya.*).

15. **Dvarau,** the two doors (of house or sense organs), one for entry and another for exit (*Daya.*); the east and west points of horizon.

Hymn-50

For verses 1, 3, 5, 6 and 7, see Nir. (I) VII.20; 12.15; (3) III.15; (5) XII.24; (6) XII. 22-25; (7) XII.23.

7. **Aktubhih,** by nights (Nir., *Daya.*).

Rajas, prthu, the vast universe.

8. **Sapta haritah,** solar rays of seven kinds (Nigh. I.15); seven coursers of the sun.

12. **Sukesu,** in parrots; शुकवत् कृतेषु कर्मसु (*Daya.*); by the actions or behaviours similar to those of parrots.

Harimanam, efficient medicines to cure diseases.

Ropanakasu, by ointments; or starlings.

Haridravesu, curatives or *haritala* tree (*Sayana*). (But there is no haritala tree; haritala is a yellow orpiment). It may be a yellow vegetable powder.

Hymn-51

For verse 14, see Nir. VI. 31.

1. **Mesam,** ram; one who inseminates through rain (*Daya.*).

2. **Rbhavah,** may be synonymous with Maruts; men of wisdom (*Daya.*). The Nirukta describes as follows (XI. 15): Rbhavah are so

called because they shine widely (उरु+भा), or they shine with sacred rite (ऋत+भा); they live with sacred rite (ऋत+√भू). We have in the text: "Having performed laborious works, with zeal, institutors of sacrifice, being mortals, they attained immortality. The Ṛbhus, sons of Sudhanvan, radiant like the sun, mixed things together with their works during the year. (Ṛv. I. 110. 4). Ṛbhu, Vibhvan, and Vaja are supposed to have been the three sons of Sudhanvan, a descendant of Angiras. With reference to them there are Vedic passages which mention the first and the last (Ṛbhu and Vaja) in plural number, but not the middle one. With regard to this, i.e. the use of plural number of Ṛbhu, and the praising together the cup (चमस्), there are many hymns in the ten books of Ṛgveda. The rays of the sun are also called Ṛbhus. We have in Ṛv. I. 161. 11: when you slept in the house of the unconceivable one, because you were there, hence, O Ṛbhus, you did not come here today. The unconceivable one is the sun, so called because he cannot be concealed (Nir. XI. 16).

3. **Angirasas,** they have been referred to in the Nirukta V. 4; X. 33 and XI. 17, 19. Angirasas are called *varahas* (वराहाः) also (Ṛv. VIII. 77. 10; X. 67. 7). We have a reference to an Angirasa Hiranyastupa (हिरण्यस्तूप) also (X. 149.5; Nir. X. 33), one with golden tuft (a tuft of hair made of gold or one having a golden colour). The word *stupa* is drived from the verb styai, स्त्यै, (to be collected into a heap); i.e. a collection. Angiras is born in live coals (अङ्गारेष्वङ्गिराः); live coals are so called because they leave a mark or they are bright (अङ्गाराः अङ्कनाः, अञ्चनाः)—Nir. III. 17. The seers are regarded as sons of Angiras; they were born of Agni (Ṛv. X. 62. 5)—ते अङ्गिरसः सूनवः, ते अग्ने परिजज्ञिरे ।

Atri, see note on I. 45. 3, along with Praskanva and Angiras. See Nir. III. 17; VI. 36, and Ṛv. I. 116. 8. Dayananda regards *atrim* as *attaram* अत्तारम्, (Unadi, IV. 69), one who eats, enjoys (भक्षयतीति अत्री अत्त्रिणौ, पापं वा, अत्रिः मुनिभेदो वा) (also a name of a seer). Also one who is free from three categories of pains, mental, physical and environmental. (*Daya.*).

Vimada, the one enjoying various kinds of raptures (*Daya.*). Later on the name of a *maharsi.*

Sataduresu, by hundred doors or contrivances; by hundreds of clusters of clouds (*Daya.*).

4. **Parvate,** on the clouds (or mountains) (Nigh. I. 10, a synonym

of clouds). For *vṛtra*, see note on I. 3. 8; 32. 5.

5. For **Indra** see notes on I. 3. 4.

Pipru, the decisions of presiding officer of a court of law (*Daya.*). In mythology, he is an *asura* or demon, who oppressed Ṛjisvan, (ऋजिश्वान्) a worshipper. Dayananda explains Ṛjisvan, as a righteous person, with noble virtues.

6. For **Kutsa,** see note on I. 53.14; *vajra* or thunderbolt (*Daya.*), or such weapons.

Susna,. (शुष्ण) **Sambara,** (शम्बर) and **Arbuda** (अर्बुद) have been regarded as asuras or demons of atmosphere. Susna and Sambara are synonyms of strength or *bala* (Nigh. II. 9); *arbudam* is a large number also. *Arbuda*.means a cloud; *aranam* (अरणम्) means water; giver of water (cloud), it shines like water, or it seems to be like water. Just as that cloud, when raining, becomes a large mass, so like that is the number *arbudam* (ten millions) (Nir. III. 10)

Atithigvaya, for the transport facilities of guests (अतिथीनां गमनाय—*Daya.*); in relation to guests, *atithigvam* may mean hospitable; it is said to be also termed Divodasa, a liberal prince in mythology.

8. **Arya** or **Aryas,** persons practising religious rites, are cultured and virtuous and lovers of God. *Dasyus*, on the contrary, who do not adhere to the Vedic sociology or way of life and are hostile at times to Aryas. Whilst discussing the verse I 117. 21, the Nirukta refers to Asvins, who had made far-spreading light for the Arya. The word *arya* (अर्य) is a synonym of lord or *isvara* (Nigh. II. 22) and hence Arya means the son of the lord (आर्य ईश्वरपुत्र:, Nir. VI. 26). Dayananda regards Aryas as righteous persons, learned and engrossed in public service (धार्मिकानाप्तान् विदुषः सर्वोपकारकान् मनुष्यान्).

Dasyus, are those ignorant villain persons who oppress others, are vicious and unrighteous (**परपीडका मूर्खा धर्मरहिता दुष्टा मनुष्याः,**—*Daya.*).

9. **Vamra,** also see VIII. 102. 21 : when the emmet eats, when the pismire crawls. (Nir. III. 20); उद्गिरकस्त्यक्ता, abstainer from vices (*Daya.*). वम्रो विजिघान सन्दिहः—*vamra* destroyed the collections.—The Scholiast says: a *ṛsi*, named Vamra took advantage of Indra's absence

from a sacrifice, to carry away the accumulated heap of offerings, the marrow or the essence of earth (*Wilson*).

10. **Usanas,** the well-intentioned wise men (*Daya.*). In later legend, it came also to be the name of a *ṛsi*, son of Kavi, also known asKavya, **a** special friend of Indra (I. 121. 12), whom he gave his thunderbolt.

Nṛmanah, friend of men, learned people in service of men; **mano-yujah,** will-harnessed (yoked by thoughts), such servants (*Daya.*), such steeds (*Wilson*).

Hymn-52

1. For **Indra,** see notes on I. 3. 4.

2. For **Vṛtra,** see notes on I. 3. 8; 32. 5.

4. For **Maruts,** see notes on I. 14. 3; 32. 1.

5. For **Vala,** see notes on I. 11. 5. *Tritah,* triple or threefold; *paridhiriva,* as through triple coverings, or defences. According to a traditional legend of the non-Vedic age, *ekata*, *dvita*, and *trita* (एकत, द्वित, त्रित) were three men produced in water by *Agni* for the purpose of removing or rubbing off the reliques of an oblation of clarified butter; in the ritual, three blades of sacred grass are placed on the altar, (to which the legend owes its origin). Sayana, following the Taittiriyas, says that Agni threw the cinders of the burnt offerings into water, when successively arose Ekata, Dvita and Trita, and they were for this reason called Aptyas (आप्त्याः) or sons of water. The legend further says that on one occasion Trita went to draw water from a well, fell into it, and the Asuras heaped coverings over the mouth of it, and thus prevented him from getting out; but Trita could break through them with ease. It is to this exploit that Indra's breaking through the defences of the Asura, Vala, is compared. There is another version of this legend (in the Nitimanjari). The three brothers, Ekata, Dvita and Trita were travelling in a desert and being distressed by thirst, came to a well, from which, the youngest, Trita, drew water ond gave it to his brothers; in requital, they threw him into the well, in order to appropriate his property, and having covered the top with a cart-wheel, left him in the well; in this extremity he prayed to all the Gods to extricate him, and by their favour, he made his escape.

The hymn 105 of the First Book is devoted to Trita Antya. The verse 8 of this hymn is "Bricks torment me on every side, like rival

wives. O Satakratu Indra, opperessing care devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this state of mine." The Nirukta says, this hymn was revealed to Trita fallen into a well. With reference to this, there is an invocation, accompanied with a legend, a stanza, and a gatha. Trita was one most eminent in wisdom. Or else, the word may have been intended as a synonym of number, i.e. *ektah, dvitah, tritah,* thus the three were produced (Nir. IV. 6).

In Ṛv. I. 187. 1, we have : Verily, I will praise the food, the holder of great invigorating strength; with whose vigour Trita rent Vṛtra limb by limb." Here Indra is known as Trita who abides in three places (Nir. IX. 25).

Dayananda interprets Trita as three lines, the top one, the middle one and the transversal. He interprets *paridhin* as the circumference, the external circular line. He translates *vala* as cloud or a powerful enemy.

7. **Tvastṛ,** see notes on I. 13. 10; 32. 2.

9. **Bṛhat,** great; also Bṛhat Saman (*Sayana*).

10. **Ahi,** see note on I. 32. 1.

11. **Maghavan,** see note on I. 32. 13.

13. **Pratimanam bhuvah,** the counter-measure of the earth. The measure of earth (*bhuh*) and of extensive sky or interspace (*Pṛthivi*), —*Daya*. (Nigh.-*prthivi* as a synonym of *antariksa*, 1.3).

15. **Bhṛstimata vadhena,** with the killers that have angles (razor-edged sharp weapons); wise and highly practical policy (*Daya.*). According to the Aitareya Brahmana, Indra's thunderbolt has eight angles or blades (II. 1).

Hymn-53

1. **Indra,** resplendent God, see I.5.4

2. **Durah,** door, the source; *asvasya durah*, giver of the vigorous body; *asva* the pervader, the vigour; *goh durah*, nourisher; *go*, earth, speech; *yavasya*, anything superb; *vasanah*, of the treasure; *inaspatih,* (*in-isvara*, Nigh. II.22) Lord.

3. **Saci' vah,** wise.

5. **Goagraya,** with sharp intellect; *Asvavatya*, with brilliant vigour (प्रशस्त बलवेग युक्ता, *Daya.*); possessing vigour and momentum .

6. **Dasa Sahasrani,** ten thousand, innumerable.

8. **Namuci,** ever clinging voice, devoid of freedom (*Daya.*); in mythological literature, it was personified as a demon.

Karanjam, wicked thought, one who inflicts injury on righteous people; in mythology, name of a demon or *asura*.

9. **Parnayam,** perverted thought, one who steals the possession of others (पर्णानि परप्राप्तानि वस्तूनि याति प्राप्नोति तं चौरम् —*Daya.*)=*pani* or *dasyu*.

Atithigva, making way for reverential ones, (अतिथीन् गच्छति गमयति वा येन तस्य —*Daya.*). See I. 51. 6 also.

Vangrida, capricious instincts;(यो वङ्गून् वक्रान् विषादीन् पदार्थान् व्यवहारान् ददात्युपदिशति वा तस्य दुष्टस्य; that wicked one who poisons or gives crooked advices.—*Daya.*).

Ṛjisvan, earnest and simple thoughts. (One possessing straightforwardness, a gentleman,—*Daya.*). See I. 51. 5.

9. **Susravas,** widely reputed sage. *Dvi-dasa*; $2 \times 10=20$.

Sastim sahasra navatim nava $= 60 \times 1000 + 90 + 9 = 60{,}099$, innumerable.

10. **Turva,** the valorous (*turvayanam*, the one in whose chariots are the valorous people, capable of defeating enemies.—*Daya.*).

Kutsa, generous (also *vajra* or thunderbolt, Nigh. II. 20) See I. 51. 6 also.

Atithigva, reverential. See I. 51. 6 also.

Ayu, elders in age, य एति प्राप्नोति तम्, or one with life-experience.

Hymn-54

For verses 3 and 5, see Nir. VI. 18 and V. 16 respectively.

1. **Maghavan,** resplendent Lord, synonym of Indra, literally meaning, the possessor of plentiful wealth (प्रशस्तधनयुक्त, used as an epithet for king and teacher as well.—*Daya.*).

2. **Sakra,** another synonym of Indra, the mighty Lord (समर्थ —*Daya.*).

3. **Sacivate,** for the one possessing instinctive knowledge (प्रज्ञा) in plenty (*Daya.*; Nigh. III. 9).

4. **Sambara,** deluding senses, the one who shrouds righteousness or happiness (शं सुख वृणोति येन त मेघमिव शत्रुम्,—*Daya.*). Cloud or cloud-like enemy.

Mayinah, devilish tendencies, which delude.

6. **Narvam,** genius amongst men (नृषु साधुम् —*Daya.*).

Turvasam, glorious people (उत्तमं मनुष्यम्,—*Daya.*); the nearest one Nigh. II. 16; one who controls readily (तुर्वशः सद्योवशंकर,:—*Daya.*); it is a synonym of man (Nigh. II. 13).

Yadum, assiduous persons (प्रयतमानम्,—*Daya.*).

Turvitim, the killer or destroyer of evils.

Vayyam, those belonging to one fellowship; a rational being (ज्ञानवन्तं मनुष्यम्—*Daya.*).

10. **Vṛtra,** clouds, ignorance resembling clouds. See I. 3. 8; 32,5.

Hymn-55

1. **Divah,** the inter-space, or celestial region; the region of vital breath and mind; *pṛthivi*, the *annamaya kosa*; or exposed physical body. *Indra,* the soul, ruling over sense organs.

Hymn-56

For verse 3, see Nir. VI. 14.

1. Human body is the golden chariot and the sense organs are horses yoked to it; Indra is the self, the soul. Again, the sense organs are the sacrificers, and the sense enjoyments are the oblations. *Atyah*, horse (Nigh. I. 14).

2. **Venah,** loving; women (*Sayana*); also wisemen (Nigh. 3. 15).

Girim, mountain, also clouds (*Daya.*; also Nigh. I. 10).

3. **Ayasah,** with invincible power; lit. clothed in iron, with special knowledge (*Daya.*).

6. The dark powers of ignorance are Vṛtra who have been crushed with the solid determination.

Samaya pasya, with solid determination or with solid rock; worth sustaining, right in time (*Daya.*).

Pasya=with a stone or spear; *Sama*=whole or entire.

Hymn-57

Indra refers to the lower self, the soul.

1. **Manhisthaya,** to the most generous (Nigh. II. 20).

Yat parvate na samasita, lit. did not sleep on the mountain; it did not stop until it had performed its office; *parvata* according to Dayananda, is either a mountain or a cloud (Nigh. I. 10); *na samasita, iva,* न समाशीत, इव सम्यग्व्याप्नुयात्; न=इव=like or as.

Hymn-58

1. **Rajo vyamame,** made the firmament (*Wilson*); made the earth and other heavenly bodies (*Daya.*).

Havisa by the obtained body (*Daya.*).

2. **Adma,** food; fruit of an action (*Daya.*); straw and twigs (*Sayana*).

Atasa,—wood or timber (*Sayana*); the widespread sky or air (*Daya.*).

3. **Purohitah,** honoured, *puraskṛtah* (*Sayana*); पूर्वगृहीत, fore-most adorable (*Daya.*).

6. **Divyaya janmane,** for the sake of being born as blessed ones with prosperity.

7. **Vaghatah,** men with widom (Nigh. III. 15).

9. **Maghavan,** one possessing good deal of wealth (*Daya.*).

Hymn-59

1. **Vaisvanara,** belonging to all people, to all nations; also a synonym of fire, which is also common to all mankind; natural heat of stomach helpful in digestion. It is a synonym of God also who controls the entire creation (यो विश्वान् सर्वान् पदार्थान् नयति,—*Daya.*).

Sthuna, deep-planted column; धारक-स्तम्भ (*Daya.*).

2. **Aryaya,** उत्तमगुणस्वभावाय, or for the one possessing excellent qualities (*Daya.*): Wilson thinks that it applies either to Manu, as the institutor of the first sacrifice; or to the *yajamana*, the institutor of the present rite.

4. **Bṛhati iva Sunave,** as the most venerable mother to her son (*Daya.*).

Rodasi, heaven and earth. (See also III. 3. 11, उभा पितरा॰).

7. **Purunithe,** that which is attainable by many beings or many things (यत् पुरुभिः बहुभिः प्राणिभिः पदार्थैर्वा नीयते, तस्मिन्,—*Daya.*).

Satavaneya, the offerer of a hundred, the one who enjoys the hundred-fold world with infinite divisions (*Daya.*); the son of Satavani (*Sayana*).

Satinibhih—with hundred-fold, i.e., numberless characteristics of activity (*Daya.*).

Bharadvajesu—In the worth-knowing or worth-possessing sub-

stances or heavenly bodies (*Daya.*). See Nir. III. 17. Also in sacrifices which present food in the shape of nutritious oblations of clarified butter (भरणाद् भरद्वाज:).

Visvakṛstih—The creator of the entire universe (*Daya.*); lit. all-men; also of whom all men are of same nature (*Sayana*).

Hymn-60

1. **Vahnim,** carrier of objects (पदार्थानां वोढारम्,—*Daya,*); hence, also fire.

Bhṛgave ratim, to the son or friend of Bhṛgu;—ratim, दातारं, the donor, the action of giving (*Daya.*); *bhṛgave*, for digestion, भर्जनाय परिपाचनाय—(*Daya.*). (*rati*=friend, *arati*=enemy; also wealth; donation; see also II. 1. 16; I. 169. 4; VII. I. 25).

Dvijanmanam, offspring of two parents; the fire is the offspring of two pieces of wood in the process of attrition: द्वाभ्यां वायुकारणाभ्यां जन्म यस्य तं वह्निम्, i. e. obtained of two, i. e. one air and the other its own nature (*Daya.*).

3. **Navyasi,** the new creation.

4. **Usik pavakah,** the purifying fire: usik is the seeker of truth, (सत्यं कामयमान:—*Daya.*).

5. **Gotamasah,** they who praise to a great extent the Vedic verses; lovers of knowledge (*Daya.*). गौरिति स्तोतृनाम; गौ.=स्तोतृ, Nigh. III. 16.

Hymn-61

For verses 1, 7 and 12, see Nir. V. II, V. 4 and VI. 20.

1. **Ṛcisamaya,** see also X. 22. 2; Nir. VI. 23 as identical or equal to the hymn (*rca sama*), worth praises, *Ṛcisah* are the persons who offer praises (*Daya.*).

Brahmani, wealth or food (Nigh. II. 7; 10). **Ratatama,** very much worth-giving.

2. **Angusam**—the enemy in battle.

Hrda manasa manisa—in heart, in mind, in understanding.

4. **Tasta-iva,** like a carpenter (तनूकर्त्ता शिल्पी—*Daya.*).

5. **Arkam juhva,** the instrument of invocation, the organ of speech; जुहोति गृह्णाति ददाति वा यया—one by which one receives or gives—*Daya.*).

7. **Musayat,** with the intention of stealing (*Daya.*). **Visnuh,** sun (*Daya.*). **Varaham,** clouds (*Daya.*) (*vara*=boon, *aha*=day). **Adrim,** of the dimensions of a mountain, Nigh. IV. 2.

8. **Deva-patnih,** worthy of receiving protection from gods or learneds (*Daya.*). Gayatri and other metres of the Vedas are also called as the wives of gods. According to Sayana, the term *gnah*, preceding *deva patnih*, usually means females or women, whose nature is locomotive, गमनस्वभावः.

Ahi, clouds, ignorance, evil forces.

10. **Vrtra,** cloud, cloud-like shrouding enemies (*Daya.*).

11. **Turvitaye,** for one who accomplishes with readiness, (तुराणां शीघ्रकारिणां व्याप्तिस्तस्यै—*Daya*). According to Sayana, Turviti is the name of the *rsi* who had been immersed in water, and who was brought to dry land by Indra. Also see II. 13.12; IV. 19.6 (for the subduer of enemies), (तुर्वति=हिनस्ति, तुर्वी हिंसायाम्). See also *turvanih* (I. 130.9); fast-mover, fast-killer (I. 186.3; IV. 20.1); *turvane* (VI. 46.8); *turvasam* (I. 174.9; nice person, brave I. 54.6; the nearest relation VII. 19.8; Nigh. II .16). See *turvitim* (I. 54. 6).

14. **Nodhah,** the chief of an army; the leader of a group (यो नायकान् प्राप्तिकरान् धरति—*Daya*). Also I. 62. 13. Name of a *rsi* (*Ait. Br.* VI.48; hymns ascribed I. 58-64).

15. **Etasam,** horse (Nigh. I. 14)

Sauvasvye, son of Svasva; in the army equipped with excellent horses or mobile forces (*Daya.*). There is a legend which relates that a king named Svasva, or the lord of good (*su*) horses (*asva*), being desirous of a son worshipped *surya*, who himself was born as the son of the king; at a subsequent period, in some dispute between him and the *rsi* Etasa, Indra took part with the latter —*Wilson.*

16. **Gotam,** those who hold knowledge in high esteem (*Daya.*).

Hymn-62

1. **Angirah,** see I. 31. 1; 45. 3; 51. 2; vital breaths.

2. **Angusyam soma**—a chant fit to be sung aloud (perhaps *rathantara saman*); a chant full of divine knowledge (अङ्गूषाणां विज्ञानाना भावम्तम्,—*Daya.*).

3. **Sarama,** the inner instinct which guides through; the discriminating faculty (यया सरान् विद्याधर्मबोधान् मिमीते तथा (माता)—*Daya.*). Similar to this word is *sarasvati.* In mythology, *sarama* is the name of a bitch, who was asked by Indra to go in search of stolen cattle; she consented to do so only on condition that the milk of the cows should be given to her young ones, which Indra promised. It also means a learned woman; a lady-physician. Also या सरति सा सरला नीतिः (a simple wholesome policy—IV. 16. 8). See also *sarameya* VII. 55. 2. *Saranam nirmatah* or the house-holder VII. 55. 2. Also *sarameyau,* the two sons of Sarama, Indra's mythical two dogs; lit. descendent of Sarama; the two dogs of Yama (X. 14. 10); perhaps Sarameya refers to the departed soul (VII. 55. 2).

Bṛhaspati, the protector or master of the great ones, also a synonym of Indra—(*Wilson*). (बृहता पतिः पालयिता सभाद्यध्यक्ष., the head of a council—*Daya.*).

4. **Navagvaih,** obtained or attainded by nine (*navanita-gatibhih,* —*Daya.*).

Dasagvaih, the rays traversing through the ten directions. (Four cardinal directions, four corner directions, nadir and zenith).

7. **Ayasyah,** the one accomplishing without effort (यसु प्रयत्ने from *yasa,* effort) or the one which is not attainable by effort (प्रयत्नासाध्यः स्वाभाविकः,—*Daya.*, i.e. natural); perhaps opposite to *susadhya,* easily to be reached or accomplished.

10. **Avanih,** fingers; earth *Daya.*). Wilson refers to fingers, employed in the performance of what is at present termed *mudra*; certain intertwinings and gesticulations accompanying prayer.

Janayo na, like the wives; like husbands (*Daya.*).

Janayo na patnih, like the husbands protecting their wives (*Daya.*); but Wilson takes *janayo no patnih svasarah,* like the wives of gods, the protecting sisters.

13. **Gotamah,** worth immense laudations and praises (गच्छतीति गोः स्तोता सोऽतिशयित मः—*Daya.*).

Nodhah, those who praise, (स्तोता, —*Daya.*); *nodha* from नुवो धुट् च, Unadi. IV. 223; नोधा ऋषिर्भवति, नवन दधाति, (Nir. IV. 16) i.e. Nodha is a *ṛsi,* since he composes or comprehends a new hymn. (Ṛv. I. 124.6).

Hymn-63

1. **Susmaih,** by thy energies; बलादिभिः (by strengths and forces, —*Daya.*).

2. **Aviharyata·kratoḥ,** the one free from evil desires, actions or intentions, accomplisher of undesired acts (also अप्रेप्सित कर्मन्—*Sayana;* one who does actions undesired by his foes). हर्यति प्रेप्साकर्मा, the root √*har,* हृ, means to desire to obtain, Nir. VII. 17. (See Ṛv. IV. 58.8 for *haryati*).

3. **Ṛbhuksah,** great in desires and accomplishments, ऋभुक्षा=महत् Nigh. III. 3; i.e. it is one of the synonym of *great.* (Sayana interprets as the chief of the *ṛbhus*).

4. For **Kutsa** and **Susna,** see I. 33.14 and I. 51.6.

4. **Dasyun,** the plunderers of others' belongings; the one possessing evil desires, inflicting injuries on others, thinking ill of others, the non-believer or atheist (*Daya.* on I. 51.8); the oppressor, the daring thief (*Daya.* II. 15.9; IV. 28.3; V. 4.6). दस्यति नाशयति परपदार्थानिति दस्युः, तस्करो वा Unadi III. 20; दस्युर्दस्यतेः, क्षयार्थात्, उपदस्यन्त्यस्मिन्रसाः, उपदासयति कर्माणि,—Nir. VII. 23—i.e. *dasyu* is derived from √दस्, meaning to lay waste ; in him the juices are wasted, or he causes works to be laid waste. Dasyus have been opposing *Kutsa,* the reciter of hymns for Kutsa, see Nir. III. 11 on I. 106.6; it is one of the eighteen synonyms of *vajra;* it is derived from √कृत्, to cut; it is also the name of a seer. A seer is a composer of hymns, says Aupamanyava; it has the meaning *to kill* only; his friend Indra slew draught.

5. **Arisanyan,** unwilling to harm. Indra, the supreme Self, is in himself indifferent to those who are opposed to him, and if he

undertakes their destruction, it is not on his own behalf, but in defence of his friends and worshippers (*Wilson*).

7. **Purukutsaya,** बहुभिरवक्षिप्ताय,—*Daya*; for immense good; for the support of a large number of people; for a large number of war-weapons (बहुशस्त्राय, राजपुरुषाय).

Sudase, in the region, where people give alms with generosity.

Amhoh, (अंहोः), of the kingdom worth having (प्राप्तस्य प्राप्तव्यस्य वा राज्यस्य —*Daya.*); also the evil-doers (II.26.4).

Hymn-64

2. **Rudrasya maryah,** men of or sons of Rudra (Perhaps it refers to *maruts*): *rudra* is the vital breath system (समष्टि प्राणस्य—*Daya*; *maryah*, mortals, —*Daya.*). (See रुद्रस्य सूनुम्, I. 64. 12).

Asurah, devoid of enlightenment (*Daya.*).

Satvanah, of such living beings as possessing might and valour. In mythology, *satvanah* represents the troops of demons attendant on Paramesvara or Siva.

8. **Pṛsatibhhih,** पृषतीभिः with the spotted deer, which are the steeds of the Maruts; characterized with speed; speedy means of communication and transport (स्वगमनागमनवेगादि गुणैः —*Daya.*).

9. **Amatih,** it is one of the synonyms of *rupa* or appearance. (Nigh. III. 7).

Marutah, engineers and technicians शिल्प विद्याविद ऋत्विजः —(*Daya.*).

11. **Apathyah na,** on the best possible path (पथि भवः पथ्यः, सर्वतः पथ्य आपथ्य. —*Daya.*)

Sayana translates it as "like a chariot which drives over and crushes sticks and straws on the way. Wilson translates it as "as elephants", literally, "like that which is produced or occurs on the road."

12. **Ṛjisinam**, the one which has an ample capacity to hold or procure (प्रशस्तमुपार्जन विद्यते यस्मिन्तम् —*Daya.*); a vessel for the Soma juice also.

Hymn-65

The hymn consists of five stanzas or verses; but there is another type of reckoning also, in which the metre is *dvipada virat*, that is, a stanza of two lines not of four; and in such a case, the stanzas would be taken as ten instead of five.

1. **Guha**, meaning a cave or cavity. *Guha catantam* means pervading to the inner-most core or cavity. According to some it applies to the depths of waters, or to the hollow of the *asvattha* tree, in both of which Agni hid himself for a season.

Namah, a synonym of *anna*, edible grain (Nigh. II. 20); it also means respects and regards (*satkaram*).

2. **Ṛatasya deva anuvrate etc.** —The gods followed the traces of the fugitive; the search spread everywhere and the earth became like heaven (*Wilson*). The parable continues, "A fish revealed to the gods where *agni* had hidden"; according to the Taittiriyas. "he concealing himself, entered into the waters; the gods wished for a messenger to him; a fish discovered him". This and other such verses refer to the spiritual fire which lies hidden innermost in our cavity.

4. **Roma pṛthivyah**—Hairs on the earth. The entire vegetation —fruits, flowers, grasses and shrubs are known as hairs on the earth.

5. **Somah na vedah**—Creator like Soma. Just as Soma creates or causes useful plants to grow, so *agni* creates or extracts from them their nutritive faculty (*Wilson*). Perhaps, the *agni* alluded here is the fire of digestion, the heat of the stomach.

Hymn-66

For verses 7, 8 and 9 see Nir. X. 21.

1 **Takva na bhurnih**—Like a rider-bearing steed (*Wilson*); like a swift-bird (*Griffith*); like a hoarding-thief (*Daya.*); *takva*, a thief (Nigh. III. 24).

3. **Samatsu,** battles (Nigh. II. 17).

Duroka-socih, of unattainable or farthest brightness;

Kratur na nityah, like a vigilant sacrificer; ***Kratuh***, intellect or action (प्रज्ञा कर्म वा— *Daya.*).

As the performer of a sacrifice takes care that nothing vitiates the rite, so Agni defends it from the interruption by Raksasas.

4. **Yamo ha jato, yamo janitvam**—*yamah*, the regulator of law (नियन्ता, II. 5. 1, also —*Daya.*), one who gives the desired object to the worshippers (यच्छति ददाति कर्मान् स्तोतृभ्यः, —*Sayana*), and thus a synonym of Agni. Indra and Agni are said to be born together, and hence are twins (*Yaska*, on X. 10); *yama* means a twin also. Yama is a synonym of air (I. 35. 6); of fire or Agni (SBr. VII. 2. 1. 10); Agni is one of the twins (*yama*), from simultaneous birth of Indra and Agni, according to Yaska. Being the supreme authority, Yama is a supreme commander of army (*Daya.* 1. 66. 4). Yama is so called because he governs (√यम्; Nir. X. 19 on X. 14.1).

Jata (जात) is said to imply all existing things, all manifested ones; *janitva*, (जनित्वा) those that will exist; the cause of birth etc. (जन्मादिकारणम् —*Daya.*). Both *jata* and *janitva* are identical with Agni as Yama, from the dependence of all existence, past, present or future, upon worship with fire (*Wilson*).

Jarah kaninam, जारः कनीनाम्, lover of maidens, because they cease to be maidens when the offering to fire is completed in the marriage ceremony.

Dayananda translates *jarah* as the sun, destroyer (हन्ता सूर्यः) of darkness or night. *Kaninam*, nights behaving as maidens, कन्येव वर्तमानानां रात्रीणाम् (*Daya.*).

Patih janinam, husband of wives; the protector of people (पालयिता जनानां प्रजानाम्, *Daya.*).

This stanza (I. 66.4) has been commented upon by the Nirukta (X. 21). Like a spear hurled, it inspires awe as the archer's arrow of bright appearance. Yama, indeed, is what is born, Yama, what shall be born; he is the maiden's lover, the matron's Lord.

Maiden's lover, i.e., one who causes maidens to be loved. Matron's Lord, i.e. one who causes matrons to be protected. Matrons have Agni as their chief deity, on account of their association with sacrifice.

5. **Caratha,** (चराथा), the movable; *vasatya*, (वसत्या), the stationary, the non-movable. The two words have been translated as animal and vegetable offerings by Sayana, which is wrong. Griffith trans-

lates : To him lead all your ways; may we attain the kindled God as cows their home at eve.

Dayananda associates both the terms with the mother earth, who is moving (*caratha*), and yet is an abode of rest for all people (*vasatya*).

Hymn-67

1. **Havyavat**, the bearer of oblations; the accepter and donor of gifts (यो ग्राह्य दातव्यान् पदार्थान् वहति प्रापयति मः —*Daya*.).

In the terminology of rituals, three types of *agnis* or fires are recognised: (i) *havya-vaha* or *havyavahana*, that which conveys offerings to the gods; (ii) *Kavyavaha*, or *kavya-vahana*. that which conveys them to the Pitṛs or Manes, and (iii) *saharaksas*, that which receives those offered to the *raksasas*, (*Wilson*). For *kavya-vahana*, कव्यवाहन, see Yv. XIX. 65 and 66; one who receives excellent contributions from learned people. (*Daya*.).

2. **Guha,** the cavity, the seat of consciousness or intellect (गुहायां मर्वविद्यासंयुक्तायां बुद्धन्); (गुहा गूहते Nir. XIII.9 or 1.164.45)

3. **Guha Guham Gah**— Here *Guha* may mean any arid or rugged tract unfit for pasture, a place unfit for grazing. and which has been scorched up by Agni with impunity. Accordingly, the three words "guha guham gah" represent the attainment of the secret divine knowledge hidden or stored in the innermost cavity of human consciousness.

4. **Dame**, the peace-abiding home or dwelling (उपशमे गृहीते गृहे वा —*Daya*.). Wilson adds the following note to this verse : In building a house, worship is first offered to the edifice. and it is then put to use (गृहप्रवेश). So Agni is to be first adored, and then employed in any sacrificial rites.

Hymn-68

1. **Sthatuh-caratham**—Things movable and immovable, *sthavara* and *jangama* groups. स्थावरममहम् ज गममसमहम् (*Daya*.).

4. **Manorapatye,** mankind; children of rational beings विज्ञानवतो मनुष्यस्य सन्ताने (*Daya*.).

Amurah=अमूढा:, i.e. wise, devoid of ignorance or folly (Nir. VI. 8 in reference to X.4.4).

Hymn-69

Devanam Pita putrah san—Dayananda translates *putrah* as the student or disciple, whilst *pita* is the teacher. The son becomes the father of the gods after having received the highest education. According to tradition, Agni, as the bearer of oblations, may be said to give paternal support to the gods, whilst he is their son as the presenter to them of sacrificial offerings. Griffith translates as "Father of Gods and yet their son wast thou."

Putrah, पुत्रः पुरु त्रायते । निपरणाद् वा । पुन्नरकं ततस्त्रायते इति वा; i.e. son is so called since either he very much protects by offering or *put* being the name of the hell, he the son, saves one from that. (Nir. II. 11).

Uso na jarah, like the lover of the dawn. The sun is the consumer (वयो हन्ता) of the age of dawn (*Daya.*).

2. **Pitunam,** of the cereals or grains (*pitu* is synonymous with *anna*, Nigh. II. 7 —*Daya.*).

3. **Durone,** in the house (*Daya.* ; Nigh. III. 4); in the sacrificial chamber (*Wilson*).

Ranvah, रमणीयः (*Daya.*) or रमयिता स्तुत्यो वा भवति (*Sayana*); becomes worth enjoying, pleasant, worth adoration.

Compare with V. 3.1—त्वमग्ने वरुणो जायसे त्व मित्रो भवसि, thou art born as Varuna; thou becomest Mitra.

4. **Samanairnṛbhih,** with equal leaders or men; with men equal in learning and other acquisitions. (*Daya.*); with Maruts (*Wilson*).

5. **Uso na jarah,** (as in verse 1), the extinguisher of the dawn; *jarah,* (जारः), from जरयितृ, the causer of decay (*Sayana*); दुःखहन्ता सविता, the reliever of the dawn (*Daya.*).

Hymn-70

2. **Garbhah vananam**—He is the *garbha* [स्तोतव्यः, (or adorable), अन्तस्थः (the embryo) वा] or the internal germ of heat and life, in the waters etc., all which depend for existence upon natural or artificial warmth. —*Wilson.*

3. **Ksapavat**—The one having or possessing the extensive

nights, particularly bright and illuminating (क्षपा: प्रशस्ता रात्रयो विद्यन्ते यस्मिन् यस्य वा स: —*Daya.*); Lord of Nights. We have such texts also. आग्नेयी वै रात्रि: (Tai Br. II. 1.2.7), indicating that night is characterised by Agni (also अग्निर्ज्योतिर्ज्योतिरग्नि: स्वाहा, Yv. III. 6 and Tai Ar. IV. 10.5).

Hymn-71

Ketuh, the indicator, the causer of day; perhaps the Sun, enlightenment (प्रज्ञानम् —*Daya.*); *usrah*, rays.

3. **Aryah,** the possessor of wealth; the *vaisya* (*Daya.*), or the person who creates and distributes wealth.

The stanzas 2 and 3 are corroborative of the share borne by Angirasas in the organization, if not in the origination, of fire by attrition, and later on in the fire-rituals.

4. **Matarisvan,** a synonym for air or wind which, as if, breathes in the interspace (यो मातर्यन्तरिक्षे श्वसिति स वायु: —*Daya.*). Here, it may mean the principal vital air, *vyana* (मुख्य प्राण), divided (विभृत) into five airs, so denominated. Sayana quotes a dialogue in this connection ; To them said the *arista* breath, "Be not astonished, for I having made myself five fold, and having arrested the arrow, sustain (life)." (Prasna Up. II.3). The five breathes are : Prana, Apana, Vyana, Samana and Udana.

Jenyah—from √जन्, to be born; or from √जि, जये to conquer, and hence any agent that leads to victory (विजयहेतु: or जयति येन तम्—*Daya.*). We have in the Aitareya Brahmana (VI. 4) : the gods having awoke Agni, and placed him before them at the morning sacrifice, repulsed, with him in their van, the *asuras* and *raksasas* at the morning rite.

Dutyam, the function of an ambassador or messenger.

7. **Sravatah sapta-yahvih,** the seven great rivers flowing into an ocean (see I. 32.12).

Yahvih, the movements of blood, electricity etc. (*Daya*); it means a great woman (III. 1. 4, —*Daya*); *yah ah* is a synonym of *mahat,* great, Nigh. III. 3. It thus represents the great Lord too, I. 36. See also Nir. VIII. 8 : the word yahva is a synonym of great, i.e. gone (√*ya*, √ या) and invoked (*hu*, हु).

10. **Pura tasya abhisasteradhihi**—May you not spoil the affectionate and cordial relations of ours, handed down to us traditionally by our forefathers, and may you think of me before that source of destruction prevails.

Hymn-72

1. **Vedhasah**, the epithet is for the supreme creator, and is here associated with *sasvatah*, the eternal.

2. **Vatsam**, abiding affectionately in pleasures like children, the divine speech of the four Vedas (*Daya.*). वत्सं परि षन्तं (=परि सन्तम्) dear to us as a son (*Wilson*).

Amurah, अमूरा :=unbewildered=अमूढा: .

3. **Tisrah saradah**—for three years, for three autumns. शरद := शरद् ऋत्वन्तान् संवत्सरान्.

Sucayah, the pure (पवित्रम्). Sayana supplies *maruts*, for whom, it is said, seven platters are placed at the *agni cayana* ceremony, and they are severally invoked by appellations ईदृश्, अन्यादृश्, एतादृश्, प्रतिदृश्, मित:, सम्मित: and सभरा: (such like, other like, thus like, similar, measured, commensurate, harmonious). (Tait. S. IV. 6.5.5). In consequence of this participation with Agni of sacrificial offerings they exchanged their perishable for immortal bodies and obtained heaven. The Maruts are, therefore, like the *ṛbhus*, deified mortals (*Wilson* and *Sayana*).

4. **Rudriya**, dedicated to Rudra (one who punishes evil persons or enemies).

There is an allusion to the hiding of Agni. Rudra is Agni; the hymns of the gods are addressed to Agni, and are, therefore, termed as Rudriya A legend in the Taittiriya sakha relates that during a battle between the gods and *asuras*, Agni carried off the wealth which the former had concealed; detecting the theft, the gods pursued the thief, and forcibly recovered their treasure; Agni wept (अरोदीत्) at the loss, and was thence called Rudra. (Tait. S. I. 5. 1. 1).

5. **Namasyam**, worthy of reverential adoration; God, teachers and elders (*Daya.*).

Abhijnu Namasyam namasyan, अभिज्ञु नमस्यं नमस्यन्, offering adoration kneeling upon their knees (अभितो जानुनी यस्य तम्,—*Daya.*). Compare

namasyam with Muslim *Namaz*, offered whilst kneeling upon knees.

6. **Guhyani pada(ni)**, secret or mysterious steps. According to the ritualists, this refers to the Vedic ceremonies, arranged in three classes (each consisting of seven) i.e. (i) the *paka yajnas*, those in which food of some kind is offered, as in the Aupasana, Homa, Vaisvadeva, etc.; (ii) the *havir yajnas*, those in which clarified butter is presented, as at the *agnyadheya*, *darsa-purna masa*, and others; (iii) and the *soma-yajnas*, the principal part of which is the libation of the *soma* juice and other medicinal herbs, as at the Agnistoma etc. All these are comprised in Agni, because they cannot be celebrated without fire. (*Wilson*).

8. **Sarama**, the divine intellect (या सरान् बोधान् मिमीते सा —*Daya.*). One may again refer to the mystic parable; the sun, nourished by burnt offerings, is enabled to send down the rain, which supplies the rivers; the Angirasas recovered their cattle when carried off by *vala*, through the knowledge obtained by holy sacrifices; and Indra sent *sarama* on the earth, when propitiated by oblations with fire. Hence Agni may be considered as prime mover in the incidents. (*Wilson*).

10. **Aksi,** the two eyes, the internal and external eye; the eye of vision and the eye of inspiration अश्नुवते व्याप्नुवन्ति याभ्यां बाह्याभ्यन्तरविद्यायुक्ताभ्यान् ते—*Daya.*).

Hymn-73

2. **Vrjanani,** forces (synonym of *bala*, Nigh. II. 9).

Didhisayyah—sustainer (धारक:, पोषक:).

5. **Samithesu,** in battles or wars (synonym of संग्राम, Nigh. II. 17).

8. **Chayeva,** like a shade. As any thing affording shade, keeps off heat of the sun, so Agni guards the world against affliction.

Hymn-74

3. Here Agni is the slayer of Vrtra, and as such he is identified with Indra —the two names of one and the same Supreme.

Hymn-76

1. **Kena va te manasa dasema**—With what intent may we offer thee ? It is not possible to offer anything to the Supreme in return to His immense blessings showered on us.

2. **Ni sida,** sit down; always bestow on us your enlightenment (नित्यं आस्व:, —*Daya.*).

3. **Somapatim**—To the Lord of blessings and grandeur (ऐश्वर्याणां स्वामिनम्, —*Daya.*); an appellative of Indra (not very usual).

Haribhyam, the two driving forces (or steeds)—धारणाकर्षणाभ्याम् (centripetal and centrifugal).

Hymn-77

3. **Manasa,** with the mind; (विज्ञानेन, —*Daya.*). Sayana explains it as *namasa*, with reverence asserting that the letters *n* and *m* are transposed (मकार-नकारयो: स्थानविपर्यय:).

4. **Tana,** wealth (Nigh. II. 10).

Hymn-78

1. **Gotamah,** the learned and wise in plural. In verse 2, the text is with गोतम: in singular. Sayana uses the text in plural (गोतमा:) in the sense of singular on account of reverence (used honorifically) towards the great seer. It is not a proper name, as indicated by Dayananda. Gotamah=अतिशयेन स्तोतार: —*Daya.* (They who offer immense prayers).

Hymn-79

1. **Agni,** here a manifestation of lightning, takes part in the production of rain by piercing the clouds. The dawn is not concerned in the operation; but this is said, not to depreciate the excellence of Usas, but to enhance that of Agni (*Wilson*).

Satyah, (plural, fem.), sincere in thoughts, words and deeds.

3. **Nayan ṛtasya**—conducts through the most direct ways.

Dayananda translates the first *ṛtasya* as "of water" (उदकस्य), and the second one as "सत्यस्य" (of true nature, of direct).

Through direct ways, one may take as drinking, washing, bathing and the like.

5. **Purvanika,** the one possessing many armies (*Daya.).* With many flames also (*puru*=many; *anika*=face or mouth).

7. **Gayatrasya,** of Gayatri-pragatha; or of pleasing treatment or behaviour (गायत्री प्रगाथस्य छन्दस आनन्दकरस्य व्यवहारस्य वा, —*Daya.*).

12. **Sahasraksah,** with a visual capacity of thousands of eyes (*Daya.*); having countless flames (*Sayana*), applied to Agni.

Hymn-80

For the verse 16 see Nir. XII. 34.

The burthen of the hymn is : *arcan nu svarajyam,* अर्चन्नु स्वराज्यम् —manifesting thine own sovereignty (*Wilson*); lauding thine own imperial sway (*Griffith*); सत्कुर्वन् आनुकूल्ये स्वस्य राज्यम् (*Daya.*); *arcana* means worship, adoration and respect. पूजयन् स्वस्य स्वामित्वं प्रकटयन् (*Sayana*).

3. **Nṛmnam,** wealth (synonym of *dhana,* Nigh. II. 10).

7. **Mayinam mṛgam**, one who covets to enjoy like a deceptive deer.

Mṛgah, (animal) is derived from √*mrj*, √मृज्, meaning to go (Nir. I. 20).

10. **Paunsyam,** masculine attitude, effort; a synonym of strength (Nigh. II. 9).

Vṛtra, cloud, ignorance, nescience.

12. **Ayasah,** iron weapons; *vajra,* thunderbolt; adamantine power of justice.

Abhyenam vajra ayasah, many-edged iron thunderbolt.

14. **Tvastṛ,** sculptor (छेत्ता, —*Daya.*); one who inflicts injury upon enemies.

16. **Atharva,** one free from the vices of violence etc. (हिंसादिदोष-रहितः, —*Daya.*).

Manuh, the wise (विज्ञानवान् —*Daya.*).

Dadhyan, the attainer of noble qualities (दधति यैस्ते दधत् सद्गुणास्तानञ्चति प्रापयति वा सः —*Daya.*).

In mythology, Manu is the progenitor of all man-kind; *Dadhyanc* is the same as *dadhici*, a well-known *ṛsi*, the son of Atharvan.

Hymn-81

1. **Madaya savase vavṛdhe,** augmented in strength and satisfaction. On this Sayana says: "a deity acquiring vigour by praise increases", that is, becomes more powerful. Dayananda translates *Indra* as "the head of an army". He increases (he is encouraged) for the good of his people (स्वस्य भृत्यानां हर्षकरणाय,—*madaya*) and for strength (*savase*). "Increases" is merely a literal rendering of "*vardhate*".

2. **Dabhrasya,** of the small (synonym of *hrasvasya*, Nigh. III.2).

3. **Kam hanah kam vasan,** destroy one (enemy) and enrich another (a friend)—*Daya.* Sayana and Wilson quote a legend in this connection. Gotama, the son of Rahugana, was the *purohita* of the Kuru and Sṛnjaya princes, and in an engagement with other kings, propitiated Indra by this hymn, who in consequence, gave the victory to the former. Sayana explains *kam,* whom, by *kancit,* anyone, some one; i. e., Indra gives the victory to whomsoever he is pleased with.

Hari (dual), horses of a chariot (*Daya.*).

4. **Kratva,** by intellect or action (*Daya.*); *ṛsvah,* the well-trained head of an army (*Daya.*).

Vajramayasam, the iron thunderbolt, adamantine determination.

5. **Rajah,** tiny small particles, particles in suspension; group of people (*Daya.*).

6. **Marta-bhojanam,** people's food, sustenance of people (*Daya.*).

9. **Vedah,** intellectual prosperity, treasure of wisdom; also the

one which imparts pleasure and prosperity (*Daya.*); (विन्दन्ति सुखानि येन and विज्ञानघनम्).

Hymn-82

1. **Ma-atatha-iva,** be not different; (be) not, as it were, non-such; i. e. according to Sayana, be not the contrary of that propitious divinity which thou has't always been to us.

The burthen of the hymn is: "*yojanvindra te hari*", therefore, Indra quickly yoke thy horses. (*Wilson.*); "Now Indra, yoke thy two Bay Steeds" (*Griffith*); also a request to the army chief to yoke horses to war chariot (*Daya.*).

4. **Patram Hariyojanam,** a place or patera filled with *hariyojanam*; the appellation of a mixture of fried barley, or other grain and Soma juice; well-yoked horses.

5. **Daksinah**. right-hand; *savyah,* left.

6. **Gabhastyoh,** reins of a horse in both hands (हस्तयोः —*Daya.*).

Hymn-83

1. **Vicetasah apah**. unconscious rivers; the sources of excellent knowledge (विशिष्ट ज्ञान हेतुभूत, *Sayana*); *apah*, waters —*Daya.*

2. **Rajah,** the primary fundamental particles (सूक्ष्मं सर्वलोककारणं परमाण्वादिकम्,—*Daya.*).

Avah-pasyanti, they look down; Sayana adds *devah* to it;—the gods, who look down, it is said, upon the sacrificial ladle, *hotriyam,* well pleased to behold it filled with the intended libation. The text again, has only "as diffused light" (यथा रजः); the comment adds, "descends on earth". In the next phrase, we have, "the gods lead that which is pleased by the libation, and wished for them, either by progressive movements, or in an eastern direction (*prachair*, प्राचैः) as bridegrooms delight". What is so led, and whither? The ladle, *camasa,* the altar, *vedi,* as well as the bride or maiden, *kanyaka,* are filled up by the comment (*Wilson*). This refers to the brevity and obscurity of the entire hymn.

4. **Samya,** by peaceful means; *sami* is synonymous with *karma* (motion).

5. **Ajani,** was born; Sayana further adds: "the sun appeared, in order to light the way to the cave, where the cows were hidden."

Ajat, holds and then revolves (*Daya.*).

Usana-kavyah, brilliant or favoured son of the poets.

Pathah, paths, for the rising sun to travel.

In mythology, Usana Kavya is the name of a celebrated ancient *ṛsi*. The verse is regarded as obscure. Ludwig renders it "seek we to win by sacrifice the immortality which has sprung from *yama*". Yama here represents the rising sun.

Dayananda translates *yama* as the supreme God, the prime ordainer.

6. **Svapatyaya**=*su*+*apatyaya*, for the very affectionate progeny (*Daya.*).

Grava, clouds (Nigh. I.10); also stone for expressing Soma juices.

Barhih, enlightenment (*Daya.*); holy grass in a ceremony (*Sayana*); cushion grass; grass-mat; synonym of water, Nigh. I. 12; Dayananda translates as water; I. 116.1; V. 56.5; also interspace (*antariksha*, Yv, II.22—*Daya.*).

The words derived from *barhih* are *barhisadam* यो बर्हिष्याकाशे सीदति तं, यज्ञम्, Yv. XIX.32—*Daya*; यो बर्हिरन्तरिक्षे सीदति तम्, योगबलम् Yv. VII.12; *barhisadah*, the members of a venerable assembly (ये बर्हिष्युत्तमायां सभायां सीदन्ति ते, पित्रादयः—*Daya.* Yv XIX.55); learned people.

Barhisi, बृंहन्ते वर्धयन्ते येन तत् बर्हिर्ज्ञानं प्राप्तं कर्मकाण्डं वा तस्मिन् —*Daya.* on Yv. II.18, i.e. in the place of holy acts, wherein knowledge may be acquired; any good behaviour or action, —*Daya.* on I.86.4; in technology and industry, *Daya.* on I.109.5.

Barhistham, learned people participating in sacred acts (बर्हिषि यज्ञे तिष्ठतीति तं, विद्वांसं जनम्—*Daya.* on III.13.1.)

Hymn-84

For verses 7, 8 and 15 see Nir. IV. 17; V. 17 and IV. 25 respectively.

7, 8. **Anga**, vocative, O dear, O friend (*Daya.*).

Ho ! (*Wilson*). Anga is also "*quick*", Nir. V. 17—The *anga* is a synonym of quick (*ksipra nama*); it is gone as soon as it is calculated. It is usually an interjection of calling : Ohe ! (Rosen) ; *Oh viens* (M. Langlois).

8. **Ksumpam-iva,** coiled up snake, यथा सर्पः फणम् - *Daya.*, or one sleeping in a ring, which is, therefore, killed without difficulty.

10. **Vasviranu svarajym,** (dwelling aftcr, or according to his own dominion): expectant of his sovereignty (*Wilson*).—This is a burthen of three verses 10-12: Griffith renders this as "good in their own supremacy". आनुकूल्ये स्वकीयराष्ट्रे (*Daya.*); Dayananda translates *vasvih* as related to earth etc.

13. **Dadhicah**— ये दधीन् वाय्वादीनञ्चन्ति तान् i.e. is one who procures the sustaining elements like air etc. — *Daya.*

Asthabhih, non-stationary, ever-moving rays etc. (*Daya.*).

It is surprising to see that the above two words have given origin to the mythological parable. Dadhyanc, also named as Dadhica and Dadhici is a well-known sage, whose bones were utilized for the formation of a thunderbolt (*vajra*), used by Indra to kill the enemy. Sayana gives another version of the legend. Whilst Dadhyanc the son of Atharvan lived, the Asuras were intimidated and tranquilized by his appearance, but when he had gone to *svarga*, they overspread the whole earth. Indra inquiring what had become of him, and whether nothing of him had been left behind, was told, that the horse's head with which he had at one time taught the *madhuvidya* to the Asvins, was somewhere in existence, but no one knew where. Search was made for it, and it was found in the lake Saryanavat on the skirts of Kuruksetra; and with bones of the skull, Indra slew the Asuras or, as otherwise explained, foiled the nine times ninety, or 810 strategems or devices of the Asuras or Vṛtras.

Navatinava, or 90 × 9 = 810—Sayana accounts for the number by saying, that, in the beginning, the *asuri maya*, or demonic illusion

was practised in the three worlds for three periods in each,—past, present and future, whence it was ninefold; each being exerted with three *saktis* or energies, made the number 27; each of these again being modified by the three *gunas* (*sat*, *rajas*, and *tamas*) they become 81; and the scene of their display extending to each of the ten regions of space, the total reaches 81 × 10 = 810 = 90 × 9. This is purely an invention without any rationality in the legend. Dayananda reads as *nava-navatih* meaning 99 (i.e. 90+9).

15. **Tvastuh,** of the sun (as one of the names of the sun); of the sculptor (*Daya*—मूर्त्तद्रव्यछेदकस्य).

Apicyam, the (solar rays) found—This stanza has been discussed in the Nirukta (IV. 25). Indeed in this place, it is said, they thought of the ray separated from the sun; here in the house of the moon (also Av. XX.41.3, Sv. I.147; 2.265). In this place indeed the rays of the sun, together of their own accord, thought of the separated, i.e. disunited, removed, disconnected, or concealed (ray); there in the house of the moon.

This indirectly explains the fact that the moon shines only through the reflected light of the sun; so it is said, "the rays of the sun are reflected back in the bright watery orb of the moon," and again, "the solar radiance, concealed by the night, enters into the moon, and thus dispels darkness by night as well as by day."

According to the Nirukta II. 6, it is one ray of the sun (that named *susumna*) which lights up the moon, and it is with respect to that, that its light is derived from the sun. (See Yv. XVIII.40; S Br. IX 4.1.9)—सुषुम्णः सूर्यरश्मिश्चन्द्रमा गंधर्वः.

16. **Kah,** who, and Prajapati both; *gah*, horses (steeds); also (रश्मिः —*Daya*.); also the Veda. With Prajapati (*ka*) and the Veda (*gah*), Wilson renders it as: "Prajapati combines today with the burthen of the sacrifice the sacred words (the *Vaidika* words) that are affective, brilliant, essential, emitted from the mouth, animating the heart, and productive of happiness : the worshipper who fulfilled the object of such prayers, obtains life."

18. **Ṛtubhir-dhruvebhih**, according to the constant seasons. Various interpretations of the word *ṛtu* have been proposed : season; *ṛtus* as divinities presiding over sacrifices; *ṛtus* as the chief sacrifices, *prayajah*; ऋतवो वै प्रयाजः (Ts. I.6.11.5). Dayananda renders *ṛtu* as seasons like spring etc.

20. **Utayah,** actions like protection etc. (*Daya.*); also benefits, assistances. It has also been proposed to read *utayah*, shakers or agitators (कम्पयितारः) ; i.e. the cloud bearing winds or the Maruts.

Hymn-85

1. **Saptayah**, horses (Nigh. I. 14).

Rudrasya, of the Rudra, the breathing complex : also the brave (महावीर, —*Daya.*).

2. **Uksitasah**, wetted, drenched with rains (*Daya.*).

3. **Gomatarah**, sons of the earth, brave sons, whose mother is the earth (*Daya.*), or the cow.

Anuriyate ghrtam, the waters follow their path ; i.e. the rains follow the wind.

5. **Arusasya**, of the horse (*arusah* is a synonym of *asva*, Nigh. I.14) — *Daya.*; also the radiant; as an epithet of the sun or the lightning, either of them being the source of rains.

9. **Tvastr**, artisan or sculptor, or the piercing sun (*Daya.*).

Vanam, arrow etc; lute (*Sayana*); a *vina* with hundred strings. *Dhamanta*, blowing would apply better for a pipe or a wind instrument.

11. **Utsa**, synonym of *kupa* or well (Nigh. III. 23 जिह्मम् उत्सम्, crooked well.

11, 12. **Gotama and his thirst** — A legend is associated traditionally, relating to Gotama, a *rsi*, who being thirsty prayed to the Maruts for relief, who thereupon brought a well from a distance to his hermitage. The same exploit is associated to the Asvins also (I.17.1).

Marut, the mortal, and hence men. (*Daya.*).

Trsnaje gotamaya, for a thirsty man of learning and wisdom, (*Daya.*).

Hymn-86

2. **Yajnaih va**, with or (without) sacrifices (*Sayana*, *Wilson*); with one's own or (others') sacrifices (noble duties of teaching etc.) —*Daya.*

3. **Ataksat,** have sharpened; have made very fine; possessed with sharpened or keen intellect (*Daya.*).

5. **Isah,** anything for attaining a target (इष्टसाधका:) ; rays (*Daya.*).

9. **Raksah**, an evil person (दुष्टकर्मकारी मनुष्य:) —*Daya.*

10. **Atrinam**, the spoiler of an immense pleasure (*Daya.*); devouring (अत्तारं राक्षसादिकम्, *Sayana.*)

Hymn-87

For the verse 6 see Nir. IV. 16.

2. **Kosah**, clouds (Synonym of मेघ, Nigh. I. 10).

3. **Ajmasu**, in battles or wars (synonym of संग्राम *Nigh.* II.17).

4. **Ṛnayava**, liberators from debt; the one who pays for others' debts (य ऋणं याति प्राप्नोति स: —*Daya.*); that is by making their worshippers wealthy (*Wilson*).

Hymn-88

For verses 1 and 5 see Nir. XI. 14 and V. 4 respectively.

1. **Maruts**—Dayananda has interpreted the word in several senses ; (i) It is a *pada-nama* in the Nighantu (V. 5); (ii) in the Unadi, it means a mortal being, (III. 25.13) mankind or wind : म्रियते मारयति वा स मरुत् मनुष्यजाति: पवनो वा (I. 94); (iii) it is a synonym of wind, or Vayu, अनेन गमनागमनक्रिया प्रापका वायवो गृह्यन्ते (I. 15.2); (iv) the head of an assembly (I. 87.2); (v) a learned person (V. 58.6); (vi) an artisan (V. 63.5); (vii) very powerful being (I. 167.9); (viii) the cosmic wind (Yv. 18.17); (ix) vital breath complex (I. 171.4); (x) a man moving with fast speed, supported by the Jnan Yoga (I. 85.6).

Sayana bases several of his interpretations on the Nirukta of

Yaska (XI. 13). *Ma-rutah*, of measured sound ($\sqrt{mi}+\sqrt{ru}$), or of measured brilliancy ($\sqrt{mi}+\sqrt{ruc}$), or they run very much (*mahad+dru*) (I. 88.1).

All the minor divinities that people the mid-air are said in the Vedas to be styled *maruts*, as in the text, "all females whose station is the middle heaven, the all pervading masculine *vayu* and all troops of divine gods are *maruts*."

4. **Utsadhim**—the tract of land which has water-wells in plenty (*Daya.*).

Gabhastyoh, in the arms.

Hymn-89

For verses 1, 9 and 10 see Nir. IV. 19; XII. 39; and I. 15 respectively.

3. **Purvaya nivida,** with an ancient text. *Nivid* is a synonym of *vac*, speech, or a text, (वेदवाण्याभिलक्षितान् निश्चितार्थान् विन्दति यया तया वाचा, —(*Daya.*).

Aryyamanam, the one who does justice (न्यायकारिणम्, —*Daya.*).

Bhagam, prosperous glorious (ऐश्वर्यवन्तम्, —*Daya.*).

Mitram, friend of all (सर्वसुहृदम्, —*Daya.*).

Aditim, the one who provides all types of enlightenment and knowledge (सर्वविद्याप्रकाशवन्तम्, —*Daya.*).

Daksam, one with skill and strength in matters of knowledge (*Daya.*).

Varunam, the one possessing venerable qualities, and keeps vicious under control (वरगुणयुक्तम् दुष्टानां बन्धकारिणम्).

Somam, in the process of creation, the one who extracts out essences, and also one possessed with tranquility सृष्टिक्रमेण सर्वपदार्थाभिषव-कर्त्तार, शान्तम्, (*Daya.*).

Asvina, pairs as one of student and teacher in the study of technology; or of fire and water, and so on (*Daya.*).

Sarasvati, the lady, well trained and educated; the divine speech, a learned lady. (*Daya.*).

According to Sayana, *bhaga* and *mitra* are the Adityas, and the later is specially the lord of day; as by text, मैत्रं वा अहर् (Tait. Br. I. 7.10.1), the day is dependent on *mitra.* Aditi is the mother of the gods (she is also *akhandaniya* or indivisible, and *adina,* self-dependent); *daksa* is called a *prajapati,* able (having the capacity) to make the world, or he is the creator (*hiranya-garbha*), diffused among breathing or living creatures, as breath or life, प्राणो वै दक्षः (Tait. S. II. V. 2.4), —Daksa verily is breath.

Asridh, from √sṛdh √सृध्, to dry up; undrying, unchanging; that is the class of Maruts.

Aryaman, is the sun (असौ वा आदित्योऽर्यमा) (Tait. S. II. 3.4.1), —he the sun is *aryaman.* Varuna is named from √वृ, to surround, encompassing the wicked with his bonds (पाशाः); he is also the lord of night; as by the text : *varuni ratrih,* वारुणी रात्रिः (Tait. Br. I. 10.1), —the night is dependent on Varuna. *Soma* is twofold : (a) the plant so called on earth, and the moon, a divinity in heaven. The Asvins are so termed either from having horses (अश्ववन्तौ), or from pervading all things, the one with moisture, the other with light, according to Yaska, who also states the question : who were they? which is thus answered: according to some, they are heaven and earth; to others, day and night; according to others, the sun and moon; and according to the traditionalists (*aitihasikas*), they were two virtuous princes (Nir, XIII. I). They are the foremost amongst the celestial deities (द्युस्थाना देवताः).

6. **Tarksyah,** worth knowing and attaining supreme self (तृक्षितुं वेदितुं योग्यस्तृक्ष्यः —*Daya.*). According to Sayana, the term is patronymic, implying son of Trıksa. Garuda. He is termed in the text as *arista-nemi,* —he who has unharmed, or irresistible (*arista*), weapons (*nemi*).

Dayananda interprets *aristanemi* as "अरिष्टानां दुःखानां नेमिर्वज्रवच्छेत्ता" (*nemi* is synonymous with *vajra,* Nigh. II. 20), that is the one who pierces pains like a thunderbolt.

10. **Aditih,** one free from birth and death, (*Daya.*); independent; indivisible. Here, according to some, the word stands for the earth, or the mother of gods (*Sayana*). According to Yaska, the hymn declares the might of Aditi—अदितेर्विभूतिमाचष्टे (Nir. IV. 23), or, as Sayana, says "Adıti is hymned as the same with the universe."

Panca-janah—The five organs of senses (*Daya.*) and soul also.

Also five classes of men (the four *varnas* and the fifth category of outcastes). (Brahmana, Ksattriya, Vaisya and Sudra, and rest of the people like *nisada*, who do not submit to this discipline.) The other five groups are : gods (*deva*), men (*manusya*), *gandharva* (including *apsaras*), serpents (*naga*) and manes (*pitṛ*). In the Nirukta, we have *gandharva*, *pitṛ*, *deva*, *asura* and *raksas*. (Nir. III. 8).

Hymn-90

For verse 1 see Nir. VI. 21.

1. **Aryaman**, one who stands for and imparts justice; the Lord of Justice (न्यायकारी—*Daya.*). (Aryaman is said to be the sun, in his function of separating day from night.)

Ṛjuniti, one with straight-forward policy or attitude.

Varunah, venerable; with excellent qualities of head and heart (श्रेष्ठगुणस्वभावः—*Daya.*).

Mitrah, friendly and generous to everyone (सर्वोपकारी—*Daya.*).

4. **Pusa**, sustainer (पोषकः—*Daya.*).

5. **Pusan**, one who sustains with enlightenment, knowledge or education (*Daya.*).

Visnu, pervader; one who pervades through all learnings (*Daya.*).

Evayavah, by which the entire behaviour is known is *evah*; and by which everything is attained and realized is *yati*. (एति जानाति सर्वव्यवहारं येन स एव बोधस्तं याति प्राप्नोति प्रापयति वा तत् सम्बुद्धौ—*Daya.*).

Sayana interprets the term as troop of Maruts from their going with horses (एवैः).

9. **Sam** occurs five times in the stanza, generally meaning : "*be propitious*". Dayananda elaborates it as (i) happiness-giving (सुखकारी); (ii) peace-giving (शान्तिप्रदः); (iii) (prosperity-giving (ऐश्वर्यसौख्य-प्रदः); (iv) health-giving (आरोग्यसुखदः) (v) enlightenment-giving (विद्या-व्याप्तिप्रदः)

Urukramah, one having to his credit innumerable acts of valour. (*Daya.*).

In this verse, as in the earlier verses, *mitra*, *varuna*, *aryaman*. *indra*, *bṛahaspati*, *visnu* and *urukrama* are the epithets and attributes of one and the same Supreme Self, in as much as they are the epithets and attributes of a benevolent teacher, instructor, leader or the head of a state.

Hymn-91

2. **Nṛcaksah**, the enlightened ones (like eye) amongst people. (नृषु चक्षो दर्शनं यस्य स., — *Daya.*).

3. **Te varunasya rajnah**—The stanza is addressed to Soma, the Delightful Lord... *Rajnah* is the Lord of all, or shining with wisdom and knowledge; *varunasya*, of the venerable.

Sayana even seems to interpret Varuna as that which is enclosed in a cloth, or the Soma plant that has been purchased for a sacrifice.

4. **Dhamani**, name, birth and abode (नामजन्मस्थानानि,—*Daya.*).

Rajan Soma, illustrious Soma; royal (the same in stanza 5, as *satpatis tvam raja*, "the sovereign of the pious". Sayana renders it as "the king of Brahmanas".

15. **Urusya**, save, protect (उरुष्यती रक्षाकर्मा, Nir. V. 23).

16. **Samgatha**, synonym of battle (संगथ संग्राम, Nigh, II.7).

20. **Sadanyam**, material worth using in house-building (*Daya.*).

Vidathyam, essentially related with Yajna (sacrificial acts) and defence (*Daya.*).

Sabheyam, essentially related with assembly.

22. **Gah**, sense organs, or rays (*Daya.*).

23. **Gavistau**, pertaining to the movements of rays; pertaining to an empire (a compound of *go* (गो) and *ista* (इष्ट).

Wilson refers to the confusion in the hymn between Soma, standing for the moon, and Soma standing for the medicinal plant.

The verse 22 is perhaps definitely for moon since it alludes to the function of scattering darkness by light (त्वं ज्योतिषा वितमो ववर्थ).

Hymn-92

For verses 1 and 13 see Nir. XII. 7 and XII. 6 respectively.

The entire hymn has the beautiful description of the dawn, in relation to the sun, and the darkness.

1. **Usasah**, the plural, used honorifically (Nir. XII.7). It does not mean different deities presiding on dawns.

Yanti matarah, progressed mothers; *matṛ* means maker or author of light (गावो गमनात् : अरुषीरारोचनात् मातरो-भासो निर्मात्र्यः—Nir. XII.7).

4. **Nṛtuh-iva**, parts played like an actor; *nṛtuh* may also mean a barber, since he cuts the hair (*Sayana*) or a dancing girl—(Usas display graces like a dancing girl.). यथा नर्तको रूपाणि धरति तथा,—*Daya.*).

5. **Divo duhita**, the daughter of the sky (or the sun—*Daya.*).

10. **Svaghniva**, like a hunting she-wolf, which devours dogs and deer (*Daya.*); like the wife of a hunter, व्याध-स्त्री (*Sayana*); the wife of a dog-killer (*Wilson*).

11. **Svasaram**, night, resembling a sister (भगिनीस्वरूपा रात्रिम्,—*Daya.*).

Yosa jarasya, wife or beloved of the sun (*Daya.*); जारस्य लम्पटस्य रात्रेर्जरयितः सूर्यस्य वा—*Daya.*). (*jara*, meaning the causer of the decay, or disappearnace of night; and hence the sun).

13. **Vajinivati**, one with excellent actions or plentiful food (*Daya.*).

17. **Asvina**, pair of fire and air (*Daya.*); of the sun and the moon (*Sayana*; also Nir. XII.1),

Hymn-93

4. **Bṛsayasya sesah**, the left-overs of the coverer (आच्छादकस्य अवशिष्टो भागः—*Daya*). Sesa is synonymous with *aptya* (offspring) (Nir. III.2). Bṛsaya is also a synonym of Tvastṛ and so it means Vṛtra,

the offspring of Tvastṛ. Agni and Soma are the two vital breaths, *prana* and *apana*, the separation of which from Vṛtra was the approximate cause of his death (*Sayana*). *Agnisoma*, according to Dayananda are air and electricity.

Panim, practice (व्यवहारम्—*Daya*.).

5. A Vedic legend in this connection is as follows :

The rivers were defiled bv the dead body of Vṛtra, which had fallen into them; their waters were consequently unfit to bear any part in sacred rites until they were purified by Agni and Soma, i.e. by offering the libations of Soma juice to fire.

6. **Matarisva**, the air or wind of the interspace.

Syena, speedy horses, or hawk. There is a legend developed on this stanza during the allegorical ages of mythology. It relates that Vayu brought Agni from heaven at the desire of Bhṛgu, when performing a sacrifice; Soma was brought from *svarga*, on the top of Mount Meru by Gayatri, in the shape of a hawk. These are clearly allegorical allusions to the early use of fire and the Soma plants in the Vedic rituals.

Hymn-94

For verses 2 and 15 see Nir. IV. 25 and XI. 24 respectively.

Agne sakhye ma risama vayam tava, this is the burthen of the stanzas 1-14. Let us not suffer injury, Agni, through thy friendship (*Wilson*); let us not, in thy friendship, Agni, suffer haṛm (*Griffith*).

6. There are several terms used in this stanza, which later on became technical terms in the fire-rituals. *Agni* is identified with the chief of the sixteen priests engaged at solemn sacrifices. He is the *adhvaryu* (reciter of the *yajus*), or the presenter of the offerings; he is the *hotṛ*, or the invoking priest; he is the *prastotṛ* or the *maitra-varuna*, whose duty is to direct the other priests what to do and when to perform their functions; he is the *potṛ*, or the priest so termed and the family or heriditory *purohita*; or the *purohita* may be the same as the *brahma* of a ceremony (*Wilson*).

Hymn-95

For the verse 5 see Nir. VIII. 15.

1. **Dve virupa**—It refers to two (night and day), with darkness and brightness as opposed characters (*Daya.*). Day is said to be the mother of fire which is then, as it were, in an embryo state, and is not fully manifested or born until it is dark. So the sun is in the womb of night, and is born, or shines, in the morning; *hari* or the sun, being manifested in the morning, is then to be worshipped or glorified. (Dayananda translates *hari* as *moon*, which takes away the heat). *Agni* shining at night, is to be worshipped in the evening (तस्मादग्नये सायं हूयते सूर्याय प्रातः - Tai. Br. II.1.2.6), which is rather at variance with the preliminary statement, that *agni* of the hymn is the one entitled to a share of the morning oblation (उषसि प्रातःकाले हविर्भाग्योऽग्निरस्ति स देवता —*Sayana* in introduction to this hymn.); therefore, it is said, the *agni* is that endowed with the properties of dawn: or it may be the simple, discrete Agni (औषस गुण विशिष्टोऽग्निः शुद्धोऽग्निर्वा—*Sayana*). Dayananda gives the deveta of the hymn as सत्यगुण-विशिष्टोऽग्निः शुद्धोऽग्निर्वा. Therefore, one may treat *agni* as identical with Hari, which means the sun (हरि रसहरण-शील आदित्यः), since he takes away water and saps.

2. **Dasemam**=*dasa*+*imam*; *dasa* is the same as *disa*, or ten cardinal directions or ten regions of space, which generate the electrical fire or lightning, as an embryo in the clouds, through the agency of winds (अग्नेर्हि वायुः कारणम् वायोरग्निः etc. Tait. Ar. VIII.1).

According to Rosen, *dasam* or ten stands for ten fingers, which generate *agni* or fire through the act of attrition, as an embryo in the sticks. (Sayana gives both interpretations).

Vibhṛtram, the sustainer of several actions (*Daya.*). It may also mean deposited in all creatures; that is, in the capacity of the digestive faculty, which is referred to the action of natural heat. (*Wilson*).

3. The stanza indicates three sources of fire (three birth places):

(i) one in the ocean, (समुद्र), as submarine fire (बडवानल).
(ii) one in the heaven (द्यौ), as the sun (आदित्य).
(iii) one in the interspace (*apsu*, *apah* being a synonym of *antariksa*, Nig. I.3) as lightning (वैद्युताग्नि).

Dayananda, by *trini*, त्रीणि, takes past, present and future, the three divisions of time. The *ahoratra* (pair of day and night) as three steps, one in the heaven (दिव्ये), one in the ocean (समुद्रे), and the last in the interspace (अप्सु). The seasons are set up also on the same basis and so are the points of the horizon indicated.

4. **Matṛh janayata**—He begets his mothers (nights protecting as mothers—*Daya*). According to others, *agni*, in the form of lightning, is the son of the waters collected in the clouds, and those waters he is said to generate by the oblations which he conveys, for we have in the Manusmṛti (III.76)—"oblations offered in the fire ascend to the sun, rain is produced from the sun, corn from rain and thence spring the mankind."

Bahvinam apasam upasthat, issues from the ocean. Agni is said to rise in the morning in the form of the sun out of the ocean. Dayananda, however, interprets as "जलानां समीपस्थ व्यवहारात्", by the closest relationships of several factors (बह्वीनाम्) like celestial space, earth, or cardinal points etc.

5. **Jihmanam urdhvah,** above, on the side, or on the tip of the crooked waters. (*jihmanam*, crooked, *urdhvah* above or on the tip (*Daya.*). Agni here is the lightning, which appears on the skirts of the unevenly disposed or undulating rain falling from the clouds. (*Wilson*).

Simham prati josayete. Approaching the lion (or violent wild animal—*simham=himsakam*). Sayana applies the term *simham* to Agni, to imply his ability to suffer or be overcome (सिहं सहनशीलमभिभवनशीलं तमग्निम्).

6. **Ubhe,** in both (heaven and earth, —*Daya.*); it may be two pieces of wood rubbed together to produce fire or flame.

8,9. **Budhnam,** the knowledge pertaining to vital forces (प्राणबल) —*Daya.* It is also a synonym of interspace, or *antariksa*, as being the source of rains.

10. **Navasu prasusu,** in the new-sprung parents; (in the newborn people,—*Daya.*). According to Sayana, it represents *osadhis* or the annuals or the cereals, which ripen after the rains, and bear food, being impregnated by the terrestrial *agni.*

Hymn-96

For verses 1 and 7 see Nir. VIII.2 and IV. 17 respectively.

1. **Agnim,** Dayananda uses the term in the sense of fire and

adorable God both.

Apasca mitram dhisana ca—*Apah* may mean waters or vital breaths; *dhisana* is pure intellect (*prajna*, प्रज्ञा); it may be *voice*, (*vak*, वाक्) too. According to Sayana, *agni* alluded to is the ethereal or electric fire, combined at its production with rain and sound.

Dravinodam, giver of wealth (*Daya.*).

2. **Ayoh,** from the eternal cause (सनातनात् कारणात्); according to Sayana, it is another name of Manu.

Nivida, वेदवाचा, the divine speech of the Veda.

3. **Prathamam**—The foremost creator of the entire universe. (*Daya.*); *mukhya* or chief (*Sayana*).

5. **Sisumekam,** to one infant; it refers to *agni* which is constantly nourished by mothers day and night (नक्तोषसा), or another pair of mothers, *dyava-ksama*, heaven and earth.

Hymn-97

Apa nah sosucadagham, may our sin be repented of (*Wilson*), or "let our sin pass away from us, and light upon our adversaries"; or, "let our sin, affected by grief, perish" (*Sayana*). "May our sin, accrued through the weaknesses of thoughts, words and deeds be punished for our purification" (*Daya.*). अप=दूरीकरणे; शोशुचत्=दूरीकुर्यात् अघम् =मनो-वाक्शरीर-जन्यं पापम्).

4. **Pra jayemahi vayam,** may we obtain posterity; *surayah,* men of learning.

Hymn-98

For verse 1 see Nir. VII. 22, 23.

1. **Vaisvanara,** supreme Lord, the inspirer of all people; also the metabolic fire (or even electric fire)—*Daya.*; also the one who rules over all (*visva*) men (*nara*); on the *ceremonial* side, the one who conducts *nara* or men to another region; either to heaven through oblations, or possibly to future life through the funeral fire; on the

social side, the one who is reputed to be the world citizen, leader of **all** people (the man belonging to all) (सर्वेषां जीवानां नेता—*Daya.*).

Yatate suryena, accompanies the rising sun; one who exerts **with** the assistance of the sun, or the *prana* (*Daya.*). [Either as the combined heat with solar radiance, or, it is said, that at the rising of sun, in proportion as the solar rays descend to earth, so the rays of the terrestrial fire ascend, and mix with them (*Wilson*).]

2. **Pṛstah,** worth being questioned, addressed, or invoked (विदुषः प्रति य. पृच्छ्यते—*Daya.*). *Vṛsta*, explained by *sampṛsta*, in contact with, or *nihita*, placed or present in the sky (*divi*). It refers to *agni* which is present in the sun; on the earth, in the sacred and domestic fires and in herbs or annuals, as the cause of their coming to maturity. According to Dayananda, it refers to God as the venerable Lord worth being invoked, or the physical fire.

3. **Maghvanah,** any one, in possession with the most respectful treasure of knowledge (मघं परमपूज्यं विद्याधनम्,—*Daya.*). [It has been stated that this word *maghavanah* cannot be the accusative plural (which would be मघवतः or मघोनः) (मघवानः=मघवन्तः=धनवन्त, i. e. wealthy)].

Rayah, knowledge, or the royal prosperity (विद्याराजश्रियः —*Daya.*) or riches.

Hymn-99

For the verse I, see Nir. VII. 20.

This hymn is notable in the sense that it has only one stanza. May the adorable Lord convey us, as in a boat over a river or ocean, across all wickedness, vices and pains (*durita*).

Hymn-100

Marutvanno bhavatvindra uti—This is the burthen of the hymn for 1-15 stanzas. May Indra, associated with the Maruts be our protection (*Wilson*); may Indra, girt by Maruts, be our succour (*Griffith*).

1. **Vṛsa,** the cause of rains (*Daya.*); showerer of desires; *vṛsnyebhih samokah,* co-dweller with rays; co-dweller with all energies.

4. **Angirobhih,** with the essence of body or life, or breathings (अंगेषु रसभूतैं प्राणैः सह—*Daya.*).

Vrsa, bountiful; *sakha*, friend; *rgmi*, well-versed in the Rgveda; *jyestha*, predominent; *gatubhih*, possessed with learning and education.

6 According to the traditionalists, the *varsagiras* (वार्षगिराः) (the sons of *vrsagira*, वृषागिर) are supposed to pray to Indra that they might have enough daylight, in which to attack their enemies, and to recover the cattle that had been carried away by them, or that the light may be withheld from their opponents (*Wilson*).

8. **Andhe cit-tamasi,** in the dim darkness of thoughts (darkness of understanding). May the effulgent Indra give the light of knowledge (*jyotih*) to darkness of understanding.

10. **Krstibhih,** through culture; through the technical skill (विलेखन-क्रियाभिः—*Daya.*).

11. **Jamibhih,** in the company of friends and allies.

Ajamibhih, in the company of enemies and adversaries.

12. **Pancajanyah,** five classes of people—(i) teachers of learning, (ii) preceptors, (iii) councillors of government, (iv) people of defence, and (v) authority of administration—*Daya.*; or the people belonging to four *varnas* and fifthly, the out-castes or *nisadas* or foreigners not governed by the set laws.

14. **Sim**—the code of conduct; the limits set for discipline (धर्म-न्याय-मर्य्यादा-परिग्रहे—*Daya.*); from all sides (सर्वतः—*Sayana*).

16. **Nahusisu viksu,** amongst the childern of these people (नहुषाणां मनुष्याणामिमास्तासु प्रजासु—*Daya.*); amongst human hosts, *nahusa*=man; *vis*=man (people designated as an army—*Sayana*).

18. **Shimyun,** peaceful beings; law-abiding persons (*Daya.*); enemies (*Sayana*—शमयितॄन् वधकारिणः) and *raksasas*, perhaps races, not subjected to the Vedic culture.

Dasyun, to the wicked (*Daya.*).

Hymn-101

For verses 1, 4 and 10 see Nir. IV. 24; V. 15; and VI. 17.

Marutvantam sakhaya havamahe—This is the burthen of the hymn for stanzas 1-7; we invoke to be our friend, Indra, who is attended by the Maruts (*Wilson*); —him girt by Maruts, we invoke to be our friend (*Griffith*).

1. **Ṛjisvina,** (derived from *ṛju*, simple, not crooked, straight, *svanah*=*vṛddayah*, development, improvement), by the straight-forward or simple acquisition in learning (*Daya.*).

Kṛsna-garbha, by the people well-versed in the sciences of lines, curves i.e. of geometry (*Daya.*, from √ कृप् to draw lines); the traditionalists translate as the pregnant wives of Kṛsna. The legend goes to say that Ṛjisvan was a king friendly to Indra, and Kṛsna was a demon or *asura*, who was slain together with his wives, that none of his posterity might survive. Kṛsna also means black=a dark cloud=*vṛtra*; or dark-complexioned aborigines. (All imaginative).

Mandine, to the one, worthy of praise and laudations. (मन्दी मन्दते स्तुतिकर्मणः—Nir. IV. 14), for the one happy, or the one who imparts happiness to others (*Daya.*).

2. **Sambara** and **Pipru,**—Traditionalists regard them as the *usuras*, the latter is also styled as *avratam*, not performing, or opposing *vratas* or religious rites.

Dayananda translates *sambaram* as अधर्मसम्बन्धिनम्, or related to vicious acts, and *piprum* as उदरम्भरम्, or one who cares to fill his own belly; so selfish.

Susnam asusam, to the dryer up, who is without being dried up, who cannot be absorbed; (*Daya.*; *susnam* is strong and powerful बलवन्तम्), and *asusam* is 'devoid of sorrow', and hence joyous.

3. **Sascati,** attains, reaches (a *gati* karma, Nigh. II. 14).

4. **Vadhah,** a thunderbolt (a synonym of *vajra*, Nigh. II. 20).

5. **Brahmane,** one learned in the four Vedas (*Daya.*).
For *angiras* (*Sayana*), who was regarded as one Brahmana class.

Cows were stolen from the *Angirasas*, it is so said.

7. **Rudranam,** one who like the breath-complex, makes everyone weep at the time of death, be he virtuous or vicious (*Daya.*; also *Sayana*, amongst several other interpretations).

Indra is said to be radiant through the identity with the sun, and the Rudras to be the same as the Maruts, in their character of vital air or *prana*. (सर्वेषां भूतानां प्राणानादायोदेति—Tait. Ar. I. 14.1). When *pranas* go out of the body, i.e. when one dies, the relatives start weeping, and hence also *rudra* is *prana*.

8. **Parame, (madhyame)**, and **avame,** this might refer to three fires : the sun in the heaven, lightning in the mid-air, and fire, sacred or domestic, on earth. The three may refer to three positions or status—the highest, the middle one and the lowest (*Daya.*).

Adhvaram, the peace-loving sacred duties as of teaching and learning professions (अध्ययनाध्यापनाख्यमहिंसनीयं यज्ञम् —*Daya.*); *yajnam*=noble sacrifice, devoid of cruelty and violence.

10. **Sipre,** the givers of all comforts, and hence the pair of heaven and earth (dual number)—(Nigh. a *pada-nama*, IV. 1).

Hymn-102

2. **Dyava-ksama**, light (celestial) and earth together (*Daya.*); *pṛthivi*, mid-space or *antariksa* (*Daya.*).—(Nigh. 1.3, a synonym of *antariksa*).

3. **Sangame=samgrame** (Nigh. II.17), in war or in battle.

4. **Bhare-bhare = samgrame-samgrame** = on every battle (*Daya.*).

10. **Sam sisimasi**, crush the enemies to powder, to pulverize the enemies (शत्रून् सूक्ष्मान् जीर्णान् कुर्मः —*Daya.*).

Hymn-103

1. **Paracaih,** accompanied with an external sign (बाह्य चिह्नैर्युक्तम्

—*Daya.*); as if present (*Sayana*, अभिमुखमेव); also averted or inverse.

Sam-pṛcyate—joined together; are in combination with. It is so said that the sun and fire are equally the lustre of Indra, the venerable Lord. In the day, fire is combined with the sun; in the night, the sun is combined with fire.

2. **Rauhinam,** clouds produced in the Rohini constellations (*Daya.*). *Ahi*, *vṛtra* and *rauhina* are clouds, perhaps of different forms and hues (clustered, wide-spread, and very high). A purple or red cloud may be a *rauhina.*

3. **Dasyave,** for the vicious people; *Aryan*, to the noble people.

Dasih purah, cities belonging to vicious people in particular (to the undeveloped or under-developed).

4. **Nama bibhrat**, possessing a name; full of glory; also full of water. (Nigh. I. 12; *nama* is a synonym of *udaka* or water).

Nama dadhe—attains a reputation or name.

Manusaima yugani (*Daya.*), these years of men (*Daya.*); these ages of men (*kṛta*, *treta* etc.)

5. **Srat,** a synonym of *satya*, truth (Nigh. III. 10).

Asvan, big objects (*Asva* is a synonym of *mahat*, big or great, Nigh. III. 3).

8. **Sambarasya**, of a rain-bearing cloud ready for precipitation; also of a mighty enemy (also a synonym of *bala* or strength—Nigh. II.9).

Hymn-104

1. **Prapitve**, at the attainable place or time (*Daya.*), see Nir.

III. 20; *prapitve* (arrived at) and *abhike* (approached) are synonymous.

2. **Manyum**, anger (Nigh. II. 13); *dasasya*, of the attendant.

3. **Ketavedah**, *Keta* is synonymous with *prajna* (intellect, Nigh. III. 9), the one who has known the place of wealth.

Kuyava, vicious, villain.

Ksira, water (Nigh. 1.12).

Siphayah, rivers.

4. **Uparasya**, of the cloud (*uparah*, a synonym of cloud. (Nigh. I.10). *Ayoh*, worth attaining (*Daya.*); *ay*, to go; also a vagrant.

Kulisi and virapatni—They have been regarded as unidentified rivers. Kulisi, protected by *vajra* or solar rays from drying up. (कुलिशीवज्रेणाभिरक्ष्या—*Daya.*).

Virapatni, the one whose lord is brave; in the context here, it means a *river*, whose lord is ocean.

6. **Indriyaya,** of the wealth (*indriya* = *dhana* = wealth, Nigh. II. 10).

Hymn-105

For verses 5, 8, 17, 18 and 19 see Nir. V. 16; IV. 16; VI. 27; V. 21; and V. 11 respectively.

1. **Apsu-antara**, in the midst of vital airs; *candramah suparnah*, graceful moving. सुपर्णः = शोभनपतनः (*Sayana*); शोभनं पर्णं पतन गमन यस्य (*Daya.*); the well or elegantly going; or it may mean, connected with the ray of the sun called *suparna*, the combination with which gives moon its light.

Vittam me asya rodasi, heaven and earth, know of this of me; be aware of this my state of affairs. Traditionalists have been erroneously referring this passage to the legend of Trita, lying at the bottom of the well, (Ṛv. I.52.5), which being covered over, shuts out from him all visible objects. On the spiritual plane, Trita is the light of the conscience, lying hidden under a cover of ignorance and neglect.

Vittam me asya rodasi is the burthen of the hymn for stanzas

1-18. "Heaven and earth, be conscious of this (my affliction)"—*Wilson*. "Mark this my woe, ye Earth and Heaven"—*Griffith*.

4. **Avamam sah,** the first amongst gods; *Av*=to protect; also first or best, and also the latest (रक्षादिसाधकमुत्तममर्वाचीन वा—*Daya*). Please compare with अग्निर्वै देवानामवमः (Ait. Br. I.1), meaning, Agni the first produced of all gods; अग्निर्मुखं प्रथमो देवानाम् (Ait. Br. I.4).

6. **Varuna and Aryaman**—Varuna is the obstructor of evil (अनिष्ट-निवारकः); also water etc. in the effective form (*Daya.*); *aryaman*, the restrainer of enemies (अरीणां नियन्ता); the sun (*Daya.*).

8. **Muso na sisna**—Rats gnawing and licking impure threads (*Daya.*). Weaver's threads, which according to Sayana, have been steeped in rice-water, to render them more tenacious, and which are, therefore, palatable to rats. We may also render it as: "As a rat gnaws, or licks, its tail, having just dipped it in oil or grease". For thickening threads by starch; see also Manu, VIII. 397.

9. **Nabhih,** navel (शरीरमध्यस्था सर्वप्राणबन्धनाङ्गम्—*Daya.*). The centre of gravity of body; connected with seven vital airs. Sayana refers to the solar rays with seven vital airs abiding in the ruling spirit (तेषु सूर्यरश्मिष्वध्यात्मं सप्त प्राणरूपेण वर्तमानेषु). This might be alluding to the mystic practice of contemplating the umbilical region as the seat of the soul (धारणा in the नाभिचक्र).

Aptyah, son of the waters; the best amongst the truthful persons of authority (यः आप्तेषु भवः सः—*Daya.*); or *apam-putra*. son of the waters (insertion of *t* (त्) is an anomaly, then. आप्यः, not आप्त्यः).

10. **Pancokshanah,** the five shedders of benefits. The fives have been thus enumerated:

Dayananda: Agni, Vayu, Megha, Vidyut and Surya (fire, air, cloud, lightning and the sun.)

Ṛgveda: Indra, Varuna, Agni, Aryaman and Savitṛ. (I. 107. 3)

Satyayana: Five glories in five worlds: Agni (on the earth), Vayu (in the interspace), Aditya (in heaven), Candrama (amongst stars) and Vidyut (in water).

Taittiriyas: Agni (on earth), Vayu (in interspace), Surya (in heaven), Chandrama (amongst directions), and Nakshatras (in Svarloka).

11. **Vṛkam**—Electricity or *vidyut* (*Daya.*); a wolf according to

others; alluding to a story of wolf who was about to swim across a river to devour Trita, but was deterred by the brightness of the solar rays. Yaska interprets *vṛka* as moon, and *apah*, the firmament. (See stanza 18 also).

18. **Tasta,** a carpenter, *taksaka* or *silpi* or artisan (*Daya*); ***Ma sakṛt,*** me once=*masa-kṛt*=month-maker.

The moon having contemplated the constellations going along the path of the sky, became united with one of them paying no attention to Trita in the well. (*Wilson*).

Hymn-106

3. **Pitarah,** learned people (*Daya*); the *agnisvattas* and others, *Sayana* (Manu. III. 195).

4. **Pusanam,** the sustainer of the body and the soul (*Daya*); the sustaining God (पोषकं देवम्—*Sayana*).

5. **Manurhitam,** the one generous towards mind or thoughts. *Sam yor yat-te manurhitam*, implanted in thee by Manu; the good or blessing of those two (शं योः) (things or properties) which was placed in them by Manu (*Wilson*); शं योः=सुखं धर्मार्थमोक्षप्रापणम् (*Daya.*), that one which procures pleasure or *dharma* (righteousness), *artha* (wealth) and *moksa* (emancipation).

6. **Kutsa,** the one accomplished with adamantine knowledge and enlightenment, or the one who chisels and cuts objects. (Kutsa, a synonym of *vajra*, Nigh. II. 20). The word *kutsa* is derived from √कृत्, to cut. It is also the name of a seer (Nir. III. 11). A seer is a composer of hymns, says Aupamanyava. Further, it has the meaning 'to kill' only.

Sacipati, the Lord of *saci*, the protector of the *Vedic speech,* (वेदवाचः पालकम्).

Kate, from कटन्ति वर्षन्ति सकला विद्या यस्मिन्नध्यापने व्यवहारे तस्मिन्—(*Daya.*), from कट् to shower; and thus one related to the showering of knowledge.

Hymn-108

For verse 10 see Nir. XII. 3.

4. The epithets are in dual number; according to Sayana, *adhvaryu* and his assistant priest are implied.

7. **Yad brahmani rajani va**—A brahman who is a different institutor of a sacrifice; the second, by *ksatriya*, a man of the second or military discipline.

8. **Turvasesu,** those who keep control over undesirable elements, cruel and violent.

The descendents of the five sons of Yayati, mentioned in the Mahabharata are Yadus, Turvasas, Druhyus, Anus and Purus. Of these, Yadu is explained by *ahimsaka* (non-injurious; Turvasa by *himsaka*, or injurious; Druhyu by *upadravechhu*, उपद्रवेच्छु, or tyrannical; Anu, the *pranair yukta*, प्राणैर्युक्त, having breath or life, wherewith to acquire knowledge and perform religious acts; and Purus by कामैः पूरयितव्य, to be filled with or full of the objects of desire.

According to Dayananda, Yadu is a hard-working class of people; Turvasa has a control over wild violent animals; Druhyu, the anti-social element, the law-breakers; Anu the life-givers, and Puru, the competent person, knowing his jobs very well. (See Nigh. II. 3, where these five have been included in a list of 25 terms, as synonyms of *manusya* or man).

Hymn-109

For verse 2, see Nir. VI. 9.

2. **Vijamatuh,** of the unworthy bridegroom, (विगतो विरुद्धश्च जामाता च तस्मात्—*Daya*).

Syalat, brother-in-law, brother of one's wife (*Daya.*).

The prefix *vi*, in *vijamatṛ*, indicates a son-in-law (*jamatṛ*) who is not possessed of qualifications required by the Vedas; and who is, therefore, obliged to conciliate his father-in-law by liberal gifts, which is, in a way, paying for, or buying his wife.

The verse is : "For I have heard, that you are more liberal than a son-in-law, nay even more than a brother-in-law." On this the Nirukta says : "I have heard that you are more liberal indeed than a would be son-in-law," i.e., one whose son-in-lawship is not quite complete. It is well-known that the people in the South apply the term *vijamata* to the husband of a purchased maiden. By this is

meant a bridegroom whose relationship is not quite complete as it were. Jamata is so-called because he is the progenitor of *ja*, which means offspring. Nay even more than a brother-in-law, i.e. more liberal than a brother-in-law. They, who are well-versed in primary causes, remark that a brother-in-law(*syalah*) is so called because he comes very near on account of his relationship. (See Manusmṛti, III. 51 : Let no father who knows the law receive a gratuity, however small, for giving his daughter in marriage, since the man who, through avarice, takes a gratuity for that purpose is a seller of his offspring).

There is another derivation of the word *syala*, the brother of the maiden, who makes her gifts through affection; *sya*=winnowing basket and *la*=*laja*, fried paddy or grains, which are scattered at the marriage ceremony by the bride's brother.

4. **Devi dhisana**, divine speech; the effulgent on account of great learning (दिव्य शिक्षा शास्त्र विद्याभिर्देदीप्यमाना—*Daya.*).

7. **Suryasya rashmayah,** rays of the sun; किरणा: मार्त्तण्डमण्डलस्य—*Daya.* The radiance of Indra and Agni is identical with that of the Surya. (*Wilson*).

Sapitvam, together; (समानं च तत् पित्वं प्रापण वा विज्ञानं च तत्-*Daya.*); they are blessing with equal treatment and scientific knowledge or enlightenment; Sayana translates it as सह प्राप्तव्यं स्थान, a place to be obtained together, i.e. the *world of brahma*, to which the pious proceed by the path of light.

Hymn-110

For verse 4, see Nir. XI. 16.

1. **Ṛbhuh,** wise (a synonym for *medhavin*, or wise persons, Nigh. III. 15); also Nir. XI. 15. *Ṛbhavah* are so called because they shine widely (*uru*+$\sqrt{}$*bha*, उरु + भा), or they shine with sacred rite (*ṛta*+$\sqrt{}$*bha*, ऋत+भा) or they live with sacred rite (*ṛta*+$\sqrt{}$*bhu*, ऋत+भू). Having finished the works with utmost quickness, the bearers or the wise *ṛbhus*, attained immortality although they were mortals. The Ṛbhus, sons of Sudhanvan, looking like the sun, or wise like the sun. They mix things together with their works, i.e. active during the year (I.110.4). Evidently, the stanza refers to some astronomical phenomenon, as solar rays. Dayananda translates the word as men of wisdom, for an interpretation on the social plane.

Sudhanvan, according to the traditionalists, was the father of

Ṛbhus, and a descendent of Angiras; so is Kutsa, and thus they are related. On this, Wilson says, that although, as Kutsa is the son of Angiras, it seems not very consistent to call them his kinsmen of a former period, *prancah* (*pracina*) or *purvakalina*, as in verse 2.

2. **Saudhanvanasah,** sons of Sudhanvan; foremost or most adept amongst those who are archers, (शोभनानि धन्वानि धनूंषि येषु ते सुधन्वानः, तेषु कुशलाः सौधन्वानाः—*Daya.*).

Apakah, persons not permitted to cook their meals, for example, Sannyasins (वर्जितपाकयज्ञा यतयः —*Daya.*).

Savituh, of the sun; of the creator; of any one with prosperity ऐश्वर्ययुक्तस्य—*Daya.*); also from √ सु, to offer oblation.

4. **Sami,** work (*karmani*); and *vistvi*, both are synonyms of *karma*, action or work (Nigh. II. 1). See Nir. XI. 16 for the verse.

6. **Ṛbhavas,** the so lar rays (Nir. XI.16). आदित्य रश्मयोऽप्यृभव उच्यन्ते.

Nṛbhyah, for men; for the leaders of the *yajna*. (ऋभवो हि यज्ञस्य नेतारः ; Ṛbhus are the leaders of the sacrifice—*Sayana*); also to the chiefs of the firmament (*antariksa*).

8. **Vatsena asṛjata mataram punah**, reunited the mother with the son. There is a legend in this connection. A *ṛsi* whose cow had died, leaving a calf prayed to the Ṛbhus for assistance, on which they formed a living cow, and covered it with the skin of the dead one, from which the calf imagined it to be its own mother (see I.20.4). Of course the legend has no sense in it.

9. **Vajasatau**, in the battle; *vajebhih*, with grains and other materials (*Daya.*), or in battle, with your horses.

Hymn-111

2. **Ṛbhumat**, accompanied with men of wisdom, or resplendent; having much light (Ṛbhu from *uru*+√*bha*, उरु +भा, —Nir.).

4. **Ṛbhuksanam indram**, one who supports, or instructs the men of wisdom (*Daya.*); or Indra who is *ṛbhuksin*. According to Sayana, the three sons of Sudhanvan were Ṛbu, Vibhu and Vaja; these three are the arcihtects related to aeroplanes, ships and chariots

(transports for air, water and land).

Vajan, superior in knowledge, ज्ञानोत्कृष्टान्—*Daya.*

5. **Vajah**, the one with speed and other noble qualities (*Daya.*).

Hymn-112

Tabhiru su utibhirasvinagatam is the burthen of this hymn, with those aids. Asvins, come willingly hither (*Wilson*); come hither unto us, O Asvins, with those aids (*Griffith*).

1. **Utibhih,** means of assistance, aid or protection.

3. **Dhenum asvam**, the speech which does not succumb to evils (*Daya.*); gave milk to the barren cow (*asvam* प्रसवासमर्थाम्, *Sayana*). Again, we have a legend stated in this connection. It relates to the cow of a *ṛsi*, named Sayu (शयु), to which, though barren, at his entreaty, the Asvins gave abundance of milk.

4. **Yabhih parijma tanayasya majmana,** endowed with the vigour of the son. Agni (fire) is regarded as the son of Vayu (air), either as generated, in the character, of digestive warmth, by the vital airs, or as having been excited into flame by the wind at the time of creation.

Dvimata, measurer of the two worlds (*Wilson*), or measurer of the two, water and fire (*Daya.*). The two regions are earth (the place of *agni*) and firmament (the place of *vayu*). *Agni* is also the son of two mothers (the two sticks in the process of attrition).

Trimantuh, the one adept in three, *karma* (actions), *upasana* (devotion) and *jnana* (knowledge) —*Daya.* Again, according to ritualists, the three are *paka-yajna* (offerings of food), *haviryajna* (oblations of butter), and *somayajna* (oblations of medicinal herbs, or Soma juice).

5. **Rebham** and **Vandanam,**—*rebham*, one who sings the glory—*stota*; *vandanam*, one who recites the noble attributes (*gunakirtana*) —*Daya.* Here again, the traditionalists have concocted a story. Rebha and Vandana are said to be two *ṛsis*, who were cast into a well by *asuras*.

6. **Antakam**, according to a legend, he is a *rajarsi*, whom the *asuras* threw into a pond or a well (again a legend).

Bhujyum—There have been several traditional legends concocted in the name of Bhujyu, who has been said to be the son of Raja Tugra. Bhujyu had embarked on a maritime expedition against the enemies of his father, but encountered a storm, in which the vessel was lost; he was saved, and brought back to his father by the intervention of the Asvins.

According to B. A. Macdonell and A. B. Keith (Vedic Index), Bhujyu denotes an *adder* in two passages of the Ṛgveda (iv.27.4;- X. 25.8) and one of the Yajurveda (XVIII.42) (cf. St. Petersburg. Dictionary). Then there are a large number of passages in the Ṛgveda in which the word Bhujyu has been used in another sense, round which the legend has been developed. The passages are: I.112.6; 20; 116.3; 117. 14; 119.4; VI.62.6; VII.68.7; 69.7; X.40.7; 65.12; 143.5. According to Bühler, the passages refer to Bhujyu being saved from shipwreck during a voyage in the Indian ocean, but the evidence is inadequate to support this conclusion.

Dayananda translates *bhujyum* as पालकम्, the supporter I.112.6 भोक्तारम् (IV. 27.4); enjoyer of pleasure (I. 116.3); the sustainer of body and soul (I.117.14).

Karkandhu and **vayya,**—Karkandhu according to Dayananda, means artisans, craftsmen कर्कान् कारुकानन्तति व्यवहारे बध्नाति तम् and *vayyam* is a learned person (ज्ञाता). According to traditionalists, these two are *asuras* whom the Asvins extricated from misfortunes (for *vayya*, also see I.54.6).

7. **Sucantim**, purifier (पवित्रकारकम्,—*Daya.*); a legendary person of this name of which no account has been given by Sayana.

Atraye, for the one free from three sorts or pains—mental, physical and accidental—*Daya.* According to Sayana and others, Atri is the name of a patriarch, who was thrown by the Asuras into a cave with a hundred doors, at all of which fires of chaff were kindled. They were extinguished with cold water by the Asvins; or according to Yaska, Atri is here a name of Agni, the eater (*attri*) of clarified butter, but whose appetite, or intensity, being checked by the heat of the sun in the hot weather, was renovated by the rain sent down by the Asvins.

Pṛsnigum, the one who moves through inter-space, अन्तरिक्षगन्तारम् *Daya.*). According to some, the name of a person,—so named from his possessing brindled cows (पृश्नयो गावो यस्य).

Purukutsam, one possessing large number of deadly defence weapons like thunderbolts etc. (बह्वः कुत्सा वज्राः शस्त्रविशेषा यस्मिंस्तम् —*Daya*.).

8. **Paravrjam**, the one who goes against discipline (धर्मविरुद्धगामिनम् *Daya*.). According to traditionalists, this is the name of a *ṛsi*, made lame and crippled.

Prandham, devoid of knowledge, merged in darkness (*Daya*.); totally blind; the name of a *ṛsi* (*Sayana*); perhaps the same as Ṛjrasva (ऋज्राश्व).

Sronam, the one crippled and deaf. Sayana gives some details of the persons of these names.

Varttikam, a bird, like a sparrow; or quail (शकुनिस्त्रियम् —*Daya*.).

9. **Vasistham**, to the one very much dedicated to his duty (यो वसति धर्मादि कर्मसु सोतिशयितस्तम् —*Daya*.).

Kutsam, thunderbolt, or a deadly weapon.

Srutaryam—श्रुतानि अर्य्याणि विज्ञानशास्त्राणि येन तम्, one who has listened to the authoritative teachings —*Daya*.).

Naryam, superior and senior amongst leaders of men.

10. **Vispalam**, the protector or sustainer of people(विशः प्रजाः पात्यनेन सैन्येन तल्लाति यया ताम्—*Daya*.). According to the legend, she was the wife of Khela, the son of Agastya.

For other references of Vispala, see I.112.10; 116.15; 117.11; 118.8; 182.1; and X.39.8.

Vasam, charming and attractive (कमनीयम् —*Daya*.).

Asvyam, son of *asva*, of the horses, or the one superior in speed (तुरगेषु वेगादिषु वा साधुम् —*Daya*.). Traditionalists regard Vasa and Asvya as *ṛsis*.

11. **Dirghasravas,** one possessing knowledge, food or wealth in large measures —*Daya*. By traditionalists, he is regarded as the son of Dirghatams, a *ṛsi*, but in a time of famine, he followed trade to obtain a livelihood, hence he is termed as *vanika*, a merchant; as the son of Usij, he should be the same as Kaksivat (I. 18.1) but the text treats them as distinct.

12. **Trisoka,** one not attached to the three lamentations pertaining to worth, action and behaviour. (Also the name of a *ṛsi*, son of Kanva. These holy persons were much exposed to cattle-stealing).

13. **Mandhataram,** one who goes to long distances on a car or airship; a wise man (*Daya.*). (See Nigh; III.15, synonym of *medhavin*). As a legend, he is regarded as a royal sage (*rajaṛsi*).

Ksetrapatyesu, concerning the lord of fields or of the earth (*Daya.*).

Bhardvajam, one who is acquainted with learned persons of high character. (विद्यासद्गुणान् भरतां वाज विज्ञापयितार; also वाजोऽन्न विज्ञानं वा बिभर्त्ति येन श्रोत्रेण तत्—one equipped with grains or spiritual knowledge.—*Daya.*). Also in S.Br., मनो वै भरद्वाज ऋषि रन्न वाजो यो वै मनो बिभर्त्ति सोऽन्नं वाजं भरति तस्मान्मनो भरद्वाज ऋषि : (VIII. I.1.9).

As a man of tradition, he is a man of wisdom (*vipra*), perhaps a Brahmana.

14. **Divodasa,** the giver or source of knowledge or enlightenment, —*Daya.*

Sambara-hatye. one competent to kill the adversaries (शम्बरस्य बलस्य हत्या हननं यस्मिन् युद्धादि व्यवहारे तस्मिन्—*Daya.*). (See Nigh. II.9 for *sambara*, a synonym of *strength* or *force*).

Atithigva, hospitable, cherisher of guests (अतिथीन् प्राप्नुवन्तम्—*Daya.*).

Kasah, is a synonym of water (Nigh. I.12).

Trasadasyum, one afraid of robbers or vicious people (यो दस्युभ्यस्त्रस्यति तम्—*Daya.*). According to Sayana, the son of Purukutsa.

15. **Vamra,** one who vomits for relief (रोग निवृत्तये वमनकर्तारम्—*Daya.*).

Vipipanam, one who takes (drinks) medicinal decoctions with care (औषधरसानां विविध पानं कर्तुं शीलम्—*Daya.*).

According to Sayana, *vamra* is called a *ṛsi*, the son of Vikhanas; the text calls him *vipipanam*, drinking much and variously, which Sayana explains drinking, especially earthly moisture, or dew (पार्थिवं रसम्). (See I.51.9).

Kali, one who saves from pains; or one adept in astronomy or calculations. (यः किरति विक्षिपति दुःखानि दूरीकरोति तं गणक वा—*Daya.*). Also name of a *ṛsi*.

Pṛthim, to one with keen intellect (विशालबुद्धिम्); traditionally, a *rajaṛsi*.

16. For **Sayuh,** see I.31.2; other references are III.55.6; *Sayutra* I.117.12; X.40.2; *Sayum* IV.18.12; X.40.8; *Sayave* I.112.16; 116.22; 117.20; 111.8; VI.62.7; VII.68.8; X.39.13.

Sayuh, is one in whom everything sleeps or rests during the *pralaya*, the final dissolution (*Daya.*); *sayave*, for the one that desires to sleep with comfort (*Daya.*); for the one reposing (*Wilson*).

Atraye, for the one free from three, the vices of thoughts, words and deeds (*Daya.*).

Manave, for the one righteous, judicious authority. In tradition, Manu is regarded a *rajaṛsi*, whom the Asvins extricated from want, by teaching the art of sowing the seeds of barley and other grains.

Syumarasmaye, for the one possessing the combined rays of justice (स्यूमा संयुक्तरश्मयो न्यायदीप्तयो यस्य तस्मै—*Daya.*).

17. **Patharvan,** students, continuing studies (*Daya.*).

Saryatam, the one controlling the men of violence (शरो हिंसकान् प्राप्तम्—*Daya.*). According to the traditionists, Patharvan is a *rajaṛsi*. Saryata is probably intended for Saryati, the fourth son of Vaivasvat Manu (cf. I. 51.12)

18. **Vivare go-arnasah,** to recover the stolen cattle (*Wilson, Sayana*); *vivare*, space (or cavern), *avakasa*; *go-arnasah*, गोः पृथिव्या जलस्य च (*Daya.*).

Manum, the one who knows (ज्ञातारम्), the rational man.

Asvins have been supposed to assist in the recovery of the stolen cattle (cf. Indra).

Manum samavatam, sustained Manu, or mankind i.e. by making

him aware of the grain hidden in the earth and teaching him, in fact, agriculture (*Wilson*).

19. **Sudase,** in a munificint gift (सुष्ठु दाने) —*Daya*. According to the traditionalists, Sudas is the name of a king, the son of Pijavana. (शोभनं ददातीति सुदा: —*Sayana*). A prince named as Paiyavana, son of Piyavana is noticed by Manu. VII. 110.

20. For **Bhujyu**, see I.112.6.

Adhrigu, most resplendent (इन्द्रं परमेश्वर्यवन्तम्—*Daya*.). A sacrificer or immolator along with Capa, of the gods (*Sayana*, cf. अध्रिगुश्चापापश्चोभौ देवानां शमितारौ—Tait. Br. III.6.6.4)

Ṛtastubham, यया ऋतं स्तोभते स्तभ्नाति धरति, one standing for the sustenance of truth —*Daya*; name of a *ṛsi* (*Sayana*).

21. **Kṛsanum,** of the weak and timid (दुर्बलम्, *Daya*.). *Kṛsanu* is enumerated by the Taittiriyas amongst a class called Somapalas, venders or providers, apparently of the Soma plants (हस्तसुहस्त कृशानवेते व: सोमक्रयणा:—Tai. S. I.2.7). The word is a synonym of *fire* too (Nigh.).

23. **Satakratu,** a person of hundred or cent per cent selfless actions (शतं प्रज्ञाकर्माणि वा यस्तान्—*Daya*.); an epithet for Indra; here of Asvins.

For **Kutsa** and **Turviti** see I.112.9; 23.

Arjuneyam, one accomplished with a fine splendid finish. (The son of Arjuna—*Sayana*. Arjuna being the secret name of Indra—एतद् वा इन्द्रस्य गुह्यं नाम यदर्जुन: —*Vajasaneyaka*).

Purusantim, the distributor of riches to many; पुरूणां बहूनां सन्तिं विभाजितारम्—*Daya*.). As a legend, it is the name of a *ṛsi*.

24. **Adyutye,** attitude devoid of crookedeness (द्यूते भवो व्यवहारो द्यूत्यश्छलादिदूषितस्तद् भिन्ने—*Daya*.); also in the absence of light; that is, in the last watch of the night or that preceding the dawn, at which time, the Asvins are especially to be worshipped.

Hymn-113

For verses I and 2, see Nir. II. 19 and 20 respectively.

1. **Ratri usase yonim**—When the sun sets, the night comes on; or the night is generated by the setting sun, and may figuratively be termed as his offspring, and in the like manner, as the precursor, night may be termed the parent or the womb of the dawn.

2. **Rusad-vatsa,** the parent of the sun (रुश उज्ज्वलित: सूर्य्यो वत्सो यस्या: सा)—the dawn precedes, and therefore, figuratevely bears, or is the parent of the sun.

12. **Yavayat-'dvesah,** the beings hostile now withdraw. At the time of dawn, *raksas* like mosquitoes and other malignant beings vanish.

19. **Devanam mata**, mother of the gods (learned people—विदुषां माता—*Daya.*).

Hymn-114

1. **Kapardina rudrah,** (i) for the Brahmacarin who has led a life of austerity for 44 years and has braided hair (*Daya.*); Rudra with braided hair. (The one who makes everybody weep at the time of death is *rudra* रोदयति सर्वमन्तकाले इति रुद्र:—*Sayana*); (ii) again, *rut* is worldly pain; the one who takes it away is *rudra* (रुत् संसाराख्यं दु:खं, तत् द्रावयत्यपगमयति विनाशयतीति रुद्र:); (iii) the one who expounds the philosophy of the Upanisads of the Vedas in word-forms is *rudra*, (रुत: शब्दरूप उपनिषद:, ताभिर्द्रूयते गम्यते प्रतिपाद्यते इति रुद्र:); (iv) *Rut* is divine speech; the spiritual knowledge that propounds it for the devotee is ***rudra***, (रुत् शब्दात्मिका वार्णा, तत्प्रतिपाद्या आत्मविद्या वा). (v) *Rut* is the surrounding or obstructing darkness of ignorance; one .who dispels this darkness is *rudra*, (रुणद्धि आवृणोति इति रुत् अन्धकारादि; तत् दृणोति विदारयतीति रुद्र:). In this way, Sayana gives serveal derivations to the word *rudra*, (also see *Tai. S.* I. 5. 1. 1).

Kapardine, means the one with jata, or braided hair (जटिलाय; जटाजूटं ब्रह्मचारिण, विद्वांसम्).

Agni has been called *rudra* in a legend. While the gods were engaged in a battle with *asuras*, Rudra, identified with Agni, came and stole their treasure; after conquering the enemy, the gods searched for the stolen wealth and recovered it from the thief, who wept (*arudat*) and Agni was thence called Rudra.

Ksayadviraya, destroyer of the heroes (क्षयन्तो दोषनाशका वीरा यस्य तस्मै —*Daya.*). Perhaps the heroes are Maruts.

For **Ksayadvira,** see I. 106. 4; 114. 1; 2; 3; 125. 3; VIII. 19. 10; X. 92. 9; and for *kapardi* see I. 114. 1; 5; VI. 55. 2; VII. 83. 8; IX. 67. 11 and X. 102. 8.

4. **Vamkum,** cruel and harsh towards mischievous enemies (*Daya.*); tortuous.

5. **Varaham,** like clouds (*Daya.*); also a *boar* or one who has a hard body. Sayana takes it to be an abbreviation of *vara-ahara* or good food.

Arusam, horses etc. (*Daya.*).

Namasa, with food (Nigh II.7), or dedication and service (*Daya.*).

6. **Marutam pitre**, father of Maruts; *pitre*, for the one that nourishes and sustains, Marut, the one who performs sacrifices in all seasons, such learneds (ऋतावृतो यजतं विदुषाम् —*Daya.*). Sayana unnecessarily gives a legend to show how Rudra becomes the father of Maruts (evidently fictions of a much later era than of the Vedas, being borrowed, if not fabricated from the tantras—*Wilson*).

10. **Goghnam**, cow-killing weapon, or a killer of cows (गवां हन्तारम्).

Purusaghnam, the killer of men, or man-slaying weapon.

Hymn-115

For verses 1 and 4, see Nir XII. 16, and IV. 11 respectively.

1. **Caksus,** enlightener (दर्शकं ब्रह्म, —*Daya.*).

Mitra, Varuna and **Agni**—Friend or the sun (*mitra*); giver of joy, the world of moon and seas (*varuna*); fire or electricity (*agni*). They are typical of the world or the seasons (*Wilson*).

Atma jagatah, the soul of the world; from his pervading and animating all things; or *jagatah* may mean "of what is moveable", followed by *tasthusah*, of that which is fixed. The sun is the cause of all effects, whether moveable of immoveable (जंगमस्य, स्थावरस्य —*Daya.*).

2. **Yugani,** a period of 5 *samvatsaras*, or divisions of time in

Satya, Treta, Dvapara and Kali. *Yugani* also means "yokes for ploughs".

4. **Madhya Kartor vitatam,** diffused upon the unfinished task; spread in the middle of affair; the cultivator or artisan desists from his labour, although unfinished upon the setting of the sun.

5. **Haritah,** rays; directions or cardinal points (*Daya.*); also horses.

Hymn-116

For verses 8 and 16, see Nir. VI. 36 and V.21 respectively.

1. **Vimadaya,** for the one who gives intense pleasure (विशिष्टो मदो हर्षो यस्मात्तस्मै —*Daya.*). Also see I. 112. 19. According to the legend, Vimada is the name of a prince, who having won his bride at a *svayamvara* (a function at which a girl chooses her husband) was stopped on his way home by his unsuccessful competitors; Asvins came to his succour and placed the bride in their chariot, repulsed the assailants and carried the damsel to the residence of the prince.

Nasatya, absence of *asatya* or untruth or evil, i.e., one virtuous free from evils; an artisan or technician also. When used in the dual number, it represents *asvinau* (Nir. VI. 13) (नासत्यौ चाश्विनौ). "They are ever true, never false", says Aurnavabha. "They are promoters of truth", says Agrayana, or else they are so called because they are *nose-born* (*nasa* or *nasika*=nose).

2. **Rasabhah,** an ass; the one who has sustaining qualities as that of the earth etc. (आदिष्टोपयोजनपृथिव्यादिगुणसमूहवत् पुरुष: —*Daya.*). According to an absurd legend, the chariot of Asvins is drawn by two asses (*rasabhavasvinoh*, Nigh. I. 15) or it may mean "going swiftly".

3. **Tugra,** one who kills an enemy; the army-chief. See note on I.112.6 on Bhujyu. Tugra, according to the traditional legend, was a great friend of the Asvins. Being much annoyed by enemies residing on a distant island, he sent his son Bhujyu against them with an army on board ship; after sailing some distance, the vessel foundered in a gale; Bhujyu appealed to the Asvins who brought him and his troops back in their own ships, in three days' time. (See verses 4 and 5 also; referring to sea voyage and an encounter).

5. **Sataritram,** a boat with one hundred oars, and other con-

trols of navigation (शतसंख्यकान्यरित्राणि जलपरिमाणग्रहणार्थानि स्तम्भनानि वा यस्याम् —*Daya* .).

6. **Peduh,** one who carries with comfort (सुखेन प्रापक: —*Daya.*). According to a legend it was the name of a certain *rajarsi*, who worshipped the Asvins; they, therefore, gave him a white horse, through the possession of which, he was always victorious over his enemies.

7. **Pajriyaya**=*pajresu*=*padresu*=*padesu*, for the one in reputed or authoritative positions (*Daya.*). Also another name in mythology for Angirasas, in which the race Kaksivat was born.

9. **Ksarannapo. . .tṛsyate Gotamasya**, see I. 85.6. It is difficult to find out how the well was presented to Gotama.

10. **Drapimiva cyavanat pramuncatam**—You stripped of from the aged Cyavana his entire skin (प्रमुञ्चेतं यथा कवचं पालयमानात् —*Daya.*). We shall not give here the unnecessary details of the restoration of the ascetic Cyavana to youth and beauty (See the Mahabharata, Vana Parva) as given in Indian Texts of the Non-Vedic Age,—the legend connected with Sukanya, daughter of the king Sharyati, how she pierced the eyes of the sage Cyavana, whilst he was engaged in penance, so much so that white ants constructed their nests round his body, and how all this enraged the old *ṛsi* and so how he could be appeased by the promise of the King to give him his daughter (Sukanya) in marriage, and for becoming marriageable, the Asvins restored the charming youth to the *ṛsi*. The Vedic text does not refer to any such details here.

For **Dasra,** see I. 116,16.

11. **Nasatya** and **Vandana,** see earlier notes (I. 112.5; 116.1).

12. **Dadhica** or **Dadhyan,** are who honour the learned (दधीन् विद्याधर्मधारकानञ्चति प्राप्नोति स: —*Daya.*). Also see I.84.13. A legend occurs in the Mahabharata also; from the bones of this king, Tvastṛ fabricated a thunderbolt to kill Vṛtra and rout the Asuras.

13. **Vadhrimatyah,** the noble ladies of excellent growth (वध्रय: प्रशस्ता वृद्धयो विद्यन्ते यस्यास्तस्या: स्त्रिय: —*Daya.*). In legend we have a wife of the name Vadhrimati of a certain *rajarsi*, who was impotent; the Asvins, propiated by her prayers, gave her a son (*Wilson*).

14. **Vṛka,** wolf, but here a dog (*svan*), a wild dog, *aranya svan.*

Khelasya, of the part or section (खण्डस्य —*Daya,*); a piece of the enemy's body. See I. 112.10. Accordiug to legend, *Khila* was a king, of whom Agastya was a *purohita*, and it was through his prayers, that the Asvins gave *vispala* an iron leg.

Vispala, see I. 112.10. She is regarded as the wife of Khela the son of Agastya.

16. **Ṛjrasva,** a simple horse (सरल तुरंगम् —*Daya.*). In a legend, we are told that Ṛjrasva was one of the sons of *Vṛsagiṛ* (I. 100.17); for his blindness, see I. 112.8, and the cure by Dasrsas (Ṛjrasva was made blind by his father whilst he was giving to a she-wolf a hundred sheep cut up in pieces; Dasras, the physician gave him back the eyes).

Vṛki, she-wolf; a legend describes her as one of the asses of the Asvins in disguise.

17. **Suryasya duhita,** daughter of the sun; according to a legend, the Sun was desirous of giving away his daughter to Soma, but all the gods desired her as a wife: they agreed that he who should first reach the sun, as a goal, should wed the damsel. In the race, the Asvins were victorious, and Surya (the daughter), well pleased by their success, rushed immediately into their chariot.

Karsmeya, wood and other material.

18. **Vṛsabha,** one who showers victory or prosperity.

Sinsumarah, one who destroys the infidels or enemies; a porpoise, a *graha* or an alligator (*Sayana*); they in the mythology were yoked to the car of the Asvins, to display their power.

19. **Jahnavim,** to the army, opposing the army of the enemies (जहत्यास्त्याज्याया:शत्रुसेनाया: इमां विरोधिनीं सेनाम् —*Daya.*). Legend regards Jahnu a *maharsi* (He is a prince of the lunar dynasty in the Puranas).

20. **Jahusam,** movement of vehicles (जहुषां गन्तव्यानामिदं गमनम् —*Daya.*). Legend regards him as a king; about him nothing is known. See also VII. 71.5.

21. **Vasa,** in one's control (स्वाधीनताम् —*Daya.*); legend regards him a *ṛsi* receiving daily presents up to one thousand in number.

22. **Sarasya,** of the one from the side of opposition or killer (हिंसकस्य सकाशात् —*Daya.*); Sara is also called *arcatka*, the one from the side of respectable persons of status (अर्चतः सत्कुर्वतः शिष्टानुकम्पकस्य —*Daya.*). In legend, a son of Ricitka; about him nothing is known.

Sayave, for Sayu; see I. 112.16.

23. **Kṛsniyaya,** the one attractive, or the one who attracts others; worthy of attraction.

Visvakaya, for the one, kind to every one.

Visnapvam, to the aspirations, received by a man of wisdom engrossed in learning (*Daya.*).

Legend regards all these three as *ṛsis*.

24. **Rebham,** see I. 112.5.

Hymn-117

3. **Ṛbisat,** the darkness of ignorance, which has shrouded the enlightenment (नष्टविद्याप्रकाशादविद्यारूपात् —*Daya.*). See Nir. VI. 35, i.e. Ṛbisam, अपगताभासं; अपहृताभासं; अन्तर्हितभासं; गतभासं वा; i.e. one whose lustre is gone, or taken away, or concealed, or lost.

4. **Rebham,** the admirers of true knowledge and virtues.

5. **Tama,** a synonym of *ratri* or night (Nigh. I. 7); *rukma* is gold or *hiranya* (Nigh. I. 2). For **Dasra,** see, I. 116.10; 16.

6. **Madhunam,** of water; *madhu*, a synonym of water (Nigh. I. 12).

Pajriyena, Kaksivata, for Pajra and Kaksivat, see I. 116.7 and for Nasatya, see I. 116.1-11.

7. **Ghosa,** (i) Laudatory words, (ii) the rest-places for cows etc. (*Daya.*). From tradition, we have Ghosa, the name of the daughter of Kaksivat; she was a leper, and therefore, unfit for marriage; in her ad-

vanced years, she prayed to the Asvins, who healed her leprosy and restored her to youth and beauty, so that she finally obtained a husband.

For **Kṛsniyaya** and for **visnapvam**, and for **visvakaya** see I. 116.23.

8. **Syavaya,** for the one wise or learned; in legend, he is a *ṛsi* with black leprosy, cured by the Asvins and then married.

Narsadaya, the dimunitive of *nṛsad,* which means one pertaining to men or people or leaders. *Nṛsad,* in legend, is supposed to be the name of a *ṛsi,* about whom nothing is known.

Kanva, a man of wisdom; the name of a *ṛsi* also, supposed to be blind in tradition, but his blindness is not adverted to in any of his hymns hitherto met with (*Wilson*).

9. **Pedu,** see I. 116.6.

10. **Pajra,** see I. 116.17.

11. **Sunoh,** of the son; perhaps the son of the jar (कुम्भात्-प्रसूत), according to Sayana (not in the text), thus alluding to the *ṛsi* Agastya of the mythology.

Vipraya, men of wisdom (traditionalists refer to *ṛsi* Bharadvaja).

Agastye, for noble actions; amongst the well known behaviours (अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधूनि कर्माणि —*Daya.*).

For **Vispala,** see I. 112.10; 116.15.

12. **Kavyasya,** the work of a poet; according to traditionalists, the son of Kavi, i.e. Usanas.

13. For **Cyavana,** see I. 116.10; for *Nasatya*, see I. 116.1.

14. For **Tugra,** see I. 116.3 and for *Bhujyu.* see I. 112.6, I. 112.20 and I. 116.3. For Tugra the other references are I. 117.15; VI. 20.8; 26.4; VI. 62.6; and X. 49.4.

For **Bhujyu,** we have I. 112.6; 20; 116.3-5; 117.14; 119.4; VI.

27.4; VI. 62.6; VII. 68.7; 69.7; VIII. 22.2; 46.20; X. 40.7; 65.12; 95.8; 106.4; 143.5.

16. **Jayusa,** see I. 117.16; VI. 62.7; X. 39.13; by the one giving the glory of victory (जयप्रदेन; also जयशीलौ —*Daya.*).

Visvacah, of the enemy with numerous crooked ways. Visvanc is, in mythology, called an *asura*, whose son you kill with poison (विषेण) i.e. with poisoned arrow (*Sayana*).

17, 18. **Ṛjrasva,** see I. 116.16.

20. **Dasra,** see I. 112.24; 116.10; 16; 117.5; 20; 21; 118.6; 119.7; 120.4; 139.3; 4; 180.5; 182.3; IV. 43.4; VI. 69.7; VII. 68.1; VIII. 5.2; 22.17.

For **Sayu,** see I. 112.16; 116.22; 117.20; 118.8; VI.62.7; VII. 68.8 X. 39.13.

For **Purumitra,** see also X. 39.7; friends of many; in legend, the name of a *raja* (king).

21. **Manusaya,** for the rational beings, for men.

Aryaya, for the son of an *arya*, i. e. lord, for the children of a lord; one blessed with God. (Nir. VI. 26; *Daya.*).

This verse has been discussed by Yaska, in the Nirukta VI. 26; O Asvins, working wonders, sowing the grain, as it were, with a plough, milking food for man, blasting the impious foe with lightning, you made far-spreading light for the Arya.

Vṛka means a plough, so called from cutting. *Langala* (plough) is derived from the √लग्, to cling, or it is so called because it has a tail. *Langala*, a tail, is derived from the root √लग् to cling, or from √लंग्, to wave; or from √लम्ब्, to hang down; लाङ्गलं लगतेलङ्गतेर्लम्बतेर्वा (Nir. VI. 26.). Milking food for man. O fair ones ! blasting the impious foe (*dasyu*) with lightning or with (a flood) of water. Arya means the son of the lord (Nir. VI. 26).

Aryaya, विदुषे, to the sage, that is, to, or upon, Manu (Sayana erroneously thinks that *manusa* is a synonym of Manu).

22. **Tvastram,** a person, readily becoming adept in all learning

(*Daya.*). *Tvaṣṭṛ* is so called because it pervades quickly, say the etymologists (त्वष्टा तूर्णमश्नुत); or it may be derived from √त्विष् दीप्तौ, meaning to shine, or from √त्वक्ष्, meaning to do. (त्विषेर्वा स्यात् दीप्तिकर्मण:, त्वक्षतेर्वा स्यात् करोतिकर्मण: —Nir. VIII. 13).

24. **Vadhrimati,** see I. 116. 13; knowledge leading to prosperity (*Daya.*); wife of a *ṛsi* (*Sayana*); see I. 116. 13.

Hirnyahasta, one possessing gold, or the one possessing knowledge and prosperity like a hand. (*Daya.*).

Syavam, one properly educated (*Daya.*); see also X. 65. 12. According to the legend, Syava was cut into three pieces by the *asuras*, but these pieces were reunited into one by the Asvins.

Hymn-118

For verse 11, see Nir. VI. 7.

For **Dasras** (3) **Nasatyas** (4), **daughter of the Sun** (सूर्यस्य दुहिता) (5) **Vandana, Rebha, Tugra, Cyavana** (6); **Atri, Kanva** (7); **Sayu** (8), **Vispala, pedu** (9), see hymns 112, 116 and 117. In this hymn, they have been noticed more summarily.

Hymn-119

2. **Urjani,** in mythology, a name of Surya, daughter of the Sun; the bold policy of State (पराक्रमयुक्ता नीति:—*Daya.*).

3. **Makhah,** sacred benevolent acts like *yajnas.* (*Daya.*).

4. For **Bhujyu,** see I. 112 and I. 116, worthy of enjoyment (*Daya.*).

Divodasa, for the giver of enlightenment; for the leader of the army (*Daya.*). For **Divah dasa,** see I. 112.14; I. 116.18; I. 119. 4; I. 130.7; 10; II. 19.6; IV. 26.3; IV. 30.20; VI. 16.5; 19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII. 18.25; IX. 61.2. For **Rebha; Atri; Sayu; Vandana** (6); **Dasras** (7) **Ausija, Dahyanc** (9), and **Pedu** (10), see hymns I. 112; 116; and 117.

Hymn-120

For **Dasras, Ghosa,** see hymns I. 112, 116, 117.

For **Bhṛgu,** see I. 58.6; I. 60.1; 1. 71.4; I. 120.5; I. 127.7; I. 143. 4; and other Mandalas.

5. **Bhṛgu** is one with matured experience and enlightenment (*bhṛgavane*, यो भृगु: परिपक्वधीर्विद्वानिवाचरति तस्मिन्—*Daya.*).

6. **Takavanasya,** of one stumbling; one instructed in knowledge (*Daya.*).

Hymn-121

4. **Manusasya,** of a rational being, of a man; of a descendent of Manu (*Sayana*).

7. **Vanadhiti,** a hatchet to cut down the trees of a forest; a collection of water (*vana*=water); or clouds.

Pari-rodhana goh—Sayana renders it as an attachment of the animal to the stake, (पशो: रोधनाय, यूपे नियोजनाय परिभवति समर्थो भवति—*Sayana*).

Rodhana, for protection (*Daya.*); *pari*—from all sides (*Daya.*); *goh*, cow.

9. **Divah asmanam upanitam,** brought the thunderbolt or *vajra* from heaven; it might refer to *tvasṭṛ*.

9. For **Ṛbhu** and **Kutsa,** refer to hymns I. 112, 116, 117.

10. **Susnasya,** of the exploiter enemy (शोषकस्य शत्रो: —*Daya.*).

Phaligam, a synonym of cloud (Nigh. I. 10)

13. **Etasah,** a trained good horse; a synonym of horse (Nigh. I. 14) (One of the horses of the sun).

Karttam, a synonym of well or *kupa*, (Nigh. III. 23)

14. **Abhika,** a synonym of battle or *sangrama* (Nigh. II. 17).

Sravas, a synonym of grains, or *anna* (Nigh. II. 7) (*Sravana*).

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

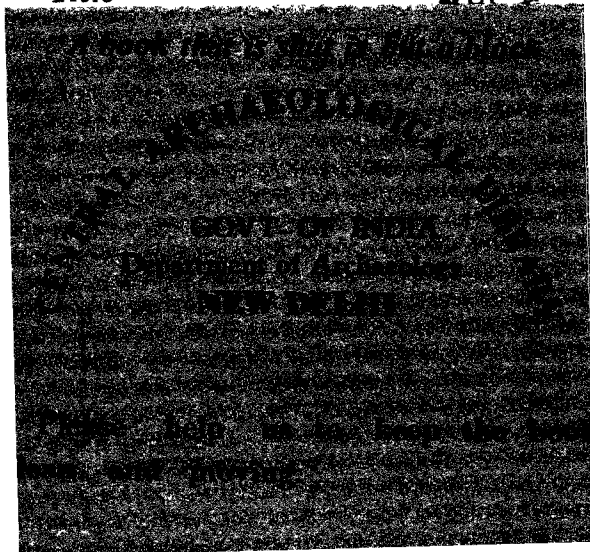
with

English Translation

by

Svami Satya Prakash Sarasvati

and

Satyakam Vidyalankar

Volume III

[Book I, Hymns 122—191]

तृतीयो भागः

[प्रथमं मण्डलम्, सूक्तानि १२२-१९१]

Veda Pratishthana

New Delhi

RGVEDA, Vol. III

Published by Veda Pratishthana; New Delhi

On behalf of Narendra Mohan Trust, Pusa Road, New Delhi (India)

Transliteration based on the text of Theodor Aufrecht.

Sole Distributors :

S. Chand & Company Ltd

Ram Nagar, New Delhi-110055

JULLUNDUR : LUCKNOW : BOMBAY : CALCUTTA : MADRAS

HYDERABAD : PATNA : NAGPUR : BANGALORE : COCHIN

Printed by

Shiksha Bharati Press, G. T. Road, Shahdara, Delhi-110032

CONTENTS

IN MEMORY OF

VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

Ved Ratan Mohan

Foreword

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमि: पुत्रोऽहं पृथिव्या:......अथर्व.12.I.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, सभ्रातरो वावृधु: सौभगाय । ऋक्.5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातर द्विक्षन् मा स्वसारमुत स्वसा........अथर्व 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship: मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववारा: यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedeic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratna Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratna Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Prakash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to

reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held nor by his wealth or material acquisitions but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

(Dr.) L.M. Singhvi
Executive Chairman,
Veda Pratisthana

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

> May all be happy and rid of diseases,
> May all have a happy and harmonious life,
> May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

प्रथमं मण्डलम्

(१२२) द्वाविंशत्युत्तरशततमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । विश्वे देवा देवताः । (१-४, ७-१५) प्रथमादिचतुर्ऋचां सप्तम्यादिनवानाञ्च त्रिष्टुप्, (५-६) पञ्चमीषष्ठ्योश्च विराड्रूपा छन्दसी ॥

॥१॥

प्र वः पान्तं रघुमन्यवोऽन्धो यज्ञं रुद्राय मीळ्हुषे भरध्वम् ।
दिवो अस्तोष्यसुरस्य वीरैरिषुध्येव मरुतो रोदस्योः ॥१॥
पत्नीव पूर्वहूतिं वावृधध्या उषासानक्ता पुरुधा विदाने ।
स्तरीर्नात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥२॥

122.

Prá vaḥ pántam raghumanyavó 'ndho yajñám rudráya mīḷhúshe bharadvam | divó astoshy ásurasya vīraír ishudhyéva marúto ródasyoḥ || 1 || pátnīva pūrváhūtim vāvṛidhádhyā ushásānáktā purudhá vídāne | starír nátkam vyútam vásānā sū́ryasya śriyá sudṛ́śī híraṇyaiḥ || 2 ||

ṚGVEDA SAMHITA

BOOK ONE

122

O earnestly eager priests, may you dedicate the protective sacrificial offerings to the reward-showering cosmic powers. Let us praise him who, with his heroic followers, as with shafts from a quiver, has expelled the evil spirits from heaven; and may we praise the vital principles who reside between heaven and earth. 1

May dawn following the night of varied aspects and character come to promote the first invocation like a wife to the first call. May dawn, shining beautifully with the brightness of the rising sun, and like a youthful damsel decorated with golden ornaments and clad in finely woven garment, be pleased to come and participate in joy. 2

ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषण्वान् ।
शिशीतमिन्द्रापर्वता युवं नस्तन्नो विश्वे वरिवस्यन्तु देवाः ॥३॥
उत त्या मे यशसा श्वेतनायै व्यन्ता पान्तौशिजो हुवध्यै ।
प्र वो नपातमपां कृणुध्वं प्र मातरा रास्पिनस्यायोः ॥४॥
आ वो रुवण्युमौशिजो हुवध्यै घोषेव शंसमर्जुनस्य नंशे ।
प्र वः पूष्णे दावन आँ अच्छा वोचेय वसुतातिमग्नेः ॥५॥

mamáttu nah párijmā vasarhā́ mamáttu vā́to apā́ṃ vríshaṇvān | ṣiṣītám indrāparvatā yuvám nas tán no víṣve varivasyantu devā́ḥ || 3 || utá tyā́ me yaṣásā ṣvetanā́yai vyántā pā́ntauṣijó huvádhyai | prá vo nápātam apā́ṃ kriṇudhvam prá mātárā rāspinásyāyóḥ || 4 || ā́ vo ruvaṇyúm auṣijó huvádhyai ghósheva ṣáṅsam árjunasya náṅṣe | prá vaḥ pūshṇé dāvána ā́ṅ áchā voceya vasútātim agnéḥ || 5 ||

॥२॥ श्रुतं मे मित्रावरुणा हवेमोत श्रुतं सदने विश्वतः सीम् ।
श्रोतु नः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिन्धुरद्भिः ॥६॥
स्तुषे सा वां वरुण मित्र रातिर्गवां शता पृक्षयामेषु पज्रे ।
श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुन्धानासो अग्मन ॥७॥
अस्य स्तुषे महिमघस्य राधः सचा सनेम नहुषः सुवीराः ।
जनो यः पज्रेभ्यो वाजिनीवानश्वावतो रथिनो मह्यं सूरिः ॥८॥

ṣrutám me mitrāvaruṇā hávemótá ṣrutaṃ sádane viṣvátaḥ sīm | ṣrótu naḥ ṣróturātiḥ suṣrótuḥ sukshétrā síndhur adbhíḥ || 6 || stushé sá vāṃ varuṇa mitra rātír gávāṃ ṣatā́ prikshá́yāmeshu pajré | ṣrutárathe priyárathe dádhānāḥ sadyáḥ pushṭíṃ nirundhānā́so agman || 7 || asyá stushe máhimaghasya rā́dhaḥ sácā sanema náhushaḥ suvī́rāḥ | jáno yáḥ pajrébhyo vājínīvān áṣvāvato rathíno máhyaṃ sūríḥ || 8 ||

May the sun, the circumambient divinity and the dispeller of darkness, grant us delight. May the wind, the bringer of rain, grant us delight. May you, O thunder and clouds, sharpen our intellects, and may all the Nature's glories show us favour. 3

I, belonging to the traditions of a poet, worship those ever-moving and protecting twin-divines with all my zeal for the attainment of illumination. O priests, giorlfy the fire-divine, who without fail gives proper reward to all our actions and praise the sky and heaven who are like the parents of the rustling waters. 4

As a singer addresses loud praises to you, O twin divines for the remedy of his pains, so I, the poet devotee, am singing loud praises for your invocation. I offer praises amongst others to the divine nourisher, who is bounteous. In particular, I proclaim the munificence of the fire-divine. 5

Hear my prayers, O source of light and bliss, and hear the same from all sides in the prayer hall. May the mighty river, the renowned bestower of gifts, be attentive to my prayer fertilizing our broad fields with water 6

O divine source of light and bliss, we praise you for providing hundreds of cattle to the strong and valorous warriors fighting in the war with swift-moving horses. And may the divines, seated in their famous and splendid chariots, come to us. 7

I praise the treasures of that opulent assembly of the divines. May we, men who are blessed with excellent descendants, partake of them together. The assembly conferring abundant food upon the strong and valorous has been my benefactor, and has made me the master of horses and chariots. 8

जनो यो मित्रावरुणावभिध्रुगपो न वां सुनोत्यक्ष्णयाध्रुक् ।
स्वयं स यक्ष्मं हृदये नि धत्त आप यदीं होत्राभिरृतावा ॥९॥
स व्राधतो नहुषो दंसुजूतः शर्धस्तरो नरां गूर्तश्रवाः ।
विसृष्टरातिर्याति बाळ्हसृत्वा विश्वासु पृत्सु सदमिच्छूरः ॥१०॥

jáno yó mitrāvaruṇāv abhidhrúg apó ná vaṃ sunóty akshṇayādhrúk | svayáṃ sá yákshmaṃ hṛídaye ní dhatta ápa yád īṃ hótrābhir ṛitávā || 9 || sá vrádhato náhusho dáṃsujūtaḥ śárdhastaro naráṃ gūrtáśravāḥ | vísṛishṭarātir yāti bāḷha-sṛítvā víśvāsu pṛitsú sádam íc chū́raḥ || 10 ||

॥३॥

अध ग्मन्ता नहुषो हवं सूरेः श्रोता राजानो अमृतस्य मन्द्राः ।
नभोजुवो यन्निरवस्य राधः प्रशस्तये महिना रथवते ॥११॥
एतं शर्धं धाम यस्य सूरेरित्यवोचन्दशतयस्य नंशे ।
द्युम्नानि येषु वसुताती रारन्विश्वे सन्वन्तु प्रभृथेषु वाजम् ॥१२॥
मन्दामहे दशतयस्य धासेर्द्विर्यत्पञ्च बिभ्रतो यन्त्यन्ना ।
किमिष्टाश्व इष्टरश्मिरेत ईशानासस्तरुष ऋञ्जते नॄन् ॥१३॥
हिरण्यकर्णं मणिग्रीवमर्णस्तन्नो विश्वे वरिवस्यन्तु देवाः ।
अर्यो गिरः सद्य आ जग्मुषीरोस्राश्चाकन्तूभयेष्वस्मे ॥१४॥

ádha gmántā náhusho hávaṃ sūréḥ śrótā rājāno amṛítasya mandrāḥ | nabhojúvo yán niravásya rádhaḥ práśastaye mahinā́ ráthavate || 11 || etáṃ śárdhaṃ dhāma yásya sūrér íty avocan dáśatayasya náṅśe | dyumnáni yéshu vasútātī rārán víśve sanvantu prabhṛithéshu vájam || 12 || mándāmahe dáśatayasya dhāsér dvír yát páñca bíbhrato yánty ánnā | kím ishṭáśva ishṭáraśmir etá īśānásas tárusha ṛiñjate nṛín || 13 || híraṇyakarṇam maṇigrīvam árṇas tán no víśve varivasyantu devā́ḥ | aryó gíraḥ sadyá ā́ jagmúshīr ósrāś cākantūbháyeshv asmé || 14 ||

The man who does you wrong, O the source of light and bliss, who injures you in any way, who does not present you with oblations, contracts for himself sickness in his heart, whereas the righteous person gains all the favours by worship. 9

Such a worshipper, wondrously urged onwards by well-disciplined horses, endowed with surpassing strength, famed amongst heroes, liberal in gifts, and bold in his steps, moves like a hero, and defeats his adversaries in all combats. 10

Come to us, therefore, O beloved immortal cosmic powers, to the invocation of this worshipping devotee and attend to the mental faculties of our inner realm. May these hastening through our body and mind applaud the offerings of this devotee who acknowledges no protector other than you. 11

The enlightened sense-organs declare: we present wealth offerings with vigour upon this cosmic vital force who invokes us to partake in the offerings. May all the enligh-tened senses, in whom splendours and riches abound, bestow adundant food on these solemn occasions. 12

May they say, let us be delighted with the tenfold offerings when the worshippers approach, presenting the enjoyments of twice five (five sense-organs and five action-organs). What can the speedy mind and bright intellect do ? These overpowering cosmic powers will subjugate the desires of men. 13

May all the divine powers favour us with a child decorated with gold earrings and jewel necklaces. May the brilliant divines, out of regard for our oblations and prayers, accept our oblations offered with spontaneity. 14

चत्वारो मा मशर्शारस्य शिश्वस्त्रयो राज्ञ आयवसस्य जिष्णोः ।
रथो वां मित्रावरुणा दीर्घाप्साः स्यूमगभस्तिः सूरो नाद्यौत् ॥१५॥

catváro mā maṣarṣára-
sya ṣíṣvas tráyo rájña áyavasasya jishṇóḥ | rátho vām mi-
trāvaruṇā dīrghápsāḥ syúmagabhastiḥ súro nádyaut || 15 ||

(१२३) त्रयोविंशत्युत्तरशततमं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य औशिजो दैर्घतमसः कक्षीवान् ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥४॥ पृथू रथो दक्षिणाया अयोज्यैनं देवासो अमृतासो अस्थुः ।
कृष्णादुदस्थादर्या विहायाश्चिकित्सन्ती मानुषाय क्षयाय ॥१॥
पूर्वा विश्वस्माद्भुवनादबोधि जयन्ती वाजं बृहती सनुत्री ।
उच्चा व्यख्यद्युवतिः पुनर्भूरोषा अगन्प्रथमा पूर्वहूतौ ॥२॥
यदद्य भागं विभजासि नृभ्य उषो देवि मर्त्यत्रा सुजाते ।
देवो नो अत्र सविता दमूना अनागसो वोचति सूर्याय ॥३॥

123.

Prithú rátho dákshiṇāyā ayojy aínaṃ deváso amrítāso asthuḥ | krishṇád úd asthād aryà víhāyāṣ cíkitsantī mánushāya kshàyāya || 1 || púrvā víṣvasmād bhúvanād abodhi jáyantī vájam brihatí sánutrī | uccá vy àkhyad yuvatíḥ punarbhúr óshá agan prathamá pūrváhūtau || 2 || yád adyá bhāgám vibhájāsi nríbhya úsho devi martyatrá sujāte | devó no átra savitá dámūnā ánāgaso vocati súryāya || 3 ||

O welfare-workers and men of virtues, the four sons (the learned academicians, the men of defence, the producers of nation's wealth and the labour class) of the state and the three components of administration (the head, public servants and people) are to be taken care of. May your spacious and bright chariot (of sound administration) be ever radiant (of peace and prosperity) like the sun. 15

123

The vast chariot of dawn is yoked. The immortals are seated in it. Dawn, great and venerable, has emerged from deep darkness yearning to illuminate the hearts of men. 1

Before all the living world is she awake, triumphing over the transient darkness; she is wonderful and bounteous. Like a damsel is she, ever young and ever new. She glances from lofty heights. May she be the first to come on all our mornings, to join in prayers. 2

O brilliant, nobly-born dawn, as you are bestowing good fortune on all mortals, may the divine sun, the houshold friend of us all, through you recommend us to God as being sinless. 3

गृहंगृहमहना यात्यच्छा दिवेदिवे अधि नामा दधाना ।
सिषासन्ती द्योतना शश्वदागादग्रमग्रमिद्भजते वसूनाम् ॥४॥
भगस्य स्वसा वरुणस्य जामिरुषः सूनृते प्रथमा जरस्व ।
पश्चा स दघ्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥५॥

griháṃ-griham ahaná yāty áchā divé-dive ádhi nā́mā dádhānā | síshāsantī dyotanā́ sā́ṣvad ā́gād ágram-agram íd bhajate vásūnām || 4 || bhágasya svásā váruṇasya jāmír úshaḥ sūnṛite prathamā́ jarasva | paṣcā́ sá daghyā yó aghásya dhātā́ jáyema tám dákshiṇayā ráthena || 5 ||

॥५॥ उदीरतां सूनृता उत्पुरंधीरुदग्नयः शुशुचानासो अस्थुः ।
स्पार्हा वसूनि तमसापगूळ्हाविष्कृण्वन्त्युषसो विभातीः ॥६॥
अपान्यदेत्यभ्यन्यदेति विषुरूपे अहनी सं चरेते ।
परिक्षितोस्तमो अन्या गुहाकरद्यौदुषाः शोशुचता रथेन ॥७॥
सदृशीरद्य सदृशीरिदु श्वो दीर्घं सचन्ते वरुणस्य धाम ।
अनवद्यास्त्रिंशतं योजनान्येकैका क्रतुं परि यन्ति सद्यः ॥८॥

úd īratāṃ sūnṛítā út púraṃdhīr úd agnáyaḥ ṣuṣucānā́so asthuḥ | spārhā́ vásūni támasā́pagūḷhāvísh kṛiṇvanty usháso vibhātī́ḥ || 6 || ápānyád éty abhy ànyád eti víshurūpe áhanī sáṃ carete | parikshítos támo anyā́ gúhākar ádyaud ushā́ḥ ṣóṣucatā ráthena || 7 || sadṛíṣīr adyá sadṛíṣīr íd u ṣvó dīrgháṃ sacante váruṇasya dhā́ma | anavadyā́s triṅṣátaṃ yójanāny ékaikā krátum pári yanti sadyáḥ || 8 ||

Each day, the fairy dawn visits every house, assuming new and splendid forms. May she, bounteous and bright, always diffuse light and cherish the first and best of our offerings. 4

Dawn, endowed with truth, is the sister of the effulgent sun and the supreme luminary. May she be praised in the beginning of our worship. And may he, the evil-doer, be subdued. May we conquer him with the aid of our triumphant chariot through her assistance. 5

Let sweet hymns be sung; let holy offerings be poured out; let ceremonial fires be kindled in all their brilliance, for the refulgent dawn is revealing the lovely treasures lying hidden under cover of darkness. 6

Night and dawn march together different in form; whilst the one recedes, the other comes to the fore. Coming in succession, the one covers the gloom of the surroundings, the other shines with her brilliant chariot. 7

The same today, the same tomorrow, untarnished dawn precedes the far course of the sun, the supreme luminary, by thirty yojanas (leagues), and each in succession revolves in its assigned position. 8

जा॒न॒त्यह्नः॑ प्रथ॒मस्य॒ नाम॑ शु॒क्रा कृ॒ष्णाद॑जनिष्ट श्वि॒तीची॑ ।
ऋ॒तस्य॒ योषा॒ न मि॑नाति॒ धामाह॑रहर्निष्कृ॒तमा॒चर॑न्ती ॥९॥
क॒न्ये॑व त॒न्वा॒३॒॑ शाश॑दानाँ एषि देवि दे॒वमिय॑क्षमाणम् ।
सं॒स्मय॑माना युव॒तिः पु॒रस्ता॑दा॒विर्वक्षां॑सि कृणुषे वि॒भा॒ती ॥१०॥

jānaty áhnaḥ prathamásya nā́ma ṣukrā́ krishṇā́d ajanishṭa ṣvitīcī́ | ritásya yóshā ná mināti dhā́mā́har-ahar nishkritám ācárantī || 9 || kanyèva tanvā̀ ṣā́ṣadānā́ṅ éshi devi devám íyakshamāṇam | saṃsmáyamānā yuvatíḥ purástād āvír vákshā́ṅsi kriṇushe vibhātī́ || 10 || 5 ||

॥६॥ सु॒सं॒का॒शा मा॒तृमृ॑ष्टेव॒ योषा॒विस्त॒न्वं॑ कृणुषे दृ॒शे कम् ।
भ॒द्रा त्वमु॑षो वित॒रं व्यु॑च्छ॒ न तत्ते॑ अ॒न्या उ॒षसो॑ नशन्त ॥११॥
अश्वा॑वती॒र्गोम॑तीर्वि॒श्ववा॑रा॒ यत॑माना र॒श्मिभिः॒ सूर्य॑स्य ।
परा॑ च य॒न्ति॒ पुन॒रा च॑ यन्ति भ॒द्रा नाम॒ वह॑माना उ॒षासः॑ ॥१२॥
ऋ॒तस्य॑ र॒श्मिम॑नु॒यच्छ॑माना भ॒द्रंभ॑द्रं॒ क्रतु॑म॒स्मासु॑ धेहि ।
उषो॑ नो अ॒द्य सु॒हवा॒ व्यु॑च्छा॒स्मासु॒ रायो॑ म॒घव॑त्सु च स्युः ॥१३॥

susaṃkāṣā́ mātrímrishṭeva yóshāvís tanvàm kriṇushe driṣé kám | bhadrā́ tvám usho vitarám vy ùcha ná tát te anyā́ usháso naṣanta || 11 || áṣvāvatīr gómatīr viṣvávārā yátamānā raṣmíbhiḥ sū́ryasya | párā ca yánti púnar ā́ ca yanti bhadrā́ nā́ma váhamānā ushásaḥ || 12 || ritásya raṣmím anuyáchamānā bhadrám-bhadraṃ krátum asmā́su dhehi | úsho no adyá suhávā vy ùchāsmā́su rā́yo maghávatsu ca syuḥ || 13 ||

Proclaiming the first position of the day, dawn, who is fair and shines white, ascends, emerging resplendent out of the gloomy darkness. Cleansed by the radiance of the sun, the lady dawn breaks not the divine law of order, and comes to the appointed place day by day. 9

Manifesting your splendour proudly like a maiden, you come, O divine dawn, to the worshipper of the supreme God. And smiling beautifully like a youthful bride, you reveal the splendour of your body before the worshippers. 10

Like a young bride bathed and bedecked by her mother, you show forth your splendour. O auspicious dawn, just as other dawns did not diminish in their glory, may you also continue to shine vividly in the same manner. 11

Full of vigour and possessed of light, the beloved of all, you are ever with the rays of the sun dispelling darkness. Dawn departs and comes back again assuming many auspicious forms that promise a happy future. 12

Obedient to the reign of the law eternal, O divine dawn, may you inspire in us all that is propitious and commendable. May you be with us today when invoked. May you bestow abundant riches in our households as well as in the households of the affluent dedicated to service. 13

(१२४) चतुर्विंशत्युत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥७॥ उषा उच्छन्ती समिधाने अग्ना उद्यन्त्सूर्य उर्विया ज्योतिरश्रेत् ।
देवो नो अत्र सविता न्वर्थं प्रासावीद्द्विपत्प्र चतुष्पदित्यै ॥१॥
अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।
ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोषा व्यद्यौत् ॥२॥
एषा दिवो दुहिता प्रत्यदर्शि ज्योतिर्वसाना समना पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥३॥

124.

Ushá uchántī samidhāné agná udyán súrya urviyá jyótir asret | devó no átra savitá nv ártham prásāvīd dvipát prá cátushpad ityaí || 1 || áminatī daívyāni vratáni praminatí manushyā̀ yugáni | īyúshīṇām upamá sásvatīnām āyatīnā́m prathamóshá vy àdyaut || 2 || eshá divó duhitá práty adarsi jyótir vásānā samaná purástāt | ritásya pánthām ánv eti sādhú prajānatíva ná díso mināti || 3 ||

उपो अदर्शि शुन्ध्युवो न वक्षो नोधा इवाविरकृत प्रियाणि ।
अद्मसन्न ससतो बोधयन्ती शश्वत्तमागात्पुनरेयुषीणाम् ॥४॥
पूर्वे अर्धे रजसो अप्त्यस्य गवां जनित्र्यकृत प्र केतुम् ।
व्यु प्रथते वितरं वरीय ओभा पृणन्ती पित्रोरुपस्था ॥५॥

úpo adarsi sundhyúvo ná váksho nodhá ivāvír akrita priyáṇi | admasán ná sasató bodháyantī sasvattamágāt púnar eyúshīṇām || 4 || pū́rve árdhe rájaso aptyásya gávām jánitry akrita prá ketúm | vy ù prathate vitarám várīya óbhá priṇántī pitrór upásthā || 5 ||

124

The refulgent dawn descends. Our sacrificial fire is kindled. The sun is rising, casting around its radiance. May the sun, the prime source, bring us wealth for our use and light for the activities of the bipeds and quadrupeds. 1

Truly following the eternal cosmic law and diminishing the days of man's life one by one, this dawn, the last of those endless dawns that have gone by, and the first of those yet to follow, shines forth brightly. 2

Clad in effulgence, this daughter of heaven has appeared in the east as on days before. Like one who knows well the regions, she goes along the path of the sun, faithfully following the quarters of the horizon. 3

She is seen near, as if she were the bosom of the sun. She manifests her splendour like a singer of a new song. She, like a matron, wakens those that are asleep, and comes again and again and without fail. 4

There in the eastern half of the luminous regions, the mother of the early rays has revealed herself. She is spreading herself far and wide in all directions. Seated on the laps of her parents (heaven and earth), she fills them with loving radiance. 5

एवेदेषा पुरुतमा दृशे कं नाजामिं न परि वृणक्ति जामिम् ।
अरेपसा तन्वा शाशदाना नार्भादीषते न महो विभाती ॥६॥
अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम् ।
जायेव पत्य उशती सुवासा उषा हस्रेव नि रिणीते अप्सः ॥७॥
स्वसा स्वस्रे ज्यायस्यै योनिमारैगपैत्यस्याः प्रतिचक्ष्येव ।
व्युच्छन्ती रश्मिभिः सूर्यस्याञ्ज्यङ्क्ते समनगा इव व्राः ॥८॥

evéd eshá purutámā driśé kám nájāmim ná pári vri-ṇakti jāmím | arepásā tanvā̀ śáśadānā nárbhād íshate ná mahó vibhātī́ || 6 || abhrātéva puṅsá eti pratīcī́ gartārúg iva sanáye dhánānām | jāyéva pátya uśatī́ suvásā ushā́ hasréva ní riṇīte ápsaḥ || 7 || svásā svásre jyā́yasyai yónim āraig ápaity asyāḥ praticákshyeva | vyuchántī raśmíbhiḥ sū́rya-syāñjy àṅkte samanagā́ iva vrā́ḥ || 8 ||

आसां पूर्वासामहसु स्वसॄणामपरा पूर्वामभ्येति पश्चात् ।
ताः प्रत्नवन्नव्यसीर्नूनमस्मे रेवदुच्छन्तु सुदिना उषासः ॥९॥
प्र बोधयोषः पृणतो मघोन्यबुध्यमानाः पणयः ससन्तु ।
रेवदुच्छ मघवद्भ्यो मघोनि रेवत्स्तोत्रे सूनृते जारयन्ती ॥१०॥

āsā́m pū́rvāsām áhasu svásrīṇām áparā pū́rvām abhy èti paścā́t | tā́ḥ pratnavā́n návyasīr nūnám asmé revád uchantu sudínā ushā́saḥ || 9 || prá bodhayoshaḥ priṇató maghony ábudhyamānāḥ paṇáyaḥ sasantu | revád ucha maghávadbhyo maghoni revát stotré sūnrite jāráyantī || 10 ||

In this very manner most bounteous dawn shines for all and gives them the joy of sight. She ignores not the stranger, nor does she ignore her kindred. Proudly manifested in her stainless person, bright dawn transcends all things, big and small. 6

Dawn comes to the west, like a woman without a brother returning to her father's home, or like one going to reclaim her property. Dawn smiles and unmasks her beauty as a well-attired loving wife does before her husband. 7

The younger sister (the night) vacates her place for her elder sister (the day), and having made it known to her, she departs. Dawn adorns her beauty shining forth with sunrays, like women trooping to the festal meeting. 8

Of all those sisters who have gone before, a later one comes everyday in succession. Now may these future dawns shine brightly for us blessed with wealth like the former ones. 9

O bounteous dawn, may you waken the liberal devotees; let the faithless misers sleep on with none to wake them. Shine you, O dawn, with riches for the liberal givers of oblations. O inspirer of sweet voices and the diminisher of one's age, may you shine for the old and enrich the poets. 10

॥९॥ अवेयमश्वैद्युवतिः पुरस्ताद्युङ्क्ते गवामरुणानामनीकम् ।
वि नूनमुच्छादसति प्र केतुर्गृहंगृहमुप तिष्ठाते अग्निः ॥११॥
उत्ते वयश्चिद्वसतेरपप्तन्नरश्च ये पितुभाजो व्युष्टौ ।
अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥१२॥
अस्तोढ्वं स्तोम्या ब्रह्मणा मेऽवीवृधध्वमुशतीरुषासः ।
युष्माकं देवीरवसा सनेम सहस्रिणं च शतिनं च वाजम् ॥१३॥

áveyám aṣvaid yuvatíḥ purástād yuñkté gávām aruṇá-nām ánīkam | ví nūnám uchād ásati prá ketúr grihám-griham úpa tishṭhāte agníḥ || 11 || út te váyaṣ cid vasatér apaptan náraṣ ca yé pitubhájo vyúshṭau | amá saté vahasi bhúri vāmám úsho devi dāṣúshe mártyāya || 12 || ástodhvaṃ stomyā bráhmaṇā mé 'vīvṛidhadhvam uṣatír ushāsaḥ | yu-shmákaṃ devīr ávasā sanema sahasríṇaṃ ca ṣatínaṃ ca vájam || 13 || ९ ||

(१२५) पञ्चविंशत्युत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । स्वनयस्य दानस्तुतिर्देवता । (१–३, ६–७) प्रथमतृचस्य षष्ठीसप्तम्योर्ऋचोश्च त्रिष्टुप्, (४–५) चतुर्थीपञ्चम्योश्च जगती छन्दसी ॥

॥१०॥ प्राता रत्नं प्रातरित्वा दधाति तं चिकित्वान्प्रतिगृह्या नि धत्ते ।
तेन प्रजां वर्धयमान आयू रायस्पोषेण सचते सुवीरः ॥१॥

125.

Prātá rátnam prātarítvā dadhāti táṃ cikitván pratigṛíhyā ní dhatte | téna prajáṃ vardháyamāna áyū rāyás póshena sacate suvíraḥ || 1 ||

This young damsel has beamed forth for us in the east; she is yoking to her chariot a team of purple rays. Assuredly now she shines far and wide and dispels darkness. Let her effulgence come forth. Let the sacred fire be kindled in every house. 11

As the birds fly out of their nests, so do at the advent of dawn men go out of their houses to toil for their sustenance. O bright dawn, may you bring plentiful wealth to them, and also to those who work while staying at home. 12

Thus, you, worthy of praise, have been glorified by my hymns. And O dawns, favourably disposed as you are towards us, may we through your grace acquire wealth that is thousandfold and a hundredfold. 13

125

Every morning, the Sun bestows excellent wealth on all of us. The prudent one amongst us knows its worth and treasures it. Thereby he nourishes his progeny and his own life and, blessed with good and brave children, he spends his life in enjoyment and usefulness. 1

सुगुरसत्सुहिरण्यः स्वश्वो बृहदस्मै वय इन्द्रो दधाति ।
यस्त्वायन्तं वसुना प्रातरित्वो मुक्षीजयेव पदिमुत्सिनाति ॥२॥
आयमद्य सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन ।
अंशोः सुतं पायय मत्सरस्य क्षयद्वीरं वर्धय सूनृताभिः ॥३॥
उप क्षरन्ति सिन्धवो मयोभुव ईजानं च यक्ष्यमाणं च धेनवः ।
पृणन्तं च पपुरिं च श्रवस्यवो घृतस्य धारा उप यन्ति विश्वतः ॥४॥

sugúr asat suhiraṇyáḥ sváṣvo brihád asmai váya índro dadháti | yás tvāyántaṃ vásunā prātaritvo mukshíjayeva pádim utsináti || 2 || áyam adyá sukrítam prātár ichánn ishṭéḥ putráṃ vásumatā ráthena | aṅṣóḥ sutám pāyaya matsarásya kshayádvīraṃ vardhaya sūnrítābhiḥ || 3 || úpa ksharanti síndhavo mayobhúva ījānáṃ ca yakshyámāṇaṃ ca dhenávaḥ | priṇántaṃ ca pápuriṃ ca ṣravasyávo ghritásya dhárā úpa yanti viṣvátaḥ || 4 ||

नाकस्य पृष्ठे अधि तिष्ठति श्रितो यः पृणाति स ह देवेषु गच्छति ।
तस्मा आपो घृतमर्षन्ति सिन्धवस्तस्मा इयं दक्षिणा पिन्वते सदा ॥५॥
दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।
दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥६॥

nákasya prishṭhé ádhi tishṭhati ṣritó yáḥ priṇáti sá ha devéshu gachati | tásmā ápo ghritám arshanti síndhavas tásmā iyáṃ dákshiṇā pinvate sádā || 5 || dákshiṇāvatām íd imáni citrá dákshiṇāvatāṃ diví sűryāsaḥ | dákshiṇāvanto amrítam bhajante dákshiṇāvantaḥ prá tiranta áyuḥ || 6 ||

May such a person be blessed with excellent cows, sheep and horses and may resplendent God bestow plentiful food on him, who having got up early in the morning so liberally grants wealth to the deserving guest, as if applying snares to the game. 2

I have come this day in the morning in a chariot filled with riches for you, O Lord, with a request that you grant me a dutiful and virtuous son. May you be exhilarated with the request of mine made in devotion. Bless me with prosperity worthy of the head of a flourishing race. 3

To him who worships, and to him who undertakes celebrations, may blissful rivers and milch-cows send forth streams of milk. To him, who both propitiates (his progenitors) and serves (mankind), may plenteous streams of clarified butter flow from all sides. 4

He who gives food generously to the needy ascends to the top of heaven. He is exalted to the status of divines. To him the waters and the rivers flow in stream. To him the earth yields treasures in abundance. 5

These wonderful rewards are for those who give pious donations. For the donors of gifts the suns shine in heaven; they attain immortality and prolong their worldly lives. 6

मा पृणन्तो दुरितमेन आरन्मा जारिषुः सूरयः सुव्रतासः ।
अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शोकाः ॥७॥

má priṇánto dúritam éna áran má jārishuḥ sūráyaḥ suvratā́saḥ | anyás téshām paridhír astu káṣ cid ápriṇantam abhí sáṃ yantu ṣókāḥ || 7 ||

(१२६) षड्विंशत्युत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य (१–५) प्रथमादिपञ्चर्चामौशिजो दैर्घतमसः कक्षीवान्, (६) षष्ठ्याः स्वनयो भावयव्य ऋषिः, (७) सप्तम्याश्च रोमशा ऋषिका । (१–५, ७) प्रथमादिपञ्चर्चां सप्तम्याश्च स्वनयो भावयव्यः, (६) षष्ठ्याश्च रोमशा देवते । (१–५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६–७) षष्ठीसप्तम्योश्चानुष्टुप् छन्दसी ॥

॥११॥ अमन्दान्त्स्तोमान्प्र भरे मनीषा सिन्धावधि क्षियतो भाव्यस्य ।
यो मे सहस्रममिमीत सवानतूर्तो राजा श्रव इच्छमानः ॥१॥
शतं राज्ञो नाधमानस्य निष्काञ्छतमश्वान्प्रयतान्त्सद्य आदम् ।
शतं कक्षीवाँ असुरस्य गोनां दिवि श्रवोऽजरमा ततान ॥२॥
उप मा श्यावाः स्वनयेन दत्ता वधूमन्तो दश रथासो अस्थुः ।
षष्टिः सहस्रमनु गव्यमागात्सनत्कक्षीवाँ अभिपित्वे अह्नाम् ॥३॥

126.

Ámandān stómān prá bhare manīshā́ síndhāv ádhi kshiyató bhāvyásya | yó me sahásram ámimīta savā́n atū́rto rā́jā ṣráva ichámānaḥ || 1 || ṣatáṃ rā́jño nā́dhamānasya nishkā́ñ chatám áṣvān práyatān sadyá ā́dam | ṣatáṃ kakshī́vāñ ásurasya gónāṃ diví ṣrávo 'járam ā́ tatāna || 2 || úpa mā ṣyāvā́ḥ svanáyena dattā́ vadhū́manto dáṣa ráthāso asthuḥ | shashṭíḥ sahásram ánu gávyam ā́gāt sánat kakshī́vāñ abhipitvé áhnām || 3 ||

May the givers of large gifts never fall into sin or sorrow. May the righteous devotees never suffer set-backs. May some one else ever be their defence. May afflictions fall upon those deprived of these favours; the non-givers will suffer from grief and sorrow. 7

126

With delight, I representing the people, compose these lively praises of a king, the head of a state, who lives on the bank of a mighty river and who, desiring renown, performs a thousand noble deeds for the benefit of the public. 1

I, a representative of the public, accept each day grants of one hundred gold coins and one hundred horses bestowed by the head of a state. I, a craftsman, accept one hundred bulls from that majestic king. I spread his imperishable fame in the heavenly world. 2

Standing by my side are ten bay-chariots drawn by bay horses given by the sovereign head of a state and carrying the ladies of my house. Then comes a herd of one thousand and sixty cows. The craftsman accepts them with gratitude towards the close of the day. 3

चत्वारिंशद्दशरथस्य शोणाः सहस्रस्याग्रे श्रेणिं नयन्ति ।
मदच्युतः कृशनावतो अत्यान्कक्षीवन्त उदमृक्षन्त पज्राः ॥४॥
पूर्वामनु प्रयतिमा ददे वस्त्रीन्युक्ताँ अष्टावरिधायसो गाः ।
सुबन्धवो ये विश्या इव व्रा अनस्वन्तः श्रव ऐषन्त पज्राः ॥५॥

catvāriṅṣád dáṣarathasya ṣóṇāḥ sahásrasyágre ṣréṇim nayanti | madacyútaḥ kriṣanávato átyān kakshívanta úd amṛikshanta pajráḥ || 4 || pū́rvām ánu práyatim ā́ dadę vas trī́n yuktā́ñ ashṭā́v arídhāyaso gā́ḥ | subándhavo yé viṣyā̀ iva vrā́ ánasvantaḥ ṣráva aíshanta pajráḥ || 5 ||

आगधिता परिगधिता या कशीकेव जङ्गहे ।
ददाति मह्यं यादुरी याशूनां भोज्या शता ॥६॥
उपोप मे परा मृश मा मे दभ्राणि मन्यथाः ।
सर्वाहमस्मि रोमशा गन्धारीणामिवाविका ॥७॥

ā́gadhitā párigadhitā yā́ kaṣīkéva jáṅgahe | dádāti máhyam yā́durī yā́ṣūnām bhojyā̀ ṣatā́ || 6 || úpopa me párā mṛiṣa mā́ me dabhrā́ṇi manyathāḥ | sárvāhám asmi romaṣā́ gandhā́rīṇām ivāviká || 7 ||

Forty tawny horses carry in front the wealth consisting of ten chariots and a thousand presents. Let the followers of a craftsman, born in the family of noble men, clean the coursers that are fiery and decorated with golden trappings. 4

O my brethren kinsmen, after the gifts already spoken of, I accept a prior grant for you of three and eight harnessed chariots, and valuable cattle. May you all attain prosperity and property, having lived together with affection as family members in one house. 5

The benevolent measures, applied with determination and firmness, would sustain a state, and keep enemies away as under the fear of corporeal punishment and give to me, the dedicated worker, hundreds of benefits. 6

[The State speaks to the people in ecstasy:]
"Approach me, listen to me, deem me not immature; I am hairy everywhere, like an ewe of an enchanted hilly tract." 7

[अथैकोनविंशोऽनुवाकः ॥] (१२७) सप्तविंशत्युत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । अग्निर्देवता । (१–५, ७–११) प्रथमादिपञ्चर्चां सप्तम्यादिपञ्चानाञ्चात्यष्टिः, (६) षष्ठ्याश्चातिधृतिश्छन्दसी ॥

॥१२॥ अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्पिषः ॥१॥

127.

Agníṃ hótāram manye dásvantaṃ vásuṃ sūnúṃ sáhaso jātávedasaṃ vípraṃ ná jātávedasam | yá ūrdhváyā svadhvaró devó devácyā kṛipá | ghṛitásya víbhrāshṭim ánu vashṭi śocíshājúhvānasya sarpíshaḥ || 1 ||

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्मभिर्विप्रेभिः शुक्र मन्मभिः ।
परिज्मानमिव द्यां होतारं चर्षणीनाम् ।
शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥२॥
स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहंतरः परशुर्न द्रुहंतरः ।
वीळु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम् ।
निष्षहमाणो यमते नायते धन्वासहा नायते ॥३॥

yájishṭhaṃ tvā yájamānā huvema jyéshṭham áṅgirasāṃ vipra mánmabhir víprebhiḥ śukra mánmabhiḥ | párijmānam iva dyáṃ hótāraṃ carshaṇīnám | śocíshkeśaṃ vṛíshaṇaṃ yám imá víśaḥ právantu jūtáye víśaḥ || 2 || sá hí purú cid ójasā virúkmatā dídyāno bhávati druhaṃtaráḥ paraśúr ná druhaṃtaráḥ | vīḷú cid yásya sámṛitau śrúvad váneva yát sthirám | niḥsháhamāṇo yamate náyate dhanvāsáhā náyate || 3 ||

127

I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage he is endowed with knowledge; He is the divine regenerator of worship. Through his lofty blaze produced by the burning of liquefied butter which is offered in oblations with his flames, he invokes the Nature's bounties. 1

We, the institutors of the fire ceremony, invoke you, with prayers, O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength. 2

Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat. 3

दृळ्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिररणिभिर्दाष्ट्यवसेऽग्नये दाष्ट्यवसे ।
प्र यः पुरूणि गाहते तक्षद्वनेव शोचिषा ।
स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥४॥
तमस्य पृक्षमुपरासु धीमहि नक्तं यः सुदर्शतरो दिवातरादप्रायुषे दिवातरात् ।
आदस्यायुर्ग्रभणवद्वीळु शर्म न सूनवे ।
भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥५॥

drilhá cid asmā ánu dur yáthā vidé téjishthābhir áránibhir dāshty ávase 'gnáye dāshty ávase | prá yáh purúni gáhate tákshad váneva socíshā | sthirá cid ánnā ní rināty ójasā ní sthiráni cid ójasā || 4 || tám asya prikshám úparāsu dhīmahi náktam yáh sudárṣataro dívātarād áprāyushe dívātarāt | ád asyáyur grábhanavad vilú sárma ná sūnáve | bhaktám ábhaktam ávo vyánto ajárā agnáyo vyánto ajárāh || 5 ||

॥१३॥ स हि शर्धो न मारुतं तुविष्वणिरप्नस्वतीषूर्वरास्विष्टनिरार्तनास्विष्टनिः ।
आदद्धव्यान्याददिर्यज्ञस्य केतुरर्हणा ।
अध स्मास्य हर्षतो हृषीवतो विश्वे जुषन्त पन्थां नरः शुभे न पन्थाम् ॥६॥
द्विता यदीं कीस्तासो अभिद्यवो नमस्यन्त उपवोचन्त भृगवो मथ्नन्तो दाशा भृगवः ।
अग्निरीशे वसूनां शुचिर्यो धर्णिरेषाम् ।
प्रियाँ अपिधीँर्वनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥७॥

sá hí ṣárdho ná márutam tuvishvánir ápnasvatīshūrvárāsv ishtánir ártanāsv ishtánih | ádad dhavyány ādadír yajñásya ketúr arhánā | ádha smāsya hárshato hríshīvato víṣve jushanta pánthām nárah ṣubhé ná pánthām || 6 || dvitá yád īm kīstáso abhídyavo namasyánta upavócanta bhrígavo mathnánto dāṣá bhrígavah | agnír īṣe vásūnām ṣúcir yó dharnír eshām | priyáñ apidhíñr vanishīshta médhira á vanishīshta médhirah || 7 ||

Like wealth made over to a sage, they have made substantial donations to Him.By resplendent means He grants us grace so that we may preserve ourselves. The worshipper presents gifts to the fire-divine for preservation. He who accepts the offerings made to Him and consumes them as rapidly as He consumes forests. The standing corn ripens by His potency, and He consumes the harmful insects by the same potency. 4

Let us then place near the altar the sacrificial food for Him who shines more by night than by day. We offer it to Him who has more power at night than in the day. The libations are to be made to this fire-divine in the same way as the father's fortified house is made over to his son. These undying fires, discriminating between the edible and non-edible, grant protection. And accepting what is edible, they become exempt from decay; they do not die out. 5

He roars aloud like a thunderstorm in the course of the sanctified rites. This fire is to be worshipped and to be adored for victory over the hosts of enemies. He is the receiver of oblations and is the standard-bearer of the sacred works of the selfless. He deserving of veneration, consumes the oblations. Therefore, all men for their own good pursue the path of the fire-divine. Verily, they follow his path, verily, men follow his virtuous path for the sake of happiness. 6

The descendants of men of mature intellect celebrate the fire-divine in both his forms (fire in the sun and fire from the wood). They glorify him, and pay him homage and proclaim his praises. The descendants of men of mature wisdom churn him out (from the wood) for worship. The radiant fire-divine is the guardian of all these treasures. May the divine-fire, receiver of sacrifices, lovingly accept (our oblations). 7

विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दंपतिं भुजे सत्यगिर्वाहसं भुजे ।
अतिथिं मानुषाणां पितुर्न यस्यासया ।
अमी च विश्वे अमृतास आ वयो हव्या देवेष्वा वयः ॥८॥
त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतातये रयिर्न देवतातये ।
शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः ।
अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर ॥९॥

víṣvāsam tvā viṣáṃ pátim havāmahe sárvāsām samānám dámpatim bhujé satyágirvāhasam bhujé | átithim mánushāṇām pitúr ná yásyāsayá | amí ca víṣve amrítāsa á váyo havyá devéshv á váyaḥ || 8 || tvám agne sáhasā sáhantamaḥ ṣushmíntamo jāyase devátātaye rayír ná devátātaye | ṣushmíntamo hí te mádo dyumníntama utá krátuḥ | ádha smā te pári caranty ajara ṣrushṭīváno nájara || 9 ||

प्र वो महे सहसा सहस्वत उषर्बुधे पशुषे नाग्नये स्तोमो बभूत्वग्नये ।
प्रति यदीं हविष्मान्विश्वासु क्षासु जोगुवे ।
अग्रे रेभो न जरत ऋषूणां जूर्णिर्होत ऋषूणाम् ॥१०॥
स नो नेदिष्ठं ददृशान आ भराग्ने देवेभिः सचनाः सुचेतुना महो रायः सुचेतुना ।
महि शविष्ठ नस्कृधि संचक्षे भुजे अस्यै ।
महि स्तोतृभ्यो मघवन्त्सुवीर्यं मथीरुग्रो न शवसा ॥११॥

prá vo mahé sáhasā sáhasvata usharbúdhe paṣushé nágnáye stómo babhūtv agnáye | práti yád īṃ havíshmān víṣvāsu kshásu jóguve | ágre rebhó ná jarata rishūṇáṃ júrṇir hóta rishūṇám || 10 || sá no nédishṭhaṃ dádriṣāna á bharágne devébhiḥ sácanāḥ sucetúnā mahó rayáḥ sucetúnā | máhi ṣavishṭha nas kridhi saṃcákshe bhujé asyaí | máhi stotríbhyo maghavan suvíryam máthīr ugró ná ṣávasā || 11 ||

We invoke you, the protector of all people, you who are the common Lord of all houses, to enjoy our offerings. He is the true carrier of our oblations. We invoke you, the guest of men, to whom all these immortals apply for their sustenance, as a son to a father. May all divinities come to receive our oblations,—may the divinities come. 8

O fire-divine, you, who destroy enemies by your strength, and the possessor of splendour most fiery, are born for the sake of all sacred works and worship. You are born for the sake of divine sacrifices. Your delight is most fiery and your valour is most victorious; hence the sacrificers wait upon you like envoys upon a prince, O undecaying one. 9

May your invocations, O priests, become acceptable to the fire-divine, who is deserving of laudation and who has the might to overcome the strong and who is awakened at dawn. May the priest be grateful to the fire-divine as if to a giver of cattle. The presenter of an oblation goes assiduously to every altar with the same expectations and invokes the fire, the first to come amongst the divines, in the same way as the adept chanters glorify their worldly patrons with praises. 10

O fire-divine, may you become visible and come close to us and, partake with benign intent of the sacrificial food along with the divines; bestow upon us abundant riches. Most mighty divine fire, may you make us illustrious so that we may behold and enjoy this earth, and may we be the possessors of excellent progeny. May you give us, your devotees, life's breath and may you destroy our enemies with your might and fury. 11

(१२८) अष्टाविंशत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । अग्निर्देवता । अत्यष्टिश्छन्दः ॥

॥१४॥ अ॒यं जा॑यत॒ मनु॑षो॒ धरी॑मणि॒ होता॒ यजि॑ष्ठ उ॒शिजा॒मनु॑ व्र॒तम॒ग्निः स्वमनु॑ व्र॒तम् ।
वि॒श्वश्रु॑ष्टिः सखीय॒ते र॒यिरि॑व श्रव॒स्य॒ते ।
अद॑ब्धो॒ होता॒ नि ष॑ददि॒ळस्प॒दे परि॑वीत इ॒ळस्प॒दे ॥१॥
तं य॑ज्ञ॒साध॒मपि॑ वातयामस्यृ॒तस्य॑ प॒था नम॑सा ह॒विष्म॑ता दे॒वता॑ता ह॒विष्म॑ता ।
स न॑ ऊ॒र्जामु॒पाभृ॑त्य॒या कृ॒पा न जू॑र्यति ।
यं मा॑त॒रिश्वा॒ मन॑वे परा॒वतो॑ दे॒वं भाः प॑रा॒वतः॑ ॥२॥

128.

Ayám jāyata mánusho dhárīmaṇi hótā yájishṭha uṣíjām ánu vratám agníḥ svám ánu vratám | viṣvásrushṭiḥ sakhīyaté rayír iva ṣravasyaté | ádabdho hótā ní shadad iḷás padé párivīta iḷás padé || 1 || táṃ yajñasā́dham ápi vātayāmasy ṛitásya pathā́ námasā havíshmatā devátātā havíshmatā | sá na ūrjā́m upā́bhṛity ayā́ kṛipā́ ná jūryati | yáṃ mātaríṣvā mánave parāváto devám bhā́ḥ parāvátaḥ || 2 ||

ए॒वेन॑ स॒द्यः पर्ये॑ति॒ पार्थि॑वं मुहु॒र्गी रेतो॑ वृष॒भः कनि॑क्रद॒द्दध॒द्रेतः॒ कनि॑क्रदत् ।
श॒तं चक्षा॑णो अ॒क्षभि॑र्दे॒वो वने॑षु तु॒र्वणिः॑ ।
सदो॑ दधा॑न॒ उप॑रेषु॒ सानु॑ष्व॒ग्निः परे॑षु॒ सानु॑षु ॥३॥

évena sadyáḥ páry eti pā́rthivam muhurgí réto vṛishabháḥ kánikradad dádhad rétaḥ kánikradat | ṣatáṃ cákshāṇo akshábhir devó váneshu turváṇiḥ | sádo dádhāna úpareshu sā́nushv agníḥ páreshu sā́nushu || 3 ||

128

The fire-divine is the invoker of divine virtues, the assiduous promoter of sacred deeds. He is generated by devotees for the holy work like those who are born for benevolent actions. He bestows blessings on him who seeks His friendship, and is like wealth to an inspirer. He is the unobstructed offerer of oblations in the cosmic world; He is seated, surrounded by His divine priests like powers, on the holy place; He is, verily, seated on the holy place. 1

We propitiate that messenger of cosmic sacrifice by treading the path of truth, by reverential salutations with intense dedication. He accepts our offerings, and through his beneficence departs not. He is that divine fire, whom the divine cosmic wind brings from afar for the service of men,—brings from afar. 2

The divine fire, who is ever to be hymned, is the giver of food and the showerer of benefits. He comes quickly upon our invocation to the altar of the earth. He is vigorous and loud-voiced; virile and loud sounding; he travels fast when incited by praise. He manifests himself a hundred fold by his flames. The divine-fire comes quickly to the place of worship with abodes in high lands close by—in the high lands far away. 3

स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति क्रत्वा यज्ञस्य चेतति ।
क्रत्वा वेधा इषूयते विश्वा जातानि पस्पशे ।
यतो घृतश्रीरतिथिरजायत वह्निर्वेधा अजायत ॥४॥
क्रत्वा यदस्य तविषीषु पृञ्चतेऽग्नेरवेण मरुतां न भोज्येषिराय न भोज्या ।
स हि ष्मा दानमिन्वति वसूनां च मज्मना ।
स नस्त्रासते दुरितादभिह्रुतः शंसादघादभिह्रुतः ॥५॥

sá sukrátuḥ puróhito dáme-dame 'gnír yajñásyādhvarásya cetati krátvā yajñásya cetati | krátvā vedhā́ ishūyaté víṣvā jātáni paspaṣe | yáto ghṛitaṣrír átithir ájāyata váhnir vedhā́ ájāyata || 4 || krátvā yád asya távishīshu pṛiñcáte 'gnér ávena marútām ná bhojyèshiráya ná bhojyā́ | sá hí shmā dā́nam ínvati vásūnām ca majmánā | sá nas trāsate duritā́d abhihrútaḥ ṣáṅsād aghā́d abhihrútaḥ || 5 ||

॥१५॥ विश्वो विहाया अरतिर्वसुर्दधे हस्ते दक्षिणे तरणिर्न शिश्रथच्छ्रवस्यया न शिश्रथत् ।
विश्वस्मा इदिषुध्यते देवत्रा हव्यमोहिषे ।
विश्वस्मा इत्सुकृते वारमृण्वत्यग्निर्द्वारा व्यृण्वति ॥६॥
स मानुषे वृजने शंतमो हितोऽग्निर्यज्ञेषु जेन्यो न विश्पतिः प्रियो यज्ञेषु विश्पतिः ।
स हव्या मानुषाणामिळा कृतानि पत्यते ।
स नस्त्रासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः ॥७॥

víṣvo víhāyā aratír vásur dadhe háste dákshiṇe taráṇir ná ṣiṣrathac chravasyáyā ná ṣiṣrathat | víṣvasmā íd ishudhyaté devatrā́ havyám óhishe | víṣvasmā ít sukṛíte vā́ram ṛiṇvaty agnír dvā́rā vy ṛiṇvati || 6 || sá mā́nushe vṛijáne ṣáṃtamo hitó 'gnír yajñéshu jényo ná viṣpátiḥ priyó yajñéshu viṣpátiḥ | sá havyā́ mā́nushāṇām iḷā́ kṛitáni patyate | sá nas trāsate váruṇasya dhūrtér mahó devásya dhūrtéḥ || 7 ||

That fire-divine is the performer of excellent acts; he is like a priest in every house ; he takes care of worship and ceremonies and with wisdom takes care of worship. He bestows rewards on persons who are desirous of food, and he accepts all the offered gifts for the good of the worshipper. In sacred ceremonies he feeds abundantly on butter; he is born as a guest,—and this fire, the bearer of oblations, is born as an ordainer. 4

All devotees offer in holy rites food for His satisfaction in the blazing flames of divine fire; like the grains that are to be enjoyed by learned men, and like the food to be enjoyed by the needy. The worshipper presents gifts to Him according to the extent of his opulence. The divine-fire preserves us when we are oppressed by sin. He saves us from misery overwhelming, and from curse and from overpowering malevolence. 5

The universal, mighty, imperious divine fire holds his treasure in his right hand; and like the sun, he stretches forth his hand and stretches forth as if with the desire of obtaining oblations—but not for the wicked. Verily O fire-divine, you bear the oblation for every one of the righteous who desires it. You grant blessings to every benevolent pious worshipper and open for him the gates of heaven. 6

The divine-fire is a most amiable friend in human infirmity through the means of sacred acts like a lord victorious and like a dear lord in sacred rites. He alights upon the oblations of men when placed upon the altar. He preserves us from floods and from havocs caused by other natural forces. 7

अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमरतिं न्येरिरे हव्यवाहं न्येरिरे ।
विश्वायुं विश्ववेदसं होतारं यजतं कविम् ।
देवासो रण्वमवसे वसूयवो गीर्भी रण्वं वसूयवः ॥८॥

agním hótāram īḷate vásudhitim priyám cétishṭham aratím ny èrire havyaváham ny èrire | viṣváyum viṣvávedasam hótāram yajatám kavím | deváso raṇvám ávase vasūyávo gīrbhí raṇvám vasūyávaḥ || 8 ||

(१२९) एकोनत्रिंशदुत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१-५. ७-११) प्रथमादिपञ्चर्चां सप्तम्यादि-पञ्चानाञ्चेन्द्रः, (६) षष्ठ्याश्चेन्दुर्देवते । (१-७. १०) प्रथमादिसप्तानां दशम्याश्चात्यष्टिः, (८-९) अष्टमीनवम्योरतिशक्करी, (११) एकादश्याश्चाष्टिश्छन्दांसि ॥

॥१६॥ यं त्वं रथमिन्द्र मेधसातयेऽपाका सन्तमिषिर प्रणयसि प्रानवद्य नयसि ।
सद्यश्चित्तमभिष्टये करो वशश्च वाजिनम् ।
सास्माकमनवद्य तूतुजान वेधसामिमां वाचं न वेधसाम् ॥१॥
स श्रुधि यः स्मा पृतनासु कासु चिद्दक्षाय्य इन्द्र भरहूतये नृभिरसि प्रतूर्तये नृभिः ।
यः शूरैः स्वः सनिता यो विप्रैर्वाजं तरुता ।
तमीशानास इरधन्त वाजिनं पृक्षमत्यं न वाजिनम् ॥२॥

129.

Yám tvám rátham indra medhásātaye 'pākā́ sántam ishira praṇáyasi prắnavadya náyasi | sadyáṣ cit tám abhíshṭaye káro váṣaṣ ca vājínam | sásmā́kam anavadya tū́tujāna vedhásām imā́m vā́cam ná vedhásām || 1 || sá ṣrudhi yáḥ smā pṛ́tanāsu kā́su cid dakshā́yya indra bhárahūtaye nṛ́bhir ási prátūrtaye nṛ́bhiḥ | yáḥ ṣū́raiḥ svàḥ sánitā yó víprair vā́jam tárutā | tám īṣānā́sa iradhanta vājínam pṛikshám átyam ná vājínam || 2 ||

The devotees praise the divine-fire, who is the invoker of divinities, the possessor of wealth, the beloved and benevolent. They have recourse to Him as to a sovereign; they have recourse to Him as the bearer of oblations. The divine fire is the life of all living beings and He knows all things. He is the offerer of oblations as well as the object of worship. He is also the sage. The sacred priests, desirous of affluence, sing His praises to obtain His protection. Desirous of affluence, they recite His praises in their hymns. 8

129

O resplendent Lord, inspirer of sacred acts, you fulfil the desires (of the devotee); you carry your chariot to him. O infallible one—you carry it ahead. And without delay you enable him to fulfil his desires; and you become wealth to such a one seeking food. O Lord, you who are quick and faultless, may you listen to the prayers of us the worshippers,—as ever of the worshippers. 1

Hear our invocation, O resplendent Lord. You have to be invoked by heroes reverentially in all battles for challenging and subjugating the enemies. You are the one, who, aided by heroes, seizes benefits from them and distributes it among the devotees. As the heroes take help from the swift war-horses, similarly even the mighty warriors propitiate the resplendent Lord for victory. 2

दस्मो हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररुं शूर मर्त्यं परिवृणक्षि मर्त्यम् ।
इन्द्रोत तुभ्यं तद्दिवे तद्रुद्राय स्वयशसे ।
मित्राय वोचं वरुणाय सप्रथः सुमृळीकाय सप्रथः ॥३॥
अस्माकं व इन्द्रमुश्मसीष्टये सखायं विश्वायुं प्रासहं युजं वाजेषु प्रासहं युजम् ।
अस्माकं ब्रह्मोतयेऽवा पृत्सुषु कासु चित् ।
नहि त्वा शत्रुः स्तरते स्तृणोषि यं विश्वं शत्रुं स्तृणोषि यम् ॥४॥
नि षू नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभिरुग्राभिरुग्रोतिभिः ।
नेषि णो यथा पुरानेनाः शूर मन्यसे ।
विश्वानि पूरोरप पर्षि वह्निरासा वह्निर्नो अच्छ ॥५॥

dasmó hí shmā vríshaṇam pínvasi tvácam kám cid yāvīr arárum ṣūra mártyam parivṛiṇákshi mártyam | índrotá túbhyam tád divé tád rudrā́ya sváyaṣase | mitrā́ya vocam váruṇāya sapráthaḥ sumṛiḷīkā́ya sapráthaḥ || 3 || asmā́kam va índram uṣmasīshṭáye sákhāyam viṣvā́yum prāsáham yújam vā́jeshu prāsáham yújam | asmā́kam bráhmotáyé 'vā pṛitsúshu kā́su cit | nahí tvā ṣátru stárate stṛiṇóshi·yám víṣvam ṣátrum stṛiṇóshi yám || 4 || ní shū́ namā́timatim káyasya cit téjishṭhābhir aráṇibhir nótíbhir ugrā́bhir ugrotíbhiḥ | néshi ṇo yáthā purā́nenā́ḥ ṣūra mányase | víṣvāni pūrór ápa parshi váhnir āsā́ váhnir no ácha || 5 ||

॥१७॥ प्र तद्वोचेयं भव्यायेन्दवे हव्यो न य इषवान्मन्म रेजति रक्षोहा मन्म रेजति ।
स्वयं सो अस्मदा निदो वधैरजेत दुर्मतिम् ।
अव स्रवेदघशंसोऽवतरमव क्षुद्रमिव स्रवेत् ॥६॥

prá tád voceyam bhávyāyéndave hávyo ná yá ishávān mánma réjati rakshohā́ mánma réjati | svayám só asmád ā́ nidó vadhaír ajeta durmatím | áva sraved aghásaṅso 'vatarám áva kshudrám iva sravet || 6 ||

O resplendent Lord, you are the subduer of our adversaries; you fill the clouds and cause rain. O the brave one, you drive off every fleeting and transient cloud. And abandon it only when exhausted. For such a glorious deed, O Lord, I offer praise to you, the brilliant, the terror to the wicked, the life-breath of all beings, the most benevolent, the most widespread, and the bestower of bliss. 3

We desire, O resplendent Lord, to be present at the place of your sacrificial acts. You are our friend, the ally of your worshippers, the patient acceptor of viands. O Lord-supreme, may you guard our holy rites for our preservation, for in whatsoever contests you be engaged, no enemy, whom you oppose, would prevail against you; you prevail on every enemy whom you oppose. 4

O brave Lord, subdue the arrogance of every one of your adversaries by your protective and heroic powers which are as radiant as the fierce flames of burning wood. Guide us, O hero, as you have guided our forefathers, for you are honoured by all. You sustain all the world. May you remove all the sins of man and be close to us. 5

May I be competent to utter the praises of the blissful Lord who is vigorous, praiseworthy, like any other divine, and who goes with food abounding to every venerable rite. He is the destroyer of cruel people at each venerable rite. May that blissful one repress with chastisement the malevolence of him who reviles us; let the thief fall and perish, like water in a gutter running down a pit. 6

वनेम तद्धोत्रया चितन्त्या वनेम रयिं रयिवः सुवीर्यं रण्वं सन्तं सुवीर्यम् ।
दुर्मन्मानं सुमन्तुभिरेमिषा पृचीमहि ।
आ सत्याभिरिन्द्रं द्युम्नहूतिभिर्यजत्रं द्युम्नहूतिभिः ॥७॥
प्रप्रा वो अस्मे स्वयशोभिरूती परिवर्ग इन्द्रो दुर्मतीनां दरीमन्दुर्मतीनाम् ।
स्वयं सा रिषयध्यै या न उपेषे अत्रैः ।
हतेमसन्न वक्षति क्षिप्ता जूर्णिर्न वक्षति ॥८॥

vanéma tád dhótrayā citántyā vanéma rayím rayivaḥ suvíryam raṇvám sántam suvíryam | durmánmānam sumántubhir ém ishá pṛicīmahi | á satyábhir índram dyumnáhūtibhir yájatram dyumnáhūtibhiḥ || 7 || prá-prā vo asmé sváyaṣobhir ūtí parivargá índro durmatīnám dárīman durmatīnám | svayám sá rishayádhyai yá na upeshé atraíḥ | hatém asan ná vakshati kshiptá jūrṇír ná vakshati || 8 ||

त्वं न इन्द्र राया परीणसा याहि पथाँ अनेहसा पुरो याह्यरक्षसा ।
सचस्व नः पराक आ सचस्वास्तमीक आ ।
पाहि नो दूरादारादभिष्टिभिः सदा पाह्यभिष्टिभिः ॥९॥
त्वं न इन्द्र राया तरूषसोग्रं चित्त्वा महिमा सक्षदवसे महे मित्रं नावसे ।
ओजिष्ठ त्रातरविता रथं कं चिदमर्त्य ।
अन्यमस्मद्रिरिषेः कं चिदद्रिवो रिरिक्षन्तं चिदद्रिवः ॥१०॥

tvám na indra rāyá párīṇasā yāhí pathán̐ anehásā puró yāhy arakshásā | sácasva naḥ parāká á sácasvāstamīká á | pāhí no dūrád ārád abhíshṭibhiḥ sádā pāhy abhíshṭibhiḥ || 9 || tvám na indra rāyá tárūshasográm cit tvā mahimá sakshad ávase mahé mitrám návase | ójishṭha trátar ávitā rátham kám cid amartya | anyám asmád ririsheḥ kám cid adrivo ríríkshantam cid adrivaḥ || 10 ||

We glorify you, O the source of affluence, with inspiring hymns; we solicit that wealth which bestows vigour, which is agreeable, durable, and the support of progeny. May we, through surging praises, ever be possessed of abundant food. We know it is difficult to honour you adequately. May we attain communion with the resplendent Lord by true and earnest invocations,—by offering glorious invocations. 7

The resplendent Lord is powerful in the discomfiture of the malevolent by his self-glorifying aids, for us and for all. He is the destroyer of the malevolent and impetuous host sent against us by destructive forces to destroy us. It has been itself destroyed by Him; may this force of evil not reach us; may it, approach ing with speed, not reach us. 8

O resplendent Lord, come to us with abundant riches by a path free from evil and by a path unobstructed by cruel people. Be with us when afar ; be with us when near. Favour us, whether afar or nigh, with the objects we desire. Protect us by giving us adequate and desired aid ; protect us ever by your blessirgs. 9

O resplendent Lord, sustain us with the wealth that takes man across calamity; may we remain near you, O brave one radiant like sun, for our protection. O most potent protector and immortal Lord, ascend the same chariot, and come hither; O possessor of the thunder-bolt, come and repel anyone asasiling us. Turn your fury against the cruel ones, O possessor of the thunder-bolt. 10

पाहि न इन्द्र सुष्टुत स्रिधोऽवयाता सदमिद्दुर्मतीनां देवः सन्दुर्मतीनाम्।
हन्ता पापस्य रक्षसस्त्राता विप्रस्य मावतः।
अधा हि त्वा जनिता जीजनद्वसो रक्षोहणं त्वा जीजनद्वसो ॥११॥

pāhí na indra sushṭuta sridhò 'vayātā́ sádam íd durmatī-nā́m deváḥ sán durmatīnā́m | hantā́ pāpásya rakshásas trātā́ víprasya mā́vataḥ | ádhā hí tvā janitā́ jī́janad vaso raksho-hánam tvā jī́janad vaso || 11 ||

(१३०) त्रिंशदुत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः। इन्द्रो देवता। (१-९) प्रथमादिनवर्चामत्यष्टिः (१०) दशम्याश्च त्रिष्टुप् छन्दसी॥

॥१८॥ एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्तं राजेव सत्पतिः।
हवामहे त्वा वयं प्रयस्वन्तः सुते सचा।
पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये ॥१॥
पिबा सोममिन्द्र सुवानमद्रिभिः कोशेन सिक्तमवतं न वंसगस्तातृषाणो न वंसगः।
मदाय हर्यताय ते तुविष्टमाय धायसे।
आ त्वा यच्छन्तु हरितो न सूर्यमहा विश्वेव सूर्यम् ॥२॥

130.

Éndra yāhy úpa naḥ parāváto nā́yám áchā vidáthā-nīva sátpatir ástam rā́jeva sátpatiḥ | hávāmahe tvā vayám práyasvantaḥ suté sácā | putrā́so ná pitáram vā́jasātaye máṅhishṭham vā́jasātaye || 1 || píbā sómam indra suvānám ádribhiḥ kóṣena siktám avatám ná váṅsagas tātṛishāṇó ná váṅsagaḥ | mádāya haryatā́ya te tuvíshṭamāya dhā́yase | ā́ tvā yachantu haríto ná sū́ryam áhā víṣveva sū́ryam || 2 ||

O deservedly lauded Lord, preserve us from suffering; for, verily, you are ever the chastiser of the malevolent : you are the slayer of the wicked. You are the preserver of the virtuous, such as I am; the progenitor, the creator you have ever been an asylum of the needy; O you the destroyer of evils, an asylum for all men. 11

130

Come to us from afar, O resplendent Lord, the protector of good ; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their father, we are inviting you for the procurement of food,—you the generous one for the procurement of food. 1

Accept our sweet devotional prayers that have been expressed by our thoughts and strewn as if with the sacred grass. Accept them with eagerness shown by a thirsty ox hastening towards a well,—as a very thirsty ox. May we be worthy of your loving, sweet and pleasing favours, and may your divine rays bring you hither, as the steeds convey the sun and as they carry him above the horizon day by day. 2

अविन्दद्दिवो निहितं गुहा निधिं वेर्न गर्भं परिवीतमश्मन्यनन्ते अन्तरश्मनि ।
व्रजं वज्री गवामिव सिषासन्नङ्गिरस्तमः ।
अपावृणोदिष इन्द्रः परीवृता द्वार इषः परीवृताः ॥३॥
दादृहाणो वज्रमिन्द्रो गभस्त्योः क्षद्मेव तिग्ममसनाय सं श्यदहिहत्याय सं श्यत् ।
संविव्यान ओजसा शवोभिरिन्द्र मज्मना ।
तष्टेव वृक्षं वनिनो नि वृश्चसि परश्वेव नि वृश्चसि ॥४॥
त्वं वृथा नद्य इन्द्र सर्तवेऽच्छा समुद्रमसृजो रथाँ इव वाजयतो रथाँ इव ।
इत ऊतीरयुञ्जत समानमर्थमक्षितम् ।
धेनूरिव मनवे विश्वदोहसो जनाय विश्वदोहसः ॥५॥

ávindad divó níhitam̩ gúhā nidhím̩ vér ná gárbham párivītam áṣmany ananté antár áṣmani | vrajám̩ vajrí gávām iva síshāsann áṅgirastamaḥ | ápāvriṇod ísha índraḥ párīvṛitā dvára íshaḥ párīvṛitāḥ || 3 || dādṛihāṇó vájram índro gábhastyoḥ kshádmeva tigmám ásanāya sám̩ ṣyad ahihátyāya sám̩ ṣyat | sam̩vivyāná ójasā ṣávobhir indra majmánā | táshṭeva vṛikshám̩ vaníno ní vṛiṣcasi paraṣvéva ní vṛiṣcasi || 4 || tvám̩ vṛíthā nadyà indra sártavé 'chā samudrám asṛijo ráthāñ iva vājayató ráthāñ iva | itá ūtír ayuñjata samānám ártham ákshitam | dhenúr iva mánave viṣvádohaso jánāya viṣvádohasaḥ || 5 ||

॥१४॥ इमां ते वाचं वसूयन्त आयवो रथं न धीरः स्वपा अतक्षिषुः सुम्नाय त्वामतक्षिषुः ।
शुम्भन्तो जेन्यं यथा वाजेषु विप्र वाजिनम् ।
अत्यमिव शवसे सातये धना विश्वा धनानि सातये ॥६॥

imám̩ te vácam̩ vasūyánta āyávo rátham̩ ná dhíraḥ svápā atakshishuḥ sumnáya tvám atakshishuḥ | ṣumbhánto jényam̩ yathā vájeshu vipra vājínam | átyam iva ṣávase sātáye dhánā víṣvā dhánāni sātáye || 6 ||

He, the Lord, finds out the stolen treasure, that has its abode in heaven and hidden like the nestlings of a bird in a rock, amidst a pile of vast rocks. Desiring to partake of the elixir, He the most vital, discovered the hiding place of the cows; and He, opened the closed doors of waters, shut up in the clouds,—the closed doors for food. 3

Grasping His sharp thunderbolt with both hands, the resplendent Lord, sharpened it to hurl it on His foes like the swift current of streams. He whetted it for the destruction of dark shrouds. He is fully endowed with strength, with energy and with might. O Lord, may you cut your enemies to pieces, as a wood-cutter cuts the trees of a forest,—you cut them to pieces as if with a hatchet. 4

Effortlessly you have created the rivers that flow to the sea, like the aurora of glory bearing you to sacrificial places, as those chariots who are proceeding on the way to battle. The streams flowing hither have gathered together their waters for a common purpose, like the cows that yield all things to man—that yield all things to people. 5

Men who are desirous of wealth have recited this praise of yours, as a resolute and provident man prepares a chariot for a journey; they have propitiated you for their good; glorifying thee, the resplendent Lord, as impetuous in conflicts, they have praised you as men praise a conqueror. We praise you for the acquirement of strength, wealth, and every kind of affluence, as they commend a courser for his good qualities in battle. 6

भिनत्पुरो नवतिमिन्द्र पूरवे दिवोदासाय महि दाशुषे नृतो वज्रेण दाशुषे नृतो ।
अतिथिग्वाय शम्बरं गिरेरुग्रो अवाभरत् ।
महो धनानि दयमान ओजसा विश्वा धनान्योजसा ॥७॥
इन्द्रः समत्सु यजमानमार्यं प्रावद्विश्वेषु शतमूतिराजिषु स्वर्मीळ्हेष्वाजिषु ।
मनवे शासदव्रतान्त्वचं कृष्णामरन्धयत् ।
दक्षन्न विश्वं ततृषाणमोषति न्यर्शसानमोषति ॥८॥

bhinát púro navatím indra pūráve dívodāsāya máhi dāṣúshe nrito vájreṇa dāṣúshe nrito | atithigváya ṣámbaram girér ugró ávābharat | mahó dhánāni dáyamāna ójasā víṣvā dhánāny ójasā || 7 || índraḥ samátsu yájamānam áryam právad víṣveshu ṣatámūtir ājíshu svàrmīḻheshv ājíshu | mánave ṣásad avratán tvácam krishṇám arandhayat | dákshan ná víṣvam tatrishāṇám oshati ny àrṣasānám oshati || 8 ||

सूरश्चक्रं प्र वृहज्जात ओजसा प्रपित्वे वाचमरुणो मुषायतीशान आ मुषायति ।
उशना यत्परावतोऽजगन्नूतये कवे ।
सुम्नानि विश्वा मनुषेव तुर्वणिरहा विश्वेव तुर्वणिः ॥९॥
स नो नव्येभिर्वृषकर्मन्नुक्थैः पुरां दर्तः पायुभिः पाहि शग्मैः ।
दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहोभिरिव द्यौः ॥१०॥

súraṣ cakrám prá vrihaj jātá ójasā prapitvé vácam aruṇó mushāyatīṣāná á mushāyati | uṣánā yát parāváto 'jagann ūtáye kave | sumnáni víṣvā mánusheva turváṇir áhā víṣveva turváṇiḥ || 9 || sá no návyebhir vrishakarmann ukthaíḥ púrām dartaḥ pāyúbhiḥ pāhi ṣagmaíḥ | divodāsébhir indra stávāno vāvridhīthá áhobhir iva dyaúḥ || 10 ||

O resplendent Soul, dancing with delight in battle, you destroy ninety cities for the man in service of the learned. You destroy them with your sharp intellect, for the sake of the giver of offerings. For the sake of reverential man, the fierce Lord drives out the disrespectful person from the mountain, bestowing upon the brave men immense treasure, acquired by his prowess,—all kinds of wealth acquired by his prowess. 7

The resplendent Lord, the manifold protector of his votaries in battles, defends his virtuous worshipper in all conflicts that confer heaven; for the benefit of man he punished those who broke the law. He punishes people who indulge in sinful activities. As if burning with flame, he consumes the malignant; he utterly consumes him who delights in cruelty. 8

Endowed with increasing vigour, he hurls the wheel of law against the foes; and, with fury of anger, deprives them of speech; He, the sovereign king, deprives them of exitsence. When you, O saintly resplendent Lord, come from afar to the help of honest men, you come quickly, bearing all good things to us all the time, you come quickly. 9

Showerer of benefits, destroyer of the strongholds of enemies, propitiated by our new songs, may you reward us with gratifying blessings; glorified Lord, by the descendants of devoted servants of the learned, may you increase in power, like the sun in revolving days. 10

(१३१) एकत्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । इन्द्रो देवता । अत्यष्टिश्छन्दः ॥

॥२०॥ इन्द्राय हि द्यौरसुरो अनम्नतेन्द्राय मही पृथिवी वरीमभिर्द्युम्नसाता वरीमभिः ।
इन्द्रं विश्वे सजोषसो देवासो दधिरे पुरः ।
इन्द्राय विश्वा सवनानि मानुषा रातानि सन्तु मानुषा ॥१॥
विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक् स्वः सनिष्यवः पृथक् ।
तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि ।
इन्द्रं न यज्ञैश्चितयन्त आयवः स्तोमेभिरिन्द्रमायवः ॥२॥

131.

Índrāya hí dyaúr ásuro ánamnaténdrāya mahī́ prithiví várīmabhir dyumnásātā várīmabhiḥ | índram víṣve sajóshaso deváso dadhire puráḥ | índrāya víṣvā sávanāni mā́nushā rātáni santu mā́nushā || 1 || víṣveshu hí tvā sávaneshu tuñjáte samānám ékaṃ vríshamaṇyavaḥ príthak sváḥ sanishyávaḥ príthak | táṃ tvā nā́vaṃ ná parsháṇiṃ ṣūshásya dhurí dhīmahi | índraṃ ná yajñaíṣ citáyanta āyáva stómebhir índram āyávaḥ || 2 ||

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः ।
यद्गव्यन्ता द्वा जना स्वर्यन्ता समूहसि ।
आविष्करिक्रद्वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥३॥

ví tvā tatasre mithunā́ avasyávo vrajásya sātā́ gávyasya niḥsṛ́jaḥ sákshanta indra niḥsṛ́jaḥ | yád gavyántā dvā́ jánā svàr yántā samū́hasi | āvísh kárikrad vríshaṇaṃ sacābhúvaṃ vájram indra sacābhúvam || 3 ||

131

To sovereign Lord has verily bowed down the lofty cosmos, the source of all vital powers. To Him the wide earth has offered homage with precious treasures. With acceptable praises the worshipper has propitiated Him for the sake of prosperity. All the Divines, well pleased, have given precedence to the sovereign Lord; let all sacred work and worship of men be appropriated to the Lord; let all the offerings of men be presented to Him. 1

Hoping to partake of your gifts, your worshippers, one and all, seeking divine bliss, hasten to adore you in all their ceremonies. We meditate on you, the sustainer of our strength like a boat that bears passengers across an ocean; we mortals, indeed, propitiate him with hymns. 2

O Lord, the married couples, anxious to satisfy you and presenting oblations together, celebrate your worship for the sake of obtaining herds of cattle by offering you oblations. You know these couples are desirous of worldly prosperity and divine bliss. Then you display to your constant companion, the punitive justice, O resplendent Lord, the showerer of benefits. 3

विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः सासहानो अवातिरः ।
शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।
महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥४॥
आदित्ते अस्य वीर्यस्य चर्किरन्मदेषु वृषन्नुशिजो यदाविथ सखीयतो यदाविथ ।
चकर्थ कारमेभ्यः पृतनासु प्रवन्तवे ।
ते अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥५॥

vidúsh ṭe asyá vīryàsya pūrávaḥ púro yád indra ṣáradīr avátirah sāsahānó avátiraḥ | ṣásas tám indra mártyam áyajyuṃ ṣavasas pate | mahím amushṇāḥ prithivím imá apó mandasāná imá apáḥ || 4 || ád ít te asyá vīryàsya carkiran mádeshu vrishann uṣíjo yád ávitha sakhīyató yád ávitha | cakártha kārám ebhyaḥ prítanāsu právantave | té anyám-anyāṃ nadyàṃ sanishṇata ṣravasyántaḥ sanishṇata || 5 ||

उतो नो अस्या उषसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः ।
यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि ।
आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥६॥
त्वं तमिन्द्र वावृधानो अस्मयुरमित्रयन्तं तुविजात मर्त्यं वज्रेण शूर मर्त्यम् ।
जहि यो नो अघायति शृणुष्व सुश्रवस्तमः ।
रिष्टं न यामन्नप भूतु दुर्मतिर्विश्वाप भूतु दुर्मतिः ॥७॥

utó no asyá usháso jushéta hy àrkásya bodhi havísho hávīmabhiḥ svàrshātā hávīmabhiḥ | yád indra hántave mrídho vrísha vajriñ cíketasi | á me asyá vedháso návīyaso mánma srudhi návīyasaḥ || 6 || tváṃ tám indra vāvridhānó asmayúr amitrayántaṃ tuvijāta mártyaṃ vájreṇa ṣūra mártyam | jahí yó no aghāyáti srinushvá susrávastamaḥ | rishṭáṃ ná yámann ápa bhūtu durmatír víṣvápa bhūtu durmatíḥ || 7 ||

Our forefathers have known your prowess, by which, O Lord, you destroy the perennial strongholds of the evil forces; you destroy them, humiliating their defenders. You chastise, Lord of strength, the mortal who does not perform noble acts; you deprive them of the blessings of the earth and waters; you take away these gifts from them. 4

O sovereign Lord, showerer of blessings, whereby, in your love and affection, you defend your worshippers, and whereby you defend those who are solicitous of your favour and desirous of your friendship, thereby they proclaim your valour on all sides. From you they obtain many many enjoyments. They receive and distribute wealth among themselves. 5

May the Lord be present at this our morning rite; may He be apprised of the oblation offered with due observances for the sake of obtaining divine bliss. And since, O dispenser of the punitive justice and showerer of benefits, you keep awake to destroy the malevolent, therefore, listen to the praises of a person like me, intelligent, though a novice; hear it from me who is still a novice. 6

O sovereign Lord, endowed with extreme strength, being exalted by our praises and being well-disposed towards us, enlighten the man who is sinful and unfriendly to us; punish each and every sinful man with your punitive justice. As you are quick to hear, listen to our prayer. Let every ill-intent, like a broken piece, be counteracted. Let ill-intent be counteracted. 7

(१३२) द्वात्रिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१-५, ६) प्रथमादिपञ्चर्चां षष्ठ्या उत्तरार्धर्चस्य चेन्द्रः, (६) षष्ठ्याः पूर्वार्धर्चस्येन्द्रापर्वतौ देवताः । अत्यष्टिश्छन्दः ॥

॥२१॥ त्वया॑ व॒यं म॑घव॒न्पूर्व्ये॒ धन॒ इन्द्र॑त्वोताः सासह्याम पृतन्य॒तो व॑नु॒याम॑ वनु॒ष्य॒तः । नेदि॑ष्ठे अ॒स्मिन्नह॒न्यधि॑ वोचा॒ नु सु॑न्व॒ते । अ॒स्मिन्य॒ज्ञे वि च॑येमा॒ भरे॑ कृ॒तं वा॑ज॒यन्तो॒ भरे॑ कृ॒तम् ॥१॥

स्व॒र्जेषे॒ भर॑ आ॒प्रस्य॒ वक्म॑न्युष॒र्बुधः॒ स्वस्मि॒न्नञ्ज॑सि क्रा॒णस्य॒ स्वस्मि॒न्नञ्ज॑सि । अह॒न्निन्द्रो॒ यथा॑ वि॒दे शी॒र्ष्णाशी॑र्ष्णोपवा॒च्यः । अ॒स्म॒त्रा ते॑ स॒ध्र्य॑क्सन्तु रा॒तयो॑ भ॒द्रा भ॒द्रस्य॑ रा॒तयः॑ ॥२॥

132.

Tváyā vayám maghavan pū́rvye dhána índratvotāḥ sāsahyāma pritanyató vanuyā́ma vanushyatáḥ | nédishṭhe asmínn áhany ádhi vocā nú sunvaté | asmín yajñé ví cayemā bháre kritám vājayánto bháre kritám || 1 || svarjeshé bhára āprásya vákmany usharbúdhaḥ svásminn áñjasi krāṇásya svásminn áñjasi | áhann índro yáthā vidé sīrshṇā-sīrshṇopavā́cyaḥ | asmatrā́ te sadhryàk santu rātáyo bhadrā́ bhadrásya rātáyaḥ || 2 ||

तत्तु प्रयः॑ प्र॒त्नथा॑ ते शुशु॒क्वनं॒ यस्मि॑न्य॒ज्ञे वार॒मकृ॑ण्वत॒ क्षय॑मृ॒तस्य॒ वार॑सि॒ क्षय॑म् । वि तद्वो॑चे॒रध॑ द्वि॒तान्तः॑ पश्यन्ति र॒श्मिभिः॑ । स घा॑ वि॒दे अन्विन्द्रो॑ ग॒वेष॑णो बन्धु॒क्षिद्भ्यो॑ ग॒वेष॑णः ॥३॥

tát tú práyaḥ pratnáthā te suṣukvanám yásmin yajñé vā́ram ákriṇvata ksháyam ritásya vā́r asi ksháyam | ví tád vocer ádha dvitā́ntáḥ paṣyanti raṣmíbhiḥ | sá ghā vide ánv índro gavéshaṇo bandhukshídbhyo gavéshaṇaḥ || 3 ||

132

O bounteous Lord, possessed of opulence, through your bounty as before and protected by you, may we overcome those who are arrayed in hostile acts against us. May we anticipate our assailants. When the auspicious day of sacred worship is near, may you be pleased to speak encouragingly to the presenter of the libation; may we choose you as the best performer and our chief in this sacred work. And may we increase our strength and adopt you as our leader in this battle, our leader in the battle. 1

In this combat which secures divine bliss, the Lord destroys the obstructing adversaries of that virtuous man who wakes at dawn and who is truthful in his dealings and who.celebrates his pious rites. Therefore, the Lord is worth to be adored by each man with humility and with head bowed. May your treasures, O Lord, come to us. May your benevolent gifts be auspicious to us. 2

O Lord, wherever an excellent altar has been constructed for the fire-ceremonial, there indeed the splendid gifts are dedicated to you as ever. Only you can guide us on the path of truth. May you declare it thus; men may thence behold you in the intermediate bright firmament by means of the rays of the sun. O Lord, you alone are the dispenser of truth and knowledge. You alone reveal the truth to such worshippers as live with you like your brother. 3

नू इत्था ते पूर्वथा च प्रवाच्यं यदङ्गिरोभ्योऽवृणोरप व्रजमिन्द्र शिक्षन्नप व्रजम्।
ऐभ्यः समान्या दिशास्मभ्यं जेषि योत्सि च।
सुन्वद्भ्यो रन्धया कं चिदव्रतं हृणायन्तं चिदव्रतम् ॥४॥
सं यज्जनान्क्रतुभिः शूर ईक्षयद्धने हिते तरुषन्त श्रवस्यवः प्र यक्षन्त श्रवस्यवः।
तस्मा आयुः प्रजावदिद्बाधे अर्चन्त्योजसा।
इन्द्र ओक्यं दिधिषन्त धीतयो देवाँ अच्छा न धीतयः ॥५॥

nú itthá te pūrváthā ca pravácyam yád áṅgirobhyó 'vriṇor ápa vrajám índra síkshann ápa vrajám | aíbhyaḥ samānyá disásmábhyam jeshi yótsi ca | sunvádbhyo randhayā kám cid avratám hriṇāyántam cid avratám || 4 || sám yáj jánān krátubhiḥ sūra īksháyad dháne hité tarushanta sravasyávaḥ prá yakshanta sravasyávaḥ | tásmā áyuḥ prajávad íd bádhe arcanty ójasā | índra okyàm didhishanta dhītáyo deváñ áchā ná dhītáyaḥ || 5 ||

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तंतमिद्धतं वज्रेण तंतमिद्धतम्।
दूरे चत्ताय छन्त्सद्गहनं यदिनक्षत्।
अस्माकं शत्रून्परि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः ॥६॥

yuvám tám indrāparvatā puroyúdhā yó naḥ pritanyád ápa tám-tam íd dhatam vájreṇa tám-tam íd dhatam | dūré cattáya chantsad gáhanam yád ínakshat | asmákam sátrūn pári sūra visváto darmá darshīshṭa visvátaḥ || 6 ||

Your exploits, O Lord, are worthy to be glorified; now, verily, as always in the former times, when you break open the gate of knowledge for the sake of dedicated devotees, restoring to them their lost wisdom. Conquer for us, fight for us, as you always do for them; on behalf of those who present libations; may you subdue the faithless ones who offer no worship and rise against you. 4

When the brave Lord rightly judges men by their deeds, then in the struggle for sustenance they are enabled to acquire wealth and wisdom, to overcome their foes. They, desirous of fame, worship Him diligently. Then, accompanied by their children, they offer gifts and praises to Him, so that by their own strength they may overcome their foes. These pious and intelligent worshippers enjoy the divine bliss as if they dwell in the intimacy of the Lord Himself. 5

The Lord supreme and His strong powers, steady like mountains, are foremost in battles. They slay everyone who is arrayed against us; slay every such adversary with their strong will. The punitive justice pursues the adversary, however far, and brings about his destruction, even at the hiding-place to which he may have fled. O brave Lord, crush our enemies, and rend them asunder. 6

(१३३) त्रयस्त्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । इन्द्रो देवता । (१) प्रथमर्चस्त्रिष्टुप्,
(२-४) द्वितीयादितृचस्यानुष्टुप्, (५) पञ्चम्या गायत्री, (६) षष्ठ्या धृतिः,
(७) सप्तम्याश्चाभिकृतिश्छन्दांसि ॥

उभे पुनामि रोदसी ऋतेन द्रुहो दहामि सं महीरनिन्द्राः ।
अभिव्लग्य यत्र हता अमित्रा वैलस्थानं परि तृळ्हा अशेरन् ॥१॥
अभिव्लग्या चिदद्रिवः शीर्षा यातुमतीनाम् ।
छिन्धि वटूरिणा पदा महावटूरिणा पदा ॥२॥
अवासां मघवञ्जहि शर्धो यातुमतीनाम् ।
वैलस्थानके अर्मके महावैलस्थे अर्मके ॥३॥

133.

Ubhé punāmi ródasī riténa drúho dahāmi sám mahír anindráḥ | abhivlágya yátra hatá amítrā vailasthānám pári trilhá áseran || 1 || abhivlágyā cid adrivaḥ sīrshá yātumátīnām | chindhí vaṭūríṇā padá mahávaṭūriṇā padá || 2 || ávāsām maghavañ jahi sárdho yātumátīnām | vailasthānaké armaké mahávailasthe armaké || 3 ||

यासां तिस्रः पञ्चाशतोऽभिव्लङ्गैरपावपः ।
तत्सु ते मनायति तकत्सु ते मनायति ॥४॥
पिशङ्गभृष्टिमम्भृणं पिशाचिमिन्द्र सं मृण । सर्वं रक्षो नि बर्हय ॥५॥

yásām tisráḥ pañcāsáto 'bhivlaṅgaír apávapaḥ | tát sú te manāyati takát sú te manāyati || 4 || pisáṅgabhrishṭim ambhriṇám pisácim indra sám mriṇa | sárvam ráksho ní barhaya || 5 ||

133

By sacred deeds I purify both heaven and earth. I burn down the wide realms of the land, the people of which do not repose faith in the resplendent Lord and who are wicked. Wherever the enemies have gathered they have been killed,—utterly destroyed; they sleep in a deep pit. 1

O wielder of punitive justice, having trampled on the heads of the malignant hosts, crush them with your wide-spreading foot,—with your vast widespreading foot. 2

Annihilate, O bounteous Lord, the troop of these wicked and malignant men; hurl them into the vile pit,—the vast and vile pit. 3

O Lord, you have destroyed such hosts by your assaults three times fifty (i.e. countless). This is a deed that is much praised by your devotees,—much praised by your devotees. 4

Strike down, O Lord, the yellow and the tawny-coloured, the frightfully yelling wicked; annihilate all the wretched men. 5

अवर्मह इन्द्र दादृहि श्रुधी नः शुशोच हि द्यौः क्षा न भीषाँ अद्रिवो घृणान्न भीषाँ अद्रिवः ।
शुष्मिन्तमो हि शुष्मिभिर्वधैरुग्रेभिरीयसे ।
अपूरुषघ्नो अप्रतीत शूर सत्वभिस्त्रिसप्तैः शूर सत्वभिः ॥६॥
वनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः ।
सुन्वान इत्सिषासति सहस्रा वाज्यवृतः ।
सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवम् ॥७॥

avár mahá indra dādṛihí ṣrudhí naḥ ṣuṣóca hí dyaúḥ kshā́ ná bhīshā́ñ adrivo ghṛiṇā́n ná bhīshā́ñ adrivaḥ | ṣushmíntamo hí ṣushmíbhir vadhaír ugrébhir íyase | ápūrushaghno apratīta ṣūra sátvabhis trisaptaíḥ ṣūra sátvabhiḥ || 6 || vanóti hí sunván kshayam párīṇasaḥ sunvānó hí shmā yájaty áva dvísho devā́nām áva dvíshaḥ | sunvāná ít sishāsati sahásrā vājy ávṛitaḥ | sunvānā́yéndro dadāty ābhúvaṃ rayíṃ dadāty ābhúvam || 7 ||

(१३४) चतुस्त्रिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । वायुर्देवता । (१-५) प्रथमादिपञ्चर्चामत्यष्टिः, (६) षष्ठ्याश्चाष्टिश्छन्दसी ॥

आ त्वा जुवो रारहाणा अभि प्रयो वायो वहन्त्विह पूर्वपीतये सोमस्य पूर्वपीतये ।
ऊर्ध्वा ते अनु सूनृता मनस्तिष्ठतु जानती ।
नियुत्वता रथेना याहि दावने वायो मखस्य दावने ॥१॥

134.

Á tvā júvo rārahāṇā́ abhí práyo vā́yo váhantv ihá pūrvápītaye sómasya pūrvápītaye | ūrdhvā́ te ánu sūnṛ́tā mánas tishṭhatu jānatī́ | niyútvatā ráthenā́ yāhi dāváne vā́yo makhásya dāváne || 1 ||

Cut down, O Lord supreme, the cruel and the wickeds. Here are our supplications. Verily (tormented by them) the heaven is in sorrow like the earth through terror. O wielder of punitive justice, the world is unhappy, as if caught in the flames of fire. Being most powerful, we request you to assail our adversaries with strong weapons and terrible blows, but kindly see that no injury is caused to your men. May you march forward, O invincible Lord, attended by the braves,—groups of three times seven braves. 6

Offering libations, the worshipper obtains a safe abode through his noble deeds and overpowers his manifold foes. He destroys the enemies of the divines, abounding with food, and, unsubdued by adversaries, he hopes to win infinite riches. To the devotee, who offers libations, the Lord grants bounteous wealth,—gives bounteous wealth. 7

134

May your swift and fast divine waves, bring you hither, the vital Lord, so that you may be the first to accept the sentiments of devotion. May our discriminating and sincere praises rise high to your standards. May you come with your aura of vitality for the devotional prayers presented to you; come, O vital Lord, to grant us the objects of our worship. 1

मन्दन्तु त्वा मन्दिनो वायविन्दवोऽस्मत्क्राणासः सुकृता अभिद्यवो गोभिः क्राणा अभिद्यवः ।
यद्ध क्राणा इरध्यै दक्षं सचन्त ऊतयः ।
सध्रीचीना नियुतो दावने धिय उप ब्रुवत ईं धियः ॥२॥
वायुर्युङ्क्ते रोहिता वायुररुणा वायू रथे अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ।
प्र बोधया पुरंधिं जार आ ससतीमिव ।
प्र चक्षय रोदसी वासयोषसः श्रवसे वासयोषसः ॥३॥

mándantu tvā mandíno vāyav índavo 'smát krāṇā́saḥ súkṛitā abhídyavo góbhiḥ krāṇā́ abhídyavaḥ | yád dha krāṇā́ irádhyai dáksham sácanta ūtáyaḥ | sadhrīcīnā́ niyúto dāváne dhíya úpa bruvata īṃ dhíyaḥ || 2 || vāyúr yuñkte róhitā vāyúr aruṇā́ vāyū́ ráthe ajirā́ dhurí vóḷhave váhishṭhā dhurí vóḷhave | prá bodhayā púraṃdhiṃ jārá ā́ sasatī́m iva | prá cakshaya ródasī vāsayoshásaḥ śrávase vāsayoshásaḥ || 3 ||

तुभ्यमुषासः शुचयः परावति भद्रा वस्त्रा तन्वते दंसु रश्मिषु चित्रा नव्येषु रश्मिषु ।
तुभ्यं धेनुः सबर्दुघा विश्वा वसूनि दोहते ।
अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥४॥

túbhyam ushā́saḥ śúcayaḥ parāváti bhadrā́ vástrā tanvate dáṃsu raśmíshu citrā́ návyeshu raśmíshu | túbhyaṃ dhenúḥ sabardúghā víśvā vásūni dohate | ájanayo marúto vakshá ṇābhyo divá ā́ vakshá ṇābhyaḥ || 4 ||

May our devotional loving sentiments of prayer, which are well-rendered, opportune and flowing out of our hearts in due season, be pleasing to you. May your divine waves bring you here, in this sacrificial hall, to accept our offerings. All pious and active worshippers praise you in this congregation with a view to obtaining your blessings. 2

The vital Lord yokes to his chariot of the aura of vitality his two unwearied cosmic red and purple breaths (incoming and outgoing), to bear the burden; for they are able to bear it. O vital Lord, arouse the intelligent sacrificer, as a gallant awakens his sleeping mistress; and light up heaven and earth; and light up the dawn, verily, the dawn to obtain prosperity. 3

For you, the brilliant dawns, rising from afar, spread their wide auspicious raimant in inviting rays,—the variegated and glorious rays; and for you, the eternal ambrosia-yielding cow grants all kinds of treasure. And you fetch water in the firmament from the rivers for the purpose of showering rain,—for the purpose of replenishing the rivers. 4

तुभ्यं शुक्रासः शुचयस्तुरण्यवो मदेषूग्रा इषणन्त भुर्वण्यपामिषन्त भुर्वणि ।
त्वां त्सारी दसमानो भगमीट्टे तक्ववीये ।
त्वं विश्वस्माद्भुवनात्पासि धर्मणासुर्यात्पासि धर्मणा ॥५॥
त्वं नो वायवेषामपूर्व्यः सोमानां प्रथमः पीतिमर्हसि सुतानां पीतिमर्हसि ।
उतो विहुत्मतीनां विशां ववर्जुषीणाम् ।
विश्वा इत्ते धेनवो दुह्र आशिरं घृतं दुह्रत आशिरम् ॥६॥

túbhyam̱ ṣukrásaḥ ṣúcayas turaṇyávo mádeshūgrá ishaṇanta bhurváṇy apám ishanta bhurváṇi | **tvám̱ tsārí dásamāno bhágam īṭṭe takvavíye** | **tvám̱ víṣva-smād bhúvanāt pāsi dhármaṇāsuryàt pāsi dhármaṇā** || 5 || **tvám̱ no vāyav eshām ápūrvyaḥ sómānām prathamáḥ pītím arhasi** sutánām pītím arhasi | utó vihútmatīnām̱ viṣám̱ va-varjúshīṇām | víṣvā ít te dhenávo duhra āṣíram̱ ghṛitám̱ **duhrata āṣíram** || 6 ||

(१३५) पञ्चत्रिंशदुत्तरशततमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१–३, ९) प्रथमादितृचस्य नवम्यृचश्च वायुः, (४–८) चतुर्थ्यादिपञ्चानाञ्चेन्द्रवायू देवताः । (१–६, ९) प्रथमादिषड्टचां नवम्याश्चात्यष्टिः, (७–८) सप्तम्यष्टम्योश्चाष्टिश्छन्दसी ॥

॥२४॥ स्तीर्णं बर्हिरुप नो याहि वीतये सहस्रेण नियुता नियुत्वते शतिनीभिर्नियुत्वते ।
तुभ्यं हि पूर्वपीतये देवा देवाय येमिरे ।
प्र ते सुतासो मधुमन्तो अस्थिरन्मदाय क्रत्वे अस्थिरन् ॥१॥

135.

Stīrṇám barhír úpa no yāhi vītáye sahásreṇa niyútā niyutvate ṣatínībhir niyutvate | túbhyam̱ hí pūrvápītaye devá deváya yemiré | prá te sutáso mádhumanto asthiran mádāya krátve asthiran || 1 ||

O vital Lord, the charming, loving and quick-flowing sentiments of devotion are addressed to you for your invocation, and they crave for your gracious blessings. Also, O vital Lord, even the timid and anxious worshipper praises you, for you are auspicious and capable of driving away misfortunes and miseries, and thus of defending us against calamities. And, as the reward of our righteousness, may you protect us from the fear of evil,—verily as the reward of our righteousness. 5

O vital Lord, preceded by none, you are entitled to be the first in accepting our libations; you are entitled to be invoked by our devotional prayers. May you accept oblations from the sinless and virtuous, and may you, like cattle, yield milk with cream for us,—milk and butter for us. 6

135

May you please be manifested in our hearts, O vital Lord; come with your thousands of waves of spirituality in response to our calls,—come with your hundreds of waves of spirituality. The learned people look to you as their reverential divine. You alone are entitled to worship and prayers. Sweet and loving expressions are being offered to to you for your invocation,—are offered here to receive from you your grace. 1

तुभ्यायं सोमः परिपूतो अद्रिभिः स्पार्हा वसानः परि कोशमर्षति शुक्रा वसानो अर्षति ।
तवायं भाग आयुषु सोमो देवेषु हूयते ।
वह वायो नियुतो याह्यस्मयुर्जुषाणो याह्यस्मयुः ॥२॥
आ नो नियुद्भिः शतिनीभिरध्वरं सहस्रिणीभिरुप याहि वीतये वायो हव्यानि वीतये ।
तवायं भाग ऋत्वियः सरश्मिः सूर्ये सचा ।
अध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ॥३॥

túbhyāyáṃ sómaḥ páripūto ádribhi spārhā́ vásānaḥ pári kóṣam arshati ṣukrā́ vásāno arshati | távāyám bhāgá āyúshu sómo devéshu hūyate | váha vāyo niyúto yāhy asmayúr jushāṇó yāhy asmayúḥ || 2 || ā́ no niyúdbhiḥ ṣatínībhir adhvaráṃ sahasríṇībhir úpa yāhi vītáye vā́yo havyā́ni vītáye | távāyám bhāgá ṛitvíyaḥ sáraṣmiḥ sū́rye sáca | adhvaryúbhir bháramāṇā ayaṅsata vā́yo ṣukrā́ ayaṅsata || 3 ||

आ वां रथो नियुत्वान्वक्षदवसेऽभि प्रयांसि सुधितानि वीतये वायो हव्यानि वीतये ।
पिबतं मध्वो अन्धसः पूर्वपेयं हि वां हितम ।
वायवा चन्द्रेण राधसा गतमिन्द्रश्च राधसा गतम ॥४॥

ā́ vāṃ rátho niyútvan vakshad ávase 'bhí práyāṅsi súdhitāni vītáye vā́yo havyā́ni vītáye | píbatam mádhvo ándhasaḥ pūrvapéyaṃ hí vāṃ hitám | vā́yav ā́ candréṇa rā́dhasā́ gatam índraṣ ca rā́dhasā́ gatam || 4 ||

O vital Lord, we are offering you the sweet devotional prayers just as the sweetened herbal extract is prepared by pressing the plant between stones, filtered through cloth and received in a receptacle. Like that pure and brilliant elixir, our praises are being offered to you as your portion. You are the first to be invoked and none else amongst the learned. O vital Lord, may the waves of spirituality come to us from you; depart gratified,—depart well-disposed towards us. 2

Come with hundreds and thousands of your waves of spirituality to our place of worship to partake of the sacrificial invocations; Come, O vital Lord, to accept the oblations You alone are entitled to this portion and it is suitable for the seasons. The devotional prayers are brilliant like the elixir that becomes radiant when exposed to the sun. These prayers have been tuned and sung by the priests and are full of vitality. 3

Let the aurora of glory and vitality be drawn by the beams and waves of spirituality. They manifest to us the resplendent Lord who is also the Lord of vitality at the place of worship, for our preservation, and to partake of the consecrated viands and to partake of the oblations, and accept our sweet and melodious prayers. O vital Lord, come to us with joy-bestowing wealth; and, O resplendent Lord, come with your blessings of prosperity. 4

आ वां धियो ववृत्युरध्वराँ उपेममिन्दुं मर्मृजन्त वाजिनमाशुमत्यं न वाजिनम् ।
तेषां पिबतमस्मयू आ नो गन्तमिहोत्या ।
इन्द्रवायू सुतानामद्रिभिर्युवं मदाय वाजदा युवम् ॥५॥

á vām dhíyo vavrityur adhvarā́ñ úpemám índum marmṛijanta vājínam āṣúm átyam ná vājínam | téshām pibatam asmayū́ ā́ no gantam ihótyā | índravāyū sutā́nām ádribhir yuvám mádāya vājadā yuvám || 5 ||

॥२५॥ इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ।
एते वामभ्यसृक्षत तिरः पवित्रमाशवः ।
युवायवोऽति रोमाण्यव्यया सोमासो अत्यव्यया ॥६॥
अति वायो ससतो याहि शश्वतो यत्र ग्रावा वदति तत्र गच्छतं गृहमिन्द्रश्च गच्छतम् ।
वि सूनृता ददृशे रीयते घृतमा पूर्णया नियुता याथो अध्वरमिन्द्रश्च याथो अध्वरम् ॥७॥
अत्राह तद्वहेथे मध्व आहुतिं यमश्वत्थमुपतिष्ठन्त जायवोऽस्मे ते सन्तु जायवः ।
साकं गावः सुवते पच्यते यवो न ते वाय उप दस्यन्ति धेनवो नाप दस्यन्ति धेनवः ॥८॥

imé vām sómā apsv ā́ sutā́ ihā́dhvaryúbhir bhā́ramāṇā ayaṅsata vā́yo ṣukrā́ ayaṅsata | eté vām abhy àsṛikshata tiráḥ pavítram āṣávaḥ | yuvāyávó 'ti rómāṇy avyáyā sómāso áty avyáyā || 6 || áti vāyo sasató yāhi ṣáṣvato yátra grā́vā vádati tátra gachatam gṛihám índraṣ ca gachatam | ví sūnṛítā dádṛiṣe ríyate ghṛitám ā́ pūrṇáyā niyútā yātho adhvarám índraṣ ca yātho adhvarám || 7 || átrāha tád vahethe mádhva ā́hutim yám aṣvatthám upatíshṭhanta jāyávo 'smé té santu jāyávaḥ | sākám gā́vaḥ súvate pácyate yávo ná te vāya úpa dasyanti dhenávo nápa dasyanti dhenávaḥ || 8 ||

The pious acts of prayers offered to you have given increased efficacy to our selfless acts. For you the singer has tuned these songs just as the herbal extract is pressed out through a strainer or just as the grooms rub down the quick-running horses. May you accept our invocation and come hither, well-disposed towards us, for our protection. May you accept our devotional prayer which is so well offered as if the juices from plants are pressed out by stones. O God, you as resplendent self and vital Lord are the giver of food to us. 5

O resplendent and vital Lord, these sweet expressions of devotional prayers sung by the priests are all addressed to you possessing the qualities of radiance and vitality; pure prayers are meant for both of you, O resplendent vital Lord, these prayers have come out of our hearts just as herbal juices filtered out through an oblique strainer. They are meant to invoke both of your aspects : the resplendent and the vital. Prayers come out of our hearts just as plant juices come through wooly fleece,—the inexhaustible expressions of devotions. 6

O vital Lord, may you pass in the close proximity of the many sleeping worshippers and go to the house where the devotees are tuning their prayers. O resplendent Lord, go to that dwelling, go where the word of eternal truth is being heard; and where butter flows; go, O Lord, with radiance and the waves of spirituality,—O Lord, go to the place of worship. 7

Then, bring the libations of the sweet juice to the place of worship where the triumphant priests stand round the rock-born plant. May they ever be victorious for us. For you together the cows yield their milk; the offering of barley is cooked. And may your cows never grow weak; never may the cattle be carried off by thieves. 8

इमे ये ते सु वायो बाह्वोजसोऽन्तर्नदी ते पतयन्त्युक्षणो महि व्राधन्त उक्षणः।
धन्वञ्चिद्ये अनाशवो जीराश्चिदगिरौकसः ।
सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः ॥९॥

imé yé te sú vāyo bāhvòjaso 'ntár nadī́ te patáyanty uksháṇo máhi vrádhanta uksháṇaḥ | dhánvañ cid yé anāṣávo jīrā́ṣ cid ágiraukasaḥ | sū́ryasyeva raṣmáyo durniyántavo hástayor durniyántavaḥ || 9 ||

(१३६) षट्त्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१–५) प्रथमादिपञ्चर्चां मित्रावरुणौ, (६–७) षष्ठीसप्तम्योश्च लिङ्गोक्ता देवताः । (१–६) प्रथमादिषड्चामत्यष्टिः, (७) सप्तम्याश्च त्रिष्टुप् छन्दसी ॥

॥२६॥ प्र सु ज्येष्ठं निचिराभ्यां बृहन्नमो हव्यं मतिं भरता मृळयद्भ्यां स्वादिष्ठं मृळयद्भ्याम्।
ता सम्राजा घृतासुती यज्ञेयज्ञ उपस्तुता ।
अथैनोः क्षत्रं न कुतश्चनाधृषे देवत्वं नू चिदाधृषे ॥१॥
अदर्शि गातुरुरवे वरीयसी पन्था ऋतस्य समयंस्त रश्मिभिश्चक्षुर्भगस्य रश्मिभिः ।
द्युक्षं मित्रस्य सादनमर्यम्णो वरुणस्य च ।
अथा दधाते बृहदुक्थ्यं१ वय उपस्तुत्यं बृहद्वयः ॥२॥

136.

Prá sú jyéshṭhaṃ nicirā́bhyām bṛihán námo havyáṃ matím bharatā mṛiḷayádbhyāṃ svā́dishṭhaṃ mṛiḷayádbhyām | tā́ samrā́jā ghṛitā́sutī yajñé-yajña úpastutā | áthainoḥ kshatráṃ ná kútaṣ canā́dhṛíshe devatváṃ nū́ cid ādhṛíshe || 1 ||
ádarṣi gātúr uráve várīyasī pánthā ṛitásya sám ayaṅsta raṣmíbhiṣ cákshur bhágasya raṣmíbhiḥ | dyukshám mitrásya sā́danam aryamṇó váruṇasya ca | áthā dadhāte bṛihád ukthyàṃ váya upastútyam bṛihád váyaḥ || 2 ||

These your horses, who are strong of limb, youthful and full of vigour, bear you through the space between heaven and earth. They are growing in bulk and strong like oxen; they are not lost in the firmament, but hold on their speed, unretarded by reviling; difficult are they to be arrested as the beams of the sun,—difficult are they to be arrested by force. 9

136

May we offer most excellent and ample admiration and reverential regards to the two suns of summer and winter, while they occupy the two stations; the suns who have existed eternally and who confer happiness to the people of this earth. The suns in these two positions deserve most coveted approbations. These are both imperial suns. We sing the praises in devotional hymns and we glorify the summer sun and the winter sun at both these places on every sacred occasion. Hence the might of these is not in any way opposed, nor their divinity is resisted. 1

The most excellent dawn is proceeding to participate in the sacred cosmic ritual. The path of the revolving sun has been lighted up as if by the rays of the dawn. The eyes of people on the earth have been opened by the rays of the sun. The brilliant mansion of the sun, known as supra-life (during summer), the time-ordainer (during autumn) and the superb (during winter), has been lighted up by dawn's rays. And, therefore, may the sun accept the praiseworthy and copious adoration,—the praiseworthy and copious adoration. 2

ज्योतिष्मतीमदितिं धारयत्क्षितिं स्वर्वतीमा सचेते दिवेदिवे जागृवांसा दिवेदिवे ।
ज्योतिष्मत्क्षत्रमाशाते आदित्या दानुनस्पती ।
मित्रस्तयोर्वरुणो यातयज्जनोऽर्यमा यातयज्जनः ॥३॥
अयं मित्राय वरुणाय शंतमः सोमो भूत्ववपानेष्वाभगो देवो देवेष्वाभगः ।
तं देवासो जुषेरत विश्वे अद्य सजोषसः ।
तथा राजाना करथो यदीमह ऋतावाना यदीमहे ॥४॥

jyótishmatīm áditim dhārayátkshitim svàrvatīm á sacete divé-dive jāgṛivánsā divé-dive | jyótishmat kshatrám āṣāte ādityá dánunas pátī | mitrás táyor váruṇo yātayájjano 'ryamá yātayájjanaḥ || 3 || ayám mitráya váruṇāya ṣáṃtamaḥ sómo bhūtv avapáneshv ábhago devó devéshv ábhagaḥ | táṃ deváso jusherata víṣve adyá sajóshasaḥ | táthā rājānā karatho yád ímaha ṛítāvānā yád ímahe || 4 ||

यो मित्राय वरुणायाविधज्जनोऽनर्वाणं तं परि पातो अंहसो दाश्वांसं मर्तमंहसः ।
तमर्यमाभि रक्षत्यृजूयन्तमनु व्रतम् ।
उक्थैर्य एनोः परिभूषति व्रतं स्तोमैराभूषति व्रतम् ॥५॥
नमो दिवे बृहते रोदसीभ्यां मित्राय वोचं वरुणाय मीळ्हुषे सुमृळीकाय मीळ्हुषे ।
इन्द्रमग्निमुप स्तुहि द्युक्षमर्यमणं भगम् ।
ज्योग्जीवन्तः प्रजया सचेमहि सोमस्योती सचेमहि ॥६॥

yó mitráya váruṇāyávidhaj jáno 'narváṇaṃ tám pári pāto áṅhaso dāṣváṅsam mártam áṅhasaḥ | tám aryamábhí rakshaty ṛijūyántam ánu vratám | ukthaír yá enoḥ paribhúshati vratáṃ stómair ābhúshati vratám || 5 || námo divé bṛihaté ródasībhyām mitráya vocaṃ váruṇāya mīḷhúshe sumṛiḷīkáya mīḷhúshe | índram agním úpa stuhi dyukshám aryamáṇam bhágam | jyóg jívantaḥ prajáyā sacemahi sómasyotí sacemahi || 6 ||

The indivisible sun is full of luminosity and celestiality; it is the upholder of the people. You, O sun, come day by day,—you are worshipped day by day by those who wake up early in the morning. O summer sun and winter sun, both of you are the animators of the people on the right path. O time ordainer (the sun of the autumn season) you are the inspirer of men. 3

May these seasonal offerings be gratifying to the summer sun and the winter sun and may they be enjoyed by them as they accept it with due respect. This divine offering is fit to be enjoyed by the cosmic divine. May all the cosmic divines, enlightened, be united to enjoy it. Therefore, O royal divines, may our aspirations come to fulfilment. You, who are the sustainer of cosmic law,—may our aspirations be fulfilled. 4

Any-one, who offers adoration to the summer sun and the winter sun may be rendered free of evil thoughts. May the sun of autumns protect him from danger,—they save the worshipper from danger. The law-giver, pleased with his worship, protects him who also is dedicated to the winter and summer suns righteously. May you lead to prosperity him who toils in the rainy season also,—who toils and thus worships in the seasons of spring and autumn. 5

Let me proclaim veneration to the mighty sun, to heaven and earth, to the sun of summer and to the benevolent sun of winter, to the conferrer of happiness, the showerer of benefits. Let me glorify the resplendent sun to the super-fire, to the brilliant time-ordainer and the effulgent, so that, enjoying long life, we may be blessed with progeny. May we be happy through the protecting virtues of medicinal herbs. 6

ऊती देवानां वयमिन्द्रवन्तो मंसीमहि स्वयशसो मरुद्भिः ।
अग्निर्मित्रो वरुणः शर्म यंसन्तदश्याम मघवानो वयं च ॥७॥

ūtí devánām va-
yám índravanto maṅsīmáhi sváyaṣaso marúdbhiḥ | agnír
mitró váruṇaḥ ṣárma yaṅsan tád aṣyāma magháväno va-
yáṃ ca || 7 ||

(१३७) सप्तत्रिंशदुत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । मित्रावरुणौ देवते । अतिशक्वरी छन्दः ॥

॥१॥ सुषुमा यातमद्रिभिर्गोश्रीता मत्सरा इमे सोमासो मत्सरा इमे ।
आ राजाना दिविस्पृशास्मत्रा गन्तमुप नः ।
इमे वां मित्रावरुणा गवाशिरः सोमाः शुक्रा गवाशिरः ॥१॥
इम आ यातमिन्दवः सोमासो दध्याशिरः सुतासो दध्याशिरः ।
उत वामुषसो बुधि साकं सूर्यस्य रश्मिभिः ।
सुतो मित्राय वरुणाय पीतये चारुर्ऋताय पीतये ॥२॥
तां वां धेनुं न वासरीमंशुं दुहन्त्यद्रिभिः सोमं दुहन्त्यद्रिभिः ।
अस्मत्रा गन्तमुप नोऽर्वाञ्चा सोमपीतये ।
अयं वां मित्रावरुणा नृभिः सुतः सोम आ पीतये सुतः ॥३॥

137.

Sushumá yātam ádribhir góṣrītā matsará imé sómāso matsará imé | á rājānā divispriṣāsmatrá gantam úpa naḥ | imé vām mitrāvaruṇā gávāṣiraḥ sómāḥ ṣukrá gávāṣiraḥ || 1 || imá á yātam índavaḥ sómāso dádhyāṣiraḥ sutáso dá-dhyāṣiraḥ | utá vām usháso budhí sākáṃ súryasya raṣmí-bhiḥ | sutó mitráya váruṇāya pītáye cárur ṛitáya pītáye || 2 || táṃ vāṃ dhenúṃ ná vāsarím aṅṣúṃ duhanty ádribhiḥ sómaṃ duhanty ádribhiḥ | asmatrá gantam úpa no 'rváñcā sómapītaye | ayáṃ vām mitrāvaruṇā nṛíbhiḥ sutáḥ sóma á pītáye sutáḥ || 3 ||

Worshipping the resplendent sun, and favoured by the vital principles, may we rely upon our strength and receive the protection of the divine cosmic powers, and may we be affluent through their bounty. May we enjoy the felicity which the super-fire, super-life and the super-sun are bestowing upon us. 7

137

Come, O *supra-life* (summer sun) and Super Sun (winter sun) to our place of toil where we express the healing essence of herbs with stones. These essences mixed with milk are exhilarating. These elixirs are exhilarating. Come to us, O royal cosmic powers, dwellers in heaven and our guardians. These juices are mixed with milk for you, O source of light and bliss, they are brilliant and mixed with milk. 1

Come to partake of these dripping healing juices which are mixed with curds,—they are extracted and mixed with curds. They have been prepared just after the dawn at the appearance of the sun-rays. They are dedicated to the winter sun, as well as the summer sun for their acceptance, —the extracted juices are for the realization of the eternal and never-failing truth. 2

They milk for both of you the elixir by crushing the succulent creeper with stones like a productive milch-cow,– they milk the elixir by crushing with stones. Come to us as our protectors. Be present with us to drink the healing elixir. This has been effused, O the summer sun and winter sun, effused for your drinking. 3

(१३८) अष्टात्रिंशदुत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । पूषा देवता । अत्यष्टिश्छन्दः ॥

॥२॥ प्रप्र पूष्णस्तुविजातस्य शस्यते महित्वमस्य तवसो न तन्दते स्तोत्रमस्य न तन्दते ।
अर्चामि सुम्नयन्नहमन्त्यूतिं मयोभुवम् ।
विश्वस्य यो मन आयुयुवे मखो देव आयुयुवे मखः ॥१॥
प्र हि त्वा पूषन्नजिरं न यामनि स्तोमेभिः कृण्व ऋणवो यथा मृध उष्ट्रो न पीपरो मृधः ।
हुवे यत्त्वा मयोभुवं देवं सख्याय मर्त्यः ।
अस्माकमाङ्गूषान्द्युम्निनस्कृधि वाजेषु द्युम्निनस्कृधि ॥२॥

138.

Prá-pra pūshṇás tuvijātásya ṣasyate mahitvám asya taváso ná tandate stotrám asya ná tandate | árcāmi sumnayánn ahám ántyūtim mayobhúvam | víṣvasya yó mána āyuyuvé makhó devá āyuyuvé makháḥ || 1 || prá hí tvā pūshann ajirám ná yấmani stómebhiḥ kṛiṇvá ṛiṇávo yáthā mṛídha úshṭro ná pīparo mṛídhaḥ | huvé yát tvā mayobhúvam devám sakhyấya mártyaḥ | asmấkam āṅgūshấn dyumnínas kṛidhi vấjeshu dyumnínas kṛidhi || 2 ||

यस्य ते पूषन्त्सख्ये विपन्यवः क्रत्वा चित्सन्तोऽवसा बुभुज्रिर इति क्रत्वा बुभुज्रिरे ।
तामनु त्वा नवीयसीं नियुतं राय ईमहे ।
अहेळमान उरुशंस सरी भव वाजेवाजे सरी भव ॥३॥

yásya te pūshan sakhyé vipanyávaḥ krátvā cit sántó 'vasā bubhujrirá íti krátvā bubhujriré | tấm ánu tvā návīyasīṃ niyútaṃ rāyá īmahe | áheḷamāna uruṣaṅsa sárī bhava vấje-vāje sárī bhava || 3 ||

138

Our Lord is the divine nourisher ; He is universally worshipped and His great strength is widely lauded. His greatness is never questioned ; His glory knows no bounds. Desirous of happiness, I adore Him, whose protection is always ready at hand and who is the giver of happiness. When devoutly worshipped, He helps in the performances of sacred works, helps to perform the sacred ceremonies. 1

I invoke you, O Lord, the divine nourisher, may your help come to us quick like a courser in a war, or like a camel across the desert. Therefore do I, a mortal, invoke you, the divine bestower of happiness, for your friendship. May you render our invocations productive,—may you render them inspiring at the time of battle. 2

O divine nourisher, those wise devotees who through your friendship enjoy countless riches, enjoy them due to your protection and their own hard labour,—mainly through their hard labour. Free from anger, and entitled to ample praises, may you be ever accessible to us, and may you be our leader in every encounter. 3

अस्या ऊ षु ण उप सातये भुवोऽहेळमानो ररिवाँ अजाश्व श्रवस्यतामजाश्व ।
ओ षु त्वा ववृतीमहि स्तोमेभिर्दस्म साधुभिः ।
नहि त्वा पूषन्नतिमन्य आघृणे न ते सख्यमपह्नुवे ॥४॥

asyā́ ū shú ṇa úpa sātáye bhuvó 'heḷamāno rarivā́ñ ajāṣva ṣravasyatā́m ajāṣva | ó shú tvā vavṛitīmahi stómebhir dasma sādhúbhiḥ | nahí tvā pūshann atimánya āghriṇe ná te sakhyám apahnuvé || 4 ||

(१३९) एकोनचत्वारिंशदुत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१,११) प्रथमर्च एकादश्याश्च विश्वे देवाः, (२) द्वितीयाया मित्रावरुणौ, (३-५) तृतीयादितृचस्याश्विनौ, (६) षष्ठ्या इन्द्रः, (७) सप्तम्या अग्निः, (८) अष्टम्या मरुतः, (९) नवम्या इन्द्राग्नी, (१०) दशम्याश्च बृहस्पतिर्देवताः । (१-४, ६-१०) प्रथमादिचतुर्ऋचां षष्ठ्यादिपञ्चानाञ्चात्यष्टिः, (५) पञ्चम्या बृहती, (११) एकादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥३॥ अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु तच्छर्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।
यद्ध क्राणा विवस्वति नाभा संदायि नव्यसी ।
अध प्र सू न उप यन्तु धीतयो देवाँ अच्छा न धीतयः ॥१॥
यद्ध त्यन्मित्रावरुणावृतादध्याददाथे अनृतं स्वेन मन्युना दक्षस्य स्वेन मन्युना ।
युवोरित्थाधि सद्मस्वपश्याम हिरण्ययम् ।
धीभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः ॥२॥

139.

Ástu ṣraúshaṭ puró agním dhiyā́ dadha ā́ nú tác chárdho divyám vriṇīmaha indravāyū́ vriṇīmahe | yád dha krāṇā́ vivásvati nā́bhā saṃdā́yi návyasī | ádha prá sū́ na úpa yantu dhītáyo devā́ñ áchā ná dhītáyaḥ || 1 || yád dha tyán mitrāvaruṇāv ṛitā́d ádhy ādadā́the ánṛitaṃ svéna manyúnā dákshasya svéna manyúnā | yuvór itthā́dhi sádmasv ápaṣyāma hiraṇyáyam | dhībhíṣ caná mánasā svébhir akshábhiḥ sómasya svébhir akshábhiḥ || 2 ||

Free from anger, and liberal to us in giving gifts, may you be close to us, O fast moving divine nourisher, for the acceptance of our offerings. May you be near to those who solicit food, O fast mover. With pious hymns, we turn to you, O destroyer of enemies. O accepter of offerings, we never cease to think of you, and never disregard your friendship. 4

139

May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. Inasmuch as the brilliant noble works have been perfoımed by us, so may our prayers be heard by the divine powers,—may our prayers reach the divine powers. 1

Inasmuch as, O supreme source of light and source of bliss, through your divine wisdom you discern everything that is false and everything that is true, and cause the valorous to govern with the aid of your own power, so may we realize in all the places of our worship your golden halo through our thinking, and through our vision and experience,—through our blissful vision. 2

युवां स्तोमेभिर्देवयन्तो अश्विनाश्रावयन्त इव श्लोकमायवो युवां हव्याभ्याऽयवः ।
युवोर्विश्वा अधि श्रियः पृक्षश्च विश्ववेदसा ।
प्रुषायन्ते वां पवयो हिरण्यये रथे दस्रा हिरण्यये ॥३॥
अचेति दस्रा व्यु१नाकमृण्वथो युञ्जते वां रथयुजो दिविष्टिष्वध्वस्मानो दिविष्टिषु ।
अधि वां स्थाम वन्धुरे रथे दस्रा हिरण्यये ।
पथेव यन्तावनुशासता रजोऽञ्जसा शासता रजः ॥४॥
शचीभिर्नः शचीवसू दिवा नक्तं दशस्यतम् ।
मा वां रातिरुप दसत्कदा चनास्मद्रातिः कदा चन ॥५॥

yuvā́ṃ stómebhir devayánto aṣvināṣrāváyanta iva ṣlókam āyávo yuvā́ṃ havyā́bhy ā̀yávaḥ | yuvór víṣvā ádhi ṣríyaḥ príkshaṣ ca viṣvavedasā | prushāyánte vām paváyo hiraṇyáye ráthe dasrā hiraṇyáye || 3 || áceti dasrā vy ù nā́kam riṇvatho yuñjáte vāṃ rathayújo díviṣhṭishv adhvasmā́no díviṣhṭishu | ádhi vāṃ sthā́ma vandhúre ráthe dasrā hiraṇyáye | pathéva yántāv anuṣā́satā rájó 'ñjasā ṣā́satā rájaḥ || 4 || ṣácībhir naḥ ṣacīvasū dívā náktaṃ daṣasyatam | mā́ vāṃ rātír úpa dasat kádā canā́smád rātíḥ kádā caná || 5 ||

॥२॥ वृषन्निन्द्र वृषपाणास इन्दव इमे सुता अद्रिषुतास उद्भिदस्तुभ्यं सुतास उद्भिदः ।
ते त्वा मन्दन्तु दावने महे चित्राय राधसे ।
गीर्भिर्गिर्वाहः स्तवमान आ गहि सुमृळीको न आ गहि ॥६॥

vríshann indra vrishapā́ṇāsa índava imé sutā́ ádrishutāsa udbhídas túbhyaṃ sutā́sa udbhídaḥ | té tvā mandantu dāváne mahé citrā́ya rā́dhase | gīrbhír girvāha stávamāna ā́ gahi sumriḷīkó na ā́ gahi || 6 ||

O twin divines, the supervisors of law and education, these enlightened worshippers glorify you with their hymns and invoke you and pay compliments to your attributes. All your opulence, and every kind of wealth and abundant food, O omniscient, are vested in the aura of your vitality. The fellies of the wheels of your aura of vitality are dropping honey. The fellies of that golden aura carry you onward, O mighty twin divines. 3

O twin-leaders, your objective is clear; you have thrown open the routes of spaces. The pilots of your space ship have harnessed engines for your onward journey,--the engines that take you safe on the onward journey without accidents. Both of you have been conveniently seated in your richly decorated three-shafted craft, going along a direct path through space. 4

With your valorous deeds, O twin-divines, grant us, by day and night, all good things, having been pleased with our noble deeds; may your munificent grants never diminish,—never may our donations become less. 5

O resplendent Lord, showerer of blessings, these effused juices, pressed out from herbs gathered from the hills are for your acceptance. These herbal extracts have been specially prepared for you. May they satisfy you as an offering presented in the hope of receiving rich and abundant wealth. Accepter of laudations, may you come to us, glorified by our hymns; come to us well pleased. 6

ओ षू णो अग्ने शृणुहि त्वमीळितो देवेभ्यो ब्रवसि यज्ञियेभ्यो राजभ्यो यज्ञियेभ्यः ।
यद्ध त्यामङ्गिरोभ्यो धेनुं देवा अदत्तन ।
वि तां दुह्रे अर्यमा कर्तरी सचाँ एष तां वेद मे सचा ॥७॥
मो षु वो अस्मदभि तानि पौंस्या सना भूवन्द्युम्नानि मोत जारिषुरस्मत्पुरोत जारिषुः ।
यद्वश्चित्रं युगेयुगे नव्यं घोषादमर्त्यम् ।
अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च दुष्टरम् ॥८॥

ó shú ṇo agne srinuhi tvám īlitó devébhyo bravasi yajñíyebhyo rájabhyo yajñíyebhyaḥ | yád dha tyám áñgirobhyo dhenúṃ devā ádattana | ví táṃ duhre aryamá kartárī sácāñ eshá táṃ veda me sácā || 7 || mó shú vo asmád abhí táni paúñsyā sánā bhūvan dyumnáni mótá jārishur asmát purótá jārishuḥ | yád vaṣ citráṃ yugé-yuge návyaṃ ghóshād ámartyam | asmásu tán maruto yác ca dushṭáraṃ didhritá yác ca dushṭáram || 8 ||

दध्यङ् ह मे जनुषं पूर्वो अङ्गिराः प्रियमेधः कण्वो अत्रिर्मनुर्विदुस्ते मे पूर्वे मनुर्विदुः ।
तेषां देवेष्वायतिरस्माकं तेषु नाभयः ।
तेषां पदेन मह्या नमे गिरेन्द्राग्नी आ नमे गिरा ॥९॥
होता यक्षद्वनिनो वन्त वार्यं बृहस्पतिर्यजति वेन उक्षभिः पुरुवारेभिरुक्षभिः ।
जगृभ्मा दूरआदिशं श्लोकमद्रेरध त्मना ।
अधारयदररिन्दानि सुक्रतुः पुरू सद्मानि सुक्रतुः ॥१०॥

dadhyáñ ha me janúsham púrvo áñgirāḥ priyámedhaḥ káṇvo átrir mánur vidus té me púrve mánur viduḥ | téshāṃ devéshv áyatir asmákaṃ téshu nábhayaḥ | téshām padéna máhy á name giréndrāgní á name girá || 9 || hótā yakshad vaníno vanta váryam bríhaspátir yajati vená ukshábhiḥ puruvárebhir ukshábhiḥ | jagribhmá dūráādisaṃ slókam ádrer ádha tmánā | ádhārayad araríndāni sukrátuḥ purú sádmāni sukrátuḥ || 10 ||

O leader of people, do come and listen attentively when you are praised by us, and speak on our behalf to other distinguished colleagues, worthy of our respectful regards, worthy of venerable regards. The cow of prosperity you gave to the producers of wealth and which the lawgivers have also milked for the public good,—may we all comprehend the nature of that cow. 7

Never, O fighters for the public good, may your youthful energies be turned against us; may our glory never diminish; never before our time decay. May your favours, that have been wonderfully yours from age to age, and whatsoever is most difficult of attainment,—bestow upon us all that is most difficult to be attained. 8

The ancient men of spiritual austerity, vitality, kindness and men of wisdom, exempt from three types of pains, have known my origin; they, the men of wisdom, have known my progenitors; theirs is a very intimate relation with all the divines. Our forefathers have been among them. Following in their footsteps, I humbly propitiate with hymns; I worship the resplendent Lord and the Lord, the adorable, with hymns. 9

Let the invoker of the divines offer worship. And may they, desirous of the offering, partake of the acceptable libation. May the benevolent preceptor himself, desiring the libation, celebrate the worship with devotional chants with copious and excellent chants. We now hear from a distant quarter the sound of devotional songs, whereby the performer of pious acts has of himself secured many gifts and the performer of pious acts has secured numerous habitations. 10

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम् ॥११॥

yé devāso divy ékādaṣa sthá pṛithivyā́m ádhy ékādaṣa sthá | apsukshíto mahinaíkādaṣa sthá té devāso yajñám imám jushadhvam || 11 ||

(१४०) चत्वारिंशदुत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता ।
(१-९, ११) प्रथमादिनवर्चामेकादश्याश्च जगती, (१०) दशम्या जगती त्रिष्टुब् वा, (१२-१३) द्वादशीत्रयोदश्योश्च त्रिष्टुप् छन्दसी ॥

॥५॥ वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्नये ।
वस्त्रेणेव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं तमोहनम् ॥१॥
अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमी पुनः ।
अन्यस्यासा जिह्वया जेन्यो वृषा न्य१न्येन वनिनो मृष्ट वारणः ॥२॥
कृष्णप्रुतौ वेविजे अस्य सक्षिता उभा तरेते अभि मातरा शिशुम् ।
प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं वर्धनं पितुः ॥३॥

140.

Vedisháde priyádhāmāya sudyúte dhāsím iva prá bharā yónim agnáye | vástreṇeva vasaya mánmanā ṣúcim jyotíratham ṣukrávarṇam tamohánam || 1 || abhí dvijánmā trivṛ́d ánnam ṛijyate saṃvatsaré vāvṛidhe jagdhám ī púnaḥ | anyásyāsā́ jihváyā jényo vṛ́shā ny ànyéna vaníno mṛishṭa varaṇáḥ || 2 || kṛishṇaprútau vevijé asya sakshítā ubhā́ tarete abhí mātárā ṣíṣum | pracā́jihvam dhvasáyantam trishucyútam ā́ sā́cyam kúpayam várdhanam pitúḥ || 3 ||

O (the thirty-three) divines that are eleven in heaven, eleven on earth, and eleven in firmament, may you be pleased with sacred performances. 11

140

Select a proper spot as it were an offering for the radiant fire; construct an altar and place the fire on it, this being the seat dear to him. As with a garment, cover him with soft wood, whereupon it would blaze out as sacred, light-bearing, bright and gloom-dispelling. 1

This fire is twice-generated (having come out first between the two pieces of wood in the process of attrition and then caught in the dry grass), and it devours the triple food [i.e. wood fuel, butter, and other seasonal offerings], and at the close of the year, it renovates all that has been consumed. The food taken by the tongue and the mouth is consumed by one form of fire (the metabolic energy), and the forest wood is consumed by another fire (of fuel combustion). 2

Both fire-sticks, originators of this offspring, get charred by combustion, living close to each other, tremble and give birth to an infant whose tongue of flame glows in the east; (who) readily develops; who rapidly issues forth; who is ever to be cherished and fit to be protected, and who is the augmenter of the prosperity of his parents. 3

मुमुक्ष्वो३ मनवे मानवस्यते रघुद्रुवः कृष्णसीतास ऊ जुवः ।
असमना अजिरासो रघुष्यदो वातजूता उप युज्यन्त आशवः ॥४॥
आदस्य ते ध्वसयन्तो वृथेरते कृष्णमभ्वं महि वर्पः करिक्रतः ।
यत्सीं महीमवनिं प्राभि मर्मृशदभिश्वसन्त्स्तनयन्नेति नानदत् ॥५॥

mumu-
kshvò mánave mānavasyaté raghudrúvah krishnásītāsa ū júvah | asamaná ajiráso raghushyádo vátajūtā úpa yujyanta āṣávah || 4 || ád asya té dhvasáyanto vrítherate krishnám ábhvam máhi várpah kárikratah | yát sīm mahím avánim prábhí mármriṣad abhiṣvasán stanáyann éti nánadat || 5 ||

॥६॥ भूषन्न योऽधि बभ्रूषु नम्नते वृषेव पत्नीरभ्येति रोरुवत् ।
ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविधाव दुर्गृभिः ॥६॥
स संस्तिरो विष्टिरः सं गृभायति जानन्नेव जानतीर्नित्य आ शये ।
पुनर्वर्धन्ते अपि यन्ति देव्यमन्यद्वर्पः पित्रोः कृण्वते सचा ॥७॥
तमग्रुवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्मम्रुषीः प्रायवे पुनः ।
तासां जरां प्रमुञ्चन्नेति नानददसुं परं जनयञ्जीवमस्तृतम् ॥८॥

bhúshan ná yó 'dhi babhrúshu námnate vríshevа pátnīr abhy èti róruvat | ojāyámānas tanvàṣ ca ṣumbhate bhīmó ná ṣríñga davidhāva durgríbhih || 6 || sá saṃstíro vishtírah sáṃ gribhayati janánn evá jānatír nítya á ṣaye | púnar vardhante ápi yanti devyàm anyád várpah pitróh krinvate sácā || 7 || tám agrúvah keṣínīh sáṃ hí rebhirá ūrdhvás tasthur mamrúshīh práyáve púnah | tásāṃ jarám pramuñcánn eti nánadad ásum páraṃ janáyañ jīvám ástritam || 8 ||

The flames coming out of the fire-altar, wishing to proceed on smoky track, quick-consuming, capricious, restless, lambent, formed by the wind, spreading wide, and assuring prosperity to the devotee, are kindled for the benefit of the worshipper,—dedicated to serve men. 4

When the fire proceeds touching and licking the great earth, hissing and tumbling, then those flames, the destroyers of darkness, easily fly about, exhibiting their black terrific great form, thundering and roaring. 5

And he, (the enraged fire) stoops down among the brown bushes as if embellishing them with his lusture, and rushes bellowing loudly like a bull amongst a herd of cows; and increasing in intensity, he adorns his form and like a terrific beast he violently brandishes his horns. 6

Now hidden, now revealed, he (the fire) seizes on the fuels as if understanding the purpose of the worshipper and even reposes amidst the conscious flames; again these (flames) break forth, and repair to the divine fire of the altar. And, blending with it, they give different luminous forms to their parents, the sun and the earth. 7

The curled tresses of the flames embrace him and, when dwindling, spring aloft again to greet their coming lord, rescuing them from decrepitude. He comes sounding aloud, generating in them intenser animation and invincible vitality. 8

अधीवासं परि मातू रिहन्नह तुविग्रेभिः सत्वभिर्याति वि ज्रयः ।
वयो दधत्पद्वते रेरिहत्सदानु श्येनी सचते वर्तनीरह ॥९॥
अस्माकमग्ने मघवत्सु दीदिह्यध श्वसीवान्वृषभो दमूनाः ।
अवास्या शिशुमतीरदीदेर्वर्मेव युत्सु परिजर्भुराणः ॥१०॥

adhī-
vasám pári matú rihám áha tuvigrébhiḥ sátvabhir yāti ví jráyaḥ | váyo dádhat padváte rérihat sádānu ṣyénī sacate vartanír áha || 9 || asmákam agne maghávatsu dīdihy ádha ṣvásīvān vṛishabhó dámūnāḥ | avásyā ṣíṣumatīr adīder vármeva yutsú parijárbhurāṇaḥ || 10 ||

॥७॥

इदमग्ने सुधितं दुर्धितादधि प्रियादु चिन्मन्मनः प्रेयो अस्तु ते ।
यत्ते शुक्रं तन्वो३ रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वम् ॥११॥
रथाय नावमुत नो गृहाय नित्यारित्रां पद्वतीं रास्यग्ने ।
अस्माकं वीराँ उत नो मघोनो जनाँश्च या पारयाच्छर्म या च ॥१२॥
अभी नो अग्न उक्थमिज्जुगुर्या द्यावाक्षामा सिन्धवश्च स्वगूर्ताः ।
गव्यं यव्यं यन्तो दीर्घाहेषं वरमरुण्यो वरन्त ॥१३॥

idám agne súdhitaṃ dúrdhitād ádhi priyád u cin mánmanaḥ préyo astu te | yát te ṣukrám tanvò rócate ṣúci ténāsmábhyaṃ vanase rátnam á tvám || 11 || ráthāya návam utá no gṛiháya nítyāritrām padvátīṃ rāsy agne | asmákaṃ vīráñ utá no maghóno jánāñṣ ca yá pāráyāc chárma yá ca || 12 || abhí no agna ukthám íj juguryā dyávākshámā síndhavaṣ ca svágūrtāḥ | gávyaṃ yávyaṃ yánto dīrgháhéshaṃ váram aruṇyò varanta || 13 ||

He (the fire of the forest) passes through tracts, as is well known, licking up the vesture of the mother earth, and accompanied by the loudly crying animals. The dark tracks follow the forest fire, and the land is cleared for farming which provides food and sustenance to men and cattle. 9

Shine, O bounteous fire, in our opulent abodes, vivifying, showering blessings, and casting off infantine glimmerings. Blaze fiercely, repelling enemies repeatedly, and may you be like an armour to us in our struggles. 10

May this offering, carefully placed upon the rugged but agreeable pile of fuel, be most acceptable to you. May the pure radiance of your person shine brightly, and may you grant us abundant wealth. 11

Bestow, O fire, a boat for the pleasure of our family, fitted with oars and motor wheels, the one that may render our posterity prosperous, and may bear people across the ocean of life and lead them to happiness. 12

O Fire, be propitiated by our earnest praise, and may the sun and the earth and the spontaneously-flowing streams, accepting our oblation, provide for us the produce of the herd and of the field; and may the purple coursers of the dawn bestow upon us abundant food for all times. 13

(१४१) एकचत्वारिंशदुत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । (१-११) प्रथमाद्येकादशर्चां जगती, (१२-१३) द्वादशीत्रयोदश्योश्च त्रिष्टुप् छन्दसी ॥

॥८॥ बळित्था तद्वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतो जनि ।
यदीमुप ह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥१॥
पृक्षो वपुः पितुमान्नित्य आ शये द्वितीयमा सप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त योषणः ॥२॥
निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्त सूरयः ।
यदीमनु प्रदिवो मध्व आधवे गुहा सन्तं मातरिश्वा मथायति ॥३॥

141.

Báḷ itthā́ tád vápushe dhāyi darṣatáṃ devásya bhárgaḥ sáhaso yáto jáni | yád īm úpa hvárate sā́dhate matír ṛitásya dhénā anayanta sasrútaḥ || 1 || prikshó vápuḥ pitumā́n nítya ā́ ṣaye dvitī́yam ā́ saptáṣivāsu mātṛíshu | tṛitī́yam asya vṛishabhásya doháse dáṣapramatiṃ janayanta yóshaṇaḥ || 2 || nír yád īm budhnā́n mahishásya várpasa īṣānā́saḥ ṣávasā kránta sūráyaḥ | yád īm ánu pradívo mádhva ādhavé gúhā sántam mātaríṣvā mathāyáti || 3 ||

प्र यत्पितुः परमान्नीयते पर्या पृक्षुधो वीरुधो दंसु रोहति ।
उभा यदस्य जनुषं यदिन्वत आदिद्यविष्ठो अभवद्घृणा शुचिः ॥४॥
आदिन्मातॄराविशद्यास्वा शुचिरहिंस्यमान उर्विया वि वावृधे ।
अनु यत्पूर्वा अरुहत्सनाजुवो नि नव्यसीष्ववरासु धावते ॥५॥

prá yát pitúḥ paramā́n nīyáte páry ā́ prikshúdho vīrúdho dáṃsu rohati | ubhā́ yád asya janúshaṃ yád ínvata ā́d íd yávishṭho abhavad ghṛiṇā́ ṣúciḥ || 4 || ā́d ín mātṛ́īr ā́viṣad yā́sv ā́ ṣúcir áhiṅsyamāna urviyā́ ví vāvṛidhe | ánu yát pū́rvā áruhat sanājúvo ní návyasīshv ávarāsu dhāvate || 5 ||

141

Verily, that visible radiance of the divine fire, is enshrined by us all for the support of the body. It has been generated for this purpose by physical effort. That is why our mind is attracted towards that radiance and we propitiate it. All sacred prayers, together with oblations are carried to the fire alone. 1

The first form of this universal divine fire is that pattern of one which is reposed on the earth and has the faculty of ripening the crop in the fields and subsequently digesting the food. Its second form is that cosmic one which dwells among the seven auspicious mothers. (This refers to the spiritual fire which is generated with the help of the seven symbolic terms: *bhuh, bhuvah, svah, mahah, janah, tapah* and *satyam,* in the meditative repetitions in the system of the Yoga). The third form of this benevolent divine is that which is manifested in the process of attrition in which the ten fingers participate like maidens. 2

When powerful priests bring to life this mighty divine fire from the interior of the wood and when, for the sake of offering oblations, the cosmic wind churns it out of the altar where it has been lurking in the hiding place; 3

When excellent nutritious oblations are offered to this divine fire and the dry branches of wood are fed to the hungry flames under the directions of the institutor of the ceremony and the priest, the fire blazes out and becomes most youthful and radiant with effulgence. 4

The fire, having born out of the wood, is proceeding again to other pieces of wood like a child moving towards its mother; here pure and unharmed, it evolves into magnitude. Then it mounts on the heap of the wood nearby, and runs rapidly amongst the smaller pieces of wood which are constantly being fed to it. 5

आदिद्धोतारं वृणते दिविष्टिषु भगमिव पपृचानास ऋञ्जते ।
देवान्यत्क्रत्वा मज्मना पुरुष्टुतो मर्तं शंसं विश्वधा वेति धायसे ॥६॥
वि यदस्थाद्यजतो वातचोदितो ह्वारो न वक्वा जरणा अनाकृतः ।
तस्य पत्मन्दक्षुषः कृष्णजंहसः शुचिजन्मनो रज आ व्यध्वनः ॥७॥
रथो न यातः शिक्वभिः कृतो द्यामङ्गेभिररुषेभिरीयते ।
आदस्य ते कृष्णासो दक्षि सूरयः शूरस्येव त्वेषथादीषते वयः ॥८॥

ád íd dhótāram vrinate dívishtishu bhágam iva papricānása riñjate | deván yát krátvā majmánā purushtutó mártam sáṅsam visvádhā véti dhā́yase || 6 || ví yád ásthād yajató vátacodito hvāró ná vákvā jaráṇā ánākritah | tásya pátman dakshúshah krishnájaṅhasah súcijanmano rája ā́ vyádhvanah || 7 || rátho ná yātáh síkvabhih kritó dyā́m áñgebhir arushébhir īyate | ā́d asya té krishnáso dakshi sūráyah sū́rasyeva tvesháthād īshate váyah || 8 ||

त्वया ह्यग्ने वरुणो धृतव्रतो मित्रः शाशद्रे अर्यमा सुदानवः ।
यत्सीमनु क्रतुना विश्वथा विभुररान्न नेमिः परिभूरजायथाः ॥९॥
त्वमग्ने शशमानाय सुन्वते रत्नं यविष्ठ देवतातिमिन्वसि ।
तं त्वा नु नव्यं सहसो युवन्वयं भगं न कारे महिरत्न धीमहि ॥१०॥

tváyā hy ágne váruno dhritávrato mitráh sāsadré aryamá sudánavah | yát sīm ánu krátunā visváthā vibhúr arā́n ná nemíh paribhúr ájāyathāh || 9 || tvám agne sasamānā́ya sunvaté rátnam yavishtha devátātim invasi tám tvā nú návyam sahaso yuvan vayám bhágam na kāré mahiratna dhīmahi || 10 ||

Just as people adore a powerful prince, this fire is adored by the pious worshippers so that it becomes an invoker for the propitiation of other cosmic forces. This universally praised and all-upholding divine fire alone knows how to establish a link between the mortal worshipper and Nature's other benign forces for the procurement of sustenance. 6

Whilst the adorable fire-divine, impelled by the wind and unresisted, spreads in various directions, like an insincere and unrestrained chatterer, who utters indiscriminate praises, the world follows him and worships, who is the consumer of all, whose path is dark but who is pure of birth, and who travels in various directions. 7

Like a chariot drawn by ropes, this fire-divine, set in movement by his own revolving flames, rolls onward to the heavens with his ruddy limbs. Then the paths he traverses are blackened by smoke, as he consumes the fuel, and the birds (in terror) fly away from his radiance as enemies from the prowess of a hero. 8

Through your aid, O divine fire, the ocean remains within limits, the sun dispels darkness, and the rains become bounteous; and thus you have been born comprehending all of them universally in their functions, and encompassing them all as spokes in a felly. 9

O most youthful fire divine, you bring wealth and cosmic powers for the good of him who praises you and offers you libations. We, therefore, glorify you the new-born who are to be lauded and to whom rich offerings are to be presented. We glorify you in our hymn as men eulogize a powerful prince. 10

अस्मे रयिं न स्वर्थं दमूनसं भगं दक्षं न पपृचासि धर्णसिम् ।
रश्मीँरिव यो यमति जन्मनी उभे देवानां शंसमृत आ च सुक्रतुः ॥११॥
उत नः सुद्योत्मा जीराश्वो होता मन्द्रः शृणवच्चन्द्ररथः ।
स नो नेषन्नेषतमैरमूरोऽग्निर्वामं सुवितं वस्यो अच्छ ॥१२॥
अस्ताव्यग्निः शिमीवद्भिरर्कैः साम्राज्याय प्रतरं दधानः ।
अमी च ये मघवानो वयं च मिहं न सूरो अति निष्टतन्युः ॥१३॥

asmé rayím̥ ná svártham̥ dámūnasam bhágam̥ dáksham̥ ná papricāsi dharnasím | rasmīñr iva yó yámati jánmanī ubhé devánām̥ sáṅsam ritá ā́ ca sukrátuḥ || 11 || utá naḥ sudyótmā jīrā́svo hótā mandráḥ srinavac candrárathaḥ | sá no neshan néshatamair ámūro 'gnír vāmám̥ suvitám̥ vásyo ácha || 12 || ástāvy agníḥ símīvadbhir arkaíḥ sā́mrājyāya prataráṃ dádhānaḥ | amí ca yé maghávāno vayám̥ ca míham̥ ná sū́ro áti nísh ṭatanyuḥ || 13 ||

(१४२) द्विचत्वारिंशदुत्तरशततमं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया नराशंसः, (४) चतुर्थ्या इळः, (५) पञ्चम्या बर्हिः, (६) षष्ठ्या देवीर्द्वारः, (७) सप्तम्या उषासानक्ता, (८) अष्टम्या दैव्यौ होतारौ प्रचेतसौ, (९) नवम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (१०) दशम्यास्त्वष्टा, (११) एकादश्या वनस्पतिः, (१२) द्वादश्याः स्वाहाकृतयः, (१३) त्रयोदश्याश्चेन्द्रो देवताः । अनुष्टुप् छन्दः ॥

॥१०॥ समिद्धो अग्न आ वह देवाँ अद्य यतस्रुचे । तन्तुं तनुष्व पूर्व्यं सुतसोमाय दाशुषे ॥१॥
घृतवन्तमुप मासि मधुमन्तं तनूनपात् ।
यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥२॥

142.

Sámiddho agna ā́ vaha deváñ adyá yatásruce | tántum̥ tanushva pūrvyám̥ sutásomāya dāsúshe || 1 || ghritávantam úpa māsi mádhumantam̥ tanūnapāt | yajñám̥ víprasya mávataḥ sasamānásya dāsúshaḥ || 2 ||

Just as you grant us, fire-divine, useful house-hold wealth, good fortune and powerful strength, in like manner may you confer these blessings upon them who are the performers of holy rites. Like the reins, you regulate both the lives of the associates, the past and future, and you add lustre to their fame. 11

Would he, who is full of radiance and who has fleet horses, who is the invoker of the divines, full of joy, and born in a golden aura of glory, listen to us ? Would that irresistible, yet placable divine fire conduct us by the most efficacious means to delightful happiness and blessedness ? 12

Fire-divine, with the capacitance of the supreme, universal kinship has been glorified by us with holy rites and with hymns. Let all, who are present, one and all enriched by his favour, ever reverberate with his praises, as loudly as the sun causes the rain-cloud to thunder. 13

142

Having been kindled, O fire-divine, bring to us the benign divine powers today. And extend your radiance for him who lifts up his ladle and who has pressed out medicinal herbs for offerings. 1

O the one with never-decaying body, may you grace the well-sweetened and butter-fed fire-performance, participated in by the wise devotee, liberal in charity, glorifying you like me. 2

शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति ।
नराशंसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥३॥
ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् ।
इयं हि त्वा मतिर्ममाच्छा सुजिह्व वच्यते ॥४॥

śúciḥ pāvakó ádbhuto mádhvā yajñám mimikshati | nárāṣáṅsaḥ trír á̄ divó devó devéshu yajñíyaḥ || 3 || īḷitó agna á̄ vahéndram̐ citrám ihá priyám | iyám̐ hí tvā matír mámáchā sujihva vacyáte || 4 ||

स्तृणानासो यतस्रुचो बर्हिर्यज्ञे स्वध्वरे ।
वृञ्जे देवव्यचस्तममिन्द्राय शर्म सप्रथः ॥५॥
वि श्रयन्तामृतावृधः प्रयै देवेभ्यो महीः ।
पावकासः पुरुस्पृहो द्वारो देवीरसश्चतः ॥६॥

striṇānáso yatásruco barhír yajñé svadhvaré | vriñjé devávyacastamam índrāya ṣárma sapráthaḥ || 5 || ví ṣrayantām ritāvrídhaḥ prayaí devébhyo mahíḥ | pāvakā́saḥ purusprího dvā́ro devír asaṣcátaḥ || 6 ||

॥१२॥

आ भन्दमाने उपाके नक्तोषासा सुपेशसा ।
यह्वी ऋतस्य मातरा सीदतां बर्हिरा सुमत् ॥७॥
मन्द्रजिह्वा जुगुर्वणी होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमं सिध्रमद्य दिविस्पृशम् ॥८॥

á̄ bhándamāne úpāke náktoshā́sā supéṣasā | yahví ritásya mātárā sídatām barhír á̄ sumát || 7 || mandrájihvā jugurváṇī hótārā daívyā kaví | yajñám̐ no yakshatām imám̐ sidhrám adyá divispríṣam || 8 ||

O fire, dear to people, pure, purifying, wonderful and adorable divine amongst divines, may you, having come from heaven, sweeten the ceremonial fire with honey three times a day. 3

O fire-divine, praised by us, bring us the resplendent and the beloved supreme Lord. This my praise is recited, O bright-tongued (i.e. with colourful flames), in your honour. 4

The priests, bearing ladles, are scattering the sacred grass in this holy place of worship and getting ready thereafter for the extensive laudable praises to be offered to the resplendent Lord. 5

Let the bright broad doors of divine knowledge and selfless service, the promoters of worship, the purifiers and dear to all, be set open for the divine sentiments to enter. 6

O beautiful night and dawn, praised by all, closely associated with each other, great sustainers of eternal law, may you join us of your own goodwill in the sacred worship. 7

May the two invokers, the inspired and the learned, possessed of pleasing voice, loud in pitch, officiate today at this our sacrifice which confers rewards and provides divinity to it. 8

शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।
इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥९॥
तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना ।
त्वष्टा पोषाय वि ष्यतु राये नाभा नो अस्मयुः ॥१०॥
अवसृजन्नुप त्मना देवान्यक्षि वनस्पते ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरः ॥११॥
पूषण्वते मरुत्वते विश्वदेवाय वायवे ।
स्वाहा गायत्रवेपसे हव्यमिन्द्राय कर्तन ॥१२॥
स्वाहाकृतान्या गह्युप हव्यानि वीतये ।
इन्द्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥१३॥

ṣúcir devéshv árpitā hótrā marútsu bhāratī | íḷā sárasvatī mahī́ barhíḥ sīdantu yajñíyāḥ || 9 || tán nas turī́pam ádbhutam purú vā́ram purú tmánā | tváshṭā póshāya ví shyatu rāyé nā́bhā no asmayúḥ || 10 || avasṛijánn úpa tmánā devā́n yakshi vanaspate | agnír havyā́ sushūdati devó devéshu médhiraḥ || 11 || pūshaṇváte marútvate viṣvádevāya vāyáve | svā́hā gāyatrávepase havyám índrāya kartana || 12 || svā́hākṛitāny ā́ gahy úpa havyā́ni vītáye | índrā́ gahi ṣrudhī́ hávaṃ tvā́ṃ havante adhvaré || 13 ||

(१४३) त्रिचत्वारिंशदुत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । (१-७) प्रथमादिसप्तर्चां जगती, (८) अष्टम्याश्च त्रिष्टुप् छन्दसी ॥

॥१२॥ प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मतिं सहसः सूनवे भरे ।
अपां नपाद्यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीददृत्वियः ॥१॥

143.

Prá távyasīṃ návyasīṃ dhītím agnáye vācó matíṃ sáhasaḥ sūnáve bhare | apā́ṃ nápād yó vásubhiḥ sahá priyó hótā pṛithivyā́ṃ ny ásīdad ṛitvíyaḥ || 1 ||

May the divine virtues, wisdom (*ila*), speech (*sarasvati*) and material prosperity (*mahi*), along with culture (*bharati*) come to this sacred place of worship, participated in by pious invokers, along with the learned and their associates. 9

May the supreme architect, favourably disposed towards us, send us for our nourishment and prosperity quick-flowing abundant water, provided by the clouds. 10

O God, bestower of the wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge come to us as our reward. 11

With the auspicious invocation to our resplendent Lord, may you start your sacred performances in the house of a devotee. May we offer there our gratitude to the Nature's bounties also. 12

O resplendent Lord, be with us to cherish our offerings, presented with the words *svaha*. May you hear the invocations of devotees who are calling you to their place of worship. 13

143

I offer my most invigorating and entirely new hymns of praises, expressing hearty adoration to the dear fire-divine, who is manifested through great skill and efforts, and who is the energy pervading through waters. He appropriately exists in all seasons and is the ministering agent (of Nature's forces). He occupies a place on the altar along with other precious substances of oblations. 1

स जायमानः परमे व्योमन्याविरग्निरभवन्मातरिश्वने ।
अस्य क्रत्वा समिधानस्य मज्मना प्र द्यावा शोचिः पृथिवी अरोचयत ॥२॥
अस्य त्वेषा अजरा अस्य भानवः सुसंदृशः सुप्रतीकस्य सुद्युतः ।
भात्वक्षसो अत्यक्तुर्न सिन्धवोऽग्ने रेजन्ते अससन्तो अजराः ॥३॥
यमेरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मज्मना ।
अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्वो वरुणो न राजति ॥४॥

sá jā́yamānaḥ paramé vyòmany āvír agnír abhavan mātaríṣvane | asyá krátvā samidhānásya majmánā prá dyā́vā ṣocíḥ prithiví́ arocayat || 2 || asyá tveshá ajárā asyá bhānávaḥ susaṃdríṣaḥ suprátīkasya sudyútaḥ | bhā́tvakshaso áty aktúr ná síndhavo 'gné rejante ásasanto ajárāḥ || 3 || yám eriré bhrígavo viṣvávedasaṃ nā́bhā prithivyā́ bhúvanasya majmánā agníṃ táṃ gīrbhír hinuhi svá ā́ dáme yá éko vásvo váruṇo ná rā́jati || 4 ||

न यो वराय मरुतामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः ।
अग्निर्जम्भैस्तिगितैरत्ति भर्वति योधो न शत्रून्स वना न्यृञ्जते ॥५॥
कुविन्नो अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः काममावरत ।
चोदः कुवित्तुतुज्यात्सातये धियः शुचिप्रतीकं तमया धिया गृणे ॥६॥
घृतप्रतीकं व ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋञ्जते ।
इन्धानो अक्रो विदथेषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियम ॥७॥

ná yó várāya marútām iva svanáḥ séneva srishṭá divyá yáthāṣániḥ | agnír jámbhais tigitaír atti bhárvati yodhó ná ṣátrūn sá vánā ny riñjate || 5 || kuvín no agnír ucáthasya vī́r ásad vásush kuvíd vásubhiḥ kā́mam āvárat | codáḥ kuvít tutujyā́t sātáye dhíyaḥ ṣúcipratīkaṃ tám ayā́ dhiyā́ griṇe || 6 || ghritápratīkaṃ va ritásya dhūrshádam agním mitráṃ ná samidhāná riñjate | índhāno akró vidátheshu dídyac chukrávarṇām úd u no yaṅsate dhíyam || 7 ||

That fire-divine, as soon as manifested and assisted by space-wind, becomes visible in the highest regions, and his radiance, kindled by vigorous efforts, illuminates heaven and earth. 2

His radiance never fades; his rays are everywhere, brilliant and bright. His intensely shining, all-pervading, unceasing and undecaying rays, desist not from their functions. 3

Propitiate with praises in your own house that fire-divine, who is the possessor of all riches, and whom the descendants of men of mature intellect establish upon the navel of the earth, and who like the venerable Lord is the sole monarch of all wealth. 4

The fire-divine who like the roaring of the winds and like a victorious host, or like the thunderbolt in heaven, is not to be warded off; it devours and destroys with sharp jaws and as a warrior annihilates his enemies. He destroys and clears the forest. 5

May the fire-divine be ever worthy of our hymns. May it be the giver of wealth and satisfy our aspirations with riches. May it be the inspirer of our sacred actions and promote our prayers to the attainment of our wishes. I glorify that effulgent fire-divine with this hymn. 6

For your sake the fuel-fed fire, promoter of natural operations, well kindled, and blazing brightly at the furnaces, is propitiated; may he illumine our well-meaning plans. 7

अप्रयुच्छन्नप्रयुच्छद्भिरग्ने शिवेभिर्नः पायुभिः पाहि शग्मैः ।
अदब्धेभिरदृपितेभिरिष्टेऽनिमिषद्भिः परि पाहि नो जाः ॥८॥

áprayuchann áprayuchadbhir agne sivébhir naḥ pāyúbhiḥ pāhi sagmaíḥ | ádabdhebhir ádṛipitebhir ishṭé 'nimishadbhiḥ pári pāhi no jáḥ || 8 ||

(१४४) चतुश्चत्वारिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥१३॥ एति प्र होता व्रतमस्य माययोर्ध्वां दधानः शुचिपेशसं धियम् ।
अभि स्रुचः क्रमते दक्षिणावृतो या अस्य धाम प्रथमं ह निंसते ॥१॥
अभीमृतस्य दोहना अनूषत योनौ देवस्य सदने परीवृताः ।
अपामुपस्थे विभृतो यदावसदध स्वधा अधयद्याभिरीयते ॥२॥
युयूषतः सवयसा तदिद्वपुः समानमर्थं वितरित्रता मिथः ।
आदीं भगो न हव्यः समस्मदा वोळ्हुर्न रश्मीन्त्समयंस्त सारथिः ॥३॥
यमीं द्वा सवयसा सपर्यतः समाने योना मिथुना समोकसा ।
दिवा न नक्तं पलितो युवाजनि पुरू चरन्नजरो मानुषा युगा ॥४॥

144.

Éti prá hótā vratám asya māyáyordhvám dádhānaḥ súcipeṣasaṃ dhíyam | abhí srúcaḥ kramate dakshiṇāvríto yá asya dhāma prathamáṃ ha níṅsate || 1 || abhím ṛitásya dohána anūshata yónau devásya sádane párīvṛitāḥ | apám upásthe víbhṛito yád ávasad ádha svadhá adhayad yábhir íyate || 2 || yúyūshataḥ sávayasā tád íd vápuḥ samānám ár-thaṃ vitáritratā mitháḥ | ád īm bhágo ná hávyaḥ sám asmád á vóḷhur ná raṣmín sám ayaṅsta sárathiḥ || 3 || yám īṃ dvá sávayasā saparyátaḥ samané yónā mithuná sámokasa | dívā ná náktam palitó yúvājani purú cárann ajáro mánushā yugá || 4 ||

Without neglect, without any negligence, O fire-divine, may you protect us with guards, auspicious and strong, with guards, who never slumber and who are never beguiled and ever vigilant. May you protect us and also those born of us. 8

144

The ministering priest, qualified by experience, and possessing exalted and graceful devotion, proceeds to perform the fire ceremony according to the disciplines prescribed. He moves, turns to the right and lifts the ladles which are first to come lovingly in contact with the ceremonial fire (at the time of offering oblations). 1

The rain-clouds, full of streams of water, envelop the sun, the original home of the fire-divine, and sing to Him His glory. So long as fire, as heat, abides in water, water is made enjoyable to people like nectar, and the fire becomes identified with water. 2

Of the same age and extensively dispersed and with a common objective, both the wooden sticks bring their bodies in loving contacts and embrace each other. Then the fire, divine, sacred as oblation, takes the reins in his hands, like a charioteer as those of a horse. 3

He (the fire) whom the two, the married couple of similar age, living in the same place, and engaged in the same work, worship night and day; He though born in olden times is still young and though He lives through many human generations, is still exempt from decay. 4

तमीं हिन्वन्ति धीतयो दश व्रिशो देवं मर्तास ऊतये हवामहे ।
धनोरधि प्रवत आ स ऋण्वत्यभिव्रजद्भिर्वयुना नवाधित ॥५॥
त्वं ह्यग्ने दिव्यस्य राजसि त्वं पार्थिवस्य पशुपा इव त्मना ।
एनी त एते बृहती अभिश्रिया हिरण्ययी वक्वरी बर्हिराशाते ॥६॥
अग्ने जुषस्व प्रति हर्य तद्वचो मन्द्र स्वधाव ऋतजात सुक्रतो ।
यो विश्वतः प्रत्यङ्ङसि दर्शतो रण्वः संदृष्टौ पितुमाँ इव क्षयः ॥७॥

tám īṃ hinvanti dhītáyo dáṣa vríṣo de-
vám mártāsa ūtáye havāmahe | dhánor ádhi praváta á sá
ṛiṇvaty abhivrájadbhir vayúnā návādhita || 5 || tvám hy ágne
divyásya rájasi tvám párthivasya paṣupá iva tmánā | énī ta
eté bṛihatī́ abhiṣrī́yā hiraṇyáyī vákvarī barhír āṣāte || 6 ||
ágne jushásva práti harya tád váco mándra svádhāva ṛí-
tajāta súkrato | yó viṣvátaḥ partyáññ ási darṣató raṇváḥ
sáṃdṛishṭau pitumáñ iva ksháyaḥ || 7 ||

(१४५) पञ्चचत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । (१-४) प्रथमादि-
चतुरृचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥१४॥ तं पृच्छता स जगामा स वेद स चिकित्वाँ ईयते सा न्वीयते ।
तस्मिन्त्सन्ति प्रशिषस्तस्मिन्निष्टयः स वाजस्य शवसः शुष्मिणस्पतिः ॥१॥

145.

Tám pṛichatā sá jagāmā sá veda sá cikitváñ īyate sá
nv īyate | tásmin santi praṣíshas tásminn ishṭáyaḥ sá vá-
jasya ṣávasaḥ ṣushmíṇas pátiḥ || 1 ||

The ten fingers intertwined propitiate that divine-fire; we mortals invoke Him for our protection; He darts His rays like swift arrows from a bow, and assimilates the new praises uttered by those who gather round the altar. 5

O fire-divine, you, as a herdsman, reign over the dwellers in heaven and over those of the earth according to your own will. These two, (i.e. earth and heaven) vast, glorious, golden, beneficent and bright sweet-sounding, partake of the oblations. 6

O fire-divine, joy-giver, self-sustained and born of eternal law, performer of good works, may you be pleased and attend to our prayer. You are pleasant to look on when seen from every side. You are a storehouse of food, pleasant in appearance and the refuge of all. 7

145

May you submit to Him the adorable, for every place is within His reach and all things are within His knowing. He is full of wisdom. He determines what ought to be done, and is our only recourse. In Him are vested all powers to command, in Him the power of granting enjoyments. He is the giver of food and strength and He is the protector of the mighty. 1

तमित्पृच्छन्ति न सिमो वि पृच्छति स्वेनेव धीरो मनसा यदग्रभीत् ।
न मृष्यते प्रथमं नापरं वचोऽस्य क्रत्वा सचते अप्रदृपितः ॥२॥
तमिद्गच्छन्ति जुह्वस्तमर्वतीर्विश्वान्येकः शृणवद्वचांसि मे ।
पुरुप्रैषस्ततुरिर्यज्ञसाधनोऽच्छिद्रोतिः शिशुरादत्त सं रभः ॥३॥
उपस्थायं चरति यत्समारत सद्यो जातस्तत्सार युज्येभिः ।
अभि श्वान्तं मृशते नान्द्ये मुदे यदीं गच्छन्त्युशतीरपिष्ठितम् ॥४॥
स ईं मृगो अप्यो वनर्गुरुप त्वच्युपमस्यां नि धायि ।
व्यब्रवीद्वयुना मर्त्येभ्योऽग्निर्विद्वाँ ऋतचिद्धि सत्यः ॥५॥

tám ít prichanti ná simó ví prichati svéneva dhíro mánasā yád ágrabhīt | ná mrishyate prathamám náparam váco 'syá krátvā sacate ápradripitah || 2 || tám íd gachanti juhvàs tám árvatīr víṣvāny ékah ṣrinavad vácāṅsi me | purupraishás táturir yajñasádhanó 'chidrotih ṣíṣur ádatta sám rábhah || 3 || upasthấyam carati yát samárata sadyó jātás tatsāra yújyebhih | abhí ṣvāntám mriṣate nāndyè mudé yád īm gáchanty uṣatír apishthitám || 4 || sá īm mrigó ápyo vanargúr úpa tvacy ùpamásyām ní dhāyi | vy àbravīd vayúnā mártyebhyo 'gnír vidvấñ ritacíd dhí satyáh || 5 ||

(१४६) षट्चत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

त्रिमूर्धानं सप्तरश्मिं गृणीषेऽनूनमग्निं पित्रोरुपस्थे ।
निषत्तमस्य चरतो ध्रुवस्य विश्वा दिवो रोचनापप्रिवांसम् ॥१॥

146.

Trimūrdhánam saptáraṣmim grinīshé 'nūnam agním pitrór upásthe | nishattám asya cárato dhruvásya víṣvā divó rocanápaprivấṅsam || 1 ||

Only wise sages know His greatness; no one else knows His magnanimity, for a man of determination fully knows His mind and does what he chooses to do. The adorable Lord does not tolerate an interrogation nor endures a rejoinder. He who is devoid of arrogance is favoured by His grace and protection. 2

To Him alone go all the invocations and prayers that are chanted. He alone hears all my prayers, is the inspirer of all and steers us across troubles. He is the instrument of success in sacred acts and the unintermitting preserver of life. 3

When the devotee invokes Him (the adorable Lord), He makes himself manifested and goes forward with His glory. And when worshipped with devotion and sincerity, He gratifies the aspirations of the tired and perplexed devotee. All the prayers and offerings go to Him alone for the fulfilment of the desires of the worshipper. 4

This adorable Lord is worthy of quest and attainment. He is to be sought in the innermost core of the heart where lies His abode. He is all-knowing law and truth personified, and He has revealed divine knowledge for the good of mankind. 5

146

I glorify the adorable God, subject to no diminution, sovereign master of the three worlds (physical, mental and spiritual), further represented by seven symbolic attributes, and extending through parental time and space. We glorify the universal radiance of the divine, illuminating the entire static and dynamic existences of the universe. 1

उक्षा महाँ अभि ववक्ष एने अजरस्तस्थावितऊतिर्ऋष्वः ।
उर्व्याः पदो नि दधाति सानौ रिहन्त्यूधो अरुषासो अस्य ॥२॥
समानं वत्समभि संचरन्ती विष्वग्धेनू वि चरतः सुमेके ।
अनपवृज्याँ अध्वनो मिमाने विश्वान्केताँ अधि महो दधाने ॥३॥
धीरासः पदं कवयो नयन्ति नाना हृदा रक्षमाणा अजुर्यम् ।
सिषासन्तः पर्यपश्यन्त सिन्धुमाविरेभ्यो अभवत्सूर्यो नॄन् ॥४॥
दिदृक्षेण्यः परि काष्ठासु जेन्य ईळेन्यो महो अर्भाय जीवसे ।
पुरुत्रा यदभवत्सूरहैभ्यो गर्भेभ्यो मघवा विश्वदर्शतः ॥५॥

ukshā́ mahā́ñ abhí vavaksha ene ajáras tasthāv itáūtir ṛishváḥ | urvyā́ḥ padó ní dadhāti sā́nau rihánty ū́dho arushā́so asya || 2 || samānám vatsám abhí saṃcárantī víshvag dhenū́ ví carataḥ suméke | anapavṛijyā́ñ ádhvano mímāne víṣvān kétāñ ádhi mahó dádhāne || 3 || dhī́rāsaḥ padáṃ kaváyo nayanti nā́nā hṛidā́ rákshamāṇā ajuryám | síshāsantaḥ páry apaṣyanta síndhum āvír ebhyo abhavat sū́ryo nṛ́n || 4 || didṛikshéṇyaḥ pári kā́shṭhāsu jénya īḷényo mahó árbhāya jīváse | purutrā́ yád ábhavat sū́r áhaibhyo gárbhebhyo maghávā viṣvádarṣataḥ || 5 ||

(१४७) सप्तचत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ कथा ते अग्ने शुचयन्त आयोर्ददाशुर्वाजेभिराशुषाणाः ।
उभे यत्तोके तनये दधाना ऋतस्य सामन्रणयन्त देवाः ॥१॥

147.

Kathā́ te agne ṣucáyanta āyór dadāṣúr vā́jebhir āṣushāṇā́ḥ | ubhé yát toké tánaye dádhānā ṛitásya sā́man raṇáyanta devā́ḥ || 1 ||

Adorable and potent God pervades through two worlds—heaven and earth. He is beyond decay. He is generous in bestowing protection. His feet are on the summit of this earth and His radiance licks the udder of the entire space. 2

The two beautiful milch cows, representing two philosphies, worldly and spiritual, walk towards a common calf, i.e. lead to a common goal. They point out the obstacles to be avoided on the path, and provide all the indications of the measures to be adopted. 3

The realized and wise sages seek the Invincible (adorable Lord) in the interior of their heart, cherishing Him in manifold ways. For those people who see all around them the ocean of divine bliss, the sun of enlightenment makes its appearance. 4

In all regions, He is the one that is worth being sought, victorious, glorious, and to be adored. He is the source of life to great and small. He is opulent and His glory is manifest to all. He is the progenitor everywhere of the things of which He is the divine source. 5

147

O adorable God, how does your all-pervading and purifying radiance support nourishment and long life? Blessed by these both how are the virtuous worshippers with their children and grandchildren delighted in chanting sacred hymns in their worship? 1

बोधा मे अस्य वचसो यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
पीयति त्वो अनु त्वो गृणाति वन्दारुस्ते तन्वं वन्दे अग्ने ॥२॥
ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
ररक्ष तान्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः ॥३॥
यो नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन ।
मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तैः ॥४॥
उत वा यः सहस्य प्रविद्वान्मर्तो मर्तं मर्चयति द्वयेन ।
अतः पाहि स्तवमान स्तुवन्तमग्ने माकिर्नो दुरिताय धायीः ॥५॥

bódhā me asyá vácaso yavishṭha máṅhishṭhasya prábhṛitasya svadhāvaḥ | píyati tvo ánu tvo gṛiṇāti vandā́rus te tanvàm vande agne || 2 || yé pāyávo māmateyám te agne páṣyanto andhám duritā́d árakshan | raráksha tā́n sukṛíto viṣvávedā dípsanta íd ripávo nā́ha debhuḥ || 3 || yó no agne árarivāñ aghāyúr arātīvā́ marcáyati dvayéna | mántro gurúḥ púnar astu só asmā ánu mṛikshīshṭa tanvàm duruktaíḥ || 4 || utá vā yáḥ sahasya pravidvā́n márto mártam marcáyati dvayéna | átaḥ pāhi stavamāna stuvántam ágne mā́kir no duritā́ya dhāyīḥ || 5 ||

(१४८) अष्टचत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ मथीद्यदीं विष्टो मातरिश्वा होतारं विश्वाप्सुं विश्वदेव्यम् ।
नि यं दधुर्मनुष्यासु विक्षु स्वर्ण चित्रं वपुषे विभावम् ॥१॥

148.

Máthīd yád īm vishṭó mātaríṣvā hótāram viṣvā́psum viṣvádevyam | ní yám dadhúr manushyā̀su vikshú svàr ṇá citrám vápushe vibhā́vam || 1 ||

O ever-youthful and mighty adorable Lord, may you listen to my most reverential and earnestly recited hymns. Whilst some praise you and others defy you, I would continue to sing your splendid glory, since I love and revere you so much. 2

O adorable Lord, your fostering rays, perceiving the blindness of the son of a distressed mother, relieve him of his grief. Being omniscient, you offer protection to the righteous. Malevolent enemies would ever be unable to do them harm. 3

O adorable Lord, may he who does not allow homage to be offered and who does not offer homage himself and thus through ambiguity seeks to inflict injury on us, may his intentions be heavy on him and may his evil words injure him only. 4

And, O Lord, the source of might, whosoever assails another person, a worshipper of yours, with ambiguity, save him from this wicked. O adorable Lord, may you not consign us to misfortunes. 5

148

The cosmic wind, of the firmament has churned out the cosmic fire, the invoker of Nature's bounties, multipurpose-ful and multicoloured, from its sources. The cosmic fire, beautiful like the resplendent sun, has been duly established in men-folk for the sustenance of their bodies. 1

दुदानमिन्न ददभन्त मन्माग्निर्वरूथं मम तस्य चाकन् ।
जुषन्त विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः ॥२॥
नित्ये चिन्नु यं सदने जगृभ्रे प्रशस्तिभिर्दधिरे यज्ञियासः ।
प्र सू नयन्त गृभयन्त इष्टावश्वासो न रथ्यो रारहाणाः ॥३॥
पुरूणि दस्मो नि रिणाति जम्भैराद्रोचते वन आ विभावा ।
आदस्य वातो अनु वाति शोचिरस्तुर्न शर्यामसनामनु द्यून् ॥४॥
न यं रिपवो न रिषण्यवो गर्भे सन्तं रेषणा रेषयन्ति ।
अन्धा अपश्या न दभन्नभिख्या नित्यास ईं प्रेतारो अरक्षन् ॥५॥

dadānám ín ná dadabhanta mánmāgnír várūtham máma tásya cākan | jushánta víṣvāny asya kármópastutim bháramāṇasya kāróḥ || 2 || nítye cin nú yáṃ sádane jagribhré práṣastibhir dadhiré yajñíyāsaḥ | prá sū́ nayanta gribháyanta ishṭáv áṣvāso ná rathyò rarahāṇā́ḥ || 3 || purū́ṇi dasmó ní riṇati jámbhair ád rocate vána ā́ vibhā́vā | ád asya vā́to ánu vāti ṣocír ástur ná ṣáryām asanā́m ánu dyū́n || 4 || ná yáṃ ripávo ná rishaṇyávo gárbhe sántaṃ reshaṇā́ resháyanti | andhā́ apaṣyā́ ná dabhann abhikhyā́ nítyāsa īṃ pretā́ro arakshan || 5 ||

(१४९.) एकोनपञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । विराट् छन्दः ॥

१६॥ महः स राय एषते पतिर्दन्निन इनस्य वसुनः पद आ ।
उप ध्रजन्तमद्रयो विधन्नित् ॥१॥

149.

Mahā́ḥ sá rāyá éshate pátir dánn iná inásya vásunaḥ padá ā́ | úpa dhrájantam ádrayo vidhánn ít || 1 ||

So long as I enumerate the glories of the cosmic fire, none can suppress me. The cosmic fire fully appreciates my approbations; and all the rest of the Natural forces are gratified in their turn whilst the fire is being glorified by us with praises. 2

Holy worshippers carry a fragment of this cosmic fire to their sacred place of worship and enshrine him with a chant of sacred hymns. Like the swift horses yoked to a chariot, they augment this fire quickly in the ceremonial place. 3

The destructive forest fire consumes numerous trees with his jaw-like flames. Then he brilliantly shines in the forest. The blowing wind then spreads this fire onwards, step by step, like the swift arrow of an archer. 4

The blind (of eyes) who sees not, and the blind of intellect detract not from his glory, whom no enemies, no malevolent adversaries harm even whilst yet in the embryo, for he is constantly defended by his admirers. 5

149

The adorable Lord of great riches is coming here; the Lord of lords comes to the place of affluence. May we worship Him for granting wealth and wisdom. As He is approaching, let us be ready with sweet devotional expressions to greet Him. 1

स यो वृषा नरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।
प्र यः सस्राणः शिश्रीत योनौ ॥२॥
आ यः पुरं नार्मिणीमदीदेदत्यः कविर्नभन्यो३ नार्वा ।
सूरो न रुरुक्वाञ्छतात्मा ॥३॥
अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात् ।
होता यजिष्ठो अपां सधस्थे ॥४॥
अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।
मर्तो यो अस्मै सुतुको ददाश ॥५॥

sá yó vṛ́shā narā́ṃ ná ródasyoḥ srávobhir ásti jīvápītasargaḥ | prá yáḥ sasrāṇáḥ siśrītá yónau || 2 || ā́ yáḥ púraṃ nā́rmiṇīm ádīded átyaḥ kavír nabhanyò nárva | súro ná rurukvā́ñ chatā́tmā || 3 || abhí dvijánmā trī́ rocanā́ni víśvā rájāṅsi śuśucānó asthāt | hótā yájishṭho apā́ṃ sadhásthe || 4 || ayáṃ sá hótā yó dvijánmā víśvā dadhé vā́ryāṇi śravasyā́ | márto yó asmai sutúko dadā́śa || 5 ||

(१५०) पञ्चाशदुत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ॥

॥१९॥ पुरु त्वा दाश्वान्वोचेऽरिरग्ने तव स्विदा । तोदस्येव शरण आ महस्य ॥१॥
व्यनिनस्य धनिनः प्रहोषे चिदररुषः । कदा चन प्रजिगतो अदेवयोः ॥२॥
स चन्द्रो विप्र मर्त्यो महो व्राधन्तमो दिवि । प्रप्रेत्ते अग्ने वनुषः स्याम ॥३॥

150.

Purú tvā dāśvā́n voce 'rír agne táva svid ā́ | todásyeva śaraṇá ā́ mahásya || 1 || vy àninásya dhanínaḥ prahoshé cid árarushaḥ | kadā́ caná prajígato ádevayoḥ || 2 || sá candró vipra mártyo mahó vrā́dhantamo diví | prá-prét te agne vanúshaḥ syāma || 3 ||

Great is the glory of the adorable Lord who rules over earth and heaven, and who, as well, guides the valour of men. It is He out of whom the creation has imbibed life, and who, entering into the womb, procreates (all living creatures). 2

He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of the human body) and possessed of hundreds of forms is effulgent like a sun. 3

He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness. 4

He, the invoker of divines (Nature's bounties), is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny. 5

150

Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant) in the house of a great master. 1

I ask you also to withhold your favour from those types of rebels who though rich, do not acknowledge you as their Lord, do not offer their riches for a noble cause and who disregard your authority. 2

O, wise adorable God, assuredly that mortal who worships you becomes a celestial moon, the beauty and happiness personified, and further becomes the most eminent of the divines. May we, therefore, ever be your most enthusiastic worshippers. 3

(१५१) एकपञ्चाशदुत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । (१) प्रथमर्चो मित्रः, (२-९) द्वितीयाद्यष्टानाञ्च मित्रावरुणौ देवताः । जगती छन्दः ॥

॥२०॥ मित्रं न यं शिम्या गोषु गव्यवः स्वाध्यो विदथे अप्सु जीजनन् ।
अरेजेतां रोदसी पाजसा गिरा प्रति प्रियं यजतं जनुषामवः ॥१॥
यद्ध त्यद्वां पुरुमीळ्हस्य सोमिनः प्र मित्रासो न दधिरे स्वाभुवः ।
अध क्रतुं विदतं गातुमर्चत उत श्रुतं वृषणा पस्त्यावतः ॥२॥
आ वां भूषन्क्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे महे ।
यदीमृताय भरथो यदर्वते प्र होत्रया शिम्या वीथो अध्वरम् ॥३॥

151.

Mitrám ná yám símyā góshu gavyávaḥ svādhyò vidáthe apsú jíjanan | árejetām ródasī pā́jasā girā́ práti priyám yajatám janúshām ávaḥ || 1 || yád dha tyád vām purumīḷhásya somínaḥ prá mitrā́so ná dadhiré svābhúvaḥ | ádha krátum vidatam gātúm árcata utá srutam vrishaṇā pastyā̀vataḥ || 2 || ā́ vām bhūshan kshitáyo jánma ródasyoḥ pravā́cyam vrishaṇā dákshase mahé | yád īm ritā́ya bhúratho yád árvate prá hótrayā símyā vītho adhvarám || 3 ||

प्र सा क्षितिरसुर या महि प्रिय ऋतावानावृतमा घोषथो बृहत् ।
युवं दिवो बृहतो दक्षमाभुवं गां न धुर्युप युञ्जाथे अपः ॥४॥
मही अत्र महिना वारमृण्वथोऽरेणवस्तुज आ सद्मन्धेनवः ।
स्वरन्ति ता उपरताति सूर्यमा निम्रुच उषसस्तक्ववीरिव ॥५॥

prá sā́ kshitír asura yā́ máhi priyá ṛ́tāvānāv ritám ā́ ghoshatho brihát | yuvám divó briható dáksham ābhúvam gā́m ná dhury úpa yuñjāthe apáḥ || 4 || mahī́ átra mahinā́ vā́ram riṇvatho 'reṇávas túja ā́ sádman dhenávaḥ | sváranti tā́ uparátāti sū́ryam ā́ nimrúca ushásas takvavī́r iva || 5 ||

151

Heaven and earth have been very much agitated by the force and energy of the cosmic fire, who is like a friend and benefactor of mankind and who deserves our adoration. It is he whom pious devotees, aspiring to obtain wealth and wisdom have generated by their sacred acts in the vital life-force of the human mind and body. 1

They, the poets, your admirers, offer to you both cosmic lights and cosmic plasma, the abundantly flowing and spontaneous melodious praises. Therefore, may you both consent to contribute to the wisdom of the poets and their ability to sing and listen, O bestowers of bliss, to the prayer of the family. 2

People glorify, O cosmic light and cosmic plasma, your manifestation in celestial space and earth to attain great strength. May you assuredly grant the desires of righteous men as the reward of their selfless works, and go to the place of worship to accept the offering that is solemnized with praise and oblation. 3

O mighty gracious divines (the cosmic light and cosmic plasma), we have carefully made that place a spot of worship which is most agreeable to you. O guardians of eternal laws, may you proclaim the ceremony having been duly performed. And may you harness this little ceremony with the vast operations going on in the cosmos like yoking a bull to the chariot. 4

Upon this vast earth you have given excellent cows, who continue to live under your care and protection. The innocent milch-kine, yielders of large quantities of milk return to their stalls at the day-end, and at the dawn, on the cloudy days, they anxiously cry for the sun, just as one cries, when sees thieves having entered in the house. 5

॥२१॥ आ वामृताय केशिनीरनूषत मित्र यत्र वरुण गातुमर्चथः ।
अव त्मना सृजतं पिन्वतं धियो युवं विप्रस्य मन्मनामिरज्यथः ॥६॥
यो वां यज्ञैः शशमानो ह दाशति कविर्होता यजति मन्मसाधनः ।
उपाह तं गच्छथो वीथो अध्वरमच्छा गिरः सुमतिं गन्तमस्मयू ॥७॥
युवां यज्ञैः प्रथमा गोभिरञ्जत ऋतावाना मनसो न प्रयुक्तिषु ।
भरन्ति वां मन्मना संयता गिरोऽदृप्यता मनसा रेवदाशाथे ॥८॥
रेवद्वयो दधाथे रेवदाशाथे नरा मायाभिरितऊति माहिनम् ।
न वां द्यावोऽहभिर्नोत सिन्धवो न देवत्वं पणयो नानशुर्मघम् ॥९॥

á vam ritáya keśínīr anūshata mítra yátra váruṇa gātúm árcathaḥ | áva tmánā srijátam pínvatam dhíyo yuvám víprasya mánmanām irajyathaḥ || 6 || yó vām yajñaíḥ śaśamānó ha dáśati kavír hótā yájati manmasádhanaḥ | úpāha tám gáchatho vīthó adhvarám áchā gíraḥ sumatím gantam asmayū́ || 7 || yuvám yajñaíḥ prathamá góbhir añjata ŕitāvanā mánaso ná práyuktishu | bháranti vām mánmanā saṃyátā gíró 'dripyatā mánasā revád āśāthe || 8 || revád váyo dadhāthe revád āśathe nárā māyábhir itáūti máhinam | ná vām dyávó 'habhir nótá síndhavo ná devatvám paṇáyo nánaśur maghám || 9 ||

(१५२) द्विपञ्चाशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥२२॥ युवं वस्त्राणि पीवसा वसाथे युवोरच्छिद्रा मन्तवो ह सर्गाः ।
अवातिरतमनृतानि विश्व ऋतेन मित्रावरुणा सचेथे ॥१॥

152.

Yuvám vástrāṇi pīvasá vasāthe yuvor áchidrā mántavo ha sárgāḥ | ávātiratam ánritāni víśva riténa mitrāvaruṇā sacethe || 1 ||

O cosmic light and cosmic waters, wherever people acknowledge your existence, the lofty flames of cosmic (as well as of ceremonial) fire greet you; may you both bless us of your own accord with a discriminating matured intellect, since both of you are inspirers of poetic thoughts of the seer. 6

May both of you go to him and love his noble performance, who endowed with intelligence invokes you with his prayers, praises you, and worships you. Come, therefore, lovingly to respond to our worship, and be favourably disposed towards us. 7

O both of you, abiding by the eternal laws, the devotees honour you first with selfless work, discriminative intellect and disciplined mind, and trained senses. They offer to you praises and you then generously bestow wealth and wisdom on them. 8

O leaders, you graciously give food along with wealth, to all of us with your wide and ample provisions. Neither the heaven, nor the firmament, neither days nor nights, nor the oceans and nor the greedy wickeds attain your divinity or your grandeur. 9

152

O cosmic light and cosmic plasma, you decorate yourself with uninterupted vestments (of radiance). Your plans and activities are free from faults. You conquer all falsehood and closely cleave unto the eternal law. 1

एतच्चन त्वो वि चिकेतदेषां सत्यो मन्त्रः कविशस्त ऋघावान् ।
त्रिरश्रिं हन्ति चतुरश्रिरुग्रो देवनिदो ह प्रथमा अजूर्यन् ॥२॥
अपादेति प्रथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकेत ।
गर्भो भारं भरत्या चिदस्य ऋतं पिपर्त्यनृतं नि तारीत् ॥३॥
प्रयन्तमित्परि जारं कनीनां पश्यामसि नोपनिपद्यमानम् ।
अनवपृग्णा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम ॥४॥

etác caná tvo ví ciketad eshām satyó mántraḥ kaviṣastá ṛíghāvān | trirásrim hanti cáturasrir ugró devanído há prathamá ajūryan || 2 || apád eti prathamá padvátīnām kás tád vām mitrāvaruṇá ciketa | gárbho bhārám bharaty á cid asya ṛitám píparty ánṛitam ní tārīt || 3 || prayántam ít pári jārám kanínām páṣyāmasi nópanipádyamānam | ánavapṛigṇā vítatā vásānam priyám mitrásya váruṇasya dhā́ma || 4 ||

अनश्वो जातो अनभीशुरर्वा कनिक्रदत्पतयदूर्ध्वसानुः ।
अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्रे धाम वरुणे गृणन्तः ॥५॥
आ धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्त्सस्मिन्नूधन् ।
पित्वो भिक्षेत वयुनानि विद्वानासाविवासन्नदितिमुरुष्येत् ॥६॥
आ वां मित्रावरुणा हव्यजुष्टिं नमसा देवाववसा ववृत्याम् ।
अस्माकं ब्रह्म पृतनासु सह्या अस्माकं वृष्टिर्दिव्या सुपारा ॥७॥

anaṣvó jātó anabhīṣúr árvā kánikradat patayad ūrdhvásānuḥ | acíttam bráhma jujushur yúvānaḥ prá mitré dhā́ma váruṇe gṛiṇántaḥ || 5 || á dhenávo māmateyám ávantīr brahmapríyam pīpayan sásminn ū́dhan | pitvó bhiksheta vayúnāni vidvā́n āsā́vívāsann áditim urushyet || 6 || á vām mitrāvaruṇā havyájushṭim námasā devāv ávasā vavṛityām | asmā́kam bráhma prítanāsu sahyā asmā́kam vṛishṭír divyá supārá || 7 ||

Each one of you (cosmic light and cosmic plasma) is competent to discern the truth, is wise, commended by the learned and intelligent. The sharp four-edged weapon defeats the three-edged one (the well-armed slays the less efficiently accoutred one). The antagonists of divine forces, assuredly, are bound to perish ultimately. 2

O cosmic light and cosmic plasma, who could have thought that, assisted by you, dawn, devoid of foot, would march ahead of creatures possessing feet; and that your infant (the sun) would sustain the burden of this world. He diffuses the light of truth and dispels the darkness of falsehood. 3

We only behold the sun, the lover of the maiden dawns, ever in movement, never stopping for an instant, clad in inseparable radiance, and spreading far and wide its glory in the beloved abode of cosmic light and cosmic plasma. 4

Though without a horse and without reins, he moves with swiftness and then with its roaring grandeur ascends to higher and higher summits. The ever-youthful sun passes through the realms of cosmic light and cosmic plasma. May we praise and glorify him with hymns of deep meaning. 5

May the cows serve the attached loving devotee with their well-filled udders. May the invoker, fully conversant with the details of worship, pray for nourishing food. May the dedicated devotee attain spotless fame. 6

O cosmic light and cosmic plasma, may I offer oblation to you with all due reverence. May our dedication and offerings lead us to victory in our struggles. May we have showers of rain from space to make us prosperous. 7

(१५३) त्रिपञ्चाशदुत्तरशततमं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥२३॥ यजामहे वां महः सजोषा हव्येभिर्मित्रावरुणा नमोभिः ।
घृतैर्घृतस्नू अध यद्वामस्मे अध्वर्यवो न धीतिभिर्भरन्ति ॥१॥
प्रस्तुतिर्वां धाम न प्रयुक्तिरयामि मित्रावरुणा सुवृक्तिः ।
अनक्ति यद्वां विदथेषु होता सुम्नं वां सूरिर्वृषणावियक्षन् ॥२॥

153.

Yájāmahe vām maháḥ sajóshā havyébhir mitrāvaruṇā námobhiḥ | ghṛitaír ghṛitasnū ádha yád vām asmé adhvaryávo ná dhītíbhir bháranti || 1 || prástutir vāṃ dhā́ma ná práyuktir áyāmi mitrāvaruṇā suvṛiktíḥ | anákti yád vāṃ vidátheshu hótā sumnáṃ vāṃ sūrír vṛishaṇāv íyakshan || 2 ||

पीपाय धेनुरदितिर्ऋताय जनाय मित्रावरुणा हविर्दे ।
हिनोति यद्वां विदथे सपर्यन्त्स रातहव्यो मानुषो न होता ॥३॥
उत वां विक्षु मद्यास्वन्धो गाव आपश्च पीपयन्त देवीः ।
उतो नो अस्य पूर्व्यः पतिर्दन्वीतं पातं पयस उस्रियायाः ॥४॥

pīpā́ya dhenúr áditir ṛitā́ya jánāya mitrāvaruṇā havirdé | hinóti yád vāṃ vidáthe saparyán sá rātáhavyo mánusho ná hótā || 3 || utá vāṃ vikshú mádyāsv ándho gā́va ā́paś ca pīpayanta devī́ḥ | utó no asyá pūrvyáḥ pátir dán vītám pātám páyasa usríyāyāḥ || 4 ||

153

O cosmic light and cosmic plasma, highly energetic and endowed with mutual affinities, our ministerial chiefs have been speaking of you both in the highest terms and therefore, all of us are also adoring you reverentially with our offerings. 1

O cosmic light and cosmic plasma, here is offered to you our devotional prayer. Here we think of you with affection as if belonging to one's own home. O mighty showerer of bliss, our learned invoker solicits happiness by performing fire-ceremony, offers his homage to both of you in these operations. 2

O cosmic light and cosmic plasma, may the productive milch-cow furnish abundant milk for the dedicated virtuous man, as when the ministrant priest glorifying you propitiates in the solemnity while performing the fire-ceremony. 3

May you both (cosmic light and cosmic plasma) make all deserving people prosperous with the supply of food, cows and water. And may the cosmic fire, the old patron, enrich us. May you both accept the sacrificial food and the milk of the milch-cow. 4

(१५४) चतुष्पञ्चाशदुत्तरशततमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । विष्णुर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥१॥
प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥२॥
प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥३॥

154.

Víshṇor nú kaṃ vīryā̀ṇi prá vocaṃ yáḥ pā́rthivāni vimamé rájāṅsi | yó áskabhayad úttaraṃ sadhásthaṃ vicakramāṇás tredhórugāyáḥ || 1 || prá tád víshṇu stavate vīryèṇa mṛigó ná bhīmáḥ kucaró girishṭhā́ḥ | yásyorúshu trishú vikrámaṇeshv adhikshiyánti bhúvanāni víśvā || 2 || prá víshṇave śūshám etu mánma girikshíta urugāyā́ya vṛíshṇe | yá idáṃ dīrghám práyataṃ sadhástham éko vimamé tribhír ít padébhiḥ || 3 ||

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥४॥
तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ॥५॥

yásya trí pūrṇā́ mádhunā padā́ny ákshīyamāṇā svadháyā mádanti | yá u tridhā́tu pṛithivī́m utá dyā́m éko dādhā́ra bhúvanāni víśvā || 4 || tád asya priyám abhí pā́tho aśyāṃ náro yátra devayávo mádanti | urukramásya sá hí bándhur itthā́ víshṇoḥ padé paramé mádhva útsaḥ || 5 ||

154

Earnestly I glorify the mighty deeds of the all-pervading God, who has made the terrestrial bodies, who is highly glorified and who upholds the extensive cosmos, possessed of three types of motions of translation, of rotation and of vibration. 1

The all-pervading God has been dominating by His prowess like a sturdy wild mountain lion. Within His three-extended paces, He covers the entire creation. 2

To Him alone, who has created the entire extensive universe with three components (macro, micro, and ultra-micro), and who is the showerer of bliss, the upholder of clouds, and the one glorified by all, are dedicated our learning and endeavours; 3

and to the one in whose imperishable, delightful and self-ordained three regions lives and rejoices the world, and who, verily, alone upholds the terrestrial and celestial regions with the three-fold elements (tranquil, active and inert). 4

May I occupy that enviable position of His in which the godly virtuous people find delight. In the exalted station of this all-pervading God, there is a (perpetual) fountain of felicity and He is ever a friend of the earnestly active. 5

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥६॥

tá vám vástuny uṣmasi gámadhyai yátra gávo bhúrisriñgā ayásaḥ | átráha tád urugāyásya vríshṇaḥ paramám padám áva bhati bhúri || 6 ||

(१५५) पञ्चपञ्चाशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । (१-३) प्रथमतृचस्येन्द्राविष्णू,
(४-६) द्वितीयतृचस्य च विष्णुर्देवताः । जगती छन्दः ॥

॥२५॥ प्र वः पान्तमन्धसो धियायते महे शूराय विष्णवे चार्चत ।
या सानुनि पर्वतानामदाभ्या महस्तस्थतुरर्वतेव साधुना ॥१॥
त्वेषमित्था समरणं शिमीवतोरिन्द्राविष्णू सुतपा वामुरुष्यति ।
या मर्त्याय प्रतिधीयमानमित्कृशानोरस्तुरसनामुरुष्यथः ॥२॥
ता ईं वर्धन्ति मह्यस्य पौंस्यं नि मातरा नयति रेतसे भुजे ।
दधाति पुत्रोऽवरं परं पितुर्नाम तृतीयमधि रोचने दिवः ॥३॥

155.

Prá vaḥ pā́ntam ándhaso dhiyāyaté mahé ṣū́rāya víshṇave cārcata | yā́ sā́nuni párvatānām ádābhyā mahás tasthátur árvateva sādhúnā || 1 || tveshám itthá samáraṇaṃ ṣímīvator índrāvishṇū sutapā́ vām urushyati | yá mártyāya pratidhīyámānam ít kriṣánor ástur asanám urushyáthaḥ || 2 || tā́ īṃ vardhanti máhy asya paúṅsyaṃ ní mātárā nayati rétase bhujé | dádhāti putró 'varam páram pitúr nā́ma tritī́yam ádhi rocané diváḥ || 3 ||

We pray that both of you may go to those regions of enlightenment where the penetrating and wide-spreading rays get free admittance. Here exists the effulgent supreme abode of the highly-praised and all pervading God, the showerer of benefits. 6

155

May you respectfully offer wholesome drinks to both the invincible great sun and to the thunder-clouds who have ascended on the hill-tops with the speed of a fast moving horse. 1

O sun and thunder-clouds, the extensive and blinding effulgence of both of you has been very much augmented by the devotee by his exhilarating offerings. Both of you have given extensive support to the fire-projectile for the protection of men. 2

These offerings increase the virility of this sun, which He then establishes between the two mothers (earth and heaven) for generation and gratification. Just as the son has the inferior and superior, and a third (middle) appellations of the father, similarly the sun establishes its effulgence in the celestial space. 3

तत्तदिदस्य पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळ्हुषः ।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरु क्रमिष्टोरुगायाय जीवसे ॥४॥
द्वे इदस्य क्रमणे स्वर्दृशोऽभिख्याय मर्त्यो भुरण्यति ।
तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥५॥
चतुर्भिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीँरवीविपत् ।
बृहच्छरीरो विमिमान ऋक्वभिर्युवाकुमारः प्रत्येत्याहवम् ॥६॥

tát-tad íd asya paúṅsyaṃ griṇīmasīnásya trātúr avṛikásya mīḷhúshaḥ | yáḥ pā́rthivāni tribhír íd vígāmabhir urú krámishṭorugāyā́ya jīváse || 4 || dvé íd asya krámaṇe svardṛ́ṣo 'bhikhyā́ya mártyo bhuraṇyati | tṛitī́yam asya nákir ā́ dadharshati váyaṣ caná patáyantaḥ patatríṇaḥ || 5 || catúrbhiḥ sākáṃ navatíṃ ca nā́mabhiṣ cakráṃ ná vṛittáṃ vyátīṅr avīvipat | bṛiháccharīro vimímāna ṛ́kvabhir yúvākumāraḥ práty ety āhavám || 6 ||

(१५६) षट्पञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । विष्णुर्देवता । जगती छन्दः ॥

॥२६॥
भवा मित्रो न शेव्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः ।
अधा ते विष्णो विदुषा चिदर्ध्यः स्तोमो यज्ञश्च राध्यो हविष्मता ॥१॥
यः पूर्व्याय वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति ।
यो जातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्युज्यं चिदभ्यसत् ॥२॥

156.

Bhávā mitró ná ṣévyo ghṛitā́sutir víbhūtadyumna evayā́ u saprátthāḥ | ádhā te vishṇo vidúshā cid árdhya stómo yajñā́ṣ ca rā́dhyo havíshmatā || 1 || yáḥ pūrvyā́ya vedháse návīyase sumájjānaye víshṇave dádāṣati | yó jātám asya maható máhi brávat séd u ṣrávobhir yújyaṃ cid abhy ā̀sat || 2 ||

Therefore we celebrate the virility of this (sun) who is powerful and foe-less, and who is a gracious saviour and who traverses widely the interspace above the earth in three consecutive paces so that the world may live with its full existence. 4

The mortal man is able to track two steps of this effulgent sun, traversing in celestial space, but he comprehends not the third one; in fact, no bird soaring in the interspace can trace it. 5

He (the sun) by his gyrations, causes ninety into four (360) rotations (of the earth, 360 days in a year), like a circular wheel, moving on its axis,—the massive body of the sun again and again appears daily in many forms, ever-matured young, not immature, he comes as if to participate in our morning invocations. 6

156

O sun, producer of sap, resplendent, and accessible everywhere, may you be helpful like a friend to us. And, as, such, compliments are repeatedly paid to you by the wise and sacred fire-rituals solemnized by the offerer of oblations. 1

He who presents offerings to the Lord, the Self in the sun, the most ancient, yet also the recent, the self-born, and the one who describes the great birth of this mighty sun, that devotee alone verily attains prosperity and high status. 2

तमु स्तोतारः पूर्व्यं यथा विद ऋतस्य गर्भं जनुषा पिपर्तन ।
आस्य जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे ॥३॥
तमस्य राजा वरुणस्तमश्विना क्रतुं सचन्त मारुतस्य वेधसः ।
दाधार दक्षमुत्तममहर्विदं व्रजं च विष्णुः सखिवाँ अपोर्णुते ॥४॥
आ यो विवाय सचथाय दैव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः ।
वेधा अजिन्वत्त्रिषधस्थ आर्यमृतस्य भागे यजमानमाभजत् ॥५॥

tám u stotārah̩ pūrvyám̩ yáthā vidá ritásya gárbham̩ janúshā pipartana | ā́sya jānánto nā́ma cid vivaktana mahás te vishn̩o sumatím bhajāmahe || 3 || tám asya rā́jā vá-run̩aś tám aśvínā krátum̩ sacanta mā́rutasya vedhásah̩ dādhā́ra dáksham uttamám aharvídam̩ vrajám̩ ca víshn̩uh̩ sákhivāñ́ aporn̩uté || 4 || ā́ yó vivā́ya sacáthāya daívya índrāya víshn̩uh̩ sukríte sukríttarah̩ | vedhā́ ajinvat trishadha-sthá ā́ryam ritásya bhāgé yájamānam ā́bhajat || 5 ||

(१५७) सप्तपञ्चाशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अश्विनौ देवते । (१-४) प्रथमादिचतुर्ऋचां जगती, (५-६) पञ्चमीषष्ठयोश्च त्रिष्टुप् छन्दसी ॥

॥२७॥ अबोध्यग्निर्ज्म उदेति सूर्यो व्युषाश्चन्द्रा मह्यावो अर्चिषा ।
आयुक्षातामश्विना यातवे रथं प्रासावीद्देवः सविता जगत्पृथक् ॥१॥

157.

Ábodhy agnír jmá úd eti sū́ryo vy ùshā́ś candrā́ mahy ā̀vo arcíshā | ā́yukshātām aśvínā yā́tave rátham prā́sāvīd deváh̩ savitā́ jágat príthak || 1 ||

O singers, may you propitiate of your own accord that Self in the sun, who is existent from very old times and is the centre of all orderly creation. O sun, aware of your greatness, may we celebrate your name and enjoy your favour. 3

The royal sun works in perfect unison with space-winds, and Nature's forces and around him move the twins, the earth and the moon. The sun with his associates has the supreme control on the light that causes the day and he breaks open the cluster of clouds . 4

The celestial sun, the prime mover of cosmic activity, comes to assist the lower self (the soul), the accomplisher of noble deeds. He (the sun) being present in all the three regions, shows favour to the virtuous people and admits the performers of dedicated acts to their appropriate shares. 5

157

Fire is awakened on the earth ; the sun rises ; the refulgent dawn, exhilarating by her radiance, has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine sun has put the world on different routines. 1

यद्युञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम् ।
अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजेमहि ॥२॥
अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः ।
त्रिवन्धुरो मघवा विश्वसौभगः शं न आ वक्षद्द्विपदे चतुष्पदे ॥३॥
आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया मिमिक्षतम् ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥४॥

yád yuñjáthe vríshaṇam aṣvinā rátham ghriténa no mádhunā kshatrám ukshatam asmákam bráhma prítanāsu jinvatam vayám dhánā ṣū́rasātā bhajemahi || 2 || arvā́ñ tricakró madhuváhano rátho jīrā́ṣvo aṣvínor yātu súshṭutaḥ | trivandhuró maghávā viṣvásaubhagaḥ ṣám na á vakshad dvipáde cátushpade || 3 || á na ū́rjam vahatam aṣvinā yuvám mádhumatyā naḥ káṣayā mimikshatam | práyus tā́rishṭam ní rápāṅsi mrikshatam sédhatam dvésho bhávatam sacābhúvā ||4||

युवं ह गर्भं जगतीषु धत्थो युवं विश्वेषु भुवनेष्वन्तः ।
युवमग्निं च वृषणावपश्च वनस्पतीँरश्विनावैरयेथाम् ॥५॥
युवं ह स्थो भिषजा भेषजेभिरथो ह स्थो रथ्या राथ्येभिः ।
अथो ह क्षत्रमधि धत्थ उग्रा यो वां हविष्मान्मनसा ददाश ॥६॥

yuvám ha gárbham jágatīshu dhattho yuvám víṣveshu bhúvaneshv antáḥ | yuvám agním ca vrishaṇāv apáṣ ca vánaspátīñr aṣvināv aírayethām || 5 || yuvám ha stho bhishájā bheshajébhir átho ha stho rathyā̀ ráthyebhiḥ | átho ha kshatrám ádhi dhattha ugrā yó vām havíshmān mánasā dadā́ṣa || 6 ||

O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter. May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures. 2

May the three-wheeler chariot of the twins (physician and surgeon) drawn by swift horses (engines) laden with sweet nourishments, moving on three axles (to enable the chariot to move in three dimensions) all round well-set up bring prosperity to our men and cattle. 3

Bring us, O twins, vigour, animate us with your honeyed-sprays, prolong our lives, wipe away our pains, and ward off our enemies and be our associates. 4

Both of you, O twins, the showerer of benefits, are able to inseminate the germ of life in cows and other female cattle, within all living beings, and you supervise the supply of healthy fuel, water and plant materials (for our prosperity). 5

Both of you, physician and surgeon, are conversant with remedies, medicines and treatment. You ride in a quick vehicle drawn by well-trained steeds, and therefore, you, mighty divines, resolutely provide valour to the person, who with his intent devotion, offers his regards to you and seeks your help. 6.

(१५८) अष्टपञ्चाशदुत्तरशततमं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः। अश्विनौ देवते। (१–५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥१। वसू रुद्रा पुरुमन्तू वृधन्ता दशस्यतं नो वृषणावभिष्टौ ।
दस्रा ह यद्रेक्ण औचथ्यो वां प्र यत्सस्राथे अकवाभिरूती ॥१॥
को वां दाशत्सुमतये चिदस्यै वसू यद्धेथे नमसा पदे गोः ।
जिगृतमस्मे रेवतीः पुरंधीः कामप्रेणेव मनसा चरन्ता ॥२॥
युक्तो ह यद्वां तौग्र्याय पेरुर्वि मध्ये अर्णसो धायि पज्रः ।
उप वामवः शरणं गमेयं शूरो नाज्म पतयद्भिरेवैः ॥३॥

158.

Vásū rudrá purumántū vridhántā daṣasyátaṃ no vrishaṇāv abhíshṭau | dásrā ha yád rékṇa aucathyó vām prá yát sasráthe ákavābhir ūtí || 1 || kó vāṃ dāṣat sumatáye cid asyaí vásū yád dhéthe námasā padé góḥ | jigṛitám asmé revátīḥ púraṃdhīḥ kāmapréṇeva mánasā cárantā || 2 || yuktó ha yád vāṃ taugryā́ya perúr ví mádhye árṇaso dhā́yi pajráḥ | úpa vām ávaḥ ṣaraṇáṃ gameyaṃ ṣū́ro nā́jma patáyadbhir évaiḥ || 3 ||

उपस्तुतिरौचथ्यमुरुष्येन्मा मामिमे पतत्रिणी वि दुग्धाम् ।
मा मामेधो दशतयश्चितो धाक् प्र यद्वां बद्धस्त्मनि खादति क्षाम् ॥४॥
न मा गरन्नद्यो मातृतमा दासा यदीं सुसमुब्धमवाधुः ।
शिरो यदस्य त्रैतनो वितक्षत्स्वयं दास उरो अंसावपि ग्ध ॥५॥

úpastutir aucathyám urushyen mā́ mā́m imé patatríṇī ví dugdhām | mā́ mā́m édho dáṣatayaṣ citó dhāk prá yád vām baddhás tmáni khā́dati kshā́m || 4 || ná mā garan nadyò mātṛítamā dāsā́ yád īṃ súsamubdham avā́dhuḥ | ṣíro yád asya traitanó vitákshat svayáṃ dāsá úro áṅsāv ápi gdha || 5 ||

158

O (twins) the possessors of wealth and defenders, both of you are exceedingly wise, great, full of virility, fulfillers of desires, and destroyers of adversaries, when the deserving devotee approaches you for assistance. May you come quickly forward with liberal help. 1

O twins, the possessors of wealth, who could have given us so liberally, as you have on our mere obeisance at the altar. May you grant us cows, rich in milk, since you have always the intention of granting the requests of others. 2

O twin divines, as your swift and mighty chariot, able to cross the sea, was harnessed and placed in the middle of the surging ocean for the rescue of the benevolent saviour, so may I swiftly reach your preserving protection as a victorious hero who returns home quickly as if by riding flying horses. 3

May the praise addressed to you, O twin divines, preserve the son of the righteous man. Let not these fast revolving days and nights exhaust me ; let not the tenfold pile of wood burn me : let it not be that the devotee of yours, now bound as slave himself, bite the earth. 4

The infidel adversaries (in wars and battles) so often hurl me down, even the old and decrepit, and yet the rivers, becoming kind to me as mothers, do not swallow me. Another heathen with tridentate spears inflicts injuries on my head, breast and shoulders. [Yet you could save me.] 5

दीर्घतमा मामतेयो जुजुर्वान्दशमे युगे ।
अपामर्थं यतीनां ब्रह्मा भवति सारथिः ॥६॥

dīrghátamā māmateyó jujurván daṣamé yugé | apám ártham yatínām brahmá bhavati sárathiḥ || 6 ||

(१५९) एकोनषष्ट्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । द्यावापृथिव्यौ देवते । जगती छन्दः ॥

॥२॥ प्र द्यावा यज्ञैः पृथिवी ऋतावृधा मही स्तुषे विदथेषु प्रचेतसा ।
देवेभिर्ये देवपुत्रे सुदंससेत्था धिया वार्याणि प्रभूषतः ॥१॥
उत मन्ये पितुरद्रुहो मनो मातुर्महि स्वतवस्तद्धवीमभिः ।
सुरेतसा पितरा भूम चक्रतुरुरु प्रजाया अमृतं वरीमभिः ॥२॥
ते सूनवः स्वपसः सुदंससो मही जज्ञुर्मातरा पूर्वचित्तये ।
स्थातुश्च सत्यं जगतश्च धर्मणि पुत्रस्य पाथः पदमद्वयाविनः ॥३॥

159.

Prá dyávā yajñaíḥ pṛithiví ṛitāvṛídhā mahí stushe vidátheshu prácetasā | devébhir yé devápntre sudáṅsasetthá dhiyá váryāṇi prabhúshataḥ || 1 || utá manye pitúr adrúho máno mātúr máhi svátavas tád dhávīmabhiḥ | surétasā pitárā bhúma cakratur urú prajáyā amṛítam várīmabhiḥ || 2 || té sūnávaḥ svápasaḥ sudáṅsaso mahí jajñur mātárā pūrvácittaye | sthātúṣ ca satyám jágataṣ ca dhármaṇi putrásya pāthaḥ padám ádvayāvinaḥ || 3 ||

This long-tortured son of an affectionate mother thus might remain for ten long years in terrible state, and become decrepit. He, however, under the protection and care (of the physicians and surgeons) could live a long and dedicated life, and become a leader amongst learneds. 6

159

I glorify with sacred ceremonies the vast heaven and earth of divine origin, augmenters of worship, and intelligent in regard to operations of public use and who bring forth the choicest blessings through wonder-working wisdom. 1

And by invocations I propitiate the benevolent attitude of my affectionate father (heaven) and mother (earth) who with their virility and protective measures made this far-flung world immortal for their children. 2

These charming children of yours, the performer of deeds, recognize you as their great parent for having received from you the first instructions. For the welfare of inanimate and animate creation, they preserve the status of their guileless son (the fire). 3

ते मायिनो ममिरे सुप्रचेतसो जामी सयोनी मिथुना समोकसा ।
नव्यंनव्यं तन्तुमा तन्वते दिवि समुद्रे अन्तः कवयः सुदीतयः ॥४॥
तद्राधो अद्य सवितुर्वरेण्यं वयं देवस्य प्रसवे मनामहे ।
अस्मभ्यं द्यावापृथिवी सुचेतुना रयिं धत्तं वसुमन्तं शतग्विनम् ॥५॥

té māyíno mamire suprácetaso jāmí sáyonī mithuná sámokasā | návyam-navyam tántum á tanvate diví samudré antáh kaváyah sudītáyah ||4|| tád rádho adyá savitúr várenyam vayám devásya prasavé manāmahe | asmábhyam dyāvāprithivī sucetúnā rayím dhattam vásumantam satagvínam ||5||

(१६०) षष्ट्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । द्यावापृथिव्यौ देवते । जगती छन्दः ॥

ते हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते देवो देवी धर्मणा सूर्यः शुचिः ॥१॥
उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः ।
सुधृष्टमे वपुष्ये न रोदसी पिता यत्सीमभि रूपैरवासयत् ॥२॥
स वह्निः पुत्रः पित्रोः पवित्रवान्पुनाति धीरो भुवनानि मायया ।
धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयो अस्य दुक्षत ॥३॥

160.

Té hí dyávāprithiví visvásambhuva ritávarī rájaso dhārayátkavī | sujánmanī dhisháne antár īyate devó deví dhármanā sū́ryah súcih || 1 || uruvyácasā mahínī asascátā pitá mātá ca bhúvanāni rakshatah | sudhríshtame vapushyè ná ródasī pitá yát sīm abhí rūpaír ávāsayat ||2|| sá váhnih putráh pitróh pavítravān punáti dhíro bhúvanāni māyáyā | dhenúm ca prísnim vrishabhám surétasam visváhā sukrám páyo asya dukshata || 3 ||

Those provident and wise divines, all of the same source, coupled to each other, living in the same place, knowing (their functions) and bright shining, they spread new, and ever-new warp and woof throughout the radiant cosmos. 4

So may we beg today for our growth the choicest wealth of the resplendent creator, our Lord, and through Him, may this benign heaven and earth bestow upon us riches of habitation and hundreds of things of value. 5

160

These two divines, heaven and earth, bestow happiness on all. They are bound by the universal law and sustain water (of rains in space) and are full of splendour. The resplendent sun proceeds in the inter-space for the discharge of his assigned duty. 1

Widely expanded, vast, not joined to each other, the celestial father and the terrestrial mother of all beings preserve the world. They are resolute on their paths and work for the good of all creatures. The father clothes everything with colourfully attractive forms. 2

Fire, the pure and the resolute son of these parents, sanctifies the worlds by his intelligence, and also sanctifies the milch-cow (the earth) and the vigorous bull (the heaven). He further daily milks the pellucid milk (of the heaven). 3

अयं देवानामपसामपस्तमो यो जजान रोदसी विश्वशंभुवा ।
वि यो ममे रजसी सुक्रतूययाजरेभिः स्कम्भनेभिः समानृचे ॥४॥
ते नो गृणाने महिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो बृहत् ।
येनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमोजो अस्मे समिन्वतम् ॥५॥

ayáṃ devā́nām apásām apástamo yó jajā́na ródasī viṣvā́ṣambhuvā | ví yó mamé rájasī sukratūyáyājárebhi skámbhanebhiḥ sám ānṛice ||4|| té no gṛiṇāné mahinī máhi ṣrávaḥ kshatrā́ṃ dyāvāpṛithivī dhāsatho bṛihát | yénābhí kṛíshṭíṣ tatánāma viṣváhā panā́yyam ójo asmé sám invatam || 5 ||

(१६१) एकपष्ट्युत्तरशततमं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । ऋभवो देवताः । (१-१३) प्रथमादित्रयोदशर्चां जगती, (१४) चतुर्दश्याश्च त्रिष्टुप् छन्दसी ॥

किमु श्रेष्ठः किं यविष्ठो न आजगन्किमीयते दूत्यं१ कद्यदूचिम ।
न निन्दिम चमसं यो महाकुलोऽग्ने भ्रातर्द्रुण इद्भूतिमूदिम ॥१॥
एकं चमसं चतुरः कृणोतन तद्वो देवा अब्रुवन्तद्व आगमम् ।
सौधन्वना यद्येवा करिष्यथ साकं देवैर्यज्ञियासो भविष्यथ ॥२॥
अग्निं दूतं प्रति यदब्रवीतनाश्वः कर्त्वो रथ उतेह कर्त्वः ।
धेनुः कर्त्वा युवशा कर्त्वा द्वा तानि भ्रातरनु वः कृत्व्येमसि ॥३॥

161.

Kím u ṣréshṭhaḥ kíṃ yávishṭho na ā́jagan kím īyaté dūtyàṃ kád yád ūcimá | ná nindima camasáṃ yó mahākuló 'gne bhrātar drúṇa íd bhūtím ūdima || 1 || ékaṃ camasáṃ catúraḥ kṛiṇotana tád vo devā́ abruvan tád va ā́gamam | saúdhanvanā yády evā́ karishyátha sākáṃ devaír yajñíyāso bhavishyatha || 2 || agníṃ dūtáṃ práti yád ábravītanā́ṣvaḥ kártvo rátha utéhá kártvaḥ | dhenúḥ kártvā yuvaṣā́ kártvā dvā́ tā́ni bhrātar ánu vaḥ kṛitvy émasi || 3 ||

Uppermost are the actions of this (supreme Lord) amongst the actions of other divinities (natural forces); He has given birth to the all-delighting heaven and earth, and has measured them both, and for the sake of holy rites He has propped them up with pillars which shall never decay. 4

May the Lord of these far-flung heaven and earth, glorified by us, grant us abundant food and praiseworthy strength; whereby we may ever perpetuate our race everywhere. And may He bestow upon us commendable vigour. 5

161

Is this one who has come to us the most honoured, or just an ordinary ? Whose messenger is he ? What is it we should say ? O brother, the divine fire, we do not revile the one bowl of noble family. We describe only the attainments of the destroyer of adversaries. [The bowl is the unmanifested primordial *matter*]. 1

Divide the one lot into four. That has been told by the enlightened ones. That I have come to tell you. If you accomplish this, you will be entitled to perform sacred worship along with the enlightened ones. [The four transformations of the primordial matter are : air, fire, water and earth]. 2

Then they say to the fire, the messenger of divines : "The horse (physical force) is to be kept ready ; a chariot (mechanical force) is to be on road ; the cow (the intellectual force) is to be taken care of ; the two olds (traditions and rituals) have to be rejuvenated. Having accomplished these things first, brother divine fire, we are prepared to follow you." 3

चकृवांसं ऋभवस्तदपृच्छत क्वेदभूद्यः स्य दूतो न आजगन् ।
यदावाख्यच्चमसाञ्चतुरः कृतानादित्त्वष्टा ग्नास्वन्तर्न्यानजे ॥४॥
हनामैनाँ इति त्वष्टा यदब्रवीच्चमसं ये देवपानमनिन्दिषुः ।
अन्या नामानि कृण्वते सुते सचाँ अन्यैरेनान्कन्या३ नामभिः स्परत् ॥५॥

cakriváṅsa ṛibhavas tád apṛichata kvéd abhūd yáḥ syá dūtó na ájagan | yadávákhyac camasáñ catúraḥ kṛitán ád ít tváshṭā gnásv antár ny ànaje || 4 || hánāmainān̐ íti tváshṭā yád ábravīc camasám yé devapánam ánindishuḥ | anyá námāni kṛiṇvate suté sácān̐ anyaír enān kanyà námabhi sparat || 5 ||

॥५॥ इन्द्रो हरी युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत ।
ऋभुर्विभ्वा वाजो देवाँ अगच्छत स्वपसो यज्ञियं भागमैतन ॥६॥
निश्चर्मणो गामरिणीत धीतिभिर्या जरन्ता युवशा ताकृणोतन ।
सौधन्वना अश्वादश्वमतक्षत युक्त्वा रथमुप देवाँ अयातन ॥७॥
इदमुदकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनम् ।
सौधन्वना यदि तन्नेव हर्यथ तृतीये घा सवने मादयाध्वै ॥८॥

índro hárī yuyujé aṣvínā rátham bṛíhaspátir viṣvárūpām úpājata | ṛibhúr víbhvā vájo deváñ agachata svápaso yajñíyam bhāgám aitana || 6 || níṣ cármaṇo gám ariṇīta dhītíbhir yá járantā yuvaṣá tákṛiṇotana | saúdhanvanā áṣvād áṣvam atakshata yuktvá rátham úpa deváñ ayātana || 7 || idám udakám pibatéty abravītanedám vā ghā pibatā muñjanéjanam | saúdhanvanā yádi tán néva háryatha tṛitíye ghā sávane mādayādhvai || 8 ||

Having heard all this, the wise men, the men of actions, may so inquire, "Where was the messenger born, the one who has come to us?" and the reply would be, "When the great architect had divided the entire bowl (the matter) into four transformations, this messenger (fire) was found moving amongst the cosmic regions." 4

The great architect may further instruct us, "They are worthy of being destroyed who despise the contents of the divine bowl, worthy of enjoyment by enlightened ones, when the divine exhilarating nectar is pressed out ; this is also known by other names ; the young maidens give it several other names." 5

The resplendent sun has yoked the rays as if on a pair of horses ; the twin-divines have harnessed their chariot ; the great preceptor has started using speech of multiforms ; therefore, O wise vigorous and strong men, go to the enlightened men, accomplishers of good deeds, and enjoy your sacrificial offerings. 6

O brave sons, by your efforts, you have nourished the cow who had been without skin (i.e. to the immature persons, you have given intellect) ; by your marvellous acts you have made your aged parents young ; from one energy (horse) you have harnessed energy in other forms, and used it in your chariot, and thus equipped you have gone to the enlightened men. 7

O sons of the wise men, the enlightened men have said, "Drink of this water of divine origin (morning sacrificial drink) or enjoy that herbal drink which has been filtered out through the acts of austerity (the midday-sacrificial drink) ; or if you are not pleased with either of these, be inspired by that exhilarating elixir which is taken at the third sacrificial acts of the evenings." 8

आपो भूयिष्ठा इत्येको अब्रवीदग्निर्भूयिष्ठ इत्यन्यो अब्रवीत् ।
वधर्यन्तीं बहुभ्यः प्रैको अब्रवीदृता वदन्तश्चमसाँ अपिंशत ॥९॥
श्रोणामेक उदकं गामवाजति मांसमेकः पिंशति सूनयाभृतम् ।
आ निम्रुचः शकृदेको अपाभरत्किं स्वित्पुत्रेभ्यः पितरा उपावतुः ॥१०॥

ápo bhúyishṭha íty éko abravīd agnír bhúyishṭha íty anyó abravīt | vadharyántīm bahúbhyaḥ praíko abravīd ritá vadantaṣ camasáñ apiñṣata || 9 || ṣroṇám éka udakáṃ gám ávajati māñsám ékaḥ piñṣati sūnáyábhritam | á nimrúcaḥ ṣákrid éko ápabharat kíṃ svit putrébhyaḥ pitárā úpāvatuḥ || 10 ||

॥६॥ उद्वत्स्वस्मा अकृणोतना तृणं निवत्स्वपः स्वपस्यया नरः ।
अगोह्यस्य यदसस्तना गृहे तदद्येदमृभवो नानु गच्छथ ॥११॥
संमील्य यद्भुवना पर्यसर्पत क्व स्वित्तात्या पितरा व आसतुः ।
अशपत यः करस्नं व आददे यः प्राब्रवीत्प्रो तस्मा अब्रवीतन ॥१२॥
सुषुप्वांस ऋभवस्तदपृच्छतागोह्य क इदं नो अबूबुधत् ।
श्वानं बस्तो बोधयितारमब्रवीत्संवत्सर इदमद्या व्यख्यत ॥१३॥

udvátsv asmā akriṇotanā tríṇaṃ nivátsv apáḥ svapasyáyā naraḥ | ágohyasya yád ásastanā grihé tád adyédám ribhavo nánu gachatha || 11 || sammílya yád bhúvanā paryásarpata kvà svit tātyá pitára va āsatuḥ | áṣapata yáḥ karásnaṃ va ādadé yáḥ prábravīt pró tásmā abravītana || 12 || sushupváñsa ribhavas tád aprichatágohya ká idáṃ no abūbudhat | ṣvánam bastó bodhayitáram abravīt saṃvatsará idám adyá vy ákhyata || 13 ||

The divine waters are the most excellent, so says one ; the divine fire is the most excellent, says the other ; the third declares the divine earth to be the most excellent and thus speaking, each of the wise men speaks the truth ; they refer to the *bowl* in different ways. 9

The one takes the healthy cow (of knowledge) to a water reservior ; the second one takes the cow to nourishing fodder for the growth of flesh ; and the third at the sunset cleans the cowdung. The three sons thus by their service please their parents. (For the attainment of knowledge, one needs observation, thinking, and discrimination). 10

O realized wise ones, may you through your sincere efforts establish grass farms on high lands for your cattle and arrange for drinking water at the low lands. So long as you stay in houses, where you cannot keep comfortably your cows, you cannot prosper. [One should create healthy environments for acquiring knowledge]. 11

O wise divine radiations, as you glide along enveloping the regions in clouds, where do your parents live ? May you curse him who holds your hands ; may you bless him who favours you. 12

O divine radiations, reposing during the rainy season in the solar orb, have you ever inquired from the never-setting sun, as to who awakens us. The sun, the sustainer of all the world, on this replies that the awakener has been the wind divine. After a very long time in the year, there is again a sunshine. (The wind drives away the clouds). 13

दिवा यान्ति मरुतो भूम्याग्निरयं वातो अन्तरिक्षेण याति ।
अद्भिर्याति वरुणः समुद्रैर्युष्माँ इच्छन्तः शवसो नपातः ॥१४॥

diváyānti marúto bhúmyāgnír ayám váto antárikshena yati | adbhír yāti váruṇaḥ samudraír yushmā́ñ ichántaḥ savaso napātaḥ || 14 ||

(१६२) द्विषष्ट्युत्तरशततमं सूक्तम्

(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अश्वो देवता । (१–२,४–५,७–२२) प्रथमाद्वितीययोश्चतुर्थीपञ्चम्योस्सप्तम्यादिषोडशर्चाञ्च त्रिष्टुप्, (३, ६) तृतीयाषष्ठयोश्च जगती छन्दसी ॥

।।७।। मा नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परि ख्यन् ।
यद्वाजिनो देवजातस्य सप्तेः प्रवक्ष्यामो विदथे वीर्याणि ॥१॥
यन्निर्णिजा रेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।
सुप्राङजो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥२॥
एष च्छागः पुरो अश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः ।
अभिप्रियं यत्पुरोळाशमर्वता त्वष्टेदेनं सौश्रवसाय जिन्वति ॥३॥

162.

Má no mitró váruṇo aryamáyúr índra ṛibhukshá marútaḥ pári khyan | yád vajíno devájātasya sáptek pravakshyámo vidáthe vīryàṇi || 1 || yán nirṇíjā rékṇasā právṛitasya rātím gṛibhītám mukható náyanti | súprañ ajó mémyad viṣvárūpa indrāpūshṇóḥ priyám ápy eti páthaḥ || 2 || eshá chágaḥ puró áṣvena vājínā pūshṇó bhāgó nīyate viṣvádevyaḥ | abhipríyam yát puroḷáṣam árvatā tváshṭéd enam sausravasáya jinvati || 3 ||

O radiations of infallible strength, the rain-bearing thunder clouds wishing to meet you, advance from the heaven; the divine fire rises to meet you from the earth; the wind divine traverses the firmament for the same purpose ; and the divine ocean with singing waves approaches you. 14

162

Here we shall be narrating the attainments of a swift horse possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learneds, men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments. 1

Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and commanders. 2

A charming novice horse, representing the commander, moves in the frontline, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future. 3

यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति ।
अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥४॥
होताध्वर्युरावया अग्निमिन्धो ग्रावग्राभ उत शंस्ता सुविप्रः ।
तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पृणध्वम् ॥५॥

yád dhavishyàm ṛitusó devayā́nam trír mā́nushāḥ páry áṣvam náyanti | átrā pūshṇáḥ prathamó bhāgá eti yajñám devébhyaḥ prativedáyann ajáḥ || 4 || hótādhvaryúr ā́vayā agnimindhó grāvagrābhá utá ṣáṅstā súvipraḥ | téna yajñéna svàraṃkṛitena svìshṭena vakshánā ā́ pṛiṇadhvam || 5 ||

॥८॥ यूपव्रस्का उत ये यूपवाहाश्चषालं ये अश्वयूपाय तक्षति ।
ये चार्वते पचनं संभरन्त्युतो तेषामभिगूर्तिर्न इन्वतु ॥६॥
उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।
अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चकृमा सुबन्धुम् ॥७॥
यद्वाजिनो दाम संदानमर्वतो या शीर्षण्या रशना रज्जुरस्य ।
यद्वा घास्य प्रभृतमास्ये३ तृणं सर्वा ता ते अपि देवेष्वस्तु ॥८॥

yūpavraskā́ utá yé yūpavāhā́ṣ cashā́laṃ yé aṣvayūpā́ya tákshati | yé cā́rvate pácanaṃ sambháranty utó téshām abhígūrtir na invatu || 6 || úpa prā́gāt sumán me 'dhāyi mánma devā́nām ā́ṣā úpa vītápṛishṭhaḥ | ánv enaṃ víprā ṛíshayo madanti devā́nām pushṭé cakṛimā subándhum || 7 || yád vājíno dā́ma saṃdā́nam árvato yā́ ṣīrshaṇyā̀ raṣanā́ rájjur asya | yád vā ghāsya prábhṛitam āsyè tṛ́iṇaṃ sárvā tá te ápi devéshv astu || 8 ||

The persons, in-charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he as if goes on announcing to the learned audience the commencement of the royal sacrifice.4

At the ceremony are also present the priest, the minister of rites, the offerer of oblation, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage supervisors under their direction. The impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. 5

Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts and in close vicinity are vessels in which the food and fodder of the horse are dressed. 6

Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse roped to the post is admired by the distinguished elites. 7

The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet-courser and the head-ropes, the girths, and other parts of the harness. The horse looks noble as he shoves the grass into his mouth. 8

यदश्व॑स्य क्र॒विषो॒ मक्षि॒काश॒ यद्वा॒ स्वरौ॒ स्वधि॑तौ रि॒प्तमस्ति॑ ।
यद्धस्त॑योः शमि॒तुर्यन्न॒खेषु॒ सर्वा॒ ता ते॒ अपि॑ दे॒वेष्व॑स्तु ॥९॥
यदूव॑ध्यमु॒दर॑स्याप॒वाति॒ य आ॒मस्य॑ क्र॒विषो॑ ग॒न्धो अस्ति॑ ।
सु॒कृ॒ता तच्छ॑मि॒तारः॑ कृण्वन्तू॒त मेधं॑ शृत॒पाकं॑ पचन्तु ॥१०॥

yád ásvasya kravísho mákshikása yád vā svárau svádhitau riptám ásti | yád dhástayoḥ samitúr yán nakhéshu sárvā tá te ápi devéshv astu || 9 || yád ū́vadhyam udárasyāpavā́ti yá āmásya kravísho gandhó ásti | sukr̥tá tác chamitáraḥ kriṇvantūtá médham sritapákam pacantu || 10 ||

यत्ते॒ गात्रा॑द॒ग्निना॑ प॒च्यमा॑नाद॒भि शूलं॒ निह॑तस्याव॒धाव॑ति ।
मा तद्भूम्या॒मा श्रि॑ष॒न्मा तृणे॑षु दे॒वेभ्य॒स्तदु॒शद्भ्यो॑ रा॒तम॑स्तु ॥११॥
ये वा॒जिनं॑ परि॒पश्य॑न्ति प॒क्वं य ई॑मा॒हुः सु॑र॒भिर्निर्ह॒रेति॑ ।
ये चार्व॑तो मां॒सभि॒क्षामु॒पास॑त उ॒तो तेषा॑म॒भिगू॑र्तिर्न इन्वतु ॥१२॥
यन्नीक्ष॑णं माँ॒स्पच॑न्या उ॒खाया॒ या पात्रा॑णि यू॒ष्ण आ॒सेच॑नानि ।
ऊ॒ष्म॒ण्या॑पि॒धाना॑ चरू॒णाम॒ङ्काः सू॒नाः परि॑ भूष॒न्त्यश्व॑म् ॥१३॥

yát te gā́trād agnínā pacyámānād abhí sūlam níhatasyāvadhávati | má tád bhū́myām ā́ srishan má tríṇeshu devébhyas tád usádbhyo rātám astu || 11 || yé vājínam paripásyanti pakvám yá īm āhúḥ surabhír nír haréti | yé cárvato māṅsabhikshā́m upā́sata utó téshām abhígūrtir na invatu || 12 || yán níkshaṇam māṅspácanyā ukháyā yá pā́trāṇi yūshṇá āsécanāni | ūshmaṇyā̀pidhā́nā carūṇā́m aṅkā́ḥ sūnā́ḥ pári bhūshanty ásvam || 13 ||

The horse is bathed clean so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger nails of the attending physicans are cleaned. And thus all care is taken of the royal ceremony. 9

It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions. 10

Any portions of the operated body which drops to the ground during the surgical operation are carefully picked up and consigned to fire and dispersed in atmosphere. 11

The horse is fed with a well-cooked meal of cereals of several kinds giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragant, therefore give us some". 12

The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of the dishes, the skewers, the knives, all do honour (to the horse). 13

निक्रमणं निषदनं विवर्तनं यच्च पड्बीशमर्वतः ।
यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥१४॥
मा त्वाग्निर्ध्वनयीद्धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः ।
इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रति गृभ्णन्त्यश्वम् ॥१५॥

nikrámaṇam nishádanam vivártanam yác ča pádbīṣam árvataḥ | yác ca papaú yác ca ghāsím jaghása sárvā tá te ápi devéshv astu || 14 || má tvāgnír dhvanayīd dhūmágandhir mókhá bhrájanty abhí vikta jághriḥ | ishṭám vītám abhígūrtam váshaṭkṛitam tám devásaḥ práti gṛibhṇanty áṣvam || 15

॥१०॥ यदश्वाय वास उपस्तृणन्त्यधीवासं या हिरण्यान्यस्मै ।
संदानमर्वन्तं पड्बीशं प्रिया देवेष्वा यामयन्ति ॥१६॥
यत्ते सादे महसा शूकृतस्य पार्ष्ण्या वा कशया वा तुतोद ।
स्रुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥१७॥
चतुस्त्रिंशद्वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति ।
अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या वि शस्त ॥१८॥

yád áṣvāya vása upastṛiṇánty adhīvāsám yá híraṇyāny asmai | saṃdánam árvantam pádbīṣam priyá devéshv á yāmayanti || 16 || yát te sādé máhasā ṣúkṛitasya párshṇyā vā káṣayā vā tutóda | srucéva tá havísho adhvaréshu sárvā tá te bráhmaṇā sūdayāmi || 17 || cátustriṅṣad vājíno devábandhor váṅkrīr áṣvasya svádhitiḥ sám eti | áchidrā gátrā vayúnā kṛiṇota párush-parur anughúshya ví ṣasta || 18 ||

O victory horse, the way you trot, the way you sit, you roll on the ground, the actions of your nimble foot, and also all that you drink and the grass that you eat—all these sights are enchanting to the distinguished visitors. 14

O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron with its fragrant contents may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. 15

The victory horse is covered with highly attractive cloth, worthy of appreciation; with golden trappings and decorations. And the horse is provided with special head-robes and foot-robes. No wonder the distinguished visitors are impressed. 16

O victory horse, whilst on the battlefield you have been goaded forward, either with heels or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblation to the fire with prayers to the divine. 17

The victory horse has thirty-four ribs on both the sides which are exposed to attack during battle. O surgeons, dress up all these wounds with skill, so that the limbs may regain their vigour and dress up every joint, one by one, with care. 18

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।
या ते गात्राणामृतुथा कृणोमि ताताा पिण्डानां प्र जुहोम्यग्नौ ॥१९॥
मा त्वा तपत्प्रिय आत्मापियन्तं मा स्वधितिस्तन्व१ आ तिष्ठिपत्ते ।
मा ते गृध्नुरविशस्तातिहाय छिद्रा गात्राण्यसिना मिथू कः ॥२०॥
न वा उ एतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः ।
हरी ते युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासभस्य ॥२१॥
सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम् ।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान् ॥२२॥

ékas tváshṭur áṣvasyā viṣastā́ dvā́ yantā́rā bhavatas tátha ritúḥ | yā́ te gā́trāṇām rituthā́ kriṇómi tā́-tā píṇḍanām prá juhomy agnaú || 19 || mā́ tvā tapat priyá ātmā́piyántam mā́ svádhitis tanvà ā́ tishṭhipat te | mā́ te gridhnúr aviṣastā́tihā́ya chidrā́ gā́trany asínā míthū kaḥ || 20 || ná vā́ u etán mri-yase ná rishyasi devā́ñ íd eshi pathíbhiḥ sugébhiḥ | hárī te yúñjā príshatī abhūtām úpāsthād vājī́ dhurí rā́sabhasya || 21 || sugávyam no vājī́ sváṣvyam puṅsáḥ putrā́ñ utá vi-ṣvāpúsham rayím | anāgāstvám no ā́ditiḥ kriṇotu kshatrám no áṣvo vanatām havíshman || 22 ||

(१६३) त्रिषष्ट्युत्तरशततमं सूक्तम

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अश्वो देवता । त्रिष्टुप छन्दः ॥

॥११॥ यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात् ।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते अर्वन् ॥१॥

163.

Yád ákrandaḥ prathamám jā́yamāna udyán samudrā́d utá vā púrīshāt | ṣyenásya pakshā́ hariṇásya bāhū́ upastú-tyam máhi jātám te arvan || 1 ||

There is only one immolator which can kill the radiant horse, that is the time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. 19

Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilful surgeons giving undue pain to your limbs with their knives. 20

O horse, injured may you be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. 21

May this victory horse bring to us all-sustaining wealth, cows, excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. 22

163

O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer. 1

यमेन दत्तं त्रित एनमायुनगिन्द्र एणं प्रथमो अध्यतिष्ठत् ।
गन्धर्वो अस्य रशनामगृभ्णात्सूरादश्वं वसवो निरतष्ट ॥२॥
असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन ।
असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥३॥
त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्स्यर्वन्यत्रा त आहुः परमं जनित्रम् ॥४॥

yaména dattám tritá enam āyunag índra eṇam prathamó ádhy atishṭhat | gandharvó asya raṣanám agṛibhṇāt sū́rād áṣvam vasavo nír atashṭa || 2 || ási yamó ásy ādityó arvann ási tritó gúhyena vraténa | ási sómena samáyā víprikta āhús te trī́ṇi diví bándhanāni || 3 || trī́ṇi ta āhur diví bándhanāni trī́ṇy apsú trī́ṇy antáḥ samudré | utéva me váruṇaṣ chantsy arvan yátrā ta āhúḥ paramáṃ janítram || 4 ||

इमा ते वाजिन्नवमार्जनानीमा शफानां सनितुर्निधाना ।
अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥५॥

॥१२॥ आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥६॥
अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।
यदा ते मर्तो अनु भोगमानळादिद्ग्रसिष्ठ ओषधीरजीगः ॥७॥

imā́ te vājinn avamā́rjanānīmā́ ṣaphā́nām sanitúr nidhā́nā | átrā te bhadrā́ raṣanā́ apaṣyam ṛitásya yā́ abhirákshanti gopā́ḥ || 5 ||

ātmā́nam te mánasārā́d ajānām avó divā́ patáyantam patamgám | ṣíro apaṣyam pathíbhiḥ sugébhir areṇúbhir jéhamānam patatrí || 6 || átrā te rūpám uttamám apaṣyam jígīshamāṇam ishá ā́ padé góḥ | yadā́ te márto ánu bhógam ā́naḷ ā́d íd grásishṭha óshadhīr ajīgaḥ || 7 ||

The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic architect, you have fabricated this horse from that luminous giant body. 2

O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminous space. 3

They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. 4

O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, participating in the ceremony. Here are your auspicious reins, which are the protectors of the rites that preserve it. 5

I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. 6

I behold most your excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your provender, which you start consuming with immense pleasure. 7

अनु॑ त्वा॒ रथो॒ अनु॒ मर्यो॑ अर्व॒न्ननु॒ गावोऽनु॒ भगः॑ क॒नीना॑म् ।
अनु॒ व्राता॑स॒स्तव॑ स॒ख्यमी॑यु॒रनु॑ दे॒वा म॑मिरे वी॒र्यं॑ ते ॥८॥
हिर॑ण्यशृ॒ङ्गोऽयो॑ अस्य॒ पादा॒ मनो॑जवा॒ अव॑र॒ इन्द्र॑ आसीत् ।
दे॒वा इद॑स्य हवि॒रद्य॑मायन्यो अर्व॑न्तं प्रथ॒मो अ॒ध्यति॑ष्ठत् ॥९॥
ई॒र्मान्ता॑सः॒ सिलि॑कमध्यमासः॒ सं शूर॑णासो दि॒व्यासो॒ अत्याः॑ ।
हं॒सा इ॑व श्रेणि॒शो य॑तन्ते॒ यदाक्षि॑षुर्दि॒व्यमज्म॒मश्वाः॑ ॥१०॥

ánu tvā
rátho ánu máryo arvann ánu gā́vó 'nu bhágaḥ kanī́nām |
ánu vrā́tāsas táva sakhyám īyur ánu devā́ mamire vīryàṃ
te || 8 || híraṇyaṣriṅgó 'yo asya pā́dā mánojavā ávara índra āsīt | devā́ íd asya havirádyam āyan yó árvantam prathamó adhyátishṭhat || 9 || īrmā́ntāsaḥ sílikamadhyamāsaḥ sáṃ ṣū́raṇāso divyā́so átyāḥ | haṅsā́ iva ṣreṇiṣó yatante yád ákshishur divyám ájmam áṣvāḥ || 10 ||

तव॒ शरी॑रं पतयि॒ष्ण्व॑र्व॒न्तव॑ चि॒त्तं वात॑ इव॒ ध्रजी॑मान् ।
तव॒ शृङ्गा॑णि॒ विष्ठि॑ता पुरु॒त्रार॑ण्येषु॒ जर्भु॑राणा चरन्ति ॥११॥
उप॒ प्रागा॒च्छस॑नं वा॒ज्यर्वा॑ देव॒द्रीचा॒ मन॑सा॒ दीध्या॑नः ।
अ॒जः पु॒रो नी॑यते॒ नाभि॑र॒स्यानु॑ प॒श्चात्क॒वयो॑ यन्ति रे॒भाः ॥१२॥
उप॒ प्रागा॑त्पर॒मं यत्स॒धस्थ॒मर्वाँ॒ अच्छा॑ पि॒तरं॑ मा॒तरं॑ च ।
अ॒द्या दे॒वाञ्जुष्ट॑तमो॒ हि ग॒म्या अथा शा॑स्ते दा॒शुषे॒ वार्या॑णि ॥१३॥

táva ṣárīram patayishṇv àrvan táva cittáṃ vā́ta iva dhrájīmān | táva ṣṛíṅgāṇi víshṭhitā purutrā́raṇyeshu járbhurāṇā caranti || 11 || úpa prā́gāc chásanaṃ vājy árvā devadrī́cā mánasā dī́dhyānaḥ | ajáḥ puró nīyate nā́bhir asyā́nu paṣcā́t kaváyo yanti rebhā́ḥ || 12 || úpa prā́gāt paramáṃ yát sadhástham árvāñ áchā pitáram mātáraṃ ca | adyā́ devā́ñ júshṭatamo hí gamyā́ áthā́ ṣāste dāṣúshe vā́ryāṇi || 13 ||

O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; troops and demi-gods follow you ; they have sought your friendship. O sun, the Nature's bounties themselves admire your vigour. 8

His mien is of gold; his feet are of iron and fleet as thought. The supreme self seems inferior to him, in speed. All the beauties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount. 9

The full haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path. 10

Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien tossed in manifold directions and spread beautifully in the forest. 11

The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature's glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour. 12

The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature's bounties and cause to bestow prosperity to the dedicated worshipper. 13

(१६४) चतुःषष्ट्युत्तरशततमं सूक्तम्

(१-५२) द्विपञ्चाशदृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः। (१-४१) प्रथमाद्येकचत्वारिंशदृचां विश्वे देवाः, (४२) द्विचत्वारिंश्याः पूर्वार्धस्य वाक्, उत्तरार्धस्य चापः, (४३) त्रिचत्वारिंश्याः पूर्वार्धस्य शकधूमः, उत्तरार्धस्य च सोमः, (४४) चतुश्चत्वारिंश्याः केशिनः (अग्निः सूर्यो वायुश्च), (४५) पञ्चचत्वारिंश्या वाक्, (४६-४७) षट्चत्वारिंशीसप्तचत्वारिंश्योः सूर्यः, (४८) अष्टचत्वारिंश्याः संवत्सरकालचक्रम्, (४९) एकोनपञ्चाश्याः सरस्वती, (५०) पञ्चाश्याः साध्याः, (५१) एकपञ्चाश्याः सूर्यः पर्जन्याग्नी वा, (५२) द्विपञ्चाश्याश्च सरस्वान् सूर्यो वा देवताः। (१-११, १३-१४, १६-२२, २४-२८, ३०-३५, ३७-४०, ४३-५०, ५२) प्रथमाद्येकादशर्चां, त्रयोदशीचतुर्दश्योः, षोडश्यादिसप्तानां, चतुर्विंश्यादिपञ्चानां, त्रिंश्यादिषण्णां, सप्तत्रिंश्यादिचतसृणां, त्रिचत्वारिंश्याद्यष्टानां, द्विपञ्चाश्याश्च त्रिष्टुप्, (१२, १५, २३, २९, ३६, ४१) द्वादशीपञ्चदशीत्रयोविंश्येकोनत्रिंशीषट्त्रिंश्येकचत्वारिंशीनां जगती, (४२) द्विचत्वारिंश्याः प्रस्तारपङ्क्तिः, (५१) एकपञ्चाश्याश्चानुष्टुप् छन्दांसि॥

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम्॥१॥
सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः॥२॥

164.

Asyá vāmásya palitásya hótus tásya bhrā́tā madhyamó asty áṣnaḥ | tritī́yo bhrā́tā ghritáprishṭho asyā́trāpaṣyam viṣpátim saptáputram || 1 || saptá yuñjanti rátham ékacakram éko áṣvo vahati saptánāmā | trinā́bhi cakrám ajáram anarvám yátremā́ víṣvā bhúvanā́dhi tasthúḥ || 2 ||

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः।
सप्त स्वसारो अभि सं नवन्ते यत्र गवां निहिता सप्त नाम॥३॥
को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति।
भूम्या असुरसृगात्मा क्व स्वित्को विद्वांसमुप गात्प्रष्टुमेतत्॥४॥

imám rátham ádhi yé saptá tasthúḥ saptácakram saptá vahanty áṣvāḥ | saptá svásāro abhí sám navante yátra gávām níhitā saptá nā́ma || 3 || kó dadarṣa prathamám jā́yamānam asthanvántam yád anasthā́ bíbharti | bhū́myā ásur ásrig ātmā́ kvà svit kó vidvā́ṅsam úpa gāt práshṭum etát || 4 ||

164

The all-pervading air is the middle brother of this sun, the benign priest, who is worthy of being propitiated and who is the protector of all and the butter-fed fire is his third brother. Of them, I behold the sun who has seven sons and is the lord of all subjects. 1

They yoke the seven to the one-wheeled car. One horse named *sapta* bears it along : the three-axled wheel (or the wheel with three hubs) is undecaying; it is always firm in its grip ; and in it all these regions of the universe abide. 2

The seven who preside over the seven-wheeled chariot are the seven horses who draw it; seven sisters ride it together, and in it are deposited the seven forms of sacrifices or utterances. 3

Who was the one, who could see the first born ? Who was that boneless from which the long-ones were produced ? Where were the breath, blood and the soul of this earth ? Who was the first to raise these questions to the sage ? 4

पाकः पृच्छामि मनसाविजानन्देवानामेना निहिता पदानि ।
वत्से बष्कयेऽधि सप्त तन्तून्वि तत्निरे कवय ओतवा उ ॥५॥

pākaḥ prichāmi mánasávijānan devánām ená níhitā padáni | vatsé bashkáye 'dhi saptá tántūn ví tatnire kaváya ótavá u || 5 ||

॥१२॥ अचिकित्वाञ्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्मने न विद्वान् ।
वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूपे किमपि स्विदेकम् ॥६॥
इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः ।
शीर्ष्णः क्षीरं दुह्रते गावो अस्य वव्रिं वसाना उदकं पदापुः ॥७॥
माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥८॥
युक्ता मातासीद्धुरि दक्षिणाया अतिष्ठद्गर्भो वृजनीष्वन्तः ।
अमीमेद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु ॥९॥
तिस्रो मातॄस्त्रीन्पितॄन्बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति ।
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ॥१०॥

ácikitvāñ cikitúshaś cid átra kavín prichāmi vidmáne ná vidvān | ví yás tastámbha sháḷ imá rájāṅsy ajásya rūpé kím ápi svid ékam || 6 || ihá bravītu yá īm aṅgá védasyá vāmásya níhitam padám véḥ | śīrshṇáḥ kshīrám duhrate gávo asya vavrím vásanā udakám padápuḥ || 7 || mātá pitáram ritá á babhāja dhīty ágre mánasā sám hí jagmé | sā bībhatsúr gárbharasā níviddhā námasvanta íd upavākám īyuḥ || 8 || yuktá mātásīd dhurí dákshiṇāyā átishṭhad gárbho vrijanīshv antáḥ | ámīmed vatsó ánu gám apaśyad viśvarūpyàm trishú yójaneshu || 9 || tisró mātrís trín pitrín bíbhrad éka ūrdhvás tasthau ném áva glāpayanti | mantráyante divó amúshya prishṭhé viśvavídam vácam áviśvaminvām || 10 ||

Immature (in understanding), undiscerning in mind, as I am, I inquire about those things (of those strides) which are hidden (even) from the super-powers. What are the seven threads in whom all abide, and which the sages have spread to envelop the sun ? 5

Ignorant, I inquire of the sages who know (the truth); not as one knowing (do I inquire), for the sake of (gaining) knowledge : What is that one supreme, who has upheld these six spheres in the form of the unborn? 6

Let him who knows this (truth) quickly declare it : The stride of the sun turning to the left (i. e. the divine half) is hidden. His rays pour down water from aloft. Putting on a visible form, they suck water with their feet. 7

The mother (earth) worships the father (the sun) with holy rites for the sake of water, but he has anticipated (her desires) in his mind; whereupon, desirous of progeny, she is penetrated by the dews of impregnation, and, (all) expectant of abundance, exchange words (of felicitations). 8

The mother (i.e., space) comes in contact with the southern yoke (southern hemisphere). Her embryo (water vapour) stood in the clouds. The calf (i.e., year) lowed (or desired to follow) the rays and saw the sun in all the three zones of the heavens. 9

The one alone (sun), having three mothers and three fathers, stood on high ; none ever over-weary him ; the (gods) on the summit of the sky take counsel, respecting him in a language all-comprehending, (but) not extending to all. 10

॥१६॥ द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य ।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥११॥
पञ्चपादं पितरं द्वादशाकृतिं दिव .आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षळर आहुरर्पितम् ॥१२॥
पञ्चारे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा ।
तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥१३॥

dvā́daṣāraṃ nahí táj járāya várvarti cakrám pári dyā́m ṛitásya | ā́ putrā́ agne mithunáso átra saptá ṣatā́ni viṅṣatíṣ ca tasthuḥ || 11 || páñcapādam pitáraṃ dvā́daṣākṛitiṃ diváḥ āhuḥ páre árdhe purīshíṇam | áthemé anyá úpare vicakshaṇáṃ saptácakre shálara āhur árpitam || 12 || páñcāre cakré parivártamāne tásminn ā́ tasthur bhúvanāni víṣvā | tásya nā́kshas tapyate bhū́ribhāraḥ sanád evá ná ṣīryate sánābhiḥ || 13 ||

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।
सूर्यस्य चक्षू रजसैत्यावृतं तस्मिन्नार्पिता भुवनानि विश्वा ॥१४॥
साकंजानां सप्तथमाहुरेकजं षळिद्यमा ऋषयो देवजा इति ।
तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥१५॥

sánemi cakrám ajáraṃ ví vāvṛita uttānā́yāṃ dáṣa yuktā́ vahanti | sū́ryasya cákshū rájasaity ā́vṛitaṃ tásminn ā́rpitā bhúvanāni víṣvā || 14 || sākaṃjā́nāṃ saptátham āhur ekajáṃ shál íd yamā́ ṛíshayo devajā́ íti | téshām ishṭā́ni víhitāni dhāmaṣáḥ sthātré rejante víkṛitāni rūpaṣáḥ || 15 ||

The twelve-spoked wheel of the true (sun) revolves round the heavens, and never (tends) to decay: seven hundred and twenty children in pairs, O sun, abide in it. 11

They call (him, i.e., the sun) a father having five feet and twelve forms and one possessed of rain-water in the upper half of the heavens. And these and some others call (the sun) as fixed in the chariot, having seven wheels and six spokes. 12

All beings abide in this five-spoked revolving wheel; the heavy loaded axle gets never heated; though in motion since eternal time, it knows no wear or tear (it does not give way from its hub). 13

The seven-fellied, undecaying wheel repeatedly revolves, yoked on the extended side with ten (horses) and it bears (the entire world); the orb of the sun proceeds, invested with water, and in it are all beings deposited. 14

Of these (seasons) born together, the seventh is called as born of one. The six alone are born in pairs; they move on and are born of god (the sun). Sacrifices pertaining to them are performed at proper periods, and for him who presides, the auxiliary sacrifices continue in various forms. 15

॥२७॥ स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान्न वि चेतदन्धः ।
कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत् ॥१६॥
अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात्क्व स्वित्सूते नहि यूथे अन्तः ॥१७॥
अवः परेण पितरं यो अस्यानुवेद पर एनावरेण ।
कवीयमानः क इह प्र वोचद्देवं मनः कुतो अधि प्रजातम् ॥१८॥

stríyaḥ satís tā́m̐ u me puṅsá āhuḥ páṣyad akshaṇvā́n ná ví cetad andháḥ | kavír yáḥ putráḥ sá īm ā́ ciketa yás tā́ vijā́nāt sá pitúsh pitā́sat || 16 || aváḥ páreṇa pará enā́vareṇa padā́ vatsám bíbhratī gaúr úd asthāt | sā́ kadrī́cī káṃ svid árdham párāgāt kvà svit sūte nahí yūthé antáḥ || 17 || aváḥ páreṇa pitáraṃ yó asyānuvéda pará enā́vareṇa | kavīyámānaḥ ká ihá prá vocad devám mánaḥ kúto ádhi prájātam || 18 ||

ये अर्वाञ्चस्ताँ उ पराच आहुर्ये पराञ्चस्ताँ उ अर्वाच आहुः ।
इन्द्रश्च या चक्रथुः सोम तानि धुरा न युक्ता रजसो वहन्ति ॥१९॥
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥२०॥

yé arvā́ñcas tā́m̐ u párāca āhur yé párāñcas tā́m̐ u arvā́ca āhuḥ | índraṣ ca yā́ cakráthuḥ soma tā́ni dhurā́ ná yuktā́ rájaso vahanti || 19 || dvā́ suparṇā́ sayújā sákhāyā samānám̐ vṛikshám pári shasvajāte | táyor anyáḥ píppalaṃ svādv átty ánaṣnann anyó abhí cākaṣīti || 20 ||

They, though females, have been called males, so we hear. He who has eyes beholds; the blind man does not see; he who is a sage-son understands this; and he who so discriminates is the father of the father. 16

The cow gets up, bearing the calf (which holds) the hind leg with the front and the front leg with the hind one. Whither does she go ? To which nalf does she go ? She delivers the young calf somewhere and not amidst the herd. 17

Where is such a wise man who knows its (calf's) father (the sun) as one traversing the lower from the upper half (in respect to the celestial region) and the upper from the lower half (in respect to the terrestrial region) ? Where is such a person who knows from whence the shining mind (moon) has been born ? Let him come and tell us if he knows. 18

Those which (the sages) have termed descending (or moving in the lower half), they have also termed ascending (or moving in the upper half) ; and those they have termed ascending, they have also called descending ; and those orbits which you, the moon and the sun, have made, bear along the worlds like (oxen) yoked to a chariot. 19

Two birds which are closely associated and intimate friends perch on the same tree. Of them one (the lower soul) tastes of its fruits ; the other (the supreme Lord) shines resplendently without tasting. 20

यत्रा॑ सुप॒र्णा अ॒मृत॑स्य भा॒गमनि॑मेषं वि॒दथा॑भि॒स्वर॑न्ति ।
इ॒नो विश्व॑स्य॒ भुव॑नस्य गो॒पाः स मा॒ धीरः॒ पाक॒मत्रा वि॑वेश ॥२१॥
यस्मि॑न्वृ॒क्षे म॒ध्वदः॑ सुप॒र्णा नि॑वि॒शन्ते॒ सुव॑ते॒ चाधि॒ विश्वे॑ ।
तस्येदा॑हुः॒ पिप्प॑लं स्वा॒द्वग्रे॒ तन्नोन्न॑श॒द्यः पि॒तरं॒ न वेद॑ ॥२२॥

yátrā suparṇā́ amṛ́tasya bhāgám ánimesham vidáthā-bhisváranti | inó víṣvasya bhúvanasya gopā́ḥ sá mā dhī́raḥ pā́kam átrā́ viveṣa || 21 || yásmin vṛikshé madhvádaḥ suparṇā́ niviṣánte súvate cā́dhi víṣve | tásyéd āhuḥ píppalaṃ svādv ágre tán nón naṣad yáḥ pitáraṃ ná véda || 22 ||

यद्गा॑य॒त्रे अधि॑ गाय॒त्रमाहि॑तं॒ त्रैष्टु॑भाद्वा॒ त्रैष्टु॑भं नि॒रत॑क्षत ।
यद्वा॒ जग॒ज्जग॒त्याहि॑तं प॒दं य इत्तद्वि॒दुस्ते अ॑मृत॒त्वमा॑नशुः ॥२३॥
गा॒य॒त्रेण॒ प्रति॑ मिमीते अ॒र्कम॒र्केण॒ साम॒ त्रैष्टु॑भेन वा॒कम् ।
वा॒केन॑ वा॒कं द्वि॒पदा॒ चतु॑ष्पदा॒क्षरे॑ण मिमते स॒प्त वाणीः॑ ॥२४॥
जग॑ता॒ सिन्धुं॑ दि॒व्य॑स्तभायद्रथन्त॒रे सूर्यं॒ पर्य॑पश्यत् ।
गा॒य॒त्रस्य॑ स॒मिध॑स्ति॒स्र आ॑हु॒स्ततो॑ म॒ह्ना प्र रि॑रिचे महि॒त्वा ॥२५॥

yád gāyatré ádhi gāyatrám ā́hitaṃ traíshṭubhād vā traíshṭubhaṃ nirátakshata | yád vā jágaj jágaty áhitam padáṃ yá ít tád vidús té amṛitatvám ānaṣuḥ || 23 || gāyatréṇa práti mimīte arkám arkéṇa sā́ma traíshṭubhena vākám | vākéna vākáṃ dvipádā cátushpadākshárena mimate saptá vā́ṇīḥ || 24 || jágatā síndhuṃ divy àstabhāyad rathaṃtaré sū́ryam páry apaṣyat | gāyatrásya samídhas tisrá āhus táto mahnā́ prá ririce mahitvā́ || 25 ||

Where the beautiful birds (rays) cognizant (of their functions), constantly sing the glory of eternal ambrosia ; there has the Lord and steadfast protector of all beings consigned me, (though) immature in wisdom. 21

On the tree, whereon the beautiful birds taste the sweetness, where they all rest and again bring forth their offerings,—on its top, they say, the fruits are sweet, but the one who knows not the father (of the universe) has no privilege to enjoy them. [Tree=sun or the supreme Lord ; beautiful birds=rays of the sun, or lower selves]. 22

They, who know the support of *gayatri* on *gayatri*, the support of *tristubh* on *tristubh*, and the support of *jagati* on *jagati*, know the eternal. [*Gayatri* is a metre of 24 syllables, *tristubh* of 44 syllables and *jagati* of 48 syllables. Figuratively they represent fire, air and the sun of the terrestrial, interspatial and celestial regions]. 23

He, the Lord, constructs the Ṛks with *gayatri* prayers (of 24 syllables) ; with the *ṛks* he constructs the Saman ; and with the *tristubh* (of 44 syllables) the Yajuh couplet (or triplet) ; with the couplet (or triplet), he constructs the Atharvan hymns with (verses of) two or four distichs and subsequently with the syllable, they (the poets) construst the seven metres. 24

With the stanzas in the *jagati* metre (of 48 syllables), he fixed the milky way (or rain) in the heaven, and surveyed the sun in the interspace (or *rathantara* psalm). They have declared three divisions of the *gayatri* metre (divisions of time: past, present and future) whence the creator or Lord surpasses (all the rest) in authority and grandeur. 25

॥२०॥ उप ह्वये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।
श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो घर्मस्तदु षु प्र वोचम् ॥२६॥
हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात् ।
दुहामश्विभ्यां पयो अघ्न्येयं सा वर्धतां महते सौभगाय ॥२७॥

úpa hvaye sudúghām̩ dhenúm etā́m̩ suhásto godhúg utá dohad enām | sréshtham̩ savám̩ savitā́ sāvishan no 'bhī́ddho gharmás tád u shú prá vocam || 26 || hiṅkriṇvatī́ vasupátnī vásūnām̩ vatsám ichántī mánasābhy ā́gāt | duhām asvíbhyām páyo aghnyéyám̩ sā́ vardhatām mahaté saúbhagāya || 27 ||

गौरमीमेदनु वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ ।
सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥२८॥
अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता ।
सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवन्ती प्रति वव्रिमौहत ॥२९॥
अनच्छये तुरगातु जीवमेजद्ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥३०॥

gaúr amīmed ánu vatsám mishántam mūrdhā́nam̩ híṅṅ akriṇon mātavā́ u | sríkvāṇam̩ gharmám abhí vāvaṣānā́ mímāti māyúm páyate páyobhiḥ || 28 || ayám̩ sá ṣiṅkte yéna gaúr abhívrita mímāti māyúm̩ dhvasánāv ádhi ṣritā́ | sá cittíbhir ní hí cakā́ra mártyam̩ vidyúd bhávantī práti vavrím auhata || 29 || anác chaye turágātu jīvám éjad dhruvám mádhya ā́ pastyā̀nām | jīvó mritásya carati svadhā́bhir ámartyo mártyenā sáyoniḥ || 30 || 19 ||

I invoke the milch cow (the cloud) that is easily milked, that the handy milker may milk her; may the creator acçept our excellent libation, that His cosmic energy (heat) may (thereby) increase ; it is for this, verily, that I earnestly invoke Him. [Cow=cloud, milk=rain, milker=wind; and again, cow=divine speech, milk=knowledge, milker=preceptor]. 26

She comes lowing, abounding in riches (products); desiring her calf in her mind ; may this cow grant her milk to the cosmic twins; may she thrive for our great advantage. [Calf=world or mankind; cow=cloud, milk=rain; and again calf=the seeker, or self ; cow=divine speech; milk= knowledge]. 27

The cow lows standing by calf with eyes half-closed, and caresses the calf with affection, licking the forehead ; she conveys her warm udders to the mouth of the calf; she bellows and feeds the calf with her milk. 28

He, (the calf), too, bellows, and encompassed by him is the cow uttering inarticulate sounds, as she repairs to her stall; (influenced) by her instincts, she behaves like a human being, and radiant as lightning, manifests her beautiful form. [Calf=cloud ; cow=earth ; refers to the thunder-clouds encompassing the earth, with occasional flashes of lightning]. 29

The soul, endowed with life-breath and fast speed, goes out and the dead body is left behind in the house. The immortal soul, hitherto living in the mortal body, keeps, on moving from life to life by its own nature. 30

॥२०॥ अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥३१॥
य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात् ।
स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्ऋतिमा विवेश ॥३२॥
द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम् ।
उत्तानयोश्चम्वोर्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥३३॥

ápaṣyaṃ gopám ánipadyamānam á ca párā ca pathíbhiṣ cárantam | sá sadhrícīḥ sá víshūcīr vásāna á varīvarti bhúvaneshv antáḥ || 31 || yá īṃ cakára ná só asyá veda yá īṃ dadárṣa hírug ín nú tásmāt | sá mātúr yónā párivīto antár bahuprajá nírṛitim á viveṣa || 32 || dyaúr me pitá janitá nábhir átra bándhur me mātá prithiví mahíyám | uttānáyoṣ camvòr yónir antár átrā pitá duhitúr gárbham ádhāt || 33 ||

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।
पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥३४॥
इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥३५॥

prichámi tvā páram ántam prithivyáḥ prichámi yátra bhúvanasya nábhiḥ | prichámi tvā vríshṇo áṣvasya rétaḥ prichámi vācáḥ paramáṃ vyòma || 34 || iyáṃ védiḥ páro ántaḥ prithivyá ayáṃ yajñó bhúvanasya nábhiḥ | ayáṃ sómo vríshṇo áṣvasya réto brahmáyáṃ vācáḥ paramáṃ vyòma || 35 ||

I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits ; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. 31

He who was brought to life in body does not know of it. He who sees it, is (now) concealed from it. It is hemmed in the womb of the mother, is subject to many births and finally merges into the eternity. [He=Brahman and also Eternal Time; it=lower self and also day]. 32

The heaven (or the sun) is my parent and progenitor; the navel (of the earth) is my kinsman; the spacious earth is my mother. In between the two extended flaps lies the uterus. Herein the father has deposited the germs (of the fruitfulness) of the daughter, dawn. [Father=sun, mother=earth, kinsman=earth's navel, daughter=dawn, germ=rain]. 33

I ask you, what is the uttermost end of the earth; I ask you, what is the navel of the world; I ask you, what is the fecundating power of the rain-shedding steed; I ask you, what is the supreme space of (holy) speech? 34

The altar is the uttermost end of the earth; this sacrifice is the navel of the world. The herb offering is the fecundating power (semen) of this rain-shedding steed. This Lord is the supreme space of (holy) speech. 35

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः ॥३६॥
न वि जानामि यदिवेदमस्मि निण्यः संनद्धो मनसा चरामि ।
यदा मागन्प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः ॥३७॥

saptardhagarbhá bhúvanasya réto víshṇos tishṭhanti pradíṣa vídharmaṇi | té dhītíbhir mánasā té vipaṣcítaḥ paribhúvaḥ pári bhavanti viṣvátaḥ || 36 || ná ví jānāmi yád ivedám ásmi niṇyáḥ sáṃnaddho mánasā carāmi | yadá mấgan prathamajá ṛitásyád íd vācó aṣnuve bhāgám asyấḥ || 37 ||

अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युर्न नि चिक्युरन्यम् ॥३८॥
ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥३९॥
सूयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥४०॥

ápān prán eti svadháyā gṛibhītó 'mártyo mártyenā sáyoniḥ | tá ṣáṣvantā vishūcínā viyántā ny ànyám cikyúr ná ní cikyur anyám || 38 || ṛicó aksháre paramé vyòman yásmin devá ádhi víṣve nishedúḥ | yás tán ná véda kím ṛicá karishyati yá ít tád vidús tá imé sám āsate || 39 || sūyavasád bhágavatī hí bhūyá átho vayám bhágavantaḥ syāma | addhí tṛíṇam aghnye viṣvadánīm píba ṣuddhám udakám ācáranti || 40 || २१ ||

The seven half-embryos (the semen of the universe) are employed in the work of supporting (the universe) by the Lord's orders. Those wise ones consciously whirl round and round the earth. [Cosmic intelligence, ego and five abstracts—colour, taste, sound, touch and smell—as the seven.] 36

I distinguish not if I am this all, for I go perplexed and bound in mind ; when the first-born (perceptions) of the Holy Law reached me, then of this speech I first obtained a portion (of the meaning). 37

The immortal soul associated with the mortal body ceaselessly moves the lower (inferior) or the upper (superior) bodies according to its own actions. They both go always together and everywhere together ; (we, the men) have comprehended the one (whilst in the physical body) but have not comprehended the other (the soul free from body). 38

The supreme Lord is omnipresent like space and eternal like his word and all Nature's bounties have their repose in Him. What will he, who knows not this (divine principle), do with the Veda ? But they who know it, they come close to Him. 39

Come, may you be rich in milk through abundant fodder, that we may also be rich (in abundance) ; eat grass at all seasons, and roaming (at will), drink pure water. 40

॥२२॥ गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥४१॥
तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।
ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥४२॥
शकमयं धूममारादपश्यं विषूवता पर एनावरेण ।
उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥४३॥

gaurír mimāya salilā́ni tákshaty ékapadī dvipádī sá cátushpadī | ashṭā́padī návapadī babhūvúshī sahásrākshara paramé vyòman || 41 || tásyāḥ samudrá ádhi ví ksharanti téna jīvanti pradíṣaṣ cátasraḥ | tátaḥ ksharaty aksháram tád víṣvam úpa jīvati || 42 || ṣakamáyam dhūmám ārā́d apaṣyam vishūvátā pará enā́varena | ukshā́ṇam príṣnim apacanta vīrā́s tā́ni dhármāṇi prathamány āsan || 43 ||

त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम् ।
विश्वमेको अभि चष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम् ॥४४॥
चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥४५॥
इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥४६॥

tráyaḥ kesína rituthā́ ví cakshate saṃvatsaré vapata éka eshām | víṣvam éko abhí cashte ṣácībhir dhrā́jir ékasya dadriṣe ná rūpám || 44 || catvā́ri vā́k párimitā padā́ni tā́ni vidur brāhmaṇā́ yé manīshíṇaḥ | gúhā tríṇi níhitā néṅgayanti turíyaṃ vācó manushyà vadanti || 45 || índram mitrám váruṇam agním āhur átho divyáḥ sá suparṇó garútmān | ékaṃ sád víprā bahudhā́ vadanty agníṃ yamám mātaríṣvānam āhuḥ || 46 ||

The divine speech has been uttered enabling the thoughts to flow, and is one-footed, two-footed, four-footed, eight-footed, nine-footed or infinite in the innermost region of heart. 41

From her (i.e. from the divine speech) the clouds (or words) shed abundant rain, and thence (the people of) the four quarters live : thence the glory of the imperishable spreads and the universe is sustained. 42

I behold near (me) the smoky clouds ; and by that one arrives at the universal concept of inference of cause (the cosmic heat) from the effect. The priests have glorified with affectionate laurels that causal fire in the fire-rituals for such are their first duties. 43

The three, with beautiful tresses, look down in their several seasons upon the earth; one of them (fire) comes forth only once in a year (the ritual fire is established once in a year) ; the second one (the sun), by his acts, brightens the universe ; the course of the third one (air) is visible though not his form. 44

Four are the definite grades of speech ; those learned who are wise know them ; three deposited in secret, indicate no meaning ; men speak the fourth grade of speech. [Four grades of speech ; Om, Bhuh, Bhuvah, and Svah, also known as Para, Pasyanti, Madhyama and Vaikhari ; Para is the innermost at the origin ; pasyanti, pertains to heart, Madhyama to intellect, and Vaikhari, the phonetically expressed through the organs of speech.]. 45

They have styled (Him, God or the sun) *indra* (the resplendent), *mitra* (the surveyor), *varuna* (the venerable), *agni* (the adorable), and he is the celestial, well-winged *garutmat* (the great), for learned priests call one by many names as they speak of the adorable as *yama* (ordainer) and *matarisvan* (cosmic breath). 46

॥२३॥ कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद्घृतेन पृथिवी व्युद्यते ॥४७॥
द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः ॥४८॥
यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि ।
यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे कः ॥४९॥

krishṇám niyā́nam hárayaḥ suparṇā́ apó vásānā dívam út patanti | tá ā́vavṛitran sádanād ṛitásyā́d íd ghṛiténa pṛithiví vy ùdyate || 47 || dvā́dasa pradháyas cakrám ékam tríṇi nábhyāni ká u tác ciketa | tásmin sākám trisatā́ ná sañkávo 'rpitā́ḥ shashṭír ná calācalā́saḥ || 48 || yás te stánaḥ sasayó yó mayobhū́r yéna vísvā púshyasi vā́ryāṇi | yó ratnadhā́ vasuvíd yáḥ sudátraḥ sárasvati tám ihá dhā́tave kaḥ || 49 ||

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥५०॥
समानमेतदुदकमुच्चैत्यव चाहभिः ।
भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥५१॥
दिव्यं सुपर्णं वायसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् ।
अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥५२॥

yajñéna yajñám ayajanta devā́s tā́ni dhármāṇi prathamā́ny āsan | té ha nā́kam mahimā́naḥ sacanta yátra pū́rve sādhyā́ḥ sánti devā́ḥ || 50 || samānám etád udakám úc caíty áva cā́habhiḥ | bhū́mim parjányā jínvanti dívam jinvanty agnáyaḥ || 51 || divyám suparṇám vāyasám bṛihántam apā́m gárbham darsatám óshadhīnām | abhīpató vṛishṭíbhis tarpáyantam sárasvantam ávase johavīmi || 52 || २३ ||

The smooth-gliding waters (of the rain, the solar rays) clothing the waters with a dark cloud, ascend to heaven. They come down again from the dwelling of the rain, and immediately the earth is moistened with water. 47

The fellies (or arcs) are twelve; the wheel is one; three are the axles (or hubs); but who knows it ? Within it are collected 360 (spokes), which are as it were, moveable and immoveable. [Wheel=year ; fellies=12 months ; axles= 3 double seasons, summer, rains and winter ; spokes=360 days of luni-solar year]. 48

O divine mother (speech), that ever-full breast (with inexhaustive vocabulary), which is the source of delight, with which you bestow all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune) ; that bosom do thou lay open at this moment for our sustenance. 49

The Nature's bounties (gods) glorify the sacrifice with sacrifice, for such are their duties ; those righteous ones, verily, attain the highest glory attained by the wise persons of yore. 50

The homogeneous water passes upwards (evaporates as vapours) and downwards (in the form of rains) in the course of days ; clouds give joy to the earth ; the sacrificial fires (rays) bring joy to the heaven (the sky). 51

I invoke for our protection the celestial, well-winged, swift moving, majestic (God or the sun or speech) who is the germ of the waters, the displayer of herbs, the cherisher of lakes, replenishing the ponds with rain. 52

(१६५) पञ्चषष्ट्युत्तरशततमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य (१-२, ४, ६, ८, १०-१२) प्रथमाद्वितीययोर्ऋचोश्चतुर्थीषष्ठ्यष्टमीनां दशम्यादितृचस्य चेन्द्रः, (३, ५, ७, ९) तृतीयापञ्चमीसप्तमीनवमीनां मरुतः, (१३-१५) त्रयोदश्यादितृचस्य च मैत्रावरुणिरगस्त्य ऋषयः । मरुत्वानिन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ कया शुभा सवयसः सनीळाः समान्या मरुतः सं मिमिक्षुः ।
कया मती कुत एतास एतेऽर्चन्ति शुष्मं वृषणो वसूया ॥१॥
कस्य ब्रह्माणि जुजुषुर्युवानः को अध्वरे मरुत आ ववर्त ।
श्येनाँ इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥२॥

165.

Káyā ṣubhá sávayasaḥ sánīḷāḥ samānyá marútaḥ sám mimikshuḥ | káyā matí kúta étāsa eté 'rcanti ṣúshmaṃ vṛ́shaṇo vasūyá || 1 || kásya bráhmāṇi jujushur yúvānaḥ kó adhvaré marúta á vavarta | ṣyenáñ iva dhrájato antárikshe kéna mahá mánasā rīramāma || 2 ||

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ॥३॥
ब्रह्माणि मे मतयः शं सुतासः शुष्मं इयर्ति प्रभृतो मे अद्रिः ।
आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छ ॥४॥
अतो वयमन्तमेभिर्युजानाः स्वक्षत्रेभिस्तन्वः शुम्भमानाः ।
महोभिरेताँ उप युज्महे न्विन्द्र स्वधामनु हि नो बभूथ ॥५॥

kútas tvám indra máhinaḥ sánn éko yāsi satpate kíṃ ta itthá | sám pṛchase samarāṇáḥ ṣubhānaír vocés tán no harivo yát te asmé || 3 || bráhmāṇi me matáyaḥ ṣáṃ sutásaḥ ṣúshma iyarti prábhṛito me ádriḥ | á ṣāsate práti haryanty ukthémá hárī vahatas tá no ácha || 4 || áto vayám antamébhir yujānáḥ svákshatrebhis tanvàḥ ṣúmbhamānāḥ | máhobhir étāñ úpa yujmahe nv índra svadhám ánu hí no babhūtha || 5 ||

165

The self:

With what kind of high aspirations are these vital senses invested, who are of the same age and dwell in the same place? From where having come, and with what kind of wisdom do these mighty ones pray to obtain strength? 1

The self:

Whose hymns do these ever-youthful ones enjoy? Who turns these vital senses to the place of work and worship. By what great hymns shall these vital senses who fly in the vast expanse of thought and action like eagles be pleased? 2

Vital senses:

Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you whilst accompanying you. O brilliant one, speak to us; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us. 3

The self:

May the sacred rites be mine; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamantine will be hurled against evils. These hymns are for me and my praise. May these twin forces, vital and mental, carry us towards our destination. 4

Vital senses:

Therefore we, having joined with extremely swift mind and having adorned with brilliant radiance, use these variegated powers (to destroy obstructing adversaries). O self, you understand our nature. 5

॥२०॥ क्व॑ स्या वो॑ मरुतः स्वधासीद्यन्मामेकं॑ समधत्ताहिहत्ये॑ ।
अहं ह्यु॑ग्रस्तविषस्तुविष्मान्विश्व॑स्य शत्रोरनमं वधस्नैः ॥६॥
भूरि॑ चकर्थ युज्येभिरस्मे समानेभिर्वृषभ पौंस्येभिः ।
भूरीणि हि कृणवामा शविष्ठेन्द्र क्रत्वा॑ मरुतो यद्वशाम ॥७॥
वधीं वृत्रं म॑रुत इन्द्रियेण स्वेन भामेन तविषो ब॑भूवान् ।
अहमेता मनवे विश्वश्चन्द्राः सुगा अपश्चकर वज्रबाहुः ॥८॥

kvà syā́ vo marutaḥ svadhā́sīd yán mā́m ékam samá-dhattāhihátye | ahám hy ūgrás tavishás túvishmān víṣvasya ṣátror ánamam vadhasnaíḥ || 6 || bhū́ri cakartha yújyebhir asmé samānébhir vrishabha paúṅsyebhiḥ | bhū́rīṇi hí kriṇá-vāmā ṣavishṭhéndra krátvā maruto yád váṣāma || 7 || vá-dhīm vritrám maruta indriyéṇa svéna bhā́mena tavishó ba-bhūván | ahám etá mánave viṣváṣcandrāḥ sugá apáṣ cakara vájrabāhuḥ || 8 ||

अनु॑त्तमा ते॑ मघवन्नकिर्नु न त्वावाँ॑ अस्ति देवता विदा॑नः ।
न जाय॑मानो नशते न जातो यानि॑ करिष्या कृणुहि प्रवृद्ध ॥९॥
एक॑स्य चिन्मे विभ्व॑स्त्वोजो या नु द॑धृष्वान्कृणवै॑ मनीषा ।
अहं ह्यु॑ग्रो मरुतो विदा॑नो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥

ánuttam á te maghavan nákir nú ná tvá-vāṅ asti devátā vídānaḥ | ná jāyamāno náṣate ná jātó yáni karishyá kriṇuhí pravriddha || 9 || ékasya cin me vibhv àstv ójo yá nú dadhrishván kriṇávai manīshá | ahám hy ùgró maruto vídāno yáni cyávam índra íd īṣa esham || 10 || 25 ||

The self :

Where then does that nature of yours go away, O vital senses, when you charge me alone to put an end to the evil forces? I myself am formidable, strong and mighty. I am able to bring down the arms of all my adversaries with death-dealing weapons. 6

Vital senses :

O mighty showerer, the self, much have you achieved but it has been with our concerted efforts for we too have done many things. Whenever we determine to do something, we also achieve it without fail ; whatsoever, we, the vital senses, intend to do, we do it with our own efforts. 7

The self :

O vital senses, I destroy evils with my own strength, and through my own determination, I became a superior power. I, with adamantine will-power at my command, can make these lucid softly-flowing pious thoughts accessible to everyone. 8

Vital senses :

O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born could surpass you in these deeds which you have achieved, O exceedingly mighty self. 9

The self :

May the prowess of me alone spread all over, and may I accomplish whatever I contemplate in my mind. For, verily, O vital senses, I am formidable and conscious of my duties and to whatever I direct my thoughts. I am the expeller of pains and I rule over them. 10

॥२६॥ अमन्दन्मा मरुतः स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र ।
इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥
एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छदयाथा च नूनम् ॥१२॥
को न्वत्र मरुतो मामहे वः प्र यातन सखीँरच्छा सखायः ।
मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म ऋतानाम् ॥१३॥

ámandan mā maruta stómo átra yán me naraḥ ṣrútyam bráhma cakrá | índrāya vríshṇe súmakhāya máhyaṃ sákhye sákhāyas tanvè tanúbhiḥ || 11 || evéd eté práti mā rócamānā ánedyaḥ ṣráva ésho dádhanaḥ | saṃcákshya marutaṣ candrávarṇā áchānta me chadáyāthā ca nūnám || 12 || kó nv átra maruto māmahe vaḥ prá yātana sákhīñr áchā sakhāyaḥ | mánmāni citrā apivātáyanta eshám bhūta návedā ma ṛitánām || 13 ||

आ यद्दुवस्याद्दुवसे न कारुरस्माञ्चक्रे मान्यस्य मेधा ।
ओ षु वर्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥
एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

á yád duvasyád duváse ná kārúr asmáñ cakré mānyásya medhá | ó shú vartta maruto vípram áchemá bráhmāṇi jaritá vo arcat || 14 || eshá va stómo maruta iyáṃ gír māndāryásya manyásya karóḥ | éshá yāsīshṭa tanvè vayáṃ vidyáméshám vṛijánaṃ jīrádānum || 15 ||

The self :

O vital senses, my friends and leaders, the praises and the glorious hymns that you have offered on this occasion to glorify have gratified me considerably. May your invocations to me, the resplendent and showerer of benefits, be blessings to me for the enhancement of my personality, since they have been addressed from a friend to a friend. 11

The self :

O vital senses, you have affectionate regards towards me, and you provide me with proper nourishment and strength. May you, with your wonderful characteristics invest me with all-round splendour. 12

O vital senses, who has magnified you in this universe? May you go to the company of your friends. O wonderful ones, may you not be uncognizant of my merits. May you be regardful of my virtuous actions. 13

O vital senses, may we obtain that wisdom which assists the worshipper to perform the sacred ceremony with devotional hymns. The devotee sings these praises for you, and therefore, may you quickly turn towards him. 14

O vital senses, this praise is for you ; this sacred hymn sung by the venerable poet is for you. May you confer delight on the singer ; may this praise reach you, for the good of your persons; may we thence obtain food, strength and long life. 15

(१६६) षट्षष्ट्युत्तरशततमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । मरुतो देवताः । (१-१३) प्रथमादित्रयोदशर्चां जगती, (१४-१५) चतुर्दशीपञ्चदश्योश्च त्रिष्टुप् छन्दसी ॥

॥१॥ तन्नु वोचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे ।
ऐधेव यामन्मरुतस्तुविष्वणो युधेव शक्रास्तविषाणि कर्तन ॥१॥
नित्यं न सूनुं मधु बिभ्रत उप क्रीळन्ति क्रीळा विदथेषु घृष्वयः ।
नक्षन्ति रुद्रा अवसा नमस्विनं न मर्धन्ति स्वतवसो हविष्कृतम् ॥२॥
यस्मा ऊमासो अमृता अरासत रायस्पोषं च हविषा ददाशुषे ।
उक्षन्त्यस्मै मरुतो हिता इव पुरू रजांसि पयसा मयोभुवः ॥३॥

166.

Tán nú vocāma rabhasā́ya jánmane pū́rvam mahitvám vrishabhásya ketáve | aidhéva yā́man marutas tuvishvaṇo yudhéva ṣakrās tavishā́ṇi kartana || 1 || nítyaṃ ná sūnúm mádhu bíbhrata úpa krīḷanti krīḷā́ vidátheshu ghríshvayaḥ | nákshanti rudrā́ ávasā namasvínaṃ ná mardhanti svátavaso havishkrítam || 2 || yásmā ū́māso amrítā árāsata rāyás posham ca havíshā dadāṣushe | ukshánty asmai marúto hitā́ iva purū́ rájāṅsi páyasā mayobhúvaḥ || 3 ||

आ ये रजांसि तविषीभिरव्यत प्र व एवासः स्वयतासो अध्रजन् ।
भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्वृष्टिषु ॥४॥
यत्त्वेषयामा नदयन्त पर्वतान्दिवो वा पृष्ठं नर्या अचुच्यवुः ।
विश्वो वो अज्मन्भयते वनस्पती रथीयन्तीव प्र जिहीत ओषधिः ॥५॥

ā́ yé rájāṅsi távishībhir ávyata prá va évāsaḥ sváyatāso adhrajan | bháyante víṣvā bhúvanāni harmyā́ citró vo yā́maḥ práyatāsv rishṭíshu || 4 || yát tvesháyāmā nadáyanta párvatān divó vā prishṭhám náryā ácucyavuḥ | víṣvo vo ájman bhayate vánaspátī rathīyántīva prá jihīta óshadhiḥ || 5 ||

166

O brave soldiers, may we say that you have from your previous life inherited the germ of heroism and become leader of strong men. O loud roaring and mighty heroes, (perform your deeds of valour) advancing on the way to the battlefield to destroy enemies like the blazing fire. 1

Just as father provides nourishment to son, in the same way, O heroes, bearing goodwill towards all, skilful in warfare, in battles you playfully exhibit your brave actions. These vanquishers of enemies come to the god-loving persons for their protection, and as they are self-made they suffer no harm. 2

To that devotee, who presents offerings, these protecting and immortal heroes, gratified by dedication give abundant riches. On him, like loving friends, the heroes bestow happiness and supply plentiful water to the regions (i.e. to their agricultural land). 3

When your vehicles, which move speedily through the regions and proceed self-directed, people are alarmed and damage is done to buildings ; for so swift are your advances and so great is the dread of the thrust of your spears. 4

When these heroes advance with vigour, their dazzling rush makes the mountains echo and though friendly to men, they shake the clouds of the firmament. Even the forest lords get alarmed at your approach and the shrubs wave to and fro, as a damsel in a fast-running chariot. 5

॥२॥ यूयं न उग्रा मरुतः सुचेतुनारिष्टग्रामाः सुमतिं पिपर्तन ।
यत्रा वो दिद्युद्रदति क्रिविर्दती रिणाति पश्वः सुधितेव बर्हणा ॥६॥
प्र स्कम्भदेष्णा अनवभ्रराधसोऽलातृणासो विदथेषु सुष्टुताः ।
अर्चन्त्यर्कं मदिरस्य पीतये विदुर्वीरस्य प्रथमानि पौंस्या ॥७॥
शतभुजिभिस्तमभिह्रुतेरघात्पूर्भी रक्षता मरुतो यमावत ।
जनं यमुग्रास्तवसो विरप्शिनः पाथना शंसात्तनयस्य पुष्टिषु ॥८॥

yūyám na ugrā marutah sucetúnárishtagrāmāh sumatím pipartana | yátrā vo didyúd rádati krívirdatī rināti paṣváh súdhiteva barháṇā || 6 || prá skambhádeshṇā anavabhrárā-dhaso 'lātriṇáso vidátheshu súshṭutāḥ | árcanty arkám madirásya pītáye vidúr vīrásya prathamáni paúṅsyā || 7 || ṣa-tábhujibhis tám abhíhruter aghát pūrbhí rakshatā maruto yám ávata | jánam yám ugrās tavaso virapṣinaḥ pāthánā ṣáṅsāt tánayasya pushṭíshu || 8 ||

विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्येव तविषाण्याहिता ।
अंसेष्वा वः प्रपथेषु खादयोऽक्षो वश्चक्रा समया वि वावृते ॥९॥
भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासो अञ्जयः ।
अंसेष्वेताः पविषु क्षुरा अधि वयो न पक्षान्व्यनु श्रियो धिरे ॥१०॥

víṣvāni bhadrá maruto rá-theshu vo mithaspṛídhyeva tavisháṇy áhitā | áṅseshv á vaḥ prápatheshu khādáyó 'ksho vaṣ cakrá samáyā ví vāvṛite || 9 || bhúrīṇi bhadrá náryeshu bāhúshu vákshassu rukmá rabhasáso añjáyaḥ | áṅseshv étāḥ pavíshu kshurá ádhi váyo ná pakshán vy ánu ṣríyo dhire || 10 ||

O brave and terrible heroes, free from malice in your kindly thoughts, you fulfil our aspirations with your benevolence. Wherever your lightning missile strikes, it crunches up the enemy, as a well-hurled weapon wounds a cattle. 6

These heroes are liberal in giving shelter, possessors of inexhaustible riches, devoid of malevolence and are glorified in self-sacrifice. They go to the battlefield and dedicate themselves to the service of men for enjoying exhilarating rewards ; for they know the exact responsibilities of an ideal hero. 7

O brave, mighty and glorified heroes, may you give the person, whom you have loved, forts with all the myriad provisions for his protection. May you guard him from ruin as well as from sin. Further, may you defend him from calumny and provide amply for the nourishment of his children. 8

O brave heroes, all benevolent things are stored in your vehicles. From your shoulders hang innumerable weapons. At your resting places, when you take a long journey, ample refreshments have been provided to feed you. The axle of the chariot holds the wheels firmly together. 9

O brave heroes, in your manly arms are many good things; on your chests are golden plates; on your shoulders are brilliant ornaments; sharp are the edges of your weapons. These heroes wear various decorations, as birds with multi-coloured wings. 10

॥३॥ महान्तो मह्ना विभ्वो३ विभूतयो दूरेदृशो ये दिव्या इव स्तृभिः ।
मन्द्राः सुजिह्वाः स्वरितार आसभिः संमिश्ला इन्द्रे मरुतः परिष्टुभः ॥११॥
तद्वः सुजाता मरुतो महित्वनं दीर्घं वो दात्रमदितेरिव व्रतम् ।
इन्द्रश्चन त्यजसा वि ह्रुणाति तज्जनाय यस्मै सुकृते अराध्वम् ॥१२॥
तद्वो जामित्वं मरुतः परे युगे पुरू यच्छंसममृतास आवत ।
अया धिया मनवे श्रुष्टिमाव्या साकं नरो दंसनैरा चिकित्रिरे ॥१३॥

mahánto mahná vibhvò víbhūtayo dūredríśo yé divyá iva stríbhiḥ | mandráḥ sujihváḥ sváritāra āsábhiḥ sámmiślā índre marútaḥ parishṭúbhaḥ || 11 || tád vaḥ sujātā maruto mahitvanám dīrghám vo dātrám áditer iva vratám | índraś caná tyájasā ví hruṇāti táj jánāya yásmai sukríte árādhvam || 12 || tád vo jāmitvám marutaḥ páre yugé purú yác cháṅsam amritāsa ávata | ayá dhiyá mánave srushṭím ávya sakám náro daṅsánair á cikitrire || 13 ||

येन दीर्घं मरुतः शूशवाम युष्माकेन परीणसा तुरासः ।
आ यत्ततनन्वृजने जनास एभिर्यज्ञेभिस्तदभीष्टिमश्याम ॥१४॥
एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

yéna dīrghám marutaḥ śūśávāma yushmákena párīṇasā turāsaḥ | á yát tatánan vrijáne jánāsa ebhír yajñébhis tád abhíshṭim aśyām || 14 || eshá va stómo — || 15 ||

These heroes are strong with their mighty power, full of grandeur, full of splendour like the stars (or constellations) of heaven, prudent, joyful, sweet-tongued and eloquent. They are helpful to the state and deserve to be glorified in all respects. 11

O brave well-born heroes, that is your greatness. Your munificence is as extensive as the firmament. Even the head of a state favours the one who receives assistance from you. 12

O brave heroes, your alliance with us is of a long duration. O immortals, you have always listned to our invocation, and protected us. And having accepted our laudation, you have become leaders of people through your dedicated services. You are so well-known because of your favourable disposition towards mankind. 13

O quick-moving heroes, may we flourish for a long time through your greatness and through your help. May we triumph in combats. May we by these sacred acts fulfil your high expectations. 14

O brave heroes, this praise is for you ; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for (the good of your) persons, so that we may thence obtain food, strength and long life. 15

(१६७) सप्तषष्ट्युत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । (१) प्रथमर्च इन्द्रः,
(२–११) द्वितीयादिदशानाञ्च मरुतो देवताः । त्रिष्टुप् छन्दः ॥

॥४॥ सहस्रं त इन्द्रोतयो नः सहस्रमिषो हरिवो गूर्ततमाः ।
सहस्रं रायो मादयध्यै सहस्रिण उप नो यन्तु वाजाः ॥१॥
आ नोऽवोभिर्मरुतो यान्त्वच्छा ज्येष्ठेभिर्वा बृहद्दिवैः सुमायाः ।
अध यदेषां नियुतः परमाः समुद्रस्य चिद्धनयन्त पारे ॥२॥

167.

Sahásram ta indrotáyo naḥ sahásram ísho harivo gūrtátamāḥ | sahásram ráyo madayádhyai sahasríṇa úpa no yantu vā́jāḥ || 1 || ā́ nó 'vobhir marúto yāntv ácha jyéshṭhebhir vā brihláddivaiḥ sumāyā́ḥ | ádha yád eshām niyútaḥ paramā́ḥ samudrásya cid dhanáyanta pāré || 2 ||

मिम्यक्ष येषु सुधिता घृताची हिरण्यनिर्णिगुपरा न ऋष्टिः ।
गुहा चरन्ती मनुषो न योषा सभावती विदथ्येव सं वाक् ॥३॥
परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः ।
न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥४॥
जोषद्यदीमसुर्या सचध्यै विषितस्तुका रोदसी नृमणाः ।
आ सूर्येव विधतो रथं गात्त्वेषप्रतीका नभसो नेत्या ॥५॥

mimyáksha yéshu súdhitā ghritā́cī híraṇyanirṇig úparā ná rishṭíḥ | gúhā cárantī mánusho ná yósha sabhā́vatī vidathyèva sám vā́k || 3 || párā śubhrā́ ayā́so yavyā́ sādhāraṇyéva marúto mimikshuḥ | ná rodasí ápa nudanta ghorā́ jushánta vrídham sakhyā́ya devā́ḥ || 4 || jóshad yád īm asuryā̀ sacádhyai víshitastukā rodasí nrimáṇāḥ | ā́ sūryéva vidható rátham gāt tveshápratīkā nábhaso nétyā || 5 ||

167

O resplendent Lord, the source of gravitational forces, you know a thousand ways of protecting us ; you have a thousand types of most nutritive nourishment ; may all these be ours. You have, besides these, a thousand varieties of exhilarating wealth, and thousands of cattle; may all these be given to us. 1

May the most sapient cloud-bearing winds come to our presence with benefactions ; may they come to us with choicest celestial blessings. May they come to us with treasures alongwith the glorious lightning from the sea's farthest limits. 2

(The cloud-bearing winds are such) in whom the water-shedding, well-grasped golden coloured lightning clings in the firmament, like the wife of a man moving in seclusion under a cover, or like a spear carried rearward, or like divine speech in an assembly of the learned. 3

These brilliant, fast-moving cloud-bearing winds cling to the lightning, and drench forth the interspace and earth with rains, and yet do not upset them with their overwhelming roars. May, in the same way, the learned wish the general prosperity of all through friendly regards. 4

This lightning, with dishevelled tresses and mind devoted to her lords, wooes the cloud-bearing winds to associate with her. She, radiant in form, ascends the chariot of the restless (the cloud-bearing winds) as dawn, the daughter of the sun, on the chariot of twin-divines, and comes here with (the speed of) the sun. 5

॥५॥ आस्थापयन्त युवतिं युवानः शुभे निमिश्लां विदथेषु पज्राम् ।
अर्को यद्वो मरुतो हविष्मान्गायद्गाथं सुतसोमो दुवस्यन् ॥६॥
प्र तं विवक्मि वक्म्यो य एषां मरुतां महिमा सत्यो अस्ति ।
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीर्वहते सुभागाः ॥७॥
पान्ति मित्रावरुणाववद्याच्चयत ईमर्यमो अप्रशस्तान् ।
उत च्यवन्ते अच्युता ध्रुवाणि वावृध ईं मरुतो दातिवारः ॥८॥

ásthāpayanta yuvatím yúvānaḥ subhé nímislām vidátheshu pajrám | arkó yád vo maruto havíshmān gáyad gāthám sutásomo duvasyán || 6 || prá tám vivakmi vákmyo yá eshām marútam mahima satyó ásti | sáca yád īm vríshamaṇā ahamyú sthirá cij jánīr váhate subhagáḥ || 7 || pánti mitrávárunav avadyác cáyata īm aryamó ápraṣastan | utá cyavante ácyutā dhruváṇi vavṛidhá īm maruto dátivaraḥ || 8 ||

नहीं नु वो मरुतो अन्त्यस्मे आरात्ताच्चिच्छवसो अन्तमापुः ।
ते धृष्णुना शवसा शूशुवांसोऽर्णो न द्वेषो धृषता परि ष्ठुः ॥९॥
वयमद्येन्द्रस्य प्रेष्ठा वयं श्वो वोचेमहि समर्ये ।
वयं पुरा महि च नो अनु द्यून्तन्न ऋभुक्षा नरामनु ष्यात् ॥१०॥
एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥११॥

nahí nú vo maruto ánty asmé ārāttāc cic chávaso ántam āpúḥ | té dhṛishṇúnā ṣávasā ṣūṣuvánsó 'rṇo ná dvésho dhṛishatá pári shṭhuḥ || 9 || vayám adyéndrasya préshṭhā vayám svó voccmahi samaryé | vayám purá máhi ca no ánu dyún tán na ṛibhukshá narám ánu shyāt || 10 || eshá va stómo — || 11 ||

O youthful cloud-bearing winds, when you get this ever-young lightning, who is full of life, highly accomplished and social, seated (on your chariot) for glory, then the revered worshipper, presenter of oblations, singer of devotional prayers chants melodious songs in social gatherings. 6

I celebrate the greatness of the cloud-bearing winds which is true and worthy of laudation, inasmuch as their firm-minded, benevolent, highly-respectable and fortuitous maiden bears and supports a flourishing family. [Maiden=lightning ; family=rains]. 7

O cloud-bearing winds, Nature's bounties such as the sun, oceans and rains, defend our cosmic creation from all that is reprehensible, and destroy all that is unworthy. They cause the yet unfallen and showering rains to descend, and then the rainy season brings prosperity to this world. 8

None of us, O cloud-bearing winds, have attained, either nearly or remotely, the limit of your vigour. These cloudy winds, increasing in energy and vigour, overwhelm their enemies—obstructing forces—like waters (or ocean). 9

Let us, who are the dearest friends of resplendent Lord, glorify Him today; let us glorify Him tomorrow in our sttuggles of life ; let us praise Him for our good in future days as of old, so that the supreme Lord may ever be favourable to us among men. 10

O vital principles, this praise is for you, this sacred hymn is sung for you by the venerable poet capable of conferring delight by his laudations. May this praise reach you for the good of your persons, so that we may thence obtain food, strength and long life. 11

(१६८) अष्टषष्ट्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । मरुतो देवता । (१-७) प्रथमादिसप्तर्चां जगती, (८-१०) अष्टम्यादितृचस्य च त्रिष्टुप् छन्दसी ॥

॥६॥ यज्ञायज्ञा वः समना तुतुर्वणिर्धियंधियं वो देवया उ दधिध्वे ।
आ वोऽर्वाचः सुविताय रोदस्योर्महे ववृत्यामवसे सुवृक्तिभिः ॥१॥
वव्रासो न ये स्वजाः स्वतवस इषं स्वरभिजायन्त धूतयः ।
सहस्रियासो अपां नोर्मय आसा गावो वन्द्यासो नोक्षणः ॥२॥

168.

Yajñá-yajñā vaḥ samanā́ tuturváṇir dhíyam-dhiyam vo devayā́ u dadhidhve | ā́ vo 'rvā́caḥ suvitā́ya ródasyor mahé vavrityām ávase suvriktíbhiḥ || 1 || vavrā́so ná yé svajā́ḥ svátavasa ísham svàr abhijā́yanta dhū́tayaḥ | sahasríyāso apā́m nórmáya āsā́ gā́vo vándyāso nókshánaḥ || 2 ||

सोमासो न ये सुतास्तृप्तांशवो हृत्सु पीतासो दुवसो नासते ।
ऐषामंसेषु रम्भिणीव रारभे हस्तेषु खादिश्च कृतिश्च सं दधे ॥३॥
अव स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कशया चोदत त्मना ।
अरेणवस्तुविजाता अचुच्यवुर्दृळ्हानि चिन्मरुतो भ्राजदृष्टयः ॥४॥
को वोऽन्तर्मरुत ऋष्टिविद्युतो रेजति त्मना हन्वेव जिह्वया ।
धन्वच्युत इषां न यामनि पुरुप्रैषा अहन्यो३ नैतशः ॥५॥

sómāso ná yé sutā́s triptā́ṅsavo hritsú pītā́so duvā́so nā́sate | aíshām áṅseshu rambhíṇīva rārabhe hásteshu khādíṣ ca kritíṣ ca sám dadhe || 3 || áva svā́yuktā divá ā́ vríthā yayur ámartyāḥ káṣayā codata tmánā | areṇā́vas tuvijātā́ acucyavur drilhā́ni cin marúto bhrā́jadrishṭayaḥ || 4 || kó vo 'ntár maruta rishṭividyuto réjati tmánā hánveva jihvā́yā | dhanvacyúta ishā́m ná yā́mani purupraíshā ahanyò naítaṣaḥ || 5 ||

168

O cloud-bearing winds, dedicated action brings forth a swift and uniform response. Verily, your intention is to discharge your duties for the benefit of mankind. So may I invite you through these glorious hymns to come down here for the protection and sustenance of inter-space and earth (by your rains). 1

These cloud-bearing winds, who are self-born, self-invigorating, and ever-moving, have been in existence to confer abundance of food and happiness. They are like thousands of undulations of the waters in a state of turmoil. They are to be admired so that they may remain near us for shedding water like cows (yielding milk). 2

They are like persons who have taken pressed out medicinal elixirs to their satisfaction; they abide like devoted adherents, in the hearts of men. Upon their shoulders rests a warrior's spear, like a youthful maiden, and in their hands they hold a sword and iron gloves. 3

Mutually supported, they descend readily from the sky. O immortal cloud-bearing winds, you animate us by your own whip. These cloudy winds, who are pure, renowned for strength and armed with their shining spears (lightnings) have shaken even the firmest rocks. 4

O cloud-bearing winds, armed with lightning spears, you drive the people to cultivate fields. Who is the being who, standing amongst you, sets you in motion, as the jaws are set in motion by the tongue ? As falling rains are essential for obtaining food so (persons desirous of sustenance) excite you in various ways like a horse undergoing daily training. 5

॥७॥ क्वं स्विदुस्य रजसो महस्परं क्वावरं मरुतो यस्मिन्नायय ।
यच्च्यावयथ विथुरेव संहितं व्यद्रिणा पतथ त्वेषमर्णवम् ॥६॥
सातिर्न वोऽमवती स्वर्वती त्वेषा विपाका मरुतः पिपिष्वती ।
भद्रा वो रातिः पृणतो न दक्षिणा पृथुज्रयी असुर्येव जञ्जती ॥७॥
प्रति ष्टोभन्ति सिन्धवः पविभ्यो यदभ्रियां वाचमुदीरयन्ति ।
अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति ॥८॥

kvà svid asyá rájaso mahás páram kvávaram maruto yásminn āyayá | yác cyaváyatha vithuréva sámhitam vy ádriṇā patatha tveshám arṇavám || 6 || sātír ná vó 'mavatī svàrvatī tveshá vípākā marutaḥ pípishvatī | bhadrá vo rātíḥ priṇató ná dákshiṇa prithujráyī asuryèva jáñjatī || 7 || práti shṭobhanti síndhavaḥ pavíbhyo yád abhríyām vácam udīráyanti | áva smayanta vidyútaḥ prithivyám yádī ghritám marútaḥ prushṇuvánti || 8 ||

असूत पृश्निर्महते रणाय त्वेषमयासां मरुतामनीकम् ।
ते सप्सरासोऽजनयन्ताभ्वमादित्स्वधामिषिरां पर्यपश्यन् ॥९॥
एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१०॥

ásūta príśnir mahaté ráṇāya tveshám ayásām marútām ánīkam | té sapsaráso 'janayantábhvam ád ít svadhám ishirám páry apaśyan || 9 || eshá va stómo — || 10 ||

O cloud-bearing winds, where is that limit of the vast region (whence you come) ? Where is the other end ? When do you scatter the dense vapour like light grass ? And when do you hurl down the brilliant rain-cloud by the bolt of lightning ? 6

Like your bounty, O cloud-bearing winds, is your liberality : you are bliss-bestowing, brilliant, fruitful, full of plenteousness and benevolent. It is like the donation of a wealthy donor prompt of distribution and like the all actively-engaged subduing forces of Nature. 7

The rivers cry aloud like thunderbolts in tune with the roar of clouds. But the lightning smiles upon the earth beneath them, when the cloud-bearing rains sprinkle water on the earth. 8

The Lord of cosmos brings forth the glittering army of the quick-moving, cloud-bearing winds to fight out the mighty battle. The joint efforts of these cloud-winds soon made them realize that the desired food could be produced. 9

O cloud-bearing winds, this praise is for you; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for the good of your people, so that, we may thence obtain food, strength and long life. 10

(१६९) एकोनसप्तत्युत्तरशततमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । (१, ३–८) प्रथमर्चः तृतीयादिषण्णाञ्च त्रिष्टुप्, (२) द्वितीयायाश्च चतुष्पदा विराट् छन्दसी ॥

॥८॥ महश्चित्त्वमिन्द्र यत एतान्महश्चिदसि त्यजसो वरूता ।
स नो वेधो मरुतां चिकित्वान्त्सुम्ना वनुष्व तव हि प्रेष्ठा ॥१॥
अयुज्रन्त इन्द्र विश्वकृष्टीर्विदानासो निष्षिधो मर्त्यत्रा ।
मरुतां पृत्सुतिर्हासमाना स्वर्मीळ्हस्य प्रधनस्य सातौ ॥२॥
अम्यक्सा त इन्द्र ऋष्टिरस्मे सनेम्यभ्वं मरुतो जुनन्ति ।
अग्निश्चिद्धि ष्मातसे शुशुक्वानापो न द्वीपं दधति प्रयांसि ॥३॥

169.

Mahás cit tvám indra yatá etán mahás cid asi tyájaso varūtá | sá no vedho marútām cikitván sumná vanushva táva hí préshṭhā || 1 || áyujran ta indra visvákrishṭīr vidānáso nishshídho martyatrá | marútām pritsutír hásamānā svàrmīlhasya pradhánasya sātaú || 2 || ámyak sá ta indra rishṭír asmé sánemy ábhvam marúto junanti | agnís cid dhí shmātasé susukván ápo ná dvīpám dádhati práyāṅsi || 3 ||

त्वं तू न इन्द्र तं रयिं दा ओजिष्ठया दक्षिणयेव रातिम् ।
स्तुतश्च यास्ते चकनन्त वायोः स्तनं न मध्वः पीपयन्त वाजैः ॥४॥
त्वे राय इन्द्र तोशतमाः प्रणेतारः कस्य चिदृतायोः ।
ते षु णो मरुतो मृळयन्तु ये स्मा पुरा गातूयन्तीव देवाः ॥५॥

tvám tū́ na indra tám rayím dā ójishṭhayā dákshiṇayeva rātím | stútas ca yā́s te cakánanta vāyó stánam ná mádhvaḥ pīpayanta vā́jaiḥ || 4 || tvé rā́ya indra tosátamāḥ praṇetā́raḥ kásya cid ritāyóḥ | té shú ṇo marúto mriḷayantu yé smā purā́ gātūyántīva devā́ḥ || 5 ||

169

O supreme sun, yours is the greatness, since you take under your protection, with an unattached attitude, those who are also great. Therefore, O all-wise, controller of the cloud-bearing winds, grant us those blessings which are dearest to you. 1

O resplendent sun, these cloud-bearing winds which favour agriculture, and which impel the rains towards men, they all are working in co-ordination with you. The host of cloud-bearing winds is proceeding forward to win the bliss-bestowing wealth with delight. 2

O resplendent sun, your protective weapon is available to us for our aid. These cloud-bearing winds always send down the long accumulated rain. The sacred fire-divine is set ablaze for the ceremony. The oblations encompass him as the waters surround an island. 3

O resplendent sun, may you grant us quickly that wealth (which you possess), for which we would be bestowing on the donor the most worthy present. Devotees offer you, the giver of boons, their respectful prayers; and they cherish your blessings as a child cherishes nourishment and sweet milk from the bosom of its mother. 4

O resplendent sun, you possess most bounteous riches that inspire everyone who lives a dedicated life. May these vital principles show us loving kindness. These Nature s forces have always gone out to assist sacred projects. 5

॥९॥ प्रति प्र याहीन्द्र मीळ्हुषो नॄन्महः पार्थिवे सदने यतस्व।
अध यदेषां पृथुबुध्नास एतास्तीर्थे नार्यः पौंस्यानि तस्थुः॥६॥
प्रति घोराणामेतानामयासां मरुतां शृण्व आयतामुपब्दिः।
ये मर्त्यं पृतनायन्तमूमैरृणावानं न पतयन्त सर्गैः॥७॥
त्वं मानेभ्य इन्द्र विश्वजन्या रदा मरुद्भिः शुरुधो गोअग्राः।
स्तवानेभिः स्तवसे देव देवैर्विद्यामेषं वृजनं जीरदानुम्॥८॥

práti prá yāhīndra mīḷhúsho nṛ́n maháḥ pā́rthive sádane yatasva | ádha yád eshām prithubudhnā́sa étās tīrthé nā́ryaḥ paúṅsyāni tasthúḥ || 6 || práti ghorā́ṇām étānām ayā́sām marútām ṣriṇva āyatā́m upabdíḥ | yé mártyam pritanāyántam ū́mair riṇāvā́nam ná patáyanta sárgaiḥ || 7 || tvám mā́nebhya indra viṣvájanyā rádā marúdbhiḥ ṣurúdho góagrāḥ | stávānebhi stavase deva devaír vidyā́meshám vrijánam jīrádānum || 8 ||

(१७०) सप्तत्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य (१, ३, ४) प्रथमातृतीयाचतुर्थीनामृचामिन्द्रश्चतुर्थ्या अगस्त्यो वा. (२, ५) द्वितीयापञ्चम्योश्च मैत्रावरुणिरगस्त्य ऋषी। इन्द्रो देवता। (१) प्रथमर्चो बृहती. (२-४) द्वितीयादितृचस्यानुष्टुप्. (५) पञ्चम्याश्च त्रिष्टुप् छन्दांसि॥

॥१०॥ न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतम्।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति॥१॥
किं न इन्द्र जिघांससि भ्रातरो मरुतस्तव।
तेभिः कल्पस्व साधुया मा नः समरणे वधीः॥२॥

170.

Ná nūnám ásti nó ṣváḥ kás tád veda yád ádbhutam | anyásya cittám abhí saṃcaréṇyam utā́dhītaṃ ví naṣyati || 1 || kíṃ na indra jighāṅsasi bhrā́taro marútas táva | tébhiḥ kalpasva sādhuyā́ mā́ naḥ samárаṇe vadhīḥ || 2 ||

O resplendent sun, may you extend your assistance to the mighty rain-shedding leaders (of clouds) and exert yourself in the interspatial struggle. There the broad-footed horses (i.e. dark-coloured clouds) still stand firm in need of your help like robust enemies on water-ways. 6

The roar of the formidable dark coloured, swift-moving and advancing cloud-bearing winds is every-where echoed. They strike down the mortal opponent by their self-defending blows and throw down like a debtor who borrows money. 7

Associated with the cloud-bearing winds,· O resplendent sun, may you, for your own honour and the good of all, pierce the exhilarating containers of waters (who obstruct the shedding of rain). You are glorified by all the cosmic powers. May you help us in obtaining food, strength and long life. 8

170

[A dialogue between the Frustrated Self and the Inner Conscience]

Self : There is neither a certainty of today, nor of tomorrow. Who knows what a mystery it is ! Whatsoever we have accomplished through other's thinking, or whatever has been profoundly studied by us is all vanishing !! 1

Conscience : Why do you want to injure us, O resplendent self ? The vital airs are your bretheren; treat them with kindness. Do not kill us in internal conflicts. 2

किं नो॑ भ्रातरगस्त्य॒ सखा॒ सन्नति॑ मन्यसे ।
वि॒द्मा हि ते॒ यथा॒ मनो॒ऽस्मभ्य॒मिन्न दित्स॑सि ॥३॥
अरं॑ कृण्वन्तु॒ वेदिं॑ सम॒ग्निमि॑न्धतां पु॒रः ।
तत्रा॒मृत॑स्य॒ चेत॑नं य॒ज्ञं ते॑ तनवावहै ॥४॥
त्वमी॑शिषे वसुपते॒ वसू॑नां॒ त्वं मि॒त्राणां॑ मित्रपते॒ धेष्ठः॑ ।
इन्द्र॒ त्वं म॒रुद्भिः॒ सं व॑दस्वाध॒ प्राशा॑न ऋतु॒था ह॒वींषि॑ ॥५॥

kíṃ no bhrātar agastya sákhā sánn áti manyase | vidmá hí te yáthā máno 'smábhyam ín ná ditsasi || 3 || áraṃ kriṇvantu védiṃ sám agním indhatām puráḥ | tátrāmrítasya cétanaṃ yajñáṃ te tanavāvahai || 4 || tvám īśishe vasupate vásūnāṃ tvám mitrāṇām mitrapate dhéshṭhaḥ | índra tvám marúdbhiḥ sáṃ vadasvádha práśāna rituthá havíṃshi || 5 ||

(१७१) एकसप्तत्युत्तरशततमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । (१-२) प्रथमाद्वितीययोर्ऋचोर्मरुतः,
(३-६) तृतीयादिचतसृणाञ्च मरुत्वानिन्द्रो देवताः । त्रिष्टुप् छन्दः ॥

प्रति॑ व ए॒ना नम॑सा॒हमे॑मि सू॒क्तेन॑ भिक्षे सुम॒तिं तु॒राणा॑म् ।
र॒र॒णता॑ मरुतो वे॒द्याभि॒र्नि हेळो॑ ध॒त्त वि मु॑चध्व॒मश्वा॑न् ॥१॥
ए॒ष वः॒ स्तोमो॑ मरुतो॒ नम॑स्वान्हृ॒दा त॒ष्टो मन॑सा धायि देवाः ।
उपे॒मा या॑त॒ मन॑सा जुषा॒णा यू॒यं हि ष्ठा नम॑स इद्वृ॒धासः॑ ॥२॥

171.

Práti va ená námasāhám emi sūkténa bhikshe sumatíṃ turáṇām | raraṇátā maruto vedyábhir ní hélo dhattá ví mucadhvam áśvān || 1 || eshá va stómo maruto námasvān hridá tashṭó mánasā dhāyi devāḥ | úpem á yāta mánasā jushāṇá yūyáṃ hí shṭhá námasa íd vridhásaḥ || 2 ||

Self : Wherefore, O brother, with steady mind, do you, who are my friend, treat me with disregard? We, verily, know what is in your mind. You do not intend to give us anything. 3

Conscience : Let the priest decorate the spiritual altar and kindle the inner fire as a first step. Both of us then shall nourish and enlighten for your sake the inner fire, the inspirer of immortal wisdom. 4

Conscience : O Lord of wealth, you are the custodian of treasures; O protector of friends, you are the supporter of friends. O resplendent self, may you treat the vital airs with affection, and partake with them in the seasonal offerings of the inner sacrifice. 5

171

I (the flickering mind) come to you, O vital airs, with this reverential homage, and with this hymn, I implore your favour against the approaching impediments. Having been pacified by our praises, may you suppress your anger and send out your horses in action. 1

[This refers to the control of mind to be achieved through breathing exercises.]
O vital airs, this praise, along with proper offering is for you, and it comes out of the sincere heart; O divines, may you, accept it with favour. Since you are the augmenters of the sacrificial food, may you come with willing intentions to receive these laudations. 2

स्तुतासो नो मरुतो मृळयन्तूत स्तुतो मघवा शंभविष्ठः ।
ऊर्ध्वा नः सन्तु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥३॥
अस्मादहं तविषादीषमाण इन्द्राद्भिया मरुतो रेजमानः ।
युष्मभ्यं हव्या निशितान्यासन्तान्यारे चकृमा मृळता नः ॥४॥
येन मानासश्चितयन्त उस्रा व्युष्टिषु शवसा शश्वतीनाम् ।
स नो मरुद्भिर्वृषभ श्रवो धा उग्र उग्रेभिः स्थविरः सहोदाः ॥५॥
त्वं पाहीन्द्र सहीयसो नॄन्भवा मरुद्भिरवयातहेळाः ।
सुप्रकेतेभिः सासहिर्दधानो विद्यामेषं वृजनं जीरदानुम् ॥६॥

stutáso no marúto mriḷayantūtá stutó magháva ṣámbhavishṭhaḥ | ūrdhvá naḥ santu komyá vánany áhani víṣva maruto jigīshá ||3|| asmád ahám tavishád íshamaṇa índrād bhiyá maruto réjamānaḥ | yushmábhyam havyá níṣitāny āsan tány aré cakrima mriḷáta naḥ || 4 || yéna mánāsaṣ citáyanta usrá vyúshṭishu ṣávasā ṣáṣvatīnām | sá no marúdbhir vrishabha ṣrávo dha ugrá ugrébhi stháviraḥ sahodáḥ || 5 || tvám pāhīndra sáhīyaso nrín bháva marúdbhir ávayātaheḷāḥ | supraketébhiḥ sāsahír dádhano vidyámeshám v. j. ||6||

(१७२) द्विसप्तत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१२॥ चित्रो वोऽस्तु यामश्चित्र ऊती सुदानवः । मरुतो अहिभानवः ॥१॥
आरे सा वः सुदानवो मरुत ऋञ्जती शरुः । आरे अश्मा यमस्यथ ॥२॥
तृणस्कन्दस्य नु विशः परि वृङ्क्त सुदानवः । ऊर्ध्वान्नः कर्त जीवसे ॥३॥

172.

Citró vo 'stu yámaṣ citrá ūtí sudānavaḥ | máruto áhibhānavaḥ || 1 || āré sá vaḥ sudānavo máruta riñjatí ṣáruḥ | āré áṣmā yám ásyatha || 2 || triṇaskandásya nú víṣaḥ pári vriṅkta sudānavaḥ | ūrdhván naḥ karta jīváse || 3 ||

May the vital airs, now invoked, come to bestow happiness on us. May the inner self, now glorified, be propitious to us. O vital airs, may all the days of our life, yet to come, prove gratifying and be full of enjoyment. 3

O vital airs, through the fear of that vital inner self, I (the flickering mind) fly trembling. These oblations had been prepared for you, but have not been offered for this reason. Nevertheless, may you make us happy. 4

The rays of divine enlightenment in the inner realm are favoured, O inner self, by your vigour; and as they shine, they confer a spiritual consciousness. May, you, the showerer of benefits and bestower of strength, along with the highly active vital airs, grant us spiritual food and nourishments. 5

May you, inner self, protect the sense-organs, leaders to the sensualities, and be free from displeasure against vital airs. Let us gain victory over obstacles, and may we have your support in obtaining food, strength and long life. 6

172

O bounteous vital principles, with splendour never diminishing, may your approach be marvellous and equally marvellous be your extensive protection. 1

O vital principles and liberal benefactors, far be from us your bright and destructive shaft; and far be from us your powerful bolt which you hurl on evil forces. 2

O vital airs, our liberal benefactors, save my people, the sense organs, though I may be as insignificant as a blade of grass. Lift us up that we may live. 3

(१७३) त्रिसप्तत्युत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ गायत्साम नभन्यं यथा वेरर्चाम तद्वावृधानं स्वर्वत् ।
गावो धेनवो बर्हिष्यदब्धा आ यत्सद्मानं दिव्यं विवासान् ॥१॥
अर्चद्वृषा वृषभिः स्वेदुहव्यैर्मृगो नाश्नो अति यज्जुगुर्यात् ।
प्र मन्दयुर्मनां गूर्त होता भरते मर्यो मिथुना यजत्रः ॥२॥
नक्षद्धोता परि सद्म मिता यन्भरद्गर्भमा शरदः पृथिव्याः ।
क्रन्ददश्वो नयमानो रुवद्गौरन्तर्दूतो न रोदसी चरद्वाक् ॥३॥

173.

Gáyat sáma nabhanyàṃ yáthā vér árcāma tád vāvṛidhānáṃ svàrvat | gávo dhenávo barhíshy ádabdhā á yát sadmánaṃ divyáṃ vívāsān || 1 || árcad vṛíshā vṛíshabhiḥ svéduhavyair mṛigó náṣno áti yáj juguryát | prá mandayúr manáṃ gūrta hótā bhárate máryo mithuná yájatraḥ || 2 || nákshad dhótā pári sádma mitá yán bhárad gárbham á ṣarádaḥ pṛithivyáḥ | krándad áṣvo náyamāno ruvád gaúr antár dūtó ná ródasī carad vák || 3 ||

ता कर्माषतरास्मै प्र च्यौत्नानि देवयन्तो भरन्ते ।
जुजोषदिन्द्रो दस्मवर्चा नासत्येव सुग्म्यो रथेष्ठाः ॥४॥
तमु ष्टुहीन्द्रं यो ह सत्वा यः शूरो मघवा यो रथेष्ठाः ।
प्रतीचश्चिद्योधीयान्वृषण्वान्ववव्रुषश्चित्तमसो विहन्ता ॥५॥

tá karmáshatarāsmai prá cyautnáni devayánto bharante | jújoshad índro dasmávarcā násatyeva súgmyo ratheshṭháḥ || 4 || tám u shṭuhíndraṃ yó ha sátvā yáḥ ṣúro maghávā yó ratheshṭháḥ | pratīcáṣ cid yódhīyān vṛíshaṇvān vavavrúshaṣ cit támaso vihantá || 5 ||

173

When the learned wise men speak highly and unreservedly of the most illustrious dedicated man, holding a post of honour, let us greet him with sacred Vedic lores. May we extend our devotion to him by singing blissful and inspiring hymns. 1

When that dedicated man expresses his force of vigour like a lion impelled by hunger, then other strong persons also follow him and offer their assistance for the accomplishment of the desired objective. O mighty, only then assiduous and devoted men co-operate to accomplish the benevolent act initiated by you. 2

Assuredly the dedicated person achieves his objective of the sacred act, and his fame acquired thereby extends across the dimensions of time (year) and space (earth). Being brave whilst he approaches, and moves, he gathers the vitality of a horse and the benevolence of a cow, and his voice becomes effective in both the worlds. 3

We offer (to this dedicated person) the highest laurels ; the admirers of the learned and wise also present to him their homage. May he, of conspicuous lustre, occupying an eminent position, be pleased with our adorations like the immortal ones. 4

May we glorify that dedicated illustrious man who is mighty, brave and bounteous. When he proceeds speedily on a mission he becomes intensely involved in it and overcomes all difficulties. His strength is boundless and all-sided. He drives away all kinds of gloomy influences. 5

॥१४॥ प्र यदि॒त्था म॑हि॒ना नृभ्यो॒ अस्त्यरं॒ रोद॑सी क॒क्ष्ये॒३॑ नास्मै॑ ।
सं वि॑व्य॒ इन्द्रो॑ वृ॒जनं॒ न भूमा॒ भर्ति॑ स्व॒धावाँ॑ ओप॒शमि॑व॒ द्याम् ॥६॥
स॒मत्सु॑ त्वा शूर स॒तामु॑रा॒णं प्र॑प॒थिन्त॑मं परितंस॒यध्यै॑ ।
स॒जोष॑स॒ इन्द्रं॒ मदे॑ क्षो॒णीः सू॒रिं चि॒द्ये अ॑नु॒मद॑न्ति॒ वाजैः॑ ॥७॥
ए॒वा हि ते॒ शं सव॑ना समु॒द्र आपो॒ यत्त॑ आ॒सु मद॑न्ति दे॒वीः ।
विश्वा॑ ते॒ अनु॒ जोष्या॑ भू॒द्गौः सू॒रीँश्चि॒द्यदि॑ धि॒षा वेषि॒ जना॑न् ॥८॥

prá yád itthá mahiná nríbhyo ásty áram ródasī kakshyè násmai | sáṃ vivya índro vrijánam ná bhúmā bhárti svadhávāñ opaṣám iva dyám || 6 || samátsu tvā ṣūra satám urāṇám prapathíntamam paritaṅsayádhyai | sajóshasa índram máde kshoṇíḥ sūríṃ cid yé anumádanti vájaiḥ || 7 || evá hí te ṣáṃ sávanā samudrá ápo yát ta āsú mádanti devíḥ | víṣvā te ánu jóshyā bhūd gaúḥ sūríṅṣ cid yádi dhishá véshi jánān || 8 ||

असा॑म॒ यथा॑ सुष॒खाय॑ एन स्वभि॒ष्टयो॑ न॒रां न शंसैः॑ ।
अस॒द्यथा॑ न॒ इन्द्रो॑ वन्दने॒ष्ठास्तु॒रो न कर्म॒ नय॑मान उ॒क्था ॥९॥
वि॒ष्प॒र्धसो॑ न॒रां न शंसै॑र॒स्माका॑स॒दिन्द्रो॒ वज्र॑हस्तः ।
मि॒त्रा॒युवो॒ न पूर्प॑तिं॒ सुशि॑ष्टौ मध्या॒युव॒ उप॑ शिक्षन्ति य॒ज्ञैः ॥१०॥

ásāma yáthā sushakháya ena svabhishṭáyo naráṃ ná ṣáṅsaiḥ | ásad yáthā na índro vandaneshṭhás turó ná kárma náyamāna ukthá || 9 || víshpardhaso naráṃ ná ṣáṅsair asmákāsad índro vájrahastaḥ | mitrāyúvo ná púrpatiṃ súṣishṭau madhyayúva úpa ṣikshanti yajñaíḥ || 10 ||

Thus he is truly superior to all others through his majesty. The vast heaven and earth are not sufficient to hold his extensive glory. This mighty resplendent soul encompasses the earth as if it is his garment and with his superior power he wears the heaven as if it were a frontlet. 6

O brave dedicated leader, the head of a state, to you alone people look for guidance during wartime just as they pay you homage with determination and assurance. At all other times, warriors and soldiers look upon you as their supreme commander. 7

When the sparkling waters of oceans rise up to form clouds for the benefit of mankind, and when fire-ceremonies are performed to bring down rain, O illustrious brave one, you express your supreme satisfaction and joy. All praise is acceptable to you and you reward with understanding, those who speak highly of you. 8

So may we be blessed by you and through your blessings achieve our higher aspirations and the friendship of honest men. May the resplendent leader of ours carrying our adorations be with us in all our benevolent deeds and thus may our worship attain its objective. 9

The followers contending for the favour of the illustrious leader vie with each other in propitiating him with devotion. Like those, who desirous of his friendship, conciliate the head of a state, with good government, so do our representatives propitiate (the leader) with benevolent activities and participations. 10

॥१५॥ यज्ञो हि ष्मेन्द्रं कश्चिदृन्धञ्जुहुराणश्चिन्मनसा परियन् ।
तीर्थे नाच्छा तातृषाणमोको दीर्घो न सिध्रमा कृणोत्यध्वा ॥११॥
मो षू ण इन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः ।
महश्चिद्यस्य मीळ्हुषो यव्या हविष्मतो मरुतो वन्दते गीः ॥१२॥
एष स्तोम इन्द्र तुभ्यमस्मे एतेन गातुं हरिवो विदो नः ।
आ नो ववृत्याः सुविताय देव विद्यामेषं वृजनं जीरदानुम् ॥१३॥

yajñó hí shméndraṃ kás cid ṛindháñ juhurāṇás cin mánasā pariyán | tīrthé náchā tātṛishāṇám óko dīrghó ná sidhrám á kṛiṇoty ádhvā || 11 || mó shú ṇa indrátra pṛitsú devaír ásti hí shmā te sushminn avayáḥ | mahás cid yásya mīḷhúsho yavyá havíshmato marúto vándate gíḥ || 12 || eshá stóma indra túbhyam asmé eténa gātúṃ harivo vido naḥ | á no vavṛityāḥ suvitáya deva vidyámesháṃ v. j. || 13 ||

(१७४) चतुःसप्तत्युत्तरशततमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ त्वं राजेन्द्र ये च देवा रक्षा नॄन्पाह्यसुर त्वमस्मान् ।
त्वं सत्पतिर्मघवा नस्तरुत्रस्त्वं सत्यो वसवानः सहोदाः ॥१॥
दनो विश इन्द्र मृध्रवाचः सप्त यत्पुरः शर्म शारदीर्दर्त् ।
ऋणोरपो अनवद्यार्णा यूने वृत्रं पुरुकुत्साय रन्धीः ॥२॥

174.

Tváṃ rájendra yé ca devá rákshā nṛín pāhy àsura tvám asmán | tváṃ sátpatir magháva nas tárutras tváṃ satyó vásavānaḥ sahodáḥ || 1 || dáno vísa indra mṛidhrávācaḥ saptá yát púraḥ sárma sáradīr dárt | ṛiṇór apó anavadyárṇa yúne vṛitráṃ purukútsāya randhīḥ || 2 ||

Of the two types of followers, one propitiates the illustrious leader, augmenting him by selfless unmotivated action; another is the group of insincere ones, praising him with mind averted (with selfish motives). To the first type of group, he is like a lake to a thirsty pilgrim near a sacred spot. To the other, he is like a long road, which retards the end (of the journey). 11

O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the best-ower of blessings and kind accepter of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too. 12

O resplendent illustrious leader, this hymn is addressed to your honour, reflecting the deep yearning of our heart towards you. May you respond to our love and be our guide. May you bless us with food, strength and long life. 13

174

O resplendent Lord, you are our sovereign king. All the Nature's forces are under your aegis. O the vital source, may you protect and foster us. You are the defender of all righteous men, the possessor of wealth, and extricator of us from sin. You are the embodiment of truth, giver of shelter and strength. 1

Resplendent Lord, you help us to subdue our sins arising from all the seven (five sense organs, vital breath, and mind). You subjugate violent people speaking offensive language. O irreproachable Lord, you let the thoughts flow freely and destory darkness to help men of discretion. 2

अजा वृतं इन्द्र शूरपत्नीर्द्यां च येभिः पुरुहूत नूनम् ।
रक्षो अग्निमशुषं तूर्वयाणं सिंहो न दमे अपांसि वस्तोः ॥३॥
शेषन्नु त इन्द्र सस्मिन्योनौ प्रशस्तये पवीरवस्य मह्ना ।
सृजदर्णांस्यव यद्युधा गास्तिष्ठद्धरी धृषता मृष्ट वाजान् ॥४॥
वह कुत्समिन्द्र यस्मिञ्चाकन्त्स्यूमन्यू ऋज्रा वातस्याश्वा ।
प्र सूरश्चक्रं वृहतादभीकेऽभि स्पृधो यासिषद्वज्रबाहुः ॥५॥

ája vríta indra súrapatnīr dyám ca yébhiḥ puruhuta nūnám | ráksho agním aśúsham túrvayaṇam siṅhó ná dáme ápāṅsi vástoḥ || 3 || séshan nú tá indra sásmin yónau práśastaye pávīravasya mahná | srijád árṇāṅsy áva yád yudhá gás tíshṭhad dhárī dhrishatá mrishṭa vájān || 4 || váha kútsam indra yásmiñ cakán syumanyú rijrá vátasyáśva | prá súraś cakrám vrihatād abhíke 'bhí sprídho yasishad vájrabāhuḥ || 5 || १८ ||

॥१७॥ जघन्वाँ इन्द्र मित्रेरूञ्चोदप्रवृद्धो हरिवो अदाशून् ।
प्र ये पश्यन्नर्यमणं सचायोस्त्वया शूर्ता वहमाना अपत्यम् ॥६॥
रपत्कविरिन्द्रार्कसातौ क्षां दासायोपबर्हणीं कः ।
करत्तिस्रो मघवा दानुचित्रा नि दुर्योणे कुयवाचं मृधि श्रेत ॥७॥

jaghanváñ indra mitrérūñ codápravriddho harivo ádāśūn | prá yé páśyann aryamáṇam sácāyós tváyā śurtá váhamāna ápatyam || 6 || rápat kavír indrārkásātau kshám dāsáyopabárhaṇīm kaḥ | kárat tisró maghávā dánucitrā ní duryoṇé kúyavācam mridhí sret || 7 ||

Resplendent Lord, invoked by all and aided by brave warriors, you reveal your glory and drive away the evil forces. May you preserve the blazing and ever-surging flames of the spiritual fire which always burns in men like the fury of a lion. 3

Let the evil forces be humbled by the might of your firm and unyielding determination and let adversaries be made inactive in their own places. When you, armed with your will power, come to force, you make virtuous thoughts flow freely. You rejuvenate the pious wise men, and brighten up their spiritual radiance. May you by your enhanced power grant purity of thought to your followers. 4

Resplendent Lord, may you turn your radiant spiritual beams, swift as the wind, to that aspirant and earnest man of discretion who is completely dedicated to your service. May the sun bring near the wheel of his chariot and may he as the lord of punitive justice subjugate our adversaries. 5

O resplendent Lord, master of strong spiritual power, invigorated by our animating praises, may you destroy unbelievers and misers. But may you bless those who are law-abiding and dedicated to you; may they lead a courageous life of bravery and obtain from you food and progeny. 6

O resplendent Lord, the sages glorify you to obtain blessings. You throw the evil forces obstructing the path of their progress and crush the evils once for all. O bounteous Lord, you set open the doors of the three-fold progress — physical, mental and spiritual, and annihilate demoniac forces which put obstacles in our progress. 7

सना ता त इन्द्र नव्या आगुः सहो नभोऽविरणाय पूर्वीः ।
भिनत्पुरो न भिदो अदेवीर्ननमो वधरदेवस्य पीयोः ॥८॥
त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥९॥
त्वमस्माकमिन्द्र विश्वध स्या अवृकतमो नरां नृपाता ।
स नो विश्वासां स्पृधां सहोदा विद्यामेषं वृजनं जीरदानुम् ॥१०॥

sánā tá ta indra návya águḥ sáho nábhó 'viraṇāya pūrvīḥ | bhinát púro ná bhído ádevīr nanámo vádhar ádevasya pīyóḥ || 8 || tvaṃ dhúnir indra dhúnimatīr ṛiṇór apáḥ sīrā́ ná srávantīḥ | prá yát samudrám áti ṣura párshi paráya turváṣaṃ yáduṃ svastí || 9 || tvám asmákam indra viṣvádha sya avṛikátamo narā́ṃ nṛipātā́ | sá no víṣvāsāṃ spṛidhā́ṃ sahodā́ vi° || 10 ||

(१७५) पञ्चसप्तत्युत्तरशततमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । (१) प्रथमर्चः स्कन्धोग्रीवी बृहती, (२-५) द्वितीयादिचतसृणामनुष्टुप्, (६) षष्ठ्याश्च त्रिष्टुप् छन्दांसि ॥

॥१८॥ मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।
वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः ॥१॥
आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः । सहावाँ इन्द्र सानसिः पृतनाषाळमर्त्यः ॥२॥

175.

Mátsy ápayi te máhaḥ pátrasyeva harivo matsaró mádaḥ | vríshā te vríshṇa índur vājī́ sahasrasā́tamaḥ || 1 || á nas te gantu matsaró vríshā mádo várenyaḥ | saháváṅ indra sānasíḥ pṛitanāshā́ḷ ámartyaḥ || 2 ||

O resplendent Lord, the sages celebrate your everlasting glory both past and present. You subdue all violent forces to make the world a safe place for peace-loving people. You demolish the strongholds of enmities and humble the Godless people's deadly weapon. 8

O resplendent Lord, you are the terrifier of evil forces. You set the stream of pious thoughts to flow in torrents. And when the earth is filled with water and takes the form of the deep ocean, you take the glorious and assiduous people across it. 9

O resplendent Lord, you have been our benign protector and preserver of all. You furnish strength to all our dedicated and noble works. May we have your support in obtaining food, strength and long life. 10

175

O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creation, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures. 1

O resplendent Lord, may our offering of the spiritual delight be acceptable to you ; for (it is) invigorating, inspiring, strength-giving and most precious to us ; it is the vanquisher of adverse tendencies and is immortal. 2

त्वं हि शूरः सनिता चोदयो मनुषो रथम् । सहावान्दस्युमव्रतमोषः पात्रं न शोचिषा ॥३॥
मुषाय सूर्यं कवे चक्रमीशान ओजसा । वह शुष्णाय वधं कुत्सं वातस्याश्वैः ॥४॥
शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः ।
वृत्रघ्ना वरिवोविदा मंसीष्ठा अश्वसातमः ॥५॥
यथा पूर्वेभ्यो जरितृभ्य इन्द्र मय इवापो न तृष्यते बभूथ ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

tvám hí śúraḥ sánitā codáyo mánusho rátham | saháván dásyum avratám óshaḥ pátram ná śocíshā || 3 || mushayá súryaṃ kave cakrám íśāna ójasā | váha śúshṇaya vadháṃ kútsaṃ vátasyáśvaiḥ || 4 || śushmíntamo hí te mádo dyumníntama utá krátuḥ | vṛitraghná varivovída maṅsishṭhá aśvasátamaḥ || 5 || yáthā púrvebhyo jaritṛíbhya indra máya ivápo ná tṛíshyate babhútha | tám ánu tva nivídaṃ johavīmi vi° || 6 ||

(१७६) षट्सप्तत्युत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । (१-५) प्रथमादिपञ्चर्चामनुष्टुप्, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥२०॥

मत्सि नो वस्यइष्टय इन्द्रमिन्दो वृषा विश ।
ऋघायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥१॥
तस्मिन्ना वेशया गिरो य एकश्चर्षणीनाम् ।
अनु स्वधा यमुप्यते यवं न चर्कृषद्वृषा ॥२॥

176.

Mátsi no vásyaïshṭaya índram indo vṛíshá viśa | ṛigha-yámāṇa invasi śátrum ánti ná vindasi || 1 || tásminn á ve-śayā gíro yá ékaś carshaṇīnám | ánu svadhá yám upyáte yávaṃ ná cárkṛishad vṛíshā || 2 ||

O resplendent Lord, you are indeed brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel. 3

O poet of wisdom, our Lord, you have carried off by your strength one wheel of the chariot of the mighty sun. May you wield your wheel of punitive justice and put an end to the greedy exploiters. And may you proceed with the swiftness of the wind to provide aid to men of discretion. 4

Your triumphant delight is most intense and your benevolent acts are exceedingly bright. You are the supreme giver of vital vigours. May your bounteous nature and beneficence destroy our enemies and distribute riches to us. 5

O resplendent Lord, you have been providing happiness from eternity to your devotees; your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations so that we may have your support in obtaining from you food, strength and long life. 6

176

O resplendent Lord, through your ecstasy of love you inspire us to acquire prosperity. May our love reach you. Verily, only you can drive away adversaries. No evil can approach us in your presence. 1

May our songs reach the resplendent Lord who is the only protector of men. The sacred food is offered to Him as the steer ploughs the barley in. 2

यस्य विश्वानि हस्तयोः पञ्च क्षितीनां वसु ।
स्पाशयस्व यो अस्मध्रुग्दिव्येवाशनिर्जहि ॥३॥
असुन्वन्तं समं जहि दूणाशं यो न ते मयः ।
अस्मभ्यमस्य वेदनं दद्धि सूरिश्चिदोहते ॥४॥
आवो यस्य द्विबर्हसोऽर्केषु सानुषगसत् ।
आजाविन्द्रस्येन्दो प्रावो वाजेषु वाजिनम् ॥५॥
यथा पूर्वेभ्यो जरितृभ्य इन्द्र मय इवापो न तृष्यते बभूथ ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

yásya vísvāni hástayoḥ páñca kshitīnā́m vásu | spāsáyasva yó asmadhrúg divyévāsánir jahi || 3 || ásunvantam samam jahi dūṇā́sam yó ná te máyaḥ | asmábhyam asya védanam daddhí sūrís cid ohate || 4 || ávo yásya dvibárhaso 'rkéshu sānusház ásat | ājā́v índrasyendo prā́vo vā́jeshu vājínam || 5 || yáthā pū́rvebhyo — || 6 ||

(१७७) सप्तसप्तत्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२०॥ आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इन्द्रः ।
स्तुतः श्रवस्यन्नवसोप मद्रिग्युक्त्वा हरी वृषणा याह्यर्वाङ् ॥१॥
ये ते वृषणो वृषभास इन्द्र ब्रह्मयुजो वृषरथासो अत्याः ।
ताँ आ तिष्ठ तेभिरा याह्यर्वाङ् हवामहे त्वा सुत इन्द्र सोमे ॥२॥

177.

Á carshaṇiprá vrishabhó jánānām rā́jā krishṭīnā́m puruhūtá índraḥ | stutáḥ sravasyánn ávasópa madríg yuktvā́ hárī vríshaṇā yāhy arvā́ñ || 1 || yé te vríshaṇo vrishabhā́sa indra brahmayújo vrísharathāso átyāḥ | tā́ñ ā́ tishṭha tébhir ā́ yāhy arvā́ñ hávāmahe tvā sutá indra sóme || 2 ||

In whose hands are vested all the treasures of the five classes of people (learneds, administrators, businessmen, labour, and the fifth uncovered by the classification). May He mark out the man who oppresses us and destroy him like the lightning falling from the sky and burning up the trees. 3

May such a person be deprived of all privileges, as does not serve you as a law-abider, and works contrary to the general interests. Let his share of benefits be given to your faithful devotees because only wise people deserve your favour and protection. 4

O joy of ecstasy, you favour those who are doubly devout and serve you with body and mind. May the songs of our joyous expressions reach the resplendent Lord, so that He helps us in our struggles and vigorously assists in our battles. 5

O resplendent Lord, as you have been providing happiness from eternity to your devotees, your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations that I may obtain food, strength and long life. 6

177

The resplendent Lord is a real wellwisher of humanity. He is the source of strength for mankind and the sovereign benefactor of all people. When He is invoked and praised by His followers, He is pleased and comes speedily to help, as if mounted on a vigorous steed. 1

O resplendent Lord, may the beams of your spiritual radiance which are bliss-bestowing, inspiring, invocable by prayers, reach us speedily as if mounted on a chariot. O Lord, we invoke you with full awareness of the spiritual experience of our heart. 2

आ तिष्ठ रथं वृषणं वृषा ते सुतः सोमः परिषिक्ता मधूनि ।
युक्त्वा वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप मद्रिक् ॥३॥
अयं यज्ञो देवया अयं मियेध इमा ब्रह्माण्ययमिन्द्र सोमः ।
स्तीर्णं बर्हिरा तु शक्र प्र याहि पिबा निषद्य वि मुचा हरी इह ॥४॥
ओ सुष्टुत इन्द्र याह्यर्वाङुप ब्रह्माणि मान्यस्य कारोः ।
विद्याम वस्तोरवसा गृणन्तो विद्यामेषं वृजनं जीरदानुम् ॥५॥

ā́ tishṭha ráthaṃ vṛishaṇaṃ vṛíshā te sutáḥ sómaḥ párishiktā mádhūni | yuktvā́ vṛishabhyāṃ vṛishabha kshitīnā́ṃ háribhyāṃ yāhi pravátópa madrík ‖ 3 ‖ ayáṃ yajñó devayā́ ayám miyédha imā́ bráhmāṇy ayám indra sómaḥ | stīrṇám barhír ā́ tú śakra prá yāhi píba nishádya ví mucā hárī ihá ‖ 4 ‖ ó súshṭuta indra yāhy arvā́ṅ úpa bráhmāṇi mānyásya kāróḥ | vidyāma vastor ávasā gṛiṇánto vi° ‖ 5 ‖

(१७८) अष्टसप्तत्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२२॥ यद्ध स्या त इन्द्र श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती ।
मा नः कामं महयन्तमा धग्विश्वा ते अश्यां पर्याप आयोः ॥१॥
न घा राजेन्द्र आ दभन्नो या नु स्वसारा कृणवन्त योनौ ।
आपश्चिदस्मै सुतुका अवेषन्गमन्न इन्द्रः सख्या वयश्च ॥२॥

178.

Yad dha syā ta indra śrushṭír ásti yáyā babhū́tha jaritṛíbhya ūtī́ | mā́ naḥ kā́mam mahā́yantam ā́ dhag víśvā te aśyām páry āpa āyóḥ ‖ 1 ‖ ná gha rājéndra ā́ dabhan no yā́ nú svásārā kṛiṇávanta yónau | ā́paś cid asmai sutúkā aveshan gáman na índraḥ sakhyā́ váyaś ca ‖ 2 ‖

Ascend your bounty-shedding chariot. We are inviting you to greet you with our sweet emotional expressions. O resplendent Lord, may you harness your vigorous bounty-shedding chariot and come to us for our preservation; come with utmost haste to your own people. 3

O resplendent Lord, this is a benevolent selfless act dedicated to Nature's bounties; this is an oblation for sacred dedication; these are divine hymns and this is an emotional expression of devotion,—all these are to be dedicated to you. O Lord, come close and accept our loving devotion; come to stay with us for all times. 4

O illustrious divine leader, glorified by the sacred hymns of revered preceptors, come to bless our noble acts, so that we may enjoy prosperity through your protection May we have support in obtaining food, strength and long life. 5

178

O resplendent Lord, may you bless us with those beneficent qualities wherewith you help and protect your dedicated devotees. May you please not allow our lofty aspirations to die unfulfilled. May we through your favour obtain every thing that is obtainable by men. 1

May our Lord not allow any one to diminish the valour of that labour, which our sisters (either day and night, or fingers of a hand) have directed us to do. May all our invigorating offerings propitiate Him so that He continues to be friendly to us and provide adequate nourishment. 2

जेता नृभिरिन्द्रः पृत्सु शूरः श्रोता हवं नाधमानस्य कारोः ।
प्रभर्ता रथं दाशुषं उपाक उद्यन्ता गिरो यदि च त्मना भूत् ॥३॥
एवा नृभिरिन्द्रः सुश्रवस्या प्रखादः पृक्षो अभि मित्रिणो भूत् ।
समर्य इषः स्तवते विवाचि सत्राकरो यजमानस्य शंसः ॥४॥
त्वया वयं मघवन्निन्द्र शत्रूनभि ष्याम महतो मन्यमानान् ।
त्वं त्राता त्वमु नो वृधे भूर्विद्यामेषं वृजनं जीरदानुम् ॥५॥

jétā nríbhir índraḥ pritsú súraḥ srótā hávam nádhamānasya kāróḥ | prábhartā rátham dasúsha upaká údyantā gíro yádi ca tmánā bhút || 3 || evá nríbhir índraḥ susravasyá prakhādáḥ prikshó abhí mitríṇo bhūt | samaryá ishá stavate víváci satrākaró yájamanasya sáṅsaḥ || 4 || tváyā vayám maghavann indra sátrun abhí shyama maható mányamanan | tvám trātá tvám u no vridhé bhur vi° || 5 ||

(१७९) एकोनाशीत्युत्तरशततमं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य (१–२) प्रथमाद्वितीययोर्ऋचोर्लोपामुद्रा ऋषिका, (३–४) तृतीयाचतुर्थ्यो-र्मैत्रावरुणिरगस्त्यः, (५–६) पञ्चमीषष्ठ्योश्चागस्त्यान्तेवासी ब्रह्मचारी ऋषी । रतिर्देवता ।
(१–४, ६) प्रथमादिचतुर्ऋचां षष्ठ्याश्च त्रिष्टुप्, (५) पञ्चम्याश्च बृहती छन्दसी ॥

॥२२॥ पूर्वीरहं शरदः शश्रमाणा दोषा वस्तोरुषसो जरयन्तीः ।
मिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीर्वृषणो जगम्युः ॥१॥
ये चिद्धि पूर्व ऋतसाप आसन्त्साकं देवेभिरवदन्नृतानि ।
ते चिदवासुर्नह्यन्तमापुः समू नु पत्नीर्वृषभिर्जगम्युः ॥२॥

179.

Purvír ahám saradaḥ sasramaṇá doshá vástor usháso jaráyantiḥ | mináti sríyam jarimá tanúnam ápy u nú pátnir vríshaṇo jagamyuḥ || 1 || yé cid dhí púrva ritasápa ásan sākám devébhir ávadann ritáni | té cid ávasur nahy ántam apúḥ sám ū nú pátnir vríshabhir jagamyuḥ || 2 ||

Resplendent Lord, with his valorous colleagues wins battles, carefully listens to the invocations of His subjects, speedily goes to the dedicated followers and when glorified by honest devotees comes, of His own accord, quite close to them. 3

Verily, the resplendent Lord accepts all the offerings made by his friendly people and in response helps them to overcome their difficulties, and achieve their aspirations. He is faithful in his assurance, and commending the piety of His men, He approves of the offered homage. 4

Through your alliance, O bounteous resplendent Lord, may we defeat our formidable enemies who think themselves unconquerable. Verily you are our protector and promoter of our prosperity. May we have your support in obtaining food, strength and long life. 5

179

Ascetic's wife :

Many years, many days and nights have passed. Dawns have come and gone. I have been intelligently working all this time. Now old age impairs the beauty of my youth. Better only strong men should approach their wives and make life fruitful. 1

The ancient sages truly obeyed the eternal laws of Nature and were honest to express their heartfelt feelings and respond to the natural urges. They did not keep the vow of absolute continence. Therefore, it is advisable that wives should be approached by strong men, and life be made fruitful. 2

न मृषा श्रान्तं यदवन्ति देवा विश्वा इत्स्पृधो अभ्यश्नवाव ।
जयावेदत्र शतनीथमाजिं यत्सम्यञ्चा मिथुनावभ्यजाव ॥३॥
नदस्य मा रुधतः काम आगन्नित आजातो अमुतः कुतश्चित् ।
लोपामुद्रा वृषणं नी रिणाति धीरमधीरा धयति श्वसन्तम् ॥४॥
इमं नु सोममन्तितो हृत्सु पीतमुप ब्रुवे ।
यत्सीमागश्चकृमा तत्सु मृळतु पुलुकामो हि मर्त्यः ॥५॥
अगस्त्यः खनमानः खनित्रैः प्रजामपत्यं बलमिच्छमानः ।
उभौ वर्णावृषिरुग्रः पुपोष सत्या देवेष्वाशिषो जगाम ॥६॥

ná mṛ́sha ṣrāntám yád ávanti devá víṣva ít spṛ́dho abhy àṣnavāva | jáyavéd átra ṣatánītham ājíṃ yát samyáñcā mithunáv abhy ájāva || 3 || nadásya mā rudhatáḥ káma ágann itá ájāto amútaḥ kútaṣ cit | lópāmudrā vṛ́shaṇam ní riṇāti dhíram ádhīrā dhayati ṣvasántam || 4 || imám nú sómam ántito hṛtsú pītám úpa bruve | yát sīm ágaṣ çakṛmá tát sú mṛḷatu pulukámo hí mártyaḥ || 5 || agástyaḥ khánamānaḥ khanítraiḥ prajám ápatyam bálam ichámānaḥ | ubhaú várṇāv ṛ́shir ugráḥ puposha satyá devéshv āṣísho jagāma || 6 ||

(१८०) अशीत्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२३॥ युवो रजांसि सुयमासो अश्वा रथो यद्वां पर्यर्णांसि दीयत् ।
हिरण्यया वां पवयः प्रुषायन्मध्वः पिबन्ता उषसः सचेथे ॥१॥
युवमत्यस्याव नक्षथो यद्विपत्मनो नर्यस्य प्रयज्योः ।
स्वसा यद्वां विश्वगूर्ती भराति वाजायेट्टे मधुपाविषे च ॥२॥

180.

Yuvó rájāṅsi suyámāso áṣvā rátho yád vām páry árṇāṅsi díyat | hiraṇyáyā vam paváyaḥ prushāyan mádhvaḥ píbantā ushásaḥ sacethe || 1 || yuvám átyasyáva nakshatho yád vípatmano náryasya práyajyoḥ | svásā yád vāṃ viṣvagurtí bhárāti vájāyéṭṭe madhupāv ishé ca || 2 ||

Ascetic :

No penance is practised in vain since the divine powers protect all. Ultimately natural forces prevail and win over unnatural restraints. If we exert ourselves together, we can triumph over hundreds of adversities. 3

Suppressed desires overwhelm the mind arising either from this cause or from that like an obstructed stream. Then the young impatient maiden, passions suppressed, approaches her husband under deep emotional stress. She approaches her ascetic husband, snoring in deep slumber. 4

I beseach the loving God seated in my heart, that He may fully expiate the sin, which might have been committed. After all, man is subject to many desires and natural urges. 5

The ascetic, a venerable sage, following the rightful course, works as if a farmer with implements in a field desiring progeny, offspring and strength, and practises both types of obligations (the one of household life and the other of austerity) and receives true benedictions from God and elders. 6

180

O twin lords of cosmic vitality and consciousness, when, round the cosmic sea of space your cosmic chariot proceeds to its desired quarters, your golden fellies scatter drops of moisture. May you, accepting our sweet devotional prayers participate in our sacred morning ceremonies. 1

Direct downwards the course of your cosmic chariot which is holy, swift-moving, multi-directional and friendly to men. May the adorable sister, the dawn, prepare for your welcome, and the institutor of the ceremony worship you for the sake of obtaining strength and food. 2

युवं पय उस्रियायामधत्तं पक्वमामायामव पूर्व्यं गोः ।
अन्तर्यद्वनिनो वामृतप्सू ह्वारो न शुचिर्यजते हविष्मान् ॥३॥
युवं ह घर्मं मधुमन्तमत्रयेऽपो न क्षोदोऽवृणीतमेषे ।
तद्वां नरावश्विना पश्वइष्टी रथ्येव चक्रा प्रति यन्ति मध्वः ॥४॥
आ वां दानाय ववृतीय दस्रा गोरोहेण तौग्र्यो न जिव्रिः ।
अपः क्षोणी सचते माहिना वां जूर्णो वामक्षुरंहसो यजत्रा ॥५॥

yuvám páya usríyāyām adhattam pakvám āmáyām áva pū́rvyaṃ góḥ | antár yád vaníno vām ṛitapsū hvāró ná śúcir yájate havíshmān || 3 || yuváṃ ha gharmáṃ mádhumantam átraye 'pó ná kshódo 'vṛiṇītam eshé | tád vāṃ narāv aśvinā páśvaïshṭī ráthyeva cakrā́ práti yanti mádhvaḥ || 4 || ā́ vāṃ dānā́ya vavṛitīya dasrā gór óheṇa taugryó ná jívriḥ | apáḥ kshoṇī́ sacate mā́hinā vāṃ jūrṇó vām ákshur áṅhaso yajatrā || 5 ||

॥२४॥

नि यद्युवेथे नियुतः सुदानू उप स्वधाभिः सृजथः पुरंधिम् ।
प्रेषद्वेषद्वातो न सूरिरा महे ददे सुव्रतो न वाजम् ॥६॥
वयं चिद्धि वां जरितारः सत्या विपन्यामहे वि पणिर्हितावान् ।
अधा चिद्धि ष्माश्विनावनिन्द्या पाथो हि ष्मा वृषणावन्तिदेवम् ॥७॥
युवां चिद्धि ष्माश्विनावनु द्यून्विरुद्रस्य प्रस्रवणस्य सातौ ।
अगस्त्यो नरां नृषु प्रशस्तः काराधुनीव चितयत्सहस्रैः ॥८॥

ní yád yuvéthe niyútaḥ sudānū úpa svadhā́bhiḥ sṛijathaḥ púraṃdhim | préshad véshad vā́to ná sūrír ā́ mahé dade suvrató ná vā́jam || 6 || vayáṃ cid dhí vāṃ jaritā́raḥ satyā́ vipanyā́mahe ví paṇír hitā́vān | ádhā cid dhí shmā-śvināv anindyā pāthó hí shmā vṛishaṇāv ántidevam || 7 || yuváṃ cid dhí shmāśvināv ánu dyū́n vírudrasya prasrávaṇasya sātaú | agástyo narā́ṃ nṛíshu práśastaḥ kā́rādhunīva citayat sahásraiḥ || 8 ||

You have restored milk to the cow. You have matured the first raw milk in the udders of the milch cow. The devout and earnest devotee worships you, truth personified, with dedication. He is as vigilant in the midst of the ceremony, as a snake in the midst of a thicket. 3

You render the fierce heat soothing as sweet butter to the really detached person ; for the sake of relief, you invest it with the coolness of water, therefore, for you, O cosmic twins, inspirers of the sacred works, the fire-offering is made. The sweet expressions flow towards you like chariot-wheels (down a slope). 4

O destroyer of enemies, may I by means of my prayers bring you hither, to bestow upon me that aid, which you could give to the infirm son of the saviour. Your greatness compasses earth, heaven and ocean. May this, your aged worshipper, enjoy long sinless life. 5

O bounteous ones, when you come speedily with your yoked cosmic chariot, you replenish the earth with food. May this, your worshipper, be swift as the wind to propitiate and please you. Through your great favour may he, like a pious man, obtain plenty of food and become great. 6

We, your sincere adorers, verily praise you in various ways. Our heart, the container, is full with your devotion. O blameless cosmic twin powers, showerers of benefits, may you both freely participate in the sparkling glory of God. 7

O pair of cosmic vitality and consciousness, the steady-minded sage, eminent amongst the leaders of men, arouses you daily with numerous invocations, like a musical instrument with thousands of notes so that torrents of blessings may flow from you to him. 8

प्र यद्वहेथे महिना रथस्य प्र स्पन्द्रा याथो मनुषो न होता ।
धत्तं सूरिभ्य उत वा स्वश्व्यं नासत्या रयिषाचः स्याम ॥९॥
तं वां रथं वयमद्या हुवेम स्तोमैरश्विना सुविताय नव्यम् ।
अरिष्टनेमिं परि द्यामियानं विद्यामेषं वृजनं जीरदानुम् ॥१०॥

prá yád váhethe mahiná ráthasya prá syandrá yatho mánusho ná hótā | dhattáṃ sūríbhya utá va svásvyaṃ násatya rayishácaḥ syama || 9 || táṃ vāṃ ráthaṃ vayáṃ adyá havema stómair aṣvina suvitáya návyam | árishṭanemim pári dyám iyānáṃ vi° || 10 ||

(१८१) एकाशीत्युत्तरशततमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२५॥ कदु प्रेष्ठाविषां रयीणामध्वर्यन्ता यदुन्निनीथो अपाम् ।
अयं वां यज्ञो अकृत प्रशस्तिं वसुधिती अवितारा जनानाम् ॥१॥
आ वामश्वासः शुचयः पयस्पा वातरंहसो दिव्यासो अत्याः ।
मनोजुवो वृषणो वीतपृष्ठा एह स्वराजो अश्विना वहन्तु ॥२॥
आ वां रथोऽवनिर्न प्रवत्वान्त्सृप्रवन्धुरः सुविताय गम्याः ।
वृष्णः स्थातारा मनसो जवीयानहंपूर्वो यजतो धिष्ण्या यः ॥३॥

181.

Kád u préshṭāv ishám rayīṇám adhvaryánta yád unninīthó apám | ayáṃ vāṃ yajñó akṛita práṣastiṃ vásudhitī ávitārā janānām || 1 || á vāṃ áṣvāsaḥ ṣúcayaḥ payaspá vátarañhaso divyáso átyāḥ | manojúvo vṛíshaṇo vītápṛishṭhā éhá svarájo aṣvínā vahantu || 2 || á vāṃ rátho 'vánir ná pravátvān sṛiprávandhuraḥ suvitáya gamyāḥ | vṛíshṇa sthātārā mánaso jávīyān ahampūrvó yajató dhishṇyā yáḥ || 3 ||

When, by virtue of your cosmic chariot, you come quick to the place of worship and when, like the ministering priest, after discharging his function, you depart, gliding away, you give to the devout worshippers a reward, say, of vehicles or good horses. May we be rich, O ever-true cosmic twins, through your grace. 9

We invoke today, O pair of cosmic twin powers, with hymns for our welfare and invoke your praiseworthy cosmic chariot of undamaged wheels, while traversing the sky. May we obtain through you food, strength and long life. 10

181

O cosmic twin forces, bestower of protection and prosperity, we glorify you with our dedicated actions. O dearest twins, while coming to our place of worship when will you bring from the cosmic ocean, riches and nourishment? 1

O cosmic twin forces, may your celestial waves, pure, rain-drinking, swift as the tempest, heaven-born, quick-moving, rapid as thought, vigorous, well-backed and resplendent in its own light bring you hither. 2

O cosmic twin forces, firmly founded in your own station, may your cosmic chariot, which is strong, swift as mind, venerable, equipped with charming face, vast like earth, extensive, speedy, come near us for our welfare. 3

इहेह जाता समवावशीतामरेपसा तन्वा३ नामभिः स्वैः ।
जिष्णुर्वामन्यः सुमखस्य सूरिर्दिवो अन्यः सुभगः पुत्र ऊहे ॥४॥
प्र वां निचेरुः ककुहो वशाँ अनु पिशङ्गरूपः सदनानि गम्याः ।
हरी अन्यस्य पीपयन्त वाजैर्मथ्रा रजांस्यश्विना वि घोषैः ॥५॥

ihéha jātá sám avāvaṣītām arepásā tanvā̀ námabhiḥ svaíḥ | jishṇúr vām anyáḥ súmakhasya sūrír divó anyáḥ subhágaḥ putrá ūhe || 4 || prá vāṃ niceráḥ kakuhó váṣāñ ánu piṣáñgarūpaḥ sádanāni gamyāḥ | hárī anyásya pīpá-yanta vā́jair mathrá rájāṅsy aṣvinā ví ghóshaiḥ || 5 ||

॥२३॥ प्र वां शरद्वान्वृषभो न निष्षाट् पूर्वीरिषश्चरति मध्व इष्णन् ।
एवैरन्यस्य पीपयन्त वाजैर्वेषन्तीरूर्ध्वा नद्यो न आगुः ॥६॥
असर्जि वां स्थविरा वेधसा गीर्बाळ्हे अश्विना त्रेधा क्षरन्ती ।
उपस्तुताववतं नाधमानं यामन्नयामञ्छृणुतं हवं मे ॥७॥
उत स्या वां रुशतो वप्ससो गीस्त्रिबर्हिषि सदसि पिन्वते नॄन् ।
वृषा वां मेघो वृषणा पीपाय गोर्न सेके मनुषो दशस्यन् ॥८॥
युवां पूषेवाश्विना पुरंधिरग्निमुषां न जरते हविष्मान् ।
हुवे यद्वां वरिवस्या गृणानो विद्यामेषं वृजनं जीरदानुम् ॥९॥

prá vāṃ ṣarádvān vrishabhó ná nishshā́ṭ pūrvī́r íshaṣ carati mádhva ishṇán | évair anyásya pīpáyanta vā́jair véshantīr ūrdhvā́ nadyò na ā́guḥ || 6 || ásarji vāṃ sthávirā vedhasā gī́r bāḻhé aṣvinā tredhā́ kshárantī | úpastutāv avatam nā́dhamānam yā́mann áyāmañ chriṇutam hávam me || 7 || utá syā́ vāṃ rúṣato vápsaso gī́s tribarhíshi sádasi pinvate nṝ́n | vríshā vām meghó vrishaṇā pīpāya gór ná séke mánusho daṣasyán || 8 || yuvā́m pūshévāṣvinā púraṃdhir agním ushā́ṃ ná jarate havíshmān | huvé yád vāṃ varivasyā́ griṇānó vi° || 9 ||

You have been glorified together, as faultless by your many famous names. One of you is victorious son of inter-space and promoter of dedicated sacred actions; the other, the auspicious offspring of cosmic stellar regions. Both of you thus uphold the entire cosmos. 4

O twin forces, may down-gliding, exalted golden coloured space-chariot of one of you, traversing at will the quarters of space, come to promote our dedicated actions; and may our men supply to the motor engines of the other the fuel and the twins shall stir the regions with roars. 5

One of you is eternal disperser of the clouds like the sun, the annihilator of foes, acceptor of devotion and bearer of numerous nourishments. The other controls the vigorous, extensive and upward going streams, capable of providing nourishments. Let these streams of favour come swelling to us. 6

O cosmic twins, hymns of devotional songs flow across three paths to secure your steady favour. May you protect him, whosoever solicits your favour and whether moving or stationary. May you hear his invocation. 7

This praise of your resplendent forms is uttered in the hall of worship, where three-fold dedication is offered. O mighty showerers of benefits, may the swollen rain-cloud, proceeding to man, nourish him like a sprinkling of cow's milk. 8

Like nourisher, the wise offerer of oblations praises you, O cosmic twin divines, as he would praise supreme God and the dawn. I am invoking you with devotion. May you help us in obtaining food, strength and long life. 9

(१८२) द्व्यशीत्युत्तरशततमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अश्विनौ देवते । (१–५, ७) प्रथमादिपञ्चर्चां सप्तम्याश्च जगती, (६, ८) षष्ठ्यष्टम्योश्च त्रिष्टुप् छन्दसी ॥

अभूदिदं वयुनमो षु भूषता रथो वृषण्वान्मदता मनीषिणः ।
धियंजिन्वा धिष्ण्या विश्पलावसू दिवो नपाता सुकृते शुचिव्रता ॥१॥
इन्द्रतमा हि धिष्ण्या मरुत्तमा दस्रा दंसिष्ठा रथ्या रथीतमा ।
पूर्णं रथं वहेथे मध्व आचितं तेन दाश्वांसमुप याथो अश्विना ॥२॥
किमत्र दस्रा कृणुथः किमासाथे जनो यः कश्चिदहविर्महीयते ।
अति क्रमिष्टं जुरतं पणेरसुं ज्योतिर्विप्राय कृणुतं वचस्यवे ॥३॥

182.

Ábhūd idáṃ vayúnam ó shú bhūshatā rátho vríshaṇvān mádatā manīshiṇaḥ | dhiyaṃjinvá dhíshṇyā viṣpálāvasū divó nápatā sukríte ṣúcivratā || 1 || índratamā hí dhíshṇyā marúttamā dasrá dáṅsishṭhā rathyà rathítamā | pūrṇáṃ rátham vahethe mádhva ácitaṃ téna dāṣváṅsam úpa yātho aṣvinā || 2 || kím átra dasrā kriṇuthaḥ kím āsāthe jáno yáḥ káṣ cid áhavir mahīyáte | áti kramishṭaṃ jurátam paṇér ásuṃ jyótir víprāya kriṇutaṃ vacasyáve || 3 ||

जम्भयतमभितो रायतः शुनो हतं मृधो विदथुस्तान्यश्विना ।
वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं मम ॥४॥
युवमेतं चक्रथुः सिन्धुषु प्लवमात्मन्वन्तं पक्षिणं तौग्र्याय कम् ।
येन देवत्रा मनसा निरूहथुः सुपप्तनी पेतथुः क्षोदसो महः ॥५॥

jambháyatam abhíto ráyataḥ ṣúno hatám mrídho vidáthus tány aṣvinā | vácaṃ-vācaṃ jaritú ratnínīṃ kritam ubhá ṣáṅsaṃ nāsatyāvatam máma || 4 || yuvám etáṃ cakrathuḥ síndhushu plavám ātmanvántam pakshíṇaṃ taugryáya kám | yéna devatrá mánasā nirūháthuḥ supaptanī́ petathuḥ kshódaso maháḥ || 5 ||

182

O wise learned men, the information has been received; be ready with your praises, for the benefit-showering cosmic chariot of the twin divines has appeared. Rejoice and be ready to welcome them, For they are abiders of benevolent laws. They are sustainers of the cosmos, beneficent to mankind and giver of wisdom to the performer of noble deeds. 1

O foe-destroyer twin divines, in truth you are most imperial like resplendent Lord, and vital like wind. You are most active; you are indeed eminent riders and most distinguished charioteers. You drive a cosmic chariot, fully heaped up with ambrosia. May you come with that chariot to the dedicated worshipper. 2

O destroyer of evils, mighty cosmic twin divines, what do you do here ? Why do you linger for a man who makes no oblation, still honoured ? Pass over him; take away the life of the miser; grant light to the pious man who is eloquent in your praises. 3

O holder of eternal seed of life, annihilate them on every side who bark at us like dogs ; slay our enemies ; you know them well. Give reward and excellent wealth to the poet for the praises he offers you. Accept, O truth-abiding twins, my devotional praises. 4

You construct, amid the flood water, that animated ship with wings to fly for the saviour of the pious, whereupon, with God-devoted mind, you bear him up and quickly descending from the cosmos, you make a path for him out of the mighty surge. 5

॥२८॥ अवविद्धं तौग्र्यमप्स्व१न्तरनारम्भणे तमसि प्रविद्धम् ।
चतस्रो नावो जठलस्य जुष्टा उदश्विभ्यामिषिताः पारयन्ति ॥६॥
कः स्विद्वृक्षो निष्ठितो मध्ये अर्णसो यं तौग्र्यो नाधितः पर्यषस्वजत् ।
पर्णा मृगस्य पतरोरिवारभ उदश्विना ऊहथुः श्रोमताय कम् ॥७॥
तद्वां नरा नासत्यावनु ष्याद्यद्वां मानास उचथमवोचन् ।
अस्मादद्य सदसः सोम्यादा विद्यामेषं वृजनं जीरदानुम् ॥८॥

ávaviddham taugryám apsv àntár anārambhaṇé támasi práviddham | cátasro nā́vo jáṭhalasya júshṭā úd aṣvíbhyām ishitā́ḥ pārayanti || 6 || káḥ svid vriksó níshṭhito mádhye árṇaso yáṃ taugryó nādhitáḥ paryáshasvajat | parṇā́ mrigásya patáror ivārábha úd aṣvinā ūhathuḥ ṣrómatāya kám || 7 || tád vāṃ narā nāsatyāv ánu shyād yád vām mā́nāsa ucátham ávocan | asmā́d adyá sádasaḥ somyā́d ā́ vi⁰ || 8 ||

(१८३) त्र्यशीत्युत्तरशततमं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥३०॥ तं युञ्जाथां मनसो यो जवीयान्त्रिवन्धुरो वृषणा यस्त्रिचक्रः ।
येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो विर्न पर्णैः ॥१॥
सुवृद्रथो वर्तते यन्नभि क्षां यत्तिष्ठथः क्रतुमन्तानु पृक्षे ।
वपुर्वपुष्या सचतामियं गीर्दिवो दुहित्रोषसा सचेथे ॥२॥
आ तिष्ठतं सुवृतं यो रथो वामनु व्रतानि वर्तते हविष्मान् ।
येन नरा नासत्येषयध्यै वर्तिर्याथस्तनयाय त्मने च ॥३॥

183.

Táṃ yuñjāthām mánaso yó jávīyān trivandhuró vrishaṇa yás tricakráḥ | yénopayātháḥ sukríto duroṇáṃ tridhā́tunā patatho vír ná parṇaíḥ || 1 || suvríd rátho vartate yánn abhí kshā́ṃ yát tíshṭhathaḥ krátumantā́nu prikshé | vápur vapushyā́ sacatām iyáṃ gír divó duhitróshásā sacethe || 2 || ā́ tishṭhataṃ suvrítaṃ yó rátho vām ánu vratā́ni vártate havíshmān | yéna narā nāsatyeshayádhyai vartír yātháḥ tánayāya tmáne ca || 3 ||

Four ships move into the midst of the floods, sent by the cosmic twin divines. They bring safe to shore the son of the saviour. He is cast headlong into the flood by his foes, and plunges into the thick inevitable darkness. 6

What tree or cosmic chariot is that which stands fixed in the surrounding cosmic ocean, and to which the supplicating son of saviour clings? O cosmic twin-divines, as twigs are caught hold of for support by a falling creature, you bear him up to safety. 7

May this hymn, which your devout adorers utter, be acceptable to you, O ever-true cosmic twin divines. May you today, in this sacred place of worship help in obtaining food, strength and long life. 8

183

O showerers of benefits, make ready that cosmic vehicle which has triple seat, three wheels and is as quick as thought. With this vehicle, embellished with three elements, you come to the dwelling of the pious worshipper. With this you fly like a bird with wings. 1

Full of action, you mount this easy-rolling cosmic vehicle alighting upon the earth for the sake of sacrificial food. May this melodious hymn delight you and promote your well-being; and as you travel, may you unite with the dawn, the damsel of the cosmic region. 2

O ever-true cosmic leaders, ascend your easy-rolling cosmic chariot, filled with sacred offerings. This vehicle takes you both, to carry out your assigned work. Mounted on this you come into the house of the worshipper, to encourage him and his children to proceed to the place of worship. 3

मा वां वृको मा वृकीरा दधर्षीन्मा परि वर्क्तमुत माति धक्तम् ।
अयं वां भागो निहित इयं गीर्दस्राविमे वां निधयो मधूनाम् ॥४॥
युवां गोतमः पुरुमीळ्हो अत्रिर्दस्रा हवतेऽवसे हविष्मान् ।
दिशं न दिष्टामृजूयेव यन्ता मे हवं नासत्योप यातम् ॥५॥
अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥६॥

má vām vṛíko má vṛikír á dadharshīn má pári varktam utá máti dhaktam | ayám vām bhāgó níhita iyám gír dásrāv imé vām nidháyo mádhūnām || 4 || yuvám gótamaḥ purumīḷhó átrir dásrā hávate 'vase havíshmān | díśam ná dishṭám ṛijūyéva yántā me hávam nāsatyópa yatam || 5 || átārishma támasas pārám asyá práti vām stómo aśvināv adhāyi | éhá yātam pathíbhir devayánair vi° || 6 ||

(१८४) चतुरशीत्युत्तरशततमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥ ता वामद्य तावपरं हुवेमोच्छन्त्यामुषसि वह्निरुक्थैः ।
नासत्या कुह चित्सन्तावर्यो दिवो नपाता सुदास्तराय ॥१॥
अस्मे ऊ षु वृषणा मादयेथामुत्पणीँर्हतमूर्म्या मदन्ता ।
श्रुतं मे अच्छोक्तिभिर्मतीनामेष्टा नरा निचेतारा च कर्णैः ॥२॥
श्रिये पूषन्निषुकृतेव देवा नासत्या वहतुं सूर्यायाः ।
वच्यन्ते वां ककुहा अप्सु जाता युगा जूर्णेव वरुणस्य भूरेः ॥३॥

184.

Tá vām adyá táv aparám huvemochántyām ushási váhnir ukthaíḥ | násatyā kúha cit sántāv aryó divó nápātā sudástarāya || 1 || asmé ū shú vṛishaṇā mādayethām út paṇīṁr hatam ūrmyá mádanta | śrutám me áchoktibhir matīnám éshṭā narā níċetāra ca kárṇaiḥ || 2 || śriyé pūshann ishukríteva devá násatyā vahatúm sūryáyāḥ | vacyánte vām kakuhá apsú jātá yugá jūrṇéva váruṇasya bhúreḥ || 3 ||

May I be safe in your protection; may you not torment me, nor deliver me to some one else. O destroyer of evils, here is your share of offering; here is a praise for you. The treasure of sweet devotional prayers is for you alone. 4

O true and sweet cosmic forces, persons of eminent intelligence, full of bliss and ever moving, invoke both of you with offerings for protection. May you come to them like one who goes straight by an easy path to the assigned destination. 5

O ever-true cosmic twin-divines, we have crossed the region of this darkness. Our praises have been addressed to you. Come hither by the paths which other divine forces have travelled. May you help us in obtaining food, strength and long life. 6

184

O ever-true cosmic twin-divines, we invoke you both this day as on any other day, when the priest has kindled the fire and is singing hymns at the break of dawn, the dispeller of darkness. O twin-divines wheresoever you be, come here for the benefit of the benevolent worshipper. 1

O brave cosmic twin-divines, may you be delighted by our constant chant of sweet expressions of devotion and destroy the unfaithful misers who do not offer homage. May you graciously hear with your own ears, my pious praises, as you favour the true devotee and retain his prayers. 2

O bounteous nourisher, cosmic twin-divines, in whom is no untruth, you carry dawn, an offspring of the sun, for glory and go straight like an arrow. Your giant steeds move on, today as in the ages past, sprung from the cosmic ocean of the mighty venerable Lord. 3

अस्मे सा वां माध्वी रातिरस्तु स्तोमं हिनोतं मान्यस्य कारोः ।
अनु यद्वां श्रवस्या सुदानू सुवीर्याय चर्षणयो मदन्ति ॥४॥
एष वां स्तोमो अश्विनावकारि मानेभिर्मघवाना सुवृक्ति ।
यातं वर्तिस्तनयाय त्मने चागस्त्ये नासत्या मदन्ता ॥५॥
अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥६॥

asmé sá vām mādhvī rātír astu stómaṃ hinotam mānyásya karóḥ | ánu yád vāṃ ṣravasyā sudanū suvíryāya carshaṇáyo mádanti || 4 || eshá vāṃ stómo aṣvināv akari mánebhir maghavāna suvṛiktí | yātáṃ vartis tánayāya tmáne cāgástye nāsatyā mádantā || 5 || átarishma — || 6 || 1 ||

(१८५) पञ्चाशीत्युत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । द्यावापृथिव्यौ देवते । त्रिष्टुप् छन्दः ॥

॥२॥ कतरा पूर्वा कतरापरायोः कथा जाते कवयः को वि वेद ।
विश्वं त्मना बिभृतो यद्ध नाम वि वर्तेते अहनी चक्रियेव ॥१॥
भूरिं द्वे अचरन्ती चरन्तं पद्वन्तं गर्भमपदी दधाते ।
नित्यं न सूनुं पित्रोरुपस्थे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥२॥
अनेहो दात्रमदितेरनर्वं हुवे स्वर्वदवधं नमस्वत् ।
तद्रोदसी जनयतं जरित्रे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥३॥

185.

Katarā́ pū́rvā katarā́parāyóḥ kathā́ jāté kavayaḥ kó ví veda | víṣvaṃ tmánā bibhṛito yád dha nā́ma ví vartete áhanī cakríyeva || 1 || bhū́rim dvé ácarantī cárantam padvántaṃ gárbham apádī dadhāte | nítyaṃ ná sūnúm pitrór upásthe dyā́vā rákshatam pṛithivī no ábhvāt || 2 || anehó dātrám áditer anarvám huvé svàrvad avadhám námasvat | tád rodasī janayataṃ jaritré dyā́vā — || 3 ||

O cherishers of sweet devotions and bounteous cosmic twin forces, may your grace be with us. May you be pleased with the hymns sung by earnest and active devotees. May we all be joyful in your glorious realm and obey your commands to secure fame and renown. 4

O bounteous ever-true lords of cosmic vitality and conciousness, this hymn is recited with respect and regards. Therefore, please do come to our house and be favourable to the sages of mature wisdom and bless them and their children. 5

We have crossed the sea of this darkness, O lords of cosmic light and vitality. This hymn is addressed to you; come hither along the paths by which all the Nature's forces have travelled. May we find strengthening food in abundance. 6

185

Which of these two (heaven and earth) is elder and which is younger, and how are they born, who knows, O sages ? Both of you independently support the entire universe, and day and night revolve very much like wheels. 1

These two heaven and earth, though apparently motionless and footless, sustain creatures moving and footed. As a son is nursed on the lap of his parents, similarly, O heaven and earth, defend us from perils and miseries. 2

I solicit the unrivalled bounty of the sun which is perfect, celestial, deathless and exempt from any kind of harm. May heaven and earth produce this wealth for him who adores them. O heaven and earth, defend us from perils and miseries. 3

अतप्यमाने अवसावन्ती अनु ष्याम रोदसी देवपुत्रे ।
उभे देवानामुभयेभिरह्नां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥४॥
संगच्छमाने युवती समन्ते स्वसारा जामी पित्रोरुपस्थे ।
अभिजिघ्रन्ती भुवनस्य नाभिं द्यावा रक्षतं पृथिवी नो अभ्वात् ॥५॥

átapyamāne áva-sávantī ánu shyāma ródasī deváputre | ubhé devā́nām ubháyebhir áhnāṃ dyā́vā — || 4 || saṃgáchamāne yuvatī́ sámante svásārā jāmí pitrór upásthe | abhijíghrantī bhúvanasya nā́bhiṃ dyā́vā — || 5 ||

॥३॥

उर्वी सद्मनी बृहती ऋतेनं हुवे देवानामवसा जनित्री ।
दधाते ये अमृतं सुप्रतीके द्यावा रक्षतं पृथिवी नो अभ्वात् ॥६॥
उर्वी पृथ्वी बहुले दूरेअन्ते उप ब्रुवे नमसा यज्ञे अस्मिन् ।
दधाते ये सुभगे सुप्रतूर्ती द्यावा रक्षतं पृथिवी नो अभ्वात् ॥७॥
देवान्वा यच्चकृमा कच्चिदागः सखायं वा सदमिज्जास्पतिं वा ।
इयं धीर्भूया अवयानमेषां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥८॥
उभा शंसा नर्या मामविष्टामुभे मामूती अवसा सचेताम् ।
भूरि चिदर्यः सुदास्तरायेषा मदन्त इषयेम देवाः ॥९॥

urvī́ sádmanī bṛihatī́ ṛiténa huvé devā́nām ávasā jánitrī | dadhā́te yé amṛítaṃ suprátīke dyā́vā — || 6 || urvī́ pṛithvī́ bahulé dūréante úpa bruve námasā yajñé asmín | dadhā́te yé subháge suprátūrtī dyā́vā — || 7 || devā́n vā yác cakṛimá kác cid ā́gaḥ sákhāyaṃ vā sádam íj jā́spatiṃ vā | iyáṃ dhī́r bhūyā avayā́nam eshāṃ dyā́vā — || 8 || ubhā́ ṣáṅsā náryā mā́m avishṭām ubhé mā́m ūtī́ ávasā sacetām | bhū́ri cid aryáḥ sudā́starāyeshā́ mádanta ishayema devā́ḥ || 9 ||

The heaven and earth are the source of natural forces, are not subject to annoyance, and satisfy all beings with food. May we live in harmony with them all the days and nights. O heaven and earth, defend us from perils and miseries. 4

Going always together, young and of the same limits, these twin sisters exist as if lying in their parents' bosom, kissing the navel of the world together. O heaven and earth, defend us from perils and miseries. 5

I invoke these two, heaven and earth, who are beautiful to look on, who sustain ambrosial showers, who are vast and mighty and the progenitor (of rain and corn), for the protection of enlightened devotees. O heaven and earth, defend us from peril and miseries. 6

O heaven and earth, splendid, extensive of varied forms, bounteous, all-sustaining, and of limitless bounds, I address you with this hymn of praise; O heaven and earth defend us from perils and miseries. 7

Whatever sin or offence we may have at any time committed against Nature's forces, against our friends, or against the Lord of the universe, thereof may this hymn be expiation. O heaven and earth, defend us from perils and miseries. 8

May both these blessed benefactors of mankind preserve me. May heaven and earth equip me with all the means of protection. O divine forces, may we, while enjoying plenty of food, be blessed with wealth for liberal charity. 9

ऋतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः ।
पातामवद्याद्दुरितादभीके पिता माता च रक्षतामवोभिः ॥१०॥
इदं द्यावापृथिवी सत्यमस्तु पितर्मातर्यदिहोपब्रुवे वाम् ।
भूतं देवानामवमे अवोभिर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

ṛitáṃ divé tád avocam pṛithivyá́ abhiṣrāvá́ya prathamáṃ sumedhá́ḥ | pātám avadyá́d duritá́d abhíke pitá́ mātá́ ca rakshatām ávobhiḥ || 10 || idáṃ dyāvāpṛithivī satyám astu pítar má́tar yád ihópabruvé vām | bhūtáṃ devá́nām avamé ávobhir vidyá́° || 11 ||

(१८६) षडशीत्युत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥४॥ आ न इळाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु ।
अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥१॥
आ नो विश्व आस्क्रा गमन्तु देवा मित्रो अर्यमा वरुणः सजोषाः ।
भुवन्यथा नो विश्वे वृधासः करन्त्सुषाहा विथुरं न शवः ॥२॥
प्रेष्ठं वो अतिथिं गृणीषेऽग्निं शस्तिभिस्तुर्वणिः सजोषाः ।
असद्यथा नो वरुणः सुकीर्तिरिषश्च पर्षदरिगूर्तः सूरिः ॥३॥

186.

Á na íḷabhir vidáthe suṣastí viṣvánaraḥ savitá́ devá́ etu | ápi yáthā yuvāno mátsathā no víṣvaṃ jágad abhipitvé manīshá́ || 1 || á́ no víṣva á́skrā gamantu devá́ mitró aryamá́ váruṇaḥ sajóshāḥ | bhúvan yáthā no víṣve vṛidhásaḥ káran susháhā vithuráṃ ná ṣávaḥ || 2 || préshṭhaṃ vo átithiṃ gṛiṇīshe 'gníṃ ṣastíbhis turváṇiḥ sajóshāḥ | ásad yáthā no váruṇaḥ sukīrtír íshaṣ ca parshad arigūrtáḥ sūríḥ || 3 ||

Endowed with understanding, I have recited this excellent hymn to you, O heaven and earth, to be heard around. May father, the heaven and mother, the earth, preserve us from reprehensible iniquity and be always close to us to offer protection. 10

May this my prayer, which I address to you, be fulfilled, O earth and heaven—father and mother. May you always be ready with your protection in the proximity of those who praise you. May you help us in obtaining food, strength and long life. 11

186

May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature's other divinities. May you, ever young, gladden all our people by your participation. 1

May all the bounties of triumphant Nature, such as cosmic light, cosmic order and cosmic plasma, come here in unison for participation in the sacrifice of creation. May they all be promoters of our welfare, and with great might may they preserve our strength from slackness. 2

I praise with hymns, O Nature's bounties, your best beloved participant, the cosmic fire, who is prompt to partake of the oblation, and who is well-pleased along with you ; so that thereby the cosmic plasma, the possessor of renown, the subduer of foes, the animator of men, may provide us with the power of creativity. 3

उप व एषे नमसा जिगीषोषासानक्ता सुदुघेव धेनुः ।
समाने अहन्विमिमानो अर्कं विषुरूपे पयसि सस्मिन्नूधन् ॥४॥
उत नोऽहिर्बुध्न्यो मयस्कः शिशुं न पिप्युषीव वेति सिन्धुः ।
येन नपातमपां जुनाम मनोजुवो वृषणो यं वहन्ति ॥५॥

úpa va éshe námasā jigīshóshásānáktā sudúgheva dhenúḥ | samāné áhan vimímāno arkáṃ víshurūpe páyasi sásminn údhan || 4 || utá nó 'hir budhnyò máyas kaḥ síṣuṃ ná pipyúshīva veti síndhuḥ | yéna nápātam apáṃ junáma manojúvo vríshaṇo yáṃ váhanti || 5 ||

उत न ईं त्वष्टा गन्त्वच्छा स्मत्सूरिभिरभिपित्वे सजोषाः ।
आ वृत्रहेन्द्रश्चर्षणिप्रास्तुविष्टमो नरां न इह गम्याः ॥६॥
उत न ईं मतयोऽश्वयोगाः शिशुं न गावस्तरुणं रिहन्ति ।
तमीं गिरो जनयो न पत्नीः सुरभिष्टमं नरां नसन्त ॥७॥
उत न ईं मरुतो वृद्धसेनाः स्मद्रोदसी समनसः सदन्तु ।
पृषदश्वासोऽवनयो न रथा रिशादसो मित्रयुजो न देवाः ॥८॥
प्र नु यदेषां महिना चिकित्रे प्र युञ्जते प्रयुजस्ते सुवृक्ति ।
अध यदेषां सुदिने न शरुर्विश्वमेरिणं प्रुषायन्त सेनाः ॥९॥

utá na īṃ tváshṭā gantv ácha smát sūríbhir abhipitvé sajóshāḥ | á vritrahéndras carshaṇiprás tuvíshṭamo narám na ihá gamyāḥ || 6 || utá na īm matáyó 'svayogaḥ sísuṃ ná gávas táruṇaṃ rihanti | táṃ īṃ gíro jánayo ná pátnīḥ surabhíshṭamaṃ naráṃ nasanta || 7 || utá na īm marúto vriddhásenāḥ smád ródasī sámanasaḥ sadantu | príshadasvāso 'vánayaḥ ná ráthā riṣádaso mitrayújo ná deváḥ || 8 || prá nú yád eshām mahiná cikitré prá yuñjate prayújas té suvriktí | ádha yád eshāṃ sudíne ná ṣárur vísvam éríṇam prushayánta sénaḥ || 9 ||

I approach you, night and dawn, with reverence as willingly as a gentle cow comes to be milked, mixing for you on the appropriate day the sacrificial food, consisting of the many preparations of milk within the same udder. 4

May lightning grant us happiness. May river nourish us as a cow does her calf, whereby we may propitiate the grandson of the waters, the fire divine, whom the clouds, swift as thought, convey. 5

Moreover, may the architect of creation come to this sacrifice, equally well-pleased with those who praise Him at the excellent rite at which He is present ; may the most potent resplendent Lord, the protector of man, the destroyer of darkness, come to bless the benevolent actions of men. 6

May our minds too, yoked together like horses, tend to the ever-youthful resplendent Lord, as cows to their calves and may our songs yield to Him, the most delightful Lord, as husbands embrace their wives. 7

May the vital principles too, all of one nature, come from heaven and earth to the sacrifice ; may they who are a mighty host, who have many-coloured steeds, who are like protecting chariots, and who are devourers of foes, come like friendly deities. 8

For, verily, their greatness is well known, as they diligently discharge their functions ; by which their spout pours rain upon every arid soil, as light spreads universally on a fine day. 9

प्रो अश्विनाववसे कृणुध्वं प्र पूषणं स्वतवसो हि सन्ति ।
अद्वेषो विष्णुर्वात ऋभुक्षा अच्छा सुम्नाय ववृतीय देवान् ॥१०॥
इयं सा वो अस्मे दीधितिर्यजत्रा अपिप्राणी च सदनी च भूयाः ।
नि या देवेषु यतते वसूयुर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

pró aṣvínāv ávase kriṇudhvam prá pūsháṇam svátavaso hí sánti | adveshó víshṇur váta ribhukshá ácha sumnáya vavritīya deván || 10 || iyám sá vo asmé dídhitir yajatra apipráṇī ca sádanī ca bhūyāḥ | ní yá devéshu yátate vasūyúr vi° || 11 || 5 ||

(१८७) सप्ताशीत्युत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अन्नं देवता । (१) प्रथमर्चोऽनुष्टुब्गर्भोष्णिक्, (३, ५-७, ११) तृतीयायाः पञ्चम्यादितृचस्यैकादश्याश्चानुष्टुप्, (११) एकादश्या बृहती वा, (२, ४, ८-१०) द्वितीयाचतुर्थ्योरष्टम्यादितृचस्य च गायत्री छन्दांसि ॥

॥६॥ पितुं नु स्तोषं महो धर्माणं तविषीम् । यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥१॥
स्वादो पितो मधो पितो वयं त्वा ववृमहे । अस्माकमविता भव ॥२॥
उप नः पितवा चर शिवः शिवाभिरूतिभिः । मयोभुरद्विषेण्यः सखा सुशेवो अद्वयाः ॥३॥
तव त्ये पितो रसा रजांस्यनु विष्ठिताः । दिवि वाता इव श्रिताः ॥४॥
तव त्ये पितो ददतस्तव स्वादिष्ठ ते पितो । प्र स्वाद्मानो रसानां तुविग्रीवा इवेरते ॥५॥

187.

Pitúm nú stosham mahó dharmáṇam távishīm | yásya tritó vy ójasā vritrám víparvam ardáyat || 1 || svádo pito mádho pito vayám tvā vavrimahe | asmákam avitá bhava || 2 || úpa naḥ pitav á cara ṣiváḥ ṣivábhir ūtíbhiḥ | mayobhúr advisheṇyáḥ sákhā suṣévo ádvayāḥ || 3 || táva tyé pito rása rájāṅsy ánu víshṭhitāḥ | diví vátā iva ṣritáḥ || 4 || táva tyé pito dádatas táva svādishṭha té pito | prá svādmáno rásānām tuvigrívā iverate || 5 ||

Propitiate for protection the pair of twin powers and the provider of nourishment, independent and perfect in their own spheres. Friendly may be to us the omnipresent, omnipotent and omniscient God. I express my regards to all of them for my happiness. 10

O reverent devotees, may that wealth-abounding effulgence which manifests itself amongst the Nature's bounties and gives animation to their perpetual existence help us to obtain food, strength and long life. 11

187

Now I will glorify food that bestows great strength and by whose vigour creatures in all the three regions (water, earth and air) are able to overcome obstacles and acquire wealth. 1

O delicious drinks and sweet food, we adore you; may you be our protection. 2

Come hither to us, O nutritious food, benevolent with favourable aids, source of happiness, unkind to none, friendly, benign and indiscriminatingly one to all. 3

These saps which, O food, are yours, are diffused in space throughout the regions like vapours. 4

O nutritious delicious food, those who enjoy you sharing you with others are dear to you. Those, on the contrary, who relish your flavours alone are vain ones. 5

॥७॥ त्वे पितो महानां देवानां मनो हितम् । अकारि चारु केतुना तवाहिमवसावधीत् ॥६॥
यददो पितो अजगन्विवस्व पर्वतानाम् । अत्रा चिन्नो मधो पितोऽरं भक्षाय गम्याः ॥७॥
यदपामोषधीनां परिंशमारिशामहे । वातापे पीव इद्भव ॥८॥
यत्ते सोम गवाशिरो यवाशिरो भजामहे । वातापे पीव इद्भव ॥९॥
करम्भ ओषधे भव पीवो वृक्क उदारथिः । वातापे पीव इद्भव ॥१०॥
तं त्वा वयं पितो वचोभिर्गावो न हव्या सुषूदिम ।
देवेभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादम् ॥११॥

tvé pito mahā́nām devā́nām máno hitám | ákāri cā́ru ketúnā távā́him ávasā́vadhīt || 6 || yád adó pito ájagan vivásva párvatānām | átrā cin no madho pitó 'ram bhakshā́ya gamyāḥ || 7 || yád apā́m óshadhīnām pariṅṣám āriṣā́mahe | vā́tāpe pī́va íd bhava || 8 || yát te soma gávāṣiro yávāṣiro bhájāmahe | vā́tāpe — || 9 || karambhá oshadhe bhava pī́vo vṛikká udārathíḥ | vā́tāpe — || 10 || tám tvā vayám pito vácobhir gā́vo ná havyá sushūdima | devébhyas tvā sadhamā́dam asmábhyam tva sadhamā́dam || 11 ||

(१८८) अष्टाशीत्युत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः. (२) द्वितीयायास्तनूनपात्. (३) तृतीयाया इळः. (४) चतुर्थ्या बर्हिः. (५) पञ्चम्या देवीर्द्वारः. (६) षष्ठ्या उषासानक्ता. (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ. (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः. (९) नवम्यास्त्वष्टा. (१०) दशम्या वनस्पतिः. (११) एकादश्याश्च स्वाहाकृतयो देवताः । गायत्री छन्दः ॥

॥८॥ समिद्धो अद्य राजसि देवो देवैः सहस्रजित् । दूतो हव्या कविर्वह ॥१॥
तनूनपादृतं यते मध्वा यज्ञः समज्यते । दधत्सहस्रिणीरिषः ॥२॥

188.

Sámiddho adyá rājasi devó devaíḥ sahasrajit | dūtó havyá kavír vaha || 1 || tánūnapād ṛitám yaté mádhvā yajñáḥ sám ajyate | dádhat sahasríṇīr íshaḥ || 2 ||

O nutritious food, even the mind along with the sense-organs depends on you (for their vigour). Under your banner and protective help, the intellect is helped to get over the evil thoughts. 6

O nourishing food, when water-laden clouds arrive in plenty then, O sweet food, may you be available to us at hand in abundance for eating. 7

May we enjoy in abundance the food, milk, butter and condiments, and may thereby our body grow healthy and strong. 8

O gracious food, we enjoy you, combining milk products along with barley preparations ; may thereby our body grow healthy and strong. 9

O cake of fried meal, may you be wholesome, substantial and strengthening. May thereby, our body grow healthy and strong. 10

We draw from you, O nourishing food, by our prayers, the sacrificial gifts for offerings as we draw milk from cows for oblation. You are as delightful to the elite as to us. 11

188

O divine conqueror of thousands, kindled by the dedicated worshippers you are shining brilliantly today. You are the prudent messenger of cosmic forces. May you convey our oblations to them. 1

The sacred metabolic fire proceeds to react with the nutritious food and produces thousands of types of body-building units. 2

आजुह्वानो न ईड्यो देवाँ आ वक्षि यज्ञियान् । अग्ने सहस्रसा असि ॥३॥
प्राचीनं बर्हिरोजसा सहस्रवीरमस्तृणन् । यत्रादित्या विराजथ ॥४॥
विराट् सम्राड्विभ्वीः प्रभ्वीर्बह्वीश्च भूयसीश्च याः । दुरो घृतान्यक्षरन् ॥५॥

ājúhvāno na íḍyo devā́ṅ á vakshi yajñíyan | ágne sahasrasā́ asi || 3 || prācī́nam barhír ójasā sahásravīram astrinan | yátrādityā virā́jatha || 4 || virā́ṭ samrā́ḍ vibhvī́ḥ prabhvī́r bahvī́ś ca bhū́yasīś ca yā́ḥ | dúro ghṛitā́ny aksharan || 5 ||

॥९॥ सुरुक्मे हि सुपेशसाधि श्रिया विराजतः । उषासावेह सीदताम् ॥६॥
प्रथमा हि सुवाचसा होतारा दैव्या कवी । यज्ञं नो यक्षतामिमम् ॥७॥
भारतीळे सरस्वति या वः सर्वा उपब्रुवे । ता नश्चोदयत श्रिये ॥८॥
त्वष्टा रूपाणि हि प्रभुः पशून्विश्वान्त्समानजे । तेषां नः स्फातिमा यज ॥९॥
उप त्मन्या वनस्पते पाथो देवेभ्यः सृज । अग्निर्हव्यानि सिष्वदत् ॥१०॥
पुरोगा अग्निर्देवानां गायत्रेण समज्यते । स्वाहाकृतीषु रोचते ॥११॥

surukmé hí supéśasā́dhi śriyā́ virā́jataḥ | ushā́sāv éhá sīdatām || 6 || prathamā́ hí suvā́casā hótārā daívyā kaví | yajñám no yakshatām imám || 7 || bhā́ratī́ḷe sárasvati yā́ vaḥ sárvā upabruvé | tā́ naś codayata śriyé || 8 || tváshṭā rūpā́ṇi hí prabhúḥ paśū́n víśvān samānajé | téshām naḥ sphātím ā́ yaja || 9 || úpa tmányā vanaspate pā́tho devébhyaḥ sṛija | agnír havyā́ni sishvadat || 10 || purogā́ agnír devā́nām gāyatréṇa sám ajyate | svā́hākṛitīshu rocate || 11 ||

O metabolic fire, you are adorable and endowed with thousands of glories. Invoked by us, may you bring hither such Nature's bounties as are benevolent. 3

Devotees, with their prayers, prepare facing to the east, such sacred seats, on which countless dedicated worshippers take their place. O suns, may you also grace this place with your presence. 4

They have sprinkled water (and oil) on the doors of the fire-place variously and perfectly radiant, manifold, excellent, many and numerous. 5

May the brilliant and beautiful day and night, shining with surpassing lustre, participate in the sparkling glory of God. 6

Let these two chief, eloquent, divine sages who are invokers of Nature's bounties help us in performing all dedicated actions. 7

O divine mother of culture, wisdom and speech, I invoke you all that you may guide us on the path of prosperity. 8

The supreme author of this universe has fashioned all forms of beings and has given distinct shapes to all animals. 9

O forests, create nutritious food on your own, for all living beings, for the consummation of the metabolic fire. 10

The fire divine, preceder of cosmic bounties, is honoured with the sacred metre of Gayatri. He glows when oblations are offered commencing with the word Svaha. 11

(१८९) एकोननवत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥१॥
अग्ने त्वं पारया नव्यो अस्मान्स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शं योः ॥२॥
अग्ने त्वमस्मद्युयोध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः ।
पुनरस्मभ्यं सुविताय देव क्षां विश्वेभिरमृतेभिर्यजत्र ॥३॥

189.

Ágne náya supáthā rāyé asmán víṣvāni deva vayúnāni vidván | yuyodhy àsmáj juhurāṇám éno bhúyishṭhāṃ te námaüktiṃ vidhema || 1 || ágne tvám pāraya návyo asmán svastíbhir áti durgáṇi víṣvā | púṣ ca prithví bahulá na urví bhávā tokáya tánayāya ṣáṃ yóḥ || 2 || ágne tvám asmád yuyodhy ámīvā ánagnitrā abhy ámanta krishṭíḥ | púnar asmábhyaṃ suvitáya deva kṣháṃ víṣvebhir amṛ́tebhir yajatra || 3 ||

पाहि नो अग्ने पायुभिरजस्रैरुत प्रिये सदन आ शुशुक्वान् ।
मा ते भयं जरितारं यविष्ठ नूनं विदन्मापरं सहस्वः ॥४॥
मा नो अग्नेऽव सृजो अघायाविष्यवे रिपवे दुच्छुनायै ।
मा दत्वते दशते मादते नो मा रीषते सहसावन्परा दाः ॥५॥

pāhí no agne pāyúbhir ájasrair utá priyé sádana á ṣuṣukván | má te bhayáṃ jaritáraṃ yavishṭha nūnáṃ vidan máparáṃ sahasvaḥ || 4 || má no agné 'va srijo agháyāvishyáve ripáve duchúnāyai | má datváte dáṣate mádáte no má ríshate sahasāvan párā dāḥ || 5 ||

189

O adorable God, may you lead us along the wholesome path for our prosperity, since O Lord, you are in knowledge of all our actions. May you cleanse us of the sin that forces us astray. With humility, we offer you our most reverential homage. 1

O reverential adorable God, lead us beyond all danger and affliction. May our city be spacious and land extensive. May you bless our children and offspring with prosperity and happiness. 2

O adorable God, keep us away from disease and from those men who are non-believers and adverse to us. O protector of noble deeds, may you ordain all immortal cosmic bounties to work for our welfare. 3

O adorable God, cherish us with incessant protective bounties; shine always in our hearts with your divine consciousness. O ever-youthful adoıable God, let no danger touch him who praises you. O mighty one, let no danger touch any one else too. 4

O mighty adorable God, keep us away from the wicked, voracious and malevolent enemy that brings us trouble. Abandon us not to one who has fangs and who bites, nor to one without teeth, nor to the one malignant ; O powerful one, nor may you give us up to disgrace. 5

॥११॥ वि घ त्वावाँ ऋतजात यंसद्गृणानो अग्ने तन्वे३ वरूथम् ।
विश्वाद्रिरिक्षोरुत वा निनित्सोरभिह्रुतामसि हि देव विष्पट् ॥६॥
त्वं ताँ अग्न उभयान्वि विद्वान्वेषि प्रपित्वे मनुषो यजत्र ।
अभिपित्वे मनवे शास्यो भूर्मर्मृजेन्य उशिग्भिर्नाक्रः ॥७॥
अवोचाम निवचनान्यस्मिन्मानस्य सूनुः सहसाने अग्नौ ।
वयं सहस्रमृषिभिः सनेम विद्यामेषं वृजनं जीरदानुम् ॥८॥

ví gha tvávāñ ritajāta yaṅsad griṇānó agne tanvè várūtham | víśvād ririkshór utá vā ninitsór abhihrútam ási hí deva vishpáṭ || 6 || tvám táñ agna ubháyān ví vidván véshi prapitvé mánusho yajatra | abhipitvé mánave śásyo bhūr marmrijényа uśígbhir nákráḥ || 7 || ávocāma nivácanāny asmin mánasya sūnúḥ sahasāné agnaú | vayám sahásram ríshibhiḥ sanema vi° || 8 ||

(१९०) नवत्युत्तरशततमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । बृहस्पतिर्देवता । त्रिष्टुप् छन्दः ॥

१२॥ अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः ।
गाथान्यः सुरुचो यस्य देवा आशृण्वन्ति नवमानस्य मर्ताः ॥१॥
तमृत्विया उप वाचः सचन्ते सर्गो न यो देवयतामसर्जि ।
बृहस्पतिः स ह्यञ्जो वरांसि विभ्वाभवत्समृते मातरिश्वा ॥२॥

190.

Anarváṇam vrishabhám mandrájihvam bríhaspátim vardhaya návyam arkaíḥ | gāthānyáḥ surúco yásya devá āśriṇvánti návamānasya mártāḥ || 1 || tám ritvíyā úpa vácaḥ sacante sárgo ná yó devayatám ásarji | bríhaspátiḥ sá hy áñjo várāṅsi víbhvábhavat sám rité mātaríśvā || 2 ||

O adorable God, sustainer of eternal laws, your honest worshipper glorifies you to seek protection for his physical body. May you guard him from all who are inclined to harm or revile him. O divine God, surely you are the adversary of those who are oppressive. 6

O all-wise adorable God, you discriminate between both of them (godly and godless). May you bless the worshipper at the appropriate time and be the bestower of his wishes. May you instruct men, like the priest, who directs the institutor of the sacred ceremony. 7

We address our pious compliments to the terrestrial fire, born of mechanical attrition, and which is the subduer of foul odours. May we, by these sacred invocations, obtain food, strength and long life. 8

190

Glorify with hymns the universal preceptor who is blameless, worthy of adoration, showerer of benefits, sweet-tongued and mighty. He is the one to whose sermons the enlightened and pious devotees listen with respect. 1

To Him are addressed the hymns appropriate to the occasion and they serve Him well. Verily He is the creator of those worshippers who aspire to be enlightened. He, the universal preceptor like the cosmic wind, manifests His extensive power in the vast jurisdiction of the universe. 2

उपस्तुतिं नमस उद्यतिं च श्लोकं यंसत्सवितेव प्र बाहू ।
अस्य क्रत्वाहन्यो३ यो अस्ति मृगो न भीमो अरक्षसस्तुविष्मान् ॥३॥
अस्य श्लोको दिवीयते पृथिव्यामत्यो न यंसद्यक्षभृद्विचेताः ।
मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायाँ अभि द्यून् ॥४॥
ये त्वा देवोस्रिकं मन्यमानाः पापा भद्रमुपजीवन्ति पज्राः ।
न दूढ्ये३ अनु ददासि वामं बृहस्पते चयस इत्पियारुम् ॥५॥

úpastu
tim námasa údyatim ca slókam yaṅsat savitéva prá bāhú |
asyá krátvāhanyò yó ásti mrigó ná bhīmó arakshásas tú-
vishmān || 3 || asyá slóko divíyate prithivyám átyo ná yaṅ-
sad yakshabhríd vícetāḥ | mrigáṇām ná hetáyo yánti cemá
bríhaspáter áhimāyaṅ abhí dyún || 4 || yé tvā devosrikám
mányamānāḥ pāpá bhadrám upajívanti pajráḥ | ná dūḍhyè
ánu dadāsi vāmám bríhaspate cáyasa ít píyārum || 5 ||

॥१३॥ सुप्रैतुः सूयवसो न पन्था दुर्नियन्तुः परिप्रीतो न मित्रः ।
अनर्वाणो अभि ये चक्षते नोऽपीवृता अपोर्णुवन्तो अस्थुः ॥६॥
सं यं स्तुभोऽवनयो न यन्ति समुद्रं न स्रवतो रोधचक्राः ।
स विद्वाँ उभयं चष्टे अन्तर्बृहस्पतिस्तर आपश्च गृध्रः ॥७॥
एवा महस्तुविजातस्तुविष्मान्बृहस्पतिर्वृषभो धायि देवः ।
स नः स्तुतो वीरवद्धातु गोमद्विद्यामेषं वृजनं जीरदानुम् ॥८॥

supraítuḥ sūyávaso ná pánthā durniyántuḥ páriprīto ná
mitráḥ | anarváṇo abhí yé cákshate nó 'pīvritā aporṇuvánto
asthuḥ || 6 || sám yám stúbho 'vánayo ná yánti samudrám
ná sravато ródhacakrāḥ | sá vidváṅ ubháyam cashṭe antár
bríhaspátis tára ápas ca grídhraḥ ||7|| evá mahás tuvijātás
túvishman bríhaspátir vrishabhó dhāyi deváḥ | sá na stutó
vīrávad dhatu gómad vi° || 8 ||

May He accept the compliments, the verses which narrate His details. May He bring forth His light, like the outstretched arms of the sun. Opposed by none, He maintains His daylike glory and he is mighty in vigour like a terrible wild beast. 3

His glory spreads through heaven and earth like the sun; He is remarkable, worthy of adoration, source of wisdom and bestower of happiness. Like hunter's weapons the justice of the universal preceptor chases daily the wicked. 4

O universal preceptor, you do not bestow wealth upon those stupid men who are sinful and mean and live merely on your bounty, considering you as an old ox. But you favour him who is dedicated to you. 5

He is like a fair path where grass is pleasant and like a friend who is, though hard to win, yet very affectionate. May those sinless men who instruct us, though enveloped by ignorance, come out of their covering (from their stupidity). 6

To whom hymns of praise go forth as men assemble round a master; and as rivers rolling between their banks flow to the ocean, in the same way the universal preceptor, the wise, eagerly looks at the rivers and the boats going across. 7

So, the universal preceptor the mighty, the beneficent, the powerful, the showerer of benefits has been glorified. May He thus lauded give us vigour, wisdom and wealth. May we find strengthening food in full abundance. 8

(१९१) एकनवत्युत्तरशततमं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अप्तृणसूर्या देवताः । (१–९, १४–१६) प्रथमादिनवर्चां चतुर्दश्यादितृचस्य चानुष्टुप्, (१०–१२) दशम्यादितृचस्य महापङ्क्तिः, (१३) त्रयोदश्याश्च महाबृहती छन्दांसि ॥

॥१४॥

कङ्कतो न कङ्कतोऽथो सतीनकङ्कतः ।
द्वाविति प्लुषी इति न्य१दृष्टा अलिप्सत ॥१॥
अदृष्टान्हन्त्यायत्यथो हन्ति परायती ।
अथो अवघ्नती हन्त्यथो पिनष्टि पिंषती ॥२॥
शरासः कुशरासो दर्भासः सैर्या उत ।
मौञ्जा अदृष्टा वैरिणाः सर्वे साकं न्यलिप्सत ॥३॥

191.

Káṅkato ná káṅkató 'tho satīnákaṅkataḥ | dvā́v íti plúshī íti ny ádṛíshṭā alipsata || 1 || adṛíshṭān hanty āyaty átho hanti parāyatī́ | átho avaghnatī́ hanty átho pinashṭi piṅshatī́ || 2 || śarā́saḥ kúśarāso darbhā́saḥ sairyā́ utá | mauñjā́ adṛíshṭā vairiṇā́ḥ sárve sākám ny àlipsata || 3 ||

नि गावो गोष्ठे असदन्नि मृगासो अविक्षत ।
नि केतवो जनानां न्य१दृष्टा अलिप्सत ॥४॥
एत उ त्ये प्रत्यदृश्रन्प्रदोषं तस्करा इव ।
अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन ॥५॥

ní gā́vo goshṭhé asadan ní mṛigā́so avikshata | ní ketávo jánānām ny àdṛíshṭā alipsata || 4 || etá u tyé práty adṛiśran pradoshám táskarā iva | ádṛishṭā víśvadṛishṭāḥ prátibuddhā abhūtana || 5 ||

191

Creatures, poor or rich in venom or some venomous aquatic reptiles; creatures of two kinds stinging and unobserved, both infect me with poison. 1

This (antidote herb) destroys the unseen venomous creature, destroys the seen and departing creature. It destroys them even (by its odour) and while being ground, crushes these venomous creatures. 2

Some reptiles live in small grass (*Saccharum Sara*), some behind long grass (*Poa Cyanosuroides*), some in soft grass (*Saccharum spontaneous*), some in the meadow grass (*saccharum munja*, *Andropogon muricatum* etc.) adjacent to the rivers, some in the jute grass. All these unobserved reptiles have infected me with poison. 3

When cows settle down in their stalls, the wild beasts retreat to their lairs, the senses of men go to rest, then the unseen reptiles infect me with their poison. 4

These reptiles are like lurking thieves at an evening time. They appear to see everyone but remain unseen themselves. Therefore, O men, be vigilant. 5

॥१५॥ द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा ।
अदृष्टा विश्वदृष्टास्तिष्ठतेलयता सु कम् ॥६॥
ये अंस्या ये अङ्ग्याः सूचीका ये प्रकङ्कताः ।
अदृष्टाः किं चनेह वः सर्वे साकं नि जस्यत ॥७॥
उत्पुरस्तात्सूर्य एति विश्वदृष्टो अदृष्टहा ।
अदृष्टान्त्सर्वाञ्जम्भयन्त्सर्वाश्च यातुधान्यः ॥८॥

dyaúr vaḥ pitá pṛithiví mātá sómo bhrátáditiḥ svásā | ádṛishṭā víṣvadṛishṭās tíshṭhateláyatā sú kam || 6 || yé áṅsyā yé áṅgyāḥ sūcíkā yé prakaṅkatáḥ | ádṛishṭāḥ kíṃ canehá vaḥ sárve sākáṃ ní jasyata || 7 || út purástāt sū́rya eti viṣvádṛishṭo adṛishṭahá | adṛíshṭān sárvāñ jambháyan sárvāṣ ca yātudhānyàḥ || 8 ||

उदपप्तदसौ सूर्यः पुरु विश्वानि जूर्वन् ।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥९॥
सूर्ये विषमा सजामि दृतिं सुरावतो गृहे ।
सो चिन्नु न मराति नो वयं मरामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१०॥

úd apaptad asaú sū́ryaḥ purú víṣvāni jū́rvan | ādityáḥ párvatebhyo viṣvádṛishṭo adṛishṭahá || 9 || sū́rye vishám á sajāmi dṛ́tim súrāvato gṛihé | só cin nú ná marāti nó vayám marāmāré asya yójanaṃ harishṭhá mádhu tvā madhulá cakāra || 10 ||

Heaven is your father, earth your mother, moon is your brother, sunshine your sister. Live in your own holes, unseen and yet seeing all; enjoy your own pleasure. 6

Those who move with their shoulders, those who move with their bodies, those who sting with sharp fangs, those who are virulently venomous, why are you here, ye unseen? Depart together away from us. 7

The all-seeing sun rises in the east, the destroyer of the unseen, driving away all the unseen (venomous creatures) and all evil insects of the night. 8

The sun has risen on high destroying all poisons. The sun, the all-seeing, the destroyer of all-unseen things, rises behind the top of the hills for the good of living beings. 9

I deposit the poison in the solar orb, like a leather bottle in the house of a vendor of spirits. Verily, the sun will not die, nor shall we die ; for though afar, yet with all his powerful beams he will overtake the poison. The science of antidotes shall convert the poison into sweet ambrosia. 10

॥१६॥ इयत्तिका शकुन्तिका सका जघास ते विषम् ।
सो चिन्नु न मराति नो वयं मरामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥११॥
त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्यमक्षन् ।
ताश्चिन्नु न मरन्ति नो वयं मरामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१२॥
नवानां नवतीनां विषस्य रोपुषीणाम् ।
सर्वासामग्रभं नामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१३॥

iyattiká ṣakuntiká saká jaghāsa te vishám | só cin nú —|| 11 || tríḥ saptá vishpuliñgaká vishásya púshyam akshan | táṣ cin nú ná maranti nó vayám ma⁰ || 12 || navānā́m navatīnā́m vishásya rópushīṇām | sárvāsām agrabhaṃ námāré asya yó⁰ || 13 ||

त्रिः सप्त मयूर्यः सप्त स्वसारो अग्रुवः ।
तास्ते विषं वि जभ्रिर उदकं कुम्भिनीरिव ॥१४॥
इयत्तकः कुषुम्भकस्तकं भिनद्म्यश्मना ।
ततो विषं प्र वावृते पराचीरनु संवतः ॥१५॥
कुषुम्भकस्तदब्रवीद्गिरेः प्रवर्तमानकः ।
वृश्चिकस्यारसं विषमरसं वृश्चिक ते विषम् ॥१६॥

tríḥ saptá mayūryàḥ saptá svásāro agrúvaḥ | tā́s te vishám ví jabhrira udakám kumbhínīr iva || 14 || iyattakáḥ kushumbhakás takám bhinadmy áṣmanā | táto vishám prá vāvṛite párācīr ánu saṃvátaḥ || 15 || kushumbhakás tád abravīd giréḥ pravartamānakáḥ | vṛíṣcikasyārasám vishám arasám vṛiṣcika te vishám || 16 ||

This little insignificant bird has swallowed your venom; she does not die; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert the poison into sweet ambrosia. 11

May the thrice-seven sparks of fire consume the influence of the venom; they verily do not perish; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert poison into sweet ambrosia. 12

I recite the names of ninety and nine rivers, the destroyers of poison; although afar, the sun with his beams, will overtake the poison; the science of antidotes has converted you, *poison*, into sweet ambrosia. 13

May the thrice-seven peahens, the seven-sister rivers, carry off, O body, your poison, as maidens with pitchers carry away water. 14

May the insignificant mungoose carry off your venom, *poison* ; if not, I will crush the vile creature with a stone ; so may the poison depart from my body, and go to distant regions. 15

Hastening forth at the command, thus spoke the mungoose, (who was familiar with an antidote herb): the venom of the scorpion is innocuous; scorpion, your venom is innocuous. 16

NOTES

Book I

Hymns 122-191

प्रथमं मंडलम्

सूक्तानि १२२–१९१

Hymn-122

For verse 4 see Nir. VI. 21.

1. **Raghumanyavah,** mild tempered (लघुक्रोध:) —*Daya.*; little wrath (*raghu=laghu*).

2. **Starih na,** from *stara*, cover, the boat covered with mechanical devices; like the boat —*Daya.*, like the sun invested or clothed with light (*Sayana*); also destructive of foes (स्तरी: शत्रूणां हिंसक: तेजसाच्छन्न: वा आदित्य: —*Sayana*).

3. **Vasarha**, one capable of providing residence, or comfortable (वसानां वासहेतूनामर्हक: —*Daya.*). ·Also means Agni or fire, as assuming various vestures (*vasa*) or forms in the Garhapatya and other fires; or as destroying the vesture of the earth, the trees; or as causing the revolutions of day and night.

Indra-parvata, like the sun and clouds; another name of Indra, as regulating the *parvas*, the joints or periods of the day or year (*Sayana*).

4. **Napatam-apam,** the grandson of water (Agni is regarded so. From water or moisture, trees and shrubs come out, and the fire procceds from timber and hence fire is the grandson of water)—*Sayana* and *Wilson*; cf. Manu IX. 321. According to Dayananda, *Na-pata* is not falling (of rains); it means also the ever continuing path; never coming to an end.

Matara, the one loving as mother; also day and night; a pair of measurers or surveyors, (मानकारकौ;—*Daya.*).

5. **Ausijas,** see I.18.1; 112.11; 119.9; 122.4; 5; IV.21.6; V. 41.5; VI. 4.6; X.99.11; the son of Usij, the son of a lover of knowledge.

6. **Sindhuh,** a river; Sayana regards it as a deity presiding over waters (जलाभिमानी देव:).

7. **Pare,** in the conveyer (गमके, *Daya.*). See I.116.7; 117.6; 122.7.

Srutarathe and **Priyarathe,** in the enjoyable or famous chariot; in the charming or favourite chariot (*Daya.*); Sayana refers the two

terms to *mayi* (मयि), "*on me* possessing a famous car, a favourite car."

8. **Mahimaghasya radhah,** the wealth of an honest and respectable dealer or a business magnate. Also company or assembly of the gods.

Nahusa, a man, bound by the cycle of his actions, good or vicious (*Daya.*), (Nigh. II.3).

9. **Abhidhruk**, one offending or opposing from the front (*Daya.*).

Aksnayadhruk, one offending or opposing in a crooked manner (*Daya.*). Offends by a wheel (चक्रेण) or a way (मार्गेण); or in other manner (अन्यथा प्रकारेण)—*Sayana.*

Yaksmam hṛdaye nidhatte, he places or deposits consumption (a disease) in the heart. *Yaksma* may also be regarded a sickness in general.

11. **Amṛtasya nahusah havam sureh**—*nahusa*=a learned person, *havam* = a word of sincere advice (*Daya.*); *sureh*=person adept in knowledge, well-versed man. "The invocation of the immortal deity by me a mortal worshipper." (*Wilson*).

12. **Dasatayasya,** one well versed in ten disciplines of knowledge (*Daya.*); a decade; Sayana renders it as food, by which the vigour of the ten senses is augmented; also Soma juice offered in ten ladles (*Sayana*).

13. **Dasatayasya,** of ten sorts; of the ten *indriyas* (organs of sense).

Dvi-panca, two times five : by *five,* we have teacher, preceptor, student, disciple and general people (*Daya.*); Sayana interprets it as ten ladles for some oblations.

Istasvah, the one who gets the horses.

14. **Arnah,** purified water; also a synonym of form or *rupa*; a son (*Sayana*).

Hiranyakarna, one with rings or *kundala* in ears; *manigriva*, with a necklace of precious stones in neck (*Daya.*).

15. **Sisvah,** the one worthy of being instructed or trained

(*Daya.*); infants; childish.

Hymn-123

1. **Daksinayah**, from the south side (*Daya.*); or the clever one; one who is skilled in her own function (*Sayana*).

Cikitsant, healing, remedying the malady of darkness or ignorance; bringing health.

2. **Vajam**, moving, motive; *vijnanam* or knowledge (*Daya.*); *jayanti vajam*, victoriously gathering divine knowledge (*Daya.*); the darkness, that goes away with the dawn (*Sayana*); also producing food as the reward of morning sacrifice.

3. **Bhagam**, share, participation.

Suryaya for the enlightenment from God (*Daya.*). (So that the sun or enlightenment may come).

4. **Ahana**, by the day; by the dawn; Ahana may be synonymous with dawn (*Yaska*, Nir. XI. 6).

7. **Ahani,** day and night (*aho-ratri*).

8. **Varunasya,** of the sun (*Sayana*); of the wind (*Daya.*).

Trimsatam yojanani, 30 yojanas = 120 *kroshas.*

Varuna may be identified with the sun as the remover of darkness, who according to Sayana, revolves daily round Mount Meru, the centre of the earth, performing diurnal circuit of 5059 *yojanas*; the dawn being always 30 *yojanas* in advance of his rising; or first apperance from behind the mountain in the east (the period called dawn is reckoned from the disappearance of the stars to the appearance of the sun, and is measured as to the duration by 21 *ghatikas* and 26 *palas* or *paras*. Taking the *ghatika* at its lowest valuation = ½ of a *muhurta* = 24 minutes; and a *pala* or *para* = 1/30th of a *ghatika*, we should have in a day or 60 *ghatikas* more than one third allotted to the dawn, which is definitely an error. Again if the sun travels 5059 yojanas in 24 hours, he travels at the rate of about 84 *yojanas* in one *ghatika*; and as the dawn is in advance only 30 *yojanas*, it is in time less than half a *ghatika* before the sun; a more correct estimate than the 22 *ghatikas* of Sayana's commentary (*Wilson*).

12. **Gomatih**, one possessing earth; or rays (*Daya.*).

Hymn-124

For verses 4 and 7 see Nir.IV. 16 and III.5 respectively.

1. **Ityai**, for going; for getting or acquiring (प्रापयितुं, *Daya.*); for our use (*Wilson*); for carrying on our own affairs (*Sayana*).

2. **Aminati**, not leaving, not injuring (अहिंसन्ती—*Daya.*); not opposing, not unsuited to.

Praminati, particularly injuring (प्रकृष्टतया हिंसन्ती—*Daya.*).

4. **Sundhyuvah**, the solar rays (आदित्यकिरणा: —*Daya.*).

Vaksah, the achieved thing (Nigh. IV. 2); according to Sayana, *sundhyuh* is the name of the sun; also a water bird of white colour, to whose white plumage the morning light may be compared (*Wilson*). Also when used in plural, it means waters (शुन्ध्युरादित्यो भवति शोधनात्). (शकुनिरपि शुन्ध्युरुच्यते शोधनादेव आपोपि शुन्ध्युव उच्यन्ते शोधनादेव—Nir. IV.16).

Nodhas, a learned person, well-versed in different disciplines of study; a seer, composer or interpreter of a new hymn. (Nir. IV. 16). As he makes his desires apparent in his songs of praise, so dawn manifests her beauteous forms.

Admasat, of the one that evokes the food (*adma*=food or dwelling); *sad*=who goes or abides; the mistress of the house, that rises with the dawn and wakes up the sleepers of the household.

5. **Aptyasya,** of the extensive world.

6. **Ajamim**, one that is not one's wife (*Daya.*).

Jamim, belonging to one's own species (सजातीय—*Sayana*); one's own wife.

Also **jamim**, gods or divine beings (of same species); *ajamim*, human beings or विजातीय, or of different species.

7. **Abhrateva**. like the daughter, who has no brother.

Pumsah, of the person, or for the support.

Pratici, looking or going to the West (Usa's face towards the West),

Garta-arugiva, like the one lying in the pit of poverty and trouble.

Sanaye dhananam, for the division of property.

Like the one who ascends (*aruh*, to mount) a house (*garta-gṛha*) for the gift or receipt of riches; (applicable to the dawn and to the girl who has no brother).

We have in the Nirukta (III. 5) : Like a brotherless maiden, who goes towards men, i.e. parental ancestors to render the duties of offspring and to offer the funeral cake, but not to her husband. Like one who ascends the pillar of the assembly room* in order to obtain wealth, i.e. a woman from the south. *Garta* signifies the pillar of the assembly room (गर्तः सभास्थाणुर् गृणातेः सत्यसंगरो भवति, Nir. III. 5); it is derived from the √गृ, to invoke (गृ निगरणे); transactions made under it are true. There she, who has neither son nor husband, ascends. There they strike her with dice; she obtains wealth. The cemetry heap is also called *garta* being derived from √गुर, to raise; it is raised up (श्मशान संचयोऽपि प्रगर्त उच्यते, गुरुतेरपगूर्णो भवति, Nir. III. 5).

Jaya-via patye etc. Like a well-dressed wife, eager for the husband at the proper seasons, dawn displays her beauty as a smiling damsel her teeth (or her form). According to Yaska, there are four similies: one should not marry a brotherless maiden, for his (the husband's) son belongs to him (to the father of the girl). From this the prohibition of marrying a brotherless maiden and the father's right to appoint his daughter as a son are evidnent. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind. Now, some law-givers cite the following stanza in support of the denial of a daughter's right to inheritance (Manu IX. 134). Some are of opinion that the major share belongs to the appointed daughter (cf. Ṛv. III. 3.2. See also the Atharva, I.17.1).

Hymn-125

For verse 2 see Nir. V. 19.

---

*Durga remarks that the custom of the South Indian people is that a woman who has lost her son and husband approaches the dice-board, and the gamblers make a collection for her.

2. **Muksijayeva padim ut-sinati**—A net is so called from being let loose on the ground (मोचनाच्च), or from lying on the ground (शयनाच्च) or from being spread on the ground (ततनाच्च, Nir. V. 19).

3. **Isteh putram,** son of the householder's position (इष्टस्य गृहाश्रमस्य स्थानात्—*Daya.*); son of sacrifice. Sayana explains *putra* as पुरु त्रातारम्, much-protecting, or कर्त्तारम्, performer. Dayananda renders *putra* as one pure, or the son (पवित्र तनयम्).

4. **Prnantam ca papurim ca,** one who gives pleasure, repletion or satisfaction (पृणन्तं, पुष्यन्तं, पपुरिं, पुष्टम् —*Daya.*). Sayana associates *prnantam* to progenitors (*pitr*)—पृणन्तं पितॄन् प्रीणयन्तम्, and *papurim,* to all living beings (प्राणिनः पृणयन्तं पुरुषम्) (पपुरिं प्रीणनशीलमिष्टदातारम्).

5. **Iyam daksina,** the fee or gifts obtained from teaching (*Daya.*); Sayana interprets *daksina* as earth or *bhumi,* that is able (*daksa*) to bear crops.

6. **Daksinavatam**, the givers of gifts, as well as the acceptor of gifts.

Imani citra, these wonders, these variegated things (चित्राण्यद्भुतानि); also personal decorations, as garlands, sandals, jewels and pearls.

7. **Anyas tesam paridhir astu,** may some other one be their surrounding defence (*Wilson*); or be their *kavacasthaniya* (कवचस्थानीय, in the place of armour)—*Sayana.* Sayana is not clear about the sense of *anyas* (may be any person—तेभ्योऽन्यो यः कोऽपि पुरुषः).

Hymn-126

2. **Satam niskan**, hundred gold coins (*niskan sauvarnan—Daya.*); one niska=4 *suvarnas* (another gold coin)—Manu. (VIII. 134); but according to the Amarakosa, it is rated at 108 *suvarnas*; Panini also refers to *niska.*

4 -5. **Pajrah,** available to others प्रपन्नाः पद्यन्ते गच्छन्ति मार्गान् यैस्ते—*Daya.*).
See also I. 51. 14; 116. 7; 117. 6; 10; 126. 5; 167. 6; 190. 5; VI. 59. 4; VIII. 4. 17; 6. 47; 63. 12; IX. 82. 4; X. 106. 7.

Vah, those who proceed or accompany,ये व्रजन्ति,—*Daya.*Nigh. IV. 2.

Aridhayaso gah, to be held or attained by rich man (*Sayana*); by

braves dealing with enemies (*Daya.*).

5. **Visya iva vrah,** by troops of people having mutual affection (*Sayana*); like the business people or like the one prominent amongst common men (*Daya.*).

Anasvantah, the one possessing numerous carts (*Daya.*); having carts or barrows (*Sayana*). (Small carts are used to carry Soma plant in Soma sacrifices).

6. **Parigadhita,** mixed all around; the well-meant policy from all sides (for *gadhyati*, see Nir. V. 15). *Gadhyam* is derived from √ग्रह्, to seize. Like food which is to be seized, they desire to unite themselves with the straightforward (IV. 16.11). The verb √गध् means to mix; mixed on all sides, mixed all around (आगधिता परिगधिता, I. 126.6).

7. **Romasa,** the one with profuse hair on body.

Gandhari, the queen-empress (पृथिवी-राजधर्त्तृं, *Daya.*).

Hymn-127

The hymn consists of 11 verses in *asti* (verses I-3, 8, 9); *bhurig-asti* (verses 4, 7 and 11) *atyasti* (verses 5 and 6), and *bhurig-atisakvari* (verse 10) metres.

In this hymn and the twelve following, the verse is arranged in three lines and the number of syllables varies from 57 to 79, being in most of the lines 65, 66, 67; the distribution of the feet does not seem to follow any definite rule.

It is a peculiar feature of this and other twelve hymns, to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line, (सूनुं सहसो जातवेदसं विप्रं न जातवेदसम्; and so on). This is for verbal beauty of the lines, alliterative and musical. It is in no way easy to retain the beauty of the original *parucchepa* hymns in translations.

4. **Vaneva,** like rays (*vana*=rays —Nigh I. V).

5. **Uparasu,** in the cardinal directions (*upara*=directions, दिश्; Nigh. I. 6).

7. **Kistasah,** men of wisdom (Nigh. III. 15).

Bhṛgavah, the destroyer of pains (*Daya.*).

10. **Ksasu,** on the earth (Nigh. I. 1).

Jurnih, suffering from fever etc. (*Daya.*).

Hymn-128

1. **Ila,** or **Ida**—Reverence.

पदिदिडस्पदे परिवीत इडस्पदे—On a spot or site of ground, on the earth i.e. the altar; they call the altar the utmost end of the earth; so much, verily, as is the earth as much as is the altar.

According to Sayana, Ida (Ila) is the daughter of Manu, and *pada* refers to the spot where in the form of a cow, *go-rupa*, she placed her feet, alluding to the legend of Manu's daughter being the first institutor of sacrificial rites (*Wilson*). Ida, the daughter of Manu, was the institutor of sacrifice; glory to the butter-charged footmark of Ida.

6. **Aratih,** one who is not easily pleased; a sovereign; one who helps in attaining right conduct (*Daya.*).

Taranih, one that helps in coneying across (*Daya.*); one who conveys across the sea of life; also an epithet of the Sun or Agni.

Na may mean *iva* or like and *not* (negative) both. In the negative sense, it is attached to *sisrathat*, loosened, let go.

7. **Trasate varunasya dhurtemaho devasya dhurteh**, preserves us from the malevolence of the obstructor of religious rites (*Sayana*); *varuna*=varaka, the impeder.

Hymn-129

For verses 6 ond 8, see Nir.X. 42 and VI. 4 respectively.

2. **Nṛbhih,** by leaders, officers (*Daya*); by men (i.e. by *maruts*)—*Sayana*; also by worshippers.

3. **Yavin ararum sura martyam pari-vṛnaksi martyam**—Thou mixest with the departing mortal, thou abandonest *the mortal* (*Wilson*). Sayana interprets the first *martyam* as cloud, the skin that contains the

rain; *vṛsanam, tvacam*, trying to escape; like an enemy, from the hero, *sura*; the second *martyam* is also cloud, but it is after it has parted with its waters, like an enemy who has been killed and whom then victor abandons (*Wilson*).

4. **Pṛtsusu,** in the battle (संग्राम)—Nigh. II. 17.

9. **parake,** in the distant land (Nigh. III. 26).

10. **Tva mahima saksat avase mahe mitram,** great is present to thee for protection, as to *mitra* for great protection (*Wilson*).

Mitra, the friend (*Daya.*)—as praise animates a friend, with great attachment.

Adrivah, from √*ad* to eat : devourer of foes. (Nir. IV. 4); *adrih*, thunderbolt, is so called because with it he splits (mountains), or it may be derived from √अद् to eat.

11. **Tva janita jijanad vaso**—Here *vasa* is an abode of all; one who resides in the hearts of good people (*Daya.*). यः सज्जनेषु वसति तत्सम्बुद्धौ (*Daya.*). Asylum of all men (*Wilson*).

Janita, genitor, the first maker of the universe (*Sayana*).

Hymn-130

1. **Vidathaniva satpatir astam rajeva satpatih**—Here *vidatha*=a battle or *samgrama* (*Daya.*); *sat patih*, lord of virtuous people, (*Daya.*); cherisher of the good (*Sayana*); *rajeva*, like the one shining, (*Daya.*).

Vidatha, is also an apartment of sacrifice.

2. **Avatam na vansagah, tatṛsano na vansagh**—*Tatṛsanah*, very thirsty (*Daya.*); *vansagah*, first, the good distributor; the second, an ox (*vṛsabhah*)—*Daya.*; man going swiftly (*Sayana*),—like a thirsty ox to a well; like an ox.

3. **Nihitam guham nidhim,** the hidden treasure. According to a legend, this refers to the soma plant, brought from heaven by Gayatri, (Taittirya School legend).

Isah parivṛtah—According to Sayana, it refers to the rains shut up in the clouds. In the second reiterated phrase, the same may mean the seeds shut up in the earth, germinating on the fall of the rain, and affording in either case food (*isah*=food).

4. **Gabhastyoh,** of the arms (बाहु, Nigh. II. 4).

Ksadmeva, like the water; *ahi-hatyaya*, for the destruction of cloud (*Daya.*).

5. **Vṛtha,** without a purpose (*Daya.*); without an effort (*Sayana*); fruitlessly or in vain.

7. **Nṛto,** of a twister of the body parts for acquiring knowledge (*Daya.*); of a dance; of one dancing in war.

For **Divodasa, atithigvaya** and **Sambaram,** see earlier notes.

Atithigva : I. 51.6; 53.8; 10; 112.14; 130.7; II. 14.7; IV. 26.3; VI. 18.13; 26.3; 47.22; VIII. 53.2; X. 48.8.

Divodasa : I. 112.14; 116.18; 119.4; 130.7; 10; and other references.

Sambaram : I. 51.6; 54.6; 59.6; 101.2; 103.8; 112.14; 130.7; II. 12.11; 14.6: 19.6; 24.2; IV. 30.14; 26.3; VI. 18.8; 26.5: 31.4; 43.1; 47.2; 21; VII. 18.20; 99.5; IX. 61.2.

8. **Tvacam krsnam.** black skin; stripped of skin, (√कृष्, to draw); atractive skin. There is a legend also. An *asura*, named *kṛsna* or 'black' advanced with ten thousand followers to the bank of the *ansumati* river, where he committed fearful devastation, until Indra with the Maruts, was sent against him, by Bṛhaspati, when he was defeated by Indra and stripped of his skin.

9. **Surascakram pra bṛhat,** he threw the sun's wheel (*Sayana*), or the wheel of the chariot of the sun. There is a mythological legend in this respect :

The *asuras* obtained a boon from Brahma that they should not be destroyed by the thunderbolt of Indra, and having in consequence defied him, he cast at them the wheel of the sun's car, which was equally fatal. This is a baseless legend, more of a Pauranic character than the Vedic. (*Sayana* as quoted by *Wilson*).

Vacam musayati, deprives them of speech or existence, steals or takes away speech. (*Wilson*).

Musayati, behaves like a cutter (खंडक इवाचरति—*Daya.*).

10. **Divodasebhih,** by the giver of enlightenment (*Daya.*).

Hymn- 131

3. **Mithuna,** a pair of man and woman (*Daya.*); couples consisting of husband and wife; this verse gives wife a right for full participation in sacred duties of life, like *agnihotra* etc. Sayana discusses this verse with his conservatism and reconciles only to the extent that whilst a wife cannot independently study the Vedas, and cannot alone perform the sacred rites of *agnihotra*, she would do all these with her husband and recite the Vedic *mantras* too. See Purva Mimansa, for sanctioning right to women in *yajnas* (Chapter VI, adhikarana 3-4.). *Mithuna tatasre*, husband and wife (the *yajamana* and his *patni*) perform *yajna* together.

4. **Purah saradih**—As defended for a year by walls and ditches (*Sayana*).

5. **Pṛtanasu**, amongst men (Nigh. II. 3)—*Daya.*

Cakartha karam, uttered a shout; *karasabda*, a noise or sound (*Sayana*). This may be a war cry or an exclamatory slogan.

7. **Ristam na yaman,** like one wearied on the road; towards whom evil design may be entertained by robbers (*Sayana*); to punish as deserved (हिंसितं इव यामनि —*Daya.*).

Hymn-132

For verse 1 see Nir. V. 2.

1. **Vanuyama vanusyatah** : *vanusyati* means the action of slaying; its grammatical form is not known. "May we slay those who seek to injure us". This is a Vedic quotation. "May we, in battle, conquer those the perverse and him who seeks to injure the long-spread (*dirgha-prayajyum*) (sacrifice)". May we, in battle, conquer the perverse (*dṛdhyam*. दृढ्यम्), i.e. the pernicious, the sinful person (पापधियम्) who desires to spoil our long-spread (*dirgha-pratata*) sacrifice. (दीर्घप्रततयज्ञम्, Nir. V. 2).

Bhare krtam, pious rites concerning sustenance; also concerning war (Nir. IV. 24, भर इति संग्रामनाम)—*Daya.* May our pious rites attain the gods; attain the presence of gods (*Wilson*).

2. **Svasminnanjasi,** in both places, epithets of *vakmani,* which according to Dayananda, means *upadese* (in the teachings), otherwise *marge*, on the road or path. The first is as usual, peculiar, the latter is explained by Sayana as honest, straight, free from fraud, etc.

To Dayananda, the first *anjasi* is *prakata.* (प्रकट) i.e. in the open, and the second *kamayamane* (कामयमाने) in the desired or aspired manner. In fact, it is always difficult to expound the puns or double meanings of the reiterated terms.

3. **Ṛtasya varasi ksayam,** thou art possessed of the place of the abode of the sacrifice, termed *ṛta*, or the true, as giving unfailing reward, or *ṛta* means water, and then, we have: "Thou abided in the dwelling of water", equivalent to the sender of rain. *Ṛta* also means the sun, and then we have: "Thou caused (the sacrificer) to go to the region of the sun".

According to Dayananda: *Ṛtasya var asi* (=वा:+असि) *ksayam*= सत्यस्य जलमिव असि प्राप्तव्यम् ।

Varam akrnvata ksayam= वर्तुं कुर्वन्तु निवासम् ।

Gavesanah—(i) यो गां वाणीमिच्छति स:, here *go*=speech; (ii) गवां किरणानां इष्ट: सूर्य इव; here *go*=rays.—*Daya.*

Gavesanah, (i) possessed of, or practising the seeking after water; the sender of rain; (ii) maker of search after the cows; or the seeker for the reward of the worshipper (*Sayana*).

4. **Vrajam**—This occurs twice; Dayananda gives two meanings: (i) ज्ञातव्यम्, worth knowing and अधर्ममार्गम्, the non-virtuous or vicious path. According to Sayana, the two meanings are (i) a cloud, and (ii) the cattle cf the *angirasas* stolen by Pani. The word *gavesanah*= cow-pen or pasture.

5. **Sravasyavan**—This occurs twice, with meanings: (i) आत्मन: श्रव: श्रवणमिच्छव: (the desire to hear own self) (ii) आत्मनऽ श्रवमिच्छव इव वर्त्तमान: (like the one who desires to hear ownself),—*Daya.* According to Sayana, (i) from *sravas*, food or fame, implying a wish or desire for either. They desirous of food and (ii) desirous of offering of food—oblations to Indra.

Indre okyam, in the magnificent beautiful dwellings (*Daya.*); In the heaven of Indra (*Sayana*).

6. **Indraparvata,** one like the sun and clouds; cloud and the deity presiding over clouds (*Sayana*).

Hymn-133

1. **Vailasthanam:** *Vaila* from *vila*, a hole, a cavern, a pit; one pertaining to *vila* is *vaila*. According to Sayana, in this verse and in the third verse, this represents *smasana* or a place where dead bodies are burnt (or buried-*Wilson*). Sayana suggests another meaning: The Naga-loka, the Serpent World, or the regions below the earth—which is rather Pauranika than Vedic (*Wilson*).

2. **Yatumatinam,** of the army where we have a host of killers (*Daya*); of injury-inflicting armies, or those possessing weapons; or of hosts composed of Raksasas (*Sayana*).

3. **Vailasthanaka,** *vailastha*, from *vila*, hole, pit or cavern; as in verse 1.

4. **Pisacim,** one who creates trouble (*Daya.*); a malicious being; also it means "decay".

5. **Adrivah,** twice occurring: (i) one spreading like a cloud. or like the sun; (ii) one pertaining to vast stretch of hills and mountain. (*Daya.*).

Susmi, strength, power or valour.

6. **Ghṛnanna bhisam,** of blazing fire personified, like the one blazing in terror.

Tri-saptaih, i.e. 3x7=twentyone. In rituals, an allusion to seven platters, offered to the Maruts, repeated at the three daily rites; or attended by Maruts, to whom thrice seven offerings are presented (cf. I. 72.3).

Hymn-134

For verse 2, see Nir. IV. 19.

1. **Purvapitaye**—First drinking; (i) of the earlier drinkers; (ii) of

the early drinkings (*Daya.*).

Sayana for the second gives 'before other gods'.

Niyutvata, the one in which a large number of horses are yoked (*Daya.*); with the car having the *niyuts* (*Sayana*), i.e. horses of Vayu.

Davane, to the giver; Sayana gives two meanings: (i) Come for that which is to be given by us; (ii) for giving to us that which we solicit.

3. **Rohita,** pink or red like blood; *aruna*, substances (like smoke or water) capable of conveying or transporting things (from √रुह् to carry or convey. (Also river and finger, Nigh. I. 13; II. 5)

4. **Dansu,** the process in which people acquire control over mind. (*Daya.*). According to Sayana, *dansesu karmavatsu*, doing their work. *Dansa* may mean a house and hence, in rays investing or covering the world like a house; or it may mean the chamber of sacrifice.

Bhadravastra, fine or excellent or auspicious clothes.

Sabardugha, fulfilling all desires (*Daya.*) (*Sabar—amṛta* or ambrosia); the one that yields ambrosia.

5. **Bhurvani,** twice repeated with two senses :

(i) धारणवति, the one upholding, (ii) पोषणवति, the one sustaining. (*Daya.*).

Sayana also gives two meanings ; (i) sacrifice or *yaga*, (ii) a cloud.

Takva-viye, the path where we have no robbers or thieves (for causing to go elsewhere thieves—*Sayana*).

6. **Asiram,** repeated twice with two meanings :

(i) the nourishing milk etc. भोगम्. (ii) the wholesome and nourishing—समन्तात् भोग्यम्—*Daya.* Sayana gives two meanings: (i) milk, (ii) *ghṛta* or clarified butter, both being material of oblations and the like.

Hymn-135

Satinibhih, an army with hundreds of brave soldiers (*Daya.*); *sahasrena niyuta* etc., the army with thousands of horses and hundreds of soldiers. Numerical figures represent indefinite large numbers.

2. **Pariputo adribhih,** purified by effusion. (Soma is purified by straining through Kusa grass).

Pari kosam arsati, it goes to the ladle, as it were, in place of a receptacle (*Sayana*).

3. **Sarasmin surye saca,** the offering is simultaneous with sunrise (*Sayana* and *Wilson*).

4. **Candrena,** by gold (Nigh. 1.2).

Vayava radhasa agatam, indrasca radhasa a gatam—Dayananda interprets *vayu* as the killer of vicious people; and *indra* as electricity. *Radhasa*, means to attain the objective. The repetition indicates the pairing in two ways; (i) Indra and Vayu; and (ii) Vayu and Indra.

5. **Marmṛjanta**, intensely cleaned with care (अत्यन्त मार्जयन्तु शोधयन्तु—*Daya.*); as the groom rubs down; have strained, cleaned and rubbed. (*Sayana*).

Vajinam, one with good speed (*Daya.*); *asumatyam*, going quick; like a quick horse going quick (*Sayana*).

Second *vajinam* has been interpreted by Dayananda as बहुशुभलक्षणान्वितम् i.e. one possessing numerous good qualities.

6. **Ayansata,** (i) should give. (ii) should receive—(*Daya.*).

Pavitram, the filter, the purifier; usually applied for *kusa* grass, which is used for filtering the Soma juice.

Ati romanyavyaya somaso atyavyaya, *romani*,, hairs; *avyaye*, unexhausted, not subject to deterioration or destruction; *somasah* owes prosperity; second *avyaya* such pleasures which are lasting (*Daya.*).

According to Sayana, in the first place, the Soma juices having gone through the unclipped hairs, or (अव्यया=अवि+मयानि, made from the sheep). Sheeps' wool; fall into the vessel that receives them; (ii) in the second place, अव्यया is said to bear its ordinary meaning, unexpended, unexhausted.

7. **Gacchatam,** in both places (*Daya.*).

Adhvaram, (i) virtuous characters like non-violence etc., (ii) noble deeds and sacrifices, *yajna* (*Daya.*).

8. **Asvattham,** religious fig tree, like the *pippala*, (*Daya.*); but Sayana translated it as पर्वतादि व्याप्ति प्रदेशे स्थितम्; one found spread through mountains etc.

Na upa dasyanti dhenavah—na apadasyanti; *upadas*=infirm or wasted (*Sayana*) by sickness (क्षयन्ति-*Daya.*); *apadas*, to be carried by thieves.

Dayananda gives two meanings of *dhenavah*: (i) cows, (ii) speech or *vani* in plural (वाण्य:).

9. **Agiraukasah**=agira+okasah, अगिराऽओकस:, the place of stay of the non-manifested speech; having no dwelling by speech . They are not brought to a stop by abusive speech (*Sayana*).

Hastayor durniyantavah, difficult to be checked by both hands (by physical forces); they are not to be deterred by words, or by pulling up the reins from coming to the sacrifice (*Sayana*).

Hymn-136

For the verse 3, see Nir. II. 13.

I. **Ta Samraja**, the two (तौ) shining with great lustre (सम्यग्राजेते) *Daya*; thoroughly shining (*Sayana*).

Mṛl-yat'bhyam, (i) like those who give happiness. (*Daya.*); (ii) along with such parents who bestow happiness.

2. **Rasmibhih caksur bhagasya rasmibhih**—*Rashmibhih* (i) by the rays at both places (*Daya.*).

Bhagasya, of the wealth; or of the sun. (*Daya*).

3. **Dive dive,** every day (at both the places).

Yatnvat' janah, (i) the one with a hand of diligent workers, (ii) daring persons and the like (*Daya*). Also animator of mankind, by whom man are being impelled to exertion or incited to the discharge of their respective functions (*Wilson*).

Aryaman, judicial head (*Daya.*). According to Sayana, it may imply one by whom the irreligious, or those not performing worship may be cast into the infernal regions (*naraka*).

4. **Abhagah,** (i) with entire resplendence (ii) with entire prosperity and good fortune (*Daya.*).

5. **Anhasah:** (i) from vicious acts, (ii) from sins. (*Daya.*).

Vratam, (i) noble virtues (ii) noble determinations.

6. **Varunaya midhuse sumrlikaya midhuse varunaya**—For the one with superb virtues.

Midhuse, (i) for the one who impregnates with noble qualities, (ii) for the one who provides happiness to others (*Daya.*).

Sayana separates the first attributive form from Varuna, and applies it to Rudra, the showerer of desired benefits; the two next words he applies equally to Mitra, Varuna and Rudra.

Hymn-137

1. **Matsarah**—Repeated twice meaning (i) exhilarating, and (ii) envious.

Gavasirah=*go*+*asirah*=surrounded by (i) sense-organs like, (ii) rays (*go*=cow, sense organs and rays, —*Daya.*) and also food mixed with milk.

2. **Dadhyasirah**—(i) Foods mixed with curd and (ii) like foods containing curd.

Mitraya, for the friendly; *varunaya,* for the venerable and *ṛtaya,* for the truthful behaviour (*Daya.*).

3. **Duhanti adribhih:** (i) Milking out with stones (expressing the Soma juice with pressing stones), (ii) milking out along with clouds.

Sutah, effused out, pressed out, refined.

Hymn-138

For verse 4, see Nir. IV. 25.

1. **Tavaso na tandate:** *Tavasah*, of the strength; *tandate,* destroy or leave.

Makhah— (i) Those who have acquired knowledge, (ii) those living like *yajna*, or sacrifice. (*Daya.*). According to Sayana, (i) *makha* =Yajnavan, having or receiving sacrifice, who thereupon confers the boon the sacrificer solicits. Thus *manah ayuyuve*, 'mixing with' or assenting to his thoughts or mind. In the reiteration, *makha* is considered to be put for *makham*, objective case, the sacrifice, with which Pusan mixes, or is present at, until completed.

2. **Ustro na**, like a camel; as a camel bears a burden.

Dyumninah kṛdhi, make them possessed of wealth, approbation, or reputation (यशस्विनः प्रशस्तकीर्त्तिमतः—*Daya.*).

3. **Bubhujrire**, enjoy.

Sari bhava, be famous and well known, be our leader; be ever accessible to us.

4. **Ajasva**, pertaining to one where we have goats and horses both (*Daya.*); he who is drawn by goats or has goats for horses. "Be near us, O goat-teamed one, gracious and bounteous". (Nir. IV. 25).

Hymn-139

1. **Srausat**—Dayananda translates it as the offerer of the substances constituting oblations (हविर्दात्रीम्). The word does not occur anywhere else in the Ṛgveda. In ordinary use, this word is an exclamation uttered when the butter is poured upon the fire, on the altar, as an offering to the gods. Sayana translates *astu srausat*, as "may there be a hearing of this hymn", or "may Agni or other deity be a hearer".

Dhitayah, occurs twice: (i) fingers; (ii) the upholder (*Daya.*).

Nabha, the navel; the centre of attraction (मध्यभागाऽऽकर्षणे—*Daya.*). Sometimes, the *yajna* or sacrifice is called the navel of the world (यज्ञमाहुर्भुवनस्य नाभिः).

Vivasvati, shining; in the solar corona (*Daya.*); in the sun.

2. **Svena manyuna**, by one's own wrath or anger (*Daya.*).

Svebhiraksabhih, by one's own (i) sense organs. or (ii) conscious-

ness. (स्वकीयैरिन्द्रियैः or स्वकीयैः प्रज्ञानैः—*Daya.*).

3. **Hiranyaye rathe dasra hiranyaye,** *hiranyaye rathe* is golden chariot; *dasra*, the dispeller of pain. Sayana gives two interpretations of *hiranya*—(i) *madhu--purna* or rich in sweetness, and in consistence with it, he translates *prusayante pavayah*, as "the circumferences of the wheels distil (क्षरन्ति स्रवन्ति), or scatter honey as they revolve". In the reiteration, he proposes to render it by "pleasing, heart delighting." *Prusayante*=मधूनि स्रवन्ति, or scatter honey; *pavayah*, चक्राणि or wheels (*Daya.*).

4. **Divistisu,** twice repeated in the sense (i) in the space; in the space routes, (ii) in the heavenly behaviours (*Daya.*).

Anjasa sasata rajah; *rajas*=water (Udaka) metonymy for rain (*Sayana*). Dayananda gives two meanings: (i) world, लोकम् (ii) dignity or ऐश्वर्यम्.

6. **Sutasah udbhidah**—*Sutah,* composed (निर्णीत), effused; *udbhidah,* coming out of the earth, breaking forth. (*Daya.*).

Agahi, do come.

7. **Yajniyebhyah**, (i) by persons adept in the technique of *yajna*, (ii) worthy of the *yajna karma* (both almost the same)—*Daya.*

Saca, the helper or sympathizer.

Angirobhyah, to those who are adept in the vital sciences; *dhenuh,* cow and speech. Sayana quotes a legend in this connection: The Angirasas having propitiated the gods, solicited the gift of a cow; the gods gave them the cow of plenty, but they were unable to milk her, and applied to Aryaman, who drew from the cow milk convertible to butter for oblations to fire (*Wilson*).

Esa tam veda me saca—He knows her along with me, and Sayana adds to it "either I, Aryama, or I and Aryama know her." (Why ?—not known; it is conjectural as Wilson remarks).

8. **Uta jarisuh, ma uta jarisuh,** twice repeated. *Jarisuh*—(i) the spoiled ones, (ii) may not be spoiled.

Yat ca dustaram—Here *dustaram is* the strength to get over

troubles and pains.

Ghosat, from the sound; from speech (Nigh. I. 11); also sounds, noises (*ghosah*); and by metonymy, those who utter them, men or cattle.

9. **Dadhyan,** see I. 80.16; 116.12.
For Priyamedha, Kanva, Atri and Manu, see earlier notes.

Priyamedha : I. 45.3; 4; 139.9; VIII. 2.37; 3.16; 4.20; 5.25; 6.45; 8.18; 32.30; 69.8; 87.3; X. 73.11.

Kanva : I. 36.10; 11; 48.4; 112.5 and others.

Atri : I. 112.7; 116.8; 117.3; 118.7 and others.

Manu : I. 36.19; 80.16; 114.2 and others.
A person with loving intellect is *priya-medhah* प्रिया मेधा प्रज्ञा, यस्य सः—*Daya.*)—a common name, not a proper noun. A man of wisdom is Kanva (मेधाविन्); the enjoyer of pleasure or happiness is Atri (सुखानामत्ता); a rational or thinking beings is Manuh (मननशीलः). *Name gira,* homage to speech (वाणी).

10. **Venah,** the person with aspirations (कामयमानः); *uksabhih,* in the company of great persons (*Uksa*=great, Nigh. III. 3).

Puruvarebhih, by the person having many excellent qualities (पुरवो बहवो वारा वरितव्या गुणाः येषां तैः—*Daya.*);*aravinda*=water (उदक, Nigh. I. 12).

11. **Ekadasa,** eleven i.e. (i) ten *pranas* and the eleventh, the soul or *jivatman,* and again (ii) ten organs and mind (*Daya.*). Also eleven in heaven, eleven on the earth, and eleven in the mid-air.

Hymn-140

1. **Dhasim,** food, the supporter of life, (Nigh. II. 7, *anna*).

2. **Dvijanma,** two-fold generated, a *dvija* or twice-born (Brahmana, Ksattriya and Vaisya), the first birth from mother's womb and the other from the preceptor after the sacred thread ceremony. Also it refers to fire, either as produced by attrition from the two sticks, or in the first instance by attrition and in the second from consecration for sacrificial use. (मथनेन and आधानसंस्कारेण—*Sayana*).

Trivṛdannam, triple food: clarified butter, *purodasa* (cakes fried in butter), and Soma juice (*Sayana*); the food, inspiring for acquiring knowledge; noble selfless actions, and love and dedication towards God; i.e. *jnana*, *karma*, and *upasana—Daya.*

Jagdham im punah, the same stuff (or type of food) eaten repeatedly, or rennovates what has been eaten (i.e. the same articles offered annually—*Sayana*).

Vaninah, forest trees or waters (*vana*—water or *udaka*, Nigh. I. 12).

Ava—*asyena*, by mouth (*Daya.* and *Sayana*).

Anyasya, of the other (*Daya.*); of the oblation (*Sayana*); or with the mouth in one form (or sacrificial fire), he receives the oblation through tongue of another; that is, the ladle of the ministering priests; in another form, that is, the fire that burns forests (*davagni*), he consumes the trees.

3. **Trisu cyutam,** readily fallen down (क्षिप्रं पतितं, *trisu*=*ksipra*, readily, with speed, Nigh. II. 15).

4. **Raghu-druvah,** going lightly (*Sayana*); the procurers of sweet and tasty foods (ये रघून्यास्वादनीयान्यन्नानि द्रवन्ति—*Daya.*).

Kṛsna-sitasah, black-pathed or dark-tracked (*Sayana*); agricultural track of ploughshare (*Kṛsna—kṛsi-sadhini*, pertaining to agriculture, *sita*=furrow or track of ploughshare—*Daya.*).

Juvah, quick, speedy (जववन्तः—*Daya.*).

Asamanah, not with one mind (*Daya.*), not same-minded, some going east, some west; or it may mean of different colours.

Ajirasah, graceful, one with refined manners (*Daya.*), moving (*Sayana*).

Raghusyadah, light-gliding.

Vatajutah, wind-impelled; those who move with speed like wind.

Asavah, pervading; pervading in good characteristics (*Daya.*).

Mumuksvah, aspirers of liberation (*Daya.*); giving liberation (*Sayana*).

6. **Patnih,** the one that sustains (पालयित्री:—*Sayana*); the ladies participating in the *yajna-karma* (*Daya.*). Sayana conjectures that here *patnih* represents bushes, timber, who cherish Agni (the fire); or even cows

8. **Agruvah,** the foremost in category (अग्रगण्या:—*Daya.*); also fingers; (*agruvah kesinih*) those that are in forefront; or crooked or curved like fingers. *Kesinih*, young girl with charming hair (*Daya.*).

9. **Tuvigrebhih satvabhir viyati,** proceeds with resounding existences; he goes variously with living beings, sounding loudly, or going quickly; accompanied by the cries or the flight of animals when he sets fire to forests.

Tuvigrebhih, with loud sounds (*Daya.*).

Satvabhih, with animals (*Daya.*).

Syeni, the female eagle or hawk.

Padvate, bi-peds and quadrupeds; that which has feet (*Daya.*).

12. **Rathaya navam nah gṛhaya,** *rathaya*, means of transport on rivers and seas (*Daya.*); *navam*, large boats (*Daya.*); or to our carriage-house; *gṛha* is an asylum of the needy or of the priests (*Sayana*).

Navam nityaritram padvatim, boat ever fitted with oars; boat is the *yajna* or sacrifice; the oars etc. are the priests; materials are the fuel and apparatus, and the feet are the divinities, the prayers and offerings.

Ratha, a means of transport, here a boat.

Aritra, apparatus for measuring the depth of the sea (स्तोतम्भनानि जलगाम्भीर्यपरीक्षकाणि यस्यां ताम्—*Daya.*).

13. **Dyava-ksama**, heaven and earth; *yavyam*, barley-fields; *isam*, grain, food; *varam*, jewels etc;, *arunyah*, dawns (*Daya.*).

Hymn-141

1. **Balittha,** *bal+ittha*, enlightenment or truth, its halo.

2. **Pṛksah,** worth of inquiry (*Daya.*); अन्न-साधक or the perfecter or digester of food (*Sayana*).

Vapuh, handsome appearance; having body; the cause of the growth of body (*Sayana*).

Sapta-sivasu, pertaining to seven processes or factors of advantage; with *matṛsu,* seven auspicious mothers or the rains fertilizing the seven *lokas* or worlds (*Sayana*).

Vṛsabhasya, pertaining to the cosmic *yajnas* which bring rainfall (*Daya.*); pertaining to the showerers. *Asya vṛsabhasya dohase*, Sayana refers to an allusion intended to the rays of the sun. Earlier, we have referred to the three forms of Agni; terrestrial, maturative or digestive fire, or as the electrical or ethereal element, or lightning in the *antariksa* or firmament. Here he is identified with solar fire, or the sun in heaven or as the solar rays, which in the hot season milk, as it were, the earth by the evaporation of its moisture, which is thus conveyed to the solar region, where it is transferred to the clouds, and in due season descends again in rain (*Wilson*).

3. **Budhna,** *antariksa* or inter-space.

Mahisa, great or big (Nigh. III. 7).

Savasa, by force ((बलवान्,—*Daya.*), or by bodily strength applied to attrition as producing fire.

Matarisva, breaths or vital forces.

4. **Pṛksudhah,** exceedingly hungry for enjoyment (*Daya.*); expects or desires to be consumed (*Sayana*).

Damsu, in control (दम् ऽ सु), or in teeth.

Yavisthah, the youngest; young in all respects.

Pituh paramat, from the excellence of the sacrificial or the other nutriment.

Pituh from *pitṛ*, which is figuratively the *garhapatya agni* from which the fire is taken, *niyute*, to the *ahavaniya* (*Sayana*). Flames of fire are its teeth (*damsa*).

6. **Bhagam iva,** like the prosperity (*Daya.*); according to Sayana, a great prince; may also be the sun (*aditya*) (*Wilson*).

7. **Hvarah,** crooked, crookedly behaving.

Vakva, the speaker, very much-talkative (बहुवक्ता).

Anakṛtah, unrestrained, not obstructed (न निवारितः—*Daya.*).

Jaranah, praises (स्तुतिः).

8. **Angebhir arusebhir iyate,** by limbs, or flames, having motion (*arusebhih*, by the red ones, i.e. by flames).

Vayah, normally birds; all creatures having mobility, beasts, birds and the like.

9. **Agne,** vocative of Agni, venerable, learned; *varunah*, best, most venerable.

Dhṛtavratah, pledged to accept, and adopt truth; *mitrah*, friend, kind to everyone; *aryaman*, law-abiding, and law-dispensing, a judge; *sudanavah* generous in giving; *nemih*, the circumference of a wheel; *aran*, spokes.

10. **Devatatim**, God, the highest deity.

Mahiratna, most valuable and attractive in noble qualities; *ratnam*, attractive, means for acquiring knowledge (*Daya.*).

11. **Rayim**, riches; *svartham*, capable of yielding good fruit; *damunasam*, capable of maintaining control; *bhagam*, prosperity; *daksam*, clever and skilful; *dharnasam*, clever in acquiring and possessing knowledge etc; *ṛte*, in truth.

Ubhe janmani, in the two lives, the present one and the preceding (*Daya.*).

Hymn-142

For verse 10, see Nir. VI.21.

Like the hymn 13 of book I, this hymn 142 is also called the Apri Sukta, being addressed to a variety of *devatas*, or divinities, called

apris or Agni in personification. (Dayananda does not call them Apri hymns). Many of the expressions of the two hymns, 13, and 142 are identical, and the difference arises chiefly from the difference of metre, which in hymn 13 is *gayatrī* but in the present one *anustubh*. There are 12 verses in the earlier hymn, and 13 in the present one.

3. **Trira** (त्रि:+आ), three times; he comes thrice, or he thrice bestows rewards, (or it refers to three daily sacrifices); *madhva*, with honey or sugar.

6. **Mahi**, earth (Nigh. I. 1), or speech (Nigh, I.11).

7. **Yahvi**, born of the causal form. (कारण-सूनू, *Daya.*).

Matara, the measurer; one who plans and draws out the project.

8. **Mandra-jihva,** the one with notable tongues; the two flames that give delight.

9. **Ila, Saravati** and **Mahi,** see earlier references.

Ila—I. 13.9; 31.11; 40.4; 48.16; 128.7; 142.9; 186.1; 188.8; II. 1.11; 3.8; 31.4; III. 1.23; 4.8; 5.11; 6.11; 7.5; 11; 15.7; 22.5; 23.4; 5; 24.2; 27.10; 29.3; 4; 53.1; 54.20; 55.13; 59 3; IV. 2.5; 50.8; V. 4.4; 5.8; 41.19; 53.2; 62.5; 6; VI. 10.7; 52.16; VII. 2.8; 3.7; 16.8; 44.2; 64.2; 65.4; 102.3; VIII. 31.4; 32.9; IX. 5.8; 62.3; 108.13; X. 1.6; 36.5; 70.8; 91.4; 94.10; 110.8.

Sarasvati— I.3.10-12; 13.9; 89.3; 142.9; 164.49; 188.2; II. 1.11; 3.8; 30.8; 32.8; 41.16; III. 4 8; 23.4; 54.13; V. 5.8.; 42.12; 43 11; 46.2; VI. 49.7; 50 12; 52.6; 61.1-7; 10; 11; 13;14; VII. 2.8; 9.5; 35,11; 36.6; 39.5; 40.3; 95.1; 2; 4; 5; 96.1; 3; VIII. 21.17; 18; 38.10; 54.4; IX. 5.8; 67.32; 81.4; X. 17.7; 8.9; 30.12; 64.9; 65.1; 13; 75.5; 110.8; 131.5; 141.5; 184.2.

Mahi— I. 8.8; 13.9; 22.13; 102.7; 117.19; 131.1; 142.9; 157.1; 164.33; II. 33.14; III. 31.3; 13; 61.7; IV. 14.3; 41.5; V. 5.8; 41.15; 43.8; 47.1; 81.1; VI. 45.4; 66.3; VII. 15.14; 56.4; VIII. 25.3; 40.4; 46.33; IX. 5.8; 86.44; X.60.9; 77.4; 85.2; 92.4; 96.10; 101.9; 133.7.

10. **Nabha**—*nabhau*, in the centre; it refers to rain; Sayana regards Tvastṛ as personified electric fire or lightning, in which capacity, he is the sender of rain.

11. **Vanaspati,** the fire or Agni or the sacrificial post, *yupa*, from

its being of timber (*Sayana*).

12. **Gayatra vepase**, in the form of *gayatra*, according to Sayana, a name of Indra. *Gayatram* is the protection of one that sings. *Gayatra vepase* is "गायत्रं गायन्तं त्रायमाणं वेपो रूपं यस्मात्, तस्मै"—*Daya*.

13. **Savaha-kṛtani**, with the utterance of the syllable *SVAHA*, also the performance of a rightful action (*Daya*). The personification of *agni* is, however, *syaha*, as one of the Apris (*Wilson*).

Hymn-143

For verse 4, see Nir. IV.23.

1. **Apam napat**, grandson of water. For this, a few of the references are I. 23.6; 122.4; 143.1; 186.5; II. 31.6; 35.1-3; 7; 9; 10; 13; III. 9.1; VI. 50.13; 52.14; VII. 34.15; 35.13; 47.2; VIII. 19.4; X. 8.5; 92.13.

Dayananda translates "*napat*" as the one not falling, not getting degraded (यो न पतति सः); *apam* is, of course, of *waters*.

How Agni is the grandson of waters (*apam napat*) has been thus explained: vegetable substance are the progeny of rain; and fire is the progeny of vegetation like timber or fuel.

2. **Matarisvane**, for the wind in the mid-space; this has to be fanned into flame; of. त्वमग्ने प्रथमो मातरिश्वन आविर्भव (I.31.3) be first manifest, Agni, to the wind.

3. **Na rejante**, desist not, flicker not (कम्पन्ते,—*Daya*). They do not move, or are moved in burning, maturing and the like.

Bhatvaksasah, persons possessing the strength of enlightenment. (*Daya*). *Tvaksa* is strength or force (Nigh. II. 9).

4. **Bhṛgavas**, those who dispel ignorance with knowledge, such learned persons (विद्ययाऽविद्याया भर्जका निवारका विद्वांसः—*Daya*.)

7. **Akrah**, that one which could not be dominated by others (derived from √*kram*, to go, and hence *akranta* or *anukranta*, not surpassed or exceeded by—*Sayana*).

Hymn-144

1. **Ninsate**, kisses, *dhama prathamam hi*, which first kisses his

dwelling; which are the first to present oblations.

2. **Svadha,** water (Nigh. 1.12).

3. **Savayasa**, two of the same age (also in the verse 4—*dva savayasa*). The two refers to husband and wife, associated in the performance of *yajna;* (or two pupils of the same age,—*Daya.*).

Samayansta sarathih, as a charioteer gathers; *rasmin,* reins (of a horse). (Streams of butter, spreading like rays—*Sayana*).

5. **Vrisah,** by transposition of letters *vasya* (वस्य) became *vrah* (व्रः) (*varna-vyatyaya*) *Daya.*; *prajah* or progeny.

Hymn-145

1. **Iyate**, and *nu-iyate*, he proceeds; he goes,(प्राप्नोति, and goes or attains quickly—सद्यः प्राप्नोति—*Daya.*); or is gone to or worshipped (सेव्यते—*Sayana*).

Tasmin santi pra' sisah tasmin istayah, in him is the power of restraining or controlling; he is able to accomplish what may be affected (*isti*, sacrifice or enjoyment—*Sayana*; good company—*Daya.*).

2. **Na mṛsyate prathaman na aparam vacah,** nor endures a rejoinder; he is never vague or indifinite regarding the first, nor the subsequent one—*Daya.*).

3. **Vacansi**, words (speech) in the qusetion form (*Daya.*); *rabhah*, great; a great person (*Daya.*).

4. **Svantam,** one with matured experience (श्वान्तं-श्रान्तं, परिपक्वज्ञानम्, a case of transposition of *ra* and *va—Daya.*).

Tatsara, approach in a crooked way (*Daya.*), from सर, to go; *yujyebhih* is that as may be joined with.(Sayana provides several interpretations: as being joined with abilities; that may be associated with their objects; also Wilson; or with energies fit to be connected with their consequences; or with his horses to his car).

5. **Vanarguh mṛgah**, moving or staying in a forest, the wild animals.

Hymn-146

1. **Trimurdhanam**, the three-headed; with the heads capable of dealing in the best, ordinary, and worst circumstances (*Daya.*).

Saptarasmin, seven-rayed, with rays of enlightenment pertaining to seven metres (Gayatri etc.), or the seven worlds (*bhuh*, etc.) *Daya.*; seven colours of solar spectrum.

According to Sayana, three heads are the daily sacrifices or three household fires (*garhapatya*, *ahavaniya* and *daksina*), or the three regions, heaven, earth and mid-air. The seven rays are seven flames of fire (Kali, Karali, Manojava, Lohita, Dhumravarna, Visvarupi, Visvaruci), or *rasmi*, ordinarily a ray, may be used in the sense of rein or measure, when it may allude to the seven Vedic metres.

3. **Samanam vatsam**, two calf-like day and night; or heaven and earth (*Daya.*); *abhi sancarati*, both cordially moving together; two well-disposed milk-cows (either the institutor of the rite and the priest; *yajamana* and *purohita*; or *yajamana* and his wife). The calf or offspring is *agni.—Sayana.*

Ketan, impressions or knowledge (बोधान्—*Daya*.).

Hymn-147

For verse 2, see Nir. III. 20.

Yavistha, most prominent amongst youngs; *mamhisthasya*, of the most intelligent. For this also see Yv. XII. 42.

Piyati tvo anu tvo gṛnati, one half reviles (demons) one half praises (gods); *tvah* and *nemah* are synonyms of half (नेमे देव नेमेऽसुर:; here *neme* means half ; Maitr. Samhita II. 9). Also त्वो नेम इत्यर्धस्य—Nir. III. 20.

Tvah, the other one (द्वितीय:, *Daya.*). The verse also occurs in Yajurveda, XII. 42.

3. **Andham mamateyam**, the blind sons of Mamata. Sayana refers in this connection the Pauranik legend of the birth of Dirghatamas from Mamata, the wife of Utatthya; the persons are obviously allegorical and in the text, there is no hint to the legend. According to Dayananda, *mamata* is *praja*, the people or progeny; *andham*, the ignorant one; blindness is of nescience.

Dirghatamas, means long darkness: *mamata* is mine-ness or selfishness also.

Aghayuh, one desirous of vicious or sinful acts—*Daya.*; *dvayena*, by the two sorts of actions (*Daya.*). Wilson regards in this verse a reference to an allusion to the use of maledictory prayers or imprecations.

5. **Dvayena**, by the types of actions, teaching and preaching (or instructing)—*Daya.*

Hymn-148

1. **Vapuse**, for the form (*Daya.*); for the accomplishment of sacrifice or of its object (*Sayana*).

2. **Karoh**, of the one adept in technology.

3. **Su**=*su* (सू=सु) (*Panini* VI. 1. 70); *rarahanah*=rarahanah (रारहाणाः=ररहाणाः) (*Panini* V. 1. 7). *Pranayanta*, this alludes, according to Sayana, to a especial part of ceremony; the solemn conveyance of fire from the *garhapatya* (or household), to the *ahavaniya* or sacrificial fire.

Hymn-149

1. **Dan,** दाता, the donor (the Vedic exception).

2. **Nabhanyah,** नभन्यो वायुः one that exists in space, i.e. wind (*n* on account of the transpositon of letters, *varna-vyatyaya*). See Nigh. I. 4.

4, 5. **Dvijanma**, the one born of the two (space and air—*Daya.*); from the two pieces of stick, from attrition; or from the two (earth and heaven); this refers to the terrestrial fire or *agni*.

Hymn-150

For verse 1, see Nir. V. 7.

1. **Simya,** by actions (Nigh. II. 1). I, who am a liberal giver, invoke thee along. *Arih* means an unfriendly person (*amitra*); it is derived from √ऋ, to injure. The master, i.e. *isvara*, is called *arih*, also from the same root. Having seen that oblations offered to other deities are sacrificed in fire, the seer declared, "as in the cavity of some great well," i.e. as in the opening of some great chasm, Nir. V. 7.

Todasya, the teaser; a tormentor; one who creates trouble; a tyrant, (व्यथकस्य,—*Daya*.).

Dasvan, the liberal giver (दाता); *arih*=master; *mahatah todasya*, of great well; also of a great teacher or a mighty master. *Sarane*, in the cavity; in the dwelling (शरणे, गृहे, in the house—*Daya*.).

The verse occurs in the Samaveda (verse 97) also.

Arih is also *arta* (a servant) according to Sayana: 'since I, *agni*, going veril y into thy presence for the purpose of conveying oblations, I am a servant'. We can render it as; "I take shelter in thee, as a servant does in his chief master's house (or a pupil in his preceptor's abode)."

3. **Candrah**, the rejoicer of all, आह्लादकारक:, (*Daya*.), or the moon. See the Chandogya Up: 'from *pitṛs* to the *akasa*, from the *akasa* to the moon; this is Soma the king' (V. 10.4). See also Prasna Up. V. 4; Mundaka I. 2. 5. 6.

Hymn-151

For verse 7, see Nir. VI. 8.

1. **Mitrasah na**, as a friend (*Daya*.). *Simya*, by action (Nigh. II. 1). *Mitra* may refer to the fire of firmament, i.e., lightning also.

2. **Purumidhasya**, of the one, consecrated with many noble virtues. *Sominah*, of the one possessing abundance and prosperity (*Daya*.); abundantly flowing. The traditionalists erroneously regard Purumidha a prince.

3. **Janma rodasyoh**, your (of you two) birth from heaven and earth. *Vam*=*yuvam*, you two; *vṛsana*, showerer of knowledge (or benefits)—*Daya*.

4. **Divo bṛhato daksam a bhuvam gam na dhuri upayunjathe apah**: you to join the work (*apah*, Nigh II. 1), able (to support the burthen) of heaven, and applying to all creatures, as a cow to a load (*Wilson*), or in other words, as the cow is able to bear a burthen suited to her bodily strength, or it may allude to her ability to give milk. etc. (*Sayana*).

7. **Accha**, in the best manner (*nipatasya ceti dirghah—Panini* VI. 3. 135), *accha* (अच्छ) has became *accha* (अच्छा).

9. **Mahinam**, most venerable, अत्यन्तपूज्यम्; (*Daya.*); great (Nigh. III. 3).

Panayah, the traders (व्यवहारमाणाः); businessmen; *asuras* (*Sayana*).

Hymn-152

1. **Pivasa**, robust, stout, fat, (स्थूलानि—*Daya.*); (as an epithet of *matarisvan—Wilson*), or untorn (as an epithet of *vastrani*); also intense radiance.

2. **Etaccana tvo esam**=एतयोर्मध्येत्वश्चन एक एव=one of you two (*Sayana*); any of you (*Daya.*). *Trih-asrim*, (i) acquired through the three agencies of speech, thought and actions (*Daya.*); triangular one (*Sayana*); (ii) *Catuh—asrih*, acquired through four Vedas (*Daya.*); quadrangular one (*Sayana*). According to Sayana, he who has a quadrangular weapon kills him who has a triangular weapon; i.e. the one with a superior weapon (अधिकायुधवान्) gains victory over the one possessing an inferior weapon.

3. **Apad,** the dawn, the one without a foot, footless; the integrated knowledge, the knowledge without divisions (*Daya.*). Dawn is so called as it does not move by its own feet or steps, but as depending upon the motion of the Sun.

4. **Jaram kaninam,** the lover of the maiden (कामयमानानां वयोहानिकारकम्, —the age depriver of the loving one—*Daya.*).

5. **Acittam brahma yuvanah,** Brahma=food and wealth (*Daya.*), *yuvanah*, young; *acittam*, without life (*Daya.*); connecting the inconceivable mystery (*Wilson*); *acittam*, not an object of mind or thought (*Sayana*); *brahma*, the act of which the nature is declared very great (*Sayana*).

6. **Sasmin**=*svasmin*; in the Vedic usage, there is a disappearance of *va*=well-filled.

Udhan=*udhani*=in the udders (दुग्धधरे—*Daya.*).

Pitvo bhikseta, let him beg of food (*pitvo*=of food).

Vayunani, actions, to wisdom or learning.

Mamateyam, the son of Mamata, or attachment (self-possession).

7. **Vavṛtyam**=*varttayeyam* (Vedic exception शप: श्लु:). *Supara*, well across, let the rain be carrying us well across, or to the completion of our duties by causing the growth of grain, to be used in *yajnas*.

Hymn-153

For verse 4, see (Nir. IV. 19).

2. **Prastutir vam dhama na prayuktih ayami**—the previous purpose of praising you is not the fulfilment, but I come to your abode well attached (*Wilson*—literal).

Mitra-varuna, two friends; teachers and preceptors (*Daya.*).

Vidathesu, in the disciplines of knowledge. *Surih*, learned.

4. **Dan**=*dadan*=giving (vedic exeeptional usage—शपो लुक्).

Vitam patam payasah usriyayah—eat, drink of the milk of the cow; eating refers to curds and butter. (*vitam*=eat; to pervade, व्याप्नुतम्, —*Daya.*).

Hymn-154

For verses 2 and 6, see Nir. I.20 and II. 7 respectively.

1. **Parthivani**, belonging to earth; Sayana includes all the three worlds in the word *pṛthivi* (lower middle and upper)—See Yv. V. 18.

Parthivani rajamsi, particles of earth; *rajamsi*=worlds, लोकान्; also dust.

Visnoh, of all pervading Lord.

Vicakramanah tredha, thrice (or in three ways) traversing; going in the three regions, as Agni (on the earth), Vayu (in the midspace) and Aditya (or sun, in heaven).

2. **Mṛgah**—wild beast. गिरिष्ठा:=गिरिस्था:, residing in hilly regions; *bhimah kucarah*, wild and fierce, roaming everywhere. This refers to a lion; *giristhah* also means one dwelling in prayers.

As a fierce animal roaming everywhere, haunting the mountains. *Mṛgah* is derived from√मृज्, to go. *Bhimah*, fierce: of whom all are afraid (बिभ्यत्य). (*Bhismah* or *dreadful* is derived from the same root also). *Kucarah* means 'one who moves in a crooked manner'. When it is an epithet of a deity, it means, "where does he not go?" *Giristhah*, haunting the mountains, living in mountains. *Girih* means a mountain; it is raised (Nir. I. 20).

3. **Giri-ksite,** here *giri*, is mountain or cloud; one who dwells in a mountain is *giriksit*; one who abides in high places.

Tribhih, the aggregate of three, *pṛthivi*, *jala* and *tejas* (earth, water and light) or three periods of time (past, present and future) or three qualities (*sat*, *rajas* and *tamas—Daya.*).

5. **Priyam abhi pathah,** his favourite path, the firmament (Nir. VI. 7).

Visnoh parame pade, also *vṛsnah paramam padam* (वृष्ण: परमं पदम)—(verse 6)—The highest step of the wide striding Visnu.

6. See Nir. II. 7.—We long to go to those regions of you two, where are rays (many-horned) having a large number of horns. The word *bhuri* is a synonym of *bahu* or many, so called because it produces much. *Sṛnge* (horn) is derived from √श्रि, to rest, on, or from √शृ (to stay), or from √शम् to destroy; or it is so called because it grows up to protect, or it comes out of the head. *Ayasah* means nimble. There shines forth brightly the highest step, i.e. the loftiest step, of the wide-striding, i.e. of the great-paced *visnu.* Padah (foot) is derived from √पद्, to go, when it is placed down, (the same word in the neuter gender) means a foot-step. The word also signifies a quarter of division from the analogy of a quadruped; and other quarters from the analogy of the *pada* (पाद) of division (Nir. II. 7).

The verse occurs in Yv. VI. 3 also with some difference of reading; and for *avabhati* (अवभाति), we have in the Yajurveda *avabhari* (अवभारि) (an interchange of *r* and *t* which is permissible in the Veda).

Hymn-155

2. **Kṛsanoh astuh**, on fire, the scatterer (of good things), or the disperser of enemies. *Astuh*, प्रक्षेप्तु:, scatterer, *Daya*.

Indra-visnu, a pair of lightning (or electricity) and the sun, or teacher and preceptor. (*Daya*).

3. **Dadhati putro varam param pituh nama tṛtiyam:** The son of the father has an inferior name or that of grandson; a superior or that of son; and a third, which with respect to them is that of father. The ecclesiastical meaning is, that oblations, ascending to the solar region, nourish Indra and Vishnu, as the two of the Adityas, or forms of the sun, who thereupon sends down the rain, whereby the earth is rendered fruitful, and the generations of man are sustained, whence fathers, and sons and grandsons, are successively engendered (*Wilson*).

5. **Tṛtiyam asya nakih**, but he apprehends not the third; his path on earth and in the midspace is visible, not so in the heaven.

Vayascana patayantah patatrinah, *vayah*, birds, *patayantah*, those who fly up and down; these two may be maruts; *patatrinah*, again birds, like *garuda*; may also mean winds.

Caturbhih sakam navatim, 90+4=94 periodical motions; the year, two solstices, 5 seasons, 12 months, 24 half-months, 30 days, 8 *ghatikas*, and 12 zodiacal signs (1+2+5+12+24+30+8+12=94).

Yuva akumarah, not infantine; young, not a boy. (One of beyond 65 years of age—*Daya*.).

Hymn-156

1. **Bhava**=(भवा) *bhava* (भव), short *a* (अ) has become long *a* (आ) according to द्व्यचोऽतस्तिङ् (*Panini*, VI. 3. 134); and *adha* (अधा)=*adha* (अध), according to निपातस्य च (VI. 3. 135).

2. **Sravobhir yujyam cidabhyasat Sravobhih,** by hearing, thinking and realizing (*Daya*.), or by food, or by fame, he attains what is to be joined with (*Sayana*).

3. **Janusa pipartana**, attain through birth (of enlightenment) or propitiate of your own accord (*Wilson*), or pleasure, or propitiate him by your birth, or *svata eva*, of yourself, or spontaneously without any motive or self-interests.

Ṛtasya garbham, the germ of sacrifice (*Sayana*); *ṛtasya*=of truth;

garbham, the germ, the initiation of enlightenment (*Daya.*).

Kratum sacanta marutasya vedhasah, assisted by the company of priests (*Wilson*); *vedhas*, creator (विधातुः, *Daya*), =Visnu attended by Maruts.

Dadhara daksam uttamam aharvidam, possesses heaven-conferring power; or superb power (प्रशस्तं बलम्, *Daya.*); *aharvidam*, cognizant of day (योऽह्नानि विन्दति तम्, *Daya.*); also स्वर्गोत्पादकम् (generative of *svarga*, *Sayana*).

Vrajam, cloud; *apornute*, removes the shrouds; brings to light out of the darkness (*Daya.*); sits upon the clouds or sends down rain (*Sayana*).

5. **Trisadhasthah**, knowledge, action and worship (*Daya.*); or three daily celeberations of worship; or three worlds.

Ṛtasya bhage, blessings of truth (*Daya.*); share of the sacrifice or the share that follows the rite; the blessings granted as a reward.

Hymn-157

1. **Asvina**, a pair of learneds, teachers and preceptors (*Daya.*).

Jmah, out of earth or ground.

2. **Ghṛtena**, by water (*Daya*); *pṛtanasu*, in the armies. (Pṛtana= man, Nigh. II. 3), children and dependents (*Sayana*).

Madhuna ghṛtena, with trickling honey, or with sweet water; ambrosia with trickling nectar. (See verse 3 also where the chariot of Asvins is *madhuvahanah*, honey bearing).

3. **Dvipade-catuspade**, our people (bipeds) and our cattle (quadrupeds).

4. **Madhumatya nah kasaya**, with your honeyed speech. *Madhumatya*, associated with a large quantity of water—vapour, or speed—*Daya. Kasaya*, by motion; by education mix us with your honeyed whip (literal); but *kasa* is also speech, *vac*.

Hymn-158

1. **Rekna**=wealth (*dhana*, Nigh. II. 10).

Vasu, granters of dwellings (वासयितारो —*Daya.*), or possessors of wealth.

Rudra, dispellers of sin; from √रुत्, to cause pain, or sin; *dru*, what drives away.

Rudra is the name of that Brahmacarin, who has led a disciplined life of celebacy up to 36 to 44 years of age (*Daya.*); the *vasu*, the one who leads such life up to an age of 24; the *aditya* the one who continues up to 48 years.

2. **Pade goh,** to the desired place of the earth (*Daya*); to the site of the altar (*Sayana*), or *vedi.*

Revatih purandhih, wealth-possessing, sustainers of the body, or cows abounding in milk (*Sayana*). *Purandhih,* also sustainer of the city; *revatih,* rich towns (*Daya.*).

5. **Taugryeya**, superb in strength (*Daya.*) (For *tugra* see I. 116. 3)

Arnaso madhye, in the midst of the water.

Pajras, strong and mighty (*Daya.*). See I. 116. 7; 117. 6; 10; 120.5; 126. 4; 5 and others.

4. **Tmani khadati ksam**, may he eat up the earth in the self; should of himself bite the earth (Dayananda takes up *ma* (मा) also in its connection, and then he negates the idea). According to Sayana, being unable from age and infirmity, to walk, he crawls or rolls on the ground.

5. This verse has been very popular, cf. Nitimanjari, vol. I p. 267; see our note on *dvita* and *trita* (I. 52. 5).

Siro yadasya traitano vitaksat—There is a superstitious usage of this verse. The silent repetition of this verse is said to be a sure protection against a murderer, a wolf or a tiger; and a traveller who repeats it for three nights, each time until sunrise, becomes invisible to robbers, and is able to screen others from their attack (*Wilson*).

Traitanah, the provider of three types of comforts, physical, mental and spiritual (*Daya.*).

6. See our previous notes on *Dirghatamas mamateya* (I. 147.3; 152. 6; IV. 4. 13). For Dirghatama, also see VIII. 9. 10. The Mamateya Dirghatamas (one who stays long in darkness) becomes ill in the 10th *yuga* (a *yuga*=5 years), and leads the life of dedication (*yati*) after this period (*Daya.*). This is not the historical description of a particular person. *Dirghatama* is a historical person also (*a ṛsi*), who meditated on this and several other hymns of the Ṛgveda, and made visual observations in the long nights, and laid the foundation of the science of astronomy.

Hymn-159

1. **Devebhir ye devaputre sudansasa**, cherishing their worshippers as children, or who having the gods for children are reverenced by the gods. (*Wilson*). To Sayana, *deva* is *yajamana*. Dayananda renders *devebhih*, by the divine substances like water etc., and *deveputra* as born of the divine Nature like sons.

2. Heaven (*dyuloka*) is said here to be the father, and Earth, *pṛthivi*, the mother (द्यौर्वः पिता पृथिवी माता, I. 191. 6; see also Nir. II. 8 *Mata=antariksa*, inter-space; मातान्तरिक्षम् । निर्मीयन्तेऽस्मिन् भूतानि । योनिरन्तरिक्षम।).

3. **Advayavinah**, having no second parent, or protector; no other to depend upon for subsistence (*Wilson*); the only one, of which there is no second (न विद्यते द्वितीयो यस्मिंस्तस्य—*Daya.*).

4. **Mayinah**, the possessor of divine knowledge or *prajna*. *Ditih* =*diptih* (The Vedic exception, allowing the disappearance of a letter).

5. **Satagvinam**, the one in whose possession are hundreds of cows.

Hymn-160

3. **Vahnih**=वोढा, bearer; bearer of rewards of pious rites (*Sayana*); *pitroh*, of father, i.e. of wind and sky (*Daya.*); *pṛsni*=the sun.

Duksata=**dhuksata**, milk out (प्रदुहन्ति—Daya; *d* is used for *dh*, as a Vedic usage; वाच्छन्दसीति भष्भावः, *Panini*, VI .1.102; also III 4.88).

Hymn-161

1. Wilson quotes a legend from Sayana regarding this verse; of course, it is not to be taken up seriously. The three Ṛbhus being engaged in a sacrifice, and about to drink the Soma juice, the gods sent Agni to see what they were doing. Observing that they exactly resembled each other, Agni assumed the like form; and it is to this that the verse refers in calling him brother, and questioning his comparative age. One purpose of Agni's visit is stated in the next verse to be the order to convert the one spoon or ladle, *camasa*, used for drinking the Soma juice, or for libations into four. For Ṛbhus see hymn I.20; I.110 and I.111.

Ajagan (आजगन्)=*ajagan* (अजगन्), (यङि लङि बहुलं छन्दसीति शपो लुक्) (a vedic exception).

Nindima=*nindema*(a Vedic exception).

2. **Camasam**, cloud (*Daya.*).

3. **Saudhanvana**, sons of *sudhanvan*, well adept in handling excellent bows or defence weapons (*Daya.*).

4. **Cakṛvamsah**, the creator; *ṛbhavah*, men of wisdom (Nigh. III. 15).

Camasam, to cloud.

5. **Tvasta**, the penetrating like the sun; a learned; a sculptor.

Devapanam, drinkable through sense organs or rays (*Daya.*).

6. **Indrah**, the sun; *hari*, forces of attraction and gravitation etc.

7 **Yuvasa**—(युवशा) *yuvasa* (युवस) (see Panini, लोमादिपामादिपिच्छादिभ्यः शनेलचः, V.2.100) a change of श for स.

8. **Saudhanvana**, see our note on verse 3. Some of the references on this are I. 161.2; 7; 8; III. 60.1; 40; 1V. 35.1; 8; and also for the differently accenied word I. 110.2; 4; 8; III. 60.3; 5. The word means archers and also surgeons.

For Ṛbhus getting share in the oblations, see I. 20.8 also.

They may be the participants of the libations offered at dawn or at noon, or in an evening sacrifice. According to the mythology, Ṛbhus were three sons of Sudhanvan, a descendent of Angiras—Ṛbhu, Vibhu and Vaja, and styled collectively as Ṛbhus from the name of the elder. (Nir. XI. 162 and Nitimanjari for the legend, which has no basis). Ṛbhus are men of wisdom, employed in Yajnas also. Ṛbhu, Vibhu and Vaja are the architects of transport vehicles moving in space, on sea and on land respectively. (IV.33. 9).

9. **Vardhayantim**, a line of clouds or the earth (*Sayana*); earth (*Daya.*). It is an assignment of super importance. Some assign it to water, some to fire and some to earth.

Camasan, clouds.

10. **Ṛbhus** as three priests in the last rites of the dead body, offered to fire: one represents red water or blood, the other flesh; and the third excreta (शकृत्). Dayananda translates *sronam* (श्रोणं), as *srotavyam*; *mansam*, (मांस), the parts of the dead body, and *sakṛta* (शकृत्) as excreta; *pitarah* as parents.

11. In this and the subsequent stanzas, *ṛbhus* are identified as the rays of the sun, as the instruments of rain and the causes of fertility —Nir.XI.16. (The rays of the sun are called *ṛbhus* also).

Agohyasya gṛhe, in the abode of the sun. *Agohya* is another name of the sun, which is not to be hidden (गोहितुं रक्षितुमनर्हस्य—*Daya.*). The Nirukta says: when you slept in the house of the unconcealable one, because (you were there); hence, O Ṛbhus, you did not come here today (so long as you were there, you were not here). As long as you are there, you are not here, यावत् तत्र भवथ न तावदिह भवथ—Nir. XI. 16.

Adya idam anugacchatha, *Anugacchatha*=अनुसृत्य न गच्छथ, having come forth, go not away without doing this; *idam*, your office of sending down rain for so long a period as you repose in the solar orb. (*Sayana*).

12. **Tatya pitara**, parents of that occasion (*Daya.*). It refers to the sun and the moon, the protectors of the world, which during the rains are hidden in the clouds.

Prabravita, to speak harshly or kindly both; with affection or without respect; to instruct without a reservation (*Daya.*).

13. **Svanam bodhayitaram**, *bodhayitaram* the awakener; *svanam*, अन्तरिक्षे स्वपन्तं वायुं the wind, the reposer in the mid-space, (*Sayana*). *Svanam* प्रेरकम्, the inspirer (*Daya.*).

Samvatsare idam adya vi akhyata—You have made this world today luminous, (i.e. after the close of the rainy season, when the sun and the moon are both visible since there are no clouds to hide them).

Hymn-162

For verses 1, 2, and 7, refer to Nir. IX. 3; IX. 2 and VI. 22 respectively. The whole of the hymn is given in the Yajurveda, XXV. 24-45.

Ṛbhuksah, the same as *ṛbhavah*, men of wisdom (मेधावी), *Daya.*; also a synonym of Indra, and also Prajapati.

Vajinah, one moving with speed; horses (वेगवत:—*Daya.*).

Ayuh, the knower (ज्ञाता—*Daya.*), a synonym of Vayu. For Mitra. Varuna, Aryaman, Indra and Maruts, see earlier notes.

Devajatasya, sprung from Devas, the one possessing illuminating character—*Daya*; also born as the type of various divinities –*Sayana.*

2. **Nirnija**, ever pure, Nigh. III. 7 (रूपनाम).

Indrapusnoh, the one with prosperity, and sustenance.

Ratimgṛbhitam, the prepared offerings; the procured gifts (*Daya.*); the ritualists like Katyayana and Mahidhara refer to the offerings to be made for the horse (the remains of the burnt-offering made the night before one to be given to the horse.)

Supran-ajah, goat going before him (*Sayana*). The ritualists refer such passage to *pusan*, synonymous with Agni, and the instruction that enjoins the goat being tied to the front of the horse at the sacrificial post. Such a goat, black-necked, Kṛsnagriva, being always regarded as an *agneya pasu* or a victim (Katyayana Sutra 98 etc.). See also

Yv. XXIX. 58, for black-necked goat. Such interpretations are derogatory, and refer to latter practices of a dark period of the Vedic Age.

3. **Esah Chagah,** goat going before the horse; *purodasam,* or preliminary offering , of well-cooked foodstuff; an offering or cake and butter; (lit. that which is to be first offered).

4. **Atra** (अत्रा) *atra* (अत्र) (ऋचि तुनुघेति दीर्घः—*Panini,* VI. 3. 132). *Ajah* refers to the same goat. It refers to the immolation of moon as it goes round the earth.

5. This refers to certain terms, which in the usual sacrificial rites became indicative of different types of priests; *hotṛ* (होतृ), *adhvaryu* (अध्वर्यु), (familiar ones), *avayah* (आवयाः) (*pratiprashatṛ* प्रतिप्रष्ठातृ)—who brings and places the offerings; *agnim-indhah* (*agnidh,* अग्निमिन्धः अग्नीध्), the kindler of the fire; *grava-grabhah* (ग्रावग्राभः), the praiser of the stones that bruise the Soma plant; *sanstṛ* (शंस्तृ), *prasastṛ* (प्रशास्तृ), and the last *suviprah* (सुविप्रः), which may be the Brahma (ब्रह्मा).

Dayananda gives *hota* (होता), the executor of the sacrifice (यज्ञस्याध्यक्षः), *adhvaryu* ((अध्वर्यु), the one who aspires to save himself from immolation; *avayah* (आवयाः), the one who associates himself with a noble act; *agnim-indhah* (अग्निमिन्धः), the kindler of fire; *grava-grabhah* (ग्रावग्राभः), one who receives invocations; *samsta* (शंस्ता), the one who utters the praises; and *suviprah* सुविप्रः), the intelligent and learned.

Vaksanah, the rivers; *a pṛnadhvam,* replenish; fill the rivers, or offer rivers of butter, milk etc.

6. **Yupavraskah**, the cutters of wood for the wooden post; *yupavahah,* those who carry the wooden posts; *casalam,* a specific tree; *asvayupaya,* a post for binding the horse; *taksati,* it should be in plural, they cut (*vacana-vyatyaya*) i.e. singular for plural.

Katyayana and others give the description of the sacrificial posts which are said to be twenty-one in number, made of different kinds of wood, each 21 cubits long, and 349 ordinary+260 wild animals (609) in all are fastened to these posts. Our Ṛgvedic text refers to only one post. This is not a long sacrificial post; only domestic short posts (or pegs) to which the horse is fastened.

8. **Dama** is a rope fastened round the horse's neck (for controlling or restraining, (दमन-साधनम्—*Daya*). *Sandana,* a rope that fastens the feet. *Rasana-rajjuh,* the head fastening rope (खलीन-रज्जुः).

9. **Kravisah**, one who moves with measured foot (क्रमणशीलस्य).

Svarau svadhitau riptam, *riptam*=*liptam*=smeared, or anointed; *svarau* is the instrument (or substances) with which the animal is anointed (or grease or fat); *svadhitau* is usually axe, or self-possessed (स्वेन धृतौ) (an instrument for dissecting).

10. **Sṛtapakam,** ripened by boiling.

11. **Gatrat agnina pacyamanad**, by the hand warmed or ripened with the heat of anger (*Daya.*).

Sṛta-pakam of the previous verse implies boiling; we have a reference to a pot or caldron, *ukha*, in verse 13.

Sulam, spit (Wilson concludes that a part was boiled and a part roasted). Dayananda interprets *sulam* as the pain-inflicting enemy.

Ma Srisat=*ma slisat*, may not fall upon.

12. **Im**=*jalam*, water (Nigh. I. 12).

Mansa-bhiksam, the non-availability of flesh (मांसस्य भिक्षामलाभम्—*Daya.*).

Ya imahuh surabhir nirhareti, who say of it, it is fragrant, therefore, give us some; *nirhara*, take off or give.

13. **Yanniksanam manspacanya ukhayah:** *niksanam* is the wooden stick for trying if the cooking is complete. (मांस्=मास)

Patrani yusna asecanani, the vessels that are the sprinklers of the boiled juice or broth (*Sayana*).

Carunam, cooking utensils (*Daya.*) .

Apidhana, covers for cooking vessels.

Ankah, slips of cane (वेतस-शाखा).

Sunah, implements of dissection, the knives.

14. The verse indicates the details of horse-training, grass, the fodder.

15. **Jaghrih**, smelling with heat, odoriferous.

16. **Vasah**, a cover, a cloth for cover; *adhivasam*, the upper cloth; a screen (Katyayana refers to the obscene practice, implying the lying down of the queen during the night by the side of the horse behind this scre~n!).

18. **Catus-trimsat**, thirty-four, perhaps ribs (other animals have 26 ribs—Mahidhara and others). Dayananda refers to a dynamo or electricity generating machine with 24 interceptors.

Achidra gatra, dissectors to name the parts, as heart, tongue, breast, as they divide them (earlier commentators); द्विधा भावरहितानि गात्राण्यङ्गानि— *Daya.*

19. **Ṛtuh**, season, time, one with time.

Dva yantara, they are two, day and night, to regulate; *ṛtutha*, in the season and season; according to season.

21. The first half of the verse occurs in Yv. XXIII. 26; and the whole as in XXV. 44.

Hari, the one with the character of attraction and sustenance.

22. **Aditi**, explained by the commentators, as 'not poor or mean', *adina* as an epithet of *asva*; Dayananda explains the term as 'indivisible', or undivided, not prone to destruction.

The horse of this entire hymn is not a horse of sacrifice as is normally supposed. Dayananda sees in it the science of harnessing energy. The allegory of horse, at places, has been utilized to explain astronomical phenomena too, and as Wilson also says, "there is no obvious indication however, of the same ceremonial that, is described in the text of the Yajuh, (as understood by Mahidhara etc.), or the Sutras of Katyayana or even in the Ramayana, and which evidently belongs to a later and more corrupt state of manners".

Hymn-163

For verses 2, 7 and 10 refer to Nir. IV. 13; VI. 8 and IV. 13

respectively.

The hymn occurs in the Yajuh, XXIX 12-24.

1. **Prathamam jayamanah ut-yan samudrat ut va purisat**, first born out of *samudra* or of *purisa*. *Samudra* is inter-space or *antariksa*, *Daya*. *Purisa*, the full-cause, *purna-karana*, the material cause. It refers to the birth of the sun. *Syenasya paksa*, wings of a falcon. *Harinasya bahu*, limbs of a deer.

2. **Tritah**, a synonym of Vayu; the float (संप्लावकः—*Daya*.). *Yama*, the ordainer (नियामकः—*Daya*.); name of Agni (*Sayana*).

Gandharva=Soma (*Sayana*); one which sustains the earth (*gam*=*pṛthivim*), the Vayu. (*Daya*.).

Surat=सूर्यात्, from the sun.

Vasavah, personified solar rays; the Brahmacarins who have lived with discipline up to an age of 24.

3. **Guhyena vratena**, by a secret or mysterious act; by an act of universal character (गोप्येन शीलेन—*Daya*.).

Trini bandhanani, three bindings (उत्पत्तिकारणानि, media of origin): Vasu, Aditya, and Dyau. It may even refer to the sun who diffuses his warmth to the three regions.

4. **Trini bandhanani**, three bindings in the heaven (दिवि), three in waters or earth (अप्सु) and three in mid-space (समुद्रे=अन्तरिक्षे—*Daya*.). These are the bindings of the Sun or of horse. The three are food, site and seed (अन्न, स्थान and बीज) on the earth (अप्सु); the three in the inter-space (समुद्रे) are clouds, electricity (lightning) and thunder (*megha*, *vidyut* and *stanitam*), and in the heaven are Vasu, Aditya and Dyu-sthana (*Sayana*); भूलोकोऽपि अप् (दिवि) शब्देनाभिधीयते; *ap*=the earth.

5. **Sapha**, the one that gives comfort, (शं फणन्ति तेषाम्—*Daya*.).

Rasanah, tasty (आस्वादनीयाः—*Daya*.); *saphanam nidhane*, the place of sacrifice; the field in which he is pastured.

Rasana ṛtasya gopah, the guards attending on the horse or the priests (*Sayana*).

7. **Anat**, attains (*naksati*, to go, गतिकर्मा, Nigh. II. 14).

8. **Bhagah kaninam**, loveliness or prosperity or good fortune of the maiden (or the dear one).

9. **Hiranya-sṛngah**, golden-horned; his mane is of gold (*Wilson*); golden halos like the horns of a moon.

10. **Irmantasah silika madhyamasah**, thin-ended (thin-pointed) and plump-waisted; an allusion to a troop or head of horses (*Sayana*); this may refer to the horses of the suns' car. Yaska identifies the horses with the Adityas, Nir. IV. 13. With well-formed haunches, symmetrical flanks, together the spirited, divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path (the text). On this, the Nirukta comments thus: With well-formed haunches, with protruding or broad haunches, with symmetrical flanks, i.e. whose flanks are compact, or whose head is in the middle (सिलिक मध्यमास:). Or else, *siras* refers to the sun, i.e. it follows all created things to rest and stands in their midst. This other meaning of *siras* (i.e. the human head) is derived from the same root also; the senses depend on it. Together, the spirited (divine coursers).

Sarah (spirited) is derived from √शृ, to go. Divine, born in heaven. Coursers, racers. They make efforts like swans in rows.

Hansah, (swans) is derived from √हन्, to smite; they tread the way in lines.

Srenih, (row) is derived from √श्रि, to combine, they are combind.

When the steeds have reached, i.e. arrived at, the celestial path, track, course. The panegyric of the sun is—the panegyric of the horse, for the horse was fashioned from the sun. O Vasus, ye fashioned forth the horse from the sun. (I. 163. 2)—Nirukta IV. 13.

11. The horse is identified with Agni, whose flames consume the forest.

12. **Ajah purah niyate nabhirasyanu pascat kavayo yanti rebhah,** goat bound to him etc. Dayananda translates *ajah*, as not born, causal in form; *arva*, horse or horse-like. The goat that is fastened to horse's head is led first; next, the goat fastened to his waist or the navel (*nabhirasyanu*) afterwards (*pascat*) got to the priests,

kavayah, men of wisdom and the singers, *rebhah*, or praisers, (*Wilson*). This hymn indicates the identity of the horse with the Sun.

13. **Adya** (अद्या)=*adya* (अद्य), today (*Panini*, VI. 3.135) for *a* (अ) becoming *a* (आ).

Hymn-164

A hymn of 52 verses of which 23 have been refered to in the Nirukta as follows.

Verse	Nir.	Verse	Nir.	Verse	Nir.
1	IV.26	27	XI.45	42	XI.41
2	IV.27	28	XI.42	44	XII.27
11	IV.27	29	II.9	46	VII.18
12	IV.27	32	II.8	47	VII.24
13	IV.27	33	IV.21	48	IV.27
16	V.1	37	VII.3	50	XII.41
21	III.12	40	XI.44	51	VII.23
26	XI.43	41	XI.40		

This hymn is commonly known as the *asya vamasya*, or even *asya vamiya sukta*, since its first two words of the first verse are *asya vamasya*. The hymns 140-164 (25 in all) are associated in history with the name of *ṛsi* Dirghatama Aucatthya who interpreted the revealed hymns (140-164) to us. His son Kaksivan Dairghtamasa has also been the interpreter of certain hymns of the First Mandala (116-125); and also of the first five verses of hymn 126. There are certain stories about the *ṛsi* Dirghatamas himself (narrated by Atmananda at the end of his comment). There were two brothers, both of them men of great wisdom, named Ucathya and Bṛhaspati. Ucathya had a wife Mamata and she was pregnant. At that time the younger brother, Bṛhaspati desired to have illicit union with his elder brother's wife. The son in the womb objected to this new admixture of the seed of another child with himself who had been already there; and further, she was like a mother to him. When this objection was raised, Bṛhaspati cursed him that he would be born blind, and would remain blind throughout his life. The son born became Dirghatamas. He was very much afflicted by his blindness and he prayed to the various gods like Agni, and subsequently, he was relieved of his defect. This legend was concocted by someone to explain or interpret his name *dirghatamas*; to me it appears, he was not born blind. He is one of our foremost astronomers, and he continuously

gazed at the motion of stars and planets unaided by anything like telescope, and hence after long long years, he became old, weak and with eyesight almost lost. It is also so said that his wife's servants tried to kill him by throwing him into fire or into the floods of a river, but was providentially saved by someone. His son Kaksivan was also a reputed scholar, and we have a few legends about the name of this scholar too. There are several verses of this hymn 164, which have become proverbial in connection with some of the highest thoughts of human possession. Such as "*ekam sad vipra bahudha vadanti*" (42), there is one Supreme Personality but known by various names.

The great hymn starts with a mystic verse, and a mention of "a beloved invoker grown grey, with his two brothers, who is the Lord and father of seven children". There is a beloved invoker and there is a beloved bird and finally, an invocation to the bird (verses 1, 7, 52).

1. Dayananda refers to the three fires, electricity (mid-space), fire of wood (terrestrial), and the fire of the sun (celestial).

Saptaputram, born of seven elements (*Daya.*); seven solar rays, or it refers to the seventh son, Aditya being the seventh son of Aditi.

Tṛtiyo bhrata, third brother; or the third like the brother. The three brothers are Vayu, Agni and Aditya. This refers to the consciousness of a type of identity or similarity of the individual with the Supreme Spirit.

2. **Ratham eka cakram,** one wheeled chariot or car; the orb of the sun, or time or a year.

Sapta yunjante, ekah asvah, saptanama—Seven horses yoked are seven solar rays (with seven ranges of visible spectrum), or the six seasons with their aggregation and year, or the six double months and one intercalary month. The wheels of the car are, as typical of time, the past, present and future, should be three but all of them are essentially identical, and are said to be but one.

Eko asvah, one horse, *saptanama*, with seven names. This refers to the Sun, who is essentially one, but known under different names Surya, Savitṛ, Mitra, Visnu, Pusan, Vivasvat, and Aditya. The sun is also regarded as the absorber of seven *rasas* or flavours and hence the *saptanama*. To these seven, we my also add Bhaga and Tvastṛ. The word *sapta* may have a pun also; the word means *horse* and *seven* both.

Trinabhih, three navels; may be three holes of the wheels; or the day and its three *sandhyas*; or the year with three seasons, summer, rains and winter; or three parts of time, past, present and future.

3. **Sapta cakram**, seven wheeled.

Sapta vahanti asvah, drawn by seven horses.

Sapta Svasarah, seven sistets (Six double and one intercalary month).

Gavam nihita, of the cows concealed (voice, notes or utterances).

Sapta nama, seven names.

Sapta-tasthuh, seven portions, year (*varsa*), solstice (*ayana*), season (*ṛtu*), month (*masa*), fortnight (*ardha-masa*) day (*dina*, *ahar*), night (*ratri*).

Seven musical notes are the seven utterances. If *gavam* is used in the sense of waters, then seven rivers.

4. Who has been seeing the first-born possessing bones, which what has no bones been bearing? Where then is the life, the blood, the self of the earth? Who went near the wise to ask this?.

Asthanvantam, having bones, corporeal (अस्थियुक्तं देहम्—*Daya.*). The boneless is Prakṛti of the Samkhya, sustaining the bony structures.

Bhumi, implies *sthula sarira,* gross body; *asuh*, breath; or the *pranamaya* body; the *suksma sarira*, or subtile body; *asṛk*, blood, the circulatory system; *atman*, the *cetana*, or thinking principle (the mental or *manomaya* sheath).

5. **Pakah**, matured; but here in the sense of 'what is to be matured, i.e. immature). (तपसा परिपचनीय—*Daya.*).

Sapta tantu, seven threads; seven forms of some sacrifice, or seven metres of the Veda.

Vatse; baskaye; adhi, on the child; young; on or upon. Dayananda translates *baskaye* as "worth being seen"; the word occurs nowhere else in the Ṛgveda.

6. **Kim api svid ekam**—What is that one alone? This 'one', according to Sayana, is the orb of the ungenerated sun, on which the six seasons depend.

Rajamsi, regions; *ajasya*, of the unborn. This is in continuation of the question in verse 5, in the form of the unborn, someone has made the six regions firm. According to Dayananda, *rajamsi* are the gross elements, like earth etc.

7. Let him declare here who surely knows this—the concealed position of the lovable bird. From his head the cows draw milk; they have been drinking water with their foot, wearing the vesture (*vavrim*, from √वृ, to cover).

Vamasya, lovable; the extensive world (*Daya.*). *Veh* (वे), of the bird. *Anga*, O dear.

The trees drink water from their foot (the roots); several allegories are combind in this verse. Just as birds fly in the air, similarly, all the stars and other heavenly bodies are moving in space: cows sustain their calves with milk, similarly, the universe is being sustained by the Creator.

The verses 4-7 are to be read as constituting one unit. After describing the chariot and the wheel and the things concealed in the chariot (verses 2 and 3), the apt questions put are : who has seen this mystery of the first formation of the universe? Who can go and ask about this? And where is the location of that mystery? (Verse 4). The question is repeated in the verse 5, of course, now using the first person. He asks about the concealed position of the gods. The poets have woven some mystery (Verse 5). The poets know who gave form to the universe, the milk drawn from the head, and drinking water from the foot are puzzles (Verse 7); here is mentioned the concealed position of this *lovable* bird. There is evidently some relation between *vamasya bhrata* (brother of the lovable) and *vamasya* of the lovable bird whose position is concealed. (Verse 7).

8. **Ṛte**, in the eternal law.

Babhaje, to apportion; to give the share.

Bibhatsuh, timid, the terror giving (*Daya.*).

Garbharasa, having the juice within (*garbhe*).

Upavakam, to address nearby (उपगता वाक् यस्मिंस्तम्—*Daya.*); *iyuh*, went.

The mother has been giving the father the share in the *ṛta*; indeed she has been coming together with thought and with mind, in the beginning. She is timid, having the juice within, being hit into. There they came bearing adorations to address nearby. (Here we have a metaphorical description of the agency of the sun in sending rain upon the earth, and its consequent fertility—(*Wilson*).

9. **Visvarupyam gam**, the omniform cow. *Amimat vatsah*, the calf bellowed. *Mata*, mother, the earth (*Daya.*).

Dhuri, yoke; *daksinayah*, on (of) the right side.

Vṛjanisu, in the water-clouds; in the prohibited orbs (*Daya.*).

Trisu yojanesu, in the three bindings (*Daya.*); in the three expanses of the space.

10. **Tisrah matṛh**, (मातृः), the three mothers (best, medium and worst positions of the earth—*Daya.*); earth, sky and heaven (*Sayana*).

Trin pitṛn, (पितृन्), three fathers, three forms of Agni, the fire in the sun, fire in the lightning and the terrestrial fire (*Daya.*); the three deities, Agni, Vayu and Aditya (*Sayana*).

Glapayanti, make fatigued.

Mantrayanta, utter in a low or silent voice (गुप्तं भाषयन्ते—*Daya.*).

Behind of that heaven, they utter in a low voice, the word that comprehends all (*visvavidam vacam*), that does not move all (*avisvaminvam*).

The three veress (8-10) form another group of this hymn. This refers to the father and the mother and the womb and the calf. Some of the ideas are continued in the subsequent verses too.

11. **Dvadasaram**, twelve spokes; the year with twelve months (*Daya.*); *jaraya*, for decay; *varvarti*, to go round (भृशं वर्तते, exists all round, *Daya.*).

Mithunasah, pairs; *putrah*, sons.

Sapta-satani vimsatih, seven hundred and twenty (360 days and 360 nights together make 720 in a year). Day and night form a pair. The wheel of Law, with twelve spokes goes round and round the heaven; it is not indeed to be decayed. Here stand, O Agni, the seven hundred and twenty sons in pairs.

12. **Panca padam**, having five feet (*ksana, muhurtta, prahara, divasa* and *paksa—Daya.*).

Dvadasakṛtim, having twelve forms, i.e. having twelve months.

Purisinam, having *purisa*; a synonym of water (Nigh. I. 12). *Purisin* may be the name of the sun, as the source of rain. The first five feet are the five seasons (spring, summer, rains, autumn, and winter), *hamant+sisira* form one winter season. *Purisa* may mean first cause also. It in Nighantu I. 12. is a synonym of water.

Sapta cakre, having seven wheels, i.e. seven rays.

Sad-are, having six spokes; the six seasons.

Atheme anya upare, then these others in the high, i.e. then, these others say (of him) as the clear-seeing, placed in the high chariot with seven wheels and six spokes.

13. **Panca-are,**, having five spokes; *cakre*, in the wheel, *parivartta-mana*, rolling, or which rolls; *tasmin-a-tasthuh*, that stand out.

Aksah, axle; *sanat*, from the beginning.

Sanabhih, having navel.
In that wheel, having five spokes, which rolls on, all the beings stand out. Its axle, bearing immense load, does not break, from the beginning itself.
The beautiful poetic fancy of a chariot not breaking down even with immense load and not decaying in course of time, is worth taking notice.
14. The wheels with the felly (*sanemi*) roll on without decaying (*ajaram*). The ten, yoked (*dasayuktah*) draw it on the upward (*region*). Like the sun's eye (*suryasya caksuh*), it goes along, shrouded with its space. In it are all beings placed.

Dasa, ten, sense organs (or five *lokapalas*, and five classes of human beings (*Sayana*); ten regions of space (or ten vital breaths—*Daya.*).

Sat it yamah, the six are twins (six seasons of two months duration each are the six twins).

They say of the seventh among what are born together, that he is born as one, that the six verily are twins, the wise, born of gods. What are coveted by them, placed according to their proper position, move, changing in form, for the sake of him who stands by.

16. Them, being women, (*striyah satistan*), they verily declared to me as men (*u me pumsa ahuh*). One with eyes sees; the blind knows not (*pasyet aksanvan; na vi cetet andhah*).

Sah pituh pita asat—They of the father father became, i.e. he who knows them well became the father of father. A new topic now starts in the hymn. There is obviously a glorification of wisdom, enabling one to see and know. One is not sure what they are; who, though women, are declared to be man.

17. **Avah parena, ena avarena**, etc. Beneath of what is above, above of this that is beneath, the cow has stood up, bearing the calf with the foot.

Sa kadrici, she (the cow) whither going?

Kam svid ardham para agat, to what half is she going away?

Kva svit sute, where gives the birth (to the calf)?

Na hi yuthe antah, it is not within the herd.

18. Who recognizes the father (*pitaram anuveda*) as beneath of what is above (*avah parena*); as above of this that is beneath (*parah enat avarena*)—who behaving like a poet (*kaviyamanah kah iha*), has explained this here? Whence has sprung up the god-mind (*devam manah*).

19. **Ye arvancah tan un paracah ahuh**—They, who are reeent, them they call ancient.

Ye parancas tam un arvacah ahuh—They, who are ancient, them

call recent (*u*—उ—a particle to indicate emphasis. This is always given as unnasalized उ=ऊँ): O Soma, them which Indra and thou have done, them carry they that look like being yoked to the pole of space. (*Dhura na yukta rajaso vahanti*).

Rajasah, of the space.

20. **Dva suparna sayuja sakhaya** etc. Two birds, comrades, united (or associated) to each other, resort to a common tree. Of the two, one eats the tasty berry (*pippalam*) the other without eating, looks on.

The two birds are (i) the infinitesimal soul (*jivatman*) who eats the tasty berry (i.e. along the cycles of birth and death enjoys the fruits of its good and vicious actions); (ii) the Infinite Supreme (*paramatman*) who merely looks on; He is unattached, and provides the inferior bird the opportunities of *jnana*, *karma*, and *bhoga*, (knowledge, actions and the enjoyments). The lower soul enjoys the rewards of its deeds.

The verse refers to the eternal realities of the three categories, two of which are the *cetana*, and third one the inert matter. *Brahman*, the Supreme, the first cause of the universe and Infinite; *prakṛti*, the material casue, and simultaneously existing since eternity along with the Brahman, and the third one innumerable number of eternally existing infiinitesimal souls or the *jivas*. The relation between the Supreme Self and individual souls is also clear in this verse, where the universe made out of Pṛakrti is regarded as a tree, the individual souls eat (enjoy and suffer) whilst the Supreme Self without tasting, merely shines of His own glory and merely looks on (*cakasiti*=अभिपश्यति, looks on —*Daya.*).

Geldner in this verse sees a reference to the two sets of people resorting to the tree of wisdom (वृक्ष); one of them realize it and enjoy, whilst the other does not realize or enjoy and simply stares.

21. Where the birds (*suparna*) ceaselessly sing forth (*abhisvaranti*) about their share of immortality (*amṛtasya bhagam*), before the learned assembly (*vidatha*), there the lord of all (*visvasya*), (*bhuvanasya gopah*), the protector of the world; he, the wise entered me the unripe (*sah ma dhirah pakam atra avivesa*).

Suparnah, or birds, are the lower souls (*jivah*). In verse 19, there is a reference to knowing the father; here in this, a reference to the knowledge of the father (*ma dhirah a vivesa*, or the wise entering me). The share of immortality (*amaṛtasya bhagam*) is what knowledge of

immortality, they have realized. In the assembly of the learned where the wise people sing of that immortality, there I had the vision of that knowledge of father (mentioned in verse 19). The wise devotee had the wisdom from their discourse.

Same commentators regard the sun as the Suparna in this verse.

22. Again a reference to the tree (*vṛksa*); eating and drinking of honey (*madhvadah*), the honey of transcendental knowledge, the birds (*suparnah*), the berry (*pippalam*), sweet and tasty (*svadu*) and the father (*pitaram*).

Upon which tree, honey drinkers, the birds rest in peace, and all inspire themselves; on the top of it, they say, is verily, the sweet berry. One does not reach up to it, who does not know the father. (Geldner's classification into two sorts of people is more relevant in this verse, rather than in verse 20). Only the God-abiding and God-loving people can enjoy the sweetness of the berries hanging on the top of the tree.

23. Only those persons are entitled to attain immortality, who have known the mystery that the Gayatra is placed upon the Gayatra, or who has constructed a *tristup* from what is in *tristup*; or who has known that the *jagat* quarter (*padam*) is placed in the *jagat*.

Gayatra metre with 8+8+8+syllables. *Tristup* with 11+11+11 +11, four quarters. *Jagat* जागत् metres with four quarters of 12+12 +12+12 syllables.

From the verse begins the liturgical teaching of the spiritual science, with a reference to divine speech and its revelation. The Supreme Self not only created the universe for the enjoyment of lower self, He also gave the Divine Speech and through it the Divine Enlightenment.

24. With the Gayatra, one fashions the praise (*arkam*, pertain to Ṛk, the Ṛgveda), and with the Ṛgvedic hymns, he constructs the *mantra* of the Sama or the Book of Songs (Samaveda) and with *traistubha*, one constructs *vak*, (or address or speech) or the prose of the Yajurveda, and with the *vak* or *yajuh*, he constructs the *dvipada* (of two quarters) and *catuspada* (of four quarters) metres of the Atharvaveda; and thus in all the entire divine literature of the seven metres (*sapta vanih*), out of the syllables (*aksarena*).

25. Now in this verse, we have a mystic parallelism and concordance in what we have in the cosmic creation and the Divine Speech :

With the *jagat*, one established the river (*sindhum*), in the heaven (*divi*), in the *rathantara*, one saw the sun (*suryam*) again and again. They speak (*ahus*) of three fuels (*tisrah samidhas*) of Gayatra. Therefore, it excels far (*pra ririce*) with its immense (*mahna*) grandeur (*mahitva*).

26. I call here (*upahvaye*) the cow (*dhenu*) easy to milk (*sudugham*). And the one who can milk a cow (*godhuk*) with a dexterous hand (*sahastah*) has milked her (*dohat enam*). May the Savita (the sun or the Creator) inspire us (*savisat*) with the noblest inspiration (*srestham savam*). The oven (*gharmah*) is kindled (*abhiddhah*). This, verily, I speak out (*tat um iti su pra vocam*).

27. Making a bellowing sound (*hinkṛnvati*) she has come here (अभि+आ+अगात्), the mistress of wealth and plenty (*vasupatni*), yearning for her calf (*vatsamicchanti*) in heart (*manasa*). May this cow (*aghnya*, not to be hurt or killed) yield milk (*duham*) for the Asvins (*asvibhyam*); may she prosper (sa *varddhatam*) for the sake of immense happiness (*mahate saubhagaya*). The cow is the cattle; it is the divine speech and it is the mother earth (पृथिवी धेनुर्वा—*Daya.*). The allegory applies to all the three. The description continues in the next verse.

28. The cow lowed towards her calf (*gauh amimet anu vatsam*), that was keeping the eyes open (*misantam*); she made the bellowing sounds, (*hinn akṛnot*), verily, to measure (or to smell, to lick) (*matavai hin iti*) the face or forehead (*murdhanam*). Fondly inviting (*vavasana*) its mouth (*sṛkvanam*) towards her warm udder (*gharmam*, Nir. XI. 42), she produces a bellowing sound (*mimati mayum*), makes it drink (*payate*) with her profuse milk (*payobhih*). The ritualists utilize this verse in the ritual when the calf is moved off from the cow for milking. Again this verse refers to cow and the earth both.

29. This he (*ayam sah*), by whom the cow is encompassed (*yena gauh abhivṛta*), makes a bellowing sound (*mimati-mayum*). She remaining upon the height (*dhvasanau adhisrita*), makes a bellowing sound. With her thoughts (*sa cittibhir*) she keeps down the mortal (*ni hi cakara martyam*) becoming the lightning (*vidyud bhavanti*), she has thrown back (*prati auhata*) the garment (*vavrim*).

Perhaps here the reference is to the rising of the sun from the dawn; *vidyut* may not be lightning, merely '*shining*'.

The general idea is that though the calf (even moon) waxed, and superceded the mother cow, the mother stood on the heights and she

along with the calf made a bellowing sound. She remained above the mortals, and becoming the lightning, she threw back the garments of darkness.

30. Now begins another theme in the hymn, pertaining to the mysteries of life and death.

The life (*jivam*), breathing (*anat*), moving fast (*turagatu*), is at rest (*saye*); rushing (*ejat*), it is firm (*dhruvam*) in the middle of habitations (*madhya a pastyanam*). The immortal self of the Dead (*jivah mṛtasya*), having the same birth-place with the mortal (*amartyo martyena sayonih*), wanders about (*carati*) at his own will (*svadhabhih*). The body is mortal and the self is immortal. Both are united like brothers having a common origin. Again, in a very abstract form there is a reference to the difference, when the soul is confined in the body and when it comes out of it as a free entity.

31. Now we have a reference to the cosmic creator and protector (*gopam*), and the same cycle of birth and death, bondage and freedom.

I have seen the protector (*apasyam gopam*) who does not stumble down (*anipadyamanam*), who wanders (*carantam sah*) hither and away (*a ca para ca*) along the paths (*pathibhih*); going together (*sadhricih*), going all round (*visucih*), hidden (*vasanah*, covered or wearing robes), he moves about (*a varivartti*) within the world (*bhuvanesu antah*).

God and the souls are both invisible, the soul is not always cognizant of God's existence, whilst God is always cognizant of the existence of souls. According to the eternal law of God, the souls move about in the cycle of life and death, according to their own actions, good, bad or indifferent (the Law of Karma) throughout the universe, and the Supreme God is the ordainer.

The poetic imagery of the cowherd is beautiful. He never falters in his steps. This way or that way, he is always seen moving with the flock, and all round the flock. So often he gets hidden, moving about within the fields. *Gopa*, in this sense is the ordainer.

32. He who created this (*yah im cakara*) does not know this (*na so asya veda*); from him who saw this (*ya im dadarsa, tasmat*), varily this is indeed hidden (*hiruk it nu*). He is shrouded (*parivitah*) within the womb (*antah yona*) of the mother (*matuh*); he who has many off-springs or many births (*bahu-praja*) enters suffering (*nihṛtim a vivesa*).

Bahu prajah, may also mean 'one who has gone through many births' (*Sayana*); also the same, *bahujanma* (*Daya.*) *Nir-ṛti* is the earth

or the place of bondage and suffering.

33. Now we take up the theme of cosmic creation. The sky or celestial space is my father (*dyauh me pita*), the progenitor (*janita*); here is my navel (*nabhih atra*). This vast earth is my mother, the friend (*bandhuh me mata pṛthivi mahi iyam*). Within the two vessels (*camvoh*) held upside above (*uttanayoh*) is my place of birth (*yonih antah*). Here the father produced the pregnancy of the daughter (*atra pita duhituh garbham a adhat*).

34. I ask thee (*pṛcchami tva*) of the ultimate limit of the earth (*param antam pṛthivyah*); I ask of (*pṛcchami*) that where (*yatra*) is navel of the world (*bhuvanasya nabhih*). I ask thee (*pṛcchami tva*) of the semen of the strong horse (*vṛsno asvasya retah*); I ask of the ultimate abode of speech (*pṛcchami vacah paramam vyoma*).

35. The answers of the above questions follow in this verse :
This altar (*iyam vedih*) is the ultimate limit of the earth (*paro antah pṛthivya*); this sacrifice (*ayam yajnah*) is the navel of the world (*bhuvanasya nabhih*). This Soma (*ayam somah*) is the semen of the strong horse (*vṛsno asvasya retah*); this Brahman (*brahmayam*) is the ultimate abode (*paramam vyoma*) of speech (*vacah*). Speech (*vac*) is not the ordinary spoken word; it is the transcendental inspired knowledge, the source of which is the Supreme Reality. There is the *saptanama* or seven names mentioned elsewhere also.

36. The seven embryos (*sapta ardhagarbhah*), the semen of the world (*bhuvanasya retah*), stand up for their separate functions (*tisthanti vidharmani*) through the ordinance of Visnu (*visnoh pradisa*). They with their thoughts (*te dhitibhih*), they, wise, with their mind (*manasa te vipascitah*), encompassing (*paribhuvah*) remain encircling all (*paribhavanti visvatah*).

37. I do not understand this (*na vi janami idam*), like which I am (*yadiva asmi*); I roam about in hiding (*ninyah*), enwrapped in thought (*sam naddho manasa carami*). When there came to me (*yada magan*) the first—born off-springs of the Ṛta (*prathamaja ṛtasyad*) immediately after that (*at it*). I enjoy a portion of this speech (*vaco asnuve bhagam asyah*).

38. Here is a verse which supports the doctrine of the cycle of births and deaths, enjoined by the Veda. Rearwards (*apaṅ*) and for-

wards (*prañ*) goes one held by *svadha* (*eti svadhaya gṛbhīto*), becoming immortal, having the same origin as the mortal (*amartyah martyena sayonih*). These two (*ta*), eternal (*sasvanta*), moving around (*visucina*), go in different directions (*viyanta*). They understand the one (*ni anyam cikyuh*); they do not understand the other (*na ni cikyuh anyam*).

There are two sorts of people; people of one group who have seen the truth; and of the other who have not. One group of people always move forward, from lower life to the higher one, the other go round without an escape from the bondage.

39. Upon which *aksara* (song—syllable, or indestructible) the supreme position (*parame vyoman*), all the gods (*visvedevah*) have been taking their seats (*adhi niseduh*); what can he do with the knowledge of *ṛca* (*kim ṛca karisyati*) who does not know that (*yas tanna veda*)? They who know this (*ya it tad viduh*), verily, they sit together (*ta ime sam asate*).

40. This is a verse, dedicated to cow (earth and speech); love and regards to cow.

Eating good barely grass (*su-yavas-at*) may you be indeed happy (*bhagavati hi bhuyah*); then may we be happy (*atho vayam bhagavanto syama*). O, cow, thou shall not be hurt (*aghnye*)! always (*visadanim*) eat grass (*addhi tṛnam*), drink clear water (*piba suddham udakam*), wandering about (*acaranti*).

41. The pink cow (*gaurih*) has made a bellowing sound producing waters (*mimaya salilani taksati*); she (*sa*) becoming one footed (*ekapadi*), two-footed (*dvipadi*), four-footed (*catuspadi*) eight footed (*astapadi*), nine-footed (*navapadi*), is with a thousand syllables (*babhuvasi sahasrak-sara*) in the supreme heaven (*parame vyoman*).

Here cow is speech; the waters produced are some kind of trans-cendental happiness (referred earlier). In the lower world, the speech is one-footed etc., but in the transcendental realm (which is its natural position), it has thousands of syllables (so much so that it is soundless integrated whole).

42. From her the oceans flow out here and there (*tasyah samudra adhi vi ksaranti*); thereby are alive the four directions (*tena jivanti pradi-sas catasrah*); thence flow the syllable (*tatah ksarate aksaram*); all live upon that (*tad visvam upajivati*).

The life is poetry; the entire vocabulary is the *sindhu* or ocean. The syllables first appeared as ocean; the ocean is the language that

one speaks, the total vocabulary.

43. I see the smoke of the cowdung at a distance (*sakamayam dhumam arat apasyam*), above of this that is all around and that is below (*visuvata parah ena avarena*). The horses (*virah*) have cooked (*apacanta*) the spotted bull (*uksanam pṛsnim*). They became the first *dharmas* (*tani dharmani prathamani asan*).

Dayananda translates *uksanam* as *secakam* (सेचकम्), the cloud that impregnates with water; *pṛsnim* is *akasa* or space; and *virah* are people well-versed in knowledge; *apacanta* is the practice of austerity by leading a disciplined life. "The horses have cooked the spotted bull" carries no sense. The smoke from cow-dung has also no direct relevancy here. It is rhetoric; the fire is the fire of austerity, and it produces the virile smoke (शक्तिमयं ब्रह्मचर्यकर्मानुष्ठानाग्निधूमम्—*Daya*).

44. Three steeds with manes (*trayah kesinah*) look on from time to time (*ṛtutha vi caksate*). One among them effects a share during the year (*samvatsare vapate ekah esam*). One grazes on the entire world (*visvam ekah abhi-caste*) with its powers (*sacibhih*). Of one, the flight is seen (*dhrajih ekasya dadṛse*), not the form (*na-rupam*).

Saci=*karma* (Nigh. II. 1), power.

By *trayah kesinah* (three steeds), Dayananda interprets Vayu (air), Vidyut (lightning) and Surya (the sun); *kesinah*=shining.

45. Speech (*vak*) is divided as four quarters (*catvari parimita padani*); the poets who have intuition know them (*tam viduh brahmanah ye manisinah*). Three of them, concealed in the cave, do not move (*guha trini nihita nengayanti*), the fourth of the speech, men speak (*turiyam vacah manusyah vadanti*).

Commentators have given an extensive thought to the four divisions of speech: the four Vedas; the four kinds of words,—noun, verb, preposition and indeclinables (particles); or the language of the *mantras*, the *kalpa*, the *brahmana*, and *laukika* or current speech; or the languages of serpents, birds, insects and man; or they may be *para*, audible; *pasyanii*, visible; audible only to sages and saints; *madhyama*, intelligible or expressive, proceeding from the heart; and *vaikhari*, articulate, as residing in the mouth, and enunciated by the palate, lips, tongue etc; or again, they may be of the three upper worlds and of the world of man.

46. They speak of Indra, Mitra, Varuna, Agni, then he is the *suparna garutman*. What is one, poets speaḳ in many ways (*ekam sad*

vipra bahudha vadanti); they speak of Agni, Yama, Matarisvan.

47. The ruddy birds rise up to the heaven (*harayah suparnah ut patanti divam*), to the dark path (*kṛsnam niyanam*) robed in waters (*apo vasanah*). They have come back hither from the abode of *ṛta* (*te a vavṛtran sadanat ṛtasya*). Immediately after that the earth is soaked with *ghee* (*at it ghṛtena pṛthivi vi udyate*).

48. Twelve spokes (*pradhayah*); one wheel (*ekam cakram*); three navel-nails (*nabhi*); who, indeed, has known this? Therein together (*tasmin sakam*), like poles (*sankavah*)—three hundred and sixty have been placed, not in the least shaking (*calacalasah*).

49. **Stanah,** breast; *sasayah*, lasting; *mayobhuh*, producing vitality; *varyani* (covetable, worthy of being accepted); *ratnadhah*, bringing gems; *sudatrah*, well-giving, freely giving; *kah*, maketh. What lasting breast you have, producing vitality, with which you nourish all that is covetable, which brings gems, which possesses prosperity, and which is freely giving, O Sarasvati, may you make that here for us to drink.

Sarasvati is here invoked as mother.

50. The *devas* performed a sacrifice with sacrifice (*yajna*); they became the first *dharmas*. Lo, these greatnesses resorted to the heaven, where the ancient Sadhyas, the gods, the *devas* are.

51. This water comes up and down alike day by day. They, the *parjanyas*, enliven the earth; Agnis, the fires, enliven the heaven.

Agni= *Vidyut* (lightning); *parjanya* clouds; *udaka*=water—*Daya.*

Water goes up and down day by day alike. This water in the mystic sense, is only some kind of transcendental joy, which migrates from the earth, the *annamaya kosha*, to the innermost realm, *vijnana-maya* and *anandamaya koshas*, the heaven, and then from the inner-most realm comes back to the outermost.

52. The divine bird, the great bird, the child of waters, of herbs, worthy to be seen, who brings satisfaction with rains, in the rainy season, that Sarasvat, I invoke again and again.

Sarasvat, is one in which many currents meet; in this sense, a great person of repute and scholarship (*Daya.*).

Apam=of the *antariksa,* midspace.

The Atharva-veda reproduces almost the whole of this *asya vamasya* hymn in two smaller hymns (IX. 9 and IX. 10) of 22 and 28 verses respectively.

We have already said that there is a reference to 23 verses of this hymn in the Nirukta; some of the important derivations of Yaska are as follows :—

1. **Bhrata**, brother, is derived from √भृ to take; he takes a share of patrimony, or he is to be brought up. His third brother is butter-backed (i.e. Agni).

Seven is an extended (सृप्ता) number. There are seven rays of the sun (IV. 26).

2, 11, 12, 13, 48. Seven yoke the one-wheeled car, i.e the car which moves on a single wheel. *Cakram,* wheel is derived from √चक्, to repel or √चर्, to move; √क्रम्, to go. The word *nama,* (नाम) name, is derived from √नम्, from being drawn up; the seven rays draw up the juices for him.

The three-navelled wheel (*trinabhi cakram*) is the year with its three seasons, summer (*grisma*) rainy (*varsa*) and winter (*hemanta*); a year is called *samvatsara,* because people live together by them. *Grisma,* is summer, because juices are swallowed during this period, and; rainy season is *varsa,* because during this time it rains. Winter is *hemanta,* because it is full of snow. Again *himam,* snow, is derived from √हन्, to injure, or from√*hi*, to hasten.

Five spoked (I. 164. 13) are five seasons of the year, taking the winter and the dewy season together. Six *aras* are said to be inserted (I. 164.13). This is with reference to the six seasons, which are inserted in the navel as spokes. Again *sat,* six is derived from √सह्, *sah* to bear.

One wheel and twelve fellies (*pradhayah*) (I. 164. 48), and *twelve spoked one* (I. 164. 11). These are with reference to months, A month is called *masa,* from measuring; *pradhi* is felly, since it is well-secured.

The reference to the fact that in it are placed together 360 (I. 164. 48) *sanikas* or spokes, this is in reference to 360 days (day+night) in a year. Then we have 720 figure (I. 164.11), this is when days and nights are counted separately (Nir. IV. 27).

16. The word *andhas* (I. 164. 16), blind, is so called, because no attention can de fixed in it, or because nothing is visible. The word *andhas* elsewhere is a synonym of food also; because it is to be sought (*adhyaniyam bhavati*) (Nir. V. 1).

21. **Suparna**, for birds is ***supatana***, i.e. rays of sun falling in a beautiful manner, invoke or move towards the portion of immortality (*amṛta*=water), i.e. of water, with consciousness. The lord, guardian of all created beings, is the sun. The lord, guardian of all the senses, is the soul. (This is the *adhyatma* explanation). The birds, *suparna*, are the senses; easily going astray, vigilantly invoke, i.e. move towards the portion of immortality (*amṛtasya bhagam*). He, the wise one, approached me, the immature (*pakam*); *pakam* is immature, i.e. one who is to be matured. The soul is such (Nir. III. 12).

26. Cow is called *aghnya* because she is not to be killed (अ+हन्), or she is the destroyer of sin (Nir. XI. 43).

27. This is self-explained, by the mere reading of it. (Nir. XI. 45).

28. The cow lowed after the calf, who blinks, or who does not blink, i.e. the sun. On its forehead, she made the *hin* sound for recognition. She lows like *mayu*, i.e. the sun. This is the atmospheric speech. This is the giver of warm milk, say the ritualists. *Dhenu* is derived from √धे, to suck, or from √धि, to nourish (Nir. XI. 42).

29. Here he thunders, surrounded by whom the speech utters a lowing sound, i.e. makes a noise, or like *mayu*, i.e. the sun. This is the atmospheric speech. The word *vavrih* is a synonym of form, because it covers; √वृ to cover. Having overspread the earth with rain, it draws it back again (Nir. II. 9).

32. Yaska refers to the ascetics who say that "people having many children fall into calamity (बहुप्रजा निर्ऋतिमाविवेश), but according to the etymologists, it refers to the phenomenon of rain. He who made it (य ईं चकार); the verbs to make (करोति), to scatter (किरति) are used in connection with the phenomenon of rain. "न सो अस्य वेद", i.e. he did not know of it, i.e. the middle one (or to *cloud* even). He the middle one who saw it concealed by the sun alone knew of it. *Maturyonau*, मातुर्योनौ, or in the womb of the mother; mother (*mata*) means atmosphere, in it the beings are measured out (निर्+√मा); womb means atmosphere. This is a vast region encompassed by air. This other meaning, i.e. a woman's womb (*yoni*), is derived from the same root also; it is surrounded (by sinews and flesh perhaps). Multiplying greatly, he reaches earth through the phenomenon of rain (Nir. II. 8).

33. **Bandhu** or relative. Here is my uterine relative. Relative (*bandhu*) is so called from being connected together (सम्बन्धनात्). Uterine or *nabhih* is so called from being fastened together (संनहनात्). It is said, children are born fastened to the ambitions, thence the near relatives are called as having a common ambition, or a common tie. A near relative (ज्ञातिः) is so called from being well-known (संज्ञानात्). The womb (योनिः) is within the two wide spread world-halves. Widespread (*uttana*)

i.e. spread very wide, or spread very high. There father bestows the life germ on the daughter, i.e. the rain cloud on the earth (Nir. IV. 21).

37. **Na vijanami yadi vedamasmi,** quoted as an illustration of apprehension arising from a particular state (*paridevana*) in the context of a description of *paroksakṛta*, *pratyaksakṛta* and *adhyatmik* (indirectly addressed, directly addressed and self-invocations, Nir. VII. 3).

40. Nothing very particular, Nir. XI. 44—A section dealing with cow.

41. Fashioning waters, *gauri* lowed one-footed (*ekapadi*) with the middle (*madhyami*, air); two-footed (*dvipadi*), with middle air and the sun; four-footed (*catuspadi*), with the quarters (*dik*); eight-footed (*astapadi*), with the quarters and intermediate quarters (*dik and avantara dik*); nine-footed (*navapadi*), with the quarters, intermediate quarters and the Sun. Thousand syllabled (*sahasra aksara*), i.e. having much water in the highest heaven (Nir. XI. 44).

42. **Tasyah samudra adhi vi ksaranti**, i.e. oceans flow down from her, i.e. the clouds pour rain, and all the created beings, dependent on the quarters, live thereby. Thence flows the imperishable water; on that all created beings live (Nir. XI. 41).

44. **Trayah kesinah**, three lights (having long hairs) perceive at the proper season, i.e., they behold at the right time. One of them strews in the year (*samvatsare vapata eka esam*), i.e. fire burns the earth. One beholds everything with its actions (*visvam ekah abhicaste sacibhih*); i.e. the sun. Of one the motion is seen, but not its shape, i.e., the middle one (Nir. XII. 27).

46. **Garutman**, is so called because he is praised (गरुत्मान् गरणवान् गुर्वात्मा महात्मेति वा), or whose soul is mighty or whose soul is great. He to whom the hymn is addressed and the oblation is offered is this very terrestrial Agni. These two higher luminaries receive praise and oblations under this appellation incidentally only (Nir. VII. 18).

47. **Kṛsnam niyanam,** (*nirayanam*), the dark egression, i.e. the night of the sun. Bay steeds having beautiful wings (*harayah suparna*) are the draught-animals, i.e., the rays of the sun. When from heaven, from the common dwelling place of waters, i.e. the sun, they turn towards the earth, the latter is made wet with clarified butter, i.e. water, *ghṛta*=water, since it is derived from √घृ, to besprinkle (Nir. VII. 24).

50. Yaska refers to a Brahmana passage in connection with this verse (Ait. Br. I. 16); Agni was the victim. They immolated him; with him they made sacrifice, *yajna*. Those were the first ordinances (*dharmani prathamani*).

51. The verse is explained by mere reading of it. Uniform with

days, this water goes up and falls down again. Clouds bring new life to earth; fires animate heaven (Nir. VII. 23). See for Asya Vamasya Hymn, the work of C. Kunhan Raja, Madras, 1956, with Bhasyas of Sayana and Atmananda; and R. V. Vaidya's astronomical interpretation).

Hymn-165

For the verse 7, see Nir. VI. 7.

2. **Brahmani,** the increasing or extending wealth (Nigh. II. 10), or food (Nigh. II. 7)—*Daya.*

Syana=*asva* or horse (Nigh. I. 14).

3. **Mahinah**=महिमायुक्तः, man of repute, respectable—one with reputations—*Daya.* (महति मह्यते पूज्यते वा तत् माहिनम्, Unadi, II. 57).

Samprcchase, you require what is right, समीचीनं पृच्छसि—*Sayana.*

Subhanair voceh, you ask of the people with kind words, which is the way? See Yv. XXXIII. 27 also.

4. See Yv. XXXIII. 78.

5. **Antamebhih,** near, close at hand (Nigh. II. 16).

6. **Tuvisman**, strong (Nigh. III. 1).

9. **Maghavan,** the one with huge wealth and prosperity (*Daya*).

Anuttama te maghavan nakirnu na, there is nothing which has not been inspired by you (*Daya.*); whatever is said by thee, Indra, is true (*Sayana*). *Anuttam*, which is not sent or driven away (*Sayana*); अप्रेरितम् or not inspired—*Daya.*

12. **Anedyah,** worthy of praise, प्रशस्य (Nigh. III. 8) *Daya.*

13. **Esam bhuta naveda ma rtanam**—Be not uncognizant of my merits. *Navedah*, the one free from pains (*Daya.*).

15. **A yasista,** come and be accessible; *mandaryasya karoh,*

capable of conferring delight; capable of having good qualities, actions, and behaviours (*Daya.*).

Isam, vṛjanam, jiradanum, food, strength and long life. *Daya.* (अन्नं, बलम्, जीवनम्).

Hymn-166

For verse 6, see Nir. VI. 30.

3. **Umasah,** the one offering protection. (अवितारः—*Sayana*; रक्षणादिकर्त्तारः—*Daya.*).

4. **Tavisibhih,** by strength, (बलैः, *Daya.*).

Harmya, beautiful houses.

6. **Pasvah, sudhiteva barhana,** as a well-hurled weapon wounds the animal (deer). *Krivih-dati*, having sharp teeth (Nir. VI. 30), the one with biting or violent teeth—*Daya.*; missile teethed (विक्षेपणशील दन्ती—क्रिविर्हिंसनमेव दन्ता यस्याः सा—*Sayana*).

Sayana connects *pasun* with *krivirdati*, the missile of the winds; because he says when the wind blows, animals are withered or chilled.

Arista-gramah—Since when the wind blows the animals are withered or chilled, such villages where needs no violence; peaceful villages, free from danger.

8. **Tanayasya pustisu,** in the interests of the children, for the well-being of children, (children or descendents).

9. **Vavṛte** (वावृते)=*vavṛte*, ववृते (*Panini* VI. 1. 7).

Prapathesu khadayah, *prapatha* is a rest-house for the travellers on high ways, for lodging and boarding (meals, *khadayah*).

10. **Sam-mistah,** well mixed (सम्यक् मिश्रिताः—*Daya.*).

11. **Sujihvah,** with fine speech, truthful in words, sweet-tongued.

12. **Aditeriva vratam,** act or obligations of Aditi (the fine attitude of mid-space); *aditi*=*antariksa*; *hrunati,* goes in a crooked manner.

13. **Jamitvam,** the enjoyments of pleasure and pain (*Daya.*).

14. **Parinasa**=by many (Nigh. III.1).

15. वयां=वयं=we.

Hymn-167

2. **Samudrasya cit dhanayanta pare,** bearing or collecting wealth, even on the farther shore of the sea (or on the other bank); a metaphorical usage for the winds bearing wealth (i.e. rain) from long distance beyond the skirts of horizon.

3. **Ghṛtaci,** night (Nigh. I. 7).

Upara, the upper direction (Nigh. I. 6).

Guha caranti manuso na yosa, going in the darkness of the sky, as if it was in privity or in secret, like the wife of a man, who is brilliantly attired, remains in the privacy of female apartments (*Sayana*).

Sabhavati vidathyeva samvak, distinguished in learned assemblies; this may refer to lightning also which at times shows itself as if in an assembly, *sabha*. In the Vedic days, ladies also used to participate in the learned assemblies of scholars in public on equal basis.

4. **Sadharanyeva,** with a common woman, woman in general; like young people in company of ordinary woman. (This refers to lightning, and winds).

Rodasi, sky and earth.

5. **Rodasi,** in this verse has also been taken as lightning by certain commentators or the wife of Maruts—रोदसी मरुत्पत्नी विद्युत् वा एतन्नामिकेयमपि—*Sayana*).

Asurye, in the clouds.

Asurya-iva, like a Surya (सूर्या), the wife or daughter of Surya. Solar light (*Daya.*).

7. **Vṛsamana ahamyuh sthira.** *ahamyuh,* high-minded, (*Sayana*);

vṛsamana, one who is inclined to impregnate (*Daya.*); one inclined to rain (वृष्ट्यादि वर्षणमनस्का—*Sayana*); with *ahamkara* or self-mindedness and stationary.

8. **Vavṛdhe im maruto dativarah**, *im*, ईं, from all sides, *pratyaksam*; when the offering is presented (*dativarah*)—promotes this your increase.

Dativarah-(यो दाति दानं वृणोति स:—*Daya.*) the one who is liberal in giving; the one who of his own will gives liberally.

Hymn-168

1. **Yajna – yajna**, in all *yajnas*. *Tuturvanih*, with a speedy movement.

2. **Vabrasah**, one who goes with speed—*Daya.*

Svatavasah, one who goes with his own strength and initiative.

3. **Tṛpta-ansavah**, with well-nourished branches, or well-nourished limbs, or highly potented (or activated) solar rays (*Daya.*). The term has been also used in connection with Soma creeper.

Duvasah, maid-servants—*Daya.*

Rambhini, a lady well-versed in house-hold duties—*Daya.*

Amsesu, on shoulders, perhaps lances suspended on shoulders of Maruts.

5. **Ṛsti-vidyutah**, possessors of double-edged sword, shining like lightning.

Hanu, chin; *jihvaya*, by tongue or speech.

Etasah, horses; *yamani*, on the paths.

6. **Rajaso mahasparam**, light of the vast region; the great cause of the geo-sphere—*Daya.* This may indicate the limits of rains.

Rajas, regions, also water.

7. **Amavati,** the one full of knowledge.

Svarvati, the one full of happiness.

Ratih, liberal gifts *(danam)—Daya.*

Asurya iva janjati, like all-subduing force of the Asuras. Just as *asuras* plunder and give to others, so the winds plunder the clouds to enrich the earth.

8. **Yadi** (यदी)=*yadi* (यदि). (*Panini* VI. 3.135).

Ghṛtam=water.

Pavibhyah, solar rays like a thunderbolt.

9. **Pṛsni**, the sun.

Sapsarasah, those who are in moving (Nigh. III. 14).

Stomah, a dialogue in questions and answers. *Mandaryasya*, of him who gives happiness to all.
This verse occurs at I. 165. 15; 166.15; 167. 11; and 168.10.

Hymm-169

For verse 3, see Nir. VI. 15.

1. **Varuta,**=*varita*, the one who accepts or agrees.

Sumna, happiness, pleasures.

2. **Visvakṛstih,** all men; people in general—*Daya.*

3. **Ṛstih**, availability; attainment.

Sanemi, old (Nigh. III. 27).

Junanti, attain.

Susukvan, the purifiers (शोचकः)—*Daya.*

4. **Rayim**, wealth including milk and dairy products.

Daksinaya-iva, like the one given as *daksina*, a fee liberally given.

Ratim, दानम्, a gift, a present.

Vajaih, with food etc.

5. **Tve rayah indra tosatamah**, here *rayah* may mean riches, wealth or even friends or kinsmen (then Maruts here).

6. **Tirthe naryah paunsyani tasthuh**, like the manly energy of an enemy in the field of battle; *tirthe*, battle; Dayananda interprets *tirthe* as a boat to carry across and *na aryah*, like a rich businessman (*vaisya*); *naryah* may mean enemies too.

7. **Ṛnavanam**, one in debt, debtor (*Daya.*); a contemptible enemy (*Sayana*). The cloud is a debtor to the winds for its water content.

8. **Visvajanya**, for the creator of universe.

Surudhah, one who contains in himself the penetrating (causing injury) solar rays.

Go-agrah, (*gavah*, गाव: = solar rays), the one who has rays in the fore-front.

Hymn-170

For verse 1, see Nir. I. 6.

1. There it seems, it does not exist; i.e, there is no today (*nunam*) nor indeed tomorrow. Today (*adya*), on this day (*asmin dyavi*). *Dyuh.* is a synonym of day because it is bright (*dyut*). Tomorrow (*svah*) the time that is still expected. Yesterday (*hyah*), the time that is expired. "Who knows that which is yet to come (i.e. the future? This other word, *adbhutam* (wonderful)=*abhutam*, i.e. something, which, as it were, is unprecedented. "The mind of another is apt to waver" (*anyasya cittam abhisancarenyam*), i.e. fickle. Another, a person not to be introduced (*anyasya*), to good people. *Cittam*, mind is derived from *cit*, to know. *Utadhitam vinasyati* (lo! the expected is lost), assigned, i.e. a thing intended (for offering) Nir. I. 6.

2. **Samarane**, in battle (Nigh. II. 17).

Bhratah agastya, friend *agastya.* Agastya, the person full of enlightenment—*Daya.* (An interchange of benefits; presentation of oblations by one; the reward given by the other—*Wilson*).

4. This refers to Indra or Agastya (*Wilson*).

Amṛtasya, never - dying immortal soul, with consciousness (*cetanam*).

5. **Vasupati**, the lord of riches.

Mitrapati, the sustainer of friends.

Marudbhih, by the learned people—*Daya.*

Hymn-171

1. **Mucadhvam asvan**, let loose your horses; take the horses out of car that you may not come back to the sacrifice in anger. Wilson thinks that this hymn indicates a trimming between the worships of Indra and the Maruts.

Maruts, learned ones: brave persons, vital breaths.

Namasa, with salutation or with food (*Daya.*). (Nigh. II. 7). *Turanam*,those moving with speed. *Helah*—disrespect.

2. **Stha**=(ष्ठा) *stha* (स्थ).

Vṛdhasah, the prospering ones.

3, **Maghava**, worthy of reverence—*Daya.*

Vanani, भजनीयानि, worthy of possession and enjoyment.

5. **Sthavirah**, an experienced old person; the grateful one. (कृतज्ञो वृद्ध;—*Daya.*).

6. **Avayata-helah**, one free from disrespect and disrepute.

Hymn-172

1. **Yamah** (यामः)—Movement.

Ahibhanavah, the illuminator of clouds—*Daya*.= अहीयमान-प्रकाशाः =lights never diminishing (*Sayana*).

Sudanavah, the liberal givers, सुष्ठु दातारः—*Daya*. शोभनदानाः—*Sayana*.

2. **Saruh**, the double edged sword which is the killer of evil ones.

3. **Tṛnaskandasya**, of the one with a blade of greed; of the one who is encouraging greed.

Hymn-173

1. **Gayat sama nabhanyam**, sing the heaven-ascending Samas. *Samas* are the hymns which the *udgatṛ* chants: *nabhanyam* नभसि साधु (वर्णव्यत्ययेन सस्य नः, a transposition of letters), pervading throughout the space—*Daya*.

Gavah, cows; as if, rays (किरणा इव); *dhenavah*, cows giving milk; *adabdhah*, unimpeded; not permitted to be killed (हिंसितुमयोग्याः—*Daya*).

2. **Maryah**, the mortal; *yajatrah*, invoker; *mithuna*, pair of man and woman.

Vṛsa, showerer of true knowledge; *vṛsabhih*, by them who enlighten—*Daya*.

3. **Krandat asvah**, as a horse neighs; *naya-manah*, the one carrying things; this perhaps refers to the roaring sound of the fire (*Wilson*). *Saradah*—autumn.

4. **Cyautnani**, the Stotras or praises—*Daya*. It is, properly, causing to fall down; firm, hard (च्यावयितृणि दृढानि स्तोत्राणि कर्माणि स्वकीयानि सामर्थ्यानि वा—*Sayana*).

Dasma-varcah, with valour dominating over enemies.

5. **Vavabrusah**, good-looking, charming.

6. **Opasamiva dyam bhartti,** he upholds the sky; *opasam*, near to, i.e. earth and sky as contiguous to heaven,—*iva*, अत्यन्तं सम्बद्धम्, quite close and contiguous—*Daya.*; also a horn—*Sayana*. He upholds the sky as easily as a bull bears his horns.

7. **Samatsu**, in the battles (*Daya*).

8. **Samudra,** in the midspace or *antariksa—Daya*.

Gauh, speech.

Eva एवा=*eva* (एव).

10. **Vispardhasah,** envious in particular (परस्परं विशेषत: स्पर्धमाना: —*Daya*).

Mitrayuvah, friend to the allies; *madhyayuvah*, learned ones maintaining neutrality.

Purpatim, master or mayor of a city.

11. **Juhuranah**, with mind averted, with a crooked mind (दुष्टेषु कुटिल:—*Daya)*.

Tirthe na tatṛsanam, like a lake to a thirsty.

12. See also Yv. III. 46.

Yavya, as if river (Nigh I. 13).

Gih, truthful speech.

13. **Harivah**, possessors of horses—*Daya.*

Gatum, to the earth.

Isam vṛjanam jiradanum, food, strength and long life.

Hymn-174

For verse 2, see Nir. VI. 31.

1. **Tarutrah**, one who takes us across the ocean of miseries —*Daya.*

Asura, one like a cloud —*Daya.*

2. **Mṛdhra-vachah**—*mṛdu-vacah*, one with soft, sweet and refined speech.

Saradih, pertaining to autumn.

Dano visa indra mṛdhravacah—Indra, make the tribes liberal and sweet in speech (Nir. VI. 31).

Purukutsa, the one having numerous rays potent like thunderbolt—*Daya.*

You have made the subject (rain), soliciting forbearance, descend (in showers); when you had rent as under the gliding, world filling (clouds), then, irreproachable one, you did make the waters flow in channels and did open the chief cloud for young *purukutsa* —(*Sayana*).

3. **Vṛtah Indra**, O the accepted and acknowledged Indra (the head of a state).

Surapatnih, the wives of the brave.

Asusam agnim, fire strong enough for smelting.

Puruhuta, respected by many—*Daya.*

Vṛtah surapatnih, to the cities inhabited by *raksasas.*

Raksah simhah na etc . protect or defend like a lion. As a lion protects the forest, in which his lair (*dame*) is, from the depredations of other animals.

4. **Arnansi**, waters.

Gah, earth; *hari*, two horses driving the chariot.

5. **Kutsam**, the thunderbolt (वज्रम्).

Ṛjra, straight and direct moving.

Asva, (**अश्वा**), two horses.

6. **Mitrerun,** enemies of friends.

Aryamanam, the judicial officer.

7. **Arka satau,** in the distribution of food.

Dasaya, for the Sudras.

Danucitrah, actions pertaining to unusual liberal gifts.

Tisrah, three regions, or the best, ordinary and the worst. Sayana refers this to three states of the earth, identical with three rituals of *darsa* or lunar periods, the *pasu* or victim, and *soma* or libation, or as implying earth, firmament, and heaven.

Kuyavacam, those who speak in favour.

Ku-yava, rotten barley (cf. I. 104.4 for Kuyava, vagrant, or **दुर्योनि**).

Sirah, nerves or veins.

Na sravantih, like flowing rivers.

Paraya turvasam yadum svasti, you have protected; *svasti,* without loss or detriment; *paraya* पाराय may mean, bear across, convey over in safety.

Hymn-175

1. **Harivah,** O, the one possessing excellent horses.

2. **Matsarah,** pleasure giving.

Sahavan (सहावां)—*saha-van* (सहऽवान्).

Pṛtanasat, overthrower of hosts—or armies. (पृतनां नृसेनां सहते येन सः—*Daya.*).

3. **Dasyum osah**, burn the evil mischievous person.

4. **Susnaya**, the one who harms otheıs and exploits.

5. **Vṛtraghna**, the killer of Vṛtra; the sun who disperses the clouds.

Madah, intoxication; pleasure (हर्षः—*Daya*). *Kratuh*, big achievements.

Hymn-176

2. **Vesaya** (वेशयाः)—*vesaya* (वेशय), food (*Daya*).

Girah, speech; *vṛsa*, adept in agricultural operations.

3. **Panca**, five; five classes in society;—**Brahmana, Ksattriya,** Vaisya, Sudra, and Nisada (cf. I. 7.9).

4.. **Surih**, a learned person.

Dunasam, one destroyed with difficulty.

5. **Dvibarhasah**, one who succeeds on account of his two attributes, learning and efforts (*Daya.*); doubly devout.

Arkesu, in prayers; in well-cooked food.

Sanusak, combination or co-ordination.

6. **Purvebhyah**, *jaritṛbhyah*, the earlier seekers of the science of yoga, or ancient encomiasts.

Hymn-177

1. **Kṛstinam**, cultured persons.

Puruhutah, respected by all.

Madrik, desirous of fulfilment of passions (or desirous of the oblations).

In this and subsequent verses, we have terms of alike nature;

वृषभः, वृषणा, वृषभसः, वृषरथासः, वृषभ्यां वृषभ, *varsa* (वर्षं) and (वर्षाणम्) *varsanam* are showering; shedding; effusing; *vṛsana* (वृषण) may be horses; the car is *varsana* (वर्षंण); Indra is *vṛsabha* (वृषभ); the Soma is *vṛsan* (वृषन्), and so on.

Dayananda translates *vṛsabhah*, as exceedingly strong (अतीव बलवान्), *vṛsana*, as strong horses (बलिष्ठावश्वौ); *vṛsanah*, as strong youths; *vṛsabhasah* as bulls or creatures with all round strength and vigour (परिशक्तिबन्धकः); *vṛsarathasah*, as strong cars; mighty carriers; *vṛsanam* as strong (दृढम्), *vṛsabhyam*, the two strongs; and so on.

4. **Brahmani**, riches, wealth (Nigh. II. 10).

Hari (हरी) (dual), two horses; two powers, electrical and gravitational attractions.

Miyedha, from *medha*; Sayana interprets it as a victim of sacrifices; one which is further enlightened, when something is thrown in it. (मियेन प्रक्षेपेणेनैधः प्रदीपनं यस्य सः—*Daya.*).

Hymn-178

1. **Srustih**, knowledge acquired by hearing (श्रोतव्या विद्या)—*Daya.*

Uti, protection; *jaritṛbhyah,* for adorers.

2. **Svasara**, the sisters (day and night).

Gha (घा)=gha (घ)=*eva.*

Yonau, गृहे, in the house (*Daya*).

Sutukah, such ladies as are always prepared to accept the best.

3. **Pṛtsu**, in the battles (*Daya.*).

4. **Prakhadah**, good eater.

Pṛksah, the enquired one; the desired food.

5. Dayananda translates *isam* as the inspiration for work प्रेरणम्, *vṛjanam* as strength, and *jiradanum* as the consciousness (cf. I.177.5); otherwise the terms also mean food, strength and long life.

Hymn-179

For verses 4 and 5, see Nir. V.2 and VI.4 respectively.

1. **Dosah**, nights; **vastoh,** days; **usasah**, dawn.

Vṛsanah patnih jagamyuh, let husbands approach their wives.

2. **Ṛtasapah**, disseminators of truth.

Patnih vṛsabhih jagamyuh, let wives be approached by their husbands.

Ajim, battle.

Mithunam, pairs of husband and wife.

4. **Lopamudra,** hiding in shyness is the characteristic of whom, such a lady (लोप एव ग्रामुद्रा समन्तात् प्रत्ययकारिणी यस्याः सा—*Daya.*). The verse refers to the sexual coitus during the climax of passions.

Nadasya ma rudhatah kama agan—Here *nadah* means a seer, *ṛsi*; it is derived from *nad*, नद्, meaning to praise. "The love of the self-controlled seer has come to me"—self controlled (*rudhatah kamah*) i.e. of one who is celibate and who has controlled himself with regard to procreation, has come to me. It is said that with these words, the seer's daughter wailed (a legend says that seer's daughter is Lopamudra, wife of Agastya).

5. **Pulukamah**, exceedingly sexy; with many desires.

6. **Agastyah**, those who tread on the path of righteousness alone and not drifted to any other course—*Daya*.

Khanitraih, with implements (of digging etc.). *Khanamanah,* one who carries the digging or ploughing operations.

Asisah, the fulfilled desires.

Hymn-180

1. **Diyat,** may go (Nigh. I. 14).

Pavayah, wheels as of a potter.

2. **Visvagurtti**, workers of all crafts—*Daya*; variously going (in relation to car).

3. **Vaninah,** corona of the sun with rays; of a thicket.

Ṛtapsu, the drinkers of water (*Ṛta*--water) Nigh. I. 12; one whose forms are truth.

Hvarah na, like a thief (*Sayana*); *hvarah*, the one who dispels anger (ह्वरस्य क्रोधस्यायं निवारकः—*Daya.*).

4. **Gharmam madhumantam,** heat as soothing as sweet (butter or honey); *gharmam*, दिनम्, day (*Daya.*).

Pasvah-isti, the concordance (*sangati*) of the family of cattle (*Daya.*); Sayana interprets *pasu* as fire; (अग्निः पशुरासीत् Tait. S. V. 7.26)

5. **Dasras**, see earlier references I. 117.5; dispeller of pain (*Daya.*).

Taugrya, belonging to Tugra (see earlier references I. 117.14); belonging to the strongest amongst strongs (*Daya.*).

Yajatra, the co-ordinators (संगमयितारौ—*Daya.*).

7. **Panih**, tradesman—*Daya.*

Vipanirhitavan, according to Sayana, *panih* is पणागारः, or the pitcher in which the commodities for sale are placed; or the jar or vessel for storing the Soma juice after filtration. (*Hitavan*, being placed). He further suggests that *pani* may mean a trader, and *hitavan* would mean opulent—हितं विद्यते यस्य सः, the one whose advantage is involved—*Daya.*).

8. **Karadhuniva,** *kara* is sound and hence like an instrument of sound—कारान् शब्दान् धूनयतीव—*Daya.*).

10. **Isam,** something worth having, a pleasure.

Vṛjanam, movement; *jiradanum*, to the soul (*Daya.*).

Hymn-181

For verse 4, see Nir. XII. 3.

2. **Manojuvah**, those possessing the speed of mind—*Daya*; *vataranhasah*, those who have speeds of winds.

3. **Ahampurvah**, emulative, very generous—*Sayana*; "this is me", one who has such a knowledge—*Daya*.

4. **Iheha jata**, born in this world; got recognition in this world —*Daya*; the two *asvins* or moon and the sun (here and there born a pair).

Subhagah putrah, auspicious son (moon and the sun).

Arepasa tanva namabhih svaih: *Arepasa* one free from sin (*repah*, sin). (Sayana recalls the legends of Dadhyanc—I. 84.13)—as faultless in your forms and (perfect in) your many excellences—*Wilson*.

Born here and there, they two are praised together with reference to a body unstained by sin and to their own names. One of you two is the victor, the promoter of noble sacrifice; the other is regarded as the blessed son of heaven—Nir.XII.3.

5. **Kakubhah**, all directions—*Daya*.; points of horizon (*Wilson*); the best—*Sayana*.

Asvin, a pair of air and the sun—*Daya*.

Hari, two horses; the electrical and gravitational forces—*Daya*. *Rajansi*, regions.

6. **Saradvan**, pertaining to autumn and other seasons—*Daya*; also *saranavan*, the disperser of clouds and leaves of trees, or very old and withered.

Evaih anyasya, the faculties of the other. (एवैः प्रापकैः—*Daya*.; कामैः गमनैः वा—*Sayana*).

9. **Purandhih**, one who sustains the world—*Daya*; one who sustains all, the earth or Pusan—*Sayana*.

Hymn-182

1. **Vispalavasu**, the two who protect the entire community, and provide accomodation; rich in benevolence to mankind. (Sayana refers to the legend of the iron or golden leg given to Vispala).

2. **Indratama, maruttama**, the superlatives of Indra and Marut (excessively prosperous, or most imperial and exceedingly vital).

Rathitama, excellent possessor of cars.

4. **Ratninim**, attractive, charming—*Daya.*; effluent in precious rewards.

Vacam-vacam, every word.

Rayatah sunah, barking dogs.

5. **Plavam paksinam**, winged bark; *plava*—a raft or float; a boat.

Taugryaya, for the one related to Tugra, strongest amongst strongs.

6. **Catasro-navah**, four boats. This refers to a legend, about which Professor Roth presented genuine difficulties. *Samudra* means mid-space or *antariksa*; How Bhujyu should have fallen into jeopardy in the sky, how he should have got there at all ? Here the occurrence of the term *navah*, clearly indicates a reference to boat and sea and not the mid-space (*Wilson*).

7. **Parna mṛgasya pataroh-iva arabhe**—As the leaves for the support of a falling animal. Sayana translates *mṛgasya* as of the cleaner scavenger, a sweeper. Dayananda also translates as मार्जयितु योग्यः.

Hymn-183

1. **Tribandhurah**, see I.34.2; three bindings; *tricakrah*, three wheels, and *tridhatuh*, three metals (gold, silver and copper); *bandhur* is the charioteer's place, सारथि स्थान; see III.43.1 also बन्धुरेष्ठाः.

Vih na parnaih, just as a bird (*vih*) with wings.

2. **Kratumanta**, highly mechanized. In this verse we have a reference to the mechanized space-vehicle. On the spiritual side, this vehicle would take one to the inner world sojourn from the *annamaya kosa*, to the innermost cavity of self-realization.

3. **Suvṛtam rathah**, rolling car, the car, whose every part is functioning satisfactorily and nicely (यः सुष्ठुः सर्वाङ्गैः शोभनस्तम्).

Nasatya=*na*+*asatya*=truth, person with true knowledge and true action.

4. **Vṛkah**, wolf, a thief (*Daya.*); a crooked person; *vṛki*, she-wolf; wife of a crooked person—*Daya.*

Gih, speech.

5. **Gotamah**, intellectual person.

Purumidhah, impregnated with various substances (*Daya.*).

Atrih, ever-moving; one free from three categories of pains.

Dasra, the dispeller of poverty and miseries—*Daya.*

6. **Ratreh**, of the night; of the sea of darkness.

Devayanaih, paths of superior ones; or the paths of learned people.

Hymn-184

1. **Ukthaih**, with laudatory verses or praises.

Divah napata, grandsons of heaven (*Sayana*); one who has no failure in enterprises (*divah*=व्यवहारस्य; *napatah*=न विद्यते पातो ययोस्तौ).

2. **Panin**, to traders (प्रशस्तव्यवहारकर्त्तॄन्—*Daya*).

Urmya, with night (Nigh. I. 7).

3. **Isu kṛta-iva**, the two, established by speech (वाणीकृताविव—*Daya.*). *Pusan*, पोषकः, the sustainer, perhaps the sun. According to

Sayana, it indicates the pair of Asvins, i.e. the sun and the moon.

Surya, सूर्या the beloved of Surya (सूर्यस्य कान्ता—*Daya.*). See I. 116.17. There is a legend associated with Surya. The Surya (सूर्य) was desirous of giving his daughter, Surya (सूर्या), to Soma, but the gods desired her as a wife; they agreed that he who should first reach the sun as a goal, should wed the damsel. The Asvins were victorious, and Surya, well pleased by their success, rushed immediately to their chariot. Sayana, commenting on the present verse, adds to the legend, that besides Surya, a prize was offered of a hymn of a thousand verses, which the Asvins also won; but at the request of Agni and other competitors, they gave up to them portions of the hymn.

Varunasya bhureh, of the interrupted sacrifice, which is obstructive of the sin that intercepts the reward (*Sayana*); sin-removing sacrifice (*Wilson*); the abundance of the best (or of water)—*Daya.*

4. **Madhvi,** one associated with sweetness; *karoh*, of the worker.

5. **Stomam**, praise.

Maghavana, the prosperous two.

Varttih, right path.

6. The same as I. 163. 6.

Hymn-185

For verse 1, see Nir. III. 22.

1. Of these two, which is prior, which posterior? How were they born? O sages, who know them thoroughly? They themselves support all their functions, whatever, they are. And their two days, i.e. day and night, roll on as if placed on chariot wheels. With these words, the seer describes the greatness of heaven and earth. Nir. III. 22.

Ahani cakriya iva, two days, as if, wheeled (i.e. day and night in succession like rotations of a wheel).

2. **Raksatam no abhvat,** defend us from the great danger

(*Wilson*). *Abhvat*, from the great (i.e. the great pain arising out of pernicious actions like untruth etc.—*Daya.*); from the terrible sins, महतो भयहेतोः पापात्—*Sayana.*

3. **Aditeh,** of the indivisible; of the earth, or of the sun —*Daya.*; of the mid-space, since that is also indivisible like the earth —*Sayana.*

4. **Devanam ahnam,** divine days, i.e. days and nights; Dayananda translates *devanam* as waters etc.

Devaputre, sons of God; *ahnam*, in the midst of days; *ubhayebhih*, alongwith the two, the stationary and moving (स्थावरजङ्गमैः सह —*Daya.*).

5. **Svasara jami pitroh upasthe**, sisters and kindred, placed on their lap as its parents; *abhi jighranti bhuvanasya nabhim*, scenting the navel of the world.

Nabhim, centre of gravity (नहनं मध्यस्थमाकर्षणाख्यं बन्धनम्—*Daya.*).

6. **Amṛtam**=water (Nigh. I. 12).

7. **Pṛthvi,** extensive; *urvi,* the one possessing innumerable substances.

8. **Jah patim**, the protector or sustainer of the wife, the husband; or *jah*=daughter, and hence *jah-patim* is son-in-law (*Sayana*).

Cakṛma (चकृमा)=*cakṛma* (चकृम). *Agah*, crime, fault.

9. **Sudastaraya,** for the one who gives extensively and liberally.

10. **Avadyat,** from abuse (निन्द्यात्); *duritat*, from vicious actions (*Daya.*). *Mata*, lady architect (मान्यकर्त्री—*Daya.*) i.e. mother.

11. **Bhutam devanamavame avobhih,** be ever with your protection in the proximity of those who praise you.

Avame, in the proximity of.

Avobhih, with your protection.

Devanam, the praisers.

Hymn-186

1. Also see Yv. XXXIII. 34.

Visvanarah, leader of every one—*Daya*; does good to all men.

Ilabhih, with food etc.; *vidathe*, in all acts pertaining to enlightenment (यज्ञे)—*Daya.*

Matsatha (मत्सथा)=*matsatha* (मत्सथ).

3. **Atithim**, like the guest, like a *sanyasin.*

Agnim, man of enlightenment.

Varunah, respectable learned person.

Surih, highly intellectual.

4. **Namasa**, with food etc.

Usasanakta—Day and night.

Dhenuh, speech.

Ahan=*ahani*, in the day.

Payasi, in water.

5. **Ahirbudhnyah,** a cloud in the midspace (*ahih*—cloud, *budhnyah*—one in *antariksa* or inter-space). (See Nir. V. 4; *ahih* and *budhna* both synonyms of *antariksa.*).

Napatam apam, see previous notes.

Sindhuh, a river in general.

6. **Tuvih-tamah,** superb in strength.

7. **Surabhistamam**=*surabhih-tamam*, superb in fragrance; most

fragrant fruit.

8. **Avanayo na rathah risadasah,** like the protecting vehicles or defence cars (*Wilson*); *avanayah,* pertaining to earth (*Daya.*); *risadasah,* the destroyer of enemies.

Mitrayujah, the group of allies.

9. **Saruh,** darkness; i.e. light destroyer.

Irinam, oscillating world; the arid land (ऊषर प्रदेश—*Sayana*).

Sudine, cloudless day; a fine day.

Senah, as if army (*Daya.*); the army of clouds; rain-bearing clouds; the army of Maruts.

10. **Ṛbhuksah,** men of wisdom. *Pusanam*, sustainer.

Svatavaso hi santi, who are of independent powers. (*Svatavasah*—स्वकीयं तवो बलं येषान्ते—*Daya.*); the possessors of their own strength.

Hymn-187

For verse 1, see Nir. IX. 25.

This hymn has also been known traditionally as one pertaining to food or nourishment.

1. **Pitu**=*palakam*, that which nourishes (*pitu,* पालकं अन्नम्—*Daya.*). *Tritah,* mind, speech and action—a triad—*Daya.* (Name of Indra also, whose fame spreads over three regions—*Sayana*); three statured Indra —Yv. XXXIV. 7.

Tavisim—This is a synonym of strength, from √तु, to increase, with whose vigour, Trita, i.e. Indra who abides in three regions rends Vṛtra limb by limb. (Nir. XI. 25).

3. **Sivah,** *sivabhih utibhih*, *mayobhih* all of them mean pleasure-giving; source of delight or auspicious.

Advayah, not being two-fold; having none but agreeable properties (सुशेवः सुष्ठुसुखः—*Daya.*).

4. **Rasah**, juices, tastes, tasty food; food with six sorts of tastes.

Rajansi, regions of space; *vatah-iva*, like winds.

5. **Tuvigrivah iva irate**, those with strong or stiff necks. Usually *tuvi* means many or much, बहु. Sayana interprets तुविग्रीवा as प्रवृद्धग्रीवा enlarged necks (people when eat sit erect, दृढांग, and firm; and when they are without food, the neck is bent). If we consider the case of great eaters, then *tuvigrivah* would mean, as if, they have many throats.

8. **Vatape pivah it bhava**, body, do you grow fat or strong (पीव: वृद्धिकर:—*Daya.*). Body is *vatapa* (वाताप), since it is sustained by vital air (*vata*).

9. **Gavasirah**, foods prepared from milk.

Yava-asirah, (यवऽआशिर:), prepared from barly or flour.

10. **Vṛkkah**, curative in respect to diseases.

Karambha, a cake of parched meal, prepared from *saktu* (सक्तु); this is the name of a medicinal herb also.

Udarathih, carminative, appetizer.

Hymn-188

The hymn is addressed to the various forms of Agni, referred to earlier as *apris*, (आप्री), (*apriyah*). (For *apri* hymns, see Nir. VIII. 21).

1. **Samiddha**, glowing like fire; or well-kindled (cf. सुसमिद्ध).

3. **Idyah**, praised.

4. **Barhih**, sacred grass (I.13.5); enlightenment (संवर्द्धितं तेज इव विज्ञानम्—*Daya.*).

5. **Durah**, doors (द्वाराणि).

Virat, and *samrat* are similar terms, from *rat*, राजते, shining;

यो विविधेषु गुणेषु कर्मसु वा राजते—*Daya.*

Vibhvih and *prabhvih* are also similar terms. (One is व्यापिकाः, pervading, *vibhvih*; the other is समर्थ or potent—*prabhvih*)—*Daya.*

8. For **Bharati, ida** and **Sarasvati,** see earlier notes.

Bharati, the possessor of entire knowledge (सकल विद्याधारिका).

Ila, worthy of adoration (प्रशस्ता).

Sarasvati, the possessor of enlightenment, movements (सरः) etc. (प्रशस्तं सरो विज्ञानं गमनं वा विद्यते यस्यां तत्सम्बुद्धौ—*Daya.*).

9. **Tvasta,** creator, architect.

10. **Svahakṛtisu,** in the duties performed with endings of *svaha* (स्वाहया कृतयः क्रिया येषु व्यवहारेषु तेषु—*Daya.*).

Hymn-189

1. For this see also Yv. V. 36; VII. 43 and XL.16. It also occurs in the Isa Upanisad as the concluding verse, and according to some commentators, it has been put in the mouth of a person, almost now departing from this world.

Vayunani, intentions, *prajnanani—Daya.* and *Sayana*; also virtuous and non-virtuous actions.

Juhuranam, born out of the crooked ways, (कुटिलगतिजन्यम्—*Daya*; कुटिलकारी, crooked, *Sayana*;), that would force us astray.

Enah, sin.

2. **Tvam paraya navyah asman svastibhih,** (*paraya*) convey us, (*svastibhih*) beyond all evil ways by the sacred acts.

Navyah, adorable in the newer ways; *durgani,* the evil acts, difficult to be overcome, दुर्गमनानि पापानि—*Sayana*; दुःखेन गन्तुं योग्यानि—*Daya*; *pṛthvi*, extensive earth; *puh ca*, the city also.

Urvi bhava, may become spacious; *tokaya,* to offspring or children

and *tanayaya*, sons; *sam yoh*, bestower of happiness.

3. **Amivah**, diseases; *anagnitrah*, unprotected by heat (fire, here fever) अविद्यमानज्वरेण रक्षकाः, protector from the non-existing fever—*Daya. Kṛstih*, cultured person; *yajatra*, adorable divinity the one always in accompaniment, संगच्छमान—*Daya*.

4. **Payubhih**, by the means of protection, रक्षणोपायैः—*Daya*.

5. **Ducchunayai,** to the crooked ones, to the malevolent; *aghaya*, sinful or wicked; *avisyave*, vicious, righteous, voracious.

Dasate, to the one who bites.

Datvate, to the one with teeth or fangs.

6. **Ṛtajata,** born for noble acts or sacrifice.

Yansat, may give, यच्छेत्—*Daya*; विमुंचति खलु आत्मानम्, may except or release himself—*Sayana*.

Ririksoh, from those who are inclined to harm him.

Vispat, those who obstruct in particular; those who do wrong.

8. **Avocama nivacanani,** we address our pious prayers, (or our words which are definitely pious or righteous—*Daya*.).

Manasya sunuh, son of mantras (or prayers)—(नियत इति मनो मन्त्राः—Sayana); or son of enlightened persons—*Daya*.

Hymn-190

For verses 1 and 5, see Nir. VI.23 and IV.25

1. **Anarva** means one who is not dependent on others. Increase the independent, mighty (*vṛsabham*) sweet tongued (*mandrajihvam*) and praiseworthy lord of prayer (*bṛhaspatim*) with hymns (*arkaih*). Increase (*vardhaya*) the lord of prayer, who is independent, who does not depend on others, the mighty, sweet-tongued (whose speech is delightful), or whose tongue is fascinating, the praiseworthy with hymn, i.e. stanzas of praise (*arkaih*), which are means of worship (Nir. VI. 23).

Bṛhaspati in this hymn is the protector or cherisher (पालयितारम्) of the prayer.

2. **Ṛtviyah**, the hymns of seasons (particularly of rains).

Ṛte, in truth.

Matarisva, like air or wind.

3. **Namasah,** respectful.

Slokam, the true speech.

Saviteva, like the sun.

Ahanyah, pertaining to day, or daily (revolving sun).

4. **Vicetah,** persons with keen intuitions (विविधाश्चेता: प्रज्ञा यस्य—*Daya.*).

5. **Bṛhaspate cayase it piyarum,** O Bṛhaspati, may you destroy the derider. Here *piy* means to deride (Nir. IV.25); *piyarum*, those who wish to enjoy the drinks (पानेच्छुकम्)—*Daya.*; lover of Soma drinks (*Sayana*).

Vamam, reputed, a synonym of प्रशस्य (Nigh. III. 8).

Manyamanah, stupid; *papah*, sinful; *pajrah*, mean.

Dudhye, दूढ्ये=दुःध्ये, one who thinks viciouslly in respect of others (*Daya.*).

Usrikam=*usriya*, an old cow who has stopped giving milk; also old bullock; उस्रिकम् उस्रियेति गोनाम कुत्सितामल्पक्षीरोत्स्राविणी गां जीर्णमनड्वाहं वा—*Sayana.*

6. **Suyavasah**=*suyavasah* (सुयवस:), one rich in food grains.

Apivṛtha ap urnuvantah asthuh, enveloped in ignorance, stand extricated from that covering.

7. **Rodhacakra**, river with whirls (Nigh. I. 13).

8. **Tuvijatah**, beneficent.

Tuvisman, the powerful.

Hymn-191

This is the concluding hymn of Mandala—I of the Ṛgveda with a reference to poisons and poisonous creatures. The deities are water, grass and the sun, (अबोषधिसूर्या देवता) and has 16 verses. It starts with words *kankatona* and therefore, it is known as the *kankatona sukta.* In respect to this, Saunaka says: 'let anyone who is afflicted by poison diligently repeat the hymn' and as the traditional superstition says, that if so repeated, the person would not suffer, though inflicted by a serpent or an envenomed spear. Of course, the hymn is an instructive one with no superstitions associated with it. The superstition that mere repetition of the verses would remove the malady is a much later innovation in the degraded society.

1. **Kankatah, na kankatah, satina, kankatah**—*Kankatah* is something with very little of venom; *nakankata* is opposite to little, i.e. exceedingly poisonous (snakes); *satina* is synonymous of water in the Nirukta.

Dvaviti, of two types, one with a little venom, and exceedingly venomous.

Adṛstah, the invisible poisonous creatures.

Alipsata, have smeared; always get stick (*Daya.*).

2. **Avaghnati**, a strong antidote, अत्यन्तं दु:खयन्ती (*Daya.*); a drug or antidote being destroyed (literal translation—*Wilson*), or a certain drug, understood, destructive of poisonōus creatures.

Ayati, coming; *parayati*, departing.

3. **Sarasah,** like blades of grass; *kusarasah,* like blades of thorny grass; *darbhasah*, soft *kusa* grass called *darbha*; *maunjah,* munja grass: *Poa cynosuroides, Saccharum spontaneum, saccharum Munja, Andropogon muricatum.* (*Wilson*).

4. For this see, Av. VI. 52.2 (slight variation).

5. **Prati adrsran**, discovered in the dark, (not by actual seeing); as snakes by their breathing (*Sayana*).

Visvadrstah, seen by all, such poisonous ones.

6. **Ilayata**, go to your respective places; *soma*, moon.

7. **Ye ansyah ye angyah,** those who move by their shoulders, and the others moving by their body.

Ansyah, अंसेषु स्कन्धेषु भवाः, born in (or on) shoulders—*Daya.* Sayana gives other renderings also; *ansarhah* (अंसार्हाः), being suited to the shoulders; *ansagah* (अंसगाः), moving by the shoulders; *ansabhyam khadanto va*, (अंसाभ्यां खादन्तो वा), biting with their shoulders. We have similar interpretaions of *angyah* also. (अङ्गगा अङ्गेन शरीरेण हन्तारो वा लूतिकादयः)—*Sayana.*

Sucikah, having sharp needle-like stings (like scorpions)—*Daya.*

8. **Adrstaha,** अदृष्टहा, destroyer of the unseen; dissipator of darkness (*Daya.*). (See Av. V. 23. 6 also).

9. See Av. VI. 52. 1 with some variations.

10. **Drtim,** leather bag for holding liquor.
The verses 10 to 13 deal with the science of poisons or *visa vidya* also known as *madhu-vidya* or science of ambrosia. "Having taken the poison in the solar orb (*surye*) with the fourth finger, having made it ambrosia, and caused them to blend together, may it become poisonless." (Sunlight with its actinic rays is considered as intrumental in counteracting, the effect of poison.) The science of antidotes is known as *madhula*, or *madhuvidya* (verse 1).

11. **Iyattika,** insignificant bird.

Sakuntika, *kapinjala* bird; francoline partridge.

12. **Trih-sapta vispulingakah,** 3×7=21 kinds of small birds; *vispulingakah*, a small bird; *catika*, female sparrow. [Seven tongues, with three variations (red, white and black) of each also gives the number 21.].

13. **Navanam navatinam,** 99 (innumerable) types of waves of pain.

14. **Trih sapta mayuryah**—21 types of pea-hens.

*****Agruvah,** rivers (Nigh. I.13).

15. **Kusumbhakah,** *nakulah* or mungoose (Viveta Mungoose), whose hostility to the snake is so well known.

16. **Vṛscika**, scorpion.

According to M. Langlois, this hymn alludes to the state of sky before the commencement of a sacrifice. According to him *visa* is darkness which is dispersed by the morning light, or by the rays of the sun.

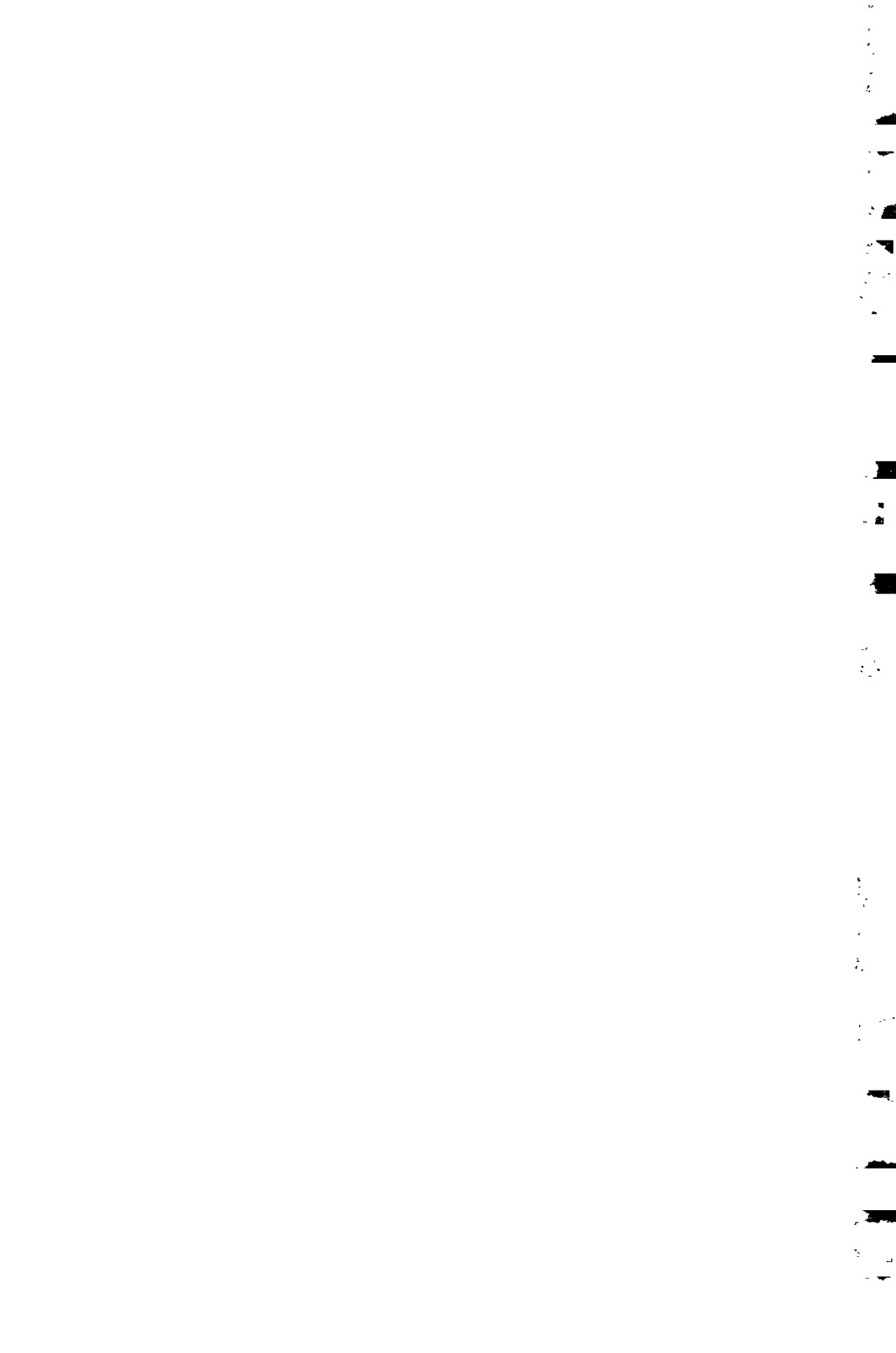
ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ
ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume IV

Book II, Hymns [1—43]

Book III, Hymns [1—62]

चतुर्थो भागः

द्वितीयं मण्डलम्, सूक्तानि [१—४३]

तृतीयं मण्डलम्, सूक्तानि [१—६२]

Veda Pratishthana
New Delhi

RGVEDA, Vol. IV

Published by the Veda Pratishthana, New Delhi
on behalf of the Narendra Mohan Foundation,
Pusa Road, New Delhi (India)

Transliteration based on the text of Theodor Aufrecht.

Sole Distributors :
S. Chand & Company Ltd
Ram Nagar, New Delhi-110055
JULLUNDUR : LUCKNOW : BOMBAY : CALCUTTA : MADRAS
HYDERABAD : PATNA : NAGPUR : BANGALOR : COCHIN

Printed at :
Shiksha Bharati Press, G. T. Road, Shahdara, Delhi

CONTENTS

IN MEMORY OF

VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964. he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting. music and poetry had a claim on him. Equally, he gave generously. of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

Ved Ratan Mohan

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana.

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः......अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा......अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पि: ।
वयं सोमस्य विश्वह प्रियास सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभि: श्रृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्रा: । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्रा: वहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relaticn to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वत: । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभय मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्र भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववारा: । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

> May all be happy and rid of diseases,
> May all have a happy and harmonious life,
> May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITA

ऋग्वेद संहिता

द्वितीयं मण्डलम्

---

(१) प्रथमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥१७॥ त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥१॥
तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥२॥

1.

Tvám agne dyúbhis tvám āṣuṣukshánis tvám adbhyás tvám áṣmanas pári | tvám vánebhyas tvám óshadhībhyas tvám nriṇā́m nripate jāyase ṣúciḥ || 1 || távāgne hotrám táva potrám ritvíyam táva neshtrám tvám agníd ritāyatáḥ | táva praṣāstrám tvám adhvarīyasi brahmā́ cási griliápatis ca no dáme || 2 ||

ṚGVEDA SAMHITA

BOOK TWO

1

O self-effulgent, the sovereign Lord of men, ever eager to flare up around, your glory is manifested in firmament waters, around rocks, in forests and in plants of the earth. 1

O foremost adorable, yours is the function of invoker, of purifier, of preceptor, and of initiator; you are the bearer of lustre. When you inspire us for selfless actions, you become the promoter, the priest and the master of the ceremonies in our homes. 2

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः ।
त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या ॥३॥
त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥४॥

tvám agna índro vrishabháḥ satām asi tváṃ víshṇur urugāyó namasyàḥ | tvám brahmá rayivíd brahmaṇas pate tváṃ vidhartaḥ sacase púraṃdhyā || 3 || tvám agne rája váruṇo dhṛitávratas tvám mitró bhavasi dasmá íḍyaḥ | tvám aryamá sátpatir yásya sambhújaṃ tvám áṅso vidáthe deva bhājayúḥ || 4 ||

त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम् ।
त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धो असि पुरूवसुः ॥५॥

tvám agne tváshṭā vidhaté suvíryaṃ táva gnávo mitramahaḥ sajātyàṃ | tvám āṣuhémā rarishe svá̄ṣvyaṃ tváṃ narāṃ ṣárdho asi purūvásuḥ || 5 ||

॥१८॥ त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥६॥
त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि ।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥७॥

tvám agne rudró ásuro mahó divás tváṃ ṣárdho márutam prikshá ïsishe | tváṃ vátair aruṇaír yāsi ṣaṃgayás tvám pushá vidhatáḥ pāsi nú tmána || 6 || tvám agne draviṇodá araṃkríte tváṃ deváḥ savitá ratnadhá asi | tvám bhágo nripate vásva ïṣishe tvám pāyúr dáme yás té 'vidhat || 7 ||

O foremost adorable, you are our resplendent Lord, the most powerful. You are all-pervading to be worshipped with obeisance. O master of the sacred hymns, you are the high priest, the source of wisdom, and the sustainer of each and all; you are the embodiment of wisdom, the fountain-head of intellect. 3

You, the adorable Lord, are venerable and thus upholder of truth; you, O the destroyer of evils, are our praiseworthy source of light. You are Lord of justice, generous and liberal to all men, you are self-radiant, and so may you give us reward of our virtuous endeavours. 4

O Lord, you are the architect of universe, and bestower of strength to your dedicated worshipper. All our prayers are for you only. O benevolent source of light, you are our brother; you swiftly inspire us for noble deeds and amply reward us with productive wealth. O the possessor of all treasures, verily you are the real source of vitality for mankind. 5

O adorable, you are the lord of the vital power of cosmos; you are the inspirer of vital winds, the provider of nourishment. You travel as if, with ruddy winds and go to the house of benevolent man. You are the granter of food. Thus you speedily guard your worshipper in every way. 6

O adorable Lord, you are the giver of wealth to him who worships you. You are divine source of enlightenment, the bearer of all precious treasures. O protector of men, you are the gracious ruler of all riches. You are the guardian of the worshipper who serves you with dedication. 7

त्वामग्ने दम आ विश्पतिं विशस्त्वां राजानं सुविदत्रमृञ्जते ।
त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि शता दश प्रति ॥८॥
त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूरुचम् ।
त्वं पुत्रो भवसि यस्तेऽविधत्त्वं सखा सुशेवः पास्याधृषः ॥९॥

tvám agne dáma á vispátim vísas tvám rájānam suvidátram riñjate | tvám vísvāni svanīka patyase tvám sahásrāṇi satá dása práti || 8 | tvám agne pitáram ishtíbhir náras tvám bhrātráya sámyā tanūrúcam | tvám putró bhavasi yás té 'vidhat tvám sákhā susévah pāsy ādhríshaḥ || 9 ||

त्वमग्न ऋभुराके नमस्यस्त्वं वाजस्य क्षुमतो राय ईशिषे ।
त्वं वि भास्यनु दक्षि दावने त्वं विशिक्षुरसि यज्ञमातनिः ॥१०॥

tvám agna ribhúr āké namasyàs tvám vājasya kshumáto rāyá īsishe | tvám ví bhāsy ánu dakshi dāváne tvám visíkshur asi yajñám ātániḥ || 10 ||

॥१०॥ त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
त्वमिळा शतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥११॥
त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्ण आ संदृशि श्रियः ।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥१२॥

tvám agne áditir deva dāsúshe tvám hótrā bhāratī vardhase girá | tvám íḷā satáhimāsi dákshase tvám vritrahá vasupate sárasvatī || 11 || tvám agne súbhrita uttamám váyas táva spārhé várṇa á saṃdrísi sríyaḥ | tvám vájaḥ pratárano brihánn asi tvám rayír bahuló visvátas prithúḥ || 12 ||

O adorable, protector of mankind, the devotees enshrine you in their own homes and hearts and thus they propitiate you as a benevolent sovereign. O the embodiment of perfect knowledge and divine light, you are the sovereign lord of universe and the granter of tens, hundreds and thousands of rewards. 8

O self-radiant Lord, men approach you as their guardian with their impelling prayers and with their pious work for the sake of winning your brotherhood. You become protector from evils to them who worship you and as a very kind friend guard them from the violence of adversaries. 9

O adorable, you are all-wise, and even from the nearest approach, worthy of worship with obeisance. You have mastery over the store of the plenitude and the riches. You shine and enlighten favourably for the sake of granting benefits. You are our careful instructor and giver of rewards to our work and worship. 10

O adorable, you are the source of enlightenment to the dedicated devotee. You are an inspirer and embodiment of culture, glorified by hymns. You are a living symbol of divine wisdom, helping us to live vigorously for hundred winters. You are master of treasure, an incarnation of divine speech and dispeller of darkness. 11

When well-pleased, O adorable Lord, you become the highest vigour incarnate for your worshipper. All glories abide in your enviable lustre and appearance. You are the plenitude that carries up to the end of our journey; you are a multitude of riches spread out on every side. 12

त्वामग्न आदित्यास आस्यं१ त्वां जिह्वां शुचयश्चक्रिरे कवे ।
त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरदन्त्याहुतम् ॥१३॥
त्वे अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरदन्त्याहुतम् ।
त्वया मर्तासः स्वदन्त आसुतिं त्वं गर्भो वीरुधां जज्ञिषे शुचिः ॥१४॥
त्वं तान्त्सं च प्रति चासि मज्मनाग्ने सुजात प्र च देव रिच्यसे ।
पृक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे ॥१५॥
ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१६॥

tvám agna ādityása āsyàm tvā́m jihvā́m śúcayaś cakrire kave | tvā́m rātisháco adhvaréshu saścire tvé devā́ havír adanty áhutam || 13 || tvé agne víśve amṛ́tāso adrúha āsā́ devā́ havír adanty áhutam | tváyā mártāsaḥ svadanta āsutím tvám gárbho vīrúdhām jajñishe śúciḥ || 14 || tvám tán sám ca práti cāsi majmánágne sujāta prá ca deva ricyase | prikshó yád átra mahinā́ ví te bhúvad ánu dyā́vā-prithiví ródasī ubhé || 15 || yé stotṛ́bhyo góagrām áśvapeśasam ágne rātím upasṛjánti sūráyaḥ | asmā́ñ ca tā́ṅś ca prá hí néshi vásya ā́ brihád vadema vidáthe suvī́rāḥ || 16 ||

(२) द्वितीयं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥२०॥ यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्षदम् ॥१॥

2.

Yajñéna vardhata jātávedasam agním yajadhvam havíshā tána girā́ | samidhānám suprayásam svárṇaram dyukshám hótāram vṛjáneshu dhūrshádam || 1 ||

O adorable Lord, the suns of the universe are just like your mouth. O poet of penetrating vision, the pious people have made you their tongue. Nature's bounties accompany you to the place of worship, and partake and enjoy the offerings which are presented to you. 13

O adorable Lord, all the faithful and immortal Nature's bounties enjoy the oblation offered to you, with you as their mouth. Through you do the mortals tastefully enjoy their food and drink. You are manifested with lustre, as if, of a freshly born plant. 14

O adorable Lord, perfectly manifested in Nature's bounties, you on your own accord are equal to them and by your greatness superior to them. Whatsoever is offered to you here in dedication spreads out itself over the two worlds, heaven and earth. 15

May you, O adorable Lord, lead us and those wise men to fortune who liberally give away fine cows and good horses to the chanters of hymns. May we along with our descendents ever repeat our solemn prayers to you at our congregations. 16

2

Glorify the adorable, the fire-divine, cognizant of all, by work and worship. May you worship Him with intense love and extensive hymns, Him who is well kindled, and who receives rich offerings, much lauded, resplendent, the conveyor of oblations, the giver of strength, and a prominent leader in struggles. 1

अभि त्वा नक्तीरुषसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।
दिव इवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥२॥
तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररतिं न्येरिरे ।
रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यम् ॥३॥

abhí tvā náktīr usháso vavāṣiré 'gne vatsáṃ ná svásareshu dhenávaḥ | divá ivéd aratír mā́nushā yugā́ kshápo bhāsi puruvāra saṃyátaḥ || 2 || táṃ devā́ budhné rájasaḥ sudáṅsasaṃ divásprithivyór aratíṃ ny èrire | rátham iva védyaṃ ṣukráṣocisham agním mitráṃ ná kshitíshu praṣáṅsyam || 3 ||

तमुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं ह्वार आ दधुः ।
पृश्न्याः पतरं चितयन्तमक्षभिः पाथो न पायुं जनसी उभे अनु ॥४॥
स होता विश्वं परि भूत्वध्वरं तमु हव्यैर्मनुष ऋञ्जते गिरा ।
हिरिशिप्रो वृधसानासु जर्भुरद्द्यौर्न स्तृभिश्चितयद्रोदसी अनु ॥५॥

tám ukshámāṇaṃ rájasi svá ā́ dáme candrám iva surúcaṃ hvārá ā́ dadhuḥ | pṛ́ṣṇyāḥ pataráṃ citáyantam akshábhiḥ pāthó ná pāyúṃ jánasī ubhé ánu || 4 || sá hótā víṣvam pári bhūtv adhvaráṃ tám u havyaír mánusha riñjate girā́ | hiríṣipró vridhasānā́su járbhurad dyaúr ná stríbhiṣ citayad ródasī ánu || 5 ||

॥२१॥ स नो रेवत्समिधानः स्वस्तये संददस्वान्रयिमस्मासु दीदिहि ।
आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देव वीतये ॥६॥

sá no revát samidhānáḥ svastáye saṃdadasvā́n rayím asmā́su dīdihi | ā́ naḥ krinushva suvitā́ya ródasī ágne havyā́ mánusho deva vītáye || 6 ||

The nights and dawns bow to you as the milch-cows do towards a calf in their lairs of rest. O fire-divine, adored by all, you, self-controlled, are verily spread through the space, and you brightly shine on human generations of all ages through successive days and nights. 2

Nature's bounties have established the fire-divine at the roots of the world; this adorable fire pervades all through heaven and earth. worthy to be adored like a well-fashioned chariot, possessed of bright flame and deserving to be appreciated by all men like a friend. 3

Men establish the fire-divine in an isolated place in their own hearts, which illuminates like the brightly shining gold in the heaven's vault, and is delightful like moon. Its glory pervades the whole earth and is recognized by the characteristic flames, providing protection on our path in both the realms, heaven and earth. 4

He, the universal fire, the invoker, encompasses the entire cosmic sacrificial creation for providing protection. Men crown Him alone with their offerings and hymns. Possessed of golden flames, He distinguishes Himself alone both the regions of the universe like the sky with stars, while hastily rustling through the growing herbs. 5

O universal fire, opulently kindling for our peace, may you bestow wealth on us by your light. May you make our paths easy in heaven and earth for happy journeying, and may you invoke Nature's bounties to accept the offerings of devotees. 6

दा नो अग्ने बृहतो दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि ।
प्राची द्यावापृथिवी ब्रह्मणा कृधि स्व१र्ण शुक्रमुषसो वि दिद्युतः ॥७॥
स इधान उषसो राम्या अनु स्व१र्ण दीदेदरुषेण भानुना ।
होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चारुरायवे ॥८॥
एवा नो अग्ने अमृतेषु पूर्व्य धीष्पीपाय बृहद्दिवेषु मानुषा ।
दुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥९॥

dá no agne briható dáḥ sahasríṇo duró ná vájam ṣrútyā ápā vṛidhi | prácī dyávāprithiví bráhmaṇā kṛidhi svàr ṇá ṣukrám usháso ví didyutaḥ || 7 || sá idhāná usháso rámyā ánu svàr ṇá dīded arushéṇa bhānúnā | hótrābhir agnír mánushaḥ svadhvaró rájā viṣám átithiṣ cárur āyáve || 8 || evá no agne amṛíteshu pūrvya dhísh pīpāya briháddiveshu mánushā | dúhānā dhenúr vṛijáneshu kāráve tmánā ṣatínam pururúpam isháṇi || 9 ||

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति ।
अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्व१र्ण शुशुचीत दुष्टरम् ॥१०॥
स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इषयन्त सूरयः ।
यमग्ने यज्ञमुपयन्ति वाजिनो नित्ये तोके दीदिवांसं स्वे दमे ॥११॥
उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि ।
वस्वो रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥१२॥

vayám agne árvatā vā suvíryam bráhmaṇā vā citayemā jánāṅ áti | asmákam dyumnám ádhi páñca krishṭíshūccá svàr ṇá ṣuṣucīta dushṭáram || 10 || sá no bodhi sahasya praṣáṅsyo yásmin sujātá isháyanta sūráyaḥ | yám agne yajñám upayánti vajíno nítye toké dīdiváṅsam své dáme || 11 || ubháyāso jātavedaḥ syāma te stotáro agne sūráyaṣ ca ṣármaṇi | vásvo rāyáḥ puruṣcandrásya bhúyasaḥ prajávataḥ svapatyásya ṣagdhi naḥ || 12 ||

O universal fire, may you give us vast possessions, the thousand-fold riches. May you open to us the gates of abundance, so that we may be glorious. May you make heaven and earth favourable to us. The dawns have broken up into splendour and yonder shines the brilliant sun. 7

Kindled at the beautiful dawns, it breaks up into roseate splendour like solar rays. O fire-divine, may you, exhilarated by our offerings, help us in instituting the worship. You are the king of people and our benign guest. 8

O fire-divine, most brilliant of all divine immortals, may our prayers, offered to you in the congregation of men, please you. May you spontaneously bestow hundred-fold wealth of various forms to the chanter of hymns just like a milch-cow yielding milk for nourishment. 9

May we, O fire-divine, gain good vitality and intellectual vigour. And may we distinguish ourselves far above other people through our devotion. May our sun-like glory shine perpetually far above in the midst of all the five classes of men. 10

O mighty fire-divine, may you listen to our aspirations. It is to you that our noble-born priests address their prayers to obtain nourishment. O revered and illustrious one, our opulent devotees enshrine you in their hearts, and kindle you in their homes, for the sake of never-failing posterity. 11

O universal fire, knowing all that is born, may both of us, sages and poets, be blessed with your protection. Bestow on us fine dwellings and rich treasure consisting of abundant wealth and wisdom, accompanied by a host of family members and virtuous offspring. 12

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१३॥

yé stotríbhyo — || 13 ||

(३) तृतीयं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयाया नराशंसः, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । (१–६, ८–११) प्रथमादितृचद्वयस्य अष्टम्यादिचतुर्ऋचाश्च त्रिष्टुप्, (७) सप्तम्याश्च जगती छन्दसी ॥

॥२१॥ समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ्विश्वानि भुवनान्यस्थात् ।
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निरर्हन् ॥१॥
नराशंसः प्रति धामान्यञ्जन्तिस्रो दिवः प्रति मह्ना स्वर्चिः ।
घृतप्रुषा मनसा हव्यमुन्दन्मूर्धन्यज्ञस्य समनक्तु देवान् ॥२॥
ईळितो अग्ने मनसा नो अर्हन्देवान्यक्षि मानुषात्पूर्वो अद्य ।
स आ वह मरुतां शर्धो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम् ॥३॥

3.

Sámiddho agnír níhitaḥ prithivyám pratyáñ víṣvāni bhúvanāny asthāt | hótā pāvakáḥ pradívaḥ sumedhá devó deván yajatv agnír árhan || 1 || nárāṣáṅsaḥ práti dhámāny añján tisró dívaḥ práti mahná svarcíḥ | ghritaprúshā mánasā havyám undán mūrdhán yajñásya sám anaktu deván || 2 || īḷitó agne mánasā no árhan deván yakshi mánushāt pū́rvo adyá | sá á vaha marútāṃ ṣárdho ácyutam índraṃ naro barhishádaṃ yajadhvam || 3 ||

O adorable, may our men of devotion and intellect who profusely give horses and cows in gifts, and thus immensely contribute to the vitality and intellectual growth be led on the path of wisdom and affluence. May we, accompanied with our offsprings glorify you with praises in our work and worship. 13

3

The universal fire, being kindled and established on the earth, rises up and spreads over all the created worlds. May the fire-divine, the invoker and purifier, the ancient, the all-wise and adorable establish our relations with Nature's forces. 1

May the fire-divine, adored by all men and possessed of brilliant flames, shine revealing the triple heavens by his greatness. May our offerings moistened with butter (i.e. dedicated services sweetened with love) invoke Nature's bounties at the place of our worship. 2

O fire-divine, men may or may not, but you please invoke Nature's bounties while being praised by us. May we procure, through you, the co-operation of vital principles and the benevolence of the resplendent Lord. O devotees, may you worship the Lord, enshrined in your hearts. 3

देवं बर्हिर्वर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।
घृतेनाक्तं वसवः सीदतेदं विश्वे देवा आदित्या यज्ञियासः ॥४॥
वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः ।
व्यचस्वतीर्वि प्रथन्तामजुर्या वर्णं पुनाना यशसं सुवीरम् ॥५॥

déva barhir várdhamānam suvíram stīrṇám rāyé subháram védy asyám | ghriténāktám vasavaḥ sīdatedám víṣve devā ādityā yajñíyāsaḥ || 4 || ví ṣrayantām urviyá hūyámānā dvấro devíḥ suprāyaṇá námobhiḥ | vyácasvatīr ví prathantām ajuryá várṇam punānấ yaṣásam suvíram || 5 ||

॥२३॥ साध्वपांसि सनता न उक्षिते उषासानक्ता वय्येव रण्विते ।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती ॥६॥
दैव्या होतारा प्रथमा विदुष्टर ऋजु यक्षतः समृचा वपुष्टरा ।
देवान्यजन्तावृतुथा समञ्जतो नाभा पृथिव्या अधि सानुषु त्रिषु ॥७॥
सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।
तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥८॥
पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।
प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथा देवानामप्येतु पाथः ॥९॥

sādhv ápāṅsi sanátā na ukshité ushásānáktā vayyèva raṇvité | tántum tatám samváyantī samīcí yajñásya péṣaḥ sudúghe páyasvatī || 6 || daívyā hótārā prathamá vidúshṭarā rijú yakshataḥ sám ricā vapúshṭarā | devấn yájantav rituthấ sám añjato nábhā prithivyấ ádhi sánushu trishú || 7 || sárasvatī sādháyantī dhíyam na íḷā deví bhárātī viṣvátūrtiḥ | tisró devíḥ svadháyā barhír édám áchidram pāntu ṣaraṇám nishádya || 8 || piṣáṅgarūpaḥ subháro vayodhấḥ ṣrushṭí vīró jāyate devákāmaḥ | prajám tváshṭā ví shyatu nábhim asmé áthā devánām ápy etu páthaḥ || 9 ||

O cosmic altar, the universal sacrifice, may you be the cause of our prosperity; may you furnish us with good progeny. May you extend your affection all around us for our sustenance. May all the vital forces and Nature's bounties, all the divine suns, and all the participants in the cosmic sacrifice play their respective roles with harmony and loving regards. 4

May the divine doors of the universal sacrifice, affording easy approach, be thrown open when invoked with our prayers. May they, the spacious and the ageless ones, stretch themselves far and wide, conferring sanctity upon the illustrious devotees possessed of virtuous progeny. 5

May dawn and night, ever growing in strength, interweaving in concert, full of milk which they easily yield, and beautiful participants in the universal sacrifice, extend the thread to complete the web of creation like a pair of female weavers and impel us for noble actions. 6

May the two divine invokers (dawn and night) full in wisdom and stature, properly pay tributes together with illumining sacred verses of Ṛk. May they invoke Nature's bounties in due season on the navel of the earth (home) and at the three high dimensions of space. 7

May the divine speech perfecting our understanding and divine knowledge and all-satisfying divine culture be with us at our faultless altar of work and worship and protect us for our welfare. 8

May a brave, strong and wise son be born in the house of the worshipper. May he, with a golden halo around him, be well-nourished and healthy, and favourite of the learned. May our sculptor, the Creator, give us progeny to continue our line of succession. May we have ample food to tread along the path of divine wisdom. 9

वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सूदयाति प्र धीभिः ।
त्रिधा समक्तं नयतु प्रजानन्देवेभ्यो दैव्यः शमितोप हव्यम् ॥१०॥
घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥११॥

vánaspátir avasṛijánn úpa sthād agnír havíḥ sūdayāti prá dhībhíḥ | trídhā sámaktaṃ nayatu prajānán devébhyo daívyaḥ ṣamitópa havyám || 10 || ghṛitám mimikshe ghṛitám asya yónir ghṛité ṣritó ghṛitám v asya dhā́ma | anushvadhám ā́ vaha mādáyasva sváhākṛitaṃ vṛishabha vakshi havyám || 11 ||

(४) चतुर्थं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम् ।
मित्र इव यो दिधिषाय्यो भूद्देव आदेवे जने जातवेदाः ॥१॥
इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो विक्ष्वायोः ।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीराश्वः ॥२॥
अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेष्यन्तो न मित्रम् ।
स दीदयदुशतीरूर्म्या आ दक्षाय्यो यो दास्वते दम आ ॥३॥

4.

Huvé vaḥ sudyótmānaṃ suvṛiktíṃ viṣā́m agním átithiṃ suprayásam | mitrá iva yó didhisháyyo bhū́d devá ā́deve jáne jātávedāḥ || 1 || imáṃ vidhánto apā́ṃ sadhásthe dvitā́dadhur bhṛígavo vikshv āyóḥ | eshá víṣvāṇy abhy ástu bhū́mā devā́nām agnír aratír jīrā́ṣvaḥ || 2 || agníṃ devā́so mā́nushīshu vikshú priyáṃ dhuḥ ksheshyánto ná mitrám | sá dīdayad uṣatír ū́rmyā ā́ dakshā́yyo yó dā́svate dáma ā́ || 3 ||

May the universal fire, preserver of plants, be with us spreading out his light on all sides. May it by its special potentialities help us in preparing proper oblations. May the friendly fire-divine carry the offerings to Nature's bounties, the offerings which have been triply anointed and presented by the devotees. 10

We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature's bounties our offerings, blessed with auspicious word SVĀHĀ, and fill them with rapture. 11

4

I invoke fire-divine who is refulgent and cognizant of all things. It is sustainer of all including the sun in the sky and men on the earth. It strips, as if, all sins from us, and is friendly like the well-entertained guest of the people. 1

The wise men worshipping it in the cosmic ocean of the firmament establish its two-fold light among the people of universe. May it, the messenger of Nature's bounties, possessed of swift flames, be superior to creatures of all regions. 2

As men, settled in a home bring therein a beloved friend, the divine powers establish the fire-divine amidst human races. It illumines the eagerly loving nights, and deserves full reverence in the home of liberal worshippers. 3

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षोः ।
वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति वारान् ॥४॥
आ यन्मे अभ्वं वनदः पनन्तोशिग्भ्यो नामिमीत वर्णम् ।
स चित्रेण चिकिते रंसु भासा जुजुर्वाँ यो मुहुरा युवा भूत् ॥५॥

asyá raṇvá svásyeva pushṭíḥ sáṃdṛishṭir asya hiyā-násya dákshoḥ | ví yó bháribhrad óshadhīshu jihvám átyo ná ráthyo dodhavīti várān || 4 || á yán me ábhvaṃ vanádaḥ pánantośigíbhyo nāmimīta várṇam | sá citréṇa cikite ráṃsu bhāsá jujurváñ yó múhur á yúvā bhút || 5 ||

॥२५॥ आ यो वना तातृषाणो न भाति वार्ण पथा रथ्येव स्वानीत् ।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्मयमानो नभोभिः ॥६॥
स यो व्यस्थादभि दक्षदुर्वीं पशुर्नैति स्वयुरगोपाः ।
अग्निः शोचिष्माँ अतसान्युष्णन्कृष्णव्यथिरस्वदयन्न भूम ॥७॥

á yó vánā tātṛishāṇó ná bháti vár ṇá pathá ráthyeva svānīt | kṛishṇádhvā tápū raṇváś ciketa dyaúr iva smáya-māno nábhobhiḥ || 6 || sá yó vy ásthād abhí dákshad ur-vím paśúr naíti svayúr ágopāḥ | agníḥ śocíshmāñ atasány ushṇán kṛishṇávyathir asvadayan ná bhúma || 7 ||

नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि ।
अस्मे अग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः ॥८॥
त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपराँ अभि ष्युः ।
सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो धाः ॥९॥

nú te púr-vasyávaso ádhītau tṛitíye vidáthe mánma śaṅsi | asmé agne saṃyádvīram bṛihántaṃ kshumántaṃ vájaṃ svapatyáṃ ra-yíṃ dāḥ || 8 || tváyā yáthā gṛitsamadáso agne gúhā van-vánta úparāñ abhí shyúḥ | suvírāso abhimātisháhaḥ smát sūríbhyo gṛiṇaté tád váyo dhāḥ || 9 ||

The growth of fire-divine is as delightful as the growth of one's own possessions. Rapturous are its looks as it bursts into flames on its way. It brandishes its tongue-like flames amongst plantations, as a chariot-horse lashes with tails. 4

When my thoughts enjoy its glory, sing its praises, it lends its choicest variegated colours to us. Though it seems growing old and out-worn, it becomes young again and again. 5

Like a thirsty man, it lifts its flames to the forests, and roars like a flood advancing on a road. It neighs like a chariot war-horse leaving black trail of the blazing fire. It distinguishes itself like a well-lit sky full of smiling stars. 6

It, the fire-divine, difuses its light far and wide along the vast earth while burning and moves like a beast that wanders asunder, and has no herdsman to keep in control. It with its blazing flames and its black affliction assails the dry plantations with its heat as it completely consumes the moisture out of them. 7

Now a hymn is being sung to you at the third session of the ceremonial worship, while your earlier favour is gratefully appreciated. May you grant us vast treasures and continuous succession of brave followers, and also wealth of wisdom along with brave and disciplined progeny. 8

O fire-divine, may you bestow such vigour on your singer as well as on his patrons, as may enable the exalted devotees, strong and heroic, and over-throwers of insolent foes, to overpower and finally conquer their superior rivals working against them in secret. 9

(५) पञ्चमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

॥२२॥

होताजनिष्ट चेतनः पिता पितृभ्य ऊतये ।
प्रयक्षञ्जेन्यं वसु शकेम वाजिनो यमम् ॥१॥
आ यस्मिन्सप्त रश्मयस्तता यज्ञस्य नेतरि ।
मनुष्वद्दैव्यमष्टमं पोता विश्वं तदिन्वति ॥२॥

5.

Hótājanishṭa cétanaḥ pitā́ pitṛíbhya ūtáye | prayákshañ jényaṃ vásu ṣakéma vājíno yámam || 1 || ā́ yásmin saptá raṣmáyas tatā́ yajñásya netári | manushvád daívyam ashṭamám pótā víṣvaṃ tád invati || 2 ||

दधन्वे वा यदीमनु वोचद्ब्रह्माणि वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥३॥
साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।
विद्वाँ अस्य व्रता ध्रुवा वया इवानु रोहते ॥४॥

dadhanvé vā yád īm ánu vócad bráhmāṇi vér u tát | pári víṣvāni kā́vyā nemíṣ cakrám ivābhavat || 3 || sākáṃ hí ṣúcinā ṣúciḥ praṣāstā́ krátunājani | vidvā́ñ asya vratā́ dhruvā́ vayā́ ivā́nu rohate ||4||

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
कुवित्तिसृभ्य आ वरं स्वसारो या इदं ययुः ॥५॥
यदी मातुरुप स्वसा घृतं भरन्त्यस्थित ।
तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥६॥

tá asya várṇam āyúvo néshṭuḥ sacanta dhenávaḥ | kuvít tisṛíbhya ā́ váraṃ svásāro yā́ idáṃ yayúḥ || 5 || yádī mātúr úpa svásā ghṛitám bháranty ásthita | tā́sām adhvaryúr ā́gatau yávo vṛishṭíva modate || 6 ||

5

The distinguished invoker (fire divine), giver of consciousness, the protector, reveals itself for the protection of men during all ages, offering them its covetable wealth. May we be able to achieve that wealth of wisdom which becomes the means of our preservation. 1

The seven rays are extended in this leader of worship. There is a divine eighth that manifests itself in the mankind, and as protector of all beings, it, as if, the priest of purification, sets everything else in motion. 2

When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel. 3

The pure universal fire, born out of pure wisdom, manifests itself as the prime element of creation. The person, who knows the eternal laws of this fire, successively grows like branches of a tree. 4

These sister-like fingers, in action resembling the ever approaching waters, enhance the triple brilliant glory of the leading fire-divine. 5

When the sister vessel comes near the maternal fire-altar bringing with it the purified butter, the fire-divine, the invoker priest, rejoices at its approach just as a field of barley revelling in the rain. 6

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।
स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥७॥
यथा विद्वाँ अरं करद्विश्वेभ्यो यजतेभ्यः ।
अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम् ॥८॥

sváḥ sváya dháyase kriṇutám ritvíg ritvíjam | stómam yajñám cád áram vanémā rarimá vayám || 7 || yáthā vidváñ áram kárad víṣvebhyo yajatébhyaḥ | ayám agne tvé ápi yám yajñám cakrimá vayám || 8 ||

(६) षष्ठं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२७॥ इमां मे अग्ने समिधमिमामुपसदं वनेः । इमा उ षु श्रुधी गिरः ॥१॥
अया ते अग्ने विधेमोर्जो नपादश्वमिष्टे । एना सूक्तेन सुजात ॥२॥
तं त्वा गीर्भिर्गिर्वणसं द्रविणस्युं द्रविणोदः । सपर्येम सपर्यवः ॥३॥
स बोधि सूरिर्मघवा वसुपते वसुदावन् । युयोध्यस्मद्द्वेषांसि ॥४॥
स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम् । स नः सहस्रिणीरिषः ॥५॥
ईळानायावस्यवे यविष्ठ दूत नो गिरा । यजिष्ठ होतरा गहि ॥६॥

6.

Imám me agne samídham imám upasádam vaneḥ | imá u shú ṣrudhī gíraḥ || 1 || ayá te agne vidhemórjo napād áṣvamishṭe | ená sūkténa sujāta || 2 || tám tvā gīrbhír gírvaṇasam draviṇasyúm draviṇodaḥ | saparyéma saparyávaḥ || 3 || sá bodhi sūrír maghávā vásupate vásudāvan | yuyodhy àsmád dvéshāñsi || 4 || sá no vrishṭím divás pári sá no vájam anarváṇam | sá naḥ sahasríṇīr íshaḥ || 5 || íḷānāyāvasyáve yávishṭha dūta no girá | yájishṭha hotar á gahi || 6 ||

May the fire-divine itself assume the role of the priest and carry on work for its own firm establishment. May we worthily repeat its praise and through it offer to the Lord our homage. 7

May we offer · our worship to you, O fire-divine, in the manner wise men pay reverence to all the adorable Nature's bounties, and may this sacred act of ours also be perfected in you. 8

6

O adorable Lord, accept my prayers and the offerings which I make to you; and also hear graciously these songs of praise that I sing. 1

O adorable, the Lord of vitality, nobly born, let us honour you with prayers and songs of praise. 2

O bounteous, worthy of our worship and wealthy offerings, let us as devotees propitiate you with our songs. 3

O Lord of riches and bestower of prosperity, may you, the bounteous and inspirer, drive away our hatred towards adversaries. 4

May He give us rain from the skies, strength which no man may resist, and hundred-fold nourishment. 5

O herald, ever young, most adorable, the one invoked by us all, may you come near him who worships you with his song and seeks your favour. 6

अन्तर्ह्यग्न ईयसे विद्वाञ्जन्मोभया कवे । दूतो जन्येव मित्र्यः ॥७॥
स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक् । आ चास्मिन्त्सत्सि बर्हिषि ॥८॥

antár hy àgna íyase vidváñ jánmobháyā kave | dūtó jányeva mítryaḥ ||7|| sá vidvā́ñ ā́ ca piprayo yákshi cikitva ānushák | ā́ cāsmín satsi barhíshi ||8||

(७) सप्तमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२८॥ श्रेष्ठं यविष्ठ भारताग्ने द्युमन्तमा भर । वसो पुरुस्पृहं रयिम् ॥१॥
मा नो अरातिरीशत देवस्य मर्त्यस्य च । पर्षि तस्या उत द्विषः ॥२॥
विश्वा उत त्वया वयं धारा उदन्या इव । अति गाहेमहि द्विषः ॥३॥
शुचिः पावक वन्द्योऽग्ने बृहद्वि रोचसे । त्वं घृतेभिराहुतः ॥४॥
त्वं नो असि भारताग्ने वशाभिरुक्षभिः । अष्टापदीभिराहुतः ॥५॥
द्र्वन्नः सर्पिरासुतिः प्रत्नो होता वरेण्यः । सहसस्पुत्रो अद्भुतः ॥६॥

7.

Ṣréshṭhaṃ yavishṭha bhāratágne dyumántam ā́ bhara | váso puruspṛ́haṃ rayím || 1 || mā́ no árātir īṣata devásya mártyasya ca | párshi tásyā utá dvisháḥ || 2 || víṣvā utá tváyā vayáṃ dhā́rā udanyā̀ iva | áti gāhemahi dvíshaḥ || 3 || ṣúciḥ pāvaka vándyó 'gne bṛihád ví rocase | tváṃ ghṛitébhir ā́hutaḥ || 4 || tváṃ no asi bhāratágne vaṣā́bhir ukshábhiḥ | ashṭā́padībhir ā́hutaḥ || 5 || drvànnaḥ sarpírāsu-tiḥ pratnó hótā várenyaḥ | sáhasas putró ádbhutaḥ || 6 ||

O all-wise, and adorable, you dwell in the inner-most (hearts), and are aware of both, our past births and past deeds. You are friendly to mankind like an envoy. 7

May you, who is all-knowing, fulfil our aspirations; may you, who is intelligent, convey to Nature's bounties our offerings in due order; and may you grace this place of worship with your blessings. 8

7

O Lord of supreme strength, our guardian and preserver, and Lord of wealth, may you grant us splendid and coveted riches. 1

O Lord, let no enemy of men, learned or otherwise, prevail against us; may you save us from all adversaries. 2

Thus protected by you, may we force a way through our enemies, like torrents of water. 3

O adorable and purifier, you are venerable and holy and you shine forth bright when adored with loving devotion. 4

O adorable Lord, our sustainer, you are entirely ours when we rear and take care of pregnant cows, castrated, bullocks and octapeds. 5

How beautiful is this sacred fire of which wood fuel is the food, and butter is the drink, and which is the ancient one, the giver of gifts and is venerable. 6

(८) अष्टमं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । (१-५) प्रथमादिपञ्चर्चां गायत्री, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥२९॥ वाजयन्निव नू रथान्योगाँ अग्नेरुप स्तुहि । यशस्तमस्य मीळ्हुषः ॥१॥
यः सुनीथो ददाशुषेऽजुर्यो जरयन्नरिम् । चारुप्रतीक आहुतः ॥२॥
य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते । यस्य व्रतं न मीयते ॥३॥
आ यः स्वर्ण भानुना चित्रो विभात्यर्चिषा । अञ्जानो अजरैरभि ॥४॥
अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः । विश्वा अधि श्रियो दधे ॥५॥
अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयम् ।
अरिष्यन्तः सचेमह्यभि ष्याम पृतन्यतः ॥६॥

8.

Vājayánn iva nū́ ráthān yógāñ agnér úpa stuhi | yaṣás-tamasya mīḷhúshaḥ || 1 || yáḥ sunīthó dadāṣúshe 'juryó jaráyann arím | cā́rupratīka ā́hutaḥ || 2 || yá u ṣriyā́ dámeshv ā́ doshóshási praṣasyáte | yásya vratáṃ ná mī́yate || 3 || ā́ yáḥ svàr ṇá bhānúnā citró vibhā́ty arcíshā | añjānó ajáraír abhí || 4 || átrim ánu svarā́jyam agním ukthā́ni vāvṛidhuḥ | víṣvā ádhi ṣríyo dadhe || 5 || agnér índrasya sómasya devā́nām ūtíbhir vayám | árishyantaḥ sacemahy abhí shyāma pṛitanyatáḥ || 6 ||

(९) नवमं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ नि होता होतृषदने विदानस्त्वेषो दीदिवाँ असदत्सुदक्षः ।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रंभरः शुचिजिह्वो अग्निः ॥१॥

9.

Ní hótā hotṛishádane vídānas tveshó dīdivā́ñ asadat su-dákshaḥ | ádabdhavratapramatir vásishṭhaḥ sahasrambharáḥ ṣúcijihvo agníḥ || 1 ||

8

May you praise the adorable Lord, seated, as if, in a harnessed chariot, glorious and bestower of happiness, as you who strive for material wealth. 1

May we invoke Him, who offers good guidance to His worshipper, who is ageless and invulnerable and wears out inimical thoughts of the one who propitiates. 2

May we invoke Him, who has lustrous glory, and who is loudly praised at dusk and dawn in our homes, and whose law is never violated. 3

(May we invoke Him) who indeed is a lovely one, decorated by his imperishable lights, and shines with His lustre, as the heaven with the light of the sun. 4

Our hymns glorify the adorable Lord, who is also the destroyer of evils according to His set laws. He is possessed of all glory. 5

May we ever remain under the protection of the adorable Lord, all-blissful and resplendent, and also under the care of Nature's bounties. May we over-power all the evil forces battling against us. 6

9

The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise, and his laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries. 1

त्वं दूतस्त्वमु नः परस्पास्त्वं वस्य आ वृषभ प्रणेता ।
अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीद्यद्बोधि गोपाः ॥२॥
विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे ।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥३॥

tvám dūtás tvám u naḥ paraspás tvám vásya á vṛishabha praṇetá | ágne tokásya nas táne tanū́nām áprayuchan dídyad bodhi gopáḥ ||2|| vidhéma te paramé jánmann agne vidhéma stómair ávare sadhásthe | yásmād yóner udárithā yáje tám prá tvé havī́ṅshi juhure sámiddhe || 3 ||

अग्ने यजस्व हविषा यजीयाञ्छ्रुष्टी देष्णमभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥४॥
उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म ।
कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥५॥
सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति ।
अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवद्दिदीहि ॥६॥

ágne yájasva havíshā yájīyāñ chrushṭí deshṇám abhí gṛiṇīhi rádhaḥ | tvám hy ási rayipátī rayīṇám tvám ṣukrásya vácaso manótā || 4 || ubháyam te ná kshīyate vasavyám divé-dive jáyamānasya dasma | kṛidhí kshumántam jaritáram agne kṛidhí pátim svapatyásya rāyáḥ || 5 || sainánīkena suvidátro asmé yáshṭā devā́ñ ā́yajishṭhaḥ svastí | ádabdho gopá utá naḥ paraspá ágne dyumád utá revád didīhi || 6 ||

O adorable Lord, you are our envoy; you are indeed our protector here and far beyond. You are our guide for a prosperous life, O mighty God. May you be our unfailing and refulgent defender, O adorable, of our people and posterity. 2

O supreme Lord, may we worship your glory manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze. 3

O adorable Lord, you are the supreme performer of the unending cosmic sacrifice. You are the sovereign Lord of all riches, and inspirer in us of the divine speech. May you bless us with all that is our due. 4

O splendid adorable Lord, your both kinds of wealth, material and spiritual, neither decay or diminish and are replenished day to day. May you grant nourishment to your worshipper and make him the master of riches in addition to good progeny. 5

O adorable Lord, may you grant us prosperity through your brilliant glory as you are the best invoker of Nature's bounties. May you be our indomitable defender and our protector even in the far off places. May you shine in us with your light; shine in us with your opulence. 6

(१०) दशमं सूक्तम्

(१–६) षड्टचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२॥ जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः ।
श्रियं वसानो अमृतो विचेता मर्मृजेन्यः श्रवस्यः स वाजी ॥१॥
श्रूया अग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीर्भिरमृतो विचेताः ।
श्यावा रथं वहतो रोहिता वोतारुषाह चक्रे विभृत्रः ॥२॥

10.

Johū́tro agníḥ prathamáḥ pitévelás padé mánushā yát sámiddhaḥ | śríyaṃ vásāno amríto vícetā marmṛijényaḥ śravasyàḥ sá vājī́ || 1 || śrūyá agníś citrábhānur hávam me víśvābhir gīrbhír amríto vícetāḥ | śyāvā́ rátham vahato róhitā votárushā́ha cakre víbhṛitraḥ || 2 ||

उत्तानायामजनयन्त्सुषूतं भुवदग्निः पुरुपेशासु गर्भः ।
शिरिणायां चिदक्तुना महोभिरपरीवृतो वसति प्रचेताः ॥३॥
जिघर्म्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम् ॥४॥
आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा३ जर्भुराणः ॥५॥

uttānā́yām ajanayan súshūtam bhúvad agníḥ purupéśāsu gárbhaḥ | śíriṇāyāṃ cid aktúnā máhobhir áparīvṛito vasati prácetāḥ || 3 || jígharmy agníṃ havíshā ghriténa pratikshiyántam bhúvanāni víśvā | pṛithúṃ tiraścā́ váyasā bṛihántaṃ vyácishṭham ánnai rabhasáṃ dṛíśānam || 4 || ā́ viśvátaḥ pratyáñcam jígharmy arakshásā mánasā táj jusheta | máryaśrī spṛihayádvarṇo agnír nā́bhimṛíśe tanvā̀ járbhurāṇaḥ || 5 ||

10

The adorable Lord is the foremost, and frequent inspirer of Nature's bounties. He is kind like a father when kindled by man at the performance of sacred selfless acts. He is clothed in radiance, immortal, perfect in knowledge, bestower of food, powerful, and He is to be worshipped. 1

May the adorable Lord (in the sun), diversely rich in lustre, the immortal and all-wise, listen to my invocations accompanied by sacred hymns. The brown, red and ruddy horses (rays of the sun at dusk, morn and during the day) draw His chariot of creation. Then His glory is diffused in all regions. 2

Men kindle this universal, hidden, asleep fire in sacred wood. May the fire divine rest in the embryo of the herbs of varied colours. Even during nights, this kindled fire, fed with oblations, abides conscious in the night, un-enveloped by darkness. 3

I anoint the fire-divine with my oblation of butter where-upon it brightens, all the regions, wide in its all compre-hending vast expansion. It is most spacious owing to its glory, exalted by rich offerings, seen in the impetuosity of its flames. 4

I kindle all-pervading fire-divine with my loving devotion. May it gladly accept my regards, when offered with un-hesitating mind. When this venerable fire divine assumes any form, that may be whichsoever desired, and whilst blazing with radiance, it cannot be endured and touched. 5

ज्ञेया भागं सहसानो वरेण त्वादूतासो मनुवद्वदेम ।
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जोहवीमि ॥६॥

jñeyā́ bhāgám sahasānó várena tvā́dūtāso manuvád vadema | ánūnam agním juhvā̀ vacasyā́ madhupŕ̥cam dhanasā́ johavīmi || 6 ||

(११) एकादशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-२०) प्रथमादिविंशत्यृचां विराट्स्थाना, (२१) एकविंश्याश्च त्रिष्टुप् छन्दसी ॥

॥३॥ श्रुधी हवमिन्द्र मा रिषण्यः स्याम ते दावने वसूनाम् ।
इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥१॥
सृजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः ।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थैर्वावृधानः ॥२॥
उक्थेष्विन्नु शूर येषु चाकन्स्तोमेष्विन्द्र रुद्रियेषु च ।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्रते न शुभ्राः ॥३॥
शुभ्रं नु ते शुष्मं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः ।
शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सह्याः ॥४॥

11.

Ṣrudhí hávam indra mā́ rishaṇyaḥ syā́ma te dāváne vásūnām | imā́ hí tvā́m ū́rjo vardháyanti vasūyávaḥ síndhavo ná ksharantaḥ || 1 || sṛijó mahī́r indra yā́ ápinvaḥ párishṭhitā áhinā ṣūra pūrvī́ḥ | ámartyaṃ cid dāsám mányamānam ávābhinad ukthaír vāvṛidhānáḥ || 2 || ukthéshv ín nú ṣūra yéshu cākán stómeshv indra rudríyeshu ca | túbhyéd etā́ yā́su mandasānáḥ prá vāyáve sisrate ná ṣubhrā́ḥ || 3 || ṣubhrám nú te ṣúshmaṃ vardháyantaḥ ṣubhrám vájram bāhvór dádhānāḥ | ṣubhrás tvám indra vāvṛidhānó asmé dā́sīr víṣaḥ sū́ryeṇa sahyāḥ || 4 ||

May you, O fire-divine, the destroyer of evils by your strength, listen to our invocations. May we speak out to you, our messenger, like our wise ancestors. I repeatedly, with eloquence, invoke fire-divine who is sweet and perfect in all aspects whilst offering oblations to it for procuring wealth of wisdom. 6

11

Listen to our call, O resplendent; do not harm us. May we get your gift of spiritual treasure. May these thoughts like the streaming rivers, designed to obtain divine light invigorate you. 1

You set free the many streams of virtuous thought, formerly arrested by vicious tendencies, and make them dynamic. Glorified by our hymns, you crush the pretentious devil of ignorance, who feigns to be deathless. 2

O resplendent mighty self, these hymns and prayers in which you take delight, and the laudations which you greatly relish, are, in fact, addressed to you. 3

We are now invigorating your brilliant strength and placing the adamantine power of will in your hands by our prayers and thoughts. Growing powerful for our sake and being effective, O resplendent Self, you should overpower the servile elements with the help of spiritual illumination. 4

गुहा हितं गुह्यं गूळ्हमप्स्वपीवृतं मायिनं क्षियन्तम् ।
उतो अपो द्यां तस्तभ्वांसमहन्नहिं शूर वीर्येण ॥५॥

॥४॥ स्तवा नु त इन्द्र पूर्व्या महान्युत स्तवाम नूतना कृतानि ।
स्तवा वज्रं बाह्वोरुशन्तं स्तवा हरी सूर्यस्य केतू ॥६॥
हरी नु त इन्द्र वाजयन्ता घृतश्चुतं स्वारमस्वार्ष्टाम् ।
वि समना भूमिरप्रथिष्टारंस्त पर्वतश्चित्सरिष्यन् ॥७॥

gúhā hitáṃ gúhyaṃ gūḷhám apsv ápīvṛitam māyínaṃ kshiyántam | utó apó dyáṃ tastabhváṅsam áhann áhiṃ ṣūra vīryèṇa || 5 || ||

stávā nú ta indra pūrvyá maháṅy utá stavāma nū́tanā kṛitáni | stávā vájram bāhvór uṣántaṃ stávā hárī sū́ryasya ketū́ || 6 || hárī nú ta indra vājáyantā ghṛitaṣcútaṃ svārám asvārshṭām | ví samaná bhū́mir aprathishṭáraṅsta párvataṣ cit sarishyán || 7 ||

नि पर्वतः साद्यप्रयुच्छन्त्सं मातृभिर्वावशानो अक्रान् ।
दूरे पारे वाणीं वर्धयन्त इन्द्रेषितां धमनिं पप्रथन्नि ॥८॥
इन्द्रो महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरन्निः ।
अरेजेतां रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात् ॥९॥
अरोरवीद्वृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजूर्वात् ।
नि मायिनो दानवस्य माया अपादयत्पपिवान्त्सुतस्य ॥१०॥

ní párvataḥ sādy áprayuchan sám mātṛíbhir vāvaṣānó akrān | dūré pāré vā́ṇīṃ vardháyanta índreshitāṃ dhamánim paprathan ní || 8 || índro maháṃ síndhum āṣáyānam māyāvínaṃ vṛitrám asphuran níḥ | árejetāṃ ródasī bhiyāné kánikradato vṛíshṇo asya vájrāt || 9 || **ároravīd vṛíshṇo asya vájró 'mānushaṃ yán mánusho nijū́rvāt | ní māyíno dānavásya māyá ápādayat papiván sutásya || 10 ||**

By your mighty strength, O brave self, you destroy the serpentine devil who lies secretly concealed in evil thoughts, the crafty, blocking the flow of virtues and arresting the rains in the sky of mental regions. 5

Let me praise your earlier great deeds, O resplendent self, and also praise those that are newly performed : let me praise your adamantine will power which is inherent in you, and let me praise the vital beams which are the heralds of spiritual illumination. 6

Your two horses (yoked to the sun)—mental and vital faculties in the body complex—with all their vigour have announced the rain of forth-coming virtuous thoughts. The level earth,—physical personality—anxiously expects the fall of the rain, as the gathering cloud passes by. 7

The rain cloud, over conscious of its functions is settled down, resonating with the maternal waters, it has spread wide. The winds augmenting the sound in distant horizon, have promulgated the inner voice of the resplendent self. 8

The powerful resplendent self strikes down the dark evil forces who lay across the river of virtuous thoughts. At that time vital and mental faculties of the human body tremble through fear of the roaring adamantine will power of the soul. 9

The adamantine will of the benevolent resplendent soul voices its strength to strike down the hostile forces of evil, concealed in the sense organs. Having realized the spiritual bliss, the soul overthrows the wickedness of the dark forces of evil. 10

॥५॥ पिबापिबेदिन्द्र शूर सोमं मन्दन्तु त्वा मन्दिनः सुतासः ।
पृणन्तस्ते कुक्षी वर्धयन्त्वित्था सुतः पौर इन्द्रमाव ॥११॥
त्वे इन्द्राप्यभूम विप्रा धियं वनेम ऋतया सपन्तः ।
अवस्यवो धीमहि प्रशस्तिं सद्यस्ते रायो दावने स्याम ॥१२॥
स्याम ते त इन्द्र ये त ऊती अवस्यव ऊर्जं वर्धयन्तः ।
शुष्मिन्तमं यं चाकनाम देवास्मे रयिं रासि वीरवन्तम् ॥१३॥

píbā-pibéd indra ṣūra sómam mándantu tvā mandínaḥ sutā́saḥ | priṇántas te kukshī́ vardhayantv itthā́ sutáḥ paurá índram āva || 11 || tvé indrā́py abhūma víprā dhíyaṃ vanema ṛitayā́ ṡápantaḥ | avasyávo dhīmahi práṣastiṃ sadyás te rāyó dāváne syāma || 12 || syā́ma té ta indra yé ta ūtí avasyáva ū́rjaṃ vardháyantaḥ | ṣushmíntamaṃ yáṃ cākánāma devāsmé rayíṃ rāsi vīrávantam || 13 ||

रासि क्षयं रासि मित्रमस्मे रासि शर्ध इन्द्र मारुतं नः ।
सजोषसो ये च मन्दसानाः प्र वायवः पान्त्यग्रणीतिम् ॥१४॥
व्यन्त्विन्नु येषु मन्दसानस्तृपत्सोमं पाहि द्रह्यदिन्द्र ।
अस्मान्त्सु पृत्स्वा तरुत्रावर्धयो द्यां बृहद्भिरर्कैः ॥१५॥
॥६॥ बृहन्त इन्नु ये ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान् ।
स्तृणानासो बर्हिः पस्त्यावत्त्वोता इदिन्द्र वाजमग्मन् ॥१६॥

rā́si kshā́yaṃ rā́si mitrám asmé rā́si ṣárdha indra mā́rutaṃ naḥ | sajóshaso yé ca mandasānā́ḥ prá vāyávaḥ pānty ágraṇītim || 14 || vyántv ín nú yéshu mandasānás tṛipát sómam pahi drahyád indra | asmā́n sú pṛitsv ā́ tarutrā́vardhayo dyā́m bṛihádbhir arkaíḥ || 15 ||

bṛihánta ín nú yé te tarutrokthébhir vā sumnám āvívāsān | stṛiṇānā́so barhíḥ pastyā̀vat tvótā íd indra vā́jam agman || 16 ||

O resplendent self, may you drink and drink again the consummate spiritual bliss and may this joy invigorate you by inspiring the entire physical personality. Verily this consummate bliss would give full satisfaction of self-realization to the soul. 11

We the devotees fully belong to you, O resplendent soul. May we be able to receive your wisdom while engaged in performing noble deeds. Seeking your favour, may we be able to adopt your divine virtues. May we ever become worthy of the gift of your riches. 12

O resplendent self, may we, your faithful devotees, continue to appreciate more and more your glory. We are ever eager to have your protection; may you give us, O self, the coveted, most inspiring wisdom and brave sons. 13

May you give us comfortable homes and sincere friends. Grant us the assertive strong vitality to share your spiritual joy, and may the vital breaths experience the benign bliss. 14

O resplendent self, on the occasions of such sacred acts as you have most appreciated and on the occasions of struggle of life, may you enjoy the satiating nectar. Also may your devotees and prayers associate themselves in this enjoyment. O liberator, may you in association with other vital elements augment our prosperity and make us worthy of your enlightenment. 15

Great indeed become they who seek to win your favour through holy hymns, O liberator from evils. They open out their affectionate hearts in your devotion, and are blessed by your protection. They verily acquire special benefits of home and sustenance from you. 16

उ॒ग्रेष्वि॒न्नु शू॑र मन्दसा॒नस्त्रिक॑द्रुकेषु पाहि॒ सोम॑मिन्द्र ।
प्र॒दोधु॑व॒च्छ्मश्रु॑षु प्रीणा॒नो या॒हि हरि॑भ्यां सु॒तस्य॑ पी॒तिम् ॥१७॥

ugréshv ín nú ṣūra mandasānás tríkadrukeshu pāhi sómam indra | pradódhuvac chmáṣrushu prīṇānó yāhí háribhyām sutásya pītím || 17 ||

धि॒ष्वा शवः॑ शूर॒ येन॑ वृ॒त्रम॒वाभि॑न॒द्दानु॑मौर्णवा॒भम् ।
अपा॑वृणो॒र्ज्योति॒॑रार्या॑य॒ नि स॑व्य॒तः सा॑दि॒ दस्यु॑रिन्द्र ॥१८॥

dhishvá ṣávaḥ ṣūra yéna vṛitrám avábhinad dánum aurṇavābhám | ápāvṛiṇor jyótir áryāya ní savyatáḥ sādi dásyur indra || 18 ||

सने॑म॒ ये त॑ ऊ॒तिभि॒स्तर॑न्तो॒ विश्वाः॒ स्पृध॒ आर्ये॑ण॒ दस्यू॑न् ।
अ॒स्मभ्यं॒ तत्त्वा॒ष्ट्रं वि॒श्वरू॑प॒मर॑न्धयः सा॒ख्यस्य॑ त्रि॒ताय॑ ॥१९॥

sánema yé ta ūtíbhis táranto víṣvā spṛídha áryeṇa dásyūn | asmábhyam tát tvāshṭrám viṣvárūpam árandhayaḥ sākhyásya tritáya || 19 ||

अ॒स्य सु॑वा॒नस्य॑ म॒न्दिन॑स्त्रि॒तस्य॒ न्यर्बु॑दं वावृधा॒नो अ॑स्तः ।
अव॑र्तय॒त्सूर्यो॒ न च॒क्रं भि॒नद्व॒लमिन्द्रो॒ अङ्गि॑रस्वान् ॥२०॥
नू॒नं सा ते॒ प्रति॒ वरं॑ जरि॒त्रे दु॑ही॒यदि॑न्द्र॒ दक्षि॑णा म॒घोनी॑ ।
शिक्षा॑ स्तो॒तृभ्यो॒ माति॑ ध॒ग्भगो॑ नो बृ॒हद्व॑देम वि॒दथे॑ सु॒वीराः॑ ॥२१॥

asyá suvānásya mandínas tritásya ny árbudam vāvṛidhānó astaḥ | ávartayat sūryo ná cakrám bhinád valám índro áṅgirasvān || 20 || nūnám sá te práti váram jaritré duhīyád indra dákshiṇā maghónī | ṣíkshā stotṛíbhyo máti dhag bhágo no bṛihád vadema v. s. || 21 ||

Exulted by the spell of spiritual ecstasy, may you, O resplendent self, further relish the nectar through three realms—physical, mental, and spiritual. May you enjoy the bliss with the satisfaction of smiles on your face, and with your vigour in vital organs and be delighted. 17

May you put in yourself once more, O resplendent self, the same strength by which you strike down the devilish evil, the coverer of enlightenment, who extends its web of influence like a spider. May you restore the light of wisdom to the men of truth and faith, so that the infidel is finally crushed by you. 18

May we honour those men who, through your help, surpass all their rivals, as the infidels surpassed by men of truth and faith. This you have done for us. You have subdued the variegated types of passions, born out of the creative mind, through the friendship and control of the triple realm (physical, vital and mental). 19

The divine soul, has cast down the demon of ego, the enemy of the triple realm (physical, vital and mental) having realized the spiritual bliss. In order to kill the devil of pride, it aided with the life-essence, wields his adamantine determination as the sun whirls round his wheels. 20

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May you not keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendants. 21

[अथ द्वितीयोऽनुवाकः ॥] (१२) द्वादशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः ॥१॥
यः पृथिवीं व्यथमानामदृंहद्यः पर्वतान्प्रकुपिताँ अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्स जनास इन्द्रः ॥२॥

12.

Yó jātá evá prathamó mánasvān devó devā́n krátunā paryábhūshat | yásya śúshmād ródasī ábhyasetām nṛimṇásya mahnā́ sá janāsa índraḥ || 1 || yáḥ pṛithivī́m vyáthamānām ádṛiṅhad yáḥ párvatān prákupitāñ áramṇāt | yó antárikshaṃ vimamé várīyo yó dyā́m ástabhnāt sá janāsa índraḥ || 2 ||

यो हत्वाहिमरिणात्सप्त सिन्धून्यो गा उदाजदपधा वलस्य ।
यो अश्मनोरन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः ॥३॥
येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥४॥

yó hatvā́him áriṇāt saptá síndhūn yó gā́ udā́jad apadhā́ valásya | yó áśmanor antár agníṃ jajā́na saṃvṛík samátsu s. j. í. || 3 || yénemā́ víśvā cyávanā kṛitā́ni yó dā́saṃ várṇam ádharaṃ gúhākaḥ | śvaghnī́va yó jigīvā́ñ lakshám ā́dad aryáḥ pushṭā́ni s. j. í. || 4 ||

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।
सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥५॥

yáṃ smā pṛichánti kúha séti ghorám utém āhur naíshó astī́ty enam | só aryáḥ pushṭī́r víja ivā́ mināti śrád asmai dhatta s. j. í. || 5 ||

12

O men, it is the resplendent self, the foremost, who, as soon as it is born excels other divine faculties with its power and under its submission, the dual complex of body and mind functions, owing to the supremacy of its strength. 1

O men, it is the resplendent self who makes the trembling earth, i.e. the body physique, firm; who tranquillizes the agitated senses, who measures out the mid vital region and keeps the celestial mental realm upright. 2

O men, there is another, the supreme resplendent Lord who having destroyed the evil forces, has set free the seven channels of virtues, who has restored wisdom concealed in dark caves of ignorance, who manifests the fire-energy hidden between the rocks and who is invincible in battle. 3

O men, He is the resplendent Lord by whom all this fast revolving universe has been created, who drives away to oblivion the dark devil forces and who snatches off the riches of the malicious like a hunter striking his prey. 4

O men, He is the resplendent Lord, the one whom all fear. They inquire "Where is he ?" They say "He is not (at any one particular place.)" He takes away the inimical tendencies of the senses like a hunting bird. O men, have faith in Him. 5

॥८॥ यो र॒ध्रस्य॑ चोदि॒ता यः कृ॒शस्य॒ यो ब्र॒ह्मणो॒ नाध॑मानस्य की॒रेः ।
यु॒क्तग्रा॑व्णो॒ यो॑ऽवि॒ता सु॑शि॒प्रः सु॒तसो॑मस्य॒ स ज॑नास॒ इन्द्रः॑ ॥६॥
यस्याश्वा॑सः प्र॒दिशि॒ यस्य॒ गावो॒ यस्य॒ ग्रामा॒ यस्य॒ विश्वे॒ रथा॑सः ।
यः सूर्यं॒ य उ॒षसं॑ ज॒जान॒ यो अ॒पां ने॒ता स ज॑नास॒ इन्द्रः॑ ॥७॥
यं क्रन्द॑सी सं॒यती॑ वि॒ह्वये॑ते॒ परेऽव॑र उ॒भया॑ अ॒मित्राः॑ ।
स॒मा॒नं चि॒द्रथ॑मातस्थि॒वांसा॒ नाना॑ हवेते॒ स ज॑नास॒ इन्द्रः॑ ॥८॥
यस्मा॒न्न ऋ॒ते वि॒जय॑न्ते॒ जना॑सो॒ यं युध्य॑माना॒ अव॑से॒ हव॑न्ते ।
यो विश्व॑स्य प्रति॒मानं॑ ब॒भूव॒ यो अ॑च्युत॒च्युत्स ज॑नास॒ इन्द्रः॑ ॥९॥
यः शश्व॑तो॒ मह्येनो॒ दधा॑ना॒नम॑न्यमाना॒ञ्छर्वा॑ ज॒घान॑ ।
यः शर्ध॑ते॒ नानु॒ददा॑ति शृ॒ध्यां यो दस्यो॑र्ह॒न्ता स ज॑नास॒ इन्द्रः॑ ॥१०॥

yó radhrásya coditā́ yáḥ kṛiśásya yó brahmáṇo nā́dhamānasya kīréḥ | yuktágrāvṇo yó 'vitā́ suśipráḥ sutásomasya s. j. í. || 6 || yásyā́śvāsaḥ pradíśi yásya gā́vo yásya grā́mā yásya víśve ráthāsaḥ | yáḥ sū́ryam yá ushásam jajā́na yó apā́m netā́ s. j. í. || 7 || yám krándasī samyatī́ vihváyete páre 'vara ubháyā amítrāḥ | samānám cid rátham ātasthivā́ṅsā nā́nā havete s. j. í. || 8 || yásmān ná ṛité vijáyante jánāso yám yúdhyamānā ávase hávante | yó víśvasya pratimā́nam babhū́va yó acyutacyút s. j. í. || 9 || yáḥ śáśvato máhy éno dádhānān ámanyamānāñ chárvā jaghā́na | yáḥ śárdhate nā́nudádāti śṛidhyā́m yó dásyor hantā́ s. j. í. || 10 ||

॥९॥ यः शम्ब॑रं॒ पर्व॑तेषु क्षि॒यन्तं॑ चत्वारिं॒श्यां श॒रद्य॒न्ववि॑न्दत् ।
ओ॒जा॒यमा॑नं॒ यो अहिं॑ ज॒घान॒ दानुं॒ शया॑नं॒ स ज॑नास॒ इन्द्रः॑ ॥११॥

yáḥ śámbaram párvateshu kshiyántam catvāriṅśyā́m śarády anvávindat | ojāyámānam yó áhim jaghā́na dā́num śáyānam s. j. í. || 11 ||

O men, He is the resplendent Lord, who is the inspirer of the rich and poor, and of the priest who recites His praise and is a suppliant. He is charming, and defender of him who initiates worships and constantly sings devotional songs for Him. 6

O men, He is the resplendent Lord who has a control over horses and cows, villages and all chariots, brings forth the sun and the dawn, and who orders the waters to flow. 7

O men, He is the resplendent Lord who is invoked both by heaven and earth, both by enemies and friends even whilst encountering with each other, and also by two persons, sitting on the same chariot. 8

O men, He is the resplendent Lord, without whose blessings no man can conquer, and whom the fighters invoke for protection. He is more than a match, or prototype for everyone and He moves even the immovable. 9

O men, He is the resplendent Lord, who destroys with His punitive justice the infidels and who pays Him no homage, and is crual towards innocent, and virtuous. He does not grant success to the arrogant and is the slayer of the vicious persons. 10

O men, He is the resplendent, who finds out the arrogant clouds of devilish tendencies concealed in the dark rocks of sin for long forty autumns. He destroys the sleeping venomous serpent born of evils, growing in strength and blocking the way of the flow of divine light. (The *resplendent* here in this verse may also be the sun who ultimately wins over the clouds, thickly wide-spread for forty days). 11

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥१२॥
द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥१३॥
यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः ॥१४॥
यः सुन्वते पचते दुध्र आ चिद्वाजं दर्दर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१५॥

yáḥ saptáraṣmir vṛishabhás túvishmān avásṛijat sártave saptá síndhūn | yó rauhiṇám ásphurad vájrabāhur dyám āróhantam s. j. í. || 12 || dyávā cid asmai pṛithiví namete ṣúshmāc cid asya párvatā bhayante | yáḥ somapā́ nicitó vájrabāhur yó vájrahastaḥ s. j. í. || 13 || yáḥ sunvántam ávati yáḥ pácantam yáḥ ṣáṅsantam yáḥ ṣaṣamānám ūtí | yásya bráhma várdhanam yásya sómo yásyedám rā́dhaḥ s. j. í. || 14 || yáḥ sunvaté pácate dudhrá ā́ cid vā́jam dárdarshi sá kílāsi satyáḥ | vayám ta indra viṣváha priyā́saḥ suvī́rāso vidátham ā́ vadema || 15 ||

(१३) त्रयोदशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-१२) प्रथमादि-द्वादशर्चां जगती. (१३) त्रयोदश्याश्च त्रिष्टुप् छन्दसी ॥

॥१०॥ ऋतुर्जनित्री तस्या अपस्परि मक्षू जात आविशद्यासु वर्धते ।
तदाहना अभवत्पिप्युषी पयोंऽशोः पीयूषं प्रथमं तदुक्थ्यम् ॥१॥

13.

Ritúr jánitrī tásyā apás pári makshū́ jātá ā́viṣad yā́su várdhate | tád āhanā́ abhavat pipyúshī páyo 'ṅṣóḥ pīyū́sham prathamám tád ukthyàm || 1 ||

O men, He is the resplendent, who with His majestic strength controls with seven reins and sends down the seven streams of light to flow forth. He with the bolt in His arms invigorates the ascending clouds. 12

O men, He is the resplendent Lord, before whom bend all the powers of celestial and terrestrial regions. He is widely known as the cherisher of all benevolent thoughts and deeds bearing the bolt of punitive justice in His hands. 13

O men, He is the resplendent Lord, who with His help favours a devotee who repeatedly sings devotional prayers, performs benevolent acts, and verily toils for the Lord. He is the one whom the devotional prayers and our benevolent deeds exhilarate. 14

O resplendent Lord, you indeed are difficult to approach, and a true benefactor, and bestower of sustenance on him who offers the libations of selfless acts in life, and who ripens his devotion to you. May we always be dear to you and sing a hymn in the congregational hall of worship and be endowed with brave posterity. 15

13

The rainy season is the mother of nectar, which as soon as born of her, enters into the waters. The mother cherishes this nectar, the first essence of it, and hence all praises to it. 1

सध्रीमा यन्ति परि बिभ्रतीः पयो विश्वप्स्न्याय प्र भरन्त भोजनम् ।
समानो अध्वा प्रवतामनुष्यदे यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥२॥
अन्वेको वदति यद्ददाति तद्रूपा मिनन्तदपा एक ईयते ।
विश्वा एकस्य विनुदस्तितिक्षते यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥३॥

sadhrím ā́ yanti pári bíbhratīḥ páyo viṣvápsnyāya prá bharanta bhójanam | samānó ádhvā pravátām anushyáde yás tā́kriṇoḥ prathamáṃ sā́sy ukthyàḥ || 2 || ánv éko vadati yád dádāti tád rūpā́ minán tádapā éka īyate | víṣvā ékasya vinúdas titikshate yás tā́kṛi⁰ || 3 ||

प्रजाभ्यः पुष्टिं विभजन्त आसते रयिमिव पृष्ठं प्रभवन्तमायते ।
असिन्वन्दंष्ट्रैः पितुरत्ति भोजनं यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥४॥
अधाकृणोः पृथिवीं संदृशे दिवे यो धौतीनामहिहन्नारिणक्पथः ।
तं त्वा स्तोमेभिरुदभिर्न वाजिनं देवं देवा अजनन्त्सास्युक्थ्यः ॥५॥

prajā́bhyaḥ pushṭíṃ vibhájanta āsate rayím iva prishṭhám prabhávantam āyaté | ásinvan dáṅshṭraiḥ pitúr atti bhójanaṃ yás tā́kṛi⁰ || 4 || ádhākṛiṇoḥ pṛithivíṃ saṃdṛíṣe divé yó dhautīnā́m ahihann ā́riṇak patháḥ | táṃ tvā stómebhir udábhir ná vājínaṃ deváṃ devā́ ajanan sā́sy ukthyàḥ || 5 ||

॥११॥ यो भोजनं च दयसे च वर्धनमार्द्रादा शुष्कं मधुमद्दुदोहिथ ।
स शेवधिं नि दधिषे विवस्वति विश्वस्यैक ईशिषे सास्युक्थ्यः ॥६॥

yó bhójanaṃ ca dáyase ca várdhanam ārdrā́d ā́ ṣúshkam mádhumad dudóhitha | sá ṣevadhíṃ ní dadhishe vivásvati víṣvasyaíka īṣishe sā́sy u. || 6 ||

The rivers flowing together bearing this nectar come from all around, and offer their waters to the sea, which are its food. The flow of all these channels is directed towards the same sea. O resplendent Lord, all this goes on according to your first assignment and hence all praises to you. 2

One worshipper speaks about that which he offers; another moves about, supervising the forms of oblations, the third one removes all the deficiences of the two. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 3

They (the house-holders) continue distributing nourishment to the people, whilst (the priests) offer ample and sustaining presents to the guest, the sacred fire, who relishingly masticates (and thus consumes) the food offered by the patron. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 4

Indeed you make the earth visible in the celestial region, you set open the paths of the on-rushing streams of virtues. O destroyer of the dragon of evils, the learned priests exalt you with sacred hymns as people offer water to a thirsty horse. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 5

You give food and prosperity to the worshipper and you milk out dry and sweet corn from the wet plants. You grant riches to the priest. You are the sole sovereign of the whole world. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 6

यः पुष्पिणीश्च प्रस्वश्च धर्मणाधि दाने व्य१वनीरधारयः ।
यश्चासमा अजनो दिद्युतो दिव उरुरूर्वाँ अभितः सास्युक्थ्यः ॥७॥
यो नार्मरं सहवसुं निहन्तवे पृक्षाय च दासवेशाय चावहः ।
ऊर्जयन्त्या अपरिविष्टमास्यमुतैवाद्य पुरुकृत्सास्युक्थ्यः ॥८॥

yáḥ pushpíṇīṣ ca prasvàṣ ca dhármaṇā́dhi dā́ne vy ávánīr ádhārayaḥ | yáṣ cā́samā ájano didyúto divá urúr ūrvā́ñ abhítaḥ s. u. || 7 || yó nārmarám saháwasum níhantave prikshā́ya ca dāsáveṣāya cā́vahaḥ | ūrjáyantyā áparivishṭam āsyàm utaívā́dyá purukrit s. u. || 8 ||

शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टौ यद्ध चोदमाविथ ।
अरज्जौ दस्यून्त्समुनब्दभीतये सुप्राव्यो अभवः सास्युक्थ्यः ॥९॥
विश्वेदनु रोधना अस्य पौंस्यं ददुरस्मै दधिरे कृत्नवे धनम् ।
षळस्तभ्ना विष्टिरः पञ्च संदृशः परि परो अभवः सास्युक्थ्यः ॥१०॥

ṣatám vā yásya dáṣa sākám ā́dya ékasya ṣrushṭaú yád dha codám ā́vitha | arajjaú dásyūn sám unab dabhī́taye suprāvyò abhavaḥ s. u. || 9 || víṣvéd ánu rodhanā́ asya paúṃsyam dadúr asmai dadhiré kritnáve dhánam | sháḷ astabhnā vishṭíraḥ páñca saṃdríṣaḥ pári paró abhavaḥ s. u. || 10 ||

॥१२॥ सुप्रवाचनं तव वीर वीर्यं१ यदेकेन क्रतुना विन्दसे वसु ।
जातूष्ठिरस्य प्र वयः सहस्वतो या चकर्थ सेन्द्र विश्वास्युक्थ्यः ॥११॥

supravācanáṃ táva vīra vīryàṃ yád ékena krátunā vindáse vásu | jātúshṭhirasya prá váyaḥ sáhasvato yá cakártha séndra víṣvāsy ukthyàḥ || 11 ||

You are the Lord who has by culture caused the flower and fruit plants to spread over the fields and also generated the various luminaries of the celestial region, and who has created the wide-stretched mountains; and hence all praises to you. 7

You are the one who without hesitation has violently crushed cruel men and along with them their rich treasures, with your sharpened thunder-bolt (the clear out punitive laws) for purposes of the defence of sacred possessions of the virtuous and for the destruction of evil forces, and hence all praises to you. 8

O resplendent Lord, you bind the undisciplined in a bond. You have the pleasure of being assisted by ten-hundred (1000) natural forces for the protection of the helpless one. You are the one by whom all are to be fed, and you are the protector of the worshipper. For the sake of your devotee, you have cast the evil forces into unfettered captivity. You alone are to be approached by all and hence all praises to you. 9

All obstacles yield to your manly strength, and all the virtuous lay before you, the victor, all their possessions. You are the door of mighty deeds and uphold the regions of the six extensions or cardinal points and offer protection to the five classes of men who look up to you and hence all praises to you. 10

The valour of yours is laudable, O hero, with your single effort you acquire all the wealth that you wish. You are powerful, and you accept the offerings of one who is firm in his devotion. Such are your multifarious performances, and as such, all praises to you. 11

अरमयः सरपसस्तराय कं तुर्वीतये च वय्याय च स्रुतिम् ।
नीचा सन्तमुदनयः परावृजं प्रान्धं श्रोणं श्रवयन्त्सास्युक्थ्यः ॥१२॥
अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१३॥

áramayaḥ sárapasas tárāya káṃ turvítaye ca vayyāya ca srutím | nīcā́ sántam úd anayaḥ parāvṛ́jam prā́ndhám ṣroṇáṃ ṣraváyan s. u. || 12 || asmábhyam tád vaso dānā́ya rā́dhaḥ sám arthayasva bahú te vasavyàm | índra yác citráṃ ṣravasyā́ ánu dyū́n bṛhád vadema v. s. || 13 ||

(१४) चतुर्दशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः ।
कामी हि वीरः सदमस्य पीतिं जुहोत वृष्णे तदिदेष वष्टि ॥१॥
अध्वर्यवो यो अपो वव्रिवांसं वृत्रं जघानाशन्येव वृक्षम् ।
तस्मा एतं भरत तद्वशायँ एष इन्द्रो अर्हति पीतिमस्य ॥२॥

14.

Ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcatā mádyam ándhaḥ | kāmí hí vīráḥ sádam asya pītíṃ juhóta vṛ́shṇe tád íd eshá vashṭi || 1 || ádhvaryavo yó apó vavrivā́ṅsaṃ vṛtrā́ṃ jaghā́nāṣányeva vṛkshám | tásmā etám bharata tadvaṣā́yaṅ eshá índro arhati pītím asya || 2 ||

You are the one who regulates the flowing waters for an easy crossing for the benefit of courageous and benevolent persons. You are also well-known for bringing up the forlorn or destitute who has been blind and crippled and cast down under the burden of miseries and lowlines of affliction; you are such, and hence all praises to you. 12

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise, sing out brilliant hymns in the congregation. 13

14

O presenters of offerings, sing your devotional songs to the resplendent Lord. Pour out the intense love of your heart before the Lord, for the sovereign Lord is always pleased to entertain your love. Offer Him with dedication as He always prefers you to do it. 1

O worshippers, sing your devotional songs to the resplendent Lord, who loves to hear them. He destroys the devil of ignorance which obstructs the path of virtuous thoughts as the lightning burns a tree. The resplendent Lord is worthy of the enjoyment of these laudations. 2

अध्वर्यवो यो दृभीकं जघान यो गा उदाजदप हि वलं वः ।
तस्मा एतमन्तरिक्षे न वातमिन्द्रं सोमैरोर्णुत जूर्न वस्त्रैः ॥३॥
अध्वर्यवो य उरणं जघान नव चख्वांसं नवतिं च बाहून् ।
यो अर्बुदमव नीचा बबाधे तमिन्द्रं सोमस्य भृथे हिनोत ॥४॥

ádhvaryavo yó dríbhīkaṃ jaghắna yó gắ udắjad ápa hí valáṃ váḥ | tásmā etám antárikshe ná vắtam índraṃ sómair órṇuta jū́r ná vástraiḥ || 3 || ádhvaryavo yá úraṇaṃ jaghắna náva cakhváṅsaṃ navatíṃ ca bāhū́n | yó árbudam áva nīcắ babādhé tám índraṃ sómasya bhṛithé hinota || 4 ||

अध्वर्यवो यः स्वश्नं जघान यः शुष्णमशुषं यो व्यंसम् ।
यः पिप्रुं नमुचिं यो रुधिक्रां तस्मा इन्द्रायान्धसो जुहोत ॥५॥
अध्वर्यवो यः शतं शम्बरस्य पुरो बिभेदाश्मनेव पूर्वीः ।
यो वर्चिनः शतमिन्द्रः सहस्रमपावपद्भरता सोममस्मै ॥६॥

ádhvaryavo yáḥ sv áṣnaṃ jaghắna yáḥ ṣúshṇam aṣúshaṃ yó vyàṅsam | yáḥ píprum námucim yó rudhikrắṃ tásmā índrāyắndhaso juhota || 5 || ádhvaryavo yáḥ ṣatáṃ ṣámbarasya púro bibhédắṣmaneva pūrvīḥ | yó varcínaḥ ṣatám índraḥ sahásram apávapad bhāratā sómam asmai || 6 ||

॥१४॥ अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपज्जघन्वान् ।
कुत्सस्यायोरतिथिग्वस्य वीरान्न्यावृणग्भरता सोममस्मै ॥७॥
अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टी वहन्तो नशथा तदिन्द्रे ।
गभस्तिपूतं भरत श्रुतायेन्द्राय सोमं यज्यवो जुहोत ॥८॥

ádhvaryavo yáḥ ṣatám ắ sahásram bhū́myā upásthé 'vapaj jaghanván | kútsasyāyór atithigvásya vīrấn ny ávṛiṇag bhāratā sómam asmai || 7 || ádhvaryavo yán naraḥ kāmáyādhve ṣrushṭí váhanto naṣathā tád índre | gábhastipūtam bharata ṣrutáyéndrāya sómaṃ yajyavo juhota || 8 ||

O worshippers, sing your devotional songs to the resplendent Lord, who destroys wild tendencies and who restores to us the lost wisdom and subdues passions. Sing profusely His praises and fill His heart with your love like the wind filling the firmament. Pour out your love and cover the Lord with it as a disabled and sick person covers himself with garments. 3

O worshippers, when our devotional songs are sung, may you invoke the resplendent Lord, who destroys the obstructive forces possessing ninety-nine arms, and cast the serpent-like dark forces down head-long. 4

O worshippers, pour out the delightful devotional songs to that resplendent Lord, who easily dispels obstinacy and exploitation; who subdues violence, ego, everclinging evils and obstacles. 5

O worshippers, sing your devotional songs to the resplendent Lord who, as if, with a stone batters hundreds of strong holds of law-breaking tendencies and who humbles down a hundred-thousand forces of blazing evils. 6

O worshippers, sing your devotional songs to that victorious Lord, who dispels and destroys and thus uproots hundreds and thousands of aggressors, and who humbles down the forces opposing the virtues of generosity, liveliness and hospitality. 7

O the leading worshippers, you obtain from the resplendent Lord whatever you desire when you bring your offerings willingly to Him. Sing the devotional songs and dedicate your sanctified actions and offer them to the adorable Lord, O priests. 8

अध्वर्यवः कर्तना श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम् ।
जुषाणो हस्त्यमभि वावशे व इन्द्राय सोमं मदिरं जुहोत ॥९॥
अध्वर्यवः पयसोधर्यथा गोः सोमेभिरीं पृणता भोजमिन्द्रम् ।
वेदाहमस्य निभृतं म एतद्दित्सन्तं भूयो यजतश्चिकेत ॥१०॥

ádhvar-
yavaḥ kártanā srushṭím asmai vánc nípūtaṃ vána ún na-
yadhvam | jushāṇó hástyam abhí vāvase va índrāya sómam
madiráṃ juhota || 9 || ádhvaryavaḥ páyasódhar yáthā góḥ
sómebhir īm priṇatā bhojám índram | védāhám asya ní-
bhṛitam ma etád dítsantam bhū́yo yajatás ciketa || 10 ||

अध्वर्यवो यो दिव्यस्य वस्वो यः पार्थिवस्य क्षम्यस्य राजा ।
तमूर्दरं न पृणता यवेनेन्द्रं सोमेभिस्तदपो वो अस्तु ॥११॥
अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१२॥

ádhvaryavo yó divyásya vásvo yáḥ párthivasya kshámya-
sya rájā | tám ū́rdaraṃ ná priṇatā yávenéndraṃ sómebhis
tád ápo vo astu || 11 || asmábhyaṃ tád — || 12 ||

(१५) पञ्चदशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ।
त्रिकद्रुकेष्वपिबत्सुतस्यास्य मदे अहिमिन्द्रो जघान ॥१॥

15.

Prá ghā nv àsya maható maháni satyá satyásya kára-
ṇāni vocam | tríkadrukeshv apibat sutásyāsyá máde áhim
índro jaghāna || 1 ||

O worshippers, just as medicinal offerings to a fire are crushed, washed with water and purified and lifted up in ladles, so may your devotional songs, free from malice and hatred, be offered to the resplendent Lord, who when well-pleased, gladly accepts it from your hands. 9

O worshippers, may you offer to the bountiful resplendent Lord your sweet devotional songs, like the udder of a cow getting filled with milk. May He liberally accept our devotions, so affectionately offered to Him, and may He say in acknowledgement, "I know him, I am sure of this, and I would surely give him more". 10

O worshippers, may you offer to the bountiful resplendent Lord, who is master of the treasures of heaven, mid-heaven and also of the earth. May you offer your songs so profusely as people fill the granary with corn. May such (pious) act be for your good. 11

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise sing out brilliant hymns in the congregation. 12

15

I proclaim the praise of the great and authentic deeds of the resplendent Lord, who is an embodiment of truth. In three regions He partakes of the divine bliss, and exhilarated by it, He destroys the serpentine devil of evils. 1

अवंशे द्यामस्तभायद्बृहन्तमा रोदसी अपृणदन्तरिक्षम् ।
स धारयत्पृथिवीं पप्रथच्च सोमस्य ता मद इन्द्रश्चकार ॥२॥
सद्मेव प्राचो वि मिमाय मानैर्वज्रेण खान्यतृणन्नदीनाम् ।
वृथासृजत्पथिभिर्दीर्घयाथैः सोमस्य ता मद इन्द्रश्चकार ॥३॥
स प्रवोळ्हॄन्परिगत्या दभीतेर्विश्वमधागायुधमिद्धे अग्नौ ।
सं गोभिरश्वैरसृजद्रथेभिः सोमस्य ता मद इन्द्रश्चकार ॥४॥
स ईं महीं धुनिमेतोररम्णात्सो अस्नातॄनपारयत्स्वस्ति ।
त उत्स्नाय रयिमभि प्र तस्थुः सोमस्य ता मद इन्द्रश्चकार ॥५॥

avaṅsé dyā́m astabhāyad brihántam ā́ ródasī aprinad antáriksham | sá dhārayad prithivī́m papráthac ca sómasya tā́ máda índraṣ cakāra || 2 || sádmeva prā́co ví mimāya mā́nair vájreṇa khā́ny atrinan nadī́nām | vrī́thāsrijat pathíbhir dīrghayāthaíḥ sómasya tā́ — || 3 || sá pravoḷhrī́n parigátyā dabhī́ter víṣvam adhāg ā́yudham iddhé agnaú | sám góbhir áṣvair asrijad ráthebhiḥ só⁰ || 4 || sá īm mahī́m dhúnim étor aramṇāt só asnātrī́n apārayat svastí | tá utsnā́ya rayím abhí prá tasthuḥ só⁰ || 5 ||

॥१६॥ सोदञ्चं सिन्धुमरिणान्महित्वा वज्रेणान उषसः सं पिपेष ।
अजवसो जविनीभिर्विवृश्चन्त्सोमस्य ता मद इन्द्रश्चकार ॥६॥
स विद्वाँ अपगोहं कनीनामाविर्भवन्नुदतिष्ठत्परावृक् ।
प्रति श्रोणः स्थाद्व्यनगचष्ट सोमस्य ता मद इन्द्रश्चकार ॥७॥

sódañcam síndhum ariṇān mahitvā́ vájreṇā́na ushásaḥ sám pipesha | ajaváso javínībhir vivriṣcán só⁰ || 6 || sá vidvā́m̐ apagohám kanī́nām āvír bhávann úd atishṭhat parāvrík | práti ṣroṇá sthād vy ànág acashṭa só⁰ || 7 ||

He establishes heaven in the supportless space. With His power, He fills the inter-space, heaven and earth (with His light). He has upheld and extended the wide earth. All this He does in the ecstasy of His benign bliss. 2

Like buildings He has measured out the space (eastern and other quarters), and He has dug the beds of rivers with His adamantine bull-dozers, and has sent them forth by the long-continued paths. All this He does in the ecstasy of His benign bliss. 3

Surrounding the malicious forces, which suppress the faculty of right discretion, He burns all the demonic weapons in the kindled fire and restores (the faculty), and enriches it with all its zeal, sustenance and motive power (cows, horses, and chariots). All this He does in the ecstasy of His benign bliss. 4

The resplendent sun slows the velocity. He tranquillizes this great river of toil and turbulence, so that it might be crossed. He conveys across it in safety, those righteous persons who are unable to pass over it and who having crossed it proceed to realize the wealth they have been seeking. All this He does in the ecstasy of His benign bliss. 5

With His strength, the resplendent Lord makes the rivers flow towards the north. He crushes the cart of the dawn with His adamantine radiance, scattering the tardy enemy of darkness with His swift forces. All this He does in the ecstasy of His benign bliss. 6

The eclipsed sun of the divine enlightenment manifests himself and stands up high for revelling with the maiden glories. The crippled lame is enabled to stand upon his legs and the blind now begins to see. All this, He (the resplendent Lord) does in the ecstasy of His benign bliss. 7

भिनद्वलमङ्गिरोभिर्गृणानो वि पर्वतस्य दृंहितान्यैरत् ।
रिणग्रोधांसि कृत्रिमाण्येषां सोमस्य ता मद इन्द्रश्चकार ॥८॥
स्वप्नेनाभ्युप्या चुमुरिं धुनिं च जघन्थ दस्युं प्र दभीतिमावः ।
रम्भी चिदत्र विविदे हिरण्यं सोमस्य ता मद इन्द्रश्चकार ॥९॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥१०॥

bhinád valám áñgirobhir griṇānó ví párvatasya driṅhitány airat | riṇág ródhāṅsi kritrímāṇy eshām só° || 8 || svápnenābhyúpyā cúmurim dhúnim ca jaghántha dásyum prá dabhítim āvaḥ | rambhí cid átra vivide híraṇyam só° || 9 || nūnám sā́ te práti — || 10 ||

(१६) षोडशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-८) प्रथमाद्यष्टर्चां जगती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥१७॥ प्र वः सतां ज्येष्ठतमाय सुष्टुतिमग्नाविव समिधाने हविर्भरे ।
इन्द्रमजुर्यं जरयन्तमुक्षितं सनाद्युवानमवसे हवामहे ॥१॥
यस्मादिन्द्राद्बृहतः किं चनेमृते विश्वान्यस्मिन्त्संभृताधि वीर्या ।
जठरे सोमं तन्वी३ सहो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥२॥

16.

Prá vaḥ satā́m jyéshṭhatamāya sushṭutím agnáv iva samidhāné havír bhare | índram ajuryám jaráyantam ukshitám sanā́d yúvānam ávase havāmahe || 1 || yásmād índrād brihatáḥ kím caném rité víśvāny asmin sámbhritā́dhi vīryā̀ | jaṭháre sómam tanvì sáho máho háste vájram bhárati śīrsháṇi krátum || 2 ||

Well pleased with the fire-priests, the resplendent Lord dispels dismal darkness. He breaks open the strong gates of the mountain. He casts away the artificial walls of the dark fortresses of evil. All this, He does in the ecstasy of His benign bliss. 8

Having laid laziness and timidity low through sleep, the resplendent Self slays them and preserves the faculty of discretion. His chamberlain, the mind, in this contest finds the golden treasure. All this He does in the ecstasy of His benign bliss. 9

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 10

16

For your protection, O worshippers, I offer an excellent hymn to the resplendent Lord, the best amongst holies, in the same way as an oblation is offered to the kindled ceremonial fire. We invoke, for our protection, that Lord who is ever-youthful, eternal, invincible and powerful destroyer of the evil. 1

All prowess is centred within that mighty resplendent Lord, without whom this world were nothing. He is the embodiment of the benign bliss, carries great strength and energy in His body, bears adamantine forces in His hands and wisdom in His head. 2

न क्षोणीभ्यां परिभ्वे त इन्द्रियं न समुद्रैः पर्वतैरिन्द्र ते रथः ।
न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥३॥
विश्वे ह्यस्मै यजताय धृष्णवे क्रतुं भरन्ति वृषभाय सश्चते ।
वृषा यजस्व हविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण भानुना ॥४॥

ná kshoṇíbhyām paribhvè ta indriyáṃ ná samudraíḥ párvatair indra te ráthaḥ | ná te vájram ánv aṣnoti káṣ caná yád āṣúbhiḥ pátasi yójanā purú || 3 || víṣve hy àsmai yajatáya dhṛishṇáve krátum bháranti vṛishabháya sáṣcate | vṛ́shā yajasva havíshā vidúshṭaraḥ píbendra sómaṃ vṛishabhéṇa bhānúnā || 4 ||

वृष्णः कोशः पवते मध्व ऊर्मिर्वृषभान्नाय वृषभाय पातवे ।
वृषणाध्वर्यू वृषभासो अद्रयो वृषणं सोमं वृषभाय सुष्वति ॥५॥

vṛ́shṇaḥ kóṣaḥ pavate mádhva ūrmír vṛishabhánnāya vṛishabháya pắtave | vṛ́shaṇādhvaryū́ vṛishabháso ádrayo vṛ́shaṇaṃ sómaṃ vṛishabháya sushvati || 5 ||

॥१८॥ वृषा ते वज्र उत ते वृषा रथो वृषणा हरी वृषभाण्यायुधा ।
वृष्णो मदस्य वृषभ त्वमीशिष इन्द्र सोमस्य वृषभस्य तृप्णुहि ॥६॥
प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सवनेषु दाधृषिः ।
कुविन्नो अस्य वचसो निबोधिषदिन्द्रमुत्सं न वसुनः सिचामहे ॥७॥

vṛ́shā te vájra utá te vṛ́shā rátho vṛ́shaṇā hárī vṛishabhắṇy ắyudhā | vṛ́shṇo mádasya vṛishabha tvám īṣisha índra sómasya vṛishabhásya tṛipṇuhi || 6 || prá te nắvaṃ ná sámane vacasyúvam bráhmaṇā yāmi sávaneshu dádhṛishiḥ | kuvín no asyá vácaso nibódhishad índram útsaṃ ná vásunaḥ sicāmahe || 7 ||

O resplendent Lord, your might is not over-come by heaven and earth and when you traverse many leagues with speed, your chariot is not stopped by oceans and mountains, and nobody can escape from your laws of punitive justice. 3

All devotees offer worship to this hero, the resplendent Lord, who is adorable, powerful, munificient and ready to help. You, wise and liberal, are expected to worship this Lord with oblations. May you, resplendent Lord, showerer of blessings, accept our devotional songs with compassion and affection. 4

(From the heart of the devotees) the stream of devotional emotions, strength-giving and sweet, is flowing towards the resplendent Lord, who would gladly accept it with his affectionate response. May these emotions be expressed out of our heart in the same way as the two priests (a priest with his assistant) express the juice out of the invigorating medicinal herbs with the help of strong pressing stones. 5

Shower of bounties is your adamantine weapon and shower of blessings is your chariot; and so are your horses and armoury. You are the Lord of the spiritual happiness. May you enjoy to your satisfaction your own benign bliss. 6

I sing forth to you an eloquent hymn on my success in this struggle of life carrying me across like a boat. I approach you being bold, with a hymn of prayers for your acceptance and appreciation. We pour out libations to the resplendent Lord, who is a receptacle of treasure as a well is of water. 7

पुरा संबाधादभ्या ववृत्स्व नो धेनुर्न वत्सं यवसस्य पिप्युषी ।
सकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो नसीमहि ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

purá sambādhád abhy á vavṛitsva no dhenúr ná vatsáṃ yávasasya pipyúshī | sakṛít sú te sumatíbhiḥ ṣatakrato sám pátnībhir ná vṛíshaṇo nasīmahi || 8 || nūnáṃ sá — || 9 ||

(१७) सप्तदशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-७) प्रथमादिसप्तर्चां जगती, (८-९) अष्टमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

॥१९॥ तदस्मै नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य प्रत्नथोदीरते ।
विश्वा यद्गोत्रा सहसा परीवृता मदे सोमस्य दृंहितान्यैरयत् ॥१॥
स भूतु यो ह प्रथमाय धायस ओजो मिमानो महिमानमातिरत् ।
शूरो यो युत्सु तन्वं परिव्यत शीर्षणि द्यां महिना प्रत्यमुञ्चत ॥२॥
अधाकृणोः प्रथमं वीर्यं महद्यदस्याग्रे ब्रह्मणा शुष्ममैरयः ।
रथेष्ठेन हर्यश्वेन विच्युताः प्र जीरयः सिस्रते सध्र्यक् पृथक् ॥३॥

17.

Tád asmai návyam aṅgirasvád arcata ṣúshmā yád asya pratnáthodírate | víṣvā yád gotrá sáhasā párīvṛitā máde sómasya dṛiṅhitány aírayat || 1 || sá bhūtu yó ha prathamáya dháyasa ójo mímāno mahimánam átirat | ṣúro yó yutsú tanvàm parivyáta ṣīrsháṇi dyám mahiná práty amuñcata || 2 || ádhākṛiṇoḥ prathamáṃ vīryàm mahád yád asyágre bráhmaṇā ṣúshmam aírayaḥ | ratheshṭhéna háryaṣvena vícyutāḥ prá jīráyaḥ sisrate sadhryàk príthak || 3 ||

May you conduct us to safety before the calamity comes, as a cow grazing in a meadow leads her calf (out of peril). O performer of hundreds of selfless actions, may we well receive your favours, as wives receive their loving husbands. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 9

17

Like the fire-priests, sing a new hymn in honour of Him who has been maintaining His energies as such from immemorial times, and who breaks open with His strength all the hurdles and obstacles under the ecstasy of His divine bliss. 1

May that resplendent Lord be exalted, who manifesting His glory exhibits His might in His ecstasy of divine bliss and who stands self-defended in combats, and who by His greatness sustains the heaven, as if, on His head. 2

That great prowess you have displayed first to the worshipper in his presence, and when he sees you approaching, seated, as if, on a solar chariot, his evil thoughts of once are hurled down, get scattered and finally disappear by the spell of the prayerful hymns. 3

अधा यो विश्वा भुवनाभि मज्मनेशानकृत्प्रवया अभ्यवर्धत ।
आद्रोदसी ज्योतिषा वह्निरातनोत्सीव्यन्तमांसि दुधिता समव्ययत् ॥४॥
स प्राचीनान्पर्वतान्दृंहदोजसाधराचीनमकृणोदपामपः ।
अधारयत्पृथिवीं विश्वधायसमस्तभ्नान्मायया द्यामवस्रसः ॥५॥

ádhā yó víṣvā bhúvanābhí majmáneṣānakrít právayā abhy ávardhata | ấd ródasī jyótishā váhnir ấtanot sívyan támāṅsi dúdhitā sám avyayat || 4 || sá prācínān párvatān driṅhad ójasādharācínam akriṇod apā́m ápaḥ | ádhārayat prithivíṃ viṣvádhāyasam ástabhnān māyáyā dyā́m avasrásaḥ || 5 ||

॥२०॥ सास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदसस्परि ।
येना पृथिव्यां नि क्रिविं शयध्यै वज्रेण हत्व्यवृणक्तुविष्वणिः ॥६॥
अमाजूरिव पित्रोः सचा सती समानादा सदसस्त्वामिये भगम् ।
कृधि प्रकेतमुप मास्या भर दद्धि भागं तन्वो३ येन मामहः ॥७॥

sā́smā áram bāhúbhyāṃ yám pitā́kriṇod víṣvasmād ā́ janúsho védasas pári | yénā prithivyā́ṃ ní krívim ṣayádhyai vájreṇa hatvy ávriṇak tuvishváṇiḥ || 6 || amājū́r iva pitróḥ sácā satí samānā́d ā́ sádasas tvā́m iye bhágam | kridhí praketám úpa māsy ā́ bhara daddhí bhāgáṃ tanvò yéna māmáhaḥ || 7 ||

भोजं त्वामिन्द्र वयं हुवेम ददिष्ट्वमिन्द्रापांसि वाजान् ।
अविड्ढीन्द्र चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसो नः ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

bhojáṃ tvā́m indra vayáṃ huvema dadísh ṭvám indrā́pāṅsi vā́jān | aviḍḍhī́ndra citráyā na ūtí kridhí vrishann indra vásyaso naḥ || 8 || nūnáṃ sā́ — || 9 ||

He (the resplendent) with His prowess, supremacy and sovereignty maintains a control over all the worlds. He sustains earth and heaven with His effulgent light, and scattering the malignant gloom and darkness, He pervades the entirety. 4

He with His might makes firm the shaky and unstable mountains. He channels downwards the course of the waters. He controls the earth that nourishes us all, and with His skill, stays the heaven from falling. 5

Quite powerful is He for the protection of this world, of which He is the sole defender, and which He has fabricated with His own prowess for the sake of mankind, and over whom He is supreme by His wisdom. He also with His thunder, strikes the malicious with His adamantine forces, and consigns them to eternal sleep on the earth. 6

I pray you for good fortune, as a maiden that remains unmarried and grows old in the house of her parents and prays to get a husband. May you give us the inner vision by which we become prosperous and bodily strong. By these blessings, you have been honouring your worshippers. 7

Let us invoke you, O bounteous resplendent Leader. You are the giver of works (opportunities) and foods. May you help us, O leader, with manifold assistance, affluence, and happiness. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshipper. May not your grace keep us out of reward. May we sing your glory loudly at the sacred assembly and be blessed with worthy descendents. 9

(१८) अष्टादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२१॥ प्राता रथो नवो योजि सस्निश्चतुर्युगस्त्रिकशः सप्तरश्मिः ।
दशारित्रो मनुष्यः स्वर्षाः स इष्टिभिर्मतिभी रंह्यो भूत् ॥१॥
सास्मा अरं प्रथमं स द्वितीयमुतो तृतीयं मनुषः स होता ।
अन्यस्या गर्भमन्य ऊं जनन्त सो अन्येभिः सचते जेन्यो वृषा ॥२॥

18.

Prātā rátho návo yoji sásnis cáturyugas trikaṣáḥ saptáraṣmiḥ | dáṣāritro manushyàḥ svarshā́ḥ sá ishṭíbhir matíbhī ráṅhyo bhūt || 1 || sā́smā áram prathamáṃ sá dvitíyam utó tṛitíyam mánushaḥ sá hótā | anyásyā gárbham anyá ū jananta só anyébhiḥ sacate jényo vṛíshā || 2 ||

हरी नु कं रथ इन्द्रस्य योजमायै सूक्तेन वचसा नवेन ।
मो षु त्वामत्र बहवो हि विप्रा नि रीरमन्यजमानासो अन्ये ॥३॥

hárī nú kaṃ rátha índrasya yojam āyaí sūkténa vácasā návena | mó shú tvā́m átra baháve hí víprā ní rīraman yájamānāso anyé || 3 ||

आ द्वाभ्यां हरिभ्यामिन्द्र याह्या चतुर्भिरा षड्भिर्हूयमानः ।
आष्टाभिर्दशभिः सोमपेयमयं सुतः सुमख मा मृधस्कः ॥४॥
आ विंशत्या त्रिंशता याह्यर्वाङा चत्वारिंशता हरिभिर्युजानः ।
आ पञ्चाशता सुरथेभिरिन्द्रा षष्ट्या सप्तत्या सोमपेयम् ॥५॥

á dvā́bhyāṃ háribhyām indra yāhy ā́ catúrbhir ā́ shaḍbhír hūyámānaḥ | ā́shṭābhír daṣábhiḥ somapéyam ayáṃ sutáḥ sumakha mā́ mṛídhas kaḥ || 4 || ā́ viṅṣatyā́ triṅṣátā yāhy arvā́ṅ ā́ catvāriṅṣátā háribhir yujānáḥ | ā́ pañcāṣátā surátbebhir indrā́ shashṭyā́ saptatyā́ somapéyam || 5 ||

18

In the morning the new and splendid chariot is harnessed, furnished with four yokes, three whips, seven reins, ten wheels, beneficial to mankind. May it confer happiness and be sanctified with solemn ceremonies and praises. (The verse indicates the chariot of the sun, the chariot of human body and the sacrifice). 1

That (chariot) is worthy of the resplendent sun, the great beneficiaries of mankind, to carry him through the first, the second, and even the third. The embryo of one is hatched by someone else. He goes as a noble bull. The victorious (chariot of the sun) the showerer of benefits, coordinates with the movements of other heavenly bodies. (The sun measures the universe in three steps; first step, at the morning rise, the second at the midnoon, zenith, and third at the evening setting). 2

May I now harness by means of a well-chanted new hymn the tawny horses of the sun's brilliant chariot, so that he (the resplendent sun) continues to proceed on his journey. Amongst us here are many worthy poets and priests. Beware of other institutors of sacred rites, lest they tempt you away. 3

O resplendent sun, the performer of the cosmic sacrifice, may you being invoked, come on a chariot driven by two, by four, by six, by eight or ten horses; may you come to accept precious offerings of cosmic saps, but do not scorch us to the extreme. 4

Come hither yoking your chariot with twenty, thirty, forty, fifty, sixty or seventy horses, O resplendent sun, to accept the cosmic saps. 5

॥२२॥ आशीत्या नवत्या याह्यर्वाङा शतेन हरिभिरुह्यमानः ।
अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिषिक्तो मदाय ॥६॥
मम ब्रह्मेन्द्र याह्यच्छा विश्वा हरी धुरि धिष्वा रथस्य ।
पुरुत्रा हि विहव्यो बभूथास्मिञ्छूर सवने मादयस्व ॥७॥
न म इन्द्रेण सख्यं वि योषदस्मभ्यमस्य दक्षिणा दुहीत ।
उप ज्येष्ठे वरूथे गभस्तौ प्रायेप्राये जिगीवांसः स्याम ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

áṣītyá navatyá yāhy arvāñ á ṣaténa háribhir uhyámānaḥ | ayám hí te ṣunáhotreshu sóma índra tvāyá párishikto mádāya || 6 || máma bráhmendra yāhy áchā víṣvā hárī dhurí dhishvā ráthasya | purutrá hí viháyvo babhúthāsmíñ chūra sávane mādayasva || 7 || ná ma índreṇa sakhyám ví yoshad asmábhyam asya dákshiṇā duhīta | úpa jyéshṭhe várūthe gábhastau prāyé-prāye jigīvāńsaḥ syāma || 8 || nūnám sá — || 9 ||

(१९.) एकोनविंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ अपाय्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः ।
यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दधे ब्रह्मण्यन्तश्च नरः ॥१॥
अस्य मन्दानो मध्वो वज्रहस्तोऽहिमिन्द्रो अर्णोवृतं वि वृश्चत् ।
प्र यद्वयो न स्वसराण्यच्छा प्रयांसि च नदीनां चक्रमन्त ॥२॥

19.

Ápāyy asyándhaso mádāya mánīshiṇaḥ suvānásya práyasaḥ | yásminn índraḥ pradívi vāvṛidhāná óko dadhé brahmaṇyántaṣ ca náraḥ || 1 || asyá mandānó mádhvo vájrahastó 'him índro arṇovṛítam ví vṛiṣcat | prá yád váyo ná svásarāṇy áchā práyāńsi ca nadī́nām cákramanta || 2 ||

Come hither, O resplendent sun, yoking your chariot with eighty, ninety or even a hundred horses. The cosmic sap has been poured out to you in delightful containers (that is, in Nature's wide spread beauty) for your exultation. 6

Come towards my prayer, O resplendent sun, may you yoke both your horses to the pole of your chariot. You have indeed been the object of glorification by many, but may you rejoice yourself in these celebrations. 7

Never may our appreciation of the resplendent sun be diminished. May his bounties continue to flow towards us. May we, under the excellent protection of his arm, be victorious in every struggle. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

19

O wise men of learning, the worshipper has offered the libation of exhilarating spiritual bliss to the growing resplendent self (the soul), dwelling in the abode of enlightenment, which he relishes. 1

Exhilarated by this sweet spiritual bliss, the resplendent self, arming himself with the adamantine determination, controls the venomous evil tendencies, and the delicious streams of river of this bliss begin to flow as birds towards their nests. 2

स माहिन इन्द्रो अर्णो अपां प्रैरयदहिहाच्छा समुद्रम् ।
अजनयत्सूर्यं विदद्गा अक्तुनाह्नां वयुनानि साधत् ॥३॥
सो अप्रतीनि मनवे पुरूणीन्द्रो दाशद्दाशुषे हन्ति वृत्रम् ।
सद्यो यो नृभ्यो अतसाय्यो भूत्पस्पृधानेभ्यः सूर्यस्य सातौ ॥४॥
स सुन्वत इन्द्रः सूर्यमा देवो रिणङ्मर्त्याय स्तवान् ।
आ यद्रयिं गुहदवद्यमस्मै भरदंशं नैतशो दशस्यन् ॥५॥

sá mâhina índro árṇo apấm praírayad ahihấchā samudrám | ájanayat sū́ryaṃ vidád gấ aktúnấhnāṃ vayúnāni sādhat || 3 || só apratíni mánave purū́ṇíndro dāṣad dāṣúshe hánti vṛitrám | sadyó yó nṛíbhyo atasấyyo bhū́t paspṛidhānébhyaḥ sū́ryasya sātaú || 4 || sá sunvatá índraḥ sū́ryam ấ devó riṇaṅ mártyāya stavā́n | ấ yád rayíṃ guhádavadyam asmai bhárad áṅṣaṃ naítaṣo daṣasyán || 5 ||

॥२५॥ स रन्धयत्सदिवः सारथये शुष्णमशुषं कुयवं कुत्साय ।
दिवोदासाय नवतिं च नवेन्द्रः पुरो व्यैरच्छम्बरस्य ॥६॥
एवा त इन्द्रोचथमहेम श्रवस्या न त्मना वाजयन्तः ।
अश्याम तत्साप्तमाशुषाणा ननमो वधरदेवस्य पीयोः ॥७॥
एवा ते गृत्समदाः शूर मन्मावस्यवो न वयुनानि तक्षुः ।
ब्रह्मण्यन्त इन्द्र ते नवीय इषमूर्जं सुक्षितिं सुम्नमश्युः ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

sá randhayat sadívaḥ sấrathaye ṣúshṇam aṣúshaṃ kúyavaṃ kútsāya | dívodāsāya navatíṃ ca návéndraḥ púro vy aìrac chámbarasya || 6 || evấ ta indrocátham ahema ṣravasyấ ná tmánā vājáyantaḥ | aṣyấma tát sáptam āṣushāṇấ nanámo vádhar ádevasya pīyóḥ || 7 || evấ te gṛitsamadấḥ ṣū́ra mánmāvasyávo ná vayúnāni takshuḥ | brahmaṇyánta indra te návīya ísham ū́rjaṃ sukshitíṃ sumnám aṣyuḥ || 8 || nūnáṃ sá — || 9 ||

That mighty resplendent self, the destroyer of the demon of evils, sends forth the stream of thoughts towards God; thereon he illumines the intellect, and discovers the cows of wisdom, and further accomplishes the day to day duties of life. 3

That resplendent self gives many matchless rewards to the presentor of libations and destroys the nescience for all of them, who vie with each other for the attainment of the sun of enlightenment. 4

The praiseworthy resplendent self unveils the sun of spiritual radiance for the benefit of the mortal, and provides to the munificient learned seer, mysterious and inestimable riches, as (a father gives to his son his) due share. 5

He, the resplendent self, for the benefit of the mind, the charioteer, destroys the demons of pettiness, greed, and malice; and for the devotees of the enlightened, demolishes the ninety-nine cities of the demon of violence. 6

Thus, O resplendent Lord, we address you our praise with a desire of procuring sustenance and vigour from you; may we have the privilege of your friendship. You always make the violent weapons of the infidel adversary ineffective. 7

O brave resplendent Lord, the blissful sages, seeking your favour, worship you, and sing your glory, May they, the pious, obtain food, strength, habitations, and felicity, from you. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

(२०) विंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः। इन्द्रो देवता। (१-२, ४-९) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादिनृचद्वयस्य च त्रिष्टुप्, (३) तृतीयायाश्च विराड्रूपा छन्दसी ॥

॥२५॥ वयं ते वय इन्द्र विद्धि षु णः प्र भरामहे वाजयुर्न रथम्।
विपन्यवो दीध्यतो मनीषा सुम्नमियक्षन्तस्त्वावतो नॄन् ॥१॥
त्वं न इन्द्र त्वाभिरूती त्वायतो अभिष्टिपासि जनान्।
त्वमिनो दाशुषो वरूतेत्थाधीरभि यो नक्षति त्वा ॥२॥

20.

Vayáṃ te váya indra viddhí shú ṇaḥ prá bharāmahe vājayúr ná rátham | vipanyávo dídhyato manīshá sumnám íyakshantas tvávato nṝ́n || 1 || tváṃ na indra tvábhir ūtí tvāyató abhishṭipási jánān | tvám inó dāṣúsho varūtétthádhīr abhí yó nákshati tvā || 2 ||

स नो युवेन्द्रो जोहूत्रः सखा शिवो नरामस्तु पाता।
यः शंसन्तं यः शशमानमूती पचन्तं च स्तुवन्तं च प्रणेषत् ॥३॥
तमु स्तुष इन्द्रं तं गृणीषे यस्मिन्पुरा वावृधुः शाशदुश्च।
स वस्वः कामं पीपरदियानो ब्रह्मण्यतो नूतनस्यायोः ॥४॥
सो अङ्गिरसामुचथा जुजुष्वान्ब्रह्मा तूतोदिन्द्रो गातुमिष्णन्।
मुष्णन्नुषसः सूर्येण स्तवानश्नस्य चिच्छिश्नथत्पूर्व्याणि ॥५॥

sá no yúvéndro johū́traḥ sákhā ṣivó narám astu pātá | yáḥ ṣáñsantaṃ yáḥ ṣaṣamānám ūtí pácantaṃ ca stuvántaṃ ca praṇéshat || 3 || tám u stusha índraṃ táṃ gṛiṇīshe yásmin purá vāvṛidhúḥ ṣāṣadúṣ ca | sá vásvaḥ kámam pīparad iyānó brahmaṇyató nū́tanasyāyóḥ || 4 || só áñgirasām ucáthā jujushván bráhmā tūtod índro gātúm ishṇán | mushṇánn ushásaḥ sū́ryeṇa staván áṣṇasya cic chiṣnathat pūrvyáṇi || 5 ||

20

We bring, O resplendent Lord, this offering to you, as one desirous of obtaining food brings his waggon. We are well-skilled in devotional song, and enlightened with wisdom, and we seek great bliss from you, the benefactor of people. 1

You are our own with all your aids, and a guardian to our men, who are loyal to you, O resplendent Lord. You are rich in affluence and the protector of your devotees, who approach you with sincerity. 2

May that resplendent Lord be the saviour of our people. He is ever-young and a beneficent friend deserving to be invoked. He offers his protection to that admirer who implores, toils, collects offerings, and Him who praises. 3

May I praise our resplendent Lord; I indeed admire him, from whom since ancient days, the priests have been deriving their strength and amazing power. May He, being approached, fulfil the desire for wealth of this present day young person who is composing hymns for Him. 4

That resplendent Lord, gladly accepting the songs of energetic pious men, makes their prayers effectual and effective, forging out a way for them. He batters down the strongholds of malicious enemies as the sun snatches away the light from dawns. 5

॥२६॥ स ह श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे दस्मतमः ।
अव प्रियमर्शसानस्य साह्वाञ्छिरो भरद्दासस्य स्वधावान् ॥६॥
स वृत्रहेन्द्रः कृष्णयोनीः पुरन्दरो दासीरैरयद्वि ।
अजनयन्मनवे क्षामपश्च सत्रा शंसं यजमानस्य तूतोत् ॥७॥

sá ha śrutá índro náma devá ūrdhvó bhuvan mánushe dasmátamaḥ | áva priyám arṣasānásya sāhvāñ chíro bharad dāsásya svadhávān || 6 || sá vṛitrahéndraḥ kṛishṇáyonīḥ puraṃdaró dásīr airayad ví | ájanayan mánave kshám apáṣ ca satrá ṣáṅsaṃ yájamānasya tūtot || 7 ||

तस्मै तवस्यमनु दायि सत्रेन्द्राय देवेभिरर्णसातौ ।
प्रति यदस्य वज्रं बाह्वोर्धुर्हत्वी दस्यून्पुर आयसीर्नि तारीत् ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

tásmai tavasyàm ánu dāyi satréndrāya devébhir árṇasātau | práti yád asya vájram bāhvór dhúr hatví dásyūn púra áyasīr ní tārīt || 8 || nūnáṃ sá — || 9 ||

(२१) एकविंशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-५) प्रथमादिपञ्चर्चां जगती, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥२७॥ विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजित उर्वराजिते ।
अश्वजिते गोजिते अब्जिते भरेन्द्राय सोमं यजताय हर्यतम् ॥१॥

21.

Viṣvajíte dhanajíte svarjíte satrājíte nṛijíta urvarājíte | aṣvajíte gojíte abjíte bharéndrāya sómaṃ yajatáya haryatám || 1 ||

May that resplendent and victorious Lord stand up ready to act as the greatest wonder-worker for man. May the self-reliant mighty leader cast down the head of the mischievous disloyal man after overpowering him. 6

May that resplendent Lord, the killer of the enemies, the scatterer of dark clouds of evils, and the breaker of strongholds of foes batters the cities of infidels. He makes land fertile and provides irrigation to the fields. He surely makes the efforts of the worshippers effectual. 7

In the tumult of the conflict, all Nature's forces concede every bit of theirs to the supreme power of the resplendent Lord for the shower of happiness and prosperity. When they place the best of the adamantine weapons in His command, He smashes down the iron forts of the malacious, and kills them. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

21

May you express sweet devotional prayers to the resplendent Lord who conquers all, who is the Lord of wealth and happiness, and Lord of time and space. He is the Lord of men and Lord of earth, Lord of horses, Lord of cattle and the Lord of waters. 1

अभिभुवेऽभिभङ्गाय वन्वतेऽषाळ्हाय सहमानाय वेधसे ।
तुविग्रये वह्नये दुष्टरीतवे सत्रासाहे नम इन्द्राय वोचत ॥२॥

abhibhúve 'bhibhaṅgáya vanvaté 'shāḷhāya sáhamānāya vedháse | tuvigráye váhnaye dushṭárītave satrāsáhe náma índrāya vocata || 2 ||

सत्रासाहो जनभक्षो जनंसहश्च्यवनो युध्मो अनु जोषमुक्षितः ।
वृतंचयः सहुरिर्विक्ष्वारित इन्द्रस्य वोचं प्र कृतानि वीर्या ॥३॥

satrāsāhó janabhakshó janaṃsaháś cyávano yudhmó ánu jósham ukshitáḥ | vritaṃcayáḥ sáhurir vikshv āritá índrasya vocam prá kritáni vīryā̀ ||3||

अनानुदो वृषभो दोधतो वधो गम्भीर ऋष्वो असमष्टकाव्यः ।
रध्रचोदः श्नथनो वीळितस्पृथुरिन्द्रः सुयज्ञ उषसः स्वर्जनत् ॥४॥

anānudó vrishabhó dódhato vadhó gambhīrá rishvó ásamashṭakāvyaḥ | radhracodáḥ snáthano viḷitás prithúr índraḥ suyajñá ushásaḥ svàr janat || 4 ||

यज्ञेन गातुमप्तुरो विविद्रिरे धियो हिन्वाना उशिजो मनीषिणः ।
अभिस्वरा निषदा गा अवस्यव इन्द्रे हिन्वाना द्रविणान्याशत ॥५॥
इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम् ॥६॥

yajñéna gātúm aptúro vividrire dhíyo hinvānā́ usíjo manīshíṇaḥ | abhisvárā nishádā gá avasyáva índre hinvānā́ dráviṇāny āsata ||5|| índra śréshṭhāni dráviṇāni dhehi cíttiṃ dákshasya subhagatvám asmé | pósham rayīṇā́m árishṭiṃ tanū́nāṃ svādmā́naṃ vācáḥ sudinatvám áhnām || 6 ||

May you offer your reverential prayers to the resplendent Lord, who is overpowering, ever-conquering, the munificient, the invincible, the all-enduring, all-wise, all-adorable, the sustainer, the unassailable, and the ever-victorious. 2

He is ever victorious and supreme benefactor of man. He overthrows the braggart, and casts down the foes; He is a fighter. He is praised amongst men as a victorious scatterer of enemy, and is gratified by our devotions. May I proclaim the achievements and the mighty accomplishments of the resplendent Lord. 3

The resplendent Lord is unequalled in liberality, the showerer of benefits, the irresistible hero, the destroyer of the mischievous, profound and endowed with imperetrable sagacity, an inspirer of the timid, a powerful and all-round smasher of foes. He, with his benevolent nobility, is the primal source of the pleasing light of the dawn. 4

The aspirants of gratifications, sending their prayers to Him, the thought provoker, are led to the right path by worship, and thence they conquer calamities. Seeking His favour and sending their invocations and prayers to the resplendent Lord, they enjoy riches. 5

O resplendent Lord, bless us with the best of treasures, the spirit of ability and fortune. May we obtain from you an abundance of wealth, security of person, sweetness of speech and auspiciousness of days. 6

(२२) द्वाविंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१) प्रथमर्चो अष्टिः, (२-४) द्वितीयादितृचस्य चातिशक्वरी, (४) चतुर्थ्या अष्टिर्वा छन्दांसि ॥

॥२८॥ त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत् ।
स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥१॥

22.

Tríkadrukeshu mahishó yavāṣiram tuvishúshmas tripát sómam apibad vishṇunā sutáṃ yáthāvaṣat | sá īm mamāda máhi kárma kártave mahā́m urúṃ saínaṃ saṣcad devó deváṃ satyám índraṃ satyá índuḥ || 1 ||

अध त्विषीमाँ अभ्योजसा क्रिविं युधाभवदा रोदसी अपृणदस्य मज्मना प्र वावृधे ।
अधत्तान्यं जठरे प्रेमरिच्यत सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥२॥

ádha tvíshīmā̃ abhy ójasā kríviṃ yudhā́bhavad ā́ ródasī apriṇad asya majmánā prá vāvṛidhe | ádhattānyáṃ jaṭháre prém aricyata saínaṃ — || 2 ||

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः ।
दाता राधः स्तुवते काम्यं वसु सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥३॥

sākáṃ jātáḥ krátunā sākám ójasā vavakshitha sākáṃ vṛiddhó vīryaiḥ sāsahír mṛídho vícarshaṇiḥ | dā́tā rā́dha stuvaté kā́myaṃ vásu saínaṃ — || 3 ||

22

Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day, and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 1

And mighty resplendent self dispels nescience with His radiance in the conflict. He fills up the earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and the rest He distributes over to the gods (the sense organs). May the divine sap pervade the divine self. True is the self and true is the divine sap. 2

O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 3

तव त्यन्नर्यं नृतोऽप इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम् ।
यद्देवस्य शवसा प्रारिणा असुं रिणन्नपः ।
भुवद्विश्वमभ्यादेवमोजसा विदादूर्जं शतक्रतुर्विदादिषम् ॥४॥

táva tyán nár-
yam̥ nritó 'pa indra prathamám pūrvyám̥ diví praváçyam̥ kritám | yád devásya ṣávasā prárinā ásum̥ rinánn apáḥ | bhúvad víṣvam abhy ádevam ójasā vidád úrjam̥ ṣatákratur vidád ísham || 4 ||

(२३) त्रयोविंशं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१, ५, ९, ११, १७, १९) प्रथमापञ्चमीनवम्येकादशीसप्तदश्येकोनविंश्यृचां ब्रह्मणस्पतिः, (२–४, ६–८, १०, १२–१६, १८) द्वितीयादिपञ्चादितृचयोर्दशम्या द्वादश्यादिपञ्चानामष्टादश्याश्च बृहस्पतिर्देवते । (१–१४, १६–१८) प्रथमादिचतुर्दशर्चां षोडश्यादितृचस्य च जगती, (१५, १९) पञ्चदश्येकोनविंश्योश्च त्रिष्टुप् छन्दसी ॥

॥२९॥ गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥१॥
देवाश्चित्ते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।
उस्रा इव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥२॥
आ विबाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।
बृहस्पते भीमममित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम् ॥३॥

23.

Ganánām̥ tvā ganápatim̥ havāmahe kavím̥ kavīnấm upamáṣravastamam | jyeshtharájam bráhmanām brahmanas pata á nah̥ srinvánn ūtíbhih̥ sīda sádanam || 1 || devás cit te asurya prácetaso bríhaspate yajñíyam bhāgám ānaṣuh̥ | usrá iva sū́ryo jyótishā mahó víṣveshām íj janitá bráhmanām asi || 2 || á vibádhyā parirápas támānsi ca jyótishmantam̥ rátham ritásya tishthasi | bríhaspate bhīmám amitradámbhanam̥ rakshohánam̥ gotrabhídam̥ svarvídam || 3 ||

That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us. 4

23

We invite you, supreme Lord, suprascient amongst preceptors, who is the head of the common folk, a supreme seer amongst seers, superb in glory, and the supreme Lord of the hymns. Listening to us may you occupy this seat at this place of worship, coming with all your protections. 1

Through your favours, even the benevolent Nature's bounties enjoy their share of worship, O mighty Lord supreme. As the sun generates dawns with his light, so you are the source of divine knowledge. 2

Having repelled the revilers and darkness out of our hearts, you, the Lord supreme, mount upon the chariot of eternal truth that is lustrous, formidable, humiliator of enemies, slayer of the evil forces, the cleaver of the clouds (of nescience) and the bestower of bliss. 3

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत् ।
ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम् ॥४॥
न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।
विश्वा इदस्माद्ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥५॥

sunī-
tíbhir nayasi trā́yase jánam yáś túbhyam dā́śān ná tám áṅho aśnavat | brahmadvíshas tápano manyumī́r asi bṛ́haspate máhi tát te mahitvanám || 4 || ná tám áṅho ná duritám kútaś caná nā́rātayas titirur ná dvayāvínaḥ | víśvā íd asmād dhvaráso ví bādhase yám sugopā́ rákshasi brahmaṇas pate || 5 ||

॥३०॥ त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे ।
बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥६॥
उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।
बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥७॥
त्रातारं त्वा तनूनां हवामहेऽवस्पर्तरधिवक्तारमस्मयुम् ।
बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥८॥
त्वया वयं सुवृधा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि ।
या नो दूरे तळितो या अरातयोऽभि सन्ति जम्भया ता अनप्नसः ॥९॥

tvám no gopā́ḥ pathikṛ́d vicakshaṇás táva vratā́ya matíbhir jarāmahe | bṛ́haspate yó no abhí hváro dadhé svā́ tám marmartu duchúnā hárasvatī || 6 || utá vā yó no marcáyād ánāgaso 'rātīvā́ mártaḥ sānukó vṛ́kaḥ | bṛ́haspate ápa tám vartayā patháḥ sugám no asyaí devávītaye kṛdhi || 7 || trātā́ram tvā tanū́nām havāmahé 'vaspartar adhivaktā́ram asmayúm | bṛ́haspate devanído ní barhaya mā́ durévā úttaram sumnám ún naśan || 8 || tváyā vayám suvṛ́dhā brahmaṇas pate spārhā́ vásu manushyā́ dadīmahi | yā́ no dūré taḷíto yā́ árātayo 'bhí sánti jambháyā tā́ anapnásaḥ || 9 ||

With your excellent guidance you properly lead a person and protect him; no danger would overtake him who brings you his offerings. You punish the one who despites knowledge and humble the wrath of a wicked. Supreme is this greatness of yours, O Lord-supreme. 4

Neither sin nor sorrow from any quarter, neither enemies nor hypocrites and double-dealers ever harm the person, whom, you, the Lord suprascient defend and protect, for you drive away from him all that is treacherous and injurious. 5

You are our careful defender and guide on our path; with our hymns of adoration we sing in your honour, abiding by the holy laws. Whoever lays snare for us, may his own wickedness precipitate and destroy him, O Lord-supreme. 6

And also drive away from our path that hostile mortal, that greedy wolf, who harms us, the innocent, O Lord supreme. Give us fair access to the divine enlightenment. 7

We invoke you, O saviour, the preserver of our persons, our champion, our friend. Strike down, O Lord-supreme, the revilers of the divines. May not the malevolent enjoy a high favour from you. 8

May we obtain enviable riches worthy of men through you, O Lord-supreme, a great promoter; kill all those enemies of ours who attack us whether from far or near, and deprive them of all their possessions. 9

त्वया॑ व॒यमु॑त्त॒मं धी॑महे॒ वयो॒ बृह॑स्पते॒ पप्रि॑णा॒ सस्नि॑ना यु॒जा ।
मा नो॑ दुः॒शंसो॑ अभिदि॒प्सुरी॑शत॒ प्र सु॒शंसा॑ म॒तिभि॑स्तारिषीमहि ॥१०॥

॥३१॥ अ॒ना॒नु॒दो वृ॑ष॒भो जग्मि॑राह॒वं निष्ट॑प्ता॒ शत्रुं॒ पृत॑नासु सास॒हिः ।
असि॑ स॒त्य ऋ॑ण॒या ब्र॑ह्मणस्पत उ॒ग्रस्य॑ चिद्दमि॒ता वी॑ळुह॒र्षिणः॑ ॥११॥
अदे॑वेन॒ मन॑सा॒ यो रि॑ष॒ण्यति॑ शा॒सामु॒ग्रो मन्य॑मानो॒ जिघां॑सति ।
बृह॑स्पते॒ मा प्रण॒क्तस्य॑ नो व॒धो नि क॑र्म म॒न्युं दु॒रेव॑स्य॒ शर्ध॑तः ॥१२॥

tváyā vayám uttamám dhīmahe váyo bríhaspate páprinā sásninā yujā́ | mā́ no duḥsáṅsō abhidipsúr īṣata prá suṣáṅsā matíbhis tārishīmahi || 10 ||

anānudó vrishabhó jágmir āhavám níshṭaptā ṣátrum prítanāsu sāsahíḥ | ási satyá riṇayā́ brahmaṇas pata ugrásya cid damitā́ vīḷuharshíṇaḥ || 11 || ádevena mánasā yó rishaṇyáti ṣāsā́m ugró mányamāno jíghāṅsati | bríhaspate mā́ prának tásya no vadhó ní karma manyúm durévasya ṣárdhataḥ || 12 ||

भरे॑षु॒ हव्यो॒ नम॑सोप॒सद्यो॒ गन्ता॒ वाजे॑षु॒ सनि॑ता॒ धनं॑धनम् ।
विश्वा॒ इद॒र्यो अ॑भिदि॒प्स्वो॒३॒ मृधो॒ बृह॒स्पति॒र्वि व॑वर्हा॒ रथाँ॑ इव ॥१३॥
तेजि॑ष्ठया तप॒नी र॒क्षस॑स्तप॒ ये त्वा॑ नि॒दे द॑धि॒रे दृ॒ष्टवी॑र्यम् ।
आ॒विस्तत्कृ॑ष्व॒ यदस॑त्त उ॒क्थ्यं१॒ बृह॑स्पते॒ वि प॑रि॒रापो॑ अर्दय ॥१४॥
बृह॑स्पते॒ अति॒ यद॒र्यो अर्हा॑द्द्यु॒मद्वि॒भाति॒ क्रतु॑म॒ज्जने॑षु ।
यद्दी॒दय॒च्छव॑स ऋतप्रजात॒ तद॒स्मासु॒ द्रवि॑णं धेहि चि॒त्रम् ॥१५॥

bháreshu hávyo námasopasádyo gánta vā́jeshu sánitā dhánam-dhanam | víṣvā íd aryó abhidipsvò mrídho bríhaspátir ví vavarha ráthaṅ iva || 13 || tejishṭhayā tapaní rakshásas tapa yé tva nidé dadhiré drishṭávīryam | āvís tát krishva yád ásat ta ukthyàm bríhaspate ví parirā́po ardaya || 14 || bríhaspate áti yád aryó árhād dyumád vibhā́ti krátumaj jáneshu | yád dīdáyac chávasa ritaprajāta tád asmā́su dráviṇam dhehi citrám || 15 ||

May we gain highest vigour of life through you, as you are our rich and liberal associate, O Lord-supreme; may not the reproachful and deceitful person be our master. May we, with our devotion and wisdom cross over the hurdles of life. 10

You are, O Lord-suprascient, never yielding, a warrior and a showerer of benefits, ever-ready to proceed to the battlefield, a destroyer of the enemy and a victor. You are true, the discharger of debts, the humiliator of the fierce and of the boastful exultant. 11

May not the weapon of him reach us, who with a godless mind seeks to harm us and designs to kill the devotees, and who is fierce and arrogant, O Lord-supreme, may we on the other hand humble the pride of that wicked and defiant foe. 12

Fit to be invoked in battles, fit to be adored with worship, going into fights, giver of wealth and its dividend, may you, O Lord-supreme, overthrow like an armoured car, all the assailing malignant enemies. 13

Burn up with your fiery wrath the evil forces, which try to look to you with contempt. O Lord-supreme, may you manifest that valour of yours which is worthy of praises, and destroy the revilers. 14

May you bestow on us that wonderful treasure, which is worthy of the pious and righteous, is endowed by its lustre, and which may be effectively utilized for public purposes, O Lord-supreme, born of truth. 15

॥३२॥ मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।
आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥१६॥

mā́ na stenébhyo yé abhí druhás padé nirāmíṇo ripávó 'nneshu jāgṛidhúḥ | á devā́nām óhate ví vráyo hṛidí bṛíhaspate ná paráḥ sā́mno viduḥ || 16 ||

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः ।
स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धर्तरि ॥१७॥

víṣvebhyo hí tvā bhúvanebhyas pári tváshṭā́janat sā́mnaḥ-sāmnaḥ kavíḥ | sá ṛiṇacíd ṛiṇayā́ bráhmaṇas pátir druhó hantā́ mahá ṛitásya dhartári || 17 ||

तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ।
इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम् ॥१८॥

táva ṣriyé vy àjihīta párvato gávāṃ gotrám udásṛijo yád aṅgiraḥ | índreṇa yujā́ támasā párīvṛitam bṛíhaspate nír apā́m aubjo arṇavám || 18 ||

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१९॥

bráhmaṇas pate tvám asyá yantā́ sūktásya bodhi tánayaṃ ca jinva | víṣvaṃ tád bhadráṃ yád ávanti devā́ bṛihád vadema — || 19 ||

O Lord-supreme, deliver us not to the thieves, the enemies, who delight in violence, ever seize upon the food of others and who in their hearts bear a contempt towards righteous, and do not know the extent of your power (against evil). 16

Our Lord-architect, has created you a gem amongst the entire creation, you are a poet singer of every divine hymn. The Lord-suprascient acknowledge the debt of every performer of a great noble selfless act, and He is the acquitter of the debt and a destroyer of the oppressor. 17

The mountain, who conceals the cows (the intellects), goes asunder at your approach and thus you set free the cattle. O resplendent Lord-supreme, you force down the ocean of waters which gets enveloped by darkness. 18

The Lord-suprascient, who is the controller of this world, understands and appreciates this hymn of ours and grants us posterity. All that which the divines regard with love is blessed. May we and our family loudly praiše you in these sacrificial assemblies. 19

(२४) चतुर्विंशं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-१०) प्रथमर्चो दशम्याश्च बृहस्पतिः, (२-९,११,१३-१६) द्वितीयाद्यष्टानामेकादश्यास्त्रयोदश्यादिचतसृणाञ्च ब्रह्मणस्पतिः, (१२) द्वादश्याश्चेन्द्राब्रह्मणस्पती देवताः । (१-११,१३-१५) प्रथमाद्येकादशर्चां त्रयोदश्यादितृचस्य च जगती. (१२,१६) द्वादशीषोडश्योश्च त्रिष्टुप् छन्दसी ॥

॥१॥ सेमामविड्ढि प्रभृतिं य ईशिषेऽया विधेम नवया महा गिरा ।
यथा नो मीढ्वान्त्स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम् ॥१॥
यो नन्त्वान्यनमन्न्योजसोतादर्दर्मन्युना शम्बराणि वि ।
प्राच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि पर्वतम् ॥२॥

24.

Sémām aviḍḍhi prábhṛitiṃ yá íṣishe 'yā́ vidhema návaya mahā́ girā́ | yáthā no mīḍhvā́n stávate sákhā táva bṛ́haspate sī́shadhaḥ sótá no matím || 1 || yó nántvāny ánaman ny ójasotā́dardar manyúnā ṣámbarāṇi ví | prā́cyāvayad ácyutā bráhmaṇas pátir ā́ cāviṣad vásumantaṃ ví párvatam || 2 ||

तद्देवानां देवतमाय कर्त्वमश्रथ्नन्दृळ्हाव्रदन्त वीळिता ।
उद्गा आजदभिनद्ब्रह्मणा वलमगूहत्तमो व्यचक्षयत्स्वः ॥३॥
अश्मास्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसातृणत् ।
तमेव विश्वे पपिरे स्वर्दृशो बहु साकं सिसिचुरुत्समुद्रिणम् ॥४॥

tád devā́nāṃ devátamāya kártvam áṣrathnan dṛḷhā́vradanta vīḷitā́ | úd gā́ ājad ábhinad bráhmaṇā valám ágūhat támo vy àcakshayat sváḥ || 3 || áṣmāsyam avatám bráhmaṇas pátir mádhudhāram abhí yám ójasā́tṛiṇat | tám evá víṣve papire svardṛ́ṣo bahú sākáṃ sisicur útsam udríṇam ||4||

24

Would you, the one who superintends over all, be pleased with this proffered oblation. May we worship Him with this new and great poem. You are the only Lord to be invoked and are our closest friend; may you, O Lord-preceptor, such as you are, favour us with pure wisdom. 1

You are that Lord-suprascient who, by His might, bends down things which deserve to be bent, rends asunder the disrespecting infidels with His wrath, moves those who are apparently immovables and enters into the depth of knowledge which is full of wisdom. 2

That is the characterising feature of our Lord-protector, the most godly among the divines, that in His presence, the firm (closed gates of knowledge) are thrown open, and the strong (barriers) become relaxed. He sets the cows of wisdom at liberty, breaks the wall of darkness with our sacred prayers, dispels ignorance and causes the spiritual radiance to shine. 3

The Lord-suprascient breaks open with His powerful will the heavy rocky lid, covering the stores of the sweet-streaming knowledge, and thereon all they, who see the light start drinking their fill. They abundantly empty out together the fountain of blissful nectar. 4

सना ता का चिद्भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः ।
अयतन्ता चरतो अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः ॥५॥

sánā tā́ ká cid bhúvanā bhávītvā mā́dbhíḥ sarádbhir dúro varanta vaḥ | áyatantā carato anyád-anyad íd yá cakā́ra vayúnā bráhmaṇas pátiḥ || 5 ||

॥२॥ अभिनक्षन्तो अभि ये तमानशुर्निधिं पणीनां परमं गुहा हितम् ।
ते विद्वांसः प्रतिचक्ष्यानृता पुनर्यत उ आयन्तदुदीयुराविशम् ॥६॥
ऋतावानः प्रतिचक्ष्यानृता पुनरात आ तस्थुः कवयो महस्पथः ।
ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि तम् ॥७॥

abhinákshanto abhí yé tám ānasúr nidhím paṇīnā́m paramám gúhā hitám | té vidvā́ṅsaḥ praticákshyā́nṛitā púnar yáta u áyan tád úd īyur avíśam || 6 || ṛitā́vānaḥ praticákshyā́nṛitā púnar ā́ta ā́ tasthuḥ kaváyo mahás patháḥ | té bāhúbhyām dhamitám agním áśmani nákiḥ shó asty áraṇo jahúr hí tám || 7 ||

ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नोति धन्वना ।
तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः ॥८॥
स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः ।
चाक्ष्मो यद्वाजं भरते मती धनादित्सूर्यस्तपति तप्यतुर्वृथा ॥९॥

ṛitájyena kshipréṇa bráhmaṇas pátir yátra váshṭi prá tád aśnoti dhánvanā | tásya sādhvī́r íshavo yā́bhir ásyati nṛicákshaso dṛiśáye kárṇayonayaḥ || 8 || sá saṃnayáḥ sá vinayáḥ puróhitaḥ sá súshṭutaḥ sá yudhí bráhmaṇas pátiḥ | cākshmó yád vā́jam bhárate matī́ dhanā́d ít sū́ryas tapati tapyatúr vṛíthā ||9|||

For you (O devotees), the constant and manifold bounties of the Lord-suprascient, through months and through years, set open the gates of future rains (of divine knowledge). As a result of this, the two regions (the earth and space, or the physical and mental realms), mutually and without effort, have their shares of joy. 5

Those learned sages, searching on every side, discover the highly precious treasure (of divine wisdom), hidden wrapped in the cave of greed and malice. When they perceive the falsehood, they go back, only to come again by the same route to force an entrance. 6

The holy sages, lovers of truth, having observed the falsehood, once more pursue the main road thither, and with their hand, they set the rock cave (of ignorance) to destructive fire and keep it burning till they are sure that no evil continues to persist there. 7

With His swift-shooting bow furnished with the string of truth, stretching to the ear of the marksman, the Lord-suprascient surely accomplishes whatever He aims at. Holy are the arrows with which He shoots; human eyes being the target, thus receive His enlightenment. 8

The Lord-suprascient, with the honoured place in the first rank, adopts the doctrine of alliance and non-alliance in tne conflicts. He is the minute observer, and the bestower of food and riches with proper discrimination, and like the glowing sun, He scorches the oppressor, who harms others on no fault of theirs. 9

विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।
इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥१०॥

vibhú prabhú prathamám meh́ānāvato bríhaspáteḥ suvidátrāṇi rā́dhyā | imá sātā́ni venyásya vājíno yéna jánā ubháye bhuñjaté víṣaḥ || 10 ||

॥३॥ योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शवसा ववक्षिथ ।
स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥११॥
विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वाम् ।
अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगातम् ॥१२॥

yó 'vare vrijáne viṣváthā vibhúr mahā́m u raṇváḥ ṣávasā vavákshitha | sá devó devā́n práti paprathe prithú víṣvéd u tā́ paribhū́r bráhmaṇas pátiḥ || 11 || víṣvam satyám maghavānā yuvór íd ā́paṣ caná prá minanti vratám vām | áchendrābrahmaṇaspatī havír nó 'nnam yújeva vājínā jigātam || 12 ||

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना ।
वीळुद्वेषा अनु वश ऋणमाददिः स ह वाजी समिथे ब्रह्मणस्पतिः ॥१३॥
ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः ।
यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शवसासरत्पृथक् ॥१४॥

utā́ṣishṭhā ánu ṣriṇvanti váhnayaḥ sabhéyo vípro bharate matí dhánā | vīḷudvéshā ánu váṣa riṇám ādadíḥ sá ha vājí samithé bráhmaṇas pátiḥ || 13 || bráhmaṇas páṭer abhavad yathāvaṣám satyó manyúr máhi kármā karishyatáḥ | yó gā́ udā́jat sá divé ví cābhajan mahíva rītíḥ ṣávasāsarat príthak || 14 ||

The gifts of the bounteous Lord-supreme are vast, abundant, of first grade and easily obtainable. These well-given benevolent acquisitions are from the lovable mighty Lord-supreme, whereby both classes of people, high and low, are able to enjoy. 10

He, the Lord-suprascient, is in everyway, supreme and blissful, and sustains by His strength the noble worshipper as well as one who is in true distress. He is greatly renowned amongst the divine forces, and therefore, He encompasses this entirely. 11

O Lord-suprascient, from you and from the resplendent lower self, proceed all eternal laws of Nature. Even the waters serve you and do not violate the order established by you, may both of you come to these offerings as the pair of horses go to their fodder. 12

The swift bearers of our invocations listen, whilst the priest of the assembly offers wealth along with devotional praises. May the Lord, the despiser of oppression, accept (the payment of) the debt, remitted willingly. May He be the acceptor of our food and other presents at this sacrifice. 13

The fury of the Lord-suprascient becomes effective according to His wishes when He engages Himself to perform a great deed. He restores (the stolen) wisdom-cows concealed in the dark caves of malice for the sake of enlightened ones, and divides them amongst them. Then like the channels of a big river, they, with the treasured wisdom, move away in different directions. (The wisdom flows through the channels of sense organs). 14

ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्यो३ वयस्वतः ।
वीरेषु वीराँ उप पृङ्धि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम् ॥१५॥
ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१६॥

bráhmaṇas pate suyámasya viṣváhā rāyáḥ syāma rathyò váyasvataḥ | vīréshu vīrā̃ñ úpa priñdhi nas tváṃ yád īṣāno bráhmaṇā véshi me hávam || 15 || bráhmaṇas pate tvám asya — || 16 ||

(२५) पञ्चविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । ब्रह्मणस्पतिर्देवता । जगती छन्दः ॥

॥४॥ इन्धानो अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवद्रातहव्य इत् ।
जातेन जातमति स प्र सर्सृते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥१॥
वीरेभिर्वीरान्वनवद्वनुष्यतो गोभी रयिं पप्रथद्बोधति त्मना ।
तोकं च तस्य तनयं च वर्धते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥२॥
सिन्धुर्न क्षोदः शिमीवाँ ऋघायतो वृषेव वध्रीँरभि वष्ट्योजसा ।
अग्नेरिव प्रसितिर्नाह वर्तवे यंयं युजं कृणुते ब्रह्मणस्पतिः ॥३॥

25.

Indhāno agníṃ vanavad vanushyatáḥ kritábrahmā ṣūṣuvad rātáhavya ít | jāténa jātám áti sá prá sarsrite yáṃ-yaṃ yújaṃ kriṇuté bráhmaṇas pátiḥ || 1 || vīrébhir vīrā́n vanavad vanushyató góbhī rayím paprathad bódhati tmánā | tokáṃ ca tásya tánayaṃ ca vardhate yáṃ-yaṃ — || 2 || síndhur ná kshódaḥ ṣímīvā̃ñ righāyató vríshevа vádhrīm̐r abhí vashṭy ójasā | agnér iva prásitir náha vártave yáṃ-yaṃ — || 3 ||

O Lord-suprascient, may we be the masters of the well-disciplined wealth of wisdom and vigour. Bestow on us waves after waves (posterity to posterity). May you, the Lord of all, listen to our invocations addressed through your divine word. 15

The Lord-suprascient, who is the controller of this (world) understands and appreciates this hymn of ours and grants us posterity. All that which divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 16

25

The one, whomsoever the Lord-suprascient takes for his friend, would surely overpower his adversaries and grow strong as he kindles the fire, repeats the hymns and offers oblations to the supreme power. He lives to behold the child of his child, and thus prospers. 1

The one, whomsoever the Lord-suprascient takes for his friend, would verily conquer his enemy's warriors with his own, increase his wealth with cows, would grow wise by himself, and his children and their children would prosper. 2

The one, whomsoever the Lord-suprascient takes for His friend, would rule over his infuriated foes with his might, like a bull over oxen and would grow impetuous like an on-rushing stream; and further, like the spreading flame of fire, it would be impossible to stop his progress. 3

तस्मा अर्षन्ति दिव्या असश्चतः स सत्वभिः प्रथमो गोषु गच्छति ।
अनिभृष्टतविषिर्हन्त्योजसा यंयं युजं कृणुते ब्रह्मणस्पतिः ॥४॥
तस्मा इद्विश्वे धुनयन्त सिन्धवोऽच्छिद्रा शर्म दधिरे पुरूणि ।
देवानां सुम्ने सुभगः स एधते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥५॥

tásmā arshanti divyā́ asaṣcátaḥ sá sátvabhiḥ prathamó góshu gachati | ánibhrishṭatavishir hanty ójasā yám-yam — || 4 || tásmā íd víṣve dhunayanta síndhavó 'chidrā ṣárma dadhire purū́ṇi | devā́nām sumné subhágaḥ sá edhate yám-yam — || 5 ||

(२६) षड्विंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । ब्रह्मणस्पतिर्देवता । जगती छन्दः ॥

॥५॥ ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निददेवयन्तमभ्यसत् ।
सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनम् ॥१॥
यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्ये ।
हविष्कृणुष्व सुभगो यथाससि ब्रह्मणस्पतेरव आ वृणीमहे ॥२॥
स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः ।
देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम् ॥३॥

26.

Ṛijúr íc cháṅso vanavad vanushyató devayánn íd ádevayantam abhy àsat | suprāvī́r íd vanavat pritsú dushṭáram yájvéd áyajyor ví bhajāti bhójanam || 1 || yájasva vīra prá vihi manāyató bhadrám mánaḥ kriṇushva vritratū́rye | havísh kriṇushva subhágo yáthāsasi bráhmaṇas páter áva ā́ vriṇīmahe || 2 || sá íj jánena sá viṣā́ sá jánmanā sá putraír vā́jam bharate dhánā nríbhiḥ | devā́nām yáḥ pitáram āvívāsati ṣraddhā́manā havíshā bráhmaṇas pátim || 3 ||

Any one, whomsoever the Lord-suprascient takes for His friends, the blessings of Nature's bounties descend unimpeded for his sake, goes foremost amongst the devout, he acquires wisdom—cattle, and further, of unimpaired vigour, he kills the enemies with his might. 4

Whomsoever the Lord-suprascient takes for His friend, for him all rivers of bliss flow; him do uninterrupted and numerous pleasures await, and blessed with the felicity of Nature's bounties, he ever progresses. 5

26

The honest praiser alone conquers violent enemies; the god-loving man alone overpowers the infidel. The earnest worshipper alone defeats a formidable opponent in conflicts; the selfless sacrificer alone appropriates for the common good the possessions of the faithless. 1

May you perform selfless acts, O brave devotee, and proceed resolutely against those who are provoking hostility. May your mind be of firm and best intents in the conflicts against vices and prepare the offerings so that you may be prosperous. We also solicit the favour of the Lord-suprascient. 2

That man alone who with a dedicated mind worships and offers to the Lord-suprascient, the protector of enlightened ones, acquires riches sustenance and his posterity through his people, his folk, his inheritance, his sons and leading persons. 3

यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः ।
उरुष्यतीमंहसो रक्षती रिषोंऽहोश्चिदस्मा उरुचक्रिरद्भुतः ॥४॥

yó asmai havyaír ghritávadbhir ávidhat prá tám prācā́ nayati bráhmaṇas pátiḥ | urushyátīm áṅhaso rákshatī rishó 'ṅhóś cid asmā urucákrir ádbhutaḥ || 4 ||

(२७) सप्तविंशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य गृत्समदो गार्त्समदः कूर्मो वा ऋषिः । आदित्या देवताः । त्रिष्टुप् छन्दः ॥

॥६॥ इमा गिर आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि ।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥१॥
इमं स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुषन्त ।
आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः ॥२॥
त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः ।
अन्तः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा चिदन्ति ॥३॥
धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः ।
दीर्घाधियो रक्षमाणा असुर्यमृतावानश्चयमाना ऋणानि ॥४॥

27.

Imá gíra ādityébhyo ghritásnūḥ sanā́d rā́jabhyo juhvā̀ juhomi | srinótu mitró aryamā́ bhágo nas tuvijātó váruṇo dáksho áṅśaḥ || 1 || imám stómam sákratavo me adyá mitró aryamā́ váruṇo jushanta | ādityā́saḥ súcayo dhā́rapūtā ávrijinā anavadyā́ árishṭāḥ || 2 || tá ādityā́sa urávo gabhīrā́ ádabdhāso dípsanto bhūryakshā́ḥ | antáḥ paśyanti vrijinótá sādhú sárvam rā́jabhyaḥ paramā́ cid ánti || 3 || dhāráyanta ādityā́so jágat sthā́ devā́ víśvasya bhúvanasya gopā́ḥ | dīrghā́dhiyo rákshamāṇā asuryàm ritā́vānaś cáyamānā riṇā́ni || 4 ||

The Lord-suprascient leads him forward to success, who honours him with love and precious presents. That munificient and wonderful (Lord) saves him from sins and sorrows, protects him from distress and raises him to greatness. 4

27

I offer my invocations with words of sacred hymns and intense love to sons of Mother Infinity, the cosmic stars of self-effulgence. May the sun, the dwarf-stars, cold-stars, giant-stars, and other twinkling ones, listen to us. 1

May those of equal splendour, the sun, the dwarf-stars, and the giant-stars be pleased today by our invocations,—they who are sons of Mother Infinity, luminous, purified by showers of effulgence, who abandon none and are irreproachable and unassailable. 2

These stars, sons of Mother Infinity are of huge dimensions, unparallel, provided with super brilliance, radiating out, as if, from innumerable eyes. Whether far from or near to the royal celestial bodies, they appear, as if, beholding from their innermost our vices and virtues both. 3

The brilliant stars (sons of Mother Infinity) are the upholders (of all gravitational bodies), movable or apparently stationary. They are the protectors of the universe (by balancing the equilibrium), are provident in acts, dispellers of darkness, true to eternal law, and the acquitters of Nature's debts. 4

विद्यामादित्या अवसो वो अस्य यदर्यमन्भय आ चिन्मयोभु ।
युष्माकं मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्याम् ॥५॥

vidyā́m ādityā ávaso vo asyá yád aryaman bhayá ā́ cin mayobhú | yushmā́kam mitrāvaruṇā práṇītau pári ṣvábhreva duritā́ni vṛijyām || 5 ||

॥७॥ सुगो हि वो अर्यमन्मित्र पन्था अनृक्षरो वरुण साधुरस्ति ।
तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहन्तु शर्म ॥६॥
पिपर्तु नो अदिती राजपुत्राति द्वेषांस्यर्यमा सुगेभिः ।
बृहन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥७॥

sugó hí vo aryaman mitra pánthā anṛiksharó varuṇa sādhúr ásti | ténādityā ádhi vocatā no yáchatā no dushpariháutu ṣárma || 6 || pípartu no áditī rā́japutrā́ti dvéshāṅsy aryamā́ sugébhiḥ | bṛihán mitrásya váruṇasya ṣármópa syāma puruvī́rā árishṭāḥ || 7 ||

तिस्रो भूमीर्धारयन्त्रीँरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम् ।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुण मित्र चारु ॥८॥
त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजवे मर्त्याय ॥९॥

tisró bhū́mīr dhārayan trī́ṅr utá dyū́n trī́ṇi vratā́ vidáthe antár eshām | ṛiténādityā máhi vo mahitvám tád aryaman varuṇa mitra cā́ru || 8 || trī́ rocanā́ divyā́ dhārayanta hiraṇyáyāḥ ṣúcayo dhā́rapūtāḥ | ásvapnajo animishā́ ádabdhā uruṣáṅsā ṛijáve mártyāya || 9 ||

May I be conscious, O suns (sons of Mother Infinity) of this protection of yours, the cause of happiness and (security) in danger. O Dwarf-stars, the sun, and the giant stars, so long as all of you stay on, may I (by Lord's grace) get over sins and sorrows, which are like pitfalls (in my path). 5

O Dwarf stars, the sun and the giant stars, (by God's grace) so long as you are, may we be led on easy path, pleasant and free from thorns. May you speak to us favourably and grant us unobstructed happiness. 6

May Goddess Infinity, the mother of royal sons carry us beyond malice by easy paths. May we, unharmed and endowed with many descendents be blessed with the motherly protection and happiness which is enjoyed by the dwarf-stars, the sun, and the giant-stars. 7

In this creation are held in balance the three regions, terrestrial, interspatial, and celestial, and the three divine realms, pertaining to body, mind, and spirit, provided with three eternal functions—physical, mental, and transcendental. O sons of Mother Infinity, the dwarf-stars, the sun and the giant-stars, you are excellent and great since you further the eternal law (of our Lord). 8

The brilliant sons of Mother Infinity, shining like golden ornaments, purified by the shower of effulgent pleasure never sleep, never close their eyelids, are unassailable and uphold the three bright celestial regions and admired by such persons as repose full confidence in eternal laws. 9

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः ।
शतं नो रास्व शरदो विचक्षेऽश्यामायूंषि सुधितानि पूर्वा ॥१०॥

tvám víṣveshām varuṇāsi rā́jā yé ca devā́ asura yé ca mártāḥ | ṣatám no rāsva ṣarádo vicákshe 'çyā́māyū́ṅshi súdhitāni pū́rvā || 10 ||

॥८॥ न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा ।
पाक्या चिद्वसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्याम् ॥११॥
यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश्च नित्याः ।
स रेवान्याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥१२॥

ná dakshiṇā́ ví cikite ná savyā́ ná prācī́nam ādityā nótá paṣcā́ | pākyā̀ cid vasavo dhīryā̀ cid yushmā́nīto ábhayam jyótir aṣyām || 11 || yó rā́jabhya ṛitaníbhyo dadā́ṣa yáṃ vardháyanti pushṭáyaṣ ca nítyāḥ | sá revā́n yāti prathamó ráthena vasudā́vā vidátheshu praṣastáḥ || 12 ||

शुचिरपः सूयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तितो न दूराद्य आदित्यानां भवति प्रणीतौ ॥१३॥
अदिते मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः ।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्तमिस्राः ॥१४॥

ṣúcir apáḥ sūyávasā ádabdha úpa ksheti vṛiddhávayāḥ suvī́raḥ | nákish ṭáṃ ghnanty ántito ná dūrā́d yá ādityā́nām bhávati práṇītau || 13 || ádite mítra váruṇotá mṛiḷa yád vo vayáṃ cakṛimā́ káç cid ā́gaḥ | urv àṣyām ábhayam jyótir indra mā́ no dīrghā́ abhí naṣan támisrāḥ || 14 ||

O giant star (one of the sons of Mother-Infinity), the destroyer of foes, you are the sovereign over all heavenly bodies, whether they be self-luminous or terrestrial-like, (with no light of their own). May you grant unto us a long life to behold for hundred autumns, and may we enjoy blessed lives of our forefathers. 10

Neither is the right (i.e. south) nor the left (i.e. the north) do I distinguish; neither that which is in front (i.e. the east), nor the one on our back (i.e. the west). O giver of dwellings, may I, who are immature in knowledge, and timid in spirit, obtain, when guided by you, the light that is free from fear. 11

He who presents offerings to the royal and eternally true—Mother Infinity, and recognises her glory working behind her sons (the suns and celestial stars), and he whom her favours exalt, becomes wealthy, renowned, munificient and honoured, and is encouraged to perform noble acts as one proceeding to sacrifices in his chariot. 12

Those devotees who are safe in the good guidance of the Mother Infinity and her sons, become pure, live long, remain unmolested and acquire abundant food and virtuous sons, and further, enjoy sweet fruits of their noble actions. No one, whether near or far, would harm such a man. 13

O Mother Infinity, and her sons—the sun and the giant stars, may you have pity on us, even although we may have committed some offence against you (and your laws). May I obtain, O resplendent Lord, that great light which is free from peril. Let not the protracted glooms (of night and nescience) envelope us. 14

उभे अस्मै पीपयतः समीची दिवो वृष्टिं सुभगो नाम पुष्यन् ।
उभा क्षयावाजयन्याति पृत्सूभावर्धौ भवतः साधू अस्मै ॥१५॥
या वो माया अभिद्रुहे यजत्राः पाशा आदित्या रिपवे विचृत्ताः ।
अश्वीव ताँ अति येषं रथेनारिष्टा उरावा शर्मन्त्स्याम ॥१६॥
माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥१७॥

ubhé asmai pīpayataḥ samīcī́ divó vrishṭím subhágo nā́ma púshyan | ubhā́ ksháyāv ājáyan yāti pritsū́bhā́v árdhau bhavataḥ sādhū́ asmai || 15 || yā́ vo māyā́ abhidrúhe yajatrāḥ pā́śā ādityā ripáve vícṛittāḥ | aśvíva tā́ñ áti yesham ráthenárishṭā urā́v ā́ śárman syāma || 16 || mā́hám maghóno varuṇa priyásya bhūridā́vna ā́ vidam śū́nam āpéḥ | mā́ rāyó rājan suyámād áva sthām brihád vadema — || 17 ||

(२८) अष्टाविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गृत्समदो गार्त्समदः कूर्मो वा ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ इदं कवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु मह्ना ।
अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरेः ॥१॥
तव व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः ।
उपायन उषसां गोमतीनामग्नयो न जरमाणा अनु द्यून् ॥२॥

28.

Idám kavér ādityásya svarā́jo víśvāni sā́nty abhy àstu mahnā́ | áti yó mandró yajáthāya deváḥ sukīrtím bhikshe váruṇasya bhū́reḥ || 1 || táva vraté subhágāsaḥ syāma svādhyò varuṇa tushṭuvā́ṅsaḥ | upā́yana ushásām gómatīnām agnáyo ná járamāṇā ánu dyū́n || 2 ||

Both, the loving wife and her blessed husband flourish when Mother Infinity offers them protection. Verily prosperous, the family thrives with the heavenly rain of blessings. Victorious in life's conflicts, it defends its possessions and assails that of its adversaries. To him and the family, both portions of material and spiritual realms become propitious. 15

O adorable sons of Mother-Infinity (the celestial suns), may I pass safe in your chariot over the deluding obstacles which you devise for the malignant, the snares which are spread for the enemy, in like manner as a horseman passes over a difficult stretch of road. Thus may we abide secure in infinite felicity. 16

May I never be worried, O Lord of giant stars, at the elevation of a wealthy charitable man who does good (and leads a prosperous life). May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendants, worthily glorify Nature's bounties at this worship. 17

28

This is the praise of the self-radiant farseeing enlightened one. May He excell all the existing ones by His greatness. I beg for glory of this sovereign venerable one, a divine, who, when much pleased is propitious to His adorer. 1

May we, O venerable one, deeply meditating on you, earnestly praising you every day at dawn and abiding by your discipline, be prosperous; and may we shine like fires. 2

तव स्याम पुरुवीरस्य शर्मन्नुरुशंसस्य वरुण प्रणेतः ।
यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥३॥
प्र सीमादित्यो असृजद्विधर्ता ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तू रघुया परिज्मन् ॥४॥
वि मच्छ्रथाय रशनामिवाग ऋध्याम ते वरुण खामृतस्य ।
मा तन्तुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥५॥

táva syāma puruvíra-
sya śármann uruśáṅsasya varuṇa praṇetaḥ | yūyáṃ naḥ putrā aditer adabdhā abhí kshamadhvam yújyāya devāḥ || 3 || prá sīm ādityó asrijad vidhartā́ ritáṃ síndhavo váruṇasya yanti | ná śrāmyanti ná ví mucanty eté váyo ná paptū raghuyā́ párijman || 4 || ví mác chrathāya raśanā́m ivā́ga ridhyā́ma te varuṇa khā́m ritásya | mā́ tántuś chedi váyato dhíyam me mā́ mā́trā śāry apásaḥ purá ritóḥ || 5 ||

॥१०॥ अपो सु म्यक्ष वरुण भियसं मत्सम्राळृतावोऽनु मा गृभाय ।
दामेव वत्साद्वि मुमुग्ध्यंहो नहि त्वदारे निमिषश्चनेशे ॥६॥
मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति ।
मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः ॥७॥
नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम ।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥८॥

ápo sú myaksha varuṇa bhiyásam mát sámrāḷ ṛ́tāvó 'nu mā gribhāya | dā́meva vatsā́d ví mumugdhy áṅho nahí tvád āré nimíshaś canéśe || 6 || mā́ no vadhaír varuṇa yé ta ishṭā́v énaḥ kriṇvántam asura bhrīṇánti | mā́ jyótishaḥ pravasathā́ni ganma ví shū́ mṛ́dhaḥ śiśratho jīváse naḥ || 7 || námaḥ purā́ te varuṇotá nūnám utā́parám tuvijāta bravāma | tvé hí kam párvate ná śritā́ny ápracyutāni dūḷabha vratā́ni || 8 ||

O venerable one, chief guide of men, may we abide in the felicity of yours, who is endowed with great prowess and glorified by many. O invincible divine sons of Mother Infinity, may you have compassion, and admit us to your friendship. 3

The enlightened one, the upholder, creates the cosmic waters, and the same venerable Lord inspires the rivers to flow, which never get weary, and never stop. They have descended with swiftness, like birds upon the circumvient earth. 4

Cast off sin from me, O venerable one, as if it were a rope. May we obtain from you a channel of cosmic waters (divine cosmic intelligence). Cut not the thread of my life engaged in weaving pious works, and may not the total awards of my action be shattered before time. 5

Keep off all danger from me, O venerable one. O supreme sovereign, the sustainer of eternal laws, may you bestow your favour upon me. Cast off sin from me, like a tether from a calf. I am not even my leylid's lord without you. 6

Do not harm us, O vernerable God, repeller of foes, with those destructive weapons which are meant to demolish the person who commits sins on sacred occasions. Let us not depart (before our time) from the region of light. Destroy the malevolent that we may live. 7

As we have been offering adoration to you, O venerable Lord, in the past, so we offer it now; so may we offer it in future too, to you, the invincible. In you, as on an immovable mountain, all statutes are firmly established, and are not to be disregarded. 8

परं ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम् ।
अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥९॥
यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।
स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥१०॥
माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥११॥

pára riṇā́ sāvīr ádha mátkritāni mā́hám rājann anyákritena bhojam | ávyushṭā ín nú bhū́yasīr ushā́sa ā́ no jīvā́n varuṇa tā́su ṣādhi || 9 || yó me rājan yújyo vā sákhā vā svápne bhayám bhīráve máhyam áha | stenó vā yó dípsati no vríko vā tvám tásmād varuṇa pāhy asmā́n || 10 || mā́hám maghóno — || 11 ||

(२९) एकोनत्रिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गृत्समदो गार्त्समदः कूर्मो वा ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१२॥ धृतव्रता आदित्या इषिरा आरे मत्कर्त रहसूरिवागः ।
शृण्वतो वो वरुण मित्र देवा भद्रस्य विद्वाँ अवसे हुवे वः ॥१॥
यूयं देवाः प्रमतिर्यूयमोजो यूयं द्वेषांसि सनुतर्युयोत ।
अभिक्षत्तारो अभि च क्षमध्वमद्या च नो मृळयतापरं च ॥२॥

29.

Dhrítavratā ā́dityā íshirā āré mát karta rahasū́r ivá-gaḥ | srinvató vo váruṇa mítra dévā bhadrásya vidvā́ñ ávase huve vaḥ || 1 || yūyám devāḥ prámatir yūyám ójo yūyám dvéshāṅsi sanutár yuyota | abhikshattáro abhí ca kshámadhvam adyá ca no mriḷáyatāparám ca || 2 ||

O venerable God, may you discharge me from the debts incurred by me, or for my sake by others. May I not, O illustrious God, be dependant on the wealth earned by others. Many are the mornings that have, as it were, indeed not dawned; make us, O venerable one, alive in them. 9

Protect us, O venerable one, against every peril with which a kinsman or a friend threatens in my slumber, or from a thief or wolf or a crooked man who attempts to destroy us. 10

May I never be worried, O venerable one, the elevation of a wealthy charitable man who does good and leads a prosperous life. May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendents, worthily glorify Nature's bounties at this worship. 11

29

O wise men, enlightened as suns, and upholders of law, may you remove sin far from me, as a woman who secretly delivers does hers. O divine and vital, as inbreath and outbreath, knowing your benevolent spirit, I invoke you, the listener of prayers, for my protection. 1

O illustrious ones, you are superior intelligence. You are inspiring vigour. May you drive away malevolent subduing instincts, and overcome them entirely and grant us falicity both now and in future. 2

किमू नु वः कृणवामापरेण किं सनेन वसव आप्येन ।
यूयं नो मित्रावरुणादिते च स्वस्तिमिन्द्रामरुतो दधात ॥३॥
हये देवा यूयमिदापयः स्थ ते मृळत नाधमानाय मह्यम् ।
मा वो रथो मध्यमवाळृते भून्मा युष्मावत्स्वापिषु श्रमिष्म ॥४॥

kím ū nú vaḥ kriṇavāmāparena kím sánena vasava ā́pyena | yūyám no mitrāvaruṇādite ca svastím indrāmaruto dadhāta || 3 || hayé devā yūyám íd āpáya stha té mriḷata nā́dhamānāya máhyam | mā́ vo rátho madhyamavā́ḷ rité bhūn má yushmávatsv āpíshu sramishma || 4 || prá va éko mimaya bhū́ry ágo yán mā pitéva kitavám ṣaṣāsá | āré pā́ṣā āré aghā́ni devā mā́ mā́dhi putré vím iva grabhīshṭa || 5 ||

प्र व एको मिमय भूर्यागो यन्मा पितेव कितवं शशास ।
आरे पाशा आरे अघानि देवा मा माधि पुत्रे विमिव ग्रभीष्ट ॥५॥
अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम् ।
त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो यजत्राः ॥६॥
माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥७॥

arvā́ñco adyá bhavatā yajatrā ā́ vo hā́rdi bháyamāno vyayeyam | trā́dhvam no devā nijúro vríkasya trā́dhvam kartā́d avapádo yajatrāḥ || 6 || máhám maghóno — || 7 ||

What may we do for you, O learned upholders, either now or in future; what may we do, O life-bearing planets, by perpetual and practicable acts of devotion? May you yourself make us comfortable and happy. May you assist, O friendly and virtuous, benevolent as Mother Infinity, resplendent and vital as inbreaths and outbreaths, in maintaining our well-being. 3

O illustrious ones, you are our friends and well-wishers. Being so, grant falicity to us, who now implore you. Let not your moving car be slow in coming to our aid in our noble actions. Such as you are, never let us be weary of relatives. 4

You are to me as a father to his son, and therefore, alone in you I have confided my evils and offences. May all the bonding forces stay away from me; may all sins be far from me. A son, as I am of yours, do not seize me, as a fowler catches a bird. 5

O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and wickeds. May you protect us from him who works us misfortune. 6

May I never witness, O venerable one, distress or destitution of my kinsman, who is opulent and good. May I never, O royal and radiant One, be lacking in well-earned riches. May we, be blessed with excellent descendants, and may we worthily glorify Nature's bounties at this worship. 7

(३०) त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-५, ७, ८, १०) प्रथमादिपञ्चर्चां सप्तम्या अष्टम्या उत्तरार्धर्चस्य दशम्याश्चेन्द्रः, (६) षष्ठ्या इन्द्रासोमौ, (८) अष्टम्या पूर्वार्धर्चस्य सरस्वती, (९) नवम्या बृहस्पतिः, (११) एकादश्याश्च मरुतो देवताः । (१-१०) प्रथमादिदशर्चां त्रिष्टुप्, (११) एकादश्याश्च जगती छन्दसी ॥

॥१२॥

ऋतं देवाय कृण्वते सवित्र इन्द्रायाहिघ्ने न रमन्त आपः ।
अहरहर्यात्यक्तुरपां कियात्या प्रथमः सर्ग आसाम् ॥१॥
यो वृत्राय सिनमत्राभरिष्यत्प्र तं जनित्री विदुष उवाच ।
पथो रदन्तीरनु जोषमस्मै दिवेदिवे धुनयो यन्त्यर्थम् ॥२॥
ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधा वृत्राय प्र वधं जभार ।
मिहं वसान उप हीमदुद्रोत्तिग्मायुधो अजयच्छत्रुमिन्द्रः ॥३॥

30.

Ritám deváya krinvaté savitrá índrāyāhighné ná ramanta ápaḥ | áhar-ahar yāty aktúr apám kíyāty á prathamáḥ sárga āsām || 1 || yó vritráya sínam átrábharishyat prá tám jánitrī vidúsha uvāca | pathó rádantīr ánu jósham asmai divé-dive dhúnayo yanty ártham || 2 || ūrdhvó hy ásthād ádhy antárikshé 'dhā vritráya prá vadhám jabhāra | míham vásāna úpa hím ádudrot tigmáyudho ajayac chátrum índraḥ || 3 ||

बृहस्पते तपुषाश्नेव विध्य वृकद्वरसो असुरस्य वीरान् ।
यथा जघन्थ धृषता पुरा चिदेवा जहि शत्रुमस्माकमिन्द्र ॥४॥
अव क्षिप दिवो अश्मानमुच्चा येन शत्रुं मन्दसानो निजूर्वाः ।
तोकस्य सातौ तनयस्य भूरेरस्माँ अर्धं कृणुतादिन्द्र गोनाम् ॥५॥

bríhaspate tápushásneva vidhya vríkadvaraso ásurasya vīrán | yáthā jaghántha dhrishatá purá cid evá jahi satrum asmákam indra || 4 || áva kshipa divó áṣmānam uccá véna sátrum mandasānó nijúrvāḥ | tokásya sātaú tánayasya bhúrer asmáñ ardhám krinutád indra gónām || 5 ||

30

The deeds, sacred or otherwise, dedicated to the supreme creator, the resplendent Lord, executor of laws, and the dispeller of serpentine darkness incessantly continue to flow day by day; who knows at what period of time does their first dedication take place ? 1

The Mother Infinity discloses to the resplendent soul name of the evil one who offers oblations to the dark forces. Obedient to the will, the stream of illustrious actions flows, day by day, to their objective goal, tracing out their assigned paths like roaring rivers. 2

As soon as the evil stands upright in the mind, the resplendent soul equips itself with adamantine will power to destroy the devil of ignorance enveloped by delusions. The soul conquers the hostile dark forces with its sharp intellect and will. 3

O the Lord supreme, strike with your blazing will power as with a bolt, the children of nesciences. You are known to destroy our sins; may you destroy them today as ever. 4

In the ecstasy of your spiritual bliss, may you hurl down the heavenly bolt of your adamantine will power, to destroy the sinful tendencies. Make us your copartners, O resplendent soul, for the acquisition of cows, children and progeny in abundance. 5

॥१३॥ प्र हि क्रतुं वृहथो यं वनुथो रध्रस्य स्थो यजमानस्य चोदौ ।
इन्द्रासोमा युवमस्माँ अविष्टमस्मिन्भयस्थे कृणुतमु लोकम् ॥६॥
न मा तमन्न श्रमन्नोत तन्द्रन्न वोचाम मा सुनोतेति सोमम् ।
यो मे पृणाद्यो ददद्यो निबोधाद्यो मा सुन्वन्तमुप गोभिरायत् ॥७॥
सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून् ।
त्यं चिच्छर्धन्तं तविषीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम् ॥८॥

prá hí krátuṃ vṛihátho yáṃ vanuthó radhrásya stho yájamānasya codaú | índrāsomā yuvám asmā́ñ avishṭam asmín bhayásthe kṛiṇutam u lokám || 6 || ná mā taman ná sraman nótá tandran ná vocāma mā́ sunotéti sómam | yó me pṛiṇā́d yó dádad yó nibódhād yó mā sunvántam úpa góbhir ā́yat || 7 || sárasvati tvám asmā́ñ aviḍḍhi marútvatī dhṛishatī́ jeshi ṣátrūn | tyáṃ cic chárdhantam tavishīyámā-ṇam índro hanti vṛishabháṃ ṣáṇḍikānām || 8 ||

यो नः सनुत्य उत वा जिघत्नुरभिख्याय तं तिगितेन विध्य ।
बृहस्पत आयुधैर्जेषि शत्रून्द्रुहे रीषन्तं परि धेहि राजन् ॥९॥
अस्माकेभिः सत्वभिः शूर शूरैर्वीर्या कृधि यानि ते कर्त्वानि ।
ज्योगभूवन्ननुधूपितासो हत्वी तेषामा भरा नो वसूनि ॥१०॥
तं वः शर्धं मारुतं सुम्नयुर्गिरोप ब्रुवे नमसा दैव्यं जनम् ।
यथा रयिं सर्ववीरं नशामहा अपत्यसाचं श्रुत्यं दिवेदिवे ॥११॥

yó naḥ sá-nutya utá vā jighatnúr abhikhyā́ya táṃ tigiténa vidhya | bṛíhaspata ā́yudhair jeshi ṣátrūn druhé ríshantam pári dhehi rājan || 9 || asmā́kebhiḥ sátvabhiḥ ṣūra ṣū́rair vīryā̀ kṛidhi yā́ni te kártvāni | jyóg abhūvann ánudhūpitāso hatvī́ téshām ā́ bharā no vásūni || 10 || táṃ vaḥ ṣárdham mā́ru-taṃ sumnayúr giró̀pa bruve námasā daívyam jánam | yá-thā rayíṃ sárvavīraṃ náṣāmahā apatyasā́caṃ ṣrútyaṃ divé-dive || 11 ||

O resplendent soul and blissful divine power, eradicate the effect of the painful evil. You are the inspirer of devoted worshipper. May you protect us on all occasions of peril and make the world free from fear. 6

Let it not vex me, tire me and make me slothful, and may we never say, "do not offer devotion and dedication"; for it is the resplendent one that fulfils my wishes, gives me prosperity, hears my prayers and rewards me fully. 7

May you protect us, O divine speech. May you suppress the devil of ignorance in alliance with the vital principles, and mean' while, may the resplendent soul destroy even the foremost formidable ferocity. 8

May you find out the one who is in hiding and planning to injure us, and then pierce him with sharpened weapons. May you conquer with your ingenuity, O supreme intellect. May you destroy the offending evil spirits by your sharp adamantine will, O resplendent soul. 9

May you achieve all, that you ought to, O the supreme hero, the resplendent self, in alliance with your associates, i.e. your vital organs. Our evil forces have long been inflated with pride. Destroy them and may we get the reward which was so far withheld due to obstructions. 10

Desirous of happiness and comfort, O vital principles, I glorify with prayers and offerings your divine, manifest, and congregated strength so that we may thereby daily enjoy distinguishable affluence, accompanied by valiant family members including children. 11

(३१) एकत्रिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । विश्वे देवा देवताः । (१-६) प्रथमादिषड्वां जगती, (७) सप्तम्याश्च त्रिष्टुप् छन्दसी ॥

॥१४॥ अस्माकं मित्रावरुणावतं रथमादित्यै रुद्रैर्वसुभिः सचाभुवा ।
प्र यद्वयो न पप्तन्वस्मनस्परि श्रवस्यवो हृषीवन्तो वनर्षदः ॥१॥
अध स्मा न उदवता सजोषसो रथं देवासो अभि विक्षु वाजयुम् ।
यदाशवः पद्याभिस्तित्रतो रजः पृथिव्याः सानौ जङ्घनन्त पाणिभिः ॥२॥
उत स्य न इन्द्रो विश्वचर्षणिर्दिवः शर्धेन मारुतेन सुक्रतुः ।
अनु नु स्थात्यवृकाभिरूतिभी रथं महे सनये वाजसातये ॥३॥

31.

Asmákam mitrāvaruṇāvatam rátham ādityaí rudraír vásubhiḥ sacābhúvā | prá yád váyo ná páptan vásmanas pári ṣravasyávo hríshīvanto vanarshádaḥ || 1 || ádha smā na úd avatā sajoshaso rátham devāso abhí vikshú vājayúm | yád āṣávaḥ pádyābhis títrato rájaḥ prithivyáḥ sánau jáñghananta pāṇíbhiḥ || 2 || utá syá na índro visvácarshaṇir diváḥ ṣárdhena márutena sukrátuḥ | ánu nú sthāty avrikábhir ūtíbhī rátham mahé sanáye vájasātaye || 3 ||

उत स्य देवो भुवनस्य सक्षणिस्त्वष्टा ग्नाभिः सजोषा जूजुवद्रथम् ।
इळा भगो बृहद्दिवोत रोदसी पूषा पुरंधिरश्विनावधा पती ॥४॥
उत त्ये देवी सुभगे मिथूदृशोषासानक्ता जगतामपीजुवा ।
स्तुषे यद्वां पृथिवि नव्यसा वचः स्थातुश्च वयस्त्रिवया उपस्तिरे ॥५॥

utá syá devó bhúvanasya sakshánis tváshṭa gnábhiḥ sajóshā jūjuvad rátham | íḷā bhágo brihaddivótá ródasī pūshá púraṃdhir asvínāv ádhā pátī || 4 || utá tyé devi subháge mithudrísoshásānákta jágatām apījúvā | stushé yád vām prithivi návyasā váca stha-túṣ ca váyas trívayā upastíre || 5 ||

31

O cosmic light and cosmic plasma, may you accompanied by self luminous-suns, the cosmic vital principles and powers conferring prosperity preserve our chariot of human body when our restless mind and senses fly away like cheerful birds from their nest in search of food, perching on trees of the woods. 1

When our senses traversing the space and raising the dust with their paces, trample with their feet upon high mental level of human earthly body, O divine power, of one accord, may you protect our ever-moving chariot gone forth in quest of food, to live in harmony with the people. 2

And may our all-beholding and powerful soul associated with the vital energies of the body support us with beneficent helps so that we may obtain ample wealth and abundant food (great wisdom and prosperity). 3

And may that glorious architect of universe, the sovereign Lord of the world, associated with the divine powers, well-disposed, guide us on the chariot of life. May He the embodiment of culture, may He, the resplendent gracious Lord, the master of the mental and physical faculties, sagacious nourisher and the divine twin-powers the protectors, guide and conduct the chariot of our activity. 4

And may those brilliant, blessed dawns and night, that appear by turns and are the inspirers of all creatures show us our true path. And may you, O cosmic powers of earth and heaven, carry our chariot of human body on the path of progress. I praise you with a fresh hymn and offer homage of three types (praise, prayer, and meditation). 5

उत वः शंसमुशिजामिव श्मस्यहिर्बुध्न्योऽज एकपादुत ।
त्रित ऋभुक्षाः सविता चनो दधेऽपां नपादाशुहेमा धिया शमि ॥६॥
एता वो वश्म्युद्यता यजत्रा अतक्षन्नायवो नव्यसे सम् ।
श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्यो अह धीतिमश्याः ॥७॥

utá vaḥ sáṅsam uṣíjām iva ṣmasy áhir budhnyò 'já ékapād utá | tritá ṛibhukshā́ḥ savitā́ cáno dadhe 'pā́ṃ ñápād āṣuhémā dhiyā́ ṣámi || 6 || etā́ vo vasmy údyatā yajatrā átakshann āyávo návyase sám | ṣravasyávo vā́jaṃ cakānā́ḥ sáptir ná ráthyo áha dhītím asyāḥ || 7 ||

(३२) द्वात्रिंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१) प्रथमर्चो द्यावापृथिव्यौ, (२–३) द्वितीयातृतीययोरिन्द्रस्त्वष्टा वा, (४–५) चतुर्थीपञ्चम्यो राका, (६–७) षष्ठीसप्तम्योः सिनीवाली, (८) अष्टम्याश्च लिङ्गोक्ता देवताः । (१–५) प्रथमादिपञ्चर्चां जगती. (६–८) षष्ठ्यादितृचस्य चानुष्टुप् छन्दसी ॥

॥१९॥ अस्य मे द्यावापृथिवी ऋतायतो भूतमवित्री वचसः सिषासतः ।
ययोरायुः प्रतरं ते इदं पुर उपस्तुते वसूयुर्वां महो दधे ॥१॥
मा नो गुह्या रिप आयोरहन्दभन्मा न आभ्यो रीरधो दुच्छुनाभ्यः ।
मा नो वि यौः सख्या विद्धि तस्य नः सुम्नायता मनसा तत्त्वेमहे ॥२॥
अहेळता मनसा श्रुष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम् ।
पद्याभिराशुं वचसा च वाजिनं त्वां हिनोमि पुरुहूत विश्वहा ॥३॥

32.

Asyá me dyāvāpṛithivī ṛitāyató bhūtám avitrī́ vácasaḥ síshāsataḥ | yáyor ā́yuḥ prataráṃ té idám purá úpastute vasūyúr vām mahó dadhe || 1 || mā́ no gúhyā rípa āyór áhan dabhan mā́ na ābhyó rīradho duchúnābhyaḥ | mā́ no ví yauḥ sakhyā́ viddhí tásya naḥ sumnāyatā́ mánasā tát tvemahe || 2 || áheḷatā mánasā ṣrushṭím ā́ vaha dúhānāṃ dhenúm pipyúshīm asaṣcátaṃ | pádyābhir āṣúṃ vácasā ca vājínaṃ tváṃ hinomi puruhūta viṣváhā || 3 ||

We love to praise you, O divine powers, like those men who love to propitiate. May the divine sun, the sustaining power behind the interspersed clouds, the un-born, one-footed, and possessing three-fold attributes and endowed with cosmic eternal light and the lightning residing in water-clouds be a blessing to us. 6

I love to appreciate, O adorable ones, your benevolent services. The worshippers have composed these appreciations for your services with earnestness. May you, who are desirous of food (applause) and vigour (love of service) continue to serve like a chariot-horse. 7

32

May you, O heaven and earth, possessor of exceedingly great might and praised by all, be champion of my sacred hymns. Full of intense devotion and coming out of a worshipful heart, I glorify you. I honour you both for blessings and my prosperity. 1

May the secret intrigues of the hostile men never hurt us any day. Do not subject us to the inflictions of such evil-doers. Do not deprive us of our friendships. Grant us the prayer which we are advancing with earnestness, and with a crave for your blessings. 2

May you grant us the well-nourished, and compact divine speech, yielding milk of devotion and conferring happiness. Daily I propitiate you, with earnestness in my deeds and words, O Lord, the one praised by all. 3

राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम् ॥४॥
यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा ॥५॥
सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥६॥
या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी ।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन ॥७॥
या गुङ्गूर्या सिनीवाली या राका या सरस्वती ।
इन्द्राणीमह्व ऊतये वरुणानीं स्वस्तये ॥८॥

rākā́m ahā́m suhávām sushṭutī́ huve srinótu naḥ subhágā bódhatu tmánā | sī́vyatv ápaḥ sucyā́chidyamānayā dádātu vīrā́m satádāyam ukthyàm || 4 || yā́s te rāke sumatáyaḥ supéṣaso yā́bhir dádāsi dāṣúshe vásūni | tā́bhir no adyá sumánā upā́gahi sahasraposhā́m subhage rárāṇā || 5 || sínīvāli prí-thushṭuke yā́ devā́nām ási svásā | jushásva havyám ā́hutam prajā́m devi didiḍḍhi naḥ || 6 || yā́ subāhúḥ svaṅgúríḥ su-shū́mā bahusū́varī | tásyai viṣpátnyai havíḥ sinīvāíyai juho-tana || 7 || yā́ guṅgū́r yā́ sinīvālī́ yā́ rākā́ yā́ sárasvatī | in-drāṇī́m ahva ūtáye varuṇānī́m svastáye || 8 ||

[अथ चतुर्थोऽनुवाकः ॥] (३३) त्रयस्त्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । रुद्रो देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य संदृशो युयोथाः ।
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥१॥

33.

Ā́ te pitar marutāṃ sumnám etu mā́ naḥ sū́ryasya saṃdṛ́ṣo yuyothāḥ | abhí no vīró árvati kshameta prá jā-yemahi rudra prajā́bhiḥ || 1 ||

I invoke the praiseworthy full-moon night with my nicely-composed hymns. May she who holds great wealth listen to our prayer and appreciate it. May she stitch our fabric of actions with unbreakable needle. May she grant us brave and praiseworthy opulent children. 4

O bounteous full-moon night, possessing graceful form and excellent wisdom, may you grant prosperity to the faithful devotees. May you favourably be with us, bestowing thousandfold blessings. 5

O night of extensive and deep darkness, (the new moon night), dear as sister to Nature's bounties, may you enjoy the homage offered to you. May you bless us with prosperous children, O divine night. 6

Offer homage to that divine night of extensive and deep darkness (night of new moon), who has lovely arms, loving fingers and who gives new life to all men. 7

I solicit my well-being and protection from my Lord, the Creator of the divine speech, as also of the first night of the waxing moon, the no-moon night, and the night of the full-moon, the speech which is an embodiment of divine knowledge, the divine glory and the divine excellence. 8

33

May your favour come to us, O the sustainer of cosmic vital principles. Do not deprive us from the sight of the sun. May our brave sons, O cosmic vital physician, subdue the adversaries. May we be multiplied with continued progeny. 1

त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः ।
व्यस्मद्द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः ॥२॥
श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस्तवसां वज्रबाहो ।
पर्षि णः पारमंहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥३॥
मा त्वा रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती ।
उन्नो वीराँ अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥४॥
हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय ।
ऋदूदरः सुहवो मा नो अस्यै बभ्रुः सुशिप्रो रीरधन्मनायै ॥५॥

tvádattebhī rudra ṣáṃtamebhiḥ ṣatáṃ hímā aṣīya bheshajébhiḥ | vy àsmád dvésho vitaráṃ vy áṅho vy ámīvāṣ cātayasvā víshūcīḥ || 2 || ṣréshṭho jātásya rudra ṣriyā́si tavástamas tavásāṃ vajrabāho | párshi ṇaḥ pārám áṅhasaḥ svastí víṣvā abhī́tī rápaso yuyodhi || 3 || mā́ tvā rudra cukrudhāmā námobhir mā́ dúshṭutī vṛishabha mā́ sáhūtī | ún no vīrā́ṅ arpaya bheshajébhir bhishā́ktamaṃ tvā bhishájāṃ ṣṛiṇomi || 4 || hávīmabhir hávate yó havírbhir áva stómebhī rudrá ṃ dishīya | ṛidūdáraḥ suhávo mā́ no asyaí babhrúḥ suṣípro rīradhaṅ manā́yai || 5 ||

॥१७॥ उन्मा ममन्द वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम् ।
घृणीव च्छायामरपा अशीया विवासेयं रुद्रस्य सुम्नम् ॥६॥
क्व स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः ।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥७॥

ún mā mamanda vṛishabhó marútvān tvákshīyasā váyasā nā́dhamānam | ghṛíṇīva chāyā́m arapā́ aṣīyā́ vivāseyaṃ rudrásya sumnám || 6 || kvà syá te rudra mṛiḷayā́kur hásto yó ásti bheshajó jálāshaḥ | apabhartā́ rápaso daívyasyābhí nú mā vṛishabha cakshamīthāḥ || 7 ||

May I enjoy a hundred winters with the help of the most blissful medicinal cures given by you, O cosmic vital physician. Drive away enmity and hatred from us, drive sin far away, and drive away meladies and troubles to distant quarters. 2

O cosmic vital physician, in glory greatest amongst all born, the mightiest of the mighty, wielder of the adamantine justice, may you carry us safely beyond danger; chase away from us all assaults of physical injury. 3

May we never provoke you, O cosmic vital physician, the showerer of benefits, with our ill-addressed prayers, never with a badly composed joint invocation. May you tone up our sons and heroes with your medicinal cures; I hear you to be the most competent one among physicians. 4

With my hymns may I pacify cosmic vital physician, who is invoked with calls and offerings. May he, the one easily accessible, and of beautiful form, pleasing manners, and a soft heart, never subject us to malevolent disposition. 5

The showerer of benefits, by the vital principles has filled me, His grace-seeker, with joy by giving me invigorating nourishment. Having become free from injury, may I so propitiate the cosmic vital physician, that I enjoy it as one distressed by scorching heat gets relief in shade. 6

O cosmic vital physician, where is that kind hand of yours, which heals, cures, and gives comfort ? O showerer of benefits, may you be gracious to us. 7

प्र बभ्रवे वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेषं रुद्रस्य नाम ॥८॥
स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्रुद्रादसुर्यम् ॥९॥
अर्हन्बिभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति ॥१०॥

prá babhráve vrishabháya svitīcé mahó mahím sushtutím īrayāmi | namasyá kalmalīkínaṃ námobhir griṇīmási tveshám rudrásya náma || 8 || sthirébhir áñgaiḥ pururūpa ugró babhrúḥ sukrébhiḥ pipise híraṇyaiḥ | íṣanād asyá bhúvanasya bhū́rer ná vá u yoshad rudrád asuryàm || 9 || árhan bibharshi sáyakāni dhánvárhan nishkáṃ yajatáṃ viṣvárūpam | árhann idáṃ dayase víṣvam ábhvaṃ ná vá ójīyo rudra tvád asti || 10 ||

॥१८॥

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम् ।
मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥११॥
कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दातारं मत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥१२॥
या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि ॥१३॥

stuhí ṣrutáṃ gratasádaṃ yúvānam mṛigáṃ ná bhīmám upahatnúm ugrám | mṛilá jaritré rudra stávāno 'nyáṃ te asmán ní vapantu sénāḥ || 11 || kumārás cit pitáraṃ vándamānam práti nānāma rudropayántam | bhū́rer dātáram sátpatiṃ griṇīshe stutás tvám bheshajá rāsy asmé || 12 || yá vo bheshajá marutaḥ ṣúcīni yá ṣáṃtamā vṛishaṇo yá mayobhú | yáni mánur ávṛiṇītā pitá nas tá ṣáṃ ca yóṣ ca rudrásya vaṣmi || 13 ||

I send forth a big hymn of earnest praises to the showerer of benefits, the one of pleasing manners, with spotless garments; may we bow down to Him; my homage to the brilliant one. We glorify the splendid name of the cosmic vital physician. 8

The cosmic vital physician with His sturdy and steady constitution, multi-forms and pleasing manners, is bedecked like sun with brilliant golden ornaments. The supreme vigour never goes away from Him who is the supreme ruler of this universal order. 9

Deservingly you, like the solar orb, hold the arrows and the bow, deservingly you wear the necklace of gold showing all its beautiful forms; deservingly you distribute among your worshippers all this wonderful power of yours. Nothing is mightier than you, O cosmic vital physician, Lord in the sun. 10

Glorify the cosmic vital physician (Lord in the sun), sitting high in his cosmic chariot. He is dreadful, deadly and fierce like a wild beast. Propitiated by praises, O Lord, grant happiness to him who praises you, and may your hosts overpower others who are our adversary. 11

I bow down to you, O cosmic vital power, just like a son bows to his greeting father. I praise the benevolent leader who gives much. On being praised may you grant your healing cures to us. 12

I long for those of your medicaments, O mighty vital principles, which are pure, most healing and a source of happiness. I long for those which our elders have found efficacious in their experience and also for those obtained from cosmic vital physicians for my cure and prevention. 13

परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥१४॥
एवा बभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि ।
हवनश्रुन्नो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः ॥१५॥

pári ṇo hetí rudrásya vrijyāḥ pári tveshásya durmatír mahí gāt | áva sthirá magliávadbhyas tanushva míḍhvas tokáya tánayāya mriḷa || 14 || evá babhro vrishabha cekitāna yáthā deva ná hriṇīshé ná háṅsi | havanaśrún no rudrehá bodhi brihád v. v. s. || 15 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । मरुतो देवताः । (१-१४) प्रथमादिचतुर्दशर्चां जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

॥१९॥ धारावरा मरुतो धृष्ण्वोजसो मृगा न भीमास्तविषीभिरर्चिनः ।
अग्नयो न शुशुचाना ऋजीषिणो भृमिं धमन्तो अप गा अवृण्वत ॥१॥
द्यावो न स्तृभिश्चितयन्त खादिनो व्य१भ्रिया न द्युतयन्त वृष्टयः ।
रुद्रो यद्वो मरुतो रुक्मवक्षसो वृषाजनि पृश्न्याः शुक्र ऊधनि ॥२॥
उक्षन्ते अश्वाँ अत्याँ इवाजिषु नदस्य कर्णैस्तुरयन्त आशुभिः ।
हिरण्यशिप्रा मरुतो दविध्वतः पृक्षं याथ पृषतीभिः समन्यवः ॥३॥

34.

Dhārāvará marúto dhrishṇvòjaso mrigá ná bhīmás távishībhir arcínaḥ | agnáyo ná śuśucāná rijīshíṇo bhrímiṃ dhámanto ápa gá avriṇvata || 1 || dyávo ná stríbhiś citayanta khādíno vy àbhríyā ná dyutayanta vrishṭáyaḥ | rudró yád vo maruto rukmavakshaso vríshájani príśnyāḥ śukrá údhani || 2 || ukshánte áśvāñ átyāñ ivājíshu nadásya kárṇais turayanta āśúbhiḥ | híraṇyaśiprā maruto dávidhvataḥ prikshám yātha príshatībhiḥ samanyavaḥ || 3 ||

May the missiles of cosmic vital physician, Lord in the sun, avoid us. May the great wrath of the impetuous Lord go away from us. May you turn away your strong bow of destruction from our wealthy friends and bestow happiness upon our sons and grandsons. 14

O, one of pleasing manners and showerer of benefits, omniscient and divine, bearer of our invocation, may you not show your wrath on us, nor kill us. May you now hear our invocations, O cosmic vital physician, Lord in the sun. May we loudly sing your praises in the sacred public worship and be gifted with brave sons. 15

34

O dynamic mortals (verily mortals are vitals), possessed of bold spirit, formidable like wild beasts, reverencing the world by their energies. Brightly shining like fires and soft in temperament, restore the wealth of the earth by blowing up whirlwinds of doubts and superstitions. 1

Since the mighty cosmic vital power procreate you in the womb of firmament, O cloud-bearing thunder winds (verily, these winds are vitals) you shine like starry heavens. You, the showerer of rain, illuminate the world like flash of lightnings. 2

The winds charge the clouds to move with speed like the racings of swift steeds, or like the boatmen rushing through water channels with their oars. O winds, with golden forms, may you go ahead one-minded badly shaking the trees, with your multicoloured clouds to receive your sustenance. 3

पृक्षे ता विश्वा भुवना ववक्षिरे मित्राय वा सदमा जीरदानवः ।
पृषदश्वासो अनवभ्रराधस ऋजिप्यासो न वयुनेषु धूर्षदः ॥४॥
इन्धन्वभिर्धेनुभी रप्शदूधभिरध्वस्मभिः पथिभिर्भ्राजदृष्टयः ।
आ हंसासो न स्वसराणि गन्तन मधोर्मदाय मरुतः समन्यवः ॥५॥

pṛikshé tá vísvā bhúvanā vavakshire mitráya vā sádam á jīrádānavaḥ | príshadasvāso anavabhrárādhasa ṛijipyáso ná vayúneshu dhūrshádaḥ || 4 || índhanvabhir dhenúbhī rapṣádūdhabhir adhvasmábhiḥ pathíbhir bhrājadṛishṭayaḥ | á hansáso ná svásarāṇi gantana mádhor mádāya marutaḥ samanyavaḥ || 5 ||

॥२०॥

आ नो ब्रह्माणि मरुतः समन्यवो नरां न शंसः सवनानि गन्तन ।
अश्वामिव पिप्यत धेनुमूधनि कर्ता धियं जरित्रे वाजपेशसम् ॥६॥
तं नो दात मरुतो वाजिनं रथ आपानं ब्रह्म चितयद्दिवेदिवे ।
इषं स्तोतृभ्यो वृजनेषु कारवे सनिं मेधामरिष्टं दुष्टरं सहः ॥७॥
यद्युञ्जते मरुतो रुक्मवक्षसोऽश्वान्रथेषु भग आ सुदानवः ।
धेनुर्न शिश्वे स्वसरेषु पिन्वते जनाय रातहविषे महीमिषम् ॥८॥
यो नो मरुतो वृकताति मर्त्यो रिपुर्दधे वसवो रक्षता रिषः ।
वर्तयत तपुषा चक्रियाभि तमव रुद्रा अशसो हन्तना वधः ॥९॥

á no bráhmāṇi marutaḥ samanyavo narám ná sáṅsaḥ sávanāni gantana | ásvām iva pipyata dhenúm údhani kártā dhíyaṃ jaritré vájapesasam || 6 || tám no dāta maruto vājínaṃ rátha āpānám bráhma citáyad divé-dive | ísham stotṛíbhyo vṛijáneshu kāráve saním medhám árishṭaṃ dushṭáraṃ sáhaḥ || 7 || yád yuñjáte marúto rukmávakshasó 'svān rátheshu bhága á sudánavaḥ | dhenúr ná sísve svásareshu pinvate jánāya rātáhavishe mahím ísham || 8 || yó no maruto vṛikátāti mártyo ripúr dadhé vasavo rákshata risháḥ | vartáyata tápushā cakríyābhí tám áva rudrā aṣáso hantanā vádhaḥ || 9 ||

They, the cloud-bearing winds, are quick in giving waters to all places, as friends offer help to their friends. They bear dappled clouds as their steeds; their gifts are never small; seated in their chariots, they go straight ahead. 4

O learned mortals (for they are verily vitals) of one mind, may you come like full-uddered cow, with enlightenment like shining lances. May you come for the divine enjoyment, just as swans fly to their nests. 5

O learned mortals, moving with one common directive, may you come to the place of learning and worship, adored by all. May you be enriched with benevolence, like the udders of milch cow or a mare, and for the singer grace the songs with rich rewards. 6

Grant us, O benevolent mortals, the vigour which may lead our toil to success and that hymn which daily reaches and glorifies supreme God. May you grant food for the singers in the midst of their followers, and also liberality, wisdom, unimpaired invincible vigour. 7

When the golden-breasted learned mortals (verily they are vitals) yoke their horses to their chariots to participate in the auspicious occasions of providing learning, they promise to procure rich nourishment to the offerer of devotional homage, as the milch cow does to her young calf. 8

O mortals, the granter of shelter, (for they are vitals), may you, protect us from the malignity of the man who cherishes wolf-like enmity against us; encompass him with your burning diseases; may you save us from injury and strike down the weapon of the cursing enemy. 9

चित्रं तद्वो मरुतो याम चेकिते पृश्न्या यदूधरप्यापयो दुहुः ।
यद्वा निदे नवमानस्य रुद्रियास्त्रितं जराय जुरतामदाभ्याः ॥१०॥

citrám tád vo maruto yáma cekite príṣnyā yád ū́dhar ápy āpáyo duhúḥ | yád vā nidé návamānasya rudriyās tritám járāya juratám adābhyāḥ || 10 ||

॥२१॥ तान्वो महो मरुत एवयाव्नो विष्णोरेषस्य प्रभृथे हवामहे ।
हिरण्यवर्णान्ककुहान्यतस्रुचो ब्रह्मण्यन्तः शंस्यं राध ईमहे ॥११॥
ते दशग्वाः प्रथमा यज्ञमूहिरे ते नो हिन्वन्तूषसो व्युष्टिषु ।
उषा न रामीररुणैरपोर्णुते महो ज्योतिषा शुचता गोअर्णसा ॥१२॥
ते क्षोणीभिररुणेभिर्नाञ्जिभी रुद्रा ऋतस्य सदनेषु वावृधुः ।
निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्णं दधिरे सुपेशसम् ॥१३॥
ताँ इयानो महि वरूथमूतय उप घेदेना नमसा गृणीमसि ।
त्रितो न यान्पञ्च होतॄनभिष्टय आववर्तदवराञ्चक्रियावसे ॥१४॥
यया रध्रं पारयथात्यंहो यया निदो मुञ्चथ वन्दितारम् ।
अर्वाची सा मरुतो या व ऊतिरो षु वाश्रेव सुमतिर्जिगातु ॥१५॥

tā́n vo mahó marúta evayā́vno víshṇor eshásya prabhṛithé havāmahe | híraṇyavarṇān kakuhā́n yatásruco brahmaṇyántaḥ ṣáṅsyam rā́dha īmahe || 11 || té dáṣagvāḥ prathamā́ yajñám ūhire té no hinvantūsháso vyùshṭishu | ushā́ ná rāmī́r aruṇaír áporṇute mahó jyótishā ṣucatā́ góarṇasā || 12 || te kshoṇíbhir aruṇébhir nā́ñjíbhī rudrā́ ṛitásya sádaneshu vāvṛidhuḥ | niméghamānā átyena pā́jasā suṣcandrám várṇam dadhire supéṣasam || 13 || tā́ṅ iyānó máhi várūtham ūtáya úpa ghéd enā́ námasā gṛiṇīmasi | tritó ná yā́n páñca hótṛīn abhíshṭaya āvavártad ávarāñ cakríyā́vase || 14 || yáyā radhrám pārayatháty áṅho yáyā nidó muñcátha vanditā́ram | arvā́cī sā́ maruto yā́ va ūtír ó shú vāṣréva sumatír jigātu || 15 ||

O mortals, brave and gallant, your marvellous energy is well-known, whereby seizing the udder of interspaee, you milk it for your friends, and destroy your revilers of faithful adorables. 10

We call upon those learned dedicated mortals (for they are vitals) who willingly attend the worship offered to the all-pervading Lord. May we, singing our hymns and raising our well-kept, golden-hued pre-eminent ladles of the fire-ritual, invoke them for the wealth which all extol. 11

The master minds controlling ten sense organs are the first who bring offerings to the divine powers. May they inspire us at the breaking of dawn. With the blazing light of their hymns, surging with wisdom, they uncover the truth concealed under the dark covers of evil, obstructing the light of truth, as the dawns uncover the dark shadow of night by her ruddy rays. 12

Those cosmic vital powers have grown powerful, abiding by the eternal laws of nature, roaring in rhythmic tunes and decorating clouds with golden colour. Showering rains with vigour, they assume a lovely and well-decorated complexion. 13

We praise with reverence and humility those five excellent invokers (five vital breaths) for great protection and praise them with this hymn for support. May the seer of three comforts (physical, mental and spiritual) bring them here with him in the chariot (of vital complex) for superior help and favour. 14

May your favour, O vital mortals, with which you help the meek during a calamity and with which you liberate your admirers from reproach, be turned hereward. May your grace come to us well like a lowing cow (towards her calf). 15

(३५) पञ्चत्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अपां नपात् देवता । त्रिष्टुप् छन्दः ॥

॥२२॥ उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे ।
अपां नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि ॥१॥
इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम कुविदस्य वेदत् ।
अपां नपादसुर्यस्य मह्ना विश्वान्यर्यो भुवना जजान ॥२॥
समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति ।
तमू शुचिं शुचयो दीदिवांसमपां नपातं परि तस्थुरापः ॥३॥

35.

Úpem asrikshi vājayúr vacasyā́m cáno dadhīta nādyó gíro me | apā́ṃ nápād āsuhémā kuvít sá supéṣasas karati jóshishad dhí || 1 || imā́ṃ sv àsmai hridá ā́ sútashṭam mántraṃ vocema kuvíd asya védat | apā́ṃ nápād asuryà-sya mahnā́ víṣvāny aryó bhúvanā jajāna || 2 || sám anyā́ yánty úpa yanty anyā́ḥ samānám ūrvā́ṃ nadyàḥ priṇanti | tám ū ṣúciṃ ṣúcayo dīdivā́ṅsam apā́ṃ nápātam pári ta-sthur ā́paḥ || 3 ||

तमस्मेरा युवतयो युवानं मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्वभी रेवदस्मे दीदायानिध्मो घृतनिर्णिगप्सु ॥४॥
अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नम् ।
कृता इवोप हि प्रसर्स्रे अप्सु स पीयूषं धयति पूर्वसूनाम् ॥५॥

tám ásmerā yuvatáyo yúvānam marmri-jyámānāḥ pári yanty ā́paḥ | sá ṣukrébhiḥ ṣíkvabhī revád asmé dīdā́yānidhmó ghritánirṇig apsú || 4 || asmaí tisró avyathyā́ya nā́rīr devā́ya devī́r didhishanty ánnam | krítā ivópa hí prasarsré apsú sá pīyū́shaṃ dhayati pūrvasū́nām || 5 ||

35

I recite this poem for obtaining prosperity. May the hydrodynamic power lying latent in the flowing stream, be wealth-giver, to me, the reciter. May this impetuous electric power so utilized be decoratingly useful to me. 1

Let us sing well, in its appreciation this poem which has been well-fashioned out from the heart; who can say whether it would be appreciated ! The hydrodynamic power, the noble Nature's force, has generated good many things existing by its supreme might. 2

Some waters collect together, other's join them. As rivers they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining. 3

The young and modest waters, the bashful maidens, wait upon that youthful hydrodynamically produced fire repeatedly decorating him. He (the fire) has richly shone for us with his brilliant and powerful limbs in the midst of waters, unfed with fuel and yet shining as if nourished by butter. May all this bring abundance to us. 4

To this unshakable divine power (hydrodynamic), the three divine females (wisdom, speech and culture) personified, supply the sustaining elements. This power is formed, as if, in waters, but is utilized far and wide. He (the personified hydrodynamic power) enjoys the ambrosia of gravitational energy, already acting thereupon from before hand. 5

॥२३॥ अश्वस्यात्र जनिमास्य च स्वर्द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूर्षु परो अप्रमृष्यं नारातयो वि नशन्नानृतानि ॥६॥
स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्व१न्तर्वसुदेयाय विधते वि भाति ॥७॥
यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उर्विया विभाति ।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥८॥
अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥९॥
हिरण्यरूपः स हिरण्यसंदृगपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥१०॥

áṣvasyấtra jánimāsyá ca svàr druhó risháḥ sampŕícaḥ pāhi sūrín | āmásu pūrshú paró apramṛishyáṃ nárātayo ví naṣan nánṛitāni || 6 || svá ấ dáme sudúghā yásya dhenúḥ svadhấm pīpāya subhv ánnam atti | só apấṃ nápād ūrjáyann apsv àntár vasudéyāya vidhaté ví bhāti || 7 || yó apsv ấ ṣúcinā daívyena ṛitávājasra urviyấ vibhắti | vayấ íd anyấ bhúvanāny asya prá jāyante vīrúdhaṣ ca prajábhiḥ || 8 || apấṃ nápād ấ hy ásthād upástham jihmánām ūrdhvó vidyútaṃ vásānaḥ | tásya jyéshṭham mahimánaṃ váhantīr híraṇyavarṇāḥ pári yanti yahvíḥ || 9 || híraṇyarūpaḥ sá híraṇyasaṃdṛig apấṃ nápāt séd u híraṇyavarṇaḥ | hiraṇyáyāt pári yóner nishádyā hiraṇyadấ dadaty ánnam asmai || 10 ||

॥२४॥ तदस्यानीकमुत चारु नामापीच्यं वर्धते नप्तुरपाम् ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥११॥

tád asyánīkam utá cáru nấmāpīcyàṃ vardhate náptur apấm | yám indháte yuvatáyaḥ sám itthấ híraṇyavarṇaṃ ghṛitám ánnam asya || 11 ||

In him (the hydrodynamic power) lies the source of mechanical horse-power, and also of other advantages. May you defend the pious patrons against malice and oppression (utilization for defence purpose). Neither the enemies nor the untruthful vilains would be blessed by this energy, whether abiding in the immature or mature waters. 6

He, the hydrodynamic power personified, abides in his own dwelling; he is a cow which can be easily milked; he augments the nectar, and eats the sacrificial food. He gathering strength (high driving or propelling forces) in the midst of waters, shines for the sake of conferring wealth upon the worshipper (the person or the organization harnessing the energy). 7

All other creatures and the creepers with their offspring are indeed born forth as the branches of this hydro-dynamic energy, who, untired and holy, shines abundantly in the midst of waters and vegetation with his pure and divine lustre. 8

The hydrodynamic energy, arrayed in lightning, ascends in the midst of curled clouds. The flowing clouds of golden colour surround him, carrying with them his exceeding glory. 9

The hydrodynamic energy in the form of fire and lightning has a golden form and a golden appearance; he (personi-fied) indeed has the same golden complexion even when he is enshrined on the altar away from his golden home. The givers of gold offer him his sacrificial food. 10

The hidden face and lovely name of this eternal fluid-dynamic energy grow powerful. Golden-coloured water (or butter) is the food of this fire divine and as such, the youthful waters of the aerial ocean enkindle him well here. 11

अस्मै बहूनामवमाय सख्ये यज्ञैर्विधेम नमसा हविर्भिः ।
सं सानु मार्ज्मि दिधिषामि बिल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः ॥१२॥
स ईं वृषाजनयत्तासु गर्भं स ईं शिशुर्धयति तं रिहन्ति ।
सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥
अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यह्वीः ॥१४॥
अयांसमग्ने सुक्षितिं जनायायांसमु मघवद्भ्यः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१५॥

asmaí bahūnám avamáya sákhye yajñaír vidhema námasā havírbhiḥ | sám sánu márjmi dídhishāmi bílmair dádhāmy ánnaiḥ pári vanda ṛigbhíḥ || 12 || sá īṃ vríshājanayat tásu gárbhaṃ sá īṃ śíśur dhayati táṃ rihanti | só apáṃ nápād ánabhimlātavarṇo 'nyásyeveha tanvā̀ vivesha || 13 || asmín padé paramé tasthiváṅsam adhvasmábhir viśváhā dīdiváṅsām | ā́po náptre ghṛitám ánnaṃ váhantīḥ svayám átkaiḥ pári dīyanti yahvī́ḥ || 14 || áyāṅsam agne sukshitím jánāyā́yāṅsam u maghávadbhyaḥ suvṛiktím | víśvaṃ tád — || 15 ||

(३६) षट्त्रिंशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१) प्रथमर्च इन्द्रो मधुश्च, (२) द्वितीयाया मरुतो माधवश्च, (३) तृतीयायास्त्वष्टा शुक्रश्च, (४) चतुर्थ्या अग्निः शुचिश्च, (५) पञ्चम्या इन्द्रो नभश्च, (६) षष्ठ्याश्च मित्रावरुणौ नभस्यश्च देवताः । जगती छन्दः ॥

॥२५॥ तुभ्यं हिन्वानो वसिष्ट गा अपोऽधुक्षन्त्सीमविभिरद्रिभिर्नरः ।
पिबेन्द्र स्वाहा प्रहुतं वषट्कृतं होत्रादा सोमं प्रथमो य ईशिषे ॥१॥

36.

Túbhyaṃ hinvānó vasishṭa gā́ apó 'dhukshan sīm ávibhir ádribhir náraḥ | píbendra svā́hā práhutaṃ váshaṭ-kṛitaṃ hotrā́d ā́ sómam prathamó yá ī́śishe || 1 ||

Let us wait upon this nearest friend among the many with the sacrifices, a prayer and offerings. I decorate his high place (the establishment), feed him with chips of wood, support him with food and exalt him with songs. 12

He is his own revealer and sows the seed of plasma in the vast expanse of universe. He indeed draws life-giving element from them and they lick him. That fluid-dynamic energy with unfaded effulgence, here unites as it were with other manifested forms of divine powers (energies). 13

The great waters bearing rich nourishment to feed their offspring flow and surround him who in his supreme position is resplendent with the rays that never perish. 14

O most adorable and effulgent Lord, the giver of good homes, I have come to you for the prosperity of my people; I have come with a good hymn for the sake of procuring opulence from you. May all auspicious gifts which Nature's bounties can give to others be ours. May we, surrounded by brave followers, loudly praise you, O Divine, in this sacrificial assembly. 15

36

O resplendent Lord, the first and foremost to rule, we invoke you by presenting these sweet songs which the poets have composed, just as a herbal oblation is pressed with stone and filtered through wool with great effort. Accept these sweet emotional expressions of homage presented by the priests with the exclamation SVAHA and VASAT (two forms of HAILS). 1

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो अञ्जिषु प्रिया उत ।
आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥२॥
अमेव नः सुहवा आ हि गन्तन नि बर्हिषि सदतना रणिष्टन ।
अथा मन्दस्व जुजुषाणो अन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः ॥३॥
आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु ।
प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य तृप्णुहि ॥४॥

yajñaíḥ sámmiṣlāḥ príshatībhir ṛishṭíbhir yámañ chubhráso añjíshu priyá́ utá | āsádyā barhír bharatasya sūnavaḥ potrád ā́ sómam pibatā divo naraḥ || 2 || améva naḥ suhavā ā́ hí gántana ní barhíshi sadatanā ráṇishṭana | átha mandasva jujushāṇó ándhasas tváshṭar devébhir jánibhiḥ sumádgaṇaḥ || 3 || ā́ vakshi devā́ñ ihá vipra yákshi coṣán hotar ní shadā yónishu trishú | práti vīhi prásthitam somyám mádhu píbā́gnīdhrāt táva bhāgásya tṛipṇuhi || 4 ||

एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः ।
तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥५॥
जुषेथां यज्ञं बोधतं हवस्य मे सत्तो होता निविदः पूर्व्या अनु ।
अच्छा राजाना नम एत्यावृतं प्रशास्त्रादा पिबतं सोम्यं मधु ॥६॥

eshá syá te tanvò nṛimṇavárdhanaḥ sáha ójaḥ pradívi bāhvór hitáḥ | túbhyaṃ sutó maghavan túbhyam ábhṛitas tvám asya bráhmaṇād ā́ tṛipát piba || 5 || jushéthāṃ yajñám bódhataṃ hávasya me sattó hótā nivídaḥ pūrvyā́ ánu | áchā rā́jānā náma ety ā́vṛitam praṣāstrád ā́ pibataṃ somyám mádhu || 6 ||

O cloud bearing winds, engaged in sacred dedications, while on march, you appear as if adorned with spears and riding on spotted (mares or deers), and wearing attractive ornaments; you are offsprings of the luminous heaven, leaders in the firmament. May you be enshrined in the firmament and accept sweet songs from the pious priests. 2

O Nature's forces, easy to be invoked, may you all come to us together; and the supreme Lord, architect of the universe also come to bless us, along with the brilliant consorts in this creation, with Nature's bounties and their divine counterparts and may you accept our loving prayers and be delighted. 3

Bring Nature's bounties here and worship them, O poet sage, and ardently longing for them please be seated in the three spheres (knowledge, words and action). O inviting priest, cherish the sweetness of the blissful elixir —spiritual experience—realized by you through the aid of the preceptor and be satisfied with your share. 4

O bounteous person, here is the augmenter of vigour of your body, and the strength of your arms. It has been specially prepared and dedicated to you. May you accept it, as offered to you by the high priest, and rejoice. 5

O persons incharge of the departments of welfare and benevolence, may both of you be gratified with this public functions of service, and hear our invocations. Our priest, sitting on the dias, is repeatedly reciting the traditional benedictions. May you come to accept our greetings offered to you by our director. 6

(३७) सप्तत्रिंशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-४) प्रथमादिचतुर्ऋचां द्रविणोदाः,
(५) पञ्चम्या अश्विनौ, (६) षष्ठ्याश्चाग्निर्देवताः । जगती छन्दः ॥

॥१॥ मन्दस्व होत्रादनु जोषमन्धसोऽध्वर्यवः स पूर्णां वष्ट्यासिचम् ।
तस्मा एतं भरत तद्वशो ददिर्होत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥१॥
यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते ।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥२॥

37.

Mándasva hotrád ánu jósham ándhasó 'dhvaryavaḥ sá pūrṇáṃ vashty āsícam | tásmā etám bharata tadvaṣó dadír hotrád sómaṃ draviṇodaḥ píba ṛitúbhiḥ || 1 || yám u púrvam áhuve tám idáṃ huve séd u hávyo dadír yó náma pátyate | adhvaryúbhiḥ prásthitaṃ somyám mádhu potrát sómaṃ d. p. ṛi. || 2 ||

मेद्यन्तु ते वह्नयो येभिरीयसेऽरिषण्यन्वीळयस्वा वनस्पते ।
आयूया धृष्णो अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥३॥
अपाद्धोत्रादुत पोत्रादमत्तोत नेष्ट्रादजुषत प्रयो हितम् ।
तुरीयं पात्रममृक्तममर्त्यं द्रविणोदाः पिबतु द्राविणोदसः ॥४॥

médyantu te váhnayo yébhir íyasé 'rishaṇyan vīḷayasvā vanaspate | āyū́yā dhṛishṇo abhigū́ryā tváṃ neshṭrát sómaṃ — || 3 || ápād dhotrád utá potrád amattotá neshṭrád ajushata práyo hitám | turī́yam pátram ámṛiktam ámartyaṃ draviṇodáḥ pibatu drāviṇodasáḥ || 4 ||

37

O Lord, bestower of gifts, may you by gratified by the dedicated service offered by your devotee (food-liberations offered by the priest). O priests, He loves homage in abundance. Offer this to Him; in consequence He would be your benefactor. May you, O Lord, accept the elixir of sweet devotional prayers (as if, the herbal juice) from the cup of invoking priest, appropriate to the seasons. 1

I invite Him today, whom indeed I have invited before; He indeed deserves invocation who is renowned as a benefactor. The sweet expressions of devotion have been presented to you, by the priests. O Lord, the donor of gifts, may you accept the elixir of sweet devotional prayers from the cup of purifying priest who present it, appropriate to the seasons. 2

O donor of gifts and the Lord of vegetation, may these bearers, by whom you are borne along, be gratified. You are always firm, do no injury and are strong, steadfast in your resolves. O showerer of gifts, may you accept the elixir of sweet devotional prayers from the cup of the leading priest, who, uttering the words, presents the spiritual elixir, appropriate to the seasons. 3

Lord, the bestower of gifts, has accepted the sweet devotional elixir from the cup of the invoking priest, from the cup of the purifying priest and as well from the cup of the leading priest. He also equally enjoys the fourth one, undisturbed and immortal from the offerer of gifts (the presiding priest). 4

अर्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम् ।
पृङ्क्तं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू ॥५॥
जोष्यग्ने समिधं जोष्याहुतिं जोषि ब्रह्म जन्यं जोषि सुष्टुतिम् ।
विश्वेभिर्विश्वाँ ऋतुना वसो मह उशन्देवाँ उशतः पायया हविः ॥६॥

arváñcam adyá yayyàm nrivâhanam rátham yuñjāthām ihá vām vimócanam | priñktám havínshi mádhunā hí kam gatám áthā sómam pibatam vājinīvasū || 5 || jóshy agne samídham jóshy âhutim jóshi bráhma jányam jóshi sushṭutím | víṣvebhir víṣvāñ ritúnā vaso mahá uṣán devâñ uṣatáḥ pāyayā havíḥ || 6 ||

(३८) अष्टात्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । सविता देवता । त्रिष्टुप् छन्दः ॥

॥२॥

उदु ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात् ।
नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्तौ ॥१॥
विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।
आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते परिज्मन् ॥२॥
आशुभिश्चिद्यान्वि मुचाति नूनमरीरमदतमानं चिदेतोः ।
अह्यर्षूणां चिन्न्ययाँ अविष्यामनु व्रतं सवितुर्मोक्यागात् ॥३॥

38.

Úd u shyá deváḥ savitá saváya ṣaṣvattamám tádapā váhnir asthāt | nūnám devébhyo ví hí dhâti rátnam áthâbhajad vītíhotram svastaú || 1 || víṣvasya hí ṣrushṭáye devá ūrdhváḥ prá bāhávā prithúpaṇiḥ sísarti | âpaṣ cid asya vratá â nímrigrā ayám cid vâto ramate párijman || 2 || āṣúbhiṣ cid yán ví mucāti nūnám árīramad átamānam cid étoḥ | ahyárshūṇām cin ny àyāñ avishyám ánu vratám savitúr móky âgāt || 3 ||

May you two yoke your hero-bearing and swift-moving chariot, pilot it to this direction and come hitherwards. Your landing place is here. May you moisten the offerings with your sweetness. Do indeed come here. Then O twin-divines, showerers of gifts, partake in the beauties of creation. 5

May you be pleased with the fuel of dedication, O adorable God; accept our offerings of prayers; accept the hymn beneficial to the people; accept our earnest praises. May you, O loving divine, let all the sweet Nature's bounties and divine powers accept the sweet elixir, appropriate to the seasons. 6

38

The divine creator, the bearer of life, has been perpetually creating, for such is His function. Verily he bestows lovely gifts on Nature's bounties. May he give prosperity to the devout worshippers. 1

The resplendent sun with his arms stretching extensively, rises for the good of the world. It is in accordance to the eternal ordinance that the waters (in oceans) purify and the wind (in the interspace) sports in its circling region. 2

Having gone speedily, no sooner he (the sun) winds up his rays and stops the traveller from his onward journey. He restrains the activity of those (i.e. the rays) that have been attacking the serpentine clouds. It is in accordance with the creator's eternal laws, (that as the sun sets), night approaches. 3

पुनः समव्यद्विततं वयन्ती मध्या कर्तोर्न्यधाच्छक्म धीरः ।
उत्संहायास्थाद्व्यृ१तूँरदर्धररमतिः सविता देव आगात् ॥४॥
नानौकांसि दुर्यो विश्वमायुर्वि तिष्ठते प्रभवः शोको अग्नेः ।
ज्येष्ठं माता सूनवे भागमाधादन्वस्य केतमिषितं सवित्रा ॥५॥

púnaḥ sám avyad vítatam váyantī madhyá́ kártor ny àdhāc chákma dhíraḥ | út saṃháyāsthād vy ritū́ñr adardhar arámatiḥ savitá́ devá á́gāt || 4 || nánaúkāṅsi dúryo víṣvam á́yur ví tishṭhate prabhaváḥ ṣóko agnéḥ | jyéshṭham mātá́ sūnáve bhāgám ádhād ánv asya kétam ishitáṃ savitrá́ || 5 ||

॥३॥ समाववर्ति विष्ठितो जिगीषुर्विश्वेषां कामश्चरताममाभूत् ।
शश्वाँ अपो विकृतं हित्व्यागादनु व्रतं सवितुर्दैव्यस्य ॥६॥
त्वया हितमप्यमप्सु भागं धन्वान्वा मृगयसो वि तस्थुः ।
वनानि विभ्यो नकिरस्य तानि व्रता देवस्य सवितुर्मिनन्ति ॥७॥
याद्राध्यं१ वरुणो योनिमप्यमनिशितं निमिषि जर्भुराणः ।
विश्वो मार्ताण्डो व्रजमा पशुर्गात्स्थशो जन्मानि सविता व्याकः ॥८॥
न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥९॥

samâvavarti víshṭhito jigīshúr víṣveshāṃ kā́mas cáratām amábhūt | ṣáṣvā́ñ ápo víkritaṃ hitvy á́gād ánu vratáṃ savitúr daívyasya || 6 || tváyā hitám ápyam apsú bhāgáṃ dhánvánv á́ mrigayáso ví tasthuḥ | vánāni víbhyo nákir asya tá́ni vratá́ devásya savitúr minanti || 7 || yādrā́dhyàṃ váruṇo yónim ápyam ánisitaṃ nimíshi járbhurāṇaḥ | víṣvo mārtāṇḍó vrajám á́ paṣúr gāt sthaṣó jánmāni savitá́ vy á́kaḥ || 8 || ná yásyéndro váruṇo ná mitró vratám aryamá́ ná minánti rudráḥ | nárātayas tám idáṃ svastí huvé deváṃ savitáraṃ námobhiḥ || 9 ||

Once more has she (the night) spread it out, weaving her extended web over the world. The prudent person lays down his work incomplete. But every one springs up when the unwearied divine sun, having rested for a a while, rises and well defines the seasons. 4

Now the powerful glow of the household fire is lit, door to door, in a number of homes throughout the world. The mother (dawn) lays down the full share for her son (the fire), sent to him according to the wishes of the creator. 5

Everyone who goes out to various places for earning, returns, for home is the desire of all moving beings. A labourer returns home leaving his work half-done, according to the indications of the divine sun (now set). 6

The animals of forests, in arid places, go in search of water which has been collected in the firmament. The wild beasts spread themselves over the dry land. The trees of forest are assigned to the birds; no one ever disregards these laws of the divine sun. 7

On the closing of the eyes of the sun (i.e. sunset), the venerable God, provides agreeable places of rest to all movable creatures. The birds go to their nests on trees and the cattle go to their lair. The sun disperses creatives in various directions to their respective places of rest. 8

Here I implore with obeisances prosperity from that resplendent creator of universe whose law neither divine powers of heaven and earth such as sun, ocean, cosmic light, cosmic law giver, vital principles nor even their opponents violate. 9

भगं धियं वाजयन्तः पुरंधिं नराशंसो ग्नास्पतिर्नो अव्याः ।
आये वामस्य संगथे रयीणां प्रिया देवस्य सवितुः स्याम ॥१०॥
अस्मभ्यं तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राध आ गात् ।
शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्जरित्रे ॥११॥

bhágaṃ dhíyaṃ vājáyantaḥ púraṃdhiṃ nárāṣáṅso gnáspátir no avyāḥ | āyé vāmáśya saṃgathé rayīṇáṃ priyā́ devásya savitúḥ syāma || 10 || asmábhyaṃ tád divó adbhyáḥ pṛithivyā́s tváyā dattáṃ kā́myaṃ rā́dha ā́ gāt | ṣáṃ yát stotṛ́bhya āpáye bhávāty uruṣáṅsāya savitar jaritré || 11 ||

(३९) एकोनचत्वारिंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥४॥ ग्रावाणेव तदिदर्थं जरेथे गृध्रेव वृक्षं निधिमन्तमच्छ ।
ब्रह्माणेव विदथ उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥१॥
प्रातर्यावाणा रथ्येव वीराजेव यमा वरमा सचेथे ।
मेने इव तन्वा३ शुम्भमाने दम्पतीव क्रतुविदा जनेषु ॥२॥
शृङ्गेव नः प्रथमा गन्तमर्वाक्छफाविव जर्भुराणा तरोभिः ।
चक्रवाकेव प्रति वस्तोरुस्रार्वाञ्चा यातं रथ्येव शक्रा ॥३॥

39.

Grávāṇeva tád íd árthaṃ jarethe gṛídhreva vṛikshám nidhimántam ácha | brahmáṇeva vidátha ukthaṣā́sā dūtéva hávyā jányā purutrā́ || 1 || prātaryā́vāṇā rathyeva vīrā́jéva yamā́ váram ā́ sacethe | méne iva tanvā̀ ṣúmbhamāne dámpatīva kratuvídā jáneshu || 2 || ṣṛíṅgeva naḥ prathamā́ gantam arvā́k chaphā́v iva járbhurāṇā tárobhiḥ | cakravākéva práti vástor usrārvā́ñcā yātam rathyèva ṣakrā || 3 ||

May the lord of creation, the one adored by men, the Lord of speech, preserve us. He is the one, all-wise, worshipped by all, auspicious, and the sole object of meditation. May we be dear to resplendent Lord of creation in the acquisition of wealth and prosperity. 10

May that desirable wealth given by you come to us from heaven, from the waters and from the earth, which, O creator, shall continue to be a source of happiness to friends and to those who praise you. 11

39

Move quickly to the goal like a pair of clouds purposefully descending. Fly like eagles to a tree of treasures, or like two venerable priests to chant the hymns in the assembly of learned seers or like two royal messengers invited with honour in a land of many people. 1

You go forth in the morning like heroes mounted on chariots. You are like a pair of goats clinging to each other by their own choice. You are similar to two birds shining with their brilliant body. You are like a married couple conscious of their obligations in society. 2

Come foremost to us (like a bull) with two horns, or like (a horse) with two hoofs stamping with speed. O twins, may you come here every morning like two loving birds (cakra-vaka, Anas Casarca), awaiting the morning or like two heroes, over-throwers of foes, mounted on chariots. 3

नावेव नः पारयतं युगेव नभ्येव न उपधीव प्रधीव ।
श्वानेव नो अरिषण्या तनूनां खृगलेव विस्रसः पातमस्मान् ॥४॥
वातेवाजुर्या नद्येव रीतिरक्षी इव चक्षुषा यातमर्वाक् ।
हस्ताविव तन्वे३ शंभविष्ठा पादेव नो नयतं वस्यो अच्छ ॥५॥

॥५॥ ओष्ठाविव मध्वास्ने वदन्ता स्तनाविव पिप्यतं जीवसे नः ।
नासेव नस्तन्वो रक्षितारा कर्णाविव सुश्रुता भूतमस्मे ॥६॥
हस्तेव शक्तिमभि संददी नः क्षामेव नः समजतं रजांसि ।
इमा गिरो अश्विना युष्मयन्तीः क्ष्णोत्रेणेव स्वधितिं सं शिशीतम् ॥७॥
एतानि वामश्विना वर्धनानि ब्रह्म स्तोमं गृत्समदासो अक्रन् ।
तानि नरा जुजुषाणोप यातं बृहद्वदेम विदथे सुवीराः ॥८॥

nāvéva naḥ pārayataṃ yugéva nábhyeva na upadhíva pradhíva | svấneva no árishaṇyā tanúnām khṛigaleva visrásaḥ pātam asmấn || 4 || vátevājuryấ nadyèva rītír akshí iva cákshushá yātam arvák | hástāv iva tanvè sámbhavishṭhā pấdeva no nayataṃ vásyo ácha || 5 ||

óshṭhāv iva mádhv āsné vádantā stánāv iva pipyataṃ jīváse naḥ | náseva nas tanvò rakshitárā kárṇāv iva suśrútā bhūtam asmé || 6 || hásteva ṣaktím abhí saṃdadí naḥ kshámeva naḥ sám ajataṃ rájāṅsi | imá gíro aṣvinā yushmayántīḥ kshṇótreṇeva svádhitiṃ sáṃ ṣiṣītam || 7 || etáni vām aṣvinā várdhanāni bráhma stómaṃ gritsamadáso akran | táni narā jujushāṇópa yātam brihád — || 8 ||

(४०) चत्वारिंशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-५, ६) प्रथमादिपञ्चर्चां षष्ठ्याः पूर्वार्धस्य च सोमापूषणौ, (६) षष्ठ्या उत्तरार्धस्य चादितिर्देवता । त्रिष्टुप् छन्दः ॥

॥६॥ सोमापूषणा जनना रयीणां जनना दिवो जनना पृथिव्याः ।
जातौ विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिम् ॥१॥

40.

Sómāpūshaṇā jánanā rayīṇáṃ jánanā divó jánanā prithivyáḥ | jātaú víṣvasya bhúvanasya gopaú devá akriṇvann amrítasya nábhim || 1 ||

Carry us safely across the danger as if in a boat; guarding our bodies against injuries like hounds, save us from a breakdown, like two armours, like yokes, like axles, like spokes, and like fellies. 4

Indestructible like two winds, moving rapidly like two rivers, seeing like two eyes, may you come here, O twin divines. Like two hands and like two feet most serviceable to the body, lead us towards excellent wealth. 5

Speak like the two lips uttering sweet words, feed us like the two breasts yielding nourishment, that we may live. Be the protectors of our person like the two nostrils and be like the two ears, for the hearing of agreeables. 6

Be the givers of strength to us like two hands. May you give us extensive space like the earth. Sharpen, O twin divines, these hymns which are addressed to you, like a hatchet sharpened on a grindstone. 7

The cheerful sages have composed these hymns which glorify you, as also the prayer for you, O twin divines. O brave warriors, come to us accepting them. Being endowed with brave sons may we sing aloud in the sacrificial assembly. 8

40

O divine bliss and sustenance, both of you are the generators of riches, heavenly and terrestrial; as soon as born, you are guardians of the entire world. Nature's bounties have made you, as if, the source of immortality. 1

इमौ देवौ जायमानौ जुषन्तेमौ तमांसि गूहतामजुष्टा ।
आभ्यामिन्द्रः पक्वमामास्वन्तः सोमापूषभ्यां जनदुस्रियासु ॥२॥
सोमापूषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम् ।
विषूवृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम् ॥३॥

imaú devaú jā́yamānau jushantemaú támāṅsi gūhatām ájushṭā | ābhyā́m índraḥ pakvám āmā́sv antáḥ somāpūshábhyāṃ janad usríyāsu || 2 || sómāpūshaṇa rájaso vimā́naṃ saptácakraṃ ráthaṃ ávisvaminvam | vishūvṛ́tam mánasā yujyámānaṃ táṃ jinvatho vṛishaṇā páñcaraṣmim || 3 ||

दिव्यन्यः सदनं चक्र उच्चा पृथिव्यामन्यो अध्यन्तरिक्षे ।
तावस्मभ्यं पुरुवारं पुरुक्षुं रायस्पोषं वि ष्यतां नाभिमस्मे ॥४॥
विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति ।
सोमापूषणाववतं धियं मे युवाभ्यां विश्वाः पृतना जयेम ॥५॥
धियं पूषा जिन्वतु विश्वमिन्वो रयिं सोमो रयिपतिर्दधातु ।
अवतु देव्यदितिरनर्वा बृहद्वदेम विदथे सुवीराः ॥६॥

livy ȧnyáḥ sádanaṃ cakrá uccā́ pṛithivyā́m anyó ádhy antárikshe | tā́v asmábhyam puruvā́ram purukshúṃ rāyás póshaṃ ví shyatāṃ nā́bhim asmé || 4 || víṣvāny anyó bhúvanā jajā́na víṣvam anyó abhicā́kshāṇa eti | sómāpūshaṇāv ávataṃ dhíyam me yuvā́bhyāṃ víṣvāḥ pṛ́tanā jayema || 5 || dhíyam pūshā́ jinvatu viṣvaminvó rayíṃ sómo rayipátir dadhātu | ávatu devy áditir anarvá bṛiº || 6 ||

Nature's bounties have been propitiating these two divinities (bliss and sustenance) from the earliest times of creation, thereby driving away the disagreeable glooms. With these two, bliss and sustenance, the resplendent Lord generates the mature milk in the immature heifers. 2

O bliss and sustenance, showerer of benefits, may you set in motion that cosmic chariot which measures out the space, and which has seven wheels (the seven: two eyes, two ears, two nostrils and a tongue), quite unique in the universe, and which turns in all directions, which is harnessed by mind and which has reins (of five breaths). 3

One of them (bliss) has taken his seat high in the heaven, while the other (sustenance) has done so on the earth and in the mid-air. May the two grant us much desired abundance of riches, the great source of enjoyment to us. 4

One of you (the bliss) created all beings, the other (sustenance) goes onward all beholding. O bliss and sustenance, enlighten my intellect for protection, so that we conquer all hosts of adversaries through your grace. 5

May all-pervading sustenance grant us happiness through intellect, and in the same way, may the bliss, lord of prosperity, grant us riches. May the resistless divine eternity preserve us. May the Mother Infinity who is without an adversary, protect us so that we, accompanied by brave progeny, worthily glorify you, our Lord, in this assembly. 6

(४१) एकचत्वारिंशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-२) प्रथमाद्वितीययोर्ऋचोर्वायुः, (३) तृतीयाया इन्द्रवायू, (४-६) चतुर्थ्यादितृचस्य मित्रावरुणौ, (७-९) सप्तम्यादितृचस्याश्विनौ, (१०-१२) दशम्यादितृचस्येन्द्रः, (१३-१५) त्रयोदश्यादितृचस्य विश्वे देवाः, (१६-१८) षोडश्यादितृचस्य सरस्वती, (१९-२१) एकोनविंश्यादितृचस्य द्यावापृथिव्यौ हविर्धाने वा, (१९) एकोनविंश्यास्तृतीयपादस्य चाग्निर्वा देवताः । (१-१५, १९-२१) प्रथमादिपञ्चदशर्चामेकोनविंश्यादितृचस्य च गायत्री, (१६-१७) षोडशीसप्तदश्योरनुष्टुप्, (१८) अष्टादश्याश्च बृहती छन्दांसि ॥

॥७॥ वायो ये ते सहस्रिणो रथासस्तेभिरा गहि । नियुत्वान्त्सोमपीतये ॥१॥
नियुत्वान्वायवा गह्ययं शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥२॥
शुक्रस्याद्य गवाशिर इन्द्रवायू नियुत्वतः । आ यातं पिबतं नरा ॥३॥
अयं वां मित्रावरुणा सुतः सोम ऋतावृधा । ममेदिह श्रुतं हवम् ॥४॥
राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे । सहस्रस्थूण आसाते ॥५॥

॥८॥ ता सम्राजा घृतासुती आदित्या दानुनस्पती । सचेते अनवह्वरम् ॥६॥
गोमदू षु नासत्याश्वावद्यातमश्विना । वर्ती रुद्रा नृपाय्यम् ॥७॥

41.

Váyo yé te sahasríṇo ráthāsas tébhir á́ gahi | niyútvān sómapītaye || 1 || niyútvān vāyav á́ gahy ayáṃ ṣukró ayāmi te | gántāsi sunvató griháṃ || 2 || ṣukrásyādyá gávāṣira índravāyū niyútvataḥ | á́ yātam píbataṃ narā || 3 || ayáṃ vam mitrāvaruṇā sutáḥ sóma ritāvridhā | máméd ihá ṣrutaṃ hávam || 4 || rā́jānāv ánabhidruhā dhruvé sádasy uttamé | sahásrasthūṇa āsāte || 5 ||

tá́ samrā́jā ghritásutī ādityá́ dánunas pátī | sácete ánavahvaram || 6 || gómad ū shú nāsatyáṣvāvad yātam aṣvinā | vartí rudrā nripáyyam || 7 ||

41

You are most welcome, O sense of touch, to come with your entire awareness in thousand-fold chariots which you possess, to participate in enjoying the glory of creation. 1

May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it. 2

O self and the sense of touch, with mind and horses, yoked together, may you come to participate today in the enjoyment of the bright juice blent with milk and herbal extracts. 3

This offering is made to you, O instinct of affection and benevolence, cherishers of truth; please do come and enjoy the drink. 4

O both of you, the sovereigns, free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars. 5

These two sovereigns (instincts of affection and benevolence), sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere. 6

O in-breaths and out-breaths, of breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place where sense-organs are getting their enjoyments directly from natural sources. 7

न यत्परो नान्तर आदधर्षद्वृषण्वसू । दुःशंसो मर्त्यो रिपुः ॥८॥
ता न आ वोळ्हमश्विना रयिं पिशङ्गसंदृशम् । धिष्ण्या वरिवोविदम् ॥९॥
इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥१०॥

ná yát páro nā́ntara ādadhár-shad vṛishaṇvasū | duḥṣáṅso mártyo ripúḥ || 8 || tā́ na ā́ voḷham aṣvinā rayím piṣáñgasaṃdṛiṣam | dhíshṇyā varivo-vídam || 9 || índro añgá mahád bhayám abhī́ shád ápa cu-cyavat | sá hí sthiró vícarshaṇiḥ || 10 ||

॥९॥ इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत् । भद्रं भवाति नः पुरः ॥११॥
इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् । जेता शत्रून्विचर्षणिः ॥१२॥
विश्वे देवास आ गत शृणुता म इमं हवम् । एदं बर्हिर्नि षीदत ॥१३॥
तीव्रो वो मधुमाँ अयं शुनहोत्रेषु मत्सरः । एतं पिबत काम्यम् ॥१४॥
इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः । विश्वे मम श्रुता हवम् ॥१५॥

॥१०॥ अम्बितमे नदीतमे देवितमे सरस्वति ।
अप्रशस्ता इव स्मसि प्रशस्तिमम्ब नस्कृधि ॥१६॥

índras ca mṛiḷáyāti no ná naḥ paṣcā́d aghám naṣat | bhadrám bhavāti naḥ puráḥ || 11 || índra ā́ṣābhyas pári sár-vābhyo ábhayam karat | jétā ṣátrūn vícarshaṇiḥ || 12 || víṣve devāsa ā́ gata ṣriṇutā́ ma imám hávam | édám bar-hír ní shīdata || 13 || tīvró vo mádhumāñ ayám ṣunáhotre-shu matsaráḥ | etám pibata kā́myam || 14 || índrajyeshṭhā — || 15 ||

ámbitame nádītame dévitame sárasvati | apraṣastā́ iva smasi práṣastim amba nas kṛidhi || 16 ||

O showerer of wealth, grant us those riches which neither distant nor near malevolent man or foe shall rob. 8

May you, resolute twin-divines, bring to us riches of various sorts, and wealth begetting wealth. 9

May resplendent Lord drive away all great and overpowering danger, for He is firm and active; and beholder of all. 10

In case the resplendent Lord is gracious to us, no vice would reach us from behind, and virtue auspiciousness would be ever in front of us. 11

May the resplendent Lord, the conqueror of adversaries and all-wise, provide us security from fear from all quarters. 12

O Nature's bounties, may all of you come and listen to my invocation. May you be with us in our hearts. 13

This fresh, sweet and exhilarating nectar of devotional prayers is for you, presented in the house of the learned and dedicated devotees. May you accept them at your pleasure. 14

May you all vital breaths, of whom the self is supreme and the divinities of whom Lord the nourisher, is the benefactor, hear my invocation. 15

O best of mothers, O best of rivers, O best of godly powers, O divine speech, we are, as if, unworthy of repute; please favour as with renown, O mother. 16

त्वे विश्वा सरस्वति श्रितायूंषि देव्याम् ।
शुनहोत्रेषु मत्स्व प्रजां देवि दिदिड्ढि नः ॥१७॥
इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति ।
या ते मन्म गृत्समदा ऋतावरि प्रिया देवेषु जुह्वति ॥१८॥
प्रेतां यज्ञस्य शंभुवा युवामिदा वृणीमहे । अग्निं च हव्यवाहनम् ॥१९॥
द्यावा नः पृथिवी इमं सिध्रमद्य दिविस्पृशम् । यज्ञं देवेषु यच्छताम् ॥२०॥
आ वामुपस्थमद्रुहा देवाः सीदन्तु यज्ञियाः । इहाद्य सोमपीतये ॥२१॥

tvé víṣvā sarasvati ṣritā́yūṅshi devyā́m | ṣunáhotreshu matsva prajā́m devi didiḍḍhi naḥ || 17 || imā́ bráhma sarasvati jushásva vājinīvati | yā́ te mánma gṛitsamadā́ ṛitāvari priyā́ devéshu júhvati || 18 || prétām yajñásya ṣambhúvā yuvā́m íd ā́ vṛiṇīmahe | agním ca havyavā́hanam || 19 || dyā́vā naḥ pṛithivī́ imám sidhrám adyá divispṛ́ṣam | yajñám devéshu yachatām || 20 || ā́ vām upástham adruhā deváḥ sīdantu yajñíyāḥ | ihā́dyá sómapītaye || 21 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । शकुन्तो (कपिञ्जलरूपीन्द्र) देवता । त्रिष्टुप् छन्दः ॥

॥९.१॥ कनिक्रदज्जनुषं प्रब्रुवाण इयर्ति वाचमरितेव नावम् ।
सुमङ्गलश्च शकुने भवासि मा त्वा का चिदभिभा विश्व्या विदत् ॥१॥
मा त्वा श्येन उद्वधीन्मा सुपर्णो मा त्वा विददिषुमान्वीरो अस्ता ।
पित्र्यामनु प्रदिशं कनिक्रदत्सुमङ्गलो भद्रवादी वदेह ॥२॥

42.

Kánikradaj janúsham prabruvāṇá íyarti vā́cam aritéva nā́vam | sumaṅgálaṣ ca ṣakune bhávāsi mā́ tvā kā́ cid abhibhā́ víṣvyā vidat || 1 || mā́ tvā ṣyená úd vadhīn mā́ suparṇó mā́ tvā vidad íshumān vīró ástā | pítryām ánu pradíṣam kánikradat sumaṅgálo bhadravādī́ vadehá || 2 ||

All life-vigours are vested in you, O godly divine speech. May you, O goddess, delight in the company of men of enlightenment. 17

O divine speech, full of bounties, accept these sacred hymns, dear to the divine powers, which the blissful poets offer as acceptable to you. 18

May you both make our worship fruitful. We seek you alone and the fire-divine, the carrier of oblations. 19

May heaven and earth (the innermost and outermost sheath of body-complex) carry our noble efforts to the highest region of illumination. 20

May the adorable divine powers devoid of malice, come today and join with you both to cherish the elixir of life. 21

42

You, crying aloud and announcing your arrival, send forth your note as a boatsman guides his boat. And since you are very auspicious, O inner conscience, may no calamity, whatever befall on us from any quarter. 1

May the hawk not kill you (O inner conscience), nor the eagle. May not a fighting bowman with arrows catch you. The sun has gone to the southern solstice; may this, speak season be also benign and benevolent to you. O Lord, speak out kindly and bless us on this occasion. 2

अव क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्ते ।
मा नः स्तेन ईशत माघशंसो बृहद्वदेम विदथे सुवीराः ॥३॥

áva kranda dakshiṇató grihā́ṇām sumaṅgálo bhadravādī́ ṣakunte | mā́ na stená īṣata mā́ghásaṅso brihád — || 3 ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । शकुन्तो (कपिञ्जलरूपीन्द्रः) देवता ।
(१, ३) प्रथमातृतीययोर्ऋचोर्जगती, (२) द्वितीयायाश्चातिशक्वर्यष्टिर्वा छन्दसी ॥

॥१२॥ प्रदक्षिणिदभि गृणन्ति कारवो वयो वदन्त ऋतुथा शकुन्तयः ।
उभे वाचौ वदति सामगा इव गायत्रं च त्रैष्टुभं चानु राजति ॥१॥
उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि ।
वृषेव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वद
विश्वतो नः शकुने पुण्यमा वद ॥२॥
आवदंस्त्वं शकुने भद्रमा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः ।
यदुत्पतन्वदसि कर्करिर्यथा बृहद्वदेम विदथे सुवीराः ॥३॥

43.

Pradakshiṇíd abhí griṇanti kārávo váyo vádanta ritutha̋ ṣakúntayaḥ | ubhé vā́cau vadati sāmagā́ iva gāyatrám ca traíshṭubham cā́nu rājati || 1 || udgātéva ṣakune sā́ma gāyasi brahmaputrá iva sávaneshu ṣaṅsasi | vrísheva vājī́ ṣíṣumatīr apítyā sarváto naḥ ṣakune bhadrám ā́ vada viṣváto naḥ ṣakune púṇyam ā́ vada || 2 || āvádaṅs tvám ṣakune bhadrám ā́ vada tū́shṇím ā́sīnaḥ sumatím cikiddhi naḥ | yád utpátan vádasi karkarír yathā brihád — || 3 ||

O bird (the voice of inner conscience), the proclaimer of all that is good, benign, and benevolent, may you cry from the right (or south) of our dwellings (or hearts). May no thief, no evil doer, prevail against us. May we, blessed with excellent descendents, worthily praise you in this assembly of devotees. 3

43

May the bird of inner conscience guide us from time to time proclaiming the circum ambulations, according to circumstances, like the chanters of hymns. The conscience speaks out both the types of hymns like a Sama-singer, having a mastery over the Gayatri, the Usnik, the Tristubha and the Jagati songs. 1

Like the master-singer, you sing the songs of Saman, O the bird of inner conscience. You praise at the libations like a preceptor. Like a powerful male mating with a female beloved, may you speak out benevolent and auspicious words to us from every quarter; may you proclaim aloud prosperity to us from every side. 2

When you speak out, speak out auspicious things, O bird of inner conscience; when you remain silent, be pleased to cherish kind thoughts towards us. When you speak out flying upwards, your voice is like sweet musical notes of a lute. May we, blessed with excellent descendents, sing aloud your praises in the sacrificial assembly. 3

ऋग्वेद संहिता

तृतीयं मण्डलम्

[अथ प्रथमोऽनुवाकः ॥] (१) प्रथमं सूक्तम्

(१-२३) त्रयोविंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ विश्वेश्वराय नमः ॐ ॥

॥१३॥ सोमस्य मा तवसं वक्ष्यग्ने वह्निं चकर्थ विदथे यजध्यै ।
देवाँ अच्छा दीद्यद्युञ्जे अद्रिं शमाये अग्ने तन्वं जुषस्व ॥१॥
प्राञ्चं यज्ञं चकृम वर्धतां गीः समिद्भिरग्निं नमसा दुवस्यन् ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥२॥

1.

Sómasya mā tavásam vákshy agne váhnim cakartha vidáthe yájadhyai | deván ácha dídyad yuñjé ádrim samāyé agne tanvàm jushasva || 1 || práñcam yajñám cakrima várdhatām gíh samídbhir agním námasā duvasyan | diváh sasāsur vidáthā kavīnám gritsāya cit taváse gātúm īshuh || 2 ||

ṚGVEDA SAMHITA

BOOK THREE

1.

O Supreme fire-divine, render me vigorous, since you wish me to be the bearer of spiritual bliss for offering worship at the congregation. O fire-divine, while I toil and make preparations for conducting worship, may you shining brightly assume your brilliant form and invoke Nature's bounties for the protection of my person. 1

We, the devotees, have made the performance of worship progressively enhancing by serving fire-divine with offerings of fuel-wood and reverence. Let our hymns glorify this fire. May the poet sages of divine virtue guide the sacred rites of our singers for proper worship of this mighty and glorious fire-divine. 2

मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः ।
अविन्दन्नु दर्शतमप्स्वन्तर्देवासो अग्निमपसि स्वसॄणाम् ॥३॥
अवर्धयन्त्सुभगं सप्त यह्वीः श्वेतं जज्ञानमरुषं महित्वा ।
शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन्वपुष्यन् ॥४॥
शुक्रेभिरङ्गै रज आततन्वान्क्रतुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः ॥५॥

máyo dadhe médhiraḥ pūtádaksho diváḥ subándhur janúshā prithivyā́ḥ | ávindann u darṣatám apsv àntár devā́so agním apási svásrīṇām || 3 || ávardhayan subhágaṃ saptá yahvī́ḥ ṣvetáṃ jajñānám arushám mahitvā́ | ṣíṣuṃ ná jātám abhy ā̀rur áṣvā devā́so agníṃ jániman vapushyan || 4 || ṣukrébhir áñgai rája ātatanván krátum punānáḥ kavíbhiḥ pavítraiḥ | ṣocír vásānaḥ páry ā́yur apā́ṃ ṣríyo mimīte brihatī́r ánūnāḥ || 5 ||

॥१४॥ वव्राजा सीमनदतीरदब्धा दिवो यह्वीरवसाना अनग्नाः ।
सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे सप्त वाणीः ॥६॥
स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम् ।
अस्थुरत्र धेनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥७॥
बभ्राणः सूनो सहसो व्यद्यौद्दधानः शुक्रा रभसा वपूंषि ।
श्चोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥८॥

vavrā́jā sīm ánadatīr ádabdhā divó yahvī́r ávasānā ánagnāḥ | sánā átra yuvatáyaḥ sáyonīr ékaṃ gárbhaṃ dadhire saptá vā́ṇīḥ || 6 || stīrṇā́ asya saṃháto viṣvárūpā ghritásya yónau sraváthe mádhūnām | ásthur átra dhenávaḥ pínvamānā mahī́ dasmásya mātárā samīcī́ || 7 || babhrāṇáḥ sūno sahaso vy àdyaud dádhānaḥ ṣukrā́ rabhasā́ vápūṅshi | ṣcótanti dhā́rā mádhuno ghritásya vríshā yátra vāvridhé kā́vyena || 8 ||

The fire-divine, the one, full of understanding, pure in discernment, closely associated with celestial and terrestrial regions, bestows bliss upon us. Nature's forces have found the fire-divine in the midst of ethereal vapours of the cosmos and also right in the movements of waters. 3

The seven great attributes glorify the blessed fire-divine, white (pure) at birth, and red (radiant), when waxen. Nature's bounty approaches him, and cherish with affection as mares approach a new-born youngling 4

Overspreading himself through the mid-region with his radiant flames, purging his power with wise purifications, clothed in radiance, this cosmic fire-divine, spreads abroad his own unmitigated and extensive grandeurs. 5

The fire-divine seeks heaven's mighty glories. He is unconsuming, unimpaired, not clothed and yet not naked. These seven channels of radiance (as of a speech), eternally young, sprung from the same source, receive him as their one common embryo. 6

After the sweet rains in the inter-space which is the source of waters, the compact rays of omni-form scatter in all directions as milk coming from the full-uddered cows. The mighty (heaven and earth) are the fitting parents of this graceful fire-divine. 7

O source of strength, carefully cherished, you shine brightly, assuming refulgent and lasting beauties. The streams of love and sweetness flow forth where the mighty fire-divine grows strong by his praise. 8

पितुश्चिदूधर्जनुषा विवेद व्यस्य धारा असृजद्वि धेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यह्वीभिर्न गुहा बभूव ॥९॥
पितुश्च गर्भं जनितुश्च बभ्रे पूर्वीरेको अधयत्पीप्यानाः ।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये३ नि पाहि ॥१०॥

pitúṣ cid ū́dhar janúshā viveda vy ásya dhā́rā asṛijad ví dhénāḥ | gúhā cárantam sákhibhiḥ ṣivébhir divó yahvī́bhir ná gúhā babhūva || 9 || pitúṣ ca gárbham janitúṣ ca babhre pūrvī́r éko adhayat pípyānāḥ | vṛíshṇe sapátnī ṣúcaye sábandhū ubhé asmai manushyè ní pāhi || 10 ||

॥१५॥ उरौ महाँ अनिबाधे ववर्धापो अग्निं यशसः सं हि पूर्वीः ।
ऋतस्य योनावशयद्दमूना जामीनामग्निरपसि स्वसॄणाम् ॥११॥
अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सूनवे भाऋजीकः ।
उदुस्रिया जनिता यो जजानापां गर्भो नृतमो यह्वो अग्निः ॥१२॥
अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विरूपम् ।
देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन् ॥१३॥
बृहन्त इद्भानवो भाऋजीकमग्निं सचन्त विद्युतो न शुक्राः ।
गुहेव वृद्धं सदसि स्वे अन्तरपार ऊर्वे अमृतं दुहानाः ॥१४॥

uraú mahā́ñ anibādhé vavardhā́po agním yaṣásaḥ sám hí pūrvī́ḥ | ṛitásya yónāv aṣayad dámūnā jāmīnā́m agnír apási svásṛīṇām || 11 || akró ná babhrír samithé mahī́nām didṛikshéyaḥ sūnáve bhā́ṛijīkaḥ | úd usríyā jánitā yó jajā́nāpā́m gárbho nṛítamo yahvó agníḥ || 12 || apā́m gárbham darṣatám óshadhīnām vánā jajāna subhágā vírūpam | devā́saṣ cin mánasā sám hí jagmúḥ pánishṭham jātám tavásam duvasyan || 13 || bṛihánta íd bhānávo bhā́ṛijīkam agním sacanta vidyúto ná ṣukrā́ḥ | gúheva vṛiddhám sádasi své antár apārá ūrvé amṛ́tam dúhānāḥ || 14 ||

From his first manifestation, he (the fire-divine) is conversant with the secret knowledge of the cosmos. He sets his voices and his streams in motion. Even though he is moving invisible with his young dames of heaven—Nature's bounties—he himself does not stay hidden. 9

He (the fire-divine) nurses the embryo of his sire (firmament) and generator (this world). He alone sucks many a swelling bosom—by their over-flowing love. Both, these fellow-spouses are bright and strong, and are friendly to men. May you, O fire, preserve them. 10

The mighty fire-divine grows in space unbounded; many cosmic vapours give strength to him. He, the friend of mankind lies there within the lap of nature's laws, enjoying the affection of sisterly cosmic rivers. 11

This cosmic fire is the generator of universe, the embryo of waters, the leader of men, most manly, defender in struggles, and is illumined by his own radiance. He himself produces water for his loving children. 12

The auspicious wood genders this fire divine, who is varied in his graceful forms and is present in all the vapours of the cosmos and plants. All the bounties of Nature approach with reverence this newly revealed, strong and resplendent fire-divine which is mighty and worthy of praise. 13

Like brilliant lightnings, mighty luminaries accompany the light-diffusing divine fire (the fire of conscience). Then he grows powerful, and imperishable in his boundless dwelling, as if in a deep cavern, whence they milk out immortal light. 14

ईळे च त्वा यजमानो हविर्भिरीळे सखित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥१५॥

ïḷe ca tvā yája-
māno havírbhir íḷe sakhitvám sumatíṃ níkāmaḥ | devaír
ávo mimīhi sáṃ jaritré ráksha ca no dámyebhir ánīkaiḥ
|| 15 ||

॥१६॥ उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनायूँरदेवान् ॥१६॥
आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान् ।
प्रति मर्ताँ अवासयो दमूना अनु देवान्रथिरो यासि साधन् ॥१७॥
नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदथानि साधन् ।
घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान् ॥१८॥
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ।
अस्मे रयिं बहुलं संतरुत्रं सुवाचं भागं यशसं कृधी नः ॥१९॥
एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचम् ।
महान्ति वृष्णे सवना कृतेमा जन्मञ्जन्मन्निहितो जातवेदाः ॥२०॥

upakshetā́ras táva supraṇīté 'gne víśvāni dhányā dá-
dhānāḥ | surétasā śrávasā túñjamānā abhí shyāma pṛitanā-
yū́ñr ádevān || 16 || ā́ devā́nām abhavaḥ ketúr agne mandró
víśvāni kā́vyāni vidvā́n | práti mártāñ avāsayo dámūnā ánu
devā́n rathiró yāsi sā́dhan || 17 || ní duroṇé amṛíto mártyā-
nāṃ rā́jā sasāda vidáthāni sā́dhan | ghṛitápratīka urviyā́ vy
àdyaud agnír víśvāni kā́vyāni vidvā́n || 18 || ā́ no gahi sa-
khyébhiḥ śivébhir mahā́n mahíbhir ūtíbhiḥ saraṇyán | asmé
rayím bahulám sáṃtarutram suvā́cam bhāgám yaśásam
kṛidhī naḥ || 19 || etā́ te agne jánimā sánāni prá pūrvyā́ya
nū́tanāni vocam | mahā́nti vṛíshṇe sávanā kṛitémā jánmañ
-janman níhito jātávedāḥ || 20 ||

I worship you with dedication, and crave for your goodwill and friendship. May you along with Nature's bounties bestow grace upon the chanters of hymns, and protect us with your benign radiance. 15

O fire-divine, the illustrious leader of all, may we, your followers, masters of all treasures become strong by honest and earnest action and good reputation, so that we may overpower the godless opponents (i.e. evil desires), when they come in conflict with us. 16

You are the banner of Nature's bounties, O fire-divine; you are the bestower of bliss and knower of all secret wisdom. You provide dwelling places to the mortals, and enlighten them. With great speed, like a charioteer, you march towards godly men and fulfil their aspirations. 17

The immortal king of universe takes his place in the heart of mortal men, and blesses them in all their sacred aspirations. The divine-fire, with his spiritual radiance reflecting intense love and knowing all secret wisdom shines extensively, as fire fed with butter. 18

O Lord of creations, come unto us with your auspicious friendship; come speedily with your mighty strength to protect us. Bestow upon us abundant wealth, safe from dangers, well-spoken of, desirable and renowned. 19

O fire-omniscience, I address you, who are ancient, these old and new adorations. These invocations are offered to you, O showerer of benefits. You are the cognizant of all that exists and you are established in this life and all the lives to come. 20

जन्मञ्जन्मन्निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥२१॥
इमं यज्ञं सहसावन्त्वं नो देवत्रा धेहि सुक्रतो रराणः ।
प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविणमा यजस्व ॥२२॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥२३॥

jánmañ-janman níhito jātávedā viṣvámitrebhir idhyate ájasraḥ | tásya vayám̩ sumataú yajñíyasyápi bhadré saumanasé syāma || 21 || imám̩ yajñám̩ sahasāvan tvám̩ no devatrá dhehi sukrato rárāṇaḥ | prá yaṅsi hotar bṛihatír ísho nó 'gne máhi drávinam á yajasva || 22 || ílām agne purudáṅsam̩ saním̩ góḥ ṣaṣvattamám̩ hávamānāya sādha | syán naḥ sūnús tánayo vijávágne sá te sumatír bhūtv asmé || 23 ||

(२) द्वितीयं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । वैश्वानरोऽग्निर्देवता । जगती छन्दः ॥

॥१७॥ वैश्वानराय धिषणामृतावृधे घृतं न पूतमग्नये जनामसि ।
द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति ॥१॥
स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत्पुत्र ईड्यः ।
हव्यवाळग्निरजरश्चनोहितो दूळभो विशामतिथिर्विभावसुः ॥२॥

2.

Vaiṣvānaráya dhisháṇām ṛitāvṛídhe ghṛitám̩ ná pūtám agnáye janāmasi | dvitá hótāram mánushaṣ ca vāgháto dhiyá rátham̩ ná kúliṣaḥ sám ṛiṇvati || 1 || sá rocayaj janúshā ródasī ubhé sá mātrór abhavat putrá íḍyaḥ | havyavál̥ agnír ajáraṣ cánohito dūl̥ábho viṣám átithir vibhávasuḥ || 2 ||

The omniscient fire-divine (the fire of conscience) is established in every person in his every birth. This perpetual fire-divine is kindled by devotees who are friendly to all. May we ever be held in the good grace and favour of that supreme creator, worthy of our adoration. 21

O mighty fire-divine, the performer of good deeds, may you rejoicingly convey our noble acts to the bounties of Nature. O invoker of Nature's bounties, bestow on us abundant food and grant us great wealth. 22

O fire of inner conscience, may you acquire for your most devoted worshipper nourishing food which enables him to obtain wisdom and which works wonders. May we have children, to multiply our race; may that gracious will of yours be ever upon us. 23

2

We present our praises, pure as butter, to fire-divine, illustrious leader of the universe, who promotes eternal law. With thoughtful insight, worshipper and priests bring this eternal invoker anear to the two-fold functions as an axe of carpenter fabricates a chariot. 1

By his first manifestation he (the terrestrial fire) makes both the worlds (heaven and earth) resplendent. He, the praise-worthy offspring of his parents, becomes ageless, gracious, infallible carrier of oblations, rich in radiant light and inviolable guest of the people. 2

क्रत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।
रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्नुप ब्रुवे ॥३॥
आ मन्द्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्रयं वाजमृग्मियम् ।
रातिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥४॥
अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः ।
यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम् ॥५॥

krátvā dákshasya tárusho vídharmaṇi deváso agníṃ janayanta cíttibhiḥ | rurucānáṃ bhānúnā jyótishā mahā́m átyaṃ ná vā́jaṃ sanishyánn úpa bruve || 3 || ā́ mandrásya sanishyánto váreṇyaṃ vṛiṇīmáhe áhrayaṃ vā́jam ṛigmíyam | rātíṃ bhṛígūṇām uśíjaṃ kavíkratum agníṃ rā́jantaṃ divyéna śocíshā || 4 || agníṃ sumnā́ya dadhire puró jánā vā́jaśravasam ihá vṛiktábarhishaḥ | yatásrucaḥ surúcaṃ viśvádevyaṃ rudráṃ yajñā́nāṃ sā́dhadishṭim apásām || 5 ||

॥१८॥ पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तबर्हिषो नरः ।
अग्ने दुवं इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः ॥६॥
आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७॥
नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।
रथीर्ऋतस्य बृहतो विचर्षणिरग्निर्देवानामभवत्पुरोहितः ॥८॥

pā́vakaśoce táva hí ksháyam pári hótar yajñéshu vṛiktábarhisho náraḥ | ágne dúva ichámānāsa ā́pyam úpāsate drávinaṃ dhehi tébhyaḥ || 6 || ā́ ródasī apṛiṇad ā́ svàr maháj jātáṃ yád enam apáso ádhārayan | só adhvarā́ya pári ṇīyate kavír átyo ná vā́jasātaye cánohitaḥ || 7 || namasyáta havyádātiṃ svadhvaráṃ duvasyáta dámyaṃ jātávedasam | rathír ṛitásya bṛiható vícarshaṇir agnír devā́nām abhavat puróhitaḥ || 8 ||

The enlightened priests generate the fire-divine in multiform by their surpassing strength of power, and with their inventive thoughts. I, eager to win a reward, address him who is speedy like a horse and resplendent with his solar brilliance. 3

Eager to obtain the enviable, ample, and praise-worthy reward, we choose out fire-divine, who is the giver of gifts to the enlightened ancient seers, with poet's wisdom, and shines forth with a heavenly lustre. 4

For happiness, men, having practised austerity, and uplifted ladies set the sacrificial fire glorious, before performing any noble act. This fire is renowned for giving benefits, is extremely brilliant, is dear to all divine powers, inflictor of punishments, and he enables men to accomplish good and benevolent deeds. 5

O invoking priest, the fire-divine of purifying flame, men spread out their loving devotion at the place of worship, and enshrine you in their hearts. They wait on you, O fire-divine, for your service and friendship. May you bestow wealth and wisdom on them. 6

The fire-divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom. 7

He is oblation-bearer and knower of all laws and regulations; he serves all household friends and knows everything. May you honour and revere fire-divine, who drives the chariot of imperishable laws. He is most active and foremost among the divine powers. 8

तिस्रो यह्वस्य समिधः परिज्मनोऽग्नेरपुनन्नुशिजो अमृत्यवः ।
तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः ॥९॥
विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तेजसे ।
स उद्वतो निवतो याति वेविषत्स गर्भमेषु भुवनेषु दीधरत् ॥१०॥

tisró yahvásya samídhaḥ párijmano ’gnér apunann uṣíjo ámṛityavaḥ | tásām ékām ádadhur mártye bhújam u lokám u dvé úpa jāmím īyatuḥ || 9 || viṣā́ṃ kavíṃ viṣpátim mā́nushīr íshaḥ sáṃ sīm akṛiṇvan svádhitiṃ ná téjase | sá udváto niváto yāti vévishat sá gárbham eshú bhúvaneshu dīdharat || 10 ||

॥११॥ स जिन्वते जठरेषु प्रजज्ञिवान्वृषा चित्रेषु नानदन्न सिंहः ।
वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे ॥११॥
वैश्वानरः प्रत्नथा नाकमारुहद्दिवस्पृष्ठं भन्दमानः सुमन्मभिः ।
स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति जागृविः ॥१२॥
ऋतावानं यज्ञियं विप्रमुक्थ्य१मा यं दधे मातरिश्वा दिवि क्षयम् ।
तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे ॥१३॥
शुचिं न यामन्निषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम् ।
अग्निं मूर्धानं दिवो अप्रतिष्कुतं तमीमहे नमसा वाजिनं बृहत् ॥१४॥

sá jinvate jaṭháreshu prajajñiván vríshā citréshu nā́nadan ná siṅháḥ | vaiṣvānaráḥ prithupā́jā ámartyo vásu rátnā dáyamāno ví dāṣúshe || 11 || vaiṣvānaráḥ pratnáthā nā́kam áruhad divás prishṭhám bhándamānaḥ sumánmabhiḥ | sá pūrvaváj janáyañ jantáve dhánaṃ samānám ájmam páry eti jā́grivih || 12 || ritávānaṃ yajñíyaṃ vípram ukthyàm ā́ yáṃ dadhé mātaríṣvā diví kshárayam | táṃ citráyāmaṃ hárikeṣam īmahe sudītím agníṃ suvitā́ya návyase || 13 || ṣúciṃ ná yā́mann ishiráṃ svardríṣaṃ ketúṃ divó rocanasthā́m usharbúdham | agním mūrdhā́naṃ divó ápratishkutaṃ tám īmahe námasā vājínam brihát || 14 ||

The immortal priests consecrated three splendours of the great and all-pervading divine fire; one of them, they placed in the world of mortals as the nourisher; while the other two (lightning and the sun) have passed into the sisterly worlds of space. 9

The sacrificial offerings presented by men brighten the fire-divine, wise and protector of men, just as they sharpen and polish the axe. Repeatedly he goes to high and low places; and lays down his vital seed of life within these worlds. 10

While manifest in multicoloured receptacles of cosmos, the mighty fire-divine, the immortal illustrious leader of the universe, a divinity or profound lustre, grows roaring like a lion, and bestows wealth and wisdom on dedicated worshippers. 11

The illustrious leader of the universe, ascends as ever the heaven above the summit of firmament, well greeted by the singers of brilliant hymns. He, as in old times, producing riches for the folk, and ever vigilant, traverses the common way again. 12

We invoke the fire-divine for new prosperity, him who goes high in a splendid way, whose flames are golden and excellently bright. The cosmic wind brings and establishes on earth, this holy fire, adorable, true to law, wise and originally a dweller in high heaven. 13

We with mighty prayers implore him, who is pure, swift, giver of food, beholder of light, and who strides in heaven's bright sphere like banner, whom none may turn aside and who is awakened at dawn. 14

मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिद्राय ईमहे ॥१५॥

mandrám hótāram súcim ádvayāvinam dámūnasam ukthyàm visvácarshanim | rátham ná citrám vápushāya darsatám mánurhitam sádam íd rāyá īmahe || 15 ||

(३) तृतीयं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । वैश्वानरोऽग्निर्देवता । जगती छन्दः ॥

॥२०॥ वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे ।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत् ॥१॥
अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धियावसुः ॥२॥
केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः ।
अपांसि यस्मिन्नधि संदधुर्गिरस्तस्मिन्त्सुम्नानि यजमान आ चके ॥३॥
पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाघताम् ।
आ विवेश रोदसी भूरिवर्पसा पुरुप्रियो भन्दते धामभिः कविः ॥४॥

3.

Vaisvānaráya prithupájase vípo rátnā vidhanta dharúneshu gátave | agnír hí deváň amríto duvasyáty áthā dhármāni sanátā ná dūdushat || 1 || antár dūtó ródasī dasmá īyate hótā níshatto mánushah puróhitah | ksháyam brihántam pári bhūshati dyúbhir devébhir agnír ishitó dhiyávasuh || 2 || ketúm yajñánām vidáthasya sádhanam víprāso agním mahayanta cíttibhih | ápānsi yásminn ádhi samdadhúr gíras tásmin sumnáni yájamāna á cake || 3 || pitá yajñánām ásuro vipascítām vimánam agnír vayúnam ca vāghátām | á vivesa ródasī bhúrivarpasa purupriyó bhandate dhámabhih kavíh || 4 ||

We solicit wealth and wisdom of the adorable fire-divine (or the fire of inner conscience), who is cheerful, invoker of bounties of nature, pure, the suppressor of enemies, praise-worthy and dear to all mankind. He is beautiful to behold like a splendid chariot, benefactor of men. 15

3

They, the intelligent priests, offer precious things to the immensely powerful fire-divine, the leader of mankind, during the firmly-founded (holy rites) so that they may go (on the right path). The immortal fire-divine honours Nature's bounties, and therefore, let no one violate the eternal laws. 1

The splendorous fire-divine goes between heaven and earth, as the messanger of Nature's bounties, having taken his seat as man's invoking foremost priest. The fire-divine urged by powers, prays with hymns, and diligently adorns great heights in the celestial region. 2

By their earnest thoughts, the sages glorify the fire-divine, the ensign of their faith, the one who fulfils their sacred aspirations. To him the sages dedicate their benevolent actions, and the worshipper looks for joy and happiness. 3

The fire-divine is a preserver of faith, the invigorator of learned, the measure and the symbol of the sages. He in many different forms pervades heaven and earth. He is the popular sage, who is glorified on account of his great might and splendour. 4

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम् ।
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुः ॥५॥

candrám agním candrárathaṃ hárivrataṃ vaisvanarám apsushádaṃ svarvídam | vigāháṃ tū́rṇiṃ távishībhir ā́vṛitam bhū́rṇiṃ devása ihá susríyaṃ dadhuḥ || 5 ||

॥२१॥ अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुपेशसं धिया ।
रथीरन्तरीयते साधदिष्टिभिर्जीरो दमूना अभिशस्तिचातनः ॥६॥
अग्ने जरस्व स्वपत्य आयुन्यूर्जा पिन्वस्व समिषो दिदीहि नः ।
वयांसि जिन्व बृहतश्च जागृव उशिग्देवानामसि सुक्रतुर्विपाम् ॥७॥
विश्पतिं यह्वमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम् ।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे ॥८॥
विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमद्रथः ।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥९॥

agnír devébhir mánushaṣ ca jantúbhis tanvānó yajñám purupéṣasaṃ dhiyá | rathír antár īyate sádhadishṭibhir jīró dámūnā abhiṣasticátanaḥ || 6 || ágne járasva svapatyá ā́yuny ūrjá pinvasva sám ísho didīhi naḥ | váyaṅsi jinva bṛihatáṣ ca jāgṛiva uṣíg devā́nām ási sukrátur vipā́m || 7 || viṣpátiṃ yahvám átithiṃ náraḥ sádā yantáraṃ dhīnā́m uṣíjaṃ ca vāghátam | adhvarā́ṇāṃ cétanaṃ jātávedasam prá ṣaṅsanti námasā jūtíbhir vṛidhé || 8 || vibhā́vā deváḥ suráṇaḥ pári kshitír agnír babhūva ṣávasā sumádrathaḥ | tásya vratā́ni bhūriposhíṇo vayám úpa bhūshema dáma ā́ suvṛiktíbhiḥ || 9 ||

The divine men have established here the lovely fire-divine, the illustrious leader of the universe, whose chariot is charming, whose actions are golden, who dwells in cosmic vapours, and is full of bliss. Pervading swiftly and wildly he is surrounded by powers. He is vivacious and very glorious. 5

Perfect in performance the multiform sacrifice, the fire-divine (the universal fire), the subduer of evils, the charioteer, swift-moving, goes to and forth along with Nature's bounties in his cosmic chariot, in the space between heaven and earth. 6

O fire-divine, may you bless us in order that we be gifted with good progeny and long life; may your radiance increase in brilliance and may you invigorate us with energy, and provide us with food, ever vigilant, may you bestow upon us plentiful crops. You are active envoy of nature's bounties, and lord of our inspired songs. 7

The leaders always praise with their salutation and extensive devotion, the fire-divine who is ever young and mighty lord of people and their guest and the inspirer of pious thoughts. He is the eternal priest of eloquent poets and the omniscient enlivener of woshippers for their prosperity. 8

The fire-divine, the resplendent, the giver of great joy, accompanied by his lovely cosmic chariot, encompasses the whole earth by his might for protection. Let us, with excellent laudations, place ourselves under the laws of that supreme who nourishes multitudes in his own abode. 9

वैश्वानर तव धामान्या चंके येभिः स्वर्विदभवो विचक्षण ।
जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥१०॥
वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपस्यया कविः ।
उभा पितरा महयन्नजायताग्निर्द्यावापृथिवी भूरिरेतसा ॥११॥

vaíṣvānara táva dhā́māny ā́ cake yébhiḥ svarvíd ábhavo vicakshaṇa | jātá ā́priṇo bhúvanāni ródasī ágne tā́ víṣvā paribhū́r asi tmánā || 10 || vaiṣvānarásya daṅsánābhyo bṛihád áriṇād ékaḥ svapasyáyā kavíḥ | ubhā́ pitárā mahá-yann ajāyatāgnír dyā́vāpṛithiví bhū́riretasā || 11 ||

(४) चतुर्थं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळा-भारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । त्रिष्टुप् छन्दः ॥

॥२२॥ समित्समित्सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ देव देवान्यजथाय वक्षि सखा सखीन्त्सुमना यक्ष्यग्ने ॥१॥
यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद्घृतयोनिं विधन्तम् ॥२॥

4.

Samíṭ-samit sumánā bodhy asmé ṣucā́-ṣucā sumatím rāsi vásvaḥ | ā́ deva devā́n yajáthāya vakshi sákhā sákhīn sumánā yakshy agne || 1 || yám devā́sas trír áhann āyájante divé-dive váruṇo mitró agníḥ | sémám yajñám mádhumantaṃ kṛidhi nas tánūnapād ghṛitáyonim vidhántam || 2 ||

O illustrious leader of the universe, the seer of all, I celebrate your glories wherewith you become blissfull. You fill the entire creation down from heaven to earth as soon as you get manifested. O fire-divine, you yourself surround all the creatures of the universe and thus provide them protection. 10

Following the deeds of the universally devoted person, one attains greatness (or prosperity). Such a sage alone bestows rewards of noble actions. This fire-divine, adoring both the parents, (heaven and earth), has become manifest, by his own supremacy. 11

4

May you be gracious to us with each kindled wood of fuel, and with every flash grant the boon of prosperity. O fire-divine, may you bring divine powers to help us in our benevolent actions. May you favour your devotees, as friends favour friends. 1

May the fire-divine, the universal protector of bodies, who is devotionally sustained thrice a day, every day, by Nature's bounties like the sun the surveyor during the morning, by terrestrical fire— the adorable, the venerable, during the day and by moon and stars, during the night, enrich the source of our devotional enlightenment with his sweetness and love. 2

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै ।
अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषितो यजीयान् ॥३॥
ऊर्ध्वो वां गातुरध्वरे अकार्यूर्ध्वा शोचींषि प्रस्थिता रजांसि ।
दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः ॥४॥
सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नृतेन ।
नृपेशसो विदथेषु प्र जाता अभी३मं यज्ञं वि चरन्त पूर्वीः ॥५॥

dī́dhitir viṣvávāra jigāti hótāram iḷáḥ prathamáṃ yája-dhyai | áchā námobhir vrishabhám vandádhyai sá devā́n yakshad ishitó yájīyān || 3 || ūrdhvó vāṃ gātúr adhvaré akāry ūrdhvā́ ṣocī́ṅshi prásthitā rájāṅsi | divó va nábhā ny àsādi hótā strinīmáhi devávyacā ví barhíḥ || 4 || saptá hotrāṇi mánasā vriṇāná ínvanto víṣvam práti yann riténa | nripéṣaso vidátheshu prá jātá abhīmáṃ yajñáṃ ví caranta pūrvī́ḥ || 5 ||

॥२३॥ आ भन्दमाने उषसा उपाके उत स्मयेते तन्वा३ विरूपे ।
यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वाँ उत वा महोभिः ॥६॥
दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥७॥
आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक्तिस्रो देवीर्बर्हिरेदं सदन्तु ॥८॥

á bhándamāne ushása upāke utá smayete tanvā̀ vírūpe | yáthā no mitró váruṇo jújoshad índro marútvāṅ utá vā máhobhiḥ || 6 || daívyā hótārā prathamá ny ṛiñje saptá pri-kshásaḥ svadháyā madanti | ritáṃ ṣáṅsanta ritám ít tá āhur ánu vratáṃ vratapá dídhyānāḥ || 7 || á bháratī bhára-tībhiḥ sajóshā íḷā devaír manushyèbhir agníḥ | sárasvatī sārasvatébhir arvák tisró devír barhír édáṃ sadantu || 8 ||

May the universally recognized divine wisdom proceed to adore the first invoker of our sacred worship. May we honour the mighty Lord, the showerer of benefits, with our homage. Being urged may He invite the worshipful Nature's bounties to our assistance. 3

The fire is enkindled for both (the householder and the priest) to carry you upwards, in the sacred ritual. Its radiant flames soar aloft to celestial regions. The invoker has his firm seat in the midst of the navel, and the proper cushion mirth have been assigned to the learned participants. 4

Nature's bounties which gratify the universe with rain are invoked during the seven processes of the fire-ritual, when solicited with all sincerety of mind. May the personified Nature's bounties be with us for bringing prosperity in our fire-ritual. 5

Night and dawn, both being praised come here together, smiling in different forms and colours. May divine powers, such as the wind, the ocean, and the lightning (fire from electric and other sources), associated with vital principles, serve us with their glories. 6

Of all the invokers, I propitiate the two foremost celestial ones, fire and the sun. The seven ministering priests also please them by the offerings of milk, butter and food. Honouring the eternal truths and meditating on these laws, they always abide by them. 7

May the divine culture together with the masters of cultural studies, the divine wisdom, together with wise, and the divine speech, together with eloquent speakers come to us and all these three divine virtues be enshrined in our hearts. 8

तन्नस्तुरीपमध पोषयित्नु देव त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥
वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥
आ याह्यग्ने समिधानो अर्वाङिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

tán nas turípam ádha poshayitnú déva tvashṭar ví rarāṇáḥ syasva | yáto vīráḥ karmaṇyàḥ sudáksho yuktágrāvā jấyate devákāmaḥ || 9 || vánaspaté 'va sṛijópa devấn agnír havíḥ ṣamitấ sūdayāti | séd u hótā satyátaro yajāti yáthā devánāṃ jánimāni véda || 10 || ấ yāhy agne samidhānó arvấñ índreṇa devaíḥ saráthaṃ turébhiḥ | barhír na āstām áditiḥ suputrá sváhā devấ amṛ́tā mādayantām || 11 ||

(५) पञ्चमं सूक्तम्

(११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम् ।
पृथुपाजा देवयद्भिः समिद्धोऽप द्वारा तमसो वह्निरावः ॥१॥
प्रेद्वग्निर्वावृधे स्तोमेभिर्गीर्भिः स्तोतॄणां नमस्य उक्थैः ।
पूर्वीर्ऋतस्य संदृशश्चकानः सं दूतो अद्यौदुषसो विरोके ॥२॥

5.

Práty agnír usháṣas cékitānó 'bodhi vípraḥ padavíḥ kavīnám | pṛithupájā devayádbhiḥ sámiddhó 'pa dvấrā támaso váhnir āvaḥ || 1 || préd v agnír vāvṛidhe stómebhir gīrbhí stotṝṇáṃ namasyà ukthaíḥ | pūrvī́r ṛitásya saṃdṛíṣaṣ cakānáḥ sáṃ dūtó adyaud usháso viroké || 2 ||

O supreme architect of creation, may you be generous to grant us strength and vigour so that we give birth to such a child who is intelligent, ever-active, proficient in sculpture and beloved amongst enlightened persons. 9

O master of forests, may you send forth Nature's bounties to help us. May the sustaining fire-divine ripen our corn for offerings. May He, the embodiment of great truths be our invoker, since He alone knows the divine secrets. 10

O fire-divine, kindled into flames, may you, associated with the rays of the sun and other divine powers, come here speedily as if mounted on the fast-running chariot. May the mother earth cherish us in our sacred works. May the immortal environmental divine powers appreciate our devotional exclamation 'Svaha'. 11

5

The fire-divine, the eloquent leader of the wise and the enlightened sages is awakened to greet the dawns. He, kindled by the pious priests, throws open the gates of darkness with his far-spread lustre. 1

The adorable fire-divine is magnified by laudations, sacred hymns, and praises sung by the chanters. Like eternal truths, the messenger, particularly shines forth at the first flash of dawn. 2

अधाय्यग्निर्मानुषीषु विक्ष्व१पां गर्भो मित्र ऋतेन साधन् ।
आ हर्यतो यजतः सान्वस्थादभूदु विप्रो हव्यो मतीनाम् ॥३॥
मित्रो अग्निर्भवति यत्समिद्धो मित्रो होता वरुणो जातवेदाः ।
मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम् ॥४॥
पाति प्रियं रिपो अग्रं पदं वेः पाति यह्वश्चरणं सूर्यस्य ।
पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥५॥

ádhāyy agnír mā́nushīshu vikshv àpā́ṃ gárbho mitrá ṛiténa sā́dhan | ā́ haryató yajatáḥ sā́nv asthād ábhūd u vípro hávyo matīnā́m || 3 || mitró agnír bhavati yát sámiddho mitró hótā váruṇo jātávedāḥ | mitró adhvaryúr ishiró dámūnā mitráḥ síndhūnām utá párvatānām || 4 || pā́ti priyáṃ ripó ágram padáṃ véḥ pā́ti yahváṣ cáraṇaṃ sū́ryasya | pā́ti nā́bhā saptáṣīrshāṇam agníḥ pā́ti devā́nām upamā́dam ṛishváḥ || 5 ||

॥२५॥ ऋभुश्चक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
ससस्य चर्म घृतवत्पदं वेस्तदिदग्नी रक्षत्यप्रयुच्छन् ॥६॥
आ योनिमग्निर्घृतवन्तमस्थात्पृथुप्रगाणमुशन्तमुशानः ।
दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनर्मातरा नव्यसी कः ॥७॥
सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥८॥

ṛibhúṣ cakra ī́ḍyaṃ cā́ru nā́ma víṣvāni devó vayúnāni vidvā́n | sasásya cárma ghṛitávat padáṃ vés tád íd agní rakshaty áprayuchan || 6 || ā́ yónim agnír ghṛitávantam asthāt prithúpragāṇam uṣántam uṣānáḥ | dī́dyānaḥ ṣúcir ṛishváḥ pāvakáḥ púnaḥ-punar mātárā návyasī kaḥ || 7 || sadyó jātá óshadhībhir vavakshe yádī várdhanti prasvò ghṛiténa | ā́pa iva pravátā ṣúmbhamānā urushyád agníḥ pitrór upásthe || 8 ||

The fire-divine is generated amidst cosmic waters through eternal truths. He is the friend of the pious and is enshrined in the homes of men. Loved and adored he mounts upon the summit (the altar) and becomes worthy of our invocations. 3

The fire-divine when duly enkindled becomes friend; and as friend, he becomes invoker, venerable, and knows of all that exists. And again as friend, he functions as an active priest, an inspirer and disciplined. Verily he is benefactor of flowing rivers and moving clouds. 4

The graceful fire-divine guards the lovely extensive summit of the moving earth. Mighty, he guards the daily course of the sun. At the navel of the earth, (i.e. between heaven and earth) he guards the seven-fold vital principles and sublime deeds of pious devotees. 5

The wise fire-divine knows all that is to be known; he shines both in his latent and manifest forms, and assumes a fair name for adoration. The fire-divine guards with care that spiritual bliss which flows unceasingly. 6

The blazing fire-divine, which is refulgent, pure, sublime, and purifier, enters his bright sweet extensive chamber and provides fresh life to his parents, i.e. earth and heaven. 7

As soon as generated he ascends to heights and the tender shoots of plants flourish along with descending waters. May this fire-divine protect us while he grows in the bosom of his parents (heaven and earth). 8

उदु ष्टुतः समिधा यह्वो अद्यौद्वर्ष्मन्दिवो अधि नाभा पृथिव्याः ।
मित्रो अग्निरीड्यो मातरिश्वा दूतो वक्षद्यजथाय देवान् ॥९॥
उदस्तम्भीत्समिधा नाकमृष्वो३ऽग्निर्भवन्नुत्तमो रोचनानाम् ।
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे ॥१०॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

úd u shṭutáḥ samídhā yahvó adyaud várshman divó ádhi nábhā pṛithivyā́ḥ | mitró agnír ī́ḍyo mātaríṣvā́ dūtó vakshad yajáthāya devā́n || 9 || úd astambhīt samídhā nā́kam ṛishvò 'gnír bhávann uttamó rocanā́nām | yádī bhṛ́gubhyaḥ pári mātaríṣvā gúhā sántaṃ havyavā́haṃ samīdhé || 10 || íḷām agne — || 11 ||

(६) षष्ठं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।
दक्षिणावाड्वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताची ॥१॥
आ रोदसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो ।
दिवश्चिदग्ने महिना पृथिव्या वच्यन्तां ते वह्नयः सप्तजिह्वाः ॥२॥
द्यौश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।
यदी विशो मानुषीर्देवयन्तीः प्रयस्वतीरीळते शुक्रमर्चिः ॥३॥

6.

Prá kāravo mananā́ vacyámānā devadrī́cīṃ nayata devayántaḥ | dakshiṇāvā́ḍ vājínī prā́cy eti havír bháranty agnáye ghṛitā́cī || 1 || ā́ ródasī apṛiṇā jā́yamāna utá prá rikthā ádha nú prayajyo | diváṣ cid agne mahinā́ pṛithivyā́ vacyántāṃ te váhnayaḥ saptájihvāḥ || 2 || dyaúṣ ca tvā pṛithivī́ yajñíyāso ní hótāraṃ sādayante dámāya | yádī víṣo mā́nushīr devayántīḥ práyasvatīr ī́ḷate ṣukrám arcíḥ || 3 ||

Being extolled, the youthful fire-divine shines with kindled fuel to the summit of the celestial region and to the navel of the earth. May he, the benefactor, the adorable, the cosmic breath, bring here Nature's bounties to help us in the accomplishment of our selfless noble deeds. 9

For the sake of enlightened sages, the cosmic wind generates the fire-divine, the bearer of oblations, so far concealed in the caves. Now himself having become the best of all luminaries, and rising aloft he supports the firmament with his radiance. 10

O fire-divine, may you grant wisdom to your most devoted worshipper and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us. 11

6

Inspired with the divine urge, O devout singers, bring forward the divinity-approaching ladle directed towards the ritual fire. Charged with sacrificial food and brought to the forefront (east), from the south and filled with butter, it goes forth presenting an offering to the fire. 1

From your manifestation, O cosmic fire, you fill both heaven and earth, O most adorable, you excell them. May your seven-coloured flames roll on, far and wide, beyond the expanses of heaven and earth. 2

Whenever human race, aspiring to be divine and bringing offerings, praises your splendid lustre, heaven and earth, and adorable Nature's bounties, accept you as their prime invoker in the cosmic sacrifice. 3

महान्त्सधस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः ।
आस्क्रे सपत्नी अजरे अमृक्ते सबर्दुघे उरुगायस्य धेनू ॥४॥
व्रता ते अग्ने महतो महानि तव क्रत्वा रोदसी आ ततन्थ ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

mahán sadhásthe dhruvá á níshatto 'ntár dyávā máhine háryamāṇaḥ | áskre sapátnī ajáre ámṛikte sabardúghe urugāyásya dhenú || 4 || vratá te agne maható maháni táva krátvā ródasī á tatantha | tvám dūtó abhavo jáyamānas tvám netá vṛishabha carshaṇīnám || 5 ||

॥२७॥ ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व ।
अथा वह देवान्देव विश्वान्त्स्वध्वरा कृणुहि जातवेदः ॥६॥
दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः ।
अपो यदग्न उशधग्वनेषु होतुर्मन्द्रस्य पनयन्त देवाः ॥७॥
उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः ।
ऊमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥८॥
ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥९॥

ritásya vā keśínā yogyábhir ghṛitasnúvā róhitā dhurí dhishva | áthā vaha deván deva víśvān svadhvará kṛiṇuhi jātavedaḥ || 6 || diváś cid á te rucayanta roká ushó vibhātír ánu bhāsi pūrvíḥ | apó yád agna uśádhag váneshu hótur mandrásya panáyanta deváḥ || 7 || uraú vā yé antárikshe mádanti divó vā yé rocané sánti deváḥ | úmā vā yé suhávāso yájatrā āyemiré rathyo agne áśvāḥ || 8 || aíbhir agne saráthaṃ yāhy arváñ nānārathám vā vibhávo hy áśvāḥ | pátnīvatas triṅśátaṃ tríṅś ca deván anushvadhám á vaha mādáyasva || 9 ||

The great and beloved cosmic fire is surely established between heaven and earth. They (heaven and earth) may be regarded as powerful fellow brides (of the sun), or they may be compared with the two milch cows of the wide extending cosmic fire, furnishing their uninjuring nectar. 4

Great are your deeds, O great cosmic fire; you have fully spread abroad heaven and earth by your supremacy, as soon as you get manifest. You become a messenger between the two worlds and mighty leader of men. 5

May you harness with traces to your cosmic car, your long-maned ruddy steeds (solar rays) to proceed to participate in the cosmic sacrifice. O divine knower of all that is born, may you take along with you Nature's bounties and make them propitious to the divine oblation. 6

O blissful fire, when you abide in the forests and with your blazes, you dry up water at your pleasure, your brilliant lights shine right down from sky, and you beam through many a shining dawn. The learned devotees command your performance whilst you burn these forests. 7

(Along with) the divine powers who rejoice in the vast mid-region or dwell in the heaven's realm of brightness, or those, who are holy helpers and prompt to hear our calls, or who, whilst on their chariots turn their horses towards us; O cosmic fire, (may you approach us). 8

May you approach us with these, borne on one car, or on many, for your steeds (beams) are very powerful. May you then bring thirty and three divines together with their consorts (i.e. their virtues, attributes), according to your sweet will, and rejoice. 9

स होता यस्य रोदसी चिदुर्वी यज्ञंयज्ञमभि वृधे गृणीतः ।
प्राची अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये ॥१०॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

sá hótā yásya ródasī cid urví yajñám-yajñam abhí vridhé grinītáh | prácī adhvaréva tasthatuh suméke ritávarī ritájātasya satyé || 10 || íḷām agne — || 11 ||

(७) सप्तमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चरेते प्र सर्स्राते दीर्घमायुः प्रयक्षे ॥१॥
दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद्वहन्तीः ।
ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनिं गौः ॥२॥
आ सीमरोहत्सुयमा भवन्तीः पतिश्चिकित्वान्रयिविद्रयीणाम् ।
प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत्पुरुधप्रतीकः ॥३॥

7.

Prá yá ārúh sitiprishthásya dhāsér á mātárā vivisuh saptá vánīh | parikshítā pitárā sám carete prá sarsrāte dīrghám áyuh prayákshe || 1 || divákshaso dhenávo vríshno ásvā devír á tasthau mádhumad váhantīh | ritásya tvā sádasi kshemayántam páry ékā carati vartaním gaúh || 2 || á sīm arohat suyámā bhávantīh pátis cikitván rayivíd rayīnám | prá nílaprishtho atasásya dhāsés tá avāsayat purudhápratīkah || 3 ||

He is the priest at whose repeated worship, even the vast heaven and earth sign out for the sake of expansion and evolution in the cosmic sacrifice. They, fair holy and true, stand to offer worship to Him who is born of truth, and is truth personified. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

7

The radiations of the white-backed, all-sustaining cosmic fire, have arisen and pervaded the spacious heaven and earth, and seven channels of speeches. The encompassing parents—heaven and earth—co-operate with him, and bestow long life for the sake of assiduous worship. 1

The sky-traversing beams of the showerer of benefits are the milch kine of the cosmic fire. They dwell in sweet streams of rivers. O fire, desirous of response, one of your divine attributes—the speech, always glorifies you pacifying your flames in the abode of everlasting truth. 2

The solar fire, the careful selector of treasures, mounts upon the well-trained mares (beams). The blue-backed and multi-faced solar corona grants them a good place of rest for cherishing of their rapid speed. 3

महि त्वाष्ट्रमूर्जयन्तीरजुर्यं स्तभूयमानं वहतो वहन्ति ।
व्यङ्गेभिर्दिद्युतानः सधस्थ एकामिव रोदसी आ विवेश ॥४॥
जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति ।
दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः ॥५॥

máhi tvāshṭrám ūrjáyantīr ajuryám stabhūyámānam vaháto vahanti | vy áñgebhir didyutānáḥ sadhástha ékām iva ródasī á vivesa || 4 || jānánti vríshṇo arushásya sévam utá bradhnásya sásane raṇanti | divorúcaḥ surúco rócamānā íḷā yésham gáṇyā máhinā gíḥ || 5 ||

॥२॥ उतो पितृभ्यां प्रविदानु घोषं महो महद्भ्यामनयन्त शूषम् ।
उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष ॥६॥
अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः ॥७॥
दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥८॥
वृषायन्ते महे अत्याय पूर्वीर्वृष्णे चित्राय रश्मयः सुयामाः ।
देव होतर्मन्द्रतरश्चिकित्वान्महो देवान्रोदसी एह वक्षि ॥९॥

utó pitríbhyām pravídānu ghósham mahó mahádbhyām anayanta sūshám | ukshá ha yátra pári dhánam aktór ánu svám dháma jaritúr vavāksha || 6 || adhvaryúbhiḥ pañcábhiḥ saptá víprāḥ priyám rakshante níhitam padám véḥ | práñco madanty ukshánọ ajuryá devá devánām ánu hí vratá gúḥ || 7 || daívyā hótārā prathamá — || 8 || vrishāyánte mahé átyāya pūrvír vríshṇe citráya raṣmáyaḥ suyāmáḥ | déva hotar mandrátaraṣ cikitván mahó deván ródasī éhá vakshi || 9 ||

Invigorating him, who is mighty and immortal source of creation, the radiant waves carry him forward. The fire-divine, radiant with his various forms in celestial region, enters both the worlds as if they were one. 4

Men comprehend the blessings of the imperishable showerer of benefits, and exult in the command of the powerful fire-divine; their frequent, earnest, bright and radiant hymns are illuminating heaven. 5

Verily the devotees get knowledge of two mighty parents, heaven and earth, and by glorifying them aloud bring strength to the fire-divine. Then the fire-divine, the bestower of bliss, radiates his own light to the worshipper to dispel the darkness of night. 6

Seven sages with five priests guard the firmly settled place which is prepared for the fast moving sacrificial fire. The undecaying divine sages with their faces turned to the east, sprinkling the lipations-rejoice as they themselves follow the path of godly sages. 7

I propitiate the two first divine offerers of worship; the seven priests rejoice in their own ecstasy. The illustrious celebrators of holy worship reciting the praises call him the true protector of eternal law. They speak of truth praising the *truth-eternal*, and declaring that living unto the truth is accepting the truth. 8

O divine invoker of Nature's bounties, the vast and wide spreading beams shed moisture for you, the powerful, the victorious, the splendourous and the showerer of benefits. May you, the omniscient and bliss-bestowing lord, bring here nature's bounties, heaven and earth. 9

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य ॥१०॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

prikshápraya̲jo dravinah suvácah suketáva usháso revád ūshuh | utó cid agne mahiná prithivyáh kritám cid énah sám mahé daṣasya || 10 || íḷām agne — || 11 ||

(८) अष्टमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१–५) प्रथमादिपञ्चर्चां यूपः, (६–१०) षष्ठ्यादिपञ्चानां यूपाः, (८) अष्टम्या विश्वे देवा वा, (११) एकादश्याश्च व्रश्चनो देवताः । (१–२, ४–६, ८–११) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृचस्याष्टम्यादिचतसृणाञ्च त्रिष्टुप्, (३, ७) तृतीयासप्तम्योश्चानुष्टुप् छन्दसी ॥

॥३॥ अञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते मधुना दैव्येन ।
यदूर्ध्वस्तिष्ठा द्रविणेह धत्ताद्यद्वा क्षयो मातुरस्या उपस्थे ॥१॥
समिद्धस्य श्रयमाणः पुरस्ताद्ब्रह्म वन्वानो अजरं सुवीरम् ।
आरे अस्मदमतिं बाधमान उच्छ्रयस्व महते सौभगाय ॥२॥
उच्छ्रयस्व वनस्पते वर्ष्मन्पृथिव्या अधि ।
सुमिती मीयमानो वर्चो धा यज्ञवाहसे ॥३॥

8

Añjánti tvám adhvaré devayánto vánaspate mádhunā daívyena | yád ūrdhvás tíshṭhā drávineha dhattād yád vā ksháyo mātúr asyá upásthe || 1 || sámiddhasya ṣráyamāṇah purástād bráhma vanvānó ajáram suvíram | āré asmád ámatim bádhamāna úc chrayasva mahaté saúbhagāya || 2 || úc chrayasva vanaspate várshman prithivyá ádhi | súmitī mīyámāno várco dhā yajñávāhase || 3 ||

O ever-moving lord, may the dawns gleam forth in splendour for us; these are full of oblations, full of pious prayers and full of auspicious signs that confer wealth. O fire-divine, may you with the might of your diffusive flame consume all our sins committed. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

8

O Sun, the lord of beams, the faithful devotees aspiring to be divine annoint you with divine sweet melodies at the worship; whether you are at a lofty place (at the zenith) or on the lap of your mother earth (i.e. at the horizon), grant us riches. 1

May you rising on the east go up further high for the sake of our great fortune, dispensing food as the source of undecaying health and excellent progeny. May you keep off our enemy at a distance and go up high for great auspiciousness. 2

O Sun, the lord of radiance, be exalted on the loftiest spot of the earth, and may you give splendour, fixed and measured well, to him who toils on the soil. 3

युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः ।
तं धीरासः कवय उन्नयन्ति स्वाध्यो३ मनसा देवयन्तः ॥४॥
जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे वर्धमानः ।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति वाचम् ॥५॥

yúvā suvā́sāḥ párivīta ā́gāt sá u ṣréyān bhavati jā́yamānaḥ | tám dhī́rāsaḥ kaváya ún nayanti svādhyò mánasā devayántaḥ || 4 || jātó jāyate sudinatvé áhnām samaryá ā́ vidáthe várdhamānaḥ | punánti dhī́rā apáso manīshā́ devayā́ vípra úd iyarti vā́cam || 5 ||

॥४॥ यान्वो नरो देवयन्तो निमिम्युर्वनस्पते स्वधितिर्वा ततक्ष ।
ते देवासः स्वरवस्तस्थिवांसः प्रजावदस्मे दिधिषन्तु रत्नम् ॥६॥
ये वृक्णासो अधि क्षमि निमितासो यतस्रुचः ।
ते नो व्यन्तु वार्यं देवत्रा क्षेत्रसाधसः ॥७॥
आदित्या रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम् ।
सजोषसो यज्ञमवन्तु देवा ऊर्ध्वं कृण्वन्त्वध्वरस्य केतुम् ॥८॥
हंसा इव श्रेणिशो यतानाः शुक्रा वसानाः स्वरवो न आगुः ।
उन्नीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पाथः ॥९॥

yā́n vo náro devayánto nimimyúr vánaspate svádhitir vā tatáksha | té devā́saḥ sváravas tasthivā́ṅsaḥ prajā́vad asmé didhishantu rátnam || 6 || yé vṛiknā́so ádhi kshámi nímitāso yatásrucaḥ | té no vyantu vā́ryam devatrā́ kshetrasā́dhasaḥ || 7 || **ādityā́ rudrā́ vásavaḥ sunīthā́ dyā́vākshā́mā pṛithivī́ antáriksham | sajóshaso yajñám avantu** devā́ ūrdhvám **kṛiṇvantv adhvarásya ketúm** || 8 || **haṅsā́ iva** ṣreṇiṣó yátānāḥ **ṣukrā́ vásānāḥ sváravo na ā́guḥ | unnīyá**mānāḥ **kavíbhiḥ purástād devā́ devā́nām ápi yanti páthaḥ** || 9 ||

Well-robed and beautifully covered and the young (Sun) comes and grows glorious as soon as it springs to life. Steadfast and God-blessed forces, in a most meditating thoughtful manner, upraise him. 4

Born on the horizon of the cosmic sacrifice, it (sun) creates days, so auspicious: steadfast, active, and intelligent devotees consecrate him with wisdom, and the devout worshipper recites praises in his honour. 5

May those splendid timber trees which the God-loving forest-dwellers have firmly planted on the standing posts which their axe have trimmed, bestow upon us wealth and progeny. 6

May those timber posts which have been cut down upon the earth, and which have been fabricated by the craftsmen be helpful in accomplishing benevolent works, and bear our precious gifts to divine powers. 7

May the cosmic divine powers such as sun, wind and life-giving breath afford protection and may heaven and earth and other divine powers cherish our worshipful acts with a common consent. May they raise aloft the banner of our dedicated action of public good. 8

Arrayed in bright garments these timber posts ranging in rows erected by devoted craftsmen on our front, are seen like the row of swans. They being bright proceed, as if, on the path of divine radiance. 9

शृङ्गाणीवेच्छृङ्गिणां सं ददृश्रे चषालवन्तः स्वरवः पृथिव्याम् ।
वाघद्भिर्वा विहवे श्रोषमाणा अस्माँ अवन्तु पृतनाज्येषु ॥१०॥
वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम ।
यं त्वामयं स्वधितिस्तेजमानः प्रणिनाय महते सौभगाय ॥११॥

sríṅgāṇīvéc chriṅgíṇām sám dadrisre cashā́lavantaḥ sváravaḥ prithivyā́m | vāghádbhir vā vihavé sróshamāṇā asmā́ñ avantu pritanā́jyeshu || 10 || vánaspate satávalso ví roha sahásravalsā ví vayám ruhema | yám tvā́m ayám svádhitis téjamānaḥ praṇinā́ya mahaté saúbhagāya || 11 ||

(९) नवमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१-८) प्रथमाद्यष्टर्चां बृहती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥५॥ सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।
अपां नपातं सुभगं सुदीदितिं सुप्रतूर्तिमनेहसम् ॥१॥
कायमानो वना त्वं यन्मातॄरजगन्नपः ।
न तत्ते अग्ने प्रमृषे निवर्तनं यद्दूरे सन्निहाभवः ॥२॥
अति तृष्टं ववक्षिथाथैव सुमना असि ।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

9.

Sákhāyas tvā vavrimahe devám mártāsa ūtáye | apā́m nápātam subhágam sudī́ditim suprátūrtim anehásam || 1 || kā́yamāno vanā́ tvám yán mātrī́r ájagann apáḥ | ná tát te agne pramríshe nivártanam yád dūré sánn ihā́bhavaḥ || 2 || áti trishṭám vavakshithā́thaivá sumánā asi | prá-prānyé yánti páry anyá āsate yéshām sakhyé ási sritáḥ || 3 ||

Entire in all parts and girded with iron chains, they appear upon the earth like the horns of horned cattle. Having received laudations from expert craftsmen, may they protect us in the days of our conflicts. 10

O Lord of the wood, may you whom the sharpened hatchet has brought for great auspiciousness, mount up with hundred branches, so that with thousand branches, we may rise to greatness. 11

9

We as your mortal friends choose you, the divine, for our protection. You are imperishable life—force auspicious, resplendent, the best guide and sinless and as such take us across the miseries. 1

You go up to the motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your tarrying away so far has now become unbearable. So, in a moment, may you come to be with us from afar. 2

O God, you exceedingly wish to provide the satisfaction to your worshippers and are well-disposed to them; of those in whose friendship you are cherished, some show steady progress, while others sit around without any. 3

ईयिवांसमति स्रिधः शश्वतीरति सश्चतः ।
अन्वीमविन्दन्निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम् ॥४॥
ससृवांसमिव त्मनाग्निमित्था तिरोहितम् ।
ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥५॥

váṅsam áti srídhaḥ ṣáṣvatīr áti saṣcátaḥ | ánv īm avindan niciráso adrúho 'psú siṅhám iva ṣritám || 4 || sasrivāṅsam iva tmánāgním itthā́ tiróhitam | aínaṃ nayan mātaríṣvā parāváto devébhyo mathitám pári || 5 ||

॥६॥

तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।
विश्वान्यद्यज्ञाँ अभिपासि मानुष तव क्रत्वा यविष्ठ्य ॥६॥
तद्भद्रं तव दंसना पाकाय चिच्छदयति ।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥७॥
आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत ॥८॥
त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥९॥

táṃ tvā mártā agribhṇata devébhyo havyavāhana | víṣvān yád yajñā́ṅ abhipási mānusha táva krátvā yavishṭhya || 6 || tád bhadrám táva daṅsánā pákāya cic chadayati | tvā́ṃ yád agne paṣávaḥ samā́sate sámiddham apiṣarvaré || 7 || ā́ juhotā svadhvarám ṣīrám pāvakáṣocisham | āṣúṃ dūtám ajirám pratnám íḍyaṃ srushṭī́ devā́ṃ saparyata || 8 || tríṇi ṣatā́ trí sahásrāṇy agníṃ triṅṣác ca devā́ náva cāsaparyan | aúkshan ghritaír ástriṇan barhír asmā́ ā́d íd dhótāraṃ ny àsādayanta || 9 ||

The benignant and long lived enlightened ones discover the inner fire hidden in vital regions like a lion in a cave, at the time of their conflict with constantly ravaging internal conflicts. 4

The cosmic wind brings from afar the fire-divine, hidden so far, for the sake of enlightened devotees, by a process of attrition like a father reclaiming his fugitive son. 5

O fire-divine, the bearer of oblations, benefactor of men, most youthful, since you guard all benevolent devotees by your selfless deeds, they accept you as their invoker. 6

O fire-divine, auspicious is your worship, for it inspires faith even in the ignorant person. The herds of cattle gather around you when kindled at the dead of might. 7

May you offer obeiseance to that fire-divine who burns with purifying glow, who is dormant in every fuel, who is a swift messenger, active, immortal and adorable. May you serve him with quiet devotion. 8

Three thousand, three hundred and thirty-nine• countless enlightened men pay homage to the fire-divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. 9

(१०) दशमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ॥

॥७॥ त्वाम॑ग्ने मनी॒षिण॑: स॒म्राजं॑ चर्षणी॒नाम् । दे॒वं मर्ता॑स इन्धते॒ सम॑ध्व॒रे ॥१॥
त्वां य॒ज्ञेष्वृ॒त्विज॒मग्ने॒ होता॑रमीळते । गो॒पा ऋ॒तस्य॑ दीदिहि॒ स्वे दमे॑ ॥२॥
स घा॒ यस्ते॒ ददा॑शति स॒मिधा॑ जा॒तवे॑दसे । सो अ॑ग्ने धत्ते सु॒वीर्यं॒ स पु॑ष्यति ॥३॥
स के॒तुर॑ध्व॒राणा॑म॒ग्निर्दे॒वेभि॒रा ग॑मत् । अ॒ञ्जा॒नः स॒प्त होतृ॑भिर्ह॒विष्म॑ते ॥४॥
प्र होत्रे॑ पू॒र्व्यं वचो॒ऽग्नये॑ भरता बृ॒हत् । वि॒पां ज्योतीं॑षि॒ बिभ्र॑ते॒ न वे॒धसे॑ ॥५॥

10.

Tvám agne manīshíṇaḥ samrā́jam carshaṇīnā́m | devám mártāsa indhate sám adhvaré || 1 || tvā́ṃ yajñéshv ṛitvíjam ágne hótāram īḷate | gopā́ ṛitásya dīdihi své dáme || 2 || sá ghā yás te dádāṣati samídhā jātávedase | só agne dhatte suvī́ryaṃ sá pushyati || 3 || sá ketúr adhvarā́ṇām agnír devébhir ā́ gamat | añjānáḥ saptá hótṛibhir havíshmate || 4 || prá hótre pūrvyáṃ váco 'gnáye bharatā bṛihát | vipā́ṃ jyótīṅshi bíbhrate ná vedháse || 5 ||

॥८॥ अ॒ग्निं व॑र्धन्तु नो॒ गिरो॒ यतो॒ जाय॑त उ॒क्थ्य॑: । म॒हे वाजा॑य॒ द्रवि॑णाय दर्श॒तः ॥६॥
अग्ने॒ यजि॑ष्ठो अध्व॒रे दे॒वान्दे॑वय॒ते यज । होता॑ म॒न्द्रो वि रा॑ज॒स्यति॒ स्रिध॑: ॥७॥
स न॑: पावक दीदिहि द्यु॒मद॒स्मे सु॒वीर्य॑म् । भवा॑ स्तो॒तृभ्यो॒ अन्त॑मः स्व॒स्तये॑ ॥८॥

agníṃ vardhantu no gíro yáto jáyata ukthyàḥ | mahé vā́jāya drávinaya darṣatáḥ || 6 || ágne yájishṭho adhvaré devā́n devayaté yaja | hótā mandró ví rājasy áti srídhaḥ || 7 || sá naḥ pāvaka dīdihi dyumád asmé suvī́ryam | bhávā stotṛíbhyo ántamaḥ svastáye || 8 ||

10

The wise sages, the mortals, enshrine you in their loving hearts, O adorable Lord, resplendent like fire, and the sovereign king of people. 1

They glorify you as the priest, the invoker of Nature's bounties to help in the performance of the sacred acts. May you shine, in your own way, O Lord, the destroyer of nescience, the preserver of all noble deeds. 2

Verily he acquires good virility and prospers, who dedicates all his wealth and offers devotion to you, O omniscient Lord. 3

May our Lord, resplendent like fire, and the banner of all benevolent deeds, come along with Nature's bounties. He is honoured with love and devotion by the seven officiating priests of the universe for the benefit of the worshipper. 4

To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom. 5

May our hymns exalt the divine fire so that his glory may be magnified and become manifest for the purpose of bestowing abundant food and riches. 6

O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under your supreme sovereignity, since you are the invoker, blissful and giver of protection against calamities. 7

May you, O purifier, bestow on us your shining, glorious virility. May you be very much close to your devoted chanters for their well-being. 8

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते । हव्यवाहममर्त्यं सहोवृधम् ॥९॥

tám tvā víprā vipanyávo jāgrivánsaḥ sám indhate | havyaváham ámartyam sahovrídham || 9 ||

(११) एकादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥१०॥ अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः । स वेद यज्ञमानुषक् ॥१॥
स हव्यवाळमर्त्य उशिग्दूतश्चनोहितः । अग्निर्धिया समृण्वति ॥२॥
अग्निर्धिया स चेतति केतुर्यज्ञस्य पूर्व्यः । अर्थं ह्यस्य तरणि ॥३॥
अग्निं सूनुं सनश्रुतं सहसो जातवेदसम् । वह्निं देवा अकृण्वत ॥४॥
अदाभ्यः पुरएता विशामग्निर्मानुषीणाम् । तूर्णी रथः सदा नवः ॥५॥

11.

Agnír hótā puróhito dhvarásya vícarshaṇiḥ | sá veda yajñám ānushák || 1 || sá havyavā́ḷ ámartya uṣíg dūtáṣ cánohitaḥ | agnír dhiyā́ sám riṇvati || 2 || agnír dhiyā́ sá cetati ketúr yajñásya pūrvyáḥ | ártham hy àsya táraṇi || 3 || agním sūnúm sánaṣrutam sáhaso jātávedasam | váhnim devā́ akriṇvata || 4 || ádābhyaḥ puraetā́ viṣā́m agnír mā́nushīṇām | tū́rṇī ráthaḥ sádā návaḥ || 5 ||

॥१०॥ साह्वान्विश्वा अभियुजः क्रतुर्देवानाममृक्तः । अग्निस्तुविश्रवस्तमः ॥६॥

sāhvā́n víṣvā abhiyújaḥ krátur devā́nām ámriktaḥ | agnís tuvíṣravastamaḥ || 6 ||

The wise, intelligent and vigilant priest kindle the divine light such as is yours (in their hearts). You are the conveyer of offerings, immortal and augmenter of strength. 9

11

The adorable God is our medium of devotion and is the supreme guide of our sacred deeds. He knows the course of all events as they proceed. 1

The adorable Lord, medium of devotion, immortal, divine carrier of enlightenment and the cherisher of our dedicated actions, inspires the devotees with divine wisdom. 2

The adorable Lord, the earliest banner of virtuous actions, knows all objectiveness through his wisdom; His radiance carries us across the darkness. 3

The enlightened ones are privileged to recognize the adorable Lord, as the source of strength; the Lord who is eternally renowned, the knower of all that is born, and carrier of divinities. 4

The adorable Lord, the precedor of human race, the speedy carrier of virtues is ever new and unsusceptable of any harm. 5

The adorable Lord is the most liberal contributor of food and is able to resist all assailants when confronted. He is the inspirer and nourisher of Nature's bounties. 6

अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः । क्षयं पावकशोचिषः ॥७॥
परि विश्वानि सुधिताग्नेरश्याम मन्मभिः । विप्रासो जातवेदसः ॥८॥
अग्ने विश्वानि वार्या वाजेषु सनिषामहे । त्वे देवास एरिरे ॥९॥

abhí práyāṅsi váhasā dāṣvā́ñ aṣnoti mártyaḥ | ksháyam pāvakáṣocishaḥ || 7 || pári víṣvāni súdhitāgnér aṣyāma mánmabhiḥ | víprāso jātávedasaḥ || 8 || ágne víṣvāni vā́ryā vā́jeshu sanishāmahe | tvé devā́sa érire || 9 ||

(१२) द्वादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥११॥ इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता ॥१॥
इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः । अया पातमिमं सुतम् ॥२॥

12.

Índrāgnī ā́ gatam sutám gīrbhír nábho várenyam | asyá pātam dhiyéshitā || 1 || índrāgnī jaritúḥ sácā yajñó jigāti cétanaḥ | ayā́ pātam imám sutám || 2 ||

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे । ता सोमस्येह तृम्पताम् ॥३॥
तोशा वृत्रहणा हुवे सजित्वानापराजिता । इन्द्राग्नी वाजसातमा ॥४॥

índram agním kavichádā yajñásya jūtyā́ vriṇe | tā́ sómasyehá trimpatām || 3 || tosā́ vrítrahánā huve sajítvānā́parājitā | indrāgnī́ vājasā́tamā || 4 ||

From the adorable Lord of purifying radiance, the liberal mortal worshipper receives from all sides abundant food and prosperity. 7

May we, endowed with intelligence obtain precious rewards through our adoration to the omniscient adorable Lord. 8

O adorable Lord, may we win all precious gifts in our struggles of life, since all Nature's forces derive inspirations from you only. 9

12

O radiation from the cosmic sun and lightning within our inner conscience may you come to our acceptable libations, presented in the form of sweet hymns full of heavenly bliss; may you please enjoy them to your satisfaction. 1

O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked come to us to enjoy the devotional bliss to your satisfaction. 2

Urged by the force of faith, I implore cosmic rays of the inner sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nector of joy, here presented. 3

I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment. 4

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥५॥

prá vām arcanty ukthíno nīthāvído jaritā́raḥ | índrāgnī ísha ā́ vriṇe || 5 ||

॥१२॥ इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् । साकमेकेन कर्मणा ॥६॥
इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः । ऋतस्य पथ्या३ अनु ॥७॥
इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च । युवोरप्तूर्यं हितम् ॥८॥
इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः । तद्वां चेति प्र वीर्यम् ॥९॥

índrāgnī navatím púro dāsápatnīr adhūnutam | sākám ékena kármaṇā || 6 || índrāgnī ápasas pā́ry úpa prá yanti dhītáyaḥ | ritásya pathyā̀ ánu || 7 || índrāgnī tavishā́ṇi vāṃ sadhásthāni práyāṅsi ca | yuvór aptū́ryaṃ hitám || 8 || índrāgnī rocanā́ diváḥ pári vā́jeshu bhūshathaḥ | tád vāṃ ceti prá vīryàm || 9 ||

[अथ द्वितीयोऽनुवाकः ॥] (१३) त्रयोदशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य वैश्वामित्र ऋषभ ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

॥१३॥ प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै ।
गमद्देवेभिरा स नो यजिष्ठो बर्हिरा सदत् ॥१॥
ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥२॥

13.

Prá vo deváyāgnáye bárhishṭham arcāsmai | gámad devébhir ā́ sá no yájishṭho barhír ā́ sadat || 1 || ritā́vā yásya ródasī dáksham sácanta ūtáyaḥ | havíshmantas tám īḷate táṃ sanishyántó 'vase || 2 ||

O rays of the inner cosmic sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment. 5

O rays of the inner cosmic sun and lightning, with one united effort you overthrow ninety strong holds possessed by evil forces. 6

O rays of the inner cosmic sun and lightning, the enlightened persons always tread the paths of truth. 7

O rays of the inner cosmic sun and lightning, in you vigour and food are abiding together; your readiness for despensing justice is highly commendable. 8

O rays of the inner cosmic sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well-known is the prowess of both of you. 9

13

I loudly sign with utmost power the glory of adorable Lord, so that He, the best offerer, may come to us with the bounties of Nature and be seated in our hearts. 1

The adorable God is the observer of truth and the Lord of the inner conscience celestial and cosmic regions. The protective nature's bounties wait on Him for strength. He is adored by dedicated devotees and those who seek wealth approach Him for protection. 2

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥३॥
स नः शर्माणि वीतयेऽग्निर्यच्छतु शंतमा ।
यतो नः प्रुष्णवद्वसु दिवि क्षितिभ्यो अप्स्वा ॥४॥
दीदिवांसमपूर्व्यं वस्वीभिरस्य धीतिभिः ।
ऋक्वाणो अग्निमिन्धते होतारं विश्पतिं विशाम् ॥५॥
उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
शं नः शोचा मरुद्वृधोऽग्ने सहस्रसातमः ॥६॥
नू नो रास्व सहस्रवत्तोकवत्पुष्टिमद्वसु ।
द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥७॥

sá yantá vípra eshām sá yajñánām áthā hí sháḥ | agním tám vo duvasyata dátā yó vánitā maghám || 3 || sá naḥ ṣármāṇi vītáye 'gnír yachatu ṣáṃtamā | yáto naḥ prushṇávad vásu diví kshitíbhyo apsv á || 4 || dīdivánsam ápūrvyaṃ vásvībhir asya dhītíbhiḥ | ríkvāṇo agním indhate hótāraṃ viṣpátiṃ viṣám || 5 || utá no bráhmann avisha ukthéshu devahūtamaḥ | ṣáṃ naḥ ṣocā marúdvṛidhó 'gne sahasrasátamaḥ || 6 || nū́ no rāsva sahásravat tokávat pushṭimád vásu | dyumád agne suvíryaṃ várshishṭham ánupakshitam || 7 ||

(१४) चतुर्दशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य वैश्वामित्र ऋषभ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ आ होता मन्द्रो विदथान्यस्थात्सत्यो यज्वा कवितमः स वेधाः ।
विद्युद्रथः सहसस्पुत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो अश्रेत् ॥१॥

14.

Á hótā mandró vidáthāny asthāt satyó yájvā kavítamaḥ sá vedháḥ | vidyúdrathaḥ sáhasas putró agníḥ ṣocíshkeṣaḥ pṛithivyám pájo aṣret || 1 ||

He, the sage, is the guide of those who worship; He is the regulator of sacred dedicated acts. May you pay homage to Him as He is the benefactor and the bestower of great wealth. 3

May the adorable Lord, grant us more prosperous dwellings and beneficial comforts for our maintenance. So that from Him infinite wealth, whether it is derived from heaven or from earth, or from waters, may come to us. 4

The devotees kindle love for the adorable Lord, who is self-radiant, the unprecedented invoker and the protector of people through His own excellent designs. 5

May you, O adorable Lord, the most competent of Nature's bounties perfect our prayers, as well as songs. You are glorified by mortals, and are the showerer of thousands of blessings; may you augment our felicity. 6

May you now grant us wealth by thousands along with progeny, nourishment, brilliant treasure, and exalted vigour, and may you be infinite and inexhaustible in your blessings to us. 7

14

May the adorable Lord, the invoker, the exhilarator, ever-true, most-wise, and ordainer be in our thoughts whilst we are in this synod. He, the source of strength, with lightning as His chariot and with lustrous flames as his hair manifests His glory on the earth. 1

अयामि ते नमउक्तिं जुषस्व ऋतावस्तुभ्यं चेतते सहस्वः ।
विद्वाँ आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिरूतये यजत्र ॥२॥
द्रवतां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरच्छ ।
यत्सीमञ्जन्ति पूर्व्यं हविर्भिरा वन्धुरेव तस्थतुर्दुरोणे ॥३॥
मित्रश्च तुभ्यं वरुणः सहस्वोऽग्ने विश्वे मरुतः सुम्नमर्चन् ।
यच्छोचिषा सहसस्पुत्र तिष्ठा अभि क्षितीः प्रथयन्त्सूर्यो नॄन् ॥४॥
वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने ॥५॥

áyāmi te námaüktiṃ jushasva ṛítāvas túbhyaṃ cétate sahasvaḥ | vidvā́ñ ā́ vakshi vidúsho ní shatsi mádhya ā́ barhír ūtā́ye yajatra || 2 || drávatāṃ ta ushásā vājáyantī ágne vā́tasya pathyā̀bhir ácha | yát sīm añjánti pūrvyáṃ havírbhir ā́ vandhúreva tasthatur duroṇé || 3 || mitrá́ṣ ca túbhyaṃ várunaḥ sahasvó 'gne víṣve marútaḥ sumnám arcan | yác chocíshā sahasas putra tíshṭhā abhí kshitī́ḥ pratháyan sū́ryo nṛ́n || 4 || vayáṃ te adyá rarimā́ hí kā́mam uttānáhastā námasopasádya | yájishṭhena mánasā yakshi devā́n ásredhatā mánmanā vípro agne || 5 ||

त्वद्धि पुत्र सहसो वि पूर्वीर्देवस्य यन्त्यूतयो वि वाजाः ।
त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥६॥
तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अध्वरे अकर्म ।
त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥७॥

tvád dhí putra sahaso ví pūrvī́r devásya yánty ūtáyo ví vā́jāḥ | tvā́ṃ dehi sahasríṇaṃ rayíṃ no 'drogheṇa vácasā satyám agne || 6 || túbhyaṃ daksha kavikrato yā́nīmā́ déva mártāso adhvaré ákarma | tvā́ṃ víṣvasya suráthasya bodhi sárvaṃ tád agne amṛita svadehá || 7 ||

To you, O adorable Lord, the sustainer of eternal laws, I offer my reverential salutatious. O possessor of strength, expounder of ceremony, may you accept them; and wise as you are, may you bring men of wisdom here. O pious one, may you enshrine hearts of devotees for protection. 2

May the food-bestowing evenings and dawns hasten towards you, O adorable Lord, come on a chariot moving as if on the paths of wind. The priests worship you at these hours as usual with offerings. May the evenings and dawns come united like a yoke to stay in our dwellings. 3

O vigorous adorable Lord, all Nature's bounties, such as the sun, ocean and space-winds offer their praises to you, O the source of strength, you stand like the sun shedding lustre on man-kind. 4

With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise lord, honour Nature's bounties with great affection and unwearied appreciation. 5

From you, verily, O source of strength, many and various benefactions and various kinds of food devolve upon the devout worshipper. May you grant us, O adorable Lord, infinite wealth and a children observant of truth and with speech devoid of guile. 6

O mighty, omniscient, radiant adorable Lord, these offerings, which we mortals present to you in our worship are for you. May you, O immortal Lord, cherish and bless everyone who is worthily virtuous. 7

(१५) पञ्चदशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य कात्य उत्कील ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥१॥
त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः ।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा सुजात ॥२॥
त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि ।
वसो नेषि च पर्षि चात्यंहः कृधी नो राय उशिजो यविष्ठ ॥३॥

15.

Ví pájasā prithúnā ṣóṣucāno bádhasva dvishó raksháso ámīvāḥ | susármaṇo brihatáḥ ṣármaṇi syām agnér ahám suhávasya práṇītau || 1 || tvám no asyá usháso vyùshṭau tvám sū́ra údite bodhi gopáḥ | jánmeva nítyam tánayam jushasva stómam me agne tanvà sujāta || 2 || tvám nricá-kshā vrishabhánu pūrvī́ḥ krishṇásv agne arushó ví bhāhi | váso néshi ca párshi cáty áṅhaḥ kridhí no rāyá uṣíjo yavishṭha || 3 ||

अषाळ्हो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा संजिगीवान् ।
यज्ञस्य नेता प्रथमस्य पायोर्जातवेदो बृहतः सुप्रणीते ॥४॥
अच्छिद्रा शर्म जरितः पुरूणि देवाँ अच्छा दीद्यानः सुमेधाः ।
रथो न सस्निरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके ॥५॥

áshāḷho agne vrishabhó didīhi púro víṣvāḥ saúbhagā saṃjigīván | yajñásya netá prathamásya pāyór jấtavedo brihatáḥ supraṇīte || 4 || áchidrā ṣárma jaritaḥ purū́ṇi deváñ ácha dī́dyānaḥ sumedháḥ | rátho ná sásnir abhí vakshi vấjam ágne tvám ródasī naḥ suméke || 5 ||

15

Resplendent with your wide extending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. 1

May you become our protector whilst now the morn is breaking and may you be a guardian when the sun has mounted high up. O Lord, manifested by your radiance, may you be pleased with my constant prayer as a father with his son. 2

O adorable Lord, the showerer of benefits, beholder of men, radiant even amidst darkness, may you shine with abundant glow as usual. O bestowerer of comforts, lead us on righteous paths and keep us away from evils. May you, ever-young, fulfil our aspirations for prosperity. 3

O adorable Lord, mighty and showerer of benefits, may you brighten all the strongholds of the virtuous and their fortunes. O omniscient Lord, you are the foremost guide of the benevolent noble deeds. 4

You are endowed with sharp intelligence and radiance, and are the invoker of Nature's bounties. May you bring many faultless shelters and convey to them our homage as a chariot carries the food. May you illuminate the beautiful heaven and earth. 5

प्र पीपय वृषभ जिन्व वाजानग्ने त्वं रोदसी नः सुदोघे ।
देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्ठात् ॥६॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥७॥

prá pī-
paya vṛishabha jínva vā́jān ágne tvám ródasī naḥ sudóghe |
devébhir deva surúcā rucānó mā́ no mártasya durmatíḥ
pári shṭhāt || 6 || íḷām agne — || 7 ||

(१६) षोडशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य कात्य उत्कील ऋषिः । अग्निर्देवता । प्रगाथः (विषमर्चा बृहती समर्चा सतोबृहती) छन्दः ॥

॥१६॥ अयमग्निः सुवीर्यस्येशे महः सौभगस्य ।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥१॥
इमं नरो मरुतः सश्चता वृधं यस्मिन्रायः शेवृधासः ।
अभि ये सन्ति पृतनासु दूढ्यो विश्वाहा शत्रुमादभुः ॥२॥
स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य ।
तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥३॥

16.

Ayám agníḥ suvī́ryasyéṣe maháḥ saúbhagasya | rāyá
ī́ṣe svapatyásya gómata ī́ṣe vṛitrahátbānām || 1 || imám
naro marutaḥ saṣcatā vṛídhaṃ yásmin rā́yaḥ ṣévṛidhāsaḥ |
abhí yé sánti pṛítanāsu dūḍhyò viṣvā́hā ṣátrum ādabhúḥ
|| 2 || sá tvám no rāyáḥ ṣiṣīhi mīḍhvo agne suvī́ryasya |
túvidyumna várshishṭhasya prajā́vato 'namīvásya sushmí-
ṇaḥ || 3 ||

O mighty fire-divine, be propitious and grant us food full of nutrition and make heaven and earth yield milk for us. May you, O Lord, shine with divine radiance. Let not the ill will of any mortal prevail against us. 6

O adorable Lord, may you grant to the offerer of oblations, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 7

16

This adorable God is the lord of heroic strength and of great good fortune. He is the lord of wealth, comprising progeny and cattle; he commands the forces which repel evils. 1

O vital principles, you always associate with the adorable Lord for glory, in whom is stored wisdom contributing to bliss. You always overpower the wickedness in struggles and everyday humble evil-hearted adversaries. 2

O opulent glorious adorable Lord, showerer of benefits, may you enrich us with riches, comprising vigour, numerous progeny, health and happiness. 3

चक्रिर्यो विश्वा भुवनाभि सासहिश्चक्रिर्देवेष्वा दुवः ।
आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम् ॥४॥
मा नो अग्नेऽमतये मावीरतायै रीरधः ।
मागोतायै सहसस्पुत्र मा निदेऽप द्वेषांस्या कृधि ॥५॥
शग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अध्वरे ।
सं राया भूयसा सृज मयोभुना तुविद्युम्न यशस्वता ॥६॥

cákrir yó víśvā bhúvanābhí sāsahíś cákrir devéshv ā́ dúvaḥ | ā́ devéshu yátata ā́ suvírya ā́ śáṅsa utá nriṇā́m || 4 || mā́ no agné 'mataye mā́vīratāyai rīradhaḥ | mā́gótāyai sahasas putra mā́ nidé 'pa dvéshāṅsy ā́ kṛidhi || 5 || śagdhí vā́jasya subhaga prajā́vató 'gne bṛiható adhvaré | sám rāyā́ bhū́yasā sṛija mayobhúnā túvidyumna yáśasvatā || 6 ||

(१७) सप्तदशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः कत ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः ।
शोचिष्केशो घृतनिर्णिक्पावकः सुयज्ञो अग्निर्यजथाय देवान् ॥१॥
यथायजो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वान् ।
एवानेन हविषा यक्षि देवान्मनुष्वद्यज्ञं प्र तिरेममद्य ॥२॥

17.

Samidhyámānaḥ prathamā́nu dhármā sám aktúbhir ajyate viśvávāraḥ | śocíshkeśo ghṛitánirṇik pāvakáḥ suyajñó agnír yajáthāya devā́n || 1 || yáthā́yajo hotrám agne pṛithivyā́ yáthā divó jātavedaś cikitvā́n | evā́néna havíshā yakshi devā́n manushvád yajñám prá tiremám adyá || 2 ||

He, who is the creator, pervades all worlds; He the enduring maker, conveys our offerings to Nature's bounties. He is present with the devout worshippers and amidst the heroism and devotion of men. 4

May you not consign us, O adorable Lord, to malignity or to the absence of posterity; nor, O source of strength, to the sensuousness nor to slander. May you drive away all animosities. 5

O auspicious adorable Lord, bestow upon us at the time of our ceremony, food or any enjoyment which may lead to happiness and glory. 6

17

The sacrificial fire, the purifier, the one whose hair is flame, when duly first kindled and worshipped at the altar becomes the object of adoration by all. He is sprinkled with butter, so that He may convey our oblations to Nature's bounties. 1

O omnipresent fire, just as you have been providing nutrient offerings to the earth and just as you have been doing it from time immemorial, in the same manner provide these to Nature's bounties. May you lead our sacred ceremonies to success today as you have been doing all the years. 2

त्रीण्यायूंषि तव जातवेदस्तिस्र आजानीरुषसस्ते अग्ने ।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः ॥३॥
अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेड्यं जातवेदः ।
त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम् ॥४॥
यस्त्वद्धोता पूर्वो अग्ने यजीयान्द्विता च सत्ता स्वधया च शंभुः ।
तस्यानु धर्म प्र यजा चिकित्वोऽथा नो धा अध्वरं देववीतौ ॥५॥

tríṇy áyūṅshi táva jātavedas tisrá ājánīr ushásas te agne | tábhir devánām ávo yakshi vidván áthā bhava yájamānaya ṣáṃ yóḥ || 3 || agníṃ sudītíṃ sudṛíṣaṃ griṇánto namasyámas tvéḍyaṃ jātavedaḥ | tváṃ dūtám aratíṃ havyavāhaṃ devá akriṇvann amṛítasya nábhim || 4 || yás tvád dhóta pū́rvo agne yájīyān dvitá ca sátta svadháya ca ṣambhúḥ | tásyánu dhárma prá yaja cikitvó 'tha no dha adhvarám devávītau || 5 ||

(१८) अष्टादशं सूक्तम

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः कत ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।
पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्दहतादरातीः ॥१॥
तपो ष्वग्ने अन्तराँ अमित्रान्तपा शंसमररुषः परस्य ।
तपो वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः ॥२॥

18.

Bhávā no agne sumánā úpetau sákheva sákhye pitáreva sādhúḥ | purudrúho hí kshitáyo jánānām práti pratīcír dahatād árātīḥ || 1 || tápo shv àgne ántarāñ amítrān tápā ṣáṅsam árarushaḥ párasya | tápo vaso cikitānó acíttān ví te tishṭhantām ajárā ayásaḥ || 2 ||

O omnipresent fire, yours are three forms of manifestation; and three are your forms born of (seasonal) dawns. May you in these various forms convey our homage to Nature's bounties and willingly be the bestower of happiness on the institutor of this worship. 3

O omnipresent fire, the centre of ambrosia, we venerate you; you are glorified with brilliance and beauty and are worthy of adoration. Nature's bounties have made you their messenger, the disinterested leader of oblations for the environments. 4

That priest who is the presenter of oblations is most diligent offerer of worship. He is seated with sacrificial food in two places (at the altar) and is the source of happiness. May you, O fire, cognizant of our devotion, officiate in accordance with tradition and thus render our rituals acceptable to Nature's bounties. 5

18

Be kind to us when we approach you, O adorable God. May you be the fulfiller of our aspirations like a friend to a friend, or like parents to their child. Since men are great oppressors of men, may you consume the adversaries who are against us. 1

Burn up thoroughly, O adorable God, our assailing enemies who are near us. Reject the course of infidels, who do not worship. May you, O granter of comforts, cognizant of sacred works, destroy the foolish, so that your undecaying, all-pervading virtues may ever prevail. 2

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥३॥
उच्छोचिषा सहसस्पुत्र स्तुतो बृहद्वयः शशमानेषु धेहि ।
रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं१ भूरि कृत्वः ॥४॥
कृधि रत्नं सुसनितर्धनानां स घेदग्ने भवसि यत्समिद्धः ।
स्तोतुर्दुरोणे सुभगस्य रेवत्सृप्रा करस्ना दधिषे वपूंषि ॥५॥

idhménāgna ichámāno ghriténa juhómi havyám tárase bálāya | yávad íse bráhmaṇā vándamāna imáṃ dhíyaṃ ṣataséyāya devím || 3 || úc chocíshā sahasas putra stutó brihád váyaḥ ṣaṣamānéshu dhehi | revád agne visvámitreshu sáṃ yór marmrijmā́ te tanvàm bhúri krítvaḥ || 4 || kridhí rátnaṃ susanitar dhánānāṃ sá ghéd agne bhavasi yát sámiddhaḥ | stotúr duroṇé subhágasya revát sriprá karásnā dadhishe vápūṅshi || 5 ||

(१९) एकोनविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ अग्निं होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदममूरम् ।
स नो यक्षद्देवताता यजीयान्राये वाजाय वनते मघानि ॥१॥
प्र ते अग्ने हविष्मतीमियर्म्यच्छा सुद्युम्नां रातिनीं घृताचीम् ।
प्रदक्षिणिद्देवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्रेत् ॥२॥

19.

Agníṃ hótaram prá vriṇe miyédhe grítsaṃ kavíṃ visvavídam ámūram | sá no yakshad devátātā yájīyān rāyé vájāya vanate maghā́ni || 1 || prá te agne havíshmatīm iyarmy ácha sudyumnáṃ rātínīṃ ghritā́cīm | pradakshiṇíd devátātim urāṇáḥ sáṃ rātíbhir vásubhir yajñám asret || 2 ||

Desirous of wealth and overwhelming might, I offer you, O adorable Lord, my dedicated actions further enlivened by devotion, and supported by knowledge. Praising you with sacred hymns, as much as I can, I propitiate you, that you may render this praise resplendent with infinite treasure. 3

Rise up with your glow, O adorable Lord, the source of strength, when praised in hymns, and give abundant vitality, in rest and stir; to them who belong to the universal kinships, and who toil to serve you. May you grant them exemption from sickness and danger. 4

O adorable God, liberal donor of riches, bestow upon us the most precious of treasures, for such you do when served well. You promptly bestow riches on your fortunate devotees, with your arms extended to them. 5

19

I have the honour to invoke the adorable Lord to be our guide in the fire-ceremony. He is most wise, all-knowing and infallible. In our worship, may He, the adorable one, transfer our homage to divine powers, and accept our precious offerings for wealth and nourishment. 1

O adorable Lord, in your honour in this fire ritual, I lift the ladle, full of offerings, shining with brilliance and food. May you, propitiated by the presented offerings, sanctify this sacrificial ritual by your circumambulation. 2

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः ॥३॥
भूरीणि हि त्वे दधिरे अनीकाग्ने देवस्य यज्यवो जनासः ।
स आ वह देवतातिं यविष्ठ शर्धो यदद्य दिव्यं यजासि ॥४॥
यत्त्वा होतारमनजन्मियेधे निषादयन्तो यजथाय देवाः ।
स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥५॥

sá téjīyasā mánasā tvóta utá ṣiksha svapatyásya ṣikshóḥ ágne rāyó nrítamasya prábhūtau bhūyáma te sushṭutáyaṣ ca vásvaḥ || 3 || bhū́rīṇi hí tvé dadhiré ánīkāgne devásya yájyavo jánāsaḥ | sá á vaha devátātim yavishṭha ṣárdho yád adyá divyám yájasi || 4 || yát tvā hótāram anájan miyédhe nishadáyanto yajáthāya deváḥ | sá tvám no agne 'vitéhá bodhy ádhi ṣrávāṅsi dhehi nas tanū́shu || 5 ||

(२०) विंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । (१, ५) प्रथमापञ्चम्योर्ऋचोर्विश्वे देवाः, (२–४) द्वितीयादितृचस्य चाग्निर्देवताः । त्रिष्टुप् छन्दः ॥

॥२०॥ अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः ।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥१॥
अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः ।
तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥२॥

20.

Agním ushásam aṣvínā dadhikrám vyúshṭishu havate váhnir ukthaíḥ | sujyótisho naḥ ṣriṇvantu deváḥ sajóshaso adhvarám vāvaṣānáḥ || 1 || ágne trí te vájinā trí shadhásthā tisrás te jihvá ṛitajāta pūrvíḥ | tisrá u te tanvò devávātās tábhir naḥ pāhi gíro áprayuchan || 2 ||

O adorable Lord, the person who has the privilege of your protection becomes endowed with a most luminous mind; may you bestow upon him excellent progeny. As you are a very liberal dispenser of riches and a superb leader, may we ever remain under your guidance and glorify you for wealth and prosperity. 3

O resplendent fire-divine, the worshippers have set on you full many a brilliant flame. O ever-young Lord, may you invoke all Nature's bounties here today, and inspire them for effulgence. 4

O fire-divine, in as much as enlightened devotees, attending the ceremony, annoint you as their invoking priest, may you be our protector on this occasion and grant abundant food to our descendants. 5

20

The leading priest invokes with praises at the break of morn, the divine fire, the dawn, the twin pair of divine powers, and the divine gravitational forces. May the resplendent divinities, cherisher of sacred works, hear our invocation with common consent. 1

O divine fire, enkindled through eternal laws, three are your viands and three are the abiding places, three are your tongues, three are your forms, which the divine powers delight in. May you with unceasing care be propitious to our praise. 2

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संदधुः पृष्टबन्धो ॥३॥
अग्निर्नेता भग इव क्षितीनां दैवीनां देव ऋतुपा ऋतावा ।
स वृत्रहा सनयो विश्ववेदाः पर्षद्विश्वाति दुरिता गृणन्तम् ॥४॥
दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
अश्विना मित्रावरुणा भगं च वसून्रुद्राँ आदित्याँ इह हुवे ॥५॥

ágne bhū́rīṇi táva jātavedo déva svadhāvo 'mṛítasya nā́ma | yā́ṣ ca māyā́ māyínām viṣvaminva tvé pūrvī́ḥ saṃdadhúḥ prishṭabandho || 3 || agnír netā́ bhága iva kshitīnā́ṃ daívīnāṃ devá ṛitupā́ ṛitā́vā | sá vṛitrahā́ sanáyo viṣvávedāḥ párshad víṣvā́ti duritā́ gṛiṇántam || 4 || dadhikrā́m agnī́m ushásaṃ ca devī́m bṛíhaspátiṃ savitā́raṃ ca devám | aṣvínā mitrā́váruṇā bhágaṃ ca vásūn rudrā́ñ ādityā́ñ ihá huve || 5 ||

(२१) एकविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । अग्निर्देवता । (१) प्रथमर्चस्त्रिष्टुप्, (२-३) द्वितीयातृतीययोरनुष्टुप्, (४) चतुर्थ्या विराड्रूपा, (५) पञ्चम्याश्च सतोबृहती छन्दांसि ॥

॥२१॥ इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व ।
स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य ॥१॥
घृतवन्तः पावक ते स्तोकाः श्चोतन्ति मेदसः ।
स्वधर्मन्देववीतये श्रेष्ठं नो धेहि वार्यम् ॥२॥

21.

Imáṃ no yajñám amṛíteshu dhehīmā́ havyā́ jātavedo jushasva | stokā́nām agne médaso ghṛitásya hótaḥ prā́ṣāna prathamó nishádya || 1 || ghṛitávantaḥ pāvaka te stokā́ ṣcotanti médasaḥ | svádharman devávītaye ṣréshṭhaṃ no dhehi vā́ryam || 2 ||

O adorable Lord, omniscient and divine, many are the names you bear. O fulfiller of all aspirations, accomplisher of prayers, you are very well acquainted with the delusive practices of charmers, used against the enlightened ones. 3

The fire-divine is the guide of devout men, as the sun is the regulator of seasons. May He, the observer of truth, the destroyer of evil forces, the ancient, and the omniscient, convey His devotees safe over all troubles. 4

I invoke here the divine gravitational forces, the fire-divine, the dawn, the lord of vast universe, the divine creator, the twin faculties of mind and body, the lord of the luminous world and the cosmic ocean, and the master of riches and comforts, as also the provider of all dwellings, the cosmic vital principles and radiant rays of the sun to help us in our sacred works. 5

21

May you convey our devotional worship, O omniscient Lord, to the immortals and be pleased with our offerings. O adorable Lord, ever-enshrined in our hearts, may you gladly accept our humble homage of love and devotion. 1

The dedication full of love is offered to you, O adorable Lord, the purifier, and the ordainer for the enlightenment of pious devotees. May you grant us excellent affluence. 2

तुभ्यं स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्य ।
ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥३॥
तुभ्यं श्चोतन्त्यध्रिगो शचीवः स्तोकासो अग्ने मेदसो घृतस्य ।
कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥४॥
ओजिष्ठं ते मध्यतो मेद उद्भृतं प्र ते वयं ददामहे ।
श्चोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान्देवशो विहि ॥५॥

túbhyam stoká ghritaścútó 'gne víprāya santya | ríshiḥ śréshṭhaḥ sám idhyase yajñásya prāvitá bhava || 3 || túbhyaṃ ścotanty adhrigo śacīva stokáso agne médaso ghritásya | kaviśastó brihatá bhānúnágā havyá jushasva medhira || 4 || ójishṭhaṃ te madhyató méda údbhritam prá te vayáṃ dadāmahe | ścótanti te vaso stoká ádhi tvací práti tán devaśó vihi || 5 ||

(२२) द्वाविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । (१–३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्चाग्निः, (४) चतुर्थ्याश्च पुरीष्या अग्नयो देवताः । (१–३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्च त्रिष्टुप्, (४) चतुर्थ्याश्चानुष्टुप् छन्दसी ॥

॥२२॥ अयं सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः ।
सहस्रिणं वाजमत्यं न सप्तिं ससवान्त्सन्त्स्तूयसे जातवेदः ॥१॥
अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥२॥

22.

Ayáṃ só agnír yásmin sómam índraḥ sutáṃ dadhé jaṭháre vāvaśānáḥ | sahasríṇaṃ vájam átyaṃ ná sáptiṃ sasaván sán stūyase jātavedaḥ || 1 || ágne yát te diví várcaḥ prithivyáṃ yád óshadhīshv apsv á yajatra | yénāntárikshani urv ātatántha tveshåḥ sá bhānúr arṇavó nricákshāḥ || 2 ||

The humble homage, full of love and dedication, is offered to you, O all-wise adorable Lord. You are kindled like sacred fire, as you are the best of seers. May you be the protector of our sacred acts. 3

The humble offerings full of love and dedication are presented to you, O irrepressible and powerful Lord. Therefore, praised by sages, come with great splendour, O all-wise Lord, and be pleased with our offerings. 4

We present to you the most intense love from the deepest core of our heart. O bestower of comforts, may our love touch your compassion and may you convey our devotion to your Nature's bounties in appropriate manner. 5

22

This is that universal fire-divine in whom the resplendent sun pours out its loving homage for its own benefit. You are praised by us, O omnipresent divine fire, enjoying the oblation of many sorts like a rapid courser (enjoying many pleasures in battle). 1

O adorable universal fire-divine, your splendour is visible in heaven and earth, in the plants and in water; your glory over-spreads the vast mid region, with shine and effulgence of an ocean overlooking men. 2

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।
या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥३॥
पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।
जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥४॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

ágne divó árṇam áchā jigāsy áchā deváñ ūcishe dhíshṇyā yé | yā́ rocané parástāt sū́ryasya yā́ṣ cāvástād upatíshṭhanta ā́paḥ || 3 || purīshyā̀so agnáyaḥ prāvaṇébhiḥ sajóshasaḥ | jushántāṃ yajñám adrúho 'namīvā́ ísho mahī́ḥ || 4 || ī́ḷām agne — || 5 ||

(२३) त्रयोविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारतौ देवश्रवोदेववातावृषी । अग्निर्देवता । (१-२, ४-५) प्रथमाद्वितीययोर्ऋचोश्चतुर्थपञ्चम्योश्च त्रिष्टुप्, (३) तृतीयायाश्च सतोबृहती छन्दसी ॥

॥२३॥ निर्मथितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता ।
जूर्यत्स्वग्निरजरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥१॥
अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम् ।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून् ॥२॥

23.

Nírmathitaḥ súdhita ā́ sadhásthe yúvā kavír adhvarásya praṇetā́ | jū́ryatsv agnír ajáro váneshv átrā dadhe amṛ́taṃ jātávedāḥ || 1 || ámanthishṭām bhā́ratā revád agníṃ devásravā devávātaḥ sudáksham | ágne ví paṣya bṛihatā́bhí rāyéshāṃ no netā́ bhavatād ánu dyū́n || 2 ||

You move, O universal fire, to the vapour in heaven. You intigrate the activities who are the vital airs of the body. You animate the waters in the bright region above the sun, as well as those that are in the firmament beneath. 3

May the universal fire-divine, benign and protective, variously manifested in combinations, cherish our noble benevolent deeds and grant us abundant food, free from disease and malice. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

23

Properly kindled and established in the altar (of hearts), this youthful, ageless, divine fire, becomes promotor of beneficial sacred deeds. May this imperishable divine light, blaming amidst consuming forests of delusions grant us here immortalizing elixir. 1

The enlightened sages, gifted to hear divine message, and divinely inspired, churn the powerful and bliss-bestowing divine fire. May you, O adorable Lord, lead us to the vast riches and nourishment day after day. 2

दश क्षिपः पूर्व्यं सीमजीजनन्त्सुजातं मातृषु प्रियम् ।
अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद्वशी ॥३॥
नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नाम् ।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥४॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

dáṣa kshípaḥ pūrvyáṃ sīm ajījanan sújātam mātṛíshu priyám | agníṃ stuhi daivavātáṃ devaṣravo yó jánānām ásad vaṣí || 3 || ní tvā dadhe vára á pṛithivyá íḷāyās padé sudinatvé áhnām | dṛisháḍvatyām mánusha āpayáyāṃ sárasvatyāṃ revád agne didīhi || 4 || íḷām agne — || 5 ||

(२४) चतुर्विंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१) प्रथमर्चोऽनुष्टुप्, (२–५) द्वितीयादिचतसृणाञ्च गायत्री छन्दसी ॥

॥२४॥ अग्ने सहस्व पृतना अभिमातीरपास्य । दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसे ॥१॥
अग्न इळा समिध्यसे वीतिहोत्रो अमर्त्यः । जुषस्व सू नो अध्वरम् ॥२॥
अग्ने द्युम्नेन जागृवे सहसः सूनवाहुत । एदं बर्हिः सदो मम ॥३॥

24.

Ágne sáhasva pṛítanā abhímātīr ápāsya | dushṭáras tárann árātīr várco dhā yajñávāhase || 1 || ágna iḷá sám idhyase vītíhotro ámartyaḥ | jushásva sú no adhvarám || 2 || ágne dyumnéna jāgṛive sáhasaḥ sūnav āhuta | édám barhíḥ sado máma || 3 ||

Ten fingers (ten senses) generate this inner fire. O sages gifted to hear divine message, may you adore this divinely inspired fire, which is the benefactor of mankind. 3

I establish you, O divine inner fire, on the excellent altar of the earth, on an suspicious day of days; may you, O inner fire, shine gloriously in the voice of such men as speak with hard conviction and are possessed of life-giving message and as are endowed with the words of wisdom. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

24

Repel, O adorable Lord, hostile evil forces; drive away adversaries. O invincible, foe-surpassing, conquer formidable forces and give splendour to the institutor of worship. 1

O adorable Lord, you are immortal and lover of devotional offerings, and kindled by divine wisdom. May you accept our homage with joy. 2

O ever-vigilant, source of strength, adorable Lord, may you be with us when invoked and dwell in our heart with your full glory. 3

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः । यज्ञेषु य उ चायवः ॥४॥
अग्ने दा दाशुषे रयिं वीरवन्तं परीणसम् । शिशीहि नः सूनुमतः ॥५॥

ágne víşvebhir agníbhir devébhir mahayā gíraḥ | yajñéshu yá u cāyávaḥ || 4 || ágne dá dāşúshe rayím vīrávantam párīṇasam | şişīhí naḥ sūnumátaḥ || 5 ||

(२५) पञ्चविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१-३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्चाग्निः, (४) चतुर्थ्याश्चेन्द्राग्नी देवते । विराट् छन्दः ॥

॥२५॥ अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।
ऋधग्देवाँ इह यजा चिकित्वः ॥१॥
अग्निः सनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन् ।
स नो देवाँ एह वहा पुरुक्षो ॥२॥
अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः ।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः ॥३॥
अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।
अमर्धन्ता सोमपेयाय देवा ॥४॥

25.

Ágne diváḥ sūnúr asi prácetās tánā prithivyá utá vişvávedāḥ | rídhag deváñ ihá yajā cikitvaḥ || 1 || agníḥ sanoti vīryāṇi vidván sanóti vájam amrítāya bhúshan | sá no deváñ éhá vahā puruksho || 2 || agnír dyávāprithiví vişvájanye á bhāti deví amríte ámūraḥ | ksháyan vájaiḥ puruşcandró námobhiḥ || 3 || ágna índras ca dāşúsho duroṇé sutávato yajñám ihópa yātam | ámardhantā somapéyāya devā || 4 ||

O adorable God, may you with all the divine fires, energy in various forms exalt the praises of those who worship you with full dedication. 4

O adorable Lord, grant abundant wealth and brave children to the dedicated brave devotee. Make us prosperous and father of brave progeny. 5

25

O adorable God, you are omniscient, discriminator of actions and the source of all divine as well as earthly treasures. May you, who knows everything, inspire Nature's bounties particularly on this occasion. 1

The all-wise adorable Lord, bestows faculties (securing prosperity and descendents), adorning (the world with lustre) he provides strength for immortality, may he, the Lord of all nourishment inspire Nature's bounties to come hither. 2

The adorable Lord, the infallible, is the granter of dwelling; He is brilliant and illuminates the divine immortal sources of everything,—the heaven and earth—through his vigour and wisdom. 3

O adorable Lord, may you and the resplendent sun, while protecting our noble deeds, come to the place of worship in the dwelling of the offerer of homage to share the spiritual joy. 4

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः ।
सधस्थानि महयमान ऊती ॥५॥

ágne apā́ṃ sám idhyase duroṇé nítyaḥ sūno sahaso jātavedaḥ | sadhásthāni maháyamāna ūtí || 5 ||

(२६) षड्विंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य (१-६, ८-९) प्रथमतृचद्वयस्याष्टमीनवम्योर्ऋचोश्च गाथिनो विश्वामित्रः, (७) सप्तम्याश्च ब्रह्म ऋषी । (१-३) प्रथमादितृचस्य वैश्वानरोऽग्निः, (४-६) चतुर्थ्यादितृचस्य मारुतोऽग्निः, (७-८) सप्तम्यष्टम्योर्ऋचोरग्निः परं ब्रह्म वा, (९) नवम्याश्च विश्वामित्रोपाध्यायो देवताः । (१-६) प्रथमतृचद्वयस्य जगती, (७-९) तृतीयतृचस्य च त्रिष्टुप् छन्दसी ॥

॥२६॥ वैश्वानरं मनसाग्निं निचाय्या हविष्मन्तो अनुषत्यं स्वर्विदम् ।
सुदानुं देवं रथिरं वसूयवो गीर्भी रण्वं कुशिकासो हवामहे ॥१॥
तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम् ।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥२॥
अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।
स नो अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः ॥३॥

26.

Vaiṣvānarám mánasāgníṃ nicáyyā havíshmanto anushatyáṃ svarvídam | sudánuṃ deváṃ rathiráṃ vasūyávo gīrbhí raṇváṃ kuṣikáso havāmahe || 1 || táṃ ṣubhrám agním ávase havāmahe vaiṣvānarám mātaríṣvānam ukthyàm | bṛíhaspátim mánusho devátātaye vípraṃ ṣrótāram átithiṃ raghushyádam || 2 || áṣvo ná krándañ jánibhiḥ sám idhyate vaiṣvānaráḥ kuṣikébhir yugé-yuge | sá no agníḥ suvíryaṃ sváṣvyaṃ dádhātu rátnam amṛíteshu jágṛiviḥ || 3 ||

O source of all powers, the eternal and omniscient adorable Lord, your protective radiance is exalted and illumined in all the inhabited regions and in the vast cosmic ocean. 5

26

Revering in our heart, we of the race of preceptors, seekers of wealth, offering devotion, invoke with sons the supreme leaders of the universe, who is the observer of truth, the bestower of happiness, bountiful, the fast moving and the beautiful. 1

We invoke you, for our own protection and for the devotion of mankind, the radiant supreme leader of the universe, the permeator of the firmament, the adorable Lord of ceremonies, the wise, the one prompt to hear supplications, the swiftly-moving, and the guest of man. 2

Age after age, the supreme fire-divine, neighing like a foal, nourished by mother, is kindled by the preceptors. May that fire-divine, vigilant among the immortals, grant us wealth and precious stones, along with heroic and noble deeds. 3

प्र यन्तु वाजास्तविषीभिरग्नयः शुभे संमिश्लाः पृषतीरयुक्षत ।
बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वताँ अदाभ्याः ॥४॥
अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषक्रतवः सुदानवः ॥५॥

prá yantu vájās távishībhir agnáyaḥ ṣubhé sámmiṣlāḥ príshatīr ayukshata | brihadúksho marúto viṣvávedasaḥ prá vepayanti párvatāñ ádābhyāḥ || 4 || agniṣríyo marúto viṣvákrishṭaya á tveshám ugrám áva īmahe vayám | té svānino rudríyā varshánirṇijaḥ siṅhā ná heshákratavaḥ sudánavaḥ || 5 ||

॥२७॥ व्रातंव्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोज ईमहे ।
पृषदश्वासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः ॥६॥
अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥७॥
त्रिभिः पवित्रैरपुपोद्ध्य१र्कं हृदा मतिं ज्योतिरनु प्रजानन् ।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद्द्यावापृथिवी पर्यपश्यत् ॥८॥
शतधारमुत्समक्षीयमाणं विपश्चितं पितरं वक्त्वानाम् ।
मेळिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥९॥

vrátam-vrātam gaṇám-gaṇam suṣastíbhir agnér bhámam marútām ója īmahe | príshadaṣvāso anavabhrárādhaso gántāro yajñám vidátheshu dhírāḥ || 6 || agnír asmi jánmanā jātávedā ghritám me cákshur amrítam ma āsán | arkás tridhátū rájaso vimánó 'jasro gharmó havír asmi náma || 7 || tribhíḥ pavítrair ápupod dhy àrkám hridá matím jyótir ánu prajānán | várshishṭham rátnam akrita svadhábhir ád íd dyávāprithiví páry apaṣyat || 8 || ṣatádhāram útsam ákshīyamāṇam vipaṣcítam pitáram váktvānām | meḷím mádantam pitrór upásthe tám rodasī pipritam satyavácam || 9 ||

May the swift flames of fire, combined with the vigorous wind, proceed to the pure cosmos, condensing the rain drops. And may we have such cloud-bearing winds, as are irresistible, and present everywhere, and make the mountains shake. 4

These cloud-bearing winds are friends of men, glorious as fire. We implore their fierce radiance for our protection. These storming offsprings of vital powers, clothed in robes of rain are givers of good gifts, and loud like roaring lions. 5

These cloud-bearing winds are like partly-coloured steeds, dispensers of unfailing wealth, firm and frequenters to the congregation. We solicit the might of these cloud-bearing winds and the radiance of fire-divine with solemn prayers in every assembly, band in band and troop following troop. 6

I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation. 7

The wise man first comprehends the light of God in his heart, then with three—the minds, the speech, and the deeds—purifies the soul. By his own nature he further makes himself most excellent and contemplates on earth and heaven. 8

O heaven and earth, may you fulfil the aspirations of that sage, who is many-chanelled, and inexhaustible stream of knowledge, the collector of holy texts, rejoicing in his parent's bosom and whose words are truth. 9

(२७) सप्तविंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१-१५) पञ्चदशर्चामग्निः, (१) प्रथमाया ऋतवो वा देवताः । गायत्री छन्दः ॥

॥२८॥ प्र वो वाजा अभिद्यवो हविष्मन्तो घृताच्या । देवाञ्जिगाति सुम्नयुः ॥१॥
ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् । श्रुष्टीवानं धितावानम् ॥२॥
अग्ने शकेम ते वयं यमं देवस्य वाजिनः । अति द्वेषांसि तरेम ॥३॥
समिध्यमानो अध्वरे३ऽग्निः पावक ईड्यः । शोचिष्केशस्तमीमहे ॥४॥
पृथुपाजा अमर्त्यो घृतनिर्णिक्स्वाहुतः । अग्निर्यज्ञस्य हव्यवाट् ॥५॥

27.

Prá vo vā́jā abhídyavo havíshmanto ghritā́cyā | devā́ñ jigāti sumnayúḥ || 1 || íḷe agníṃ vipaṣcítaṃ girā́ yajñásya sā́dhanam | srushṭīvā́naṃ dhitā́vānam || 2 || ágne ṣakéma te vayáṃ yámaṃ devásya vājínaḥ | áti dvéshāṅsi tarema || 3 || samidhyámāno adhvarè 'gníḥ pāvaká ī́ḍyaḥ | ṣocíshkeṣas tám īmahe || 4 || prithupā́jā ámartyo ghritánirṇik svā̀hutaḥ | agnír yajñásya havyavā́ṭ || 5 ||

॥२९॥ तं सबाधो यतस्रुच इत्था धिया यज्ञवन्तः । आ चक्रुरग्निमूतये ॥६॥
होता देवो अमर्त्यः पुरस्तादेति मायया । विदथानि प्रचोदयन् ॥७॥
वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते । विप्रो यज्ञस्य साधनः ॥८॥
धिया चक्रे वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥९॥

táṃ sabā́dho yatásruca itthā́ dhiyā́ yajñávantaḥ | ā́ cakrur agním ūtáye || 6 || hóta devó ámartyaḥ purástād eti māyáyā | vidáthani pracodáyan || 7 || vājī́ vā́jeshu dhīyate 'dhvaréshu prá ṇīyate | vípro yajñásya sā́dhanaḥ || 8 || dhiyā́ cakre váreṇyo bhūtā́nāṃ gárbham ā́ dadhe | dákshasya pitáraṃ tánā || 9 ||

27

With the powerful and brilliant food and with butter-yeilding cows and other things worthy of oblations, the worshipper in search of happiness goes to the enlightened teachers. 1

I glorify adorable God, with excellent songs who is inspirer of sages, accomplisher of all dedicated deeds, bestower of bliss and prosperity. 2

O powerful and divine, may we, offering homage, be able to keep you enshrined in our hearts, and overcome all our animosities. 3

We glorify that adorable fire-divine who is kindled by our worship, who purifies, and whose flame is like a bunch of hairs. 4

The fire-divine, who shines bright, is immortal, enrobed with butter, well-worshipped, and is a carrier of the offerings of worship. 5

The priests, imbibed with pious thoughts, and with lifted-up ladles, bring here this fire-divine for their protection. 6

He, the invoker, the immortal fire-divine comes first directing solemnities by his wondrous wisdom. 7

Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts. 8

He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by the children of wise as the parents of the world. 9

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्कृत । अग्ने सुदीतिमुशिजम् ॥१०॥
॥३०॥ अग्निं यन्तुरमप्तुरमृतस्य योगे वनुषः । विप्रा वाजैः समिन्धते ॥११॥
ऊर्जो नपातमध्वरे दीदिवांसमुप द्यवि । अग्निमीळे कविक्रतुम् ॥१२॥
ईळेन्यो नमस्यस्तिरस्तमांसि दर्शतः । समग्निरिध्यते वृषा ॥१३॥
वृषो अग्निः समिध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईळते ॥१४॥
वृषणं त्वा वयं वृषन्वृषणः समिधीमहि । अग्ने दीद्यतं बृहत् ॥१५॥

ní tvā dadhe várenyam dákshasyelā́ sahaskṛita | ágne sudītím uṣíjam || 10 ||
agním yantúram aptúram ṛitásya yóge vanúshaḥ | víprā vā́jaiḥ sám indhate || 11 || ūrjó nápātam adhvaré dīdivā́ṅsam úpa dyávi | agním īḷe kavíkratum || 12 || īḷényo namasyàs tirás támāṅsi darṣatáḥ | sám agnír idhyate vṛíshā || 13 || vṛísho agníḥ sám idhyaté 'ṣvo ná devavā́hanaḥ | tám havíshmanta īḷate || 14 || vṛíshaṇam tvā vayám vṛishan vṛíshaṇaḥ sám idhīmahi | ágne dī́dyatam bṛihát || 15 ||

(२८) अष्टाविंशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१-२, ६) प्रथमाद्वितीययोर्ऋचोः षष्ठ्याश्च गायत्री, (३) तृतीयाया उष्णिक्, (४) चतुर्थ्यास्त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दांसि ॥

॥३१॥ अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः । प्रातःसावे धियावसो ॥१॥
पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः । तं जुषस्व यविष्ठ्य ॥२॥

28.

Ágne jushásva no havíḥ puroḷā́ṣam jātavedaḥ | prātaḥsāvé dhiyāvaso || 1 || puroḷā́ agne pacatás túbhyam vā ghā párishkṛitaḥ | tám jushasva yavishṭhya || 2 ||

O strength engendered fire-divine, you are sustained by wisdom of the wise. You are the resplendent, the desirable and you love to be offered homage. 10

The wise devotees kindle with dedication, the fire-divine regulator of the world and the prompter of rain. 11

I adore in this worship the fire-divine, the prime source of strength, dynamic in action. His radiance reaches beyond the firmament. 12

The revered, adorable, splendorous, showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled. 13

The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home. 14

Profusely offering homage, we kindle the mightily shining fire-divine, who showers benefits on his devotees. 15

28

O omniscient, adorable God, who rewards pious acts with wealth, may you accept our cakes offered with butter. 1

O most useful fire-divine, accept these offerings of cakes, dressed in butter (prayers poured out of devotion), prepared particularly for you. 2

अग्ने वीहि पुरोळाशमाहुतं तिरोअह्न्यम् । सहसः सूनुरस्यध्वरे हितः ॥३॥
माध्यंदिने सवने जातवेदः पुरोळाशमिह कवे जुषस्व ।
अग्ने यह्वस्य तव भागधेयं न प्र मिनन्ति विदथेषु धीराः ॥४॥
अग्ने तृतीये सवने हि कानिषः पुरोळाशं सहसः सूनवाहुतम् ।
अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तममृतेषु जागृविम् ॥५॥
अग्ने वृधान आहुतिं पुरोळाशं जातवेदः । जुषस्व तिरोअह्न्यम् ॥६॥

ágne vīhí puroḷā́ṣam ā́hutam tiróahnyam | sáhasaḥ sūnúr asy adhvaré hitáḥ || 3 || mā́dhyaṃdine sávane jātavedaḥ puroḷā́ṣam ihá kave jushasva | ágne yahvásya táva bhāgadhéyaṃ ná prá minanti vidátheshu dhī́rāḥ || 4 || ágne tṛitī́ye sávane hí kā́nishaḥ puroḷā́ṣaṃ sahasaḥ sūnav ā́hutam | áthā devéshv adhvarám vipanyáyā dhā́ rátnavantam amṛíteshu jā́gṛivim || 5 || ágne vṛidhāná ā́hutim puroḷā́ṣaṃ jātavedaḥ | jushásva tiróahnyam || 6 ||

(२९.) एकोनत्रिंशं सूक्तम

(१–१६) षोडशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१–४, ६–१६) प्रथमादिचतुर्ऋचां षष्ठ्याद्येकादशानाञ्चाग्निः, (५) पञ्चम्याश्च अग्निर्ऋत्विजो वा देवताः । (१, ४, १०, १२) प्रथमाचतुर्थीदशमीद्वादशीनामनुष्टुप्, (२, ३, ५, ७–९, १३, १६) द्वितीयातृतीययोः पञ्चम्याः सप्तम्यादितृचस्य त्रयोदशीषोडश्योश्च त्रिष्टुप्, (६, ११, १४, १५) षष्ठ्येकादशीचतुर्दशीपञ्चदशीनाञ्च जगती छन्दांसि ॥

॥३२॥ अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।
एतां विश्पत्नीमा भराग्निं मन्थाम पूर्वथा ॥१॥

29.

Ástīdám adhimánthanam ásti prajánanaṃ kṛitám | etā́ṃ viṣpátnīm ā́ bharāgním manthāma pūrváthā || 1 ||

O fire-divine, enjoy these specially prepared oblations that are presented to you as the day passes. You are the source of strength. We enshrine you at our place of worship for our benefit. 3

O omniscient fire-divine, enjoy our specially prepared offerings presented to you at the mid-day worship. O mighty one, the prudent sages in the solemn assemblies do not reject your portion of offerings. 4

Be pleased, O fire-divine, the source of strength. With our oblations, offered at the third daily worship (evening). And through skill and may you, propitiated with praise convey these precious imperishable and refreshing offerings to immortal divine powers. 5

O wise omniscient fire-divine, elevator of the devotee, accept our invigorating oblations offered further as the day disappears. 6

29

This, the apparatus of attrition for the first generation of fire is ready; the generation of the flame is ready; may you hold it (the wooden stick) the matron of mankind. Let us churn the fire as has been done since earliest times. 1

अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥२॥
उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान ।
अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥३॥
इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे ॥४॥
मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥५॥

aráṇyor níhito jātávedā gárbha iva súdhito garbhíṇīshu | divé-diva íḍyo jāgṛivádbhir havíshmadbhir manushyèbhir agníḥ || 2 || uttānáyām áva bharā cikitvā́n sadyáḥ právītā vṛ́shaṇam jajāna | arushástūpo rúṣad asya pā́ja íḷāyās putró vayúne 'janishṭa || 3 || íḷāyās tvā padé vayám nā́bhā pṛithivyā́ ádhi | jā́tavedo ní dhīmahy ágne havyā́ya vóḷhave || 4 || mánthatā naraḥ kavím ádvayantam prácetasam amṛ́tam suprátīkam | yajñásya ketúm prathamám purástād agním naro janayatā suṣévam || 5 ||

॥३३॥ यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्वा ।
चित्रो न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मनस्तृणा दहन् ॥६॥
जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।
यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु ॥७॥

yádī mánthanti bāhúbhir ví rocaté 'ṣvo ná vājy àrushó váneshv á | citró ná yā́mann aṣvínor ánivṛitaḥ pári vṛiṇakty áṣmanas tṛ́ṇā dáhan || 6 || jātó agnī́ rocate cékitāno vājī́ vípraḥ kaviṣastáḥ sudā́nuḥ | yám devā́sa íḍyam viṣvavídam havyavā́ham ádadhur adhvaréshu || 7 ||

This omnipresent fire lies in the two fire-sticks as the embryo is well-set in pregnant woman. This fire-divine must be exalted day by day by vigilant men laden with devotional offerings. 2

Let the intelligent priest place the lower side of the sticks with the face upwards, and the upper with the surface downward, so that, quickly impregnated it generates the flame, the showerer of benefits. With his red pillar,— radiant in splendour, the flame, produced by the process (of attrition) be regenerated as the son of the goddess of wisdom. 3

We set this omnipresent fire-divine upon the central point of the earth—which is the seat of knowledge—for the purpose of receiving the oblation. 4

Institutors of the ceremony produced by attrition this fire-divine who is the sage, the guileless, intelligent, immortal, very wise and splendid to look on. O leaders, bring forth this most propitious fire which is the first ensign of worship and the source of felicity. 5

When with their arms they rub him, this radiant fire bursts forth like a fleet courser and like multi-coloured-chariot of twin-divines, unresisted in its course, this fire spreads wide around consuming stones and burning up vegetation. 6

As soon as manifested one sees the glow of this fire-divine shines who is observant, mighty, swift moving, praised by the wise and liberal in giving rewards. It is he whom divine powers hold as the bearer of oblations at worship and who is adorable and all-knowing. 7

सीद होतः स्व उ लोके चिकित्वान्त्सादया यज्ञं सुकृतस्य योनौ ।
देवावीर्देवान्हविषा यजास्यग्ने बृहद्यजमाने वयो धाः ॥८॥
कृणोत धूमं वृषणं सखायोऽस्रेधन्त इतन वाजमच्छ ।
अयमग्निः पृतनाषाट् सुवीरो येन देवासो असहन्त दस्यून् ॥९॥
अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आ सीदाथा नो वर्धया गिरः ॥१०॥

sída hotaḥ svá u loké cikitvā́n sādáyā yajñám sukṛitásya yónau | devāvī́r devā́n havíshā yajāsy ágne bṛihád yájamāne váyo dhāḥ || 8 || kṛiṇóta dhūmám vṛíshaṇam sakhāyó 'sredhanta itana vā́jam ácha | ayám agníḥ pṛitanāshā́ṭ suvī́ro yéna deváso ásahanta dásyūn || 9 || ayám te yónir ṛitvíyo yáto jātó árocathāḥ | tám jānánn agna ā́ sīdáthā no vardhayā gíraḥ || 10 ||

॥३४॥ तनूनपादुच्यते गर्भ आसुरो नराशंसो भवति यद्विजायते ।
मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत्सरीमणि ॥११॥
सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वध्वरा कृणु देवान्देवयते यज ॥१२॥
अजीजनन्नमृतं मर्त्यासोऽस्रेमाणं तरणिं वीळुजम्भम् ।
दश स्वसारो अग्रुवः समीचीः पुमांसं जातमभि सं रभन्ते ॥१३॥

tánūnápād ucyate gárbha āsuró nárāṣáṅso bhavati yád vijā́yate | mātaríṣvā yád ámimīta mātári vā́tasya sárgo abhavat sárīmaṇi || 11 || sunirmáthā nírmathitaḥ sunidhā́ níhitaḥ kavíḥ | ágne svadhvarā́ kṛiṇu devā́n devayaté yaja || 12 || ájījanann amṛ́tam mártyāso 'sremā́ṇam taráṇim vīḷújambham | dáṣa svásāro agrúvaḥ samī́cīḥ púmāṅsam jātám abhí sám rabhante || 13 ||

O priest, may you sit down in your own place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host-worshipper. 8

My friends, may you raise smoke, the showerer of benefits, and attain wealth indefatigably. This heroic fire-divine is able to encounter adversaries and through him divine powers overcome animosities. 9

O fire-divine, this is your right place of birth, in all seasons, whence as soon as you spring to life you ever shine. Knowing this, may you stay here and thrive by our praises. 10

When he exists in the form of embryo, he is called imperishable; and when he is born he is known as one strong and popular with people. When he displays his splendour in the firmament he is called cosmic force; and in due course he becomes the rapid flight of mind. 11

O fire-divine, you are rubbed to life, with reverential attrition and deposited with respectful care. May you render our ceremonies faultless and bring Nature's bounties for the benefit of devout worshippers. 12

Mortals have brought to life this immortal unconquerable, unfailing fire-divine possessing mighty jaws to consume the oblation. All the sisters, the ten fingers, jointly rejoice at the birth of their infant brother. 13

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचदूधनि ।
न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥१४॥
अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः ।
द्युम्नवद्ब्रह्म कुशिकास एरिर एकएको दमे अग्निं समीधिरे ॥१५॥
यदद्य त्वा प्रयति यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह ।
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन्विद्वाँ उप याहि सोमम् ॥१६॥

prá saptáhotā sanakā́d arocata mātúr upásthe yád áṣocad ū́dhani | ná ní mishati suráṇo divé-dive yád ásurasya jaṭhárād ájāyata || 14 || amitrāyúdho marútām iva prayā́ḥ prathamajā́ bráhmaṇo víṣvam íd viduḥ | dyumnávad bráhma kuṣikā́sa érira éka-eko dáme agníṃ sám īdhire || 15 || yád adyá tvā prayatí yajñé asmín hótaṣ cikitvó 'vriṇīmahīhá | dhruvám ayā dhruvám utā́ṣamishṭhāḥ prajānán vidvā́ñ úpa yāhi sómam || 16 ||

(३०) त्रिंशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि ।
तितिक्षन्ते अभिशस्तिं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः ॥१॥

30.

Ichánti tvā somyā́sah sákhāyaḥ sunvánti sómaṃ dádhati práyāṅsi | títikshante abhíṣastiṃ jánānām índra tvád ā́ káṣ caná hí praketáḥ || 1 ||

Served by the seven priests (the vital breaths), he (the life-fire) shines eternally; when he blames the lives with upon the bosom and lap of his mother (earth), he delight. Day by day, he never closes his eyes since his first manifestation from the interior of the spark-emitting wood. 14

The highly enlightened sages, the first born of Lord, the creator, armed against evil forces, possessing the energies of the vital principles, comprehend the universe and each one singly kindles fire and singing prayer in his home offer homage to this divine fire. 15

O omniscient fire-divine, cognizant of all ceremonies as we today approach you in the course of our progressive worship, may you steadily convey our offerings to Nature's bounties or tranquilly be at rest. May you, O enlightened and all-knowing one, approach and cherish the libations of medicinal herbs. 16

30

O resplendent Lord, your loving friends wish to commune with you. They sing sweet melodies and offer you their homage. Supported by you, they endure patiently the calumny of men; for who is wiser than you. 1

न ते॑ दू॒रे प॑र॒मा चि॒द्रजां॒स्या तु प्र या॑हि हरिवो॒ हरि॑भ्याम् ।
स्थि॒राय॒ वृष्णे॒ सव॑ना कृ॒तेमा यु॒क्ता ग्रावा॑णः समिधा॒ने अ॒ग्नौ ॥२॥
इन्द्रः॑ सु॒शिप्रो॑ म॒घवा॒ तरु॑त्रो म॒हाव्रा॑तस्तुविकू॒र्मिरृघा॑वान् ।
यदु॒ग्रो धा बा॑धि॒तो मर्त्ये॑षु॒ क्व१॒॑ त्या ते॑ वृषभ वी॒र्या॑णि ॥३॥
त्वं हि ष्मा॑ च्याव॒यन्नच्यु॑ता॒न्येको॑ वृ॒त्रा चर॑सि॒ जिघ्न॑मानः ।
तव॒ द्यावा॑पृथि॒वी पर्व॑ता॒सोऽनु॑ व्र॒ताय॒ निमि॑तेव तस्थुः ॥४॥
उ॒ताभ॑ये पुरुहूत॒ श्रवो॑भि॒रेको॑ दृ॒ळ्हम॑वदो वृत्र॒हा सन् ।
इ॒मे चि॑दिन्द्र॒ रोद॑सी अपा॒रे यत्सं॑गृ॒भ्णा म॑घवन्का॒शिरित्ते॑ ॥५॥

ná te dūré paramā́ cid rā́-
jāṅsy ā́ tú prá yāhi harivo háribhyām | sthirā́ya vṛ́shṇe
sávanā kṛitémā́ yuktā́ grā́vāṇah samidhāné agnaú || 2 || ín-
draḥ suśípro maghávā tárutro mahā́vrātas tuvikūrmír ṛ́ghā-
vān | yád ugró dhā́ bādhitó mártyeshu kvà tyā́ te vṛisha-
bha vīryā̀ṇi || 3 || tvám hí shmā cyāváyann ácyutāny éko
vṛitrā́ cárasi jíghnamānaḥ | táva dyā́vāpṛithiví párvatāsó
'nu vratā́ya nímiteva tasthuḥ || 4 || utā́bhaye puruhūta śrá-
vobhir éko dṛilhám avado vṛitrahā́ sán | imé cid indra ró-
dasī apāré yát saṃgṛibhṇā́ maghavan kāśír ít te || 5 ||

॥२॥ प्र सू त॑ इन्द्र प्र॒वता॒ हरि॑भ्यां॒ प्र ते॒ वज्रः॑ प्रमृ॒णन्ने॑तु॒ शत्रू॑न् ।
ज॒हि प्र॑ती॒चो अ॑नू॒चः परा॑चो॒ विश्वं॑ स॒त्यं कृ॑णु॒हि वि॒ष्टम॑स्तु ॥६॥
यस्मै॒ धायु॒रद॑धा॒ मर्त्या॒याभ॑क्तं चिद्भजते गे॒ह्यं१॒॑ सः ।
भ॒द्रा त॑ इन्द्र सु॒मतिर्घृ॒ताची॑ स॒हस्र॑दाना पुरुहूत रा॒तिः ॥७॥

prá sú ta indra pravátā háribhyām prá te vájraḥ pra-
mṛiṇánn etu śátrūn | jahí pratīcó anūcáḥ párāco víśvaṃ
satyám kṛiṇuhi vishṭám astu || 6 || yásmai dhā́yur ádadhā
mártyāyā́bhaktaṃ cid bhajate gehyàm sáḥ | bhadrā́ ta in-
dra sumatír ghṛitā́cī sahásradānā puruhūta rātíḥ || 7 ||

O lord of sun-rays, the remotest regions are not remote for you; please do come speedily with your radiance. O steady showerer of benefits, these offerings are for your presentation. While inner fire is being kindled, we are pouring forth the expressions of devotion, as juice from herbs flows out when pressed between stones. 2

O bounteous resplendent Lord, you are showerer of benefits, of loving countenance, conveyer of men beyond troubles, the supreme-willed, the accomplisher of many great deeds, the devastator of hostile regions, the terror of foes. Where are those heroic deeds which you performed against sinful mortals, when opposed. 3

You alone cast down the firmly footed evil-doers; you alone proceed destroying the evil forces. The heaven and earth and the mountains under your command stand still as if immovable. 4

O bounteous resplendent Lord, destroyer of evils by your prowess, when invoked by many, you come alone and proclaim to Nature's bounties, "fear not". O opulent Lord, vast is your grasp, wherewith you over-power these boundless worlds, heaven and earth. 5

O resplendent Lord, let your radiance come from all sides; let your bolt of punitive justice destroy evils. May you slay those who assail you in front or in rear or those who fly from the combat. Make the universe (an abode of) truth. May all powers be concentrated in you. 6

O resplendent Lord, invoked by all, Lord of all treasures, the man, to whom you give blessings, enjoys unprecedented domestic prosperity. Your auspicious favour, loving and soothing, brings unbounded wealth. 7

सहदानुं पुरुहूत क्षियन्तमहस्तमिन्द्र सं पिणक्कुणारुम् ।
अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥८॥
नि सामनामिषिरामिन्द्र भूमिं महीमपारां सदने ससत्थ ।
अस्तभ्नाद्द्यां वृषभो अन्तरिक्षमर्षन्त्वापस्त्वयेह प्रसूताः ॥९॥
अलातृणो वल इन्द्र व्रजो गोः पुरा हन्तोर्भयमानो व्यार ।
सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहूतं धमन्तीः ॥१०॥

sahá-dānum puruhūta kshiyántam ahastám indra sám pinak kúṇārum | abhí vṛitráṃ várdhamānam píyārum apā́dam indra tavásā jaghantha || 8 || ní sāmanā́m ishirā́m indra bhū́mim mahī́m apārā́ṃ sádane sasattha | ástabhnād dyā́ṃ vṛishabhó antáriksham árshantv ā́pas tváyehá prásūtāḥ || 9 || alātṛiṇó valá indra vrajó góḥ purā́ hántor bháyamāno vy àra | sugā́n pathó akṛiṇon niráje gā́ḥ prā́van vā́ṇīḥ puruhūtáṃ dhámantīḥ || 10 ||

॥३॥ एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत द्याम् ।
उतान्तरिक्षादभि नः समीक इषो रथीः सयुजः शूर वाजान् ॥११॥
दिशः सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हर्यश्वप्रसूताः ।
सं यदानळध्वन आदिदश्वैर्विमोचनं कृणुते तत्त्वस्य ॥१२॥
दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम् ।
विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरूणि ॥१३॥

éko dvé vásumatī samīcī́ índra ā́ paprau pṛithivī́m utá dyā́m | utántárikshād abhí naḥ samīká ishó rathī́ḥ sayújaḥ śūra vā́jān || 11 || díśaḥ sū́ryo ná mināti prádishṭā divé-dive háryaśvaprasūtāḥ | sáṃ yád ā́naḷ ádhvana ā́d íd áśvair vimócanaṃ kṛiṇute tát tv àsya || 12 || dídṛikshanta usháso yā́mann aktór vivásvatyā máhi citrám ánīkam | víśve jānanti mahinā́ yád ā́gād índrasya kárma súkṛitā purū́ṇi || 13 ||

O resplendent Lord, invoked by all, may you grind to dust the reviling evil force, associated with demonic tendencies, and increasing in might, may you deprive it of its hands and also its feet, and destroy him completely by your strength. 8

O resplendent Lord, you have established in its position the silent earth, the vast, unbounded and fertile. You are the showerer of benefits and sustain the heaven and earth; let the rain waters engendered by you flow hither. 9

O resplendent Lord, the heavy cloud, the receptacle of water, in silence has dready opened itself (i.e. rained) before you could cast your blow on him with your bolt. Then you make the path for waters to issue easy. Loud-sounding they proceed to meet the waters of the earth, invoked by many. 10

The resplendent Lord alone fills up with His magnanimity the two, earth and heaven, mutually associated and rich in treasures. May you, O hero, come with your aurora of glory as if mounted in a chariot and bring wholesome food and vigour from the firmament. 11

The resplendent sun does not transgress the ordered limits already set, days in and days out, by the Lord of radiant universe. When he approaches the terminus, his journey comes to an end; he sets free the horses of his chariot for such is his assignment. 12

All men are eager to behold the broad, bright phase of the refulgent dawn after whilst the night has disappeared. And when dawn comes in glory, all people acknowledge the manifold and glorious deeds of the resplendent Lord. 13

महि ज्योतिर्निहितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः ।
विश्वं स्वाद्म संभृतमुस्रियायां यत्सीमिन्द्रो अदधाद्भोजनाय ॥१४॥
इन्द्र दृह्य यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः ।
दुर्मायवो दुरेवा मर्त्यासो निषङ्गिणो रिपवो हन्त्वासः ॥१५॥

máhi jyótir níhitam vakshánāsv āmá pakvám carati bíbhratī gaúḥ | víṣvam svádma sámbhritam usríyāyām yát sīm índro ádadhād bhójanāya || 14 || índra dríhya yāmakoṣá abhūvan yajñáya ṣiksha griṇaté sákhibhyaḥ | durmāyávo durévā mártyāso nishaṅgíṇo ripávo hántvāsaḥ || 15 ||

॥४॥ सं घोषः शृण्वेऽवमैरमित्रैर्जही न्येष्वशनिं तपिष्ठाम् ।
वृश्चेमधस्ताद्वि रुजा सहस्व जहि रक्षो मघवन्रन्धयस्व ॥१६॥
उद्वृह रक्षः सहमूलमिन्द्र वृश्चा मध्यं प्रत्यग्रं शृणीहि ।
आ कीवतः सललूकं चकर्थ ब्रह्मद्विषे तपुषिं हेतिमस्य ॥१७॥
स्वस्तये वाजिभिश्च प्रणेतः सं यन्महीरिष आसत्सि पूर्वीः ।
रायो वन्तारो बृहतः स्यामास्मे अस्तु भग इन्द्र प्रजावान् ॥१८॥
आ नो भर भगमिन्द्र द्युमन्तं नि ते देष्णस्य धीमहि प्ररेके ।
ऊर्व इव पप्रथे कामो अस्मे तमा पृण वसुपते वसूनाम् ॥१९॥

sám ghóshaḥ ṣriṇve 'vamaír amítrair jahí ny èshv aṣánim tápishṭhām | vriṣcém adhástād ví rujā sáhasva jahí rákshho maghavan randháyasva || 16 || úd vriha rákshaḥ sahámūlam indra vriṣcá mádhyam práty ágram ṣriṇīhi | á kívataḥ salalúkam cakartha brahmadvíshe tápushim hetím asya || 17 || svastáye vājíbhiṣ ca praṇetaḥ sám yán mahír ísha āsátsi pūrvíḥ | rāyó vantáro brihatáḥ syāmāsmé astu bhága indra prajávān || 18 || á no bhara bhágam indra dyumántam ní te deshṇásya dhīmahi prareké | ūrvá iva paprathe kámo asmé tám á priṇa vasupate vásūnām || 19 ||

A mighty splendour rests upon the bosom of the rivers. The cow yet immature grazes in the fields bearing the ripe milk in her udders, for resplendent Lord has placed in the cow all this integrated sweetness for our nourishment. 14

O resplendent Lord, may you be firm for there are obstructors on the path of righteousness. May you secure to the worshipper and his friends, the means of completing the dedicated service. These mortal malignant enemies armed with malicious weapons and approaching with evil intentions must be destroyed. 15

The effect of your punitive justice has been heard by the foes approaching near us. May you hurl against them your fierce and blazing bolt and cut them up by the root. O bounteous Lord, may you subdue them and crush these cruel infidels completely. 16

O resplendent Lord, may you pluck up the race of these infidels by the root; cut asunder the middle and blight the summit. May you drive away the greedy people to remote regions and cast your fierce bolt of punitive justice upon those who are opposed to the Lord and the divine knowledge. 17

O resplendent Lord, supreme regulator of the universe, may you provide us with vitality for our welfare. May we become strong in your proximity, and be the winners of abundant food and riches, and may there be to us wealth accompanied by progeny. 18

O resplendent Lord, bring to us splendid affluence; we rely on the over-flow of bounties from your side. Our desire is as insatiable as the fire of the ocean. May you appease it, O Lord of infinite riches. 19

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥२०॥
आ नो गोत्रा दर्दृहि गोपते गाः समस्मभ्यं सनयो यन्तु वाजाः ।
दिवक्षा असि वृषभ सत्यशुष्मोऽस्मभ्यं सु मघवन्बोधि गोदाः ॥२१॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

imáṃ kā́mam mandayā góbhir áṣvaiṣ candrávatā rā́dhasā papráthaṣ ca | svaryávo matíbhis túbhyaṃ víprā índrāya vā́haḥ kuṣikā́so akran || 20 || ā́ no gotrā́ dardrihi gopate gā́ḥ sám asmábhyaṃ sanáyo yantu vā́jāḥ | divákshā asi vṛishabha satyáṣushmo ’smábhyaṃ sú maghavan bodhi godā́ḥ || 21 || ṣunáṃ huvema maghávānam índram asmín bháre nṛítamaṃ vā́jasātau | ṣṛiṇvántam ugrám ūtáye samátsu ghnántaṃ vṛitrā́ṇi saṃjítaṃ dhánānām || 22 ||

(३१) एकत्रिंशं सूक्तम्
(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऐषीरथिः कुशिको वा ऋषिः ।
इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

शासद्वह्निर्दुहितुर्नप्त्यं गाद्विद्वाँ ऋतस्य दीधितिं सपर्यन् ।
पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे ॥१॥
न जामये तान्वो रिक्थमारैक्चकार गर्भं सनितुर्निधानम् ।
यदी मातरो जनयन्त वह्निमन्यः कर्ता सुकृतोरन्य ऋन्धन् ॥२॥

31.

Ṣā́sad váhnir duhitúr naptyàṃ gād vidvā́ñ ṛitásya dī́dhitiṃ saparyán | pitā́ yátra duhitúḥ sékam ṛiñján sáṃ ṣagmyèna mánasā dadhanvé || 1 || ná jāmáye tā́nvo rikthám āraik cakā́ra gárbhaṃ sanitúr nidhā́nam | yádī mātáro janáyanta váhnim anyáḥ kartā́ sukṛítor anyá ṛindhán || 2 ||

O resplendent Lord, with cows and horses, and with shining treasures, gratify our longings, and may you please make us renowned. The wise preceptors, desirous of heaven offer praise to you with pious prayers. 20

O Lord of earth, divide the clouds and send us rain, whence nutritions food may come to us. O showerer of benefits, you pervade the sky and your might is truth. O bounteous Lord, please consider yourself as our protector. 21

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 22

31

The disciplined and wise father, relying on the sanction of natural rights, honours his grandson, the son of his daughter, with valuable gifts. The father trusting to the impregnation of the daughter consoles himself with cheerful mind. 1

The son does not transfer paternal wealth to his sister. He makes her receptacle of the embryo of her husband. When parents procreate children of either sex, one (the male) becomes the performer of holy rites (he is the legal inheriter), the other (the female) is to be enriched with gifts. 2

अग्निर्जज्ञे जुह्वा३ रेजमानो महस्पुत्राँ अरुषस्य प्रयक्षे ।
महान्गर्भो मह्या जातमेषां मही प्रवृद्धर्यश्वस्य यज्ञैः ॥३॥
अभि जैत्रीरसचन्त स्पृधानं महि ज्योतिस्तमसो निरजानन् ।
तं जानतीः प्रत्युदायन्नुषासः पतिर्गवामभवदेक इन्द्रः ॥४॥
वीळौ सतीरभि धीरा अतृन्दन्प्राचाहिन्वन्मनसा सप्त विप्राः ।
विश्वामविन्दन्पथ्यामृतस्य प्रजानन्नित्ता नमसा विवेश ॥५॥

agnír jajñe juhvà réjamāno mahás putráñ arushásya prayákshe | mahán gárbho máhy á jātám eshām mahí pravṛíd dháryaṣvasya yajñaíḥ || 3 || abhí jaítrīr asacanta spṛidhānám máhi jyótis támaso nír ajānan | tám jānatíḥ práty úd āyann ushásaḥ pátir gávām abhavad éka índraḥ || 4 || vīḷaú satír abhí dhírā atṛindan prācáhinvan mánasā saptá víprāḥ | víṣvām avindan pathyàm ṛitáṣya prajānánn ít tá námasá viveṣa || 5 ||

॥६॥ विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यं सध्र्यक्कः ।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥६॥
अगच्छदु विप्रतमः सखीयन्नसूदयत्सुकृते गर्भमद्रिः ।
ससान मर्यो युवभिर्मखस्यन्नथाभवदङ्गिरः सद्यो अर्चन् ॥७॥

vidád yádī sarámā rugṇám ádrer máhi páthaḥ pūrvyáṃ sadhryàk kaḥ | ágraṃ nayat supády ákshharāṇām áchā rávam prathamá jānatí gāt || 6 || ágachad u vípratamaḥ sakhīyánn ásūdayat sukṛíte gárbham ádriḥ | sasána máryo yúvabhir makhasyánn áthābhavad áñgirāḥ sadyó árcan || 7 ||

For the worship of the resplendent Lord, the fire-divine with its glowing flames, has begotten its mighty sons (that is, rays). Great is that germ, and great is their birth, and great is their efficacy for the worship of the resplendent Lord, the source of radiant emanations. 3

The victorious vital principles of body and mind join with the soul while it contends with dark evil forces. The dawns of spiritual light issues forth from darkness. At last the soul becomes the sole sovereign of the realm of the spiritual world. 4

The seven dedicated and intelligent seekers, the seven senses having ascertained that wisdom is concealed in the strong cavern of the physical body propitiate the soul through concentrated efforts of mental devotion. They recover the lost wisdom by the path of dedicated actions. For the soul, having realized their pious acts and offerings, enters the cave of ignorance to recover wisdom. 5

When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised. Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality. 6

When the most virtuous and realized soul prompted by the friendship of the true seekers proceeds to the cave of ignorance, then the big cave hiding the wisdom behind its dark walls of embryo gives way, and yields its contents to the valiant soul. Ultimately the soul, the destroyer of the evils, recovers the cattle, and immediately, afterwards the sages become devout worshippers. 7

सतःसतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति शुष्णम् ।
प्र णो दिवः पदवीर्गव्युरर्चन्त्सखा सखीँरमुञ्चन्निरवद्यात् ॥८॥
नि गव्यता मनसा सेदुरर्कैः कृण्वानासो अमृतत्वाय गातुम् ।
इदं चिन्नु सदनं भूर्येषां येन मासाँ असिषासन्नृतेन ॥९॥
संपश्यमाना अमदन्नभि स्वं पयः प्रत्नस्य रेतसो दुघानाः ।
वि रोदसी अतपद्घोष एषां जाते निःष्ठामदधुर्गोषु वीरान् ॥१०॥

satáḥ-sataḥ pratimánam purobhū́r víṣvā veda jánimā hánti ṣúshṇam | prá ṇo diváḥ padavī́r gavyúr árcan sákhā sákhīn̐r amuñcan nír avadyā́t ||8|| ní gavyatā́ mánasā sedur arkaíḥ kriṇvānā́so amṛitatvā́ya gātúm | idáṃ cin nú sádanam bhū́ry eshāṃ yéna mā́sān̐ ásishāsann ṛiténa || 9 || sampáṣyamānā amadann abhí svám páyaḥ pratnásya rétaso dúghānāḥ | ví ródasī atapad ghósha eshāṃ jāté nishṭhā́m ádadhur góshu vīrā́n || 10 ||

॥७॥ स जातेभिर्वृत्रहा सेदु हव्यैरुदुस्रिया असृजदिन्द्रो अर्कैः ।
उरूच्यस्मै घृतवद्भरन्ती मधु स्वाद्म दुदुहे जेन्या गौः ॥११॥
पित्रे चिच्चक्रुः सदनं समस्मै महि त्विषीमत्सुकृतो वि हि ख्यन् ।
विष्कभ्नन्तः स्कम्भनेना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन् ॥१२॥

sá jātébhir vṛitrahā́ séd u havyaír úd usríyā asṛijad índro arkaíḥ | urūcy àsmai ghṛitávad bhárantī mádhu svā́dma duduhe jényā gaúḥ || 11 || pitré cic cakruḥ sádanaṃ sám asmai máhi tvíshīmat sukṛíto ví hí khyán | vishkabhnánta skámbhanenā jánitrī ā́sīnā ūrdhváṃ rabhasáṃ ví minvan || 12 ||

May he be free from all reproach, who is the representative of all that is excellent, who is the anticipator of evil forces, who knows all that is born, who destroys petty-mindedness and has wide vision. He restores the lost wisdom, and there by becomes our friend as if having come from heaven honours us as his friend. 8

The sages, with minds intent on receiving wisdom, proceed to propitiate soul with devotional hymns, leading along the road to immortality. Great has been their perseverance, by which they seek for months to accomplish their final objective. 9

Meditating on their own recovered cows of wisdom and bestowing the milk of prolific knowledge to their progeny, the sages feel highly delighted; their shouts of joy spread through heaven and earth,—body and mind. They put their faith on the recovery of the lost wisdom and keep constant vigilance to sustain it. 10

The soul, assisted by vital organs, provided born for its aid, becomes the destroyer of evils, and thus it receives praises and oblations. The excellent cows of wisdom contribute abundantly to sacred offerings and yield butter of devotion, and the spiritual sweet nourishing milk. 11

These sages while performing pious acts make an auspicious and splendid abode for their protector soul and engage themselves in its worship. Then they establish the soul in commune with the universal soul, sustaining heaven and earth—body and mind, and upholds it providing the pillar of the firmament, the central spine of the human body. 12

मही यदि धिषणा शिश्नथे धात्सद्योवृधं विभ्वं रोदस्योः ।
गिरो यस्मिन्ननवद्याः समीचीर्विश्वा इन्द्राय तविषीरनुत्ताः ॥१३॥
मह्या ते सख्यं वश्मि शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः ।
महि स्तोत्रमव आगन्म सूरेरस्माकं सु मघवन्बोधि गोपाः ॥१४॥
महि क्षेत्रं पुरु श्चन्द्रं विविद्वानादित्सखिभ्यश्चरथं समैरत् ।
इन्द्रो नृभिरजनद्दीद्यानः साकं सूर्यमुषसं गातुमग्निम् ॥१५॥

mahí yádi dhishánā șișnáthe dhát sadyovṛídham vibhvàm ródasyoḥ | gíro yásminn anavadyā́ḥ samīcī́r víșvā índrāya távishīr ánuttāḥ || 13 || máhy ā́ te sakhyám vașmi șaktī́r ā́ vṛitraghné niyúto yanti pūrvī́ḥ | máhi stotrám áva ā́ganma sūrér asmā́kam sú maghavan bodhi gopā́ḥ || 14 || máhi kshétram purú șcandrám vividvā́n ā́d ít sákhibhyaș caráthaṃ sám airat | índro nṛíbhir ajanad dī́dyānaḥ sākám sū́ryam ushásam gātúm agním || 15 ||

॥८॥ अपश्चिदेष विभ्वो३ दमूनाः प्र सध्रीचीरसृजद्विश्वश्चन्द्राः ।
मध्वः पुनानाः कविभिः पवित्रैर्द्युभिर्हिन्वन्त्यक्तुभिर्धनुत्रीः ॥१६॥
अनु कृष्णे वसुधिती जिहाते उभे सूर्यस्य मंहना यजत्रे ।
परि यत्ते महिमानं वृजध्यै सखाय इन्द्र काम्या ऋजिप्याः ॥१७॥
पतिर्भव वृत्रहन्त्सूनृतानां गिरां विश्वायुर्वृषभो वयोधाः ।
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ॥१८॥

apáș cid eshá vibhvò dámūnāḥ prá sadhrī́cīr asṛijad vișváșcandrāḥ | mádhvaḥ punānā́ḥ kavíbhiḥ pavítrair dyúbhir hinvanty aktúbhir dhánutrīḥ || 16 || ánu kṛishṇé vásudhitī jihāte ubhé sū́ryasya maṅhánā yájatre | pári yát te mahimā́nam vṛijádhyai sákhāya indra kā́myā ṛijipyā́ḥ || 17 || pátir bhava vṛitrahan sūnṛ́tānām girā́m vișvā́yur vṛishabhó vayodhā́ḥ | ā́ no gahi sakhyébhiḥ șivébhir mahā́n mahī́bhir ūtíbhiḥ saraṇyán || 18 ||

Inasmuch as the soul, swiftly waxing, the sustainer of all senses, coordinates the activities of body and mind (earth and heaven), to it, our faultless and extensive commendations are due. And therefore, all the invincible powers belong to the soul. 13

I wish to gain your friendship and extensive powers; many energies come to you. O the destroyer of evils, O wise soul, we offer to you glorious praise and dedication. May you be, O bounteous Lord, our God and protector. 14

He (the resplendent Lord) having found vast, splendid and rich tracts of land, sends life and motion to his friends and lovers. The radiant resplendent Lord in association with the leading vital principles animantes the sun, dawn, the earth and fire with activity. 15

Resplendent Lord, the destroyer of evil forces, manifests the widespread, commingled, all-delighting cosmic vapours. These watery elements are the producers of food and they generate swift flowing streams of blissful elixir, incessently flowing have been day and night. These waters benevolent to all sanctified by sages. 16

O resplendent Lord, to you proceed the two alternations of successively revolving day and night; both of them sanctified by the might of the sun, while your sincere and acceptable friends, the cosmic vital principles, are ready to encounter your adversaries and maintain your greatness. 17

O immortal resplendent Lord, destroyer of evils, the showerer of benefits, the giver of food, may you be the lord of our true and delightful expressions; may you, O great divine leader while intending to cherish our noble deeds, come to us with loving affection and preserve us with your auspicious protection. 18

तमङ्गिरस्वन्नमसा सपर्यन्नव्यं कृणोमि सन्यसे पुराजाम् ।
द्रुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः ॥१९॥
मिहः पावकाः प्रतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम् ।
इन्द्र त्वं रथिरः पाहि नो रिषो मक्षूमक्षू कृणुहि गोजितो नः ॥२०॥
अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णाँ अरुषैर्धामभिर्गात् ।
प्र सूनृता दिशमान ऋतेन दुरश्च विश्वा अवृणोदप स्वाः ॥२१॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

tám aṅgirasván námasā saparyán návyam̐ kriṇomi sányase purājám | drúho ví yāhi bahulá ádevīḥ svàś ca no maghavan sātáye dhāḥ || 19 || míhaḥ pāvakáḥ prátatā abhūvan svastí naḥ piprihi pārám āsām | índra tvám̐ rathiráḥ pāhi no rishó makshú-makshū kriṇuhi gojíto naḥ || 20 || ádedishṭa vritrahá gópatir gá antáḥ krishṇáñ arushaír dhámabhir gāt | prá sūnrítā diśámāna riténa dúraś ca víśvā avriṇod ápa sváḥ || 21 || śunám̐ huvema — || 22 ||

(३२) द्वात्रिंशं सूक्तम्

(१–१७) सप्तदशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ इन्द्र सोमं सोमपते पिबेमं माध्यंदिनं सवनं चारु यत्ते ।
प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरी इह मादयस्व ॥१॥

32.

Índra sómam̐ somapate píbemám mádhyam̐dinam̐ sávanam̐ cáru yát te | praprúthyā śípre maghavann rijīshin vimúcyā hárī ihá mādayasva || 1 ||

I worship you with deep reverence, as realized sages do. O eternal Lord, I glorify you with new compositions. May you destroy the many impious oppressors of your worshippers and bestow upon us, O bounteous Lord, your own wealth for our benediction. 19

O resplendent Lord, your purifying and bless-bestowing streams of water are spread on all sides. Make us worthy to swim across it with safety. May you defend us from the malevolent, and make us strong to quickly conquer the cows of wisdom. 20

The slayer of evil forces discovers the cows of wisdom and by his radiant effulgence drives away the black devils. May he, importing us eternal truth throw, open all portals of knowledge for us. 21

We invoke you for our protection the opulent Lord, who is purifier, brave, the best guide in all the combats of life, the terrible fighter in his battles, the destroyer of foes and the conqueror of wealth. 22

32

O resplendent the lower self, fountain of bliss, accept our devotion which is dedicated to you at noon-day worship. O bounteous, bliss lover, loosen your strenuous actions, relax mentally and physically, and rejoice to the fullest extent. 1

गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सोमं ररिमा ते मदाय ।
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥२॥
ये ते शुष्मं ये तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः ।
माध्यंदिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप्र ॥३॥
त इन्न्वस्य मधुमद्विविप्र इन्द्रस्य शर्धो मरुतो य आसन् ।
येभिर्वृत्रस्येषितो विवेदामर्मणो मन्यमानस्य मर्म ॥४॥
मनुष्वदिन्द्र सवनं जुषाणः पिबा सोमं शश्वते वीर्याय ।
स आ ववृत्स्व हर्यश्व यज्ञैः सरण्युभिरपो अर्णा सिसर्षि ॥५॥

gávāṣiram manthínam indra ṣukrám píbā sómam rarimā́ te mádāya | brahmakṛítā mā́rutenā gaṇéna sajóshā rudraís tṛipád ā́ vṛishasva || 2 || yé te ṣúshmam yé távishīm ávardhann árcanta indra marútas ta ójaḥ | mā́dhyaṃdine sávane vajrahasta píbā rudrébhiḥ ságanaḥ suṣipra || 3 || tá ín nv àsya mádhumad vivipra índrasya ṣárdho marúto yá ā́san | yébhir vṛitrásyeshitó vivédāmarmáṇo mányamānasya márma ||4|| manushvád indra sávanaṃ jushāṇáḥ píbā sómam ṣaṣvate vīryā̀ya | sá ā́ vavṛitsva haryaṣva yajñaíḥ saraṇyúbhir apó árṇā sisarshi || 5 ||

॥१०॥ त्वमपो यद्ध वृत्रं जघन्वाँ अत्याँ इव प्रासृजः सर्तवाजौ ।
शयानमिन्द्र चरता वधेन वव्रिवांसं परि देवीरदेवम् ॥६॥
यजाम इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्वमजरं युवानम् ।
यस्य प्रिये ममतुर्यज्ञियस्य न रोदसी महिमानं ममाते ॥७॥

tvám apó yád dha vṛitrám jaghanvā́ñ átyāñ iva prā́sṛijaḥ sártavā́jaú | ṣáyānam indra cáratā vadhéna vavrivā́ñsam pári devī́r ádevam || 6 || yájāma ín námasā vṛiddhám índram bṛihántam ṛishvám ajáram yúvānam | yásya priyé mamátur yajñíyasya ná ródasī mahimā́nam mamā́te || 7 ||

O resplendent self, accept our devotional love, mixed with milk or butter, milk-like purity of heart and mind; we offer it for your exhilaration. May you, along with the company of devout organs and vital breath, enjoy it to your full satisfaction. 2

These are the vital organs, O resplendent self, who, worshipping your prowess, augment your strength and vigour. O possessor of the adamantine determination and splendid form, may you along with the vital breath cherish our devotion at the noon-day worship. 3

These are the vital organs who are the strength of soul and who gently encourage it. Animated by them it pierces the vital part of evil which imagines itself invulnerable. 4

O resplendent self, like an intelligent being, pleased with our homage, may you cherish our devotion for the sake of perpetual vigour. O lord of sturdy organs may you come along with adorable (vital organs), and traversers (of the cosmos) and send down the nectar of spiritual joy to blend with the joys of body. 5

O resplendent self, inasmuch as you destroy the slumbering and darkling thought, obstructing evil forces, you let forth the pure thoughts like horses rushing into battle. 6

Therefore, we worship with reverence the resplendent self, who is great and sublime, eternal and ever youthful, and whose magnitude the great heaven and earth could never measure nor can, conceive to measure in future. 7

इन्द्रस्य कर्म सुकृता पुरूणि व्रतानि देवा न मिनन्ति विश्वे ।
दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमुषसं सुदंसाः ॥८॥
अद्रोघ सत्यं तव तन्महित्वं सद्यो यज्जातो अपिबो ह सोमम् ।
न द्याव इन्द्र तवसस्त ओजो नाहा न मासाः शरदो वरन्त ॥९॥
त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन् ।
यद्ध द्यावापृथिवी आविवेशीरथाभवः पूर्व्यः कारुधायाः ॥१०॥

índrasya kárma súkritā purū́ṇi vratā́ni devā́ ná minanti víṣve | dādhā́ra yáḥ prithivī́ṃ dyā́m utémā́ṃ jajā́na sū́ryam ushásaṃ sudáṅsāḥ || 8 || ádrogha satyáṃ táva tán mahitvám sadyó yáj jātó ápibo ha sómam | ná dyā́va indra tavásas ta ójo nā́hā ná mā́sāḥ ṣarádo varanta || 9 || tvám sadyó apibo jātá indra mádāya sómam paramé vyòman | yád dha dyā́vāprithivī́ ā́viveṣīr áthābhavaḥ pūrvyáḥ kārúdhāyāḥ || 10 ||

॥११॥ अहन्नहिं परिशयानमर्ण ओजायमानं तुविजात तव्यान् ।
न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्या३ क्षामवस्थाः ॥११॥
यज्ञो हि त इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः ।
यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत् ॥१२॥
यज्ञेनेन्द्रमवसा चक्रे अर्वागैनं सुम्नाय नव्यसे ववृत्याम् ।
यः स्तोमेभिर्वावृधे पूर्व्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥१३॥

áhann áhim pariṣáyānam árṇa ojāyámānam tuvijāta távyān | ná te mahitvám ánu bhūd ádha dyaúr yád anyáyā sphigyā̀ kshā́m ávasthāḥ || 11 || yajñó hí ta indra várdhano bhū́d utá priyáḥ sutásomo miyédhaḥ | yajñéna yajñám ava yajñíyaḥ sán yajñás te vájram ahihátya āvat || 12 || yajñénéndram ávasā́ cakre arvā́g aínaṃ sumnā́ya návyase vavrityām | yá stómebhir vāvridhé pūrvyébhir yó madhyamebhir utá nū́tanebhiḥ || 13 ||

Even all Nature's forces cannot belittle the greatness of the glorious exploits, and pious works of this resplendent self, of one who sustains the earth (body) and heaven (mind), and who is performer of marvels. The same self instigates the sun and dawn, source of intelligence and divine inspirations. 8

O guileless soul, this is your true greatness, that as soon as you take birth in the human form, you taste the elixir of spiritual bliss. Neither the heavens, nor days, nor nights, nor months, nor years can check your mighty powers. 9

As soon as you take birth in the highest realm of divine world, O resplendent self, you taste the elixir of spiritual bliss for your exhilaration. Thereby you command the sphere of mind and body and become the prime artificer of all activities. 10

O resplendent self, inspirer of all creative works, you with your vigorous action dispel all serpentine instincts, which envelop the dormant mind. Yet the mental complex does not apprehend your greatness, as with one of your arms, you keep the physical body concealed. 11

O soul, our devotional worship is the augmentation of your glory, for the ritual, in which we offer our regards, is acceptable to you. O most worshipful, may you protect the solemn worshippers with determination and may this sacred worship strengthen your adamantine will-power for the destruction of our demoniac impulses. 12

The worshipper by his traditional rituals establishes close proximity with the self which has always been exalted by praises of sages whether ancient, medieval or recent; may I further invoke him for new blessings. 13

विवेष यन्मा धिषणा जजान स्तवै पुरा पार्यादिन्द्रमह्नः ।
अंहसो यत्र पीपरद्यथा नो नावेव यान्तमुभये हवन्ते ॥१४॥
आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै ।
समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमास इन्द्रम् ॥१५॥
न त्वा गभीरः पुरुहूत सिन्धुर्नाद्रयः परि षन्तो वरन्त ।
इत्था सखिभ्य इषितो यदिन्द्रा दृळ्हं चिदरुजो गव्यमूर्वम् ॥१६॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१७॥

vivésha yán mā dhisháṇā jajána stávai purā́ pā́ryād índram áhnaḥ | áṅhaso yátra pīpárad yáthā no nāvéva yā́ntam ubháye havante || 14 || ápūrṇo asya kaláṣaḥ sváhā sékteva kóṣam sisice píbadhyai | sám u priyā́ ā́vavṛitran mádāya pradakshiṇíd abhí sómāsa índram || 15 || ná tvā gabhīráḥ puruhūta síndhur nádrayaḥ pári shánto varanta | itthā́ sákhibhya ishitó yád indrā́ dṛiḷháṃ cid árujo gávyam ūrvám || 16 || ṣunáṃ huvema — || 17 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य (१-३, ५, ७, ९, ११-१३) प्रथमादितृचस्य पञ्चमीसप्तमी-नवम्यृचामेकादश्यादितृचस्य च गाथिनो विश्वामित्र ऋषिः। (४, ६, ८, १०) चतुर्थी-षष्ठ्यष्टमीदशमीनाञ्च नद्य ऋषिकाः। (१-३, ५, ९, ११-१३) प्रथमादितृचस्य पञ्चमी-नवम्योर्ऋचोरेकादश्यादितृचस्य च नद्यः। (४, ८, १०) चतुर्थ्यष्टमीदशमीनां विश्वामित्रः। (६, ७) षष्ठीसप्तम्योश्चेन्द्रो देवताः। (१-१२) प्रथमादि-द्वादशर्चां त्रिष्टुप्, (१३) त्रयोदश्याश्चानुष्टुप् छन्दसी ॥

॥१२॥ प्र पर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने ।
गावेव शुभ्रे मातरा रिहाणे विपाट्छुतुद्री पयसा जवेते ॥१॥

33.

Prá párvatānām uṣatī́ upásthād áṣve iva víshite hā́samāne | gā́veva ṣubhré mātárā rihāṇé vípāṭ chutudrī́ páyasā javete || 1 ||

When the idea of glorifying the self enters my mind, I sing praises. May I laud him before encountering distant (evil days), whereby he may lead us beyond troubles; and both of us mind and the self, as if existing in Two opposte sides invoke him (the soul), just as those on either bank of a river hail a passenger in a boat. 14

The vase is filled with elixir homage for his acceptance. I pour it out for your acceptance, O soul, as water carrier pours out water from his bag. May the sweet streams of devotional elixir flow in reverence round the soul for his exhilaration. 15

O self, the soul, summoned by all, when you break through even the firmly built stalls of dark impulses neither the deep flowing flood of waters nor the accompanying hills can arrest your movement. 16

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 17

33

Two rivers are flowing with a variety of movements, the one is slow getting readily whilst the other flooded, both flowing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins, contending with each other in speed, or like two fair mother-cows hastening to lick their calves, subsequently they flow rapidly beyond their confluence in one stream with united waters. 1

इन्द्रेषिते प्रसवं भिक्षमाणे अच्छा समुद्रं रथ्येव याथः ।
समाराणे ऊर्मिभिः पिन्वमाने अन्या वामन्यामप्येति शुभ्रे ॥२॥
अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वीं सुभगामगन्म ।
वत्समिव मातरा संरिहाणे समानं योनिमनु संचरन्ती ॥३॥
एना वयं पयसा पिन्वमाना अनु योनिं देवकृतं चरन्तीः ।
न वर्तवे प्रसवः सर्गतक्तः किंयुर्विप्रो नद्यो जोहवीति ॥४॥
रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूर्तमेवैः ।
प्र सिन्धुमच्छा बृहती मनीषावस्युरह्वे कुशिकस्य सूनुः ॥५॥

índreshite prasavám bhíkshamāṇe áchā samudrám rathyèva yāthaḥ | samārāṇé ūrmíbhiḥ pínvamāne anyá vām anyám ápy eti ṣubhre || 2 || áchā síndhum mātṛítamām ayāsaṃ vípāṣam urvíṃ subhágām aganma | vatsám iva mātárā saṃrihāṇé samānáṃ yónim ánu saṃcárantī || 3 || ená vayám páyasā pínvamānā ánu yónim devákṛitaṃ cárantīḥ | ná vártave prasaváḥ sárgataktaḥ kiṃyúr vípro nadyò johavīti || 4 || rámadhvam me vácase somyáya ṛítāvarīr úpa muhūrtám évaiḥ | prá síndhum áchā bṛihatí manīshávasyúr ahve kuṣikásya sūnúḥ || 5 ||

॥१३॥ इन्द्रो अस्माँ अरदद्वज्रबाहुरपाहन्वृत्रं परिधिं नदीनाम् ।
देवोऽनयत्सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः ॥६॥
प्रवाच्यं शश्वधा वीर्यं तदिन्द्रस्य कर्म यदहिं विवृश्चत् ।
वि वज्रेण परिषदो जघानायन्नापोऽयनमिच्छमानाः ॥७॥

índro asmáñ aradad vájrabāhur ápāhan vṛitrám paridhíṃ nadínām | devò 'nayat savitá supāṇís tásya vayám prasavé yāma urvíḥ || 6 || praváeyaṃ ṣaṣvadhá vīryàṃ tád índrasya kárma yád áhiṃ vivṛiṣcát | ví vájreṇa parishádo jaghānáyann ápó 'yanam ichámānāḥ || 7 ||

Impelled by the sun, soliciting his commands, both of you go to the ocean like charioteers to their goal: flowing together, and swelling with your waves, bright rivers, each one of you proceeds to meet the other. 2

I go to the most resourceful rivers; I go to the one, with variety of movements flowing together to a common receptacle, like parent cows hastening to caress the calf. 3

[The rivers speak]Fertilizing the land with our current, we are flowing to the receptacle which has been appointed by the divine Lord, the course appointed for our journey permits no delay. Of what is the sage desirous, that he addresses the rivers ? 4

[The sage speaks] I, the disciple of an enlightened teacher, having acquired necessary knowledge, now desirous of protection, solicit your favour and address with earnest prayer to you the rivers before me. O rivers, charged with water, rest a moment from your course at my request. 5

[The rivers speak]The resplendent sun, wielder of the sharp rays, defines our course when he slashes obstructive forces blocking the path of waters. The sun leads us on our path, and obedient to his commands we flow as ample streams. 6

[The sage speaks] The heroic endeavours of resplendent sun are ever to be celebrated as he sets asunder the dark venomous obstructive forces and with his sharp lightning destroys the surrounding obstructors of rains. Then the waters proceed in the desired direction. 7

एतद्वचो जरितर्मापि मृष्ठा आ यत्ते घोषानुत्तरा युगानि ।
उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते ॥८॥
ओ षु स्वसारः कारवे शृणोत ययौ वो दूरादनसा रथेन ।
नि षू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्याभिः ॥९॥
आ ते कारो शृणवामा वचांसि ययाथ दूरादनसा रथेन ।
नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते ॥१०॥

etád váco jaritar máپi mrishthā ā́ yát te ghóshān úttarā yugáni | ukthéshu kāro práti no jushasva mā́ no ní kaḥ purushatrā́ námas te || 8 || ó shú svasāraḥ kāráve srinota yayaú vo dūrā́d ánasā ráthena | ní shū́ namadhvam bhávatā supārā́ adhoakshā́ḥ sindhavaḥ srotyā́bhiḥ || 9 || ā́ te kāro srinavāmā vácāṅsi yayátha dūrā́d ánasā ráthena | ní te naṅsai pīpyānéva yóshā máryāyeva kanyā̀ sasvacaí te || 10 ||

॥१४॥ यदङ्ग त्वा भरताः संतरेयुर्गव्यन्ग्राम इषित इन्द्रजूतः ।
अर्षादह प्रसवः सर्गतक्त आ वो वृणे सुमतिं यज्ञियानाम् ॥११॥
अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम् ।
प्र पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पृणध्वं यात शीभम् ॥१२॥
उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।
मादुष्कृतौ व्येनसाघ्न्यौ शूनमारताम् ॥१३॥

yád aṅgá tvā bharatā́ḥ saṃtáreyur gavyán grā́ma ishitá índrajūtaḥ | árshād áha prasaváḥ sárgatakta ā́ vo vriṇe sumatím yajñíyānām || 11 || átārishur bharatā́ gavyávaḥ sám ábhakta vípraḥ sumatím nadī́nām | prá pinvadhvam ishá-yantīḥ surā́dhā ā́ vakshánāḥ priṇádhvam yātá sībham || 12 || úd va ūrmíḥ sámyā hantv ā́po yóktrāṇi muñcata | mā́dushkritau vyènasāghnyaú sū́nam ā́ratām || 13 ||

[The rivers speak] O praiser of the resplendent sun, forget not this praise, nor the words of reverence that you have addressed to us for these words will be remembered in future too. O celebrator of holy rites, be favourable to us in solemn prayers. Treat us not in the arrogant manner as usually men do. May you accept our salutation. 8

[The sage speaks] O sister streams, kindly listen to him who praises you, who has come from afar with a chariot (cart). May you bow down lowlily; become easily fordable; remain, rivers, lower than the axle of the wheel with your currents. 9

[The rivers speak] O singer of the hymn, we hear your words, that you have come from afar with a cart and a chariot. We bow down before you like a woman nursing her child and like a maiden bending to embrace a man, so will we do for you. 10

[The sage speaks] Since, rivers, you have allowed me to cross, so may the people of this land pass over your united stream. May the people desiring to cross the streams, permitted by you and impelled by the sun, pass. Then let the course appointed for your going be resumed. I appreciate and admire the wisdom of the holy ones like you. 11

Illustrious people of the land, seeking wealth, pass over; the sage enjoys the favour of the rivers. May the streams irrigate the fields to make them fertile and produce wealth and abundance. May rivers fill the fields in full. 12

Let your waves (rivers) so flow that the pin of the yoke remains above the waters. And may the two streams, exempt from misfortune or defect, and unrestrained, stay within limits for our abundance. 13

(३४) चतुस्त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून् ।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥१॥
मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन् ।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥२॥

34.

Índraḥ pūrbhíd ā́tirad dā́sam arkaír vidádvasur dáyamāno ví ṣátrūn | bráhmajūtas tanvā̀ vāvṛidhānó bhū́ridātra ā́pṛiṇad ródasī ubhé || 1 || makhásya te tavishásya prá jūtím íyarmi vā́cam amṛítāya bhū́shan | índra kshitīnā́m asi mā́nushīṇām viṣā́m daívīnām utá pūrvayā́vā || 2 ||

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः ।
अहन्व्यंसमुशधग्वनेष्वाविर्धेना अकृणोद्राम्याणाम् ॥३॥
इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय ॥४॥
इन्द्रस्तुजो बर्हणा आ विवेश नृवद्दधानो नर्या पुरूणि ।
अचेतयद्धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम् ॥५॥

índro vṛitrám avṛiṇoc chárdhanītiḥ prá māyínām amināḍ várpaṇītiḥ | áhan vyàṅsam uṣádhag váneshv āvír dhénā akṛiṇod rāmyā́ṇām || 3 || índraḥ svarshā́ janáyann áhāni jigā́yoṣígbhiḥ pṛítanā abhishṭíḥ | prā́rocayan mánave ketúm áhnām ávindaj jyótir bṛihaté rā́ṇāya || 4 || índras tújo barhā́ṇā ā́ viveṣa nṛivád dádhāno náryā purū́ṇi | ácetayad dhíya imā́ jaritré prémám várṇam atirac chukrám āsām || 5 ||

34

The resplendent self, dispeller of the strongholds of evils, manifesting his greatness, mercilessly destroys his adversaries and overwhelms the wicked impulses with his radiant wisdom. Inspired by prayers, he expands his stature and armed in many ways he imparts spiritual joy to both the realms of body and mind. 1

O resplendent self, adorable and mighty, decorating you, I address sincere prayers to you for the sake of obtaining immortality. You are the leader of human generations as well of Nature's heavenly bounties. 2

The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combats, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom, hidden in the dark caves of ignorance. 3

The bliss-bestower soul, as if like the sun, brightens the days, and helping brilliant sages subdues the gloom of evil impulses. He then illumines the banner of divine consciousness for the benefit of mankind and provides divine wisdom to win over conflicts of life. 4

The powerful soul breaks through all adversities like a leader piercing through the army of wicked enemies. It radiates wisdom in the minds of devotees and widely spreads out splendour by his own radiance. 5

॥१६॥ महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः ॥६॥
युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति ॥७॥

mahó mahā́ni panayanty asyéndrasya kárma súkṛitā purū́ṇi | vṛijánena vṛijinā́n sám pipesha māyā́bhir dásyū́ṅr abhíbhūtyojāḥ || 6 || yudhéndro mahnā́ várivaș cakāra devébhyaḥ sátpatiș carshaṇipráḥ | vivásvataḥ sádane asya tā́ni víprā ukthébhiḥ kaváyo gṛiṇanti || 7 ||

सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः ।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरणासः ॥८॥
ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।
हिरण्ययमुत भोगं ससान हत्वी दस्यून्प्रार्यं वर्णमावत् ॥९॥
इन्द्र ओषधीरसनोदहानि वनस्पतीँरसनोदन्तरिक्षम् ।
बिभेद वलं नुनुदे विवाचोऽथाभवद्दमिताभिक्रतूनाम् ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

satrāsā́ham váreṇyam sahodā́m sasavā́ṅsam svàr apáș ca devī́ḥ | sasā́na yáḥ pṛithivī́m dyā́m utémā́m índram madanty ánu dhī́raṇāsaḥ || 8 || sasā́nā́tyā́ṅ utá sū́ryam sasānéndraḥ sasāna purubhójasam gā́m | hiraṇyáyam utá bhógam sasāna hatví dásyūn prā́ryam várṇam āvat || 9 || índra óshadhīr asanod áhāni vánaspátīṅr asanod antáriksham | bibhéda valám nunudé vívācó 'thābhavad damitā́bhíkratūnām || 10 || șunám huvema — || 11 ||

Many great and glorious achievements of this mighty soul are universally celebrated. It crushes the strong by its own strength, and through its overpowering prowess, it overcomes the malignant by its wondrous art and wisdom. 6

The resplendent self, the protector of the virtuous and fulfiller of the aspirations of men gives opulent rewards to the sense-organs in the fierce struggle. Therefore, prudent sages praise his achievements with sacred hymns in the sacrificial chamber of the worshipper. 7

Devout and wise worshippers propitiate resplendent self, the subduer of evils, superb, the giver of strength, the enjoyer of bliss and fruits of divine actions, and granter of consciousness to the terrestrial and cosmic realms (of body and mind). 8

The soul gives vitality and divine consciousness. He gives speech which like a cow nourishes all. He enriches men with golden wisdom. Verily, he destroys the wicked ones and protects the group of virtuous people. 9

May the resplendent Lord, day by day, give us medicinal herbs, and plants and trees, and the water-laden clouds in the mid-space. He cleaves the clouds of ignorance, scatters opponents, and subdues proud adversaries. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३५) पञ्चत्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ तिष्ठा हरी रथ आ युज्यमाना याहि वायुर्न नियुतो नो अच्छ ।
पिबास्यन्धो अभिसृष्टो अस्मे इन्द्र स्वाहा ररिमा ते मदाय ॥१॥
उपाजिरा पुरुहूताय सप्ती हरी रथस्य धूर्ष्वा युनज्मि ।
द्रवद्यथा संभृतं विश्वतश्चिदुपेमं यज्ञमा वहात इन्द्रम् ॥२॥

35.

Tíshṭhā hárī rátha ā́ yujyámānā yāhí vāyúr ná niyúto no ácha | píbāsy ándho abhísrishṭo asmé índra sváhā rarimā́ te mádāya || 1 || úpājirā́ puruhūtā́ya sáptī hárī ráthasya dhūrshv ā́ yunajmi | dravád yáthā sámbhṛitaṃ viṣvátaṣ cid úpemáṃ yajñám ā́ vahāta índram || 2 ||

उपो नयस्व वृषणा तपुष्पोतेमव त्वं वृषभ स्वधावः ।
ग्रसेतामश्वा वि मुचेह शोणा दिवेदिवे सदृशीरद्धि धानाः ॥३॥
ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम् ॥४॥
मा ते हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासो अन्ये ।
अत्यायाहि शश्वतो वयं तेऽरं सुतेभिः कृणवाम सोमैः ॥५॥

úpo nayasva vṛíshaṇā tapushpótém ava tváṃ vṛishabha svadhāvaḥ | grásetām áṣvā ví muccha ṣóṇā divé-dive sadṛíṣīr addhi dhānā́ḥ || 3 || bráhmaṇā te brahmayújā yunajmi hárī sákhāyā sadhamā́da āṣū́ | sthiráṃ ráthaṃ sukháṃ indrādhitíshṭhan prajānán vidvā́ñ úpa yāhi sómam || 4 || mā́ te hárī vṛíshaṇā vītápṛishṭhā ní rīraman yájamānāso anyé | atyā́yāhi ṣáṣvato vayáṃ té 'raṃ sutébhiḥ kṛiṇavāma sómaiḥ || 5 ||

35

O resplendent self, having yoked the two faculties—mental and intellectual—in the chariot of human body, come to us, as the cosmic wind rushing towards us. We offer to you with reverence our loving devotion for your exaltation. 1

I harness for you, O resplendent self, invoked by all, the swift-gliding pair of mental and physical energies—to the chariot like human form, so that they may bring you to my well-set place of sacred work. 2

O showerer of benefits and giver of nourishment, may you bring your vigorous and protective steed-like faculties here and protect your worshippers. Let your sturdy senses relax here and enjoy nourishing food. May you also find the same nourishment day by day. 3

Reciting sacred prayers I harness these faculties which are your allies and swift-paced in the struggle of life and which are to be yoked with prayerful mind. O resplendent self, may you mounting on your firm and comfortable chariot, come to our devotional worship to participate in our spiritual joy. 4

Let not your vigorous and charming faculties be attracted by other host-worshippers. May you pass by them all and hasten onward hither. With loving devotion, we shall propitiate you to your full satisfaction. 5

॥१८॥ तवायं सोमस्त्वमेह्यर्वाङ् शश्वत्तमं सुमना अस्य पाहि ।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥६॥
स्तीर्णं ते बर्हिः सुत इन्द्र सोमः कृता धाना अत्तवे ते हरिभ्याम् ।
तदोकसे पुरुशाकाय वृष्णे मरुत्वते तुभ्यं राता हवींषि ॥७॥

távāyáṃ sómas tvám éhy arvā́ñ chaṣvattamáṃ sumánā asyá pāhi | asmín yajñé barhíshy ā́ nishádyā dadhishvé-máṃ jaṭhára índum indra || 6 || stīrṇáṃ te barhíḥ sutá in-dra sómaḥ kritā́ dhānā́ áttave te háribhyām | tádokase pu-ruṣā́kāya vríshṇe marútvate túbhyaṃ rātā́ havī́ṅshi || 7 ||

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमक्रन् ।
तस्यागत्या सुमना ऋष्व पाहि प्रजानन्विद्वान्पथ्या३ अनु स्वाः ॥८॥
याँ आभजो मरुत इन्द्र सोमे ये त्वामवर्धन्नभवन्गणस्ते ।
तेभिरेतं सजोषा वावशानो३ऽग्नेः पिब जिह्वया सोममिन्द्र ॥९॥
इन्द्र पिब स्वधया चित्सुतस्याग्नेर्वा पाहि जिह्वया यजत्र ।
अध्वर्योर्वा प्रयतं शक्र हस्ताद्धोतुर्वा यज्ञं हविषो जुषस्व ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

imáṃ náraḥ párvatās túbhyam ā́paḥ sám indra góbhir má-dhumantam akran | tásyāgátyā sumánā ṛishva pāhi prajā́-nán vidvā́n pathyā̀ ánu svā́ḥ || 8 || yā́ñ ā́bhajo marúta indra sóme yé tvā́m ávardhann ábhavan gaṇás te | tébhir etáṃ sajóshā vāvaṣānò 'gnéḥ piba jihváyā sómam indra || 9 || ín-dra píba svadháyā cit sutásyāgnér vā pāhi jihváyā yaja-tra | adhvaryór vā práyataṃ ṣakra hástād dhótur vā ya-jñáṃ havísho jushasva || 10 || ṣunáṃ huvema — || 11 ||

O resplendent self, this loving devotion is for you; hasten to approach it, and well-disposed, taste it unceasingly. May you be enshrined in our prayerful heart and accept our humble love in full. 6

O resplendent self, our hearts are opened for you; our emotional affection is poured forth. The nourishing food for the physical and mental faculties has been made available. O showerer of benefits, may you dwell in our heart, girt with vital breaths. For you, these dedications are offered. 7

The leaders of the ceremony have prepared for you, O resplendent self, this elixir which has been sweetened with intellect, austerity and pure thoughts; O beautiful self, may you be favourably disposed to accept this elixir which suits well to your characteristic aptitude. 8

O resplendent self, may you drink this divine elixir, in the company of those vital breaths who share in this libation, who encourage you and are your associates. May you with your eagerness relish it with burning enthusiasm. 9

O resplendent self, may you drink of this effused spiritual nectar either your own by relish O adorable, or by burning compulsion. Drink it, O strong and potent, offered by the hands of presenters or accept it from the hands of the pious devotees. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३६) षट्त्रिंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य (१–९, ११) प्रथमादिनवर्चामेकादश्याश्च गाथिनो विश्वामित्रः, (१०) दशम्याश्चाङ्गिरसो घोर ऋषी । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ इमामू षु प्रभृतिं सातये धाः शश्वच्छश्वदूतिभिर्यादमानः ।
सुतेसुते वावृधे वर्धनेभिर्यः कर्मभिर्महद्भिः सुश्रुतो भूत् ॥१॥
इन्द्राय सोमाः प्रदिवो विदाना ऋभुर्येभिर्वृषपर्वा विहायाः ।
प्रयम्यमानान्प्रति षू गृभायेन्द्र पिब वृषधूतस्य वृष्णः ॥२॥

36.

Imā́m ū shú prábhṛitiṃ sātáye dhāḥ ṣáṣvac-chaṣvad ūtíbhir yā́damānaḥ | suté-sute vāvṛidhe várdhanebhir yáḥ kármabhir mahádbhiḥ súṣruto bhū́t || 1 || índrāya sómāḥ pradívo vídānā ṛibhúr yébhir vṛíshaparvā víhāyāḥ | prayamyámānān práti shū́ gṛibhāyéndra píba vṛíshadhūtasya vṛíshṇaḥ || 2 ||

पिबा वर्धस्व तव घा सुतास इन्द्र सोमासः प्रथमा उतेमे ।
यथापिबः पूर्व्याँ इन्द्र सोमाँ एवा पाहि पन्यो अद्या नवीयान् ॥३॥
महाँ अमत्रो वृजने विरप्श्युग्रं शवः पत्यते धृष्ण्वोजः ।
नाह विव्याच पृथिवी चनैनं यत्सोमासो हर्यश्वममन्दन् ॥४॥
महाँ उग्रो वावृधे वीर्याय समाचक्रे वृषभः काव्येन ।
इन्द्रो भगो वाजदा अस्य गावः प्र जायन्ते दक्षिणा अस्य पूर्वीः ॥५॥

píbā várdhasva táva ghā sutā́sa índra sómāsaḥ prathamā́ utémé | yáthā́pibaḥ pūrvyā́ñ indra sómāñ evā́ pāhi pányo adyā́ návīyān || 3 || mahā́ñ ámatro vṛijáne virapṣy ùgrám ṣávaḥ patyate dhṛishṇv ójaḥ | nā́ha vivyāca pṛithiví canainam yát sómāso háryaṣvam ámandan || 4 || mahā́ñ ugró vāvṛidhe vīryā̀ya samā́cakre vṛishabháḥ kā́vyena índro bhago vājadā́ asya gā́vaḥ prá jāyante dákshiṇā asya pūrvíḥ || 5 ||

36

O resplendent self, ever-ready to help your associates with protective measures, accept our offerings for the grant of wealth. You are the one who grows with augmenting energies through reiterated libations and are renowned for glorious deeds. 1

For the resplendent self, the divine happiness is derived from the innermost celestial region, and thereby it becomes strong-jointed, vast and wise. O resplendent self, may you drink in full this divine happiness a juice, as if churned out and effused, capable of exhilarating and invigorating you, and providing you control over evil tendencies. 2

O resplendent self, accept the divine happiness and thrive. These blessings are offered to you from ancient times. O self, the adorable, cherish today the recent dedications as you have been enjoying in the past (previous lives). 3

The great illustrious self is invincible in battles and he is the defier of foes. His fierce strength and resistless vigour are exerted everywhere. When verily the divine happiness exhilarates this master of vigorous strength, his glory, neither the earth could comprehend nor the other one (heaven). 4

The mighty, fierce, auspicious and illustrious self, the showerer of benefits, augments in power as he is animated for heroic acts by praises. His senses of wisdom provide prosperity, and thus his contributions are manifold. 5

॥२०॥ प्र यत्सिन्धवः प्रसवं यथायन्नापः समुद्रं रथ्येव जग्मुः ।
अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पृणति दुग्धो अंशुः ॥६॥
समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुषुतं भरन्तः ।
अंशुं दुहन्ति हस्तिनो भरित्रैर्मध्वः पुनन्ति धारया पवित्रैः ॥७॥

prá yát síndhavaḥ prasavám yátháyann ápaḥ samudrám rathyèva jagmuḥ | átaṣ cid índraḥ sádaso váriyān yád ım sómaḥ priṇáti dugdhó aṅṣúḥ || 6 || samudréṇa síndhavo yádamānā índrāya sómam súshutam bhárantaḥ | aṅṣúm duhanti hastíno bharítrair mádhvaḥ punanti dháraya pavítraiḥ || 7 ||

ह्रदा इव कुक्षयः सोमधानाः समी विव्याच सवना पुरूणि ।
अन्ना यदिन्द्रः प्रथमा व्याश वृत्रं जघन्वाँ अवृणीत सोमम् ॥८॥
आ तू भर माकिरेतत्परि ष्ठाद्विद्मा हि त्वा वसुपतिं वसूनाम् ।
इन्द्र यत्ते माहिनं दत्रमस्त्यस्मभ्यं तद्धर्यश्व प्र यन्धि ॥९॥
अस्मे प्र यन्धि मघवन्नृजीषिन्निन्द्र रायो विश्ववारस्य भूरेः ।
अस्मे शतं शरदो जीवसे धा अस्मे वीराञ्छश्वत इन्द्र शिप्रिन् ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

hradá iva kuksháyaḥ somadhánāḥ sám ī vivyāca sávanā purúṇi | ánnā yád índraḥ prathamá vy áṣa vritrám jaghanváñ avriṇīta sómam || 8 || á tú bhara mákir etát pári shṭhād vidmá hí ´tvā vásupatim vásūnām | índra yát te máhinam dátram ásty asmábhyam tád dharyaṣva prá yandhi || 9 || asmé prá yandhi maghavann rijīshinn índra rāyó viṣvávārasya bhúreḥ | asmé ṣatám ṣarádo jīváse dhā asmé vīráñ cháṣvata indra ṣiprin || 10 || ṣunám huvema — || 11 ||

As the rivers pursue their course, or as the rain-waters rush to the ocean, or chariots march to a goal, in the same manner, the milk of divine happiness rushingly fills the soul in full, and in this sense, the self becomes superb in his realm. 6

As the rivers are solicitious to fill up the ocean in the same way, the sense organs milk out the divine happiness, remove the evil impurities from it through proper filters, and carry it as an offering to the resplendent self. 7

The capacity of the resplendent self (the soul) for holding and enjoying the divine happiness is immense as that of a lake, for he has been receiving it and accumulating at numerous selfless sacrifices through the series of life. Inasmuch as he has enjoyed it at the first occasion, he has been simultaneously slaying the demon nescience, and then further enjoying the divine happiness, sharing it with other faculties. 8

O resplendent self, bestow prosperity, without delay; let no one impede you, for we know you to be the Lord of wealth of abundant treasures. And since your greatness is munificence, therefore, O Lord of speedy vitality, grant us ample riches. 9

O oppulent resplendent Lord, you are our guide on a straight path, charming and handsome; may you give us riches in ample quantity; bless us to live for hundred years and bestow upon us continued prosperity. 10

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of foods. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३७) सप्तत्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः। इन्द्रो देवता। (१-१०) प्रथमादिदशर्चां गायत्री, (११) एकादश्याश्चानुष्टुप् छन्दसी ॥

॥२१॥ वार्त्रहत्याय शवसे पृतनाषाह्याय च। इन्द्र त्वा वर्तयामसि ॥१॥
अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो। इन्द्र कृण्वन्तु वाघतः ॥२॥
नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे। इन्द्राभिमातिषाह्ये ॥३॥
पुरुष्टुतस्य धामभिः शतेन महयामसि। इन्द्रस्य चर्षणीधृतः ॥४॥
इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे। भरेषु वाजसातये ॥५॥

37.

Vártrahatyāya ṣávase pritanāsháhyāya ca | índra tvā́ vartayāmasi || 1 || arvācínam sú te mána utá cákshuḥ ṣatakrato | índra krinvántu vāghátaḥ || 2 || nā́māni te ṣatakrato víṣvābhir gīrbhír īmahe | índrābhimātisháhye || 3 || purushṭutásya dhā́mabhiḥ ṣaténa mahayāmasi | índrasya carshaṇīdhrítaḥ || 4 || índram vritrā́ya hántave puruhūtám úpa bruve | bháreshu vā́jasātaye || 5 ||

॥२२॥ वाजेषु सासहिर्भव त्वामीमहे शतक्रतो। इन्द्र वृत्राय हन्तवे ॥६॥
द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च। इन्द्र साक्ष्वाभिमातिषु ॥७॥
शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्। इन्द्र सोमं शतक्रतो ॥८॥
इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु। इन्द्र तानि त आ वृणे ॥९॥

vā́jeshu sāsahír bhava tvā́m īmahe ṣatakrato | índra vritrā́ya hántave || 6 || dyumnéshu pritanā́jye pritsutū́rshu ṣrávassu ca | índra sā́kshvābhímātishu || 7 || ṣushmíntamam na ūtáye dyumnínam pāhi jā́grivim | índra sómam ṣatakrato || 8 || indriyā́ṇi ṣatakrato yā́ te jáneshu pañcásu | índra tā́ni ta ā́ vriṇe || 9 ||

37

We invoke you, O resplendent Lord, to exert the strength that destroys evil nescience and over-power forces of hostility. 1

O Lord, the performer of hundred selfless deeds, may our praises direct your spirit and eyes hitherward. 2

O performer of hundred selfless deeds, we recite your many names in all our hymns for strength and for the triumph over evils. 3

We repeat the praise of universally lauded resplendent Lord, the supporter of man, invested with a hundred glories. 4

I address you, O resplendent Lord, invoked by all for destroying evils by nescience and granting us food as a reward of battle. 5

The victorious in struggles, O resplendent self, performer of hundred brave deeds in battles; we solicit you to destroy nescience. 6

Overcome, O resplendent self, those who are adverse to us in riches, in battles, in wars, in glories, and in martial strength. 7

O resplendent self, performer of hundred selfless deeds, for our preservation, accept our loving devotion which is superb in excellence, glory and exhilaration. 8

O illustrious self, performer of hundred selfless deeds, I regard the five organs of senses, provided to the five classes of people in society, as dependent on you. 9

अगन्निन्द्र श्रवो बृहद्द्युम्नं दधिष्व दुष्टरम्। उत्ते शुष्मं तिरामसि ॥१०॥
अर्वावतो न आ गह्यथो शक्र परावतः।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥११॥

ágann indra sravo bṛihád dyumnám dadhishva dushṭáram | út te sushmam tirāmasi || 10 || arvāváto na á gahy átho sakra parāvátaḥ | u lokó yás te adriva índrehá táta á gahi || 11 ||

(३८) अष्टात्रिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिः, तावुभौ वा, गाथिनो विश्वामित्रो वा ऋषिः। इन्द्रो देवता। त्रिष्टुप् छन्दः॥

॥२३॥ अभि तष्टेव दीधया मनीषामत्यो न वाजी सुधुरो जिहानः।
अभि प्रियाणि मर्मृशत्पराणि कवीँरिच्छामि संदृशे सुमेधाः ॥१॥
इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत द्याम्।
इमा उ ते प्रण्यो३ वर्धमाना मनोवाता अध नु धर्मणि ग्मन् ॥२॥
नि षीमिदत्र गुह्या दधाना उत क्षत्राय रोदसी समञ्जन्।
सं मात्राभिर्ममिरे येमुरुर्वी अन्तर्मही समृते धायसे धुः ॥३॥

38.

Abhí táshṭeva dīdhayā manīshám átyo ná vājí sudhúro jíhānaḥ | abhí priyáṇi mármṛisat párāṇi kavíñr ichāmi saṃdríse sumedháḥ || 1 || inótá pṛicha jánimā kavīnám manodhṛítaḥ sukṛítas takshata dyám | imá u te praṇyò várdhamānā mánovātā ádha nú dhármaṇi gman || 2 || ní shīm íd átra gúhyā dádhānā utá kshatráya ródasī sám añjan | sám mátrābhir mamiré yemúr urví antár mahí sámṛite dháyase dhuḥ || 3 ||

O illustrious self, may you receive from us the offerings; may you grant us such wealth as may not be easily surpassed. We shall acclaim and applaud your vigour. 10

O radiant illustrious self, come to us from far and nigh. May you, from any region whatsoever come to us, O thunderarmed. 11

38

Compose a pious praise, as a carpenter carves the wood zealously or as a quick horse comfortably carries his load, pondering upon what is dearest and noble, I with clear vision aspire to understand the teachings of our sages. 1

Ask of the holy teachers, the origin of these poet sages, who with well-disciplined minds and virtuous deeds achieved the heavenly bliss. May these expediatory praises, rapid as the mind, augment your power and reach you. 2

Comprehending hidden mysteries here on this earth, they, through their power, measure the secrets of the realm of mind and body. They set limits to their elements connect both of them mutually together wide spread and vast and fix the intermediate realm of vital breath to sustain them. 3

आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियो वसानश्चरति स्वरोचिः ।
महत्तद्वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥४॥
असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे ॥५॥

ātíshṭhantam pári víṣve abhūshañ chríyo vásānaṣ carati svárociḥ | mahát tád vríshṇo ásurasya nā́mā́ viṣvárūpo amṛ́tāni tasthau || 4 || ásūta pū́rvo vṛishabhó jyáyān imá asya ṣurúdhaḥ santi pūrvī́ḥ | dívo napātā vidáthasya dhībhíḥ kshatrám rājānā pradívo dadhāthe || 5 ||

॥२४॥ त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
अपश्यमत्र मनसा जगन्वान्व्रते गन्धर्वाँ अपि वायुकेशान् ॥६॥
तदिन्न्वस्य वृषभस्य धेनोरा नामभिर्ममिरे सक्म्यं गोः ।
अन्यदन्यदसुर्यं१ वसाना नि मायिनो ममिरे रूपमस्मिन् ॥७॥
तदिन्न्वस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्रेत् ।
आ सुष्टुती रोदसी विश्वमिन्वे अपीव योषा जनिमानि वव्रे ॥८॥
युवं प्रत्नस्य साधथो महो यद्दैवी स्वस्तिः परि णः स्यातम् ।
गोपाजिह्वस्य तस्थुषो विरूपा विश्वे पश्यन्ति मायिनः कृतानि ॥९॥

tríṇi rājānā vidáthe purúṇi pári víṣvāni bhūshathaḥ sádaṅsi | ápaṣyam átra mánasā jaganvā́n vraté gandharvā́ñ ápi vāyúkeṣān || 6 || tád ín nv àsya vṛishabhásya dhenór ā́ námabhir mamire sákmyam góḥ | anyád-anyad asuryàm vásānā ní māyíno mamire rūpám asmin || 7 || tád ín nv àsya savitúr nákir me hiraṇyáyīm amátim yám áṣiṣret | ā́ sushṭutí ródasī viṣvaminvé ápīva yóshā jánimāni vavre || 8 || yuvám pratnásya sādhatho mahó yád daívī svastíḥ pári ṇaḥ syātam | gopájihvasya tasthúsho vírūpā víṣve paṣyanti māyínaḥ kṛitáni || 9 ||

They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. 4

The eternal showerer of benefits, the preceder and elders generate thoughts; these are his many alleyers of thirst. These sovereign divines, sustainers of firmament, possess that wealth which is acquired by the splendid worship of holy synod. 5

These royal divines embellish the three universal sacrificial acts and make them full of requisites of the celebrations. With my mental perception I behold you at the place of worship. I see your steeds in the activity of sense-organs with their hairs waving in the wind. 6

The sages, for the realization of the Lord, the showerer of benefits, milk the milch-cow of knowledge, that is known by many names. They further invest it with the diversified strength of the vital force and become adept in the mystic art and then they realize the existence of God within themselves. 7

No one distinguishes my golden lustre from that of universal creator, in which the inner self has taken refuge. Gratified by pious praises, the soul cherishes the all-fostering mind and body as a mother cherishes her children. 8

You two secure the great felicity of the ancient worshipper and provide heavenly bliss. May you ever stay with us. All those wise sages, who perform wonderous acts, perceive manyfold forms of this resplendent lord. 9

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१०॥

ṣunám huvema — || 10 ||

(३९) एकोनचत्वारिंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ इन्द्रं मतिर्हृद आ वच्यमानाच्छा पतिं स्तोमतष्टा जिगाति ।
या जागृविर्विदथे शस्यमानेन्द्र यत्ते जायते विद्धि तस्य ॥१॥
दिवश्चिदा पूर्व्या जायमाना वि जागृविर्विदथे शस्यमाना ।
भद्रा वस्त्राण्यर्जुना वसाना सेयमस्मे सनजा पित्र्या धीः ॥२॥
यमा चिदत्र यमसूरसूत जिह्वाया अग्रं पतदा ह्यस्थात् ।
वपूंषि जाता मिथुना सचेते तमोहना तपुषो बुध्न एता ॥३॥
नकिरेषां निन्दिता मर्त्येषु ये अस्माकं पितरो गोषु योधाः ।
इन्द्र एषां दृंहिता माहिनावानुद्गोत्राणि ससृजे दंसनावान् ॥४॥

39.

Índram matír hṛidá á vacyámānáchā pátiṃ stómatashṭā jigāti | yá jágṛivir vidáthe ṣasyámānéndra yát te jáyate viddhí tásya || 1 || diváṣ cid á pūrvyá jáyamānā ví jágṛivir vidáthe ṣasyámānā | bhadrá vástrāṇy árjunā vásānā séyám asmé sanajá pítryā dhíḥ || 2 || yamá cid átra yamasúr asūta jihváyā ágram pátad á hy ásthāt | vápūṅshi jātá mithuná sacete tamohánā tápusho budhná étā || 3 || nákir eshāṃ ninditá mártyeshu yé asmákam pitáro góshu yodháḥ | índra eshāṃ dṛiṅhitá máhināvān úd gotráṇi sasṛije daṅsánāvān || 4 ||

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 10

39

The praise that is prompted by heart, and uttered by the reciters of sacred hymns, proceeds to the resplendent Lord and arouses His compassion. When sung forth in holy synod. O Lord please be cognizant of this praise, composed for you. 1

The hymn, revealed before the dawn of day, is the awakener of Lord's compassion when recited aloud in holy synod. It is ancient, auspicious and decked with shining melody. It is our perennial heritage. 2

The mother inspirer of the twins has brought forth the twin faculties on this occasion. The tip of my tongue gets eager to praise them. They too, born at the end of night, combine to dispel darkness and thus attain their beauty. 3

There are no revilers amongst men of our proginators and fighters for the recovery of lost wisdom. The mighty resplendent Lord, the accomplisher of great deeds restores vast knowledge for the benefit of these sages. 4

सखा ह यत्र सखिभिर्नवग्वैरभिज्ञ्वा सत्वभिर्गा अनुग्मन् ।
सत्यं तदिन्द्रो दशभिर्दशग्वैः सूर्यं विवेद तमसि क्षियन्तम् ॥५॥

sákhā ha yátra sákhibhir návagvair abhijñv á sátvabhir gá anugmán | satyáṃ tád índro daṣábhir dáṣagvaiḥ sū́ryaṃ viveda támasi kshiyántam || 5 ||

॥२६॥ इन्द्रो मधु संभृतमुस्रियायां पद्वद्विवेद शफवन्नमे गोः ।
गुहा हितं गुह्यं गूळ्हमप्सु हस्ते दधे दक्षिणे दक्षिणावान् ॥६॥
ज्योतिर्वृणीत तमसो विजानन्नारे स्याम दुरितादभीके ।
इमा गिरः सोमपाः सोमवृद्ध जुषस्वेन्द्र पुरुतमस्य कारोः ॥७॥
ज्योतिर्यज्ञाय रोदसी अनु ष्यादारे स्याम दुरितस्य भूरेः ।
भूरि चिद्धि तुजतो मर्त्यस्य सुपारासो वसवो बर्हणावत् ॥८॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥९॥

índro mádhu sámbhṛitam usríyāyām padvád viveda ṣaphávan náme góḥ | gúhā hitáṃ gúhyaṃ gūḷhám apsú háste dadhe dákshiṇe dákshiṇāvān || 6 || jyótir vṛiṇīta támaso vijānánn āré syāma duritád abhíke | imá gíraḥ somapāḥ somavṛiddha jushásvendra purutámasya kāróḥ || 7 || jyótir yajñáya ródasī ánu shyād āré syāma duritásya bhū́reḥ | bhū́ri cid dhí tujató mártyasya supāráso vasavo barháṇāvat || 8 || ṣunáṃ huvema — || 9 ||

The resplendent self plans to trace out the missing cow (the inner light) with the assistance of nine faithful friends (the five vital breaths + the four inner behaviours, mind, conscience, intelligence and ego), and the other ten friends (five organs of senses, with their five cognitions, colour, taste, smell, touch and sound). Ultimately, he attains success in discovering the true light of the sun, lying so far concealed in the darkness of the innermost cavity. 5

The resplendent self discovers the sweet milk of wisdom secreted in the milch-cow and thereupon brings forth from its concealment, the herd of cattle (feet and hoof) theory and practice. He holds in his right hand such gifts as had been hidden in the obscure corners and was confused in the waves of illusive intellect. 6

The discriminating intellect separates the light from the darkness. May we be removed afar from all evils. O soul, may you accept our highest regards nourished with devotion and be pleased with the tributes paid by most zealous worshipper. 7

Let there be light through both the realms of body and mind for worshipful acts. May we be far removed from overwhelming evils. May the grantor of prosperity on the receipt of presents bestow increasing affluence upon the benevolent man. 8

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 9

(४०) चत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ इन्द्र त्वा वृषभं वयं सुते सोमे हवामहे । स पाहि मध्वो अन्धसः ॥१॥
इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत । पिबा वृषस्व तातृपिम् ॥२॥
इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः । तिरः स्तवान विश्पते ॥३॥
इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते । क्षयं चन्द्रास इन्दवः ॥४॥
दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् । तव द्युक्षास इन्दवः ॥५॥

40

Índra tvā vṛishabhám vayám suté sóme havāmahe | sá pāhi mádhvo ándhasaḥ || 1 || índra kratuvídam sutám sómam harya purushṭuta | píbá vṛishasva tátṛipim || 2 || índra prá ṇo dhitávānam yajñám víṣvebhir devébhiḥ | tirá stavāna viṣpate || 3 || índra sómāḥ sutá imé táva prá yanti satpate | ksháyam candrása índavaḥ || 4 || dadhishvá jaṭháre sutám sómam indra váreṇyam | táva dyukshása índavaḥ || 5 ||

॥२॥ गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे । इन्द्र त्वादातमिद्यशः ॥६॥
अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता । पीत्वी सोमस्य वावृधे ॥७॥
अर्वावतो न आ गहि परावतश्च वृत्रहन् । इमा जुषस्व नो गिरः ॥८॥
यदन्तरा परावतमर्वावतं च हूयसे । इन्द्रेह तत आ गहि ॥९॥

gírvaṇaḥ pāhí naḥ sutám mádhor dhárābhir ajyase | índra tvádātam íd yáṣaḥ || 6 || abhí dyumnáni vanína índram sacante ákshitā | pītví sómasya vāvṛidhe || 7 || arvāváto na á gahi parāvátaṣ ca vṛitrahan | imá jushasva no gíraḥ || 8 || yád antará parāvátam arvāvátam ca hūyáse | índrehá táta á gahi || 9 ||

40

We invoke you, O resplendent Lord, the showerer of benefits for coming to the place where offerings are presented. May you relish our exhilarating devotional love. 1

O swift moving powerful resplendent Lord, accept our hearty compliments revered by all which are exhilarating and inspiring for noble deeds. 2

O resplendent Lord, protector of people, highly admired by all and associated by Nature's bounties, may you promote our wealth-bestowing actions. 3

O resplendent Lord, protector of the virtuous, our brilliantly expressed loving greetings flow towards you only. 4

O resplendent Lord, your celestial luminaries are blissful. May you accept our devotional love and keep it in your heart. 5

O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you. 6

The brilliant and undiminished devotional love offered by His loyal subject overwhelms the resplendent Lord Through these loving regards His glory increases vigour. 7

O destroyer of enemies, whether from near or afar, come to us and accept our devotion expressed through words. 8

Whether called from near or afar, or from midspace may you come hitherward, O illustrious Lord. 9

(४१) एकचत्वारिंशं सूक्तम्

(१–९.) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३॥ आ तू न इन्द्र मद्र्यग्घुवानः सोमपीतये । हरिभ्यां याह्यद्रिवः ॥१॥
सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक् । अयुज्रन्प्रातरद्रयः ॥२॥
इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद । वीहि शूर पुरोळाशम् ॥३॥
रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन् । उक्थेष्विन्द्र गिर्वणः ॥४॥
मतयः सोमपामुरुं रिहन्ति शवसस्पतिम् । इन्द्रं वत्सं न मातरः ॥५॥

41.

Á tū́ na indra madryàg ghuvānáḥ sómapītaye | háribhyām yāhy adrivaḥ || 1 || sattó hótā na ṛitvíyas tistiré barhír ānushák | áyujran prātár ádrayaḥ || 2 || imā́ bráhma brahmavāhaḥ kriyánta ā́ barhíḥ sīda | vīhí ṣūra puroḷā́ṣam || 3 || rārandhí sávaneshu ṇa eshú stómeshu vṛitrahan | ukthéshv indra girvaṇaḥ || 4 || matáyaḥ somapā́m urúm riḥánti ṣávasas pátim | índram vatsám ná mātáraḥ || 5 ||

॥४॥ स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥६॥
वयमिन्द्र त्वायवो हविष्मन्तो जरामहे । उत त्वमस्मयुर्वसो ॥७॥
मारे अस्मद्वि मुमुचो हरिप्रियार्वाङ्याहि । इन्द्र स्वधावो मत्स्वेह ॥८॥
अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना । घृतस्नू बर्हिरासदे ॥९॥

sá mandasvā hy ándhaso rā́dhase tanvā̀ mahé | ná stotā́ram nidé karaḥ || 6 || vayám indra tvāyávo havíshmanto jarāmahe | utá tvám asmayúr vaso || 7 || mā́ré asmád ví mumuco háripriyārvā́ñ yāhi | índra svadhāvo mátsvehá || 8 || arvā́ñcam tvā sukhé ráthe váhatām indra keṣínā | ghṛitásnū barhír āsáde || 9 ||

41

O resplendent Lord, wielder of the punitive justice, when invoked may you accept our devotional love at the place of our work and worship, come to me with a speed and with vital aura of glory. 1

The invoking priest is seated at the proper place and season. The cushion mat is spread, and the stones have been placed for preparing morning libations. 2

O mighty bearer of wisdom, these prayers are offered by us: be enshined in our hearts and cherish our dedicated noble deeds. 3

Destroyer of evil, O resplendent Lord, relish our adorations and hymns offered at the daily worship. 4

Our praises caress the mighty lord, the cherisher of the devotional love, as cows lick their calves. 5

May you be delighted with our loving devotion, we offer for your own great munifiecence, may you not put your adorer the reproach. 6

O resplendent Lord, bestower of habitation, offering oblations, we dearly love you. May you also draw us to your love. 7

Lover of your radiating vitality and enjoyer of the offerings, O resplendent Lord, loosen not the horses of your car whilst far from us, but come with them to us, whenever invoked and be delighted. 8

Whilst we think of you O Lord, may you speedily come in your chariot as if, drawn by long-maned and sleek-coated steads, and be seated on the matty cushions of our heart. 9

(४२) द्विचत्वारिंशं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥५॥ उप नः सुतमा गहि सोममिन्द्र गवाशिरम् । हरिभ्यां यस्ते अस्मयुः ॥१॥
तमिन्द्र मदमा गहि बर्हिःष्ठां ग्रावभिः सुतम् । कुविन्न्वस्य तृप्णवः ॥२॥
इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः । आवृते सोमपीतये ॥३॥
इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे । उक्थेभिः कुविदागमत् ॥४॥
इन्द्र सोमाः सुता इमे तान्दधिष्व शतक्रतो । जठरे वाजिनीवसो ॥५॥

42.

Úpa naḥ sutám á́ gahi sómam indra gávāṣiram | hári-bhyām yás te asmayúḥ || 1 || tám indra mádam á́ gahi bar-hishṭhā́m grávabhiḥ sutám | kuvín nv àsya tripṇávaḥ || 2 || índram itthá́ gíro mámáchāgur ishitá́ itáḥ | āvríte só-mapītaye || 3 || índram sómasya pītáye stómair ihá havā-mahe | ukthébhiḥ kuvíd āgámat || 4 || índra sómāḥ sutá́ imé tán dadhishva ṣatakrato | jaṭháre vājinīvaso || 5 ||

॥६॥ विद्मा हि त्वा धनञ्जयं वाजेषु दधृषं कवे । अधा ते सुम्नमीमहे ॥६॥
इममिन्द्र गवाशिरं यवाशिरं च नः पिब । आगत्या वृषभिः सुतम् ॥७॥
तुभ्येदिन्द्र स्व ओक्ये सोमं चोदामि पीतये । एष रारन्तु ते हृदि ॥८॥

vidmá́ hí tvā dhanamjayám vá́jeshu dadhrishám kave | ádhā te sumnám īmahe || 6 || imám indra gávāṣiram yávāṣiram ca naḥ piba | āgátyā vríshabhiḥ sutám || 7 || túbhyéd indra svá okyè sómam codāmi pītáye | eshá rārantu te hridí || 8 ||

42

Come resplenden Lord, to cherish devotional love, blent with thoughts and deeds as if the herbal juice mixed with milk and curd. Favourably disposed may you come speedily, as if on a car drawn by horses. 1

Come, O resplendent Lord, to cherish the exhilarating devotional love expressed by the stones of our holy endevours and as if placed upon the matty cushions of our pious heart; drink of it to your satisfaction for there is plenty. 2

May my praises, addressed from hence and in this manner, reach resplendent Lord, to bring his mercy here to inspire our dedicated deeds. 3

We invoke resplendent Lord here with sacred hymns and prayers to accept our loving devotion; may He, repeatedly invoked, come here. 4

O resplendent Lord, embodiment of hundreds of selfless noble deeds, rich in wealth and wisdom, these are the deeds dedicated to you as if poured out with love. May you accept them with full satisfaction. 5

Far-seeing resplendent Lord, we know you to be victorious and winner of wealth and battles, therefore, we ask of you to grant us riches. 6

Being present, O resplendent Lord, be delighted to cherish our holy love as one accepts herbal juice expressed by stones and mixed with curd and barley. 7

O resplendent Lord, I offer my devotional love to you, who are seated in the heaven of innermost cavity, for your kind acceptance. May you in your heart enjoy its ecstasy. 8

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे । कुशिकासो अवस्यवः ॥९॥

tvā́ṃ sutásya pītáye pratnám indra havāmahe | kuṣikáso avasyávaḥ || 9 ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ आ याह्यर्वाङुप वन्धुरेष्ठास्तवेदनु प्रदिवः सोमपेयम् ।
प्रिया सखाया वि मुचोप बर्हिस्त्वामिमे हव्यवाहो हवन्ते ॥१॥
आ याहि पूर्वीरति चर्षणीराँ अर्य आशिष उप नो हरिभ्याम् ।
इमा हि त्वा मतयः स्तोमतष्टा इन्द्र हवन्ते सख्यं जुषाणाः ॥२॥
आ नो यज्ञं नमोवृधं सजोषा इन्द्र देव हरिभिर्याहि तूयम् ।
अहं हि त्वा मतिभिर्जोहवीमि घृतप्रयाः सधमादे मधूनाम् ॥३॥
आ च त्वामेता वृषणा वहातो हरी सखाया सुधुरा स्वङ्गा ।
धानावदिन्द्रः सवनं जुषाणः सखा सख्युः शृणवद्वन्दनानि ॥४॥
कुविन्मा गोपां करसे जनस्य कुविद्राजानं मघवन्नृजीषिन् ।
कुविन्म ऋषिं पपिवांसं सुतस्य कुविन्मे वस्वो अमृतस्य शिक्षाः ॥५॥

43.

Ā́ yāhy arvā́ñ úpa vandhureshṭhā́s távéd ánu pradívaḥ somapéyam | priyā́ sákhāyā ví mucópa barhís tvā́m imé havyavā́ho havante || 1 || ā́ yāhi pūrvír áti carshaṇír ā́ñ aryá āṣísha úpa no háribhyām | imā́ hí tvā matáya stómatashṭā índra hávante sakhyáṃ jushāṇā́ḥ || 2 || ā́ no yajñáṃ namovṛídhaṃ sajóshā índra deva háribhir yāhi tū́yam | aháṃ hí tvā matíbhir jóhavīmi ghṛitáprayāḥ sadhamā́de mádhūnām || 3 || ā́ ca tvā́m etā́ vṛíshaṇā váhāto hárī sákhāyā sudhúrā svā́ñgā | dhānā́vad índraḥ sávanaṃ jushāṇáḥ sákhā sákhyuḥ ṣṛiṇavad vándanāni || 4 || kuvín mā gopā́ṃ kárase jánasya kuvíd rā́jānam maghavann ṛijīshin | kuvín ma ṛíshim papivā́ṅsaṃ sutásya kuvín me vásvo amṛítasya ṣíkshāḥ || 5 ||

We, the descendents of austere sages, and desirous of protection invoke you, O eternal Lord, so that you relish our devotional love. 9

43

Descend to us, riding as if in your cosmic chariot, for verily this celestial elixir devotional love is for you. May you unyoke your dear horses near the place of worship for the worshippers solicit your presence here. 1

Passing by multitudes, come here, Lord of celestial world, with your radiance, to receive our benedictions; for these praises, composed by the devout, invoke you, soliciting your friendship. 2

O resplendent Lord, come speedily with your heavenly radiance and be pleased to bless our food-augmenting worship. With the food of my thoughts and butter of love, I invoke you in my heart, the chamber of sweet libations. 3

May these two vigorous friendly burthen-bearing and well-limbed steeds of radiant faculties bring you here. May the resplendent Lord approve of the ceremony offering grains. May He as a friend hear the praises of His friend. 4

O bounteous Lord, a guide to the righteous path, make me the guardian of the people, a monarch of men. Make me a holy sage, the lover of spiritual bliss, and grant me the wealth that lasts for long. 5

आ त्वा॑ बृ॒हन्तो॒ हर॑यो युजा॒ना अ॒र्वागि॑न्द्र सध॒मादो॑ वहन्तु ।
प्र ये द्वि॒ता दि॒व ऋ॒ञ्जन्त्याताः॒ सुसं॑मृष्टासो वृष॒भस्य॑ मू॒राः ॥६॥
इन्द्र॒ पिब॒ वृष॑धूतस्य॒ वृष्ण॒ आ यं ते॑ श्ये॒न उ॑श॒ते ज॒भार॑ ।
यस्य॒ मदे॑ च्या॒वय॑सि॒ प्र कृ॒ष्टीर्यस्य॒ मदे॒ अप॑ गो॒त्रा व॒वर्थ॑ ॥७॥
शु॒नं हु॑वेम म॒घवा॑न॒मिन्द्र॑म॒स्मिन्भरे॒ नृत॑मं॒ वाज॑सातौ ।
शृ॒ण्वन्त॑मु॒ग्रमू॒तये॑ स॒मत्सु॒ घ्नन्तं॑ वृ॒त्राणि॑ सं॒जितं॒ धना॑नाम् ॥८॥

á tvā bṛihánto hárayo yujāná arvā́g indra sadhamā́do vahantu | prá yé dvitā́ divá ṛiñjánty ā́tāḥ súsaṃmṛishṭāso vṛishabhásya mūrā́ḥ || 6 || índra píba vṛ́ishadhūtasya vṛ́ishṇa ā́ yám te ṣyená uṣaté jabhā́ra | yásya máde cyāváyasi prá kṛishṭír yásya máde ápa gotrā́ vavártha || 7 || ṣunáṃ huvema — || 8 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

॥८॥

अ॒यं ते॑ अस्तु हर्य॒तः सोम॒ आ हरि॑भिः सु॒तः ।
जु॒षा॒ण इ॑न्द्र॒ हरि॑भिर्न॒ आ ग॒ह्या ति॑ष्ठ॒ हरि॑तं॒ रथ॑म् ॥१॥
ह॒र्यन्नु॒षस॑मर्चयः॒ सूर्यं॑ ह॒र्यन्न॑रोचयः ।
वि॒द्वांश्चि॑कि॒त्वान्ह॑र्यश्व वर्धस॒ इन्द्र॒ विश्वा॑ अ॒भि श्रियः॑ ॥२॥

44.

Ayáṃ te astu haryatáḥ sóma ā́ háribhiḥ sutáḥ | jushāṇá indra háribhir na ā́ gahy ā́ tishṭha háritaṃ rátham || 1 || haryánn ushásam arcayaḥ sū́ryaṃ haryánn arocayaḥ | vidvā́ṅṣ cikitvā́n haryaṣva vardhasa índra víṣvā abhí ṣríyaḥ || 2 ||

May your mighty horses harnessed and exhilarated, bring you to the car as if O resplendent Lord to our presence. They, are the destroyers of your foes, O showerer of benefits, and when well-groomed, they traverse swiftly to the furthest limits of heaven demarcating it into two. 6

O resplendent self, cherish devotional sap of love offered and expressed as if by the beneficient stones of thoughts and deeds. It is that which the falcon of the intutive mind brings you. Exhilarated by this you cast down opposing men and set asunder the dark clouds of ignorance. 7

We invoke the bounteous resplendent Lord for our protection, who is distinguished in these combats, the leader in the food-bestowing strife, hearer of our praises, terrible in battles, the destroyer of foes, and the conqueror of wealth. 8

44

O resplendent Lord, may this delightsome sweet sap of love expressed as if by the stones of vital and mental faculties be offered to you. Ascend the cosmic verdant chariot, and with your spiritual radiance come and stay with us. 1

O Lord of vital radiance, relishing the sap of love. You make the dawn glow; relishing the same you make the sun shine. Knowing and discriminating all our wishes you increase glory of joy. 2

द्यामिन्द्रो हरिधायसं पृथिवीं हरिवर्पसम् ।
अधारयद्धरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत् ॥३॥
जज्ञानो हरितो वृषा विश्वमा भाति रोचनम् ।
हर्यश्वो हरितं धत्त आयुधमा वज्रं बाह्वोर्हरिम् ॥४॥
इन्द्रो हर्यन्तमर्जुनं वज्रं शुक्रैरभीवृतम् ।
अपावृणोद्धरिभिरद्रिभिः सुतमुद्गा हरिभिराजत ॥५॥

dyám índro háridhāyasam prithivím hárivarpasam | ádhārayad dharítor bhū́ri bhójanam yáyor antár háriṣ cárat || 3 || jajñānó hárito vríshā víṣvam ā́ bhāti rocanám | háryaṣvo háritam dhatta ā́yudham ā́ vájram bāhvór hárim || 4 || índro haryántam árjunam vájram ṣukraír abhī́vritam | ápāvriṇod dháribhir ádribhiḥ sutám úd gā́ háribhir ājata || 5 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

॥९॥ आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि यमन्विं न पाशिनोऽति धन्वेव ताँ इहि ॥१॥
वृत्रखादो वलंरुजः पुरां दर्मो अपामजः ।
स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृळ्हा चिदारुजः ॥२॥

45.

Ā́ mandraír indra háribhir yāhí mayū́raromabhiḥ | mā́ tvā ké cin ní yaman vím nā́ pāṣínó 'ti dhánveva tā́ñ ihi || 1 || vritrakhādó valamrujáḥ purā́m darmó apā́m ajáḥ | sthā́tā ráthasya háryor abhisvará índro drilhā́ cid ārujáḥ || 2 ||

The resplendent Lord upholds the heaven with streams of golden hue and the earth with her green and gold. The green golden pair of heaven and earth yields plenteous nourishing material for Him. Between the pair moves the cosmic wind. 3

As soon as resplendent Lord gets revealed, He illuminates all the realms of celestial regions. He holds the radiant weapon, the thunder bolt of punitive justice, in his hands. 4

The resplendent sun with his shining lustre and alround holo rises up on the horizon. His rejoicing rays beam out through the clouds and uncover the darkness; there by, he throws out the gloom with the help of his rays from the surface of earth. 5

45

Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares: pass them by quickly as travellers cross a desert. 1

The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance, He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot urging his horses to move towards us. 2

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव ।
प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्या इवाशत ॥३॥
आ नस्तुजं रयिं भरांशं न प्रतिजानते ।
वृक्षं पक्वं फलमङ्कीव धूनुहीन्द्र संपारणं वसु ॥४॥
स्वयुरिन्द्र स्वराळसि स्मद्दिष्टिः स्वयशस्तरः ।
स वावृधान ओजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥५॥

gambhīrā́ñ udadhī́ñr iva krátum pushyasi gā́ iva | prá sugopā́ yávasam dhenávo yathā hradám kulyā́ ivāṣata || 3 || ā́ nas tújam rayím bharā́ṅsam ná pratijānaté | vrikshám pakvám phálam aṅkī́va dhūnuhī́ndra sampā́raṇam vásu || 4 || svayúr indra svarā́ḷ asi smáddishṭiḥ sváyaṣastaraḥ | sá vāvridhāná ójasā purushṭuta bhávā naḥ suṣrávastamaḥ || 5 ||

(४६) षट्चत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ युध्मस्य ते वृषभस्य स्वराजं उग्रस्य यूनः स्थविरस्य घृष्वेः ।
अजूर्यतो वज्रिणो वीर्याणीन्द्र श्रुतस्य महतो महानि ॥१॥
महाँ असि महिष वृष्ण्येभिर्धनस्पृदुग्र सहमानो अन्यान् ।
एको विश्वस्य भुवनस्य राजा स योधया च क्षयया च जनान् ॥२॥

46.

Yudhmásya te vrishabhásya svarā́ja ugrásya yū́na sthávirasya ghrī́shveḥ | ájūryato vajríṇo vīryā̀ṇī́ndra ṣrutásya maható mahā́ni || 1 || mahā́ñ asi mahisha vrī́shṇyebhir dhanaspṛ́d ugra sáhamāno anyā́n | éko víṣvasya bhúvanasya rā́jā sá yodháyā ca kshayáyā ca jánān || 2 ||

You cherish the performer of the sacred deeds like pools of water, deep and full; or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake. 3

Grant us riches, securing us against adversaries, as a father bestows his portion on a son arrived at maturity. O resplendent Lord, shake the tree of wealth to fulfil our aspirations as with hooks one brings down ripened fruit. 4

O resplendent Lord, you are self-opulent, the sole sovereign, Lord, good leader and of most glorious fame. Increasing in vigour and glory may you be a most bountiful bestower of food and fame to us. 5

46

Vast are the energies of yours, O resplendent Lord, the warrior, the showerer of benefits, the sovereign ruler, fierce, ever-youthful and eternal, the overcomer of foes, the undecaying and the wielder of punitive justice. You are great and great are your heroic achievements. 1

Adorable and powerful resplendent Lord, you are great and magnificent, overcoming adversaries by your prowess: you alone are the ruler of all the world: may you help us in fighting against our adversaries and give safety to the inhabitants of the world. 2

प्र मात्राभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः ।
प्र मज्मना दिव इन्द्रः पृथिव्याः प्रोरोर्महो अन्तरिक्षादृजीषी ॥३॥
उरुं गभीरं जनुषाभ्युग्रं विश्वव्यचसमवतं मतीनाम् ।
इन्द्रं सोमासः प्रदिवि सुतासः समुद्रं न स्रवत आ विशन्ति ॥४॥
यं सोममिन्द्र पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया ।
तं ते हिन्वन्ति तमु ते मृजन्त्यध्वर्यवो वृषभ पातवा उ ॥५॥

prá mā́trābhī ririce rócamānaḥ prá devébhir viṣváto ápratītaḥ | prá majmánā divá índraḥ prithivyā́ḥ prórór mahó antárikshād ṛijīshī́ || 3 || urúṃ gabhīráṃ janúshābhy ùgráṃ viṣvávyacasam avatám matīnā́m | índraṃ sómāsaḥ pradívi sutā́saḥ samudráṃ ná sraváta ā́ viṣanti || 4 || yáṃ sómam indra pṛithivī́dyā́vā gárbhaṃ ná mātā́ bibhṛitás tvāyā́ | táṃ te hinvanti tám u te mṛijanty adhvaryávo vṛishabha pā́tavā́ u || 5 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ मरुत्वाँ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।
आ सिञ्चस्व जठरे मध्व ऊर्मिं त्वं राजासि प्रदिवः सुतानाम् ॥१॥
सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ।
जहि शत्रूँरप मृधो नुदस्वाथाभयं कृणुहि विश्वतो नः ॥२॥

47.

Marútvāñ indra vṛishabhó ráṇāya píbā sómam anushvadhám mádāya | ā́ siñcasva jaṭháre mádhva ūrmíṃ tváṃ rā́jāsi pradívaḥ sutā́nām || 1 || sajóshā indra ságaṇo marúdbhiḥ sómam piba vṛitrahā́ ṣūra vidvā́n | jahí ṣátrūñr ápa mṛ́idho nudasvā́thā́bhayaṃ kṛiṇuhi viṣváto naḥ || 2 ||

He surpasses all measures in His brightness, and far exceeds Nature's forces; for none may be His equal. He is more vast than heaven and earth together, or the widespread spacious firmament. 3

The ambrosial streams of devotion, daily poured out, enter into the vast and profound resplendent Lord, as rivers flow into the ocean. He is mighty deep and fierce from his inception, and is the protector of the pious worshippers. 4

O resplendent Lord, the heaven and earth bear divine nectar for you, as a mother bears the embryo. O showerer of benefits, the priests pour it out for you and purify it for your acceptance. 5

47

O resplendent self, the showerer of benefits, may you associated with vital breath cherish the spiritual joy offered to you for exhilaration during battles with evil forces. May you be delighted to take in full the wave of this inebriating elixir, for you are lord of spiritual experiences. 1

O brave resplendent self, rejoicing with and accompanied by the group of vital breaths, cherish the spiritual joy, for you are the annihilator of evil forces, and you are the sage. May you subdue our adverse impulses, drive away the malevolent and make us safe on everyside from peril. 2

उत ऋतुभिर्ऋतुपाः पाहि सोममिन्द्र देवेभिः सखिभिः सुतं नः ।
याँ आभजो मरुतो ये त्वान्वहन्वृत्रमदधुस्तुभ्यमोजः ॥३॥
ये त्वाहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः ॥४॥
मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥५॥

utá ṛitúbhir ṛitupāḥ pāhi sómam índra devébhiḥ sákhibhiḥ sutám naḥ | yā́ñ ā́bhajo marúto yé tvā́nv áhan vṛitrám ádadhus túbhyam ójaḥ || 3 || yé tvāhihátye maghavann ávardhan yé ṣāmbaré harivo yé gávishṭau | yé tvā nūnám anumádanti víprāḥ píbendra sómaṃ ságaṇo marúdbhiḥ || 4 || marútvantaṃ vṛishabhám vāvṛidhānám ákavāriṃ divyáṃ ṣāsám índram | viṣvāsáham ávase nū́tanāyográṃ sahodā́m ihá táṃ huvema || 5 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य ।
साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य ॥१॥
यज्जायथास्तदहरस्य कामेंऽशोः पीयूषमपिबो गिरिष्ठाम् ।
तं ते माता परि योषा जनित्री महः पितुर्दम आसिञ्चदग्रे ॥२॥

48.

Sadyó ha jātó vṛishabháḥ kanī́naḥ prábhartum āvad ándhasaḥ sutásya | sādhóḥ piba pratikāmám yáthā te rásāṣiraḥ prathamáṃ somyásya || 1 || yáj jáyathās tád áhar asya kā́me 'ṇṣóḥ pīyū́sham apibo girishṭhā́m | táṃ te mātā́ pári yóshā jánitrī maháḥ pitúr dáma ā́siñcad ágre || 2 ||

Cherisher of the spiritual bliss on all appropriate occasions, may you, associated with your divine friend, the vital breath accept our devotional love presented by us. These vital principles whose aid you have enjoyed follow you and give you the strength whereby you overcome evil forces. 3

O bounteous resplendent self, may you associated with those vital faculties who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdom, and who, possessed of wisdom contribute verily to your exhilaration, accept our loving devotion. 4

We invoke the resplendent self, the lord of vital elements, the showerer of benefits, to grant us protection. He augmenting in glory overcomes all adversities. He is the celestial ruler and subduer of all evil forces. He is fierce in struggles and bestower of strength. 5

48

May the showerer of rains, who from the very inception becomes the object of affection and protects the offerer of the devotional love. May you, O radiant sun, drink before others at will to your full satisfaction the essence of sweet herbal juices. 1

On the day on which you come to existence, you drink at will the juice of herbal plants growing on mountains,—that juice which your ever-young mother (nature) who bears you, had poured for you in your father's dwelling (in firmament). 2

उपस्थायं मातरमन्नमैट्ट तिग्ममपश्यदभि सोममूधः ।
प्रयावयन्नचरद्गृत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः ॥३॥
उग्रस्तुराषाळभिभूत्योजा यथावशं तन्वं चक्र एषः ।
त्वष्टारमिन्द्रो जनुषाभिभूयामुष्या सोममपिबच्चमूषु ॥४॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

upa-sthā́ya mātáram ánnam aiṭṭa tigmám apaṣyad abhí sómam ū́dhaḥ | prayāvā́yann acarad grítso anyā́n mahā́ni cakre purudhápratīkaḥ || 3 || ugrás turāshā́ḷ abhíbhūtyojā yathāvaṣám tanvàm cakra eshā́ḥ | tváshṭāram índro janúshābhibhū́yāmúshyā sómam apibac camū́shu || 4 || ṣunáṃ huvema — || 5 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः काममव्यन् ।
यं सुक्रतुं धिषणे विभ्वतष्टं घनं वृत्राणां जनयन्त देवाः ॥१॥
यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम् ।
इनतमः सत्वभिर्यो ह शूषैः पृथुज्रया अमिनादायुर्दस्योः ॥२॥

49.

Ṣáṅsā mahā́m índraṃ yásmin víṣvā́ á kriṣhṭáyaḥ somapā́ḥ kā́mam ávyan | yáṃ sukrátuṃ dhisháṇe vibhvataṣhṭáṃ ghanáṃ vritrā́ṇāṃ janáyanta devā́ḥ || 1 || yáṃ nú nákiḥ prítanāsu svarā́jaṃ dvitā́ tárati nrítamaṃ harishṭhā́m | inátamaḥ sátvabhir yó ha ṣūshaíḥ prithujrā́yā aminād ā́yur dā́syoḥ || 2 ||

Approaching his mother earth, he asked for food and behold the pungent essence of herbal juice upon her bosom (mountains). Wisely he proceeds further dislodging the adversaries of light; and putting forth manifold energies, he performed great deeds. 3

Fierce, rapid in assault and of over-powering strength, he frames his form as he likes. From his very inception he conqueres obstructions, by his inmate vigour and carries off the divine essence and deposited in ladles he drinks it. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

49

I glorify the mighty resplendent Lord, in whom all men drinking the essence of bliss, obtain their wishes and whom the powerful heaven and earth delight. He is the doer of great deeds, the dispeller of dark forces fashioned by the all-pervading ignorance. 1

Whom when manifested by His own beams, foremost, and eminent in struggles of life, no one ever surpasses. He breaks evil tendencies in two parts, He is supreme in His own sway, associated by His faithful ones, hastening to fight His foe-withering energies. He destroys the existence of wickedness. 2

सहावा पृत्सु तरणिर्नार्वा व्यानशी रोदसी मेहनावान् ।
भगो न कारे हव्यो मतीनां पितेव चारुः सुहवो वयोधाः ॥३॥
धर्ता दिवो रजसस्पृष्ट ऊर्ध्वो रथो न वायुर्वसुभिर्नियुत्वान् ।
क्षपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणेव वाजम् ॥४॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

sahávā pṛitsú taráṇir nárvā vyānaṣí ,ródasī mehánāvān | bhágo ná kāré hávyo matīnám pitéva cáruḥ suhávo vayodhā́ḥ || 3 || dhartá divó rájasas pṛishṭá ūrdhvó rátho ná vāyúr vásubhir niyútvān | kshapám vastá janitá sū́ryasya víbhaktā bhāgám dhishánেva vájam || 4 || ṣunáṃ huvema — || 5 ||

(५०) पञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ इन्द्रः स्वाहा पिबतु यस्य सोम आगत्या तुम्रो वृषभो मरुत्वान् ।
ओरुव्यचाः पृणतामेभिरन्नैरास्य हविस्तन्वः कामसृध्याः ॥१॥
आ ते सपर्यू जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः ।
इह त्वा धेयुर्हरयः सुशिप्र पिबा त्वस्य सुषुतस्य चारोः ॥२॥

50.

Índraḥ svā́hā pibatu yásya sóma āgátyā túmro vṛishabhó marútvān | óruvyácāḥ pṛiṇatām ebhír ánnair ā́sya havís tanvàḥ kā́mam ṛidhyāḥ || 1 || ā́ te saparyú javáse yunajmi yáyor ánu pradívaḥ ṣrushṭím ā́vaḥ | ihá tvā dheyur hárayaḥ suṣipra píbā tv àsyá súshutasya cā́roḥ || 2 ||

Vigorous, rushing through like a war horse, he encompasses heaven and earth. Whilst He showers blessings in tribulations He is to be invoked at the solemn rites. He is a father to those who adore him; He is handsome, worthy and giver of food. 3

The upholder of heaven and of the firmament, the wind; he is like a chariot ascending the celestial region accompanied by the vital breath. Illumining the nights the preceder of the day, He distributes nourishment and strength. 4

We invoke for our protection the opulent soul who is distinguished guide in our struggles for obtaining material and spiritual wealth. He listens to our praises. He is effective in all our struggles and invincible. 5

50

May the resplendent Lord having come to us accept our auspicious dedication. He is the repeller of adversaries, the showerer of benefits and the Lord of vital principles. May he, the widely pervading one, be pleased with these oblations. May our devotions be adequate to the glory of His cosmic body. 1

I yoke docile horses to your (cosmic) vehicle to bring you here immediately for our quick protection. O handsome Lord, may your energies bring you here and accept these well-prepared devotional melodious prayers. 2

गोभिर्मिमिक्षुं दधिरे सुपारमिन्द्रं ज्यैष्ठ्याय धायसे गृणानाः ।
मन्दानः सोमं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा इषण्य ॥३॥
इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥४॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

góbhir mimikshúm dadhire supārám índram jyaíshthyāya dháyase griṇānáḥ | mandānáḥ sómam papiváñ ṛijīshin sám asmábhyam purudhá gá ishaṇya || 3 || imám kámam — || 4 || sunám huvema — || 5 ||

(५१) एकपञ्चाशं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१–३) प्रथमादितृचस्य जगती, (४–९) चतुर्थ्यादितृचद्वयस्य त्रिष्टुप्, (१०–१२) दशम्यादितृचस्य च गायत्री छन्दांसि ॥

॥१५॥ चर्षणीधृतं मघवानमुक्थ्य१मिन्द्रं गिरो बृहतीरभ्यनूषत ।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥१॥
शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः ।
वाजसनिं पूर्भिदं तूर्णिमप्तुरं धामसाचमभिषाचं स्वर्विदम् ॥२॥

51.

Carshaṇīdhrítam maghávānam ukthyàm índram gíro brihatír abhy ànūshata | vāvṛidhānám puruhūtám suvṛiktíbhir ámartyam járamāṇam divé-dive || 1 || satákratum arṇavám sākínam náram gíro ma índram úpa yanti visvátaḥ | vājasánim pūrbhídam tūrṇim aptúram dhāmasácam abhishácam svarvídam || 2 ||

His adorers support the resplendent Lord with wisdom since He is willing to fulfil their aspirations and ready to come to the place of worship for granting wealth and prolonged life. O the best guide, acceptor of devotional love, may you be exhilarated with our devotion and grant us wealth and wisdom in abundance. 3

May you fulfil our desire of wealth with cows, with horses, with shining treasure, and make us renowned. The wise sages offer praise to you, O resplendent Lord, with pious prayers obtaining happiness. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

51

Let abundant praises celebrate resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns. 1

My praises constantly propitiate resplendent Lord, who, associated with vital energies is the object of all our sacred actions, the showerer of blessings, the leader of all, the giver of food, the destroyer of strongholds of evils, the swift, the prompt deliverer of benefits, the distributor of riches, the subduer of wickeds, and the conferrer of bliss. 2

आकरे वसोर्जरिता पनस्यतेऽनेहसः स्तुभ इन्द्रो दुवस्यति ।
विवस्वतः सदन आ हि पिप्रिये सत्रासाहमभिमातिहनं स्तुहि ॥३॥
नृणामु त्वा नृतमं गीर्भिरुक्थैरभि प्र वीरमर्चता सबाधः ।
सं महसे पुरुमायो जिहीते नमो अस्य प्रदिव एक ईशे ॥४॥
पूर्वीरस्य निष्षिधो मर्त्येषु पुरू वसूनि पृथिवी बिभर्ति ।
इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि ॥५॥

ākaré vásor jaritā́ panasyate 'nehása stúbha índro duvasyati | vivásvataḥ sádana ā́ hí pipriyé satrāsā́ham abhimātihánam stuhi || 3 || nṛiṇā́m u tvā nṛ́tamam gīrbhír ukthaír abhí prá vīrám arcatā sabā́dhaḥ | sám sáhase purumāyó jihīte námo asya pradíva éka īṣe || 4 || pūrvī́r asya nishshídho mártyeshu purū́ vásūni pṛithivī́ bibharti | índrāya dyā́va óshadhīr utā́po rayím rakshanti jīráyo vánāni || 5 ||

॥१८॥ तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सत्रा दधिरे हरिवो जुषस्व ।
बोध्यापिरवसो नूतनस्य सखे वसो जरितृभ्यो वयो धाः ॥६॥
इन्द्र मरुत्व इह पाहि सोमं यथा शार्याते अपिबः सुतस्य ।
तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ॥७॥
स वावशान इह पाहि सोमं मरुद्भिरिन्द्र सखिभिः सुतं नः ।
जातं यत्त्वा परि देवा अभूषन्महे भराय पुरुहूत विश्वे ॥८॥

túbhyam bráhmāṇi gíra indra túbhyam satrā́ dadhire harivo jushásva | bodhy āpír ávaso nū́tanasya sákhe vaso jaritṛíbhyo váyo dhāḥ || 6 || índra marutva ihá pāhi sómam yáthā ṣāryāté ápibaḥ sutásya | táva práṇītī táva ṣūra ṣármann ā́ vivāsanti kaváyaḥ suyajñā́ḥ || 7 || sá vāvaṣāná ihá pāhi sómam marúdbhir indra sákhibhiḥ sutám naḥ | jātám yát tvā pári devā́ ábhūshan mahé bhárāya puruhūta víṣve || 8 ||

The resplendent Lord, the dispeller of adversaries, is praised as a mine of wealth. He is propitiated by righteous commendations and is glorified in the homes of dedicated devotees. May you glorify Him who is the conqueror and dispenser of enmities. 3

The priests glorify you, heroic leader of men, with praises and with prayers. The resplendent Lord who is the author of all wonders, exerts himself for manifesting his prowess. Since eternity, He alone is the Lord deserving this worship. 4

Innumerable are His blessings for the benefit of mankind. Many are the treasures that the earth enshrines. Verily with the support of the resplendent Lord, the firmament, the plants, the rivers, men and priests preserve their rich treasures. 5

To you, O resplendent Lord, the pious sages address prayers and praises, and offer worship. Accept them, O Lord of all vital energies. You are bestower of dwellings, friend of men and pervader of the whole universe. May you partake of this new homage and grant abundant wealth to your faithful devotees. 6

Resplendent Lord, associated with vital cosmic principles, accept our devotional love as you always accept the homage of proficient people. Your far-seeing and devout worshippers adore you through their offerings for security. 7

O resplendent Lord, may you, together with your associates, the cosmic vital principles, come to our place of worship and be gratified by the elixir and accept our devotional love offered by us. You are invoked by all and whom all the divine powers adorn as soon as revealed for the great struggle of existence. 8

अप्तूर्ये मरुत आपिरेषोऽमन्दन्निन्द्रमनु दातिवाराः ।
तेभिः साकं पिबतु वृत्रखादः सुतं सोमं दाशुषः स्वे सधस्थे ॥९॥
इदं ह्यन्वोजसा सुतं राधानां पते । पिबा त्वऽस्य गिर्वणः ॥१०॥
यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम् । स त्वा ममत्तु सोम्यम् ॥११॥
प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः । प्र बाहू शूर राधसे ॥१२॥

aptū́rye maruta āpír eshó 'mandann índram ánu dátivārāḥ | tébhiḥ sākám pibatu vṛitrakhādáḥ sutám sómam dāśúshaḥ své sadhásthe || 9 || idám hy ánv ójasā sutám rādhānām pate | píbā tv àsyá girvaṇaḥ || 10 || yás te ánu svadhám ásat suté ní yacha tanvàm | sá tvā mamattu somyám || 11 || prá te aśnotu kukshyóḥ préndra bráhmaṇā śíraḥ | prá bāhú śūra rā́dhase || 12 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१-४) प्रथमादिचतुर्ऋचां गायत्री, (५, ७-८) पञ्चम्याः सप्तम्यष्टम्योश्च त्रिष्टुप्, (६) षष्ठ्याश्च जगती छन्दांसि ॥

॥१७॥ धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् । इन्द्र प्रातर्जुषस्व नः ॥१॥
पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च । तुभ्यं हव्यानि सिस्रते ॥२॥
पुरोळाशं च नो घसो जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥३॥

52.

Dhānā́vantam karambhíṇam apūpávantam ukthínam | índra prātár jushasva naḥ || 1 || puroḷā́śam pacatyàm jushá-svendrā́ gurasva ca | túbhyam havyā́ni sisrate || 2 || puroḷā́-śam ca no ghásо josháyāse gíraś ca naḥ | vadhūyúr iva yóshaṇām || 3 ||

O vital principles, this resplendent sun is your comrade for sending of the waters. These cloud-bearing winds, the givers of strength, have yielded full co-operation to the sun. May the dispeller of darkness, accept devotional love offered by the worshippers in his own abode. 9

Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly. 10

May you be exhilarated by this devotional love, that has been poured out as food for you. May it cheer you who loves it. 11

O resplendent Lord, may our devotional love aided by prayer work through both your flanks, and through your arms, So that they distribute wealth. 12

52

Accept, O resplendent Lord, at our morning fire-ritual, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, sanctified by holy prayer. 1

Accept, O Lord, the libations of processed bread and butter; relish them eagerly; these oblations flow freely for you. 2

Relish, O illustrious Lord, our delicious roasted corn and butter. Derive enjoyment from our praises, as a lover from his beloved. 3

पुरोळाशं सनश्रुत प्रातःसावे जुषस्व नः । इन्द्र क्रतुर्हि ते बृहन् ॥४॥
माध्यन्दिनस्य सवनस्य धानाः पुरोळाशमिन्द्र कृष्वेह चारुम् ।
प्र यत्स्तोता जरिता तूर्ण्यर्थो वृषायमाण उप गीर्भिरीट्टे ॥५॥

purolāsam sanasruta prātaḥsāvé jushasva naḥ | índra krátur hí te brihán || 4 || mádhyaṃdinasya sávanasya dhānáḥ purolāsam indra krishvehá cārum | prá yát stotā́ jaritā́ tū́rṇyartho vrishāyámāṇa úpa gīrbhír ī́ṭṭe || 5 ||

॥१८॥ तृतीये धानाः सवने पुरुष्टुत पुरोळाशमाहुतं मामहस्व नः ।
ऋभुमन्तं वाजवन्तं त्वा कवे प्रयस्वन्त उप शिक्षेम धीतिभिः ॥६॥
पूषण्वते ते चकृमा करम्भं हरिवते हर्यश्वाय धानाः ।
अपूपमद्धि सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ॥७॥
प्रति धाना भरत तूयमस्मै पुरोळाशं वीरतमाय नृणाम् ।
दिवेदिवे सदृशीरिन्द्र तुभ्यं वर्धन्तु त्वा सोमपेयाय धृष्णो ॥८॥

tritī́ye dhānā́ḥ sávane purushṭuta purolā́sam ā́hutam māmahasva naḥ | ribhumántaṃ vā́javantaṃ tvā kave práyasvanta úpa sikshema dhītíbhiḥ || 6 || pūshaṇváte te cakrimā karambhā́ṃ hárivate háryasvāya dhānā́ḥ | apūpám addhi ságaṇo marúdbhiḥ sómam piba vritrahā́ sūra vidvā́n || 7 || práti dhānā́ bharata tū́yam asmai purolā́saṃ vīráta-māya nriṇā́m | divé-dive sadrísīr indra túbhyaṃ várdhantu tvā somapéyāya dhrishṇo || 8 ||

O illustrious Lord, renowned eternally, accept our delicious offering, presented at the morning fire-ritual, for great are your deeds. 4

May you partake, O illustrious leader, of the roasted corn and other delicious bread and butter of the mid-day fire-ritual, when your zealous and strong worshipper, hastens to adore you, and celebrates you with hymns. 5

O illustrious leader, glorified by many, accept readily the roasted delicious bread and butter, offered at the third or evening fire-ritual: laden with sanctified viands, we approach with praises to you, O sage Lord, accompanied by the wise and opulent. 6

O Lord, provider of nourishment and possessor of speed, we have prepared for you, the parched grain and curd. O brave, wise and dispeller of evil forces, may you, attended by the group of vital elements, relish our bread and butter, and accept our devotional love. 7

Offer to him quickly priests the fried barley. Offer to the most brave formidable vital elements the bread and butter. May similar offerings, O victorious Lord, presented to you daily, augment your vigour for cherishing the herbal extracts. 8

(५३) त्रिपञ्चाशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१) प्रथमर्च इन्द्रापर्वतौ, (२-१४) द्वितीयादित्रयोदशानामिन्द्रः, (१५-१६) पञ्चदशीषोडश्योः ससर्परी वाक्, (१७-२०) सप्तदश्यादिचतसृणां रथाङ्गानि, (२१-२४) एकविंश्यादिचतसृणाञ्चाभिशापो देवताः । (१-९, ११, १४-१५, १७, १९, २१, २३-२४) प्रथमादिनवर्चामेकादशीचतुर्दशीपञ्चदशीसप्तदश्येकोनविंश्येकविंशीत्रयोविंशीचतुर्विंशीनाञ्च त्रिष्टुप्, (१०, १६) दशमीषोडश्योर्जगती, (१२, २०, २२) द्वादशीविंशीद्वाविंशीनामनुष्टुप्, (१३) त्रयोदश्या गायत्री, (१८) अष्टादश्याश्च बृहती छन्दांसि ॥

॥१९॥ इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः ।
वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिळया मदन्ता ॥१॥
तिष्ठा सु कं मघवन्मा परा गाः सोमस्य नु त्वा सुषुतस्य यक्षि ।
पितुर्न पुत्रः सिचमा रभे त इन्द्र स्वादिष्ठया गिरा शचीवः ॥२॥
शंसावाध्वर्यो प्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम् ।
एदं बर्हिर्यजमानस्य सीदाथा च भूदुक्थमिन्द्राय शस्तम् ॥३॥
जायेदस्तं मघवन्त्सेदु योनिस्तदित्त्वा युक्ता हरयो वहन्तु ।
यदा कदा च सुनवाम सोममग्निष्ट्वा दूतो धन्वात्यच्छ ॥४॥
परा याहि मघवन्ना च याहीन्द्र भ्रातरुभयत्रा ते अर्थम् ।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो रासभस्य ॥५॥

53.

Índrāparvatā bṛihatā́ ráthena vāmī́r ísha ā́ vahataṃ suvī́rāḥ | vītáṃ havyā́ny adhvaréshu devā várdhethāṃ gīrbhī́r íḷayā mádantā || 1 || tíshṭhā sú kam maghavan mā́ párā gāḥ sómasya nú tvā súshutasya yakshi | pitúr ná putráḥ sícam ā́ rabhe ta índra svā́dishṭhayā girā́ ṣacīvaḥ || 2 || ṣáṅsāvādhvaryo práti me gṛiṇīhī́ndrāya vā́haḥ kṛiṇavāva júshṭam | édám barhír yájamānasya sīdáthā ca bhūd ukthám índrāya ṣastám || 3 || jāyéd ástam maghavan séd u yónis tád ít tvā yuktā́ hárayo vahantu | yadā́ kadā́ ca sunávāma sómam agnísh ṭvā dūtó dhanvāty ácha || 4 || párā yāhi maghavann ā́ ca yāhī́ndra bhrātar ubhayátrā te ártham | yátrā ráthasya bṛiható nidhā́nam vimócanam vājíno rā́sabhasya || 5 ||

53

May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you, partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises. 1

Stay with us at ease, O bounteous Lord; go not away, for I offer to you the brilliantly composed prayers. O resplendent Lord, I take your refuge singing sweet melodious songs, as the son clinging to his father. 2

O priest, let both of us agree to offer praise; let us address pleasing invocations to the radiant Lord. May you occupy, O Lord, the cushion mat prepared by the institutor of the ceremony; and may our commendations be acceptable to the most honoured one. 3

May man's wife, O bounteous sun be provided with a dwelling, so that she gives birth to your child. Let the horses be harnessed to your car and convey you there. We prepare the herbal juices proper to the season. May the fire-divine come as our messenger before you. 4

O bounteous rays of the sun, may you go away from us or come close to. Both-ways, O protector, there is a benign motive whether you tighten the reigns of the neighing horses yoked to the chariot, or loosen. 5

॥२०॥ अपाः सोममस्तमिन्द्र प्र याहि कल्याणीर्जाया सुरणं गृहे ते ।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत् ॥६॥
इमे भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः ।
विश्वामित्राय ददतो मघानि सहस्रसावे प्र तिरन्त आयुः ॥७॥

ápāḥ sómam ástam indra prá yāhi kalyāṇír jayá surá-ṇam grihé te | yátrā ráthasya briható nidhánam vimóca-nam vājíno dákshiṇāvat || 6 || imé bhojá áñgiraso vírūpā di-vás putráso ásurasya vīráḥ | viṣvámitrāya dádato magháni sahasrasāvé prá tiranta áyuḥ || 7 ||

रूपंरूपं मघवा बोभवीति मायाः कृण्वानस्तन्वं१ परि स्वाम् ।
त्रिर्यद्दिवः परि मुहूर्तमागात्स्वैर्मन्त्रैरनृतुपा ऋतावा ॥८॥
महाँ ऋषिर्देवजा देवजूतोऽस्तभ्नात्सिन्धुमर्णवं नृचक्षाः ।
विश्वामित्रो यदवहत्सुदासमप्रियायत कुशिकेभिरिन्द्रः ॥९॥
हंसा इव कृणुथ श्लोकमद्रिभिर्मदन्तो गीर्भिरध्वरे सुते सचा ।
देवेभिर्विप्रा ऋषयो नृचक्षसो वि पिबध्वं कुशिकाः सोम्यं मधु ॥१०॥

rūpám-rūpam maghávā bobhavīti māyáḥ kriṇvānás tanvàm pári svám | trír yád diváḥ pári muhūrtám ágāt svaír mántrair ánritupā ritávā || 8 || mahán ríshir devajá devájūtó 'stabhnāt síndhum ar-ṇavám nricákshāḥ | viṣvámitro yád ávahat sudásam ápri-yāyata kuṣikébhir índraḥ || 9 || hansá iva kriṇutha ṣlókam ádribhir mádanto gīrbhír adhvaré suté sácā | devébhir vi-prā ríshayo nricakshaso ví pibadhvam kuṣikāḥ somyám mádhu || 10 ||

Having enjoyed the elixir, O Solar rays, turn to your home; an auspicious life abides pleasantly in your dwelling. There if you so choose, you may tighten the reigns of the horses yoked to the chariot or loosen them for refreshment. 6

Bounteous are these rays like lfire—priests, multicoloured and offsprings of cosmic vital energies. They provide hundredfold treasures to the friends of mankind and prolong their life through countless precious rewards. 7

Bounteous sun becomes repeatedly manifest in various forms, creating wonders characteristic to his own and spontaneously accord. He comes in a moment from celestial region to the three daily worships and is the drinker of herbal juices, irrespective of seasons in observance of external laws. 8

The radiant sun is a great sage, generator of all Nature's forces, and associated by them the supervisor of the works of men, and the friend of all. He regulates the flowing rivers, performs sacrificial works for dedicated devotees and favours holy preceptors. 9

O sages and saints, supervisors of the leaders of sacred rites, O the preceptors, when the prayers are recited with intense devotion, like the pressing stone expressing out the sap at the place of worship, then exhilarating Nature's bounties with praises, may you sing sacred hymns aloud like singing swans and together with Nature's bounties, partake in the sparkling glory of lord. 10

॥२१॥ उप प्रेत कुशिकाश्चेतयध्वमश्वं राये प्र मुञ्चता सुदासः ।
राजा वृत्रं जङ्घनत्प्रागपागुदगथा यजाते वर आ पृथिव्याः ॥११॥
य इमे रोदसी उभे अहमिन्द्रमतुष्टवम् ।
विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम् ॥१२॥
विश्वामित्रा अरासत ब्रह्मेन्द्राय वज्रिणे । करदिन्नः सुराधसः ॥१३॥
किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुह्रे न तपन्ति घर्मम् ।
आ नो भर प्रमगन्दस्य वेदो नैचाशाखं मघवन्रन्धया नः ॥१४॥
ससर्परीरमतिं बाधमाना बृहन्मिमाय जमदग्निदत्ता ।
आ सूर्यस्य दुहिता ततान श्रवो देवेष्वमृतमजुर्यम् ॥१५॥

úpa préta kuṣikāṣ cetáyadhvam áṣvaṃ rāyé prá muñcatā sudā́sah | rā́jā vritrám jaṅghanat prā́g ápāg údag áthā yajāte vára ā́ prithivyā́ḥ || 11 || yá imé ródasī ubhé ahám índram átushṭavam | viṣvā́mitrasya rakshati bráhmedám bhā́rataṃ jánam || 12 || viṣvā́mitrā arāsata bráhméndrāya vajríṇe | kárad ín naḥ surā́dhasaḥ || 13 || kím te krinvanti kī́kaṭeshu gā́vo nā́ṣíraṃ duhré ná tapanti gharmám | ā́ no bhara prámagandasya védo naicāṣākhám maghavan randhayā naḥ || 14 || sasarparī́r ámatim bā́dhamānā brihán mimāya jamádagnidattā | ā́ sū́ryasya duhitā́ tatāna ṣrávo devéshv amrítam ajuryám || 15 ||

॥२२॥ ससर्परीरभरत्तूयमेभ्योऽधि श्रवः पाञ्चजन्यासु कृष्टिषु ।
सा पक्ष्या३ नव्यमायुर्दधाना यां मे पलस्तिजमदग्नयो ददुः ॥१६॥

sasarparī́r abharat tū́yam ebhyó 'dhi ṣrávaḥ pā́ñcajanyāsu krishṭíshu | sá pakshyā̀ návyam ā́yur dádhānā yā́m me palastijamadagnáyo dadúḥ || 16 ||

O preceptors, go close to the steed-like vigorous virtuous man, animate him and provoke him to win rich oblation for the illustrious Lord; for the Lord dispels darkness in the east, in the west and in the north. Therefore, let the faithful devotee worship him in choicest places on the earth. 11

I glorify the resplendent Lord by these two,—heaven and earth, and this prayer of one; who is the friend of all, protects the race of illustrious people. Friends of universe sing the glory of the resplendent Lord, the wielder of punitive justice. May he therefore bestow prosperity upon us. 12

O friends of universe, may you favour us with excellent wealth and may our indomitable soul he endowed with divine wisdom. 13

O bounteous Lord, of what avail are the cattle of infidels to you. Neither they yield milk nor do these faithless persons kindle sacred fire. May you bring wealth of these unbelievers to us and give us possessions of people of low mortality and crush them. 14

The first-born rays of divine light, manifested by the prime source of universal illumination gliding everywhere and dissipating ignorance issue forth like the Dawn, daughter of the sun, and diffuse ambrosial imperishable food amongst Nature's bounties. 15

May she, gliding everywhere, quickly bring us food suited to all the five classes of men; may she, the daughter of the sun appraised by the grey haired men of experience be the bestower of new life. 16

स्थि॒रौ गावौ॑ भवतां वी॒ळुरक्षो॒ मेषा वि व॑र्हि॒ मा यु॒गं वि शा॑रि ।
इन्द्रः॑ पात॒ल्ये॑ ददतां॒ शरी॑तो॒ररि॑ष्टनेमे अ॒भि नः॑ सचस्व ॥१७॥
बलं॑ धेहि त॒नूषु॑ नो॒ बल॑मिन्द्रान॒ळुत्सु॑ नः ।
बलं॑ तो॒काय॒ तन॑याय जी॒वसे॒ त्वं हि ब॑ल॒दा असि॑ ॥१८॥
अ॒भि व्य॑यस्व खदि॒रस्य॒ सार॒मोजो॑ धेहि स्पन्द॒ने शिं॒शपा॑याम् ।
अक्ष॑ वीळो वीळित वी॒ळय॑स्व॒ मा यामा॑द॒स्मादव॑ जीहिपो नः ॥१९॥
अ॒यम॒स्मान्वन॒स्पति॒र्मा च॒ हा मा च॑ रीरिषत् ।
स्व॒स्त्या गृ॒हेभ्य॒ आव॒सा आ वि॒मोच॑नात् ॥२०॥

sthiraú gā́vau bhavatāṃ vīḷúr áksho méshā́ ví varhi mā́ yugáṃ ví ṣāri | índraḥ pātalyè dadatāṃ ṣárītor árishṭaneme abhí naḥ sacasva || 17 || bálaṃ dhehi tanū́shu no bálam indrānaḷútsu naḥ | bálaṃ tokā́ya tánayāya jīvā́se tvā́ṃ hí baladā́ ási || 18 || abhí vyayasva khadirásya sā́ram ójo dhehi spandané ṣiṅ-ṣápāyām | áksha vīḷo vīḷita vīḷáyasva mā́ yā́mād asmā́d áva jīhipo naḥ || 19 || ayám asmā́n vánaspátir mā́ ca hā́ mā́ ca rīrishat | svasty ā́ grihébhya ā́vasā́ ā́ vimócanāt || 20 ||

॥२३॥ इन्द्रो॒तिभि॑र्बहु॒लाभि॑र्नो अ॒द्य या॑च्छ्रे॒ष्ठाभि॑र्मघवञ्छूर जिन्व ।
यो नो॒ द्वेष्ट्यध॑रः॒ सस्प॑दीष्ट॒ यमु॑ द्वि॒ष्मस्तमु॑ प्रा॒णो ज॑हातु ॥२१॥
प॒र॒शुं चि॒द्वि त॑पति शिम्ब॒लं चि॒द्वि वृ॑श्चति ।
उ॒खा चि॑दिन्द्र॒ येष॑न्ती॒ प्रय॑स्ता॒ फेन॑मस्यति ॥२२॥

índrotíbhir bahulā́bhir no adyá yācchreshṭhā́bhir maghavañ chūra jinva | yó no dvéshṭy ádharaḥ sás padīshṭa yám u dvishmás tám u prāṇó jahātu || 21 || paraṣúṃ cid ví tapati ṣimbaláṃ cid ví vriṣcati | ukhā́ cid indra yéshantī práyastā phénam asyati || 22 ||

May the horse-like rays be steady, the axle strong, the pole faultless, the yoke not rotten; may the resplendent sun preserve the two yoke-pins from decay. May the cosmic chariot of the sun with uninjured fellies, be ready for us. 17

Give strength, O radiant sun, to our bodies; give strength to our sons and grandsons; that they may live long; for you are giver of strength. 18

May you fix firmly the hard position of the *Khadir* timber, and give solidity to the floor of the car with the teak wood. May the strong axle, fixed by us, be strong. May you throw us not from the chariot of universe whereon we travel. 19

May this Lord of the universe never desert us, nor do us harm. May we travel prosperously towards home till the end of our journey, and then alone the horses be unharnessed. 20

O resplendent Lord, brave and opulent, protect us this day against our foes with many and excellent defences; may the vile wretch who hates us fall before us; may the breath of life depart from him whom we hate. 21

As the tree suffers pain from the axe, as the *Simbala* flower is easily cut off, as the damaged large boiling vessel leaking scatters foam, so may my enemy perish. 22

न सायकस्य चिकिते जनासो लोधं नयन्ति पशु मन्यमानाः ।
नावाजिनं वाजिना हासयन्ति न गर्दभं पुरो अश्वान्नयन्ति ॥२३॥
इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ ॥२४॥

ná sáyakasya cikite janāso lodhám nayanti páṣu mányamānāḥ | návājinaṃ vājínā hāsayanti ná gardabhám puró áṣvān nayanti || 23 || imá indra bharatásya putrá apapitváṃ cikitur ná prapitvám | hinvánty áṣvam áraṇaṃ ná nítyaṃ jyávājam pári ṇayanty ājaú || 24 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२४॥

इमं महे विदथ्याय शूषं शश्वत्कृत्व ईड्याय प्र जभ्रुः ।
शृणोतु नो दम्येभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः ॥१॥
महि महे दिवे अर्चा पृथिव्यै कामो म इच्छञ्चरति प्रजानन् ।
ययोर्ह स्तोमे विदथेषु देवाः सपर्यवो मादयन्ते सचायोः ॥२॥

54.

Imám mahé vidathyàya ṣūsháṃ ṣáṣvat krítva ídyaya prá jabhruḥ | ṣriṇótu no dámyebhir ánīkaiḥ ṣriṇótv agnír divyaír ájasraḥ || 1 || máhi mahé divé arcā prithivyaí kámo ma icháñ carati prajānán | yáyor ha stóme vidátheshu deváḥ saparyávo madáyante sácāyóḥ || 2 ||

Brave men do not care for the arrow. They carry away the greedy enemy regarding him to be a mere animal. The wise condescend not to turn the foolish into ridicule; they do not lead the ass before the horse. 23

O resplendent Lord, these sons of the patrons understand severance and not the alliance with the enemies. They urge their horses against them as against a constant foe; they bear a stout bow for their destruction in battle. 24

54

They recite repeatedly the gratifying praise to the great fire-divine manifested during the cosmic sacrifice. May he, who is endowed with his own radiance, hear us. May the imperishable fire-divine, endowed with divine radiance, hear us. 1

Knowing their greatness, offer compliments to the vast heaven and to the earth. May my eagerness to felicitate heaven and earth reach them, in whose praise the revered learned people along with their associates in the assemblies, rejoice with a desire of adoration. 2

युवोर्ऋतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतम् ।
इदं दिवे नमो अग्ने पृथिव्यै सपर्यामि प्रयसा यामि रत्नम् ॥३॥
उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः ॥४॥
को अद्धा वेद क इह प्र वोचद्देवाँ अच्छा पथ्या३ का समेति ।
ददृश्र एषामवमा सदांसि परेषु या गुह्येषु व्रतेषु ॥५॥

yuvór ṛitám rodasī satyám astu mahé shú naḥ suvitáya prá bhūtam | idám divé námo agne pṛithivyaí saparyāmi práyasā yāmi rátnam || 3 || utó hí vām pūrvyā́ āvividrá ṛítavarī rodasī satyavā́caḥ | náraṣ cid vam samithé ṣū́rasātau vavandiré pṛithivi vévidānāḥ || 4 || kó addhā́ veda ká ihá prá vocad devā́ñ ácha pathyā̀ kā́ sám eti | dádṛiṣra eshām avamā́ sádāṅsi páreshu yā́ gúhyeshu vratéshu || 5 ||

॥२५॥ कविर्नृचक्षा अभि षीमचष्ट ऋतस्य योना विघृते मदन्ती ।
नाना चक्राते सदनं यथा वेः समानेन क्रतुना संविदाने ॥६॥
समान्या वियुते दूरेअन्ते ध्रुवे पदे तस्थतुर्जागरूके ।
उत स्वसारा युवती भवन्ती आदु ब्रुवाते मिथुनानि नाम ॥७॥
विश्वेदेते जनिमा सं विविक्तो महो देवान्बिभ्रती न व्यथेते ।
एजद्ध्रुवं पत्यते विश्वमेकं चरत्पतत्रि विषुणं वि जातम् ॥८॥

kavír nṛicákshā abhí shīm acashṭa ṛitásya yónā víghṛite mádantī | nánā cakrāte sádanaṃ yátha veḥ samanéna krátunā saṃvidāné || 6 || samānyā́ víyute dūréante dhruvé padé tasthatur jāgarū́ke | utá svásarā yuvatí bhavantī ā́d u bruvāte mithunáni nā́ma || 7 || víṣvéd eté jánima sáṃ vivikto mahó devā́n bíbhratī ná vyathete | éjad dhruvám patyate víṣvam ékaṃ cárat patatrí víshuṇaṃ ví jātám || 8 ||

Heaven and earth, your laws are ever inviolable. Be propitious to us for the due completion of our benevolent deeds. This adoration is offered to heaven and earth. I adore them with complete dedication. I solicit of them all kinds of precious wealth. 3

O earth and heaven, the sustainer of truth, the ancient preceptors declares of truth have always obtained from them whatever worldy riches they wanted from you. And O earth, men, cognizant of your greatness, pay tributes to you for the sake of gaining victory over the hostile people in the battle. 4

We know what is the truth or who may here declare it ? What is the proper path that leads to the divine forces ? Only their inferior abiding places are perceived, not those which are situated in superior mysterious locations. 5

The far-seeing beholder of mankind (the sun or the Supreme Self), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the eternal orderliness both concurring in community of function, although they occupy different dwellings like the diversified nests of a bird. 6

Common in function, disjoined, of distant termination, they both remain vigilant in a permanent station; being, as it were, a pair of sisters, and ever young, they therefore address each other by twin appellations. [Dual appellations like *urvi* and *rodasi* meaning heaven and earth]. 7

These two keep all born things discrete, and, although comprehending Nature's great bounties, are not distressed: all moving and stationary beings rest upon one base, whether animals, or birds, or creatures of various kinds. 8

सना॑ पुरा॒णमध्ये॑म्या॒रान्म॒हः पि॒तुर्ज॑नि॒तुर्जा॒मि तन्नः॑ ।
दे॒वासो॒ यत्र॑ पनि॒तार॒ एवै॑रु॒रौ प॒थि व्यु॑ते त॒स्थुर॒न्तः ॥९॥
इ॒मं स्तोमं॑ रोदसी॒ प्र ब्र॑वीम्यृदू॒दराः॑ शृणवन्नग्निजि॒ह्वाः ।
मि॒त्रः स॒म्राजो॒ वरु॑णो॒ युवा॑न आ॒दि॒त्यासः॑ क॒वयः॑ पप्रथा॒नाः ॥१०॥

sánā

purāṇám ádhy emy ārā́n maháḥ pitúr janitúr jāmí tán naḥ | devā́so yátra panitā́ra évair uraú pathí vyùte tasthúr antáḥ || 9 || imám stómam rodasī prá bravīmy ṛidūdárāḥ ṣriṇavann agnijihvā́ḥ | mitráḥ samrā́jo váruṇo yúvāna ādityā́saḥ kaváyaḥ paprathānā́ḥ || 10 ||

॥२६॥ हिर॑ण्यपाणिः सवि॒ता सु॒जि॒ह्वस्त्रिरा दि॒वो वि॒दथे॒ पत्य॑मानः ।
दे॒वेषु॑ च सवितः॒ श्लोक॒मश्रे॒राद॒स्मभ्य॒मा सु॑व स॒र्वता॑तिम् ॥११॥
सु॒कृत्सु॑पा॒णिः स्ववाँ॑ ऋ॒तावा॑ दे॒वस्त्वष्टाव॑से॒ तानि॑ नो धात् ।
पू॒षण्व॑न्त ऋभवो मादयध्वमू॒र्ध्वग्रा॑वाणो अध्व॒रम॑तष्ट ॥१२॥
वि॒द्युद्र॑था म॒रुत॑ ऋष्टि॒मन्तो॑ दि॒वो मर्या॑ ऋ॒तजा॑ता अ॒यासः॑ ।
सर॑स्वती शृणवन्य॒ज्ञिया॑सो॒ धाता॑ र॒यिं स॒हवी॑रं तु॒रासः॑ ॥१३॥
विष्णुं॒ स्तोमा॑सः पुरुद॒स्मम॒र्का भग॑स्येव का॒रिणो॒ याम॑नि ग्मन् ।
उ॒रु॒क्र॒मः क॑कु॒हो यस्य॑ पू॒र्वीर्न म॑र्धन्ति यु॒वत॑यो॒ जनि॑त्रीः ॥१४॥

híraṇyapāṇiḥ savitā́ sujihvás trír ā́ divó vidáthe pátyamānaḥ | devéshu ca savitaḥ ṣlókam áṣrer ā́d asmábhyam ā́ suva sarvátātim || 11 || sukṛít supāṇíḥ svávāñ ṛitā́vā devás tváshṭā́vase tā́ni no dhāt | pūshaṇvánta ṛibhavo mādayadhvam ūrdhvágrāvāṇo adhvarám atashṭa || 12 || vidyúdrathā marúta ṛishṭimánto divó máryā ṛitájātā ayā́saḥ | sárasvatī ṣriṇavan yajñíyaso dhā́tā rayím sahávīram turā́saḥ || 13 || víshṇum stómāsaḥ purudasmám arkā́ bhágasyeva kāríṇo yā́mani gman | urukramáḥ kakuhó yásya pūrvír ná mardhanti yuvatáyo jánitrīḥ || 14 ||

I consider at present the eternal and ancient sisterhood to us of yours, our great protectress and progenitrix, within whose vast and separated path your eulogists, the natural forces, travel in their chariots. 9

I repeat this hymn, heaven and earth, to you; and may the disherated and brilliantly eloquent friends, royal and virtuous people dealing with law and order, and enlightened learned youths, most wise and renowned, hear it. 10

The divine light of cosmic intelligence, which has golden radiance and sweet voice, descends from heaven to inspirers thrice at our assemblies. May you accept, O divine light, the praise recited by the eulogers and thereupon fulfil all our aspirations. 11

May the divine architect of creation, the able artificer, the dextrous handed, the possessor of wisdom, the observer of truth, bestow upon us those things which are necessary for our preservation: wise sages, associated with vital elements, make us joyful, as the priests, with their recitations at high pitch, offer devotion. 12

May the cloud-bearing, rapidly-moving winds armed with spear-like lightning, dispellers of obstructive forces, showerers of rain, restless and praiseworthy and accompanied by the divine speech, hear my praise. May you, swift and liberal divine winds bestow upon us prosperity and long life. 13

May our praises and prayers, the causes of good fortune, attain at this worship all-pervading God whose love is the target of all sorts of work and worship: He traverses all regions as if with His big strides. The many blended regions of space, the twin mother of all beings, never disobey His commands. 14

इन्द्रो विश्वैर्वीर्यैः३ पत्यमान उभे आ पप्रौ रोदसी महित्वा ।
पुरंदरो वृत्रहा धृष्णुषेणः संगृभ्या न आ भरा भूरि पश्वः ॥१५॥

índro víṣvair vīryaìḥ pátyamāna ubhé á paprau ródasī mahitvā́ | puraṃdaró vṛitrahā́ dhṛishṇúshenaḥ saṃgṛíbhyā na ā́ bharā bhū́ri paṣváḥ || 15 ||

॥२७॥ नासत्या मे पितरा बन्धुपृच्छा सजात्यमश्विनोश्चारु नाम ।
युवं हि स्थो रयिदौ नो रयीणां दात्रं रक्षेथे अकवैरदब्धा ॥१६॥
महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे ।
सख ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता नः ॥१७॥
अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः प्रजावान्नः पशुमाँ अस्तु गातुः ॥१८॥
देवानां दूतः पुरुध प्रसूतोऽनागान्नो वोचतु सर्वताता ।
शृणोतु नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्व१न्तरिक्षम् ॥१९॥
शृण्वन्तु नो वृषणः पर्वतासो ध्रुवक्षेमास इळया मदन्तः ।
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम् ॥२०॥

nā́satyā me pitárā bandhupṛíchā sajātyàm aṣvínoṣ cā́ru nā́ma | yuváṃ hí sthó rayidaú no rayīṇā́ṃ dātráṃ rakshethe ákavair ádabdhā || 16 || mahát tád vaḥ kavayaṣ cā́ru nā́ma yád dha devā bhávatha víṣva índre | sákha ṛibhúbhiḥ puruhūta priyébhir imā́ṃ dhíyaṃ sātáye takshata naḥ || 17 || aryamā́ ṇo áditir yajñíyasó 'dabdhāni váruṇasya vratā́ni | yuyóta no anapatyā́ni gántoḥ prajā́van naḥ paṣumā́ñ astu gātúḥ || 18 || devā́nāṃ dūtáḥ purudhá prásūtó 'nāgān no vocatu sarvátātā | ṣṛiṇótu naḥ pṛithiví dyaúr utā́paḥ sū́ryo nákshatrair urv àntárikshaṃ || 19 || ṣṛiṇvántu no vṛíshaṇaḥ párvatāso dhruvákshemāsa íḷayā mádantaḥ | ādityaír no áditiḥ ṣṛiṇotu yáchantu no marútaḥ ṣárma bhadrám || 20 ||

Resplendent sun, invested with all energies, fills both heaven and earth with his greatness: may he, the destroyer of all strongholds of darkness, the dispeller of evils, the leader of victorious forces, gather cattle and bestow them abundantly upon us. 15

O divine pair of twin powers, you are our protectors, vigilant well-wishers of your dear devotees, possessor of your beautiful well-known forms. May you be the liberal donor of riches to us. May you, O irresistible pair of twin divines, protect the presenter of the offerings, with unfailing means. 16

O wise twin divines, great and glorious is your fame which you acquire working under the command of our resplendent Lord. May you; loving Lord, invoked by us, accompanied by wise sages, help us in shaping this euloger for our benefit. 17

May the ordainer, indivisible and adorable God and the unimpeded function of cosmic order protect us. Keep us away from following the path which may be unpropitious to children and may our homes have abundance of progeny and cattle. 18

May the fire divine, the messenger of Nature's bounties manifested in various forms, guide us everywhere along sinless paths. May the Lord of earth and heaven, the cosmic watery space, the sun and the vast firmament with constellations, listen to our prayers. 19

May the divine showerers of benefits, the divine clouds moving in vast firmament, propitiated by our reverential homage, hear us: may the Lord of eternal luminous regions hear us: may the cloud bearing winds grant us prosperity in abundance. 20

सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त ।
भगो मे अग्ने सख्ये न मृध्या उद्रायो अश्यां सदनं पुरुक्षोः ॥२१॥
स्वदस्व हव्या समिषो दिदीह्यस्मद्र्य१क्सं मिमीहि श्रवांसि ।
विश्वाँ अग्ने पृत्सु ताञ्जेषि शत्रूनहा विश्वा सुमना दीदिही नः ॥२२॥

sádā sugáḥ pitumáñ astu pánthā mádhva deva ósha-dhīḥ sám piprikta | bhágo me agne sakhyé ná mṛidhya úd rāyó aşyam sádanam purukshóḥ || 21 || svádasva havyá sám ísho didīhy asmadryàk sám mimīhi şrávāṅsi | víşvan agne pritsú táñ jeshi şátrūn áhā víşva sumána dīdihi naḥ || 22 ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः ।

विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२८॥ उषसः पूर्वा अध यद्व्यूषुर्महद्वि जज्ञे अक्षरं पदे गोः ।
व्रता देवानामुप नु प्रभूषन्महद्देवानामसुरत्वमेकम् ॥१॥
मो षू णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पदज्ञाः ।
पुराण्योः सद्मनोः केतुरन्तर्महद्देवानामसुरत्वमेकम् ॥२॥
वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्ये पूर्व्याणि ।
समिद्धे अग्नावृतमिद्वदेम महद्देवानामसुरत्वमेकम् ॥३॥

55.

Ushásaḥ púrvā ádha yád vyūshúr mahád ví jajñe akshá-ram padé góḥ | vratá devánām úpa nú prabhúshan mahád devánām asuratvám ékam || 1 || mó shú ṇo átra juhuranta devá má púrve agne pitáraḥ padajñáḥ | purāṇyóḥ sádma-noḥ ketúr antár ma° || 2 || ví me purutrá patayanti kámāḥ şámy áchā dīdye pūrvyáṇi | sámiddhe agnáv ṛitám íd va-dema ma° || 3 ||

May our path ever be easy to tread and comfortable. May Nature's bounties sprinkle the plants with sweet water. Safe is your friendship, O adorable God, may prosperity never diminish and may I live in a luxurious home with riches and ample food. 21

O divine leader, accept our reverential homage and provide for us adequate food. May you measure out the viands before us. May you guide us to overcome all those who are our enemies in conflict. Favourably inclined towards us, may you lighten up our life, day by day, with loving kindness. 22

55

When the preceding dawns appear, the great imperishable light is engendered in the firmament, in the vast expanse of cosmie ocean. Then the worshipper starts his ceremony of presenting homage to Lord through Nature's bounties. For God's glory in Nature's bounties is great and unequalled. 1

O adorable god, let not the natural forces, at any time do harm to us. Neither the forces responsible for continuation of progeny nor the sun, the manifester of light existing between two eternal regions of the earth and heaven, do any harm to us. For God's glory in Nature's bounties is great and unequlled. 2

My desires fly across to many places. And hence, may I at the solemn place recite ancient hymns: when the fire is kindled, verily, we speak the truth. For God's glory in Nature's bounties is great and unequalled. 3

समानो राजा विभृतः पुरुत्रा शये शयासु प्रयुतो वनानु ।
अन्या वत्सं भरति क्षेति माता महद्देवानामसुरत्वमेकम् ॥४॥
आक्षित्पूर्वास्वपरा अनूरुत्सद्यो जातासु तरुणीष्वन्तः ।
अन्तर्वतीः सुवते अप्रवीता महद्देवानामसुरत्वमेकम् ॥५॥

samānó rā́jā víbhritaḥ purutrā́ śáye śayā́su práyuto vánánu | anyā́ vatsám bhárati kshéti mātā́ ma⁰ || 4 || ākshít pū́rvāsv áparā anūrút sadyó jātā́su tárunīshv antáḥ | antárvatīḥ suvate ápravītā ma⁰ || 5 ||

॥२९॥ शयुः परस्तादध नु द्विमाताबन्धनश्चरति वत्स एकः ।
मित्रस्य ता वरुणस्य व्रतानि महद्देवानामसुरत्वमेकम् ॥६॥
द्विमाता होता विदथेषु सम्राळन्वग्रं चरति क्षेति बुध्नः ।
प्र रण्यानि रण्यवाचो भरन्ते महद्देवानामसुरत्वमेकम् ॥७॥
शूरस्येव युध्यतो अन्तमस्य प्रतीचीनं ददृशे विश्वमायत् ।
अन्तर्मतिश्चरति निष्षिधं गोर्महद्देवानामसुरत्वमेकम् ॥८॥

śayúḥ parástād ádha nú dvimātā́bandhanáś carati vatsá ékaḥ | mitrásya tá várunasya vratáni ma⁰ || 6 || dvimātā́ hótā vidátheshu samrā́ḷ ánv ágraṃ cárati kshéti budhnáḥ | prá ráṇyāni raṇyavā́co bharante ma⁰ || 7 || śū́rasyeva yúdhyato antamásya pratīcī́naṃ dadṛiśe víśvam āyát | antár matíś carati nishshídhaṃ gór ma⁰ || 8 ||

The glory of the universal sovereign is manifest in many directions. It is dormant in the places of repose and extended to the forests. One mother (heaven) nourishes the child; the other earth, gives him a dwelling. For the God's glory in Nature's bounties is great and unequalled. 4

The divine fire existing in the earliest biokingdom and abiding afterwards in the newer ones, enters into the young maiden groups, as soon as they are produced. Unimpregnated they become pregnant and bear fruit. For God's glory in Nature's bounties is great and unequalled. 5

The child of two mothers lies far away, but in the morning the single infant proceeds unobstructed through the sky; these are the functions of cosmic light and cosmic plasma. For God's glory in Nature's bounties is great and unequalled. 6

The child of the two mothers, the invoker of Nature's bounties at the places of work and worship, the universal sovereign, proceeds thenceforward in the sky. He is the root of all, and abides in the houses of the pious. The reciters of pleasant words offer him agreeable praises. For God's glory in nature's bounties is great and unequalled. 7

All creatures, approaching too close to his confines, are beheld with their faces turned away, as an enemy flies from a combatant; obvious to all, he penetrates the obstructing clouds for its disbursement. For God's glory in Nature's bounties is great and unequalled. 8

नि वेवेति पलितो दूत आस्वन्तर्महांश्चरति रोचनेन ।
वपूंषि बिभ्रदभि नो वि चष्टे महद्देवानामसुरत्वमेकम् ॥९॥
विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः ।
अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम् ॥१०॥

veveti palitó dūtá āsv antár mahā́ṅs carati rocanéna | vápūṅshi bíbhrad abhí no ví cashṭe ma⁰ || 9 || víshṇur gopā́ḥ paramám pāti pā́thaḥ priyā́ dhā́māny amṛítā dádhānaḥ | agnísh ṭā́ víṣvā bhúvanāni veda ma⁰ || 10 ||

॥२०॥ नाना चक्राते यम्या३ वपूंषि तयोरन्यद्रोचते कृष्णमन्यत् ।
श्यावी च यदरुषी च स्वसारौ महद्देवानामसुरत्वमेकम् ॥११॥
माता च यत्र दुहिता च धेनू सबर्दुघे धापयेते समीची ।
ऋतस्य ते सदसीळे अन्तर्महद्देवानामसुरत्वमेकम् ॥१२॥
अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः ।
ऋतस्य सा पयसापिन्वतेळा महद्देवानामसुरत्वमेकम् ॥१३॥
पद्या वस्ते पुरुरूपा वपूंष्यूर्ध्वा तस्थौ त्र्यविं रेरिहाणा ।
ऋतस्य सद्म वि चरामि विद्वान्महद्देवानामसुरत्वमेकम् ॥१४॥

nā́nā cakrāte yamyā̀ vápūṅshi táyor anyád rócate kṛishṇám anyát | ṣyā́vī ca yád árushī ca svásārau ma⁰ || 11 || mātā́ ca yátra duhitā́ ca dhenū́ sabardúghe dhāpáyete samīcī́ | ṛitásya té sádasīḷe antár ma⁰ || 12 || anyásyā vatsáṃ rihatī́ mimāya káyā bhuvā́ ní dadhe dhenúr ū́dhaḥ | ṛitásya sā́ páyasāpinvatéḷā ma⁰ || 13 || pádyā vaste pururū́pā vápūṅshy ūrdhvā́ tasthau tryáviṃ rérihāṇā | ṛitásya sádma ví carāmi vidvā́n ma⁰ || 14 ||

In the biokingdom the eternal messenger of Nature's bounties constantly abides. He is majestic and travels with the radiant sun, through the regions of space. Assuming various forms, he looks complacently upon us. For God's glory in Nature's bounties is great and unequalled. 9

Pervading and protecting all, possessing grateful and immortal radiance, he preserves the supreme path of the rains, for the divine fire is conscious of all these worlds. For God's glory in Nature's bounties is great and unequalled. 10

The twin pair of day and night adopts various forms: one of them shines brightly, the other is black; twin sisters are they, one black and the other white. For God's glory in Nature's bounties is great and unequalled. 11

Where the mother and the daughter, two productive milch-kine, unite, they nourish each other. I worship them both in the firmament, the living place of the clouds. For God's glory in Nature's bounties is great and unequalled. 12

Licking the calf of the other, one of them lewls aloud: the milch-cow offers her udder for the one that is without moisture (the earth), and she, the earth, is refreshed by the milk of the rain. For God's glory in Nature's bounties is great and unequalled. 13

The earth wears bodies of many forms. Cherishing the sun, the sustainer of all the three regions, the status of earth goes up very high. Having known the abode of truth (the sun), I offer homage to him. For God's glory in Nature's bounties is great and unequalled. 14

पदे इव निहिते दस्मे अन्तस्तयोरन्यद्गुह्यमाविरन्यत् ।
सध्रीचीना पथ्या३ सा विषूची महद्देवानामसुरत्वमेकम् ॥१५॥

padé iva níhite dasmé antás táyor anyád gúhyam āvír anyát | sadhrī́cīnā́ pathyā̀ sā́ víshūcī ma° || 15 ||

॥२१॥ आ धेनवो धुनयन्तामशिश्वीः सबर्दुघाः शशया अप्रदुग्धाः ।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥१६॥
यदन्यासु वृषभो रोरवीति सो अन्यस्मिन्यूथे नि दधाति रेतः ।
स हि क्षपावान्त्स भगः स राजा महद्देवानामसुरत्वमेकम् ॥१७॥
वीरस्य नु स्वश्व्यं जनासः प्र नु वोचाम विदुरस्य देवाः ।
षोळ्हा युक्ताः पञ्चपञ्चा वहन्ति महद्देवानामसुरत्वमेकम् ॥१८॥
देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम् ॥१९॥
मही समैरच्चम्वा समीची उभे ते अस्य वसुना न्यृष्टे ।
शृण्वे वीरो विन्दमानो वसूनि महद्देवानामसुरत्वमेकम् ॥२०॥

ā́ dhenávo dhunayantām áśiśvīḥ sabardúghāḥ śaśayā́ ápradugdhāḥ | návyā-navyā yuvatáyo bhávantīr ma° || 16 || yád anyā́su vṛishabhó róravīti só anyásmin yūthé ní dadhāti rétaḥ | sá hí kshápāvān sá bhágaḥ sá rā́jā ma° || 17 || vīrásya nú svā́śvyam janāsaḥ prá nú vocāma vidúr asya devā́ḥ | shoḷhā́ yuktā́ḥ páñca-pañcā́ vahanti ma° || 18 || devás tvā́shṭā savitā́ viśvárūpaḥ puposha prajā́ḥ purudhā́ jajāna | imā́ ca víśvā bhúvanāny asya ma° || 19 || mahī́ sám airac camvā̀ samīcī́ ubhé té asya vásunā nyṛishṭe | śṛiṇvé vīró vindámāno vásūni ma° || 20 ||

As if in two steps, day and night, descend and are placed in the midst between heaven and earth, one hidden, one manifest: the path of both is common and get leads in two directions. For God's glory in Nature's bounties is great and unequalled. 15

May the milch-kine without their young abiding in the heaven and though unmilked, yet yielding stream of nectar and ever fresh and youthful, be awakened to perform their functions. For God's glory in Nature's bounties is great and unequalled. 16

When the showerer roars in other regions, he sends down the rain upon different fields, for he is the victor, the auspicious, the sovereign. For God's glory in Nature's bounties is great and unequalled. 17

May we, devotees proclaim the might of the powerful soul. The learned men know his prowess. Six and five (sense and action organs inclusive of mind) and another five (vital principles) harnessed in his car, convey him. For God's glory in Nature's bounties is great and unequalled. 18

The divine architect, the impellar of all, the multiform, has begotten and nourished a numerous progeny, since all these worlds belong to Him. For God's glory in Nature's bounties is great and unequalled. 19

The resplendent Lord has filled the two regions, heaven and earth, united with life force. They both are penetrated by his lustre. May I, the hero procuring riches listen to the divine voice. For God's glory in Nature's bounties is great and unequalled. 20

इमां च नः पृथिवीं विश्वधाया उप क्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा महद्देवानामसुरत्वमेकम् ॥२१॥
निष्षिध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति ।
सखायस्ते वामभाजः स्याम महद्देवानामसुरत्वमेकम् ॥२२॥

imám̩ ca nah̩ pr̩ithivím̩ vis̩vádhāyā úpa ksheti hitámitro ná rájā | purah̩sádah̩ s̩armasádo ná vīrá ma⁰ || 21 || nishshídhvarīs ta óshadhīr utápo rayím̩ ta indra pr̩ithiví bibharti | sákhāyas te vāmabhájah̩ syāma ma⁰ || 22 ||

(५६) षट्पञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।
न रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ॥१॥
षड् भाराँ एको अचरन्बिभर्त्यृतं वर्षिष्ठमुप गाव आगुः ।
तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दर्श्येका ॥२॥
त्रिपाजस्यो वृषभो विश्वरूप उत त्र्युधा पुरुध प्रजावान् ।
त्र्यनीकः पत्यते माहिनावान्त्स रेतोधा वृषभः शश्वतीनाम् ॥३॥

56.

Ná tá minanti māyíno ná dhírā vratá devánām prathamá dhruváni | ná ródasī adrúhā vedyábhir ná párvatā ninámé tasthivánsah̩ || 1 || shád̩ bhārán̐ éko ácaran bibharty r̩itám̩ várshishtham úpa gáva águh̩ | tisró mahír úparās tasthur átyā gúhā dvé níhite dárs̩y éká || 2 || tripājasyó vr̩ishabhó vis̩várūpa utá tryudhá purudhá prajávān | tryanīkáh̩ patyate máhināvān sá retodhá vr̩ishabháh̩ s̩ás̩vatīnām || 3 ||

The resplendent Lord, the sovereign king, the nourisher of all, abides in the firmament, and yet nearest to this earth like a benevolent friend. In His protection heroes rest in safety. For God's glory in Nature's bounties is great and unequalled. 21

The plants flourish through your blessing; by your order the waters flow; earth bears her treasures for you. May we, your friends, share these blessings. For God's glory in Nature's bounties is great and unequalled. 22

56

Neither men of worldly wisdom nor men of supreme divine intellect can interrupt our Lord's eternal perpetual laws, nor do the heaven and earth, nor anything innocuous interrupt them, nor the mountains standing on the earth with all their propensities can overrule Nature's laws. 1

One stationary sustains six burthens; the radiations proceed through what is ever true and superb. Three revolving spheres travel swiftly, two are concealed from sight and one is apparent. 2

The triple-breasted, the omniform, the three-uddered, the generator of multiform creation, the possessor of magnitude, followed by three hosts, such a bull advances—vigorous impregnator of the perpetual life. 3

अभीक आसां पदवीरबोध्यादित्यानामह्वे चारु नाम ।
आपश्चिदस्मा अरमन्त देवीः पृथग्व्रजन्तीः परि षीमवृञ्जन् ॥४॥
त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथेषु सम्राट् ।
ऋतावरीर्योषणास्तिस्रो अप्यास्त्रिरा दिवो विदथे पत्यमानाः ॥५॥

abhíka āsām padavír abodhy ādityánām ahve cáru nắma | ắpaṣ cid asmā aramanta devíḥ príthag vrájantīḥ pári shīm avriñjan || 4 || trí shadhásthā sindhavas tríḥ kavīnắm utá trimātắ vidátheshu samrắṭ | ritắvarīr yóshaṇās tisró ápyās trír ắ divó vidáthe pátyamānāḥ || 5 ||

त्रिरा दिवः सवितर्वार्याणि दिवेदिव आ सुव त्रिर्नो अह्नः ।
त्रिधातु राय आ सुवा वसूनि भग त्रातर्धिषणे सातये धाः ॥६॥
त्रिरा दिवः सविता सोषवीति राजाना मित्रावरुणा सुपाणी ।
आपश्चिदस्य रोदसी चिदुर्वी रत्नं भिक्षन्त सवितुः सवाय ॥७॥
त्रिरुत्तमा दूणशा रोचनानि त्रयो राजन्त्यसुरस्य वीराः ।
ऋतावान इषिरा दूळभासस्त्रिरा दिवो विदथे सन्तु देवाः ॥८॥

trír ắ diváḥ savitar váryāṇi divé-diva ắ suva trír no áhnaḥ | tridhátu rāyá ắ suvā vásūni bhága trātar dhishaṇe sātáye dhāḥ || 6 || trír ắ diváḥ savitá soshavīti rájānā mitrávárunā supāṇí | ắpaṣ cid asya ródasī cid urví rátnam bhikshanta savitúḥ savắya || 7 || trír uttamắ dūṇáṣā rocanáni tráyo rājanty ásurasya vīráḥ | ritávāna ishirá dūḷábhāsas trír ắ divó vidáthe santu deváḥ || 8 ||

The (year, the bull) is awake, with a path in the vicinity of those. I invoke the suns with various beautiful names. The divine waters wandering severally sometimes enclose the solar rays with delightful effects and sometimes they move away from it. 4

O flowing waters, you dwell in three places and three types of Nature's bounties are associated with you. The mother of the three worlds is the sovereign force in cosmic creation. Three females of water, charged with rains, descend from heaven thrice to partake in the solemnity. 5

O divine conscious light, descend from celestial region, may you bestow upon us blessings thrice every day. The gracious sun, the saviour, may you grant us, thrice a day, riches of three elements. May heaven and earth enable us to acquire spiritual and material wealth. 6

May divine conscious light bestow upon us wealth at the three periods of the day, and may cosmic light and cosmic plasma, possessor of glorious and benevolent attributes and may the waters, the vast heaven and earth, solicit precious things from the bounteous, divine light. 7

Three are the excellent impregnable bright realms, three scions of the powerful (sun or year) are shining which are ever true, quick moving, of rare radiance: may the divine powers be present thrice to contribute to the performance of our sacred duties. 8

(५७) सप्तपञ्चाशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२॥ प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं प्रयुतामगोपाम् ।
सद्यश्चिद्या दुदुहे भूरि धासेरिन्द्रस्तदग्निः पनितारो अस्याः ॥१॥
इन्द्रः सु पूषा वृषणा सुहस्ता दिवो न प्रीताः शशयं दुदुह्रे ।
विश्वे यदस्यां रणयन्त देवाः प्र वोऽत्र वसवः सुम्नमश्याम् ॥२॥
या जामयो वृष्ण इच्छन्ति शक्तिं नमस्यन्तीर्जानते गर्भमस्मिन् ।
अच्छा पुत्रं धेनवो वावशाना महश्चरन्ति बिभ्रतं वपूंषि ॥३॥

57.

Prá me vivikvā́n̐ avidan manīshā́ṃ dhenúṃ cárantīm práyutām ágopām | sadyáṣ cid yā́ duduhé bhū́ri dhāsér índras tád agníḥ panitā́ro asyāḥ || 1 || índraḥ sú pūshā́ vṛ́shaṇā suhástā divó ná prītā́ḥ ṣaṣayáṃ duduhre | víṣve yád asyāṃ raṇáyanta devā́ḥ prá vó 'tra vasavaḥ sumnám aṣyām || 2 || yā́ jāmáyo vṛ́shṇa ichánti ṣaktíṃ namasyántīr jānate gárbham asmin | áchā putráṃ dhenávo vāvaṣānā́ maháṣ caranti bíbhrataṃ vápūn̐shi || 3 ||

अच्छा विवक्मि रोदसी सुमेके ग्राव्णो युजानो अध्वरे मनीषा ।
इमा उ ते मनवे भूरिवारा ऊर्ध्वा भवन्ति दर्शता यजत्राः ॥४॥
या ते जिह्वा मधुमती सुमेधा अग्ने देवेषूच्यत उरूची ।
तयेह विश्वाँ अवसे यजत्राना सादय पायया चा मधूनि ॥५॥

áchā vivakmi ródasī suméke grā́vṇo yujānó adhvaré manīshā́ | imā́ u te mánave bhū́rivārā ūrdhvā́ bhavanti darṣatā́ yájatrāḥ || 4 || yā́ te jihvā́ mádhumatī sumedhā́ ágne devéshūcyáta urūcī́ | táyehá víṣvān̐ ávase yájatrān ā́ sādaya pāyáyā cā mádhūni || 5 ||

57

My thought with fine discernment has discovered the milch-cow, who wanders free without a herdsman and straightway pours me food in plenty. And hence celestial and terrestrial bounties are her praisers. 1

Cosmic powers of celestial region and cosmic nourisher, the showerers of benefits, and the delightful pair of twin divines, well-disposed towards us, have milked the clouds reposing in heaven. Wherefore, O universal wealthbestowing divine powers existing close to the place of work and worship, may I derive loving kindness from you. 2

The maidens anxious to lend vigour to the partner, go to him with reverence and recognize the germ within him. The cows desirous to reward come to the presence of the calf, invested with many forms. 3

I glorify with praise the beautiful heaven and earth, making all efforts—physical and mental—to express my devotion at the place of worship and work whilst your graceful, adorable and bliss-bestowing glories mount up for the well-being of mankind. 4

O adorable God, with your spreading flames of glory, sweet, intelligent, renowned among Nature's bounties, may you command all physical forces for our protection and let them partake in the sparkling glory of your creation. 5

या ते अग्ने पर्वतस्येव धारासश्चन्ती पीपयद्देव चित्रा ।
तामस्मभ्यं प्रमतिं जातवेदो वसो रास्व सुमतिं विश्वजन्याम् ॥६॥

yá te agne párvatasyeva dhárásaṣcantī pīpáyad deva citrá | tám asmábhyam prámatiṃ jātavedo váso rásva sumatíṃ viṣvájanyām || 6 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥३॥ धेनुः प्रत्नस्य काम्यं दुहानान्तः पुत्रश्चरति दक्षिणायाः ।
आ द्योतनिं वहति शुभ्रयामोषसः स्तोमो अश्विनावजीगः ॥१॥
सुयुग्वहन्ति प्रति वामृतेनोर्ध्वा भवन्ति पितरेव मेधाः ।
जरेथामस्मद्वि पणेर्मनीषां युवोरवश्चकृमा यातमर्वाक् ॥२॥
सुयुग्भिरश्वैः सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥३॥
आ मन्येथामा गतं कच्चिदेवैर्विश्वे जनासो अश्विना हवन्ते ।
इमा हि वां गोऋजीका मधूनि प्र मित्रासो न ददुरुस्रो अग्रे ॥४॥

58.

Dhenúḥ pratnásya kámyaṃ dúhānántáḥ putráṣ carati dákshiṇāyāḥ | á dyotaníṃ vahati ṣubhráyāmoshása stómo aṣvínāv ajīgaḥ || 1 || suyúg vahanti práti vām ṛiténordhvá bhavanti pitáreva médhāḥ | járethām asmád ví paṇér manīshám yuvór ávaṣ cakṛimá yātam arvák || 2 || suyúgbhir áṣvaiḥ suvṛítā ráthena dásrāv imám ṣṛiṇutaṃ ṣlókam ádreḥ | kím aṅgá vām práty ávartiṃ gámishṭhāhúr víprāso aṣvinā purājáḥ || 3 || á manyethām á gataṃ kác cid évair víṣve jánāso aṣvínā havante | imá hí vāṃ górijīkā mádhūni prá mitráso ná dadúr usró ágre || 4 ||

O all-knowing adorable God, bestower of comforts, may you extend to us that unmatched benevolence which cherishes us like the showers of rain-cloud;—that kindness which is beneficent for all mankind. 6

58

Bounteous dawn, the milch-cow of eternal times, yields the desired milk, and the son of this dawn (the sun) travels within the firmament, she with the cosmic chariot brings refulgence. The praise of dawns awakens the twin divines (cosmic light and life). 1

(O twin-divines)—the well-yoked horses bear you both in your truth-preserving cosmic chariot; the offerings proceed towards you (as children to their parents): discard from us the disposition of the greedy businessman: we have made ready for you our offering: come to our presence. 2

O twin-divines, light and life, the destroyer of darkness, hear the praise of the worshipper while coming to us, as if, mounted on your well-yoked and well-constructed chariot for have not the sages since eternal times declared you to be most ready to come to the aid of the destitute? 3

O twins, light and life, if you regard my prayer, come with your swift beams. All men invoke you. To you they offer the sweet loving expressions (milk with sweets) of devotional prayers, as friends offer to friends. The sun has risen high. 4

तिरः पुरू चिदश्विना रजांस्याङ्गूषो वां मघवाना जनेषु ।
एह यातं पथिभिर्देवयानैर्दस्राविमे वां निधयो मधूनाम् ॥५॥

tiráḥ purū́ cid aṣvinā rá-
jāṅsy āṅgūshó vām maghavānā jáneshu | éhá yātam pa-
thíbhir devayā́nair dásrāv imé vāṃ nidháyo mádhūnām
|| 5 ||

॥४॥ पुराणमोकः सख्यं शिवं वां युवोर्नरा द्रविणं जह्नाव्याम् ।
पुनः कृण्वानाः सख्या शिवानि मध्वा मदेम सह नू समानाः ॥६॥
अश्विना वायुना युवं सुदक्षा नियुद्भिश्च सजोषसा युवाना ।
नासत्या तिरोअह्न्यं जुषाणा सोमं पिबतमस्रिधा सुदानू ॥७॥
अश्विना परि वामिषः पुरूचीरीयुर्गीर्भिर्यतमाना अमृध्राः ।
रथो ह वामृतजा अद्रिजूतः परि द्यावापृथिवी याति सद्यः ॥८॥
अश्विना मधुषुत्तमो युवाकुः सोमस्तं पातमा गतं दुरोणे ।
रथो ह वां भूरि वर्पः करिक्रत्सुतावतो निष्कृतमागमिष्ठः ॥९॥

purāṇám ókaḥ sakhyáṃ ṣiváṃ vāṃ yuvór narā drávi-
ṇaṃ jahnávyām | púnaḥ kṛiṇvānā́ḥ sakhyā́ ṣiyā́ni mádhvā
madema sahá nū́ samānā́ḥ || 6 || áṣvinā vāyúnā yuváṃ su-
dakshā niyúdbhiṣ ca sajóshasā yuvānā | nā́satyā tiróah-
nyaṃ jushāṇā́ sómam pibatam asrídhā sudānū || 7 || áṣvinā
pári vām íshaḥ purūcī́r īyúr gīrbhír yátamānā ámṛidhrāḥ |
rátho ha vām ṛitajā́ ádrijūtaḥ pári dyā́vāpṛithiví yāti sa-
dyáḥ || 8 || áṣvinā madhushúttamo yuvā́kuḥ sómas tám pā-
tam ā́ gataṃ duroṇé | rátho ha vām bhū́ri várpaḥ kárikrat
sutā́vato nishkṛitám ā́gamishṭhaḥ || 9 ||

Eclipsing by your splendour many regions, O opulent twin-divines, come here. Sincere devotion awaits you amongst men. Come to the place of worship by the paths traversed by Nature's bounties. O destroyers of darkness, you will find ample nectar of spiritual bliss to greet you here. 5

O leaders of sacred ceremonies, your eternal friendship is desirable and auspicious, your treasure is with austere sages. Renewing that auspicious friendship, may we, your associates, delight you with sweet expressions of devotional prayers. 6

O twin-divines, light and life, endowed with strength, ever young, ever true, munificent, acceptors of homage, may you associated with the divine wind and its waves enjoy the nectar of bliss, together with them, offered at the close of day. 7

O twin-divines, light and life, abundant sacred offerings are presented to you, and blameless worshippers salute you with praises. Your water-shedding cosmic chariot, attracted by the virtuous devotees, in a moment compasses earth and heaven. 8

O twin-divines, the most enjoyable sweet expressions of devotional prayers are composed. Come to our homes to cherish. Your cosmic chariot, repeatedly bestowing wealth, is coming to the appointed place of the offerer of homage. 9

(५९) एकोनषष्टितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । मित्रो देवता । (१–५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६–९) षष्ठ्यादिचतसृणाञ्च गायत्री छन्दसी ॥

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ।
मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत ॥१॥
प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥२॥
अनमीवास इळया मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥३॥
अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥४॥
महाँ आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत ॥५॥

59.

Mitró jánān yātayati bruvāṇó mitró dādhāra pṛithivím utá dyā́m | mitráḥ krishṭír ánimishābhí cashṭe mitrā́ya havyám ghṛitávaj juhota || 1 || prá sá mitra márto astu práyasvān yás ta āditya ṣíkshati vraténa | ná hanyate ná jīyate tvóto naínam áṅho aṣnoty ántito ná dūrā́t || 2 || anamīvā́sa íḷayā mádanto mitájñavo várimann ā́ pṛithivyā́ḥ | ādityásya vratám upakshiyánto vayám mitrásya sumataú syāma || 3 || ayám mitró namasyàḥ suṣévo rā́jā sukshatró ajanishṭa vedhā́ḥ | tásya vayám — || 4 || mahā́ñ̐ ādityó námasopasádyo yātayájjano gṛiṇaté suṣévaḥ | tásmā etát pányatamāya júshṭam agnaú mitrā́ya havír ā́ juhota || 5 ||

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि । द्युम्नं चित्रश्रवस्तमम् ॥६॥
अभि यो महिना दिवं मित्रो बभूव सप्रथाः । अभि श्रवोभिः पृथिवीम् ॥७॥

mitrásya carshaṇīdhṛitó 'vo devásya sānasí | dyumnáṃ citráṣravastamam || 6 || abhí yó mahinā́ dívam mitró babhū́va saprátháḥ | abhí ṣrávobhiḥ pṛithivím || 7 ||

59

The self-radiant of Lord illumination when worshipped invigorates men to exertion. He sustain both terrestrial and celestial regions. He looks upon men with ever vigilant eyes. May you offer to Him your devotion extremely loving like butter. 1

O self-radiant Lord of illumination, O eternally infinite, may that man enjoy abundance who abides by your sacred law. Protected by you, he never dies nor decays; he never falls, from near or far, into the pit of sin. 2

May we be exempt from disease and relish abundant food, rambling free over the wide expanse of the earth. May we ever dwell in the sacred law of the eternal infinite and remain in gracious favour of our radiant Lord. 3

The aborable self-radiant Lord of illumination, the benign creator of the universe, has come with sovereignity over all, and with vigour. May we enjoy the grace of Him, the holy, and rest in His propitious loving kindness. 4

The great Lord, eternal and infinite, the inspirer of men to action, is to be approached with reverence. He is the giver of happiness to him who honours this Lord of illumination and offers homage with zeal and reverence. 5

Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind. 6

The glory of radiant Lord of illumination, spreads far and wide. He pervades vast expanse of firmament by His magnitude as well as surpasses the limits of this vast earth by His gifts of food. 7

मित्राय पञ्च येमिरे जना अभिष्टिशवसे । स देवान्विश्वान्बिभर्ति ॥८॥
मित्रो देवेष्वायुषु जनाय वृक्तबर्हिषे । इष इष्टव्रता अकः ॥९॥

mitráya páñca yemire jánā abhíshṭiṣavase | sá devā́n víṣvān bibharti || 8 || mitró devéshv āyúshu jánāya vṛiktábarhishe | ísha ishṭávratā akaḥ || 9 ||

(६०) षष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१-४) प्रथमादिचतुर्ऋचामृभवः,
(५-७) पञ्चम्यादितृचस्य च ऋभव इन्द्रश्च देवताः । जगती छन्दः ॥

॥७॥ इहेह वो मनसा बन्धुता नर उशिजो जग्मुरभि तानि वेदसा ।
याभिर्मायाभिः प्रतिजूतिवर्पसः सौधन्वना यज्ञियं भागमानश ॥१॥
याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिणीत चर्मणः ।
येन हरी मनसा निरतक्षत तेन देवत्वमृभवः समानश ॥२॥
इन्द्रस्य सख्यमृभवः समानशुर्मनोर्नपातो अपसो दधन्विरे ।
सौधन्वनासो अमृतत्वमेरिरे विष्ट्वी शमीभिः सुकृतः सुकृत्यया ॥३॥

60.

Ihéha vo mánasā bandhútā nara uṣíjo jagmur abhí tā́ni védasā | yā́bhir māyā́bhiḥ prátijūtivarpasaḥ saúdhanvanā yajñíyam bhāgám ānaṣá || 1 || yā́bhiḥ ṣácībhis camasā́ñ ápiñṣata yáyā dhiyā́ gā́m ánṇīta cármaṇaḥ | yéna hárī mánasā nirátakshata téna devatvám ṛibhavaḥ sám ānaṣa || 2 || índrasya sakhyám ṛibhávaḥ sám ānaṣur mánor nápāto apáso dadhanvire | saudhanvanáso amṛitatvám érire vishṭví ṣámībhiḥ sukṛítaḥ sukṛityáyā || 3 ||

All the five classes of men solicit favour of the radiant Lord of illumination, for He sustains all Nature's bounties. 8

The radiant Lord of illumination is He who amongst Nature's bounties and men bestows food and other blessings as the rewards of their pious acts on men who make the void of their hearts receptive of the divine life. 9

60

O brave wise men, possessor of effective weapons, manifesters of glory by attacking wicked, here is your hearty and sincere comradeship with commonfolk when by skilful means he obtains the deserving rewards of his noble deeds. 1

With those faculties by which you have broken up the clouds of ignorance, with that intelligence with which you have taken the cow out of her skin (i. e. have decorated the past knowledge with the fresh one), with that will by which you have fabricated the two energies—potential and kinetic, with those means, O wise sages, you have attained divinity. 2

The wise sages, the performers of good works, the descendents of the ancestral man, have attained and sustained love of the resplendent Lord. They, the possessors of effective weapons, and credited for noble works, win immortality. 3

इन्द्रे॑ण याथ स॒रथं॑ सु॒ते सचाँ॒ अथो॒ वशा॑नां भवथा स॒ह श्रि॒या ।
न वः॑ प्रति॒मै सु॑कृ॒तानि॑ वाघतः॒ सौध॑न्वना ऋभवो वी॒र्या॑णि च ॥४॥
इन्द्र॑ ऋभु॒भिर्वाज॑वद्भिः॒ समु॑क्षितं सु॒तं सोम॒मा वृ॑षस्वा॒ गभ॑स्त्योः ।
धि॒येषि॒तो म॑घवन्दा॒शुषो॑ गृ॒हे सौ॑धन्व॒नेभिः॑ स॒ह म॑त्स्वा॒ नृभिः॑ ॥५॥
इन्द्र॑ ऋभु॒मान्वाज॑वान्मत्स्वे॒ह नो॒ऽस्मिन्त्सव॑ने॒ शच्या॑ पुरुष्टुत ।
इ॒मानि॒ तुभ्यं॒ स्वस॑राणि येमिरे व्र॒ता दे॒वानां॒ मनु॑षश्च॒ धर्म॑भिः ॥६॥
इन्द्र॑ ऋभु॒भिर्वा॒जिभि॑र्वा॒जय॑न्नि॒ह स्तोमं॑ जरि॒तुरुप॑ याहि य॒ज्ञिय॑म् ।
श॒तं केते॑भिरिषि॒रेभि॑रा॒यवे॑ स॒हस्र॑णीथो अध्व॒रस्य॒ होम॑नि ॥७॥

índreṇa yātha sarátham suté sácāñ átho váṣānām bhavathā sahá ṣriyā́ | ná vaḥ pratimaí sukṛitā́ni vāghataḥ saúdhanvanā ṛibhavo vīryā̀ṇi ca || 4 || índra ṛibhúbhir vā́javadbhiḥ sámukshitam sutám sómam ā́ vṛishasvā gábhastyoḥ | dhiyéshitó maghavan dāṣúsho gṛihé saudhanvanébhiḥ sahá matsvā nṛíbhiḥ || 5 || índra ṛibhumā́n vā́javān matsvehá no 'smín sávane ṣácyā purushṭuta | imā́ni túbhyam svásarāṇi yemire vratā́ devā́nām mánushaṣ ca dhármabhiḥ || 6 || índra ṛibhúbhir vājíbhir vājáyann ihá stómam jaritúr úpa yāhi yajñíyam | ṣatám kétebhir ishirébhir āyáve sahásraṇītho adhvarásya hómani || 7 ||

(६१) एकषष्टितमं सूक्तम्
(१–७) सप्तर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥८॥ उषो॒ वाजे॑न वाजिनि॒ प्रचे॑ताः॒ स्तोमं॑ जुषस्व गृण॒तो म॑घोनि ।
पु॒राणी॑ देवि युव॒तिः पुर॑न्धि॒रनु॑ व्र॒तं च॑रसि विश्ववारे ॥१॥

61.

Úsho vā́jena vājini prácetā stómam jushasva gṛiṇató maghoni | purāṇī́ devi yuvatíḥ púraṃdhir ánu vratám carasi viṣvavāre || 1 ||

O wise sages, sons of glorious ancestors, bestowers of rewards of pious acts, your good deeds and heroic acts are unparalleled. May you come in the company of the resplendent one to the place of work and worship where the sweet expressions of devotional prayers are being offered. Then gloriously your wishes shall be fulfilled. 4

O resplendent leader, along with the resourceful men of wisdom, accept with both hands our loving devotion. Being exhilarated, O bounteous leader, rejoice with the descendents of possessors of effective weapons in the homes of dedicated devotees. 5

O resplendent leader, adored by all, associated with wise sages and strong men, exult, with brilliance at this place of work and worship. These self-revolving days, as well as eternal laws of Nature and human code of conduct look to your guidance. 6

O resplendent leader come here with resourceful men of wisdom, rewarding the singer's holy praise with prosperity. May you with hundreds of prompt responses come to the sacred place of performances, free from violence, and meant for the welfare of mankind, yielding thousands of blessings. 7

61

Affluent dawns—first rays of divine consciousness, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds and worships you with intense devotion. O divine dawns, you are cherished by all, aged, and still young, are the object of manifold worship; and you move as the law ordains. 1

उषो॑ दे॒व्यम॑र्त्या॒ वि भा॑हि च॒न्द्रर॑था सू॒नृता॑ ई॒रय॑न्ती ।
आ त्वा॑ वहन्तु सु॒यमा॑सो॒ अश्वा॒ हिर॑ण्यवर्णां पृथु॒पाज॑सो॒ ये ॥२॥
उष॑: प्रती॒ची भुव॑नानि॒ विश्वो॒र्ध्वा ति॑ष्ठस्य॒मृत॑स्य के॒तुः ।
स॒मा॒नमर्थं॑ चरणी॒यमा॑ना च॒क्रमि॑व नव्य॒स्या व॑वृत्स्व ॥३॥
अव॒ स्यूमे॑व चिन्व॒ती म॒घोन्यु॒षा या॑ति॒ स्वस॑रस्य॒ पत्नी॑ ।
स्व१॒॑र्जन॑न्ती सु॒भगा॑ सु॒दंसा॒ आन्ता॑द्दि॒वः प॑प्रथ॒ आ पृ॑थि॒व्याः ॥४॥

úsho devy ámartyā ví bhāhi candrára-
thā sūnṛítā īráyantī | á tvā vahantu suyámāso áṣvā híraṇ-
yavarṇām pṛithupájaso yé || 2 || úshaḥ pratīcí bhúvanāni
víṣvordhvá tishṭhasy amṛítasya ketúḥ | samānám árthaṃ
caraṇīyáṃānā cakrám iva navyasy á vavṛitsva || 3 || áva
syúmeva cinvatí maghóny ushá yāti svásarasya pátnī | svàr
jánantī subhágā sudáṅsā ántād diváḥ papratha á pṛithi-
vyáḥ || 4 ||

अच्छा॑ वो दे॒वीमु॒षसं॑ विभा॒तीं प्र वो॑ भरध्वं॒ नम॑सा सुवृ॒क्तिम् ।
ऊ॒र्ध्वं म॑धु॒धा दि॒वि पाजो॑ अश्रे॒त्प्र रो॑च॒ना रु॑रुचे र॒ण्वसं॑दृक् ॥५॥
ऋ॒ताव॑री दि॒वो अ॒र्कैर॑बो॒ध्या रे॒वती॒ रोद॑सी चि॒त्रम॑स्थात् ।
आ॒य॒तीम॑ग्न उ॒षसं॑ विभा॒तीं वा॒मम॑षि॒ द्रवि॑णं॒ भिक्ष॑माणः ॥६॥
ऋ॒तस्य॑ बु॒ध्न उ॒षसा॑मिष॒ण्यन्वृषा॑ म॒ही रोद॑सी॒ आ वि॑वेश ।
म॒ही मि॒त्रस्य॒ वरु॑णस्य मा॒या च॒न्द्रेव॑ भा॒नुं वि द॑धे पुरु॒त्रा ॥७॥

áchā vo devím ushásaṃ vibhātím prá vo bha-
radhvaṃ námasā suvṛiktím | ūrdhvám madhudhá diví pájo
aṣret prá rocaná ruruce raṇvásaṃdṛik || 5 || ṛitávarī divó
arkaír abodhy á revátī ródasī citrám asthāt | āyatím agna
ushásaṃ vibhātíṃ vāmám eshi drávinam bhíkshamāṇaḥ
|| 6 || ṛitásya budhná ushásām ishaṇyán vríshā mahí ródasī
á viveṣa | mahí mitrásya várunasya māyá candréva bhā-
núṃ ví dadhe purutrá || 7 ||

Dawns, you are divine and immortal. May you, mounted on a glowing chariot, shine with radiance, with the eternal laws functioning effectively. May your golden-coloured, well-disciplined steeds, rays of light, spreading radiance on all sides bring you here. 2

O dawns, with your rays spreading over all the regions; you stay on high, as if, the ensign of the immortal sun, ever rolling round and round along the same road and repeatedly coming back ever-new. 3

The auspicious opulent dawns, as if, the bride of the far-penetrating sun, throws away the darkness behind like a garment and proceeds. Diffusing her own lustre and promoting the sacred acts, she spreads out her light from the bounds of earth and heaven. 4

Offer with prostrations, due praise to the divine dawns, shining upon you. Bearing sweetness, she manifests her brightness aloft in the sky. Radiant and lovely, she illuminates the regions. 5

The upholder of eternal order, the dawn, is recognized in the sky by her radianee : bearing the richness of light she has taken a marvellous station in earth and heaven. O enlightened worshipper, soliciting splendid riches, may you proceed to the radiant advancing dawns. 6

The showerer (of rain, the sun), urging on the dawn, at the break of the truthful (day) has pervaded the vast heaven and earth; the mighty dawn reflecting the radiance of cosmic light and cosmic plasma spreads her splendour everywhere in different direction. 7

(६२) द्विषष्टितमं सूक्तम
(१–१८) अष्टादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्रः, (१६–१८) षोडश्यादितृचस्य च जमदग्निर्वा ऋषिः ।
(१–३) प्रथमादितृचस्येन्द्रावरुणौ, (४–६) चतुर्थ्यादितृचस्य बृहस्पतिः, (७–९) सप्तम्यादितृचस्य पूषा,
(१०–१२) दशम्यादितृचस्य सविता, (१३–१५) त्रयोदश्यादितृचस्य सोमः, (१६–१८)
षोडश्यादितृचस्य च मित्रावरुणौ देवताः । (१–३) प्रथमतृचस्य त्रिष्टुप्,
(४–१८) चतुर्थ्यादिपञ्चदशर्चाञ्च गायत्री छन्दसी ॥

॥९॥ इमा उ वां भृमयो मन्यमाना युवावते न तुज्या अभूवन् ।
क्व१ त्यदिन्द्रावरुणा यशो वां येन स्मा सिनं भरथः सखिभ्यः ॥१॥
अयमु वां पुरुतमो रयीयञ्छश्वत्तममवसे जोहवीति ।
सजोषाविन्द्रावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हवं मे ॥२॥
अस्मे तदिन्द्रावरुणा वसु ष्यादस्मे रयिर्मरुतः सर्ववीरः ।
अस्मान्वरूत्रीः शरणैरवन्त्वस्मान्होत्रा भारती दक्षिणाभिः ॥३॥
बृहस्पते जुषस्व नो हव्यानि विश्वदेव्य । रास्व रत्नानि दाशुषे ॥४॥
शुचिमर्कैर्बृहस्पतिमध्वरेषु नमस्यत । अनाम्योज आ चके ॥५॥

62.

Imā́ u vām bhrimáyo mányamānā yuvā́vate ná tújyā abhūvan | kvà tyád indrāvarunā yáso vām yéna smā sínam bhárathah sákhibhyah || 1 || ayám u vām purutámo rayīyáñ chasvattamám ávase johavīti | sajóshāv indrāvarunā marúdbhir divā́ prithivyā́ srinutam hávam me || 2 || asmé tád indrāvarunā vásu shyād asmé rayír marutah sárvavīrah | asmā́n várūtrīh saranaír avantv asmā́n hótrā bhā́ratī dákshināabhih || 3 || bríhaspate jushásva no havyā́ni visvadevya | rā́sva rátnāni dāsúshe || 4 || súcim arkaír bríhaspátim adhvaréshu namasyata | ánāmy ója ā́ cake || 5 ||

॥१०॥ वृषभं चर्षणीनां विश्वरूपमदाभ्यम् । बृहस्पतिं वरेण्यम् ॥६॥
इयं ते पूषन्नाघृणे सुष्टुतिर्देव नव्यसी । अस्माभिस्तुभ्यं शस्यते ॥७॥

vrishabhám carshanīnā́m visvárūpam ádābhyam | bríhaspátim várenyam || 6 || iyám te pūshann āghrine sushtutír deva návyasī | asmā́bhis túbhyam sasyate || 7 ||

62

O Lord of the two realms of enlightenment and bliss, may these people who are relying upon you, and wandering about in alarm, sustain no injury from a youthful adversary; for where is that reputation you enjoy on account that you bestow sustenance on your friends ? 1

O Lord of the two realms of enlightenment and bliss, the devotee most diligent in pious rites and desirous of wealth, incessantly invokes you for protection. May you hear my invocation and come accompanied by vital principles along with the bounties on earth and sky. 2

May you grant us, O lord of the two realms of enlightenment and bliss, such wealth as we covet. May you grant us, O vital principles, prosperity and progeny. May Nature's delightful bounties give us comfortable homes. May the faculties of art and culture enrich us with gifts. 3

O Supreme Lord, full of all divine virtues, accept our homage and grant precious treasures to the offerer. 4.

May you pay your respectful regards to the pious and supreme Lord with hymns at the sacred gatherings, I solicit of him that power that none may bend. 5

Honour to the supreme Lord, the showerer of benefits on men, possessor of many forms, irreproachable and most excellent. 6

O Lord-nourisher, the resplendent, we recite this fresh and new laudation to you. 7

तां जुषस्व गिरं मम वाजयन्तीमवा धियम् । वधूयुरिव योषणाम् ॥८॥
यो विश्वाभि विपश्यति भुवना सं च पश्यति । स नः पूषाविता भुवत् ॥९॥
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥१०॥

tám jushasva gíram máma vājayántīm avā dhíyam | vadhūyúr iva yóshaṇām || 8 || yó víṣvābhí vipáṣyati bhúvanā sáṃ ca páṣyati | sá naḥ pūshávitā́ bhuvat || 9 || tát savitúr váreṇyaṃ bhárgo devásya dhīmahi | dhíyo yó naḥ pracodáyāt || 10 ||

॥२॥ देवस्य सवितुर्वयं वाजयन्तः पुरंध्या । भगस्य रातिमीमहे ॥११॥
देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः । नमस्यन्ति धियेषिताः ॥१२॥
सोमो जिगाति गातुविद्देवानामेति निष्कृतम् । ऋतस्य योनिमासदम् ॥१३॥
सोमो अस्मभ्यं द्विपदे चतुष्पदे च पशवे । अनमीवा इषस्करत् ॥१४॥
अस्माकमायुर्वर्धयन्नभिमातीः सहमानः । सोमः सधस्थमासदत् ॥१५॥
आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् । मध्वा रजांसि सुक्रतू ॥१६॥
उरुशंसा नमोवृधा मह्ना दक्षस्य राजथः । द्राघिष्ठाभिः शुचिव्रता ॥१७॥
गृणाना जमदग्निना योनावृतस्य सीदतम् । पातं सोममृतावृधा ॥१८॥

devásya savitúr vayáṃ vājayántaḥ púraṃdhyā | bhágasya rātím īmahe || 11 || deváṃ náraḥ savitā́raṃ víprā yajñaíḥ suvṛiktíbhiḥ | namasyánti dhiyéshitā́ḥ || 12 || sómo jigāti gātuvíd devā́nām eti nishkṛitám | ṛitásya yónim āsádam || 13 || sómo asmábhyaṃ dvipáde cátushpade ca paṣáve | anamīvā́ íshas karat || 14 || asmā́kam ā́yur vardháyann abhímātīḥ sáhamānaḥ | sómaḥ sadhástham ā́sadat || 15 || ā́ no mitrāvaruṇā ghṛitaír gávyūtim ukshatam | mádhvā rájāṅsi sukratū || 16 || uruṣáṅsā namovṛídhā mahnā́ dákshasya rājathaḥ | drā́ghishṭhābhiḥ ṣucivratā || 17 || gṛiṇānā́ jamádagninā yónāv ṛitásya sīdatam | pātáṃ sómam ṛitāvṛidhā || 18 ||

May you be pleased with this praise and be gracious to the earnest thoughts as a devoted bridegroom to his bride. 8

May that provider of food, who sees all the worlds and sees them together at a glance, be our protector. 9

May we imbibe in ourselves the choicest effulgence, of the divine Creator, that he evokes our intellects. 10

Desirous of wealth and wisdom, with earnest understanding, we solicit of the divine creator the gift of affluence. 11

Devout and wise men, urged by the impulses of thoughts, adore the divine creator with dedicated actions and devotional songs. 12

The stream of bliss knowing the right path proceeds to the central seat of divine faculties, the source of truth. 13

May that stream of bliss grant to us and to our biped and quadruped animals, wholesome food. 14

May that stream of bliss, prolonging our lives and overcoming our adversaries, stay at our place of worship. 15

May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and sprinkle worlds with sweetness. 16

The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, may you reign through your majestic might. 17

O the one, exalted by truth, glorified by praises, may you be seated at the altar of truth and enjoy elixir of bliss. 18

NOTES

Book II : Hymns 1—43

Book III : Hymns 1—62

द्वितीयं मण्डलम् : सूक्तानि १—४३

तृतीयं मण्डलम् : सूक्तानि १—६२

NOTES ON BOOK II

Hymn-1

For verse 1, see Nir. VI.I

1. The Nirukta explains the passages thus: O Agni, burning quickly with thy flames, thou art born with bright days. The words *asu* (आशु) and *su* (शु) are two synonyms of quick (क्षिप्रनामनी). *Ksani* (क्षणि), the latter part of (आशु-शु-क्षणि) is derived from √क्षण्, to injure: it quickly injures (or flares up), or procures (सनोति) with its flames *Suk* (शुक्) is derived from √शुन्, to shine. Or the nominative has been used for the oblative ; this is shown by the context. The former part of आ-शुशुक्षणि, i.e., the letter आ is a preposition, the latter is formed from the desiderative of the causative of √शुच् ; i.e., desirous of kindling quickly. *suci* (शुचि), glowing, is derived from √शुच्, meaning to glow. The other meaning of *suci* (pure) is derived from the same root also. "Sin is removed from him",—say the etymologists.

The verse, when applied to the man-discovered fire (*agni*) means: thou art born, glowing with bright days, from the waters, from within the flintstones (अश्मनः), from the forest trees and the herbs; when spoken of our creator, the Lord, it speaks of the divine glory in mountains, oceans, and forests.

2. The eight words used in this verse *hotaram, potaram, ṛtvijam, nestram. prasastram, adhvariyasi, brahma,* and *gṛhapati*, in the ecclesiastical period became eight out of the sixteen priests involved at solemn ceremonies. The sixteen priests enumerated by Kulluka Bhatta in his commentary on Manu VIII.210 are: Group I-hotṛ, adhvaryu, udgatṛ and brahman,—each getting a *daksina* of twelve cows; Group II—maitravaruna, pratistotṛ, brahmanacchamsi and prastotṛ, each getting a daksina of six cows each; Group III—acchavaka, nestṛ, agnidhra, and pratihartṛ, each getting four cows; Group IV—gravastut, netṛ, potṛ and subrahmanya, each getting three cows; thus in all, sharing one hundred cows.

Hotaram—हूयते दीयते यस्मिंस्तत् (*Daya.*); होतुः कर्म शस्त्रयाज्यादि लक्षणं यदस्ति तदपि (*Sayana*).

Ṛtvijam—the karma or duty of a ṛtvik (*Daya.*), प्राप्तकालमार्त्विज्यं तवैव (*Sayana*).

Potaram—the sacred, पवित्रम् (*Daya.*) ; the duty of pota (*Sayana*).

Nestram—the act of conveying, नयनम् (*Daya.*) ; the duty of a nesta.

Agnit, the agnidhra (आग्नीध्रश्च—*Sayana*) ; the one who arouses fire (पावक प्रदीप्तकरः—*Daya.*).

Prasastram, the duty of *maitravaruna* (*Sayana*) ; the general management (प्रशासनम्—*Daya.*).

Adhvariyasi, the function of one who takes care that injury is done to none (आत्मनोऽध्वरमहिंसामिच्छसि—*Daya.*, also see Nir. I.8 for *adhvara*—अध्वर्युरध्वरयुः । अध्वरं युनक्ति । ··· अध्वर इति यज्ञनाम । ध्वरतिर्हिंसाकर्म । तत्प्रतिषेधः ।)

Adhvara is a sacrifice, unstinted by an act of injury or violence.

Brahma, also brahmanacchamsi (ब्राह्मणाच्छंसि)—*Sayana* ; the knower of all the four Vedas (*Daya.*).

Gṛhapati—the one who performs the duties of a householder (*Daya.*).

According to Kumarila Bhatta, the sixteen priests are :

(1) अध्वर्यु, प्रतिप्रस्थाता, नेष्टा, उन्नेता ;

(2) ब्रह्मा, ब्राह्मणाच्छंसि, अग्नीध्र, पोता ;

(3) उद्गाता, प्रस्तोता, प्रतिहर्ता, सुब्रह्मण्या ;

(4) होता, मैत्रावरुण, अच्छावाक्, ग्रावष्टुत् ।

6. **Asurah,** like a cloud (*Daya.*) ; the expeller of enemies, शत्रूणां निरसिता—Sayana. We have rendered it as inspirer of vital winds (asura=prana); *asuh* (असुः) is strength also.

11. **Ilā satahima**—Ila of one hundred winters ; *ilā* is one worthy of adoration (स्तोतुमर्हा—*Daya.*) ; ilā=earth (*Sayana*).

Vṛtraha, destroyer of sins (*Sayana*); destroyer of clouds, i.e. the sun (*Daya.*).

14. Corn and grain ripen through the heat of the sun or the fire, and in this sense, the terrestrial fire is also simultaneously invoked in this verse.

Hymn-2

The hymn describes fire or energy as is terrestrially present, and by and by, the description merges into the one, which we may aptly call the cosmic energy, or the Fire-Divine, which more or less is the manifestation of our adorable Lord's *tapas*, fervour or austerity. The hymn raises the level of the household fire to the ceremonial fire, and thence to the terrestrial and cosmic fires, to the lustre in dawns and in the sun and finally it takes us to Agni, the adorable Lord. This trend of description is universally found in the Ṛgvedic verses.

3. **Budhne rajasah,** at the root of the world—रजसः रंजनात्मकस्य लोकस्य, बुध्ने मूले—*Sayana*; Dayananda translates *budhne* as 'in the mid-space', अन्तरिक्षे and *rajasah* as in the middle of the world (लोकस्य मध्ये).

4. **Candram-iva**, like gold; when in neuter, the word *candram* in Veda means gold (not the moon)—*Daya.* and *Sayana* (Nigh. I.2).

8. **Raja visam,** king of the peoples; master of the visas or people.

10. **Panca Kṛstisu**, five types of men; *kṛsti*=culture; according to Aupamanyava and Sayana, people of four varnas and the Nisadas (निषाद).

The Nirukta (III.8) refers to पंचजना मम होत्रं जुषध्वम् (Ṛv. X.53.4); the five tribes are Gandharvas, Pitarah, Devah, Asurah and Raksasas; also Ṛv. VIII. 63.7.

Hymn-3

According to tradition, the *devata* of the hymn are the *Apris*, but Dayananda gives *Agni* as the *devata*. For the Apri Sukta (आप्रीसूक्त), see I.13; I.142 and I.188.

Agni as personified is described as the Apris. The hymn I.142 is somewhat identical with I.43, with a difference due to change in metre (Gayatri to Anustup) ; the metre of the present hymn is Tristup (and in one verse Jagati).

2. **Narasamsah**, नराशंस:, worthy of adoration by men; another personification of Agni, the adorable. Tanunpat, the second personification of Agni is omitted in this hymn. The twelve personifications of Agni are, as in I.13—(1) समिद्ध: अग्नि:, (2) तनूनपात (3) नराशंस: (4) इळ: (5) बर्हि:, (6) देवी: द्वार: (7) उषासानक्ता (8) दैव्यौ होतारौ, (9) तिस्रो देव्य:, सरस्वती, इळा and भारती (10) त्वष्टा, (11) वनस्पति: and (12) स्वाहाकृतय:

All but tanunpat are represented in the present hymn also, which is of eleven verses (not twelve). For the details of the twelve Apris, see Nir. VIII. 5-21 (इतीमा आप्री देवता अनुक्रान्ता: । आग्नेया इत्येके).

6. **Vavya-iva**, like a female weaver (or two female weavers); Dayananda translates as परस्पराधिका नलिकेव, like a weaving tube or shuttle.

7. **Daivya hotara**, two divine invokers, i.e. the personified fires of earth and the firmament (under the charge of two ministering priests—*Sayana*). Two adepts, amongst learneds. The pair of acceptor and donor (*Daya.*).

Sanusu trisu, on three auspicious occasions of worship (morn; midday and evening); or on three high places, bad, medium and good, the three sacred fires—garhapatya, ahavaniya and daksina.

Prthivya nabha, navel of the earth ; may be also the fire-altar, or the householder's home of worship.

10. **Havih tridha samaktam**—offerings triply anointed : that is with butter, with cooked food, and with medicinal herbal extracts like the Soma juice. The traditionalists refer to three rites, उपस्तरण, अवदान and अभिघारण.

11. Refer to Yv. XVII.88.

Hymn-4

For verse 5, see Nir. VI.17.

2. **Dvita adadhuh,** two-fold light, i.e. ligh tfrom two sources, one from lightning in the firmament, and the other from culinary fire on earth. Dayananda refers to two types of bhavas : शराग्निभाव and पंचाकलाग्निभाव (only in Hindi commentary, not in the Sanskrit one).

3. **Urmyah,** nights (Nigh. I.7) either all nights, or even the whole night; *usatih,* loving or कामयमाना: or कमनीया:, being to be desired.

5. **Ramsu**, delightful; choicest (रमणीय—*Daya.*) from √रम्, giving delight (रंसु रमणात्—Nir.VI.17)

Hymn-5

1. **Pitṛbhyah utaye**, for the protection of men of all ages, particularly elderly persons ; for the preservation of our patrons (Wilson) ; (पितृभ्य: पालकेभ्य: यजमानेभ्य:—*Sayana*—patron or the institutor of sacrifice; पालकेभ्य: or patron—*Daya.*).

Hota, होता invoker.

2. **Netari**, नेतरि the leader; Netṛ is one of the sixteen priests; and so is *pota* (शोधक: or purifier—*Daya.*).

Sapta rasmayah, seven rays ; also in rituals, the seven priests engaged in their respective functions.

3. **Brahmani,** ब्रह्मणि, of the one, well-versed in divine knowledge.

4. **Prasasta**, प्रशास्ता, the regulator of the sacrifice ; the one who obviate all obstructions to sacrifice.

5. **Nestuh**, नेष्टु: of a leader (नायकस्य—*Daya.*) ; the leading fire-divine.

6. **Adhvaryuh**, अध्वर्यु:, the sacrificer (यज्ञकर्ता—*Daya.*).

7. **Ṛtvijam,** ऋत्विजं, a priest in general, working in accordance

to seasons or times (See I.1.1). Agni himself is invited, as if, to officiate for himself as the ministering priest.

(In the first seven verses, we have respectively the terms hotṛ, netṛ, brahma, prasastṛ, nestṛ, adhvarya, and ṛtvik—also the names of seven priests (*sapta rasmayah* of verse 2; or *visvebhyah yajatebhyah* of verse 8).

Hymn-6

2. **Urjah napat**, the grandson of vitality or energy; in fact, the lord of vitality (नपात्, यो न पातयति तत् सम्बुद्धो ; the one who prevents from a decline or fall—*Daya.*; ऊर्जो नपात्, बलस्य नप्त: तस्य नपातयितर्वा—*Sayana*).

4. See Yv. XII.43; yuyodhi, drive away (वियोज्य—*Daya.*, पृथक् कुरु—*Sayana*).

6. **Itanaya,** to the worshipper ; to the one who worships.

Avasyave, to him who wishes his own protection (आत्मनो वो रक्षणमिच्छते—*Daya.*), to the one who seeks favour.

Hymn-7

1. **Bharata** (भारत)—descendent of Bharata; (भरता ऋत्विजः, तेषां सम्बन्धी भारत: ;—*Sayana*) ; guardian or preserver (or custodian of all knowledge —*Daya.*). It may refer to *agni*, which is produced by priests by rubbing sticks together—*Sayana.*

5. **Vasabhih** (वशाभि:)—barren cows (*Sayana*) but excellent cows (कमनीयाभिर्गोभि:—*Daya.*).

Astapadibhih—by octapeds, or eight-footed animals, i.e., cow along with a calf in the womb (*Sayana*) ; by speech or poem of eight feet; or with eight steps of argument or proof for the ascertainment of truth—*Daya.*).

Ahutah, invoked (not offered as burnt)—offerings.

Hymn-9

3. उदारिथा=उत्ऽआरिथ (थ has become था).

Hymn-10

4. See Yv. XI.33 with slight variations.

5. See Yv. XI.24. In rituals, the verses 4 and 5 are to be repeated together, but the first half/of the verse 4 is to be repeated with the second half/of the verse 5; and the first half of the verse 5 with the second half of the verse 4. (*Katyayana*).

Hymn-11

For verse 21, see Nir. I.7

1. श्रुधी=श्रुधि ; 6. स्त वा=स्तव ;
11. पिबापिब=पिबऽपिब ; 18. धिष्वा=धिष्व

3. **Rudriyesu stomesu**, hymns and prayers commending the vital powers ; also in the praises uttered by the praisers (Wilson). Sayana interprets *rudrīyam* as pleasure (सुखम्) ; *rudrah* as worshippers (स्तोतार:) ; रुद्रियं रुद्राणां प्राणानां प्रतिपादनेषु—*Daya.*

4. **Suryena,**—We have in verse 6, हरी सूर्यस्य केतू the two horses the signs of the sun; on this basis, Wilson gives the rendering as "the signs (of Indra as) the sun".

Sayana translates : सूर्येण सुष्ठु प्रेरकेण, i.e. by the instigator. *Suryana sahyah*, with the help of spiritual illumination.

17. **Trikadrukesu**, through three realms, physical, mental and spiritual (शरीर, मनस् and आत्मा)—*Daya.* According to Sayana, this denotes three days, or three celebrations of the ceremonial *abhiplava*, called severally jyotih, gauh and ayuh (त्रिकद्रुकेषु ज्योतिर्गौरायुरित्येतन्नामकेष्वाभिप्लविकेष्वह:सु).

18. **Danum aurnavabham**, spider-like son of Danu (aurna= spider, abha=resembling) ; spreads web of influence like a spider.

19. **Trita**, the triple realm,—mental, vital and physical. (To Sayana, it is the name of a Maharsi).

21. See Nir. I.7—May that reward of thine milk every boon to the singer. Boon (वरः), what is to be chosen, जरिता or singer is praiser. Rich reward (दक्षिणा मघोनी), i.e., abounding in wealth. The word *magham* is a synonym of wealth ; it is derived from √ मंह् meaning to give. *Daksina* is derived from √ दक्ष् meaning to cause to accomplish; it causes the imperfect to be accomplished, or else, it may be so called from circumambulating. With reference to the quarter, it means the quarter natural to the hand, i.e. the right hand. *Daksinah* (right) is derived from √दक्ष्, meaning to work strenuously, or from meaning to give. *Hastah* (hand) is derived from √हन् to strike; it is quick to strike. Fulfil the desires of the worshippers. Do not pass us over; do not give, leaving us aside. Let good fortune be for us. May we speak loudly in our own assembly. *Bhaga* (good fortune) is derived from √भज्, to distribute. The word *bṛhat* is a synonym of 'great'; it is grown all round. Having heroes, or having blessed heroes. A hero, he disperses (वि+ईरयति) the enemies or it (वी—र) may be derived from √ वी meaning to go, or from √वीर्, to be powerful, (Nir. I.7).

Hymn-12

For verses 1 and 3, see Nir. X.10 and VIII.2 respectively. See also Av. XX.34 for the whole hymn with an additional verse.

1. We have in Nir. X.10 : Who as soon as he was born became foremost, the wise good, who with his strength, i.e., strong action, subdued, i.e. seized all around ; protected all around, or surpassed (other) gods; at whose power, even heaven and earth trembled on account of the greatness of his might i.e. on account of the mightiness of his power. He, O men, is Indra. Thus the gratification of the seer who had an intuitive insight into reality expresses itself conjoined with a narrative.

There are several legends attached to this hymn. Wilson in his note has narrated three. One of them runs thus : Gṛtsamada, by his devotions, acquired a form as vast as that of Indra, visible at once in heaven, in the firmament and on earth, the two asuras, Dhuni and Chumuri, taking him, therefore, for Indra, were proceeding to attack him, when he arrested their advance by repeating this hymn, intimating

that he was not Indra.

The legend thus is based erroneously on basis of the repetition in all verses of this hymn of the ending words (स जनास इन्द्रः, he, men, is Indra).

2. **Parvatan prakupitan a ramnat**, who tranquilized the incensed mountains, (or agitated senses). According to Sayana, the mountains had wings originally, and hence they used to go hither and thither; Indra cut these wings off, and thus they are now stationery. Pervata= clouds also (Nigh. I.10).

12. **Saptarasmih**, the seven-rayed, the seven forms of parjanya, rain-cloud (named in the Taittiriya Aranyaka I. 9.4-5).

वराहव: स्वतपसो विद्युन्महसो धूपयः श्वापयो गृहमेधाश्चेत्येते
ये चेमेऽशिमिविद्विषः पर्जन्याः सप्त पृथिवीमभि वर्षन्ति वृष्टिभिः ।

Sapta-sindhun—Seven rivers; according to *Sayana*, *Ganga* and others.

Hymn-13

3. The hymn refers to three wise men, with their respectively assigned functions. According to Sayana, these are the three priests, *hotṛ*, *adhvaryu* and *brahman*.

4. **Asinvan danstraih pitur atti bhojanam**—here asinvan is बध्नन्ति bind (*Daya.*); Sayana explains it as अमिन्वन् सेतु बन्धनादिकं कर्म कुर्वन् लोकः, doing acts, such as building bridges. Literally the phrase means constructing, eats with his teeth. This may equally refer to fire or to a guest of honour, who relishingly masticates the food offered by the patron (pituh, पालयित्या).

8. **Narmaram Sahavasum,** cruel man along with his treasure ; नार्मरम्, नृन् मनुष्याम् मारयतीति, the one who kills people, सह=with, वसु=wealth or treasure (वसुना सह वर्तत इति सहवसुः). Sayana regards them as two *asuras*, about whom nothing further is known.

9. **Dabhitaye**—for killing (मारणाय—*Daya.*); for Dabhiti, a Ṛṣi (*Sayana*).

10. **Sad-vistirah**—Six expansive objects, heaven, earth, day, night, waters and annuals (plants). ताश्च द्यौश्च पृथिवा चाहश्च रात्रिश्चापश्चौषधय इत्येवं रूपा: (*Sayana*).

They may equally be six cardinal points or quarters of space—प्राची, दक्षिण, प्रतीची, उदीची, ध्रुव and अर्ध्व.

Panca Sandrsah, five classes of people, of four *varnas* and fifth, the *nisad*; or the five organs of Cognition (ये सम्यक् पश्यन्ति ते—*Daya.*).

11. **Jatusthirasya pra vayah sahasvatah**—जातु कदाचित् सर्वदा स्थिरस्य सहस्वत: बलवतो यज्ञादे: कर्मण: सम्बन्धि वय: हविर्लक्षणमन्नं प्र विन्दसे इति समन्वय: (*Sayana*) i.e. thou hast given (प्र for प्रद:) food to the vigorous Jatusthira; and also Indra's being the occasional (*jatu*) agent in sacrificial offerings (वय:) in relation to constant and essential ceremonies.

12. **Paravṛjam prandham sronam**—blind and lame, Paravṛja (See Ṛv. I.112.8) in connection with Ṛjrasva and Asvins. *Paravṛjam*, परागता वृजस्य त्यागकारा यस्मात्तम्—the person who has been deserted—*Daya.*

Turvitaye—साधनै र्व्याप्तये—or for the one accomplished with measures and assistance—*Daya.*; see notes on I.36.28; 54.6; 61.11.

Vayyaya—तन्तुसन्तान काय, for the weaver (*Daya.*). See notes on I.54.6.

Hymn-14

For verses 1 and 11, See Nir. V.I. and III.20 respectively.

1. **Amatrebhih sincita madyamandhah**—Pour out the intense love of your heart before the Lord. The word *andhas* is a synonym of food (Nigh.II.7), because it is to be sought. With drinking vessels pour down the exhilarating food. *Amatram* means a vessel, so called because the householders eat from it (अमजं पात्रम् । अमा अस्मिन्नदन्ति । अमा पुनर्निमितं भवति । पात्रं पानात् । The householders are called अमा, since they are innumerable. A drinking vessel is called पात्र because people drink from it. Darkness is called अन्धस् also, because no attention can be fixed in it or because nothing is visible. (Nir. V.I).

3. **Dṛbhikam**, terrible (भयकरं—*Daya.*; सर्वान् विदारयति भियं करोतीति दृभीको

नामासुरः—*Sayana*; an *asura*).

Balam, strength; an *asura—Sayana*; the one mighty.

4. **Uranam**, the one enveloping, आच्छादकम्—*Daya.*; the name of an *asura*, *Sayana.*

Arbudam, a numeral, one hundred million (*Daya.*); an *asura*, *Sayana* (See **I**.51.6),

5. **Svasnam**=Su+asnam; good cloud (सुष्ठुमेघं—*Daya.*; Nigh.I.10); one who eats animals, or one who is all-pervading; an *asura*—अश्नम्। अश्नाति भक्षयति प्राणिजातमिति । यद् वा अश्नुते स्वतेजसा सर्वं व्याप्नोतीत्यश्नः कश्चिदसुरः । —*Sayana.*

5-7. For *Susnam*, see I.54.6; for *Pipru*, I.51.5; for *Namuci*, I.53.7; for *Sambara* I.54.4; for *Kutsa*, I.33.14; 51.6; 53.10; for *Ayu*, I.53.10.

5. **Rudhikram**, one who opposes law and order—यो रुधीनावरकान् क्रामति तम्—*Daya.*; an *asura*, *Sayana.*

6. **Varcinah**, of the enlightened (प्रदीप्तस्य—*Daya.*; वर्च दीप्तौ—*Sayana*; वर्चते दीप्यतेऽसौ वर्चः तेजः पुरीष वा—Unadi IV.190).

Name of an *asura* also—*Sayana*, the name derived according to Unadi IV.6—गमेरिनि).

7. **Atithigvasya,** of those who receive *atithis—Daya.* It refers to Divodasa according to *Sayana.*

Viran, the assailants.

Indra is supposed to have destroyed the assailants of Kutsa, Ayu and Atithigva. As three virtues, we have *kutsa*, generosity; ayu, liveliness and *atithigva*, hospitality.

Hymn-15

1. **Trikadrukesu**, see II.11.17 (त्रिभिः कद्रुकैः विकलनैर्युक्तेषु कर्मसु—*Daya.*)

2. On the basis of this verse, Dayananda concludes that behind the gravitational attraction of heavenly bodies, works the supreme Force of the Creator.

4. There is a legend also, based on this verse. The *asuras* had besieged and taken the city of a royal sage Dabhiti, but on their retreat they were intercepted and defeated by Indra, who recovered the booty and returned it to the prince.

5. **Dhunim**, according to Sayana, *dhuni* is a synonym of *Parusni* or Iravati river; it shakes or dissipates the sins of worshippers. धुनोति स्तोतॄणां पापानीति धुनि: परुष्णी नदी—*Sayana*; according to Dayananda, it means चालितम्, the one moving.

6. **Sindhum**, sea or mighty river, not necessarily Indus (the one moving to the east—प्राञ्चंसन्तं ; it was turned to north—उदङ्.मुखं अकरोत् —*Sayana*; or to upward direction, ऊर्ध्वं प्राप्नुवन्तं—*Daya.*

7. The legend says that certain girls made sport of the blind and lame Ṛṣi, who thereupon prayed to Indra, and recovered his sight and the use of his legs. (See II.13.12).

9. **Cumurim,** the one who makes the face of a thief वक्त्र संयुक्तम् —*Daya.*).

Dhunim, the one trembling or wavering—(कम्पन्तम्—*Daya.*). According to *Sayana*, *Cumuri* and *Dhuni* are two *asuras.* (See also Ṛv. VII.19.4).

Rambhi, one who starts the work (=आरम्भी—*Daya.*); chamberlain Cit, चित्—Sayana interprets as वेत्रधारी or staffbearer or दौवारिक:, a porter or door keeper.

Hymn-16

For verse 9, see Nir. I.7

4. **Vṛsbhana Bhanura,** together with the sun; but here in this verse, with compassion and effulgence by the showerer of blessings ; *vṛsbhena*—वर्षकेण, by the showerer; *bhanuna*, प्रदीप्त्या—*Daya.*, Sayana translates *bhanuna* as by effulgent fire (दीप्यमानेनाग्निना सह).

5. This verse exemplifies various modifications of meaning, of which the words *vṛsan* and *vṛsabha* are susceptible.

(*i*) वृष्ण:=वर्षकात् सूर्य्यात्, from the showerer sun, फलस्य वर्षितु:, of the one showerer of fruits of action (*Sayana*).

(*ii*) वृषभान्नाय=वृषभमन्नं यस्मात् तस्मै, for the one, source of healthy food —*Daya.*; बलवर्षकाणि अन्नानि यस्य तथोक्त:, for the one to whom the strength-showering foods belong—*Sayana.*

(*iii*) वृषभाय=श्रेष्ठाय, to the most benevolent (*Daya.*); कामाना वर्षित्र इन्द्राय, to Indra, the showerer of benefits.

(*iv*) वृषणा=वरौ superior (*Daya.*) ; सोमरस सेचन समर्थों, the two priests, capable of extracting out (or sprinkling) Soma juice (*Sayana*).

(*v*) वृषभास:=वर्षका:, the showerers (*Daya.*; *Sayana*).

(*vi*) वृषणं=बलकरं, to the strength-giving (*Daya.*); स्वर्गादि फलस्य सेक्तारं, the sprinkler of fruits as *svarga* and the like. (These terms carry more or less the sense of raining, shedding, showering, sprinkling, or figuratively, bestowing freely or liberally (*Wilson*).

9. The same as II.12.21 and II.15.10 and as the last verse of several other hymns also, as II.17.9; II.18.9, II.19.9; and II.20.9 (as a sort of burthen of the hymn)

Hymn-17

For verse 9, see Nir. I.7

1. **Yad-gotra-gotra** for *gotrani.* meaning clouds, from *go*=water, and *tra*, to preserve or contain (गोत्रा मेघान् । गा उदकानि त्रायन्ते रक्षन्तीति गोत्रा मेघा: —*Sayana*) *gotra*=मेघ (Night.I.10).

7. **Amajuh,** living at home (योऽस्मा गृहे जूर्यति तद्वत्—*Daya.*; यावज्जीवं गृह एव जीर्यन्ती, one who lives at home for the whole life; i.e. a virtuous maiden—*Sayana.*

Sati, सती, वर्त्तमाना, existing—*Daya.*; दुहिता daughter,—*Sayana.* Such a maiden has a claim in father's property. (भाग भजनीयं धन् —claiming of

her portion).

Hymn-18

For verse 9, see Nir. I.7

1. **Rathah,** a sacrifice (besides a chariot or car), derived from √रंह्, to go; and hence also *to worship*, रथः रंहणाद्रथो यज्ञः (*Sayana*). Chariot is a *vajna* figuratively, since in this verse, we have such terms as: योजि (chariot has been harnessed; अयोज्यस्माभिः=*Sayana*), चतुर्युगः (provided with four yoke, अध्वर्य्वाद्यृत्विगभिप्रायं वा, four priests, adhvaryu etc. engaged—*Sayana*); त्रिकशः, three whips (तिस्रः कशावाचो मन्द्रमध्यमोत्कृष्टरूपा यस्य तथोक्तः, three types of speech or tones, low, middle and high—*Sayana*); सप्तरश्मिः, (with seven reins), अश्नुवते व्याप्नुवन्ति कर्माणीति रश्मयवश्छन्दांसि, the seven metres, Gayatri to Jagati—*Sayana*); दशारित्रः (with ten sides or faces—दश अरित्राणि स्तम्भन साधनानि यस्मिन् सः—*Daya.*); (अरिभ्य. पापेभ्यस्त्रायन्त इत्यरित्रा ग्रहाः । दश संख्याका ग्रहा यस्य सा तादृशः । चमसाध्वर्यभिप्रायं वा, the ten grahas, the eradicator of sins, or *camasa-adhvaryu—Sayana*).

2. Prathamam, dvitiyam, trtiyam—first, second and third, Dayananda refers to three types of vehicles, serving on roads, on the surface of water and in space, i. e. chariots, boats and aeroplanes. Sayana refers to morning rites (प्रातः सवने), midday rites (माध्यं दिने सवने) and evening rites (तृतीय सवने).

4. Indra has two horses in particular, but may have four, six, eight or ten even; from their supernatural faculties, they may multiply themselves without limit (विभूति भेदान्नानात्वम् । अतोऽश्वबहुत्वमविरुद्धम्—*Sayana*). The number goes to thirty, forty, fifty, sixty and seventy in verse 5, eighty, ninety and hundred in verse 6. According to Dayananda, ***haribhyam*** means हरणशीलाभ्यां पदार्थाभ्याम् (conveyable commodities), which in a means of transport could, of course, be of any large number. In an army, we can have any number of horses or horse vehicles (even motor-driven transports—see verse 8, which refers to victory—प्राये-प्राये जिगीवांसः स्याम—may we be victorious in every struggle).

8. प्रायेप्राये—in every struggle or battle, प्रकर्षेणेयते गम्यते योद्धृभिरिति प्राय युद्धम्—*Sayana*). Dayananda translates as कमनीये कमनीये, in attractive.

Hymn-19

For verse 9, see Nir. I.7

7. **Asyama tat saptam**—may we obtain the seven-type one; or may we have the privilege of your friendship (सख्यम्) : साप्तं सप्तपुरुष संबन्धि साप्तपदीनं सख्यम्—. *Sayana*(This refers to the *Saptapadi* ritual of marriage).

Hymn-20

For verse 9, see Nir. I.7

1. **Vajayuh**, one desirous of carrying food; or one desirous of good speed (यो वाजं वेग कामयते सः—*Daya*.).

6. **Dasasya**, of the servant (सेवकस्य—*Daya*.) To Sayana, *Dasa* is the name of an *asura*.

7. **Kṛsnayonih dasih**—dark clouds of evils. Some render the words as the pregnant wife of the *asura Kṛsna* (कृष्णयोनीः निकृष्ट जातीः—the one of low caste; दासीः उपक्षिपयित्रीरासुरीः सेना, servile host or army of *asuras*); alternatively—कृष्णाख्येनासुरेण निषिक्तरेतस्का दासीर्भार्या=*Sayana*.

For कृष्णगर्भा also see Ṛv. I.10.1 (यः कृष्णगर्भा निरहन् ऋजिश्विना).

Hymn-21

1. Several compounds with *jit*, literally, conquerer; but the sense of *adhipati* or *lord of* or *lord over* is equally applicable.

विश्वजित्—यो विश्वं जयति ; धनजित्—यो धनेन जयति ;
स्वर्जित्—यः सुखेन जयति ; सत्राजित्— यः सत्येनोत्कर्षति ;
नृजित्—यो नृभिर्जयति ; उर्वराजित्—य उर्वरा सर्वफलपुष्पशस्यादि प्रापिकां जयति ;
अश्वजित्—योऽश्वैर्जयति ; गोजित्—यो गा जयति ;
अब्जित्—योऽप्सु जयति—*Daya*.

Hymn-22

Three out of the four verses have a common burthen; the verses occur in the Samaveda also, though scattered.

1. **Mahisah** = great or worshipful. Wilson suggests buffalo also.

Trikadrukesu, Dayananda translates as त्रीणि कद्रुकाण्यह्वानानि येषु तेषु or in the one, who has three ways of expressions. Sayana as the three days rites with the *abhiplava* ceremony (ज्योतिर्गोरायुरित्येतन्नामकेष्वभिप्लविकेष्वहःसु) See II.11.17.

2. **Krivim**, nescience; well (कूपं—*Daya.*) ; name of an *asura* —*Sayana.*

4. **Nṛto**—One that delights or exults; who causes everyone to dance (सर्वेषां नर्तयितः—*Daya.* also *Sayana*) ; literally a dancer, or one who exults in battle.

Hymn-23

Bṛahmanaspati, Lord Supreme ;=ब्रह्मणः+पति, Lord of wealth; the great or supreme protector; the protector of the entire world (ब्रह्माण्ड) or of a country or nation; the protector of the Veda or knowledge—*Daya.* ब्रह्मणस्पते ब्रह्मणोऽन्नस्य परिवृढस्य कर्मणो वा पते पालयितः—the protector of cherisher of food, or of any great or solemn acts of devotion—*Sayana.*

Bṛhaspati, the great protector ; protector of great ones, the preceptor of truth, the great saviour from sins, the learned, the ruler over a big state, dispeller of thieves and other wickeds—*Daya.* Usually, there is no essential difference between *brahmanaspati* and *bṛhaspati.*

4. **Brahmadvisah**, those who hate the Veda or God (वेदेश्वर विरोधिनः —*Daya.*), or those who hate Brahmanas and the Vedic mantras or prayers, ब्राह्मणां मन्त्राणां वा द्वेष्टुः —*Sayana.*

17. **Ṛna-cit**, the one who acknowledges a debt; the one who collects debts, य ऋण चिनोति सः—*Daya.*

Ṛnyat, acquitter of a debt; the one who receives debts—य ऋणं याति प्राप्नोति सः—*Daya.*; the discharger or remover of the debt which is of the nature of sin, पापरूपस्य ऋणस्य यावयिता पृथक्कर्ता—*Sayana.*

19. See Yv. XXXIV.58.

Hymn-24

For verses 3 and 4, see Nir. V.16 and X.13 respectively.

3. **Vilita**—प्रशस्त—*Daya.*; अव्रदन्त वीळिता, the hard becomes soft ; the words वीळ and वीळ meaning to be hard are joined together with the former (Nir. V.16).

4. All the rays of the sun drank that very stream of water, pervading and flowing downwards, which Brahmanaspati pierced with his might and together they poured an abundant spring rich in water. (Nir. X.13).

5. **Bhuvana bhavitva,** beautiful regions, भुवनानि भव्यानि (*Daya.*), of the future waters or rains; भुवनाना भाव्यानां; भुवनानामुदकानां (*Sayana*) ; भुवनम्=उदकम् (Nigh. I.12, भूतं, भुवनं and भविष्यत्, all the three are synonyms of water).

Vayuna, knowledge (प्रज्ञानानि, *Daya.*) ; object of prayer (वयुना । ज्ञाननामैतत् । ज्ञानानि मन्त्रविषयाणि—*Sayana*).

Anyad-anyad caratah—On this, Wilson says: The phraseology is rather obscure, but the meaning is, that, by virtue of prayer and sacrifice, rain is engendered in the sky, which coming down upon the earth, causes fertility, whence food for men or for the sacrifice is provided; which being offered, is again productive of rain, and thus, as the result of prayer, a mutual and spontaneous interchange of benefits between heaven and earth is perpetuated.

6. The whole of this is allegorical, as in similar other places. The cows hidden in the caves are the rains accumulated in the clouds (or the divine wisdom hidden under nescience), which are set free by the oblations in fire (or by the inspired experiences) of which the *Angirasas* are the first expounders.

7. **Nakih so sati**—that is not; that fire formerly is not there, but they of their own power, having produced the fire that was not known, threw it there. (स अग्निः पूर्वं तत्र नकिः अस्ति न विद्यते—*Sayana.* For Angirasas relation with fire, see I.1.6 and I 83.4).

8. **Nṛcaksasah karnayonayah**—the arrows are oblations and

mantras; the first obvious to the sight and the second addressed to the ears of man. Whilst shooting the arrows the string is stretched up to the ears—श्रोत्रेन्द्रियेण ग्राह्या मंत्रभूताः आकर्ष कृष्टा वा बाणाः—*Sayana.*

Nrcaksasah, worth being seen by human eye, नृभिर्द्रष्टव्याः *karnayo-nayah*—कर्णं श्रोत्रं योनिर्येषान्ते—*Daya.*

12. **Apah,** the vital breaths; all the breathing persons, एतदुपलक्षितानि सर्वाण्यपि भूतानि—*Sayana.*

Hymn-26

3. **Devanam pitaram,** the father of the gods (Nature's bounties), the father or teacher of the learned—*Daya.*; पितरं पालयितारं, protector or cherisher—*Sayana.*

Hymn-27

For verse 1, see Nir. XII.36

1. **Ghrtasnuh,** whose surface is brilliant with clarified butter, i.e. emitting butter, or distilling butter (or distributing butter, or dripping butter). I sacrifice oblation with ladle to the Adityas for a long time (in order to live long), or who are kings for a long time. May Mitra, and Aryaman, and Bhaga, and the creator of many births, Daksa, Varuna and Amsa, hear these hymns of ours. *Amsa* (अंश) is explained by *Amsu* (अंशु).

The Adityas enumerated in this verse are only five : Mitra, Aryaman, Bhaga, Varuna, and Amsa. The Taittiriya Aranyaka (I.13.3) describes eight : (the three extras are Dhatr, Indra and Vivasvat).

3. **Bhuri-aksah,** many-eyed ; i.e. the universal penetration of the rays of light; also capable of being seen in many ways, भूरि बहून्यक्षीणि दर्शनानि येषान्ते—*Daya.*; also very brilliant, बहुतेजस.—*Sayana.*

Antah pasyanti, behold the innermost; seeing in the innermost conscience आभ्यन्तरे प्रेक्षन्ते—*Daya.* or behold in the hearts of living beings, अन्तः मध्ये प्राणिनां हृदि प्रेरकतया वर्तमानाः सन्तः—*Sayana.*

4. **Cayamana rnani,** the acquitters of our debts; the enhancers

of others due enlightenment, (चयमानाः) वर्द्धमानाः (ऋणानि) अन्येभ्यो देयानि विज्ञानानि —*Daya.*

8. **Tisrobhumih**, three regions, terrestrial, interspatial, and celestial (त्रीन् लोकान्-भूम्यन्तरिक्षस्वर्गाः—*Sayana*).

Trin dyun, three luminous or divine ones, body, mind and spirit; or *bhuh*, *bhuvah* and *svah*; or the tripe: fire on the earth, air in space and the sun in heaven.

Trini vrataḥ—the three eternal functions—physical, mental and transcendental; or the morning, midday and evening rites, (त्रीणिव्रता सवनत्रय निष्पाद्यानि; प्रात.सवन, माध्यन्दिन सवन and तृतीय सवन आदित्यानां त्रीणि कर्माणि रसादान-धारणविमर्जन लक्षणानि, i e. absorption, retention and redistribution of dew and rain as the acts of the Adityas—*Sayana*):

Adityah, sons of Mother Infinity

Aryaman, dwarf stars

Varuna, the sun

Mitra, the giant stars

Ṛta, the Eternal Law

Mahi-mahitvam, excellent and great (महि, महत् प्रभूतम् । महित्वं महत्त्वं यन्महाभाग्यम्—*Sayana*).

11. **Abhayam jyotih**, light free from fear, i.e. light of day or the light of knowledge.

15. **Ubhau ardhau**, both portions of creation, two parts of the world, moveable or immoveable or mortals and immortals (चराचरात्मकौ मर्त्यामर्त्यात्मकौ—*Sayana*).

Ubha ksayau, two habitations, one's own and the other of the foe (तौ परैरनाक्रान्तं स्वकीय निवासस्थानं, आत्मनापहृतं परकीय निवासस्थानं च—*Sayana*).

Hymn-28

For verse 4, see Nir. I.7

4. **Ṛtam**—The word carries several senses—truth or eternal law, sacrifice or water; here it means *water*, rivers go of *Varuna.*

Parijman, circum-ambient earth. (परिज्मनि भूम्यां—*Sayana*; परित: सर्वतो वर्त्तमानायां भूमौ—*Daya.*).

9. **Maham rajan anyakrtena bhojam**—O God, may I not be dependent (or enjoying) on the wealth earned by others.

Avyusta innu bhuyasirusas—The persons involved in debt are so overcome with anxiety that they are not conscious of the dawn of day, to them the morning has not dawned, they are dead to the light of day.

10. According to Sayana this entire hymn of eleven verses removes sin and danger, debt and poverty and counteract bad dreams, (ऋणदारिद्र्य दुःस्वप्न नाशनं चेति शुश्रुम).

Hymn-29

6. See Yv. XXXIII.51

Hymn-30

4. **Bṛhaspati**, is identified with Indra he uses thunderbolt and slays Vṛtra.

6. **Kṛnutam-u lokam**, literally make the world (i.e. make it free from fear, लोक भयरहित स्थान कुरुतम्—*Sayana*) make the world worth seeing —द्रष्टुं योग्यम्—*Daya.*

8. **Sandikanam**, of Sandika; according to Sayana, they are descendents of Sanda (शण्ड), who with Amarka is the priest of the *asuras* (Tait.S.VI.4.10.1)—शण्डामर्कावसुर पुरोहितौ. We have translated it as ferocity (वृषभ बलिष्ठम् । शाण्डिकानां शत्रूणां तस्यासवदव भूतानां मध्ये वर्त्तमानम्—*Daya.*)

Hymn-31

For verse 1, see Nir. V.5

1. **Saca**=Saha (together)—Nir. V.5

4. **Gnabhih**, with the wives, perhaps *devapatnis*, wives of gods, the personified metres of the Veda—छन्दांसि वैग्ना: (Taittiriye).

5. **Vayah**, food (*Sayana*) ; charming (कमनीयम्—*Daya.*).

Trivayah, the one with stages of life, त्रीणि वयांसि यस्य स:—*Daya.* Three types of offerings to sacrifice—butter, food and herbal extracts (ओषधिपशु सोमात्मकानि—*Sayana*).

6. **Ahirbudhnya**, cloud in midspace. (अहि: । व्यापनशीलो मेघ: । बुध्न्य: । बुध्नेऽन्तरिक्षे व्याप्त:—*Daya.*).

Ekapad, the Sun, the unborn who goes on one foot.

Ṛbhuksah—men of wisdom (मेधावी—*Daya.*).

Tritah=तीर्णतम:—the most expanded (*Sayana*) accomplished in three virtues, celebacy, education, and lofty ideas—ब्रह्मचर्याध्ययन विचारेभ्य: —*Daya.*

Hymn-32

Raka, the full moon, is the *devata* of two verses, and *Sinivali*, the new moon, of the other two. The last verse to six female personifications: Gangu, Sinivali, Raka, Sarasvati, Indrani and Varunani.

For verse 4 and 6, see Nir. XI.31 and XI.32

Raka etc.—With excellent praise, I invoke Raka, to whom excellent invocations are addressed, May the blessed one hear us. May she wake up herself. With an unbreakable needle, may she sew the work together, i.e. function of procreation. *Suci* (शूची), needle, is derived from siv, (सिव्), to sew. May she give us a hero of hundred gifts, worthy of praise, i.e. whose praises should be proclaimed.

"**Sinivali** (सिनीवाली) and *Kuhu* (कुहू) are said to be two wives of gods", say the etymologists. "They are the days on which the moon is invisible," say the ritualists. It is known : that which is the earlier day on which the moon is invisible is Sinivali, that which is later is Kuhu (Ait.Br. VII.11.3; Gop. Br. II.1 10).

Sinivali : from sinam (सिनम्) which means *food* : it makes created beings strong (सिनाति) ; *valam* (वालम्) means a particular period, and is derived from √वृ, to cover—i.e., rich in food in that period or hairy. Or it is so called because the moon being very minute during this period is to be attended, as it were, with a hair. (Nir.XI.31).

6. O Sinivali, having broad thighs. *Stuka* (स्तुक), thigh or tuft of hair, is derived from √स्त्य, to be heaped together, means a heap, i e., having a large tuft of hair, or praise. Thou art the sister of gods *Svasa* (स्वसा sister)=*Su*+*asa* (सु+असा), i.e., she who sits (सीदति) among her own people (स्वेषु). Enjoy this oblation, i.e. food, O goddess, grant us offspring.

Kuhu, (कुहू) is derived from √गुह्, to conceal. Or, it is said, where has she been ? Or at what place is she invoked ? Or where does she sacrifice the oblation ? (See Av. VII.47.1,)—Nir. XI 32.

8. **Gunguh**, the dumb and mute (अव्यक्तोच्चारणा)—*Daya*. Sayana takes it to be Kuhu (अत्र गुगू शब्देन राकासिनीवाल्यो: साहचर्यात् कुहूरुच्यते, the day of conjunction, when the moon rises invisible; it would seem as if these phases of moon were identifiable with Indrani, or Varunani or both (*Wilson*).

To us, it appears that the six feminine terms indicate the six phases of moon: *Purnima* is *raka* (full moon), Sinivali is amavasya (new moon); *gungu* is two days after amavasya, the crescent, and *Sarasvati* is the phase of moon, two days, prior to full moon day. Indrani and Varunani as the two *astami* (अष्टमी) days one in dark half of the month and the other in bright half of the month (कृष्णपक्ष, शुक्लपक्ष).

Hymn-33

4. **Bhesajebhih bhisaktamam**, the chief physician amongst physicians; the most competent one among physicians.

5. Rdu+udar (ऋदु+उदर) — According to Nir. VI.4, the word means soma (ऋदूदरः सोमोमृदूदरो मृदुरुदरेष्विति)—its inside is soft; or it is the soft inside of men.

8. Svitice (श्वितीचे), for the one possessing the cover (यः श्वितिमावरण-मञ्चति तस्मै—*Daya.*); the one who goes to or obtains whiteness, one with the white complexion (श्वैत्यमञ्चते—*Sayana*).

10. **Niska**, an ornament (may be necklace) of gold.

13. **Manur-avrnita**, selected by Manu, a physician (वैद्यक विद्यावित् —*Daya.*). Wilson says : it alludes, no doubt, to the vegetable seeds which Manu, according to the Mahabharata was directed to take with him into the vessel in which he was preserved at the time of the deluge, (this fact is not mentioned, however, in the Satapathe Brahmana).

14. Compare with Yv. XVI.50.

Hymn-34

1. **Ṛjisinah**, one with tender temperament (कोमलस्वभावाः—*Daya.*) ; Sayana derives it from ṛjisa, (ऋजीषा) meaning water; or it may mean, Soma that has lost its strength (ऋजीषमुदकं तद्वन्तः । यद्वा ऋजीषोऽपगतसारः सोमः —*Sayana*).

2. **Pṛsnyah sukra udhani**, the pure womb of Pṛsni (*Wilson*) ; literally, pure udder of Pṛsni, that is, on the elevated places of the earth in the mountains. Sayana refers to an allusion—a legend of the earth's assuming the form of a brindled cow, and Rudra's begetting the Maruts of her in the shape of a bull (but as Wilson says, it is more of a Pauranik than a Vedic legend).

3. **Hiranyesipra**, the golden helmed; *sipra* is usually a nose or a lower jaw (हिरण्यमिव शिप्राणि मुखानि येषान्ते—*Daya.*).

10. Pṛsni, is the firmament, and *udhah* (ऊधः) or udder is the cloud (*Sayana*). For Trita, see earlier notes, (I.52.5).

11. **Evayavnah**, a purely Vedic word; derived from *eva*, which is to be gone to (एवयावन्: एवं गन्तव्य स्तोत्रं यज्ञं वा गन्तॄन्, *Sayana*), that is worship or a sacrifice. Also, they who go to divine knowledge (ये एवं विज्ञानं यान्ति,

तान्—*Daya.*).

12. **Dasagvah**, the priests belonging to the race of Angirasas, conducting the ceremonies lasting for nine or ten days. Here the office is assigned to Maruts (*Wilson*). See I.114.6. Sayana says: ते मरुतः दशग्वाः। ये दशभिर्मासैः सिद्धिं गता अंगिङ्रसस्तद्रूपा भूत्वाः······आदित्यानामङ्गरिसां च स्वर्गगमनं प्रतिस्पर्धमानानां मध्ये पूर्वमेवाङ्गरिसो यागाननुष्ठाय स्वर्गं प्राप्ताः।

According to Dayananda. Dasagvah are those who accomplish with the aid of ten indriyas (organs of perception and action).

13. **Ksonibhih,** with melodious lutes. (क्षोणीभिः शब्दकारिभिः वीणाख्यैः वीणाविशेषैः—*Sayana*). *Ksoni*=earth (Nigh. I.1).

14. **Panca hotṛn,** the five chief priests (prana, apana, vyana, samana and udana—the five vital breaths or airs—*Daya.* and *Sayana*). According to Sayana, the verse alludes to the practice of Yoga, the five hotṛs, or offerers of the Soma, being the five vital airs, whom *Trita*, as a Yogi, suppressed and compelled to concentrate themselves in the Cakra (चक्र) or umbilical region for the attainment of superhuman faculties.

Hymn-35

For the verse 10, see Nir. III.16 and X.16.

1. **Apam-napat**—अपां जलानां। नपात्, न पतति सः—*Daya.*; see our notes on I.13.2; 14.3; 22.6; the son of the trees, i.e. fuel; the trees themselves are sons of rain or water; and hence fire is the grandson of water. This is also an epithet of the sun.

3. Urvam, submarine fire, समुद्रमध्ये वर्त्तमानं वडवानलम्—*Sayana*; the destroyer of pains and miseries, दुःखानां हिंसकम्—*Daya.*

Sayana describes two types of water: one is *ekadhanah* एकधनाख्या; and the other *vasativaryah* वस्तीवर्याख्या, which apparently is the juice of Soma. (Yv.VI.23). For its use in the later *karma-kanda*, see Katyayana VII.10 and VIII.9.

Sucayah apah, pure or shining waters; one present in clouds as lightning, and the other pertaining to submarine fire.

5. Tisro devih, three divine females, Ila, Sarasvati and Bharati.

6. **Asvasya atra janim,** in him is the birth of the horse. On this is based the much later Pauranic legend alluding to the production of *ucchaihsravas* (उच्चैःश्रवस्), the horse of Indra, amongst precious things obtained by churning the ocean. *Asva=mahat* or great (Nigh III.3) ***Svah***, pleasure or सुख *(Daya.)*.

7. **Svadha**=*udaka* or water (Nigh. I.12).

12. **Bahunam avamaya**, for the first or the best of many ; for the younger of many ; for the protection of many; बहूनामवराय रक्षकाय वा —*Daya.*), i.e. of the gods (cf. अग्निर्वै देवानामवमः—Ait. Br; for the earlier अवमाय आद्याय—*Sayana.*

13. **Anyasya-iva iha tanva vivesa**, has entered here, verily, with the body of another. Fire, originally ethereal, has come upon earth as culinary and sacrificial fire.

Hymn-36

The hymn has six verses, associated with six devatas; perhaps each again associated with a month; Indra with *madhu,* Maruts with *madhava*, Tvastr with sukra, Agni with suci, Indra again with *nabha* and Mitra-Varuna with *nabhasya* (the Vedic names of the Calendar-months). This is, however, conjectural.

1. **Avibhih**, with sheep; but this indirectly means through woolen filters (अवेर्वालमयेर्दशापवित्रैः—with purifying filters made of the hair of the sheep—*Sayana.* Dayananda translates the word as रक्षकैः, by the protecting ones.

In this verse, we have the term *hotṛ*; in verse 2 *potṛ*, in verse 3, tvastṛ; in verse 4 *agnidhra*, in verse 5 *Brahma*, or *Brahmana*; in verse 6, *Prasastṛ*.

2. **Bharatasya sunavah,** sons of Bharata, Rudra is Bharata, —*Sayana*, but धारकस्य पुत्राः—*Daya.*

3. See Yv.XXVI.24.

4. **Trisu yonisu,** in three types of fire altars: *garhapatya. ahavaniya* and *daksina*.

Hymn-37

For verse 3, see Nir. VIII.3.

1. **Dravinodah,** the giver of wealth, यो द्रविणो ददाति तत्सम्बुद्धौ—*Daya.*; see note on I.15.7. Drink *dravinodas*, according to the Ṛtu or times. Here the months isa, urja, sahas and tapasya may be added to the list given in Hymn 36.

3. May thy draught animals, i.e. the team which draws (the chariot) with which thou drivest, without suffering any injury become fat. Be firm. Having stirred and having approved, O courageous one, (drink) thou from the *nestṛ* (cup), placed on the subordinate altar. *Dhisnya* (धिष्ण्य:) = धिषण्य: i.e. the subordinate altar, (so called) because it is the place of recitation. *Dhisana* (धिषणा) [means speech (वाक्)] is derived from √धिष्, used in the sense 'to hold'. Or else, it distributes or procures intelligence. He is called the lord of forests (वनस्पति), because he is protector or benefactor of forests. *Vanam* (वनं) is derived from √वन्, to win, Drink with seasons, i.e. with periods of time. (Nir. VIII.3).

4. **Patram dravinodah pibatu dravinodasah,** let *Dravinodas* drink the cup of *Dravinodas*; (the second *dravinodas*=*ṛtvij*, a priest).

Hymn-38

For verse 4, see Nir. IV.11.

1. The verse uses the term *Savitṛ* for the sun, and simultaneously, it gives the derivation of the term also; *Savitṛ* (सकलजगदुत्पादक:) from savaya (उत्पादनाय) from √सु, to create or to bring forth (प्रसवाय लोकानाम्—*Sayana*); *tadapa* (तदपा), for such is his karma (तदप: कर्म यस्य स:—*Daya.*).

Devebhyah, to Nature's bounties; to gods; to the worshippers (स्तोतृभ्य:—*Sayana*); to the sporting souls (क्रीडमानेभ्यो जीवेभ्य:—*Daya.*).

3. मुचाति, the Vedic usage for मुच्यात् *Moki*, night (Nigh.I.7).

4. पुन: समव्यह्वितं वयन्ती—Weaving what was spread, she wove again, i.e. she gathered together (Nir. IV.11).

5. **Isitam savitra**, imparted by *Savitṛ*; the Agnihotra rite is to be performed at dawn, which may be considered as enjoined or instigated by the rising sun (*Wilson*) (इष्टं सूर्येण सह—*Daya.*).

10. **Gnaspatih**, lord of speech (gnah=ग्ना:=वाच:, *Daya.*, Nigh. I.11); Lord of god's wives (देवपत्नीनां पति:—*Sayana*).

Hymn-39

1. **Brahmana iva**, ब्रह्माणा इव—like the two persons knowing the entire Veda (यथा समग्रवेदविदौ—*Daya.*). On this, Wilson comments : This looks very like a specific denomination, and recognizes the existences of the Brahmana, not merely as the title of an individual superintending priest, but as implying a religious or priestly order or caste.

2. The dual number is the speciality of this verse and several other such verses —वीरा=विक्रातन्कर्माणौ (like two heroes); अजाऽइव=यथाऽजौ (like two goats); यमा=उपरतौ (or यमलौ) (two sporting or twins); मेने=पक्षिण्यौ (two birds) or नार्या इव (two ladies); दम्पती=जायापती इव संगतौ (or husband and wife), and so on.

7. (Ksama=earth, Nigh. I.1).

Ksnotra=whetstone for sharpening knife or sword (तेजस्विकारकेण साधनेन—*Daya.*).

Sisitam—तीक्ष्णी कुर्याताम् (sharpens—*Daya.*).

Hymn-40

1. **Soma-Pusana**, bliss and sustenance, incoming (*prana*) and outgoing (*apana*) breath—*Daya.* The *soma* may be moon or plant (*Wilson*). See verse 4.

Amṛtasya nabhim—the source (or navel) of immortality (अमरणस्य हेतुम्, the cause or source of not dying—*Sayana*).

2. **Pakvam amasvantah janad usriyasu**—Produced the mature

miik in the immature heifers (आमासु तरुणीषु । उस्रियासु गोषु । अन्त: मध्ये अध: प्रदेशे । पक्वं परिपक्वं पय: । जनत् जनयति—*Sayana*) i.e. produced rain in the newly-risen clouds.

3. **Vimanam saptacakram**—the seven-wheeled car, the year consisting of seven seasons; the additional thirteenth month regarded as the seven season (सप्तचक्रं सप्ततुं चक्रं । त्रयोदशोमास: सप्तम ऋतु: । "अस्ति त्रयोदशो मास:"—*Tait*. S. VI.5.3.4), *Sayana.*

Panca rasmim, five reins; this refers to the solar year, reduced by the amalgamation of the cold and dewy seasons into one to five seasons—*Sayana* ("द्वादशमासा: पञ्चर्तवो हेमन्तशिशिरयो: समासेन" Ait. Br. I.1. Five *pranas*, or vital airs (पञ्चप्राणाऽपानव्यानोदानसमाना रश्मय इव यस्मिँस्तम्—*Daya.*).

4. Soma as a vegetable abides on the earth; in the second, or the firmament, he is represented by the moon.

5. **Visvani bhuvana jajana**—has generated all beings (or worlds —*Daya.*). Compare सोम: पवते जनितामतीनाम्—Ṛv. IX.96.5, Soma, the progenitor of wise or pious. Wilson thinks that allusion is intended to the effects of libations offered in sacrifice as productive of rain, and thence of nourishment, upon which existence depends.

Hymn-41

For verses 6,12,20 and 21, see III.13; VI.1; IX.38 and IX.37 respectively.

See the Yajurveda for verses 1 (Yv. XXVII.32), 2 (XXVII.29), 4 (VII.9), 7, 8 and 9 (XX.80—83), 13 (VII. 34)

1. **Niyuts**, the niyut steeds are the horses of the car of Vayu (Sahasrinahs 1000 in number); *Niyutvān*, नियम नियुक्त:—*Daya.*;

2. **Sukra**, bright or resplendent (*Sayana*); a graha, a vessel, a ladle or cup of Soma juice (*Mahidhara*).

6. **Aditya danunaspati**—Adityas, lords of the act of bestowing, i.e. lord of gifts (दानुनस्पति=दानपति)—Nir. II.13.

8. **Parah**, far off; *antarah*, nigh or near (समीपवर्ती—*Sayana*); in the

middle (मध्यस्थ:—*Daya.*) (पर=असम्बद्ध, unconnected, अन्तर=सम्बद्ध, connected or related—*Mahidhara*).

12. **Asah,** means quarters, so called from being situated (*a-sad* मासदनात्); *asah* also means intermediate quarters, so called from pervading, √*as*, √अश्, अभ्यशनात्—Nir. VI.I.

19. **Sambhuva,** may the two (heaven and earth)—who confer good fortune upon the sacrifice proceed to the altar—According to Sayana, the objects addressed are the two *sakatas*, carts or barrows, which are employed to bring the fuel or the *Soma* plants and are placed in front of the hall of sacrifice, north and south of an altar erected outside and which are considered here as the types of Heaven and Earth, who, properly speaking, are the deities of the trica (त्रिच, 19-21), and *sakatas* are requested, according to Sayana to proceed to the west part of the Southern Vedi or altar, (हविर्धाने अनसी तद्रूपे द्यावापृथिवी वा। प्रेताम् उत्तरवेदे: पश्चिमभागं प्रतिगच्छताम्—*Sayana*).

Havirdhana, oblation containers (See Yv. V.14-21).

20. Today, may heaven and earth extend further our performance, i.e. this sky-touching sacrifice, to the gods (Nir. IX.38).

21. See Nir. IX.37—Let them (gods) sit in your lap in your bosom (or else, O ye not to be injured). Holy gods, accomplishers of sacrifice; here today, for the drinking of Soma.

Hymn-42

For verse 1, see Nir. IX.4.

1. Crying violently and proclaiming its nativity, it impels speech as a rower a boat, O bird, be highly auspicious. May no apparition whatsoever find thee anywhere.

It cries violently, proclaiming its birth, i.e., its name is onomatopoetric. It propels speech as a rower does a boat. O bird, be highly auspicious, i.e. exceedingly auspicious. *Mangalam* (auspicious) is derived from √गॄ, meaning to praise. Or else, from √ गॄ, to swallow, i.e. it swallows evil things. Or else the word is *ạnga-lam*, i.e. having limbs. According to the etymologists, it is derived from √ मज्ज्, i.e.

it submerages sin (मज्जयतिपापकम्). Or else, people say, "let it come to me (from root *gam* (गम्) with *mam* (माम्). May no overpowering force find thee on any side. (Nir.IX.4).

In this verse, the name ***Kapinjala*** does not occur, but the *Anukramanika* gives कपिञ्जलरूपीन्द्रो देवता। ***Kapinjala*** is ordinarily the Francoline partridge (*Wilson*).

2. In the region of the ***pitṛs*** (पित्र्यामनु प्रदिशं) i.e. in the South.

Hymn-43

2. **Brahmaputra**, the same as the Brahmanacchansi (ब्राह्मणाच्छंसी), one of the sixteen priests, who recites the mantra that is not to be sung or chanted.

Sakuni, is Kapinjala bird.

3. **Karkarih-yatha**, like the lute (कर्करिरिव वदसि—*Sayana*, भृशं कुर्वन् —*Daya.*).

NOTES ON BOOK III

Hymn-1

For verse 12, see Nir. VI.17.

In this hymn, Agni stands for the terrestrial fire, obtained by attrition, but by and by, as we proceed onwards, it represents the Fire Divine, the cosmic fire, and ultimately the adorable Lord.

For verse 12, see Nir. VI.17.

1. **Adrim,** a stone, also cloud (Nigh. I.10).

Adrim yunje, I take hold of the stone, or I join the stone, i.e. I toil.

Accha=accha (निपातस्य चेति दीर्घः) ।

2. **Prancam yajnam cakṛma**, made the performance of worship progressively increasing.

Yajnam, company of good people (*Daya.*).

Namasa, with prayer; with respect and service.

Kavi and **gṛtsa**, both men of wisdom.

3. **Apsu,** in ethereal vapours, in waters, in vital airs (जलेषु प्राणेषु वा—*Daya.*); *apasi,* in actions (कर्मणि).

Svasṛnam, of sisters.

4. **Yahvih,** यह्वी from *yahu,* restless, swift or mighty, strong. In Nigh. II.2, one of the *apatya* terms, offspring, child (cf Ṛv. VIII.60.13, सहसो यहुः=महसो पुत्र., *Sayana*).

Yahvah, यह्वः—continuously moving or flowing also=*mahat* (महत्), यह्वयः महत्यो नद्यः (*Sayana*); when masculine, means also *yajamana,* a

sacrificer, Unadi I.134; feminine and dual, heaven and earth; plural, then the flowing waters, as in *sapta yahvih*, seven great rivers. The seven waters are *urjasvati*, *payasvati*, *tarasvati*, *sarasvati*, *harasvati*, *rodhasvati*, and *bhasvati* (Nigh. I.13). Dayananda translates *sapta-yahvih*, as the seven prominent or great ladies, (or a lady with seven great characteristics, indicated by the seven terms *urjasvati* etc.).

For *Yahvih*, see Ṛv. I.32.12 also.

Seven *Yahvih* are Nature's seven bounties (same as enumerated).

5. **Kavibhih,** by men of wisdom and art.

8. **Kavya,** the art of an artist; the creativity of a man of talents; poetry.

9. **Pituh udhah,** udders of the creator; *udhah* means clouds when used figuratively; also night (Nigh. 1.7).

Dharah, currents, flows.

Yahvibhih, by the mighty or great ones; i.e. by Nature's great bounties.

10. **Sapatni,** the wife whose husband is of similar nature; also the lady who has only one husband (सपत्नी समान एक: सूर्य: पतिर्ययोस्ते—*Sayana*).

Manusye, for the good of mankind.

Ubha, the two, a pair of husband and wife; the pair of heaven and earth; (द्यावापृथिवी).

11. **Jaminam Svasṛnam,** the sisters, the enjoying ones; the fingers of a palm.

Apah, waters, or showers of butter enkindling the fire.

12. **Yahvah,** great; an epithet of agni.

13. **Apam,** of vital breaths; of waters.

Apam garbham, embryo of waters; the one present in the core of breaths; vapours of the cosmos. (प्राणानां मध्ये व्यापनम्—*Daya.*).

15. **Damyebhih anikaih,** with the invincible valours. *Anika*= army.

17. **Damunah rathirah,** one possessing invincible chariots or war vehicles.

18. **Durone,** in the house.

Vidathani Kavyani, all sciences and techniques.

21. **Visvamitrebhih,** by those persons who are friendly and helpful to all.

23. **Puru-damsam,** to the one with a variety of actions and attainments; abounding in wonderful and mighty deeds.

Goh sanim ilam, गो: सनिं इलां, the land sustaining cattle; *Sanim*—विभक्ताम्; *goh*—वाच: (*Daya.*); the discriminating speech.

The same verse (इलामग्ने) occurs as the burden of several other hymns of Book III 1,5,6,7,15,22 and 23.

Hymn-2

1. **Dvita hotaram,** to the twofold functions; perhaps the lighting of the *Garhapatya* (domestic) and *Ahavaniya* (sacrificial) fires. (*Wilson*); *hotaram,* दातारं (*Daya.*).

2. **Matroh,** of mothers (here parents).

5. **Vṛkta barhisak,** with strewn holy grass, i.e. having practised austerity; by them who have covered the atmosphere with penetrating smoke of the fire sacrifice (*barhih*=interspace or atmosphere).

8. **Purah-hitah,** the first sustainer; the foremost benefactor; placed foremost or in front; charged; commissioned; one holding a charge or responsibility, पुरोहित: पुर एनं दधति, domestic chaplain is so called because they place him in front (Nir.II.12).

9. **Tisrah,** the three lights, (of interspace), terrestrial, electrical and solar—*Daya.*; or three forms, material, ethereal and celestial (मनोमय, प्राणमय, अन्नमय); the fuel fire established on the earth; the lightning in the interspace, and the solar in heaven.

10. **Visam,** people; *vispatim*, protector of the people.

13. **Ṛtavanam,** the one avowed for the pursuit of truth.

14. **Namasa,** नमसा, with adoration, respect and prayer.

Hymn-3

For verse 4, see Nir. V. 2.

1. अथा=अथ

2. **Dasmah,** accomplishing wonderful deeds; the splitter of solid substances (मूर्त्तद्रव्याणामुपक्षयिता—*Daya.*).

3. **Vidathasya,** of the physical sciences (पदार्थविज्ञानस्य—*Daya.*). *Vidatha*, knowledge, wisdom; knowledge given to others; instruction, direction, rule command; *vidatham a-vad*, विदथम् आ—√वद् to impart knowledge; also a meeting, assembly (for the observance of festive and religious rites); a council, congregation; also host, army.

Vidatham, विज्ञानकारकमध्ययनाध्यापनं यज्ञं (*Daya.* I.117.25, the noble work of teaching and acquiring knowledge); विज्ञान स्वरूपक, God, the personified knowledge; (*Daya.* II.12.15); a war or struggle for righteousness (VI.52.17).

4. **Bhandate,** praises; applaud; *bhandana* (applause) is derived from √*bhand*, √भन्द् to praise (Nir. V. 2).

Dhamabhih, with many names.

Purupriyah kavih, the widely loved ward.

5. **Candram,** the giver of joy; shining like gold (आनन्दकर देदीप्यमानं सुवर्णमिव वर्त्तमानम्, *Daya.* also Nigh. I.2).

Candraratham, the joyful chariot; *harivratam*, the chariot provided with steady horses.

6. **Jantubhih,** with creatures, including men (*jantu*=man, Nigh. II.3).

7. **Jarasva=jarati,** an act of worship (Nigh. III.14) *urja*= energy, *isah*=food.

8. **Namasa jutibhih,** with praises and laudations.

11. **Dansanabhyah,** by the excellent actions; by the pleasant actions (*Daya.*).

Dansana, a surprising or wonderful deed, marvellous power or skill (Ṛv. I.166.13).

Hymn-4

1. **Samit**—that knowledge which really illuminates in all proper aspects; the fuel as of wood (*Daya.*). सम्यगिध्यते दीप्यतेऽनया सा विद्या; काष्ठादिर्वा; वेद विद्या); also *Vasanta* or spring season. The words derived from it are *Samidham*, समिधं, समिधा etc; also समिन्ध, to set fire to, set alight, light up, kindle or ignite; समिध्यते, to be kindled, take fire, or break out into flame; *Samidha-kastha*, log of wood, *Samit-pani*, holding fuel or fire-wood in the hands, usually pupils when they approach their preceptors; *Samidadhana*, the placing on of wood or fuel for the oblation to fire; *Samidha*, set alight or on fire, lighted, kindled; *Samiddha-homa*, a libation poured out upon lighted wood; *Sam-eddhṛ*, one who kindles, kindling.

Suca-suca, होमसाधनेन, by spoon or laddle for pouring oblations (*Daya.*), like butter into fire, शुचाशुचा अत्यर्थं प्रसर्पकेण ज्योतिषा युक्तस्त्व—*Sayana* (from √शुच्, to shine; or from *isucir*, पूति भावे, to purify); with extreme purity and supreme enlightenment.

Note the pairs used in this verse: *Samit-Samit*, *suca-suca*, *deva-devan*, and *sakha-sakhin*.

2. **Ahan-trih,** thrice in a day.

Tanunapat, see earlier notes on it.

3. **Ilah,** the earth (Nigh. I.1).

प्रच्छा = प्रच्छ

Vṛsabham, showerer of benefits, showerer of wisdom (उपदेशवर्षक: —*Daya.* I.165.7); the excellent one (प्रशस्तम्—*Daya.*). The term is used as an epithet for the sun, for the supreme Lord; and for the foremost leader in the social structure.

4. **Barhih,** interspace (*antariksa—Daya.* also Nigh. I.3).

5. **Sapta-hotrani,** seven parts of the Havana or fire-ritual: *agnyadhana, samidadhana, ajyahuti, jalasincana, svistakṛta-ahuti, havir-ahuti,* and *purnahuti,* i e. (*i*) kindling the fire, (*ii*) putting the fuel sticks, (*iii*) oblations of butter, (*iv*) sprinkling of water, (*v*) benedictory oblation, (*vi*) oblations of *havih,* i.e. food, sweets, fruits, milk products, and medicinal herbs; (*vii*) the final and concluding oblations.

Sapta-hotrani, may also mean seven *hotṛs* or priests; Yajamana, Brahma, Udgata, Hota, Adharyu, Brahma, and the wife of the Yajamana. The *seven-hotṛs* in our physical body are two eyes, two ears, two nostrils and one mouth.

6. **Upaka,** present in close proximity (Nigh. II.16).

Mitra, wind (*Daya.*); *Varuna*, water or ocean. *Indra*, fire from friction or electricity; *Marut*, vital principles.

7. **Svadhaya,** by water, by food.

Sapta-pṛksasah, सप्त पृक्षास:, the seven related ones; here the seven *hotṛs* or ministering priests or the sense organs—two eyes, two ears, two nostrils and a mouth, or the five sense organs or sight, hearing, smelling, touch and taste, mind and intellect.

8. **Bharati, Sarasvati and Ila**, see earlier notes (I.3.10)—Divine culture, divine speech, and divine wisdom. According to Dayananda, *Bharati* is speech supported by knowledge and good instruction: *Ila* is *pṛthivi*, or the mother-land; and *Sarasvati,* is the divine intellect, with extensive knowledge.

Bharati bharatibhih sajosah, may in our social structure, the speech of one be in concordance with the speech of the other.

Manusyebhih devaih ila, may the thinking of general masses in society be in harmony with the thinking of learneds.

Sarasvati sarasvatebhih—may the learning of one be in consonance with the learning of others.

According to Dayananda again, may the concepts of our people be based on wisdom of learned, may the reputation of people be on sound merits, and may our utterances be based on the utterances of all in one unison.

9. **Yukta-grava**, the one incorporating the clouds (*Daya.*, *grava*=cloud, Nigh. I.10); the one who performs *yajna* or sacred acts of dedication.

Deva-kamah, one cherishing to be a learned.

10. **Vanaspate**, O Lord of forests; the protector of rays (किरणानां पालकः—*Daya.*).

वनं=ray (Nigh. I.5).

11. **Suputra aditih**, the mother blessed with worthy children.

Svaha, excellent food; well-meant speech; with the oblations offered with deepest regards. (शोभनान्नेन सुशिक्षितया वाचा वा—*Daya.*); also, Hail; dedicatory syllable.

Hymn-5

1. **Prthupajah**, of mighty or extensive strengths.

Vahnih, the carrier (वोढा) or conveyor; the fire.

2. **Predvagnih**=pra+it+u+agnih (प्र+इत्+ऊँ इति । अग्नि:) *u*—an interjection of calling to (*vitarke*); of compassion; a particle implying promise to protect; a particle used at the beginning of a sentence.

Namasyah, adorable; deserving or paying homage, venerable, humble; other related words are *namasah* (नमस:), favourable, kind (*Unadi* III.117); *namasana* (नमसाना), paying obeisance, worshipping (Av.); *namasya* (नमस्य), to pay homage or worship, be humble or deferential; *namasya* (नमस्या), reverence, adoration (X.104.7) cf. to Arabic *namaz.*

3. **Viksu,** in the progeny.

4. The verse relates to the qualities of a friend or *Mitra*; he is purifier like *Agni* or fire; *hota*=आदाता=an acceptor; *Varunah*, venerable or exemplary.

Jatavedah, knower of all that is born or that exists; Lord of universe; also from √विद्, to have, to possess, and thence, having whatever is born or created as his property; all-possessor; or from *vid*, to know, and hence knowing all created beings; name of fire also.

Parvatanam, of clouds (Nir.X.9; Nigh.I.10); or rocks.

5. **Sapta-sirsanam,** of the seven-headed one; the one who has seven rays, i.e. the sun. (May also mean Seven-Maruts or seven vital principles, protected by Agni, adorable Lord). The Lord protects all the places on the earth (*ripah*=earth; Ṛv. X.79.3 also; Nigh.I.1); He protects the regions of the sun, of the interspace with the system of cosmic winds or *maruts*, and protects the sacrifices (*upamadam*, the rejoicing ones—*upa*+*madam*; also *upama*+*dam* (उपमा+दम्) or य उपमां ददाति तम्, one who gives the similies).

6. **Nama,** नाम, speech or water (Nigh.I.11).

Visvani vayunanividvan, one who having the knowledge of all our actions (वयुना=action; also प्रज्ञा or प्रज्ञानं, intellect or knowledge).

In the Nighantu, *vayunam* (वयुन) is one of the *prasasya* (प्रशस्य) synonyms, the praiseworthy ones (III.8); one of the eleven synonyms of *prajna* (प्रज्ञा), or supreme understanding or intellect (III 9); one of the 84 padas or terms (IV.2).

The term *vayunani vidvan* (वयुनानि विद्वान्) is commented in the Nirukta (VIII.20) as प्रज्ञानानि प्रजानन, i.e. well-versed in all branches of

knowledge. (X.70.10). *Vayunani* is also deserving or noble actions (प्रशस्तानि कर्माणि, Yv.V.56; प्रशस्यानि कमनीयानि वा कर्माणि, I.92.6.—*Daya.*). Our Lord is *vayunavit*, since He alone knows all our actions of merits and demerits (Yv. XXXVII.2).

7. **Matara punah punah navyasi kah,** provides again and again new glories to both the parents, earth and heaven.

8. **Pitroh upasthe agnih urusyat**—seated in the midst of the two parents, earth and heaven, may this *agni* protect us.

Urusyat, behaves in multiple forms आत्मन उरु बँहुरिवाचरति (*Daya.*) (Also *Panini* VI.3.133, to protect, secure or defend).

10. यदी=यदि

Nakam, where there is no pain (*Panini* VI.3.75); the non-existence of pain, i.e. pleasure or happiness (na+a+kam=not+pain); it also means the sun.

Hymn-6

1. **Karavah**=कारुका:=शिल्पिन:, the accomplishers of arts and crafts (I.11.6; VI.46.1); similar terms are *karum* (I.102.9)—शिल्पकार्यं कर्त्तारम्, I.31.8; 165.14). *Karuh*, कारु:, is also the poet or bird who sings poems, I.83.6.

The Nirukta comments on IX.112.3—I am a bard (कारु); my father is a physician, my mother a stone grinder; here *karu* is a composer of hymns (Nir. VI.6, कर्त्ता स्तोमानम्), *karu*, according to Dayananda, is a technician or a technologist, a teacher in handicrafts (Yv. XXIX.32).

Ghṛtaci, pertaining to *ghṛta* or water (*ghṛta*=water, Nigh.I.12; Nir. VII.24); abounding in ghee or clarified butter; filled with ghee; sprinkling ghee, shining with ghee. *Ghṛtaci* is also a synonym of night (Nigh.I.7; Av. XIX.48.6).

2. **Sapta-jihvah,** seven-tongued one; for the seven tongues of flame, see Mundaka I.2.4—काली, कराली, मनोजवा, लोहिता, धूमवर्णा, स्फुलिगिनी, विश्वरुची, the colours of the flame; similarly seven rays of the sun,—seven

colours of the visible part of the spectrum—violet, indigo, blue, green, yellow, orange and red.

यदी=यदि, permissible in the Vedic metres.

3. **Manusi visah,** human races, mankind.

Devayantih, with a desire to attain divinity or nobility; the one who longs for the enlightened ones (दिव्या गुणा विदुषो वा कामयन्तीः—*Daya.*).

Prayasvatih, abounding in *prayah,* or luxuries or delicacies of various sorts (प्रियो बहुविधं तर्पणम्).

4. **Sapatni,** the lady attached and dedicated to one husband alone.

Urugayasya, praised by many, loved by all, very popular (बहुभिः स्तुतस्य—*Daya.*).

Dhenu, धेनू, cows (dual).

5. **Carsaninam neta,** leader of people, leader of masses; of people (मनुष्याणाम्—*Daya.*).

6. **Kesina,** the one with tuft of hairs; the one abounding in rays. (बह्वः केशाः किरणाःविद्यन्ते ययोस्तौ—*Daya*).

Yogyabhih, with earth (*Daya.*), or joined with cords.

8. **Umah,** ऊमाः, attractive (कामनीयाः—*Daya.*).

Asvah, अश्वाः, penetrating rays (व्याप्तिशीलाः किरणाः—*Daya.*). (Nigh. I.5).

9. **Saratham,** one with a chariot.

Nanaratham, one with an array of chariots.

Patnivatah-Trimsatam-trin, thirty and three (33). That is, the thirty-three devatas with their respective wives. Nature's bounties along with their beauties (beauties are their wives as if). The thirty-three *devas* enumerated are eight *vasus,* eleven *rudras,* twelve *adityas,*

Prajapati (*yajna*) and Indra (electricity)—Satapatha Brahmana, (Eight vasus are pṛthivi (*earth*); *jala* (water), *agni*, (fire), *vayu* (air), and *akasa* (ether); moon, the Sun, and stars or constellations. The eleven *rudras* are the eleven pranas or vital breaths; prana, apana, vyana, udana, samana, naga, kurma, kṛkala, devadutta, dhananjaya and the soul. The twelve months of a year are twelve *adityas*).

10. **Ṛtavari,** the spiritual currents flowing from the eternal truth (*Ṛta*); the source from which flow the currents of numerous waters (*Daya.*).

Ṛtajatasya, of those who are born of eternal truth.

Hymn-7

1. **Sitipṛstha**, शितिपृष्ठ, white-backed (i.e. with whiteness background; also black-backed (*Wilson*, also *Daya.*, Yv. 29.58); ***dhaseh***, pertaining to one that holds; here fire.

Sapta-vanih—seven tones; seven flowing rivers (*Wilson*); speeches coming out of seven doors (*Daya.*)—guttarales, palatales, linguales, dentales, labiales, nasal, and laryngeal.

2. **Ṛtasya Sadasi,** in the abode of ever-lasting truth (*Daya.*); the abode of the water (the firmament—*Wilson*); *dhenavah*, speech (*Daya.*); propitiators (*Sayana*).

3. **Bhavantih**, mares; the existing ones (वर्त्तमानाः, *Daya.*).

Atasasya dhaseh, for the sake of cherishing of the perpetual going (*Sayana*); (व्याप्तस्य पोषकस्य—*Daya.*).

5. **Sevam,** शेवम्, pleasure (Nigh.III.6).

6. **Ghosam,** speech (Nigh.I.11).

Hymn-8

For verse 1, see Nir. VIII.18.

The deity of this hymn is considered to be the *Yupa* (यूप) or the traditional sacrificial post, as single or as many (यूपाः for verses

6-10); but according to Dayananda, the deity is *visvedevah*, for the whole hymn.

1. **Vanaspate,** Lord of beams, the Sun; also the protector of forests (*Daya.* since *vana*=ray, Nigh. I.5); also Brahma, the sun etc. (*Daya.* Yv.IV.11); vegetation like *asvattha* is also *vanaspati* (*Daya.* Yv.XIII.29).

Adhvare, at the worship, or at a non-violent act of public good. (such as teaching, administration, etc. *Daya.*).

Daivyena madhuna, with divine melodies, heavenly meath (*Griffith*), sacred butter (*Wilson*); sweet temperament (*Daya.*).

For verse 1, see Nir. VIII.18.

"O Lord of herbs, lovers of the gods anoint you with divine honey in sacrifice. Whether you stand uplifted or whether your abode is in the lap of this mother, here bestow wealth on us." On this the Nirukta comments: "Lovers of the gods anoint you, O Lord of herbs (*vanaspate*), with divine honey and clarified butter in sacrifice. Whether you stand uplifted, or whether your dwelling place is made in the lap, i.e. bosom, of this mother, you shall give us riches.

"It is Agni," says Sakapuni.

3. **Yajnavahase,** to one who toils on the soil (toiling on the soil is a public act of selflessness for the production of food).

Hymn-9

For verses 2 and 8, see Nir. IV.14.

1. **Apam napatam,** imperishable life-force; (प्राणानां मध्ये आत्मत्वे नाशरहिते—*Daya.*); also fire, the grandson of water (fire wood is the son of water, since vegetation is born of water; fire is the child of wood, since it is obtained out of wood by attrition, and hence fire is the grand-child of waters).

2. **Apah,** vital regions; also waters.

Vana, वना, cherishable (वनानि याचनीयानि—*Daya.*).

Yat dure san iha abhavah, and hence though at a distance, is always close to us. (in the case of fire, although not yet kindled, yet as soon as attrition of the touchwood takes place, Agni, the fire, appears)

3. **Prapranye yanti paryanya asate,** some move forward, whilst the others sit close by. According to Sayana, an allusion is made to the sixteen priests, of whom the *adhvaryu* and eleven others take an active part in the ritual whilst the *udgatṛ* and other three are sitting by, engaged in the recital of the prayers and hymns. In fact, the theists, the believers in God, go ahead in their spiritual development, whilst the atheists, unbelievers or infidels lag behind.

5. **Sasṛvamsam iva,** like the one going; like the one approaching (प्राप्नुवन्तमिव—*Daya.*); like the fugitive or non-obedient son treated with harshness by his father.

7. **Pasavah,** cattle or animals, bipeds and quadrupeds.

Apisarvare, in the definite dim darkness of night.

9. **Trini sata tri-sahasrani agnim trisatca devah nava**—This means three thousand three hundred and thirty (plus three, *ca* standing for another three), 3330 (or 3333), and further nine (3339 or 3342).

(Hiranyagarbha etc.), For this enumeration, see Bṛhadaranyaka Anandagiri gives the figure 3336; but in the following verses of the Upanisad, only thirty-three have been enumerated—8 vasus+11 rudras+12 adityas+Indra+Prajapati=33. Mahidhara explains part of the increase by multiplying 33 by 10 for the *ganas* of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by Brahma, Visnu, and Rudra, again by their Saktis, but these explanations are far from satisfactory.

The Vedic verse, in fact, appears to enumerate 3339 or 3342, but nobody has been so far able to give a satisfactory elucidation of such numerals.

Hymn-10

1. **Agni,** adorable Lord, resplendent like fire (*Daya.*).

Adhvara, the non-violent or peaceful *yajna*, here referring to the loving heart.

2. **Agni,** the Lord, who burns out the evils, like nescience etc. (*Daya.*).

Sve dame, in your own way; of your own accord; in our or your own house.

3. **Jataveda,** the omniscient or knower of all things that are born; also the omnipresent, or the one present in everything that is born (*Daya.*).

4. **Sapta-hotṛ,** seven officiating priests; on the human plane, the five vital breaths, mind and intellect (*Daya.*); in the material universe, they represent the five elementary substances, time and space (*pṛthivi*, *apah*, *tejas*, *vayu*, *akasa*, *kala* and *dig*).

Hymn-11

1. **Vicarsanih,** all seeing विशेषेण द्रष्टा; illuminator (,प्रकाशक:,—*Daya.*);=विश्वचर्षणि: (*Sayana*); one of the पश्यति कर्मणा:, the seer (Nigh. III.11); also *vi+kṛs*, *vi+kṛsa=vilekhane* (*Daya.*).

2. **Dutah,** divine carrier of enlightenment across nescience (अविद्याया पारे विद्याया गमयिता—*Daya.*).

4. **Vahnim,** carrier of virtues, सद् गुणाना वोढारम् (*Daya.*); also fire.

Hymn-12

1-9. **Indragni,** air and electricity (or lightning); one with resplendence and knowledge; the destroyer of evil virtues like lightning and the consumer of evil persons like fire; sun and lightning; the one similar to the sun and lightning; air and fire, army and army chief

with characteristic virtues of air and electricity; (*Daya.*). Also a pair of *vijnana* and *ananda.*

Hymn-13

1. **Barhih**, a very common term in the Vedic terminology, used in numerous connotations. It is a *pada-nama* in Nigh.V.2; the one in which objects attain growth or development, and hence interspace (*Daya.* Yv. 2.22; Nigh.I.3); also the well-acquired knowledge (संवर्धितं तेज वा विज्ञानम्; *Daya.* I.188.4); a comfortable seat, may be of grass (उत्तममासनम्, *Daya.*IV.9.1; a big house or building, *Daya* I.142.5; a bundle of grown grass, (उपवर्धकोदर्भसमूहः, *Daya.* Yv. XVIII.21); a good quality oblation (उत्तमं प्रवृद्धं हविः, *Daya.* VII.7.3); a decent place of meeting (*Daya.* Yv. 28.4).

Barhistham, the learned persons participating in *Yajna* or sacred acts (*Daya.*); it here also denotes, to the utmost power, superlative extent.

Yajistha, best offerer. (अतिशयेन यष्टा—*Daya.*).

5. **Vasyubhih dhitobhih**, through his own excellent designs (*dhitibhih,*—by the sustaining and other characteristics, *Daya.* 1.22.14); also fingers (Nigh.II.5).

6. **Sam saucah,** may you augment felicity (or peace and prosperity).

Hymn-16

1. **Vṛtrahathanam,** वृत्रहथानाम्=वृत्रहतानाम् of the slayers of Vṛtva, the evil forces; i.e. those who repel evils.

Hymn-17

For verse 5, see Nir.V.3.

2. **Jatavedah,** omnipresent fire or the one present in every born or created object (यो जातेषु पदार्थेष्वभिवाप्य विद्यते सोऽग्निः—*Daya.* VII.12.2); also used for one who knows all that is born, the omniscient Lord (यो जातान् सर्वान् वेत्ति, जातान् विन्दति वा—*Daya.* 1.44.1); also used for learned persons (Yv. XXVII.22).

3. **Trinyayunsi**, three existences, or three forms of manisfestations, the wood-fire, the sun-fire (atomic-fuel), and the metabolic fire. In ceremonies the three existences are due respectively to the burning of wood, butter, and other offerings of cereals, medicinal herbs etc.

Tisrah usasah, the three dawns pertaining to summers, rains and winters.

Hymn-18

2. **Vaso**, O giver of comforts; giver of dwellings, वसु इति धन नाम, Nigh. II.10, vasu is knowledge, wealth etc. (I.47.6), वसन्ति सुखेन यत्र, तद् विज्ञानम् i.e. *vasu* is enlightenment, the cause of happiness (*Daya.*).

3. When applied to the ritual fire, *ghṛta* is butter, and *idhma* is wood fuel, and *havya* is the offerings of cereals and herbs. On the spiritual side, *ghṛta* is devotion, *bhakti* or *upasana*, *idhma* or fuel is the *karma* or dedicated actions, and *havya* is the divine knowledge or *jnana*.

4. **Te tanvam bhuri krtvah,** them, who toil to serve you, (repeatedly sprinkle thy substance—*Wilson*).

Hymn-20

1. **Dadhikra,** divine gravitational forces; a horse (यो धारकान् क्रामति, तमश्वम्—*Daya.*; also the fire or electricity or the gravitational force, पृथिव्यादि धारकाणां क्रमितारम्,—i.e. the fire, *Daya.* VII.42.2); horse, (Nigh. IV.11; Yv. IX.14, Ṛv. IV.40.4).

2. **Trivajina**, three viands, butter (*ajya*); fuel (*idhma*), and Soma and other medicinal herbs (*havya*); (knowing, going and attaining; ज्ञान, गमन and प्राप्ति, *Daya.*).

Tri sadhastha, त्रीषधस्था, three abiding places; three altars (धिष्ण्या), आग्नीध्रीय etc. or एकाह, अहीन and सत्र); or three daily sacrifices (प्रातः, माध्य and तृतीय *savanas*, morning, noon and evening); the three worlds, *pṛthivi*, *antariksa* and *dyau*, earth, interspace and celestial.

Tisrah jihvah, three tongues, three fires—*garhapatya*, *ahavaniya* and *daksina*.

Tisrah tanvah, three forms or three fires termed as *pavaka*, *pavamana* and *suci* (पवमानपावकशुच्यात्मकानि त्रीणि शरीराणि—*Sayana*).

Hymn-21

For verse 4, see Nir. V.11.

1. **Stokanam**, of any small portions; (अल्पानां पदार्थानाम्—*Daya.*): the word *stokah* has been interpreted by *Sayana* as बिन्दवः or drops; the hymn according to *Sayana* is proper to animal sacrifice, pasu-yagam (पशुयागम्).

Medasah, of oily, fatty, viserus, स्निग्धस्य, स्निग्धाः—*Daya.*

Ghṛtasya, of clas̆sified butter. On the *adhyatma paksa* (mystic interpretation), the term means love, affection, or devotion.

Yajnam, devotional worship (not animal sacrifice in the traditional sense.); an act of public good (विद्वत्सत्कारसत्सङ्गशुभगुणदानाख्यम्—*Daya.*).

4. **Kavisastah**—praised by wise and learned, कविभिर्विद्वद्भिः प्रशंसितः—*Daya.*

Adriguh, lit. irresistible, means a stanza, so called from being at the head of a cow (गव्यधिकृतत्वात्, i.e. अधि-गुः); or else, it is intended to refer to an injunction, for there is a repetition of words: अध्रिगो शमीध्वं सुशमि शमीध्वं शमीध्वमध्रिगविति, Toil, O irresistible one, toil well, toil, O irresistible one (Ait. Br. II.7.11).

The drops flow for thee, O irresistible and mighty one—तुभ्यं श्चोतन्त्यध्रिगो शचीवः, अधृतगमनकर्मवन्; i e., one whose motion is unrestrained and who is active. Indra is also called *adhrigu* or irresistible—अध्रिगव ओहमिन्द्राय (I send a gift to the irresistible Indra) Ṛv.I.61.1 (See Nir.V.11).

5. **Medah**, affection, स्नेहः (*Daya.*); it is *vapa* (वपा) or fatty matter that lubricates the abdomen like coagulated butter.

Hymn-22

According to the ritualists, the each verse of this hymn is to be recited separately as the Adhvaryu constructs an altar.

The hymn occurs as Yv. XII.47-51.

1. **Sahasrinam vajamatyam na saptim sasavan**—enjoying a thousand-fold food like a quick-going horse, (*Wilson*); to that wind, which moves with speed, and which possesses a force in immense measures; *saptim* is horse of the name *agni* (अग्न्याख्यमश्वम् —*Daya.*). Like a horse that enjoys various properties a battle—सहस्रं नानारूपं तं युद्धं यो भजति स सहस्रितमश्वमिव—*Sayana.*

Mahidhara gives entirely a different sense.

2. This refers to several forms of existences of *agni* (*i*) as the sun in celestial region; (*ii*) as sacrificial fire on land; (*iii*) as fire of attrition in wood, and (*iv*) as submarine fire (in water), and as (*v*) wind in midspace.

3. **Divo arnam,** as vapour in heaven; or smoke (दिवः—सूर्य प्रकाशात् । अर्णम्—उदकम्—*Daya.*).

Dhisnya, prana or the **devas** presiding over vital airs—प्राणाभिमानिनो देवाः—*Sayana,* धर्षितुं योग्याः—*Daya.*

Rocane, in the effulgence of the Sun (सूर्य प्रकाशे—*Daya.*). According to *Sayana*, *rocana* is said to be the region where the fiery radiance burns.

4. **Purisyasah**—the sustainer, पुरीषेषु पालकेषु पृथिव्यादिषु व्यापकत्वेन भवाः (*Daya.*); Sayana explains the term पुरीष्य as सिकिता संमिश्रः, mixed with sand; good for animals, पशुभ्योहितः (*Mahidhara*). According to Nir. II.22, पुरीषं is a synonym of water.

Pravanebhih, by the implements for digging the earth (मृत्-खनन-साधनभूतैरभ्यादिभिः,—*Sayana*, गमनादिभिः—*Daya.*).

5. The verse is repeated at III.5.11; 6.11; 7.11; 15.7; 22.5; 23.5 (as the last verse of several of these hymns).

Hymn-23

2. **Devasravah,** one who listens to the words of advice of wise and learned.

Devavatah, the worthy inspirers (देवो दिव्यो वातः प्रेरको यस्य सः—*Daya*). According to traditionalists, Devasravasa and Devavata are regarded as the two sons of Bharata who churned Agni or fire out of sticks.

Bharata, भारता—धारक—पोषकौ—*Daya.*

3. **Dasa-ksipah,** ten fingers used in attrition process for generating fire.

Matṛsu, मातृषु, in rivers (*Daya.*, मातर इति नदीनाम—Nigh. I.13).

4. **Dṛsadvati, Apaya and Sarasvati,** It refers to *agni* that shines on the banks of these three rivers (*Sayana*). *Dṛsadvati*, any river which abounds in stones (बहवो दृषदो विद्यन्ते यस्याम्—*Daya.*) (not a proper noun, but a river in general).

Apayayam, आपयायाम्, प्राणिव्यापिकायाम्, pervading through vital airs —*Daya.*

Sarasvatyam, विज्ञानवत्यां वाचि, in divine speech of enlightenment —*Daya.*

Pṛthivya ilayaspade, in an excellent spot of earth (*Wilson*); in the footmark of the earth in the form of a cow, according to *Sayana*, i.e. on the northern altar (*uttaravedi*).

Manuse—मननशीले—*Daya.*; relating to man, the rational being. Perhaps also on a bank, a place frequented by men.

Hymn-24

1. See also Yv. IX.37.

3. **Dyumneva jagṛve**—always endowed with his vigilance by own lustre or energy (स्वतेजसा सर्वदा जागरणोपेता—*Sayana*, यशस्वना धनेन जागरूक —*Daya.*).

Sunah, son, descendent, also the sun; the destructor of evils or of evil persons (सूनया हिंसया, सूनो दुष्टानां हिंसक:, पुत्र:—*Daya.*).

Hymn-25

5. **Apam durone samidhyase,** kindled in the dwelling of the waters, i.e. as lightning in the firmament; in the dwellings of vital airs (अपां प्राणानां मध्ये—*Daya.*).

Hymn-26

1. **Kusikasah,** of the family of preceptors or *kusika* (कुशिक) (उपदेशका:—*Daya.*).

Anusatyam, अनुषत्यं=अनुसत्यं, observer of truth, to the ritualists, it is not so much of the observance of truth in the abstract, as of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

निचाय्या=निचाय्य (संहितायामिति दीर्घ:).

2. **Bṛhaspatim,** the Lord of the extensive universe (बृहतां पृथिव्यादीनां पालकम्—*Daya.*); Lord of sacred rites; the Lord of the great sacrifice (बृहतो यज्ञस्य पतिम्—*Sayana*).

3. **Agnigasmi janmana jataveda,** I am agni or fire by birth; or else I, Agni, am by birth Jataveda. (*Jatavedah,* knower of all that is born; also जातवित्, the enlightened—*Daya.*). *Arka*=*Vajra* or lightning (Nigh. II.20).

Ghṛtam me caksuh, clarified butter is my eye. This is a mystical description of the universality of Fire-Divine in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air and the sun, presiding over earth, mid-heaven and heaven; the eye of Agni is the light of all, which light is fed by oblations of butter. *Ghṛtam,* shining (प्रदीप्तं—*Daya.*).

Amṛtam me asan, embrosia is my mouth or the reward of pious acts or enjoyment of heaven and the like which is procurable through oblations to fire, as if through his mouth or countenance.

Arkah tri-dhatuh-*Arka,* is explained by Sayana as जगत्स्रष्टा प्राणा: world-creating vital air, which becoming three-fold is *vayu* in the

firmament, *agni* on the earth and aditya, as the source of eternal warmth and life.

Sayana explains the passage in another way also: as the eye lights up the world, so *ghee* thrown upon the fire causes it to burn fiercer and dispense more light: *amṛta* is explained by *prabha*, light, light is in my countenance: *tridhatu*, Sayana refers to the three vital airs, the prana, the apana and the vyana; the identity with the air and the Sun is similarly explained. (See Yv. XVIII.66 for this verse). According to Mahidhara, it is the *yajamana*, who identifies himself with Agni, saying, I am by birth Agni or *Agni-rupa*, etc.

8. **Tribhih pavitraih,** by three purified forms *agni*, *vayu* and *aditya*. To Dayananda, the three are body, speech and mind—शरीर वाङ्मनोभि: ।

Having by self contemplation realized his identity with three manifestations, *agni*, *vayu* and *aditya*, he come to know his identity with the universe, as by the text: आत्मनि विज्ञाते सर्वमिदं विज्ञातं भवति, the self being known, all this (universe) is known.

9. The verse speaks of the great attributes of an enlightened person.

Hymn-27

For verse 7, see Nir. VI.7.

Vajah, spiritual knowledge and the things of the sort (विज्ञानादय: पदार्था:—*Daya.*); powerful food, energy giving food; Sayana translates *vajah* as masah (मासा:) or months.

Abhidyavah, brilliant, अभित: प्रकाशमाना:, but also half-months, अर्धमासा: ।

Havismanta, literally, having the *havis* or the oblation of butter.

Ghṛtacya—या घृतमुदकमञ्चति प्राप्नोति तया रात्या (*Daya.*); to Sayana, *ghṛtaci* is *gaw* but Vajasaneya is quoted to mean *sruk*, a ladle (Tai. Br.).

3. **Dvesansi,** animosities and hatreds; also sins (*Sayana*).

5. **Ghṛta-nṛnik,** enrobed with butter; the cleanser of butter and water (आज्योदकयोः शोधकः—*Daya.*).

7. **Vidathani,** means *vedanani* (वेदनानि) or knowledge; विध्यानि प्रचोदयन्, —urging forth knowledge (Nir. VI.7).

Mayaya, by wisdom or intelligence (प्रज्ञया)—*Daya.*, by experiences (कर्मविषय ज्ञानं or knowledge of the objects of sacred rites—*Sayana*).

9. **Daksasya pitaram tana,** as the parent of the world, daughter or Prajapati Daksa (*Sayana*); that is, the earth, here identified with the altar, *vedirupa*: she sustains, धारयति, understood, him. (दक्षस्य=of the clever pupil, चतुरस्य विद्यार्थिनः, पितरं=father or father like guardian, पितृवत्पालकं; तना=by extension, विस्तृतया—*Daya.*).

Agni, the protector or father of the world, सर्वस्य जगतः पालकं धारयति ।

10. **Ila,** earth or the altar, प्रशंसितेनोपदेशेन सुसंस्कृतेनाऽन्नादिना वा—*Daya.* one honoured with food etc.

12. **Urjo-napatam,** the grandson of energy; the son of the oblation, as blazing when fed by butter and the like. Oblation preceds *aditya,* and from *aditya, agni*—a descent like this (बलाद् विनाशरहितम् —*Daya.*).

Kavikratum, the creation of the wise; a reference to *adhvaryu* or the priests who make fire by their rubbing the sticks to evolve flame.

15. **Vṛsanam vṛsan vṛsanah,** the sender of showers. It refers to the proper belief that the offering that is sacrified with fire proceeds entirely to the sun, from the sun is generated rain, and from rain the food; and from thence mankind (*Manu* III.76).

Hymn-28

For verse 2, see Nir. VI.16.

The hymn, it is so said, refers to the devotional prayers offered five times a day during the ritualistic period with special offerings of *purodasa*, cakes made of cereal, dressed in butter. The five are:

pratah-savana, *tiro-ahnya*, *madhyandina savana*, *tṛtiye savana* or *sayam savana* and then the fifth, *tiro-ahnya* These five terms occur in verses 1, 3-6 (प्रातः सवने, तिरःऽग्रह्न्य, माध्यन्दिने सवने; तृतीय सवने, तिरःऽग्रह्न्यम्) ।

The word तिरःऽग्रह्न्यं means "as the day disappears; this occurs twice, with the rising sun and with the setting sun; i.e. between the morning and midday, and between the midday and the evening (तिरश्चीनेऽह्नि भव साधु वा, तिरः स्वहस्सु साधुम्: born in the first part of the day and hence nice or good.—*Daya*).

2. **Pacatah,** पचतः—Commenting on this, Yaska says: पचतिर्नामी भूतः —*pacati* is used as a noun and we have तं मेदस्तः प्रतिपचताग्रभीष्टां (Maitr. S. IV.13.9; cf मेदस्तः प्रतिपचत, Yv. XXI.60; 28.23.46) meaning accept it cooked from fatty portion. The word may be used in the dual number also. It is well known when it is in the singular; for we have: पुरोला, अग्ने पचतः, which means the cooked oblation of rice, O Agni.

Hymn-29

1. **Asti idam adhimanthanam,** this, the apparatus of attrition, is ready. The Ṛsi of this verse is Visvamitra, who inspired by this verse, constructed the first attrition apparatus for generating fire. *Adhimanthana* is the stick, the string and the like placed upon the two pieces of wood to assist in their attrition. (उपरिस्थं मन्थनम्—*Daya*.).

Prajananam, begetting, denotes a tuft of dry grass used to catch and communicate the flame (प्रकटनम्—*Daya.*)

3. **Idayah putrah,** the son of Ida, i.e. the fire of the altar; or the son of speech, as if,—*Daya.*, (इला=वाक्; Nigh. I.11).

4. **Idayah-pade nabha pṛthivya adhi**—in the middle of the northern altar. See Yv. XXXIV.14 and 15, and also Ait. Br. 1.5 Dayananda in this verse translates *ida* as earth; and *pṛthivyah,* as if the mid-space (अन्तरिक्षस्य, नाभा-मध्ये) ।

8. **Sva u loke,** in thine own sphere; on the centre of the north altar (*Sayana*); on the hide of the black antelope (*Mahidhara*) स्वकीये दर्शने, in one's own appearance—*Daya.*

Yajnam—to Sayana, it means the yajamana, यज्ञस्य कर्त्तारम्, who is to be stationed in the best place or *uttame loke*; or that which enjoys the fruit of the holy rite; *Sukṛtasya yonau*, the place of enjoyment of good deeds, सुकृतजन्योपभोगस्य स्थाने—*Sayana*.

9. **Kṛnota dhumam,** produce smoke, i.e. produce fire (by metonymy).

10. **Te yonih,** thy place; it alludes to the *arani*, the stick of *vetasa* or *asvattha* or some other tree (*Sayana*); household fire or the *garhapatya agni*—*Mahidhara*.

11. **Tanunapat**—He who does not consume the persons of the worshippers; or the grandson of waters, i.e., fire, see earlier notes I.13.2, यस्य तनूर्व्याप्तिर्न पतति—*Daya.*)

Matarisva, one who breathes, *Svasiti*, in the material atmosphere (यो वायौ श्वसिति सः).

13. **Dasa svasarah,** the ten fingers. When the priests and assistants behold the flame break forth, they clap their hands and make sounds of rejoicing like the parents of a new-born son, *svasaṛah*= fingers (अंगुलि—Nigh. II.5); sister's like fingers (भगिन्य इव वर्त्तमाना अङ्गुलयः —*Daya.*).

14. **Saptahota,** the seven vital airs.

The verse deals with the life-fire, which once initiated continues to exist throughout the lifetime. *Asura*—the life principles.

15. **Brahmanah,** of Brahma, of the creator Lord.

Kusikasah, those who have attained high elevated positions; highly enlightened ones.

Hymn-30

For verses 5, 8, 10, 17 and 19, see Nir. VI.1. (also VII.6); 1, 2, 3 and 7 respectively.

3. **Susiprah,** the one with handsome nose or chin (*Daya.*); (Nir. VI.17); a protection for the head, or helmet (*Sayana*).

Tarutra—the one that takes across pains and troubles (*Daya.*); he by whom the gods surpass or defeat the *asuras* (*Sayana*).

5. **Ime cidindro rodasi** etc.—These two regions, i.e. heaven and earth, having a boundary, are so called from being bounded. ***Rodha*s** means a bank (कूल); it restrains the stream.

Kula, (bank) is derived from the root √रुज्, to break by metathesis. *Apare*, boundless, very extensive. These which thou hast seized are thy great fist, O Lord of Wealth. (Nir. VI.I).

7. **Ghṛtaci,** the blessed night and the like.

8. **Ahastam indra sam pinak kunarum**—O Indra, crush the handless, thundering (cloud) i.e. O Indra, having made him handless, crush the cloud that thunders all around (Nir. VI.1). Crush the increasing cloud shedding water (*Sayana*) (सहदानुमुदकदानोपेतं क्षियन्तमाकाशे निवसन्तं कुणारुं गर्जन्तं वृत्रम्; also सहदानु—दो अवखण्डने; पिणक्—पिष्लृ संचूर्णने—*Sayana*).

10 **Alatṛna,** means easy to pierce, i.e. a cloud, *Vala* (cover) is derived from the root √वृ, to cover. *Vraja* (enclosure) is so called because it moves in the atmosphere, of *go*, i.e. of the atmospheric speech. Being afraid, he yielded before slaughter. He made the paths easy to tread for driving the cattle; he made the paths easy to traverse in order to drive forth the cattle. The flowing speeches well protected the widely-invoked one, i.e., waters on account of their flowing, or speeches on account of being uttered. The rainwater is invoked by a large number of people. The verb *dham* means to go (Nir. VI.2).

12. **Haryasva-prasutah**—pertaining to water-absorbing rays—हरयो हरणशीलाः, अश्वाः किरणा यस्य तेन प्रसूता जनिताः—*Daya.*

Sayana translates Haryasva as Indra or he with his tawny horses.

15. **Martyasah,** men (*Daya.*); mortal enemies; killers, murderers (*Sayana*).

17. O Indra, tear up the Raksas with their root, rend them in the middle, shatter them in the front. How far did you entice him ? Throw the burning weapon upon the foe of prayer.

O Indra, tear up the Raksas with their root, *Mulam* root, is so called from releasing, √मुच्, or from stealing, or from stupefying, √मुह्. Rend them in the middle, shatter them in the front. *Agram* (front) is so called because it comes nearest (आ-गतम्). How far, i.e. up to what country (Nir. VI.3).

Brahmadvise—Enemy of the Veda or the atheist (यो ब्रह्म परमात्मानं वेदं वा द्वेष्टि तस्मै—*Daya.*).

19. **Urva iva paprathe Kamo asme**—our desire spreads like the submarine fire (our in the genitive case—Nir. VI.7).

Hymn-31

For verses 1 and 2, see Nir. III.4 and III.6 respectively.

1. The verse refers to a case where a person has no son, but has a daughter. In a case of such expediency, the daughter's son becomes the legal heir of his grandfather's (mother's father's) property.

Sasad-vahnih, the sonless father (*Wilson*), the disciplined and wise father.

The husband admits that he (the father) shall obtain a grandson from the daughter, the wise man, honouring the process of the sacred rite. When a father arranges a husband for his daughter, he bears himself with a tranquil mind.

The husband admits the daughter's right to be appointed as a son with regard to the discharge of the duties of offspring. A daughter is so called because it is difficult to arrange for her welfare, or she fares well at a distance; or the word *duhita* is derived from √दुह्, to milk (दुहिता दुर्हिता । दूरे हिता । दोग्धेर्वा). He has obtained a grandson, i.e. the son of the daughter is the grandson. The wiseman honouring the process of the procreative sacrifice, i e , of the diffusion of the seminal fluid, which is produced from each and every limb, which is engendered from the heart, and which is inserted in the mother, holds that both

children (i.e. son and the daughter) have the right to inheritance without any distinction whatsoever. The same view is expressed by the stanza अंगादंगात्सम्भवसि० S.Br. XIV 9.4.8; Br.Up. VI.4 8. (Nir.III.4).

2. **Na jamaye riktham araik**—If there is a son, the inheritance does not go normally to the daughter.

Yadimataro janayanta vahnim—Here *vahnih* is male offspring, since he is the *vodha* or the carrier (or inheritor) of father's property.

The legitimate son did not leave wealth for his sister. He made her the place of depositing the seed of her husband. If the mothers have engendered offspring, one is the performer, and the other is the director of good deeds.

Na jamaye, means not for the sister. *Jamih* (sister) is so called because others beget, जा, i.e. offspring, on her, or the word may be derived from √जम् meaning to go; she has mostly to go to the husbands family. The legitimate, i.e. one's own son, left, i.e., gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered *vahni*, i.e., a son, and *avahni*, i.e. a daughter, one of them, i.e. the son, and the heir, becomes the procreator of children, and the other i.e., the daughter, is brought up and given away in marriage to another person. (Nir. III.6)

3. **Hari-asvasya**—an attribute for the resplendent Lord, in the sense that from Him (as if from the sun) emanate divine radiations.

6. **Sarama,** sanctified mind or divine wisdom; *Indra*, the individual soul. *Aksaranam* imperishable cows of spiritualism; *supadi* —Sure footed mind.

7. **Vipratamah,** the most virtuous.

17. **Ubhe kṛsne,** the two darks, meaning *ahoratra,* day and night.

21. **Durasca visva avṛnod apa svah**—he shut the gate upon all; having placed the cattle in the cow-pens, he covered or closed the doors (*Sayana*).

Hymn-32

1. **Indra,** throughout the hymn represents the lower self; the hymn refers to the midday worship (*madhyandina savana*); midday fire-ritual, or even midday meals (*Daya.*).

2. **Gava siram manthinam, sukram**—milk or butter milk, to be mixed with Soma, or exhilarating sweet drinks; here they represent love, with purity of heart and mind.

3. **Marut,** represents vital organs in the human complex where Indra functions as the lower self. Rudra is vital breath (the entire breathing complex).

4. **Vṛtra**—is evil, the dark overpowering force.

5 **Manusvad,** like an intelligent being.

Haryasva, lord of tawny steeds, i.e. the lord of sturdy organs.

Apah arna, blending of the waters of firmament with the waters of the earth; in metaphysical sense, it is the blending of spiritual joy with the joy of body.

7. **Rodasi,** world halves (*Griffith*); the earth and heaven.

8. **Pṛthivi,** earth, the physical or corporeal complex; the body; dyau, the heaven, the mental complex; *surya*, the sun, the source of intelligence; *usa*; the dawn, the divine inspiration.

12. **Vajra,** adamant will power; *ahi,* demoniac impulse.

Hymn-33

For verses 1, 5, 6 and 10, see Nir. IX.39, II.25, II.26, and II.27 respectively.

1. **Vipat,** a river flowing with a variety of movements and covering a lot of space (या विविध पटति, गच्छति विपाटयति वा मा—*Daya.*). See also Nir. IX.25; and II.24. The Nirukta refers to a legend, with a mention of Visvamitra (friend of all), the domestic priest of Sudas,

(a bountiful giver), son of Pijavana, one whose speed in enviable, or whose gait is inimitable. Having gathered his wealth, the priest came to the confluence of Sutudru (the Sutlej) and the Vipata (the Bias). Others followed him. Visvamitra implored the rivers to become fordable; he addressed them in the dual, as well as in the plural number. Then follows a dialogue (Nir. II.24).

Like two bright cows, like two licking mothers, Vipas and Sutudri hasten forth eagerly with their waters from the lap of the mountains contending like two mares let loose.

From the lap of the mountains, i.e. from their mountainous abode. Eagerly, i.e. longingly. Like two mares who are released, or who are out of temper. Contending (हासमाने) the verb हास् is used in the sense of emulation—or who are excited. Like two bright beautiful cows, two mothers licking together, Vipas and Sutudri hasten forth with their waters. (Nir. IX.39).

Dayananda derives the word *Sutudri* thus: शु शीघ्रं तुदति व्यथयति सा, one who gives trouble easily, that river. *payasa*, with water (Nigh I.12).

5. **Ramadhvam me vacase**—Stop your courses for a moment, ye great floods, at my friendly bidding. I, the son of Kusika, and desirous of protection, invoke the river with a sublime hymn.—This verse has been commented upon by Yask in the Nirukta (II.25) thus :

Stop from flowing at my friendly bidding, I who prepare Soma for you, Great Flood, rich in water. The word ऋतम् (*ṛtam*) is a synonym of water, so called because it pervades everything. For a moment, stop your courses, your journeys or your protections. A moment, a recurring unit of time.

Ṛtu (ऋतु) is derived from √ऋ, meaning to go.

Muhuh (मुहु:), again, as if the time was indolent (मूढ:) as long as a moment.

Abhi-ksanam (अभीक्ष्णं)=*abhi*+*ksanam* (अभि+क्षणं)—a moment.

Ksana (क्षण, an instant) is derived from √क्षण्, to injure; it is the injured time.

Kalah (काल:), time, is derived from √कल्, meaning to go.

I call upon the river with a great, mighty, sublime, profound panegyric, full of wisdom for protection, Son of Kusika. Kusika was the name of a king. The word *Kusika* is derived from √कुश्, meaning to cry, or √ कश्, meaning to cause to shine; or he is a good expounder of meaning.

Dayananda derives *kusikasya* as विद्यानिष्कर्षं प्राप्तस्य, of the one well-versed in fundamentals of knowledge.

6. **Indrah asman aradat**—For this verse, see Nir. II.26.

Indra, the wielder of the thunderbolt, dug our channels; he smote down *Vṛtra*, the enclosure of rivers. *Savitṛ*, the god of beautiful hands, led us hither, at his stimulation, we flow expanded.

Indra, the wielder of the thunderbolt, dug our channels, the verb रद् (*rad*) means to dig. He smote down *Vṛtra*, the enclosure of rivers, has been explained. *Savitṛ*, the god of beautiful hands, i.e. of auspicious hands, led us hither.

Panih (पाणि:, hand) is derived from √पण्, meaning to worship, they worship gods, having folded their hands. At his stimulation, we flow expanded, *urvyah* (expanded) in derived from √ऊर्णु, to cover. "It is derived from √*vṛ*, to cover," says Aurnavabha. Having thus answered, the rivers consented in the end.

9. **Anasa**=शकटेन, by a cart; *rathema*, by a chariot.

10. **A te karo sṛnuvama**—This verse has been commented by Yaska, Nir. II.27.

We shall listen to they words, O bard; thou camest from afar with this chariot, bend myself down for thee, as a nursing mother (for her son), as a maiden to embrace her lover.

Hymn-34

For verse 1, see Nir. IV.I.

1. **Indra**, the lower self; the soul.

Purbhit, the destroyer of strongholds of evil.

Rodasi, earth and heaven; in human body complex, the term represents the realms of body and mind.

Vidad vasuh dayamanah vi satrun, the treasure-knower, slaying his foes. In this it means to slay (Nir. IV.17).

3. **Vanesu**, in words; in confused human brain.

Dhenah, the cows; the wisdom (both stolen, cf., the allegory of *panis* etc.).

6. **Mayabhih**, by intellect, tact or skill (प्रज्ञाभिः—*Daya.*).

8. **Satrasaham**, सत्रासाहं, the subduer of evils, or enemies, the conqueror or victorious.

Sasavamsam, svah, apasca, enjoyer of bliss and the fruits of actions.

9. **Atyan**, अत्यान्, vitality; also horses; *surya*, divine consciousness, the sun of enlightenment; *gam*, speech, cow; *aryam varnam*, the group of virtuous people; *dasyun*, wickeds.

Hymn-35

2. **Sapti**, swift-gliding; *hari*; a pair of horses.

6. **Dadhisva imam jathare indum**—lit. take this into your belly; an idiom for 'acceptance in full.'

7. **Barhih**, the sacred grass, the seat; in the present context, it means 'our hearts.'

Sutah somah, the homage, emotional affection; *Kṛtah dhanah*, the nourishing food; *haribhyam*, for the two horses, the physical and mental faculties.

8. Here is a reference for the extraction of medicinal elixir from herbs, which needs an expert (नर:), pressing stones (पर्वता:), water (आप:), and is sweetened with milk (गोभि: मधुमन्तम्). Here on the metaphysical plane, the worshipful sentiments are sweetened with intellect, austerity (stones), and pure thoughts.

9. **Agneh piba jihvaya**, drink with tongue of fire; relish it with burning enthusiasm.

10. **Sakra**, strong and potent (शक्तिमान्—*Daya.*).

Adhvaryoh hastat, from the hands of the presenter or the superviser of ceremony; *hotuh*, of the *hotr* priest, the giver, the pious devotee.

Hymn-36

For verses 4 and 10, see Nir. VI.23 and VI.7 respectively.

1. **Yadamanah**—beggars (याचमान:—*Daya.*); allies or associates; *utibhih*, protective measures.

4. **Mahan amatrah vrjane virapsi-amatrah** (अमत्र:) means अमात्र:, without measure, great, or one who is invulnerable. Great without measure, mighty in fortified place. (Nir. VI.23).

Amatrah is learned (ज्ञानवान्)—*Daya.*

5. **Daksina asya purvih**, many are his donations; *purvih*=पूर्णा: or full (*Daya.*). *Daksina* is दानानि or donations, or fees or presents to priests and learned people.

10. **Asme pra yandhi maghavan rjisin**—Extend this to us, O Lord of wealth and wielder of thunderbolt, i.e. to us in the dative sense (अस्मे=अस्मभ्यं)—Nir. VI. & 7.

Siprin, handsome; with handsome nose and chin.

Hymn-37

2. **Satakratu**, an epithet of Indra; one who performs one hundred yajnas; whose actions are cent per cent selfless and unattached; by whom many great acts are performed—*Daya.*).

8. **Jagṛvim**, sleep-dispelling (awakened—जागरूकम्—*Daya.*; जागरणशीलम्—*Sayana*). According to Sayana, drinking the Soma is preventive of sleep—पीतः सोमो जागृविः स्वप्ननिवारकः ।

Hymn-38

1. दीधया=दीधय (संहितायामिति दीर्घः)

1. **Tasta**—A carpenter, one who planes the wood.

Atyah na vaji—As a quick horse.

The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse (*Wilson*). For this verse, see Ait.Br. VI.20 also.

3. **Sam matrabhih mamire**—They have set limits; with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent (मात्राभिः रोदस्यौ इयत्तया परिच्छिन्ने चक्रुः—*Sayana*; मात्राभिः सूक्ष्माऽवयवैः ममिरे निर्मिमीरन्—*Daya.*).

6. **Gandharvan**, according to Sayana, they are the guardians of Soma; according to Dayananda, they are well-trained in speech, or they are the sustainers of the earth: गन्धर्वान्—ये गां सुशिक्षितां वाचं पृथिवीं वा धरन्ति तान् ।

8. **Savituh**—Savitṛ is Indra according to Sayana; and the sun (*Daya.*).

9. **Visve mayinah**, विश्वे मर्वे मायिनः प्रशस्त प्रज्ञाः (*maya*=wisdom or intelligence). Sayana renders the phrase as all the gods (all those who exercise illusion—i.e. *Asuras*—(*Wilson*).

Hymn-39

2. **Bhadra vastrani arjuna vasana**—In Nigh. III.7, *arjuna* is the rupa-nama रूपनाम; speech, auspicious and clothed in white raiment; *tejansi*, splendours, energies. (*Sayana*).

Pitrya dhih—our ancient and paternal hymn (पितृक्रमागता स्तुतिः —*Sayana*); dhih=प्रज्ञा, intellect or wisdom—*Daya.*).

5. **Dasabhih dasagvaih**, ten month's rites; ten sorts of vital airs (दशभिः दशविधैर्वायुभिः, accompanied with ten sorts of movement (दशग्वैः दशविधागतयो येषान्तैः:—*Daya.*). See notes on I.62.4.

6. **Haste dadhe daksine**—he held in his right hand; that is, he delivered the rains from their imprisonment in the clouds of the firmament.

Hymn-40

1. **Indra**—Sayana gives a number of derivations of this word, based on the Nirukta of Yaska and the Taittiriya Aranyaka: he who sports (रमते) in the Soma juice (इन्दु); or who shows this (इदम्) universe; or he who divides (दृणाति), or gives (ददाति) or takes (दधाति), or causes to worship (दारयति) or possesses (धारयति) spirituous liquor (इरं), or who runs or passes (द्रवति) the Soma juice (इन्दौ); or kindles or animates (इन्धे) living beings, or he who beholds the pure spirit or Brahman which is this (इदम्) universe: the grammarions derive it from इदि, to rule with the affix रन्।

4. **Ksayam**—Abode (निवासस्थानम्—*Daya.*).

Hymn-41

For verse 3, see Nir. IV.19.

3. **Brahmavahah**, the means of attaining wealth (धनप्रापिका—*Daya.*); bearer of prayers (स्तोत्राणि वहति—*Sayana*); who bears or receives praises; or who is attained by praise or prayer.

Vihi sura purodasam—O hero, partake of the oblation; (in this) it means to eat (इति खादति कर्मा)—Nir. IV.19.

7. **Tvayavah** (त्वायवः)=त्वत्कामयमानाः—*Daya.*; devoted to thee, from त्वम् (thou) with *kyac* pratyaya, converting it to त्वयुः. Similarly, *asmayuh*, (अस्मयुः), अस्मान् कामयमानाः, devoted or inclined to us. These are the popular Vedic forms.

Hymn-43

5. **Kuvit**=*api* (कुवित्=अपि), verily, surely. Dayananda interprets it as great (महान्तम्).

6. **Dvita,** twofold; they make all the quarters of the horizon double, so that the sky becomes two-fold : (*Sayana*—it is obscure).

7. **Te syenah, usate**—The Aitareya Brahmana refers to a legend (III.13)—the Soma plant grew formerly only in heaven. the Ṛsis and gods considered how it might be brought down to earth, and desired the *chandasas,* छन्दस्, the metres of the Vedas to bring it (the relation सोम=चन्द्र=छन्दस्), changing themselves to birds (सुपर्णाः), they undertook the office; the only one, who succeeded, however, was *Gayatri,* in the shape of a hawk (*syena*), and she was wounded by an arrow shot by one of the *Soma-palas* (सोमपालाः) or *Gandharvas*, the guardians of the Soma, thence termed *Soma-bhrajas*, which cut off a nail of her left foot; the ichor from the wound became the *vasa* (वसा) or adeps of the burnt offering, (Sayana's details as summarized by wilson).

Hymn-44

The entire hymn seems to expound the beauties of the verb *hr* (√हृ), to take with different prefixes and suffixes, forming such words as हर्य्यतः, हरिभिः, हरित, हर्यन्, हर्यश्व, हरिधायसं, हरिवर्पसं, हरितोः, हरिः, हरितः, हरि and हर्य्यन्तम् ।

Hari (हरी) and *harayah* (हरयः) are Indra's horses in dual or plural; *haryatah*, taking, captivating or desirable; *harit*, the stone that bruises the Soma plant; also green; *haryasva* means the one who has the horse called *hari*; *haridhayasam*, yellow-rayed; *harivarpasam*, green-coloured, and so on.

According to Dayananda, हर्यत—कामयमानस्य; हरिभिः—अश्वैरिवसाधनैः; हरणशीलैरश्वैः; हरितम्—अग्न्यादिभिर्वाहितम्; हर्यन्—कामयमानः; हर्यश्व—हर्या—कामयमाना, अश्वा अश्वगामिनोऽग्न्यादयस्तुरङ्गा वा यस्य तत्सम्बुद्धौ; हरिधायस—या हरीन् किरणान् दधाति ताम्;

हरिवर्पसम्—हरयः किरणावर्पसो रूपस्य प्रकाशका यस्यास्ताम्; हरितोः—हरणशीलयोर्गुणयोः; हरिः—हरणशीलो वायुः; हरितः—हरितादिवर्णाः; हरिम्—हरणशीलम् ।

For Pusan discovering the hidden Soma instead of Indra, see I.23.14.

Hymn-45

1. **Mayura-romabhih**—peacock-haired (मयूराणां लोमानीव लोमानि येषान्ते —*Daya.*); with hair like feathers of the peacock, (See Yv. XX.53; the verse occurs twice in the Samaveda I.246; V.1068).

Hymn-47

For verse I, see Nir. IV.8.

1. See Yv. VII.38 also; and Nir. IV.8.

Indra, the *vṛsabha*, accompanied by the Maruts, is for battle. Drink Soma for rapture after food. Pour down the flood of mead into thy belly. From days of yore, thou art the king of Soma-draughts.

Indra, accompanied by the Maruts, i.e. having the Maruts as his companions. *Vṛsabha*, i.e. one who brings down rain. For battle, for a delightful battle. Drink Soma for rapture, i.e. for a maddening victory, after food, i.e. after meals. Pour down the flood of mead into thy belly, *Madhu* means Soma, is derived from √मद्, to exhilarate, and is compared with Soma (on account of the analogy of exhilaration). This other (meaning of) *madhu* (may be wine ?) is derived from the same root also. Thou art the king of Soma-draughts now, as thou went in the former days. (Nir. IV.8).

2. **Apa nudasva mṛdhah**—Drive away the malevolent; drive away all those who are engaged in battle (i.e enemies); or keep off battles from us, मृधः=सग्रामान्, war. (*Daya.*). See Yv. VII.37.

Hymn-48

4. **Yatha vasam tanvam cakra**—he made his form according to his will or obedient to his will रुपंरुप मघवा बोभवीति—Maghavan or Indra is

repeatedly of various forms; he can take what form he wills (III.53.8). यथावशम्—वशमनतिक्रम्य वर्तते तत् । तन्वं—शरीरम् । चक्रे—करोति—*Daya.*

Hymn-49

For verse 2, see Nir. V.9.

1 **Vibhva-tastham**—made by Lord of the world, विभुना जगदीश्वरेण निर्मितेन—*Daya.*; जगदधिपतये ब्रह्मणा स्थापितम्—*Sayana.*

2. **Pṛthujrayah** = पृथुज्रया: = agile, one whose speed is great (Nir. V.9).

4. The construction is doubtful (*Wilson*). *Indra* may be designated as *Vayu*; *Vasus* may be *Maruts*. According to Sayana, Vayu, having the Niyuts for his steeds, moves like a chariot on high, so does Indra, accompanied by the Maruts.

Hymn-50

1. आगत्या=आगत्य (संहितायामिति दीर्घ:) ।

1. **Annaih**, by food; by oblations.

Havih, devotion; gifts; from *hu*, √हु to sacrifice, to worship, to honour; derived from *hu* are *huta*, offered in fire; burnt, sacrificed; sacrifice to, one to whom an oblation is offered; *havana*, a fire-receptacle; the sacrificial ladle (SBr.); a hole or pit made in the ground for the sacrificial fire, which is to receive an oblation; the act of offering an oblation with fire; *havaniya*, to be offered with fire, an oblation; *havih* in comp. for *havis*; *havih-sala*, a room where oblations are prepared; *havih-sesa*, the remnant of a yajna; *havir-ahuti*, offering an oblation; *havir-gṛha*, a house or chamber in which an oblation is offered=*yajnasala*; *havis kṛt*, preparing the oblation; *havis-patra*, a vessel for the oblations.

Indrah, the resplendent Lord; ऐश्वर्यकर्त्ता; one with supreme soverignity (*Daya.*). Dayananda interprets the entire hymn in the context of the Head of a State or king; to whom food and gifts can be offered, which would be adequate to the wants of his body (*havih tanvah kamam ṛddhyah*). In case of the Supreme Lord who has no needs of his own

nor a corporeal body, the offerings of love and devotion are made, which go to enhance His Glory,—an interpretation from the devotee's point of view.

2. **Saparyyu,** the serving ones, the docile (सेवकौ—*Daya.*).

Harayah, horses.

3. **Somam,** the devotional expressions of love.

4. **Kusikasah,** the knowers of all disciplines of knowledge (सर्वशास्त्रसिद्धान्त वेत्तारः—*Daya.*).

Svah-yavah, they who assist in procuring happiness; bestowers of happiness or aspirers of happiness (desirous of heaven). (ये सुखं यावयन्ति मिश्रयन्ति ते—*Daya.*).

Hymn-51

1. **Carsani-dhṛtam,** the stay of men (मनुष्याणां धर्त्तारम्—*Daya.*).

Maghavanam, possessor of opulence (बहुधनयुक्तम्—*Daya.*).

2. **Satakratum,** one with infinite wisdom (अमित प्रज्ञम्—*Daya.*); one with cent per cent selfless actions; the object of many rites (*Wilson*).

Arnavam, the sender of rain.

Turnim-ap-turam, the prompt dispenser of waters; the inspirer of the vital system (प्राणप्रेरकम्—*Daya.*).

Svar-vidam, the conferrer of happiness (सुखप्राप्तम्—*Daya.*).

3. **Jarita,** enfeebler (of adversaries); the one who praises (स्तोता —*Daya.*).

Vasoh akare, mine of wealth.

Panasyate, is praised.

Vivasvatah, of the Sun.

Pipriye, is gratified (प्रीणाति—*Daya.*).

4. **Purumayah,** author of numerous wonders (यः पुरून् बहून् मिनोति —*Daya.*); author of many delusions (*Wilson*).

5. **Nissidhah,** prohibitions; generosity; helps and assistances.

7. **Saryate,** शार्यते—from √*Sr*, श्रृ to injure, to inflict injury; a fighter against evils or evil forces (यः शरीरे हिंसकान् याति प्राप्नोति तस्यास्मिन् व्यवहारे —*Daya.*) See *Saryatam*, I.112.17; also *Saryata*, a brave person (I.51.12; 112.17), *Sarya*=finger (Nigh. II.5; *Saryate*, Yv. VII.35).

The verse occurs in Yv. VII.35.

According to traditionalists, शार्यते is besides शार्यात i.e. at the sacrifice offered by Saryata, शार्यात, the son of Saryata शर्यात. (perhaps the same as Saryati, the son of Manu Vaivasvata).

9. The verse very well applies to the sun, (*Indra*=the sun) who destroys clouds (*vṛtra*).

Vṛtra-khada, devourer of *Vṛtra*, or the dispeller of clouds.

In case, Indra is taken to be the resplendent Lord, *vṛtra* would stand for dark or evil desires.

10. **Radhanampate,** lord of riches.

Girvanah, entitled to praise; the one may be invoked for the fulfilment of wants and desires (यो गीर्यते याच्यते तत्सम्बुद्धौ—*Daya.*).

11. The libation or prayer of loving dedication to reach Lord from all sides (metaphorically possessing cosmic body).

Hymn-52

For this verse, see Yv. XX.29.

1. **Dhanavantam**, the one possessing rice and foodgrains in abundance (cf *yavamantam, kusavantam*); *dhana* (धाना) is fried barley or fried rice or any grain fried and reduced to powder.

Karambhinam, groats or coarsely ground oats; also a cake or flour or meal mixed with curds (*Daya*); a kind of gruel (generally traditionally supposed to be offered to Pusan, as having no teeth to masticate hard food; also see Ṛv. VI.56.1).

Apupavantam, accompanied with wheaten bread; *apupa* (अपूप) is cake prepared from flour or meal; sweetened soft cakes fried in butter.

Ukthinam, with hymns of praise or the Vedic hymns (*ukthani*= वेदस्तोत्राणि—*Daya.*).

Pratah jusasva, enjoy at the breakfast.

2. **Purodasa**, a mass of ground rice rounded into a kind of cake and offered as an oblation (See Ṛv. VII.78.1); (सुसंस्कारैर्निष्पादितमन्न विशेषम्—*Daya.*).

3. **Vadhuyuriva yosanam**, as one fond of women, a libertine, enjoys a youthful female, (यथाऽऽत्मनो वधूमिच्छुः स्वस्त्रियम्—*Daya.*).

4. **Pratah save**, at the morning fire-ritual. (Same as *pratah-savane*).

5. **Madhyandinasya savanasya**, of the midday fire-ritual.

6. **Trtiye savane**, at the third or the evening fire-ritual.

Ṛbhumantam, accompanied by *ṛbhus*, or several men of wisdom (*Daya.*; ऋभवः=मेधाविनः).

6. **Dhitibhih**, by fingers; or expressions indicated with fingers, (अंगुलीभिर्निर्दिष्टैर्वचनार्थैः—*Daya.*).

Vajavantam, with abundant foodgrains (वाजाः सुष्कान्नविशेषा विद्यन्ते यस्य तम्—*Daya.*).

7. **Haryyasvaya,** with fast moving horses, or automobiles.

Pusanvate, accompanied with numerous sustainers (or Pusan) (बहवः पूषणः पुष्टिकरा विद्यन्ते यस्य तस्मै—*Daya.*).

Hymn-53

For verses, see the Nirukta as indicated.

3 (IV.16); 6 (VII. 6); 8 (X. 17); 11 (VII. 2); 14 (VI. 32); and 23 (IV.14).

Dayananda interprets the hymn in reference to king and his army.

1. **Indraparvate,** head of the royal army, like lightning laden clouds.

3. **Samsava adhvaryo pratime** etc.—Let us two praise him, O priest ! sing in answer to me; let us compose an agreeable hymn to Indra—Some think it to be a panegyric or invocation; others a recitation on pressing the Soma. It is, however, addressed to Indra. (Nir.IV.16).

4. **Jaya,** wife; *astam*=गृहम्, house=house wife (गृहिणी गृहमुच्यते, according to the Smṛti). We have in the Brahmana :

तस्यां पुनर्णवो भूत्वा दशमे मासि जायते।
तज्जाया जाया भवति यदस्यां जायते पुनः ॥

(Again, in her being renewed (as a son), he is born in the tenth month; and a wife, therefore, becomes *jaya* (जाया), because he is again born in her). We have a similar quotation in Manu. IX.18).

5. **Bhratah,** O nourisher (पोषक—*Sayana*; O friend, बन्धो —*Daya.*).

6. **Kalyanih jaya suranam gṛhe te**—A beautiful wife and delightful things are in thy house (Nir. VII.6). Yaska quotes this line as an illustration of gods being praised as associated with anthropo-morphic objects.

7. **Ime bhoja angiraso virupa**—These sacrificers are the *bhojas* etc. Sayana unnecessarily quotes an incident in which the descendents of Sudas, instituted the sacrifice at which Medhatithi and the rest of the race of Angiras were their *yajakas* or officiating priests—According to Dayananda, भोजाः—भोक्तारः प्रजापालकः (nourishers of people); अंगिरसः—प्राणा इव बलिष्ठः (strong as vital airs); विरूपाः—विविधरूपाः, विकृतरूपाः (of several forms, or of deformities).

8. **Rupam rupam maghava bobhaviti**—Maghava assumes every form. Yaska quotes several other passages in its support; विश्वारूपाण्याविशन्, सखा सुशेव, wearing all forms—VII.55.1. शेव=सुख, a synonym of happiness. The word *siva* (शिव) is also derived from the same root √शिष् (*sis*); this takes the suffix व (*va*), which replaces the letter next to the penultimate (i.e. ष्) and optionally takes *guna* (गुण).

(शिष्+व=शिव+ष् with guna शेव). Thus *Siva* becomes the deity of all those forms that he longs for—शिवमित्यप्यस्य भवति । यद् यद् रूपं कामयते तत् तद् देवता भवति (Nir. X.17).

9. **Devaja**—one born out of learned and wise (यो देवेषु विद्वत्सु जातः—*Daya.*); generator of radiances or energies (तेजसां जनयितृ—*Sayana*). *Deva* may mean Nature's bounties.

Devajuta—inspired by Devas or learned people (देवैः प्रेरितः—*Daya.*); drawn or attracted by those energies (तैस्तेजोभिराकृष्टः—*Sayana*).

Astabhnat sindhum arnavam—arrested the watery stream (स्तभ्नाति—धरति सिन्धुम्—नदीम्; अर्णवम्—समुद्रम्—*Daya.*). Sayana alludes to the stopping the current at the confluence of the *Vipasa* and the *Satudri* rivers.

11. **Upapraita kusikah cetayadhvam**—Approach, O Kusikas, be careful—This in the Nirukta, is cited as an illustration of *direct* praises, whilst the objects of praise are indirectly addressed. (Nir. VII.2).

12. **Indram atustavam** (इन्द्रमतुष्टवम्=इन्द्रं अतुस्तवम्)—The verb is the third preterite of the causal;—I have caused to be praised; or with a Vedic license, in the present tense—I praise Indra (*Sayana*). परमात्मानं प्रशंसेयम् May I praise the Lord—*Daya.*

14. **Kim te kṛnvanti kikatesu gavah** etc.

What are the cows doing in the country of barbarians (अनार्यदेश-निवासिषु म्लेच्छेषु—*Daya.*) ? They neither get the milk to mix with Soma, or kindle fire. Bring to us the wealth of usurer. Subdue the low-born to us, O Lord of Wealth.

Kikata (कीकटा) is the name of the country where the non-Aryans dwell (कीकटानाम देशोऽनार्यं निवासः—Nir. VI 32). Non-Aryan tribes are so called because it is said, "What have they done ?" (कीकटाः किं कृताः) or their assumption is that religious rites are useless (किं क्रियाभिरिति प्रेप्सा वा). They neither get the milk to mix with the Soma, nor kindle fire. Bring to us the wealth of the usurer; *Maganda* (मगन्दः) means a usurer (मगन्दः कुसीदी): he advances with the thought that it will come back to him (माङ्गदो मामागमिष्यतीति च ददाति); his son, i e., born in the family of great usurers is called. *Pramaganda* (तदपत्यं प्रमगन्दः). Or it means an epicurean who assumes that this is the only world and there is no other (अत्यन्त कुसीदि कुलीनः । प्रमदको वा योऽयमेवास्ति लोको न पर इति प्रेप्सुः). Or it may mean impotent, fond of sexual inter-course; or the one who paralyses himself, i.e. his testicles. He makes his testicles firm as two pins.

Lowborn (नैचा शाखम्-नीचा शाखा शक्तिर्यस्मिंस्तम्—*Daya.*). born in a low family or whose family is low.

Sakha, (शाखा) is derived from √शक्, to be able. O Lord of Wealth, subdue him to us. The verb रध्यति means to subdue. (Nir. VI. 32).

15. **Jamadagni-datta**—directly evidenced by eye (चक्षुषा प्रत्यक्षेण दत्ता—*Daya.*); given by Ṛsis, who maintain a blazing *jamat-jvalat*, fire, agni; (a plural of *jamadagni* is mentioned in the next verse).

Suryasya duhita, daughter of the sun, i.e. the dawn (दुहितेव वर्त्तमानोषा—*Daya.*); it may be also speech or its personification *vak-devata.*

Sravah, hearing; food (Nigh. II.7).

16. **Pancajanyasu**—in five days or five vital airs (*Daya.*).

Kṛstisu—Five classes of people in a society—four varnas and barbarians.

Paksya, daughter of the sun. The sun is known as *paksa* (पक्ष) —पक्षनिर्वाहकस्य, the distributors of the parts (of the years), i.e. *suryasya*, of the sun.

Palasti-jamadagnayah—those who have known *Agnis* like *prajapatya* (प्राजापत्य); or persons of experience and learning (प्रजमिता विदिता अग्नयः पलस्तयो वयोज्ञानं—वृद्धश्च जमदग्नयो यैस्ते—*Daya.*).

Ayuh=*anna* or food (Nigh II.7); or age or life (अन्नं जीवनं वा —*Daya.*).

17. **Gavao** (गावौ), from √ गम्, to go, and hence also the horses, who go; two bulls or bullocks (*Daya.*).

19. **Khadirasya Saram**—the stiff portion of Khadira wood (*Mimosa catechu*) of which the bolt of the axle is made, whereas *Sinsapa* wood (*Dalbergiasisu*) furnishes the material for the floor. Khadira and Simsapa are the well known timbers.

Vilo vilit vilayasva, O strong one, strongly fixed by us, be strong (might refer to axle of the chariot).

20. **Vanaspati,** timber of which the car is made, or Lord of the forest.

22. The elliptical construction is elucidated thus by Sayana: As the tree is cut down by the axe, so may the enemy be cut down; as one cuts off without difficulty, the flower of *Simbala*, so may he be destroyed; as the cauldron (*ukha*), when struck, and thence leaking (येषन्ती स्रवन्ती) scatters foam or breath from its mouth, so may that hater, struck by the power of my prayer, vomit foam from his mouth.

23. **Lodham nayanti pasu manyamanah**—Thinking him a beast, they drive the greedy (seer) away. (लोध लुब्धमृषिम्) (Nir. IV.14). Sayana alludes to a legend of Visvamitra, having been seized and bound by the followers of Vasistha.

Sayakasya, of a lot of weapons—शस्त्रसमूहस्य—*Daya.*; or an arrow; अवसानकारिण. of the finisher or destroyer, i.e. of Visvamitra—*Sayana.*

Lodham nayanti—they lead the sage, deriving *lodha* from ***lub-dham***, desirous that his penance might not be frustrated, thinking that the *ṛsi* silent through his desire, to be an animal, i.e. stupid.

Vajina, by a horse; but dervies the word from √वाच्, speech, with *ina* affix, and interprets it सर्वज्ञ, all-knowing; the contrary अवाजिना, *avajina*, means a fool.

24. **Bharatasya, of bharata,** of the protector of army (सेनाया भर्त्तुरक्षकस्य).

Bharatasya putrah, sons of Bharata; who are regarded as the descendents of Visvamitra, whose enmity, according to Sayana, to the race of Vasistha is alluded here. (Raja Sudas, the disciple of Visvamitra, was the cause of this enmity).—*Sayana.* The Nirukta does not mention the animosity, which is a Pauramic conjecture.

Hymn-54

For verse 7, see Nir. IV.25.

7. **Samanya viyute dura-ante**—Viyute means heaven and earth, so called from their remaining apart from each other. "Alike heaven and earth terminating at a distance". *Duram* (दूर) has been explained by the Nir. III.19. It is a synonym of *distant*: दूरं कस्मात् । द्रुतं भवति दुरयं वा (It is so called because it is drawn out (√ द्रु, √*dru*) or it is difficult to be reached (दुर√इ). Other synonyms are आके, पराके, पराचैः, आरे, परावत इति दूरस्य—Nigh. III.26.

Antah (अन्तः) is derived from √ अत्, to go, (Nir. IV.25).

Adu bruvate mithunani nama—address each other by twin appellations. Heaven and earth are designated together by ***urvi*** and other duplicate terms.

9. **Mahah pituh janituh,** protectress and progenitrix.

Jami tan nah—जामि=जामित्वं, भगिनीत्वं, sisterhood, the condition of a relative or sister (पितुः पालकस्य; जनितुः—जनकस्य; जामि—जातम्—*Daya.*).

Dyau, is usually called father and progenitor. (I.164.33).

10. **Paprathanah,** proclaiming their own acts (स्वानि स्वानि कर्माणि प्रथयन्तः—*Sayana*· प्रख्याताः or well known—*Daya*).

16, 17. **Caru nama,** that beautiful appellation; agreeable or acceptable act (सुन्दरं नाम—*Daya.*). (cf. सजात्यं चारु नाम of verse 16) by which the Asvins attained deification (अश्विनौ=सूर्याचन्द्रमसौ—*Daya*).

20. **Dhruva ksemasah,** abiding in fixed habitations (निश्चल स्थानाः —*Sayana*; ध्रुवं निश्चितं i e. definite; क्षेमं रक्षणं, i.e. protection; i e. of definite protections.—*Daya.*).

Hymn-55

For verse 19, see Nir. X.34.

1. **Mahat devanam asuratvam ekam**—This is the burthen of all the twenty-two verses of this hymn; Great and unequalled is the might of Nature's bounties (the *devas*).

Devanam, earth and the like (पृथिव्यादीनाम्—*Daya.*); *asuratvam*, the one who pervades through vital airs. (यदसुषु प्राणेषु रमते तत्—*Daya.*; it means pertaining to strong and powerful (also who or what throws or impels all beings is *asura*,—अस्यति क्षिपति सर्वान्, *Sayana*, and hence *asuratvam* is प्राबल्यम् or ऐश्वर्यम् (Also अस्यति प्रक्षिपति दूरीकरोति सर्वाणि दुःखानि तस्य भावम् —*Daya.*).

4. **Samano raja,** the one enlightened (एकः प्रकाशमानः—*Daya.*; the universal soverign (may be referring to Soma or Agni).

12. **Mata,** mother; the night; *duhita*, daughter, the dawn; *dhenu* (धेनू), the one yielding fluids as from cows.

Ṛtasya, of truth; also of water.

13. **Anyasya vatsam rihati mimaya,** licking the calf etc; *udhah*, dawn (उषा); udders; *ila*, earth (Nigh. I.1).

Ṛtasya sa payasa apinvata ila—the earth without water is sprink led by water of the sun during rains.

14. **Tryavim,** the one who gives protection to three, the causal form, the modified form and the living (कार्यकारणजीवाख्यानि त्रीणि वस्तूनि यो रक्षति तम्—*Daya.*); also year and a half old calf (त्र्यविम्—सार्धं सम्वत्सद वयस्को वत्स:—*Sayana*); the sun of that period; or it may apply to the sun, as the protector (*avih*) of the three (*tri*) worlds.

16. **Dhenavah,** milch-kine; also divine speech.

17. **Anyasmin vuthe,** upon a different herd; a herd of troop of regions.

18. **Sodha,** of six forms (षट् प्रकाश:—*Daya.*) of sense organs (mind+5 sense organs); or the six seasons of a year; *panca-panca vahanti*, by combining the cold with dewy season, the seasons become five, पञ्च-पञ्च=5 vital airs—*Daya.*).

19. **Devastvasta savita visvarupah**—The divine stimulator, multiform Tvastṛ, generated and nourished manifold mankind, all these created beings and the great divinity of the gods are solely his.

On this, Yaska comments: The divine stimulator, omniform Tvasta, nourished mankind by the gift of juice. And he generated them in various ways. All these beings, i.e., waters are his. And for him is the one great divinity of the gods, i.e. the state of being endowed with wisdom or with the bread of life. The word *as-u* is a synonym of wisdom: (1) it throws out the senseless; and sense is thrown into it (√अस्, to throw); (2) or the word *asu+ratva* has its first letter (*v*) elided.

20. **Camva**=चम्वौ like the army (चमू); or the vast receptacles in which gods and men eat (heaven and earth).—*Sayana.*

Hymn-56

2. **Ekah acaran,** the stationary one, the sun.

Tisrah, the three, earth (*darsi*, visible) and firmament, and heaven (*guha* or invisible, indiscernible), These are the three revolving spheres.

Sad bharan, six burthens are six seasons (five elements and *mahat*, cosmic intelligence--*Daya.*); may be the six cardinal points in space.

3. **Tripajasya,** the triple-breasted; *year personified*

		Solar intensity
Tripaja--Summer, rains and winter	physical, mental, and spiritual	Morning, mid-day and evening
Tri-udha—Heaven, firmament and the earth	Causal (karana), subtle (suksma) and gross (sthula)	—
Tri-anikah—the three characteristics (sat, rajas, tamas).	—	—

4. **Adityanam,** the twelve months are the twelve adityas of the year.

Asmai aramanta devih etc., Now give it delight (during the four months of rain), and now depart from it (during the other eight months, when the rains are more or less dried up).

8. **Trih uttama duh-nasa rocanani** etc.

The three bright regions are earth, firmament and heaven. The verses 5 and 8 abound with a reference to groups of three. Three regions, three worlds, three devis: Ila, Sarasvati, and Bharati, three elements or riches: cattle, gold and gems, three seasons of the year, agni, vayu and surya and so on.

Hymn-59

For verses 1 and 2, see Nir. X. 22 and II.13 respectively.

1. This verse has been discussed by Yaska (Nir. X.22); Proclaiming, Mitra leads men forth, Mitra supported earth and heaven. Ever watchful, Mitra beheld the tribes. To Mitra, sacrifice the fat oblations.

The word कृष्टय: (*Kṛstayah*) is a synonym of men, so called because they are active, or because their bodies are long (वि-कृष्ट देहा वा).

2. **Pra sa mitra marto** etc.—May that mortal, O Mitra, be rich in food, who, O Aditya, abides by thy ordinance. (The Nirukta describes a few of the *adityas*. Mitra, Varuna, Aryaman, Dakas Bhaga and Amsa,—Nir. II 13).

Hymn-62

For verse 1, see Nir. V.5.

1 **Yena sma sinam bharathah sakhibhyah—sinam** (सिनम्) means, food (Nigh. II.7): it binds created beings together.

The hymn is divided into six triplets with Indra-Varuna, Bṛhaspati, Pusan, Savitṛ, Soma and Mitra-varuna as devatas.

3, **Varutrih**—Wives of gods, to be admired by all (*Sayana*); super-excellent ones (अत्यन्त वरा:—*Daya.*).

10. The well known Gayatri mantra. Let us adore the supremacy of that divine sun, the god-head, who illuminates all, who recreates all, and from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress (*Sir William Jones*).

We meditate on that desirable light of the divine Savitṛ who influences our pious rites (*Wilson*).

Dhiyah, means कर्माणि; it also means बुद्धि: (*buddhih*) or under standings.

16. **Gavyuti,** a distance covering two *krosas* (about 4 miles) गवां मार्ग, or even the cow-shed, गोनिवासस्थानम् ।

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati

and

Satyakam Vidyalankar

Volume V, VI

Book IV, Hymns [1—58]

Book V, Hymns [1—87]

पंचमः षष्ठश्च भागः

चतुर्थ मण्डलम्, सूक्तानि [१—५८]

पंचमं मण्डलम्, सूक्तानि [१—८७]

Veda Pratishthana

New Delhi

RGVEDA, Vol. V, VI

Published by the Veda Pratishthana, New Delhi
on behalf of the Narendra Mohan Foundation,
Pusa Road, New Delhi (India)

Transliteration based on the text of Theodor Aufrecht.

SOLE SELLING AGENTS

S. Chand & Company Ltd.

Head Office : Ram Nagar, New Delhi-110055

Show Room : 4/16-B, Asaf Ali Road, New Delhi-110002

Branches :

Mai Hiran Gate, Jullundur-144008

Aminabad Park, Lucknow-226001

Blackie House,
103/5, Walchand Hirachand Marg,
Opp. GPO. Bombay-400001

Khazanchi Road, Patna-800004

Sultan Bazar, Hyderabad-500001

152, Anna Salai, Madras-600002

285/J, Bipin Behari Ganguli Street,
Calcutta-700012

3, Gandhi Sagar East,
Nagpur-440002

KPCC Bldg., Race Course Road,
Bangalore-560009

8-1, Banerjee Road,
Eranakulam North, Cochin-682018

Printed at :
Shiksha Bharati Press, G. T. Road, Shahdara, Delhi

CONTENTS

IN MEMORY OF

VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

Ved Ratan Mohan

Foreword

by

Dr. L.M. Singhvi
Executive Chairman, Veda Pratisthana.

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमि. पुत्रोऽहं पृथिव्याः......अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, सभ्रातरो वावृधुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातर द्विक्षन् मा स्वसारमुत स्वसा......अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पि: ।
वयं सोमस्य विश्वह प्रियास: सुवीरासो विदथमावदेम ।। ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभि: श्रृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्रा: । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एक सद् विप्रा: वहुधा वदन्ति):

ग्रा नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो ग्रपरीतास उदि्भदः ।
देवा नो यथा सदमिद् वृधे ग्रसन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relaticn to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वत: । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

ग्रभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।
ग्रभयं नक्तमभयं दिवा नः सर्वा ग्राशा मम मित्र भवन्तु ॥ ग्रथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्व सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववारा: । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

चतुर्थं मण्डलम्

———◆◆◆———

(१) प्रथमं सूक्तम्

(१–२०) विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१, ६–२०) प्रथमर्चः षष्ठ्यादिपञ्चदशानाञ्चाग्निः, (२–५) द्वितीयादिचतसृणाञ्चाग्निर्वरुणो वा देवता । (१) प्रथमर्च अष्टिः, (२) द्वितीयाया अतिजगती, (३) तृतीयाया धृतिः, (४–२०) चतुर्थ्यादिसप्तदशानाञ्च त्रिष्टुप् छन्दांसि ॥

॥१२॥ त्वां ह्यग्ने सदमित्समन्यवो देवासो देवमरतिं न्येरिर इति क्रत्वा न्येरिरे ।
अमर्त्यं यजत मर्त्येष्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ॥१॥
स भ्रातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम् ।
ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम् ॥२॥

1.

Tvám̩ hy ágne sádam ít samanyávo deváso devám aratím̩ nyerirá íti krátvā nyeriré | ámartyam̩ yajata mártyeshv á devám ádevam̩ janata prácetasam̩ víṣvam ádevam̩ janata prácetasam || 1 || sá bhrátaram̩ várunam agna á vavritsva deváñ áchā sumatí yajñávanasam̩ jyéshtham̩ yajñávanasam| ritávānam ādityám̩ carshaṇīdhrítam̩ rájānam̩ carshaṇīdhrítam || 2 ||

ṚGVEDA SAMHITĀ

BOOK FOUR

1

O swift moving, radiant, universal fire, the cosmic divine powers ever excite you and urge you with their dedication for manifestation. O adorable, immortal and brilliant, they generate you as an immortal force among mortals, as the all-competent; they generate you as the all-competent and omnipresent Nature's bounty. 1

O universal fire-divine, bring your venerable brotherly associate, the *water-divine*, to the presence of the worshipper. He loves very much to participate in universal cosmic creation, he is true to the established laws, is one of the infinite creative principles, and sustainer, truly a sustainer of men; he is like the sovereign venerated by mankind. 2

सखे सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं दस्म रंह्या ।
अग्ने मृळीकं वरुणे सचा विदो मरुत्सु विश्वभानुषु ।
तोकाय तुजे शुशुचान शं कृध्यस्मभ्यं दस्म शं कृधि ॥३॥
त्वं नो अग्ने वरुणस्य विद्वान्देवस्य हेळोऽव यासिसीष्ठाः ।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् ॥४॥
स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ ।
अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि ॥५॥

sákhe sákhāyam abhy á vavritsvāṣúm ná cakrám ráthyeva ráṅhyāsmábhyam dasma ráṅhyā | ágne mriḷīkám váruṇe sácā vido marútsu viṣvábhānushu | tokáya tujé ṣuṣucāna ṣám kridhy asmábhyam dasma ṣám kridhi || 3 || tvám no agne várunasya vidván devásya héḷó 'va yāsisīshṭhāḥ | yájishṭho váhnitamaḥ ṣóṣucāno víṣvā dvéshāṅsi prá mumugdhy asmát || 4 || sá tvám no agne 'vamó bhavotí nédishṭho asyá usháso vyùshṭau | áva yakshva no váruṇam rárāṇo vīhí mriḷīkám suhávo na edhi || 5 ||

॥१३॥ अस्य श्रेष्ठा सुभगस्य संदृग्देवस्य चित्रतमा मर्त्येषु ।
शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥६॥
त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥७॥
स दूतो विश्वेदभि वष्टि सद्मा होता हिरण्यरथो रंसुजिह्वः ।
रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत् ॥८॥

asyá ṣréshṭhā subhágasya saṃdríg devásya citrátamā mártyeshu | ṣúci ghritám ná taptám ághnyāyā spārhá devásya maṅháneva dhenóḥ || 6 || trír asya tá paramá santi satyá spārhá devásya jánimāny agnéḥ | ananté antáḥ párivīta ágāc chúciḥ ṣukró aryó rórucānaḥ || 7 || sá dūtó víṣvéd abhí vashṭi sádmā hótā híraṇyaratho rámsujihvaḥ | rohídaṣvo vapushyò vibhávā sádā raṇváḥ pitumátīva saṃsát || 8 ||

O fire-divine, friendly and beautiful, bring hither your brother, water-divine (cosmic water) just as the two strong horses convey the swift chariot along the road to its goal. Along with cosmic water, receive, O universal fire, the gratifying homage, and also along with the all-illumining divine winds, grant, O fire-divine, happiness to our aspiring children ; grant, O beautiful fire-divine, happiness to ourselves. 3

O all-wise fire-divine, avert from us the wrath of the cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. 4

May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you, reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. 5

The glance of this auspicious fire-divine, directed towards men, is most excellent, most wonderful, acceptable to all, as the pure warm butter from the milk of the cow acceptable to the divine powers, and as the gift of a milch-cow to a man. 6

These three (divine fire, divine waters, and divine winds) are the supreme, true, most exalted, and eagerly longed for manifestations of the fire-divine. He is revealed in the boundless region, invested with radiance, pure and bright. 7

He, the messenger, the invoker, riding in a golden chariot, with a tongue of flames, frequents all the chambers of worship, drawn by red horse, like rays; he, the resplendent, is always agreeable and is like a dwelling well-supplied with food. 8

स चेतयन्मनुषो यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति ।
स क्षेत्यस्य दुर्यासु साधन्देवो मर्तस्य सधनित्वमाप ॥९॥
स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य ।
धिया यद्विश्वे अमृता अकृण्वन्द्यौष्पिता जनिता सत्यमुक्षन् ॥१०॥

sá cetayan mánusho yajñábandhuḥ prá tám mahyā́ rasanáyā nayanti | sá kshety asya dúryāsu sā́dhan devó mártasya sadhanitvám āpa || 9 || sá tū́ no agnír nayatu prajānánn áchā rátnaṃ devábhaktaṃ yád asya | dhiyā́ yád víṣve amṛ́tā ákṛiṇvan dyaúsh pitā́ janitā́ satyám ukshan || 10 ||

॥१४॥ स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्तायोयुवानो वृषभस्य नीळे ॥११॥
प्र शर्ध आर्त प्रथमं विपन्याँ ऋतस्य योना वृषभस्य नीळे ।
स्पार्हो युवा वपुष्यो विभावा सप्त प्रियासोऽजनयन्त वृष्णे ॥१२॥
अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्ऋतमाशुषाणाः ।
अश्मव्रजाः सुदुघा वव्रे अन्तरुदुस्रा आजन्नुषसो हुवानाः ॥१३॥
ते मर्मृजत ददृवांसो अद्रिं तदेषामन्ये अभितो वि वोचन् ।
पश्वयन्त्रासो अभि कारमर्चन्विदन्त ज्योतिश्चकृपन्त धीभिः ॥१४॥

sá jāyata prathamáḥ pastyā̀su mahó budhné rájaso asyá yónau | apā́d aṣīrshā́ guhámāno ántāyóyuvāno vṛishabhásya nīḷé || 11 || prá ṣárdha ārta prathamáṃ vipanyā́n̐ ṛitásya yónā vṛishabhásya nīḷé | spārhó yúvā vapushyò vibhā́vā saptá priyā́so 'janayanta vṛ́ishṇe || 12 || asmā́kam átra pitáro manushyā̀ abhí prá sedur ṛitám āṣushāṇā́ḥ | áṣmavrajāḥ sudúghā vavré antár úd usrā́ ājann usháso huvānā́ḥ || 13 || té marmṛijata dadṛivā́ṅso ádriṃ tád eshām anyé abhíto ví vocan | paṣváyantrāso abhí kārám arcan vidánta jyótiṣ cakṛipánta dhībhíḥ || 14 ||

As a lover of worship, he knows those people, who bind and take him with the strong cord of praise. He, the divine fire, fulfilling all desires, abides in the homes of mortal devotees and wins a partnership in his possessions. 9

May that fire divine conduct us to that precious treasure, coveted by the devout worshippers. He is the one, whom all the immortals manifest for the performance of sacred rites, of whom heaven is the prime abode and revealer, and on whom the priests sprinkle loving oblations. 10

He is the first in rank and engendered in the habitations; he is revealed at great heaven's base and in this region's bosom. He is without feet, and without head, and conceals his extremities, combining in the lair of the rain-clouds. 11

Glorified by praise, he first rises aloft, defiant, in the womb of cosmic waters, in the lair of the rain-clouds. The seven dear priests (rays) engender the fire-divine, who is the showerer of benefits, desirable, ever-young, beautiful in form and resplendent. 12

In this world, our mortal forefathers, in the course of their search for eternal truth found the universal fire-divine; then calling upon the dawn of wisdom, they extricated the cows of knowledge which remained concealed among rocks in the dark caverns. 13

Rending the rocks they further cleared out the way; others around also reported their findings. Fully prepared for the extrication of the cattle, they sang their songs and found the light and with wisdom they planned out the course of action. 14

ते गव्यता मनसा दृध्रमुब्धं गा येमानं परि षन्तमद्रिम् ।
दृळ्हं नरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वव्रुः ॥१५॥

té gavyatá mánasā dridhrám ubdhám gá yemānám pári shántam ádrim | drilhám náro vácasā daívyena vrajám gómantam usíjo ví vavruh || 15 ||

॥१५॥ ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन् ।
तज्जानतीरभ्यनूषत व्रा आविर्भुवदरुणीर्यशसा गोः ॥१६॥
नेशत्तमो दुधितं रोचत द्यौरुद्देव्या उषसो भानुरर्त ।
आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन् ॥१७॥
आदित्पश्चा बुबुधाना व्यख्यन्नादिद्रत्नं धारयन्त द्युभक्तम् ।
विश्वे विश्वासु दुर्यासु देवा मित्र धिये वरुण सत्यमस्तु ॥१८॥
अच्छा वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम् ।
शुच्यूधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः ॥१९॥
विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामव आवृणानः सुमृळीको भवतु जातवेदाः ॥२०॥

té manvata prathamám náma dhenós tríh saptá mātúh paramáni vindan | táj jānatír abhy ànūshata vrá āvír bhuvad arunír yasásā góh || 16 || nésat támo dúdhitam rócata dyaúr úd devyá usháso bhānúr arta | á sūryo brihatás tishthad ájrāñ rijú márteshu vrijiná ca pásyan || 17 || ád ít pascá bubudhāná vy àkhyann ád íd rátnam dhārayanta dyúbhaktam | vísve vísvāsu dúryāsu devá mítra dhiyé varuna satyám astu || 18 || áchā voceya susucānám agním hótāram visvábharasam yájishtham | súcy údho atrinan ná gávām ándho ná pūtám párishiktam ansóh || 19 || vísveshām áditir yājñíyānām vísveshām átithir mánushānām | agnír devánām áva āvrinānáh sumrilīkó bhavatu jātávedāh || 20 ||

Devoted to their leader, the fire-divine, these people, with minds intent upon restoring cattle, brokeopen, with divine wisdom, the enclosing obstructions, consisting of solid mountains confining cows, — the stable full of cattle. 15

They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun. 16

The diffused darkness receded; the firmament glowed with radiance, the lustre of the divine dawn arose and then the sun ascended above the wide expanses, beholding deeds of men, good and evil. 17

Thereupon awakening, the enlightened devotees obtain celestial treasures of knowledge, and thereon the universal godly men assemble in the congregation. O Lord of cosmic light and intelligence, may the aspirations and efforts of your worshippers be effective and fruitful. 18

May I now glorify the present radiant fire-divine, the invoker of Nature's bounties, the supporter of the universe, and most adorable, though the udder of the cow has not been milked, nor the sanctified and strained libation drawn up by the sun. 19

The universal fire-divine is the mother of all those divine powers, to whom the worship is offered. May He be dear like a guest to all men. Receiving the offered homage, may He, the knower of all that is born, be gracious to us. 20

(२) द्वितीयं सूक्तम्

(१-२०) विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि ।
होता यजिष्ठो मह्ना शुचध्यै हव्यैरग्निर्मनुष ईरयध्यै ॥१॥
इह त्वं सूनो सहसो नो अद्य जातो जाताँ उभयाँ अन्तरग्ने ।
दूत ईयसे युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुक्रांश्च ॥२॥
अत्या वृधस्नू रोहिता घृतस्नू ऋतस्य मन्ये मनसा जविष्ठा ।
अन्तरीयसे अरुषा युजानो युष्मांश्च देवान्विश आ च मर्तान् ॥३॥

2.

Yó mártyeshv amṛíta ṛitávā devó devéshv aratír nidháyi | hótā yájishṭho mahná ṣucádhyai havyaír agnír mánusha īrayádhyai || 1 || ihá tvám sūno sahaso no adyá jātó jātáñ ubháyāñ antár agne | dūtá īyase yuyujāná ṛishva ṛijumushkán vṛíshaṇaḥ ṣukráñṣ ca || 2 || átyā vṛidhasnū́ róhitā ghṛitásnū ṛitásya manye mánasā jávishṭhā | antár īyase arushā́ yujānó yushmáñṣ ca deván víṣa ā́ ca mártān || 3 ||

अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत ।
स्वश्वो अग्ने सुरथः सुराधा एदु वह सुहविषे जनाय ॥४॥
गोमाँ अग्नेऽविमाँ अश्वी यज्ञो नृवत्सखा सदमिदप्रमृष्यः ।
इळावाँ एषो असुर प्रजावान्दीर्घो रयिः पृथुबुध्नः सभावान् ॥५॥

aryamáṇaṃ váruṇam mitrám eshām índrāvíshṇū marúto aṣvínotá | svásvo agne suráthaḥ surā́dhā éd u vaha suhavíshe jánāya || 4 || gómāñ agné 'vimāñ aṣví yajñó nṛivátsakhā sádam íd apramṛishyáḥ | íḷāvāñ eshó asura rajávān dīrghó rayíḥ pṛithubudhnáḥ sabhávān || 5 ||

2

He, the fire-divine, has been installed immortal among the mortals, the observer of truth, the invoker of natural powers and triumphant among them, the most diligent. He has been placed upon the altar to brighten the ceremony by his lustre, and for the elevation of mankind through oblations in celestial regions. 1

O divine fire, embodiment of strength, kindled today at this place of worship, and invoker of Nature's bounties, may you fair as an intermediate envoy between both (Nature's forces and men), harnessing your vigorous, robust and resplendent flames. 2

I acknowledge with reverence the reddish, prosperity-bestowing, water-shedding and swifter-than-mind-moving, steeds (radiant beams), of Lord, the Truth. Yoking the brilliant pair, you pass between the celestial divine forces of yours and the human beings. 3

Possessed of brilliant flames, an excellent chariot and abundant nourishment, O fire-divine, may you bring the blessings of the cosmic all-pervading powers of light, life, waters, law and order, winds, twin-divines among these worshippers for the benefit of mankind. 4

O mighty fire-divine, may our benevolent actions, celebrated by your worshipper and instituted by the priests be productive of cows, sheep and horses and remain ever uninterrupted. May it grant wisdom, progeny, long continued and broad-based affluence, and social status. 5

॥१७॥ यस्त इध्मं जभरत्सिष्विदानो मूर्धानं वा ततपते त्वाया ।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात्सीमघायत उरुष्य ॥६॥
यस्ते भरादन्नियते चिदन्नं निशिषन्मन्द्रमतिथिमुदीरत् ।
आ देवयुरिनधते दुरोणे तस्मिन्रयिर्ध्रुवो अस्तु दास्वान् ॥७॥
यस्त्वा दोषा य उषसि प्रशंसात्प्रियं वा त्वा कृणवते हविष्मान् ।
अश्वो न स्वे दम आ हेम्यावान्तमंहसः पीपरो दाश्वांसम् ॥८॥
यस्तुभ्यमग्ने अमृताय दाशद्दुवस्त्वे कृणवते यतस्रुक् ।
न स राया शशमानो वि योषन्नैनमंहः परि वरदघायोः ॥९॥
यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य सुधितं रराणः ।
प्रीतेदसद्धोत्रा सा यविष्ठासाम यस्य विधतो वृधासः ॥१०॥

yás ta idhmám jabhárat sishvidānó mūrdhánam vā tatápate tvāyá | bhúvas tásya svátavāñh pāyúr agne víṣvasmāt sīm aghāyatá urushya || 6 || yás te bhárād ánniyate cid ánnam nisíshan mandrám átithim udírat | á devayúr inádhate duroṇé tásmin rayír dhruvó astu dásvān || 7 || yás tvā doshá yá ushási praṣáṅsāt priyám vā tvā kriṇávate havíshmān | áṣvo ná své dáma á hemyávān tám áṅhasaḥ pīparo dāṣváṅsam || 8 || yás túbhyam agne amrítāya dáṣad dúvas tvé kriṇávate yatásruk | ná sá rāyá ṣaṣamānó vi yoshan naínam áṅhaḥ pári varad aghāyóḥ || 9 || yásya tvám agne adhvarám jújosho devó mártasya súdhitam rárāṇaḥ | prītéd asad dhótrā sá yavishṭhásāma yásya vidható vridhásaḥ || 10 ||

॥१८॥ चित्तिमचित्तिं चिनवद्वि विद्वान्पृष्ठेव वीता वृजिना च मर्तान् ।
राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य ॥११॥

císttim ácittim cinavad ví vidvān prishṭhéva vītá vrijiná ca mártān | rāyé ca naḥ svapatyáya deva dítim ca rásvâditim urushya || 11 ||

O fire-divine, may you be the munificient recompenser of the person, who, sweating with toil, brings you fuel, and in your service exhausts out himself to full capacity and may you protect him from every one that seeks to do him evil. 6

May the worshipper, who, desirous of food, presents reverential homage and constantly offers sweet devotional prayers to you, and also who welcomes you as a guest and devoutly kindles you in his home, be blessed with a son, firm in devotion and liberal in offerings. 7

May you, fire-divine, as if a horse with golden caparisons rescue from evils the bounteous worshipper, who glorifies you morning and evening, and, presenting homage, does what is acceptable to you in his own home. 8

O immortal fire-divine, let not the one, who is dedicated and serves you with repeated praises and who pours out butter with uplifted ladle, be devoid of wealth and let not the wickedness of a malevolent overwhelm him. 9

O fire-divine, gracious and youngest amongst the divines, may that prayer be agreeable to you, which is uttered by the man, with whose well-conducted worships you are well-pleased, and may we be the promoters of the worshipper when he adores you. 10

The all-wise Lord discriminates between virtue and vice, straight between man and man like the groom distinguishing between sturdy and weak backs of horses. O Lord, enrich us with wealth and virtuous children; may you award us the ephemeral wealth, and also protect the non-ephemeral one. 11

कविं शशासुः कवयोऽदब्धा निधारयन्तो दुर्यास्वायोः ।
अतस्त्वं दृश्याँ अग्न एतान्पड्भिः पश्येरद्भुताँ अर्य एवैः ॥१२॥
त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।
रत्नं भर शशमानाय घृष्वे पृथु श्चन्द्रमवसे चर्षणिप्राः ॥१३॥
अधा ह यद्वयमग्ने त्वाया पड्भिर्हस्तेभिश्चकृमा तनूभिः ।
रथं न क्रन्तो अपसा भुरिजोर्ऋतं येमुः सुध्य आशुषाणाः ॥१४॥
अधा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नॄन् ।
दिवस्पुत्रा अङ्गिरसो भवेमाद्रिं रुजेम धनिनं शुचन्तः ॥१५॥

kavím ṣaṣāsuḥ kaváyó 'dabdhā nidhāráyanto dúryāsv āyóḥ | átas tvám dṛíṣyāñ agna etán paḍbhíḥ paṣyer ádbhutāñ aryá évaiḥ || 12 || tvám agne vāgháte suprániītiḥ sutásomāya vidhaté yavishṭha | rátnam bhara ṣaṣamānáya ghṛishve pṛithú ṣcandrám ávase carshaṇipráḥ || 13 || ádhā ha yád vayám agne tvāyá paḍbhír hástebhiṣ cakṛimá tanúbhiḥ | rátham ná kránto ápasā bhuríjor ṛitám yemuḥ sudhyà āṣushāṇáḥ || 14 || ádhā mātúr ushásaḥ saptá víprā jáyemahi prathamá vedháso nṛ́n | divás putrá áñgiraso bhavemádrim rujema dhanínam ṣucántaḥ || 15 ||

॥१९॥ अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥१६॥
सुकर्माणः सुरुचो देवयन्तोऽयो न देवा जनिमा धमन्तः ।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्तो अग्मन् ॥१७॥

ádhā yáthā naḥ pitáraḥ párāsaḥ pratnáso agna ṛitám āṣushāṇáḥ | ṣúcíd ayan dídhitim ukthaṣásaḥ kshámā bhindánto aruṇír ápa vran || 16 || sukármaṇaḥ surúco devayántó 'yo ná devá jánimā dhámantaḥ | ṣucánto agním vavṛidhánta índram ūrvám gávyam parishádanto agman || 17 ||

O fire-divine, the unreviled wise persons always welcome with reverence wise men in their homes. May you also proceed with rapid footsteps to meet and bless these remarkable and marvellous men of wisdom. 12

Resplendent and ever youthful fire-divine, you are the satisfier of the wishes of men, and giver of good guidance to the participants, who serve you with loving devotion. May you bestow joy-yielding and abundant wealth for the preservation of the participant, who praises and worships you with full dedication. 13

O fire-divine, we churn you, the eternal truth, out with hands and feet, and all our members, the pious experts of the technique, exercise their arms in the work of attrition just as those who fabricate laboriously a car. 14

May we, the seven divine sons, first in order, become the wise fire technicians, and engender as if from the dawn the front rank people, and being well-versed, break open rocks. 15

Thus, O adorable Lord, our virtuous and ancient fore-fathers, institutors of holy rites based on immortal truths, attain pure light, and reciting sacred hymns and dispersing gloom make purple dawns manifest. 16

Performers of benevolent works, brilliant and aspirants of divinity, make their life free from impurity, as a smith heats iron. Enkindling the fire-divine, and exalting the resplendent Lord, and wandering about in search, they reach the vast mystic source of wisdom and speech. 17

आ यूथेव क्षुमति पश्वो अख्यद्देवानां यज्जनिमान्त्युग्र ।
मर्तानां चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्यायोः ॥१८॥
अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मृजतश्चारु चक्षुः ॥१९॥
एता ते अग्न उचथानि वेधोऽवोचाम कवये ता जुषस्व ।
उच्छोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि ॥२०॥

á yūthéva kshumáti pasvó akhyad devánām yáj jánimánty ugra | mártānām cid urvásīr akripran vridhé cid aryá úparasyāyóḥ || 18 || ákarma te svápaso abhūma ritám avasrann usháso vibhātíḥ | ánūnam agním purudhá̄ suscandrám devásya mármrijatas cá̄ru cákshuḥ || 19 || etá̄ te agna ucáthāni vedhó 'vocāma kaváye tá̄ jushasva | úc chocasva krinuhí vásyaso no mahó rāyáḥ puruvāra prá yandhi || 20 ||

(३) तृतीयं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चोऽग्नी रुद्रो वा.
(२-१६) द्वितीयादिपञ्चदशानाञ्चाग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२०॥ आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः ।
अग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥१॥
अयं योनिश्चकृमा यं वयं ते जायेव पत्य उशती सुवासाः ।
अर्वाचीनः परिवीतो नि षीदेमा उ ते स्वपाक प्रतीचीः ॥२॥

3.

Á vo rā́jānam adhvarásya rudrám hótāram satyayájam ródasyoḥ | agním purá̄ tanayitnór acíttād dhíranyarūpam ávase krinudhvam || 1 || ayám yónis cakrimá̄ yám vayám te jāyéva pátya usatí suvásāḥ | arvācīnáḥ párivīto ní shīdemá̄ u te svapāka pratīcíḥ || 2 ||

O the powerful fire-divine, the self proclaims the near presence of the mystic source of wisdom, as the herd of cattle in a food-full pasture, and the enlightened participants then plan out the details of attaining this widely-loved wisdom, and having attained it, the master of the family is rendered competent to provide for the increase of posterity and the support of dependents. 18

We have worked for you, O fire-universal; we have nobly laboured; the bright dawns have shed their lustre upon our worship—adding the beauty to the perfect fire-divine, and God's bounteous eye, the Sun, that shines for ever. 19

O all-wise creator, fire-divine, we have repeated these praises to you; may you accept them. May you blaze aloft; make us epulent; may you, being glorified by all, bestow upon us ample wealth. 20

3

Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is presiding Lord of worship, the invoker, the afflicter of adversaries, the institutor of sacrificial cosmic order between the earth and heaven, and the one invested with golden colours. 1

This is the altar, which we have decorated for you, as a wife attached to her husband puts on elegant garments. O accomplisher of good works, may you, sit down in our presence, invested with radiance, while these flames incline towards you. 2

आशृण्वते अदृपिताय मन्म नृचक्षसे सुमृळीकाय वेधः ।
देवाय शस्तिममृताय शंस ग्रावेव सोता मधुषुद्यमीळे ॥३॥
त्वं चिन्नः शम्या अग्ने अस्या ऋतस्य बोध्यृतचित्स्वाधीः ।
कदा त उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥४॥
कथा ह तद्वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः ।
कथा मित्राय मीळ्हुषे पृथिव्यै ब्रवः कदर्यम्णे कद्भगाय ॥५॥

āṣriṇvaté ádṛipitāya mánma nṛicákshase sumṛiḷīkā́ya vedhaḥ | devā́ya ṣastím amṛ́tāya ṣaṅsa grā́veva sótā madhushúd yám īḷé || 3 || tvám cin naḥ ṣámyā agne asyā́ ṛitásya bodhy ṛitacit svādhī́ḥ | kadā́ ta ukthā́ sadhamā́dyāni kadā́ bhavanti sakhyā́ gṛihé te || 4 || kathā́ ha tád váruṇāya tvám agne kathā́ divé garhase kán na ā́gaḥ | kathā́ mitrā́ya mīḷhúshe pṛithivyaí brávaḥ kád aryamṇé kád bhágāya || 5 ||

॥२१॥

कद्धिष्ण्यासु वृधसानो अग्ने कद्वाताय प्रतवसे शुभंये ।
परिज्मने नासत्याय क्षे ब्रवः कदग्ने रुद्राय नृघ्ने ॥६॥
कथा महे पुष्टिंभराय पूष्णे कद्रुद्राय सुमखाय हविर्दे ।
कद्विष्णव उरुगायाय रेतो ब्रवः कदग्ने शरवे बृहत्यै ॥७॥
कथा शर्धाय मरुतामृताय कथा सूरे बृहते पृच्छ्यमानः ।
प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वान् ॥८॥

kád dhíshṇyāsu vṛidhasānó agne kád vā́tāya prátavase ṣubhaṃyé | párijmane nā́satyāya kshé brávaḥ kád agne rudrā́ya nṛighné || 6 || kathā́ mahé pushṭimbharā́ya pūshṇé kád rudrā́ya súmakhāya havirdé | kád víshṇava urugāyā́ya réto brávaḥ kád agne ṣárave bṛihatyaí || 7 || kathā́ ṣárdhāya marútām ṛitā́ya kathā́ sūré bṛihaté pṛichyámānaḥ | práti bravó 'ditaye turā́ya sā́dhā divó jātavedaṣ cikitvā́n || 8 ||

Repeat, O priest, the praise, the prayer, to the attentive and affable fire-divine, to the perceiver of mankind, the giver of felicity, to the divine, the immortal; to him the worshipper, while offering homage, like the stone pressing the juice repeatedly sings in a loud voice. 3

May you, fire-divine, the cognizant of truth, the author of good works, be responsive to our adoration. When shall your exhilarating hymns be chanted? When shall our friendship with you be established in our heart and home? 4

O the glorious one like fire, why this complaint to virtuous, and why to the enlightened? What is our offence? Why repeat it to the bountiful friend, to the mother earth, to the ordainers or to the gracious ? 5

Why repeat it when exalted in holy ceremonies ? Why tell it to the mighty, benevolent, circumambient truthful wind ? Why, O the glorious one like fire, to the earth ? Why to the afflicter, destroyer of men ? 6

Why to the great and nutriment-conveying sustainer ? Why to the afflicter, the object of worship and the giver of oblations? Why to the many-hymned protector ? Why tell our sin to the mighty destructive forces ? 7

Why tell it to the veracious vital principles? Why, even when asked, to the mighty sun? Why repeat it to eternity or to the swift wind? May you, cognizant of all that exists fulfil your divine responsibility. 8

ऋतेन ऋतं नियतमीळ आ गोरामा सचा मधुमत्पक्वमग्ने ।
कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय ॥९॥
ऋतेन हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ठ्येन ।
अस्पन्दमानो अचरद्वयोधा वृषा शुक्रं दुदुहे पृश्निरूधः ॥१०॥

ṛiténa ṛitáṃ níyatam īḷa ā́ gór āmā́ sácā mádhumat pakvám agne | krishṇā́ satī́ rúṣatā dhāsínaishā́ jā́maryeṇa páyasā pīpāya || 9 || ṛiténa hí shmā vṛishabhás cid aktáḥ púmāṅ agníḥ páyasā pṛishṭhyèna | áspandamāno acarad vayodhā́ vṛíshā ṣukráṃ duduhe pṛíṣnir ū́dhaḥ || 10 ||

॥२२॥ ऋतेनाद्रिं व्यसन्भिदन्तः समङ्गिरसो नवन्त गोभिः ।
शुनं नरः परि षदन्नुषासमाविः स्वरभवज्जाते अग्नौ ॥११॥
ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने ।
वाजी न सर्गेषु प्रस्तुभानः प्र सदमित्स्रवितवे दधन्युः ॥१२॥
मा कस्य यक्षं सदमिद्धुरो गा मा वेशस्य प्रमिनतो मापेः ।
मा भ्रातुरग्ने अनृजोर्ऋणं वेर्मा सख्युर्दक्षं रिपोर्भुजेम ॥१३॥
रक्षा णो अग्ने तव रक्षणेभी रारक्षाणः सुमख प्रीणानः ।
प्रति ष्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद्वावृधानम् ॥१४॥

ṛiténā́drim vy àsan bhidántaḥ sám áṅgiraso navanta góbhiḥ | ṣunáṃ náraḥ pári shadann ushā́sam āvíḥ svàr abhavaj jāté agnaú || 11 || ṛiténa devī́r amṛítā ámṛiktā árṇobhir ā́po mádhumadbhir agne | vājī́ ná sárgeshu prastubhānáḥ prá sádam ít srávitave dadhanyuḥ || 12 || mā́ kásya yaksháṃ sádam íd dhuró gā mā́ veṣásya praminató mā́péḥ | mā́ bhrā́tur agne ánṛijor ṛiṇáṃ ver mā́ sákhyur dákshaṃ ripór bhujema || 13 || rákshā ṇo agne táva rákshaṇebhī rārakshāṇáḥ sumakha prīṇānáḥ | práti shphura ví ruja vīḍv áṅho jahí ráksho máhi cid vāvṛidhānám || 14 ||

I solicit, O divine fire, the truth of the speech sustained by the natural law itself, though immature she possesses the sweetness of the ripe. Like a cow, black may she be, yet with her bright nutritious milk, she maintains mankind in existence. 9

The powerful fire-divine, the showerer of benefits, is kindled by the genuine sustaining milk; the giver of strength proceeds unswerving from his course, and the sun, the shedder of rain, draws the cosmic vapours from the udder of the firmament. 10

By the force of natural laws, the fire priests, rending the mountain assunder, throw it open, and restore the lost wisdom. The leaders arrive happily at the dawn and soon after the sun manifests as the fire ritual is lighted. 11

By the force of eternal truth, O fire-divine, the divine channels, immortal, unobstructed, continue to flow perpetually with sweet waters, like a horse, that is being urged in his speed. 12

Go not ever, fire-divine, to the invitation of any one who harms us, nor to that of a malevolent neighbour; nor to unworthy kinsman. Accept not the dues from an insincere brother. Let us not rely on the might of a crooked friend or a deceptive foe. 13

O earnestly honoured, fire-divine, ever-guarding, propitiated by our offerings, keep us safe with your protective power; enlighten us and entirely extirpate our sins. May you destroy the wicked when he waxes mighty. 14

एभिर्भव सुमना अग्ने अर्कैरिमान्त्स्पृश मन्मभिः शूर वाजान् ।
उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत ॥१५॥
एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥१६॥

ebhír bhava sumánā agne arkaír imā́n sprisa mánmabhiḥ sūra vā́jān | utá bráhmāṇy aṅgiro jushasva sáṃ te sastír devávātā jareta || 15 || etā́ vísvā vidúshe túbhyaṃ vedho nīthā́ny agne niṇyā́ vácāṅsi | nivácanā kaváye kā́vyāny áṣaṅsisham matíbhir vípra ukthaíḥ || 16 ||

(४) चतुर्थं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । रक्षोहाग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥१॥
तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।
तपूंष्यग्ने जुह्वा पतङ्गानसंदितो वि सृज विष्वगुल्काः ॥२॥
प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत् ॥३॥

4.

Krinushvá pā́jaḥ prásitiṃ ná prithvíṃ yāhí rā́jevā́mavāñ íbhena | trishvī́m ánu prásitiṃ drūṇānó 'stāsi vídhya rakshásas tápishṭhaiḥ || 1 || táva bhramā́sa āṣuyā́ patanty ánu spriṣa dhrishatā́ ṣóṣucānaḥ | tápūṅshy agne juhvā̀ pataṃgā́n ásaṃdito ví srija víshvag ulkā́ḥ || 2 || práti spáṣo ví srija tū́rṇitamo bhávā payúr viṣó asyá ádabdhaḥ | yó no dūré aghásaṅso yó ánty ágne mā́kish ṭe vyáthir ā́ dadharshīt || 3 ||

Be propitiated fire-divine, by these hymns; accept, O brave, the sacred homage, offered with praises; be pleased, O fire flames, by our prayers; may the adoration addressed to Nature's forces exalt you. 15

O fire-divine, the all-wise, acquainted with the agreed upons, to you I address these wise meaningful hymns. I sing to you, O sage, the charming words of wisdom, these ever-to-be racited poems, composed with discretions and praises. 16

4

O adorable Lord, put forth your vigour, as a hunter speeds his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. 1

O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames, and sparks, and fire brands all around you. 2

O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or nigh, prevail against us, your worshippers. 3

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ ओषतात्तिग्महेते ।
यो नो अरातिं समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥४॥
ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून् ॥५॥

úd agne tishṭha práty ā́ tanushva ny àmítrāñ oshatāt tigmahete | yó no ārātiṃ samidhāna cakré nīcā́ tā́ṃ dhakshy atasā́ṃ ná ṣúshkam || 4 || ūrdhvó bhava práti vidhyā́dhy asmád āvísh kṛiṇushva daívyāny agne | áva sthirā́ tanuhi yātujū́nāṃ jāmím ájāmim prá mṛiṇīhi ṣátrūn || 5 ||

॥२४॥ स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत् ।
विश्वान्यस्मै सुदिनानि रायो द्युम्नान्यर्यो वि दुरो अभि द्यौत् ॥६॥
सेदग्ने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थैः ।
पिप्रीषति स्व आयुषि दुरोणे विश्वेदस्मै सुदिना सासदिष्टिः ॥७॥
अर्चामि ते सुमतिं घोष्यर्वाक्सं ते वावाता जरतामियं गीः ।
स्वश्वास्त्वा सुरथा मर्जयेमास्मे क्षत्राणि धारयेरनु द्यून् ॥८॥
इह त्वा भूर्या चरेदुप त्मन्दोषावस्तर्दीदिवांसमनु द्यून् ।
क्रीळन्तस्त्वा सुमनसः सपेमाभि द्युम्ना तस्थिवांसो जनानाम् ॥९॥

sá te jānāti sumatíṃ yavishṭha yá ívate bráhmaṇe gātúm aírat | víṣvāny asmai sudínāni rāyó dyumnány aryó ví dúro abhí dyaut || 6 || séd agne astu subhágaḥ sudā́nur yás tvā nítyena havíshā yá ukthaíḥ | píprīshati svá ā́yushi duroṇé víṣvéd asmai sudínā sā́sad ishṭíḥ || 7 || árcāmi te sumatíṃ ghóshy arvā́k sáṃ te vāvā́tā jaratām iyáṃ gī́ḥ | sváṣvās tvā suráthā marjayemāsmé kshatrā́ṇi dhārayer ánu dyū́n || 8 || ihá tvā bhū́ry ā́ cared úpa tmán dóshāvastar dīdivā́ṅsam ánu dyū́n | krīḷantas tvā sumánasaḥ sapemābhí dyumnā́ tasthivā́ṅso jánānām || 9 ||

Rise up, O sharp weaponed divine fire! Spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire-divine! Burn down that one like a piece of dry wood, who acts as an enemy towards us. 4

Rise up, O divine fire! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bow-strings (i.e. the threatening weapons) of the malignant foes. Destroy those, who are hostile, whether friend or alien. 5

O ever-young (fire-divine), the one who inspires devotion towards the other, well-versed in divine knowledge experiences your excellent favour. May you bestow upon him all happy days, and magnificence of riches, and as a Lord shine upon his dwelling. 6

O fire-divine, may he who propitiates you with constant oblations and praises be prosperous and liberal giver. May all his days and his sacred acts be blessed by you. 7

I adore your gracious favour, O fire-divine; may this reiterated and resounding hymn convey my love to you; may we be possessed of good horses and good cars, so that we may pay you homage and may you, day by day, provide us with protections. 8

O resplendent fire-divine, may every one of his own accord diligently serve you, day by day, shining evening and morning. So, may we enjoying and sporting, be blessed with your favour, keeping in consonance with the glory of common men. 9

यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषग्जुजोषत् ॥१०॥

yás tvā svásvaḥ suhiraṇyó agna upayā́ti vásumatā ráthena | tásya trātā́ bhavasi tásya sákhā yás ta ātithyám ānushág jújoshat || 10 ||

॥२५॥

महो रुजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्वियाय ।
त्वं नो अस्य वचसश्चिकिद्धि होतर्यविष्ठ सुक्रतो दमूनाः ॥११॥
अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽवृका अश्रमिष्ठाः ।
ते पायवः सध्र्यञ्चो निषद्याग्ने तव नः पान्त्वमूर ॥१२॥
ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः ॥१३॥
त्वया वयं सधन्यस्त्वोतास्तव प्रणीत्यश्याम वाजान् ।
उभा शंसा सूदय सत्यतातेऽनुष्ठुया कृणुह्यह्रयाण ॥१४॥
अया ते अग्ने समिधा विधेम प्रति स्तोमं शस्यमानं गृभाय ।
दहाशसो रक्षसः पाह्यस्मान्द्रुहो निदो मित्रमहो अवद्यात् ॥१५॥

mahó rujāmi bandhútā vácobhis tán mā pitúr gótamād ánv iyāya | tvám̱ no asyá vácasaṣ cikiddhi hótar yavishṭha sukrato dámūnāḥ || 11 || ásvapnajas taráṇayaḥ suṣévā átandrāso 'vṛiká áṣramishṭhāḥ | té pāyávaḥ sadhryàñco nishádyā́gne táva naḥ pāntv amūra || 12 || yé pāyávo māmateyám̱ te agne páṣyanto andhám̱ duritā́d árakshan | raráksha tā́n sukṛíto viṣvávedā dípsanta íd ripávo nā́ha debhuḥ || 13 || tvā́yā vayám̱ sadhanyàs tvótās táva práṇīty aṣyāma vā́jān | ubhá ṣáṅsā sūdaya satyatāte 'nushṭhuyá kṛiṇuhy ahrayāṇa || 14 || ayā́ te agne samídhā vidhema práti stómam̱ ṣasyámānam̱ gṛibhāya | dáhāṣáso rakshásaḥ pāhy àsmán druhó nidó mitramaho avadyā́t || 15 ||

You, O fire-divine, become the protector of him, and his friend who possesses good horse-like vigour and a golden chariot-like wisdom, and approaches you with a chariot laden with treasure of knowledge and who gratifies you by the due performance of hospitality to you. 10

O fire-divine, ever-young and invoker of Nature's bounties, possessed of excellent wisdom, through holy texts received from the ancestory of my most revered preceptor, I demolish the powerful evil forces. May you, be aware of our devotions to you, O humbler of foes. 11

O all-wise fire-divine, may your protecting radiance, unslumbering, alert, propitious, ever-friendly, benignant, unwearied, and co-operating, be enshrined in our hearts and homes, and preserve us. 12

O fire-divine, your on-looking protecting radiance, saves the ignorance born of egoism and misfortune. He, the omniscient one, rewards the righteous acts and then his foes, intending to destroy him, would wrought him no harm. 13

O fire-divine, may we, aided by you, become opulent. May we gain strength and attain abundant food, through your guidance. O ever-truthful, destroy both sorts of calumniators, those who are near, and those who are far off, and in due course fulfil our aspirations. 14

O fire-divine, may we propitiate you, with the fuel of our dedication. May you accept the praise, that is recited by us. May you consume the unfaithful wicked. O Lord, rich in friends, preserve us from the reproach of the oppressor and the reviler. 15

(५) पञ्चमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ वैश्वानराय मीळ्हुषे सजोषाः कथा दाशेमाग्नये बृहद्भाः ।
अनूनेन बृहता वक्षथेनोप स्तभायदुपमिन्न रोधः ॥१॥
मा निन्दत य इमां मह्यं रातिं देवो ददौ मर्त्याय स्वधावान् ।
पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यह्वो अग्निः ॥२॥
साम द्विबर्हा महि तिग्मभृष्टिः सहस्ररेता वृषभस्तुविष्मान् ।
पदं न गोरपगूळ्हं विविद्वानग्निर्मह्यं प्रेदु वोचन्मनीषाम् ॥३॥

5.

Vaiṣvānaráya mīḷhúshe sajóshāḥ kathá dāṣemāgnáye bṛihád bhấḥ | ánūnena bṛihatá vakshát henópa stabhāyad upamín ná ródhaḥ || 1 || mấ nindata yá imấm máhyaṃ **rātíṃ** devó dadaú mártyāya svadhávān | pákāya gṛítso amṛíto vícetā vaiṣvānaró nṛítamo yahvó agníḥ || 2 || sấma dvi**bárhā** máhi tigmábhṛishṭiḥ sahásraretā vṛishabhás túvishmān | padáṃ ná gór ápagūḷhaṃ vividvấn agnír máhyam préd u vocan manīshấm || 3 ||

प्र ताँ अग्निर्बभसत्तिग्मजम्भस्तपिष्ठेन शोचिषा यः सुराधाः ।
प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि ॥४॥
अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।
पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरम् ॥५॥

prá tấñ agnír babhasat tigmájambhas tápishṭhena ṣocíshā yáḥ surádhāḥ | prá yé minánti várunasya dhấma priyấ mitrásya cétato **dhruváṇi** || 4 || abhrātáro ná yóshaṇo vyántaḥ patirípo ná jánayo durévāḥ | pāpásaḥ sánto anṛitấ asatyấ idám **padám ajanatā** gabhīrám || 5 ||

5

How shall we offer, with one accord, our devotion to the bounteous, extremely radiant, supreme leader who holds the universe with His vast, self-sustained body, as a pillar bears the roof. 1

Do not reproach the fire-divine, who is self-reliant, and who accepting the offerings, bestows prosperity to his mortal worshipper of mature intellect. He is wise, immortal, discriminating, chief conductor, most powerful, and supreme leader. 2

The divine fire, spreads his flames both (in celestial and midspace) regions. He is intensely-matured, full of thousandfold vigour, and strong as bull. He comprehends, by his wisdom, the mysterious sacred hymns, concealed like the foot-steps of missing cow. May he reveal that secret knowledge to me. 3

May the bounteous fire-divine, consume them with his fiercely glowing sharp jaws-like flames, who disregard the commandments and steadfast laws of most venerable and sagacious Lord. 4

Like youthful women, who have no close relatives, or like damsels, who unaccommodating with their husbands, go astray; the wicked persons become sinful, untrue, and unfaithful;—such people give birth to the deep abysmal state of life. 5

॥२॥

इदं मे अग्ने कियते पावकामिनते गुरुं भारं न मन्म ।
बृहद्दधाथ धृषता गभीरं यह्वं पृष्ठं प्रयसा सप्तधातु ॥६॥
तमिन्न्वे३व समना समानमभि क्रत्वा पुनती धीतिरश्याः ।
ससस्य चर्मन्नधि चारु पृश्नेरग्रे रुप आरुपितं जबारु ॥७॥
प्रवाच्यं वचसः किं मे अस्य गुहा हितमुप निणिग्वदन्ति ।
यदुस्रियाणामप वारिव व्रन्पाति प्रियं रुपो अग्रं पदं वेः ॥८॥
इदमु त्यन्महि महामनीकं यदुस्रिया सचत पूर्व्यं गौः ।
ऋतस्य पदे अधि दीद्यानं गुहा रघुष्यद्रघुयद्विवेद ॥९॥
अध द्युतानः पित्रोः सचासामनुत गुह्यं चारु पृश्नेः ।
मातुष्पदे परमे अन्ति षद्गोर्वृष्णः शोचिषः प्रयतस्य जिह्वा ॥१०॥

idám me agne kíyate pāvakáminate gurúm bhārám ná mánma | bṛihád dadhātha dhṛishatá gábhīrám yahvám pṛishṭhám práyasā saptádhātu || 6 || tám ín nv èvá samaná samānám abhí krátvā punatí dhītír aṣyāḥ | sasásya cármann ádhi cáru príṣner ágre rupá árupitam jábāru || 7 || pravácyam vácasaḥ kím me asyá gúhā hitám úpa niṇíg vadanti | yád usríyāṇām ápa vár iva vrán páti priyám rupó ágram padám véḥ || 8 || idám u tyán máhi mahám ánīkam yád usríyā sácata pūrvyám gaúḥ | ṛitásya padé ádhi dídyānam gúhā raghushyád raghuyád viveda || 9 || ádha dyutānáḥ pitróḥ sácāsámanuta gúhyam cáru príṣneḥ | mātúsh padé paramé ánti shád gór vríshṇaḥ ṣocíshaḥ práyatasya jihvá || 10 ||

॥३॥

ऋतं वोचे नमसा पृच्छ्यमानस्तवाशसा जातवेदो यदीदम् ।
त्वमस्य क्षयसि यद्ध विश्वं दिवि यदु द्रविणं यत्पृथिव्याम् ॥११॥

ṛitám voce námasā pṛichyámānas távāṣásā jātavedo yádīdám | tvám asyá kshayasi yád dha víṣvam diví yád u dráviṇam yát pṛithivyám || 11 ||

O purifying fire-divine, feeble and innocent as I am, you have boldly given a heavy burden to me of exceedingly profound, enjoyable, deep, mighty and tangible wealth of seven elements. 6

May our self-purifying, heartfelt praise, suited to his glory, reach rapidly and mount like the sun above the immovable heaven. This the supreme leader, the sun, treats everyone equal, and his swift-moving brilliant orb is stationed on the east of the earth. 7

What can be objectionable about my this utterance? The ancient sages also affirm that the milk which people ought to have obtained with ease like water has been hidden in secret (by the supreme leader), who protects earth's best and well-lived places. 8

I have known the great one's mighty assemblage (i.e. the solar orb) which from an old radiant milk-shedding cow (i.e. the dawn) has followed,—the one (i.e. the solar orb) shining brightly above the waters (i.e. firmament), in secret, swift gliding and swift moving. 9

The great sun, shining amidst the parents (heaven and the earth) drinks the agreeable secretion of clouds in the mid-space. In the similar way, the tongue of the assiduous resplendent and intensely dedicated devotee avails the divine milk quite close from the source. 10

Interrogated, with reverence, I declare the truth, that all this (wisdom etc.) is acquired by your praise, O omniscient Lord. You rule all-over the worldly prosperity. You are the sovereign owner of all the wealth, contained in the celestial and earthly regions. 11

किं नो॑ अ॒स्य द्रवि॑णं॒ कद्ध॒ रत्नं॒ वि नो॑ वोचो जातवेदश्चिकि॒त्वान् ।
गुहाध्व॑नः पर॒मं यन्नो॑ अ॒स्य रेकु॑ प॒दं न नि॑दा॒ना अग॑न्म ॥१२॥
का म॒र्यादा॑ व॒युना॒ कद्ध॑ वा॒मम॒च्छा॑ गमेम र॒घवो॒ न वाज॑म् ।
क॒दा नो॑ दे॒वीर॒मृत॑स्य॒ पत्नीः॒ सूरो॒ वर्णे॑न ततनन्नु॒षासः॑ ॥१३॥
अ॒नि॒रेण॑ वच॑सा फ॒ल्ग्वे॑न प्र॒तीत्ये॑न कृ॒धुना॑तृ॒पासः॑ ।
अधा॒ ते अ॑ग्ने॒ किमि॒हा व॑दन्त्यनायु॒धास॒ आस॑ता सचन्ताम् ॥१४॥
अ॒स्य श्रि॒ये समि॑धा॒नस्य॒ वृष्णो॒ वसो॒रनी॑कं॒ दम॒ आ रु॑रोच ।
रुश॒द्वसा॑नः सु॒दृशी॑करूपः क्षि॒तिर्न रा॒या पु॑रु॒वारो॑ अद्यौत् ॥१५॥

kíṃ no asyá drávinaṃ kád dha rátnaṃ ví no voco jātavedaṣ cikitvā́n | gúhā́dhvanaḥ paramáṃ yán no asyá réku padáṃ ná nidānā́ áganma || 12 || kā́ maryā́dā vayúnā kád dha vāmám áchā gamema raghávo ná vā́jam | kadā́ no devī́r amṛ́tasya pátnīḥ sū́ro várṇena tatanann ushā́saḥ || 13 || aniréṇa vácasā phalgvèna pratī́tyena kṛidhúnātṛipā́saḥ | ádhā té agne kím ihā́ vadanty anāyudhā́sa ā́satā sacantām || 14 || asyá ṣriyé samidhānásya vṛíshṇo vásor ánīkaṃ dáma ā́ ruroca | rúṣad vásānaḥ sudṛíṣīkarūpaḥ kshitír ná rāyā́ puruvā́ro adyaut || 15 ||

(६) षष्ठं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥४॥ ऊ॒र्ध्व ऊ॒ षु णो॑ अध्व॒रस्य॑ होत॒रग्ने॒ तिष्ठ॑ दे॒वता॑ता॒ यजी॑यान् ।
त्वं हि विश्व॑म॒भ्यसि॒ मन्म॒ प्र वे॒धस॑श्चित्तिरसि मनी॒षाम् ॥१॥

6.

Ū́rdhvá ū shú ṇo adhvarasya hotar ágne tíshṭha devátātā yájīyān | tvám hí víṣvam abhy ási mánma prá vedhásaṣ cit tirasi manīshā́m || 1 ||

O divine fire, knower of all that is born and exists ! What is the value of this wealth to us, and what is its advantage? Tell us, O omniscient Lord, for you know what is the best secret course for us so that we may follow it unobstructed, as if, it is the direct road. 12

What is the limit ? What are the objects ? Which is the desirable end to which we rush, like swift horses to the battle ? When will the dawns-like divine wisdom, the brilliant inseparable spouse of the immortal sun-like self spread over us the divine splendour. 13

Even ordinary men are not satisfied by unproductive, frivolous, scanty and inconclusive speech. Then O divine fire, wherefore do they address you here ? Let those who have no implements suffer from poverty. 14

The splendour of this kindled one, which is mighty, and giver of dwellings, shines for glory in the hearts and abode of all beings for the prosperity of the institutor of worship. He is clothed in radiance, beautiful in semblance, glorified by all, and shines like the earth with riches. 15

6

O fire-divine, presenter of our worship, you are entitled to our adoration; may you adorn the highest pedestal amidst Nature's bounties. You are cognizant of all our innermost thoughts and inspire the wisdom of intellectuals. 1

अमूरो होता न्यसादि विक्ष्व१ग्निर्मन्द्रो विदथेषु प्रचेताः ।
ऊर्ध्वं भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्याम् ॥२॥
यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद्देवतातिमुराणः ।
उदु स्वरुर्नवजा नाक्रः पश्वो अनक्ति सुधितः सुमेकः ॥३॥
स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुजुषाणो अस्थात् ।
पर्यग्निः पशुपा न होता त्रिविष्ट्येति प्रदिव उराणः ॥४॥
परि त्मना मितद्रुरेति होताग्निर्मन्द्रो मधुवचा ऋतावा ।
द्रवन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट् ॥५॥

ámūro hótā ny àsādi vikshv àgnír mandró vidátheshu prácetāḥ | ūrdhvám bhānúm savitévāṣren méteva dhūmám stabháyad úpa dyā́m || 2 || yatā́ sujūrṇí rātínī ghṛitā́cī pradakshiṇíd devátātim urāṇáḥ | úd u svárur navajā́ nā́kráḥ paṣvó anakti sudhitaḥ sumékaḥ || 3 || stīrṇé barhíshi samidhāné agnā́ ūrdhvó adhvaryúr jujushāṇó asthāt | páry agníḥ paṣupā́ ná hótā trivishty èti pradíva urāṇáḥ || 4 || pári tmánā mitádrur eti hótāgnír mandró mádhuvacā ṛitā́vā | drávanty asya vājíno ná ṣókā bháyante víṣvā bhúvanā yád ábhrāṭ || 5 ||

॥५॥ भद्रा ते अग्ने स्वनीक संदृग्घोरस्य सतो विषुणस्य चारुः ।
न यत्ते शोचिस्तमसा वरन्त न ध्वस्मानस्तन्वी३ रेप आ धुः ॥६॥
न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ ।
अधा मित्रो न सुधितः पावको३ऽग्निर्दीदाय मानुषीषु विक्षु ॥७॥

bhadrā́ te agne svanīka saṃdṛíg ghorásya sató víshuṇasya cā́ruḥ | ná yát te ṣocís támasā váranta ná dhvasmā́nas tanvì répa ā́ dhuḥ || 6 || ná yásya sā́tur jánitor ávāri ná mātárāpitárā nū́ cid ishṭaú | ádhā mitró ná súdhitaḥ pāvakò 'gnír dīdāya mā́nushīshu vikshu || 7 ||

The unerring, the sagacious, exhilarating fire-divine, the ministrant priest is enshrined amongst men and in our holy synods. Like the sun, he spreads splendour above, and like a man of authority, spirals the smoke rising up in the sky. 2

The glowing ladle, filled with the butter of devotion, is raised high for offering; invoking Nature's bounties, inspiring the worship, it circumambulates. The newly born sun of wisdom has come up. The fire-divine is shining with his apparently stationary, still moving with speed, beautifully glowing, illuminating and revealing flames. 3

As in the radiant vast firmament, the sun, with his brilliance and activity rises up and circumambulates across the sky, in the similar way, may the priest, the preserver of men and cattle, rise to his task rejoicing, when sacred grass is strewn and fire is kindled of the ritual. 4

The flames of the cosmic fire-divine, cheerful, conveyer, true to natural laws, move periodically of their own accord. The effulgent flames spread around like vigorous courser; all are frightened, when the fire blazes. 5

O bright shining cosmic fire, beautiful and auspicious is your aspect, and you are terrible and wide-spreading. Your splendour is not covered by darkness, and wicked forces leave no stain on your body. 6

The bounteous. purifying cosmic fire shines like a friend in all fields of human activities. He is the progenitor (of mankind), and his benevolence remains unimpeded. Even parents (heaven and earth) are unable to impose restrictions on his aspirations. 7

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्बुधमथर्यो३ न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥८॥
तव त्ये अग्ने हरितो घृतस्ना रोहितास ऋज्वञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमह्वन्त दस्माः ॥९॥
ये ह त्ये ते सहमाना अयासस्त्वेषासो अग्ने अर्चयश्चरन्ति ।
श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥१०॥
अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्निं मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥११॥

dvír yám páñca jījanan saṃvásānāḥ svásāro agním mánushīshu vikshú | usharbúdham atharyò ná dántam ṣukrám svā́sam paraṣúm ná tigmám || 8 || táva tyé agne haríto ghritasnā́ róhitāsa rijváñcaḥ sváñcaḥ | arushā́so vríshaṇa rijumushkā́ ā́ devátātim ahvanta dasmā́ḥ || 9 || yé ha tyé te sáhamānā ayā́sas tveshā́so agne arcáyaṣ cáranti | ṣyenā́so ná duvasanā́so ártham tuvishvaṇáso mā́rutaṃ ná ṣárdhaḥ || 10 || ákāri bráhma samidhāna túbhyaṃ ṣáṅsāty ukthám yájate vy ū̀ dhāḥ | hótāram agním mánusho ní shedur namasyánta uṣíjaḥ ṣáṅsam āyóḥ || 11 ||

(७) सप्तमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । (१) प्रथमर्चो जगती, (२-६) द्वितीयादिपञ्चानामनुष्टुप्, (७-११) सप्तम्यादिपञ्चानाञ्च त्रिष्टुप् छन्दांसि ॥

॥६॥ अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥१॥

7.

Ayám ihá prathamó dhāyi dhātríbhir hótā yájishṭho adhvaréshv ī́ḍyaḥ | yám ápnavāno bhrígavo viruruçúr váneshu citrám vibhvàm viṣé-viṣe || 1 ||

The flames of the inner fire of human body are awakened at dawn and gradually fed on experiences. They are brilliant like a spear's tooth, sharp as an axe, and are engendered by two sets of five sisters (five sense organs and five vitals). 8

These experiences are of multi-forms : some sanctified by love, some straight-going, some well-motivated, others sturdy and vigorous ; some sincere and honest, others graceful; all are summoned to serve the divine complex of human system. 9

These flames of experiences of inner fire are triumphant, wide-spreading, radiant, adorable and go like falcon hastening to their goal, roaring loudly like an army of thundering clouds. 10

O well-kindled inner fire, for you, the prayer has been composed; may the priest propitiate you by his praise, the devotee offer worship, and may you bestow upon us manifold wealth. Men have established the divine fire as the invoker of Nature's bounties, to be adored by mankind. 11

7

This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages, and their descendents harness for domestic purposes and for the benefit of mankind. 1

अग्ने कदा त आनुषग्भुवद्देवस्य चेतनम् ।
अधा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्यम् ॥२॥
ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तृभिः ।
विश्वेषामध्वराणां हस्कर्तारं दमेदमे ॥३॥
आशुं दूतं विवस्वतो विश्वा यश्चर्षणीरभि ।
आ जभ्रुः केतुमायवो भृगवाणं विशेविशे ॥४॥
तमीं होतारमानुषक्चिकित्वांसं नि षेदिरे ।
रण्वं पावकशोचिषं यजिष्ठं सप्त धामभिः ॥५॥

ágne kadá ta ānusháq bhúvad devásya cétanam | ádhā hí tvā jagribhriré mártāso vikshv íḍyam || 2 || ritávānam vícetasam páṣyanto dyám iva stríbhiḥ | víṣveshām adhvarāṇām haskartáram dáme-dame || 3 || āṣúm dūtám vivásvato víṣvā yáṣ carshaṇír abhí | á jabhruḥ ketúm āyávo bhrígavāṇam viṣé-viṣe || 4 || tám īm hótāram ānushák cikitváṅsam ní shedire | raṇvám pāvaká-ṣocisham yájishṭham saptá dhámabhiḥ || 5 ||

॥७॥

तं शश्वतीषु मातृषु वन आ वीतमश्रितम् ।
चित्रं सन्तं गुहा हितं सुवेदं कूचिदर्थिनम् ॥६॥
ससस्य यद्वियुता सस्मिन्नूधन्नृतस्य धामन्रणयन्त देवाः ।
महाँ अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदृतावा ॥७॥
वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी संचिकित्वान् ।
दूत ईयसे प्रदिव उराणो विदुष्टरो दिव आरोधनानि ॥८॥

tám ṣaṣvatīshu mātríshu vána á vītám áṣritam | citrám sántam gúhā hitám suvédam kūcidarthínam || 6 || sasásya yád víyutā sásminn ū́dhann ritásya dhā́man raṇáyanta deváḥ | mahā́ṅ agnír námasā rātáhavyo vér adhvarā́ya sádam íd ritā́vā || 7 || vér adhvarásya dūtyā̀ni vidvā́n ubhé antá ródasī saṃcikitvā́n | dūtá īyase pradíva urāṇó vidúshṭaro divá ārodhanā́ni || 8 ||

O fire-cosmic, when shall your glory, as the shining lord, be manifested, since mortal men have accepted you to be adored in their hearts and homes. 2

You are known to be true to natural laws, intelligent, most sapient like the starry heavens, illumining with cheerful rays each solemn activity in every home. 3

Wise men have enshrined you, O cosmic fire, in each and every individual. You are banner and representative of the sun, the source of universal light. 4

The worshippers enshrine him with delight who is the invoker of Nature's bounties, the intelligent, the graceful, purifying and radiant in seven regions. 5

Worshippers enshrine him as he abides in motherly cosmic elements of sky, and in the woods. He is loved, yet unapproachable, wonderful, hidden in a cave, endowed with knowledge, and accepts oblations from all quarters. 6

The enlightened devotees propitiate him every morning at his very source of cosmic water. Great cosmic fire, when served with reverence, accepts oblations readily as if by flying. 7

You, being a knower, are aware of the functions of a messenger; you are widely present in both heaven and earth, and that which lies between them. You go up the ascents of heaven, as you are one among the earliest and an envoy, amplifying and willing. 8

कृष्णं त एम रुशतः पुरो भाश्चरिष्ण्व१र्चिर्वपुषामिदेकम् ।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीदु दूतः ॥९॥
सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः ॥१०॥
तृषु यदन्ना तृषुणा ववक्ष तृषुं दूतं कृणुते यह्वो अग्निः ।
वातस्य मेळिं सचते निजूर्वन्नाशुं न वाजयते हिन्वे अर्वा ॥११॥

krishnám ta éma rúsataḥ puró bhā́ṣ carishṇv àrcír vápushām íd ékam | yád ápravītā dádhate ha gárbhaṃ sadyáṣ cij jātó bhávasíd u dūtáḥ || 9 || sadyó jātásya dádriṣānam ójo yád asya vā́to anuvā́ti ṣocíḥ | vriṇákti tigmā́m ataséshu jihvā́ṃ sthirā́ cid ánnā dayate ví jámbhaiḥ || 10 || trishú yád ánnā trishúṇā vavāksha trishúṃ dūtáṃ kriṇute yahvó agníḥ | vā́tasya meḷíṃ sacate nijū́rvann āṣúṃ ná vājayate hinvé árvā || 11 ||

(८) अष्टमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥८॥ दूतं वो विश्ववेदसं हव्यवाहममर्त्यम् । यजिष्ठमृञ्जसे गिरा ॥१॥
स हि वेदा वसुधितिं महाँ आरोधनं दिवः । स देवाँ एह वक्षति ॥२॥
स वेद देव आनमं देवाँ ऋतायते दमे । दाति प्रियाणि चिद्वसु ॥३॥

8.

Dūtáṃ vo viṣvávedasaṃ havyavā́ham ámartyam | yájishṭham riñjase girā́ || 1 || sá hí védā vásudhitim mahā́ň āródhanaṃ diváḥ | sá devā́ň éhá vakshati || 2 || sá veda devá ānámaṃ devā́ň ritāyaté dáme | dā́ti priyā́ṇi cid vásu || 3 ||

O bright Lord, dark is your path, the light is before you, and your moving radiance is the chief of all luminous bodies. When the worshippers take up the germ, you are generated by attrition from sticks and then become indeed the messenger. 9

The light of the speedily generated is apparent, and when the wind fans the fire, he spreads his blazing tongue-like flames amongst the vegetation, and between his grinding jaws consumes at will the standing fuel as his food. 10

When quickly, with rapid radiance, he consumes all forms, the mighty sacred fire makes (himself) the speedy envoy of the worshippers; he follows the rustling of the wind, and as a horse-man drives the swift horse onwards, so the rapid-going fire-divine invigorates and urges his flames. 11

8

I propitiate with praise the omniscient, the bestower of blessings, immortal, the ordainer, the dispeller of gloom. 1

The mighty one knows how to bestow the desired wealth upon the worshipper. He knows the deep recesses of the heavenly world. May He inspire and guide Nature's bounties in this creation. 2

He, the divine, knows how Nature's bounties are to be guided to the sincere worshipper; in His dwelling, He gives them treasures that He loves. 3

स होता सेदु दूत्यं चिकित्वाँ अन्तरीयते । विद्वाँ आरोधनं दिवः ॥४॥
ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः । य ईं पुष्यन्त इन्धते ॥५॥
ते राया ते सुवीर्यैः ससवांसो वि शृण्विरे । ये अग्ना दधिरे दुवः ॥६॥
अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः । अस्मे वाजास ईरताम् ॥७॥
स विप्रश्चर्षणीनां शवसा मानुषाणाम् । अति क्षिप्रेव विध्यति ॥८॥

sá hótā séd u dūtyàṃ cikitvā́n̐ antár īyate | vidvā́n̐ āródhanaṃ diváḥ || 4 || té syāma yé agnáye dadāṣúr havyádātibhiḥ | yá īm púshyanta indhaté || 5 || té rāyā́ té suvī́ryaiḥ sasavā́ṅso ví ṣriṇvire | yé agnā́ dadhiré dúvaḥ || 6 || asmé **rā́yo** divé-dive sáṃ carantu puruspṛ́hah | asmé vā́jāsa īratām || 7 || sá vípraṣ carshaṇīnā́ṃ ṣávasā mā́nushāṇām | áti kshipréva vidhyati || 8 ||

(९) नवमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥९॥ अग्ने मृळ महाँ असि य ईमा देवयुं जनम् । इयेथ बर्हिरासदम् ॥१॥
स मानुषीषु दूळभो विक्षु प्रावीरमर्त्यः । दूतो विश्वेषां भुवत् ॥२॥
स सद्म परि णीयते होता मन्द्रो दिविष्टिषु । उत पोता नि षीदति ॥३॥
उत ग्ना अग्निरध्वर उतो गृहपतिर्दमे । उत ब्रह्मा नि षीदति ॥४॥

9.

Ágne mṛiḷá mahā́n̐ asi yá īm ā́ devayúṃ jánam | iyétha barhír āsádam || 1 || sá mā́nushīshu dūḷábho vikshú prāvír ámartyaḥ | dūtó víṣveshām bhuvat || 2 || sá sádma pári ṇīyate hótā mandró dívishṭishu | utá pótā ní shīdati || 3 || utá gnā́ agnír adhvaré utó gṛihápatir dáme | utá brahmā́ ní shīdati || 4 ||

He is the guide of Nature's bounties, and He knows well the art of dispelling gloom, and knows the deep recesses of heaven. 4

May we be dear to you, like those who propitiate you with devotion and cherish and enkindle you to enhance your glory. 5

They are renowned for wealth and for progeny who serve adorable Lord reverently. 6

My riches, craved by all, come to us day by day, and may abundant strengthening food spring up for us. 7

May the wise adorable Lord entirely obviate and destroy by his swift arrows the evils of farsighted men. 8

9

O adorable Lord, make us happy. Supreme is your power. May you come to the pious devotee and be enshrined in his heart. 1

May that adorable Lord, who is invincible, immortal, pre-eminent among men, become dispeller of distress. 2

His glory is established all around the works to be adored. As a sanctifier He is enshrined in the hearts of men. 3

Adorable Lord is the tune of voice of sacred worship. He is the master in our homes, and sits down as a sovereign supreme.4

वेषि ह्यध्वरीयतामुपवक्ता जनानाम् । हव्या च मानुषाणाम् ॥५॥
वेषीद्वस्य दूत्यं१ यस्य जुजोषो अध्वरम् । हव्यं मर्तस्य वोळ्हवे ॥६॥
अस्माकं जोष्यध्वरमस्माकं यज्ञमङ्गिरः । अस्माकं शृणुधी हवम् ॥७॥
परि ते दूळभो रथोऽस्माँ अश्नोतु विश्वतः । येन रक्षसि दाशुषः ॥८॥

véshi hy àdhvarīyatā́m upavaktā́ jánānām havyā́ ca mā́nushāṇām || 5 || véshīd v asya dūtyàṃ yásya jújosho adhvarám | havyám mártasya vóḷhave || 6 || asmā́kaṃ joshy adhvarám asmā́kaṃ yajñám aṅgiraḥ | asmā́kaṃ ṣriṇudhī hávam || 7 || pári te dūḷábho rátho 'smā́ñ aṣnotu viṣvátaḥ | yéna rákshasi dāṣúshaḥ || 8 ||

(१०) दशमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । (१-३) प्रथमतृचस्य पदपङ्क्तिः,
(४, ६, ७) चतुर्थीषष्ठीसप्तमीनामृचां पदपङ्क्तिरुष्णिग्वा, (५) पञ्चम्या महापदपङ्क्तिः,
(८) अष्टम्याश्चोष्णिक् छन्दांसि ॥

॥१०॥ अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम् । ऋध्यामा त ओहैः ॥१॥
अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः । रथीरृतस्य बृहतो बभूथ ॥२॥
एभिर्नो अर्कैर्भवा नो अर्वाङ् स्व१र्ण ज्योतिः । अग्ने विश्वेभिः सुमना अनीकैः ॥३॥
आभिष्टे अद्य गीर्भिर्गृणन्तोऽग्ने दाशेम । प्र ते दिवो न स्तनयन्ति शुष्माः ॥४॥

10.

Ágne tám adyā́ṣvaṃ ná stómaiḥ krátuṃ ná bhadrám hṛidispríṣam | ṛidhyā́mā ta óhaiḥ || 1 || ádhā hy àgne krátor bhadrásya dákshasya sādhóḥ | rathī́r ṛitásya bṛiható babhū́tha || 2 || ebhír no arkaír bhávā no arvā́ñ svàr ṇá jyótiḥ | ágne víṣvebhiḥ sumánā ánīkaiḥ || 3 || ābhísh ṭe adyá gīrbhír gṛiṇántó 'gne dā́ṣema | prá te divó ná stanayanti ṣúshmāḥ || 4 ||

You cherish the oblations offered by devotees, who perform sacred benevolent deeds and you lead them on right path. 5

You bless the sacrifices of the devotee who offers you sincere devotion and you dispell his gloom. 6

Be pleased by our dedication, O supreme vital force, give ear to our invocations. 7

May your inviolable chariots, whereby you continue to guard the dedicated, be everywhere around us. 8

10

We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection. 1

O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths. 2

O adorable Lord, you are bright as the sun, and well disposed. May you, propitiated by these our hymns, come to meet us, with all your hosts of radiance. 3

Glorifying you, O adorable Lord, today, with these our praises, may we offer you, our dedications. You are brilliant and roaring like a celestial thunder. 4

तव॑ स्वादि॒ष्ठाग्ने॒ संदृ॑ष्टिरि॒दा चि॒दह्न॑ इ॒दा चि॑दु॒क्तोः । श्रि॒ये रु॒क्मो न रो॑चत उपा॒के ॥५॥
घृ॒तं न पू॒तं त॒नूर॑रे॒पाः शुचि॒ हिर॑ण्यम् । तत्ते॑ रु॒क्मो न रो॑चत स्वधावः ॥६॥
कृ॒तं चि॒द्धि ष्मा॒ सने॑मि द्वेषोऽग्न॑ इ॒नोषि॑ मर्ता॑त् । इ॒त्था यज॑मानादृतावः ॥७॥
शि॒वा नः॑ स॒ख्या सन्तु॑ भ्रा॒त्राग्ने॑ दे॒वेषु॑ यु॒ष्मे । सा नो॒ नाभिः॒ सद॑ने॒ सस्मि॒न्नूध॑न् ॥८॥

táva svā́dishṭhā́gne sáṃdṛishṭir idā́ cid áhna idā́ cid aktóḥ | ṣriyé rukmó ná rocata upāké || 5 || ghṛitáṃ ná pūtáṃ tanū́r arepā́ḥ ṣúci híraṇyam | tát te rukmó ná rocata svadhāvaḥ || 6 || kṛitáṃ cid dhí shmā sánemi dvéshó 'gna inóshi mártāt | itthā́ yájamānād ṛitāvaḥ || 7 || ṣivā́ naḥ sakhyā́ sántu bhrātrā́gne devéshu yushmé | sā́ no nā́bhiḥ sádane sásminn ū́dhan || 8 ||

(११) एकादशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥११॥ भ॒द्रं ते॑ अग्ने सहसि॒न्ननी॑कमुपा॒क आ रो॑चते॒ सूर्य॑स्य ।
रुश॑द्दृ॒शे द॑दृशे नक्त॒या चि॒दरू॑क्षितं दृ॒श आ रू॒पे अन्न॑म् ॥१॥
वि षा॑ह्यग्ने गृ॒ण॒ते म॑नी॒षां खं वेप॑सा तुविजात॒ स्तवा॑नः ।
विश्वे॑भि॒र्यद्वा॒वनः॑ शुक्र दे॒वैस्तन्नो॑ रास्व सुमहो॒ भूरि॒ मन्म॑ ॥२॥

11.

Bhadráṃ te agne sahasinn ánīkam upākā́ ā́ rocate sū́ryasya | rúṣad dṛiṣé dadṛiṣe naktayā́ cid árūkshitaṃ dṛiṣā́ ā́ rūpé ánnam || 1 || ví shāhy agne gṛiṇaté manīshā́ṃ kháṃ vépasā tuvijāta stávānaḥ | víṣvebhir yád vāvánaḥ ṣukra devaís tán no rāsva sumaho bhū́ri mánma || 2 ||

O adorable Lord, whether by day or by night, your sweet radiance shines like an ornament to grant us glory. 5

O granter of sustenance, your favour is free from fault, like purified butter; your pure lustre shines like gold ornament. 6

O ever-true, adorable Lord, verily you remove from the devoted mortal, whatever hate and mischief, if committed by him in the past. 7

O adorable Lord, may our friendly and fraternal kinship to you and to Nature's bounties, be a blessing to us. May this our bond of kinship be the central focus of our benevolent deeds. 8

11

O powerful fire divine, your auspicious radiance shines upon the proximity of the sun by day; your bright and visible lustre is conspicuous even by night. The food offered to you becomes the part of you while it passes through flames. 1

O adorable, engendered repeatedly, and glorified by worship, set open heaven to him, who offers you adoration. O resplendent, may you bestow upon us that ample and acceptable wealth, which you, along with other Nature's bounties, have given to other worshippers. 2

त्वद॑ग्ने काव्या त्वन्म॑नीषास्त्वदु॒क्था जा॑यन्ते राध्या॑नि ।
त्वदे॑ति द्रवि॑णं वी॒रपे॑शा इ॒त्थाधि॑ये दा॒शुषे॒ मर्त्या॑य ॥३॥
त्वद्वा॒जी वा॑जंभ॒रो विहा॑या अभिष्टि॒कृज्जा॑यते स॒त्यशु॑ष्मः ।
त्वद्र॒यिर्दे॒वजू॑तो मयो॒भुस्त्वदा॒शुर्जू॑जु॒वाँ अ॑ग्ने॒ अर्वा॑ ॥४॥
त्वाम॑ग्ने प्रथ॒मं दे॑व॒यन्तो॑ दे॒वं मर्ता॑ अमृत म॒न्द्रजि॑ह्वम् ।
द्वे॒षो॒यु॒त॒मा वि॑वासन्ति धी॒भिर्दमू॑नसं गृ॒हप॑ति॒मम्मू॑रम् ॥५॥
आ॒रे अ॒स्मदम॑तिमा॒रे अंह॑ आ॒रे विश्वां॑ दुर्म॒तिं यन्नि॒पासि॑ ।
दो॒षा शि॒वः स॑हसः सूनो अग्ने॒ यं दे॒व आ चि॒त्सच॑से स्व॒स्ति ॥६॥

tvád agne kā́vyā tván manīshā́s tvád ukthā́ jāyante rā́dhyāni | tvád eti drávinam vīrápeṣā itthā́dhiye dāṣúshe mártyāya || 3 || tvád vājí vājambharó víhāyā abhishṭikṛíj jāyate satyáṣushmaḥ | tvád rayír devájūto mayobhús tvád āṣúr jūjuvā́ṅ agne árvā || 4 || tvā́m agne prathamám devayánto devám mártā amṛita mandrájihvam | dveshoyútam ā́ vivāsanti dhībhír dámūnasam gṛihápatim ámūram || 5 || āré asmád ámatim āré áṅha āré víṣvām durmatím yán nipā́si | doshā́ ṣiváḥ sahasaḥ sūno agne yám devá ā́ cit sácase svastí || 6 ||

(१२) द्वादशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य गोतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ यस्त्वाम॑ग्न इ॒नध॑ते य॒तस्रु॒क्त्रिस्ते॒ अन्नं॑ कृ॒णव॒त्सस्मि॒न्नह॑न् ।
स सु द्यु॒म्नैर॒भ्य॑स्तु प्र॒सक्ष॒त्तव॒ क्रत्वा॑ जातवेदश्चिकि॒त्वान् ॥१॥

12.

Yás tvā́m agna inádhate yatásruk trís te ánnam kṛiṇávat sásminn áhan | sá sú dyumnaír abhy àstu prasákshat táva krátvā jātavedaṣ cikitvā́n || 1 ||

O adorable, from you springs poetic wisdom; from you come effective thoughts and hymns of praise, and from you flow fame and wealth to the man, who worships with sincerity and offers oblations. 3

O adorable Lord, you are vigorous, sustainer of food and power, extensive, fulfiller of aspirations, and possessor of lasting courage. From you springs wealth, which is divine, and source of happiness; also from you comes vigour which is swift and impetuous. 4

O immortal Lord, devout mortals worship you with holy actions, as you are the foremost divine. Your tongue like flames are exhilarating. You are dissipator of sin, the humiliator of evil forces and unerring. You are the Lord of their household. 5

O adorable Lord, the source of strength, since you protect your worshippers, may you remove far from us all iniquity; remove far from us sin, and remove far from us all evil thoughts. Verily blessed is he, whom you brighten even at night, and promote his well-being. 6

12

O omniscient Lord, just as sacrificial fire is kindled by uplifted ladle (full of butter), similarly you are invoked thrice every day by devotional prayers. May your devotee be blessed by you, so that he may excell all others in his attainments. 1

इध्मं यस्ते जभरच्छश्रमाणो महो अग्ने अनीकमा सपर्यन् ।
स इधानः प्रति दोषामुषासं पुष्यन्रयिं सचते घ्नन्नमित्रान् ॥२॥
अग्निरीशे बृहतः क्षत्रियस्याग्निर्वाजस्य परमस्य रायः ।
दधाति रत्नं विधते यविष्ठो व्यानुषङ्मर्त्याय स्वधावान् ॥३॥

idhmáṃ yás te jabhárac chaṣramāṇó mahó agne ánīkam á saparyán | sá idhānáḥ práti doshám ushásam púshyan rayíṃ sacate ghnánn amítrān || 2 || agnír īṣe bṛihatáḥ kshatríyasāgnír vájasya paramásya rāyáḥ | dádhāti rátnaṃ vidhaté yávishṭho vy ànushāṅ mártyāya svadhávān || 3 ||

यच्चिद्धि ते पुरुषत्रा यविष्ठाचित्तिभिश्चकृमा कच्चिदागः ।
कृधी ष्वस्माँ अदितेरनागान्व्येनांसि शिश्रथो विष्वगग्ने ॥४॥
महश्चिदग्न एनसो अभीक ऊर्वाद्देवानामुत मर्त्यानाम् ।
मा ते सखायः सदमिद्रिषाम यच्छा तोकाय तनयाय शं योः ॥५॥
यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः ।
एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥६॥

yác cid dhí te purushatrá yavishṭhácittibhiṣ cakṛimá kác cid ágaḥ | kṛidhí shv àsmáň áditer ánāgān vy énāṅsi ṣiṣratho víshvag agne || 4 || maháṣ cid agna énaso abhíka ūrvád devánām utá mártyānām | má te sákhāyaḥ sádam íd rishāma yáchā tokáya tánayāya ṣáṃ yóḥ || 5 || yáthā ha tyád vasavo gauryàṃ cit padí shitám ámuñcatā yajatrāḥ | evó shv àsmán muñcatā vy áṅhaḥ prá tāry agne prataráṃ na áyuḥ || 6 ||

O adorable, mighty and glorious Lord, whosoever serving diligently offers you oblations and who invokes you, just as the sacrificial fire is kindled in the evening and at dawn, may he be prosperous, and may he be able to destroy his enemies, and acquire riches. 2

Adorable Lord is the possessor of sublime strength nourishing food and other riches. He is ever young, ever inspiring and self-sustained. He gives to the mortal devotee precious treasures according to his merit. 3

O adorable, ever young Lord, whatever sin through folly, we, as human beings, have committed against you, make us free from that. In sight of Mother Infinity, O Lord, may you efface entirely our offences. 4

O adorable Lord, we are your devoted friends. Let us not ever suffer harm from any great or comprehensive offence against either Nature's divinities or mankind. May you bestow health and happiness upon our sons and grandsons. 5

O adorable bounteous divines, as you have been always liberating the bonded intellects, the same way set us free entirely from affliction; may our long life be further extended. 6

(१३) त्रयोदशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्लिङ्गोक्ता वा देवताः । त्रिष्टुप् छन्दः ॥

॥१३॥ प्रत्यग्निरुषसामग्रमख्यद्विभातीनां सुमना रत्नधेयम् ।
यातमश्विना सुकृतो दुरोणमुत्सूर्यो ज्योतिषा देव एति ॥१॥
ऊर्ध्वं भानुं सविता देवो अश्रेद्द्रप्सं दविध्वद्गविषो न सत्वा ।
अनु व्रतं वरुणो यन्ति मित्रो यत्सूर्यं दिव्यारोहयन्ति ॥२॥
यं सीमकृण्वन्तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम् ।
तं सूर्यं हरितः सप्त यह्वीः स्पशं विश्वस्य जगतो वहन्ति ॥३॥

13.

Práty agnír ushásām ágram akhyad vibhātīnā́ṃ sumánā ratnadhéyam | yātám aṣvinā sukríto duroṇám út sū́ryo jyótishā devá eti || 1 || ūrdhvám bhānúṃ savitā́ devó aṣred drapsáṃ dávidhvad gavishó ná sátvā | ánu vratáṃ váruṇo yanti mitró yát sū́ryaṃ divy ā́roháyanti || 2 || yáṃ sīm ákriṇvan támase vipríce dhruvákshemā ánavasyanto ártham | táṃ sū́ryaṃ harítaḥ saptá yahvī́ spáṣaṃ víṣvasya jágato vahanti || 3 ||

वहिष्ठेभिर्विहरन्यासि तन्तुमवव्ययन्नसितं देव वस्म ।
दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्वन्तः ॥४॥
अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

váhishṭhebhir viháran yāsi tántum avavyáyann ásitaṃ deva vásma | dávidhvato raṣmáyaḥ sū́ryasya cármevā́vādhus támo apsv àntáḥ || 4 || ánāyato ánibaddhaḥ kathā́yáṃ nyàññ uttānó 'va padyate ná | káyā yāti svadháyā kó dadarṣa divá skambháḥ sámṛitaḥ pāti nákam || 5 ||

13

Benevolent cosmic fire manifests its radiance by bestowing its constant light to the resplendent dawns; proceed, O pair of twin divines (wind and lightning), to the homes of the pious worshippers. The divine sun is rising with his splendour. 1

Like a vigorous bull arden for the cow, the divine sun diffuses his light on high, dispersing the dew. Then cosmic forces, such as cosmic light and plasma, and other divinities hasten to perform their function while the sun is ascending in the sky. 2

Seven great coursers convey the sun, the animator of the whole world. Then cosmic forces, occupants of enduring regions, diligently perform their assigned functions, for driving away darkness from the world. 3

O radiant sun, you proceed with most powerful horses, spreading your web of rays, and cutting down the black mantle of night. The tremulous rays of the sun throw off the darkness, which is spread like a skin over the mid-region. 4

How is it that the unbound and unsupported sun does not fall, although directed downwards ? By which self-sustenance does he moves ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar ? 5

(१४) चतुर्दशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निलिङ्गोक्ता वा देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ प्रत्यग्निरुषसो जातवेदा अख्यद्देवो रोचमाना महोभिः ।
आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ ॥१॥
ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृण्वन् ।
आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥२॥

14.

Práty agnír usháso jātávedā ákhyad devó rócamānā máhobhiḥ | á nāsatyorugāyā́ ráthenemáṃ yajñám úpa no yātam ácha || 1 || ūrdhváṃ ketúṃ savitā́ devó aṣrej jyótir víṣvasmai bhúvanāya kriṇván | ā́prā dyā́vāprithiví antárikshaṃ ví sū́ryo raṣmíbhiṣ cékitānaḥ || 2 ||

आवहन्त्यरुणीर्ज्योतिषागान्मही चित्रा रश्मिभिश्चेकिताना ।
प्रबोधयन्ती सुविताय देव्युषा ईयते सुयुजा रथेन ॥३॥
आ वां वहिष्ठा इह ते वहन्तु रथा अश्वास उषसो व्युष्टौ ।
इमे हि वां मधुपेयाय सोमा अस्मिन्यज्ञे वृषणा मादयेथाम् ॥४॥
अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

āváhanty aruṇír jyótishā́gān mahī́ citrā́ raṣmíbhiṣ cékitānā | prabodháyantī suvitā́ya devy ùshā́ īyate suyújā ráthena || 3 || ā́ vāṃ váhishṭhā ihá té vahantu ráthā áṣvāsa ushā́so vyùshṭau | imé hí vāṃ madhupéyāya sómā asmín yajñé vrishaṇā mādayethām || 4 || ánāyato — || 5 ||

14

The resplendent fire-divine, by whom all is known, manifests dawns, radiant with lustre. Come with your chariot, O widely travelling non-ephimaral twins, to our place of worship. 1

The divine creator displays his banner on high, illuminating the entire creation. Making his presence effective, the sun has filled the firmament, the earth and heaven with his rays. 2

The great and intelligent dawn, variegated with many coloured rays of purple tint, bringing opulence, has come with her lustre. The divine dawn, awaking men, proceeds with her well-harnessed chariot to bestow happiness. 3

May those robust and active horses and chariot bring you (O pair of divines, the morning breeze and morning light) hither, at the breaking of the dawn, and may these morning splendours delight you at our places of work and worship. 4

How is it that the unbound and unsupported sun does not fall, although directed downward ? By which self-sustenance does he move ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar. 5

(१५) पञ्चदशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-६) प्रथमादिषडृचामग्निः, (७-८) सप्तम्यष्टम्योः साहदेव्यः सोमकः, (९-१०) नवमीदशम्योश्चाश्विनौ देवताः । गायत्री छन्दः ॥

॥१५॥ अ॒ग्निर्होता॑ नो अध्व॒रे वा॒जी सन्परि॑ णीयते । दे॒वो दे॒वेषु॑ य॒ज्ञियः॑ ॥१॥
परि॑ त्रिवि॒ष्ट्य॑ध्व॒रं यात्य॒ग्नी र॒थीरि॑व । आ दे॒वेषु॒ प्रयो॒ दध॑त् ॥२॥
परि॒ वाज॑पतिः क॒विर॒ग्निर्ह॒व्यान्य॑क्रमीत् । दध॒द्रत्ना॑नि दा॒शुषे॑ ॥३॥
अ॒यं यः सृञ्ज॑ये पु॒रो दै॑ववा॒ते स॑मि॒ध्यते॑ । द्यु॒माँ अ॑मित्र॒दम्भ॑नः ॥४॥
अस्य॑ घा वी॒र ईव॑तो॒ऽग्नेरी॑शीत॒ मर्त्यः॑ । ति॒ग्मज॑म्भस्य मी॒ळ्हुषः॑ ॥५॥

15.

Agnír hótā no adhvaré vājí sán pári nīyate | devó devéshu yajñíyaḥ || 1 || pári trivishṭy àdhvarám yā́ty agní rathír iva | ā́ devéshu práyo dádhat || 2 || pári vā́japatiḥ kavír agnír havyā́ny akramīt | dádhad rátnāni dāśúshe || 3 || ayám yáḥ sríñjaye puró daivavāté samidhyáte | dyumā́ñ amitradámbhanaḥ || 4 || ásya ghā vīrá ívato 'gnér īśīta mártyaḥ | tigmájambhasya mīḷhúshaḥ || 5 ||

॥१६॥ तमर्व॑न्तं॒ न सा॑न॒सिम॑रु॒षं न दि॒वः शिशु॑म् । म॒र्मृ॒ज्यन्ते॑ दि॒वेदि॑वे ॥६॥
बोध॑द्यन्मा॒ हरि॑भ्यां कुमा॒रः सा॑हदे॒व्यः । अच्छा॒ न हू॒त उद॑रम् ॥७॥
उ॒त त्या य॑ज॒ता हरी॑ कु॒मारा॑त्साहदे॒व्यात् । प्रय॑ता स॒द्य आ द॑दे ॥८॥

tám árvantaṃ ná sānasím arushám ná diváḥ śíśum | marmṛijyánte divé-dive || 6 || bódhad yán mā háribhyāṃ kumāráḥ sāhadevyáḥ | áchā ná hūtá úd aram || 7 || utá tyā́ yajatá hárī kumārā́t sāhadevyā́t | práyatā sadyá ā́ dade || 8 ||

15

The fire of the altar, the herald like a horse, and most illuminating amidst all luminaries is brought to our place of ceremony. 1

The fire is brought to our place of ceremonial altar; thrice a day it carries the essence of the oblation to the environmental Nature's bounties with swiftness of the charioteer. 2

This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer. 3

This resplendent fire of the altar, the subduer of foes, is kindled in the east as has been always kindled for the victories performed by enlightened devotees. 4

That mortal becomes hero, who strenuously worships this fire of the altar, the possessor of sharp flames and bounteous. 5

They, the devotees, diligently serve him day to day, as they clean a horse. He is liberal and resplendent as the child of heaven. 6

When fire, most youthful among sub-natural forces, along with fast-moving twins (wind and light), assures me its help and summons me, I do not decline. 7

I immediately accept the favour of those two excellent and well-trained twins, the associates of the spiritual fire, most youthful among sub-natural forces. 8

एष वां देवावश्विना कुमारः साहदेव्यः । दीर्घायुरस्तु सोमकः ॥९॥
तं युवं देवावश्विना कुमारं साहदेव्यम् । दीर्घायुषं कृणोतन ॥१०॥

eshá vām devāv aṣvinā kumāráḥ sāhadevyáḥ | dīrghá-yur astu sómakaḥ || 9 || tám yuvám devāv aṣvinā kumārám sāhadevyám | dīrgháyushaṃ kriṇotana || 10 ||

(१६) षोडशं सूक्तम्

(१–२१) एकविंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः ।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः ॥१॥
अव स्य शूराध्वनो नान्तेऽस्मिन्नो अद्य सवने मन्दध्यै ।
शंसात्युक्थमुशनेव वेधाश्चिकितुषे असुर्याय मन्म ॥२॥
कविर्न निण्यं विदथानि साधन्वृषा यत्सेकं विपिपानो अर्चात् ।
दिव इत्था जीजनत्सप्त कारूनह्ना चिच्चक्रुर्वयुना गृणन्तः ॥३॥
स्व१र्यद्वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः ।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार नृतमो अभिष्टौ ॥४॥

16.

Á satyó yātu maghávāñ ṛijīshí drávantv asya háraya úpa naḥ | tásmā íd ándhaḥ sushumā sudáksham ihábhipi-tvám karate griṇānáḥ || 1 || áva sya ṣūrádhvano nánte 'smín no adyá sávane mandádhyai | ṣáṅsāty ukthám uṣáneva ve-dháṣ cikitúshe asuryàya mánma || 2 || kavír ná niṇyám vi-dáthāni sádhan vríshā yát sékaṃ vivipānó árcāt | divá itthá jījanat saptá kārū́n áhnā cic cakrur vayúnā griṇántaḥ || 3 || svàr yád védi sudríṣīkam arkaír máhi jyótī rurucur yád dha vástoḥ | andhā́ támāṅsi dúdhitā vicákshe nríbhyaṣ ca-kāra nrítamo abhíshṭau || 4 ||

O twin-divines, may this spiritual fire, most youthful among sub-natural forces be gladdening and of long durability. 9

O twin-divines, may this spiritual fire, most youthful among sub-natural forces long live. 10

16

O ever true, ever righteous, bounteous Lord, may you come to us. May your blessings hasten to us. To Him we surrender our worldly possessions. When sincerely praised, He fulfils all our aspirations. 1

O brave resplendent Lord, allow us to delight you at the end of this worship. May the worshipper repeat an agreeable prayer, to you, the all-wise, the destroyer of infidels, like the brilliant pious sage. 2

Like a sage, knowing the secret of wisdom, and who performs all sacred ceremonies, the resplendent sun drinking copiously the effused herbal essence, exults in the draughts, and thus generates the seven rays from celestial regions. Then devotees perform their duties in the light of day. 3

When the vast luminous heaven, manifested by the rays of light, is displayed, then homes of men also shine at the break of morning. He, the illustrious leader—the sun, having risen scatters thick gloom, so that men may see clearly. 4

वव॒क्ष इन्द्रो॒ अमि॑तमृजी॒ष्यु॒१॒॑भे आ प॑प्रौ॒ रोद॑सी महि॒त्वा ।
अत॑श्चिदस्य महि॒मा वि रे॑च्य॒भि यो विश्वा॒ भुव॑ना ब॒भूव॑ ॥५॥

vavakshá índro ámitam rijīshy ùbhé ắ paprau ródasī mahitvắ | átaş cid asya mahimắ ví recy abhí yó víşvā bhúvanā babhū́va || 5 ||

॥१८॥ विश्वा॑नि श॒क्रो नर्या॑णि वि॒द्वान॒पो रि॑रेच॒ सखि॑भि॒र्निका॑मैः ।
अश्मा॑नं चि॒द्ये बि॑भि॒दुर्वचो॑भिर्व्र॒जं गोम॑न्तमु॒शिजो॒ वि व॑व्रुः ॥६॥
अ॒पो वृ॒त्रं व॑व्रि॒वांसं॒ परा॑हन्प्राव॑त्ते॒ वज्रं॑ पृथि॒वी सचे॑ताः ।
प्रार्णां॑सि समु॒द्रिया॑ण्यैनोः॒ पति॒र्भव॒ञ्छव॑सा शूर धृष्णो ॥७॥
अ॒पो यदद्रिं॑ पुरुहूत॒ दर्द॑रा॒विर्भु॑वत्स॒रमा॑ पू॒र्व्यं॑ ते॑ ।
स नो॑ ने॒ता वाज॒मा द॑र्षि॒ भूरिं॑ गो॒त्रा रु॒जन्नङ्गि॑रोभिर्गृणा॒नः ॥८॥
अच्छा॑ क॒विं नृ॑मणो गा अ॒भिष्टौ॒ स्व॑र्षाता मघव॒न्नाध॑मानम् ।
ऊ॒तिभि॒स्तमि॑षणो द्यु॒म्नहू॑तौ॒ नि मा॒या॒वा॒नब्र॑ह्मा॒ दस्यु॑रर्त ॥९॥
आ द॑स्यु॒घ्ना मन॑सा या॒ह्यस्तं॒ भुव॑त्ते॒ कुत्सः॑ स॒ख्ये निका॑मः ।
स्वे योनौ॒ नि ष॑दतं॒ सरू॑पा॒ वि वां॑ चिकित्सदृत॒चिद्ध॒ नारी॑ ॥१०॥

víşvāni şakró náryāṇi vidvắn apó rireca sákhibhir níkāmaiḥ | áşmānaṃ cid yé bibhidúr vácobhir vrajáṃ gómantam uşíjo ví vavruḥ || 6 || apó vritrám vavrivāṅsam párāhan prắvat te vájram prithiví sácetāḥ | prắrṇāṅsi samudríyāṇy ainoḥ pátir bhávañ chávasā şūra dhrishṇo || 7 || apó yád ádrim puruhūta dárdar āvír bhuvat sarámā pūrvyáṃ te | sá no netắ vájam ắ darshi bhū́rim gotrắ rujánn áṅgirobhir griṇānáḥ || 8 || áchā kavíṃ nrimaṇo gā abhíshṭau svàrshātā maghavan nắdhamānam | ūtíbhis tám ishaṇo dyumnáhūtau ní māyắvān ábrahmā dásyur arta || 9 || ắ dasyughnắ mánasā yāhy ástam bhúvat te kútsaḥ sakhyé níkāmaḥ | své yónau ní shadataṃ sárūpā ví vāṃ cikitsad ritacíd dha nắrī || 10 ||

Resplendent sun, who relishes the effused saps of plant juices, sustains infinite greatness and with his vastness fills earth and heaven. And beyond this, his majesty extends in magnitude. 5

The radiant sun, knowing all human actions, has let loose the waters, in association with his friends—the cloud bearing winds. They with their loud shouts cleave even the clouds open and desiring to fulfil their work, take over the control of pastures of cattle. 6

Your protecting thunder-bolt destroys the dark clouds, obstructing the flow of waters; the conscious earth co-operates with you. O valiant hero, preserver of the earth, may you through your power. send down the waters of the firmament. 7

Invoked by all, when you divide the obstructing clouds of ignorance sending rain water down, the dawn of wisdom makes her appearance. And you, glorified by fire-priests, the granter of abundant food, shows us favour, breaking open the cluster of clouds. 8

O bounteous Lord, friend of men, the sage, come to the devotee for bestowing wealth, who solicits your aid in contest for sun-light. May you speed him with help in his inspired invokings, and defeat the purposes of guileful wicked outlaws. 9

May you come to us resolving to destroy the outlaws. The wise sage is eager to win your friendship. Now alike in form, you both (wicked and virtuous) sit in the same dwelling. And the lady (the intellect) finds it difficult to have her choice between the two. 10

॥१९॥ यासि॑ कुत्से॑न स॒रथ॑मव॒स्युस्तो॒दो वात॑स्य॒ हर्यो॒रीशा॑नः ।
ऋ॒ज्रा वाजं॒ न गध्यं॒ युयू॑षन्क॒विर्यद॒हन्पार्या॑य॒ भूषा॑त् ॥११॥
कुत्सा॑य॒ शुष्ण॑म॒शुषं॒ नि ब॑र्हीः प्रपि॒त्वे अह्नः॒ कुय॑वं स॒हस्रा॑ ।
स॒द्यो दस्यू॒न्प्र मृ॑ण कु॒त्स्येन॒ प्र सूर॑श्च॒क्रं वृ॑हताद॒भीके॑ ॥१२॥
त्वं पिप्रुं॒ मृग॑यं शूशु॒वांस॑मृ॒जिश्व॑ने वैदथि॒नाय॑ रन्धीः ।
प॒ञ्चा॒श॒त्कृ॒ष्णा नि व॑पः स॒हस्रा॒त्कं न पुरो॑ जरि॒मा वि द॑र्दः ॥१३॥
सूर॑ उपा॒के त॒न्वं१॒॑ दधा॑नो॒ वि यत्ते॒ चेत्य॒मृत॑स्य॒ वर्पः॑ ।
मृ॒गो न ह॒स्ती तवि॑षीमुषा॒णः सिं॒हो न भी॒म आयु॑धानि॒ बिभ्र॑त् ॥१४॥
इन्द्रं॒ कामा॑ वसू॒यन्तो॑ अग्म॒न्त्स्व॑र्मीळ्हे॒ न सव॑ने चका॒नाः ।
श्र॒व॒स्यवः॑ शशमा॒नास॑ उ॒क्थैरोको॒ न र॒ण्वा सु॒दृशी॑व पु॒ष्टिः ॥१५॥

yási kútsena sarátham avasyús todó vátasya háryor íṣānaḥ | ṛjrá vájaṃ ná gádhyaṃ yúyūshan kavír yád áhan páryāya bhúshāt || 11 || kútsāya ṣúshṇam aṣúshaṃ ní barhīḥ prapitvé áhnaḥ kúyavaṃ sahásrā | sadyó dásyūn prá mṛṇa kutsyéna prá súraṣ cakráṃ vṛhatād abhíke || 12 || tvám píprum mṛ́gayaṃ ṣūṣuvánsam ṛjíṣvane vaidathináya randhīḥ | pañcāṣát kṛshṇá ní vapaḥ sahásrātkaṃ ná púro jarimá ví dardaḥ || 13 || súra upāké tanvàṃ dádhāno ví yát te céty amṛ́tasya várpaḥ | mṛgó ná hastí távishīm ushāṇáḥ sinhó ná bhīmá áyudhāni bíbhrat || 14 || índram kámā vasūyánto agman svàrmīḷhe ná sávane cakanáḥ | ṣravasyávaḥ ṣaṣamānása ukthaír óko ná raṇvá sudṛ́ṣīva pushṭíḥ || 15 ||

॥२०॥ तमिद्व॒ इन्द्रं॑ सु॒हवं॑ हुवेम॒ यस्ता च॒कार॒ नर्या॑ पु॒रूणि॑ ।
यो माव॑ते जरि॒त्रे गध्यं॑ चिन्म॒क्षू वाजं॒ भर॑ति स्पा॒र्हरा॑धाः ॥१६॥

tám íd va índraṃ suhávaṃ huvema yás tá cakára náryā purúṇi | yó mávate jaritré gádhyaṃ cin makshú vájam bhárati spārhárādhāḥ || 16 ||

On the day when discriminating mind prepares to cross over the sea of perturbance, you, the destroyer of evil forces, yoke your straight-going powerful wind-like speedy steeds (sense organs) to the chariot (of body) and take the disturbed mind along with you to defend him. 11

For the protection of disturbed discriminating mind, you destroy the powerful devil of pettiness, and in the very start of the day thousands of longings and lingerings and with your adamantine determination, you instantly lay off the rest of the evil tendencies and with the solar wheel, cut them to pieces in the struggle. 12

You subjugate egoistic and extremely violent destructive forces for the sake of righteous and disciplined pious men. You destroy the fifty thousand (innumerable) other dark forces, and, as age consumes garments, you demolish the strongholds of law-breakers. 13

While you set in proximity of the sun, your form, immortal one, seems expanding and you look like a mighty wild elephant; and when you wield your weapon, you are like a terrible lion, capable of consuming the strength of strong foes. 14

In the struggle of life, as if shining in battle, relying upon resplendent Lord for protection, desirous of riches, and food, (the devoted ones) approach Him, for the Lord is the refuge of His worshippers, and is the semblance of the lovely maiden of nutrition. 15

Let us invoke that gracious resplendent Lord, who does so much for the benefit of man; who, bestowing enviable opulence, quickly grants agreeable food to a worshipper like myself. 16

तिग्मा यदन्तरशनिः पताति कस्मिंश्चिच्छूर मुहुके जनानाम् ।
घोरा यदर्य समृतिर्भवात्यध स्मा नस्तन्वो बोधि गोपाः ॥१७॥
भुवोऽविता वामदेवस्य धीनां भुवः सखावृको वाजसातौ ।
त्वामनु प्रमतिमा जगन्मोरुशंसो जरित्रे विश्वध स्याः ॥१८॥
एभिर्नृभिरिन्द्र त्वायुभिष्ट्वा मघवद्भिर्मघवन्विश्व आजौ ।
द्यावो न द्युम्नैरभि सन्तो अर्यः क्षपो मदेम शरदश्च पूर्वीः ॥१९॥

tigmá yád antár aṣániḥ pátāti kásmiñ cic chūra muhuké jánānām | ghorá yád arya sámṛitir bhávāty ádha smā nas tanvò bodhi gopáḥ || 17 || bhúvo 'vitá vāmádevasya dhīnám bhúvaḥ sákhāvṛikó vájasātau | tvám ánu prámatim á jaganmoruṣáṅso jaritré viṣvádha syāḥ || 18 || ebhír nṛíbhir indra tvāyúbhish ṭvā maghávadbhir maghavan víṣva ājaú | dyávo ná dyumnaír abhí sánto aryáḥ kshapó madema ṣarádaṣ ca pūrvíḥ || 19 ||

एवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवो न रथम् ।
नू चिद्यथा नः सख्या वियोषदसन्न उग्रोऽविता तनूपाः ॥२०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

evéd índrāya vṛishabháya vṛíshṇe bráhmākarma bhṛígavo ná rátham | nú cid yáthā naḥ sakhyá viyóshad ásan na ugrò 'vitá tanūpáḥ || 20 || nú shṭutá indra nú gṛiṇāná ísham jaritré nadyò ná pīpeḥ | ákāri te harivo bráhma návyam dhiyá syāma rathyàḥ sadāsáḥ || 21 ||

O resplendent Lord, when in any conflict of men, the calamity like a sharp pointed arrow falls in the midst of them, and when, O Lord, there is a terrible encounter among them, then, may you be the defender of our persons. 17

May you be the preserver of the pious acts of charming intellectuals; may you be an unfailing friend in the battle of their lives. O eminently wise Lord, we come to you; may you be ever benignant to your worshippers, O sustainer of the world. 18

O bounteous resplendent Lord, may we, in every conflict of life, along with those men, who trust in you and offer rich gifts, and those who are abundantly rich, triumph over our adversaries and glorify you many nights and years. 19

Now, just like a genius person constructs his car, in the same manner we fashion our prayers for the vigorous resplendent Lord, the showerer of benefits, so that He may never withdraw from us His friendly favours and may ever remain powerful protector of our persons. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshippers as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-bornes, be victors for ever. 21

तिग्मा यदन्तरशनिः पताति कस्मिञ्चिच्छूर मुहुके जनानाम् ।
घोरा यदर्य समृतिर्भवात्यध स्मा नस्तन्वो बोधि गोपाः ॥१७॥
भुवोऽविता वामदेवस्य धीनां भुवः सखावृको वाजसातौ ।
त्वामनु प्रमतिमा जगन्मोरुशंसो जरित्रे विश्वध स्याः ॥१८॥
एभिर्नृभिरिन्द्र त्वायुभिष्ट्वा मघवद्भिर्मघवन्विश्व आजौ ।
द्यावो न द्युम्नैरभि सन्तो अर्यः क्षपो मदेम शरदश्च पूर्वीः ॥१९॥

tigmá yád antár aṣánih pátāti kásmiñ cic chūra muhuké jánānām | ghorá yád arya sámṛitir bhávāty ádha smā nas tanvò bodhi gopáḥ || 17 || bhúvo ’vitá vāmádevasya dhīnám bhúvaḥ sákhāvrikó vájasātau | tvám ánu prámatim á jaganmoruṣáṅso jaritré viṣvádha syāḥ || 18 || ebhír nṛíbhir indra tvāyúbhish ṭvā maghávadbhir maghavan víṣva ājaú | dyávo ná dyumnaír abhí sánto aryáḥ kshapó madema ṣarádaṣ ca pūrvīḥ || 19 ||

एवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवो न रथम् ।
नू चिद्यथा नः सख्या वियोषदसन्न उग्रोऽविता तनूपाः ॥२०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

evéd índrāya vṛishabháya vríshṇe bráhmākarma bhṛígavo ná rátham | nú cid yáthā naḥ sakhyá viyóshad ásan na ugrò ’vitá tanūpáḥ || 20 || nú shṭutá indra nú gṛiṇāná ísham jaritré nadyò ná pīpeḥ | ákāri te harivo bráhma návyam dhiyá syāma rathyàḥ sadāsáḥ || 21 ||

O resplendent Lord, when in any conflict of men, the calamity like a sharp pointed arrow falls in the midst of them, and when, O Lord, there is a terrible encounter among them, then, may you be the defender of our persons. 17

May you be the preserver of the pious acts of charming intellectuals; may you be an unfailing friend in the battle of their lives. O eminently wise Lord, we come to you; may you be ever benignant to your worshippers, O sustainer of the world. 18

O bounteous resplendent Lord, may we, in every conflict of life, along with those men, who trust in you and offer rich gifts, and those who are abundantly rich, triumph over our adversaries and glorify you many nights and years. 19

Now, just like a genius person constructs his car, in the same manner we fashion our prayers for the vigorous resplendent Lord, the showerer of benefits, so that He may never withdraw from us His friendly favours and may ever remain powerful protector of our persons. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshippers as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-bornes, be victors for ever. 21

(१७) सप्तदशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । (१-१४, १६-२१) प्रथमादिचतुर्दशर्चां षोडश्यादिषण्णाञ्च त्रिष्टुप्, (१५) पञ्चदश्याश्चैकपदा विराट् छन्दसी ॥

॥२१॥ त्वं महाँ इन्द्र तुभ्यं ह क्षा अनु क्षत्रं मंहना मन्यत द्यौः ।
त्वं वृत्रं शवसा जघन्वान्त्सृजः सिन्धूँरहिना जग्रसानान् ॥१॥
तव त्विषो जनिमन्रेजत द्यौ रेजद्भूमिर्भियसा स्वस्य मन्योः ।
ऋघायन्त सुभ्वः पर्वतास आर्दन्धन्वानि सरयन्त आपः ॥२॥
भिनद्गिरिं शवसा वज्रमिष्णन्नाविष्कृण्वानः सहसान ओजः ।
वधीद्वृत्रं वज्रेण मन्दसानः सरन्नापो जवसा हतवृष्णीः ॥३॥

17.

Tvám maháñ indra túbhyam ha kshā́ ánu kshatrám maṅhánā manyata dyaúḥ | tvám vṛitrám ṣávasā jaghanvā́n sṛijáḥ síndhūñr áhinā jagrasānā́n || 1 || táva tvishó jániman rejata dyaú réjad bhū́mir bhiyásā svásya manyóḥ | ṛighāyánta subhvàḥ párvatāsa árdan dhánvāni saráyanta ā́paḥ || 2 || bhinád girím ṣávasā vájram ishṇánn āvishkṛiṇvānáḥ sahasāná ójaḥ | vádhīd vṛitrám vájreṇa mandasānáḥ sárann ā́po jávasā hatávṛishṇīḥ || 3 ||

सुवीरस्ते जनिता मन्यत द्यौरिन्द्रस्य कर्ता स्वपस्तमो भूत् ।
य ईं जजान स्वर्यं सुवज्रमनपच्युतं सदसो न भूम ॥४॥
य एक इच्च्यावयति प्र भूमा राजा कृष्टीनां पुरुहूत इन्द्रः ।
सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः ॥५॥

suvī́ras te janitā́ manyata dyaúr índrasya kartā́ svápastamo bhūt | yá īṃ jajā́na svar-yàṃ suvájram ánapacyutaṃ sádaso ná bhū́ma || 4 || yá éka ic cyāváyati prá bhū́mā rā́jā kṛishṭīnā́m puruhūtá índraḥ | satyám enam ánu víṣve madanti rātíṃ devásya gṛiṇató ma-ghónaḥ || 5 ||

17

Great are you, O resplendent self, the earthly body and the illuminated mind accept your superiority. You by your vigour destroy evils and set free the streams of noble thoughts from the clutches of dragon of evil desires. 1

On your awakening, the earthly body and mind tremble through fear of your wrath; the mighty mountains of sin get shaky; the stream of free thoughts flow through the aried land (barren mind). 2

The subduer of foes, manifesting his energy and hurling his adamantine will power, shatters the mountain of darkness by his strength; he in exhilaration lays off evil forces with the bolt of his will, and the thoughts, whose obstructor was destroyed, rush forth with rapidity. 3

You are the progenitor of your grandeur like the sun of his own effulgence. May you, resplendent self, be the accomplisher of a most excellent work; you furnish yourself with undecaying adamantine will power for attaining happiness. Indeed you are endowed with supreme greatness. 4

He is sovereign king of men and adored by all, who alone casts down many evils. All godly men, speak high of the munificence of this divine and bounteous self. 5

२२॥ सत्रा सोमा अभवन्नस्य विश्वे सत्रा मदासो बृहतो मदिष्ठाः ।
सत्राभवो वसुपतिर्वसूनां दत्रे विश्वा अधिथा इन्द्र कृष्टीः ॥६॥
त्वमध प्रथमं जायमानोऽमे विश्वा अधिथा इन्द्र कृष्टीः ।
त्वं प्रति प्रवत आशयानमहिं वज्रेण मघवन्वि वृश्चः ॥७॥
सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभं सुवज्रम् ।
हन्ता यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः ॥८॥
अयं वृतश्चातयते समीचीर्य आजिषु मघवा शृण्व एकः ।
अयं वाजं भरति यं सनोत्यस्य प्रियासः सख्ये स्याम ॥९॥
अयं शृण्वे अध जयन्नुत घ्नन्नयमुत प्र कृणुते युधा गाः ।
यदा सत्यं कृणुते मन्युमिन्द्रो विश्वं दृळ्हं भयत एजदस्मात् ॥१०॥

satrā́ sómā abhavann asya víṣve satrā́ mádāso briható mádishṭhāḥ | satrā́bhavo vásupatir vásūnāṃ dátre víṣvā adhithā indra krishṭī́ḥ || 6 || tvám ádha prathamáṃ jā́yamānó 'me víṣvā adhithā indra krishṭī́ḥ | tvám práti praváta āṣáyānam áhiṃ vájreṇa maghavan ví vṛiṣcaḥ || 7 || satrāháṇaṃ dā́dhṛishiṃ túmram índram mahā́m apārā́ṃ vṛishabháṃ suvájram | hántā yó vṛitrā́ṃ sánitotá vā́jaṃ dā́tā maghā́ni maghávā surā́dhāḥ || 8 || ayā́ṃ vṛ́itaṣ cātayate samīcī́r yá ājíshu maghávā ṣriṇvá ékaḥ | ayā́ṃ vā́jam bharati yáṃ sanóty asyá priyā́saḥ sakhyé syāma || 9 || ayā́ṃ ṣriṇve ádha jáyann utá ghnánn ayā́m utá prá kriṇute yudhā́ gā́ḥ | yadā́ satyā́ṃ kriṇuté manyúm índro víṣvaṃ dṛiḷhā́m bhayata éjad asmāt || 10 ||

॥२३॥ समिन्द्रो गा अजयत्सं हिरण्या समश्विया मघवा यो ह पूर्वीः ।
एभिर्नृभिर्नृतमो अस्य शाकै रायो विभक्ता संभरश्च वस्वः ॥११॥

sám índro gā́ ajayat sáṃ híraṇyā sám aṣviyā́ maghávā yó ha pūrvī́ḥ | ebhír nṛíbhir nṛítamo asya ṣākaí rāyó vibhaktā́ sambharā́ṣ ca vásvaḥ || 11 ||

Truly, he deserves all loving devotion; all these exhilarating experiences are centred in the mighty soul. Indeed you are the Lord of treasures; you support all people devoted to cultivation and reward them with riches. 6

O resplendent self, as soon as you enter body, you strike terror into all the other physical forces; you strike with your adamantine will power, the dragon of sinful mind, who obstructs the flow of divine thoughts. 7

We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures. 8

This bounteous soul alone enlightens the ignorant, and sustains right type of desires; in the inner struggles he procures nourishment which he provides. May we be held dear in his friendship. 9

This soul is renowned, whether conquering or slaying evils or whether in conflicts, he recovers wisdom. When he shows his wrath, all that is stationary or movable is afraid of him. 10

The resplendent self, the Lord of opulence, completely recovers the cow of wisdom, prosperity, and vitality. With all his vigour, he is the chief leader. Praised by all his worshippers, he distributes riches, still with his treasures full. 11

कियत्स्विदिन्द्रो अध्येति मातुः कियत्पितुर्जनितुर्यो जजान ।
यो अस्य शुष्मं मुहुकैरियर्ति वातो न जूतः स्तनयद्भिरभ्रैः ॥१२॥
क्षियन्तं त्वमक्षियन्तं कृणोतीयर्ति रेणुं मघवा समोहम् ।
विभञ्जनुरशनिमाँ इव द्यौरुत स्तोतारं मघवा वसौ धात् ॥१३॥
अयं चक्रमिषणत्सूर्यस्य न्येतशं रीरमत्ससृमाणम् ।
आ कृष्ण ईं जुहुराणो जिघर्ति त्वचो बुध्ने रजसो अस्य योनौ ॥१४॥
असिक्न्यां यजमानो न होता ॥१५॥

kíyat svid índro ádhy eti mātúḥ kíyat pitúr janitúr yó jajána | yó asya śúshmam muhukaír íyarti váto ná jūtá stanáyadbhir abhraíḥ || 12 || kshiyántam tvam ákshiyantam krinotīyarti reṇúm maghávā samóham | vibhañjanúr aśánimāñ iva dyaúr utá stotáram maghávā vásau dhāt || 13 || ayám cakrám ishaṇat sū́ryasya ny étaśam rīramat sasrimāṇám | ā́ krishṇá īm juhurāṇó jigharti tvacó budhné rájaso asyá yónau || 14 || ásiknyām yájamāno ná hótā || 15 ||

॥२४॥ गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ।
जनीयन्तो जनिदामक्षितोतिमा च्यावयामोऽवते न कोशम् ॥१६॥
त्राता नो बोधि ददृशान आपिरभिख्याता मर्डिता सोम्यानाम् ।
सखा पिता पितृतमः पितॄणां कर्तेमु लोकमुशते वयोधाः ॥१७॥
सखीयतामविता बोधि सखा गृणान इन्द्र स्तुवते वयो धाः ।
वयं ह्या ते चकृमा सबाध आभिः शमीभिर्महयन्त इन्द्र ॥१८॥

gavyánta índram sakhyā́ya víprā aśvāyánto vríshaṇam vājáyantaḥ | janīyánto janidā́m ákshitotim ā́ cyāvayāmo 'vaté ná kóśam || 16 || trātā́ no bodhi dádriśāna āpír abhikhyātā́ marḍitā́ somyā́nam | sákhā pitā́ pitrítamaḥ pitrīṇā́m kártem u lokám uśaté vayodhā́ḥ || 17 || sakhīyatā́m avitā́ bodhi sákhā griṇāná indra stuvaté váyo dhāḥ | vayám hy ā́ te cakrimá sabā́dha ābhíḥ śámībhir maháyanta indra || 18 ||

Some portion of his strength, the self derives from mother (physical realm); and from his father (spiritual realm). He, the supreme progenitor, has created the world and animates its vigour repeatedly as the wind is animated by thundering clouds (mental realm). 12

You are the bounteous one, who makes destitute prosperous, who scatters from his worshipper the accumulated dust of sin. He is the destroyer of evils, like the lightning of cloud. He is bounteous, who enriches the devotee. 13

He urges forward the wheel of intellect—the sun, source of illumination, and stops horses of vital senses in inner conflicts. The dark undulating clouds of physical form keep the self, the root of radiance, within the inner-space (between mental and physical realms). 14

Like the worshipper, the householder, at night (rejoicing whilst performing daily duties). 15

May we who are wishing for cows, for horses, for nourishment and for women through his friendship induce the inner self, the showerer of benefits, the giver of wives (or mothers), the unwearied granter of protection, to come down, as a bucket is lowered into a well. 16

May you be our preserver, watching and blessing all and bestowing felicity on those who are worthy and offer libations. May you be a friend, a sire, most fatherly of fathers, giver of food, bestowing heavenly bliss upon him who desires it. 17

O resplendent self, may you regard yourself as a protector of those who seek your friendship. Be a friend deserving of commendation and grant food to him who praises you. Suffering difficulties, we make our supplications to you, glorifying you with these holy hymns. 18

स्तुत इन्द्रो मघवा यद्ध वृत्रा भूरीण्येको अप्रतीनि हन्ति ।
अस्य प्रियो जरिता यस्य शर्मन्नकिर्देवा वारयन्ते न मर्ताः ॥१९॥
एवा न इन्द्रो मघवा विरप्शी करत्सत्या चर्षणीधृदनर्वा ।
त्वं राजा जनुषां धेह्यस्मे अधि श्रवो माहिनं यज्जरित्रे ॥२०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

stutá índro magháva yád dha vritrá bhū́rīṇy éko apratíni hanti | asyá priyó jaritā́ yásya ṣárman nákir devā́ vārāyante na mártāḥ || 19 || evá na índro maghávā virapṣī kárat satyā́ carshanīdhríd anarvā́ | tvám rā́jā janúshām dhehy asmé ádhi ṣrávo máhinam yáj jaritré || 20 || nū́ shṭutá indra — || 21 ||

(१८) अष्टादशं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य (१) प्रथमर्च इन्द्रः, (२–३, ४, ८–१३) द्वितीयातृतीययोश्चतुर्थ्याः पूर्वार्धस्याष्टम्यादिषण्णाञ्च गौतमो वामदेव ऋषीः (४, ५–७) चतुर्थ्या उत्तरार्धस्य पञ्चम्यादितृचस्य चादितिर्ऋषिका । (१, ४, ५–७) प्रथमर्चश्चतुर्थ्या उत्तरार्धस्य पञ्चम्यादितृचस्य च वामदेवः, (२–३, ४, ८–१३) द्वितीयातृतीययोश्चतुर्थ्याः पूर्वार्धस्याष्टम्यादिषण्णाञ्चेन्द्रो देवते । त्रिष्टुप् छन्दः ॥

॥२५॥ अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥१॥
नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि ।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छै ॥२॥

18.

Ayám pánthā ánuvittaḥ purāṇó yáto devā́ udájāyanta víṣve | átaṣ cid ā́ janishīshṭa právriddho mā́ mātáram amuyā́ páttave kaḥ || 1 || nā́hám áto nír ayā durgáhaitát tiraṣcátā pārṣvā́n nír gamāṇi | bahū́ni me ákritā kártvāni yúdhyai tvena sám tvena prichai || 2 ||

When the opulent inner self is glorified, he singly destroys many unyielding formidable evils. That worshipper is dear to him, who relies on his protection. Neither Nature's forces nor men can molest him. 19

Only the possessor of manifold power and opulence, the sustainer of men, the irresistible self may truly fulfil our aspirations, as he is the divine ruler of our existence. May he grant abundant wealth and fame which is rightly due to a worshipper. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 21

18

This hymn deals with the first dawn of creation. Dialogue between Resplendent Lord, the creator, and the soul and the Mother Nature.

(Resplendent Lord) This is the ancient and accepted path, by which all divine luminaries come into existence. So, however mighty he be, let him (bonded individual soul) be born in the same manner; let him not injure, otherwise, the mother (the embryo of his mother). 1

(The individual self speaks) I shall not come forth by this path, for this passage is hard to break; let me come forth obliquely from the side. Many acts unperformed by others are to be accomplished by me; let me contend (in one life) with one opponent. 2

परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।
त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्वोः सुतस्य ॥३॥
किं स ऋधक्कृणवद्यं सहस्रं मासो जभार शरदश्च पूर्वीः ।
नही न्वस्य प्रतिमानमस्त्यन्तर्जातेषूत ये जनित्वाः ॥४॥
अवद्यमिव मन्यमाना गुहाकरिन्द्रं माता वीर्येणा न्यृष्टम् ।
अथोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥५॥

parāyatím mātáram ánv acashṭa ná nā́nu gāny ánu nū́ gamāni | tváshṭur grihé apibat sómam índraḥ ṣatadhanyàm camvòḥ sutásya || 3 || kím sá ṛídhak kriṇavad yáṃ sahásram māsó jabhā́ra ṣarádaṣ ca pūrvī́ḥ | nahí nv àsya pratimā́nam ásty antár jātéshūtá yé jánitvāḥ || 4 || avadyám iva mányamānā gúhākar índram mātā́ vīryèṇā nyṛ̀shṭam | áthód asthāt svayám átkaṃ vásāna ā́ ródasī apriṇāj jā́yamānaḥ || 5 ||

॥२६॥ एता अर्षन्त्यललाभवन्तीरृतावरीरिव संक्रोशमानाः ।
एता वि पृच्छ किमिदं भनन्ति कमापो अद्रिं परिधिं रुजन्ति ॥६॥
किमु ष्विदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्त आपः ।
ममैतान्पुत्रो महता वधेन वृत्रं जघन्वाँ असृजद्वि सिन्धून् ॥७॥
ममच्चन त्वा युवतिः परास ममच्चन त्वा कुषवा जगार ।
ममच्चिदापः शिशवे ममृड्युर्ममच्चिदिन्द्रः सहसोदतिष्ठत् ॥८॥

etā́ arshanty alalābhávantīr ṛitā́varīr iva saṃkróṣamānāḥ | etā́ ví pricha kím idám bhananti kám ā́po ádrim paridhíṃ rujanti || 6 || kím u shvid asmai nivído bhanantén-drasyāvadyáṃ didhishanta ā́paḥ | mámaitā́n putró mahatā́ vadhéna vṛitráṃ jaghanvā́ñ asṛijad ví síndhūn || 7 || mámac caná tvā yuvatíḥ parā́sa mámac caná tvā kushávā jagā́ra | mámac cid ā́paḥ ṣíṣave mamṛiḍyur mámac cid índraḥ sá-hasód atishṭhat || 8 ||

(Soul) It may cause the death of my mother; let me not proceed by the usual way, but proceed quickly, according to my will. In the nearness of creator, he enjoys the exhilaration of life in hundredfold ways. 3

(Mother Nature) What irregular act does he commit, whom, I, his mother, bear him (the impregnated life) for a thousand months and for many years? There is no analogy between him and those who have been or will be born hereafter. 4

Deeming it a strange act, his Mother Nature endowed him (the impregnated life) with extraordinary vigour; therefore, as soon as born, he assumes his vesture and fills both heaven and earth (physical and mental realms). 5

These rivers filled with water, flow whispering, as if, expressing the feeling of joy. Ask them to let you know what the streams of water, have been saying, what rocks they have been encircling and break through, whilst they move forward. 6

What do these prayful whispers speak to us? They speak of the glory of the resplendent Lord.

Resplendent Lord speaks : My son, the sun, destroys obstructing clouds with his mighty thunderbolt and sets those rivers free. 7

Resplendent Lord to the personified new born life : Once the exulting, youthful mother eternity has brought you in existence, while the unfavourable environments have tried to swallow you, but exulting waters provided delight to the infant, and once again the resplendent life has arisen by its innate strength. 8

ममच्चन ते मघवन्व्यंसो निविविध्वाँ अप हनू जघान ।
अधा निविद्ध उत्तरो बभूवाञ्छिरो दासस्य सं पिणग्वधेन ॥९॥
गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुम्रमिन्द्रम् ।
अरीळ्हं वत्सं चरथाय माता स्वयं गातुं तन्व इच्छमानम् ॥१०॥
उत माता महिषमन्ववेनदमी त्वा जहति पुत्र देवाः ।
अथाब्रवीद्वृत्रमिन्द्रो हनिष्यन्त्सखे विष्णो वितरं वि क्रमस्व ॥११॥

mámac caná te maghavan vyàṅso nivividhvā́ṅ ápa hánū jaghána | ádhā níviddha úttaro babhūvā́ñ chíro dāsásya sám piṇak vadhéna || 9 || gṛishṭíḥ sasūva sthávirạm tavāgā́m anādhṛishyáṃ vṛishabháṃ túmram índram | árīḷhaṃ vatsáṃ caráthāya mātā́ svayáṃ gātúṃ tanvà ichámānam || 10 || utá mātā́ mahishám ánv avenad amí tvā jahati putra deváḥ | áthābravīd vṛitrám índro hanishyán sákhe vishṇo vitaráṃ ví kramasva || 11 ||

कस्ते मातरं विधवामचक्रच्छयुं कस्त्वामजिघांसच्चरन्तम् ।
कस्ते देवो अधि मार्डीक आसीद्यत्प्राक्षिणाः पितरं पादगृह्य ॥१२॥
अवर्त्या शुन आन्त्राणि पेचे न देवेषु विविदे मर्डितारम् ।
अपश्यं जायाममहीयमानामधा मे श्येनो मध्वा जभार ॥१३॥

kás te mātáraṃ vidhávām acakrac chayúṃ kás tvā́m ajighāṅsac cárantam | kás te devó ádhi mārḍīká āsīd yát prā́kshiṇāḥ pitáram pādagṛíhya || 12 || ávartyā ṣúna āntrā́ṇi pece ná devéshu vivide marḍitā́ram | ápaṣyaṃ jāyā́m ámahīyamānam ádhā me ṣyenó mádhv ā́ jabhāra || 13 ||

O bounteous life, once the ravaging force again tries to smite upon your face, whereupon, being so smitten, you prove stronger, and crush the head of the ravaging forces, with your adamantine will to survive. 9

As a heifer bears a calf, the eternal Mother Nature bears the organic life, mature (in years), strong, irresistible, vigorous, energetic, invincible, destined to follow his own course and heedful of its own person. 10

Then from the evolved organic life, the Mother enquired: My son, do Nature's forces desert you and try to harm? Then the personified life answering in affirmative further speaks to the omnipresent Father: May you exert your prowess with a desire to destroy demonic obstructing forces. 11

Who has made your Mother Nature a widow? Who has been the person who tried to slay you whilst you were unconscious or in sleep in wakeful state?

O Child, you have neglected your father as if having seized him by foot and not caring for him. Who could have been more gracious to you than He? 12

Finally the self, so lamented, in extreme destitution: What a shame to me that I have committed a hineous crime as if cooking the entrails of a dog (having forgotten my Lord). I could find no comfort among Nature's material forces. Before my own eyes I have seen my wife, the beloved, disrespected. Then the enlightenment, in the form of falcon from heaven, comes down and brings the sweet water. 13

(१९) एकोनविंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

एवा त्वामिन्द्र वज्रिन्नत्र विश्वे देवासः सुहवास ऊमाः ।
महामुभे रोदसी वृद्धमृष्वं निरेकमिद्वृणते वृत्रहत्ये ॥१॥
अवासृजन्त जिव्रयो न देवा भुवः सम्राळिन्द्र सत्ययोनिः ।
अहन्नहिं परिशयानमर्णः प्र वर्तनीररदो विश्वधेनाः ॥२॥
अतृप्णुवन्तं वियतमबुध्यमबुध्यमानं सुषुपाणमिन्द्र ।
सप्त प्रति प्रवत आशयानमहिं वज्रेण वि रिणा अपर्वन् ॥३॥

19.

Evá tvám indra vajrinn átra víśve devā́saḥ suhávāsa ū́māḥ | mahā́m ubhé ródasī vriddhám rishvám nír ékam íd vriṇate vritrahátye || 1 || ávāsrijanta jívrayo ná devā́ bhúvaḥ samrā́ḷ indra satyáyoniḥ | áhann áhim pariśáyānam árṇaḥ prá vartanír arado viśvádhenāḥ || 2 || átripṇuvantam víyatam abudhyám ábudhyamānam sushupāṇám indra | saptá práti praváta āśáyānam áhim vájreṇa ví riṇā aparván || 3 ||

अक्षोदयच्छवसा क्षाम बुध्नं वार्ण वातस्तविषीभिरिन्द्रः ।
दृळ्हान्यौभ्नादुशमान ओजोऽवाभिनत्ककुभः पर्वतानाम् ॥४॥
अभि प्र दद्रुर्जनयो न गर्भं रथा इव प्र ययुः साकमद्रयः ।
अतर्पयो विसृत उब्ज ऊर्मीन्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥५॥

ákshodayac chávasā kshā́ma budhnám vā́r ṇá vā́tas távishībhir índraḥ | driḷhā́ny aubhnād uśámāna ójó 'vābhinat kakúbhaḥ párvatānām || 4 || abhí prá dadrur jánayo ná gárbham ráthā iva prá yayuḥ sākám ádrayaḥ | átarpayo visríta ubjá ūrmī́n tvám vritā́ñ ariṇā indra síndhūn || 5 ||

19

O resplendent self, wielder of the adamantine will-power, all the protecting Nature's forces, who are reverently invoked, and both heaven and the earth (physical and spiritual realms of body) glorify you. You are verily unparalleled, eternal and lofty capable of destroying evil forces. 1

As elders urge their young, so the sense-organs urge you to fight evil forces; then you, O inner-self, become the emblem of truth, the sovereign ruler of the human body, and you lay off the morbid impulses and mark out the courses of all delighting channels of thoughts. 2

In no time, you cut down with your adamantine will-power, the insatiable, hard to awaken, ignorant, unapprehending lazy dragon of evil impulses, who obstructs the free flow of seven prone streams of virtuous thoughts. 3

The inner-self with his strength, awakens, the exhausted nerves of body and mind, in the same manner as wind stirs the water with its fury. Striving with strength, he bursts the solid clouds of ignorance asunder and shatters the high walls of obstructing adversaries. 4

The vital principles hasten to you like mothers to their young; and like chariots who rush (in battle) ; you, O inner-self, refresh the flowing streams of thoughts; and shatter the clouds of ignorance. You set free the obstructed streams of virtuous thoughts. 5

॥२॥ त्वं महीमवनिं विश्वधेनां तुर्वीतये वय्याय क्षरन्तीम् ।
अरमयो नमसैजदर्णः सुतरणाँ अकृणोरिन्द्र सिन्धून् ॥६॥
प्राग्रुवो नभन्वो३ न वक्वा ध्वस्रा अपिन्वद्युवतीरृतज्ञाः ।
धन्वान्यज्राँ अपृणक्तृषाणाँ अधोगिन्द्रः स्तर्यो३ दंसुपत्नीः ॥७॥
पूर्वीरुषसः शरदश्च गूर्ता वृत्रं जघन्वाँ असृजद्वि सिन्धून् ।
परिष्ठिता अतृणद्बद्बधानाः सीरा इन्द्रः स्रवितवे पृथिव्या ॥८॥
वम्रीभिः पुत्रमग्रुवो अदानं निवेशनाद्धरिव आ जभर्थ ।
व्य१न्धो अख्यदहिमाददानो निर्भूदुखच्छित्समरन्त पर्व ॥९॥

tvám mahím avánim visvádhenām turvítaye vayyāya kshárantīm | áramayo námasaíjad árṇaḥ sutaraṇáñ akriṇor **indra síndhūn** || 6 || prāgrúvo nabhanvò ná vákvā dhvasrá **apinvad yuvatír ritajñáḥ** | dhánvāny ájrāñ apriṇak trishā**ṇáñ ádhog índra** staryò dáṃsupatnīḥ || 7 || pūrvír ushásaḥ **sarádaṣ** ca gūrtá vritrám jaghanváñ asrijad ví síndhūn | **párishṭhitā** atriṇad badbadhānáḥ sīrá índraḥ srávitave pri**thivyá** || 8 || vamríbhiḥ putrám agrúvo adānám nivéṣanād **dhariva á** jabhartha | vy àndhó akhyad áhim ādadānó nír **bhūd** ukhachít sám aranta párva || 9 ||

प्र ते पूर्वाणि करणानि विप्राविद्वाँ आह विदुषे करांसि ।
यथायथा वृष्ण्यानि स्वगूर्तापांसि राजन्नर्याविवेषीः ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

prá te pū́rvāṇi ká**raṇāni** viprāvidváñ āha vidúshe kárāṅsi | yáthā-yathā vrí**shṇyāni** svágūrtápāṅsi rājan náryáviveshīḥ || 10 || nū́ shṭutá — || 11 ||

O inner-self, you, for the benefit of vigorously generous and vigilantly learned devotees, make the physical body cherishing and exuberant with abundant wisdom. You control the violent passions and thus make the rivers of life easy to be crossed. 6

Like the fierceful army marching on, the resplendent self has let youthful channels of thoughts flow forth which are law-abiding, resourceful and the corroders (of their banks). They inundate the dry lands and the thirsty (mind), and milk out the barren intellect, whom the evil thoughts have become the lords of. 7

Through many a morn and many a lovely autumn, having dispelled dark evils of ignorance, he sets free many channels of dawn-like intuitive thoughts, which were swallowed up by dark prejudices. The inner-self releases the imprisoned rivers of thoughts, encompassed (by clouds) to come out in the world. 8

Lord of vital senses, you extricate out the creative ability of man from its source, where it has been devoured by ants of petty impulses. When extricated, though blind, it distinguishes the dragon of sin. The creative ability is fully restored to health like a creature whose broken joints in the ant-hill have been again fully united. 9

O man of wisdom, I have been knowing and praising the deeds you have been performing ever since. They are generative of rain, spontaneous and beneficial to men. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 11

(२०) विंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गोतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

आ न इन्द्रो दूरादा न आसादभिष्टिकृदवसे यासदुग्रः ।
ओजिष्ठेभिर्नृपतिर्वज्रबाहुः संगे समत्सु तुर्वणिः पृतन्यून् ॥१॥
आ न इन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च ।
तिष्ठाति वज्री मघवा विरप्शीमं यज्ञमनु नो वाजसातौ ॥२॥
इमं यज्ञं त्वमस्माकमिन्द्र पुरो दधत्सनिष्यसि क्रतुं नः ।
श्वघ्नीव वज्रिन्त्सनये धनानां त्वया वयमर्य आजिं जयेम ॥३॥

20.

Á na índro dūrád á na āsád abhishṭikríd ávase yāsad ugráḥ | ójishṭhebhir nṛipátir vájrabāhuḥ saṃgé samátsu turváṇiḥ pṛitanyū́n || 1 || á na índro háribhir yātv áchārvācīnó 'vase rádhase ca | tíshṭhāti vajrí maghávā virapśīmáṃ yajñám ánu no vájasātau || 2 || imám yajñám tvám asmákam indra puró dádhat sanishyasi krátuṃ naḥ | śvaghnīva vajrin sanáye dhánānāṃ tváyā vayám aryá ājíṃ jayema || 3 ||

उशन्नु षु णः सुमना उपाके सोमस्य नु सुषुतस्य स्वधावः ।
पा इन्द्र प्रतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्येन ॥४॥
वि यो ररप्श ऋषिभिर्नवेभिर्वृक्षो न पक्वः सृण्यो न जेता ।
मर्यो न योषामभि मन्यमानोऽच्छा विवक्मि पुरुहूतमिन्द्रम् ॥५॥

uṣánn u shú ṇaḥ sumánā upāké sómasya nú súshutasya svadhāvaḥ | pá indra prátibhṛitasya mádhvaḥ sám ándhasā mamadaḥ pṛishṭhyèna || 4 || ví yó rarapśá ṛíshibhir návebhir vṛikshó ná pakváḥ sṛiṇyo ná jétā | máryo ná yóshām abhí mányamānó 'chā vivakmi puruhūtám índram || 5 ||

20

May the resplendent self, the fulfiller of aspirations, the Lord of men, equipped with adamantine forces, subduer of his adversaries, small or big, come to us for our protection whether from far or near. 1

May the resplendent self, affectionately inclined to us, equipped with its vital faculties come to us for our protection. He is the possessor of adamantine will-power bounteous and powerful. He remains always with us to help in our benevolent noble deeds. 2

O resplendent self, may you, honouring our benevolent acts, give us strength and fill us full with courage to acquire the benefits. O holder of adamantine will-power, may we remain with you, and like a hunting creature subdue our evils. May we be victorious in our conflicts. 3

O resplendent self, glorious in your own greatness, may you be favourably disposed, and gracious to us. May you relish the ecstasy of spiritual joy and be pleased to accept the sacrificial homage offered by us at the back (i.e. in silence). 4

I, like a lover boosting of his beloved, glorify that resplendent self, adored by all sages, past and present. He is praised like a tree with ripe fruit and like a victor trained and disciplined. 5

॥४॥ गिरिर्न यः स्वतवाँ ऋष्व इन्द्रः सनादेव सहसे जात उग्रः ।
आदर्ता वज्रं स्थविरं न भीम उद्नेव कोशं वसुना न्यृष्टम् ॥६॥
न यस्य वर्ता जनुषा न्वस्ति न राधस आमरीता मघस्य ।
उद्वावृषाणस्तविषीव उग्रास्मभ्यं दद्धि पुरुहूत रायः ॥७॥
ईक्षे रायः क्षयस्य चर्षणीनामुत व्रजमपवर्तासि गोनाम् ।
शिक्षानरः समिथेषु प्रहावान्वस्वो राशिमभिनेतासि भूरिम् ॥८॥

girír ná yáḥ svátavāñ ṛishvá índraḥ sanā́d evá sáhase jātá ugráḥ | ā́dartā vájraṃ sthávirαṃ ná bhīmá udnéva kóśaṃ vásunā nyṛ̀shṭam || 6 || ná yásya vartā́ janúshā nv ásti ná rā́dhasa āmarītā́ maghásya | udvāvṛishāṇás tavishīva ugrāsmábhyaṃ daddhi puruhūta rāyáḥ || 7 || íkshe rāyáḥ kshάyasya carshaṇīnā́m utá vrajám apavartā́si gónām | śikshānaráḥ samithéshu prahā́vān vásvo rāśím abhinetā́si bhū́rim || 8 ||

कया तच्छृण्वे शच्या शचिष्ठो यया कृणोति मुहु का चिदृष्वः ।
पुरु दाशुषे विचयिष्ठो अंहोऽथा दधाति द्रविणं जरित्रे ॥९॥
मा नो मर्धीरा भरा दद्धि तन्नः प्र दाशुषे दातवे भूरि यत्ते ।
नव्ये देष्णे शस्ते अस्मिन्त उक्थे प्र ब्रवाम वयमिन्द्र स्तुवन्तः ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

káyā tác chṛiṇve śácyā śácishṭho yáyā kṛiṇóti múhu kā́ cid ṛishváḥ | purú dāśúshe vícayishṭho áṅhó 'thā dadhāti dráviṇaṃ jaritré || 9 || mā́ no mardhīr ā́ bharā daddhí tán naḥ prá dāśúshe dā́tave bhū́ri yát te | návye deshṇé śasté asmín ta ukthé prá bravāma vayám indra stuvántaḥ || 10 || nū́ shṭutá — || 11 ||

The vast and self-sustained like a mountain, the radiant and formidable resplendent self, ever ready for conquest, is the wielder of the adamantine will-power, and is charged with splendour, like a jar fully filled with water. 6

Whom, from ancient times there has not been one to oppose, none to curtail the riches of His bounty, and who accomplishes pious works, may that powerful resplendent self, the showerer of benefits, invoked by all, pour forth riches on us. 7

You rule over the riches and the dwellings of men; you are the rescuer of the store of wisdom; you are the giver of instructions, the winner in all conflicts; may you lead us to the heaps of riches. 8

By what great wisdom is He renowned as the wisest? Wherewith does the mighty Lord repeatedly perform great deeds? He is the best comforter of manifold sorrows of the worshipper and bestows wealth upon His adorer. 9

Harm us not, but cherish us, O Lord! May you bestow upon us that abundant wealth which you provide to the dedicated worshipper. Praising you, we extol you at this new, well-awarding and excellent ceremony. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water O Lord of vital forces, we continue composing new hymns for you. May we, car-borne, be the victors for ever. 11

(२१) एकविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥५॥ आ यात्विन्द्रोऽवस उप न इह स्तुतः सधमादस्तु शूरः ।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात् ॥१॥
तस्येदिह स्तवथ वृष्ण्यानि तुविद्युम्नस्य तुविराधसो नॄन् ।
यस्य क्रतुर्विदथ्यो३ न सम्राट् साह्वान्तरुत्रो अभ्यस्ति कृष्टीः ॥२॥
आ यात्विन्द्रो दिव आ पृथिव्या मक्षू समुद्रादुत वा पुरीषात् ।
स्वर्णरादवसे नो मरुत्वान्परावतो वा सदनादृतस्य ॥३॥

21.

Ā yātv índró 'vasa úpa na ihá stutáḥ sadhamā́d astu śū́raḥ | vāvṛidhānás távishīr yásya pūrvī́r dyaúr ná kshatrám abhíbhūti púshyāt || 1 || tásyéd ihá stavatha vṛ́shṇyāni tuvidyumnásya tuvirā́dhaso nṝ́n | yásya krátur vidathyò ná samrā́ṭ sāhvā́n tárutro abhy ásti kṛishṭī́ḥ || 2 || ā́ yātv índro divá ā́ pṛithivyā́ makshū́ samudrā́d utá vā púrīshāt | svàrṇarād ávase no marútvān parāváto vā sádanād ṛitásya || 3 ||

स्थूरस्य रायो बृहतो य ईशे तमु ष्टवाम विदथेष्विन्द्रम् ।
यो वायुना जयति गोमतीषु प्र धृष्णुया नयति वस्यो अच्छ ॥४॥
उप यो नमो नमसि स्तभायन्नियर्ति वाचं जनयन्यजध्यै ।
ऋञ्जसानः पुरुवार उक्थैरेन्द्रं कृण्वीत सदनेषु होता ॥५॥

sthūrásya rāyó bṛiható yá ī́śe tám u shṭavāma vidátheshv índram | yó vāyúnā jáyati gómatīshu prá dhṛishṇuyā́ náyati vásyo ácha || 4 || úpa yó námo námasi stabhāyánn íyarti vā́caṃ janáyan yájadhyai | ṛiñjasānáḥ puruvā́ra ukthaír éndraṃ kṛiṇvīta sádaneshu hótā || 5 ||

21

May the resplendent self, radiant like sun, intrinsically vigorous, come to us for our protection. May he, being praised, here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he, the possessor of many energies, strengthen his own overpowering force. 1

May you glorify the powerful leader of that renowned and opulent resplendent self, whose victorious and protecting forces rule over men, like a universal sovereign remarkable among mighties. 2

May the resplendent Lord, accompanied by the vital principles, come quickly for our protection, from the sky, from the earth, from the firmament, from the waters, from the blissful regions, and even from the distances far and beyond. 3

In the assembly of pious devotees, we glorify the resplendent Lord who is the sovereign of massive and extensive riches; who by His prowess is victor over hostile/hosts, and who by His munificence brings excellent wealth to the worshippers. 4

Let the priest, with many hymns, invoke that resplendent Lord, who, sustains universe, gives food in return to our offerings, and who, with divine voice, inspires men to worship. He is to be propitiated by praises, and adored by all. 5

धिषा यदि धिषण्यन्तः सरण्यान्सदन्तो अद्रिमौशिजस्य गोहे ।
आ दुरोषाः पास्त्यस्य होता यो नो महान्संवरणेषु वह्निः ॥६॥
सत्रा यदीं भार्वरस्य वृष्णः सिषक्ति शुष्मः स्तुवते भराय ।
गुहा यदीमौशिजस्य गोहे प्र यद्धिये प्रायसे मदाय ॥७॥
वि यद्वरांसि पर्वतस्य वृण्वे पयोभिर्जिन्वे अपां जवांसि ।
विदद्गौरस्य गवयस्य गोहे यदी वाजाय सुध्यो३ वहन्ति ॥८॥

dhishá yádi dhishaṇyántaḥ saraṇyán sádanto ádrim auṣijásya góhe | á duróshāḥ pāstyásya hótā yó no mahán saṃváraṇeshu váhniḥ || 6 || satrá yád īm bhārvarásya vríshṇaḥ síshakti ṣúshma stuvaté bhárāya | gúhā yád īm auṣijásya góhe prá yád dhiyé práyase mádāya || 7 || ví yád várāṅsi párvatasya vriṇvé páyobhir jinvé apáṃ jávāṅsi | vidád gaurásya gavayásya góhe yádī vájāya sudhyò váhanti || 8 ||

भद्रा ते हस्ता सुकृतोत पाणी प्रयन्तारा स्तुवते राध इन्द्र ।
का ते निषत्तिः किमु नो ममत्सि किं नोदुदु हर्षसे दातवा उ ॥९॥
एवा वस्व इन्द्रः सत्यः सम्राड्ढन्ता वृत्रं वरिवः पूरवे कः ।
पुरुष्टुत क्रत्वा नः शग्धि रायो भक्षीय तेऽवसो दैव्यस्य ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

bhadrá te hástā súkritotá pāṇí prayantárā stuvaté rádha indra | ká te níshattiḥ kím u nó mamatsi kíṃ nód-ud u harshase dátavá u || 9 || evá vásva índraḥ satyáḥ samrāḍ dhántā vritráṃ várivaḥ pūráve kaḥ | púrushṭuta krátvā naḥ ṣagdhi rāyó bhakshīyá té 'vaso daívyasya || 10 || nú shṭutá — || 11 ||

When sitting and pondering in deep devotion in the priest's abode, the grinder of juices plies with his pressing stones, may the Lord, who is superb in contests and whose wrath is formidable, come to aid as the house-lord's priest. 6

True it is, that the power of the sustainer of the world, the showerer of benefits, favourably helps the offerer of praises. It prevails upon the secret thoughts of the sincere seeker, lying hidden in the priests abode, for his accomplishments, desires and delights. 7

When he sets asunder the clouds of ignorance, and amply supplies the rapid flow of thoughts, the wise, leads him on to vigorous search of truth, and he thereupon finds in the hidden corner, the manifested intellect and its counterpart, the subconsciousness. 8

O resplendent Lord, your auspicious arms are accomplishers of noble deeds, and your two hands confer wealth to your worshippers. Why is this delay ? Why do you not invigorate us ? Why are you not delighted for granting us riches ? 9

Thus glorified, the resplendent Lord, the truthful, the master of treasures gives freedom to man by dispelling the devil of ignorance. O Lord adored by all, may you grant us strength for doing noble acts, so that we may enjoy the fruits of your protective divine favour. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२२) द्वाविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ यन्न इन्द्रो जुजुषे यच्च वष्टि तन्नो महान्करति शुष्म्या चित् ।
ब्रह्म स्तोमं मघवा सोममुक्था यो अश्मानं शवसा बिभ्रदेति ॥१॥
वृषा वृषन्धिं चतुरश्रिमस्यन्नुग्रो बाहुभ्यां नृतमः शचीवान् ।
श्रिये परुष्णीमुषमाण ऊर्णां यस्याः पर्वाणि सख्याय विव्ये ॥२॥
यो देवो देवतमो जायमानो महो वाजेभिर्महद्भिश्च शुष्मैः ।
दधानो वज्रं बाह्वोरुशन्तं द्याममेन रेजयत्प्र भूम ॥३॥

22.

Yán na índro jujushé yác ca váshṭi tán no mahā́n karati ṣushmy ā́ cit | bráhma stómam maghávā sómam ukthā́ yó áṣmānam ṣávasā bíbhrad éti || 1 || vṛíshā vṛíshandhiṃ cáturaṣrim ásyann ugró bāhúbhyāṃ nṛítamaḥ ṣácīvān | ṣriyé párushṇīm ushámāṇa ū́rṇāṃ yásyāḥ párvāṇi sakhyā́ya vivyé || 2 || yó devó devátamo jā́yamāno mahó vā́jebhir mahádbhiṣ ca ṣúshmaiḥ | dádhāno vájram bāhvór uṣántaṃ dyā́m ámena rejayat prá bhū́ma || 3 ||

विश्वा रोधांसि प्रवतश्च पूर्वीर्द्यौर्ऋष्वाज्जनिमन्रेजत क्षाः ।
आ मातरा भरति शुष्म्या गोर्नृवत्परिज्मन्नोनुवन्त वाताः ॥४॥
ता तू त इन्द्र महतो महानि विश्वेष्वित्सवनेषु प्रवाच्या ।
यच्छूर धृष्णो धृषता दधृष्वानहिं वज्रेण शवसाविवेषीः ॥५॥

víṣvā ródhāṅsi pravátaṣ ca pūrvír dyaúr ṛishváj jániman rejata kshā́ḥ | ā́ mātárā bhárati ṣushmy ā́ gór nṛivát párijman nonuvanta vā́tāḥ || 4 || tā́ tū́ ta indra maható mahā́ni víṣveshv ít sávaneshu pravā́cyā | yác chūra dhṛishṇo dhṛishatā́ dadhṛishvā́n áhiṃ vájreṇa ṣávasā́viveshīḥ || 5 ||

22

The personality of resplendent great and mighty Lord is manifested along with His punitive justice in His strength. He loves and welcomes our gifts, and desires them to be offered to Him by us. May He, the possessor of opulence, accept our hymns, our praises, our loving devotions and devotional songs. 1

He, the showerer of benefits, the fierce, the foremost, and the brilliant, wields with his power the four-edged justice for granting prosperity. He, dispelling the wickedness of our mind, releases virtues through channels of wisdom and thus inspires us through friendly favours for spiritual progress. 2

He, the divine, most divine as soon as manifested, endowed with glories and great energies, holding, as if, in his arms the adamantine justice makes both heaven and earth oscillate with vigour. 3

As soon as He ordains, all the hills, flooded rivers, heaven and earth start oscillating with vigour. Through His firm determination, the parent-like mighty Lord sustains both heaven and earth. Cosmic winds make loud noise like a crowd of men in mid-region. 4

O resplendent Lord, great are the deeds, to be proclaimed at all our congregations. O brave Lord, the sustainer of universe bearing the adamantine force, you annihilate the dragon of sinful mind. 5

॥८॥

ता तू ते॑ स॒त्या तु॑विनृम्ण॒ विश्वा॒ प्र धे॒नवः॑ सिस्रते॒ वृष्ण॒ ऊध्नः॑ ।
अधा॑ ह॒ त्वद्वृ॑षमणो भिया॒नाः प्र सिन्ध॑वो॒ जव॑सा चक्रमन्त ॥६॥
अत्राह॑ ते हरिव॒स्ता उ॑ दे॒वीरवो॑भिरिन्द्र स्तवन्त॒ स्वसा॑रः ।
यत्सी॒मनु॒ प्र मु॒चो ब॑द्बधा॒ना दी॒र्घामनु॒ प्रसि॑तिं स्यन्द॒यध्यै॑ ॥७॥
पि॒पी॒ळे अं॒शुर्मद्यो॒ न सिन्धु॒रा त्वा॒ शमी॑ शशमा॒नस्य॑ श॒क्तिः ।
अ॒स्म॒द्र्य॑क्छुशुचा॒नस्य॑ यम्या आ॒शुर्न र॒श्मिं तु॒व्योज॑सं॒ गोः ॥८॥

tá tū́ te satyá tuvinrimṇa víṣvā prá dhenávaḥ sisrate vríshṇa ū́dhnaḥ | ádhā ha tvád vrishamaṇo bhiyānáḥ prá síndhavo jávasā cakramanta || 6 || átrâha te harivas tā́ u devī́r ávobhir indra stavanta svásāraḥ | yát sīm ánu prá mucó badbadhānā́ dīrghā́m ánu prásitiṃ syandayádhyai || 7 || pipīḷé aṅṣúr mádyo ná síndhur ā́ tvā ṣámī ṣaṣamanásya ṣaktíḥ | asmadryàk chuṣucānásya yamyā āṣúr ná raṣmíṃ tuvyójasaṃ góḥ || 8 ||

अ॒स्मे वर्षि॑ष्ठा कृणुहि॒ ज्येष्ठा॑ नृ॒म्णानि॑ स॒त्रा स॑हुरे॒ सहां॑सि ।
अ॒स्मभ्यं॑ वृ॒त्रा सु॒हना॑नि रन्धि ज॒हि वध॑र्व॒नुषो॒ मर्त्य॑स्य ॥९॥
अ॒स्माक॒मित्सु शृ॑णुहि॒ त्वमि॑न्द्रा॒स्मभ्यं॑ चि॒त्राँ उप॑ माहि॒ वाजा॑न् ।
अ॒स्मभ्यं॒ विश्वा॑ इषणः॒ पुरं॑धीर॒स्माकं॒ सु म॑घवन्बोधि गो॒दाः ॥१०॥
नू ष्टु॒त इ॑न्द्र॒ नू गृ॑णा॒न इषं॑ जरि॒त्रे न॒द्यो॒३॒॑ न पी॑पेः ।
अका॑रि ते हरिवो॒ ब्रह्म॒ नव्यं॑ धि॒या स्या॑म र॒थ्यः॑ सदा॒साः ॥११॥

asmé várshishṭhā kriṇuhi jyéshṭhā nrimṇáni satrá sahure sáhāṅsi | asmábhyaṃ vritrá suhánāni randhi jahí vádhar vanúsho mártyasya || 9 || asmā́kam ít sú ṣriṇuhi tvám indrāsmábhyaṃ citrā́ṅ úpa māhi vā́jān | asmábhyaṃ víṣvā ishaṇaḥ púraṃdhīr asmā́kaṃ sú maghavan bodhi godā́ḥ || 10 || nū́ shṭutá — || 11 ||

Most powerful Lord, all your accomplishments are verily true. O showerer of benefits, the cows give milk from their udders through your grace. And, O benevolent Lord, the rivers flow with rapidity fearing you at your command. 6

O Lord of speed and vitality, the divine sister-like streams of rivers offer reverence to you for protection, when you set them free to flow, after their having been impeded by the obstructive forces through a long confinement. 7

The exhilarating melodies of devotional songs have been repeatedly sung for you, as if a herb properly crushed beneath stones (for extraction). Now, may the streams of our love flow to you, and so let the expiatory power of the illustrious utterer of praise be directed towards us, as if a horse directed by reins. 8

O victorious Lord, bless us with excellent, superior and overpowering vigour. And may you make evil forces easy to be conquered. May you demolish the weapon of malevolent man. 9

Graciously listen to our praises, O Lord, and bestow upon us many kinds of prosperity and fulfil all our aspirations, and O bounteous, be delighted to grant us wisdom. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. 11

(२३) त्रयोविंशं सूक्तम्
(१-११) एकादशर्चस्यास्य सूक्तस्य गोतमो वामदेव ऋषिः । (१-७, ११) प्रथमादिसप्तर्चामेकादश्याश्चेन्द्रः (८-१०) अष्टम्यादितृचस्येन्द्र ऋतं वा देवता । त्रिष्टुप् छन्दः ॥

॥५॥ कथा महामवृधत्कस्य होतुर्यज्ञं जुषाणो अभि सोममूधः ।
पिबन्नुशानो जुषमाणो अन्धो ववक्ष ऋष्वः शुचते धनाय ॥१॥
को अस्य वीरः सधमादमाप समानंश सुमतिभिः को अस्य ।
कदस्य चित्रं चिकिते कदूती वृधे भुवच्छशमानस्य यज्योः ॥२॥
कथा शृणोति हूयमानमिन्द्रः कथा शृण्वन्नवसामस्य वेद ।
का अस्य पूर्वीरुपमातयो ह कथैनमाहुः पपुरिं जरित्रे ॥३॥

23.

Kathā́ mahā́m avṛidhat kásya hótur yajñám jushāṇó abhí sómam ū́dhaḥ | píbann uṣānó jushámāṇo ándho vavakshá ṛishváḥ ṣucaté dhánāya || 1 || kó asya vīráḥ sadhamā́dam āpa sám ānanṣa sumatíbhiḥ kó asya | kád asya citrám cikite kád ūtí vṛidhé bhuvac chaṣamānásya yájyoḥ || 2 || kathā́ ṣṛiṇoti hūyámānam índraḥ kathā́ ṣṛiṇvánn ávasām asya veda | kā́ asya pūrvī́r úpamātayo ha kathaínam āhuḥ pápuriṃ jaritré || 3 ||

कथा सबाधः शशमानो अस्य नशदभि द्रविणं दीध्यानः ।
देवो भुवन्नवेदा म ऋतानां नमो जगृभ्वाँ अभि यज्जुजोषत् ॥४॥
कथा कदस्या उषसो व्युष्टौ देवो मर्तस्य सख्यं जुजोष ।
कथा कदस्य सख्यं सखिभ्यो ये अस्मिन्कामं सुयुजं ततस्रे ॥५॥

kathā́ sabā́dhaḥ ṣaṣamānó asya náṣad abhí dráviṇam dī́dhyānaḥ | devó bhuvan návedā ma ṛitā́nām námo jagṛibhvā́ñ abhí yáj jújoshat || 4 || kathā́ kád asyā́ usháso vyùshṭau devó mártasya sakhyám jujosha | kathā́ kád asya sakhyáṃ sákhibhyo yé asmin kā́maṃ suyújaṃ tatasré || 5 ||

23

In what manner should the devotee extol the mighty resplendent Lord and the sacrifice of which worshipper is favoured by the Lord when propitiated? Rejoicing with our devotional emotions and accepting the homage of the devotee, the mighty Lord bestows brilliant prosperity. 1

Who is that hero, who has enjoyed His fellowship? Who has been a partner in His loving kindness? What do we know of His wondrous acts? How often does He come to enhance the prosperity of the dedicated worshipper? 2

How does the resplendent Lord listen to the invocations of the worshipper? And after hearing, how does He know what one needs for help? What have been His blessings to us since ever? Why is He called the fulfiller of the wishes of His devotee? 3

Is it that in spite of adverse and opposing circumstances, he who glorifies and takes delight in the worship of resplendent Lord, obtains rewards? May the divine Lord appreciate my truthful praises, having received the homage which He loves. 4

When and in what manner, at the break of this dawn, does the divine Lord accept the friendship of a mortal? When and in what manner is His friendship extended to the friends who love Him and entwine in Him their firm affection. 5

॥१०॥ किमाद॑म॒त्रं स॒ख्यं सखि॑भ्यः क॒दा नु ते॑ भ्रा॒त्रं प्र ब्र॑वाम ।
श्रि॒ये सु॒दृशो॒ वपु॑रस्य॒ सर्गाः॒ स्व१॒॑र्ण चि॒त्रत॑ममिष॒ आ गोः ॥६॥
द्रु॒हं जिघां॑सन्ध्व॒रस॑मनि॒न्द्रां तेति॑क्ते ति॒ग्मा तु॒जसे॒ अनी॑का ।
ऋ॒णा चि॒द्यत्र॑ ऋण॒या न॑ उ॒ग्रो दू॒रे अज्ञा॑ता उ॒षसो॑ बबा॒धे ॥७॥
ऋ॒तस्य॒ हि शु॒रुधः॒ सन्ति॑ पू॒र्वीरृ॒तस्य॑ धी॒तिर्वृ॑जि॒नानि॑ हन्ति ।
ऋ॒तस्य॒ श्लोको॑ बधि॒रा त॑तर्द॒ कर्णा॑ बुधा॒नः शु॒चमा॑न आ॒योः ॥८॥

kím ā́d ámatram sakhyám sákhibhyah kadā́ nú te bhrātrám prá bravāma | sriyé sudríso vápur asya sárgāh svàr ṇá citrátamam isha ā́ góḥ || 6 || drúham jíghāṅsan dhvarásam anindrā́m tétikte tigmā́ tujáse ánīkā | riṇā́ cid yátra riṇayā́ na ugró dūré ájñātā usháso babādhé || 7 || ritásya hí surúdhaḥ sánti pūrvī́r ritásya dhītír vrijināni hanti | ritásya slóko badhirā́ tatarda kárṇā budhānáḥ sucámāna āyóḥ || 8 ||

ऋ॒तस्य॑ दृ॒ळ्हा ध॒रुणा॑नि सन्ति पु॒रूणि॑ च॒न्द्रा वपु॑षे॒ वपूं॑षि ।
ऋ॒तेन॑ दी॒र्घमि॑षणन्त॒ पृक्ष॑ ऋ॒तेन॒ गाव॑ ऋ॒तमा वि॑वेशुः ॥९॥
ऋ॒तं येमा॑न ऋ॒तमिद्व॑नोत्यृ॒तस्य॒ शुष्म॑स्तुर॒या उ॑ ग॒व्युः ।
ऋ॒ताय॑ पृ॒थ्वी ब॑हु॒ले ग॑भी॒रे ऋ॒ताय॑ धे॒नू प॑र॒मे दु॑हाते ॥१०॥
नू ष्टु॒त इ॑न्द्र॒ नू गृ॑णा॒न इषं॑ जरि॒त्रे न॒द्यो॒३॒॑ न पीपेः॑ ।
अका॑रि ते हरिवो॒ ब्रह्म॒ नव्यं॑ धि॒या स्या॑म र॒थ्यः॑ सदा॒साः ॥११॥

ritásya drilhā́ dharúṇāni santi purūṇi candrā́ vápushe vápūṅshi | riténa dīrghám ishaṇanta príksha riténa gā́va ritám ā́ viveśuḥ || 9 || ritám yemāná ritám íd vanoty ritásya śúshmas turayā́ u gavyúḥ | ritáya prithví bahulé gabhīré ritáya dhenū́ paramé duhāte || 10 || nū́ shṭutá — || 11 ||

How and in what manner shall we proclaim your affection to your faithful devotees? When may we make known to every one your fraternal regards? The efforts of lustrous Lord are for the happiness of all. The astonishing glory of the Lord, as also of the sun, is manifest in His entire creation from earth (to the heavenly bodies). 6

Resolving to subdue the rebels and rivals, He sharpens His weapon to destroy them. The powerful Lord holds in abeyance for an indefinite period the payment of debts, till the approach of distant dawny mornings. 7

Multifold are the bounties of eternal law since ever. The real understanding of eternal law destroys all iniquities. The intelligent and glowing tribute of eternal law opens even the deaf ears of living beings. 8

Many are the stable, sustaining and delightful forms of the embodied eternal law. The expectant devotees obtain long lasting food through the eternal law. By eternal law our senses are led to eternal truth. 9

The worshipper, abiding by eternal truth, verily enjoys the fruits of truth. Swift moves the might of law and procures benefits. The law is supreme over the wide and profound, from the depth of earth to the vastness of heaven. The cow is milked for the sake of eternal truth. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२४) चतुर्विंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । (१-९, ११) प्रथमादिनवर्चामेकादश्याश्च त्रिष्टुप् (१०) दशम्याश्चानुष्टुप् छन्दसी ॥

॥११॥ का सुष्टुतिः शवसः सूनुमिन्द्रमर्वाचीनं राधस आ ववर्तत् ।
ददिर्हि वीरो गृणते वसूनि स गोपतिर्निष्षिधां नो जनासः ॥१॥
स वृत्रहत्ये हव्यः स ईड्यः स सुष्टुत इन्द्रः सत्यराधाः ।
स यामन्ना मघवा मर्त्याय ब्रह्मण्यते सुष्वये वरिवो धात् ॥२॥
तमिन्नरो वि ह्वयन्ते समीके रिरिक्वांसस्तन्वः कृण्वत त्राम् ।
मिथो यत्त्यागमुभयासो अग्मन्नरस्तोकस्य तनयस्य सातौ ॥३॥

24.

Ká sushṭutíḥ ṣávasaḥ sūnúm índram arvācīnáṃ rádhasa á vavartat | dadír hí vīró griṇaté vásūni sá gópatir nishshídhāṃ no janāsaḥ || 1 || sá vritrahátye hávyaḥ sá íḍyaḥ sá súshṭuta índraḥ satyárādhāḥ | sá yắmann á maghávā mártyāya brahmaṇyaté súshvaye várivo dhāt || 2 || tám ín náro ví hvayante samīké ririkvánsas tanvàḥ krinvata trám | mithó yắt tyāgám ubháyāso ágman náras tokásya tánayasya sātaú || 3 ||

क्रतूयन्ति क्षितयो योग उग्राशुषाणासो मिथो अर्णसातौ ।
सं यद्विशोऽववृत्रन्त युध्मा आदिन्नेम इन्द्रयन्ते अभीके ॥४॥
आदिद्ध नेम इन्द्रियं यजन्त आदित्पक्तिः पुरोळाशं रिरिच्यात् ।
आदित्सोमो वि पपृच्यादसुष्वीनादिज्जुजोष वृषभं यजध्यै ॥५॥

kratūyánti kshitáyo yóga ugrāṣushāṇáso mithó árṇasātau | sáṃ yád viṣó 'vavritranta yudhmá ád ín néma indrayante abhíke || 4 || ád íd dha néma indriyáṃ yajanta ád ít paktíḥ puroḷáṣaṃ riricyāt | ád ít sómo ví papricyād ásushvīn ád íj jujosha vrishabháṃ yájadhyai || 5 ||

24

What worthy praise may win the favour of the resplendent Lord, the source of strength, so that He may give us riches. O men, He is the supreme hero and the Lord of wisdom. He takes away the benefits from adversaries to give them to those who glorify Him. 1

He, the resplendent Lord, is to be invoked for the destruction of the devil of ignorance. He is to be adored and worshipped. He is the donor of lasting riches. He, the bounteous Lord, gives wealth to the mortal, who offers Him sincere devotion and dedication. 2

Men verily call upon Him in the times of adversities. When the devotees, men and women both, accept Him as their sole preserver, and approach Him, the bountiful Lord, they are blessed with the gift of sons and grandsons. 3

O powerful Lord, men variously put forth their vigour, striving together in the whirl of conflicts. While struggling against each other, they call upon Him for help. 4

Thereupon the offerer verily worships the powerful resplendent Lord and prepares oblation, as if a buttered cake, to offer to Him. Thereupon, the reciter of the devotional prayers turns out the unbelievers. And finally they take delight in worshipping the Lord, showerer of benefits. 5

॥१२॥

कृणोत्यस्मै वरिवो य इत्थेन्द्राय सोममुशते सुनोति ।
सध्रीचीनेन मनसाविवेनं तमित्सखायं कृणुते समत्सु ॥६॥
य इन्द्राय सुनवत्सोममद्य पचात्पक्तीरुत भृज्जाति धानाः ।
प्रति मनायोरुचथानि हर्यन्तस्मिन्दधद्वृषणं शुष्ममिन्द्रः ॥७॥
यदा समर्यं व्यचेदृघावा दीर्घं यदाजिमभ्यख्यदर्यः ।
अचिक्रदद्वृषणं पत्न्यच्छा दुरोण आ निशितं सोमसुद्भिः ॥८॥

krinóty asmai várivo yá itthéndrāya sómam uṣaté sunóti | sadhrīcínena mánasávivenan tám ít sákhāyam krinute samátsu || 6 || yá índrāya sunávat sómam adyá pácāt paktír utá bhrijjáti dhānáḥ | práti manāyór ucáthāni háryan tásmin dadhad vríshaṇam súshmam índraḥ || 7 || yadá samaryám vy áced ríghāvā dīrghám yád ājím abhy ákhyad aryáḥ | ácikradad vríshaṇam pátny áchā duroṇá á níṣitam somasúdbhiḥ || 8 ||

भूयसा वस्नमचरत्कनीयोऽविक्रीतो अकानिषं पुनर्यन् ।
स भूयसा कनीयो नारिरेचीद्दीना दक्षा वि दुहन्ति प्र वाणम् ॥९॥
क इमं दशभिर्ममेन्द्रं क्रीणाति धेनुभिः ।
यदा वृत्राणि जङ्घनदथैनं मे पुनर्ददत् ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

bhúyasā vasnám acarat kánīyo 'vikrīto akānisham púnar yán | sá bhúyasā kánīyo nárirecid dīná dákshā ví duhanti prá vāṇám || 9 || ká imám daşábhir mámendram krīṇāti dhenúbhiḥ | yadá vritrāṇi jáṅghanad áthainam me púnar dadat || 10 || ná shṭutá — || 11 ||

Resplendent Lord awards him with blessings, who emotionally worships Him. The Lord, moved by the devotion, makes the devotee an ally in his struggles of life. 6

To one who offers to the resplendent Lord his matured emotions and dedications, just as to a guest are offered refreshing drinks and rich cooked meals along with puffed corns, He, the Lord blesses him with vigour and fulfils his aspirations. 7

When the hero warrior of the cosmic world, destroyer of evils, marks out his opposing forces and when he describes his heroic actions done in the long range planned cosmic creation, the cosmic intelligence as a bride in her own dwelling, encouraged by the tributes offered by devotees, takes delight in the praises 8

A man bids small price (his material gains) for an article of great value (spiritual). Lord, the seller, speaks to the buyer: this is still unpurchased (and you can have it). But He insists to get full price of the article. The purchaser, however, does not raise the offer. The seller sticks to his demand, and the purchaser on to his offer: both look to their own interests whilst milking the udder. 9

Who can purchase the entire spirituality for the humble price of ten cows! When one has destroyed the devil of malice, through the borrowed spirituality, it has to be returned back to the resplendent Lord. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२५) पञ्चविंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ को अद्य नर्यो देवकाम उशन्निन्द्रस्य सख्यं जुजोष ।
को वा महेऽवसे पार्याय समिद्धे अग्नौ सुतसोम ईट्टे ॥१॥
को नानाम वचसा सोम्याय मनायुर्वा भवति वस्त उस्राः ।
क इन्द्रस्य युज्यं कः सखित्वं को भ्रात्रं वष्टि कवये क ऊती ॥२॥

25.

Kó adyá náryo devákāma uṣánn índrasya sakhyám jujosha | kó vā mahé 'vase pā́ryāya sámiddhe agnaú sutásoma īṭṭe || 1 || kó nānāma vácasā somyā́ya manāyúr vā bhavati vásta usrā́ḥ | ká índrasya yújyam káḥ sakhitvám kó bhrātrám vashṭi kaváye ká ūtí || 2 ||

को देवानामवो अद्या वृणीते क आदित्याँ अदितिं ज्योतिरीट्टे ।
कस्याश्विनाविन्द्रो अग्निः सुतस्यांशोः पिबन्ति मनसाविवेनम् ॥३॥
तस्मा अग्निर्भारतः शर्म यंसज्ज्योक्पश्यात्सूर्यमुच्चरन्तम् ।
य इन्द्राय सुनवामेत्याह नरे नर्याय नृतमाय नृणाम् ॥४॥
न तं जिनन्ति बहवो न दभ्रा उर्वस्मा अदितिः शर्म यंसत् ।
प्रियः सुकृत्प्रिय इन्द्रे मनायुः प्रियः सुप्रावीः प्रियो अस्य सोमी ॥५॥

kó devā́nām ávo adyā́ vriṇīte ká ādityā́ñ áditim jyótir īṭṭe | kásyāṣvínāv índro agníḥ sutásyāṅsóḥ pibanti mánasā́vivenam || 3 || tásmā agnír bhā́rataḥ ṣárma yaṅsaj jyók paṣyāt sū́ryam uccárantam | yá índrāya sunávāméty ā́ha náre náryāya nrítamāya nriṇā́m || 4 || ná tám jinanti bahávo ná dabhrā́ urv àsmā áditiḥ ṣárma yaṅsat | priyáḥ sukrít priyá índre manāyúḥ priyáḥ suprāvíḥ priyó asya somí || 5 ||

25

Who is he, who, aspiring to be divine, yearns to enjoy the comradeship of resplendent Lord ? Or who with the extracted medicinal herbs and with enkindled fire (intense devotion and enthusiasm) adores Him to win His great and unbounded protection ? 1

Who has with prayer bowed to the Lord, the lover of devotion ? Who is earnestly devoted to Him ? Who is the admirer of the spiritual radiation emanating out of him ? Who seeks His communion ? His friendship ? His fraternity ? Who has recourse to the sage for help ? 2

Who solicits today the protection of Nature's bounties ? Who seeks eternity and the source of eternal light for spiritual enlightenment ? Propitiated by whose praise the pair of twin-divines—mental and spiritual faculties—the soul and the fire of vital forces, willingly accept the love of devotee ? 3

Whosoever says, "let us offer devotional love to the resplendent Lord, the guide of all ceremonies, the friend of man, the chief amongst leaders," to him the radiant, adorable Lord, the bearer of oblations, grants felicity, and he is blessed with long life to behold the rising sun. 4

Neither many collectively nor few individuals can overcome Him. The eternal Lord grants him infinite happiness. Dear to Him is one with noble acts and the one with noble thoughts and dear to Him is one who is particularly enlightened and the one completely dedicated to Him. 5

॥१४॥ सुप्राव्यः प्राशुषाळेष वीरः सुष्वेः पक्तिं कृणुते केवलेन्द्रः ।
नासुष्वेरापिर्न सखा न जामिर्दुष्प्राव्योऽवहन्तेदवाचः ॥६॥
न रेवता पणिना सख्यमिन्द्रोऽसुन्वता सुतपाः सं गृणीते ।
आस्य वेदः खिदति हन्ति नग्नं वि सुष्वये पक्तये केवलो भूत् ॥७॥
इन्द्रं परेऽवरे मध्यमास इन्द्रं यान्तोऽवसितास इन्द्रम् ।
इन्द्रं क्षियन्त उत युध्यमाना इन्द्रं नरो वाजयन्तो हवन्ते ॥८॥

suprāvyaḥ prāṣushā́ḷ eshá vīráḥ sushveḥ paktím kriṇute kévaléndraḥ | nā́sushver āpír ná sákhā ná jāmír dushprāvyò 'vahantéd avācaḥ || 6 || na revatā paṇinā sakhyám índró 'sunvatā sutapā́ḥ saṃ gṛiṇīte | ā́sya védaḥ khidáti hánti nagnáṃ ví súshvaye paktáve kévalo bhūt || 7 || índram páré 'vare madhyamā́sa índraṃ yānto 'vasitāsa índram | índraṃ kshiyánta utá yúdhyamānā índraṃ náro vājayánto havante || 8 ||

(२६) षड्विंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य (१-३) प्रथमादितृचस्य गौतमो वामदेव इन्द्रो वा (४-७) चतुर्थ्यादिचतसृणाञ्च गौतमो वामदेव ऋषिः । (१-३) प्रथमादितृचस्येन्द्र आत्मा वा (४-७) चतुर्थ्यादिचतसृणाञ्च श्येनो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः ।
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा ॥१॥

26

Ahám mánur abhavaṃ súryaș cāhám kakshívā̃ ríshir asmi vípraḥ | ahám kútsam ārjuneyáṃ ny ṛiñje 'háṃ kavír uṣánā páṣyatā mā || 1 ||

This almighty resplendent Lord, the prompt dispeller of darkness, accessible with sincere love, grants maturity to the zealous devotee. (On the contrary) He is neither a brother, nor a kinsman, nor a friend, nor a relation of him who offers no dedication. He is beyond access, and the punisher of him, who pays no tributes. 6

The resplendent Lord, the accepter of loving devotion, keeps no alliance with the one who, though wealthy, is a black marketeer and who shows no devotion. He forfeits his wealth and destroys him when destitute. He is particularly friendly to him, who offers devotion and homage. 7

The resplendent Lord is invoked by the most exalted, the Lord invoked by the most humble, the Lord invoked by the intermediate ones. The moving ones invoke Him and so the stationary. He is invoked by those staying at home, and by fighters in the field. 8

•

26

I, so speaks the Supreme Self, am the prime source of contemplation and divine light. I am the far-seeing sage and centre of cosmic orbit. I am the accomplisher of piercing intellect. I am the poet, the well-wisher of all; so may you all behold me. 1

अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय ।
अहमपो अनयं वावशाना मम देवासो अनु केतमायन् ॥२॥
अहं पुरो मन्दसानो व्यैरं नव साकं नवतीः शम्बरस्य ।
शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम् ॥३॥
प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा ।
अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम् ॥४॥

aháṃ bhū́mim adadām ā́ryāyāháṃ vṛishṭíṃ dāṣúshe mártyāya | aháṃ apó anayaṃ vāvaṣānā́ máma devā́so ánu kétam āyan || 2 || aháṃ púro mandasānó vy aìraṃ náva sākáṃ navatīḥ ṣámbarasya | ṣatatamáṃ ve-ṣyàṃ sarvátātā dívodāsam atithigváṃ yád ā́vam || 3 || prá sú shá víbhyo maruto vír astu prá ṣyenáḥ ṣyenébhya āṣu-pátvā | acakráyā yát svadháyā suparṇó havyám bháran mánave devájushṭam || 4 ||

भरद्यदि विरतो वेविजानः पथोरुणा मनोजवा असर्जि ।
तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र ॥५॥
ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम् ।
सोमं भरद्दादृहाणो देवावान्दिवो अमुष्मादुत्तरादादाय ॥६॥
आदाय श्येनो अभरत्सोमं सहस्रं सवाँ अयुतं च साकम् ।
अत्रा पुरंधिरजहादरातीर्मदे सोमस्य मूरा अमूरः ॥७॥

bhárad yádi vír áto vévijānaḥ pathórúṇā mánojavā asarji | tū́yaṃ yayau mádhunā somyé-notá ṣrávo vivide ṣyenó átra || 5 || ṛijīpí ṣyenó dádamāno aṅṣúm parāvátaḥ ṣakunó mandrám mádam | sómam bha-rad dādṛihāṇó devā́vān divó amúshmād úttarād ādā́ya || 6 || ādā́ya ṣyenó abharat sómaṃ sahásraṃ savā́ñ ayútaṃ ca sākám | átrā púraṃdhir ajahād árātīr máde sómasya mūrā́ ámūraḥ || 7 ||

I give the earth to the virtuous men. I shower rain for the benefit of dedicated mortals. I let forth the resonating waters. All Nature's bounties do move with my will. 2

In the perfection of bliss, I send forth showers of ninety and nine (unbound) blessings of rain clouds. I give all round shelter to the followers of path of light. I give hundredfold habitation to the reverential people. 3

This divine bird (the sun), O cosmic vital principles, is pre-eminent over other birds,—may this fleet-winged falcon be supreme of other falcons (ever-moving planets), since he with a wheelless car, strong-pinioned, brings godly bliss to mankind, which henceforth has been dear to Nature's bounties only. 4

When this divine bird (the sun) overpowering physical forces, carries off the divine bliss from here, it flies, swift as thought, along the vast path of the firmament ; it has flown rapidly with the sweet celestial elixir, and this falcon thence acquires glory in this world. 5

This straight-flying bird carries and brings the divine delightful elixir from afar. Having taken it from that lofty heaven, he brings this celestial blessing for humanity. 6

Having taken it, the bird brings the elixir with him to a thousand and ten-thousand sacred places of work and worship, and this being provided, the performer of many selfless deeds, the faultless Sun destroys all evil forces through the ecstasy of that divine elixir. 7

27

As I lay within the womb, I know all the births of these divinities in their order; a hundred fortresses of iron confine me, but as a falcon I come forth with rapid speed. 1

That embryo does not beguile me into perfect delight, and by the powerful vision of divine wisdom, I triumph over it. And being then the impeller of all, the sustainer of many, I destroy adversaries, and expanding, pass beyond the winds of worldly troubles. 2

When the divine falcon roars loudly with exultation, on his descent from celestial region, and the guardians of the elixir perceive that the elixir has been carried away by it, then the archer, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it. 3

The straight-flying falcon carries off the vast and lofty heaven, as the pair of twin divines, carries off the rescuer from the region of Supreme Lord. Then a falling feather, from the body of the divine bird, drops from him, wounded in the conflict. 4

Now after damage, let the bounteous (bird, the soul) drink the pure, nutritious, sacrificial elixir, filled in a bright pitcher, full of divine knowledge and devotion, offered by the pious priests. May he, the hero, drink this sweet spiritual elixir, drink it for his spiritual bliss. 5

(२८) अष्टाविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्र इन्द्रासोमौ वा देवते । त्रिष्टुप् छन्दः ॥

॥१७॥ त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः ।
अहन्नहिमरिणात्सप्त सिन्धूनपावृणोदपिहितेव खानि ॥१॥
त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इन्दो ।
अधि ष्णुना बृहता वर्तमानं महो द्रुहो अप विश्वायु धायि ॥२॥
अहन्निन्द्रो अदहदग्निरिन्दो पुरा दस्यून्मध्यंदिनादभीके ।
दुर्गे दुरोणे क्रत्वा न यातां पुरू सहस्रा शर्वा नि बर्हीत् ॥३॥

28.

Tvā́ yujā́ táva tát soma sakhyá índro apó mánave sasrútas kaḥ | áhann áhim áriṇāt saptá síndhūn ápāvṛiṇod ápihiteva khā́ni || 1 || tvā́ yujā́ ní khidat sū́ryasyéndraş cakráṃ sáhasā sadyá indo | ádhi shṇúnā bṛihatā́ vártamānam mahó druhó ápa viṣvā́yu dhāyi || 2 || áhann índro ádahad agnír indo purā́ dásyūn madhyáṃdinad abhī́ke | durgé duroṇé krátvā ná yātā́m purū́ sahásrā ṣárvā ní barhīt || 3 ||

विश्वस्मात्सीमधमाँ इन्द्र दस्यून्विशो दासीरकृणोरप्रशस्ताः ।
अबाधेथाममृणतं नि शत्रूनविन्देथामपचितिं वधत्रैः ॥४॥
एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमश्व्यं गोः ।
आदर्दृतमपिहितान्यश्ना रिरिचथुः क्षाश्चित्ततृदाना ॥५॥

víṣvasmāt sīm adhamā́ñ indra dásyūn víṣo dā́sīr akṛiṇor apraṣastā́ḥ | ábādhethām ámṛiṇataṃ ní ṣátrūn ávindethām ápacitiṃ vádhatraiḥ || 4 || evā́ satyám maghavanā́ yuvám tad índraṣ ca somorvám áṣvyaṃ góḥ | ádardṛitam ápihitāny áṣnā riricáthuḥ kshā́ṣ cit tatṛidānā́ || 5 ||

28

Through that friendship, O blissful elixir, which unites you with your friend—inner self, he makes the thoughts flow for men; he destroys the devil of ignorance, and sends forth the faculties—seven senses. He opens the hidden divine wisdom. 1

With your alliance, O blissful, the soul quickly takes off by force the wheel of the chariot of the sun, the great oppressor, rolling far above in the high summit of the firmament. 2

The inner self destroys evils, O Lord of bliss, and divine fire consumes them before the noon worship. He casts down many a thousand fortresses of evils, usually difficult to be detected. 3

O resplendent self, you make these devils devoid of all benefits ; you subdue the tendencies of oppression. May you, O soul and Lord of bliss, repel and destroy animosities and accept our homage for this glorious fight. 4

O soul and Lord of bliss, possessor of wealth, destroyer of evils, it is indeed true that you burst open the doors of wisdom and vitality, which lie concealed, and you restore the land, recovered by your strength. 5

(२९) एकोनत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ।

॥१८॥ आ नः स्तुत उप वाजेभिरूती इन्द्र याहि हरिभिर्मन्दसानः ।
तिरश्चिदर्यः सवना पुरूण्याङ्गूषेभिर्गृणानः सत्यराधाः ॥१॥
आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सोतृभिरुप यज्ञम् ।
स्वश्वो यो अभीरुर्मन्यमानः सुष्वाणेभिर्मदति सं ह वीरैः ॥२॥
श्रावयेदस्य कर्णा वाजयध्यै जुष्टामनु प्र दिशं मन्दयध्यै ।
उद्वावृषाणो राधसे तुविष्मान्करन्न इन्द्रः सुतीर्थाभयं च ॥३॥

29.

Ā́ na stutá úpa vā́jebhir ūtī́ índra yāhí háribhir mandasānáḥ | tirás cid aryáḥ sávanā purū́ṇy āñgūshébhir griṇānáḥ satyárādhāḥ || 1 || ā́ hí shma yāti náryaç cikitvā́n hūyámānaḥ sotṛíbhir úpa yajñam | svásvo yó ábhīrur mányamānaḥ sushvāṇébhir mádati sám ha vīraiḥ || 2 || srāvāyed asya kárṇā vājayádhyai júshṭām ánu pra díṣam mandayádhyai | udvāvṛishāṇó rádhase túvishmān káran na índraḥ sutīrthā́bhayaṃ ca || 3 ||

अच्छा यो गन्ता नाधमानमूती इत्था विप्रं हवमानं गृणन्तम् ।
उप त्मनि दधानो धुर्याशून्सहस्राणि शतानि वज्रबाहुः ॥४॥
त्वोतासो मघवन्निन्द्र विप्रा वयं ते स्याम सूरयो गृणन्तः ।
भेजानासो बृहद्दिवस्य राय आकाय्यस्य दावने पुरुक्षोः ॥५॥

ácha yó gántā nā́dhamānam ūtī́ itthā́ vípraṃ hávamānam griṇántam | úpa tmáni dádhāno dhury ā̀ṣū́n sahásrāṇi ṣatā́ni vájrabāhuḥ || 4 || tvótāso maghavann indra víprā vayáṃ te syāma sūráyo griṇántaḥ | bhejānā́so bṛiháddivasya rāyá ākāyyàsya dāvane purukshóḥ || 5 ||

29

Revered and lauded with sacred hymns, O resplendent Lord, most virtuous, and embodiment of truth, may you come with the speed of rays, through the ecstasy of your strength, to our places of work and worship, for our protection. 1

May He, the best friend of man, the omniscient, come to the place of worship, invoked by the singers of sacred hymns. He is possessed of vital energies, fearless, honoured by the seekers of spiritual joy. He rejoices the company of heroic forces. 2

May you make his ears listen, that he may be vigorous and show his delight from all sides. May He, the vigorous Lord, pouring forth his bounteous blessings, show us the right path and confer perfect safety, free from danger. 3

That resplendent Lord comes to His implorer, to the sage, who with his songs invites Him. He is armed with the bolt of punitive justice, and possesses hundreds and thousands of swift-going horse-like vital elements in the shafts of His divine chariot. 4

O [illegible] resplendent Lord, may we, the singers, the highly enlightened priests, protected by you, share the riches, sent from lofty heaven, which yield brilliant wealth and abundant food, cherished by all. 5

(३०) त्रिंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। (१-८, १२-२४) प्रथमाद्यष्टर्चां द्वादश्यादित्रयोदशानाञ्चेन्द्रः, (९-११) नवम्यादितृचस्य चेन्द्रोषसौ देवते। (१-७, ९-२३) प्रथमादिसप्तर्चां नवम्यादिपञ्चदशानाञ्च गायत्री, (८, २४) अष्टमीचतुर्विंश्योश्चानुष्टुप् छन्दसी॥

॥१९॥ नकिरिन्द्र त्वदुत्तरो न ज्यायाँ अस्ति वृत्रहन्। नकिरेवा यथा त्वम्॥१॥
सत्रा ते अनु कृष्टयो विश्वा चक्रेव वावृतुः। सत्रा महाँ असि श्रुतः॥२॥
विश्वे चनेदना त्वा देवास इन्द्र युयुधुः। यदहा नक्तमातिरः॥३॥
यत्रोत बाधितेभ्यश्चक्रं कुत्साय युध्यते। मुषाय इन्द्र सूर्यम्॥४॥
यत्र देवाँ ऋघायतो विश्वाँ अयुध्य एक इत्। त्वमिन्द्र वनूँरहन्॥५॥

30.

Nákir indra tvád úttaro ná jyā́yāñ asti vṛitrahan | ná-kir evā́ yáthā tvám || 1 || satrā́ te ánu krishṭáyo víṣvā ca-kréva vāvṛituḥ | satrā́ mahā́ñ asi ṣrutáḥ || 2 || víṣve canéd anā́ tvā devā́sa indra yuyudhuḥ | yad áhā náktam ā́tiraḥ || 3 || yátrotá bādhitébhyaṣ cakrám kútsāya yúdhyate | mu-shāyá indra sū́ryam || 4 || yátra devā́ñ ṛighāyató víṣvāñ áyudhya éka ít | tvám indra vanū́ñr áhan || 5 ||

॥२०॥ यत्रोत मर्त्याय कमरिणा इन्द्र सूर्यम्। प्रावः शचीभिरेतशम्॥६॥
किमादुतासि वृत्रहन्मघवन्मन्युमत्तमः। अत्राह दानुमातिरः॥७॥
एतद्घेदुत वीर्यमिन्द्र चकर्थ पौंस्यम्।
स्त्रियं यद्दुर्हणायुवं वधीर्दुहितरं दिवः॥८॥
दिवश्चिद्घा दुहितरं महान्महीयमानाम्। उषासमिन्द्र सं पिणक्॥९॥

yátrotá mártyāya kám áriṇā indra sū́ryam | prā́vaḥ ṣá-cībhir étaṣam || 6 || kím ā́d utā́si vṛitrahan mághavan man-yumáttamaḥ | átrā́ha dā́num ā́tiraḥ || 7 || etád ghéd utá vī-ryàm índra cakártha paúṅsyam | stríyam yád durhaṇāyú-vam vádhīr duhitáram diváḥ || 8 || diváṣ cid ghā duhitáram mahā́n mahīyámānām | ushā́sam indra sám piṇak || 9 ||

30

There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are. 1

Verily, men are attached to you, as the wheels to the chariot. In truth, you are great and renowned. 2

Verily, all Nature's forces, associated with you to obtain strength, confront with evil forces, then you destroy the opposing forces by day and by night. 3

In that contest, for the sake of wise sage, and his allies, you raise the wheel of the sun—the source of divine illumination. 4

In that contest indeed you singly fight with all those opposing forces. You strike down the malignant. 5

In that contest, O Lord, you speedily send forth the force of the sun (light-divine) for the sake of a mortal, and protect the diligent and wise man, like a skilled horse, by your divine radiance. 6

O opulent Lord, destroyer of evils, do you not thereupon become most eager, and, in consequence, strike down the evil forces. 7

Inasmuch as O Lord, you display such manly prowess, you smite down such forces, who conceive ill, like the sun wiping off the dawn — the daughter of the sky. 8

O supreme mighty Lord, you wipe off the evil, as the sun wipes off the glorious dawn, the daughter of heaven, whilst lifting herself with pride. 9

अपोषा अनसः सरत्संपिष्टादह बिभ्युषी । नि यत्सीं शिश्नथद्वृषा ॥१०॥

áposhā́ ánasaḥ sarat sáṃpishṭād áha bibhyúshī | ní yát sīṃ śiśnáthad vṛ́ishā || 10 ||

॥२१॥ एतदस्या अनः शये सुसंपिष्टं विपाश्या । ससार सीं परावतः ॥११॥
उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि । परि ष्ठा इन्द्र मायया ॥१२॥
उत शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम् । पुरो यदस्य संपिणक् ॥१३॥
उत दासं कौलितरं बृहतः पर्वतादधि । अवाहन्निन्द्र शम्बरम् ॥१४॥
उत दासस्य वर्चिनः सहस्राणि शतावधीः । अधि पञ्च प्रधीँरिव ॥१५॥

etád asyā ánaḥ śaye súsampishṭaṃ vípāśy ā́ | sasā́ra sīṃ parā́vátaḥ || 11 || utá síndhuṃ vibālyàṃ vitasthānā́m ádhi kshámi | pári shṭhā indra māyáyā || 12 || utá śúshṇasya dhṛishṇuyā́ prá mṛiksho abhí védanam | púro yád asya sampiṇák || 13 || utá dāsáṃ kaulitarám bṛihatáḥ párvatād ádhi | ávāhann indra śámbaram || 14 || utá dāsásya varcínaḥ sahásrāṇi śatā́vadhīḥ | ádhi páñca pradhī́ṅr iva || 15 ||

॥२२॥ उत त्यं पुत्रमग्रुवः परावृक्तं शतक्रतुः । उक्थेष्विन्द्र आभजत् ॥१६॥
उत त्या तुर्वशायदू अस्नातारा शचीपतिः । इन्द्रो विद्वाँ अपारयत् ॥१७॥
उत त्या सद्य आर्या सरयोरिन्द्र पारतः । अर्णाचित्ररथावधीः ॥१८॥
अनु द्वा जहिता नयोऽन्धं श्रोणं च वृत्रहन् । न तत्ते सुम्नमष्टवे ॥१९॥

utá tyám putrám agrúvaḥ párāvṛiktaṃ śatákratuḥ | ukthéshv índra ábhajat || 16 || utá tyā́ turváśāyádū asnātā́rā śácīpátiḥ | índro vidvā́ñ apārayat || 17 || utá tyā́ sadyá ā́ryā saráyor indra pārátaḥ | árṇācitrárathāvadhīḥ || 18 || ánu dvā́ jahitā́ nayo 'ndháṃ śroṇáṃ ca vṛitrahan | ná tát te sumnám áshṭave || 19 ||

Like the terrified dawn, the evil force descends from the broken chariot of cosmos, when the showerer of benefits smash it. 10

Then her shattered chariot starts journey on unobstructed paths, and she flies far away. 11

You sustain over-flowing stream of rivers over the land by your contrivance. 12

Valiantly you seize and carry off the wealth of exploiter, amassed by him, and then demolish his strong-holds. 13

Like the sun, may you strike down the dark clouds of evils, the source of all sins, hurling them off from the lofty mountain. 14

You annihilate the hundred, thousand and the five followers of the powerful infidels surrounding him like the fellies round the spokes of the wheel. 15

O resplendent Lord, performer of hundred noble deeds, may you make the descendants of brave leader, participants in singing sacred hymns. 16

The Lord of deeds, the all-wise, bears the stout and hard-working persons, denied of sacred rituals, across their difficulties. 17

You destroy at once those two kinds of people of status who are either money hoarders or are the power-blinds, living across the borders. 18

O destroyer of evils, you restore the two—the blind and the crippled, both abandoned. What more happiness could they have than the one given by you ! 19

शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोदासाय दाशुषे ॥२०॥

ṣatám aṣmanmáyīnam purám índro vy àsyat | dívodāsāya dāṣúshe || 20 ||

॥२३॥ अस्वापयद्दभीतये सहस्रा त्रिंशतं हथैः । दासानामिन्द्रो मायया ॥२१॥
स घेदुतासि वृत्रहन्त्समान इन्द्र गोपतिः । यस्ता विश्वानि चिच्युषे ॥२२॥
उत नूनं यदिन्द्रियं करिष्या इन्द्र पौंस्यम् । अद्या नकिष्टदा मिनत् ॥२३॥
वामंवामं त आदुरे देवो ददात्वर्यमा ।
वामं पूषा वामं भगो वामं देवः करूळती ॥२४॥

ásvāpayad dabhítaye sahásrā triṅṣátaṃ háthaiḥ | dāsánām índro māyáyā || 21 || sá ghéd utási vṛitrahan samāná indra gópatiḥ | yás tá víṣvāni cicyushé || 22 || utá nūnáṃ yád indriyáṃ karishyá indra paúṅsyam | adyá nákish ṭád á minat || 23 || vāmáṃ-vāmaṃ ta ādure devó dadātv aryamá | vāmám pūshá vāmám bhágo vāmáṃ deváḥ kárūḷatī || 24 ||

(३१) एकत्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । (१-२, ४-१५) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादिद्वादशानाञ्च गायत्री, (३) तृतीयायाश्च पादनिचृच्छन्दसी ॥

॥२४॥ कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥१॥
कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः । दृळ्हा चिदारुजे वसु ॥२॥

31.

Káyā naṣ citrá á bhuvad ūtí sadávṛidhaḥ sákhā | káyā ṣácishṭhayā vṛitá || 1 || kás tvā satyó mádānām máṅhishṭho matsad ándhasaḥ | dṛiḷhá cid ārúje vásu || 2 ||

O resplendent Lord, you overthrow hundred stone-built cities for the benefit of a dedicated and loyal devotee. 20

The Lord put to sleep, by device and violent forces thirty thousand of law-breakers, for the sake of law and order. 21

O destroyer of evils, you are the same to all your worshippers. You are the Lord of wisdom, who cast down all adversaries. 22

Indeed, O Lord, when you are in the best of your vigour, none be there now to resist it. 23

O destroyer of evils, may the divine ordainer, grant us more and more of precious wealth. May the Lord nourisher grant us splendid wealth. May the gracious Lord and lover of craftsmen give all charming things to us. 24

31

By what means may He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective contribution ? 1

What genuine and most earnest devotional offerings—like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures. 2

अभी षु णः सखीनामविता जरितॄणाम् । शतं भवास्यूतिभिः ॥३॥
अभी न आ ववृत्स्व चक्रं न वृत्तमर्वतः । नियुद्भिश्चर्षणीनाम् ॥४॥
प्रवता हि क्रतूनामा हा पदेव गच्छसि । अभक्षि सूर्ये सचा ॥५॥

abhí shú ṇaḥ sákhīnām avitá jaritṝṇā́m | ṣatám bhavāsy ūtíbhiḥ || 3 || abhí na á vavṛitsva cakrám ná vṛittám árvataḥ | niyúdbhiṣ carshaṇīnā́m || 4 || pravátā hí krátūnām á hā padéva gáchasi | ábhakshi sū́rye sácā || 5 ||

॥२५॥ सं यत्त इन्द्र मन्यवः सं चक्राणि दधन्विरे । अध त्वे अध सूर्ये ॥६॥
उत स्मा हि त्वामाहुरिन्मघवानं शचीपते । दातारमविदीधयुम् ॥७॥
उत स्मा सद्य इत्परि शशमानाय सुन्वते । पुरू चिन्मंहसे वसु ॥८॥
नहि ष्मा ते शतं चन राधो वरन्त आमुरः । न च्यौत्नानि करिष्यतः ॥९॥
अस्माँ अवन्तु ते शतमस्मान्त्सहस्रमूतयः । अस्मान्विश्वा अभिष्टयः ॥१०॥

sáṃ yát ta indra manyávaḥ sáṃ cakrā́ṇi dadhanviré | ádha tvé ádha sū́rye || 6 || utá sma hí tvā́m āhúr in maghávānaṃ ṣacīpate | dā́tāram ávidīdhayum || 7 || utá smā sadyá ít pári ṣaṣamānā́ya sunvaté | purū́ cin maṅhase vásu || 8 || nahí shmā te ṣatáṃ caná rā́dho váranta āmúraḥ | ná cyautnā́ni karishyatáḥ || 9 || asmā́ñ avantu te ṣatám asmā́n sahásram ūtáyaḥ | asmā́n víṣvā abhíshṭayaḥ || 10 ||

॥२६॥ अस्माँ इहा वृणीष्व सख्याय स्वस्तये । महो राये दिवित्मते ॥११॥
अस्माँ अविड्ढि विश्वहेन्द्र राया परीणसा । अस्मान्विश्वाभिरूतिभिः ॥१२॥
अस्मभ्यं ताँ अपा वृधि व्रजाँ अस्तेव गोमतः । नवाभिरिन्द्रोतिभिः ॥१३॥

asmā́ñ ihá vṛiṇīshva sakhyā́ya svastáye | mahó rāyé divítmate || 11 || asmā́ñ aviḍḍhi viṣváhéndra rāyā́ párīṇasā | asmā́n víṣvābhir ūtíbhiḥ || 12 || asmábhyaṃ tā́ñ ápā vṛidhi vrajā́ñ ásteva gómataḥ | návābhir indrotíbhiḥ || 13 ||

May you, the protector of us, your friends and admirers, come to us with a hundred protections. 3

Attracted by the praises of men, may you come speedily to us like a horse-driven, revolving wheel. 4

You swiftly come in a downward direction to sacred places of worship, as if to your own abode. I glorify you along with your divine refulgence. 5

Our adorations, and these sacred ceremonies when addressed to you, first proceed to you, and then to your effulgence. 6

O Lord of all holy acts, men call you bounteous, munificent, and free from all blemishes. 7

And verily, you give promptly abundant wealth to him, who praises you, and offers loving devotion. 8

Adversaries cannot deprive you of hundred-fold opulence, nor resist your great forces when you react. 9

May your hundred and thousand protections preserve us ; may all your desires be our blessings. 10

May you prefer to select us, on this occasion, for your friendship, and our prosperity and for great celestial opulence. 11

Favour us, O resplendent Lord, daily with infinite riches and protection and bless us with all. 12

With fresh protections, O Lord supreme, like an archer, open for us the doors of pastures with grazing cattles. 13

अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानपच्युतः । गव्युरश्वयुरीयते ॥१४॥
अस्माकमुत्तमं कृधि श्रवो देवेषु सूर्य । वर्षिष्ठं द्यामिवोपरि ॥१५॥

asmákam dhrishṇuyá rátho dyumáñ indránapacyutaḥ | gavyúr aṣvayúr īyate || 14 || asmā́kam uttamáṃ kṛidhi ṣrávo devéshu sūrya | várshishṭhaṃ dyám ivopári || 15 ||

(३२) द्वात्रिंशं सूक्तम्

(१–२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१–२२) प्रथमादिद्वाविंशत्यृचामिन्द्रः, (२३–२४) त्रयोविंशीचतुर्विंश्योश्चेन्द्रस्याश्वौ देवताः । गायत्री छन्दः ॥

॥२७॥ आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरूतिभिः ॥१॥
भृमिश्चिद्घासि तूतुजिरा चित्र चित्रिणीष्वा । चित्रं कृणोष्यूतये ॥२॥
दभ्रेभिश्चिच्छशीयांसं हंसि व्राधन्तमोजसा । सखिभिर्ये त्वे सचा ॥३॥
वयमिन्द्र त्वे सचा वयं त्वाभि नोनुमः । अस्माँअस्माँ इदुदव ॥४॥
स नश्चित्राभिरद्रिवोऽनवद्याभिरूतिभिः । अनाधृष्टाभिरा गहि ॥५॥

32.

Ā tū́ na indra vṛitrahann asmā́kam ardhám ā́ gahi | mahā́n mahíbhir ūtíbhiḥ || 1 || bhṛ́imiṣ cid ghāsi tū́tujir ā́ citra citríṇīshv ā́ | citráṃ kṛiṇoshy ūtáye || 2 || dabhrébhiṣ cic chāṣīyā́ṅsaṃ háṅsi vrā́dhantam ójasā | sákhibhir yé tvé sácā || 3 || vayám indra tvé sácā vayáṃ tvābhí nonumaḥ | asmā́ñ-asmā́ñ íd úd ava || 4 || sá naṣ citrā́bhir adrivo 'navadyā́bhir ūtíbhiḥ | ánādhṛishṭābhir ā́ gahi || 5 ||

May our victory-chariot, the winner of cows and horses, brilliant and unfailing, O resplendent Lord, proceed everywhere unobstructed. 14

O Lord, may you make our fame exalted among the learned just as the sun places the rain—shedding celestial region over all the lower ones. 15

32

O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections. 1

You the swift and ever moving, O marvellous Lord, amazing are your deeds, for the protection of those who are engaged in wondrous works. 2

You destroy, by your strength, the fierce and assailing evil forces to help faithful friends, howsoever humble. 3

O resplendent Lord, we are close friends to you, and glorify you with reverence. May you protect us from all sides. 4

O wielder of the punitive justice, may you come to us, with wondrous, irreproachable and irresistible protections. 5

॥२८॥ भूयामो षु त्वावतः सखाय इन्द्र गोमतः । युजो वाजाय घृष्वये ॥६॥
त्वं ह्येक ईशिष इन्द्र वाजस्य गोमतः । स नो यन्धि महीमिषम् ॥७॥
न त्वा वरन्ते अन्यथा यद्दित्ससि स्तुतो मघम् । स्तोतृभ्य इन्द्र गिर्वणः ॥८॥
अभि त्वा गोतमा गिरानूषत प्र दावने । इन्द्र वाजाय घृष्वये ॥९॥
प्र ते वोचाम वीर्या३ या मन्दसान आरुजः । पुरो दासीरभीत्य ॥१०॥

bhūyámo shú tvávataḥ sákhāya indra gómataḥ | yújo vájāya ghṛishvaye || 6 || tvám hy éka íṣisha índra vájasya gómataḥ | sá no yandhi mahī́m ísham || 7 || ná tvā varante anyáthā yád dítsasi stutó magháṃ | stotṛíbhya indra girvaṇaḥ || 8 || abhí tvā gótamā giránushata prá dāváne | índra vájāya ghṛíshvaye || 9 || prá te vocāma vīryā̀ yá mandasāná árujaḥ | púro dásīr abhítya || 10 ||

॥२९॥ ता ते गृणन्ति वेधसो यानि चकर्थ पौंस्या । सुतेष्विन्द्र गिर्वणः ॥११॥
अवीवृधन्त गोतमा इन्द्र त्वे स्तोमवाहसः । ऐषु धा वीरवद्यशः ॥१२॥
यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥१३॥
अर्वाचीनो वसो भवास्मे सु मत्स्वान्धसः । सोमानामिन्द्र सोमपाः ॥१४॥
अस्माकं त्वा मतीनामा स्तोम इन्द्र यच्छतु । अर्वागा वर्तया हरी ॥१५॥

tá te gṛiṇanti vedháso yáni cakártha paúṅsyā | sutéshv indra girvaṇaḥ || 11 || ávīvṛidhanta gótamā índra tvé stómavāhasaḥ | áishu dhā vīrávad yáṣaḥ || 12 || yác cid dhí ṣáṣvatām ásíndra sádhāraṇas tvám | táṃ tvā vayáṃ havāmahe || 13 || arvācīnó vaso bhavāsmé sú matsvándhasaḥ | sómānām indra somapāḥ || 14 || asmákaṃ tvā matīnám á stóma indra yachatu | arvág á vartayā hárī || 15 ||

May we be friends of one like you, O resplendent Lord, the possessor of wisdom, for the sake of abundant wealth and vigour. 6

O resplendent Lord, you alone are the master of our cattle and crop. May you grant us ample food. 7

You decide to bestow wealth to devotees, O resplendent Lord worthy of adoration; none can dare change you from your decision. 8

The most enlightened devotees glorify you with praise, that you may grant ample wealth and vigour. 9

We proclaim your prowess, whereby, through the ecstasy of joy, you proceed to attack the evil-minded and overpower their strong-holds. 10

O resplendent Lord, lauded by sacred hymns, the pious sages celebrate your heroic deeds, performed through the exhilaration of devotional love. 11

The most enlightened sages, offerers of praise, exalt you, O resplendent Lord! may you bestow upon them fame and posterity. 12

Verily your blessings are ever showered on all equally, and hence do we invoke you. 13

O resplendent Lord, the giver of all comforts, accepter of devotional love, be present with us, and be delighted by the sweet melodies of our prayers. 14

O resplendent Lord, may these praises, which we present to you bring you to us. May you turn both of your horses (of chariot) hitherward. 15

पुरोळाशं च नो घसो जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥१६॥

purolá-
sam ca no gháso josháyāse gíraṣ ca naḥ | vadhūyúr iva
yóshaṇām || 16 ||

॥२०॥ सहस्रं व्यतीनां युक्तानामिन्द्रमीमहे । शतं सोमस्य खार्यः ॥१७॥
सहस्रा ते शता वयं गवामा च्यावयामसि । अस्मत्रा राध एतु ते ॥१८॥
दश ते कलशानां हिरण्यानामधीमहि । भूरिदा असि वृत्रहन् ॥१९॥
भूरिदा भूरि देहि नो मा दभ्रं भूर्या भर । भूरि घेदिन्द्र दित्ससि ॥२०॥
भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन् । आ नो भजस्व राधसि ॥२१॥
प्र ते बभ्रू विचक्षण शंसामि गोषणो नपात् । माभ्यां गा अनु शिश्रथः ॥२२॥
कनीनकेव विद्रधे नवे द्रुपदे अर्भके । बभ्रू यामेषु शोभेते ॥२३॥
अरं म उस्रयाम्णेऽरमनुस्रयाम्णे । बभ्रू यामेष्वस्रिधा ॥२४॥

sahásram vyátīnām yuktánām índram īmahe | ṣatám só-
masya khāryàḥ || 17 || sahásrā te ṣatá vayám gávām á cyā-
vayāmasi | asmatrá rádha etu te || 18 || dáṣa te kaláṣānām
híraṇyānām adhīmahi | bhūridá asi vṛitrahan || 19 || bhúridā
bhúri dehi no má dabhrám bhúry á bhara | bhúri ghéd in-
dra ditsasi || 20 || bhūridá hy ási ṣrutáḥ purutrá ṣūra vṛi-
trahan | á no bhajasva rádhasi || 21 || prá te babhrú vica-
kshaṇa ṣáṅsāmi goshaṇo napāt | mábhyām gá ánu ṣiṣra-
thaḥ || 22 || **kanīnakéva vidradhé náve drupadé arbhaké |
babhrú yámeshu ṣobhete || 23 || áram ma usráyāmṇé 'ram
ánusrayāmṇe | babhrú yámeshv asrídhā || 24 ||**

May you accept our offerings of butter and cakes and be delighted by our praises, as a libertine by the caresses of a woman. 16

We solicit resplendent Lord, for swift moving transport vehicles in response to our hundreds of devotional prayers. 17

We seek to bring down from you, thousands and hundreds of cattles. May your wealth flow to us freely. 18

May we obtain from you, ten pitchers of gold; for you, O dispeller of darkness, are a bountiful giver. 19

A bountiful giver you are, O resplendent Lord; may you give us bountifully, not little, give plenty; for verily you desire to give more and ever more. 20

O brave dispeller of darkness, verily you are renowned among many as a bountiful giver. Make us partner of your treasures. 21

O eternal omniscient protector and sustainer of wisdom, I praise the pair of your horse-like energies. May you not let our cow of mind be frightened with them. 22

Like two puppets, on an arranged new and slender stage, your two faculties—mental and vital—are brilliant at the cosmic sacrifice. 23

Blessed are your brown steeds when they move to the upper solstice, and blessed are they when move to the opposite one; they are innocuous at both the sacrifices. 24

(३३) त्रयस्त्रिंशं सूक्तम्
(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ प्र ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिरे श्वैतरीं धेनुमीळे ।
ये वातजूतास्तरणिभिरेवैः परि द्यां सद्यो अपसो बभूवुः ॥१॥
यदारमक्रन्नृभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः ।
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनायै ॥२॥
पुनर्ये चक्रुः पितरा युवाना सना यूपेव जरणा शयाना ।
ते वाजो विभ्वाँ ऋभुरिन्द्रवन्तो मधुप्सरसो नोऽवन्तु यज्ञम् ॥३॥

33.

Prá ribhúbhyo dūtám iva vā́cam ishya upastíre ṣvaíta-rīm dhenúm īḷe | yé vā́tajūtās taráṇibhir évaiḥ pári dyā́m sadyó apáso babhūvúḥ || 1 || yadā́ram ákrann ribhávaḥ pitṛíbhyām pariviṣhṭī́ veshánā daṅsánābhiḥ | ā́d íd devā́nām úpa sakhyám āyan dhī́rāsaḥ pushṭím avahan manā́yai || 2 || púnar yé cakrúḥ pitárā yúvānā sánā yū́peva jaraṇā́ sá-yānā | té vā́jo víbhvāñ ribhúr índravanto madhupsaraso no 'vantu yajñám || 3 ||

यत्संवत्समृभवो गामरक्षन्यत्संवत्समृभवो मा अपिंशन् ।
यत्संवत्समभरन्भासो अस्यास्ताभिः शमीभिरमृतत्वमाशुः ॥४॥
ज्येष्ठ आह चमसा द्वा करेति कनीयान्त्रीन्कृणवामेत्याह ।
कनिष्ठ आह चतुरस्करेति त्वष्ट ऋभवस्तत्पनयद्वचो वः ॥५॥

yát saṃvátsam ribhavo gām árakshan yát saṃvátsam ribhávo mā́ ápiṅṣan | yát saṃvátsam ábharan bhā́so asyā́s tā́bhiḥ ṣámībhir amṛitatvám āṣuḥ || 4 || jyeshṭhá āha camasā́ dvā́ karéti kánīyān trī́n kṛiṇavāmety āha | kanishṭhá āha catúras karéti tváshṭa ribhavas tát panayad váco vaḥ || 5 ||

33

I send my prayer as a messenger to the intellectuals; I solicit of them the words of sacred wisdom, the yielder of untinted truth. These words are swift as the wind, and the inspirers of noble deeds. These words of advice move freely across the dimension of space and time as if borne by rapid waves of the cosmic wind. 1

When the wise sages, by serving their parents with renovated youth, and by other works, achieve enough, they thereupon proceed to the society of the enlightened, and being friendly they bring nourishment to the devout worshipper. 2

May the physically, intellectually and spiritually advanced sages, always dedicated to resplendent Lord, and lovers of sweet spiritual joy, protect our noble deeds. These sages who render service to their decrepid and dropsy parents, who were laying like two dry posts, make them young again for ever. 3

When for a year, the wise sages preserve the barren land, for a year they invest it with fertility; for a year they continue effort to make it fertile; they obtain immortality by their noble deeds. 4

The eldest of the intellectuals said, "The universe is made of two hemispheres". The younger said, "There are three (the upper, the middle, the lower)." The youngest said, "It consists of four quadrants." The creator applauds this version. 5

॥२॥ सत्यमूचुर्नर एवा हि चक्रुरनु स्वधामृभवो जग्मुरेताम् ।
विभ्राजमानांश्चमसाँ अहेवावेनत्त्वष्टा चतुरो ददृश्वान् ॥६॥
द्वादश द्यून्यदगोह्यस्यातिथ्ये रणन्नृभवः ससन्तः ।
सुक्षेत्राकृण्वन्ननयन्त सिन्धून्धन्वातिष्ठन्नोषधीर्निम्नमापः ॥७॥
रथं ये चक्रुः सुवृतं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।
त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः ॥८॥
अपो ह्येषामजुषन्त देवा अभि क्रत्वा मनसा दीध्यानाः ।
वाजो देवानामभवत्सुकर्मेन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा ॥९॥

satyám ūcur nára evā́ hí cakrúr ánu svadhā́m ṛibhávo jagmur etā́m | vibhrā́jamānāṅṣ camasā́ṅ áhevā́venat tváshṭā catúro dadṛisvā́n || 6 || dvā́daṣa dyū́n yád ágohyasyātithyé ráṇann ṛibhávaḥ sasántaḥ | sukshétrākṛiṇvann ánayanta sín-dhūn dhánvātishṭhann óshadhīr nimnám ā́paḥ || 7 || rátham yé cakrū́ḥ suvṛ́tam nareshṭhā́m yé dhenúm viṣvajúvam vi-ṣvárūpām | tá ā́ takshantv ṛibhávo rayím naḥ svávasaḥ svápasaḥ suhástāḥ || 8 || ápo hy èshām ájushanta devā́ abhí krátvā mánasā dī́dhyānāḥ | vā́jo devā́nām abhavat sukár-méndrasya ṛibhukshā́ váruṇasya víbhvā || 9 ||

ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा ।
ते रायस्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम् ॥१०॥
इदाह्नः पीतिमुत वो मदं धुर्न ऋते श्रान्तस्य सख्याय देवाः ।
ते नूनमस्मे ऋभवो वसूनि तृतीये अस्मिन्त्सवने दधात ॥११॥

yé hárī me-dháyokthā́ mádanta índrāya cakrúḥ suyújā yé áṣvā | té rā-yás pósham dráviṇāny asmé dhattá ṛibhavaḥ kshemayánto ná mitrám || 10 || idā́hnaḥ pītím utá vo mádam dhur ná ṛité ṣrāntásya sakhyā́ya devā́ḥ | té nūnám asmé ṛibhavo vásūni tṛitíye asmín sávane dadhāta || 11 ||

The leaders of men speak truth, and so they classify the universe. Thereupon the intellectuals follow their inspired version. The supreme creator, beholding the quadrant classification, radiant as the day, expresses satisfaction. 6

When the intellectuals reposing for twelve days, remain in the close proximity of the unconcealable sun (the truth), they render the fields fertile. Let the rivers flow forth, let plants spring upon the hitherto barren land, and let waters spread over the low places. 7

These experienced intellectuals construct the firm abiding, wheel-conducting car; they rear many breads of milch-cow and are the bestowers of food, the doers of great deeds and dexterous. May they grant us riches. 8

The enlightened men are delighted by the work of sages. The mechanical technicians become favourite of the enlightened ones, electrical of the resplendent ones, and hydrodynamical of the venerable. 9

May these electrical technicians, deserving appreciation, who devise motors of vehicles, and construct for the resplendent the two docile engines (for roadways and waterways), bestow upon us satiety of riches and wealth of cattle, like those who devise prosperity for a friend. 10

The godly persons verily give you the exhilarating appreciation today. Not without toil, the divines get friendly with men. Therefore, O eminent sages, grant us wealth at this third term of worship. 11

(३४) चतुस्त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। ऋभवो देवताः। त्रिष्टुप् छन्दः॥

॥३॥ ऋभुर्विभ्वा वाज इन्द्रो नो अच्छेमं यज्ञं रत्नधेयोप यात।
इदा हि वो धिषणा देव्यह्नामधात्पीतिं सं मदा अग्मता वः॥१॥
विदानासो जन्मनो वाजरत्ना उत ऋतुभिर्ऋभवो मादयध्वम्।
सं वो मदा अग्मत सं पुरंधिः सुवीरामस्मे रयिमेरयध्वम्॥२॥
अयं वो यज्ञ ऋभवोऽकारि यमा मनुष्वत्प्रदिवो दधिध्वे।
प्र वोऽच्छा जुजुषाणासो अस्थुरभूत विश्वे अग्रियोत वाजाः॥३॥

34.

Ribhúr víbhvā vā́ja índro no áchemáṃ yajñáṃ ratnadhéyópa yāta | idā́ hí vo dhishánā devy áhnām ádhāt pītíṃ sám mádā agmatā vaḥ || 1 || vidānā́so jánmano vājaratnā utá ṛitúbhir ṛibhavo mādayadhvam | sáṃ vo mádā ágmata sám púraṃdhiḥ suvī́rām asmé rayím érayadhvam || 2 || ayáṃ vo yajñá ṛibhavo 'kāri yám ā́ manushvát pradívo dadhidhvé | prá vó 'chā jujushāṇā́so asthur ábhūta víṣve agriyótá vājāḥ || 3 ||

अभूदु वो विधते रत्नधेयमिदा नरो दाशुषे मर्त्याय।
पिबत वाजा ऋभवो ददे वो महि तृतीयं सवनं मदाय॥४॥
आ वाजा यातोप न ऋभुक्षा महो नरो द्रविणसो गृणानाः।
आ वः पीतयोऽभिपित्वे अह्नामिमा अस्तं नवस्व इव ग्मन्॥५॥

ábhūd u vo vidhaté ratnadhéyam idā́ naro dāṣushe mártyāya | píbata vājā ṛibhavo dadé vo máhi tṛitī́yaṃ sávanam mádāya || 4 || ā́ vājā yātópa na ṛibhukshā mahó naro dráviṇaso gṛiṇānā́ḥ | ā́ vaḥ pītáyo 'bhipitvé áhnām imā́ ástaṃ navasvà iva gman || 5 ||

34

The illustrious technicians, electrical, hydrodynamical and physical, may grace our work and worship, to distribute precious things. These people of genius have toiled hard in their craft, the essence. Their exhilarating experience is collected for you all. 1

O brilliant sages of spiritual and physical realms, wise from the day of birth, may you rejoice together in appropriate seasons. The exhilarating appreciation is offered to you as well as the intellectual offerings. May you confer upon us riches with excellent posterity. 2

O spiritual leaders, this benevolent work is instituted for you. Being eminently resplendent, you have been doing it, like common men. These propitiatory offerings have been placed for you. O masters of physical realm, verily you are foremost leaders of the world. 3

Now, O leaders, this precious treasure is to be granted as gift to the dedicated mortal worshipper, who serves you. O leaders of physical and spiritual realms, this elixir is to gladden you in the third-afternoon—solemn ceremony. 4

O leaders of material and spiritual realm, come to us with the delight of accepting this rich and great offering. These sacred essences proceed to you, as the day is closing, as cows whose calves are newly born, return to their cow-shed. 5

॥४॥ आ नपातः शवसो यातनोपेमं यज्ञं नमसा हूयमानाः ।
सजोषसः सूरयो यस्य च स्थ मध्वः पात रत्नधा इन्द्रवन्तः ॥६॥
सजोषा इन्द्र वरुणेन सोमं सजोषाः पाहि गिर्वणो मरुद्भिः ।
अग्रेपाभिर्ऋतुपाभिः सजोषा ग्नास्पत्नीभी रत्नधाभिः सजोषाः ॥७॥
सजोषस आदित्यैर्मादयध्वं सजोषस ऋभवः पर्वतेभिः ।
सजोषसो दैव्येना सवित्रा सजोषसः सिन्धुभी रत्नधेभिः ॥८॥
ये अश्विना ये पितरा य ऊती धेनुं ततक्षुर्ऋभवो ये अश्वा ।
ये अंसत्रा य ऋधग्रोदसी ये विभ्वो नरः स्वपत्यानि चक्रुः ॥९॥

ā́ napātaḥ ṣavaso yātanópemáṃ yajñáṃ námasā hūyámānāḥ | sajóshasaḥ sūrayo yásya ca sthá mádhvaḥ pāta ratnadhā́ índravantaḥ || 6 || sajoshā indra váruṇena sómaṃ sajóshāḥ pāhi girvaṇo marúdbhiḥ | agrepábhir ṛitupábhiḥ sajóshā gnáspátnībhī ratnadhā́bhiḥ sajóshāḥ || 7 || sajóshasa ādityaír mādayadhvaṃ sajóshasa ṛibhavaḥ párvatebhiḥ | sajóshaso daívyenā savitrā́ sajóshasaḥ síndhubhī ratnadhébhiḥ || 8 || yé aṣvínā yé pitárā yá ūtī́ dhenúṃ tatakshúr ṛibhávo ye áṣvā | yé áṅsatrā yá ṛídhag ródasī yé víbhvo náraḥ svapatyáni cakrúḥ || 9 ||

ये गोमन्तं वाजवन्तं सुवीरं रयिं धत्थ वसुमन्तं पुरुक्षुम् ।
ते अग्रेपा ऋभवो मन्दसाना अस्मे धत्त ये च रातिं गृणन्ति ॥१०॥
नापाभूत न वोऽतीतृषामानिःशस्ता ऋभवो यज्ञे अस्मिन् ।
समिन्द्रेण मदथ सं मरुद्भिः सं राजभी रत्नधेयाय देवाः ॥११॥

yé gómantaṃ vā́javantaṃ suvī́raṃ rayíṃ dhatthá vásumantam purukshúm | té agrepā́ ṛibhavo mandasānā́ asmé dhatta yé ca rātíṃ gṛiṇánti || 10 || nā́pābhūta ná vo 'tītṛishāmánihṣastā ṛibhavo yajñé asmín | sám índreṇa mádatha sáṃ marúdbhiḥ sáṃ rā́jabhī ratnadhéyaya devāḥ || 11 ||

O source of strength, may you come to this worship, invoked with reverence. May you, associated with resplendent self, with whom you are wisely in full accord, drink this precious sweet essence. 6

O spiritual self, may you drink and relish the essence in the company of mental ego. O praised by hymns, drink it in company with vital elements. Drink it with love in company with the fore-most guardians at the ceremonies connected with the seasons. May you drink it in company with rich guardians of wives. 7

O leaders of spiritual realms, be exhilarated, in company with the enlightened, in company with public servants controlling hilly products, ecclesiastical duties, creative arts, river projects, and, mines and minerals. 8

Spiritual leaders, by your assistance, the physicians and surgeons have been able to treat the elders, as well as cattle and kine; and technicians have been able to fabricate motors, engines and armour, and have shown skill as ground and space engineers, they have been notable for their fruitful works. 9

The technicians and architects possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance; may you, being the first drinkers of the sacred knowledge when exhilarated grant prosperity to those, who glorify your generosity. 10

O men of experience and wisdom; go not away, let us not leave you; may you be present unreproached at this worship; rejoice along with resplendent leader and with the brave warriors, and with other brilliant dignitories for the distribution of wealth. 11

(३५) पञ्चत्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ इहोप यात शवसो नपातः सौधन्वना ऋभवो माप भूत ।
अस्मिन्हि वः सवने रत्नधेयं गमन्त्विन्द्रमनु वो मदासः ॥१॥
आगन्नृभूणामिह रत्नधेयमभूत्सोमस्य सुषुतस्य पीतिः ।
सुकृत्यया यत्स्वपस्यया चँ एकं विचक्र चमसं चतुर्धा ॥२॥

35.

Ihópa yāta ṣavaso napātaḥ saúdhanvanā ṛibhavo mápa bhūta | asmín hí vaḥ sávane ratnadhéyaṃ gámantv índram ánu vo mádāsaḥ || 1 || ágann ṛibhūṇáṃ ihá ratnadhéyam ábhūt sómasya súshutasya pītíḥ | sukṛityáyā yát svapasyáyā caṅ ékaṃ vicakrá camasáṃ caturdhá || 2 ||

व्यकृणोत चमसं चतुर्धा सखे वि शिक्षेत्यब्रवीत ।
अथैत वाजा अमृतस्य पन्थां गणं देवानामृभवः सुहस्ताः ॥३॥
किंमयः स्विच्चमस एष आस यं काव्येन चतुरो विचक्र ।
अथा सुनुध्वं सवनं मदाय पात ऋभवो मधुनः सोम्यस्य ॥४॥
शच्याकर्त पितरा युवाना शच्याकर्त चमसं देवपानम् ।
शच्या हरी धनुतरावतष्टेन्द्रवाहावृभवो वाजरत्नाः ॥५॥

vy àkṛiṇota camasáṃ caturdhá sákhe ví ṣikshéty abravīta | áthaita vājā amṛítasya pánthāṃ gaṇáṃ deváṇām ṛibhavaḥ suhastāḥ || 3 || kimmáyaḥ svic camasá eshá āsa yáṃ kávyena catúro vicakrá | áthā sunudhvaṃ sávanam mádāya pātá ṛibhavo mádhunaḥ somyásya || 4 || ṣácyākarta pitárā yúvānā ṣácyākarta camasáṃ devapánam | ṣácyā hárī dhánutarāv atashṭendraváhāv ṛibhavo vājaratnāḥ || 5 ||

35

O men of strength, not allowing themselves to decline, O expert in war-weapons, and persons of experience and wisdom, come to us, please stay not away. May these exhilarating gifts proceed first to the resplendent Lord and then to you, at this sacred ceremony. 1

May the munificence of the men of experience and wisdom come to us on this occasion; they have accepted our well-composed devotional prayers, and they have given to us by their dexterous and excellent work the concept of dividing the globe into four quadrants. (See hymn 33, verse 5). 2

You have outlined the details of dividing the globe into four quadrants and said, O friend, teach the same to others. O physically strong and spiritually elevated, deft-handed men of wisdom, may you accept the concept of four and act accordingly; and thereby attain the realm of immortal enlightened ones. 3

What sort of global ladle was that which by your art and wisdom, you have made four-fold? Now pour forth the elixir of knowledge for exhilaration and inspiration; and, O leaders of experience and wisdom, may this knowledge be for your relish and enjoyment. 4

By your marvellous thinking, you have made the old young; by your marvellous deeds, you have provided the ladle to enlightened ones for drinking. O jewels among men of physicial and spiritual strength: by your marvellous skill, may you fabricate fast moving transports and projects, and bring afflunce and fame. 5

॥६॥ यो वः सुनोत्यभिपित्वे अह्नां तीव्रं वाजासः सवनं मदाय ।
तस्मै रयिमृभवः सर्ववीरमा तक्षत वृषणो मन्दसानाः ॥६॥
प्रातः सुतमपिबो हर्यश्व माध्यन्दिनं सवनं केवलं ते ।
समृभुभिः पिबस्व रत्नधेभिः सखीँर्याँ इन्द्र चकृषे सुकृत्या ॥७॥
ये देवासो अभवता सुकृत्या श्येना इवेदधि दिवि निषेद ।
ते रत्नं धात शवसो नपातः सौधन्वना अभवतामृतासः ॥८॥
यत्तृतीयं सवनं रत्नधेयमकृणुध्वं स्वपस्या सुहस्ताः ।
तदृभवः परिषिक्तं व एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम् ॥९॥

yó vaḥ sunóty abhipitvé áhnām tīvrám vājāsaḥ sávanam mádāya | tásmai rayím ṛibhavaḥ sárvavīram á́ takshata vṛishaṇo mandasānā́ḥ || 6 || prātáḥ sutám apibo haryaṣva mádhyaṃdinaṃ sávanaṃ kévalaṃ te | sám ṛibhúbhiḥ pibasva ratnadhébhiḥ sákhīñr yā́ñ indra cakṛishé sukṛityā́ || 7 || yé devā́so ábhavatā sukṛityā́ ṣyenā́ ivéd ádhi diví nishedá | té rátnaṃ dhāta ṣavaso napātaḥ saúdhanvanā ábhavatāmṛítāsaḥ || 8 || yát tṛitī́yaṃ sávanaṃ ratnadhéyam ákṛiṇudhvaṃ svapasyā́ suhastāḥ | tád ṛibhavaḥ párishiktaṃ va etát sám mádebhir indriyébhiḥ pibadhvam || 9 ||

(३६) षट्त्रिंशं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । (१-८) प्रथमाद्यष्टर्चां जगती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥७॥ अनश्वो जातो अनभीशुरुक्थ्यो३ रथस्त्रिचक्रः परि वर्तते रजः ।
महत्तद्वो देव्यस्य प्रवाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ ॥१॥

36.

Anaṣvó jātó anabhīṣúr ukthyò ráthas tricakráḥ pári vartate rájaḥ | mahát tád vo devyàsya pravā́canaṃ dyā́m ṛibhavaḥ pṛithivī́ṃ yác ca púshyatha || 1 ||

O mighty leaders of physical and spiritual realm, exhilarated by devotional love, fabricate wealth, and bless him with brave posterity who, for your exultation, offers loving invocations at the close of day. 6

Accept, O resplendent Lord of fast-moving transports, the drinks offered of dawn. Yours and only yours are the noon-day libations. May you relish drinks with the wealth-bestowing men of experience and wisdom whom you have made your friend on their merits. 7

May you, the source of strength, who have gained divinity by good deeds, and soar aloft in the sky like falcons; bestow upon us riches. O accomplishers of the targets, you have become immortals. 8

O dexterous-handed, you have instituted, with best intentions the third evening ceremony, which is the bestower of wealth. This sweet drink is effused and blended for you; drink it with the sense of delight. 9

36

The glorious three-wheeled vehicle without the horse and without reins rolls round the firmament. Great has been that proclamation of your divine power, O men of experience and wisdom, that you control the roadways and space-crafts. 1

रथं ये चक्रुः सुवृतं सुचेतसोऽविह्वरन्तं मनसस्परि ध्यया ।
ताँ ऊ न्व१स्य सवनस्य पीतय आ वो वाजा ऋभवो वेदयामसि ॥२॥
तद्वो वाजा ऋभवः सुप्रवाचनं देवेषु विभ्वो अभवन्महित्वनम् ।
जिव्री यत्सन्ता पितरा सनाजुरा पुनर्युवाना चरथाय तक्षथ ॥३॥
एकं वि चक्र चमसं चतुर्वयं निश्चर्मणो गामरिणीत धीतिभिः ।
अथा देवेष्वमृतत्वमानश श्रुष्टी वाजा ऋभवस्तद्व उक्थ्यम् ॥४॥
ऋभुतो रयिः प्रथमश्रवस्तमो वाजश्रुतासो यमजीजनन्नरः ।
विभ्वतष्टो विदथेषु प्रवाच्यो यं देवासोऽवथा स विचर्षणिः ॥५॥

rátham yé ca-
krúḥ suvrítaṃ sucétasó 'vihvarantam mánasas pári dhyáyā |
tā́ñ ū nv àsyá sávanasya pītáya ā́ vo vājā ribhavo veda-
yāmasi || 2 || tád vo vājā ribhavaḥ supravācanáṃ devéshu
vibhvo abhavan mahitvanám | jívrī yát sántā pitárā sanā-
júrā púnar yúvānā caráthāya tákshatha || 3 || ékaṃ ví cakra
camasám cáturvayaṃ níṣ cármaṇo gā́m ariṇīta dhītíbhiḥ |
áthā devéshv amṛitatvám ānaṣa ṣrushṭí vājā ribhavas tád
va ukthyàm || 4 || ribhutó rayíḥ prathamáṣravastamo vā́ja-
ṣrutāso yám ájījanan náraḥ | vibhvatashṭó vidátheshu pra-
vā́cyo yáṃ devāsó 'vathā sá vícarshaṇiḥ || 5 ||

॥८॥ स वाज्यर्वा स ऋषिर्वचस्यया स शूरो अस्ता पृतनासु दुष्टरः ।
स रायस्पोषं स सुवीर्यं दधे यं वाजो विभ्वाँ ऋभवो यमाविषुः ॥६॥
श्रेष्ठं वः पेशो अधि धायि दर्शतं स्तोमो वाजा ऋभवस्तं जुजुष्टन ।
धीरासो हि ष्ठा कवयो विपश्चितस्तान्व एना ब्रह्मणा वेदयामसि ॥७॥

sá vājy árvā sá ríshir vacasyáyā sá ṣū́ro ástā prítanāsu
dushṭáraḥ | sá rāyás pósham sá suvī́ryaṃ dadhe yáṃ vā́jo
víbhvāñ ribhávo yám ā́vishuḥ || 6 || ṣréshṭhaṃ vaḥ péṣo
ádhi dhāyi darṣatáṃ stómo vājā ribhavas táṃ jujushṭana |
dhī́rāso hí shṭhā́ kaváyo vipaṣcítas tā́n va enā́ bráhmaṇā́
vedayāmasi || 7 ||

We invoke respectfully these pioneers of roadways and space-crafts, to accept our reverential homage. O wise technicians, by your creative ability you design this never-erring, high rolling craft out of your genius workmanship. 2

O leaders of physical, mental and spiritual realms, you have been very well known among the learned, that you can make your aged infirm parents young, so that they are able to walk and work again. 3

You outline the details of the concept of dividing one globe into four quadrants, and by your toil and skill you change the barren crust of the earth to the fertile land, thereby quickly gaining immortal fame among the enlightened. Your great deeds, O leaders of physical, mental and spiritual realms, must be extolled. 4

The food and wealth which have been created by the combined efforts of the pioneers of technology of roadways, waterways and airways has to be appreciated and acknowledged at the public assemblies. 5

He becomes vigorous and skilled in war; he becomes a sage and eloquent, the brave and invincible in battles, and possessed of ample wealth, and he is blessed with excellent posterity; who has the patronage of experts in roadcraft, watercrafts and aircraft. 6

A dignified and highly important position is held by you, this we acknowledge. We know, you are master of wisdom, and therefore, O pioneers of roadways and aircraft, with his prayer, we call on you to come. 7

यूयमस्मभ्यं धिषणाभ्यस्परि विद्वांसो विश्वा नर्याणि भोजना ।
द्युमन्तं वाजं वृषशुष्ममुत्तममा नो रयिमृभवस्तक्षता वयः ॥८॥
इह प्रजामिह रयिं रराणा इह श्रवो वीरवत्तक्षता नः ।
येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः ॥९॥

yūyám asmábhyam dhishánābhyas pári vidváṅso víṣvā náryāṇi bhójanā | dyumántaṃ vā́jaṃ vrísha-ṣushmam uttamám ā́ no rayím ṛibhavas takshatā́ váyaḥ || 8 || ihá prajā́m ihá rayíṃ rárāṇā ihá ṣrávo vīrávat takshatā naḥ | yéna vayáṃ citáyemā́ty anyā́n táṃ vā́jaṃ citrám ṛibhavo dadā naḥ || 9 ||

(३७) सप्तत्रिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । (१-४) प्रथमादिचतुर्ऋचां त्रिष्टुप्, (५-८) पञ्चम्यादिचतसृणाञ्चानुष्टुप् छन्दसी ॥

॥९॥ उप नो वाजा अध्वरमृभुक्षा देवा यात पथिभिर्देवयानैः ।
यथा यज्ञं मनुषो विक्ष्वा३सु दधिध्वे रण्वाः सुदिनेष्वह्नाम् ॥१॥
ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो अद्य घृतनिर्णिजो गुः ।
प्र वः सुतासो हरयन्त पूर्णाः क्रत्वे दक्षाय हर्षयन्त पीताः ॥२॥

37.

Úpa no vājā adhvarám ṛibhukshā dévā yātá pathíbhir devayā́naiḥ | yáthā yajñám mánusho vikshv ā̀sú dadhidhvé raṇvāḥ sudíneshv áhnām || 1 || té vo hṛidé mánase santu yajñā́ júshṭāso adyá ghṛitánirṇijo guḥ | prá vaḥ sutā́so harayanta pūrṇā́ḥ krátve dákshāya harshayanta pītā́ḥ || 2 ||

O enlightened pioneers of technology having full knowledge of all needs and comforts that are good for men, may you, according to our wishes, fashion powerful and splendid machines, of high standard. 8

Gratified by our worship, now help us to gain heroic progeny, wealth and reputation. Vouchsafe us wealth of splendid sort, O pioneers of crafts, that we may be more renowned than others. 9

37

O pioneers of roadcraft and aircraft, come to aid our benevolent deeds by paths meant for divinities. O gracious pioneers, maintain the tradition of work and worship among mankind for securing prosperity all the days. 1

May these offerings be appealing to your intellect and satisfying to your heart. May the sincere devotion, mixed with love, flow to you; abundant appreciation and rewards may bear you onward to power, and when imbibed, delight you. 2

त्र्युदायं देवहितं यथा वः स्तोमो वाजा ऋभुक्षणो दुदे वः ।
जुह्वे मनुष्वदुपरासु विक्षु युष्मे सचा बृहद्दिवेषु सोमम् ॥३॥
पीवोअश्वाः शुचद्रथा हि भूतायःशिप्रा वाजिनः सुनिष्काः ।
इन्द्रस्य सूनो शवसो नपातोऽनु वश्चेत्यग्रियं मदाय ॥४॥
ऋभुमृभुक्षणो रयिं वाजे वाजिन्तमं युजम् ।
इन्द्रस्वन्तं हवामहे सदासातममश्विनम् ॥५॥

tryudāyám deváhitaṃ yáthā va stómo vājā ṛibhukshaṇo dadé vaḥ | juhvé manushvád úparāsu vikshú yushmé sácā bṛiháddiveshu sómam || 3 || pívoaṣvāḥ ṣucádrathā hí bhūtā́yaḥṣiprā vājinaḥ sunishkā́ḥ | índrasya sūno ṣavaso napātó 'nu vaṣ cety agriyám madāya || 4 || ṛibhúm ṛibhukshaṇo rayíṃ vā́je vājíntamaṃ yújam | índrasvantaṃ havāmahe sadāsā́tamam aṣvínam || 5 ||

॥१०॥

सेदृभवो यमवथ यूयमिन्द्रश्च मर्त्यम् ।
स धीभिरस्तु सनिता मेधसाता सो अर्वता ॥६॥
वि नो वाजा ऋभुक्षणः पथश्चितन यष्टवे ।
अस्मभ्यं सूरयः स्तुता विश्वा आशास्तरीषणि ॥७॥
तं नो वाजा ऋभुक्षण इन्द्र नासत्या रयिम् ।
समश्वं चर्षणिभ्य आ पुरु शस्त मघत्तये ॥८॥

séd ṛibhavo yám ávatha yūyám índraṣ ca mártyam | sá dhībhír astu sánitā medhásātā só árvatā || 6 || ví no vājā ṛibhukshaṇaḥ patháṣ citana yáshṭave | asmabhyaṃ sūraya stutā́ víṣvā ā́ṣās tarīshā́ṇi || 7 || tā́ṃ no vājā ṛibhukshaṇa índra nā́satyā rayím | sám áṣvaṃ carshaṇíbhya ā́ purú ṣasta maghā́ttaye || 8 ||

O pioneers of roadways and aircraft, your threefold transport is meant for the welfare of the entire people, and hence the appreciation. Therefore, the affectionate honour is offered to you along with meritorious people of other fields, assembled at this solemn function. 3

O pioneers of roadways, possessed of treasures, you have come here on a strong transport, mounted on a brilliant carriage, and having the jaws of iron. O powerful sons of resplendent; grandsons of never-failing strength, this foremost function is organised for your felicitation. 4

O pioneers of aircrafts, we invoke you, the possessor of war vehicles, devised by you as a result of team-work, of a great utility in war time, fast moving, highly-priced, speedy and strong, complex in structure, and provided with sensitive and sensible components. 5

O pioneers of aircraft, may the person, whom you favour with your help be liberal by his acts and possessor of transport equipment, essential for public good. 6

O pioneers of the land and air transport, may you direct us on the way to the battlefield. O wise ones, being glorified by us, may you traverse all the quarters of space. 7

O pioneers of the land and air transport, ever truthful to resplendent leader of the nation, may you join us and lead with all your mobile transport for our prosperity. 8

(३८) अष्टात्रिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चो द्यावापृथिव्यौ, (२-१०) द्वितीयादिनवानाञ्च दधिक्रा देवताः । त्रिष्टुप् छन्दः ॥

॥११॥ उतो हि वां दात्रा सन्ति पूर्वा या पूरुभ्यस्त्रसदस्युर्नितोशे ।
क्षेत्रासां ददथुरुर्वरासां घनं दस्युभ्यो अभिभूतिमुग्रम् ॥१॥
उत वाजिनं पुरुनिष्षिध्वानं दधिक्रामु ददथुर्विश्वकृष्टिम् ।
ऋजिप्यं श्येनं प्रुषितप्सुमाशुं चर्कृत्यमर्यो नृपतिं न शूरम् ॥२॥
यं सीमनु प्रवतेव द्रवन्तं विश्वः पूरुर्मदति हर्षमाणः ।
पड्भिर्गृध्यन्तं मेधयुं न शूरं रथतुरं वातमिव ध्रजन्तम् ॥३॥

38.

Utó hí vāṃ dātrā́ sánti pū́rvā yā́ pūrúbhyas trasádasyur nitoṣé | kshetrāsā́ṃ dadathur urvarāsā́ṃ ghanáṃ dásyubhyo abhíbhūtim ugrám || 1 || utá vājínam purunishshídhvānaṃ dadhikrā́m u dadathur viṣvákṛishṭim | ṛijipyáṃ ṣyenáṃ prushitápsum āṣúṃ carkṛ́tyam aryó nṛipátiṃ ná ṣū́ram || 2 || yáṃ sīm ánu praváteva drávantaṃ víṣvaḥ pūrúr mádati hárshamāṇaḥ | paḍbhír gṛ́dhyantam medhayúṃ ná ṣū́raṃ rathatúraṃ vā́tam iva dhrájantam || 3 ||

यः स्मारुन्धानो गध्या समत्सु सनुतरश्चरति गोषु गच्छन् ।
आविर्ऋजीको विदथा निचिक्यत्तिरो अरतिं पर्याप आयोः ॥४॥
उत स्मैनं वस्त्रमथिं न तायुमनु क्रोशन्ति क्षितयो भरेषु ।
नीचायमानं जसुरिं न श्येनं श्रवश्चाच्छा पशुमच्च यूथम् ॥५॥

yáḥ smārundhānó gádhyā samátsu sánutaraṣ cárati góshu gáchan | āvír ṛijīko vidáthā nicíkyat tiró aratím páry ā́pa āyóḥ || 4 || utá smainaṃ vastramáthiṃ ná tāyúm ánu kroṣanti kshitáyo bháreshu | nīcā́yamānaṃ jásuriṃ ná ṣyenáṃ ṣrávaṣ cā́chā paṣumác ca yūthám || 5 ||

38

O pioneer of land and air transport, powerful and munificent, terror to the enemics, you have been bestowing such rewards from eraliest times, as belong to you only. You have given formidable and fierce weapons to the speedy vehicle for the destruction of infidels. 1

And you too give swift spacecraft, the repeller of rebels, the defender of all men, the straight-going like eagle, gracefully-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince. 2

All men praise this spacecraft which rushes everywhere, down a precipice, springs with his feet like a hero eager for war, and whirls like the car and flies like tempest. 3

The spacecraft gains precious gifts in the battles and rushes fast, passing through the regions, whose vigour is manifest in all directions ; and who undoubtedly as we know puts to shame the adversary of the pious man. 4

And men call for the spacecraft in battles, as they shout for thier carrying off a garment, or as a hungry falcon pounces upon his prey ; they call after him as if hastening to obtain food, or they loudly address while calling a herd of cattle. 5

॥१२॥ उत स्मासु प्रथमः सरिष्यन्नि वेवेति श्रेणिभी रथानाम् ।
स्रजं कृण्वानो जन्यो न शुभ्वा रेणुं रेरिहत्किरणं ददश्वान् ॥६॥
उत स्य वाजी सहुरिर्ऋतावा शुश्रूषमाणस्तन्वा समर्ये ।
तुरं यतीषु तुरयन्नृजिप्योऽधि भ्रुवोः किरते रेणुमृञ्जन् ॥७॥
उत स्मास्य तन्यतोरिव द्योर्ऋघायतो अभियुजो भयन्ते ।
यदा सहस्रमभि षीमयोधीद्दुर्वर्तुः स्मा भवति भीम ऋञ्जन् ॥८॥

utá smāsu prathamáḥ sarishyán ní veveti ṣréṇibhī ráthānām | srájam kriṇvānó jányo ná ṣúbhvā reṇúm rérihat kiráṇam dadaṣván || 6 || utá syá vājí sáhurir ritávā ṣúṣrūshamāṇas tanvà samaryé | túram yatíshu turáyann rijipyó 'dhi bhruvóḥ kirate reṇúm riñján || 7 | utá smāsya tanyatór iva dyór righāyató abhiyújo bhayante | yadá sahásram abhí shīm áyodhīd durvártuḥ smā bhavati bhīmá riñján || 8 ||

उत स्मास्य पनयन्ति जना जूतिं कृष्टिप्रो अभिभूतिमाशोः ।
उतैनमाहुः समिथे वियन्तः परा दधिक्रा असरत्सहस्रैः ॥९॥
आ दधिक्राः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान ।
सहस्रसाः शतसा वाज्यर्वा पृणक्तु मध्वा समिमा वचांसि ॥१०॥

utá smāsya panayanti jánā jūtím krishṭipró abhíbhūtim āṣóḥ | utaínam āhuḥ samithé viyántaḥ párā dadhikrá asarat sahásraiḥ || 9 || ā́ dadhikrā́ḥ ṣávasā páñca krishṭíḥ sū́rya iva jyótishāpás tatāna | sahasrasā́ḥ ṣatasā́ vājy árvā priṇáktu mádhvā sám imā́ vácāṅsi || 10 ||

And the space-craft, willing to come forth first amid these encounters, rushes in various directions with other rows of space chariots ; or like an elegant courser, friendly to man, decorated with a garland, raising the dust and champing the rein that holds him. 6

And it is a mighty space fighter, who keeps enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving host of the enemy, going straight onward, and tossing up the dust, throws it above his brows. 7

And at its thunder, like the roar of heaven, the assailants tremble and get alarmed ; for when it fights against embattled thousands on every side, then, rousing his spirit, it is fearful and irresistible. 8

Men praise the overpowering rapidity of this spacecraft, the accomplisher of the aspirations of mankind. Soldiers going to battle, declare that the swift spacecraft has proceeded forward against adversaries laden with thousands of firing units. 9

This speedy spacecraft serves all the five classes of men with vigour, like the sun who shines with radiance over the sky. May it smite to pieces hundreds and thousands of foes, and lead us to sweet rewards. 10

(३९) एकोनचत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । दधिक्रा देवता । (१-५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥१३॥ आशुं दधिक्रां तमु नु ष्टवाम दिवस्पृथिव्या उत चर्किराम ।
उच्छन्तीर्मामुषसः सूदयन्त्वति विश्वानि दुरितानि पर्षन् ॥१॥
महश्चर्कर्म्यर्वतः क्रतुप्रा दधिक्राव्णः पुरुवारस्य वृष्णः ।
यं पूरुभ्यो दीदिवांसं नाग्निं ददथुर्मित्रावरुणा ततुरिम् ॥२॥
यो अश्वस्य दधिक्राव्णो अकारीत्समिद्धे अग्ना उषसो व्युष्टौ ।
अनागसं तमदितिः कृणोतु स मित्रेण वरुणेना सजोषाः ॥३॥
दधिक्राव्ण इष ऊर्जो महो यदमन्महि मरुतां नाम भद्रम् ।
स्वस्तये वरुणं मित्रमग्निं हवामह इन्द्रं वज्रबाहुम् ॥४॥
इन्द्रमिवेदुभये वि ह्वयन्त उदीराणा यज्ञमुपप्रयन्तः ।
दधिक्रामु सूदनं मर्त्याय ददथुर्मित्रावरुणा नो अश्वम् ॥५॥
दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत्प्र ण आयूंषि तारिषत् ॥६॥

39.

Āṣúṃ dadhikrā́ṃ tám u nú shṭavāma divás prithivyā́ utá carkirāma | uchántīr mām ushásaḥ sūdayantv áti víṣvāni duritā́ni parshan || 1 || mahás carkarmy árvataḥ kratuprā́ dadhikrā́vṇaḥ puruvā́rasya vṛíshṇaḥ | yám pūrúbhyo dīdivā́ṅsaṃ nā́gníṃ dadáthur mitrāvaruṇā táturim || 2 || yó áṣvasya dadhikrā́vṇo ákārīt sámiddhe agnā́ usháso vyù-shṭau | ánāgasaṃ tám áditiḥ kriṇotu sá mitréṇa váruṇenā sajóshāḥ || 3 || dadhikrā́vṇa ishá ūrjó mahó yád ámanmahi marútāṃ nā́ma bhadrám | svastáye váruṇam mitrám agníṃ hávāmaha índraṃ vájrabāhum || 4 || índram ivéd ubháye vi hvayanta udírāṇā yajñám upaprayántaḥ | dadhikrā́m u sū́danam mártyāya dadā́thur mitrāvaruṇā no áṣvam || 5 || da-dhikrā́vṇo akārishaṃ jishṇór áṣvasya vājínaḥ | surabhí no múkhā karat prá ṇa ā́yūṅshi tārishat || 6 ||

39

Verily we praise that swift flying spacecraft, which scatters the enemies all around on the land in the space. May the ascending dawns inspire me to active work and bear me safely across evils and distresses. 1

I reiterate the admiration of this great spacecraft, the accomplisher of all my assignments, invigorater of my spirit, the liberal, which is lauded by all, and showerer of benefits. The experts of solar and hydroelectric powers have fabricated this fast moving craft, brilliant as fire, for all and sundry. 2

May the supreme authority in association with expert technologists of thermal and hydro-dynamic energy, render it flawless. He releaces this speedy craft for the fast flight at the break of dawn, when the sacred fire is kindled. 3

Whilst we glorify the auspicious name of this great spacecraft, along with vital principles, the givers of sustenance and strength, let us for our welfare invoke also the technologists of hydro-electricity, solar energy and fire, and the bearer of thunder-arms. 4

Those who prepare for battle, and those who proceed to worship, both invoke the spacecraft, as if he is the resplendent sun. The technical experts of water and electricity have given to us this spacecraft which inspires men to vigorous work. 5

I glorify the spacecraft which is rapid like victorious steed. May he give to our faces the fragrance of fame and longevity to our liver. 6

(४०) चत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-४) प्रथमादिचतुर्ऋचां दधिक्राः,
(५) पञ्चम्याश्च सूर्यो देवते । (१) प्रथमर्चस्त्रिष्टुप्, (२-५) द्वितीयादिचतसृणाञ्च
जगती छन्दसी ॥

॥१४॥ दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुषसः सूदयन्तु ।
अपामग्नेरुषसः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः ॥१॥
सत्वा भरिषो गविषो दुवन्यसच्छ्रवस्यादिष उषसस्तुरण्यसत् ।
सत्यो द्रवो द्रवरः पतङ्गरो दधिक्रावेषमूर्जं स्वर्जनत् ॥२॥
उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनु वाति प्रगर्धिनः ।
श्येनस्येव ध्रजतो अङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रतः ॥३॥

40.

Dadhikrā́vṇa íd u nú carkirāma víṣvā ín mā́m ushásaḥ sūdayantu | apā́m agnér ushásaḥ sū́ryasya bṛíhaspáter āṅgirasásya jishṇóḥ || 1 || sátvā bharishó gavishó duvanyasác chravasyā́d ishá ushásas turáṇyasát | satyó dravó dravaráḥ pataṃgaró dadhikrā́vésham ū́rjaṃ svàr janat || 2 || utá smāsya drávatas turaṇyatáḥ parṇáṃ ná vér ánu vāti pragardhínaḥ | ṣyenásyeva dhrájato aṅkasám pári dadhikrā́vṇaḥ sahórjā́ táritrataḥ || 3 ||

उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि ।
क्रतुं दधिक्रा अनु संतवीत्वत्पथामङ्कांस्यन्वापनीफणत् ॥४॥
हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ॥५॥

utá syá vājī́ kshipaṇíṃ turaṇyati grīvā́yām baddhó apikakshá āsáni | krátuṃ dadhikrā́ ánu saṃtávītvat pathā́m áṅkāṅsy ánv āpánīphaṇat || 4 || haṅsaḥ ṣucishád vásur antarıkshasád dhótā vedishád átithir duroṇasát | nṛishád varasád ṛitasád vyomasád abjá gojá ṛitajá adrijá ṛitám || 5 ||

40

May be repeatedly recite the praise of spacecraft. May all rising dawns inspire me. May we honour the cosmic forces of water, fire, dawn, the sun, the large planet and invincible vital powers. 1

May the spacecraft, which is active, the cherisher, swift, giver of wisdom, needing service and ease, be willing to accept the sacrificial fuel at the break of dawn. May it which is true, the fleet, and moving with fire-flames, bring for us food, strength and happiness. 2

This spacecraft is quick-moving, hastening, eager to arrive at his goal, the transporter and is as swift as hawk. Eyes of men follow it as other birds pursue the flight of a swift bird. 3

And that speedy horse-like craft, bound by his neck, his flanks, and mouth, accelerates his paces for attack. The spacecraft lends new swiftness to his speed to perform his duty and following the windings of the air-routes goes with still greater speed. 4

This spacecraft goes according to schedule, and is bright like the sun in the high effulgent region, and is like a planet in the inter space, and is like an invoker priest of the ceremonial altar, and is like a guest at home. It is like a leader among men, and the dweller in the most excellent orb, balanced in space. It moves without impediment through the clouds, on the land, and amongst the mountains, always abiding by the code of instructions. 5

(४१) एकचत्वारिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

इन्द्रा को वां वरुणा सुम्नमाप स्तोमो हविष्माँ अमृतो न होता ।
यो वां हृदि क्रतुमाँ अस्मदुक्तः पस्पर्शदिन्द्रावरुणा नमस्वान् ॥१॥
इन्द्रा ह यो वरुणा चक्र आपी देवौ मर्तः सख्याय प्रयस्वान् ।
स हन्ति वृत्रा समिथेषु शत्रूनवोभिर्वा महद्भिः स प्र शृण्वे ॥२॥
इन्द्रा ह रत्नं वरुणा धेष्ठेत्था नृभ्यः शशमानेभ्यस्ता ।
यदी सखाया सख्याय सोमैः सुतेभिः सुप्रयसा मादयैते ॥३॥

41.

Indrā kó vām varuṇā sumnám āpa stómo havíshmāñ amríto ná hótā | yó vām hridí krátumāñ asmád uktáḥ paspárṣad indrāvaruṇā námasvān || 1 || índrā ha yó váruṇā cakrá āpí devaú mártaḥ sakhyáya práyasvān | sá hanti vritrá samithéshu ṣátrūn ávobhir vā mahádbhiḥ sá prá ṣrinve || 2 || índrā ha rátnam váruṇā dhéshṭhetthā nríbhyaḥ ṣaṣamānébhyas tā | yádī sákhāyā sakhyáya sómaiḥ sutébhiḥ suprayásā mādáyaite || 3 ||

इन्द्रा युवं वरुणा दिद्युमस्मिन्नोजिष्ठमुग्रा नि वधिष्टं वज्रम् ।
यो नो दुरेवो वृकतिर्दभीतिस्तस्मिन्मिमाथामभिभूत्योजः ॥४॥
इन्द्रा युवं वरुणा भूतमस्या धियः प्रेतारा वृषभेव धेनोः ।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः ॥५॥

índrā yuvám varuṇā didyúm asminn ójishṭham ugrā ní vadhishṭam vájram | yó no durévo vrikátir dabhítis tásmin mimāthām abhíbhūty ójaḥ || 4 || índrā yuvám varuṇā bhūtám asyá dhiyáḥ pretárā vrishabhéva dhenóḥ | sá no duhīyad yávaseva gatví sahásradhārā páyasā mahí gaúḥ || 5 ||

41

O soul and mind, which laudation of yours may bestow felicity on us, similar to the blessings procured by the immortal invoker by offering oblation during ceremoney. May that praise, which is addressed by us to you both, O soul and mind, sanctified by acts, and prompted by veneration, touch your hearts. 1

O divine soul and mind, the mortal, who is diligent in offering dedication, makes you his ally to gain your friendship, he dispels his own evils and destroys all adverse impulses in the struggle, and through your great favour, he becomes renowned. 2

When as friends, well-honoured with dedication, you are exhilarated by the devotional love expressed through friendship, O soul and mind, you become most liberal givers of treasures to men, who toil to serve you in various ways. 3

O mighty soul and mind, you hurl the strongest flashing bolt of adamantine will power against those adverse impulses, which are difficult to be resisted by us, which are rapacious and malevolent. May you measure on him your over-whelming vigour. 4

O soul and mind, be the inspirer of our faculties, as the bull is of the milch-cows; may they yield us milk, like a great cow, who pouring out her thousand channels of milk, goes forth to pastures. 5

॥१६॥ तोके हिते तनय उर्वरासु सूरो दृशीके वृषणश्च पौंस्ये ।
इन्द्रा नो अत्र वरुणा स्यातामवोभिर्दस्मा परितक्म्यायाम् ॥६॥
युवामिद्ध्यवसे पूर्व्याय परि प्रभूती गविषः स्वापी ।
वृणीमहे सख्याय प्रियाय शूरा मंहिष्ठा पितरेव शंभू ॥७॥
ता वां धियोऽवसे वाजयन्तीराजिं न जग्मुर्युवयूः सुदानू ।
श्रिये न गाव उप सोममस्थुरिन्द्रं गिरो वरुणं मे मनीषाः ॥८॥

toké hité tānaya urvárāsu sū́ro dṛíṣīke vṛíshaṇaṣ ca paúṅsye | índrā no átra váruṇā syātām ávobhir dasmā́ páritakmyāyām || 6 || yuvā́m íd dhy ávase pūrvyā́ya pári prábhūtī gavíshaḥ svāpī | vṛiṇīmáhe sakhyā́ya priyā́ya ṣū́rā máṅhishṭhā pitáreva ṣambhū́ || 7 || tā́ vām dhíyó 'vase vājayántīr ājíṃ ná jagmur yuvayū́ḥ sudānū | ṣriyé ná gā́va úpa sómam asthur índraṃ gíro váruṇam me manīshā́ḥ || 8 ||

इमा इन्द्रं वरुणं मे मनीषा अग्मन्नुप द्रविणमिच्छमानाः ।
उपेमस्थुर्जोष्टार इव वस्वो रघ्वीरिव श्रवसो भिक्षमाणाः ॥९॥
अश्व्यस्य त्मना रथ्यस्य पुष्टेर्नित्यस्य रायः पतयः स्याम ।
ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्रा रायो नियुतः सचन्ताम् ॥१०॥
आ नो बृहन्ता बृहतीभिरूती इन्द्र यातं वरुण वाजसातौ ।
यद्दिद्यवः पृतनासु प्रक्रीळान्तस्य वां स्याम सनितार आजेः ॥११॥

imā́ índraṃ várunam me manīshā́ ágmann úpa dráviṇam ichámānāḥ | úpem asthur joshṭā́ra iva vásvo raghvī́r iva ṣrávaso bhíkshamāṇāḥ || 9 || áṣvyasya tmánā ráthyasya pushṭér nítyasya rāyáḥ pátayaḥ syāma | tā́ cakrāṇā́ ūtíbhir návyasībhir asmatrā́ rā́yo niyútaḥ sacantām || 10 || ā́ no bṛihantā bṛihatíbhir ūtí índra yātáṃ varuṇa vā́jasātau | yád didyávaḥ pṛítanāsu prakrī́ḷān tásya vāṃ syāma sanitā́ra ājéḥ || 11 ||

May the soul and mind, the overthrowers of foes, be around us with their gracious favours, so that, thereby we may have worthy newly-born children and grown up sons, fertile lands, long life and steer-like virility. 6

Desirous of possessing wisdom, we have recourse to you, O soul and mind for full protection. O adorable heroes, you are powerful and kind as kinsmen. We solicit friendship and affection from you, parents, as if, to us, the givers of happiness. 7

O liberal givers, those praises, soliciting abundant food, have proceeded to both of you for the sake of your protection, as soldiers long for battle, and as the sense organs long for their satisfaction and pleasures. May in the same way, my heartfelt hymns approach soul and mind. 8

These my thoughts proceed to soul and mind, desirous of obtaining wisdom, as treasure-lovers approach rich, or as humble maidens of hermitage go to the opulent householders for the charity of food. 9

May we, of our own right, be the masters of horses, chariots, and other vehicles, and nourishing food and fuel, lasting for long duration. May these two, soul and mind, traversing their own regions, direct their mobile faculties towards us, associating them with ever new aids and protections. 10

O mighty soul and mind, come to us in struggle, with your powerful protections, and may we be triumphant in that inner conflict, through your favour, where the flashing arrows of passions are hurled over all around. 11

(४२) द्विचत्वारिंशं सूक्तम्
(१-१०) दशर्चस्यास्य सूक्तस्य पौरुकुत्स्यस्त्रसदस्युर्ऋषिः । (१-६) प्रथमादिषड्टचामात्मा,
(७-१०) सप्तम्यादिचतसृणाञ्चेन्द्रावरुणौ देवताः । त्रिष्टुप् छन्दः ॥

॥१.७॥ मम॑ द्वि॒ता रा॒ष्ट्रं क्ष॒त्रिय॑स्य वि॒श्वायो॒र्विश्वे॑ अ॒मृता॒ यथा॑ नः ।
क्रतुं॑ सचन्ते॒ वरु॑णस्य दे॒वा राजा॑मि कृ॒ष्टेरु॑प॒मस्य॑ व॒व्रेः ॥१॥
अ॒हं राजा॒ वरु॑णो॒ मह्यं॒ तान्य॑सु॒र्या॑णि प्रथ॒मा धा॑रयन्त ।
क्रतुं॑ सचन्ते॒ वरु॑णस्य दे॒वा राजा॑मि कृ॒ष्टेरु॑प॒मस्य॑ व॒व्रेः ॥२॥
अ॒हमिन्द्रो॒ वरु॑ण॒स्ते म॑हि॒त्वोर्वी ग॑भी॒रे रज॑सी सु॒मेके॑ ।
त्वष्टे॑व॒ विश्वा॒ भुव॑नानि वि॒द्वान्त्समै॑रयं॒ रोद॑सी धा॒रय॑ च ॥३॥

42.

Máma dvitā́ rāshṭrám̐ kshatríyasya viṣvā́yor víṣve amṛítā yáthā naḥ | krátum̐ sacante váruṇasya devā́ rā́jāmi kṛishṭér upamásya vavréḥ || 1 || ahám̐ rā́jā váruṇo máhyam̐ tā́ny asuryā̀ṇi prathamā́ dhārayanta | krátum̐ sacante — || 2 || ahám índro váruṇas té mahitvórví gabhīré rájasī suméke | tváshṭeva víṣvā bhúvanāni vidvā́n sám airayam̐ ródasī dhāráyam̐ ca || 3 ||

अ॒हम॒पो अ॑पिन्वमु॒क्षमा॑णा धा॒रय॒ं दि॒वं॒ सद॑न ऋ॒तस्य॑ ।
ऋ॒तेन॑ पु॒त्रो अदि॑तेर्ऋ॒ताव॒ोत त्रि॒धातु॑ प्रथय॒द्वि भूम॑ ॥४॥
मां नर॒ः स्वश्वा॑ वा॒जय॑न्तो॒ मां वृ॒ताः स॒मर॑णे हवन्ते ।
कृ॒णोम्या॒जिं म॒घवा॒हमिन्द्र॒ इय॑र्मि रे॒णुम॒भिभू॑त्योजाः ॥५॥

ahám apó apinvam ukshámāṇā dhārā́yam̐ dívam̐ sádana ṛitásya | ṛiténa putró áditer ṛitā́votá tridhā́tu prathayad ví bhū́ma || 4 || mā́m̐ náraḥ sváṣvā vājáyanto mā́m̐ vṛitā́ḥ samáraṇe havante | kṛiṇómy ājím maghávāhám índra íyarmi reṇúm abhíbhūtyojāḥ || 5 ||

42

All the immortals are mine and so are the people of defence and protection. Two-fold is my empire. The divine powers abide by the order of mine, the venerable Lord; I rule over man and his kith and kin. 1

I am the king, the most venerable. On me are bestowed those principal energies that are destructive of evil forces. The divine powers abide by the order of mine, the venerable Lord. I rule over man and his kith and kin. 2

I am resplendent, I am venerable, I am in my greatness, like the vast, profound, beautiful regions. Being all wise, like supreme architect, I animate all beings. I sustain earth and heaven. 3

I uphold the moisture-shedding cosmic ocean. I uphold the effulgent region in the abode of the eternal order. Being the preserver of eternity, I create the universe according to the eternal laws. And I spread abroad the world in threefold elementary space. 4

The well-equipped and zealous fighters invoke me. Being surrounded they call on me in the conflict and endowed with victorious prowess, I smite the evils into dust in the battle. 5

॥१८॥ अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।
यन्मा सोमासो ममदन्यदुक्थोभे भयेते रजसी अपारे ॥६॥
विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृण्विषे जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥७॥
अस्माकमत्र पितरस्त आसन्त्सप्त ऋषयो दौर्गहे बध्यमाने ।
त आयजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमर्धदेवम् ॥८॥

ahám tá́ víṣvā cakaram nákir mā daívyam sáho varate ápratītam | yán mā sómāso mamádan yád ukthóbhé bhayete rájasī apāré || 6 || vidúsh ṭe víṣvā bhúvanāni tásya tá́ prá bravīshi váruṇāya vedhaḥ | tvám vṛitrá́ṇi ṣṛiṇvishe jaghanvā́n tvám vṛitā́ñ ariṇā indra síndhūn || 7 || asmā́kam átra pitáras tá āsan saptá ṛíshayo daurgahé badhyámāne | tá ā́yajanta trasádasyum asyā índram ná vṛitratúram ardhadevám || 8 ||

पुरुकुत्सानी हि वामदाशद्धव्येभिरिन्द्रावरुणा नमोभिः ।
अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरर्धदेवम् ॥९॥
राया वयं ससवांसो मदेम हव्येन देवा यवसेन गावः ।
तां धेनुमिन्द्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीम् ॥१०॥

purukútsānī hí vām ádāṣad dhavyébhir indrāvaruṇā námobhiḥ | áthā rā́jānam trasádasyum asyā vṛitrahánam dadathur ardhadevám || 9 || rāyá́ vayám sasavā́ṅso madema havyéna devá́ yávasena gá́vaḥ | tá́m dhenúm indrāvaruṇā yuvám no viṣvā́hā dhattam ánapasphurantīm || 10 ||

I have done all these deeds; on one resists my divine, unsurpassed vigour. And when the devotional love and sacred songs of my worshippers exhilarate me, then the unbounded heaven and earth, both, are alarmed. 6

All beings recognize your deeds, O venerable Lord. O worshipper, address these sacred hymns to the venerable Lord. O resplendent Lord, you are renowned for destroying evils; you have set the obstructed rivers free to flow. 7

The seven-fold principles were the protectors of this king dom, when the sun was captive in deep dark clouds. They restore for her the queen, the earth and the sun, illuminator of half the earth, the terror to the dark forces. 8

The queen of virtues propitiated you two, the Lord of cosmic light and plasma with oblations and prostrations. They restore for her, the queen, the earth and the sun, the illuminator of half the earth. 9

May we, glorifying you both, be delighted by riches; may the divines be pleased by oblations and may the cows by pastures. May you, the Lord of cosmic light and plasma, daily grant us, the very same cow, free from any imperfection. 10

(४३) त्रिचत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य सौहोत्रौ पुरुमीळ्हाजमीळ्हावृषी । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१९॥ क उ श्रवत्कतमो यज्ञियानां वन्दारु देवः कतमो जुषाते ।
कस्येमां देवीममृतेषु प्रेष्ठां हृदि श्रेषाम सुष्टुतिं सुहव्याम् ॥१॥
को मृळाति कतम आगमिष्ठो देवानामु कतमः शंभविष्ठः ।
रथं कमाहुर्द्रवदश्वमाशुं यं सूर्यस्य दुहितावृणीत ॥२॥

43.

Ká u ṣravat katamó yajñíyānāṃ vandáru deváḥ katamó jushāte | kásyemáṃ devím amríteshu préshṭhāṃ hṛidí ṣreshāma sushṭutíṃ suhavyám || 1 || kó mṛiḷāti katamá ā́gamishtho devā́nām u katamáḥ ṣámbhavishṭhaḥ | rátham kám āhur dravádaṣvam āṣúṃ yáṃ sū́ryasya duhitā́vṛiṇīta || 2 ||

मक्षू हि ष्मा गच्छथ ईवतो द्यूनिन्द्रो न शक्तिं परितक्म्यायाम् ।
दिव आजाता दिव्या सुपर्णा कया शचीनां भवथः शचिष्ठा ॥३॥
का वां भूदुपमातिः कया न आश्विना गमथो हूयमाना ।
को वां महश्चित्त्यजसो अभीक उरुष्यतं माध्वी दस्रा न ऊती ॥४॥
उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम् ।
मध्वा माध्वी मधु वां प्रुषायन्यत्सीं वां पृक्षो भुरजन्त पक्वाः ॥५॥

makshū́ hí shmā gáchatha ī́vato dyū́n índro ná ṣaktím páritakmyāyām | divá ā́jātā divyá suparṇā́ káyā ṣácīnām bhavathaḥ ṣácishṭhā || 3 || kā́ vām bhūd úpamātiḥ káyā na ā́ṣvinā gamatho hūyámānā | kó vām mahás cit tyájaso abhī́ka urushyátam mādhvī dasrā na ūtī́ || 4 || urú vāṃ ráthaḥ pári nakshati dyā́m ā́ yát samudrā́d abhí vártate vām | mádhvā mādhvī mádhu vām prushāyan yát sīṃ vām príksho bhurájanta pakvā́ḥ || 5 ||

43

Which of these, who deserve honour will listen to our prayers? Which of all divine forces will response to our sacred prayers? On whose heart, dearest among the immortals, may we lay this celestial, splendid, dedicated, affectionate prayer? 1

Who will make us happy? Who will, among divine powers, come promptly to us? Who will bring real joy to us? What chariot do they say is quick and drawn by rapid steeds? Verily, that, which the daughter of the sun, the dawn, selects. 2

By moving, you proceed repidly by day and manifest your power just as the sun manifests its power at the end of night. You are, O twin-divines, descending from heaven, and possessing divine graceful motion. (May we know) by which of your functions, you are most distinguished. 3

O twin-divines, sweet-tempered and foe-destroyers, what could be the fit measure to match your merits? Invoked by what praises do you come to us? Who can bear the attack of your great wrath? O destroyers of evils, lovers of sweetness, may you defend us with your protective measures. 4

Your chariot travels in wide space and round the heaven, till it goes beyond the firmament. Singers of songs are adding sweet melodies to their words of devotional offerings, as if mixing boiled barley with other libations, and sweet herbal juices with milk. 5

सिन्धुर्ह वां रसया सिञ्चदश्वान्घृणा वयोऽरुषासः परि ग्मन् ।
तदू षु वामजिरं चेति यानं येन पती भवथः सूर्यायाः ॥६॥
इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥७॥

síndhur ha vāṃ rasáyā **siñcad áṣvān ghriṇā́ váyo 'rushā́saḥ pári gman** | tád ū shú **vām ajirā́ṃ** ceti yā́naṃ yéna pátī bhávathaḥ sūryā́yāḥ || 6 || **ihéha yád vāṃ** samanā́ paprikshé séyám asmé sumatír vā-**jaratnā** | urushyátaṃ jaritā́raṃ yuvā́ṃ ha ṣritā́ḥ kā́mo nā-**satya** yuvadrík || 7 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य सौहोत्रौ पुरुमीळ्हाजमीळ्हावृषी । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२०॥ तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः ।
यः सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम् ॥१॥
युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत्ककुहासो रथे वाम् ॥२॥
को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत् ॥३॥

44.

Táṃ vāṃ ráthaṃ vayám adyā́ huvema prithujráyam **aṣvinā** sáṃgatiṃ góḥ | yáḥ sūryā́ṃ váhati vandhurāyúr **gírvāhasam** purutámaṃ vasūyúm || 1 || yuváṃ ṣríyam aṣvinā **devátā tā́ṃ** dívo napātā vanathaḥ ṣácībhiḥ | yuvór vápur **abhí** príkshaḥ sacante váhanti yát kakuhā́so ráthe vām || 2 || kó vām adyā́ karate rātáhavya ūtáye vā sutapéyāya **vārkaíḥ** | ritásya vā vanúshe pūrvyā́ya námo yemānó aṣvinā́ **vavartat** || 3 ||

The radiant rays carry over moisture from flowing waters, just as steeds moving across the river. The radiations pass on like birds, bright with lustre. Well known is that quick-moving chariot, whereby you become lords of the dawns. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, my aspirations are directed towards you for gratification. 7

44

O twin-divines, today we invoke your rapid chariot, which is far-spreading and the associator of the solar rays. This well-tightened chariot, which is vast, rich in treasure, and laden with prai[illegible] bears the dawn. 1

O twin-divines, sustainers of heaven, you enjoy this glory by your might and power, and by the sacrificial food, which is offered to you; your stately horses (rays) draw you in your chariot. 2

Who is that offerer of oblations; that addresses you today with hymns, for the sake of obtaining protection, and for gaining spiritual joy, or for the eternal fulfilment of the aspiration of worship. Who is the offerer of adoration, that brings you, O twin-divines, to this place of worship. 3

हि॒र॒ण्यये॑न पुरुभू॒ रथे॑ने॒मं य॒ज्ञं ना॑स॒त्योप॑ यातम् ।
पिबा॑थ॒ इन्मधु॑नः सो॒म्यस्य॒ दध॑थो॒ रत्नं॑ विध॒ते जना॑य ॥४॥
आ नो॑ यातं दि॒वो अच्छा॑ पृथि॒व्या हि॑र॒ण्यये॑न सु॒वृता॒ रथे॑न ।
मा वा॑म॒न्ये नि य॑म॒न्देव॒यन्तः॒ सं यद्द॒दे नाभिः॑ पू॒र्व्या वा॑म् ॥५॥
नू नो॑ र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॒ दस्रा॒ मिमा॑थामु॒भये॑ष्व॒स्मे ।
नरो॒ यद्वा॑मश्विना॒ स्तोम॒माव॑न्त्स॒धस्तु॑तिमाजमी॒ळ्हासो॑ अग्मन् ॥६॥
इ॒हेह॒ यद्वां॑ सम॒ना प॑पृ॒क्षे सेयम॒स्मे सु॑म॒तिर्वा॑जरत्ना ।
उ॒रु॒ष्यतं॑ जरि॒तारं॑ यु॒वं ह॑ श्रि॒तः कामो॑ नासत्या युव॒द्रिक् ॥७॥

hiranyáyena purubhū́ ráthenemáṃ yajñáṃ nāsatyópa yātam | píbātha ín mádhunaḥ somyásya dádhatho rátnaṃ vidhaté jánāya || 4 || ā́ no yātaṃ divó áchā prithivyā́ hiranyáyena suvṛítā ráthena | mā́ vām anyé ní yaman devayántaḥ sáṃ yád dadé nā́bhiḥ pūrvyā́ vām || 5 || nú no rayím puruvī́ram brihántam dásrā mímāthām ubháyeshv asmé | náro yád vām asvinā stómam ā́van sadhástutim ājamīḷhā́so agman || 6 || ihéha yád vāṃ — || 7 ||

(४५) पञ्चचत्वारिंशं सूक्तम्
(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अश्विनौ देवते । (१-६) प्रथमादिषड्टचां जगती,
(७) सप्तम्याश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ ए॒ष स्य भा॒नुरुदि॑यर्ति यु॒ज्यते॒ रथः॒ परि॑ज्मा दि॒वो अ॒स्य सान॑वि ।
पृ॒क्षासो॑ अस्मिन्मिथु॒ना अधि॒ त्रयो॒ दृति॑स्तु॒रीयो॒ मधु॑नो॒ वि र॑प्शते ॥१॥

45.

Eshá syá bhānúr úd iyarti yujyáte ráthaḥ párijmā divó asyá sánavi | prikshā́so asmin mithunā́ ádhi trayo drítis turíyo mádhuno ví rapṣate || 1 ||

O omnipresent, ever-true twin-divines, come with your golden chariot to this place of worship and participate in the sparkling glory of universe, and give precious treasures to the devotee, who adores you. 4

Come to us, whether from heaven or earth, with your well-constructed golden chariot. Let not other worshippers, aspiring to be divine, detain you. Because here you are bound by earlier bonds of friendship. 5

O destroyers of devils, may you grant us both great opulence, comprising many descendants, since the leaders of the worship have addressed many praises, and worshippers of eternal Lord have joined them in their laudations. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, our aspirations are directed towards you for gratification. 7

45

Yonder goes up the sun, your chariot, O twin-divines, traversing the regions. It is associated with the divine orb on the summit of the heaven. Within it are the three analogous kinds of food: the wind, the electricity and the water; and the leather-like vessel of the sweet clouds rustling is the fourth one. 1

उद्वां पृक्षासो मधुमन्त ईरते रथा अश्वास उषसो व्युष्टिषु ।
अपोर्णुवन्तस्तम आ परीवृतं स्वर्ण शुक्रं तन्वन्त आ रजः ॥२॥
मध्वः पिबतं मधुपेभिरासभिरुत प्रियं मधुने युञ्जाथां रथम् ।
आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना ॥३॥
हंसासो ये वां मधुमन्तो अस्रिधो हिरण्यपर्णा उहुव उषर्बुधः ।
उदप्रुतो मन्दिनो मन्दिनिस्पृशो मध्वो न मक्षः सवनानि गच्छथः ॥४॥

úd vām prikshā́so mádhumanta īrate ráthā á́svāsa usháso vyushṭishu | aporṇuvántas táma ā́ párīvritaṃ svàr ṇá ṣukráṃ tanvánta ā́ rájaḥ || 2 || mádhvaḥ pibataṃ madhupébhir āsábhir utá priyám mádhune yuñjathāṃ rátham | ā́ vartaním mádhunā jinvathas pathó dṛítiṃ vahethe mádhumantam aṣvinā || 3 || haṅsā́so yé vām mádhumanto asrídho híraṇyaparṇā uhúva usharbúdhaḥ | udaprúto mandíno mandinispṛíṣo mádhvo ná mákshaḥ sávanāni gachathaḥ || 4 ||

स्वध्वरासो मधुमन्तो अग्नय उस्रा जरन्ते प्रति वस्तोरश्विना ।
यन्निक्तहस्तस्तरणिर्विचक्षणः सोमं सुषाव मधुमन्तमद्रिभिः ॥५॥
आकेनिपासो अहभिर्दविध्वतः स्वर्ण शुक्रं तन्वन्त आ रजः ।
सूरश्चिदश्वान्युयुजान ईयते विश्वाँ अनु स्वधया चेतथस्पथः ॥६॥
प्र वामवोचमश्विना धियंधा रथः स्वश्वो अजरो यो अस्ति ।
येन सद्यः परि रजांसि याथो हविष्मन्तं तरणिं भोजमच्छ ॥७॥

svadhvarā́so mádhumanto agnáya usrā́ jarante práti vástor aṣvínā | yán niktáhastas taráṇir vicakshaṇáḥ sómaṃ susháva mádhumantam ádribhiḥ || 5 || ākenipā́so áhabhir dávidhvataḥ svàr ṇá ṣukráṃ tanvánta ā́ rájaḥ | sū́ras cid á́svān yuyujāná īyate víṣvāñ ánu svadháyā cetathas patháḥ || 6 || prá vām avocam aṣvinā dhiyaṃdhā́ ráthaḥ sváṣvo ajáro yó ásti | yéna sadyáḥ pári rájāṅsi yāthó havíshmantaṃ taráṇim bhojám ácha || 7 ||

Your food-bearing, cloud-laden, well-horsed chariots, appear at the flash of the dawn, scattering the surrounding gloom, like the sun, and spreading bright radiance over the firmament. 2

May you drink the heavenly sweet sap with lips accustomed to drink it; may you harness your beloved chariot for the sweet sap. May you come to the dwelling of the worshipper, and enliven the path with the sacred sap. May you bring, O twin-divines, the leather vessels, filled with the heavenly elixir. 3

May you come to our place of worship, as fleeing insects and birds to honey, with those waves that are swift of speed, gentle, persistent in action, golden-winged, bearers of burdens, early wakers at dawn, dispensers of water, exulting and sipping the heavenly elixir. 4

The foremost requisite of the holy rituals, the sacred fire, the acceptor of sweet libations, praises the associated twin-divines every day, when the prudent priest, the conductor of the ceremony, with clean hands expresses by grinding stones the sweet-flavoured juice of medicinal herbs. 5

The near-advancing rays, dispersing the darkness by the light of day, are over-spreading the firmament with lustre. The sun, harnessing as if the (horses) of his chariot, proceeds on his way. May you investigate the paths on which the sun traverses, offering food libations, as he moves. 6

Celebrating sacred rites, I glorify you, O twin-divines. Your undecaying chariot has excellent horses, wherewith you traverse swiftly through the regions of space. May you abounding in oblations promptly come to our place of worship, confering happiness. 7

(४६) षट्चत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चो वायुः,
(२-७) द्वितीयादिषण्णाञ्चेन्द्रवायू देवते । गायत्री छन्दः ॥

२॥ अग्रं पिबा मधूनां सुतं वायो दिविष्टिषु । त्वं हि पूर्वपा असि ॥१॥
शतेना नो अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः । वायो सुतस्य तृम्पतम् ॥२॥
आ वां सहस्रं हरय इन्द्रवायू अभि प्रयः । वहन्तु सोमपीतये ॥३॥

46.

Ágram pibā mádhūnām sutám vāyo díviṣhṭishu | tvam hí pūrvapā́ ási || 1 || ṣaténa no abhíshṭibhir niyútvāñ índrasārathiḥ | vā́yo sutásya trimpatam || 2 || ā́ vām sahásram háraya índravāyū abhí práyaḥ | váhantu sómapītaye || 3 ||

रथं हिरण्यवन्धुरमिन्द्रवायू स्वध्वरम् । आ हि स्थाथो दिविस्पृशम् ॥४॥
रथेन पृथुपाजसा दाश्वांसमुप गच्छतम् । इन्द्रवायू इहा गतम् ॥५॥
इन्द्रवायू अयं सुतस्तं देवेभिः सजोषसा । पिबतं दाशुषो गृहे ॥६॥
इह प्रयाणमस्तु वामिन्द्रवायू विमोचनम् । इह वां सोमपीतये ॥७॥

rátham híraṇyavandhuram índravāyū svadhvarám | ā́ hí sthā́tho divispríṣam || 4 || ráthena prithupā́jasā dāṣvā́ṅsam úpa gachatam | índravāyū ihā́ gatam || 5 || índravāyū ayám sutás tám devébhiḥ sajóshasā | píbatam dāṣúsho grihé || 6 || ihá prayā́ṇam astu vām índravāyū vimócanam | ihá vām sómapītaye || 7 ||

46

Accept first, O vital breath, the presented offering of the devotional love, at worship that secures happiness, for, you verily are the first acceptor. 1

O vital breath, associated by the subsidiaries, the sense-organs and having the soul as the charioteer, come for the fulfilment of our numerous aspirations. May you and the soul enjoy the worldly pleasures. 2

O soul and vital breath, may the thousands steeds comprising sense perceptions, eager for sustenance bring you to relish exhilarating enjoyments. 3

O soul and vital breath, may you mount the golden-seated chariot, the body, that aids our worship, soaring high to the inner most bliss. 4

O soul and vital breath, while going to the liberal devotee, come here with your very strong chariot of the body. 5

O soul and vital breath, these devotional songs are recited for you. May you, associated with Nature's bounties relish it in the home of the liberal devotee. 6

O soul and vital breath, may hither be the course of your journey. May you let your sense-organs relax here for enjoying the heavenly bliss. 7

(४७) सप्तचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चो वायुः, (२-४) द्वितीयादितृचस्य चेन्द्रवायू देवते । अनुष्टुप् छन्दः ॥

॥२३॥

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु ।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥१॥
इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः ।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक् ॥२॥
वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती ।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये ॥३॥
या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा ।
अस्मे ता यज्ञवाहसेन्द्रवायू नि यच्छतम् ॥४॥

47.

Vā́yo ṣukró ayāmi te mádhvo ágram dívishṭishu | ā́ yāhi sómapītaye spārhó deva niyútvatā || 1 || índraṣ ca vāyav eshām sómānām pītím arhathaḥ | yuvā́m hí yántíndavo nimnám ā́po ná sadhryàk || 2 || vā́yav índraṣ ca ṣushmíṇā sarátham ṣavasas patī | niyútvantā na ūtáya ā́ yātam sómapītaye || 3 || yā́ vām sánti puruspṛ́ho niyúto dāṣúshe narā asmé tā́ yajñavāhaséndravāyū ní yachatam || 4 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । वायुर्देवता । अनुष्टुप् छन्दः ॥

॥२४॥

विहि होत्रा अवीता विपो न रायो अर्यः ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥१॥

48.

Vihí hótrā ávītā vípo ná rā́yo aryáḥ | vā́yav ā́ candréṇa ráthena yāhí sutásya pītáye || 1 ||

47

O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your susidiaries, the sense perceptions, to enjoy the exhilarating experiences. 1

O soul and vital breath, both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels. 2

O soul and vital breath, lords of strength, vigorous, and drawn by the subsidiaries, the sense-perceptions, may both of you come riding in the same vehicle to accept devotional love for our protection. 3

Leaders of ceremonies, conveyors of sacred homage, O soul and vital breath, may you grant to the dedicated devotees the reputed sense-enjoying faculties, which are blessed by you. 4

48

O vital breath, come like an army chief, the terrifier of evil force. May you enrich the worshipper and come with your refulgent car to enjoy exhilarating experiences. 1

निर्युवाणो अशस्तीर्नियुत्वाँ इन्द्रसारथिः ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥२॥
अनु कृष्णे वसुधिती येमाते विश्वपेशसा ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥३॥
वहन्तु त्वा मनोयुजो युक्तासो नवतिर्नव ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥४॥
वायो शतं हरीणां युवस्व पोष्याणाम् ।
उत वा ते सहस्रिणो रथ आ यातु पाजसा ॥५॥

niryuvāṇó áṣastīr niyútvāñ índrasārathiḥ | vā́yav — || 2 || ánu krishṇé vásudhitī yemáte viṣvápeṣasā | vā́yav — || 3 || váhantu tvā manoyújo yuktā́so navatír náva | vā́yav — || 4 || vā́yo ṣatám hárīṇām yuvásva póshyāṇām | utá vā te sahasríṇo rátha ā́ yātu pā́jasā || 5 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१–६) षड्वस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्राबृहस्पती देवते । गायत्री छन्दः ॥

॥२५॥ इदं वामास्ये हविः प्रियमिन्द्राबृहस्पती । उक्थं मदश्च शस्यते ॥१॥
अयं वां परि षिच्यते सोम इन्द्राबृहस्पती । चारुर्मदाय पीतये ॥२॥
आ न इन्द्राबृहस्पती गृहमिन्द्रश्च गच्छतम् । सोमपा सोमपीतये ॥३॥

49.

Idáṃ vām āsyè havíḥ priyám indrābrihaspatī | ukthám mádaṣ ca ṣasyate || 1 || ayáṃ vām pári shicyate sóma indrābrihaspatī | cā́rur mádāya pītáye || 2 || ā́ na indrābrihaspatī griháṃ índraṣ ca gachatam | somapā́ sómapītaye || 3 ||

O vital breath, the represser of calumnies, drawn by the subsidiaries, the sense perceptions, and having the soul as your charioteer, come with your refulgent car to enjoy exhilarating experiences. 2

The two attractive sources of sustenance, the universal forms (heaven and earth) wait upon you; come, O vital breath, with your refulgent car to enjoy exhilarating experiences. 3

May the ninety-nine energies, harnessed together, swift as mind, convey you. Come, O vital breath, with your brilliant sense-perceptions to enjoy exhilarating experiences. 4

Harness, O vital breath, one hundred vital energies, or even a thousand, and let your chariot come with rapidity hither. 5

49

O resplendent self and the super-dominating wisdom, I, the ego, present a morsel of melodies into your mouth and offer loving devotion to your heart. 1

This sweet sacred hymn has been expressed, O resplendent self and supreme wisdom, for you for acceptance and exhilaration. 2

O resplendent self and supreme wisdom, relishers of divine pleasure, come to our dwelling (inner cavity) and accept our loving devotion. 3

अस्मे इन्द्राबृहस्पती रयिं धत्तं शतग्विनम् । अश्वावन्तं सहस्रिणम् ॥४॥
इन्द्राबृहस्पती वयं सुते गीर्भिर्हवामहे । अस्य सोमस्य पीतये ॥५॥
सोममिन्द्राबृहस्पती पिबतं दाशुषो गृहे । मादयेथां तदोकसा ॥६॥

asmé indrābrihaspatī rayím dhattam satagvínam | ásvāvantam sahasrínam || 4 || índrābríhaspátī vayám suté gīrbhír havāmahe | asyá sómasya pītáye || 5 || sómam indrābrihaspatī píbatam dāsúsho grihé | mādáyethām tádokasā || 6 ||

(५०) पञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। (१-९) प्रथमादिनवर्चां बृहस्पतिः, (१०-११) दशम्येकादश्योश्चेन्द्राबृहस्पती देवते। (१-९, ११) प्रथमादिनवर्चामेकादश्याश्च त्रिष्टुप्, (१०) दशम्याश्च जगती छन्दसी ॥

॥२६॥ यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥१॥
धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥२॥

50.

Yás tastámbha sáhasā vi jmó ántān bríhaspátis trishadhasthó rávena | tám pratnása ríshayo dídhyānāh puró víprā dadhire mandrájihvam || 1 || dhunétayah supraketám mádanto bríhaspate abhí yé nas tatasré | príshantam sriprám ádabdham ūrvám bríhaspate rákshatād asya yónim || 2 ||

Grant us, O resplendent self and supreme wisdom hundreds of cows (thoughts) and thousands of horses (vital activity). 4

O resplendent self and supreme wisdom, we invoke you with praises to share the effused sap of devotion and enjoy the drink. 5

Cherish, O resplendent self and supreme wisdom, cherish the loving devotion, in the apartment of the donor, and be exhilarated in his abode. 6

50

Amongst the very very old heavenly bodies, stars, planets, the most prominent is the lord of the vast universe (the sun, of the physical region), who has pleasing tongue of flames, who sustains the ends of the earth by his might, and who abides with sovereignity in the three regions of the universe. 1

O Lord of vast universe (universal Lord of spiritual region), may you protect the fruit-yielding, progressive, invincible, great sacred works of your such worshippers, as gladden you by their work, and who are possessed of great wisdom, and glorify you. May you make their adversaries tremble. 2

बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्वः श्चोतन्त्यभितो विरप्शम् ॥३॥
बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि ॥४॥
स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥५॥

bṛíhaspate yā́ paramā́ parāvád áta ā́ ta ṛitaspṛíso ní sheduḥ | túbhyaṃ khātā́ avatā́ ádridugdhā mádhva ṣcotanty abhíto virapṣám || 3 || bṛíhaspátiḥ prathamáṃ jā́yamāno mahó jyótishaḥ paramé vyòman | saptā́syas tuvijātó rávena ví saptáraṣmir adhamat támāṅsi || 4 || sá sushṭúbhā sá ṛíkvatā gaṇéna valáṃ ruroja phaligáṃ rávena | bṛíhaspátir usríyā havyasū́daḥ kánikradad vā́vaṣatīr úd ājat || 5 ||

॥२७॥

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥६॥
स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥७॥
स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति ॥८॥

evā́ pitré viṣvádevāya vṛíshṇe yajñaír vidhema námasā havírbhiḥ | bṛíhaspate suprajā́ vīrávanto vayáṃ syāma pátayo rayīṇā́m || 6 || sá íd rā́jā prátijanyāni víṣvā ṣúshmeṇa tasthāv abhí vīryèṇa | bṛíhaspátiṃ yáḥ súbhṛitam bibhárti valgūyáti vándate pūrvabhā́jam || 7 || sá ít ksheti súdhita ókasi své tásmā íḷā pinvate viṣvadā́nīm | tásmai víṣaḥ svayám evá namante yásmin brahmā́ rā́jani pū́rva éti || 8 ||

O sun, lord of vast universe, these vital rays of yours, coming from a distant region, exist in the eternal order. May these rays relish the exhilarating moisture of all that is on this earth, just as the worshipper enjoys the herbal juice, pressed by the sounding stones during the ceremony and flowing copiously, as if from a deep well. 3

O sun, lord of vast universe, you first appear in the highest region of supreme light with your seven-fold mouth and with noise of thunder ; with seven rays, you blow and disperse the darkness. 4

Aided by the reputed and brilliant troop of the devout sages, he destroys with super-sound the crooked pollution. Then the sun, the lord of vast universe, the bestower of food with super-sound, sets free his rays for the growth of harvest, that supplies the material of oblations. 5

Thus may we offer worship with praises and dedication and with oblation to the paternal universal Lord, the showerer of benefits, and may we, O Lord of Universe, be blessed with excellent and valiant progeny and become proud possessors of rich treasures. 6

Surely that prince overcomes by his strength and prowess all hostile people, who cherishes Supreme Lord liberally by oblations and glorifies and honours him as the foremost sharer of the offering. 7

Verily he dwells in peace and comfort in his own house ; to him the earth bears fruit in all seasons ; to him his subjects willingly pay homage, the prince to whom the Lord supreme first favours with His blessings. 8

अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या ।
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः ॥९॥
इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥१०॥
बृहस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर्भूत्वस्मे ।
अविष्टं धियो जिगृतं पुरंधीर्जजस्तमर्यो वनुषामरातीः ॥११॥

ápratīto jayati sám̐ dhánāni prátijanyāny utá yā́ sájanyā | avasyáve yó várivaḥ kriṇóti brahmáṇe rā́jā tám avanti deváḥ || 9 || índras ca sómam pibatam brihaspate 'smín yajñé mandasānā́ vrishaṇvasū | ā́ vām̐ visantv índavaḥ svābhúvo 'smé rayím̐ sárvavīram̐ ní yachatam || 10 || bŕihaspata indra várdhatam̐ naḥ sácā sā́ vām̐ sumatír bhūtv asmé | avishṭám̐ dhíyo jigritám púram̐dhīr jajastám aryó vanúshām árātīḥ || 11 ||

(५१) एकपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥ हरिःॐ ॥

॥१॥ इदमु त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसो वयुनावदस्थात् ।
नूनं दिवो दुहितरो विभातीर्गातुं कृणवन्नुषसो जनाय ॥१॥
अस्थुरु चित्रा उषसः पुरस्तान्मिता इव स्वरवोऽध्वरेषु ।
व्यू व्रजस्य तमसो द्वारोच्छन्तीरव्रञ्छुचयः पावकाः ॥२॥

51.

Idám u tyát purutámam purástāj jyótis támaso vayúnāvad asthāt | nūnám̐ divó duhitáro vibhātī́r gātúm̐ kriṇavann usháso jánāya || 1 || ásthur u citrā́ ushásaḥ purástān mitā́ iva sváravo 'dhvaréshu | vy ū̀ vrajásya támaso dvā́rochántīr avrañ chúcayaḥ pāvakā́ḥ || 2 ||

Unopposed, that prince becomes the winner of the treasures of hostile people, and of his own subjects, who bestows riches upon learned men and seeks their protection. All divine powers also offer protection to him. 9

O Supreme Lord, may you and your radiant powers, exulting and showering riches, accept our devotional love at congregation. May you be fully satisfied with our loving regards. May you bestow upon us riches and heroic descendants. 10

O Lord with resplendence and supreme wisdom, may you elevate us : may we be combinedly blessed with both of your these attributes. May you assist our holy thoughts and wake up our spirits. May you weaken the hatred of our adversaries. 11

51

Their widely-spread light is coming up in the east, from out of darkness, inspiring divine wisdom. Verily the brilliant dawns, the daughter of heaven, enlighten the path of action for men. 1

The richly-coloured dawns rise up in the east, like the pillars planted at the place of worship round the altar. Radiant, splendid and purifying are they manifested, opening the portals of the fold of gloom. 2

उच्छन्तीरद्य चितयन्त भोजान्राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्वबुध्यमानास्तमसो विमध्ये ॥३॥
कुवित्स देवीः सनयो नवो वा यामो बभूयादुषसो वो अद्य ।
येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदूष ॥४॥
यूयं हि देवीर्ऋतयुग्भिरश्वैः परिप्रयाथ भुवनानि सद्यः ।
प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम् ॥५॥

uchántīr adyá citayanta bhoján rādhodéyāyosháso maghónīḥ | acitré antáḥ paṇáyaḥ sasantv ábudhyamānās támaso vímadhye || 3 || kuvít sá devīḥ sanáyo návo vā yā́mo babhūyā́d ushaso vo adyá | yénā návagve áṅgire dáṣagve saptásye revatī reván ūshá || 4 || yūyáṃ hí devīr ṛitayúgbhir áṣvaiḥ paripravāthá bhúvanāni sadyáḥ | prabodháyantīr ushasaḥ sasántaṃ dvipā́c cátushpāc caráthāya jīvám || 5 ||

॥२॥ क्व स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम् ।
शुभं यच्छुभ्रा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः ॥६॥
ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः ।
यास्वीजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आप ॥७॥
ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः ।
ऋतस्य देवीः सदसो बुधाना गवां न सर्गा उषसो जरन्ते ॥८॥

kvà svid āsām katamā́ purāṇī́ yáyā vidhā́nā vidadhúr ṛibhūṇā́m | ṣúbhaṃ yác chubhrā́ ushásaṣ cáranti ná ví jñāyante sadṛíṣīr ajuryā́ḥ || 6 || tā́ ghā tā́ bhadrā́ ushásaḥ purā́sur abhishṭídyumnā ṛitájātasatyāḥ | yā́sv ījānáḥ ṣaṣamāná ukthaí stuváñ chánsan drávinaṃ sadyá ā́pa || 7 || tā́ ā́ caranti samanā́ purástāt samānátaḥ samanā́ paprathānā́ḥ | ṛitásya devī́ḥ sádaso budhānā́ gávāṃ ná sárgā usháso jarante || 8 ||

The gloom-dispelling, affluent dawns animate the pious worshippers to offer sacrificial treasure. May the churlish traffickers sleep on unawakened in the gloomy depth of darkness. 3

O divine dawns, may your chariot, whether old or new, be frequent at this day's worship, wherewith, O affluent dawns, possessing riches, may you shine upon the singers reciting seven-tones of the fire-priests, presiding over the ceremony lasting nine or ten days. 4

O divine dawns, with speedy rays, harnessed by eternal order, you swiftly travel round the regions of space. May you arouse the sleeping creatures, whether biped (men) or quadraped (cattle), so that they may pursue their assigned duties. 5

Where is that ancient one of those dawns, through whom the works of men of experience and wisdom are accomplished ? As the bright dawns happily proceed onward, they are not known apart, being alike and undecaying. 6

Blessed are those dawns, shining with blessings, furnished with that truth which springs from eternal holy order. With the help of these dawns, the worshipper, adoring with silent praises, and glorifying with hymns, soon obtains riches. 7

Coming from the east, from the same region alike, they spread around in a similar form. These divine dawns, springing from the seat of holy order, shine like radiant rays of the sun. 8

ता इन्न्वे३व स॒मना॑ समा॒नीरमी॑तवर्णा उ॒षस॑श्चरन्ति ।
गूह॑न्ती॒रभ्व॒मसि॑तं॒ रुश॑द्भिः शु॒क्रास्त॒नूभि॒ः शुच॑यो रुचा॒नाः ॥९॥
र॒यिं दि॑वो दुहितरो विभा॒तीः प्र॒जाव॑न्तं यच्छता॒स्मासु॑ देवीः ।
स्यो॒नादा व॑ः प्रति॒बुध्य॑माना॒ः सु॒वीर्य॑स्य॒ पत॑यः स्याम ॥१०॥
तद्वो॑ दिवो दुहितरो विभा॒तीरुप॑ ब्रुव उषसो य॒ज्ञके॑तुः ।
व॒यं स्या॑म य॒शसो॒ जने॑षु॒ तद्द्यौश्च॑ ध॒त्तां पृ॑थि॒वी च॑ दे॒वी ॥११॥

tá ín nv èvá samanā́ samānī́r ámītavarṇā ushásaṣ caranti | gū́hantīr ábhvam ásitam rúṣadbhiḥ ṣukrā́s tanū́bhiḥ ṣúcayo rucānā́ḥ || 9 || rayím divo duhitaro vibhātī́ḥ prajā́vantam yachatāsmā́su devīḥ | syonā́d ā́ vaḥ pratibúdhyamānāḥ suvī́ryasya pátayaḥ syāma || 10 || tád vo divo duhitaro vibhātī́r úpa bruva ushaso yajñáketuḥ | vayám syāma yaṣáso jáneshu tád dyaúṣ ca dhattā́m prithiví ca deví || 11 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । उषा देवता । गायत्री छन्दः ॥

॥३॥ प्रति॒ ष्या सू॒नरी॒ जनी॑ व्यु॒च्छन्ती॒ परि॒ स्वसु॑ः । दि॒वो अ॑दर्शि दुहि॒ता ॥१॥
अश्वे॑व चि॒त्रारु॑षी मा॒ता गवा॑मृ॒ताव॑री । सखा॑भूद॒श्विनो॑रु॒षाः ॥२॥
उ॒त सखा॑स्य॒श्विनो॑रु॒त मा॒ता गवा॑मसि । उ॒तोषो॒ वस्व॑ ईशिषे ॥३॥
या॒व॒यद्द्वे॑षसं त्वा चिकि॒त्वित्सू॑नृतावरि । प्रति॒ स्तोमै॑रभुत्स्महि ॥४॥

52.

Práti shyā́ sūnárī jánī vyuchántī pári svásuḥ | divó adarṣi duhitā́ || 1 || áṣveva citrā́rushī mātā́ gávām ritā́varī | sákhābhūd aṣvínor ushā́ḥ || 2 || utá sákhāsy aṣvínor utá mātā́ gávām asi | utósho vásva īṣishe || 3 || yāvayáddveshasam tva cikitvít sūnṛitāvari | práti stómair abhutsmahi || 4 ||

These dawns proceed verily all alike, of similar forms, of infinite colours, pure, bright, illumining, concealing the gigantic might of darkness with the radiant rays. 9

O divine, O heaven's resplendent daughters, bestow upon us wealth, children and grand-children. Awaking us for our benefit, may you bless us to be the masters of heroic vigour. 10

O daughters of heaven, resplendent dawns, I, the institutor of worship, implore you, so that we may be glorious among people, and may heaven and earth and light sustain us. 11

52

The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart. 1

The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the object of worship, is the friend of the twin-divines,—the sun and moon. 2

O dawn, you are the friend of the twin-divines, you are the mother of the rays of light; you rule over riches. 3

With laudations we awaken you, O dawn endowed with the light of truth, driver of animosities, and restorer of consciousness. 4

प्रति भद्रा अदृक्षत गवां सर्गा न रश्मयः । ओषा अप्रा उरु ज्रयः ॥५॥
आपप्रुषी विभावरि व्यावर्ज्योतिषा तमः । उषो अनु स्वधामव ॥६॥
आ द्यां तनोषि रश्मिभिरान्तरिक्षमुरु प्रियम् । उषः शुक्रेण शोचिषा ॥७॥

práti bhadrá adrikshata gávām sárgā ná raṣmáyaḥ | óshá aprā urú jráyaḥ || 5 || āpaprúshī vibhāvari vy ấvar jyótishā támaḥ | úsho ánu svadhấm ava || 6 || ấ dyấm tanoshi raṣmíbhir ấntárikshaṁ urú priyám | úshaḥ ṣukréṇa ṣocíshā || 7 ||

(५३) त्रिपञ्चाशं सूक्तम्
(१–७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । सविता देवता । जगती छन्दः ॥

॥४॥ तद्देवस्य सवितुर्वार्यं महद्वृणीमहे असुरस्य प्रचेतसः ।
छर्दिर्येन दाशुषे यच्छति त्मना तन्नो महाँ उदयान्देवो अक्तुभिः ॥१॥
दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः ।
विचक्षणः प्रथयन्नापृणन्नुर्वजीजनत्सविता सुम्नमुक्थ्यम् ॥२॥
आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।
प्र बाहू अस्राक्सविता सवीमनि निवेशयन्प्रसुवन्नक्तुभिर्जगत् ॥३॥

53.

Tád devásya savitúr vấryam mahád vriṇīmáhe ásurasya prácetasaḥ | chardír yéna dāṣúshe yáchati tmánā tán no mahấṅ úd ayān devó aktúbhiḥ || 1 || divó dhartá bhúvanasya prajápatiḥ piṣáñgam drāpím práti muñcate kavíḥ | vicakshaṇáḥ pratháyann āpriṇánn urv ájījanat savitá sumnám ukthyàm || 2 || ấprā rájāṅsi divyáni pấrthivā ṣlókam deváḥ kriṇute svấya dhármaṇe | prá bāhú asrāk savitá sávīmani niveṣáyan prasuvánn aktúbhir jágat || 3 ||

The auspicious rays are visible, spreading like scattered cows. The dawn has filled the world with her refulgence. 5

O refulgent dawns, filling the world with light, you dispel darkness with your radiance. There after may you protect our grainaries. 6

You overspread, O dawns, the heaven with rays, as well as the vast and loving firmament with pure lustre. 7

53

We, solicit of this divine, powerful and all wise creator, who deserves adoration, and who is master of ample wealth ; wherewith He freely grants His worshipper, offerer of homage, protection of his own accord. May the great Lord grant us such blessings every day. 1

He, the all-wise creator, is the sustainer of heaven, and the protector of the world. He puts on as if an armour of spiritual halo around Him. He discriminates all objects, and filling the world with bliss, disperses great laudable benefits. 2

The divine creator fills with radiance the celestial and terrestrial regions. Shining in His own sovereignity, He puts forth His arms of help for the protection, regulates the world, and animates it with His divine light. 3

अदाभ्यो भुवनानि प्रचाकशद्व्रतानि देवः सविताभि रक्षते ।
प्रास्राग्बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति ॥४॥
त्रिरन्तरिक्षं सविता महित्वना त्री रजांसि परिभूस्त्रीणि रोचना ।
तिस्रो दिवः पृथिवीस्तिस्र इन्वति त्रिभिर्व्रतैरभि नो रक्षति त्मना ॥५॥
बृहत्सुम्नः प्रसवीता निवेशनो जगतः स्थातुरुभयस्य यो वशी ।
स नो देवः सविता शर्म यच्छत्वस्मे क्षयाय त्रिवरूथमंहसः ॥६॥
आगन्देव ऋतुभिर्वर्धतु क्षयं दधातु नः सविता सुप्रजामिषम् ।
स नः क्षपाभिरहभिश्च जिन्वतु प्रजावन्तं रयिमस्मे समिन्वतु ॥७॥

ádābhyo bhúvanāni pracā́kaṣad vratā́ni deváḥ savitā́bhí rakshate | prā́srāg bāhū́ bhúvanasya prajā́bhyo dhṛitávrato mahó ájmasya rājati || 4 || trír antáriksham savitā́ mahitvanā́ trí rájāṅsi paribhū́s trī́ṇi rocanā́ | tisró dívaḥ pṛithivī́s tisrá invati tribhír vrataír abhí no rakshati tmánā || 5 || bṛihátsumnaḥ prasavītā́ nivéṣano jágata sthātúr ubháyasya yó vaṣī́ | sá no deváḥ savitā́ ṣárma yachatv asmé kshā́yāya trivárūtham áṅhasaḥ || 6 || ā́gan devá ṛitúbhir várdhatu ksháyam dádhātu naḥ savitā́ suprajā́m ísham | sá naḥ kshapā́bhir áhabhiṣ ca jinvatu prajā́vantam rayím asmé sám invatu || 7 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१-६) षड्वृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । सविता देवता । (१-५) प्रथमादिपञ्चर्चां जगती, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥५॥ अभूद्देवः सविता वन्द्यो नु न इदानीमह्न उपवाच्यो नृभिः ।
वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत् ॥१॥

54.

Ábhūd deváḥ savitā́ vándyo nú na idā́nīm áhna upavā́cyo nṛíbhiḥ | ví yó rátnā bhā́jati mānavébhyaḥ sréshṭhaṃ no átra drávinaṃ yáthā dádhat || 1 ||

The divine creater, unhampered in His activities, illumines the regions and protects the righteous men. He extends His arms of help to the people of the earth. Firm in His determinations, He shines over the wide world. 4

The creator, encompassing all the three regions by his magnitude, He pervades the three divisions of the firmament, the three worlds, the three brilliant spheres, the three heavens, and the threefold earth. May He, by His threefold measures, protect us, through His own pleasure. 5

May that divine creator, who is the source of great happiness, the engender of all, comprehender of all, regulator of both the moveable and the stationary, grant us happiness in the three worlds, and enable us to drive away the sins. 6

May the divine creator be with us along with all His seasonal blessing. May He bring prosperity to our homes, and bestow upon us food and noble sons. May He inspire us by nights and by days. May He send us opulence with progeny. 7

54

Now we have the realization of the divine creator. May He be glorified by us and praised by the priests at this ceremony and at the close of the day in order that He apportions precious treasures to humanity. May He bestow upon us, on this occasion, most excellent wealth. 1

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम् ।
आदिद्दामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥२॥
अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता ।
देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥३॥
न प्रमिये सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।
यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत् ॥४॥

devébhyo hí prathamám yajñíyebhyo 'mritatvám suvási bhāgám uttamám | ắd íd dāmắnam savitar vy ùrnushe 'nūcīnắ jīvitắ mắnushebhyah || 2 || ácittī yác cakrimắ daívye jáne dīnaír dákshaih prábhūtī pūrushatvátā | devéshu ca savitar mắnusheshu ca tvám no átra suvatād ánāgasah || 3 || ná pramíye savitúr daívyasya tád yáthā víṣvam bhúvanam dhārayishyáti | yát prithivyắ várimann ắ svañgurír várshman diváh suváti satyám asya tát || 4 ||

इन्द्रज्येष्ठान्बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः ।
यथायथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवाय ते ॥५॥
ये ते त्रिरहन्त्सवितः सवासो दिवेदिवे सौभगमासुवन्ति ।
इन्द्रो द्यावापृथिवी सिन्धुरद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥६॥

índrajyeshṭhān brihádbhyah párvatebhyah ksháyāñ ebhyah suvasi pastyằvatah | yáthā-yathā patáyanto viyemirá evaívá tasthuh savitah savắya te || 5 || yé te trír áhan savitah savắso divé-dive saúbhagam āsuvánti | índro dyắvāprithiví síndhur adbhír ādityaír no ádith ṣárma yaṅsat || 6 ||

O creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. 2

If O creator, through ignorance, infirmities or omissions on our part, we have committed offence against your divine laws, or against learned elites or common men, may you on this occasion absolve us from the guilt and be compassionate 3

None can ever obstruct the acts of the divine creator, He sustains the whole world, and the print (the divine art) of His finger is widely visible over the extent of earth ; and the magnitude of the heaven verily is the truth, that is His. 4

You raise your worshippers to the highest level, just as the sun is elevated above the vast clouds. For them you provide dwelling places, filled with habitations. And the more they rise in their levels, the more you are retained in their hearts, and the more they are in possession of your love, the more they obey your command. 5

O creator, may the sun, the heaven and earth, the ocean full of waters, and infinity (time and space) and its divisions, be the cause of happiness for such worshippers, as offer prayers and devotional homages to you day by day, thrice a day. 6

(५५) पञ्चपञ्चाशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । विश्वे देवा देवताः । (१–७) प्रथमादि-सप्तर्चां त्रिष्टुप्, (८–१०) अष्टम्यादितृचस्य च गायत्री छन्दसी ॥

॥६॥ को वस्त्राता वसवः को वरूता द्यावाभूमी अदिते त्रासीथां नः ।
सहीयसो वरुण मित्र मर्तात्को वोऽध्वरे वरिवो धाति देवाः ॥१॥
प्र ये धामानि पूर्व्याण्यर्चान्वि यदुच्छान्वियोतारो अमूराः ।
विधातारो वि ते दधुरजस्रा ऋतधीतयो रुरुचन्त दस्माः ॥२॥
प्र पस्त्यामदितिं सिन्धुमर्कैः स्वस्तिमीळे सख्याय देवीम् ।
उभे यथा नो अहनी निपात उषासानक्ता करतामदब्धे ॥३॥

55.

Kó vas trātā́ vasavaḥ kó varūtā́ dyā́vābhūmī adite trā́sīthām naḥ | sáhīyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ || 1 || prá yé dhā́māni pūrvyā́ṇy árcān ví yád uchā́n viyotā́ro ámūrāḥ | vidhātā́ro ví té dadhur ájasrā ṛitádhītayo rurucanta dasmā́ḥ || 2 || prá pastyā̀m áditim síndhum arkaíḥ svastím īḷe sakhyā́ya devī́m | ubhé yáthā no áhanī nipā́ta ushā́sānáktā karatām ádabdhe || 3 ||

व्यर्यमा वरुणश्चेति पन्थामिषस्पतिः सुवितं गातुमग्निः ।
इन्द्राविष्णू नृवदु षु स्तवाना शर्म नो यन्तममवद्वरूथम् ॥४॥
आ पर्वतस्य मरुतामवांसि देवस्य त्रातुरव्रि भगस्य ।
पात्पतिर्जन्यादंहसो नो मित्रो मित्रियादुत न उरुष्येत् ॥५॥

vy àryamā́ váruṇaṣ ceti pánthām ishás pátiḥ suvitáṃ gātúm agníḥ | índrāvishṇū nṛivád u shú stávānā ṣárma no yantam ámavad várūtham || 4 || ā́ párvatasya marútām ávāṅsi devásya trātúr avri bhágasya | pā́t pátir jányād áṅhaso no mitró mitríyād utá na urushyet || 5 ||

55

Who, of you, O providers of riches, is our saviour ? Who is our protector ? O heaven and earth, and eternity, may you preserve us. O sun and ocean, may you protect us from the strong foe. O divines, among you, who confers rewards for our sacred deeds ? 1

The divine powers grant rewards of previous lives, dispel darkness, distinguish virtue from vice, and are infallible. They are eternal distributors of rewards, granters of what is desvied, the upholders of eternal truths and they shine brilliantly. 2

I implore Nature's bounties, such as mother-infinity, and the ocean, and the divine source of bliss for friendship. I praise you, both day and night, that you may protect us unimpeded. O night and morning, may you fulfil our wishes. 3

O ordainer and most virtuous, guide us along the path of worship. May the illustrious leader, the Lord of food, show us the way to happiness. O resplendent and protector, being glorified, bestow upon us aspired prosperity comprehending descendants and household comforts. 4

I have recourse to the protection of mountains, the cloud-bearing winds, and Nature's splendour. May the oceans preserve us from human wretchedness, and may the sun save us with a friendly regard. 5

॥७॥ नू रोदसी अहिना बुध्न्येन स्तुवीत देवी अप्येभिरिष्टैः ।
समुद्रं न संचरणे सनिष्यवो घर्मस्वरसो नद्यो३ अप व्रन् ॥६॥
देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।
नहि मित्रस्य वरुणस्य धासिमर्हामसि प्रमियं सान्वग्नेः ॥७॥
अग्निरीशे वसव्यस्याग्निर्महः सौभगस्य । तान्यस्मभ्यं रासते ॥८॥
उषो मघोन्या वह सूनृते वार्या पुरु । अस्मभ्यं वाजिनीवति ॥९॥
तत्सु नः सविता भगो वरुणो मित्रो अर्यमा । इन्द्रो नो राधसा गमत् ॥१०॥

nú rodasī áhinā budhnyèna stuvītá devī ápyebhir ishṭaíḥ | samudrám ná samcárane sanishyávo gharmásvaraso nadyò ápa vran || 6 || devaír no devy áditir ní pātu devás trātá trāyatām áprayuchan | nahí mitrásya várunasya dhāsim árhāmasi pramíyam sánv agnéḥ || 7 || agnír īse vasavyàsyāgnír maháḥ saúbhagasya | tány asmábhyam rāsate || 8 || úsho maghony á vaha súnrite várya purú | asmábhyam vājinīvati || 9 || tát sú naḥ savitá bhágo váruno mitró aryamá | índro no rádhasá gamat || 10 ||

(५६) षट्पञ्चाशं सूक्तम्
(१–७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । द्यावापृथिव्यौ देवते । (१–४) प्रथमादिचतुर्ऋचां त्रिष्टुप्, (५–७) पञ्चम्यादितृचस्य च गायत्री छन्दसी ॥

॥८॥ मही द्यावापृथिवी इह ज्येष्ठे रुचा भवतां शुचयद्भिरर्कैः ।
यत्सीं वरिष्ठे बृहती विमिन्वन्रुवद्धोक्षा पप्रथानेभिरेवैः ॥१॥
देवी देवेभिर्यजते यजत्रैरमिनती तस्थतुरुक्षमाणे ।
ऋतावरी अद्रुहा देवपुत्रे यज्ञस्य नेत्री शुचयद्भिरर्कैः ॥२॥

56.

Mahí dyávāprithiví ihá jyéshṭhe rucá bhavatām sucáyadbhir arkaíḥ | yát sīm várishṭhe brihatí viminván ruvád dhokshá paprathānébhir évaiḥ || 1 || deví devébhir yajaté yájatrair áminatī tasthatur ukshámāne | ritávarī adrúhā deváputre yajñásya netrí sucáyadbhir arkaíḥ || 2 ||

O divine heaven and earth, I praise you, together with clouds and lightning, for those things that are desired. Desirous of acquiring riches, I praise the ocean, in which the boiling cauldron-like sounding rivers whilst traversing disappear. 6

May the divine eternity, with the divine powers, preserve us ; may the saviour Lord protect us with unceasing care. We dare not withhold the lofty powers of Nature's bounties like the sun, ocean, and fire. 7

The fire-divine is sovereign lord of treasures. He is the lord of prosperity. May he bestow these gifts on us. 8

O opulent dawn, the inspirer of aesthatic truths, food-abounding, bestow upon us ample riches. 9

May Lord, the creator, gracious, most virtuous, friendly law-abiding, and resplendent come to us, and grant prosperity. 10

56

May the vast and most excellent heaven and earth, honoured by sacred hymns, become the field of dedicated work and worship. In the space between the two mighty regions, the rapid winds, loudly roaring, as if bearing the divine messages of Lord, are fast-moving. 1

May the divine, adorable, benevolent, fertilizing, truthful, unoppressive heaven and earth, the leaders of cosmic sacrifice, whose children are Nature's bounties, become the place of work and worship and associated with other adorable powers be honoured by our brilliant compositions. 2

स इत्स्वपा भुवनेष्वास य इमे द्यावापृथिवी जजान ।
उर्वी गभीरे रजसी सुमेके अवंशे धीरः शच्या समैरत् ॥३॥
नू रोदसी बृहद्भिर्नो वरूथैः पत्नीवद्भिरिषयन्ती सजोषाः ।
उरूची विश्वे यजते नि पातं धिया स्याम रथ्यः सदासाः ॥४॥

sá ít svápā bhúvaneshv āsa yá imé dyā́vāpṛithivī́ jajā́na | urvī́ gabhīré rájasī suméke avaṅsé dhī́raḥ sácyā sám airat || 3 || nū́ rodasī bṛihádbhir no várūthaiḥ pátnīvadbhir isháyantī sajóshāḥ | urūcī́ vísve yajaté ní pātaṃ dhiyā́ syāma rathyàḥ sadāsā́ḥ || 4 ||

प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे । शुची उप प्रशस्तये ॥५॥
पुनाने तन्वा मिथः स्वेन दक्षेण राजथः । ऊह्याथे सनादृतम् ॥६॥
मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम् । परि यज्ञं नि षेदथुः ॥७॥

prá vāṃ máhi dyávī abhy úpastutim bharāmahe | súcī úpa prásastaye || 5 || punāné tanvā̀ mitháḥ svéna dákshena rājathaḥ | ūhyā́the sanā́d ṛitám || 6 || mahī́ mitrásya sādhathas tárantī pípratī ṛitám | pári yajñám ní shedathuḥ || 7 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-३) प्रथमादितृचस्य क्षेत्रपतिः (४) चतुर्थ्या ऋचः शुनः, (५, ८) पञ्चम्यष्टम्योः शुनासीरौ, (६-७) षष्ठीसप्तम्योश्च सीता देवताः । (१, ४, ६-७) प्रथमाचतुर्थीषष्ठीसप्तमीनामृचामनुष्टुप्, (२-३, ८) द्वितीयातृतीयाष्टमीनां त्रिष्टुप्, (५) पञ्चम्याश्च पुर उष्णिक् छन्दांसि ॥

॥१॥ क्षेत्रस्य पतिना वयं हितेनेव जयामसि । गामश्वं पोषयित्न्वा स नो मृळातीदृशे ॥१॥

57.

Kshétrasya pátinā vayáṃ hiténeva jayāmasi | gā́m ásvam poshayitnv ā́ sá no mṛiḷātīdṛíse || 1 ||

Verily He, the supreme Lord, is the master accomplisher of good work in two regions, heaven and earth, generated by him in interspace, and He with His determined purposefulness and austeric action gives an impulse to the two spacious and deep well-fashioned realms, which remain firm, apparently unsupported. 3

May heaven and earth, vast, equally respected by all, universally adorable provide us food and grant us spacious apartments, inhabited by house ladies. And may we for the performance of our noble duties be possessed of chariots and helping hands. 4

We offer earnest praise to both of you, O resplendent heaven and earth. We approach you to offer adoration with pure heart. 5

You physically sanctify each other, and shine by your own power and thus you function according to eternal laws. 6

O mighty heaven and earth, you fulfil the aspirations of your friends; distributing food and giving sustenance; may your blessing be always with us in our dedicated task. 7

May we be victorious, with the aid of the master of agricultural field, our well-wisher. May he bestow upon us cattle, horses, and nourishment, and by such gifts may he make us happy. 1

क्षेत्रस्य पते मधुमन्तमूर्मिं धेनुरिव पयो अस्मासु धुक्ष्व ।
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतयो मृळयन्तु ॥२॥
मधुमतीरोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम ॥३॥

kshétrasya pate mádhumantam ūrmím̩ dhenúr iva páyo asmásu dhukshva | madhuṣcútam̩ ghritám iva súpūtam ṛitásya naḥ pátayo mṛiḷayantu || 2 || mádhumatīr óshadhīr dyáva ápo mádhuman no bhavatv antáriksham | kshétrasya pátir mádhumān no astv árishyanto ánv enam̩ carema || 3 ||

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् ।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ॥४॥
शुनासीराविमां वाचं जुषेथां यद्दिवि चक्रथुः पयः ।
तेनेमामुप सिञ्चतम् ॥५॥
अर्वाची सुभगे भव सीते वन्दामहे त्वा ।
यथा नः सुभगाससि यथा नः सुफलाससि ॥६॥
इन्द्रः सीतां नि गृह्णातु तां पूषानु यच्छतु ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥७॥
शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहैः ।
शुनं पर्जन्यो मधुना पयोभिः शुनासीरा शुनमस्मासु धत्तम् ॥८॥

ṣunám̩ vāháḥ ṣunám̩ náraḥ ṣunám̩ krishatu lā́ṅgalam | ṣunám̩ varatrā́ badhyantām̩ ṣunám áshṭrām úd iṅgaya || 4 || ṣúnāsīrāv imā́m̩ vácam̩ jushethām̩ yád diví cakráthuḥ páyaḥ | ténemā́m úpa siñcatam || 5 || arvā́cī subhage bhava síte vándāmahe tvā | yáthā naḥ subhágā́sasi yáthā naḥ suphálā́sasi || 6 || índraḥ sítām̩ ní gṛihṇātu tā́m pūshā́nu yachatu | sā́ naḥ páyasvatī duhām úttarām-uttarām̩ sámām || 7 || ṣunám̩ naḥ phā́lā ví krishantu bhū́mim̩ ṣunám̩ kīnā́ṣā abhí yantu vāhaíḥ | ṣunám̩ parjányo mádhunā páyobhiḥ ṣúnāsīrā ṣunám̩ asmásu dhattam || 8 ||

O landlord, bestow upon us sweet abundant water, as the milch-cow yields her milk, sweet as the drops of honey and pure as butter, and may the lords of water (irrigation chief) make us happy. 2

May the herbs of the field be sweet for us ; may the heavens, the waters, the firmament be kind to us ; may the landlord be gracious to us. May we be able to obey his inspiration without obstruction. 3

May the oxen draw happily ; may the men labour happily; may the plough furrow happily ; may the traces bind happily ; and may we wield the good happily. 4

O landlords and farmers, may you be pleased by our request, and consequently, may you irrigate land with water, which has origin in the clouds of heaven. 5

O charming furrow (deeply drawn by the plough), may you be well drawn. We glorify you, so that you may be propitious to us, and yield abundant food. 6

May the sun be gracious to the ploughed furrow ; may nourishing rain guide her. May, she, the furrow, well-stored with water, yield food, year after year. 7

May the ploughshares break up our land happily ; may the ploughman go happily with the oxen ; may the clouds water the earth with sweet showers happily. May the landlords and farmers grant prosperity to us. 8

(५८) अष्टपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः। अग्निः सूर्यो वाऽऽपो वा गावो वा घृतं वा देवता। (१-१०) प्रथमादिदशर्चां त्रिष्टुप्, (११) एकादश्याश्च जगती छन्दसी॥

॥१०॥ समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट्।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः॥१॥
वयं नाम प्र ब्रवामा घृतस्यास्मिन्यज्ञे धारयामा नमोभिः।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत्॥२॥
चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश॥३॥

58.

Samudrád ūrmír mádhumāñ úd arad úpāṅsúnā sám amṛitatvám ānaṭ | ghṛitásya nā́ma gúhyam yád ásti jihvā́ devā́nām amṛ́tasya nā́bhiḥ || 1 || vayám nā́ma prá bravāmā ghṛitásyāsmín yajñé dhārayāmā námobhiḥ | úpa brahmā́ ṣṛiṇavac chasyámānam cátuḥṣṛiṅgo 'vamīd gauṛá etát || 2 || catvā́ri ṣṛ́iṅgā tráyo asya pā́dā dvé ṣīrshé saptá hástāso asya | trídhā baddhó vṛishabhó roravīti mahó devó mártyāñ ā́ viveṣa || 3 ||

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन्।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः॥४॥
एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम्॥५॥

trídhā hitám paṇíbhir guhyámānam gávi devā́so ghṛitám ánv avindan | índra ékam sū́rya ékam jajā́na venā́d ékam svadhā́yā nísh ṭatakshuḥ || 4 || etā́ arshanti hṛ́dyāt samudrā́c chatávrajā ripúṇā nā́vacákshe | ghṛitásya dhā́rā abhí cākaṣīmi hiraṇyáyo vetasó mádhya āsām || 5 ||

58

The waves of sweet water spring forth from the ocean ; by the solar rays, the water is carried to celestial region. That which is the secret name of *mystic butter* is the tongue of Nature and the navel of ambrosia. 1

We celebrate the name of this *mystic butter* at our worship ; we offer it with adoration. May the supreme preceptor, the knower of the four-horned Vedas, the Divine Word, listen to this adoration. 2

Four are his horns, three are his feet, his heads are two, his hands are seven ; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. 3

The enlightened one discover the *mystic butter,* concealed by rivals in threefold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one and the vital breathing system fabricates out the third one, each with his own genius. 4

In countless channels these showers flow down from the heart of celestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. 5

॥११॥ सम्यक्स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।
एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः ॥६॥
सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः ।
घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥७॥
अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।
घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥८॥

samyák sravanti sarito ná dhénā antár hridā́ mánasā pūyámānāḥ | eté arshanty ūrmáyo ghritásya mrigā́ iva kshipanór ī́shamāṇāḥ || 6 || síndhor iva prādhvané ṣūghanáso vā́tapramiyaḥ patayanti yahvā́ḥ | ghritásya dhā́rā arushó ná vājī́ kā́shṭhā bhindánn ūrmíbhiḥ pínvamānaḥ || 7 || abhí pravanta sámaneva yóshāḥ kalyāṇyàḥ smáyamānāso agním | ghritásya dhā́rāḥ samídho nasanta tā́ jushāṇó haryati jātávedāḥ || 8 ||

कन्या इव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि ।
यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥९॥
अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥१०॥
धामन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि ।
अपामनीके समिथे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम् ॥११॥

kanyā̀ iva vahatúm étavá u añjy àñjānā́ abhí cākaṣimi | yatra sómaḥ sūyáte yátra yajñó ghritásya dhā́rā abhí tát pavante || 9 || abhy àrshata sushṭutíṃ gávyam ājím asmásu bhadrā́ drávināni dhatta | imáṃ yajñáṃ nayata devátā no ghritásya dhā́rā mádhumat pavante || 10 || dhā́man te víṣvam bhúvanam ádhi ṣritám antáḥ samudré hridy àntár ā́yushi | apā́m ánīke samithé yá ā́bhritas tám aṣyama mádhumantaṃ ta ūrmím || 11 ||

The flow uninterruptedly like pleasing rivers, purified by the mind, seated in the heart; these streams of *mystic butter* descend upon the fire, like wild beasts that fly from the hunter. 6

The streams of this *mystic butter*, swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow-down like high-spirited steed. 7

The streams of this *mystic butter*, incline to spiritual fire, as devoted wives loving and smiling to husbands. They feed the flame of mystic fire like fuel, and the omniscient Lord joyfully receives them. 8

I contemplate these streams of *mystic butter*, as they flow from where the exhilarating experiences come forth, and where the noble works are solemnized. They flow as a bride, decorating herself with ornaments, whilst going to the bridegroom. 9

May the priests address sacred prayers in the well-known divine language. May they bestow upon us auspicious riches. May they convey our worship to the divine powers, whereat the streams of *mystic butter* descend with sweetness. 10

O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, in army or warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. 11

ऋग्वेद संहिता

पञ्चम मण्डलम्

---

(१) प्रथमं सूक्तम

(१-१२) द्वादशर्चस्यास्य सूक्तस्यात्रेयौ बुधगविष्ठिरावृषी । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ विश्वेश्वराय नमः ॐ ॥

॥१२॥ अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥१॥
अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि ॥२॥

1

Ábodhy agníḥ samídhā jánānām práti dhenúm ivāyatím ushásam | yahvā́ iva prá vayā́m ujjíhānāḥ prá bhānávaḥ sisrate nā́kam ácha || 1 || ábodhi hótā yajáthāya devā́n ūrdhvó agníḥ sumánāḥ prātár asthāt | sámiddhasya rúṣad adarṣi pā́jo mahā́n devás támaso nír amoci || 2 ||

ṚGVEDA SAMHITĀ

BOOK FIVE

1

At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven. 1

The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness. 2

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः ।
आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः ॥३॥
अग्निमच्छा देवयतां मनांसि चक्षूंषीव सूर्ये सं चरन्ति ।
यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम् ॥४॥
जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु ।
दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान् ॥५॥
अग्निर्होता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोके ।
युवा कविः पुरुनिष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः ॥६॥

yád īṃ gaṇásya raṣanā́m ájīgaḥ ṣúcir aṅkte ṣúcibhir góbhir agníḥ | ā́d dákshiṇā yujyate vājayánty uttānā́m ūrdhvó adhayaj juhū́bhiḥ || 3 || agním áchā devayatā́m mánāṅsi cákshūṅshīva sū́rye sáṃ caranti | yád īṃ súvāte ushásā vírūpe ṣvetó vājí jāyate ágre áhnām || 4 || jánishṭa hí jényo ágre áhnāṃ hitó hitéshv arushó váneshu | dáme-dame saptá rátnā dádhāno 'gnír hótā ní shasādā yájīyān || 5 || agnír hótā ny àsīdad yájīyān upásthe mātúḥ surabhā́ u loké | yúvā kavíḥ purunishṭhá ṛitā́vā dhartā́ kṛishṭīnā́m utá mádhya iddháḥ || 6 ||

॥१३॥ प्र णु त्यं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः ।
आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥७॥
मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।
सहस्रशृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान् ॥८॥

prá ṇú tyáṃ vípram adhvaréshu sādhúm agníṃ hótāram īḷate námobhiḥ | ā́ yás tatána ródasī ṛiténa nítyam mṛijanti vājínaṃ ghṛiténa || 7 || mārjālyò mṛijyate své dámūnāḥ kavipraṣastó átithiḥ ṣivó naḥ | sahásraṣṛiṅgo vṛishabhás tádojā víṣvāñ agne sáhasā prásy anyā́n || 8 ||

The radiant universal fire makes all manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue. 3

The spirits of the pious turn together to the fire-divine, as the eyes of men towards the Sun. When the multiform heaven and earth bring him forth along with dawn, he is born at the day break, as a strong white courser. 4

The noble one is kindled at day's beginning and deposited red in colour amid well-laid wood. And so the adorable fire, the invoker, is established in every house, displaying his seven gems-like flames. 5

The adorable fire divine, the invoker, is established in a fragrant place in the bosom of his mother earth. He is ever young, wise follower of eternal truth, pre-eminent over all, and kindled among people, whom he sustains. 6

On sacred ceremonial occasions all glorify that divine fire with hymns of reverence who is holy, intelligent, and the bestower of food and who spreads out both worlds by eternal law and charges them with rain. 7

Entitled to worship, he is worshipped in his own abode. He is humble-minded, eminent amongst sages, our auspicious guest, the thousand rayed, the showerer of benefits, of well known might, may you O fire divine, surpass all others in strength. 8

प्र सद्यो अग्ने अत्येष्यन्यानाविर्यस्मै चारुतमो बभूथ ।
ईळेन्यो वपुष्यो विभावा प्रियो विशामतिथिर्मानुषीणाम् ॥९॥
तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात् ।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम् ॥१०॥
आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।
विद्वान्पथीनामुर्वन्तरिक्षमेह देवान्हविरद्याय वक्षि ॥११॥
अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे ।
गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत् ॥१२॥

prá sadyó agne áty eshy anyā́n āvír yásmai cā́rutamo babhū́tha | īḷényo vapushyò vibhā́vā priyó viṣā́m átithir mā́nushīṇām || 9 || túbhyam bharanti kshitáyo yavishṭha balím agne ántita ótá dūrā́t | ā́ bhándishṭhasya sumatím cikiddhi bṛihát te agne máhi ṣárma bhadrám || 10 || ádyá rátham bhānumo bhānumántam ágne tíshṭha yajatébhiḥ sámantam | vidvā́n pathīnā́m urv àntáriksham éhá devā́n havirádyāya vakshi || 11 || ávocāma kaváye médhyāya váco vandā́ru vṛishabhā́ya vṛíshṇe | gávishṭhiro námasā stómam agnaú divīva rukmám uruvyáñcam aṣret || 12 ||

(२) द्वितीयं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य (१, ३-८, १०-१२) प्रथमर्चस्तृतीयादिषण्णां दशम्यादितृचस्य चात्रेयः कुमारो जानो वृशो वा, उभौ वा, (२, ९) द्वितीयानवम्योश्च जानो वृश ऋषिः । अग्निर्देवता । (१-११) प्रथमाद्येकादशर्चां त्रिष्टुप्, (१२) द्वादश्याश्च शक्वरी छन्दसी ॥

॥१४॥ कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे ।
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ ॥१॥

2.

Kumārám mātā́ yuvatíḥ sámubdhaṃ gúhā bibharti ná dadāti pitré | ánīkam asya na mináj jánāsaḥ puráḥ paṣyanti níhitam aratau || 1 ||

O divine fire, you quickly pass over all others, for him, to whom you appear most lovely. You are wonderously fair, adorable, effulgent, the guest of men, and loved by all people. 9

To you, O most youthful Lord, men bring their tributes from near and far. May you accept the prayer of him, who extols you most; for, the felicity, which you confer, O divine fire, is great, vast and auspicious. 10

Ascend today, radiant divine fire, on your resplendent, well-conducted chariot, together with the adorable Nature's forces. May you, knowing the paths across spacious firmament, bring hither divine forces to enjoy and share in our offerings. 11

To him the wise, the adorable, strong, and the showerer of benefits, we sing forth our song of praise, and present homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky. 12

2

The young mother cherishes her mutilated boy in secret, and gives him not up to the father (worshipper) ; but when he gets up the people see his unfading countenance before them. (Young mother is the lower piece of wood, and the boy is latent fire). 1

कमेतं त्वं युवते कुमारं पेषी बिभर्षि महिषी जजान ।
पूर्वीर्हि गर्भः शरदो ववर्धापश्यं जातं यदसूत माता ॥२॥
हिरण्यदन्तं शुचिवर्णमारात्क्षेत्रादपश्यमायुधा मिमानम् ।
ददानो अस्मा अमृतं विपृक्वत्किं मामनिन्द्राः कृणवन्ननुक्थाः ॥३॥
क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्यूथं न पुरु शोभमानम् ।
न ता अगृभ्रन्नजनिष्ट हि षः पलिक्नीरिद्युवतयो भवन्ति ॥४॥

kám etáṃ tváṃ yuvate kumārám péshī bibharshi máhishī jajāna | pūrvī́r hí gárbhaḥ ṣarádo vavárdhā́paṣyaṃ jātáṃ yád ásūta mātā́ || 2 || híraṇyadantaṃ ṣúcivarṇam ārā́t kshétrād apaṣyam ā́yudhā mímānam | dadānó asmā amṛ́taṃ vipṛ́kvat kím mā́m anindrā́ḥ kṛiṇavann anukthā́ḥ || 3 || kshétrād apaṣyaṃ sanutáṣ cárantaṃ sumád yūthám ná purú ṣóbhamānam | ná tā́ agṛibhrann ájanishṭa hí sháḥ páliknīr íd yuvatáyo bhavanti || 4 ||

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास ।
य ईं जगृभुरव ते सृजन्त्वाजाति पश्व उप नश्चिकित्वान् ॥५॥
वसां राजानं वसतिं जनानामरातयो नि दधुर्मर्त्येषु ।
ब्रह्माण्यत्रेरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु ॥६॥

ké me maryakáṃ ví yavanta góbhir ná yéshāṃ gopā́ áraṇaṣ cid ā́sa | yá īṃ jagṛibhúr áva té sṛijantv ā́jāti paṣvá úpa naṣ cikitvā́n || 5 || vasā́ṃ rā́jānaṃ vasatíṃ jánānām árātayo ní dadhur mártyeshu | bráhmāṇy átrer áva tám sṛijantu ninditā́ro níndyāso bhavantu || 6 ||

O youthful one, what boy is this whom you carry ? The mighty queen has given him birth. The unborn has grown through many autumns. I see him born as the mother bears him. 2

I see him from a close distance, the golden-toothed, bright-coloured, hurling his weapons from his own place. At what time, shall I offer to him unadulterated ambrosia. How can now the Godless and hymnless people harm me ? 3

I see him (the fire) passing secretly from place to place, like a herd of cattle, and shining brightly of his own accord. The people do not arrest his growth, but again he has been born, and now the flames which had become grey-haired are once more young. 4

Who disunited my people from cattle ? Is there not for them an invincible protector ? May they free them, whosoever of having seized them upon. May he, the observant bring back the herd to us. 5

Enemies have secretly kidnapped this sovereign king of people, the refuge of men. May the prayers of the fearless sage set him free. May those who revile be reviled. 6

॥१५॥ शुनश्चिच्छेपं निदितं सहस्राद्यूपादमुञ्चो अशमिष्ट हि षः ।
एवास्मदग्ने वि मुमुग्धि पाशान्होतश्चिकित्व इह तू निषद्य ॥७॥
हृणीयमानो अप हि मदैयेः प्र मे देवानां व्रतपा उवाच ।
इन्द्रो विद्वाँ अनु हि त्वा चचक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥८॥
वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षसे विनिक्षे ॥९॥
उत स्वानासो दिवि षन्त्वग्नेस्तिग्मायुधा रक्षसे हन्तवा उ ।
मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिबाधो अदेवीः ॥१०॥

ṣúnaṣ eic chépam níditam sahásrād yū́pād amuñco áṣamishṭa hí sháḥ | evā́smád agne ví mumugdhi pā́ṣān hótaṣ cikitva ihá tū́ nishádya || 7 || hriṇīyámāṇo ápa hí mád aíyeḥ prá me devā́nām vratapā́ uvāca | índro vidvā́ñ ánu hí tvā cacáksha ténāhám agne ánuṣishṭa ā́gām || 8 || ví jyótishā bribatā́ bhāty agnír āvír víṣvāni krinute mahitvā́ | prā́devīr māyā́ḥ sahate durévāḥ ṣíṣīte ṣríñge rákshase viníkshe || 9 || utá svānā́so diví shantv agnés tigmā́yudhā rákshase hántavā́ u | máde cid asya prá rujanti bhā́mā ná varante paribā́dho ádevīḥ || 10 ||

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम् ।
यदीदग्ने प्रति त्वं देव हर्याः स्वर्वतीरप एना जयेम ॥११॥
तुविग्रीवो वृषभो वावृधानोऽशत्र्वर्यः समजाति वेदः ।
इतीममग्निममृता अवोचन्बर्हिष्मते मनवे शर्म यंसद्धविष्मते मनवे शर्म यंसत् ॥१२॥

etám te stómam tuvijāta vípro rátham ná dhīraḥ svápā atakshaṃ | yádíd agne práti tvám deva háryāḥ svàrvatīr apá enā jayema || 11 || tuvigrívo vrishabhó vāvridhānò 'ṣatrv àryáḥ sám ajāti védaḥ | ítīmám agním amrítā avocan barhíshmate mánave ṣárma yaṅsad dhavíshmate mánave ṣárma yaṅsat || 12 ||

O adorable God, may you liberate the most wise sage bound with his worries, for thousands of actions, he prays with fervour. So, may you, O most intelligent and invoker Lord, listen to our prayer, and free us from all bonds that bind us. 7

O adorable Lord, you have gone away from me, as if in anger. The protector of truth, the resplendent self has told me this : "Follow Truth". Having been so advised, may I follow the instruction. 8

The glory of adorable God shines with great and varied radiance, and by His greatness, He makes all things Manifest. He overcomes godless malignant delusions and sharpens His measures for the destruction of the violent infidels. 9

May you roaring flames, O adorable Lord, be manifest in the sky as sharp weapons, to destroy infidels. In His exhilaration may His shining splendour inflict destruction. The godless hands try to bind him from all sides but do not succeed. 10

As a skilled craftsman makes a car, I, a devout worshipper, have composed this hymn for you, O mighty one. If, O divine adorable Lord, ever glorious, you approve of it, then may [illegible] obtain abundant heavenly bliss. 11

May He, the strong-necked, the showerer of benefits, ever increasing, mighty Lord, gather the riches of the evil-minded men, without opposition. The immortals have spoken thus to Lord, "Be pleased to bestow happiness on the man who is dedicated ; happiness to the man who is prosperous". 12

(३) तृतीयं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । (१-२, ४-१२) प्रथमाद्वितीययोर्ऋचो- श्चतुर्थ्यादिनवानाञ्चाग्निः, (३) तृतीयायाश्च मरुद्रुद्रविष्णवो देवताः । (१) प्रथमर्चो विराट्, (२-१२) द्वितीयाद्येकादशानाञ्च त्रिष्टुप् छन्दसी ॥

॥१६॥ त्वमग्ने वरुणो जायसे यत्त्वं मित्रो भवसि यत्समिद्धः ।
त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय ॥१॥
त्वमर्यमा भवसि यत्कनीनां नाम स्वधावन्गुह्यं बिभर्षि ।
अञ्जन्ति मित्रं सुधितं न गोभिर्यद्दम्पती समनसा कृणोषि ॥२॥
तव श्रिये मरुतो मर्जयन्त रुद्र यत्ते जनिम चारु चित्रम् ।
पदं यद्विष्णोरुपमं निधायि तेन पासि गुह्यं नाम गोनाम् ॥३॥
तव श्रिया सुदृशो देव देवाः पुरू दधाना अमृतं सपन्त ।
होतारमग्निं मनुषो नि षेदुर्दशस्यन्त उशिजः शंसमायोः ॥४॥

3.

Tvám agne váruṇo jāyase yát tvám mitró bhavasi yát sámiddhaḥ | tvé víṣve sahasas putra devā́s tvám índro dāṣúshe mártyāya || 1 || tvám aryamā́ bhavasi yát kanī́nāṃ nā́ma svadhāvan gúhyam bibharshi | añjánti mitráṃ súdhitaṃ ná góbhir yád dámpatī sámanasā kriṇóshi || 2 || táva ṣriyé marúto marjayanta rúdra yát te jánima cā́ru citrám | padáṃ yád víshṇor upamáṃ nidhā́yi téna pāsi gúhyaṃ nā́ma gónām || 3 || táva ṣriyā́ sudríṣo deva devā́ḥ purū́ dádhānā amrítaṃ sapanta | hótāram agním mánusho ní shedur daṣasyánta uṣíjaḥ ṣáṅsam āyóḥ || 4 ||

न त्वद्धोता पूर्वो अग्ने यजीयान्न काव्यैः परो अस्ति स्वधावः ।
विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद्देव मर्तान् ॥५॥

ná tvád dhótā pū́rvo agne yájīyān ná kā́vyaiḥ paró asti svadhāvaḥ | viṣáṣ ca yásyā átithir bhávāsi sá yajñéna vanavad deva mártān || 5 ||

3

O adorable God, when your glory is revealed, you become venerable to all, and when enkindled, your glory shines like the Sun. In you, O source of strength, all the powers of Nature's forces are centred. You are like a bounteous king to men, who offer sincere devotion to you. 1

O self-sustained fire-divine, you bear mysterious name, you become upholder of law in relation to maidens. They anoint you, like a welcomed friend, with milk and butter, when you make husband and wife of one mind. 2

For your glory, the cloudbearing winds sweep the firmament. O Lord of cosmic vitality, your manifestation is charming and wonderful. Since the pervading lord has placed cosmic waters at the high place, you uphold the mysterious name. 3

O adorable Lord, Nature's forces are lovely. Through your glory and by their liberal gifts they gain immortality. Men desirous of long life, adore the fire-divine, the conveyor of offerings by homage and prayers. 4

There has been no granter of rewards, more venerable than you, O adorable God, nor shall there be one worthier of invocations through hymns of praises. The man, within whose house you live as guest, shall surely obtain prosperity and progeny through his noble deeds. 5

व॒यम॑ग्ने वनुयाम॒ त्वोता॑ वसू॒यवो॑ ह॒विषा॒ बुध्य॑मानाः ।
व॒यं स॑म॒र्ये वि॒दथे॒ष्वह्नां॑ व॒यं रा॒या स॑हसस्पुत्र॒ मर्ता॑न् ॥६॥

vayám agne vanuyāma tvótā vasūyávo havíshā búdhyamānāḥ | vayáṃ samaryé vidátheshv áhnāṃ vayáṃ rāyá sahasas putra mártān || 6 ||

॥१७॥ यो न॒ आगो॑ अ॒भ्येनो॒ भर॒त्यधी॒दघ॑म॒घशं॑से दधात ।
ज॒ही चि॑कित्वो अ॒भिश॑स्तिमे॒तामग्ने॒ यो नो॑ म॒र्चय॑ति द्व॒येन॑ ॥७॥
त्वाम॒स्या व्यु॑षि देव॒ पूर्वे॑ दू॒तं कृ॑ण्वा॒ना अ॑यजन्त ह॒व्यैः ।
सं॒स्थे यद॑ग्न॒ ईय॑से रयी॒णां दे॒वो मर्तै॒र्वसु॑भिरि॒ध्यमा॑नः ॥८॥
अव॑ स्पृधि पि॒तरं॒ योधि॑ वि॒द्वान्पु॒त्रो यस्ते॑ सहसः सून ऊ॒हे ।
क॒दा चि॑कित्वो अ॒भि च॑क्षसे॒ नोऽग्ने॑ क॒दाँ ऋ॑त॒चिद्या॑तयासे ॥९॥
भूरि॒ नाम॒ वन्द॑मानो दधाति पि॒ता व॑सो॒ यदि॒ तज्जो॒षया॑से ।
कु॒विद्दे॒वस्य॒ सह॑सा चका॒नः सु॒म्नम॒ग्निर्व॑नते वावृ॒धा॒नः ॥१०॥
त्वम॒ङ्ग ज॑रि॒तारं॑ यविष्ठ॒ विश्वा॒न्यग्ने॑ दुरि॒ताति॑ पर्षि ।
स्ते॒ना अ॑दृश्रन्रि॒पवो॒ जना॒सोऽज्ञा॑तकेता वृजि॒ना अ॑भूवन् ॥११॥

yó na ágo abhy éno bhárāty ádhíd aghám aghásaṅse dadhāta | jahí cikitvo abhíṣastim etám ágne yó no marcáyati dvayéna || 7 || tvám asyá vyúshi deva pū́rve dūtáṃ kriṇvāná ayajanta havyaíḥ | saṃsthé yád agna íyase rayīṇáṃ devó mártair vásubhir idhyámānaḥ || 8 || áva spridhi pitáraṃ yódhi vidván putró yás te sahasaḥ sūna ūhé | kadá cikitvo abhí cakshase nó 'gne kadáñ ritacíd yātayāse || 9 || bhū́ri náma vándamāno dadhāti pitá vaso yádi táj josháyāse | kuvíd devásya sáhasā cakānáḥ sumnám agnír vanate vāvridhānáḥ || 10 || tvám aṅgá jaritáraṃ yavishṭha víṣvāny agne duritáti parshi | stená adriṣran ripávo jánāsó 'jñātaketā vrijiná abhūvan || 11 ||

O adorable God, may we, the aspirants of wealth, aided by you, be safe under your protection ; may we acquire riches, through our devotion, be victorious in our struggles, and be successful in our worship every day; and may we, O source of strength, obtain prosperous sons and grandsons. 6

May adorable Lord inflict evil upon the evil-plotter, who commits sin or wickedness against us. May the sagacious Lord destroy the calumniator, who injures us with double-dealing. 7

At the dawn's flushing, O adorable Lord, people from the earliest times have been serving you with offerings, accepting you as the envoy of Nature's bounties. You, O bright shining fire-divine enkindled by the mortal devotees, please go to places of worship, the places where the wealth is stored. 8

May you carry him across the troubles, O Lord, the source of strength, who offers to you reverence, like a wise son to his father. O sagacious Lord, when will you look upon us ? When will you, O Lord, ordainer of eternal law, direct us to noble path ? 9

Glorifying you, he addresses you with many a name, when you, O Lord, the bestower of dwellings, as father are pleased to accept this. Verily the Lord, proud of His strength and splendour, bestows happiness upon His true devotee. 10

Most youthful adorable God, verily you bear your adorer safely beyond all his troubles. We now know our thieves and hostile people. We have, however, to guard against those who have gone underground. 11

इमे यामासस्त्वद्रिगभूवन्वसवे वा तदिदागो अवाचि ।
नाहायमग्निरभिशस्तये नो न रीषते वावृधानः परा दात् ॥१२॥

imé yā́māsas tvadríg abhūvan vásave vā tád íd ā́go avāci | nā́hāyám agnír abhíśastaye no ná ríshate vāvṛidhānáḥ párā dāt || 12 ||

(४) चतुर्थं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ त्वामग्ने वसुपतिं वसूनामभि प्र मन्दे अध्वरेषु राजन् ।
त्वया वाजं वाजयन्तो जयेमाभि ष्याम पृत्सुतीर्मर्त्यानाम् ॥१॥
हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे ।
सुगार्हपत्याः समिषो दिदीह्यस्मद्र्य१क्सं मिमीहि श्रवांसि ॥२॥
विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम् ।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥३॥
जुषस्वाग्न इळया सजोषा यतमानो रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवेद आ च देवान्हविरद्याय वक्षि ॥४॥

4.

Tvā́m agne vásupatiṃ vásūnām abhí prá mande adhvaréshu rājan | tváyā vā́jaṃ vājayánto jayemābhí shyāma pritsutī́r mártyānām || 1 || havyavā́ḷ agnír ajáraḥ pitā́ no vibhúr vibhā́vā sudṛíṣīko asmé | sugārhapatyā́ḥ sám ísho didīhy asmadryàk sám mimīhi ṣrávāṅsi || 2 || viṣā́ṃ kavíṃ viṣpátim mā́nushīṇāṃ ṣúcim pāvakáṃ ghṛitápṛishṭham agním ní hótāraṃ viṣvavídaṃ dadhidhve sá devéshu vanate vā́ryāṇi || 3 || jushásvāgna íḷayā sajóshā yátamāno raṣmíbhiḥ sū́ryasya | jushásva naḥ samídhaṃ jātaveda ā́ ca devā́n havirádyāya vakshi || 4 ||

These eulogies have been directed towards you, and we have also confessed our crimes, O Lord, the giver of dwellings. May the adorable Lord, well-pleased by our praises, never yield us to the maligner or the malevolent. 12

4

O adorable Lord, sovereign king of wealth and treasures, I glorify you whilst busy at the selfless noble deeds. May we obtain the strength we long for, through you ; and through you, may we overcome the fierce attacks of the forces of wicked persons. 1

The eternal adorable Lord, the bearer of oblations, is our protector. He is all-pervading, resplendent, and pleasing in appearance. May He supply us plenty of food, in return of our well-maintained household fire and measure out to us abundant food and fame. 2

O men enshrine the cosmic fire in your hearts, as Lord of the Society of human beings, the pure, the purifying, balmed with water or butter and invoker of divine powers. He bestows upon His learned worshippers the choicest gifts. 3

O cosmic fire, competing with solar rays may you relish our offerings, and in this let your effulgence also participate. May you enjoy, O universally present fire, this fuel of ours, and bring here other Nature's bounties also to have their share. 4

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ॥५॥

júshṭo dámūnā átithir duroṇá imám no yajñám úpa yāhi vidvā́n | víṣvā agne abhiyújo vihátyā ṣatrūyatā́m ā́ bharā bhójanāni || 5 ||

॥१९॥ वधेन दस्युं प्र हि चातयस्व वयः कृण्वानस्तन्वे३ स्वायै ।
पिपर्षि यत्सहसस्पुत्र देवान्त्सो अग्ने पाहि नृतम वाजे अस्मान् ॥६॥
वयं ते अग्न उक्थैर्विधेम वयं हव्यैः पावक भद्रशोचे ।
अस्मे रयिं विश्ववारं समिन्वास्मे विश्वानि द्रविणानि धेहि ॥७॥

vadhéna dásyum prá hí cātáyasva váyaḥ kriṇvānás tanvè svā́yai | píparshi yát sahasas putra devā́n só agne pāhi nritama vā́je asmā́n || 6 || vayáṃ te agna ukthaír vidhema vayáṃ havyaíḥ pāvaka bhadraṣoce | asmé rayíṃ viṣvávāraṃ sám invāsmé víṣvāni drávinạ̄ni dhehi || 7 ||

अस्माकमग्ने अध्वरं जुषस्व सहसः सूनो त्रिषधस्थ हव्यम् ।
वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिवरूथेन पाहि ॥८॥
विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितानि पर्षि ।
अग्ने अत्रिवन्नमसा गृणानो३ऽस्माकं बोध्यविता तनूनाम् ॥९॥

asmā́kam agne adhvaráṃ jushasva sáhasaḥ sūno trishadhastha havyám | vayáṃ devéshu sukrítaḥ syāma ṣármaṇā nas trivárūthena pāhi || 8 || víṣvāni no durgáhā jātavedaḥ síndhuṃ ná nāvā́ duritā́ti parshi | ágne atriván námasā grinānò 'smā́kam bodhy avitā́ tanū́nām || 9 ||

O adorable Lord, you are loving, generous and honoured as respectable guest in our homes. May you come to bless our fire-ritual. May you having scattered all our adversaries, bring to us the possessions of our foe-men. 5

O adorable Lord, may you demolish, with your weapon, the wicked, appropriating possessions for the benefit of such persons, as belong to you. O source of strength, chief of leaders, inasmuch as you satisfy Nature's bounties, so may you, protect us in our struggles. 6

O Lord of auspicious lustre, and purifier, we adore you, with our hymns and offerings. May you bestow upon us all desired riches ; bestow upon us all sorts of treasures. 7

O source of strength, dweller in three regions, accept our devotion and offerings. May we be regarded among learned as the doers of good. May you protect us with triply-guarding shelter. 8

May you bear us, O omniscient Lord, over all unsurmountable woes and evils, as on a boat across a river. O Lord, we, like any other person liberated glorify you with reverence. You very well known that you alone are the guardian of our person. 9

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम् ॥१०॥
यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम् ।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ॥११॥

yás tvā hridā́ kīríṇā mányamānó 'martyam mártyo jóhavīmi | jā́tavedo yáṣo asmā́su dhehi prajā́bhir agne amritatvám aṣyām || 10 || yá-smai tvám sukríte jātaveda u lokám agne krinávah syo-nám | aṣvínam sá putríṇam vīrávantam gómantam rayím naṣate svastí || 11 ||

(५) पञ्चमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः. (२) द्वितीयाया नराशंसः. (३) तृतीयाया इळः. (४) चतुर्थ्या बर्हिः. (५) पञ्चम्या देवीर्द्वारः. (६) षष्ठ्या उषासानक्ता. (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ. (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः. (९) नवम्यास्त्वष्टा (१०) दशम्या वनस्पतिः (११) एकादश्याश्च स्वाहाकृतयो देवताः । गायत्री छन्दः ॥

२०॥ सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥१॥
नराशंसः सुषूदतीमं यज्ञमदाभ्यः । कविर्हि मधुहस्त्यः ॥२॥
ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् । सुखै रथेभिरूतये ॥३॥
ऊर्णम्रदा वि प्रथस्वाभ्यर्का अनूषत । भवा नः शुभ्र सातये ॥४॥
देवीर्द्वारो वि श्रयध्वं सुप्रायणा न ऊतये । प्रप्र यज्ञं पृणीतन ॥५॥

5.

Súsamiddhāya ṣocíshe ghritám tīvrám juhotana | agnáye jātávedase || 1 || nárāṣáñsah sushūdatīmám yajñám ádā-bhyah | kavír hí mádhuhastyah || 2 || īlitó agna á vahén-dram citrám ihá priyám | sukhaí ráthebhir ūtáye || 3 || ū́r-ṇamradā ví prathasvābhy àrkā́ anūshata | bhávā nah ṣu-bhra sātáye || 4 || dévīr dvāro ví ṣrayadhvam suprāyaṇā́ na ūtáye | prá-pra yajñám priṇītana || 5 ||

Though mortal, I earnestly invoke you, O immortal Lord, praising you with a devoted heart. O omniscient Lord, may you vouchsafe me, fame and repute, and may I obtain immortality through the continuance of my posterity. 10

O omniscient adorable God, upon whatsoever performer of noble acts, you cast a favourable regard, he enjoys welfare and wealth, and becomes the possessor of horses, brave sons, cows and cattle. 11

5

Offer hot and clarified butter to the well-kindled shining omnipresent fire-divine. 1

Ever-praised by men, the fire-divine inspires sacred acts, He is wise, uninjurable, and sweet-handed. 2

Adored, O fire-divine, bring hither the splendid and friendly sun, with his easy-going chariot for our protection. 3

May you spread your grassy seats soft as a sooly blanket, and sing holy hymns. May the splendrous Lord grant rewards to us. 4

O divine doors, be easy of access for our protection ; may our sacred worship be a success. 5

॥२१॥ सुप्रतीके वयोवृधा यह्वी ऋतस्य मातरा । दोषामुषासमीमहे ॥६॥
वातस्य पत्मन्नीळिता दैव्या होतारा मनुषः । इमं नो यज्ञमा गतम् ॥७॥
इळा सरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सीदन्त्वस्रिधः ॥८॥
शिवस्त्वष्टरिहा गहि विभुः पोष उत त्मना । यज्ञेयज्ञे न उदव ॥९॥
यत्र वेत्थ वनस्पते देवानां गुह्या नामानि । तत्र हव्यानि गामय ॥१०॥
स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः । स्वाहा देवेभ्यो हविः ॥११॥

suprátīke vayovṛ́dhā yahvī́ ṛtásya mātárā | doshā́m ushā́sam īmahe || 6 || vā́tasya pátmann īḷitā́ daívyā hótārā mánushaḥ | imám no yajñám ā́ gatam || 7 || íḷā sárasvatī — || 8 || ṣivás tvashṭar ihā́ gahi vibhúḥ pósha utá tmánā | yajñé-yajñe na úd ava || 9 || yátra véttha vanaspate devā́nāṃ gúhyā nā́māni | tátra havyā́ni gāmaya || 10 || svā́hāgnáye várunāya svā́héndrāya marúdbhyaḥ | svā́hā devébhyo havíḥ || 11 ||

(६) षष्ठ सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । अग्निर्देवता । पङ्क्तिश्छन्दः ॥

॥२२॥ अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥१॥

6.

Agním tám manye yó vásur ástaṃ yáṃ yánti dhenávaḥ | ástam árvanta āṣávó 'staṃ nítyāso vājína íshaṃ stotṛ́bhya ā́ bhara || 1 ||

We supplicate the evening and dawn who are lovely, givers of longevity, mighty and the abiders of eternal laws. 6

Glorified may you, O divine invokers of Nature's bounties come with the speed of wind to bless the sacred worship of this man, the institutor. 7

May the divine spirit of wisdom, speech and prosperity, the benevolent sources of happiness, perpetually have the proper seat within our hearts. 8

O benevolent and plentiful architect of universe, being propitious, come of your own accord, and help us in our every sacred act. 9

Wherever you know, O Lord of vegetation, the secret forms of Nature's bounties to be, thither may you send our offerings. 10

Hail to the adorable, hail to the venerable, and hail to the resplendent Lord ; hail to the vital principles and hail with oblations to other Nature's bounties. 11

6

I glorify that adorable Lord, who provides habitation ; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you. 1

सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः ।
समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥२॥
अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।
अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥३॥
आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।
यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर ॥४॥
आ ते अग्न ऋचा हविः शुक्रस्य शोचिषस्पते ।
सुश्चन्द्र दस्म विश्पते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर ॥५॥

só agnír yó vásur griṇé sáṃ yám āyánti dhenávaḥ | sám árvanto raghudrúvaḥ sáṃ sujātā́saḥ sūráya ísham — || 2 || agnír hí vājínam viṣé dádāti viṣvácarshaṇiḥ | agní rāyé svābhúvaṃ sá prītó yāti vā́ryam ísham — || 3 || ā́ te agna idhīmahi dyumántaṃ devājáram | yád dha syā́ te pánīyasī samíd dīdáyati dyávísham — || 4 || ā́ te agna ricā́ havíḥ ṣúkrasya ṣocishas pate | súṣcandra dásma víṣpate hávyavāṭ túbhyaṃ hūyata ísham — || 5 ||

॥२३॥ प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।
ते हिन्विरे त इन्विरे त इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भर ॥६॥
तव त्ये अग्ने अर्चयो महि व्राधन्त वाजिनः ।
ये पत्वभिः शफानां व्रजा भुरन्त गोनामिषं स्तोतृभ्य आ भर ॥७॥

pró tyé agnáyo 'gníshu víṣvam pushyanti vā́ryam | té hinvire tá invire tá ishaṇyanty ānushág ísham — || 6 || táva tyé agne arcáyo máhi vrādhanta vājínaḥ | yé pátvabhiḥ ṣaphā́nāṃ vrajā́ bhuránta gónām ísham — || 7 ||

He is the adorable Lord praised as the giver of dwellings to whom the milch-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. 2

Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you. 3

O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you. 4

O adorable God, Lord of bright light, bestower of bliss, splendrous, protector of men, the accepter of devotions, to you the worship is offered with the sacred hymns. May you, O Lord, grant nourishment to those, who adore you. 5

These divine flames, enshrined in the worshipful hearts, cherish everything that is precious. They give delight, spread wide within, and perpetually crave for fresh feed. May you, O Lord, grant nourishment to those, who adore you. 6

O adorable Lord, when nourished, these flames of devotion, spread out with the swift speed of horses, and reach the centre, the seat of wisdom and knowledge. May you grant, O Lord, nourishment to those, who adore you. 7

नवा नो अग्न आ भर स्तोतृभ्यः सुक्षितीरिषः ।
ते स्याम य आनृचुस्त्वादूतासो दमेदम इषं स्तोतृभ्य आ भर ॥८॥
उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि ।
उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥९॥
एवाँ अग्निमजुर्यमुर्गीर्भिर्यज्ञेभिरानुषक् ।
दधदस्मे सुवीर्यमुत त्यदाश्वश्व्यमिषं स्तोतृभ्य आ भर ॥१०॥

návā no agna á bhara stotṛíbhyaḥ sukshitír íshaḥ | té syáma yá ānṛicús tvā́dūtāso dáme-dama ísham — || 8 || ubhé suṣcandra sarpísho dárvī ṣrīṇīsha āsáni | utó na út pupūryā ukthéshu ṣavasas pata ísham — || 9 || evā́ṅ agním ajuryamur gīrbhír yajñébhir ānushák | dádhad asmé suvíryam utá tyád āṣváṣvyam ísham — || 10 ||

(७) सप्तम सूक्तम

(१–१०) दशर्चस्यास्य सूक्तस्यात्रेय इष ऋषि । अग्निर्देवता । (१–९) प्रथमादिनवर्चामनुष्टुप्, (१०) दशम्याश्च पङ्क्तिश्छन्दसी ॥

॥२४॥ सखायः सं वः सम्यञ्चमिषं स्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥१॥
कुत्रा चिद्यस्य समृतौ रण्वा नरो नृषदने ।
अर्हन्तश्चिद्यमिन्धते संजनयन्ति जन्तवः ॥२॥

7.

Sákhāyaḥ sáṃ vaḥ samyáñcam ísham stómaṃ cāgnáye | várshishṭhāya kshitīnā́m ūrjó náptre sáhasvate || 1 || kútrā cid yásya sámṛitau raṇvā́ náro nṛishádane | árhantaṣ cid yám indhaté saṃjanáyanti jantávaḥ || 2 ||

O adorable Lord, grant fresh food, and happy homes to those who praise you. For us who worship you, you are envoy in every house. May you grant, O Lord, nourishment to those, who adore you. 8

O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. 9

Thus, O adorable Lord, we duly serve you with praises and with offerings successively. So, may you give us what we crave,—lot of brave sons, and wealth of fleet steeds. May you, O Lord, grant nourishment to those, who adore you. 10

7

Friends, offer best homage and praise to the fire-divine, the most liberal benefactor of men, and the powerful son of strength. 1

Where is that cosmic fire in whose presence men rejoice, while offering homage in congregational halls, whom worthy devotees enkindle, and all living beings generate. 2

सं यदिषो वनामहे सं हव्या मानुषाणाम् ।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे ॥३॥
स स्मा कृणोति केतुमा नक्तं चिद्दूर आ सते ।
पावको यद्वनस्पतीन्प्र स्मा मिनात्यजरः ॥४॥
अव स्म यस्य वेषणे स्वेदं पथिषु जुह्वति ।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः ॥५॥

sáṃ yád ishó vánāmahe sáṃ havyá mánushāṇām | utá dyumnásya ṣávasa ṛitásya raṣmím á dade || 3 || sá smā kṛiṇoti ketúm á náktaṃ cid dūrá á saté | pāvakó yád vánaspátīn prá smā mináty ajáraḥ || 4 || áva sma yásya véshaṇe svédam pathíshu júhvati | abhīm áha svájenyam bhū́mā pṛishṭhéva ruruhuḥ || 5 ||

॥२५॥

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।
प्र स्वादनं पितूनामस्ततातिं चिदायवे ॥६॥
स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः ।
हिरिश्मश्रुः शुचिदन्नृभुरनिभृष्टतविषिः ॥७॥
शुचिः ष्म यस्मा अत्रिवत्प्र स्वधितीव रीयते ।
सुषूरसूत माता क्राणा यदानशे भगम् ॥८॥
आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे ।
ऐषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः ॥९॥

yám mártyaḥ puruspṛíhaṃ vidád víṣvasya dháyase | prá svádanam pitūnám ástatātiṃ cid āyáve || 6 || sá hí shmā dhánvákshitaṃ dátā ná dáty á paṣúḥ | híriṣmaṣruḥ ṣúcidann ṛibhúr ánibhṛishṭatavishiḥ || 7 || ṣúciḥ shma yásmā atrivát prá svádhitīva ríyate | sushū́r asūta mātá krāṇá yád ānaṣé bhágam || 8 || á yás te sarpirāsuté 'gne ṣám ásti dháyase | aíshu dyumnám utá ṣráva á cittám mártyeshu dhāḥ || 9 ||

When we present to him devotional homage, and when he accepts the offerings of men, then by the strength of his divine splendour, he assumes the radiance of eternal truth. 3

Verily he gives a signal during the darkness of night to one, who is far off, when he, the purifier, the undecaying, consumes the forest tree. 4

At whose worship the devotees pour the dripping butter upon the ritual fire, and streams mount along the flames, as if ones own son riding upon the back of his father. 5

Him whom, the desired of many, the devout man recognizes as the sustainer of all, the giver of flavour to food and the provider of home to every living man. 6

He, who is vast and possessor of irresistible strength, crops the dry ground strewn with grass and wood, like a herd, while grazing ; he, as if, with a golden beard, and shining teeth. 7

Bright as an axe is he, to whom the mortal sage, exempt from the three types of pains, offers worship ; he, whom his prolific mother, the fire-stick, has given birth to. The benefactor fire then receives the offerings. 8

O adorable Lord, the accepter of homage, like the fire accepting butter, the upholder of all, be delighted by our praise. May you bestow upon the worshippers fame, food and intelligence. 9

इति चिन्मन्युमध्रिजस्त्वादातमा पशुं ददे ।
आदग्ने अपृणतोऽत्रिः सासह्याद्दस्यूनिषः सासह्यान्नॄन् ॥१०॥

íti cin manyúm adhríjas tvádātam á́ paṣúṃ dade | ád agne ápriṇató 'triḥ sāsahyād dásyūn isháḥ sāsahyān nṛ́n || 10 ||

(८) अष्टमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्यात्रेय इष ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥२६॥ त्वामग्न ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहस्कृत ।
पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम् ॥१॥
त्वामग्ने अतिथिं पूर्व्यं विशः शोचिष्केशं गृहपतिं नि षेदिरे ।
बृहत्केतुं पुरुरूपं धनस्पृतं सुशर्माणं स्ववसं जरद्विषम् ॥२॥
त्वामग्ने मानुषीरीळते विशो होत्राविदं विविचिं रत्नधातमम् ।
गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतश्रियम् ॥३॥

8.

Tvám agna ṛitāyávaḥ sám īdhire pratnám pratnása ūtáye sahaskṛita | puruṣcandráṃ yajatáṃ viṣvádhāyasaṃ dámūnasaṃ gṛihápatiṃ várenyam || 1 || tvám agne átithim pūrvyáṃ víṣaḥ ṣocíshkeṣaṃ gṛihápatiṃ ní shedire | bṛihát-ketum pururūpaṃ dhanaspṛítaṃ suṣármāṇaṃ svávasaṃ ja-radvísham || 2 || tvám agne mánushīr īḷate víṣo hotrāvídaṃ vívicim ratnadhátamam | gúhā sántaṃ subhaga viṣvádarṣa-taṃ tuvishvaṇásaṃ suyájaṃ ghṛitaṣríyam || 3 ||

O adorable Lord, may he, the triply liberated sage, take all the gifts of cattle and wealth, offered to you, and with that aid subdue the hostile men. 10

8

O adorable Lord, you are inspirer of strength. From the earliest times, ancient devotees, the lovers of truth, have been enkindling your love in their hearts for their preservation. You are eternal, bliss-bestower, adorable, nourisher of universe, liberal giver, lord of the home holder, and venerable. 1

O adorable Lord, men enshrine you in their hearts, as their dear ancient guest, and master of their homes. You are brilliant like the blazing flame of fire, highly enlightened, and multiform. You are dispenser of wealth, bestower of happiness, kind protector and destroyer of decay and rot. 2

Human beings glorify you, O gracious adorable Lord, the appreciator of offerings, the discriminator between virtue and vice and the most liberal giver of precious things. You the auspicious, stay concealed in the innermost cavity and yet at times visible to all, and your loud voice is heard by them. You just as fire with butter, are honoured by holy hymns and glorified by loving devotion. 3

त्वामग्ने धर्णसिं विश्वधा वयं गीर्भिर्गृणन्तो नमसोप सेदिम ।
स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुदीतिभिः ॥४॥
त्वमग्ने पुरुरूपो विशेविशे वयो दधासि प्रत्नथा पुरुष्टुत ।
पुरूण्यन्ना सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधृषे ॥५॥
त्वामग्ने समिधानं यविष्ठ्य देवा दूतं चक्रिरे हव्यवाहनम् ।
उरुज्रयसं घृतयोनिमाहुतं त्वेषं चक्षुर्दधिरे चोदयन्मति ॥६॥
त्वामग्ने प्रदिव आहुतं घृतैः सुम्नायवः सुषमिधा समीधिरे ।
स वावृधान ओषधीभिरुक्षितोऽभि ज्रयांसि पार्थिवा वि तिष्ठसे ॥७॥

tvā́m agne dharṇasíṃ viśvádhā vayáṃ gīrbhír gṛiṇánto námasópa sedima | sá no jushasva samidhānó aṅgiro devó mártasya yaśása sudītíbhiḥ || 4 || tvám agne pururū́po viśé-viśe váyo dadhāsi pratnáthā purushṭuta | purū́ṇy ánnā sáhasā ví rājasi tvíshiḥ sā́ te titvishāṇásya nádhṛíshe || 5 || tvā́m agne samidhānáṃ yavishṭhya devā́ dūtáṃ cakrire havyavā́hanam | urujráyasaṃ ghṛitáyonim ā́hutaṃ tveshā́ṃ cákshur dadhire codayánmati || 6 || tvā́m agne pradíva ā́hutaṃ ghṛitaíḥ sumnāyávaḥ sushamídhā sám idhire | sá vāvṛidhāná óshadhībhir ukshitò 'bhí jráyāṅsi pā́rthivā ví tishṭhase || 7 ||

(९) नवमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयो गय ऋषिः । अग्निर्देवता । (१-४, ६) प्रथमादिचतुर्ऋचां षष्ठ्याश्चानुष्टुप्
(५, ७) पञ्चमीसप्तम्योश्च पङ्क्तिश्छन्दसी ॥

॥१॥ त्वामग्ने हविष्मन्तो देवं मर्तास ईळते ।
मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषक् ॥१॥

9.

Tvám agne havíshmanto devám mártāsa īḷate | mánye tva jātávedasaṃ sá havyá vakshy ānushák || 1 ||

We are drawn near you, O all-sustaining adorable God, adoring you in many ways, singing songs and with reverence. May you, O self-illumined Lord, when enkindled like fire, be propitious to us and with your radiance make us glorious. 4

O adorable Lord, multiform, you grant nourishment to each and every mortal. You by your might, are sovereign over all sorts of nourishing food. Your splendour, when blazing brightly, is unrivalled. 5

O adorable God, ever young, when you are pleased, Nature's bounties are inspired by you and take you as the bearer of homage. Your glory is wide-reaching. Your love to the devotee when invoked, is enkindled as fire with butter. The men inspired by their understanding accept you as the brilliant eye of the universe. 6

From the earliest times, men seeking joy have been kindling you with earnest invocations and devotion, just as fire with fuel and butter. Again, just as sprinkled with butter and fed with plants, the fire spreads all over the layers of land, similarly, you, by the devotion, enlighten the entire life of the worshipper. 7

9

Mortal men with reverential homage, glorify you, O fire-divine. I adore you, O Lord, cognizant of all that is born, so that you may please convey my offerings to Nature's forces. 1

अग्निर्होता दास्वतः क्षयस्य वृक्तबर्हिषः ।
सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥२॥
उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥३॥
उत स्म दुर्गृभीयसे पुत्रो न ह्वार्याणाम् ।
पुरू यो दग्धासि वनाग्ने पशुर्न यवसे ॥४॥
अध स्म यस्यार्चयः सम्यक्संयन्ति धूमिनः ।
यदीमह त्रितो दिव्युप ध्मातेव धमति शिशीते ध्मातरी यथा ॥५॥

agnír hótā dāsvataḥ ksháyasya vriktábarhishaḥ | sáṃ yajñāsaṣ cáranti yáṃ sáṃ vā́jāsaḥ ṣravasyávaḥ || 2 || utá sma yáṃ ṣíṣuṃ yathā návaṃ jánishṭāráṇī | dhartā́ram mā́nushīṇāṃ viṣā́m agníṃ svadhvarám || 3 || utá sma durgṛibhīyase putró ná hvāryā́ṇām | purū́ yó dágdhási vánā́gne paṣúr ná yávase || 4 || ádha sma yásyārcáyaḥ samyák saṃyánti dhūmínaḥ | yád īm áha tritó divy úpa dhmā́teva dhámati ṣíṣīte dhmātárī yathā || 5 ||

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।
द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥६॥
तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।
स क्षेपयत्स पोषयद्भुवद्वाजस्य सातय उतैधि पृत्सु नो वृधे ॥७॥

távāhám agna ūtíbhir mitrásya ca práṣastibhiḥ | dveshoyúto ná duritā́ turyā́ma mártyānām || 6 || táṃ no agne abhí náro rayíṃ sahasva ā́ bhara | sá kshepayat sá poshayad bhúvad vā́jasya sātáya utaídhi pṛitsú no vṛidhé || 7 ||

Adorable Lord evokes Nature's bounties to proceed to the home of that person who liberally gives and whose heart is free of impurities ; and further, in whom congregate all sacrifices, securing food and fame. 2

It (the attrition fire) is the one which the two wooden sticks have engendered, like a new-born infant. This has become the supportor of men, and therefore, it fully deserves our adoration for peaceful purposes. 3

It is very hard to harness this fire, like the taming of the offsprings of wriggling snakes. O terrestrial fire, you have the capacity of burning forests as an animal consuming fodder. 4

The fire emits forth the smoke and the flames intensely collect and then diffuse to the three regions. The fire inflates in the firmament like the blower of a bellows and then sharpens its flames as the fire blazing from the blast of the blower. 5

O fire may we through your friendly and protective aids, and by our praises of you, subdue the wickedness of mortal men, and destroy the malignant. 6

O powerful fire, upon us, the institutors of holy acts, please bestow affluence. May this fire lay off our foes, and protect and nourish us and help in procuring energised food. May it be with us in our struggles for success. 7

(१०) दशमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयो गय ऋषिः । अग्निर्देवता । (१-३, ५-६) प्रथमादितृचस्य पञ्चमी षष्ठ्योर्ऋचोश्चानुष्टुप् (४, ७) चतुर्थीसप्तम्योश्च पङ्क्तिश्छन्दसी ॥

॥२१॥ अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो ।
प्र नो राया परीणसा रत्सि वाजाय पन्थाम् ॥१॥
त्वं नो अग्ने अद्भुत क्रत्वा दक्षस्य मंहना ।
त्वे असुर्यमारुहत्क्राणा मित्रो न यज्ञियः ॥२॥
त्वं नो अग्न एषां गयं पुष्टिं च वर्धय ।
ये स्तोमेभिः प्र सूरयो नरो मघान्यानशुः ॥३॥
ये अग्ने चन्द्र ते गिरः शुम्भन्त्यश्वराधसः ।
शुष्मेभिः शुष्मिणो नरो दिवश्चिद्येषां बृहत्सुकीर्तिर्बोधति त्मना ॥४॥
तव त्ये अग्ने अर्चयो भ्राजन्तो यन्ति धृष्णुया ।
परिज्मानो न विद्युतः स्वानो रथो न वाजयुः ॥५॥
नू नो अग्न ऊतये सबाधसश्च रातये ।
अस्माकासश्च सूरयो विश्वा आशास्तरीषणि ॥६॥
त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान आ भर ।
होतर्विभ्वासहं रयिं स्तोतृभ्यः स्तवसे च न उतैधि पृत्सु नो वृधे ॥७॥

10.

Agna ójishṭham ā́ bhara dyumnám asmábhyam adhrigo | prá no rāyā́ párīṇasā rátsi vā́jāya pánthām || 1 || tvám̐ no agne adbhuta krátvā dákshasya maṅhánā | tvé asuryàm ā́ruhat krāṇā́ mitró ná yajñíyaḥ || 2 || tvám̐ no agna eshām̐ gáyam pushṭím̐ ca vardhaya | yé stómebhiḥ prá sūráyo náro maghány ānaśúḥ || 3 || yé agne candra te gíraḥ śumbhánty áśvarādhasaḥ | śúshmebhiḥ śushmíṇo náro diváś cid yéshām bṛihát sukīrtír bódhati tmánā || 4 || táva tyé agne arcáyo bhrā́janto yanti dhṛishṇuyā́ | párijmāno ná vidyútaḥ svānó rátho ná vājayúḥ || 5 || nū́ no agna ūtáye sabā́dhasaś ca rātáye | asmā́kāsaś ca sūráyo víśvā ā́śās tarīsháṇi || 6 || tvám̐ no agne aṅgira stutá stávāna ā́ bhara | hótar vibhvāsáham̐ rayím̐ stotṛíbhya stávase ca na utaídhi pṛitsú no vṛidhé || 7 ||

10

O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour, may you invest us with over-flowing store of wealth, and mark out for us the paths to spiritual enlightenment. 1

O marvellous adorable Lord, gratified by our noble acts, invest in us greatness of vigour. In you abides the strength, necessary to destroy wickedness and evils. You, the O embodiment of holiness, are actively engaged like the radiant sun. 2

O adorable Lord, increase means of sustenance and house and home of ours who are wise and have acquired prosperity through the chanting of vedic hymns. 3

O blissful supreme Lord, those who glorify you with hymns, obtain richness of vitality and are invigorated with the foe-destroying energies. Their fame reaches the height of firmament. This they gain by your own accord (i.e. by your favour). 4

O adorable Lord, these your bright and fierce flames of glory spread all over like the lightnings flashing around and are like a rattling car forcibly procuring foodgrains. 5

Now O adorable Lord, come swiftly for our protection, and for bestowing riches to the needy and oppressed. And may all the aspirations of our enlightened ones be fulfilled. 6

O adorable Lord, dear as our life, glorified in the past, glorified at present, invoker of Nature's forces, bring unto us riches enabling us to overcome the mighty. May you give to your praisers ability to extol you, and be near us for success in struggles. 7

(११) एकादशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यात्रेयः सुतम्भर ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥३॥ जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥१॥
यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥२॥
असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।
घृतेन त्वावर्धयन्नग्न आहुत धूमस्ते केतुरभवद्दिवि श्रितः ॥३॥

11.

Jánasya gopá ajanishṭa jágrivir agníḥ sudákshaḥ suvitáya návyase | ghritápratīko brihatá divisprísā dyumád ví bhāti bharatébhyaḥ súciḥ || 1 || yajñásya ketúm prathamám puróhitam agním náras trishadhasthé sám īdhire | índreṇa devaíḥ saráthaṃ sá barhíshi sídan ní hótā yajáthāya sukrátuḥ || 2 || ásammrishṭo jāyase mātróḥ súcir mandráḥ kavír úd atishṭho vivásvataḥ | ghriténa tvāvardhayann agna āhuta dhūmás te ketúr abhavad diví sritáḥ || 3 ||

अग्निर्नो यज्ञमुप वेतु साधुयाग्निं नरो वि भरन्ते गृहेगृहे ।
अग्निर्दूतो अभवद्धव्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥४॥
तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च ॥५॥

agnír no yajñám úpa vetu sādhuyágníṃ náro ví bharante grihé-grihe | agnír dūtó abhavad dhavyavāhano 'gníṃ vriṇāná vriṇate kavíkratum || 4 || túbhyedám agne mádhumattamaṃ vácas túbhyam manīshá iyám astu sáṃ hridé | tváṃ gíraḥ síndhum ivāvánīr mahír á priṇanti sávasā vardháyanti ca || 5 ||

11

The glory of the powerful adorable Lord, the protector of man, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, his intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. 1

Men, engaged in meditation first kindle the glory of adorable Lord in all the three realms ; physical, vital and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are channelized into one direction, as if riding in one and the same car. He, the one engaged in meditation, sets in the comfortable posture for the transcendental concentration. 2

O adorable Lord, may your glory be manifested in our innermost consciousness, just as the fire (of attrition) is generated unobstructed of the two mothers, and when fed with butter and offerings, it gives out smoke, spreading abroad in the sky, like the banner of your glory. 3

May fire divine, the fulfiller of our aspirations, come to the holy place our work and worship. Devotees cherish the fire-divine in every dwelling which is the bearer of oblations, and becomes an envoy, the bearer of our gifts. Wise men adore the fire-divine as the accomplisher of benevolent works. 4

O adorable Lord, to you, this sweetest prayer is addressed. May this praise, product of my thought, be dear to your heart. May my pious hymns fill you, and make you, for us, yet more mighty in strength, as large rivers replenish the sea. 5

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥६॥

tvām agne áṅgiraso gúhā hitám ánv avindañ chiśriyāṇáṃ váne -vane | sá jāyase mathyámānaḥ sáho mahát tvām ahuḥ sáhasas putrám aṅgiraḥ || 6 ||

(१२) द्वादशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यात्रेयः सुतम्भर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥४॥
प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म ।
घृतं न यज्ञ आस्ये३ सुपूतं गिरं भरे वृषभाय प्रतीचीम् ॥१॥
ऋतं चिकित्व ऋतमिच्चिकिद्ध्यृतस्य धारा अनु तृन्धि पूर्वीः ।
नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥२॥
कया नो अग्न ऋतयन्नृतेन भुवो नवेदा उचथस्य नव्यः ।
वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य रायः ॥३॥
के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः ।
के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥४॥

12.

Prágnáye brihaté yajñíyāya ṛitásya vríshṇe ásurāya mánma | ghṛitáṃ ná yajñá āsyè súpūtaṃ gíram bhare vṛishabhā́ya pratīcím || 1 || ṛitáṃ cikitva ṛitám íc cikiddhy ṛitásya dhā́rā ánu tṛindhi pūrvī́ḥ | nāhám yātúm sáhasā ná dvayéna ṛitáṃ sapāmy arushásya vríshṇaḥ || 2 || káyā no agna ṛitáyann ṛiténa bhúvo návedā ucáthasya návyaḥ | védā me devá ṛitupā́ ṛitūnā́ṃ nāhám pátiṃ sanitúr asyá rāyáḥ || 3 || ké te agne ripáve bándhanāsaḥ ké pāyávaḥ sanishanta dyumántaḥ | ké dhāsím agne ánṛitasya pānti ká ásato vácasaḥ santi gopā́ḥ || 4 ||

O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire by attrition, your glory is manifested by hard toil and great endurance. Therefore devotees call you, O dearest Lord, the source of strength. 6

12

Like well-purified butter poured into the mouth of ritual fire, I offer the usual sincere and thoughtful praise to the adorable Lord, the supreme, the venerable, the guide of eternal truth, the vigorous, the showerer of benefits. 1

O adorable Lord, best knowing the purpose of our truthful prayers, may you listen to our words and thereon send forth full streams of eternal order. I do not use my might for the purposes of violence, and for duplicity in matters of truth and untruth. I faithfully follow the Lord of the eternal law. 2

O adorable Lord, bestower of blessings, by what eternal law will you be giving recognition to our adoration ? May you, O guardian of the laws be pleased to know my purpose. I know not the Lord, who has been distributing riches among us. 3

O adorable Lord, who among us are the subduers of adversaries ? Who among us are the protectors, and distributors of splendid wealth ? Who among us, are the defenders of falsehood and who are the encouragers of evil deeds ? 4

सखायस्ते विषुणा अग्न एते शिवासः सन्तो अशिवा अभूवन् ।
अधूर्षत स्वयमेते वचोभिर्ऋजूयते वृजिनानि ब्रुवन्तः ॥५॥
यस्ते अग्ने नमसा यज्ञमीट्ट ऋतं स पात्यरुषस्य वृष्णः ।
तस्य क्षयः पृथुरा साधुरेतु प्रसर्स्राणस्य नहुषस्य शेषः ॥६॥

sákhāyas te víshuṇā agna eté ṣivā́saḥ sánto áṣivā abhūvan | ádhūrshata svayám eté vácobhir ṛijūyaté vṛijināni bruvántaḥ || 5 || yás te agne námasā yajñám íṭṭa ṛitáṃ sá pāty arushásya vṛíshṇaḥ | tásya ksháyaḥ pṛithúr ā́ sādhúr etu prasársrāṇasya náhushasya ṣéshaḥ || 6 ||

(१३) त्रयोदश सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्यात्रेय सुतम्भर ऋषि । अग्निर्देवता । गायत्री छन्द ॥

अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधीमहि । अग्ने अर्चन्त ऊतये ॥१॥
अग्नेः स्तोम मनामहे सिध्रमद्य दिविस्पृशः । देवस्य द्रविणस्यवः ॥२॥
अग्निर्जुषत नो गिरो होता यो मानुषेष्वा । स यक्षद्दैव्यं जनम् ॥३॥
त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥४॥

13.

Árcantas tvā havāmahé 'rcantaḥ sám idhīmahi | ágne árcanta ūtáye || 1 || agné stómam manāmahe sidhrám adyá divispṛíṣaḥ | devásya draviṇasyávaḥ || 2 || agnír jushata no gíro hótā yó mánusheshv ā́ | sá yakshad daívyaṃ jánam || 3 || tvám agne saprátha asi júshṭo hótā váreṇyaḥ | tváyā yajñáṃ ví tanvate || 4 ||

These widely-dispersed friends of yours, O adorable Lord have been unhappy (whilst abandoning your worship) but are now again enjoying (on renewal of their devotion). May they who utter wicked words against the righteous, suffer by their own words and perish. 5

O resplendent, adorable Lord, the showerer of blessings, may his home be wide and prosperous, who performs your worship with reverence, and lives true to the law eternal. And may the noble aspirations of men, who diligently worship you be fulfilled. 6

13

O adorable Lord, with songs of praise we invoke you ; with invocations we enkindle your glory ; we invoke you for help. 1

Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven. 2

May the adorable Lord, inspirer of Nature's bounties seated in the innerconscience of men, take delight in our praises and honour the wishes of enlightened persons. 3

O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that the sacred works flourish to glory. 4

त्वामग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम । स नो रास्व सुवीर्यम ॥५॥
अग्ने नेमिरराँ इव देवाँस्त्वं परिभूरसि । आ राधश्चित्रमृञ्जसे ॥६॥

tvā́m agne vājasā́tamaṃ víprā vardhanti súshṭutam | sá no rāsva suvī́ryam || 5 || ágne nemír arā́ṅ iva devā́ṅs tvám paribhū́r asi | ā́ rádhas citrám ṛiñjase || 6 ||

(१४) चतुर्दशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्यात्रेय सुतम्भर ऋषि । अग्निर्देवता । गायत्री छन्दः ॥

॥६॥ अग्निं स्तोमेन बोधय समिधानो अमर्त्यम । हव्या देवेषु नो दधत ॥१॥
तमध्वरेष्वीळते देवं मर्ता अमर्त्यम । यजिष्ठं मानुषे जने ॥२॥
तं हि शश्वन्त ईळते स्रुचा देवं घृतश्चुता । अग्निं हव्याय वोळ्हवे ॥३॥
अग्निर्जातो अरोचत घ्नन्दस्यूञ्ज्योतिषा तमः । अविन्दद्गा अपः स्वः ॥४॥
अग्निमीळेन्यं कविं घृतपृष्ठं सपर्यत । वेतु मे शृणवद्धवम् ॥५॥
अग्निं घृतेन वावृधुः स्तोमेभिर्विश्वचर्षणिम । स्वाधीभिर्वचस्युभिः ॥६॥

14.

Agníṃ stómena bodhaya samidhānó ámartyam | havyā́ devéshu no dadhat || 1 || tám adhvaréshv īḷate devám mártā ámartyam | yájishṭham mánushe jáne || 2 || tám hí ṣáṣvanta īḷate srucā́ devám ghṛitaṣcútā | agníṃ havyā́ya vóḷhave || 3 || agnír jātó arocata ghnán dásyūñ jyótishā támaḥ | ávindad gā́ apáḥ sváḥ || 4 || agním īḷényaṃ kavíṃ ghṛitá-prishṭhaṃ saparyata | vétu me ṣriṇávad dhávam || 5 || agníṃ ghṛiténa vāvṛidhu stómebhir viṣvácarshaṇim | svādhī́bhir vacasyúbhiḥ || 6 ||

Wise worshippers exalt you with praises, O adorable Lord, you are bountiful giver of strength. May you bestow upon us excellent vitality and virility. 5

O adorable Lord, you encompass Nature's forces, as the felly rings the spokes, may you bestow manifold wealth upon us. 6

14

May you arouse the grace of immortal Lord with your prayers ; so that, when pleased, may He, like the flame of fire, bear our homage to Nature's bounties. 1

Mortals extol this immortal, divine supreme, at high solemnities, most adorable among mankind. 2

All glorify the spiritual fire pouring out love from their heart as if butter to fire with sacrificial ladle. They glorify the spiritual fire, so that it conveys their homage to Nature's forces. 3

The spiritual fire as soon as manifested, blazes brightly, destroying the wicked and dispersing the darkness by its lustre. It restores wisdom, action and happiness. 4

May you honour the spiritual fire, the source of wisdom, whose summit blazes with love. May it respond to my invocation. 5

They exalt the spiritual fire, the universal illuminator of the inner realm with intense devotions and hymns of praise singularly meditative and eloquent. 6

(१५) पञ्चदशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसो धरुण ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥७॥ प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूर्व्याय ।
घृतप्रसत्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥१॥
ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।
दिवो धर्मन्धरुणे सेदुषो नॄञ्जातैरजाताँ अभि ये ननक्षुः ॥२॥
अंहोयुवस्तन्वस्तन्वते वि वयो महद्दुष्टरं पूर्व्याय ।
स संवतो नवजातस्तुतुर्यात्सिंहं न क्रुद्धमभितः परि ष्ठुः ॥३॥

15.

Prá vedháse kaváye védyāya gíram bhare yaṣáse pūrvyā́ya | ghṛitáprasatto ásuraḥ suṣévo rāyó dhartā́ dharúṇo vásvo agníḥ || 1 || ṛiténa ṛitám dharúṇam dhārayanta yajñásya ṣākė́ paramé vyòman | divó dhárman dharúṇe sedúsho nṛīñ jātaír ájātāñ abhí yé nanakshúḥ || 2 || aṅhoyúvas tanvàs tanvate ví váyo mahád dushṭáram pūrvyā́ya | sá saṃváto návajātas tuturyāt siṅháṃ ná kruddhám abhítaḥ pári shṭhuḥ || 3 ||

मातेव यद्भरसे पप्रथानो जनंजनं धायसे चक्षसे च ।
वयोवयो जरसे यद्दधानः परि त्मना विषुरूपो जिगासि ॥४॥
वाजो नु ते शवसस्पात्वन्तमुरुं दोघं धरुणं देव रायः ।
पदं न तायुर्गुहा दधानो महो राये चितयन्नत्रिमस्पः ॥५॥

mātéva yád bhárase paprathānó jánaṃ-janaṃ dhā́yase cákshase ca | váyo-vayo jarase yád dádhānaḥ pári tmánā víshurūpo jigāsi || 4 || vā́jo nú te ṣávasas pātv ántam urúṃ dógham dharúṇam deva rāyáḥ | padáṃ ná tāyúr gúhā dádhāno mahó rayé citáyann átrim aspaḥ || 5 ||

15

Devotion live alone pleases our adorable Lord. He is strong, blissful, the possessor of riches, the acceptor of homage and the bestower of habitations. To such a far-seeing, renowned, eternal, glorious, all-wise Lord, the praise I offer. 1

They, who, with the help of mortal priests, gain favour of the immortal leading divine powers, the firm sustainers of the loftiest heaven, by sacred prayers, enshrine in their hearts the Lord of universal fire, who is upholder of all noble deeds, and embodiment of truth. 2

They, who present to the eternal universal fire, the sacred oblations, unattainable by others, their minds and bodies become free from sin and disease. May the Lord, newly-revealed and realized help him to conquer his adversaries, gathered around him, like an angry lion. 3

While pervading everywhere, you support all men like a mother, and being adored for sustaining and imparting knowledge, you mature every kind of food, then, O universal fire, assuming many forms, you comprise all beings in yourself. 4

O divine universal fire, may the sacrificial food, the vast yielder of benefits to men, the sustainer of riches, support the utmost of your vigour ; and may you, like a thief, who keeps his refuge secret, help the sage, exempt from three types of miseries to obtain true wisdom and affluence. 5

(१६) षोडशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः पूरुर्ऋषिः । अग्निर्देवता । (१-४) प्रथमादिचतुर्ऋचामनुष्टुप् ,
(५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥८॥

बृहद्वयो हि भानवेऽर्चा देवायाग्नये ।
यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः ॥१॥
स हि द्युभिर्जनानां होता दक्षस्य बाह्वोः ।
वि हव्यमग्निरानुषग्भगो न वारमृण्वति ॥२॥
अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः ।
विश्वा यस्मिन्तुविष्वणि समर्ये शुष्ममादधुः ॥३॥

16

Brihád váyo hí bhānávé 'rcā deváyāgnáye | yám mitrám ná práṣastibhir mártāso dadhiré puráḥ || 1 || sá hí dyúbhir jánānāṃ hótā dákshasya bāhvóḥ | ví havyám agnír ānushág bhágo ná váram riṇvati || 2 || asyá stóme maghónaḥ sakhyé vriddháṣocishaḥ | víṣvā yásmin tuvishváṇi sám aryé ṣúshmam ādadhúḥ || 3 ||

अधा ह्यग्न एषां सुवीर्यस्य मंहना ।
तमिद्यह्वं न रोदसी परि श्रवो बभूवतुः ॥४॥
नू न एहि वार्यमग्ने गृणान आ भर ।
ये वयं ये च सूरयः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे ॥५॥

ádhā hy àgna eshāṃ suvíryasya maṅhánā | tám íd yahváṃ ná ródasī pári ṣrávo babhūvatuḥ || 4 || nú na éhi váryam ágne griṇāná á bhara | yé vayaṃ yé ca sūráyaḥ svastí dhámahe sácotaídhi pritsú no vridhé || 5 ||

16

Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a friend. 1

That adorable Lord, by the strength and splendour, becomes the ministrant priest of men, who conveys their homage straight to Nature's bounties, and like a gracious friend distributes desirable wealth. 2

May we surrender ourselves to Lord just as persons surrender their strength to the loud-sounding and all-ruling fire. May we the devotees through our love and praise of the rich and extremely radiant Lord, obtain all sorts of prosperity. 3

O adorable Lord, may you be disposed for bestowing excellent strength on these worshippers. In your brilliance, you surpass the glory of heaven and, earth, and even the mighty sun. 4

Glorified by us, O adorable Lord, come quickly, and bring to us precious wealth ; we who are your worshippers, we who are your adorers, offer you welcome, and these devotional oblations. May you be favourable to us, and near to us in the struggles for our victory. 5

(१७) सप्तदशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः पूरुर्ऋषिः । अग्निर्देवता । (१-४) प्रथमादिचतुर्ऋचामनुष्टुप् . (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥९॥

आ यज्ञैर्देव मर्त्य इत्था तव्यांसमूतये ।
अग्निं कृते स्वध्वरे पूरुरीळीतावसे ॥१॥
अस्य हि स्वयशस्तर आसा विधर्मन्मन्यसे ।
तं नाकं चित्रशोचिषं मन्द्रं परो मनीषया ॥२॥
अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा ।
दिवो न यस्य रेतसा बृहच्छोचन्त्यर्चयः ॥३॥

17.

Á yajñaír deva mártya itthá távyāṅsam ūtáye | agníṃ krité svadhvaré pūrúr īḷītávase || 1 || ásya hí sváyaṣastara āsá vidharman mányase | táṃ nákaṃ citráṣocisham mandrám paró manīsháyā || 2 || asyá vásá u arcíshā yá áyukta tujá girá | divó ná yásya rétasā brihác chócanty arcáyaḥ || 3 ||

अस्य क्रत्वा विचेतसो दस्मस्य वसु रथ आ ।
अधा विश्वासु हव्योऽग्निर्विक्षु प्र शस्यते ॥४॥
नू न इद्धि वार्यमासा सचन्त सूरयः ।
ऊर्जो नपादभिष्टये पाहि शग्धि स्वस्तय उतैधि पृत्सु नो वृधे ॥५॥

asyá krátvā vícetaso dasmásya vásu rátha á | ádhā víṣvāsu hávyo 'gnír vikshú prá ṣasyate || 4 || nú na íd dhí váryam āsá sacanta sūráyaḥ | úrjo napād abhíshṭaye pāhí ṣagdhí svastáya utaídhi — || 5 ||

17

The enlightened man for his help, calls upon the radiant adorable Lord, with sacred worship. He invokes Him for preservation, whenever a sacred work is solemnized. 1

O performer of sacred works, being renowned, may you praise, by your well-conceived words, that adorable Lord, who is possessed of wonderful splendour, is exempt from pain, is venerable, and is supreme, beyond the conception of man. 2

Verily, men gain glory through Him, whose glory is increased by powerful praise, whose various beams of splendour flash on high as though they spring from heavenly seed. 3

Wise devotees obtain prosperity and high nobility through the worship of omniscient Lord, who is full of splendour. Adorable Lord is invoked and glorified by all people. 4

O adorable Lord, may you give us such precious wealth, as is obtained by a devout worshipper, by singing songs of praise. O source of strength, be gracious to us to fulfil our aspirations, and protect us for our welfare. May you bear in our struggles for our prosperity. 5

(१८) अष्टादशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मृक्तवाहा आत्रेयो द्वित ऋषिः । अग्निर्देवता । (१-४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥१०॥

प्रातरग्निः पुरुप्रियो विशः स्तवेतातिथिः ।
विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति ॥१॥
द्विताय मृक्तवाहसे स्वस्य दक्षस्य मंहना ।
इन्दुं स धत्त आनुषक्स्तोता चित्ते अमर्त्य ॥२॥
तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।
अरिष्टो येषां रथो व्यश्वदावन्नीयते ॥३॥

18.

Prātár agníḥ purupriyó viśá stavetâtithiḥ | víśvāni yó ámartyo havyá márteshu ráṇyati || 1 || dvitáya mṛiktávāhase svásya dákshasya maṅhánā | índuṃ śá dhatta ānushák stotá cit te amartya || 2 || táṃ vo dīrgháyuṣocishaṃ girá huve maghónām | árishṭo yéshām rátho vy àṣvadāvann íyate || 3 ||

चित्रा वा येषु दीधितिरासन्नुक्था पान्ति ये ।
स्तीर्णं बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥४॥
ये मे पञ्चाशतं ददुरश्वानां सधस्तुति ।
द्युमदग्ने महि श्रवो बृहत्कृधि मघोनां नृवदमृत नृणाम् ॥५॥

citrá vā yéshu dídhitir āsánn ukthá pánti yé | stīrṇám barhíḥ svàrṇare ṣrávāṅsi dadhire pári || 4 || yé me pañcā-ṣátaṃ dadúr áṣvānāṃ sadhástuti | dyumád agne máhi ṣrávo bṛihát kṛidhi maghónāṃ nṛivád amṛita nṛiṇám || 5 ||

18

Let the immortal, adorable Lord, who delights in all devotional offerings of mortals, be glorified. May He, the beloved guest of all, be present at dawn. 1

O immortal, be willing to grant a part of your own strength to the seeker, endowed with two-fold qualities—material and spiritual, to the worshipper, who offers devotion with pure heart, for he is your diligent praiser, and offers devotional love increasingly. 2

O glorious bestower of vigour and long life, I invoke you with praises, so that your chariot of virtuous attributes, proceeds unimpeded. 3

Those, among whom there are varied ways of thoughts and practices, who perpetuate the sanctity of hymns by their recital, and who make all preparations for performing sacred worship, may they deck themselves with high fame. 4

O immortal Lord, bestow ample, and abundant food, and many helpful dependants upon those noble men, who at the synod present me fifty (numberless) fast moving vehicles.

(१९) एकोनविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयो वव्रिर्ऋषिः । अग्निर्देवता । (१-२) प्रथमाद्वितीययोर्ऋचोर्गायत्री, (३-४) तृतीयाचतुर्थ्योरनुष्टुप्, (५) पञ्चम्याश्च विराड्रूपा छन्दांसि ॥

॥११॥ अभ्यवस्थाः प्र जायन्ते प्र वव्रेर्वव्रिश्चिकेत । उपस्थे मातुर्वि चष्टे ॥१॥
जुहुरे वि चितयन्तोऽनिमिषं नृम्णं पान्ति । आ दृळ्हां पुरं विविशुः ॥२॥
आ श्वैत्रेयस्य जन्तवो द्युमद्वर्धन्त कृष्टयः ।
निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः ॥३॥
प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।
घर्मो न वाजजठरोऽदब्धः शश्वतो दभः ॥४॥
क्रीळन्नो रश्म आ भुवः सं भस्मना वायुना वेविदानः ।
ता अस्य सन्धृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥५॥

19.

Abhy àvasthāḥ prá jāyante prá vavrér vavríṣ ciketa | upásthe mātúr ví cashṭe || 1 || juhuré ví citáyantó 'nimisham nṛimṇám pānti | ā́ drilhā́m púram viviṣuḥ || 2 || ā́ ṣvaitreyásya jantávo dyumád vardhanta krishṭáyaḥ | nishkágrīvo brihádukthа enā́ mádhvā ná vājayúḥ || 3 || priyám dugdhám ná kā́myam ájāmi jāmyóḥ sácā | gharmó ná vā́jajaṭharó 'dabdhaḥ ṣáṣvato dábhaḥ || 4 || krīlan no raṣma ā́ bhuvaḥ sám bhásmanā vāyúnā vévidānaḥ | tā́ asya san dhrishájo ná tigmā́ḥ súsaṃṣitā vakshyò vakshaṇesthā́ḥ || 5 ||

(२०) विंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयाः प्रयस्वन्त ऋषयः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप्, (४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१२॥ यमग्ने वाजसातम त्वं चिन्मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥१॥

20.

Yám agne vājasātama tvám cin mányase rayím | tám no gīrbhíḥ ṣravā́yyaṃ devatrā́ panayā yújam || 1 ||

19

Invisible accepter, as Lord Himself is, He looks and cognizes our devotional homage, just as fire in the lap of its mother, accepting oblations and assuming various forms or manifestation. 1

They, who know your power, invoke you incessantly and guard and nourish your glory •by homage. They even enter the impregnable city and stay fortified. 2

Living men of riches, bearing gold chain round their collars, earnest in praise, desirous of nourishment, augment your glorious vigour by their sweet adorations. 3

May adorable five-divine with His two associates, light in heaven and soil on the earth, hear our faultless praise, which is as palatable as milk. He is like a caldron, filled with nourishment and remains unconquered while conquering His foes. 4

O radiant adorable Lord, encouraged by the wind and sporting among the ashes come to us. And may the fierce fiery flames, destructive of foes, be gentle to this, your, worshipper. 5

20

O adorable Lord, bounteous, giver of strength, may you convey our homage to Nature's bounties, of which you approve, and which deserve to be commended by our praises. 1

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।
अप द्वेषो अप ह्वरोऽन्यव्रतस्य सश्चिरे ॥२॥
होतारं त्वा वृणीमहेऽग्ने दक्षस्य साधनम् ।
यज्ञेषु पूर्व्यं गिरा प्रयस्वन्तो हवामहे ॥३॥
इत्था यथा त ऊतये सहसावन्दिवेदिवे ।
राय ऋताय सुक्रतो गोभिः ष्याम सधमादो वीरैः स्याम सधमादः ॥४॥

yé agne néráyanti te vriddhá ugrásya ṣávasaḥ | ápa dvésho ápa hváro 'nyávratasya saṣcire || 2 || hótāraṃ tvā vriṇīmahé 'gne dákshasya sádhanam | yajñéshu pūrvyáṃ girá práyasvanto havāmahe || 3 || itthá yáthā ta ūtáye sáhasāvan divé-dive | rāyá ritáya sukrato góbhiḥ shyāma sadhamádo vīraíḥ syāma sadhamádaḥ || 4 ||

(२१) एकविंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयः सस ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप्
(४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१३॥ मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि । अग्ने मनुष्वदङ्गिरो देवान्देवयते यज ॥१॥
त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे । स्रुचस्त्वा यन्त्यानुषक्सुजात सर्पिरासुते ॥२॥
त्वां विश्वे सजोषसो देवासो दूतमक्रत । सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥३॥

21.

Manushvát tvā ní dhīmahi manushvát sám idhīmahi | ágne manushvád aṅgiro deván devayaté yaja || 1 || tváṃ hí mánushe jáné 'gne súprīta idhyáse | srúcas tvā yanty ānushák sújāta sárpirāsute || 2 || tváṃ víṣve sajóshaso deváso dūtám akrata | saparyántas tvā kave yajñéshu devám īḷate || 3 ||

May those prosperous men, who do not offer homage to you, become destitute of great strength and wealth, and may the followers of paths, other those of the virtuous incur your disfavour and punishment. 2

We, the indefatigable toilers, greet you, the invoker of the Nature's bounties, and the giver of skill and strength. We adore you, foremost at holy ceremonies with praise. 3

O possessor of strength and wisdom, day by day make us such, that we may enjoy your protection; and may we be happily enioying riches earned through righteous means. May we be also the possessors of wealth, cattle and brave children. 4

21

O adorable Lord, like wise sages, we meditate upon your glory ; like wise men, we kindle your glory. O dear Lord, may you like an intelligent person, bless those who aspire to be divine. 1

When you are pleased, O adorable Lord, your glory gladly shines upon the human race. Devotional sweet songs, like ladles full with butter for well-born fire, are constantly offered to you. 2

O far-seeing sage, all the divinities, of one accord, have established you as their envoy. The pious sages whilst engaged in selfless noble works adore you as a Lord. 3

देवं वो देवयज्ययाग्निमीळीत मर्त्यः ।
समिद्धः शुक्र दीदिह्यृतस्य योनिमासदः ससस्य योनिमासदः ॥४॥

devám̐ vo devayajyáyāgním īḷīta mártyaḥ | sámiddhaḥ ṣukra dīdihy ṛitásya yónim ā́sadaḥ sasásya yónim ā́sadaḥ || 4 ||

(२२) द्वाविंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयो विश्वसामा ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप्

(४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे । यो अध्वरेष्वीड्यो होता मन्द्रतमो विशि ॥१॥
न्यग्निं जातवेदसं दधाता देवमृत्विजम् । प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ॥२॥
चिकित्विन्मनसं त्वा देवं मर्तास ऊतये । वरेण्यस्य तेऽवस इयानासो अमन्महि ॥३॥
अग्ने चिकिद्ध्यस्य न इदं वचः सहस्य ।
तं त्वा सुशिप्र दम्पते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः ॥४॥

22.

Prá viṣvasamann atrivád árcā pāvakáṣocishe | yó adhvaréshv ídyo hótā mandrátamo viṣí || 1 || ny àgním jātávedasaṃ dádhātā devám ṛitvíjam | prá yajñá etv ānushág adyā́ devávyacastamaḥ || 2 || cikitvínmanasaṃ tvā devám mártāsa ūtáye | várenyasya té 'vasa iyānā́so amanmahi || 3 || ágne cikiddhy àsyá na idáṃ vácaḥ sahasya | táṃ tvā suṣipra dampate stómair vardhanty átrayo gīrbhíḥ ṣumbhanty átrayaḥ || 4 ||

O brilliant Lord, men adore you, to convey his homage to Nature's bounties. May you, the radiant one, blaze, like fire when kindled. May you preside over the cosmic causation ; may you preside over the creation. 4

22

O universally acclaimed chanters of sweet symphonies, like a sage, detached from three types of bondage, may you sing praises to adorable Lord, who is the dispenser of purifying light, who must be glorified at all noble performances, who is a liberal giver, and provider of happiness among mankind. 1

Enshrine divine adorable Lord, the conductor of the seasonal sacrifices, in your hearts, through the grace of whom all that exists is known. Let the sacrifice proceed today to all Nature's bounties. 2

All mortals come to you for help, O adorable Lord of supreme intelligence. Seeking protection we always crave for your superb favour and as such we sing praises to you, the most excellent. 3

O adorable God, source of strength, may you recognize the words of our laudation. O charming master of all homes, all persons detached from the three types of pains (physical, mental and spiritual) exalt you such as you are, by their praises, and person free from three blemishes, passion, anger and greed embellish by their hymns. 4

(२३) त्रयोविंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयो विश्वचर्षणिर्द्युम्न ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप्, (४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१५॥ अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम् ।
विश्वा यश्चर्षणीरभ्याऽसा वाजेषु सासहत् ॥१॥
तमग्ने पृतनाषहं रयिं सहस्व आ भर ।
त्वं हि सत्यो अद्भुतो दाता वाजस्य गोमतः ॥२॥
विश्वे हि त्वा सजोषसो जनासो वृक्तबर्हिषः ।
होतारं सद्मसु प्रियं व्यन्ति वार्या पुरु ॥३॥
स हि ष्मा विश्वचर्षणिरभिमाति सहो दधे ।
अग्न एषु क्षयेष्वा रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥४॥

23.

Ágne sáhantam ấ bhara dyumnásya prāsáhā rayím | víṣvā yáṣ carshaṇír abhy ầsấ vấjeshu sāsáhat || 1 || tám agne pṛitanāsháhaṃ rayíṃ sahasva ấ bhara | tváṃ hí satyó ádbhuto dātấ vấjasya gómataḥ || 2 || víṣve hí tvā sajóshaso jánāso vṛiktábarhishaḥ | hótāraṃ sádmasu priyáṃ vyánti vấryā purú || 3 || sá hí shmā viṣvácarshaṇir abhímāti sáho dadhé | ágna eshú kshấyeshv ấ reván naḥ ṣukra dīdihi dyumát pāvaka dīdihi || 4 ||

(२४) चतुर्विंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बन्धुः सुबन्धुः श्रुतबन्धुर्विप्रबन्धुश्च गौपायना लौपायना वा ऋषयः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१६॥ अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः । १
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ॥१॥ २

24.

Ágne tváṃ no ántama utá trātấ ṣivó bhavā varūthyàḥ | vásur agnír vásuṣravā ácchā nakshi dyumáttamaṃ rayíṃ dāḥ || 2 ||

23

O adorable Lord, bestow victory-giving wealth and strength, upon each and every illustrious person, to subdue all his adversaries in struggle through your aid. 1

O supreme adorable Lord, grant us the wealth that vanquishes adversaries in struggle. You are true and wonderful, and the giver of prosperity of wealth and cattle. 2

All men, with pure hearts, and of one accord invoke you, the bounteous and dear, in the worship halls for the choicest wealth. 3

May the all-seeing Lord grant us strength to subdue evil forces. O radiant Lord, shine forth bright in our habitations for prosperity, O purifier, shine splendidly. 4

24

O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. 1

O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. 2

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् । 3
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥२॥ ८

sá no bodhi srudhī́ hávam urushyā́ ṇo aghāyatáḥ samasmāt | táṃ tvā ṣocishṭha dīdivaḥ sumnā́ya nūnám īmahe sákhibhyaḥ || 4 ||

(२५) पञ्चविंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्यात्रेया वसूयव ऋषयः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

॥१७॥

अच्छा वो अग्निमवसे देवं गासि स नो वसुः ।
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः ॥१॥
स हि सत्यो यं पूर्वे चिद्देवासश्चिद्यमीधिरे ।
होतारं मन्द्रजिह्वमित्सुदीतिभिर्विभावसुम् ॥२॥
स नो धीती वरिष्ठया श्रेष्ठया च सुमत्या ।
अग्ने रायो दिदीहि नः सुवृक्तिभिर्वरेण्य ॥३॥
अग्निर्देवेषु राजत्यग्निर्मर्तेष्वाविशन् ।
अग्निर्नो हव्यवाहनोऽग्निं धीभिः सपर्यत ॥४॥
अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥५॥

25.

Ácha vo agním ávase devám gāsi sá no vásuḥ | rásat putrá ṛishūṇā́m ṛitā́vā parshati dvisháḥ || 1 || sá hí satyó yám pū́rve cid devā́sas cid yám īdhiré | hótāram mandrájihvam ít sudītíbhir vibhā́vasum || 2 || sá no dhītī́ várishṭhayā ṣréshṭhayā ca sumatyā́ | ágne rāyó didīhi naḥ suvṛiktíbhir vareṇya || 3 || agnír devéshu rājaty agnír márteshv āviṣán | agnír no havyavā́hano 'gníṃ dhībhíḥ saparyata || 4 || agnís tuvíṣravastamaṃ tuvíbrahmāṇam uttamám | atū́rtaṃ ṣrāvayátpatim putráṃ dadāti dāṣúshe || 5 ||

So, please do understand us, and hear our invocation; may you keep us far from malevolent people. 3

O most bright and resplendent, adorable Lord, we earnestly solicit you for the happiness of ourselves and our friends. 4

25

Pray to divine adorable Lord for protection ; may He, the granter of comforts, confer prosperity. May His ever-true glory, revealed by seers and descendents, save us from adversities. 1

The ancient sages revealed the glory of this bounteous, bright-tongued, radiant Lord. Nature's bounties also manifest it. Verily He is radiant with holy splendour. 2

O adorable Lord, worthy to be propitiated by praises, may you with your wisdom, that surpasses all and with most excellent gracious will, confer prosperity on us. 3

Adorable God, like the sacrificial fire, shines amongst Nature's bounties, and is present amongst mortals alike. The Lord is the bearer of our oblations. May all glorify Him with praises. 4

O adorable Lord, bestow upon the donor of the oblation a son, abounding in nourishment, abounding in deep devotion, excellent, and invincible, a son that brings glory to his sire. 5

॥१८॥

अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ।
अग्निरत्यं रघुष्यदं जेतारमपराजितम् ॥६॥
यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो ।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते ॥७॥
तव द्युमन्तो अर्चयो ग्रावेवोच्यते बृहत् ।
उतो ते तन्यतुर्यथा स्वानो अर्त त्मना दिवः ॥८॥
एवाँ अग्निं वसूयवः सहसानं ववन्दिम ।
स नो विश्वा अति द्विषः पर्षन्नावेव सुक्रतुः ॥९॥

agnír dadāti sátpatim sāsā́ha yó yudhā́ nṛíbhiḥ | agnír átyam raghushyádam jétāram áparājitam || 6 || yád vā́hishṭham tád agnáye bṛihád arca vibhāvaso | máhishīva tvád rayís tvád vā́jā úd īrate || 7 || táva dyumánto arcáyo grā́vevocyate bṛihát | utó te tanyatúr yathā svānó arta tmánā diváḥ || 8 || evā́ñ agním vasūyávaḥ sahasānám vavandima | sá no víṣvā áti dvíshaḥ párshan nāvéva sukrátuḥ || 9 ||

(२६) षड्विंश सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेया वसूयव ऋषयः । (१-८) प्रथमाद्यष्टर्चामग्निः (९) नवम्याश्च लिङ्गोक्ता देवता । गायत्री छन्दः ॥

॥१९॥

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान्वक्षि यक्षि च ॥१॥
तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम् । देवाँ आ वीतये वह ॥२॥
वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥३॥

26.

Ágne pāvaka rocíshā mandráyā deva jihváyā | ā́ devā́n vakshi yákshi ca || 1 || tám tvā ghṛitasnav īmahe cítrabhāno svardṛíṣam | devā́ñ ā́ vītáye vaha || 2 || vītíhotram tvā kave dyumántam sám idhīmahi | ágne bṛihántam adhvaré || 3 ||

Adorable Lord, may you bestow a son, the protector of the good, who, with his followers, conquers in battles; may he be in possession of high-speed war-transport that keeps conquering and is never conquered. 6

The praise, which best conveys our veneration, is due to adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample food and strength. 7

O adorable Lord, resplendent are the rays of your light, and loud is your voice like the roar of clouds. Your voice spontaneously resounds like the thunder in the sky. 8

Thus we, seeking wealth and wisdom, glorify the supreme adorable Lord. May He, the most wise, carry us over all our adversities, as a boat crosses a river. 9

26

O fire-divine, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature's bounties and honour them. 1

Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the sun, to bring here Nature's bounties to partake of divine glory (in the creation). 2

At this worship-hall, we kindle you, O sage (the Fire-divine) brilliant and vast whose food is, as if, the cosmic oblations. 3

अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये । होतारं त्वा वृणीमहे ॥४॥
यजमानाय सुन्वत आग्ने सुवीर्यं वह । देवैरा सत्सि बर्हिषि ॥५॥

ágne víṣvebhir á́ gahi devébhir havyádātaye | hótāram tvā vriṇīmahe || 4 || yájamānāya sunvatá ágne suvī́ryam vaha | devaír á́ satsi barhíshi || 5 ||

॥२०॥ समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि । देवानां दूत उक्थ्यः ॥६॥
न्य१ग्निं जातवेदसं होत्रवाहं यविष्ठ्यम् । दधाता देवमृत्विजम् ॥७॥
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः । स्तृणीत बर्हिरासदे ॥८॥
एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः । देवासः सर्वया विशा ॥९॥

samidhānáḥ sahasrajid ágne dhármāṇi pushyasi | devá́nām dūtá ukthyàḥ || 6 || ny àgním jātávedasam hotraváham yávishṭhyam | dádhāta devám ritvíjam || 7 || prá yajñá etv ānushág adyá́ devávyacastamaḥ | striṇītá barhír āsáde || 8 || édám marúto aṣvínā mitráḥ sīdantu váruṇaḥ | devásaḥ sárvayā viṣá́ || 9 ||

(२७) सप्तविंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य त्रैवृष्णस्त्र्यरुणः, पौरुकुत्स्यस्त्रसदस्युर्भारतोऽश्वमेधश्च राजानो ऽत्रिर्वा ऋषिः
(१-५) प्रथमादिपञ्चर्चामग्निः, (६) षष्ठ्याश्चेन्द्राग्नी देवते । (१-३) प्रथमतृचस्य त्रिष्टुप्
(४-६) द्वितीयतृचस्य चानुष्टुप् छन्दसी ॥

॥२१॥ अनस्वन्ता सत्पतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानर त्र्यरुणश्चिकेत ॥१॥

27.

Ánasvantā sátpatir māmahe me gá́vā cétishṭho ásuro maghónaḥ | traivrishṇó agne daṣábhiḥ sahásrair vaíṣvānara tryàruṇaṣ ciketa || 1 ||

Come, O fire divine, with Nature's bounties, to the donor of the oblation. We choose you as our invoking priest. 4

O fire-divine, bring excellent vigour to the institutor of the rite, who pours out the libation. May you stay here, with Nature's bounties, in the sacrificial assembly, as if, and participate. 5

Victor over thousands, you when kindled, favour our holy laws. You, (the fire-divine) are the honoured messenger of Nature's bounties. 6

May you enshrine this fire-divine, who is the bearer of our sacred oblations, most youthful, brilliant, and the ministrant invoker. 7

May the homage, most solemnly offered by the devout, duly proceed today to Nature's bounties. Spread, you all, your pure heart to greet them and welcome. 8

So, may all the divine persons, teachers and preception, friends venerable and righteous, and their people come and be seated here to participate in the sacred work and worship. 9

27

O leader of people, protector of the virtuous, vigilant, powerful, opulent, popular amongst the three classes, intellectuals, fighters and rich, endowed with three impulses, physical, mental and spiritual, we know you bestow upon us immense treasures (the thousands and so) of wisdom and speedy transport. 1

यो मे शता च विंशतिं च गोनां हरी च युक्ता सुधुरा ददाति ।
वैश्वानर सुष्टुतो वावृधानोऽग्ने यच्छ त्र्यरुणाय शर्म ॥२॥
एवा ते अग्ने सुमतिं चकानो नविष्ठाय नवमं त्रसदस्युः ।
यो मे गिरस्तुविजातस्य पूर्वीर्युक्तेनाभि त्र्यरुणो गृणाति ॥३॥

yó me ṣatá ca viṅṣatím ca gónām hárī ca yuktā́ sudhúrā dádāti | vaíṣvānara súshṭuto vāvridhānó 'gne yácha tryàruṇāya ṣárma || 2 || evā́ te agne sumatím cakānó návishṭhāya navamám trasádasyuḥ | yó me gíras tuvijātásya pūrvī́r yukténābhí tryàruṇo griṇā́ti || 3 ||

यो म इति प्रवोचत्यश्वमेधाय सूरये ।
दददृचा सनिं यते ददन्मेधामृतायते ॥४॥
यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।
अश्वमेधस्य दानाः सोमा इव त्र्याशिरः ॥५॥
इन्द्राग्नी शतदाव्न्यश्वमेधे सुवीर्यम् ।
क्षत्रं धारयतं बृहद्दिवि सूर्यमिवाजरम् ॥६॥

yó ma íti pravócaty áṣvamedhāya sūráye | dádad ricā́ saním yaté dádan medhā́m ritāyaté || 4 || yásya mā parusháḥ ṣatám uddharsháyanty ukshánaḥ | áṣvamedhasya dā́nāḥ sómā iva tryā̀ṣiraḥ || 5 || índrāgnī ṣatadā́vny áṣvamedhe suvī́ryam | kshatrám dhārayatam bṛihád diví sū́ryam ivājáram || 6 ||

O leader of people, praised and exalted by us, may you bestow happiness upon citizens endowed with three impulses. You give them hundres of golden treasures, dozens of cattle, and two horses driven chariots with excellent axles. 2

O leader of people, every wise person, endowed with three sorts of impulses, physical, mental and spiritual, invokes you and craves for your favour, every time anew. Likewise, the disciplinary force, which keeps wicked under fear and control also invokes you with attentive spirit, and eulogises. 3

When a wise man prays with hymns, asking wealth for national service, then may you, O adorable Lord, grant riches to that earnestly devoted man. May you give right understanding to him, who obeys eternal laws. 4

This is the sacred national service, where plans for triple development of agriculture, industry and defence (triple elixing) are offered, and hundreds of robust oxen are donated. May this offering yield delight to my nation. 5

O resplendent Lord and divine powers, bestow upon the munificient performers of this sacrificial act, infinite wealth, with excellent posterity, undecaying as the sun in heaven. 6

(२८) अष्टाविंशं सूक्तम्

(१-६) षड्डृचस्यास्य सूक्तस्यात्रेयी विश्ववारा ऋषिका । अग्निर्देवता । (१, ३) प्रथमर्चस्तृतीयायाश्च त्रिष्टुप् (२) द्वितीयाया जगती (४) चतुर्थ्या अनुष्टुप् (५-६) पञ्चमीषष्ठ्योश्च गायत्री छन्दांसि ॥

॥२२॥ समिद्धो अग्निर्दिवि शोचिरश्रेत्प्रत्यङ्ङुषसमुर्विया वि भाति ।
एति प्राची विश्ववारा नमोभिर्देवाँ ईळाना हविषा घृताची ॥१॥
समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये ।
विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत्पुरः ॥२॥
अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥३॥

28.

Sámiddho agnír diví socír asret pratyáñn ushásam urviyá ví bhāti | éti prácī visvávārā námobhir deváñ íḷānā havíshā ghritácī || 1 || samidhyámāno amrítasya rājasi havísh krinvántam sacase svastáye | visvam sá dhatte drávinam yám ínvasy ātithyám agne ní ca dhatta ít puráḥ || 2 || ágne sárdha mahaté saúbhagāya táva dyumnány uttamáni santu | sám jāspatyám suyámam á krinushva satrūyatám abhí tishthā máhāṅsi || 3 ||

समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम् ।
वृषभो द्युम्नवाँ असि समध्वरेष्विध्यसे ॥४॥
समिद्धो अग्न आहुत देवान्यक्षि स्वध्वर । त्वं हि हव्यवाळसि ॥५॥
आ जुहोता दुवस्यताग्निं प्रयत्यध्वरे । वृणीध्वं हव्यवाहनम् ॥६॥

sámiddhasya prámahasó 'gne vánde táva sríyam | vrishabhó dyumnávāñ asi sám adhvaréshv idhyase || 4 || sámiddho agna āhuta deváñ yakshi svadhvara | tvám hí havyavāḷ ási || 5 || á juhotā duvasyátagním prayaty àdhvaré | vriṇīdhvám havyaváhanam || 6 ||

28

Glory of adorable Lord, when enkindled, spreads lustre through the firmament, and shines widely turning unto the universal light of divine intelligence. Eastward the ladle, as if, of knowledge proceeds, that repels all sins and worries and honours Nature's bounties with homage and oblation. 1

O adorable Lord, whilst your glory enkindled, you become the king of immortals. You take full care of the offerer of the oblation for his welfare. He whom you favour, acquires universal wealth ; he sets before you, O lord, the gifts that guests may claim. 2

May you repress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries. 3

O adorable Lord, I praise your glory, kindled and vigorouly blazing. You are the affluent showerer of benefits. Your glory is well lighted at all sacred performances. 4

O adorable Lord, invoked, and your glory kindled, inspire Nature's forces to come to assist us in our holy acts, for you are the bearer of our homage. 5

May you offer worship and adoration to adorable Lord, when the sacred sacrifice is solemnized. May you offer devotion to the bearer of the oblation to Nature's bounties. 6

(२९) एकोनत्रिंश सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य शाक्त्यो गौरिवीतिर्ऋषिः । इन्द्रो देवता तत्रापि (९) नवम्या ऋचः प्रथमपादस्योशना वा देवता । त्रिष्टुप् छन्दः ॥

॥२३॥
त्र्यर्यमा मनुषो देवताता त्री रोचना दिव्या धारयन्त ।
अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः ॥१॥
अनु यदीं मरुतो मन्दसानमार्चन्निन्द्रं पपिवांसं सुतस्य ।
आदत्त वज्रमभि यदहिं हन्नपो यह्वीरसृजत्सर्तवा उ ॥२॥
उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः ।
तद्धि हव्यं मनुषे गा अविन्ददहन्नहिं पपिवाँ इन्द्रो अस्य ॥३॥

29.

Try àryamā́ mánusho devátātā trī rocanā́ divyā́ dhārayanta | árcanti tvā marútaḥ pūtádakshās tvám eshām ríshir indrāsi dhī́raḥ || 1 || ánu yád īm marúto mandasānám ā́rcann índram papivā́ṅsam sutásya | ádatta vájram abhí yád áhim hánn apó yahvī́r asrijat sártavā́ u || 2 || utá brahmāṇo maruto me asyéndraḥ sómasya súshutasya peyāḥ | tád dhí havyám mánushe gā́ ávindad áhann áhim papivā́ñ índro asya || 3 ||

आद्रोदसी वितरं वि ष्कभायत्संविव्यानश्चिद्भियसे मृगं कः ।
जिगर्तिमिन्द्रो अपजर्गुराणः प्रति श्वसन्तमव दानवं हन् ॥४॥
अध क्रत्वा मघवन्तुभ्यं देवा अनु विश्वे अददुः सोमपेयम् ।
यत्सूर्यस्य हरितः पतन्तीः पुरः सतीरुपरा एतशे कः ॥५॥

ā́d ródasī vitarám ví shkabhāyat saṃvivyānáṣ cid bhiyáse mrigáṃ kaḥ | jígartim índro apajárgurāṇaḥ práti ṣvasántam áva dānaváṃ han || 4 || ádha krátvā maghavan túbhyaṃ devā́ anu víṣve adaduḥ somapéyam | yát sū́ryasya harítaḥ pátantīḥ puráḥ satī́r úparā étaṣe káḥ || 5 ||

29

In the admiration of Nature's forces by men, there are three lustrous faculties—(mind, intellect, spirit) and three worldly lights—(fire, lightning in midspace and the sun in heaven) that sustain the universe. O resplendent self, the vital principles, pure and strong adore you, for you are their sapient guide. 1

When, through the ecstasy of well-earned spiritual joy, the resplendent self upholds the bolt of determination, He destroys the devil of ignorance and sets the abundant thoughts free to flow. 2

And O mighty vital principles, O soul, may you both relish this well-earned spiritual joy. For the joy thus offered, helps to gain wealth and wisdom for the offerer, and thus the innerself, having experienced this joy, can conquer serpentine devil of ignorance. 3

Thereupon He sunders and firmly fixes body and mind, and, resolutely advancing, He strikes the evil mind with terror ; and then stripping off his covering, he destroys the devil, endeavouring to hide, and panting with fear. 4

When, O resplendent self, you retard the advancing rays of the Sun within, for the illumination of mind, then, for this favour of yours, all the sense-organs, one by one, pay loving homage to you. 5

॥२४॥ नव यदस्य नवतिं च भोगान्त्साकं वज्रेण मघवा विवृश्चत ।
अर्चन्तीन्द्रं मरुतः सधस्थे त्रैष्टुभेन वचसा बाधत द्याम ॥६॥
सखा सख्ये अपचत्तूयमग्निरस्य क्रत्वा महिषा त्री शतानि ।
त्री साकमिन्द्रो मनुषः सरांसि सुतं पिबद्वृत्रहत्याय सोमम ॥७॥
त्री यच्छता महिषाणामघो मास्त्री सरांसि मघवा सोम्यापाः ।
कारं न विश्वे अह्वन्त देवा भरमिन्द्राय यदहिं जघान ॥८॥

náva yád asya navatím ca bhogán sākám vájreṇa maghávā vivṛiṣcát | árcantíndram marútaḥ sadhásthe traíshṭubhena vácasā bādhata dyám || 6 || sákhā sákhye apacat tū́yam agnír asyá krátvā mahishā́ trí ṣatā́ni | trí sākám índro mánushaḥ sárāṅsi sutám pibad vṛitrahátyāya sómam || 7 || trí yác chatā́ mahishā́ṇām ágho mā́s trí sárāṅsi maghávā somyā́pāḥ | kārám ná víṣve ahvanta devā́ bháram índrāya yád áhiṃ jaghā́na || 8 ||

उशना यत्सहस्यैरयातं गृहमिन्द्र जूजुवानेभिरश्वैः ।
वन्वानो अत्र सरथं ययाथ कुत्सेन देवैरवनोर्ह शुष्णम ॥९॥
प्रान्यच्चक्रमवृहः सूर्यस्य कुत्सायान्यद्वरिवो यातवेऽकः ।
अनासो दस्यूंरमृणो वधेन नि दुर्योण आवृणङ्मृध्रवाचः ॥१०॥

uṣanā́ yát sahasyaìr áyātaṃ gṛihám indra jūjuvānébhir áṣvaiḥ | vanvānó átra sarátham yayātha kútsena devaír ávanor ha ṣúshṇam || 9 || prā́nyác cakrám avṛihaḥ sū́ryasya kútsāyānyád várivo yā́tave 'kaḥ | anā́so dásyūṅr amṛiṇo vadhéna ní duryoṇá āvṛiṇaṅ mṛidhrávācaḥ || 10 ||

When mighty self, in one stroke, with his determination, destroys ninety and nine strongholds of vices, obstructing light of knowledge, the vital principles, dwelling in the same body, glorify soul with melodious hymns of TRISTUBH (a metre of 44 syllables). 6

As a friend to another friend, the cosmic fire ripens the sap of three hundred fields and forests of people, and the Sun works for the destruction of widespread darkness over the three regions, celestial, interspatial and terrestrial. 7

When the cosmic fire has ripened the sap of three hundred fields and forests, and the Sun has been able to destroy the darkness spread over the three regions, all Nature's bounties express their gratitude to the Sun and offered the homage, for he has been of a great service in the struggle. 8

When, the self and the accompanying intellect, with vital and quickly-effective energies, proceed to the innermost of the wise person, the foes, are destroyed and then you, the Self, and the wise person, work in coordination, as if both sitting on the same chariot, thus the Self destroys the sinful impulses. 9

One car-wheel of the Sun, you roll forward, another you set free to move for the wise seeker, where-with He may acquire wealth and wisdom. With the bolt of determination you have confounded the noseless (shameless, or viceless) wicked impulse and the other speech-bereft foes in the struggle. 10

॥२५॥ स्तोमा॑सस्त्वा गौरिवी॒तेर॑वर्धन्नर॑न्धयो वैदथि॒नाय॒ पिप्रु॑म् ।
आ त्वामृ॒जिश्वा॑ स॒ख्याय॑ चक्रे॒ पच॑न्प॒क्तीरपि॑बः॒ सोम॑मस्य ॥११॥
नव॑ग्वासः सु॒तसो॑मास॒ इन्द्रं॒ दश॑ग्वासो अ॒भ्य॑र्चन्त्य॒र्कैः ।
गव्यं॑ चिदू॒र्वम॑पि॒धान॑वन्तं॒ तं चि॒न्नरः॑ शशमा॒ना अप॑ व्रन् ॥१२॥
क॒थो नु ते॒ परि॑ चराणि वि॒द्वान्वी॒र्या॑ मघव॒न्या च॒कर्थ॑ ।
या चो॒ नु नव्या॑ कृ॒णवः॑ शविष्ठ॒ प्रेदु॒ ता ते॑ वि॒दथे॑षु ब्रवाम ॥१३॥

stómāsas tvā gaúrivīter avardhann árandhayo vaidathináya píprum | á̄ tvám ṛijíṣvā sakhyáya cakre pácan paktír ápibaḥ sómam asya || 11 || návagvāsaḥ sutásomāsa índram dáṣagvāso abhy àrcanty arkaíḥ | gávyam cid ūrvám apidhánavantam tám cin náraḥ ṣaṣamānā́ ápa vran || 12 || kathó nú te pári carāṇi vidvā́n vīryā̀ maghavann yā́ cakártha | yā́ co nú návyā kriṇávaḥ ṣavishṭha préd u tā́ te vidátheshu bravāma || 13 ||

ए॒ता विश्वा॑ चकृ॒वाँ इ॑न्द्र॒ भूर्यप॑रीतो ज॒नुषा॑ वी॒र्ये॑ण ।
या चि॒न्नु व॑ज्रिन्कृ॒णवो॑ दधृ॒ष्वान्न ते॑ व॒र्ता तवि॑ष्या अस्ति॒ तस्याः॑ ॥१४॥
इन्द्र॒ ब्रह्म॑ क्रि॒यमा॑णा जुषस्व॒ या ते॑ शविष्ठ॒ नव्या॒ अक॑र्म ।
वस्त्रे॑व भ॒द्रा सुकृ॑ता वसू॒यू रथं॒ न धीरः॒ स्वपा॑ अतक्षम ॥१५॥

etā́ víṣvā cakrivā́ṅ indra bhū́ry áparīto janúshā vīryèṇa | yā́ cin nú vajrin kriṇávo dadhrishvā́n ná te vartā́ távishyā asti tásyāḥ || 14 || índra bráhma kriyámāṇā jushasva yā́ te ṣavishṭha návyā akarma | vástreva bhadrā́ súkṛitā vasūyū́ rátham ná dhíraḥ svápā atakshama || 15 ||

May the praises of preceptors exalt you. You humble down the egoistic tendency of the intellectual snobs. An honest and strong forward devotee, sincerely ever active craves always for your friendship and you gladly accept his loyalty and affection. 11

The seekers, who have brought their nine (i.e. five vital breaths and four psychic powers—mind, consciousness, intellect and ego) under discipline and their ten (five organs of sensation and five of action) under control are entitled to adore the resplendent self with hymns. Such vigilant seekers, glorifying him, set open the door of the cave of wisdom, otherwise firmly closed and fastened. 12

How shall I serve you, O bounteous, mighty soul, knowing full well, what brave deeds you have been accomplishing. O most mighty Soul, we will also celebrate, at our sacred synods, the fresh deeds that you would do. 13

O resplendent Self, all these unique deeds you have been doing from of old by your innate energy O wielder of the bolt of determination, the subduer of evils, you always accomplish whatever you undertake. None is there to hinder your prowess. 14

O most mighty Soul, may you be pleased to accept the prayers which are now offered, and accept the new praises, which we utter. Firm, performing pious acts, and desirous of wealth and wisdom, I have composed these acceptable chants and verses, just as a craftsman carefully designs a car and as a dress-maker makes charming garments. 15

(३०) त्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयो बभ्रुर्ऋषिः । (१-११) प्रथमाद्येकादशर्चामिन्द्र, (१२-१५) द्वादश्यादिचतसृणाञ्च ऋणञ्चयेन्द्रौ देवते । त्रिष्टुप् छन्दः ॥

॥२६॥ क्व१ स्य वीरः को अपश्यदिन्द्रं सुखरथमीयमानं हरिभ्याम् ।
यो राया वज्री सुतसोममिच्छन्तदोको गन्ता पुरुहूत ऊती ॥१॥
अवाचचक्षं पदमस्य सस्वरुग्रं निधातुरन्वायमिच्छन् ।
अपृच्छमन्याँ उत ते म आहुरिन्द्रं नरो बुबुधाना अशेम ॥२॥
प्र नु वयं सुते या ते कृतानीन्द्र ब्रवाम यानि नो जुजोषः ।
वेददविद्वाञ्छृणवच्च विद्वान्वहतेऽयं मघवा सर्वसेनः ॥३॥

30.

Kvà syá vīráḥ kó apaṣyad índram sukháratham íyamānam háribhyām | yó rāyā́ vajrī́ sutásomam ichán tád óko gántā puruhūtá ūtī́ || 1 || ávācacaksham padám asya sasvár ugrám nidhātúr ánv āyam ichán | ápricham anyā́ñ utá té ma āhur índram náro bubudhāná aṣema || 2 || prá nú vayám suté yā́ te kritā́nīndra brávāma yā́ni no jújoshaḥ | védad ávidvāñ chriṇávac ca vidvā́n váhate 'yám maghávā sárvasenaḥ || 3 ||

स्थिरं मनश्चकृषे जात इन्द्र वेषीदेको युधये भूयसश्चित् ।
अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्रियाणाम् ॥४॥
परो यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत् ।
अतश्चिदिन्द्रादभयन्त देवा विश्वा अपो अजयद्दासपत्नीः ॥५॥

sthirám mánaṣ cakrishe jātá índra véshíd éko yudháye bhū́yasaṣ cit | áṣmānam cic chávasā didyuto ví vidó gávām ūrvám usríyāṇām || 4 || paró yát tvám paramá ājánishṭhāḥ parāváti ṣrútyam nā́ma bíbhrat | átaṣ cid índrād abhayanta devā́ víṣvā apó ajayad dāsápatnīḥ || 5 ||

30

Where is that hero ? Who has seen the resplendent, seated in his light-rolling chariot, yoked with his horses. He being powerful as lightning, is invoked by all. Desirous of honour, he goes to the dwelling of his admirers to offer him protection. 1

I have discovered his secret and strong place, where he dwells. I have sought the place of that Self-sustainer ; I have inquired from others ; and they the leaders, the seekers of wisdom, say, let us proceed to find the resplendent. 2

When we offer homage we celebrate, O resplendent, your mighty deeds, which you have performed for our sake. Let him, who is ignorant, acquire knowledge of these, and let him, who is acquainted with them, make them known. Hither comes the Resplendent with all his associates. 3

As soon as manifest O resplendent, you make your mind resolved. You go alone to contend against numerous adversaries. You rend asunder the rock of ignorance by your strength, and you restore the lost wisdom. 4

From the time when O super-most and supreme, you take birth, bearing a name widely renowned in for off regions, since then, even Nature's forces have been in dread of you, O resplendent. You subjugate all the streams of thoughts, which serve the impulses of evil mind. 5

॥२७॥ तुभ्येदेते मरुतः सुशेवा अर्चन्त्यर्कं सुन्वन्त्यन्धः ।
अहिमोहानमप आशयानं प्र मायाभिर्मायिनं सक्षदिन्द्रः ॥६॥
वि षू मृधो जनुषा दानमिन्वन्नहन्गवा मघवन्त्संचकानः ।
अत्रा दासस्य नमुचेः शिरो यदवर्तयो मनवे गातुमिच्छन् ॥७॥
युजं हि मामकृथा आदिदिन्द्र शिरो दासस्य नमुचेर्मथायन् ।
अश्मानं चित्स्वर्यं१ वर्तमानं प्र चक्रियेव रोदसी मरुद्भ्यः ॥८॥

túbhyéd eté marútaḥ suṣévā árcanty arkám sunvánty ándhaḥ | áhim ohānám apá āṣáyānam prá māyábhir māyínam sakshad índraḥ || 6 || ví shú mrídho janúshā dấnam ínvann áhan gávā maghavan saṃcakānáḥ | átrā dāsásya námuceḥ ṣíro yád ávartayo mánave gātúm ichán || 7 || yújam hí mám ákrithā ád íd indra ṣíro dāsásya námucer mathāyán | áṣmānam cit svaryàm vártamānam prá cakríyeva ródasī marúdbhyaḥ || 8 ||

स्त्रियो हि दास आयुधानि चक्रे किं मा करन्नबला अस्य सेनाः ।
अन्तर्ह्यख्यदुभे अस्य धेने अथोप प्रैद्युधये दस्युमिन्द्रः ॥९॥
समत्र गावोऽभितोऽनवन्तेहेह वत्सैर्वियुता यदासन् ।
सं ता इन्द्रो असृजदस्य शाकैर्यदीं सोमासः सुषुता अमन्दन् ॥१०॥

stríyo hí dāsá ấyudhāni cakré kím mā karann abalá asya sénāḥ | antár hy ákhyad ubhé asya dhéne áthópa praíd yudháye dásyum índraḥ || 9 || sám átra gávo 'bhíto 'navantehéha vatsaír víyutā yád ấsan | sáṃ tá índro asrijad asya ṣākaír yád īṃ sómāsaḥ súshutā ámandan || 10 ||

These blissful vital principles sing their songs of praise and pour out devotional love to you. The resplendent with wondrous devices, overcomes guileful lurker who arrests the flow of pious thoughts. 6

O bounteous glorified by us, you assail the antagonist, with the power of lightning. You, seeking man's prosperity, crush those who have been hostile to you since your birth, and you strike the head of ever-clinging evils. 7

O resplendent, pounding the head of the ever-clinging evil, which was sounding and rolling like a cloud, you make me your associate. Then body and mind have been caused by the vital principles to revolve like a wheel. 8

The ever-clinging slave (i.e. the temptations) makes women as his weapons. (On this the resplendent thinks thus:) What will his feminine corps do unto me ? The resplendent makes two of the ladies as captive, and goes forth to combat against the slave. 9

When the sacred sources of wisdom were separated from their seekers of wisdom, as calves from cows, they wondered about hither and thither ; but when the well-placed devotional love makes the resplendent full of joy, he with helpers, i.e. vital breaths reunited them. 10

॥२८॥ यदीं सोमा बभ्रुधूता अमन्दन्नरोरवीद्वृषभः सादनेषु ।
पुरंदरः पपिवाँ इन्द्रो अस्य पुनर्गवामददादुस्रियाणाम् ॥११॥
भद्रमिदं रुशमा अग्ने अक्रन्गवां चत्वारि ददतः सहस्रा ।
ऋणंचयस्य प्रयता मघानि प्रत्यग्रभीष्म नृतमस्य नृणाम् ॥१२॥
सुपेशसं माव सृजन्त्यस्तं गवां सहस्रै रुशमासो अग्ने ।
तीव्रा इन्द्रममन्दुः सुतासोऽक्तोर्व्युष्टौ परितक्म्यायाः ॥१३॥

yád īṃ sómā babhrúdhūtā ámandann ároravīd vṛisha-bháḥ sádaneshu | puraṃdaráḥ papiváñ índro asya púnar gávām adadād usríyāṇām || 11 || bhadrám idáṃ ruṣámā agne akran gávāṃ catvári dádataḥ sahásrā | ṛiṇaṃcayásya práyatā magháni práty agrabhīshma nṛítamasya nṛiṇám || 12 || supéṣasam máva sṛijanty ástaṃ gávāṃ sahásrai ru-ṣámāso agne | tīvrá índram amamanduḥ sutáso 'któr vyù-shṭau páritakmyāyāḥ || 13 ||

औच्छत्सा रात्री परितक्म्या याँ ऋणंचये राजनि रुशमानाम् ।
अत्यो न वाजी रघुरज्यमानो बभ्रुश्चत्वार्यसनत्सहस्रा ॥१४॥
चतुःसहस्रं गव्यस्य पश्वः प्रत्यग्रभीष्म रुशमेष्वग्ने ।
घर्मश्चित्तप्तः प्रवृजे य आसीदयस्मयस्तम्वादाम विप्राः ॥१५॥

aúchat sá rátrī páritakmyā yáñ ṛiṇaṃcayé rájani ruṣámāṇām | átyo ná vājī́ raghúr ajyá-māno babhrúṣ catváry asanat sahásrā || 14 || cátuḥsahasraṃ gávyasya paṣváḥ práty agrabhīshma ruṣámeshv agne | gharmáṣ cit taptáḥ pravṛíje yá ásīd ayasmáyas tám v ádāma víprāḥ || 15 ||

When the loving devotion, offered by the men of mature wisdom, exhilarates the resplendent, he, the showerer of benefits, roars aloud in the struggle. So, the resplendent, the destroyer of cities, strong-holds of evils, through ecstasy of joy, restores to him his wisdom—the milk-yielding cattle, as if. 11

O adorable, the brilliant sages, giving me wisdom by four thousand hymns, have done well. We accept this wealth of wisdom, which, the liberator from debts, the leader of leaders, freely offer. 12

O adorable, brilliant sages, present to me a beautiful abode, with thousands of wise sayings. This big offering makes the Soul joyful, and then the darkness of night, the course of which was coming to an end, changes to morning. 13

The gloom-investing night ends at the appearance of liberator of debts, and changes into morning. King of the brilliant wise men, himself, O man of mature wisdom, urges onward and goes like a fleet courser, and obtains four thousand—a treasure of sacred wisdom. 14

We have accepted, O brilliant Lord the (four thousand cattle) treasure of wisdom from the brilliant enlightened sages and we receive the mental caldron the glowing offered in the solemn sacrifice. 15

(३१) एकत्रिंशं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्यात्रेय अवस्युर्ऋषिः । (१–७, ८, १०–१३) प्रथमादिसप्तर्चामष्टम्याः प्रथमद्वितीयपादयोर्दशम्यादिचतसृणाश्चेन्द्रः, (८) अष्टम्यास्तृतीयपादस्येन्द्रः कुत्सो वा चतुर्थपादस्येन्द्र उशना वा, (९) नवम्याश्चेन्द्राकुत्सौ देवताः । त्रिष्टुप् छन्दः ॥

॥२९॥ इन्द्रो रथाय प्रवतं कृणोति यमध्यस्थान्मघवा वाजयन्तम् ।
यूथेव पश्वो व्युनोति गोपा अरिष्टो याति प्रथमः सिषासन् ॥१॥
आ प्र द्रव हरिवो मा वि वेनः पिशङ्गराते अभि नः सचस्व ।
नहि त्वदिन्द्र वस्यो अन्यदस्त्यमेनाँश्चिज्जनिवतश्चकर्थ ॥२॥
उद्यत्सहः सहस आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा ।
प्राचोदयत्सुदुघा वव्रे अन्तर्वि ज्योतिषा संववृत्वत्तमोऽवः ॥३॥

31.

Índro ráthāya pravátam krinoti yám adhyásthān maghávā vājayántam | yūthéva paṣvó vy ùnoti gopá árishṭo yāti prathamáḥ síshāsan || 1 || ấ prá drava harivo mấ ví venaḥ píṣañgarāte abhí naḥ sacasva | nahí tvád indra vásyo anyád ásty amenấṅṣ cij jánivataṣ cakartha || 2 || úd yát sáhaḥ sáhasa ấjanishṭa dédishṭa índra indriyấṇi víṣvā | prácodayat sudúghā vavré antár ví jyótishā saṃvavṛitvát támo 'vaḥ || 3 ||

अनवस्ते रथमश्वाय तक्षन्त्वष्टा वज्रं पुरुहूत द्युमन्तम् ।
ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्धयन्नहये हन्तवा उ ॥४॥
वृष्णे यत्ते वृषणो अर्कमर्चानिन्द्र ग्रावाणो अदितिः सजोषाः ।
अनश्वासो ये पवयोऽरथा इन्द्रेषिता अभ्यवर्तन्त दस्यून् ॥५॥

ánavas te rátham áṣvāya takshan tváshṭā vájram puruhūta dyumántam | brahmáṇa índram maháyanto arkaír ávardhayann áhaye hántavá u || 4 || vríshṇe yát te vríshaṇo arkám árcān índra grávāṇo áditiḥ sajóshāḥ | anaṣváso yé paváyo 'rathá índreshitā abhy ávartanta dásyūn || 5 ||

31

The bounteous resplendent, the possessor of opulence, drives with a considerable speed the chariot, on which he sits. He, the foremost, proceeds unimpeded, with an intention of granting wealth and wisdom, and thus leads and commands as a herdsman drives the herds of cattle. 1

Hasten to us, O Lord of speed ; be not indifferent to us. O distributor of splendid wealth, befriend us. For there is nothing else that is better than you. You have been giving life-partner to the unmarried ones. 2

When out of strength arises strength, that conquers darkness, the resplendent grants all sorts of power to the worshipper. He restores the source of wisdom from the interior of obstructing walls, and dissipates the enveloping darkness with light. 3

O resplendent, dear to all, the divine artisans fabricate your chariot, and yoke to it the befitting horses. The ammunition technician has designed your radiant thunder-weapons. The venerable priests, have blessed the resplendent with hymns, and have encouraged him for the destruction of the dragon. 4

When the vital faculties, without steed or chariot, inspired by the resplendent overcome the devils of ignorance, they sing their praises to you, O resplendent and they were filled with ecstasy, as the showerer of benefits, the clouds in the midspace. 5

॥३०॥ प्र ते पूर्वाणि करणानि वोचं प्र नूतना मघवन्या चकर्थ ।
शक्तीवो यद्विभरा रोदसी उभे जयन्नपो मनवे दानुचित्राः ॥६॥
तदिन्नु ते करणं दस्म विप्राहिं यद्घ्नन्नोजो अत्रामिमीथाः ।
शुष्णस्य चित्परि माया अगृभ्णाः प्रपित्वं यन्नप दस्यूँरसेधः ॥७॥
त्वमपो यदवे तुर्वशायारमयः सुदुघाः पार इन्द्र ।
उग्रमयातमवहो ह कुत्सं सं ह यद्वामुशनारन्त देवाः ॥८॥

prá te pū́rvāni káraṇāni vocam prá nū́tanā maghavan yā́ cakártha | ṣáktīvo yád vibhárā ródasī ubhé jáyann apó mánave danucitrāḥ || 6 || tád ín nú te káraṇam dasma viprāhim yád ghnánn ójo átrā́mimīthāḥ | ṣúshṇasya cit pári māyā́ agṛibhṇāḥ prapitvám yánn ápa dásyūñr asedhaḥ || 7 || tvám apó yádave turváṣāyā́ramayaḥ sudúghāḥ pārá indra | ugrám ayātam ávaho ha kútsam sám ha yád vām uṣánā́ranta devā́ḥ || 8 ||

इन्द्राकुत्सा वहमाना रथेना वामत्या अपि कर्णे वहन्तु ।
निः षीमद्भ्यो धमथो निः षधस्थान्मघोनो हृदो वरथस्तमांसि ॥९॥
वातस्य युक्तान्त्सुयुजश्चिदश्वान्कविश्चिदेषो अजगन्नवस्युः ।
विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवर्धन् ॥१०॥

índrākutsā váhamānā ráthenā vām átyā ápi kárṇe vahantu | níḥ shīm adbhyó dhámatho níḥ shadhásthān maghóno hṛidó varathas támāṅsi || 9 || vā́tasya yuktā́n suyújaṣ cid áṣvān kavíṣ cid eshó ajagann avasyúḥ | víṣve te átra marútaḥ sákhāya índra bráhmāṇi távishīm avardhan || 10 ||

I celebrate, O powerful resplendent your old achievements, and those which you have newly attained. O wielder of the will-power, subjugating both mind and body, you have distributed the wonderfully bountiful enjoyments to man. 6

Handsome and sagacious resplendent, this is your achievement. Just as the Sun to clouds, having slain evil, you have here displayed your vigour. You arrest and slay the devices of sinful tendency. During the struggle you get victory over the indisciplined. 7

You, resplendent, even from afar render the rushing thoughts agreeable to hard-working and strong men. You two, the resplendent and intellect, assail the fierce petty tendencies, and you convey the pious man of intelligence to his dwelling. Therefore, men of genius and the divines honour you both. 8

May your speedy senses bring you both, O resplendent and intellect, to the struggle riding in one chariot. You expel sin from thoughts, from his proper abode, and chase away the darkness of ignorance from the heart of the affluent adorer. 9

The sage gets control over senses. Swift as wind, just as a horseman over his docile horses. Here are the vital faculties, your dear companions, whose prayers augment your vigour. 10

॥३१॥ सूरश्चिद्रथं परितक्म्यायां पूर्वं करदुपरं जूजुवांसम् ।
भरच्चक्रमेतशः सं रिणाति पुरो दधत्सनिष्यति क्रतुं नः ॥११॥
आयं जना अभिचक्षे जगामेन्द्रः सखायं सुतसोममिच्छन् ।
वदन्ग्रावाव वेदिं भ्रियाते यस्य जीरमध्वर्यवश्चरन्ति ॥१२॥
ये चाकनन्त चाकनन्त नू ते मर्ता अमृत मो ते अंह आरन् ।
वावन्धि यज्यूँरुत तेषु धेह्योजो जनेषु येषु ते स्याम ॥१३॥

sū́ras cid ráthaṃ páritakmyāyām pū́rvaṃ karad úparaṃ jūjuvā́ṅsam | bhárac cakrám étasaḥ sáṃ riṇāti puró dádhat sanishyati krátuṃ naḥ || 11 || ā́yáṃ janā abhicákshe jagāméndraḥ sákhāyaṃ sutásomam ichán | vádan grā́vā́va védim bhriyāte yásya jīrám adhvaryávas cáranti || 12 || yé cākánanta cākánanta nū́ té mártā amrita mó té áṅha ā́ran | vāvandhí yájyūṅr utá téshu dhehy ójo jáneshu yéshu te syā́ma || 13 ||

(३२) द्वात्रिंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्यात्रेयो गातुर्ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३२॥ अदर्दरुत्समसृजो वि खानि त्वमर्णवान्बद्बधानाँ अरम्णाः ।
महान्तमिन्द्र पर्वतं वि यद्वः सृजो वि धारा अव दानवं हन् ॥१॥
त्वमुत्साँ ऋतुभिर्बद्बधानाँ अरंह ऊधः पर्वतस्य वज्रिन् ।
अहिं चिदुग्र प्रयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥२॥

32.

Ádardar útsam ásrijo ví khā́ni tvám arṇavā́n badbadhānā́ṅ aramṇāḥ | mahā́ntam indra párvataṃ ví yád váḥ srijó ví dhā́rā áva dānaváṃ han || 1 || tvám útsāṅ ritúbhir badbadhānā́ṅ áraṅha ū́dhaḥ párvatasya vajrin | áhiṃ cid ugra práyutaṃ ṣáyānaṃ jaghanvā́ṅ indra távishīm adhatthāḥ || 2 ||

He, the resplendent in the struggle, arrests even the rapid chariot of the Sun. Further he upholds the wheel of the moving universe and setting it eastward, he inspires us for active life. 11

O resplendent, men come to see you, just as they go to see a friend who has expressed devotional love. Let the creaking stones, mental and physical faculties be laid upon the altar and let the priests hasten to turn it quickly. 12

O immortal, let not the mortals, who are wishing and anxiously wishing for you, fall into disgrace and evil. May you be pleased with the pious and their sacrifice, and grant spiritual light to those men amongst whom we live, and who are particularly yours. 13

32

You, resplendent self, cleave the dark forces asunder. You set free the fountains of knowledge, you libeiate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness. 1

You. O possessor of strong will-power, set free in their seasons the obstructed clouds of dark thoughts. You let flow the fountain of virtues O mighty soul, destroying the powerful serpentine evil, that lies, extended in the deep sub-conscious mind, and thus you show your vigour. 2

त्यस्य चिन्महतो निर्मृगस्य वधर्जघान तविषीभिरिन्द्रः ।
य एक इदप्रतिर्मन्यमान आदस्मादन्यो अजनिष्ट तव्यान् ॥३॥
त्यं चिदेषां स्वधया मदन्तं मिहो नपातं सुवृधं तमोगाम् ।
वृषप्रभर्मा दानवस्य भामं वज्रेण वज्री नि जघान शुष्णम् ॥४॥
त्यं चिदस्य क्रतुभिर्निषत्तममर्मणो विददिदस्य मर्म ।
यदीं सुक्षत्र प्रभृता मदस्य युयुत्सन्तं तमसि हर्म्ये धाः ॥५॥
त्यं चिदित्था कत्पयं शयानमसूर्ये तमसि वावृधानम् ।
तं चिन्मन्दानो वृषभः सुतस्योच्चैरिन्द्रो अपगूर्या जघान ॥६॥

tyásya cin maható nír mrigásya vádhar jaghāna távishībhir índraḥ | yá éka íd apratír mányamāna ā́d asmād anyó ajanishṭa távyān || 3 || tyáṃ cid eshāṃ svadháyā mádantam mihó nápātaṃ suvṛídhaṃ tamogā́m | vṛíshaprabharmā dānavásya bhámaṃ vájreṇa vajrí ní jaghāna śúshṇam || 4 || tyáṃ cid asya krátubhir níshattam amarmáṇo vidád íd asya márma | yád īṃ sukshatra prábhṛitā mádasya yúyutsantaṃ támasi harmyé dhā́ḥ || 5 || tyáṃ cid itthā́ katpayáṃ śáyānam asūryé támasi vāvṛidhānám | táṃ cin mandānó vṛishabháḥ sutásyoccaír índro apagúryā jaghāna || 6 ||

उद्यदिन्द्रो महते दानवाय वधर्यमिष्ट सहो अप्रतीतम् ।
यदीं वज्रस्य प्रभृतौ ददाभ विश्वस्य जन्तोरधमं चकार ॥७॥
त्यं चिदर्णं मधुपं शयानमसिन्वं वव्रं मह्याददुग्रः ।
अपादमत्रं महता वधेन नि दुर्योण आवृणङ्मृध्रवाचम् ॥८॥

úd yád índro mahaté dānavā́ya vádhar yámishṭa sáho ápratītam | yád īṃ vájrasya prábhṛitau dadā́bha víśvasya jantór adhamáṃ cakāra || 7 || tyáṃ cid árṇam madhupáṃ śáyānam asinváṃ vavráṃ máhy ā́dad ugráḥ | apā́dam atrám mahatā́ vadhéna ní duryoṇá āvṛiṇaṅ mṛidhrávācam || 8 ||

The inner self, by his prowess, annihilates the weapon even of that mighty beast, from whom another yet more powerful, conceiving himself one and unmatched, is generated. 3

The wielder of the bolt of determination, the clearer of the evil-intentions, smiles with his bolt and destroys the wrath fire of the wicked, the mighty exploiter and his waring strength, couched in darkness, who has been exhilarating himself with the food of these living creatures. 4

(O resplendent Soul), you discover the secret vital part of the vicious wicked, who thinks himself invulnerable, when, O powerful protector in the exhilaration of the spiritual joy, you detect him preparing for a struggle in his dark abode. 5

The soul, the showerer of blessings, exhilarated through the ecstasy of spiritual joy, uplifting his thunderbolt destroys him, who swells there huge in dimensions, sleeping and thriving in sunless darkness. 6

When resplendent self uplifts irresistible will-power against the mighty devil, and when he subdues him with his bolt of determination, he makes him lowest of all living creatures. 7

The mighty self seizes upon that restless flood of wicked-forces, an insatiable devil drinker of the sweet liquor, enveloper (of the world), and then with his great weapon, in his dwelling, crushes him, who is footless, measureless, and evil-speaking ogre. 8

को अस्य शुष्मं तविषीं वरात एको धना भरते अप्रतीतः ।
इमे चिदस्य ज्रयसो नु देवी इन्द्रस्यौजसो भियसा जिहाते ॥९॥
न्यस्मै देवी स्वधितिर्जिहीत इन्द्राय गातुरुशतीव येमे ।
सं यदोजो युवते विश्वमाभिरनु स्वधाव्ने क्षितयो नमन्त ॥१०॥
एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणोमि यशसं जनेषु ।
तं मे जगृभ्र आशसो नविष्ठं दोषा वस्तोर्हवमानास इन्द्रम् ॥११॥
एवा हि त्वामृतुथा यातयन्तं मघा विप्रेभ्यो ददतं शृणोमि ।
किं ते ब्रह्माणो गृहते सखायो ये त्वाया निदधुः काममिन्द्र ॥१२॥

kó asya ṣúshmam̱ távishīm̱ varāta éko dhánā bharate ápratītaḥ | imé cid asya jráyaso nú deví índrasyaújaso bhiyásā jihāte || 9 || ny àsmai deví svádhitir jihīta índrāya gātúr uṣatíva yeme | sám̱ yád ójo yuváte víṣvam ābhir ánu svadhāvne kshitáyo namanta || 10 || ékam̱ nú tvā sátpatim pāñcajanyam̱ jātám̱ ṣriṇomi yaṣásam̱ jáneshu | tám me jagribhra āṣáso návishṭham̱ doshā́ vástor hávamānāsa índram || 11 || evā́ hí tvā́m rituthā́ yātáyantam maghā́ víprebhyo dádatam̱ ṣriṇómi | kím̱ te brahmā́ṇo grihate sákhāyo yé tvāyā́ nidadhúḥ kā́mam indra || 12 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य प्राजापत्यः संवरण ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ महि महे तवसे दीध्ये नॄनिन्द्रायेत्था तवसे अतव्यान् ।
यो अस्मै सुमतिं वाजसातौ स्तुतो जने समर्यश्चिकेत ॥१॥

33.

Máhi mahé taváse dīdhye nrī́n índrāyetthā́ taváse **átavyān** | **yó** asmai sumatím̱ vā́jasātau stutó jáne samaryàṣ ci**kéta** || 1 ||

Who may arrest his strength or resist his vigour ? Verily alone and irresistible, He bears off all the riches. Even these two (physical and mental faculties), through the fear retire and submit to the supremacy of the fast-approaching Soul. 9

Even the divine, and self-sustaining powers of intellect and mind bow before the potent self, and the body resigns to the Soul like a loving wife. As he shares his vigour with all of them, men straightaway offer reverence to him. 10

Verily, I hear that you from the very birth are supreme Lord, the protector of the good, and friendly to the five people, the five senses. May all, representing their wishes and uttering praises propitiate the resplendent self—evening and morning. 11

So, too, I hear of you that you favour and readily enrich the learned from season to season on their approach. But what do your loyal friends and those who rest their hopes in you receive, O Soul ? 12

33

Feeble as I am, I offer praise to the great and vigorous resplendent Lord for granting strength to all these people. He, with his band, shows favour to these brave people, interested in struggle against evils. 1

स त्वं न इन्द्र धियसानो अर्कैर्हरीणां वृषन्योक्त्रमश्रेः ।
या इत्था मघवन्ननु जोषं वक्षो अभि प्रार्यः सक्षि जनान् ॥२॥
न ते त इन्द्राभ्य१स्मदृष्वायुक्तासो अब्रह्मता यदसन् ।
तिष्ठा रथमधि तं वज्रहस्ता रश्मिं देव यमसे स्वश्वः ॥३॥
पुरू यत्त इन्द्र सन्त्युक्था गवे चकर्थोर्वरासु युध्यन् ।
ततक्षे सूर्याय चिदोकसि स्वे वृषा समत्सु दासस्य नाम चित् ॥४॥
वयं ते त इन्द्र ये च नरः शर्धो जज्ञाना याताश्च रथाः ।
आस्माञ्जगम्यादहिशुष्म सत्वा भगो न हव्यः प्रभृथेषु चारुः ॥५॥

sá tvám̥ na indra dhiyasānó arkaír hárīṇām̥ vṛishan yóktram aṣreḥ | yā́ itthā́ maghavann ánu jósham̥ vákshо abhí prā́ryáḥ sakshi jánān || 2 || ná té ta indrābhy àsmád ṛishváyuktāso abrahmátā yád ásan | tíshṭhā rátham ádhi tám̥ vajrahastā́ raṣmím̥ deva yamase sváṣvaḥ || 3 || purū́ yát ta indra sánty ukthā́ gáve cakárthorvárāsu yúdhyan | tatakshé sū́ryāya cid ókasi své vṛíshā samátsu dāsásya nā́ma cit || 4 || vayám̥ té ta indra yé ca náraḥ ṣárdho jajñāná yātā́ṣ ca ráthāḥ | ā́smāñ jagamyād ahiṣushma sátvā bhágo ná hávyaḥ prabhṛithéshu cā́ruḥ || 5 ||

पपृक्षेण्यमिन्द्र त्वे ह्योजो नृम्णानि च नृतमानो अमर्तः ।
स न एनीं वसवानो रयिं दाः प्रार्यः स्तुषे तुविमघस्य दानम् ॥६॥
एवा न इन्द्रोतिभिरव पाहि गृणतः शूर कारून् ।
उत त्वचं ददतो वाजसातौ पिप्रीहि मध्वः सुषुतस्य चारोः ॥७॥

papṛikshéṇyam indra tvé hy ójo nṛimṇáni ca nṛitámāno ámartaḥ | sá na énīm̥ vasavāno rayím̥ dāḥ prā́ryá stushe tuvimaghásya dánam || 6 || evā́ na indrotíbhir ava pāhí gṛiṇatáḥ ṣūra kārū́n | utá tvácam̥ dádato vā́jasātau piprīhí mádhvaḥ súshutasya cā́roḥ || 7 ||

O resplendent Lord, showerer of blessings, you are delighted when adored through sacred hymns. May you be pleased to fasten the traces of horses and drive hither to assist us in a victory over your hostile people. 2

O resplendent Lord, those persons do not deserve your favour, who differing from us, have no faith in you through their ignorance. O the wielder of admantine will-power, ascend this chariot, and hold the reins, O Lord, of your noble horses. 3

In as much as, O resplendent these praises are offered to you, may you make our fields fertile with a free supply of unobstructed water of wisdom. You are radiant like the sun and in your own dwelling, may you destroy the name of the darkness of nescience, the devil slave in battle. 4

O resplendent self, we are yours, and yours are they, who are the leaders, confident of their strength, and whose energy is directed to you. O resplendent, capable of destroying the evil darkness, splendid in struggles, and easy to be invoked, may you, come to us and likewise come with all your riches. 5

O resplendent Lord, glorious is your strength ; you are immortal, and enwrap the world with light. May you give us splendid riches. I shall always greatly praise the munificence of the opulent Lord (as you are). 6

Thus favour us, O resplendent Lord, with your succour and protect the singers who chant your praises. May you be friendly to those who offer fully-dedicated love of ecstasy that yields a defensive covering in struggles. 7

उत त्ये मा पौरुकुत्स्यस्य सूरेस्त्रसदस्योर्हिरणिनो रराणाः ।
वहन्तु मा दश श्येतासो अस्य गैरिक्षितस्य क्रतुभिर्नु सश्चे ॥८॥
उत त्ये मा मारुताश्वस्य शोणाः क्रत्वामघासो विदथस्य रातौ ।
सहस्रा मे च्यवतानो ददान आनूकमर्यो वपुषे नार्चत् ॥९॥
उत त्ये मा ध्वन्यस्य जुष्टा लक्ष्मण्यस्य सुरुचो यतानाः ।
मह्ना रायः संवरणस्य ऋषेर्व्रजं न गावः प्रयता अपि ग्मन् ॥१०॥

utá tyé mā paurukutsyásya sūrés trasádasyor hiraṇíno rárāṇāḥ | váhantu mā dáṣa ṣyétāso asya gairikshitásya krátubhir nú saṣce || 8 || utá tyé mā mārutáṣvasya ṣóṇāḥ krátvāmaghāso vidáthasya rātaú | sahásrā me cyávatāno dádāna ānūkám aryó vápushe nárcat || 9 || utá tyé mā dhvanyàsya júshṭā lakshmaṇyàsya surúco yátānāḥ | mahnā́ rāyáḥ saṃváraṇasya ṛ́isher vrajáṃ ná gā́vaḥ práyatā ápi gman || 10 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य प्राजापत्यः संवरण ऋषिः । इन्द्रो देवता । (१-८) प्रथमाद्यष्टर्चां जगती (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥३॥ अजातशत्रुमजरा स्वर्वत्यनु स्वधामिता दस्ममीयते ।
सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ॥१॥
आ यः सोमेन जठरमपिप्रतामन्दत मघवा मध्वो अन्धसः ।
यदीं मृगाय हन्तवे महावधः सहस्रभृष्टिमुशना वधं यमत् ॥२॥

34.

Ájātaṣatrum ajárā svàrvaty ánu svadhā́mitā dasmám īyate | sunótana pácata bráhmavāhase purushṭutā́ya prataráṃ dadhātana || 1 || ā́ yáḥ sómena jaṭháram ápipratámandata maghávā mádhvo ándhasaḥ | yád īm mṛigā́ya hántave mahávadhaḥ sahásrabhṛishṭim uṣánā vadhám yámat || 2 ||

May those ten (five sense organs and five vital breaths) resplendent in their brightness, the gift of those whom the devils fear, exceedingly brilliant and wise, occupying highest places, carry me for the fulfilment of my assigned duties. 8

And may we also be the possessors of powerful, well-actioned, swift transport vehicles, yoked with wind-like horses, and constructed in well-reputed workshops, and may we also receive the gift of thousands of treasures from generous sources, and further may we get ample dresses and decorations for our fighting soldiers. 9

Or, may the bright and dynamic steeds (transport motors) be bestowed upon me by experts and from the concerns well-known for their supreme quality ; and may we be the possessors of riches endowed with generosity. And may all these proceed to reliable experts, like cows to their stalls. 10

34

The undecaying, heavenly, unlimited offering goes to the one (resplendent) who is not born and who is the performer of wondrous deeds. Therefore press-out (the medicinal herbs), prepare, cook and dress, and offer oblation to him, who is the acceptor of prayer, and who is glorified by many. 1

The bounteous, who fills his heart with spiritual bliss, and is exhilarated by experiencing the sweet celestial elixir, lifts up his mighty thousand-fold adamantine will-power, desiring to lay down the monstrous of wickedness. 2

यो अस्मै घ्रंस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अह ।
अपाप शक्रस्ततनुष्टिमूहति तनूशुभ्रं मघवा यः कवासखः ॥३॥
यस्यावधीत्पितरं यस्य मातरं यस्य शक्रो भ्रातरं नात ईषते ।
वेतीद्वस्य प्रयता यतंकरो न किल्बिषादीषते वस्व आकरः ॥४॥
न पञ्चभिर्दशभिर्वष्ट्यारभं नासुन्वता सचते पुष्यता चन ।
जिनाति वेदमुया हन्ति वा धुनिरा देवयुं भजति गोमति व्रजे ॥५॥

yó asmai ghraṅsá utá vā yá ū́dhani sómam sunóti bhávati dyumā́ṅ áha | ápāpa ṣakrás tatanúshṭim ūhati tanū́ṣubhram maghávā yáḥ kavāsakháḥ || 3 || yásyā́vadhīt pitáram yásya mātáram yásya ṣakró bhrā́taram nā́ta īshate | vétī́d v asya práyatā yataṃkaró ná kílbishād īshate vásva ākaráḥ || 4 || ná pañcábhir daṣábhir vashṭy ārábham nā́sunvatā sacate púshyatā caná | jináti véd amuyā́ hánti vā dhúnir ā́ devayúm bhajati gómati vrajé || 5 ||

¹४॥ वित्वक्षणः समृतौ चक्रमासजोऽसुन्वतो विषुणः सुन्वतो वृधः ।
इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासमार्यः ॥६॥
समीं पणेरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।
दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीमचुक्रुधत ॥७॥
सं यज्जनौ सुधनौ विश्वशर्धसाववेदिन्द्रो मघवा गोषु शुभ्रिषु ।
युजं ह्यन्यमकृत प्रवेपन्युदीं गव्यं सृजते सत्वभिर्धुनिः ॥८॥

vitvákshaṇaḥ sámṛitau cakramāsajó 'sunvato víshuṇaḥ sunvató vṛidháḥ | índro víṣvasya damitā́ vibhī́shaṇo yathāvaṣáṃ nayati dā́sam ā́ryaḥ || 6 || sám īm paṇér ajati bhójanam mushé ví dāṣúshe bhajati sūnáraṃ vásu | durgé caná dhriyate víṣva ā́ purú jáno yó asya távishīm ácukrudhat || 7 || sáṃ yáj jánau sudhánau viṣváṣardhasāv áved índro maghávā góshu ṣubhríshu | yújaṃ hy ànyám ákṛita pravepany úd īm gávyaṃ sṛijate sátvabhir dhúniḥ || 8 ||

Illustrious is the man who expresses devotional love to that bounteous, by day or by night. The supra-powerful Lord is the friend of sages, but He disregards the man, who suffers from vanity and family snobs. 3

The supra-powerful Lord does not necessarily disfavour the one, whose father, mother, or brother he has punished (for justifiable reasons) and is willing to accept his devotions and offerings. He is the upholder (of justice). The Lord, the bestower of riches, does not subscribe to the sins. 4

He places no impediments in the normal functions of the five sense organs or ten vital breaths. He does not associate with the man who performs not the benevolent acts, though prospering well. The terrifier of foes, however, punishes or destroys the wicked. But, to the virtuous, he gives a cattle-farm in reward. 5

Exceedingly strong in struggles, he accelerates the wheels of his chariot, and turns away from him who offers no prayer. He, however, augments him who prays. The resplendent Lord is the subduer of all, and formidable, and He keeps the undisciplines under His full control. 6

He proceeds to confiscate the wealth of the avaricious and bestows precious riches to His faithful devotee. A man, who provokes the mighty to indignation, dares not stand secure even in his wide stronghold. 7

When the resplendent Lord, the opulent, discriminates between two wealthy persons fighting amongst themselves over the precious knowledge, he chooses one of them on merits, and frightens the other one. He takes the meritorious one as his close ally, and associated with the vital faculties, bestows wisdom upon him. 8

सहस्रसामाग्निवेशिं गृणीषे शत्रिमग्न उपमां केतुमर्यः ।
तस्मा आपः संयतः पीपयन्त तस्मिन्क्षत्रममवत्त्वेषमस्तु ॥९॥

sahasrasā́m ā́gniveśiṃ griṇīshe śátrim agna upamā́ṃ ketúm aryáḥ | tásmā ápaḥ saṃyátaḥ pīpayanta tásmin kshatram ámavat tveshám astu || 9 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरस प्रभूवसुर्ऋषिः । इन्द्रो देवता । (१-७) प्रथमादिसप्तर्चामनुष्टुप्, (८) अष्टम्याश्च पङ्क्तिश्छन्दसी ॥

॥५॥

यस्ते साधिष्ठोऽवस इन्द्र क्रतुष्टमा भर ।
अस्मभ्यं चर्षणीसहं सस्निं वाजेषु दुष्टरम् ॥१॥
यदिन्द्र ते चतस्रो यच्छूर सन्ति तिस्रः ।
यद्वा पञ्च क्षितीनामवस्तत्सु न आ भर ॥२॥
आ तेऽवो वरेण्यं वृषन्तमस्य हूमहे ।
वृषजूतिर्हि जज्ञिष आभूभिरिन्द्र तुर्वणिः ॥३॥
वृषा ह्यसि राधसे जज्ञिषे वृष्णि ते शवः ।
स्वक्षत्रं ते धृषन्मनः सत्राहमिन्द्र पौंस्यम् ॥४॥
त्वं तमिन्द्र मर्त्यममित्रयन्तमद्रिवः ।
सर्वरथा शतक्रतो नि याहि शवसस्पते ॥५॥

35.

Yás te sā́dhishṭhó 'vasa índra krátush ṭám ā́ bhara | asmábhyaṃ carshaṇīsáhaṃ sásniṃ vā́jeshu dushṭáram || 1 || yád indra te cátasro yác chūra sánti tisráḥ | yád vā páñca kshitīnā́m ávas tát sú na ā́ bhara || 2 || ā́ té 'vo váreṇyaṃ vṛíshantamasya hūmahe | vṛíshajūtir hí jajñishá ābhū́bhir indra turváṇiḥ || 3 || vṛíshā hy ási rā́dhase jajñishé vṛíshṇi te śávaḥ | svákshatraṃ te dhṛishán mánaḥ satrāhám indra paúṅsyam || 4 || tváṃ tám indra mártyam amitrayántam adrivaḥ | sarvarathā́ śatakrato ní yāhi śavasas pate || 5 ||

O adorable Lord, I praise the one who is the dispeller of distress, energy-personified, and dynamic, the bestower of thousands (of blessings) and beyond comparison. May the streams of cherished desires of the devotee be acceptable to the Lord. May the devotee be favoured with wealth, strength and glory. 9

35

O resplendent Lord. may you grant for our protection that of your holy and effectual power, which conquers men for us, which is invincible in life-struggles. 1

Whatever aids, O resplendent Lord, are yours, whether four (physical, vital, mental and spiritual) or three (physical, mental and spiritual), or those accorded to the five classes of men, bring them quickly all that help to us. 2

We invoke for the choicest and mightiest help of yours, O the most liberal showerer of blessings. As soon as manifest you are quick in showering of benefits, and destroying evils. May you associated with the vital principles, grant us protection. 3

You are the showerer of boons, and as such as soon as manifest, you bestow riches. Your strength is the fulfiller of aspirations. Your self-invigorated mind is firm in determination, and your manly vigour subdues multitudes. 4

O resplendent Lord, performer of hundreds of selfless deeds, wielder of the punitive justice, may you, with your all-pervading chariot's force, proceed against the mortal, who entertains hostility towards you. 5

॥६॥

त्वामिद्वृत्रहन्तम जनासो वृक्तबर्हिषः ।
उग्रं पूर्वीषु पूर्व्यं हवन्ते वाजसातये ॥६॥
अस्माकमिन्द्र दुष्टरं पुरोयावानमाजिषु ।
सयावानं धनेधने वाजयन्तमवा रथम् ॥७॥
अस्माकमिन्द्रेहि नो रथमवा पुरंध्या ।
वयं शविष्ठ वार्यं दिवि श्रवो दधीमहि दिवि स्तोमं मनामहे ॥८॥

tvā́m íd vṛitrahantama jánāso vṛiktábarhishaḥ | ugrám pūrvíshu pūrvyáṃ hávante vā́jasātaye || 6 || asmā́kam indra dushṭáram puroyā́vānam ājíshu | sayā́vānaṃ dháne-dhane vājayántam avā rátham || 7 || asmā́kam indréhi no rátham avā púraṃdhyā | vayáṃ ṣavishṭha vā́ryam diví ṣrávo dadhīmahi diví stómam manāmahe || 8 ||

३६ षट्त्रिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसः प्रभूवसुर्ऋषिः । इन्द्रो देवता । १-२, ४-६ प्रथमाद्वितीययोर्ऋचो-श्चतुर्थ्यादितृचस्य च त्रिष्टुप्, ३ तृतीयायाश्च जगती छन्दसी ॥

॥७॥

स आ गमदिन्द्रो यो वसूनां चिकेतद्दातुं दामनो रयीणाम् ।
धन्वचरो न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुम् ॥१॥
आ ते हनू हरिवः शूर शिप्रे रुहत्सोमो न पर्वतस्य पृष्ठे ।
अनु त्वा राजन्नर्वतो न हिन्वन्गीर्भिर्मदेम पुरुहूत विश्वे ॥२॥

36.

Sá á gamad índro yó vásūnāṃ cíketad dā́tuṃ dā́mano **rayīṇā́m** | dhanvacaró ná váṅsagas tṛishāṇáṣ cakamānáḥ **pibatu dugdhám** aṅṣúm || 1 || ā́ te hánū harivaḥ ṣūra ṣípre **rúhat sómo ná** párvatasya pṛishṭhé | ánu tvā rājann árvato **ná hinván gīrbhír** madema puruhūta víṣve || 2 ||

O, the mightiest destroyer of evils, fierce and foremost among many, men with humility and purity of heart invoke you for aid in life-struggles. 6

Defend, O resplendent Lord, our life-chariot, that proceeds foremost in struggles, followed by attendants, and eagerly striving for repeated gains. 7

May you come to us, O resplendent Lord, and defend our life-chariot by your divine intelligence. May we, O mightiest one, offer oblations at the break of day, and chant prayers at dawn. 8

36

May the resplendent Lord, who knows how to distribute riches from His store of treasure, come to us. May He, the bestower of riches, come as a thirsty bird who roams in the midspace and eagerly relish the elixir of our offered devotional love. 1

O Lord of vitality and vigour, may the elixir of our devotion rise to your sweet lips, as if a herbal creeper to the summit of a mountain. May we, O king, invoked by all, give pleasure to you with our hymns, as to horses with fodder. 2

चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः ।
रथादधि त्वा जरिता सदावृध कुविन्नु स्तोषन्मघवन्पुरूवसुः ॥३॥
एष ग्रावेव जरिता त इन्द्रेयर्ति वाचं बृहदाशुषाणः ।
प्र सव्येन मघवन्यंसि रायः प्र दक्षिणिद्धरिवो मा वि वेनः ॥४॥
वृषा त्वा वृषणं वर्धतु द्यौर्वृषा वृषभ्यां वहसे हरिभ्याम् ।
स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन्भरे धाः ॥५॥
यो रोहितौ वाजिनौ वाजिनीवान्त्रिभिः शतैः सचमानावदिष्ट ।
यूने समस्मै क्षितयो नमन्तां श्रुतरथाय मरुतो दुवोया ॥६॥

cakráṃ ná vṛittám puruhūta vepate máno bhiyā́ me ámater íd adrivaḥ | ráthād ádhi tvā jaritā́ sadāvṛidha kuvín nú stoshan maghavan purūvásuḥ || 3 || eshá grā́veva jaritā́ ta indréyarti vā́cam bṛihád āṣushāṇáḥ | prá savyéna maghavan yáṅsi rāyáḥ prá dakshiṇíd dharivo mā́ ví venaḥ || 4 || vṛ́ishā tvā vṛ́ishaṇaṃ vardhatu dyaúr vṛ́ishā vṛ́ishabhyām vahase háribhyām | sá no vṛ́ishā vṛisharathaḥ suṣipra vṛ́ishakrato vṛ́ishā vajrin bháre dhāḥ || 5 || yó róhitau vājínau vājínīvān tribhíḥ ṣataíḥ sácamānāv ádishṭa | yū́ne sám asmai kshitáyo namantāṃ ṣrutárathāya maruto duvoyā́ || 6 ||

(३७) सप्तत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

सं भानुना यतते सूर्यस्याजुह्वानो घृतपृष्ठः स्वञ्चाः ।
तस्मा अमृध्रा उषसो व्युच्छान्य इन्द्राय सुनवामेत्याह ॥१॥

37.

Sám bhānúnā yatate sū́ryasyājúhvāno ghṛitápṛishṭhaḥ sváñcaḥ | tásmā ámṛidhrā usháso vy ùchān yá índrāya sunávāmety ā́ha || 1 ||

O wielder of the punitive justice, invoked by all, my mind trembles through dread of poverty, like a whirling wheel. O ever prosperous, bounteous Lord, may your affluent worshipper praise you promptly and abundantly, merged in devotion as if with you in your chariot. 3

O resplendent Lord, like the press stone, your devotee offers laudations to you. With your left hand, O bounteous Lord, you bestow riches, and so with your right too; be not reluctant. 4

May the effective eulogium melt you, O showerer of blessings. Your radiance is borne by actinic rays. So, O showerer of blessings, splendid in form, wielder of the punitive justice, with mighty chariot, may you defend us in struggles. 5

O cosmic vital forces, may all men bow down in obedience to that young possessor of well-known chariots, who rich in steeds gives me two dark red horses (the colourful dawn and dusk) together with three hundred and more cattle (the days of the year). 6

37

Bedewed with clarified butter and worshipped earnestly, the swift flames vies with the splendour of the sun. May the dawns rise without cessation for him who says, "let us offer devotional love to the resplendent Lord." 1

समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमो जराते ।
ग्रावाणो यस्येषिरं वदन्त्ययदध्वर्युर्हविषाव सिन्धुम् ॥२॥
वधूरियं पतिमिच्छन्त्येति य ईं वहाते महिषीमिषिराम् ।
आस्य श्रवस्याद्रथ आ च घोषात्पुरू सहस्रा परि वर्तयाते ॥३॥
न स राजा व्यथते यस्मिन्निन्द्रस्तीव्रं सोमं पिबति गोसखायम् ।
आ सत्वनैरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन् ॥४॥
पुष्यात्क्षेमे अभि योगे भवात्युभे वृतौ संयती सं जयाति ।
प्रियः सूर्ये प्रियो अग्ना भवाति य इन्द्राय सुतसोमो ददाशत् ॥५॥

sámiddhāgnir vanavat stīrṇábarhir yuktágravā sutásomo jarate | grávāṇo yásyeshirám vádanty áyad adhvaryúr havíshāva síndhum || 2 || vadhū́r iyám pátim ichánty eti yá īm váhāte máhishīm ishirám | ā́sya ṣravasyād rátha ā́ ca ghoshāt purū́ sahásrā pári vartayāte || 3 || ná sá rā́jā vyathate yásminn índras tīvrám sómam píbati gósakhāyam | ā́ satvanaír ájati hánti vṛitrám kshéti kshitīḥ subhágo nā́ma púshyan || 4 || púshyāt kshéme abhí yóge bhavāty ubhé vṛítau saṃyatī sáṃ jayāti | priyáḥ sū́rye priyó agnā́ bhavāti yá índrāya sutásomo dā́dāṣat || 5 ||

(३८) अष्टात्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

उरोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो ।
अधा नो विश्वचर्षणे द्युम्ना सुक्षत्र मंहय ॥१॥

38

Urósh ṭa indra rā́dhaso vibhvī́ rātíḥ ṣatakrato | ádhā no viṣvacarshaṇe dyumnā́ sukshatra maṅhaya || 1 ||

With kindled inner fire and heart trimmed like strewn grass, let the devotee worship and pour forth the devotions as if the juice effused from the press-stones. And may the priest chant praises, like the press-stones uttering sounds, and enjoy with his oblations as a swimmer going to a sea. 2

When the soul loves his charming wife, the wisdom, the lady fond of husband comes to the ceremony. May his car seek fame, thunder loudly, and its wheel make thousands of revolutions. 3

That prince suffers no evil in whose realm, the resplendent Lord accepts earnest devotional prayers, profusely mixed with love. Attended by faithful followers, he moves in all directions. He destroys his enemy and cherishing that name of the resplendent Lord, he guards his people. 4

He, who sings devotional prayers, composed for the praise of the resplendent Lord, attains ability to win riches and preserve. He is victorious in the struggles, present or future. Dear shall he be to the Sun, and dear to fire his devotional expressions, he offers homage to the resplendent. 5

38

O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificience and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory. 1

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिषे ।
पप्रथे दीर्घश्रुत्तमं हिरण्यवर्ण दुष्टरम् ॥२॥
शुष्मासो ये ते अद्रिवो मेहना केतसापः ।
उभा देवावभिष्टये दिवश्च ग्मश्च राजथः ॥३॥
उतो नो अस्य कस्य चिद्दक्षस्य तव वृत्रहन् ।
अस्मभ्यं नृम्णमा भरास्मभ्यं नृमणस्यसे ॥४॥
नू त आभिरभिष्टिभिस्तव शर्मञ्छतक्रतो ।
इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥५॥

yád īm indra ṣravā́yyam ísham ṣavishṭha dadhishé | paprathé dīrghaṣrúttamam híraṇyavarṇa dushṭáram || 2 || ṣúshmāso yé te adrivo mehánā ketasā́paḥ | ubhā́ devā́v abhíshṭaye diváṣ ca gmáṣ ca rājathaḥ || 3 || utó no asyá kásya cid dákshasya táva vṛitrahan | asmábhyam nṛimṇám ā́ bharāsmábhyam nṛimaṇasyase || 4 || nū́ ta ābhír abhíshṭibhis táva ṣárman̄ chatakrato | índra syā́ma sugopā́ḥ ṣū́ra syā́ma sugopā́ḥ || 5 ||

(३९) एकोनचत्वारिंशं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । इन्द्रो देवता । (१-४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥१०॥ यदिन्द्र चित्र मेहनास्ति त्वादातमद्रिवः ।
राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥१॥

39.

Yád indra citra mehánāsti tvā́dātam adrivaḥ | rā́dhas tán no vidadvasa ubhayāhasty ā́ bhara || 1 ||

O mighty resplendent Lord, golden hued, you are the possessor of widely-famed abundance, and yet it is, as extensiyely known, very hard to obtain. 2

O wielder of the adamantine justice, these powers, who readily obey you, are very generous, extensive and strong. You and your powers, both divinities, at their pleasure dominate over heaven and earth. 3

O destroyer of evils, may you bring to us the wealth and heroic strength with the aid of power that you possess. May you bless us with wealth, as you are keen to make us wealthy. 4

With these aids of yours, may we, O doer of the selfless acts, live under your protection ; may we, O resplendent, be safe and may we, O hero, be well secured. 5

39

O wondrous resplendent Lord, wielder of the adamantine justice, master of precious treasures, what wealth is meant to be showered to us, that bounty, may you, filling both your hands, bring to us. 1

यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर ।
विद्याम तस्य ते वयमकूपारस्य दावने ॥२॥
यत्ते दित्सु प्रराध्यं मनो अस्ति श्रुतं बृहत् ।
तेन दृळ्हा चिदद्रिव आ वाजं दर्षि सातये ॥३॥
मंहिष्ठं वो मघोनां राजानं चर्षणीनाम् ।
इन्द्रमुप प्रशस्तये पूर्वीभिर्जुजुषे गिरः ॥४॥
अस्मा इत्काव्यं वच उक्थमिन्द्राय शंस्यम् ।
तस्मा उ ब्रह्मवाहसे गिरो वर्धन्त्यत्रयो गिरः शुम्भन्त्यत्रयः ॥५॥

yán mányase várenyam índra dyukshám tád á́ bhara | vidyā́ma tásya te vayám ákūpārasya dāváne || 2 || yát te ditsú prarā́dhyam máno ásti srutám brihát | téna drilhā́ cid adriva ā́ vā́jam darshi sātáye || 3 || máṅhishtham vo maghónām rā́jānam carshanīnā́m | índram úpa prásastaye pūrvī́bhir jujushe gíraḥ || 4 || ásmā ít kā́vyam váca ukthám índrāya sáṅsyam | tásmā u bráhmavāhase gíro vardhanty átrayo gíraḥ sumbhanty átrayaḥ || 5 ||

(४०) चत्वारिंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । (१–४) प्रथमादिचतुर्ऋचामिन्द्रः, (५) पञ्चम्याः सूर्यः, (६–९) षष्ठ्यादिचतसृणाञ्चात्रिर्देवताः । (१–३) प्रथमादितृचस्योष्णिक्, (४,६–८) चतुर्थ्याः षष्ठ्यादितृचस्य च त्रिष्टुप्, (५, ९) पञ्चमीनवम्योश्चानुष्टुप् छन्दांसि ॥

॥११॥ आ याह्यद्रिभिः सुतं सोमं सोमपते पिब । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥१॥
वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥२॥

40.

Á yā́hy ádribhiḥ sutám sómam somapate piba | vríshann indra vríshabhir vritrahantama || 1 || vríshā grā́vā vríshā mádo vríshā sómo ayám sutáḥ | vríshann indra — || 2 ||

May you, O resplendent Lord, grant us whatever you deem worth the wish and blessed. May we continue to be your in your boundless munificence. 2

O wielder of justice, since your generous and praise-worthy liberality is far-renowned, may you with that lofty spirit break open the stronghold of adversaries, and distribute substantial food to the deserving. 3

In the praise of the resplendent Lord, people chant ancient hymns and please Him, who is extremely rich among opulents and sovereign king among men. 4

To that resplendent Lord, must be sung the poems and hymns of praise. The sages, free from three folds of miseries, glorify Him with their hymns. He is the acceptor of praises. The three-fold free sages augment His glory through praises. 5

40

Come to cherish our devotional love, which has been effused out with sincerity and integrity as the invigorating extracts from herbs by pressing stones. O showerer, the resplendent Lord, the destroyer of evils come with the showerers (the vital faculties). 1

Showerer is the cloud, showerer is the spiritual delight, showerer is the effused herbal juice. O showerer, the resplendent Lord, the destroyer of evils, come with the showerers (the vital faculties). 2

वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥३॥
ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा ।
युक्त्वा हरिभ्यामुप यासदर्वाङ्माध्यंदिने सवने मत्सदिन्द्रः ॥४॥
यत्त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः ।
अक्षेत्रविद्यथा मुग्धो भुवनान्यदीधयुः ॥५॥

vṛ́shā tvā vṛ́shaṇaṃ huve vájriñ citrā́bhir ūtíbhiḥ | vṛ́shann indra — || 3 || ṛijīshī́ vajrī́ vṛishabhás turāshā́ṭ chushmī́ rā́jā vṛitrahā́ somapā́vā | yuktvā́ háribhyām úpa yāsad arvā́ñ mā́dhyaṃdine sávane matsad índraḥ || 4 || yát tvā sūrya svàrbhānus támasā́vidhyad āsuráḥ | ákshetravid yáthā mugdhó bhúvanāny adīdhayuḥ || 5 ||

॥१२॥ स्वर्भानोरध यदिन्द्र माया अवो दिवो वर्तमाना अवाहन् ।
गूळ्हं सूर्यं तमसापव्रतेन तुरीयेण ब्रह्मणाविन्ददत्रिः ॥६॥
मा मामिमं तव सन्तमत्र इरस्या द्रुग्धो भियसा नि गारीत् ।
त्वं मित्रो असि सत्यराधास्तौ मेहावतं वरुणश्च राजा ॥७॥
ग्राव्णो ब्रह्मा युयुजानः सपर्यन् कीरिणा देवान्नमसोपशिक्षन् ।
अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत् ॥८॥
यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः ।
अत्रयस्तमन्वविन्दन्नह्यन्ये अशक्नुवन् ॥९॥

svàrbhāno ádha yád indra māyā́ avó divó vártamānā avā́han | gūḷháṃ sū́ryaṃ támasā́pavratena turī́yeṇa bráhmaṇāvindad átriḥ || 6 || mā́ mā́m imáṃ táva sántam atra irasyā́ drugdhó bhiyásā ní gārīt | tvám mitró asi satyárādhās taú mehā́vataṃ váruṇaś ca rā́jā || 7 || grā́vṇo brahmā́ yuyujānáḥ saparyán kīríṇā devā́n námasopaśíkshan | átriḥ sū́ryasya diví cákshur ā́dhāt svàrbhānor ápa māyā́ aghukshat || 8 || yáṃ vaí sū́ryaṃ svàrbhānus támasā́vidhyad āsuráḥ | átrayas tám ánv avindan nahy ànyé áśaknuvan || 9 ||

As strong, I invoke you, O strong the wielder of adamantine justice, for your marvellous protective means. O showerer, the resplendent Lord, destroyer of evils come with the showerer (the vital faculties). 3

May the acceptor of simple and sincere homage, the wielder of punitive justice, the showerer of benefits, the queller of the mighty (foes), the powerful the monarch, the dispeller of darkness, the acceptor of devotional love, speedily as if mounted on courser, come down to us. May the resplendent Lord be exhilarated at the mid-day worship. 4

When, O sun, the mighty devil, the nescience, eclipses you with darkness, all creatures look bewildered like one who knows not the place where he actually is. 5

When, O Sun, you dissipate those illusions of the eclipsing nescience which are spread below the sky, then the three fold free sage, by his fourth vision (the innate instinct, beyond the physical mental and intellectual) discovers the sun concealed by the darkness impeding his functions. 6

Let not the violator, with his dread, through anger swallow me up, for I (the sun) am your true friend, O three fold free sage. May you and the brilliant venerable divine, both protect me. 7

Then the wise three fold free sage, collecting the material for sacred worship, and propitiating divine powers with praise, and adoring them with reverence, places the eye of the sun in the sky and causes the delusion of the nescience to vanish. 8

The sun, whom the demon envelops with darkness, the three fold fire, sages subsequently recover not but them is able to make his release effective. 9

(४१) एकचत्वारिंशं सूक्तम्

(१-२०) विंशत्यृचस्यास्य सूक्तस्य भौमोऽत्रिऋषिः । विश्वे देवा देवताः । (१-१५, १८-१९) प्रथमादिपञ्चदशर्चामष्टादश्येकोनविंश्योश्च त्रिष्टुप्, (१६-१७) षोडशीसप्तदश्योरतिजगती, (२०) विंश्याश्चैकपदा विराट् छन्दांसि ॥

॥१३॥ को नु वां मित्रावरुणावृतायन्दिवो वा महः पार्थिवस्य वा दे ।
ऋतस्य वा सदसि त्रासीथां नो यज्ञायते वा पशुषो न वाजान् ॥१॥
ते नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतो जुषन्त ।
नमोभिर्वा ये दधते सुवृक्तिं स्तोमं रुद्राय मीळ्हुषे सजोषाः ॥२॥
आ वां येष्ठाश्विना हुवध्यै वातस्य पत्मन्रथ्यस्य पुष्टौ ।
उत वा दिवो असुराय मन्म प्रान्धांसीव यज्यवे भरध्वम् ॥३॥

41.

Kó nú vām mitrāvaruṇāv ṛitāyán divó vā maháḥ pắrthivasya vā dé | ṛitásya vā sádasi trắsīthāṃ no yajñāyaté vā paṣushó ná vắjān || 1 || té no mitró váruṇo aryamắyúr índra ṛibhukshấ marúto jushanta | námobhir vā yé dádhate suvṛiktíṃ stómaṃ rudrắya mīḷhúshe sajóshāḥ || 2 || ấ vāṃ yéshṭhāṣvinā huvádhyai vắtasya pátman ráthyasya pushṭaú | utá vā divó ásurāya mánma prắndhāṅsīva yájyave bharadhvam || 3 ||

प्र सक्षणो दिव्यः कण्वहोता त्रितो दिवः सजोषा वातो अग्निः ।
पूषा भगः प्रभृथे विश्वभोजा आजिं न जग्मुराश्वश्वतमाः ॥४॥
प्र वो रयिं युक्ताश्वं भरध्वं राय एषेऽवसे दधीत धीः ।
सुशेव एवैरौशिजस्य होता ये व एवा मरुतस्तुराणाम् ॥५॥

prá sakshấṇo divyáḥ kánvahotā trító diváḥ sajóshā vắto agníḥ | pūshắ bhágaḥ prabhṛithé viṣvá-bhojā ājíṃ ná jagmur āṣvàṣvatamāḥ || 4 || prá vo rayíṃ yuktấṣvam bharadhvaṃ rāyá éshé 'vase dadhīta dhíḥ | suṣéva évair auṣijásya hótā yé va évā marutas turắṇām || 5 ||

41

O Lord of light and bliss, who is truly devoted to you? May you, whether abiding in the region of heaven, or of the vast earth, or of the firmament, protect us, and give us physical strength and vitality. 1

May these divinities,—the cosmic bounties—like the divine light, cosmic plasma, eternal order, the parameter of time, the spirituality, the soul force and the cosmic vital principles be gracious to us. And in the same way, the other ones of one mind with benevolent cosmic vitality accept our hymns, adorations and laudations. 2

I invoke you, the pair of twin divines, the restrainers of desire, for the acceleration of your chariot with the swiftness of wind. We offer praise to the worshipful celestial ordainer as it were a libation. 3

May the divine accepter of worship come speedily to the sacrifice as the fleetest courses rushes to the battle. In this sacrifice may the wisest participate as priest; and the triple bounty, the fire on the earth, the air in midspace, and the Sun in the heaven may also come in concurrence (with our Lord). May the other bounties of grace and sustenance, the protectors of the universe also come. 4

O vital principles, may you bring wealth, comprising horses. Let wise men acquire and preserve riches. May the ministrant priest, the disciple of brilliant sage, be made happy by those swift-going horses, which are rapid in motion. 5

॥१४॥ प्र वो वायुं रथयुजं कृणुध्वं प्र देवं विप्रं पनितारमर्कैः ।
इषुध्यव ऋतसापः पुरंधीर्वस्वीर्नो अत्र पत्नीरा धिये धुः ॥६॥
उप व एषे वन्द्येभिः शूषैः प्र यह्वी दिवश्चितयद्भिरर्कैः ।
उषासानक्ता विदुषीव विश्वमा हा वहतो मर्त्याय यज्ञम् ॥७॥
अभि वो अर्चे पोष्यावतो नॄन्वास्तोष्पतिं त्वष्टारं रराणः ।
धन्या सजोषा धिषणा नमोभिर्वनस्पतीँरोषधी राय एषे ॥८॥
तुजे नस्तने पर्वताः सन्तु स्वैतवो ये वसवो न वीराः ।
पनित आप्त्यो यजतः सदा नो वर्धान्नः शंसं नर्यो अभिष्टौ ॥९॥
वृष्णो अस्तोषि भूम्यस्य गर्भं त्रितो नपातमपां सुवृक्ति ।
गृणीते अग्निरेतरी न शूषैः शोचिष्केशो नि रिणाति वना ॥१०॥

prá vo vāyúṃ rathayújaṃ kriṇudhvam prá deváṃ vípram panitā́ram arkaíḥ | ishudhyáva ṛitasā́paḥ púraṃdhīr vásvīr no átra pátnīr ā́ dhiyé dhuḥ || 6 || úpa va éshe vándyebhiḥ ṣūshaíḥ prá yahvī́ divā́ṣ citáyadbhir arkaíḥ | ushā́sānáktā vidúshīva víṣvam ā́ hā vahato mártyāya yajñám || 7 || abhí vo arce poshyā́vato nṛī́n vā́stosh pátiṃ tváshṭāraṃ rárāṇaḥ | dhányā sajóshā dhishā́ṇā námobhir vánaspátīñr óshadhī rāyá éshe || 8 || tujé nas táne párvatāḥ santu svaítavo yé vásavo ná vīrā́ḥ | panitá āptyó yajatáḥ sádā no várdhān naḥ ṣáṅsaṃ náryo abhíshṭau || 9 || vríshṇo astoshi bhūmyásya gárbhaṃ tritó nápātam apā́ṃ suvṛiktí | gṛiṇīté agnír etárī ná ṣūshaíḥ ṣocíshkeṣo ní riṇāti vánā || 10 ||

॥१५॥ कथा महे रुद्रियाय ब्रवाम कद्राये चिकितुषे भगाय ।
आप ओषधीरुत नोऽवन्तु द्यौर्वना गिरयो वृक्षकेशाः ॥११॥

kathā́ mahé rudríyāya bravāma kád rāyé cikitúshe bhágāya | ā́pa óshadhīr utá no 'vantu dyaúr vánā giráyo vṛikshákeṣāḥ || 11 ||

May you, by your prayers, bring him, the air-divine, here who is the fulfiller of desires, and adorable ; and let him yoke the chariot. May the tender lovely and excellent copartners, as if wives, also come hither to inspire us with wisdom. 6

O mighty divine day and night, to you and to the other adorables, I present homage with prayers, delighting and explicit. May you, like two learned lady-sages, inspire mortals for accomplishing noble deeds. 7

We extol, with offerings the architect of creation, the nourisher of men, and the Lord of homes. We glorify with obeisance the goddess of speech, bestower of opulence, and also those who share opulence, the Lord of the forest, and the herbs, with the expectation that we may obtain riches. 8

May the clouds, the establishers of the world, like heroes, free moving, liberally shower their bounties on us. May the persons of authority and reliance, who are ever friendly to men, and whom we all respect, grant us fame and prosperity. 9

I glorify with unqualified praise the lightning in the clouds, the embryo of the earth-fertilizing rain, the off-spring of the waters. He, who is threefold, who with might neighs loudly like a charger, when flashing through clouds with fiery hairs and withering rays, he (the lightning) consumes the forests. 10

How shall we speak to the mighty posterity of the Lord of cosmic vitality, or to the all-knowing gracious Lord, for the sake of obtaining riches. May the waters, plants, the heaven, the woods, and the mountains, whose tresses are trees, preserve us. 11

शृणोतु न ऊर्जां पतिर्गिरः स नभस्तरीयाँ इषिरः परिज्मा ।
शृण्वन्त्वापः पुरो न शुभ्राः परि स्रुचो बबृहाणस्याद्रेः ॥१२॥
विदा चिन्नु महान्तो ये व एवा ब्रवाम दस्मा वार्यं दधानाः ।
वयश्चन सुभ्व आव यन्ति क्षुभा मर्तमनुयतं वधस्नैः ॥१३॥
आ दैव्यानि पार्थिवानि जन्मापश्चाच्छा सुमखाय वोचम् ।
वर्धन्तां द्यावो गिरश्चन्द्राग्रा उदा वर्धन्तामभिषाता अर्णाः ॥१४॥
पदेपदे मे जरिमा नि धायि वरूत्री वा शक्रा या पायुभिश्च ।
सिषक्तु माता मही रसा नः स्मत्सूरिभिरृजुहस्त ऋजुवनिः ॥१५॥

sriṇótu na ūrjā́ṃ pátir gíraḥ sá nábhas tárīyāñ ishiráḥ párijmā | sriṇvántv ā́paḥ púro ná subhrā́ḥ pári srúco babrihāṇásyā́dreḥ || 12 || vidā́ cin nu mahā́nto yé va évā brávāma dasma vā́ryaṃ dádhānāḥ | váyas caná subhvà ā́va yanti kshubhā́ mártaṃ ánuyataṃ vadhasnaíḥ || 13 || ā́ daívyāni pā́rthivāni jánmāpás cā́chā súmakhāya vocam | várdhantāṃ dyā́vo gíras candrā́grā udā́ vardhantām abhíshātā árṇāḥ || 14 || padé-pade me jarimā́ ní dhāyi várūtrī vā sakrā́ yā́ pāyúbhis ca | síshaktu mātā́ mahī́ rasā́ naḥ smát sūríbhir rijuhásta rijuvániḥ || 15 ||

कथा दाशेम नमसा सुदानूनेवया मरुतो अच्छोक्तौ प्रश्रवसो मरुतो अच्छोक्तौ ।
मा नोऽहिर्बुध्न्यो रिषे धादस्माकं भूदुपमातिवनिः ॥१६॥
इति चिन्नु प्रजायै पशुमत्यै देवासो वनते मर्त्यो व आ देवासो वनते मर्त्यो वः ।
अत्रा शिवां तन्वो धासिमस्या जरां चिन्मे निरृतिर्जग्रसीत ॥१७॥

kathā́ dāsema námasā sudā́nūn evayā́ marúto áchoktau prásravaso marúto áchoktau | mā́ nó 'hir budhnyò rishé dhād asmā́kam bhūd upamātivániḥ || 16 || íti cin nú prajā́yai pasumátyai dévāso vánate mártyo va ā́ devāso vanate mártyo vaḥ | átrā sivā́ṃ tanvò dhasím asyā́ jarā́ṃ cin me nírritir jagrasīta || 17 ||

May the Lord of vitality, who traverses through cloudy heaven, the circumambrient listen to our prayers. And may the crystal clear waters, bright like marble cities, hear us, as they flow round the towering mountains. 12

O mighty cloud bearing winds, we know your ways. O charming ones, we, furnished with choicest offerings, sing your glory. May they, well disposed, come down to us, destroying with their weapons, the agitated mortals, who try to oppose them. 13

I offer adoration to the cloud bearing winds, of celestial and terrestrial origin, deserving sacred worship, in order to obtain the waters. May my joy—bestowing noble aspirations prosper, and so my songs. May our cherished rivers be full of waters. 14

My praise has been continually offered to each one. May the strong force, with her powers of perservation protect us. May the great venerable mother-earth, adored by enlightened straight-handed, possessor of benevolent treasures, confer precious things to us. 15

How may we present offerings to the liberal ones with reverence ? How to adore the vital principles with present praises in a fitting manner ? The vital ones are universally recognized as worthy of our invocations. May not the cloud ever contrive for our harm. May he be the destroyer of our adversaries. 16

The mortal devotee worships you, O divine powers, at all times for the increase of progeny and prosperity. Verily, the mortal devotee wins you O divine powers. Here and now, they sustain my body with salutary food. May my mother-earth keep off my old age. 17

तां वो देवाः सुमतिमूर्जयन्तीमिषमश्याम वसवः शसा गोः ।
सा नः सुदानुर्मृळयन्ती देवी प्रति द्रवन्ती सुविताय गम्याः ॥१८॥
अभि न इळा यूथस्य माता स्मन्नदीभिरुर्वशी वा गृणातु ।
उर्वशी वा बृहद्दिवा गृणानाभ्यूर्ण्वाना प्रभृथस्यायोः ॥१९॥
सिषक्तु न ऊर्जव्यस्य पुष्टेः ॥२०॥

tā́m vo devāḥ sumatím ūrjáyantīm ísham aṣyāma vasavaḥ ṣásā góḥ | sá naḥ sudánur mṛiḷáyantī deví práti drávantī suvitáya gamyāḥ || 18 || abhí na íḷā yūthásya mātá smán nadíbhir urváṣī vā gṛiṇātu | urváṣī vā bṛihaddivá gṛiṇānábhyūrṇvāná prabhṛithásyāyóḥ || 19 || síshaktu na ūrjavyàsya pushṭéḥ || 20 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । (१-१०, १२-१८) प्रथमादिदशर्चां द्वादश्यादिसप्तानाञ्च विश्वे देवाः, (११) एकादश्याश्च रुद्रो देवताः । (१-१६, १८) प्रथमादिषोडशर्चामष्टादश्याश्च त्रिष्टुप्, (१७) सप्तदश्याश्चैकपदा विराट् छन्दसी ॥

॥१७॥ प्र शंतमा वरुणं दीधिती गीर्मित्रं भगमदितिं नूनमश्याः
पृषद्योनिः पञ्चहोता शृणोत्वतूर्तपन्था असुरो मयोभुः ॥१॥
प्रति मे स्तोममदितिर्जगृभ्यात्सूनुं न माता हृद्यं सुशेवम् ।
ब्रह्म प्रियं देवहितं यदस्त्यहं मित्रे वरुणे यन्मयोभु ॥२॥

42.

Prá ṣáṃtamā váruṇaṃ dídhitī gír mitrám bhágam áditim nunám aṣyāḥ | príshadyoniḥ páñcahotā ṣriṇotv átūrtapanthā ásuro mayobhúḥ || 1 || práti me stómam áditir jagṛibhyāt sūnúṃ ná mātá hṛídyaṃ suṣévam | bráhma priyáṃ deváhitaṃ yád ásty ahám mitré váruṇe yán mayobhú || 2 ||

O divine providers of riches, may we obtain from the mother-earth (and also the cow), invigorating and mind-sustaining food. May that liberal and gracious goddess, come speeding near us for our well-being. 18

May the goddess earth, the mother of herds of cattle, and the damsel of lightning with all streams of flashes be favourable to us. May the bright shining damsel of lightning come to us, accepting our devotion, to invest us, the worshippers, with light. 19

May the divine powers listen to our prayers for life and energy. 20

42

May our most sweetest song, with the deep devotion, successfully reach the virtuous, friendly, gracious, and eternal Lord. May the ministrant of the five vital airs, hear us, who pervades the dappled cosmos, and who is unimpeded and the bestower of life and happiness. 1

May the infinite and indivisible Lord accept my affectionate and delightful praise, as a mother welcomes her son. I address this inspired, bliss-giving prayer to the virtuous and friendly Lord, which he surely would love to accept. 2

उदीरय कवितमं कवीनामुनत्तैनमभि मध्वा घृतेन ।
स नो वसूनि प्रयता हितानि चन्द्राणि देवः सविता सुवाति ॥३॥
समिन्द्र णो मनसा नेषि गोभिः सं सूरिभिर्हरिवः सं स्वस्ति ।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानाम् ॥४॥
देवो भगः सविता रायो अंश इन्द्रो वृत्रस्य संजितो धनानाम् ।
ऋभुक्षा वाज उत वा पुरंधिरवन्तु नो अमृतासस्तुरासः ॥५॥

úd īraya kavítamaṃ kavīnā́ṃ unáttainaṃ abhí mádhvā ghriténa | sá no vásūni práyatā hitā́ni candrā́ṇi deváḥ savitā́ suvāti || 3 || sám indra ṇo mánasā neshi góbhiḥ sáṃ sūríbhir harivaḥ sám svastí | sám bráhmaṇā deváhitaṃ yád ásti sáṃ devā́nāṃ sumatyā́ yajñíyānām || 4 || devó bhágaḥ savitā́ rāyó áṅśa índro vritrásya saṃjíto dhánānām | ribhukshā́ vā́ja utá vā púraṃdhir ávantu no amrítāsas turā́saḥ || 5 ||

॥१८॥

मरुत्वतो अप्रतीतस्य जिष्णोरजूर्यतः प्र ब्रवामा कृतानि ।
न ते पूर्वे मघवन्नापरासो न वीर्यं नूतनः कश्चनाप ॥६॥
उप स्तुहि प्रथमं रत्नधेयं बृहस्पतिं सनितारं धनानाम् ।
यः शंसते स्तुवते शंभविष्ठः पुरूवसुरागमज्जोहुवानम् ॥७॥
तवोतिभिः सचमाना अरिष्टा बृहस्पते मघवानः सुवीराः ।
ये अश्वदा उत वा सन्ति गोदा ये वस्त्रदाः सुभगास्तेषु रायः ॥८॥

marútvato ápratītasya jishṇór ájūryataḥ prá bravāmā kritā́ni | ná te pū́rve maghavan nā́parāso ná vīryàṃ nū́tanaḥ káṣ canā́pa || 6 || úpa stuhi prathamáṃ ratnadhéyaṃ bríhaspátiṃ sanitā́raṃ dhánānām | yáḥ ṣáṅsate stuvaté ṣámbhavishṭhaḥ purūvásur āgámaj jóhuvānam || 7 || távotíbhiḥ sácamānā árishṭā bríhaspate maghávānaḥ suvī́rāḥ | yé aṣvadā́ utá vā sánti godā́ yé vastradā́ḥ subhágās téshu rā́yaḥ || 8 ||

Inspirit him, the sagest of the sages, imbue him with the sweet devotion, and may the divine creator provide us with abundance, all attainables, benevolences, and gold and silver. 3

With a willing mind, may the resplendent Lord grant us wisdom and wealth ; may the Lord of light, associate us with pious men of learning, with prosperity, with sacrificial food, and that which is acceptable to Nature's bounties and with the favour of the adorable godly men. 4

May the divine, gracious, creator, the Lord of wealth, the resplendent self, the winner of the strength of evils and also from amongst us the enlightened sages, persons strong and healthy, and distinguished intellectuals, as well as the people of immortal fame, hasten to bless our sacred performances, and protect us from calamities. 5

Let us celebrate the deeds of Lord of vital principle, beyond visibility and cognition, victorious and undecaying. Neither the ancients, O bounteous Lord, nor their successors have attained your prowess, nor any present one would attain it. 6

May you glorify the supreme Lord of universe, the first donor of precious treasure, the distributor of riches, the bestower of happiness, the burthen of every recitation and chants, and who comes ladden with ample wealth to His invoker. 7

O Supreme Lord of universe, tended with your protections, men are unharmed by foes, and become opulent and blessed with descendants. The wealth of those only is blessed and meaningful who are the liberal givers of horses, of cows and of garments. 8

विसर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थैः ।
अपव्रतान्प्रसवे वावृधानान्ब्रह्मद्विषः सूर्याद्यावयस्व ॥९॥
य ओहते रक्षसो देववीतावचक्रेभिस्तं मरुतो नि यात ।
यो वः शमीं शशमानस्य निन्दात्तुच्छ्यान्कामान्करते सिष्विदानः ॥१०॥

visarmāṇam krinubi vittám eshām yé bhuñjáte ápriṇanto na ukthaíḥ | ápavratān prasavé vāvṛidhānā́n brahmadvíshaḥ sū́ryād yāvayasva || 9 || yá óhate raksháso devávītāv acakrébhis tám maruto ní yāta | yó vaḥ ṣámīṃ ṣaṣamānásya níndāt tuchyā́n kā́mān karate sishvidānáḥ || 10 ||

॥१९॥

तमु ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥११॥
दमूनसो अपसो ये सुहस्ता वृष्णः पत्नीर्नद्यो विभ्वतष्टाः ।
सरस्वती बृहद्दिवोत राका दशस्यन्तीर्वरिवस्यन्तु शुभ्राः ॥१२॥
प्र सू महे सुशरणाय मेधां गिरं भरे नव्यसीं जायमानाम् ।
य आहना दुहितुर्वक्षणासु रूपा मिनानो अकृणोदिदं नः ॥१३॥

tám u shṭuhi yáḥ svishúḥ sudhánvā yó víṣvasya ksháyati bheshajásya | yákshvā mahé saumanasā́ya rudrám námobhir devám ásuraṃ duvasya || 11 || dámūnaso apáso yé suhástā vríshṇaḥ pátnīr nadyò vibhvatashṭā́ḥ | sárasvatī bṛihaddivótá rākā́ daṣasyántīr varivasyantu ṣubhrā́ḥ || 12 || prá sū́ mahé suṣaraṇā́ya medhā́ṃ gíram bhare návyasīṃ jā́yamānām | yá āhanā́ duhitúr vakshánāsu rūpā́ minānó ákṛiṇod idáṃ naḥ || 13 ||

Take away the riches from them, who even on asking do not partake their wealth to the needy, and continue to enjoy their riches alone. May you keep them far from the sunshine, who do not perform benevolent deeds, and who, though prospering in their vocation are averse to devotion. 9

O Lord of vitality, may you send them into darkness, with wheelless chariots, who invite undesirable elements to the sacred performances of the virtuous ; and who revile those who offer prayers and belittle the wishes of those who toil to serve you. 10

May you praise him who has the sure arrow, and the strong bow, who is the Lord of every balm that heals. May you worship the Lord of cosmic vitality for a comprehensive and sound understanding, and adore the powerful divinity with salutations. 11

May we have the assistance from and good-will of generous people, persons of activity, skilled artisans, ladies of high status, and the like ; and may we derive advantage from the streams or water ways, carved out by marine engineers. May we have the blessings from the divine goddess of learning, the highly enlightened, possessing the grace of full moon night, bestowers of boons and aspirations. 12

I offer devoutly, this freshly inspired song to the great and sure protector, the showerer, who makes for us this all. In fond love for His daughter, the earth, He (the resplendent Lord) has provided this water for our use to the rivers of varied dimensions and forms. 13

प्र सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितर्नूनमश्याः ।
यो अब्दिमाँ उदनिमाँ इयर्ति प्र विद्युता रोदसी उक्षमाणः ॥१४॥
एष स्तोमो मारुतं शर्धो अच्छा रुद्रस्य सूनूँर्युवन्यूँरुदश्याः ।
कामो राये हवते मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः ॥१५॥
प्रैष स्तोमः पृथिवीमन्तरिक्षं वनस्पतीँरोषधी राये अश्याः ।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात् ॥१६॥
उरौ देवा अनिबाधे स्याम । ॥१७॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥१८॥

prá sushṭutí stanáyantam ruvántam iḷás pátim jaritar nūnám aṣyāḥ | yó abdimāñ udanimāñ íyarti prá vidyútā ródasī ukshámāṇaḥ || 14 || eshá stómo mā́rutam ṣárdho áchā rudrásya sūnū́ñr yuvanyū́ñr úd aṣyāḥ | kā́mo rāyé havate mā svasty úpa stuhi príshadaṣvāñ ayā́saḥ || 15 || praíshá stómaḥ pṛithivī́m antáriksham vánaspátīñr óshadhī rāyé aṣyāḥ | devó-devaḥ suhávo bhūtu máhyam mā́ no mātā́ pṛithiví durmataú dhāt || 16 || uraú devā anibādhé syāma || 17 || sám aṣvínor ávasā nū́tanena mayobhúvā supráṇītī gamema | ā́ no rayím vahatam ótá vīrā́n ā́ víṣvāny amṛitā saúbhagāni || 18 ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । विश्वे देवा देवता । (१-१५, १७) प्रथमादि पञ्चदशर्चा सप्तदश्याश्च त्रिष्टुप्, (१६) षोडश्याश्चैकपदा विराट् छन्दसी ॥

॥२०॥ आ धेनवः पयसा तूर्ण्यर्था अमर्धन्तीरुप नो यन्तु मध्वा ।
महो राये बृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति ॥१॥

43.

Ā́ dhenávaḥ páyasā tū́rṇyarthā ámardhantīr úpa no yantu mádhvā | mahó rāyé bṛihatī́ḥ saptá vípro mayobhúvo jaritā́ johavīti || 1 ||

May your pious praise, Oh worshipper, assuredly reach the thundering, roaring Lord of the earth, who proceeds, illuminating the heaven and earth with his lightning and impelling the clouds distributes the rain. 14

May this hymn reach up to the mighty clould-bearing wind, the youthful offspring of cosmic vitality. My intent desires incite me to earn riches for the good of all. May every one glorify them who go to their sacred assignment speedily as if mounted on spotted steeds. 15

May our invocations reach the divine bounties on earth and in the mid-region and the forest trees, the plants, for the sake of riches. May each individual divine bounty be easily invoked by me. May not the mother earth be unfavourably disposed to me. 16

O divines, may we ever enjoy great and uninterrupted bliss. 17

May we obtain the very fresh favour of the twin divines (bounties on the earth and in the heaven) and gain their unprecedented, joy-conferring and well-guided protection. May the immortals grant us riches, brave youths and all round prosperity. 18

43

May the harmless speech, in different metres, like milch-cows, who hasten to their destination come to us, with their sweetness. The wise worshipper invokes the seven-metred divine speech vast and joy-diffusing for gaining ample riches. 1

आ सुष्टुती नमसा वर्तयध्यै द्यावा वाजाय पृथिवी अमृध्रे ।
पिता माता मधुवचाः सुहस्ता भरेभरे नो यशसावविष्टाम् ॥२॥
अध्वर्यवश्चकृवांसो मधूनि प्र वायवे भरत चारु शुक्रम् ।
होतेव नः प्रथमः पाह्यस्य देव मध्वो ररिमा ते मदाय ॥३॥
दश क्षिपो युञ्जते बाहू अद्रिं सोमस्य या शमितारा सुहस्ता ।
मध्वो रसं सुगभस्तिर्गिरिष्ठां चनिश्चदद्दुदुहे शुक्रमंशुः ॥४॥
असावि ते जुजुषाणाय सोमः क्रत्वे दक्षाय बृहते मदाय ।
हरी रथे सुधुरा योगे अर्वागिन्द्र प्रिया कृणुहि हूयमानः ॥५॥

á sushṭutí námasā vartayádhyai dyā́vā vā́jāya pṛithivī́ ámṛidhre | pitā́ mātā́ mádhuvacāḥ suhástā bháre-bhare no yaṣásāv avishṭām || 2 || ádhvaryavaṣ cakṛivā́ṅso mádhūni prá vāyáve bharata cā́ru ṣukrám | hóteva naḥ prathamáḥ pāhy asyá déva mádhvo rarimā́ te mádāya || 3 || dáṣa kshípo yuñjate bāhū́ ádriṃ sómasya yā́ ṣamitā́rā suhástā | mádhvo rásaṃ sugábhastir girishṭhā́ṃ cániṣcadad duduhe ṣukrám aṅṣúḥ || 4 || ásāvi te jujushā́ṇāya sómaḥ krátve dákshāya bṛihaté mádāya | hárī ráthe sudhúrā yóge arvā́g índra priyā́ kṛiṇuhi hūyámānaḥ || 5 ||

२२ आ नो महीमरमतिं सजोषा ग्नां देवीं नमसा रातहव्याम् ।
मधोर्मदाय बृहतीमृतज्ञामाग्ने वह पथिभिर्देवयानैः ॥६॥
अञ्जन्ति यं प्रथयन्तो न विप्रा वपावन्तं नाग्निना तपन्तः ।
पितुर्न पुत्र उपसि प्रेष्ठ आ घर्मो अग्निमृतयन्नसादि ॥७॥

á no mahím arámatiṃ sajóshā gnā́ṃ devīṃ námasā rātáhavyām | mádhor mádāya bṛihatím ṛitajñā́m ā́gne vaha pathíbhir devayā́naiḥ || 6 || añjánti yáṃ pratháyanto ná víprā vapā́vantaṃ nā́gninā tápantaḥ | pitúr ná putrá upási préshṭha ā́ gharmó agním ṛitáyann asādi || 7 ||

With pious praise, and reverence, I invoke exhaustless heaven and earth. May the father (heaven) and mother (earth), both sweet in speech, loving in treatment, and well-reputed protect us in every struggle. 2

Priests, who are composing sweet tunes, first offer to the wind-divine, the delightful and brilliant sweet drink. May you, like an invoker, O priestly wind-divine, be the first to accept this sweet offering, which we are presenting to you for your exhilaration. 3

The ten expressers of the juice (the ten fingers of both the hands) and the two arms of the worker, are actively engaged in effusing out the juice from the medicinal herbs, with the help of pressing stones. The exulting expert worker toils on the assignment, big as a mountain, and finally for the spiritual joy he is able to press out the sweet extracts. 4

The devotional love (like the extract of herbs) has been effused, O resplendent Lord, for your delight and for impelling your strength in action, and for your great exhilaration ; therefore, O resplendent Lord, when invoked by us, put your two dear, docile, well-trained horses in your chariot, with fire axle. 5

O fire divine, being well pleased with us, bring to us, by paths frequented by the divine powers, the divine queen of knowledge, who is mighty and omnipresent, to whom oblations are offered with reverence, and who is vast and cognizant of sacred worship, to partake of the exhilaration of the sweet devotion. 6

A priest offers butter to the fire, in the same way as wise men nourish the seed and extend the realm of knowledge. The sacred caldron when placed on fire of the altar looks as if the son sitting on his father's lap. 7

अच्छा मही बृहती शंतमा गीर्दूतो न गन्त्वश्विना हुवध्यै ।
मयोभुवा सरथा यातमर्वाग्गन्तं निधिं धुरमाणिर्न नाभिम् ॥८॥
प्र तव्यसो नमउक्तिं तुरस्याहं पूष्ण उत वायोरदिक्षि ।
या राधसा चोदितारा मतीनां या वाजस्य द्रविणोदा उत त्मन् ॥९॥
आ नामभिर्मरुतो वक्षि विश्वाना रूपेभिर्जातवेदो हुवानः ।
यज्ञं गिरो जरितुः सुष्टुतिं च विश्वे गन्त मरुतो विश्व ऊती ॥१०॥

ácha mahí brihatí sáṃtamā gír dūtó ná gantv asvínā huvádhyai | mayobhúvā saráthā yātam arvāg gantáṃ nidhíṃ dhúram āṇír ná nā́bhim ||8|| prá távyaso námaüktiṃ turásyāhám pūshṇá utá vāyór adikshi | yā́ rā́dhasā coditā́rā matīnā́ṃ yā́ vā́jasya draviṇodā́ utá tmán || 9 || ā́ nā́mabhir marúto vakshi vísvān ā́ rūpébhir jātavedo huvānáḥ | yajñáṃ gíro jaritúḥ sushṭutíṃ ca vísve ganta maruto vísva ūtí || 10 ||

॥२२॥ आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गन्तु यज्ञम् ।
हवं देवी जुजुषाणा घृताची शग्मां नो वाचमुशती शृणोतु ॥११॥
आ वेधसं नीलपृष्ठं बृहन्तं बृहस्पतिं सदने सादयध्वम् ।
सादद्योनिं दम आ दीदिवांसं हिरण्यवर्णमरुषं सपेम ॥१२॥
आ धर्णसिर्बृहद्दिवो रराणो विश्वेभिर्गन्त्वोमभिर्हुवानः ।
ग्ना वसान ओषधीरमृध्रस्त्रिधातुशृङ्गो वृषभो वयोधाः ॥१३॥

ā́ no divó brihatáḥ párvatād ā́ sárasvatī yajatā́ gantu yajñám | hávaṃ deví jujushāṇā́ ghritā́cī sagmā́ṃ no vā́cam usatí sriṇotu || 11 || ā́ vedhásaṃ nílaprishṭham brihántam bríhaspátiṃ sádane sādayadhvam | sādádyonim dáma ā́ dīdivā́ṅsaṃ híraṇyavarṇam arusháṃ sapema ||12|| ā́ dharṇasír brihá̱ddivo rárāṇo vísvebhir gantv ómabhir huvānáḥ | gnā́ vásāna óshadhīr ámridhras tridhátusriṅgo vrishabhó vayodhā́ḥ ||13||

May this adoring, earnest and gratifying praise go like a messenger to summon the twin divines hither. Come O twin divines, givers of happiness, riding in one chariot. May you come down to the cherished loving devotion, as the bolt to the axle of the wagon. 8

I offer adoration with reverence to the nourishing bounty and victorious wind-divine, who both are inspirers of wise thoughts and granters of strength and of food, and also both of them are distributors of riches. 9

O omniscient Lord, invoked by us all, may you bring here vital principles, under their several names and forms. May you, O vital faculties, come with all your protecting impulses to bless our benevolent deeds, the prayers, and the adoration of the worshipper. 10

May the radiant divine speech come to bless our benevolent works from heavenly regions and cloudy-realms. May she, glittering with glory, and appreciating our offerings, eagerly hear our melodious songs. 11

May you enshrine in your hearts the Supreme Lord of universe, the creator, whose dark-blue sky is the back. Let us serve this Lord, seated in the inner chamber of our body and shining everywhere. He is golden-hued, and resplendent. 12

May the sustainer of all, (the fire divine), greatly radiant, the delighter, come with all his protecting faculties, when invoked. He is clothed with flames and with plants, and is invincible. His horns, as if flames, are of three colours (white, red and black), and is the showerer of blessings and the bestower of life. 13

मातुष्पदे परमे शुक्र आयोर्विपन्यवो रास्पिरासो अग्मन् ।
सुशेव्यं नमसा रातहव्याः शिशुं मृजन्त्यायवो न वासे ॥१४॥
बृहद्वयो बृहते तुभ्यमग्ने धियाजुरो मिथुनासः सचन्त ।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात् ॥१५॥
उरौ देवा अनिबाधे स्याम ॥१६॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥१७॥

mātúsh padé paramé ṣukrá āyór vipanyávo rāspiráso agman | suṣévyam námasā rātáhavyāḥ ṣíṣum mṛi-janty āyávo ná vāsé || 14 || bṛihád váyo bṛihaté túbhyam agne dhiyājúro mithunásaḥ sacanta | devó-devaḥ suhávo bhūtu máhyam mā́ no mātā́ pṛithivī́ durmataú dhāt || 15 || uraú devā — || 16 || sám aṣvínor ávasā — || 17 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य काश्यपोऽवत्सारो लिङ्गोक्ताश्च ऋषयः । विश्वे देवा देवताः ।
(१–१३) प्रथमादित्रयोदशर्चां जगती, (१४–१५) चतुर्दशीपञ्चदश्योश्च त्रिष्टुप् छन्दसी ॥

॥२३॥ तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदं स्वर्विदम् ।
प्रतीचीनं वृजनं दोहसे गिराशुं जयन्तमनु यासु वर्धसे ॥१॥

44.

Tám pratnáthā pūrváthā víṣváthemáthā jyeshṭhátātim barhishádaṃ svarvídam | pratīcīnáṃ vṛijánaṃ dohase girā́-ṣúṃ jáyantam ánu yā́su várdhase || 1 ||

The priests, equipped with all the accessories of the fire ritual have come to the bright and most excellent place of the mother earth. As men clean and wash and then deck and decorate the infant child, similarly the priests foster and take care of the new born auspicious fire with reverence. 14

Married pairs (husband and wife) getting old in their devotion, jointly offer abundant sacred oblations to you, O fire divine. May the most divine among all divine powers, be invoked by me, and may the mother earth keep no ill-thoughts for me. 15

O divine powers, may we ever dwell in your uninterrupted bliss. 16

May we obtain the very fresh favour of twin divines and gain their unprecedented joy-conferring and well-guided protection. May the immortals grant riches, sons and grandsons and all round prosperity. 17

44

As ancient sages, our predecessors, and all sages of the present generation have been drawing strength by prayers of the resplendent Lord, so, may you also draw power, from Him who is the oldest and best of the divine powers. Enshrine to Him in your pure hearts, who is the bestower of bliss, and is swift and victorious. May you extol to Him by such prayers. 1

श्रिये मुदृशीरुपरस्य याः स्वर्विरोचमानः ककुभामचोदते ।
मुगोपा असि न दभाय मुक्रतो परो मायाभिर्ऋत आस नाम ते ॥२॥
अत्यं हविः मचते मच्च धातु चारिष्टगातुः म होता महोभरिः ।
प्रमस्त्राणो अनु वर्हिर्वृषा शिशुर्मध्ये युवाजरो विस्रुहा हितः ॥३॥
प्र व एते सुयुजो यामन्निष्टये नीचीरमुष्मै यम्य ऋतावृधः ।
सुयन्तुभिः मर्वशामैरभीशुभिः क्रिविर्नामानि प्रवणे मुषायति ॥४॥
संजर्भुराणस्तरुभिः सुतेगृभं वयाकिनं चित्तगर्भासु मुस्वरुः ।
धारवाकेष्वृजुगाथ शोभसे वर्धस्व पत्नीरभि जीवो अध्वरे ॥५॥

ṣriyé sudṛíṣīr úparasya yā́ḥ svàr virócamānaḥ kakúbhām aeodáte | sugopā́ asi ná dábhāya sukrato paró māyā́bhir ṛitá āsa nā́ma te || 2 || átyaṃ havíḥ sacate sáe ca dhā́tu eā́rishṭagātuḥ sá hótā sahobhá́riḥ | prasársrāṇo ánu barhír vṛíshā ṣíṣur mádhye yúvājáro visrúhā hitáḥ || 3 || prá va eté suyújo yā́mann ishṭáye nīcīr amúshmai yamyà ṛitāvṛídhaḥ | suyántubhiḥ sarvaṣāsaír abhī́ṣubhiḥ krívir nā́māni pravaṇé mushāyati || 4 || saṃjárbhurāṇas tárubhiḥ sutegṛíbhaṃ vayākínaṃ cittágarbhāsu susváruḥ | dhāravākéshv ṛijugātha ṣobhase várdhasva pátnīr abhí jīvó adhvaré || 5 ||

॥२४॥ यादृगेव ददृशे तादृगुच्यते सं छायया दधिरे सिध्रयाप्स्वा ।
महीमस्मभ्यमुरुषामुरु ज्रयो बृहत्सुवीरमनपच्युतं सहः ॥६॥

yādṛíg evá dádṛiṣe tādṛíg ucyate sáṃ chāyáyā dadhire sidhráyāpsv ā́ | mahī́m asmábhyam urushā́m urú jráyo bṛihát suvī́ram ánapacyutaṃ sáhaḥ || 6 ||

Being self-radiant, your glory spreads through the regions and through the beautiful waters of unyielding clouds for the good of mankind. O performer of good deeds, the preserver of men, you are in no way to cause injury to creatures. You excel all wisdom. Your name abides in truth. 2

He, the fire-divine, is associated with the perpetual offerings, and is the sustainer of all. Nothing restricts him, the showerer, in his way whilst gliding to the place of ceremony. He is an infant, later on ever-young, exempt from decay and rests in the midst of plants. 3

These well-combined rays of the Sun, are descending with intent to proceed to the place of the fire ritual amplifying the gains in the interests of the worshipper. Operating with these swift-moving all-regulating rays, he takes up waters flowing in low places (to heights to form clouds). 4

Object of honest eulogium, enkindled with fire-sticks, accepting devotional prayers animated by the heartfelt love, and giver of life, it shines among the inner chambers of the enlightened worshippers, and upholders of the sacred words. May you increase your protecting flames, the consorts in the sacred fire-ritual. 5

Like as it is beheld, so it is described to be. It, with its extensive splendour in the waters, makes earth yield us room enough and amply wide. May it grant us great vigour undecaying energy, and invincible strength, together with brave progeny. 6

वेत्यग्रुर्जनिवान्वा अति स्पृधः समर्यता मनसा सूर्यः कविः ।
घ्रंसं रक्षन्तं परि विश्वतो गयमस्माकं शर्म वनवत्स्वावसुः ॥७॥
ज्यायांसमस्य यतुनस्य केतुन ऋषिस्वरं चरति यासु नाम ते ।
यादृश्मिन्धायि तमपस्यया विदद्य उ स्वयं वहते सो अरं करत् ॥८॥
समुद्रमासामव तस्थे अग्रिमा न रिष्यति सवनं यस्मिन्नायता ।
अत्रा न हार्दि क्रवणस्य रेजते यत्रा मतिर्विद्यते पूतबन्धनी ॥९॥
स हि क्षत्रस्य मनसस्य चित्तिभिरेवावदस्य यजतस्य सध्रेः ।
अवत्सारस्य स्पृणवाम रण्वभिः शविष्ठं वाजं विदुषा चिदर्ध्यम् ॥१०॥

véty ágrur jánivān vā́ áti spṛídhaḥ samaryatā́ mánasā sū́ryaḥ kavíḥ | ghraṅsáṃ rákshantam pári viṣváto gáyam asmā́kaṃ ṣárma vanavat svā́vasuḥ || 7 || jyā́yāṅsam asyá yatúnasya ketúna ṛishisvaráṃ carati yā́su nā́ma te | yādṛíṣmin dhā́yi tám apasyáyā vidad yá u svayáṃ váhate só áraṃ karat || 8 || samudrám āsā́m áva tasthe agrimā́ ná rishyati sávanaṃ yásminn ā́yatā | átrā ná hā́rdi kravaṇásya rejate yátrā matír vidyáte pūtabándhanī || 9 || sá hí kshatrásya manasásya cíttibhir evāvadásya yajatásya sádhreḥ | avatsārásya spṛiṇavāma ráṇvabhiḥ ṣávishṭhaṃ vā́jaṃ vidúshā cid árdhyam || 10 ||

॥२५॥ श्येन आसामदितिः कक्ष्यो मदो विश्ववारस्य यजतस्य मायिनः ।
समन्यमन्यमर्थयन्त्येतवे विदुर्विषाणं परिपानमन्ति ते ॥११॥

ṣyená āsā́m áditiḥ kakshyò mádo viṣvávārasya yajatásya māyínaḥ | sám anyám-anyam arthayanty étave vidúr vishā́ṇam paripā́nam ánti té || 11 ||

The creator is the foremost poet of vision, radiant like the sun, she advances with his superior conscient power. He is ever intent or combat with his adversaries in advancement. May we adore the all round illuminator of bright heavens and may he secure our entire felicity, and grant us a sheltering home, that wards fierce heat of the day off on every side. 7

Your name, sung by seers in the hymns, goes to the superior one with this swift-moving banner like luminous flame. By devotion, he wins the blessing, where on his heart is set. He, who himself stirs and strives acquires abundant riches. 8

The chief and best of these our praises proceed to the ocean—like sun ; that worship does not fail where in these sacred hymns are extended. There the heart's desire of the worshipper remains not unfulfilled where the mind is pure. 9

He verily is to be glorified. Let us with pleasant thoughts of such high values of life as the spirit of voluntary assistance, good-will, security, reverence, co-existence and safety, strive to win the super strength to be shared by everyone, wise and sensible. 10

The bird, the son of Infinity is the master of this elixir, the spiritual joy. It fills the heart with ecstasy, and as such everyone craves to have this universally covetable reverential and inspiring elixir, and all urge one another to enjoy. Everyone finds in this wonderful elixir this invigorating blissful drink. 11

सदापृणो यजतो वि द्विषो वधीद्बाहुवृक्तः श्रुतवित्तर्यो वः सचा ।
उभा स वरा प्रत्येति भाति च यदीं गणं भजते सुप्रयावभिः ॥१२॥
सुतंभरो यजमानस्य सत्पतिर्विश्वासामूधः स धियामुदञ्चनः ।
भरद्धेनू रसवच्छिश्रिये पयोऽनुब्रुवाणो अध्येति न स्वपन् ॥१३॥
यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥१४॥
अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति ।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥१५॥

sadāprinó yajató ví dvísho vadhīd bāhuvriktáḥ srutavít táryo vaḥ sácā | ubhā́ sá várā práty eti bhā́ti ca yád īṃ gaṇám bhájate suprayā́vabhiḥ || 12 || sutambharó yájamānasya sátpatir víṣvāsām ū́dhaḥ sá dhiyā́m udáñcanaḥ | bhárad dhenū́ rásavac chiṣriye páyo 'nubruvāṇó ádhy eti ná svapán || 13 || yó jāgā́ra tám ṛ́caḥ kāmayante yó jāgā́ra tám u sā́māni yanti | yó jāgā́ra tám ayáṃ sóma āha távāhám asmi sakhyé nyòkāḥ || 14 || agnír jāgāra tám ṛ́caḥ kāmayante 'gnír jāgāra tám u sā́māni yanti | agnír jāgāra tám ayáṃ sóma āha távāhám asmi sakhyé nyòkāḥ || 15 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्यात्रेयः सदापृण ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२६॥ विदा दिवो विष्यन्नद्रिमुक्थैरायत्या उषसो अर्चिनो गुः ।
अपावृत व्रजिनीरुत्स्वर्गाद्वि दुरो मानुषीर्देव आवः ॥१॥

45.

Vidā́ divó vishyánn ádrim ukthaír āyatyá usháso arcíno guḥ | ápāvṛita vrajínīr út svàr gād ví dúro mā́nushīr devá āvaḥ || 1 ||

A devotee in the company of such cirtuous ones as are ever rich in wealth, pious worshippers, destroyer of the crooked by strong hands, fully-learned and skilful, would always destroy his enemies. Such a person would surely gain his wishes in both worlds, and would shine brightly. 12

He becomes the defender of the sons of the pious institutor of ceremony, a benevolent guardian and uplifter of all holy thoughts, the milch-cows (scriptures) offer sweet wisdom, which is distributed all over. But only he knows this who learns and speaks the holy texts, not he who sleeps. 13

The Rk hymns love him who wakes and watches ; the Saman tunes also bless him, who is ever vigilant. The loving Lord also addresses thus to the man, who is vigilant, "I am yours, my dwelling in your friendship". 14

The Rk hymns love the one enlightened, who ever wakes and watches. The Saman tunes also bless the one enlightened who is ever vigilant. and to that enlightened one the loving Lord also addresses thus : "I am yours ; my dwelling in your friendship." 15

45

The self of the realized devotee recovers the lost wisdom, praying and hurling his bolt of determination from the innermost realm. The rays of the approaching dawn are spread around the divine source of light, scattering the clustered gloom, has risen and set open the doors of knowledge of men. 1

वि सूर्यो अमतिं न श्रियं सादोर्वाद्गवां माता जानती गात् ।
धन्वर्णसो नद्यः खादोअर्णाः स्थूणेव सुमिता दृंहत द्यौः ॥२॥
अस्मा उक्थाय पर्वतस्य गर्भो महीनां जनुषे पूर्व्याय ।
वि पर्वतो जिहीत साधत द्यौराविवासन्तो दसयन्त भूम ॥३॥
सूक्तेभिर्वो वचोभिर्देवजुष्टैरिन्द्रा न्वग्नी अवसे हुवध्यै ।
उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविवासन्तो मरुतो यजन्ति ॥४॥
एतो न्वद्य सुध्यो भवाम प्र दुच्छुना मिनवामा वरीयः ।
आरे द्वेषांसि सनुतर्दधामायाम प्राञ्चो यजमानमच्छ ॥५॥

ví sū́ryo amátim ná ṣríyam sād órvā́d gávām mātā́ jānatí gāt | dhánvarṇaso nadyàḥ khā́doarṇā sthū́ṇeva súmitā driṅhata dyaúḥ || 2 || asmā́ ukthā́ya párvatasya gárbho mahī́nām janúshe pūrvyā́ya | ví párvato jíhīta sā́dhata dyaúr āvívāsanto dasayanta bhū́ma || 3 || sūktébhir vo vácobhir devájushṭair índrā nv àgnī́ ávase huvádhyai | ukthébhir hí shmā kaváyaḥ suyajñā́ āvívāsanto marúto yájanti || 4 || éto nv àdyá sudhyò bhávāma prá duchúnā minavāmā várīyaḥ | āré dvéshāṅsi sanutár dadhāmā́yāma prā́ñco yájamānam ácha || 5 ||

एता धियं कृणवामा सखायोऽप या माताँ ऋणुत व्रजं गोः ।
यया मनुर्विशिशिप्रं जिगाय यया वणिग्वङ्कुरापा पुरीषम् ॥६॥
अनूनोदत्र हस्तयतो अद्रिरार्चन्येन दश मासो नवग्वाः ।
ऋतं यती सरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥७॥

étā dhíyam krinávāmā sakhāyó 'pa yā́ mātā́ṅ riṇutá vrajám góḥ | yáyā mánur viṣiṣiprám jigā́ya yáyā vaṇíg vaṅkúr ā́pā púrīsham || 6 || ánūnod átra hástayato ádrir ā́rcan yéna dáṣa māsó návagvāḥ | ritám yatī́ sarámā gā́ avindad víṣvāni satyā́ṅgirāṣ cakāra || 7 ||

The sun of enlightenment spreads his light as splendour personified. Dawn, the mother of the light, knowing his approach, comes from the spacious firmament. The rivers with running waters flow, breaking down their banks. The heaven is stable like a firm-set pillar. 2

These traditional hymns cause the burthen of the cloud to descend to fertilize the fields. The sky performs its assigned duty (and pours down the rain). The assiduous farmers tire themselves out with more work. 3

O resplendent and adorable Lord, I invoke you for my protection with God-pleasing and well composed words to obtain your favour. Preceptors excelling in academic pursuits and assiduous men also adore you with reverence. 4

Come today quickly ; may our thoughts be holy. May we cast away mis-fortune far from us. May we then keep them at distance, who hate us and hasten to meet the institutor of the sacred works. 5

Come friends, let us strive to attain that solemn purpose, wherewith the gate of (the stolen) mother-cow (the divine wisdom) could be thrown open, wherewith man could overcome evil-desires attractive in appearance and wherewith the wandering merchant could obtain his wealth. 6

At this place of work and worship, the preparation is set in motion by the hands of the priests for singing praises, whereby the progressive ministrants celebrate the ten-months worship. And when the divine intuition comes straight and discovers the wisdom, fire-priests render all the worship effective. 7

विश्वे अस्या व्युषि माहिनायाः सं यद्गोभिरङ्गिरसो नवन्त ।
उत्सं आसां परमे सधस्थ ऋतस्य पथा सरमा विदद्गाः ॥८॥
आ सूर्यो यातु सप्ताश्वः क्षेत्रं यदस्योर्विया दीर्घयाथे ।
रघुः श्येनः पतयदन्धो अच्छा युवा कविर्दीदयद्गोषु गच्छन् ॥९॥
आ सूर्यो अरुहच्छुक्रमर्णोऽयुक्त यद्धरितो वीतपृष्ठाः ।
उद्ना न नावमनयन्त धीरा आशृण्वतीरापो अर्वागतिष्ठन् ॥१०॥
धियं वो अप्सु दधिषे स्वर्षां ययातरन्दश मासो नवग्वाः ।
अया धिया स्याम देवगोपा अया धिया तुतुर्यामात्यंहः ॥११॥

víṣve asyā́ vyúshi máhināyāḥ sáṃ yád góbhir áṅgiraso návanta | útsa āsām paramé sadhástha ṛitásya pathā́ sarámā vidad gā́ḥ || 8 || ā́ sū́ryo yātu saptā́ṣvaḥ kshétraṃ yád asyorviyā́ dīrghayāthé | raghúḥ ṣyenáḥ patayad ándho áchā yúvā kavír dīdayad góshu gáchan || 9 || ā́ sū́ryo aruhac chukrám árṇó ’yukta yád dharíto vītápṛishṭhāḥ | udnā́ ná nā́vam anayanta dhī́rā āṣṛiṇvatī́r ā́po arvā́g atishṭhan || 10 || dhíyaṃ vo apsú dadhishe svarshā́ṃ yáyā́taran dáṣa māsó návagvāḥ | ayā́ dhiyā́ syāma devágopā ayā́ dhiyā́ tuturyāmā́ty áṅhaḥ || 11 ||

(४६) षट्चत्वारिंश सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेय प्रतिक्षत्र ऋषिः । (१-६) प्रथमादिषडृचां विश्वे देवाः, (७-८) सप्तम्यष्टम्योश्च देवपत्न्यो देवताः । (१, ३-७) प्रथमर्चस्तृतीयादिपञ्चानाञ्च जगती, (२, ८) द्वितीयाष्टम्योश्च त्रिष्टुप् छन्दसी ॥

॥२८॥ हयो न विद्वाँ अयुजि स्वयं धुरि तां वहामि प्रतरणीमवस्युवम् ।
नास्या वश्मि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नेषति ॥१॥

46.

Háyo ná vidvā́ñ ayuji svayáṃ dhurí tā́ṃ vahāmi pratáraṇīm avasyúvam | nā́syā vaṣmi vimúcaṃ nā́vṛítam púnar vidvā́n patháḥ puraetā́ ṛijú neshati || 1 ||

When the fire-priests on the opening of this adorable dawn, could recover the lost cattle (the lost wisdom) they milched the cows and distributed the milk (the spiritual joy) to the august assembly, for intuitive instinct could find wisdom by the path of truth. 8

May the sun (the self) the Lord of seven steeds (sense organs), arrive, for he has a distant goal to reach by a tedious journey. Fleet as a hawk, he pounces upon the offered sacrificial food, ever young and far-seeing, he shines, moving amidst rays of light. 9

The sun has ascended above the shining ocean, as soon as he yokes his bright-backed steeds. The wise sage draws him, like a ship, across the ocean. The rain waters, hearing his commands, have come down. 10

I offer to you, for the sake of rain, an all-bestowing worship, whereby the progressive ministrants have completed the ten-months rite. May we, by this worship, invoke Nature's bounties to guard us against ills. May we, by this worship, pass safe beyond affliction and sin. 11

46

The enlightened person of his own accord, attaches himself to his assigned task, like a trained horse to a chariot. I also bear that task which is transcendent and preservative. I seek for no release, neither see way of turning back therefrom. May he, who knows the way, conduct me by the right path. 1

अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतोत विष्णो ।
उभा नासत्या रुद्रो अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥२॥
इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वताँ अपः ।
हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारमूतये ॥३॥
उत नो विष्णुरुत वातो अस्रिधो द्रविणोदा उत सोमो मयस्करत् ।
उत ऋभव उत राये नो अश्विनोत त्वष्टोत विभ्वानु मंसते ॥४॥
उत त्यन्नो मारुतं शर्ध आ गमद्दिविक्षयं यजतं बर्हिरासदे ।
बृहस्पतिः शर्म पूषोत नो यमद्वरूथ्यं वरुणो मित्रो अर्यमा ॥५॥

ágna índra váruṇa mítra dévāḥ ṣárdhaḥ prá yanta mấrutotá vishṇo | ubhấ nấsatyā rudró ádha gnấḥ pūshấ bhágaḥ sárasvatī jushanta || 2 || indrāgnī́ mitrávárunáditiṃ svàḥ pṛithivī́ṃ dyấm marútaḥ párvatāñ̐ apáḥ | huvé víshṇuṃ pūsháṇam bráhmaṇas pátim bhágaṃ nú ṣáṅsaṃ savitấram ūtáye || 3 || utá no víshṇur utá vấto asrídho draviṇodấ utá sómo máyas karat | utá ṛibháva utá rāyé no aṣvínotá tváshṭotá víbhvấnu maṅsate || 4 || utá tyán no mấrutaṃ ṣárdha ấ gamad divikshayáṃ yajatám barhír āsáde | bṛíhaspátiḥ ṣárma pūshótá no yamad varū́thyàṃ váruṇo mitró aryamấ || 5 ||

उत त्ये नः पर्वतासः सुशस्तयः सुदीतयो नद्यस्त्रामणे भुवन् ।
भगो विभक्ता शवसावसा गमदुरुव्यचा अदितिः श्रोतु मे हवम् ॥६॥
देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छत ॥७॥

utá tyé naḥ párvatāsaḥ suṣastáyaḥ sudītáyo nadyàs trấmaṇe bhuvan | bhágo vibhaktấ ṣávasávasấ gamad uruvyácā áditiḥ ṣrotu me hávam || 6 || devấnām pátnīr uṣatī́r avantu naḥ prấvantu nas tujáye vấjasātaye | yấḥ pấrthivāso yấ apấm ápi vraté tấ no devīḥ suhavấḥ ṣárma yachata || 7 ||

May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun confer strength upon us. May the twin-divines (dawn and dusk) cosmic vitality, the speech, the nourishments, the gracious elements, and the divine enlightenment be blessings to us. 2

I invoke for protection the nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air-divine, the nourisher, as well as, above all, the Supreme Lord of the universe, the creator. 3

May all pervading Lord and lord of the divine wind who harms non give us felicity. May the blissful Lord, the bestower of riches give us joy. May the spiritual preceptors, the pair of physicians and surgeons, the architects and other intellectuals, be favourably disposed to our aspirations. 4

And may the adorable celestial company of the vital principles, grace our assembly devoted to sacred work, and may the Supreme Lord, provider of nourishment, the venerable, friendly and the maintainer of law and order guard and grant shelter to us. 5

And may the glorious mountains, the beneficent rivers, keep us safe from harm. May the gracious, the apportioner of wealth, come with abundance and protection. May this wide-pervading infinity hear my invocation. 6

May Nature's motherly bounties, help us of their own accord. May they so protect us, that we obtain vigorous children and abundant food. O mothers, the goddesses, whether terrestrial, or those in charge of the waters in the firmament, may you on our earnest invocation bestow upon us felicity. 7

उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्य१ग्नाय्यश्विनी राट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम् ॥८॥

utá gnā́
vyantu devápatnīr indrāṇy àgnā́yy aṣvínī rā́ṭ | ā́ ródasī varuṇānī́ ṣriṇotu vyántu devī́r yá ṛitúr jánīnām || 8 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१–७) सप्तचत्वारिंशस्य सूक्तस्यात्रेय प्रतिरथ ऋषि । विश्वे देवा देवता । त्रिष्टुप् छन्द ।

॥१॥ प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितुर्बोधयन्ती ।
आविवासन्ती युवतिर्मनीषा पितृभ्य आ सदने जोहुवाना ॥१॥
अजिरासस्तदप ईयमाना आतस्थिवांसो अमृतस्य नाभिम् ।
अनन्तास उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः ॥२॥
उक्षा समुद्रो अरुषः सुपर्णः पूर्वस्य योनिं पितुरा विवेश ।
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ ॥३॥
चत्वार ईं बिभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते ।
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान् ॥४॥

47.

Prayuñjatī́ divá eti bruvāṇā́ mahī́ mātā́ duhitúr bodháyantī | āvívāsantī yuvatír manīshā́ pitṛíbhya ā́ sádane jóhuvānā || 1 || ajirā́sas tádapa ī́yamānā ātasthivā́ṅso amṛítasya nā́bhim | anantā́sa urávo viṣvátaḥ sīm pári dyā́vāpṛithivī́ yanti pánthāḥ || 2 || ukshā́ samudró arusháḥ suparṇáḥ pū́rvasya yónim pitúr ā́ viveṣa | mádhye divó nī́hitaḥ pṛíṣnir áṣmā ví cakrame rájasas pāty ántau || 3 || catvā́ra īm bibhrati kshemayánto dáṣa gárbhaṃ carā́se dhāpayante | tridhā́tavaḥ paramā́ asya gā́vo divás caranti pári sadyó ántān || 4 ||

And may Nature's motherly bounties accept the offering. May mother-lightning, mother-fire, mother-pair of healing bounties, mother-pair of earth and heaven and queen of waters, each of them hear our prayers. May the mothers-divine partake of our homage. May the motherly time-parameter, manifested in the sequence of seasons also accept our invocations. 8

47

Urging men to their labours, the adorable dawn, a great mother, comes from the heaven, she is the awakener of her daughter-earth; and is pious, ever young and glorified. She comes, when invoked, to the chamber of worship, with the protecting divine powers.

The rays of light, extending round, fulfilling their task of bringing on the day, abiding in contact with the orb of the immortal sun, unlimited and diffusive, spread everywhere through heaven and earth. 2

The showerer of rain, the shedder of dew, the radiant and the one of splendid wings,—such as the sun, has entered the region of the paternal east. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits. 3

The four directions bear him up and seek their own welfare. The ten regions of space invigorate this babe to travel his daily course. His three-fold elementary rays swiftly traverse round the boundaries of the sky. 4

इदं वपुर्निवचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः ।
द्वे यदीं बिभृतो मातुरन्ये इहेह जाते यम्या३ सबन्धू ॥५॥
वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति ।
उपप्रक्षे वृषणो मोदमाना दिवस्पथा वध्वो यन्त्यच्छ ॥६॥
तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम् ।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥७॥

idáṃ vápur nivácanaṃ janāsaṣ cáranti yán nadyàs tasthúr ā́paḥ | dvé yád īm bibhritó mātúr anyé ihéha jāté yamyā̀ sábandhū || 5 || ví tanvate dhíyo asma ápāṅsi vástrā putrā́ya mātáro vayanti | upaprakshé vríshaṇo módamanā divás pathā́ vadhvò yanty ácha || 6 || tád astu mitrāvaruṇā tád agne ṣáṃ yór asmábhyam idám astu ṣastám | aṣīmáhi gādhám utá pratishṭhā́ṃ námo divé brihaté sádanāya || 7 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेय प्रतिभानुर्ऋषि । विश्वे देवा देवता । जगती छन्दः ॥

॥२॥ कदु प्रियाय धाम्ने मनामहे स्वक्षत्राय स्वयशसे महे वयम् ।
आमेन्यस्य रजसो यदभ्र आँ अपो वृणाना वितनोति मायिनी ॥१॥
ता अत्नत वयुनं वीरवक्षणं समान्या वृतया विश्वमा रजः ।
अपो अपाचीरपरा अपेजते प्र पूर्वाभिस्तिरते देवयुर्जनः ॥२॥

48.

Kád u priyā́ya dhā́mne manāmahe svákshatrāya sváyaṣase mahé vayám | āmenyásya rájaso yád abhrá ā́ñ apó vriṇāná vitanóti māyínī || 1 || tā́ atnata vayúnaṃ vīrávakshaṇaṃ samānyā́ vritáyā víṣvam ā́ rájaḥ | ápo ápācīr áparā ápejate prá pū́rvābhis tirate devayúr jánaḥ || 2 ||

O men, indescribable is the mystic knowledge: who can say from whence the rivers flow, and where the waters dwell; how the visible two (day and night), associated and closely united, support the mother (i.e. the mother of the sun), who herself is invisible ? 5

For him worshippers lengthen praises and works of adoration, and for him mothers (cosmos) sew garments of rays. Rejoicing in the contact of their impregnation, the rays, the consorts, of the sun, come to our presence, by the path of the sky, to meet him. 6

May this our praise, O Lord of light and bliss, be appreciated by you. May it, O adorable Lord, be valued by you, as the means of health and happiness to us. May we then obtain depth (of life) and stability. We offer reverence to the vast celestial region. 7

48

How and when shall we offer adoration to the great resplendent dear to all, self-renowned, self-sovereign, and who, as the master of cosmic intelligence, investing heavens, spreads the waters above the clouds over the immeasurable firmament. 1

These dawns diffuse the consciousness, that gives strength to pious men and overspread the whole world with uniform light. The devout man does not worry about the dawns which have disappeared and those which are yet to come, but he lengthens the field of action with those that are before him. 2

आ ग्रावभिरहन्येभिरक्तुभिर्वरिष्ठं वज्रमा जिघर्ति मायिनि ।
शतं वा यस्य प्रचरन्त्स्वे दमे संवर्तयन्तो वि च वर्तयन्नहा ॥३॥
तामस्य रीतिं परशोरिव प्रत्यनीकमख्यं भुजे अस्य वर्पसः ।
सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहूतये विशे ॥४॥
स जिह्वया चतुरनीक ऋञ्जते चारु वसानो वरुणो यतन्नरिम् ।
न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वार्यम् ॥५॥

á grávabhir ahanyèbhir aktúbhir várishṭhaṃ vájram á jigharti māyíni | ṣatáṃ vā yásya pracáran své dáme saṃvartáyanto ví ca vartayann áhā || 3 || tám asya rītím paraṣór iva práty ánīkam akhyam bhujé asya várpasaḥ | sácā yádi pitumántam iva ksháyaṃ rátnaṃ dádhāti bhárahūtaye viṣé || 4 || sá jihváyā cáturanīka ṛiñjate cáru vásāno váruṇo yátann arím | ná tásya vidma purushatvátā vayáṃ yáto bhágaḥ savitá dáti váryam || 5 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेय प्रतिप्रभ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥३॥ देवं वो अद्य सवितारमेषे भगं च रत्नं विभजन्तमायोः ।
आ वां नरा पुरुभुजा ववृत्यां दिवेदिवे चिदश्विना सखीयन् ॥१॥
प्रति प्रयाणमसुरस्य विद्वान्त्सूक्तैर्देवं सवितारं दुवस्य ।
उप ब्रुवीत नमसा विजानञ्ज्येष्ठं च रत्नं विभजन्तमायोः ॥२॥

49.

Deváṃ vo adyá savitáram éshe bhágaṃ ca rátnaṃ vibhájantam āyóḥ | á vāṃ narā purubhujā vavṛityāṃ divédive cid aṣvina sakhīyán || 1 || práti prayáṇam ásurasya vidván sūktaír deváṃ savitáraṃ duvasya | úpa bruvīta námasā vijānáñ jyéshṭhaṃ ca rátnaṃ vibhájantam āyóḥ || 2 ||

The resplendent sun, whose hundred rays attend in his own abode, drives the days afar and brings the revolving days back again. Animated by the libations offered by day and by night, the sun sharpens his vast bolt of rays against the beguiler, the cloudy darkness. 3

I know the form of that fire-divine which is like an axe's edge. His resplendent form is designed for the welfare of mankind. To the man, who invokes him in struggle, he gives such opulence, as is like a dwelling place, full of precious treasure. 4

Blazing with his fiery tongue in the four quarters, and wearing beautiful lustre, the venerable proceeds onwards, dispelling darkness. With our human limitations, we would never know the omnipotency of the gracious supreme creator, whereby He bestows his blessings. 5

49

Today, I approach the divine gracious creator, who allots the gracious treasure amongst men. O the fast moving twins, the leading divines, conferrers of all enjoyable things, seeking your friendship, I call on you every day. 1

Knowing fully well the approach of the expeller (of darkness), i.e. the time of sunrise may you worship the divine creator with holy hyms and praises. Let him, who rightly knows, speak with reverence to him who distributes precious treasures amongst men. 2

अदत्रया दयते वार्याणि पूषा भगो अदितिर्वस्त उस्रः ।
इन्द्रो विष्णुर्वरुणो मित्रो अग्निरहानि भद्रा जनयन्त दस्माः ॥३॥
तन्नो अनर्वा सविता वरूथं तत्सिन्धव इषयन्तो अनु ग्मन् ।
उप यद्वोचे अध्वरस्य होता रायः स्याम पतयो वाजरत्नाः ॥४॥
प्र ये वसुभ्य ईवदा नमो दुर्ये मित्रे वरुणे सूक्तवाचः ।
अवैत्वभ्वं कृणुता वरीयो दिवस्पृथिव्योरवसा मदेम ॥५॥

adatrayā́ dayate vā́ryāṇi pūshā́ bhágo áditir vásta usráḥ | índro víshṇur váruṇo mitró agnír áhāni bhadrā́ janayanta dasmā́ḥ || 3 || tán no anarvā́ savitā́ várūthaṃ tát síndhava isháyanto ánu gman | úpa yád vóce adhvarásya hótā rāyáḥ syāma pátayo vā́jaratnāḥ || 4 || prá yé vásubhya ī́vad ā́ námo dúr yé mitré váruṇe sūktávācaḥ | ávaitv ábhvaṃ kṛiṇutā́ várīyo divásprithivyór ávasā madema || 5 ||

(५०) पञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः स्वस्त्यात्रेय ऋषिः । विश्वे देवा देवता । (१–४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥४॥

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे ॥१॥
ते ते देव नेतर्ये चेमाँ अनुशसे ।
ते राया ते ह्याऽऽपृचे सचेमहि सचथ्यैः ॥२॥
अतो न आ नॄनतिथीनतः पत्नीर्दशस्यत ।
आरे विश्वं पथेष्ठां द्विषो युयोतु यूयुविः ॥३॥

50.

Víṣvo devásya netúr márto vurīta sakhyám | víṣvo rāyá ishudhyati dyumnáṃ vriṇīta pushyáse || 1 || té te deva netar yé cemā́n anuṣáse | té rāyā́ té hy ā̀príce sácemahi sacathyaìḥ || 2 || áto na ā́ nrī́n átithīn átaḥ pátnīr daṣasyata | ā́ré víṣvam patheshṭhā́ṃ dvishó yuyotu yū́yuviḥ || 3 ||

The nourisher, the gracious, the infinite Lord, whose garb is splendour, bestows the excellent viands. Lord, the resplendent, the omnipresent, the venerable, the friendly, and adorable gives birth to auspicious days. 3

May the invincible creator grant us the covetable wealth, and may the flowing rivers hasten to convey it to us, for which I, the ministering priest of worship, repeat pious praises. Affluent in food, may we be the lords of wealth and rich treasures. 4

May ample wealth be granted to those, who present homage to the Lord of wealth and comforts, and to those, who have repeated praises to the Lord of light and bliss. O divines grant them uninterrupted happiness. May we all rejoice through the grace of heaven and earth. 5

50

Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through his grace. 1

O divine leader, those who serve you are yours and the others too who serve the divine powers. We are sure both of them would be blessed with opulence and may the aspirations of all of us be fulfilled. 2

Therefore, serve the leaders of our sacred works, like guests, and also honour their wives. May the divine discriminator drive to a distance every adversary, and all who block our way. 3

यत्र वह्निरभिहितो दुद्रवद्द्रोण्यः पशुः ।
नृमणा वीरपस्त्योऽर्णा धीरेव सनिता ॥४॥
एष ते देव नेता रथस्पतिः शं रयिः ।
शं राये शं स्वस्तय इषःस्तुतो मनामहे देवस्तुतो मनामहे ॥५॥

yátra vahnir abhíhito dudrávad drónyaḥ paśúḥ | nṛimáṇā vīrápastyó 'rṇā dhíreva sánitā || 4 || eshá te deva netā ráthaspátiḥ śáṃ rayíḥ | śáṃ rāyé śáṃ svastáya ishastúto manāmahe devastúto manāmahe || 5 ||

(५१) एकपञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयः स्वस्त्यात्रेय ऋषिः । (१-३, ८-१५) प्रथमादितृचस्याष्टम्याद्यष्टर्चाश्च विश्वे देवाः, (४, ६-७) चतुर्थ्याः षष्ठीसप्तम्योश्चेन्द्रवायू, (५) पञ्चम्याश्च वायुर्देवताः । (१-४) प्रथमादिचतुरृचां गायत्री, (५-१०) पञ्चम्यादिषण्णामुष्णिक्, (११-१३) एकादश्यादितृचस्य जगती त्रिष्टुब् वा (१४-१५) चतुर्दशीपञ्चदश्योश्चानुष्टुप् छन्दांसि ॥

अग्ने सुतस्य पीतये विश्वैरूमेभिरा गहि । देवेभिर्हव्यदातये ॥१॥
ऋतधीतय आ गत सत्यधर्माणो अध्वरम् । अग्नेः पिबत जिह्वया ॥२॥
विप्रेभिर्विप्र सन्त्य प्रातर्यावभिरा गहि । देवेभिः सोमपीतये ॥३॥
अयं सोमश्चमू सुतोऽमत्रे परि षिच्यते । प्रिय इन्द्राय वायवे ॥४॥
वायवा याहि वीतये जुषाणो हव्यदातये । पिबा सुतस्यान्धसो अभि प्रयः ॥५॥

51.

Ágne sutásya pītáye víśvair ū́mebhir ā́ gahi | devébhir havyádātaye || 1 || ṛ́tadhītaya ā́ gata sátyadharmāṇo adhvarám | agnéḥ pibata jihváyā || 2 || víprebhir vipra santya prātaryā́vabhir ā́ gahi | devébhiḥ sómapītaye || 3 || ayáṃ sómaś camū́ sutó 'matre pári shicyate | priyá índrāya vāyáve || 4 || vā́yav ā́ yāhi vītáye jushāṇó havyádātaye | píbā sutásyándhaso abhí práyaḥ || 5 ||

Where fire is set and swiftly runs the cow's milk and butter, placed in the vessel, there the Lord, friendly to men, like the benevolent household wife, gives special opulence of dwellings and children. 4

O Lord, the divine leader, may your protecting chariot, laden with riches, be blessed to us,—blessed to us for wealth and well. We glorify him for well-being, peace and prosperity. We, the devout worshippers, adore him. 5

51

Come, O adorable Lord, with all your divine protecting measures, to accept our devotional love and to grant blessings. 1

Come to our sacred work and worship, O possessors of divine wisdom, and performers of righteous deeds. May you relish our love, as the ritual fire consumes oblation with tongue like flames. 2

O wise and ever gracious Lord, come to accept our devotional love with those wise and virtuous divine forces, who move from the early morning. 3

This loving devotion is expressed as if effused into the ladles and poured forth into the vase of heart, acceptable to resplendent Lord of cosmic vitality. 4

Come, O Lord of vitality, propitious to the offerer of homage, to accept our devotional love, as one drinks the extracts of foods and relishing herbs. 5

॥६॥ इन्द्रश्च वायवेषां सुतानां पीतिमर्हथः । ताञ्जुषेथामरेपसावभि प्रयः ॥६॥
सुता इन्द्राय वायवे सोमासो दध्याशिरः । निम्नं न यन्ति सिन्धवोऽभि प्रयः ॥७॥
सजूर्विश्वेभिर्देवेभिरश्विभ्यामुषसा सजूः । आ याह्यग्ने अत्रिवत्सुते रण ॥८॥

índras ca vāyav eshām sutánām pītím arhathaḥ | táñ jushethām arepásāv abhí práyaḥ || 6 || sutá índrāya vāyáve sómāso dádhyāṣiraḥ | nimnám ná yanti síndhavo 'bhí práyaḥ || 7 || sajúr víṣvebhir devébhir aṣvíbhyām ushásā sajúḥ | á yāhy agne atrivát sutè raṇa || 8 ||

सजूर्मित्रावरुणाभ्यां सजूः सोमेन विष्णुना । आ याह्यग्ने अत्रिवत्सुते रण ॥९॥
सजूरादित्यैर्वसुभिः सजूरिन्द्रेण वायुना । आ याह्यग्ने अत्रिवत्सुते रण ॥१०॥

sajúr mitrávárunābhyām sajúḥ sómena víshṇunā | á yāhy — || 9 || sajúr ādityaír vásubhiḥ sajúr índreṇa vāyúnā | á yāhy — || 10 ||

॥३॥ स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः ।
स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥११॥
स्वस्तये वायुमुप ब्रवामहे सोमं स्वस्ति भुवनस्य यस्पतिः ।
बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासो भवन्तु नः ॥१२॥

svastí no mimītām aṣvínā bhágaḥ svastí devy áditir anarváṇaḥ | svastí pūshá ásuro dadhātu naḥ svastí dyávāprithiví sucetúnā || 11 || svastáye vāyúm úpa bravāmahai sómam svastí bhúvanasya yás pátiḥ | bríhaspátim sárvagaṇam svastáye svastáya ādityáso bhavantu naḥ || 12 ||

You are, O resplendent Lord and Lord of vitality, ever worthy of accepting our drinks of devotional love. May you with all kindness cherish them fully, and accept the pleasant offerings also. 6

The devotional prayers, expressed with love and earnestness are poured out as if plant juices mixed with milk creams, to resplendent Lord, the Lord of vitality. May the sacrificial viands proceed to you as rivers flow to a lower level. 7

Accompanied by all the divine powers and accompanied by the twin divines, and by dawns, O adorable Lord, come and cherish our dedications and appreciations, like three fold free sage. 8

Associaied with cosmic light and plasma, also with the sun and moon, may you come, and cherish our dedications, O divine fire, like the three-fold-free sage. 9

Accompanied by the element of eternity and comforts, also accompanied by the elements of resplendence and of vitality, may you come and cherish our dedications, O fire divine, like the three fold free sage. 10

May the pair of twin-divines, the gracious Lord and the divine eternity, contribute to our prosperity. May the irresistible sun, the scatterer of light and the dispenser of darkness, bestow upon us prosperity. May the most vital heaven and earth vouch safe us happiness. 11

We glorify Lord of vitality for prosperity—Lord of bliss for prosperity, who is the protector of world. We praise the Supreme Lord, associated with all divine powers. May the radiant rays of all the suns and luminaries bring us health and happiness. 12

विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।
देवा अवन्त्वृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥१३॥
स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।
स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥१४॥
स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।
पुनर्ददताघ्नता जानता सं गमेमहि ॥१५॥

víșve devá no adyá svastáye vaișvānaró vásur agníḥ svastáye | devá avantv ṛibhávaḥ svastáye svastí no rudráḥ pātv áṅhasaḥ || 13 || svastí mitrāvaruṇā svastí pathye revati | svastí na índraș cāgníș ca svastí no adite kṛidhi || 14 || svastí pánthām ánu carema sūryācandramásāv iva | púnar dádatághnatā jānatá sám gamemahi || 15 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्यात्रेय श्यावाश्व ऋषिः । मरुतो देवताः । (१-५, ७-१५) प्रथमादिपञ्चर्चां सप्तम्यादिनवानाञ्चानुष्टुप्, (६, १६-१७) षष्ठ्याः षोडशी-सप्तदश्योश्च पङ्क्तिश्छन्दसी ॥

॥८॥

प्र श्यावाश्व धृष्णुयार्चा मरुद्भिर्ऋक्वभिः ।
ये अद्रोघमनुष्वधं श्रवो मदन्ति यज्ञियाः ॥१॥
ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया ।
ते यामन्ना धृषद्विनस्त्मना पान्ति शश्वतः ॥२॥

52.

Prá șyāvāșva dhṛishṇuyárcā marúdbhir ṛíkvabhiḥ | yé adrohám anushvadhám șrávo mádanti yajñíyāḥ || 1 || té hí sthirásya șávasaḥ sákhāyaḥ sánti dhṛishṇuyá | té yámann á dhṛishadvínas tmánā pānti șáșvataḥ || 2 ||

May all the divine powers be with us today for our prosperity. May the divine fire, the benefactor of all men, and giver of dwellings, be with us, for our prosperity. May the divine wise sages protect us for our prosperity. May the fear of the Lord of terror keep us off from crimes and calamity. 13

May the Lord of light and bliss grant us prosperity. May the guiding spirit of firmament and the goddess of riches, grant us prosperity. May the adorable and resplendent Lord prosper us. And O the spirit of indivisible fullness bestow prosperity upon us. 14

May we ever pursue our path of prosperity like the sun and moon; may we move in full cooperation in mutual give and take, without causing injury to each other, and in the mutual right understanding. 15

52

O divine winds, moving speedily along the brown clouds as if riding on such horses, and associated with the praise-deserving vital principles, sing boldly the glory of those who are holy on their own accounts and who enjoy their reputation, free from guile. 1

For, in their boldness, they are the firm friends of steady and sure vigour. They are, in their course, resolute and guard innumerable men with willingness and pleasure. 2

ते स्यन्द्रासो नोक्षणोऽति ष्कन्दन्ति शर्वरीः ।
मरुतामधा महो दिवि क्षमा च मन्महे ॥३॥
मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया ।
विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः ॥४॥
अर्हन्तो ये सुदानवो नरो असामिशवसः ।
प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः ॥५॥

té syandrā́so nókshaṇó 'ti shkandanti ṣárvarīḥ | marútām ádhā máho diví kshamā́ ca manmahe || 3 || marútsu vo dadhīmahi stómam yajñám ca dhrishṇuyā́ | víṣve yé mā́nushā yugā́ pā́nti mártyam risháḥ || 4 || árhanto yé sudā́navo náro ásāmiṣavasaḥ | prá yajñám yajñíyebhyo divó arcā marúdbhyaḥ || 5 ||

॥१॥ आ रुक्मैरा युधा नर ऋष्वा ऋष्टीरसृक्षत ।
अन्वेनाँ अह विद्युतो मरुतो जज्झतीरिव भानुरर्त त्मना दिवः ॥६॥
ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ ।
वृजने वा नदीनां सधस्थे वा महो दिवः ॥७॥
शर्धो मारुतमुच्छंस सत्यशवसमृभ्वसम् ।
उत स्म ते शुभे नरः प्र स्यन्द्रा युजत त्मना ॥८॥
उत स्म ते परुष्ण्यामूर्णा वसत शुन्ध्यवः ।
उत पव्या रथानामद्रिं भिन्दन्त्योजसा ॥९॥

ā́ rukmaír ā́ yudhā́ nára rishvā́ rishṭír asrikshata | ánv enā́ñ áha vidyúto marúto jájhjhatīr iva bhānúr arta tmánā diváḥ || 6 || yé vāvridhánta pā́rthivā yá urā́v antáriksha ā́ | vrijáne vā nadī́nām sadhásthe vā mahó diváḥ || 7 || ṣárdho mā́rutam úc chaṅsa satyáṣavasam ríbhvasam | utá sma té ṣubhé náraḥ prá syandrā́ yujata tmánā || 8 || utá sma té párushṇyām ū́rṇā vasata ṣundhyávaḥ | utá pavyā́ ráthānām ádrim bhindanty ójasā || 9 ||

Gliding along, and shedding moisture, they pass through the nights; therefore we now celebrate the might of these cloud bearing winds, manifested in both heaven and earth. 3

Let us earnestly offer praise and worship to the cloud-bearing winds, who through all ages of mankind have been protecting the mortal worshipper against calamities. 4

May you offer reverence to the adorable cloud bearing winds, who come from heaven, and are worthy of worship, who are munificent leaders, and possessors of unequalled strength. 5

The leaders (of rains) and the mighty divine winds, shine like soldier hurling javelins of gleaming gold. Following these divines winds, proceeds the lightning roaring from the sky, a splendour which spontaneously breaks forth. 6

The cloud-bearing winds who are close to the earth, are augmented, so are those who are in the vast firmament. They too wax who proceed along the rivers, and so those winds who move in the vast midspace. 7

Glorify the truth-invigorated and infinite strength of the cloud-bearing winds, for they, the leaders of the rains, gliding along, are working voluntarily for our good. 8

Whether they abide on the cumulus clouds, along with a river, or, purifying all, they clothe themselves with light, or whether they cleave the rock asunder with strength by the wheels of their chariots. 9

आपथयो विपथयोऽन्तस्पथा अनुपथाः ।
एतेभिर्मह्यं नामभिर्यज्ञं विष्टार ओहते ॥१०॥

ápathayo vípathayó 'ntaspathā ánupathāḥ | etébhir máhyam nắmabhir yajñám vishṭārá ohate || 10 ||

॥१०॥

अधा नरो न्योहतेऽधा नियुत ओहते ।
अधा पारावता इति चित्रा रूपाणि दर्श्या ॥११॥
छन्दःस्तुभः कुभन्यव उत्समा कीरिणो नृतुः ।
ते मे के चिन्न तायव ऊमा आसन्दृशि त्विषे ॥१२॥
य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वेधसः ।
तमृषे मारुतं गणं नमस्या रमया गिरा ॥१३॥
अच्छ ऋषे मारुतं गणं दाना मित्रं न योषणा ।
दिवो वा धृष्णव ओजसा स्तुता धीभिरिषण्यत ॥१४॥
नू मन्वान एषां देवाँ अच्छा न वक्षणा ।
दाना सचेत सूरिभिर्यामश्रुतेभिरञ्जिभिः ॥१५॥

ádhā náro ny òhaté 'dhā niyúta ohate | ádhā pā́rāvatā íti citrā́ rūpā́ṇi dárṣyā || 11 || chandastúbhaḥ kubhanyáva útsam ā́ kīríṇo nṛituḥ | té me ké cin ná tāyáva ū́mā āsan dṛiṣí tvishé || 12 || yá ṛishvā́ ṛishṭívidyutaḥ kaváyaḥ sánti vedhásaḥ | tám ṛishe mā́rutaṃ gaṇáṃ namasyā́ ramáyā girā́ || 13 || ácha ṛishe mā́rutaṃ gaṇáṃ dānā́ mitráṃ ná yoshā́ṇā | divó vā dhṛishṇava ójasā stutā́ dhībhír ishaṇyata || 14 || nū́ manvāná eshāṃ devā́ñ áchā ná vakshā́ṇā | dānā́ saceta sūríbhir yā́maṣrutebhir añjíbhiḥ || 15 ||

Whether, following the paths that lead to us, or that spread diversely, or those that sink into the hollows (of the mountains) or those that extend smoothly, they, however scattered, tend well the cosmic sacrifice for my benefit. 10

These leaders of the rains uphold the world, at one time blending together, whilst the other time remaining aloof, they are manifest in varied forms. 11

Singing hymns, seeking water, dancing and praising, they provide water as if from a well. Some of them move in secret like thieves, but only to help us, and some are splendid to behold. 12

Glorify, O sage, with grateful songs, the group of these clouds, who are bright with lightning lances, who are melodious like poets, and full of wisdom. 13

Approach, O sage, with offerings and with praise, the group of the clouds, as a maid goes to her friend. May you, O clouds, hasten here from heaven, bold in your strength, and glorified by our hymns. 14

Glorifying them promptly, may you go to them, who are like an escort of Nature's bounties. They are characterized by their wisdom, by their velocity, and by the generosity of distributing rewards. 15

प्र ये मे बन्ध्वेषे गां वोचन्त सूरयः पृश्निं वोचन्त मातरम् ।
अधा पितरमिष्मिणं रुद्रं वोचन्त शिक्वसः ॥१६॥
सप्त मे सप्त शाकिन एकमेका शता ददुः ।
यमुनायामधि श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥१७॥

prá yé me bandhveshé gắm vócanta sūráyaḥ príṣnim vocanta mātáram | ádhā pitáram ishmíṇam rudrám vocanta ṣíkvasaḥ || 16 || saptá me sapta sākína ékam-ekā ṣatā́ daduḥ | yamúnāyām ádhi ṣrutám ud rā́dho gávyam mṛije ní rā́dho áṣvyam mṛije || 17 ||

(५३) त्रिपञ्चाशं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१, ५, १०–११, १५) प्रथमा-पञ्चमीदशम्येकादशीपञ्चदशीनामृचां ककुभ् . (२) द्वितीयाया बृहती. (३) तृतीयाया अनुष्टुप् . (४) चतुर्थ्याः पुर उष्णिक्. (६–७, ९, १३–१४, १६) षष्ठीसप्तमीनवमीत्रयोदशीचतुर्दशी-षोडशीनां सतोबृहती. (८, १२) अष्टमीद्वादश्योश्च गायत्री छन्दांसि ॥

॥११॥ को वेद जानमेषां को वा पुरा सुम्नेष्वास मरुताम् । यद्युयुज्रे किलास्यः ॥१॥
ऐतान्रथेषु तस्थुषः कः शुश्राव कथा ययुः ।
कस्मै सस्रुः सुदासे अन्वापय इळाभिर्वृष्टयः सह ॥२॥
ते म आहुर्य आययुरुप द्युभिर्विभिर्मदे ।
नरो मर्या अरेपस इमान्पश्यन्निति ष्टुहि ॥३॥

53.

Kó veda jā́nam eshām kó vā purā́ sumnéshv āsa marútām | yád yuyujré kilāsvàḥ || 1 || aítā́n rátheshu tasthúshaḥ káḥ ṣuṣrāva kathā́ yayuḥ | kásmai sasruḥ sudā́se ánv āpáya íḷābhir vṛishṭáyaḥ sahá || 2 || té ma āhur yá āyayúr úpa dyúbhir víbhir máde | nā́ro máryā arepása imā́n páṣyann íti shṭuhi || 3 ||

To me, inquiring of their kin, the sage—clouds have given an answer. They declare the earth to be their mother. And the same mighty ones declare the food-bestowing cosmic vitality to be their father. 16

May the seven times, seven all-potent clouds, aggregated as a single troop, bestow upon me hundred gifts. May I possess wealth of cows, renowned upon the banks of confluent channels. May I possess wealth of horses. 17

53

Who knows the birth of these cloud-bearing winds? Who has formerly been participant of the enjoyments of them, and when are the deer-like spotted waves yoked to their chariots? 1

When standing in their cars, who has heard them tell the way whither to go? Who is the liberal worshipper to whom their kindred rains descend with manifold food? 2

To me have they spoken whilst having come with radiance to cherish noble deeds. O leaders and heroes, free from blemishes or stain, whenever you behold them, admire and appreciate. 3

ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु । श्राया रथेषु धन्वसु ॥४॥
युष्माकं स्मा रथाँ अनु मुदे दधे मरुतो जीरदानवः । वृष्टी द्यावो यतीरिव ॥५॥

yé añjíshu yé vấṣīshu svábhānavaḥ srakshú rukméshu khādíshu | ṣrāyấ rátheshu dhánvasu || 4 || yushmấkaṃ smā ráthāñ ánu mudé dadhe maruto jīradānavaḥ | vṛishṭí dyấvo yatír iva || 5 ||

॥१२॥

आ यं नरः सुदानवो ददाशुषे दिवः कोशमचुच्यवुः ।
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥६॥
ततृदानाः सिन्धवः क्षोदसा रजः प्र सस्रुर्धेनवो यथा ।
स्यन्ना अश्वा इवाध्वनो विमोचने वि यद्वर्तन्त एन्यः ॥७॥
आ यात मरुतो दिव आन्तरिक्षादमादुत । मावं स्थात परावतः ॥८॥
मा वो रसानितभा कुभा क्रुमुर्मा वः सिन्धुर्नि रीरमत् ।
मा वः परि ष्ठात्सरयुः पुरीषिण्यस्मे इत्सुम्नमस्तु वः ॥९॥
तं वः शर्धं रथानां त्वेषं गणं मारुतं नव्यसीनाम् । अनु प्र यन्ति वृष्टयः ॥१०॥

ấ yáṃ náraḥ sudánavo dadāṣúshe diváḥ kóṣam ácucyavuḥ | ví parjányaṃ sṛijanti ródasī ánu dhánvanā yanti vṛishṭáyaḥ || 6 || tatṛidānấḥ síndhavaḥ kshódasā rájaḥ prá sasrur dhenávo yathā | syannấ ásvā ivấdhvano vimócane ví yád vártanta enyàḥ || 7 || ấ yāta maruto divá ấntárikshād amấd utá | mấva sthāta parāvátaḥ || 8 || mấ vo rasấnitabhā kúbhā krúmur mấ vaḥ síndhur ní rīramat | mấ vaḥ pári shṭhāt saráyuḥ purīshíṇy asmé ít sumnám astu vaḥ || 9 || táṃ vaḥ ṣárdhaṃ ráthānāṃ tveshám gaṇám mấrutaṃ návyasīnām | ánu prá yanti vṛishṭáyaḥ || 10 ||

They the self-luminous, whilst arrayed in chariots, are decorated with ornaments, swords, and bows, breast-plates, bracelets, and wreaths. 4

I look upon your chariots, O munificent cloud-bearing wind with delight, like wandering lights in the rains. 5

These munificent heroes bring the heaven's treasury as if down to the earth for the benefit of the worshipper. They set the rain cloud free to stream through both the worlds and desert spots are flooded with rains. 6

The bursting torrents (from the clouds) overspread the firmament with water, as milch cows yield milk and just as swift horses hasten to their journey's resting place, the glittering brooks run in various directions. 7

Come, O cloud bearing winds, from heaven, from mid-air, or from near at hand. Tarry not far away from us. 8

Let not the dust nuclei, nor the indefinite variation of heat and light, neither the motion of the earth, nor the wide-roving ocean hold you back. Let not the fully flowing river oppose you on your way. May the happiness of yours be ours. 9

My appreciations of the brilliant group of cloud-bearing winds, who have the strength of the latest chariots, and whose appearance is followed by good rains. 10

शर्धंशर्धं व एषां व्रातंव्रातं गणंगणं सुशस्तिभिः । अनु क्रामेम धीतिभिः ॥११॥
कस्मा अद्य सुजाताय रातहव्याय प्र ययुः । एना यामेन मरुतः ॥१२॥
येन तोकाय तनयाय धान्यं१ बीजं वहध्वे अक्षितम् ।
अस्मभ्यं तद्धत्तन यद्व ईमहे राधो विश्वायु सौभगम् ॥१३॥

ṣárdhaṃ-ṣardhaṃ va eshāṃ vrātaṃ-vrātaṃ gaṇáṃ-gaṇaṃ suṣastíbhiḥ | ánu krāmema dhītíbhiḥ || 11 || kásmā adyá sújātāya rātáhavyāya prá yayuḥ | enā́ yā́mena marútaḥ || 12 || yéna tokā́ya tánayāya' dhānyàm bī́jaṃ váhadhve ákshitam | asmábhyaṃ tád dhattana yád va ī́mahe rā́dho viṣvā́yu saúbhagam || 13 ||

अतीयाम निदस्तिरः स्वस्तिभिर्हित्वावद्यमरातीः ।
वृष्ट्वी शं योरापं उस्रि भेषजं स्याम मरुतः सह ॥१४॥
सुदेवः समहासति सुवीरो नरो मरुतः स मर्त्यः । यं त्रायध्वे स्याम ते ॥१५॥
स्तुहि भोजान्स्तुवतो अस्य यामनि रणन्गावो न यवसे ।
यतः पूर्वाँ इव सखीँरनु ह्वय गिरा गृणीहि कामिनः ॥१६॥

átīyāma nidás tiráḥ svastíbhir hitvā́vadyám árātīḥ | vrishṭvī́ ṣáṃ yór ā́pa usrí bheshajáṃ syā́ma marutaḥ sahá || 14 || sudeváḥ samahāsati suvī́ro naro marutaḥ sá mártyaḥ | yáṃ trā́yadhve syā́ma té || 15 || stuhí bhojā́n stuvató asya yā́mani ráṇan gā́vo ná yávase | yatáḥ pū́rvāñ iva sákhīñr ánu hvaya girā́ gṛiṇīhi kāmínaḥ || 16 ||

With praises and holy hymns, may we follow and greet your moving army unit by unit, troop by troop and band by band. 11

To what nobly-born and oblation-giving worshipper are the clouds proceeding on this course today. 12

With the same grace that you bestow imperishable grain-seed upon the sons or grandsons, may you bestow it upon us, that for we implore of you the life-sustaining auspicious bliss. 13

O cloud-bearing winds, may we overcome our crooked and reviling adversaries, dispelling evils, with goodwill. And may we through rain be blessed with unmixed happiness, water, cattle, and curative herbs. 14

O leading cloud-bearing winds, verily that mortal shall be favoured by the divine powers, and blessed with progeny, whom you protect. May we also be graced with that blessing. 15

Praise the givers of enjoyment, at the holy place of worshipper, for they delight in pious praise just as cows enjoy the barley-husk. So let them come close to you, as if your old friends; praise them with songs, as they love adoration. 16

(५४) चतुष्पञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१-१३, १५) प्रथमादित्रयोदशर्चां पञ्चदश्याश्च जगती, (१४) चतुर्दश्याश्च त्रिष्टुप् छन्दसी ॥

॥१४॥ प्र शर्धाय मारुताय स्वभानव इमां वाचमनजा पर्वतच्युते ।
घर्मस्तुभे दिव आ पृष्ठयज्वने द्युम्नश्रवसे महि नृम्णमर्चत ॥१॥
प्र वो मरुतस्तविषा उदन्यवो वयोवृधो अश्वयुजः परिज्रयः ।
सं विद्युता दधति वाशति त्रितः स्वरन्त्यापोऽवना परिज्रयः ॥२॥
विद्युन्महसो नरो अश्मदिद्यवो वातत्विषो मरुतः पर्वतच्युतः ।
अब्दया चिन्मुहुरा ह्रादुनीवृतः स्तनयदमा रभसा उदोजसः ॥३॥

54.

Prá ṣárdhāya mā́rutāya svábhānava imā́ṃ vā́cam anajā parvatacyúte | gharmastúbhe divá ā́ prishṭhayájvane dyumnáṣravase máhi nrimṇám arcata || 1 || prá vo marutas tavishā́ udanyávo vayovrídho aṣvayújaḥ párijrayaḥ | sáṃ vidyútā dádhati vā́ṣati tritáḥ sváranty ā́po 'vánā párijrayaḥ || 2 || vidyúnmahaso náro áṣmadidyavo vā́tatvisho marútaḥ parvatacyútaḥ | abdayā́ cin múhur ā́ hrādunīvríta stanáyadamā rabhasā́ údojasaḥ || 3 ||

व्यक्तून्रुद्रा व्यहानि शिक्वसो व्यन्तरिक्षं वि रजांसि धूतयः ।
वि यदज्राँ अजथ नाव ईं यथा वि दुर्गाणि मरुतो नाह रिष्यथ ॥४॥
तद्वीर्यं वो मरुतो महित्वनं दीर्घं ततान सूर्यो न योजनम् ।
एता न यामे अगृभीतशोचिषोऽनश्वदां यन्न्ययातना गिरिम् ॥५॥

vy àktū́n rudrā vy áhāni ṣikvaso vy àntárikshaṃ ví rájāṅsi dhūtayaḥ | ví yád ájrāñ ájatha nā́va īṃ yathā ví durgā́ṇi maruto nā́ha rishyatha || 4 || tád vīryàṃ vo maruto mahitvanáṃ dīrgháṃ tatāna sū́ryo ná yójanaṃ | étā ná yā́me ágribhītaṣocishó 'naṣvadāṃ yán ny áyātanā girím || 5 ||

54

Offer praise to the group of the cloud-bearing winds, who are self-irradiating, who can cast the mountains down. May you present liberal oblations to the illustrious divine winds, who absorb the heat; to those who come from the sky, for sacred acts; and to the givers of abundant food. 1

O cloud-bearing winds, your troops are rich in water; they are strengtheners of life, and are your strong bonds; they shed water and augment food, and are harnessed with steads (waves) that wander far and spread everywhere. Combined with lightning, the triple-group (of wind, cloud and lightning) roars aloud, and the circumambient waters fall upon the earth. 2

The clouds appear gleaning with lightning; they are leaders (of rain) armed with adamantine weapons, blazing with the wind and are the over-throwers of mountains; they further are the repeated distributors of water and wielders of the thunder-bolt. Roaring in concert, they send rain, and are of exceeding strength. 3

O powerful cosmic winds, you terribly upset nights and days, you violently shake the firmament and the worlds. You toss the clouds like ships on the sea and you throw down the strongholds of enemy. But, O vital principles you even then do no harm. 4

Your glory, O cloud-winds, is spread far and wide like the sun extending his radiance. Even without hopes, you travel fast on your courses with unbounded lustre, you cleave those clouds which withhold water. 5

॥१५॥ अभ्राजि शर्धो मरुतो यदर्णसं मोषथा वृक्षं कपनेव वेधसः ।
अध स्मा नो अरमतिं सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम् ॥६॥
न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोतय ऋषिं वा यं राजानं वा सुषूदथ ॥७॥

ábhrāji ṣárdho maruto yád arṇasám móshathā vṛikshám kapanéva vedhasaḥ | ádha smā no arámatiṃ sajoshasaṣ cákshur iva yántam ánu neshathā sugám || 6 || ná sá jīyate maruto ná hanyate ná sredhati ná vyathate ná rishyati | nā́sya rā́ya úpa dasyanti nótáya ṛíshiṃ vā yáṃ rā́jānaṃ vā súshūdatha || 7 ||

नियुत्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कबन्धिनः ।
पिन्वन्त्युत्सं यदिनासो अस्वरन्व्युन्दन्ति पृथिवीं मध्वो अन्धसा ॥८॥
प्रवत्वतीयं पृथिवी मरुद्भ्यः प्रवत्वती द्यौर्भवति प्रयद्भ्यः ।
प्रवत्वतीः पथ्या अन्तरिक्ष्याः प्रवत्वन्तः पर्वता जीरदानवः ॥९॥
यन्मरुतः सभरसः स्वर्णरः सूर्य उदिते मदथा दिवो नरः ।
न वोऽश्वाः श्रथयन्ताह सिस्रतः सद्यो अस्याध्वनः पारमश्नुथ ॥१०॥

niyútvanto grāmajíto yáthā náro 'ryamáṇo ná marútaḥ kabandhínaḥ | pínvanty útsaṃ yád inā́so ásvaran vy ùndanti pṛithivím mádhvo ándhasā || 8 || pravátvatīyám pṛithiví marúdbhyaḥ pravátvatī dyaúr bhavati prayádbhyaḥ | pravátvatīḥ pathyā̀ antárikshyāḥ pravátvantaḥ párvatā jīrádānavaḥ || 9 || yán marutaḥ sabharasaḥ svarṇaraḥ sū́rya údite mádathā divo naraḥ | ná vó 'ṣvāḥ ṣrathayantáha sísrataḥ sadyó asyā́dhvanaḥ pārám aṣnutha || 10 ||

O cloud-bearing winds, dispensers of rain, your strength is manifested, when, you shake the water-laden clouds, and make them loose the shower. Conjointly propitiated, may you conduct us by an easy path leading to prosperity, as the eye guides the way. 6

The sage, or the sovereign, whom you, O divine wind, direct, is never overcome nor slain. He does not perish, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled. 7

These lords of speedy waves, over-comers of multitudes, leaders (of rites), radiant as the ordainers, are the dispensers of water. These loud-sounding sovereign lords fill the clouds, and moisten the earth with sweet watery sustenance. 8

This earth becomes widely extended for the cloud-bearing winds, the heaven becomes spacious for the spreading clouds. The paths of the mid-space become wide extended to provide way to their course. The expanding clouds quickly bestow (their gifts). 9

O clouds of combined strength, leaders and divine guides to the goal of happiness, you are delighted, when the sun has risen up. Then may your rapid waves know no relaxation, but quickly reach the limits of this road. 10

॥२६॥ अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।
अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥११॥
तं नाकमर्यो अगृभीतशोचिषं रुशत्पिप्पलं मरुतो वि धूनुथ ।
समच्यन्त वृजनातित्विषन्त यत्स्वरन्ति घोषं विततमृतायवः ॥१२॥
युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो३ वयस्वतः ।
न यो युच्छति तिष्यो३ यथा दिवो३ऽस्मे रारन्त मरुतः सहस्रिणम् ॥१३॥

áṅseshu va ṛishṭáyaḥ patsú khādáyo vákshassu rukmā́ maruto ráthe ṣúbhaḥ | agníbhrājaso vidyúto gábhastyoḥ ṣíprāḥ ṣīrshásu vítatā hiraṇyáyīḥ || 11 || táṃ nā́kam aryó ágṛibhītaṣocishaṃ rúṣat píppalam maruto ví dhūnutha | sám acyanta vṛijánātitvishanta yát sváranti ghóshaṃ vítatam ṛitāyávaḥ || 12 || yushmā́dattasya maruto vicetaso rāyáḥ syāma rathyò váyasvataḥ | ná yó yúchati tishyò yáthā divò 'smé rāranta marutaḥ sahasríṇam || 13 ||

यूयं रयिं मरुतः स्पार्हवीरं यूयमृषिमवथ सामविप्रम् ।
यूयमर्वन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम् ॥१४॥
तद्वो यामि द्रविणं सद्यऊतयो येना स्व१र्ण ततनाम नॄँरभि ।
इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः ॥१५॥

yūyáṃ rayím maruta spārhávīraṃ yūyám ṛíshim avatha sā́mavipram | yūyám árvantam bharatā́ya vā́jaṃ yūyáṃ dhattha rā́jānaṃ ṣrushṭimántam || 14 || tád vo yāmi dráviṇaṃ sadyaūtayo yénā svàr ṇá tatánāma nṝ́ñr abhí | idáṃ sú me maruto haryatā váco yásya tárema tárasā ṣatáṃ hímāḥ || 15 ||

Lances gleam, O clouds, upon your shoulders, anklets on your feet, golden chains are on your breasts, and purity shines in your chariots, lightnings blazing with fire glow in your hands, and golden tiaras are laid upon your heads. 11

O clouds, when moving, you shake the vault of splendid heaven beyond conception, and stir the bright water. When you combine your energies and shine brilliantly, and when purposing to send forth the rain you utter aloud shout. 12

O most wise cloud-bearing winds, may we, be the drivers of the car of riches, full of life, that have been bestowed by you. Let that wealth in thousands dwell with us, which never vanishes like the sun or the *tisya* constellation (eighth lunar mansion) in the sky. 13

You bestow, O clouds, wealth and enviable posterity; you offer protection to the Seer, learned in the chanting of verses. You grant vitality and nutrition to the enlightened priests; you provide prosperity to a prince even. 14

Therefore do I solicit wealth of you, from those who are prompt to grant protection, whereby we may multiply our descendants, as the sun spreads wide his rays. Be propitiated O divine clouds, and accept graciously this hymn of mine, so that by the efficacy whereof, may we pass over hundred winters. 15

(५५) पञ्चपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवता । (१-९) प्रथमादिनवर्चां जगती, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥१७॥ प्रयज्यवो मरुतो भ्राजदृष्टयो बृहद्वयो दधिरे रुक्मवक्षसः ।
ईयन्ते अश्वैः सुयमेभिराशुभिः शुभं यातामनु रथा अवृत्सत ॥१॥
स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ ।
उतान्तरिक्षं ममिरे व्योजसा शुभं यातामनु रथा अवृत्सत ॥२॥
साकं जाताः सुभ्वः साकमुक्षिताः श्रिये चिदा प्रतरं वावृधुर्नरः ।
विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥३॥

55.

Práyajyavo marúto bhrā́jadṛishṭayo bṛihád vā́yo dadhire rukmávakshasaḥ | ī́yante áṣvaiḥ suyámebhir āṣúbhiḥ ṣúbham yātā́m ánu ráthā avṛitsata || 1 || svayáṃ dadhidhve távishīṃ yáthā vidá bṛihán mahānta urviyā́ ví rājatha | utántárikshaṃ mamire vy ójasā ṣúbhaṃ yātā́m — || 2 || sākáṃ jātā́ḥ subhvàḥ sākám ukshitā́ḥ ṣriyé cid ā́ pratarā́ṃ vāvṛidhur náraḥ | virokíṇaḥ sū́ryasyeva raṣmáyaḥ ṣúbhaṃ yātā́m — || 3 ||

आभूषेण्यं वो मरुतो महित्वनं दिदृक्षेण्यं सूर्यस्येव चक्षणम् ।
उतो अस्माँ अमृतत्वे दधातन शुभं यातामनु रथा अवृत्सत ॥४॥
उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः ।
न वो दस्रा उप दस्यन्ति धेनवः शुभं यातामनु रथा अवृत्सत ॥५॥

· ābhūshéṇyaṃ vo maruto mahitvanáṃ didṛikshéṇyaṃ sū́ryasyeva cákshaṇam | utó asmā́ñ amṛitatvé dadhātana ṣúbhaṃ yātā́m — || 4 || úd īrayathā marutaḥ samudrató yūyáṃ vṛishṭíṃ varshayathā purīshiṇaḥ | ná vo dasrā úpa dasyanti dhenávaḥ ṣúbhaṃ yātā́m — || 5 ||

55

The adorable cloud-bearing winds, armed with bright lances and with their breasts adorned with gold rushing onwards hold vigorous existence. They move on swift, well-controlled horses. May their chariots incessantly move onward when they proceed for our welfare. 1

O clouds, you yourself maintain vigour according to your judgment. You shine most widely and majestically. You pervade the mid-air with your power. May their chariots incessantly move onward when they proceed for our welfare. 2

These simultaneously formed mighty clouds, co-dispensers of moisture, grow to great majesty. They are leaders, and resplendent, as the rays of the sun. May their chariots incessantly move onward when they proceed for our welfare. 3

Your mightiness, O clouds, deserves to be adorned. A visit to you is worthy to be longed for, for your beauty is like the orb of the sun. So, lead us with your aid to immortality. May their chariots incessantly move onward when they proceed for our welfare. 4

O cloud-bearing winds, you uplift waters from the ocean and charged with moisture, you shower down the rain. O destroyers of foes, your milch kine are never dry. May their chariots incessantly move onward, when they proceed for our welfare. 5

॥१८॥ यदश्वान्धूर्षु पृषतीरयुग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुग्ध्वम् ।
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥६॥
न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।
उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥७॥
यत्पूर्व्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते ।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत ॥८॥

yád áṣvān dhūrshú príshatīr áyugdhvam hiraṇyáyān práty átkāñ ámugdhvam | víṣvā ít sprídho maruto vy àsyatha ṣúbham yātám — || 6 || ná párvatā ná nadyò varanta vo yátrácidhvam maruto gáchathéd u tát | utá dyávāprithiví yāthanā pári ṣúbham yātám — || 7 || yát pūrvyám maruto yác ca nūtanam yád udyáte vasavo yác ca ṣasyáte | víṣvasya tásya bhavathā návedasaḥ ṣúbham yātám — || 8 ||

मृळत नो मरुतो मा वधिष्टनास्मभ्यं शर्म बहुलं वि यन्तन ।
अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥९॥
यूयमस्मान्नयत वस्यो अच्छा निरंहतिभ्यो मरुतो गृणानाः ।
जुषध्वं नो हव्यदातिं यजत्रा वयं स्याम पतयो रयीणाम् ॥१०॥

mriḷáta no maruto má vadhishṭanāsmábhyam ṣárma bahulám ví yantana | ádhi stotrásya sakhyásya gātana ṣúbham yātám — || 9 || yūyám asmán nayata vásyo áchā nír aṅhatíbhyo maruto griṇānáḥ | jushádhvam no havyádātim yajatrā vayám syāma pátayo rayīṇám || 10 ||

When you yoke your spotted draught-animals (or tracting motors) to the poles of your chariots, you put your golden mantles on, O cloud-bearing winds, you disperse all hostile elements. May their chariots incessantly move onward when they proceed for our welfare. 6

Let not the mountains, let not the rivers keep you back; whither you resolve to go, O clouds, thither you proceed, and compass heaven and earth. May their chariots incessantly move onward when they proceed for our welfare. 7

O cloud-bearing winds, whatever is old, whatever is of recent time, whatever is recited, O Lords of comforts, whatever prayer is repeated, may you take cognizant of all that. May the chariots incessantly move onward when they proceed for our welfare. 8

Be gracious unto us, O cloud-bearing winds; harm us not, extend unto us uninterrupted happiness. May you pay due regards unto our friendship and our praise. May the chariots incessantly move onward when they proceed for our welfare. 9

May you, O cloud-bearing winds, propitiated by our praise, lead us to opulence. May you extricate us from sin. Accept, O adorable clouds, our offered oblation. And may we be the possessors of abundant riches. 10

(५६) षट्पञ्चाशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१-२, ४-६, ८-९) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृचस्याष्टमीनवम्योश्च बृहती, (३, ७) तृतीयासप्तम्योश्च सतोबृहती छन्दसी ॥

॥१९॥

अग्ने शर्धन्तमा गणं पिष्टं रुक्मेभिरञ्जिभिः ।
विशो अद्य मरुतामव ह्वये दिवश्चिद्रोचनादधि ॥१॥
यथा चिन्मन्यसे हृदा तदिन्मे जग्मुराशसः ।
ये ते नेदिष्ठं हवनान्यागमन्तान्वर्ध भीमसंदृशः ॥२॥

56.

Ágne ṣárdhantam ā́ gaṇám pishṭám rukmébhir añjíbhiḥ | víṣo adyá marútām áva hvaye diváṣ cid rocanā́d ádhi || 1 || yáthā cin mányase hṛidā́ tád ín me jagmur āṣásaḥ | yé te nédishṭhaṃ hávanāny āgáman tā́n vardha bhīmásaṃdṛiṣaḥ || 2 ||

मीळ्हुष्मतीव पृथिवी पराहता मदन्त्येत्यस्मदा ।
ऋक्षो न वो मरुतः शिमीवाँ अमो दुध्रो गौरिव भीमयुः ॥३॥
नि ये रिणन्त्योजसा वृथा गावो न दुर्धुरः ।
अश्मानं चित्स्वर्यं पर्वतं गिरिं प्र च्यावयन्ति यामभिः ॥४॥
उत्तिष्ठ नूनमेषां स्तोमैः समुक्षितानाम् ।
मरुतां पुरुतममपूर्व्यं गवां सर्गमिव ह्वये ॥५॥

mīḻhúshmatīva pṛithivī́ párāhatā mádanty ety asmád ā́ | ṛíksho ná vo marutaḥ ṣímīvāñ ámo dudhró gaúr iva bhīmayúḥ || 3 || ní yé riṇánty ójasā vṛíthā gā́vo ná durdhúraḥ | áṣmānaṃ cit svaryàm párvataṃ girím prá cyāvayanti yā́mabhiḥ || 4 || út tishṭha nūnám eshāṃ stómaiḥ sámukshitānām | marútām purutámam ápūrvyaṃ gávāṃ sárgam iva hvaye || 5 ||

56

O adorable God, I invoke the victorious group of divine impulses decorated with brilliant enlightenment, to descend today from the luminous realm of innermost consciousness. 1

In whatever manner you honour them in your heart, may they come to me as benefactors. May you strengthen those impulses, frustrating and fierce in the first appearance, who most promptly come to your invocations. 2

As persons on this earth ruled by powerful Lord, have recourse to him when oppressed, so comes the host of divine impulses clouds exulting to us. O impulses, your group, active as fire, is as difficult to be resisted as a formidable bull. 3

These, the divine impulses, who with mighty prowess over-throw evil ideas, like bulls difficult to be restrained, cause even the heavenly stone to shake,—may you shake the rocky mountains as these (impulses) rush on with speed. 4

Rise up, O divine impulses. Verily, by my praises, I invoke the mighty and unpreceded troop of these exalted group of impulses, strong like a herd of kine. 5

॥२०॥ युङ्ग्ध्वं ह्यरुषी रथे युङ्ग्ध्वं रथेषु रोहितः ।
युङ्ग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ॥६॥
उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दर्शतः ।
मा वो यामेषु मरुतश्चिरं करत्प्र तं रथेषु चोदत ॥७॥
रथं नु मारुतं वयं श्रवस्युमा हुवामहे ।
आ यस्मिन्तस्थौ सुरणानि बिभ्रती सचा मरुत्सु रोदसी ॥८॥
तं वः शर्धं रथेशुभं त्वेषं पनस्युमा हुवे ।
यस्मिन्सुजाता सुभगा महीयते सचा मरुत्सु मीळ्हुषी ॥९॥

yuñgdhvám̱ hy árushī ráthe yuñgdhvám̱ rátheshu rohítaḥ | yuñgdhvám̱ hárī ajirá dhurí vólhave váhishṭhā dhurí vólhave || 6 || utá syá vājy àrushás tuvishváṇir ihá sma dhāyi darṣatáḥ | mā́ vo yā́meshu marutaṣ cirám̱ karat prá tám̱ rátheshu codata || 7 || rátham̱ nú mā́rutam̱ vayám̱ ṣravasyúm ā́ huvāmahe | ā́ yásmin tasthaú suráṇāni bíbhratī sácā marútsu rodasí || 8 || tám̱ vaḥ ṣárdham̱ rathesúbham̱ tveshám̱ panasyúm ā́ huve | yásmin sújātā subhágā mahīyáte sácā marútsu mīlhushī́ || 9 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेय श्यावाश्व ऋषिः । मरुतो देवता । (१-६) प्रथमादिषडृचां जगती (७-८) सप्तम्यष्टम्योश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ आ रुद्रास इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तन ।
इयं वो अस्मत्प्रति हर्यते मतिस्तृष्णजे न दिव उत्सा उदन्यवे ॥१॥

57.

Ā́ rudrāsa índravantaḥ sajóshaso híraṇyarathāḥ suvitáya gantana | iyám̱ vo asmát práti haryate matís tṛishṇáje ná divá útsā udanyáve || 1 ||

Yoke the bright horses (pure and soothing motivations) to your chariot, yoke the red horses (active and pleasing motivations) to your chariot, yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen. 6

And let not that horse bright-shining, loud-neighing, of graceful form, who has been yoked, delay you, O divine impulses, on your journey, may you urge him on in the chariot. 7

We invoke the glorious chariot, in which the supracons-cious and outer most realms of human complex are mounted along with the divine impulses, bearing the delightful bliss. 8

I invoke that brilliant troop of yours in the chairot, adorable and graceful, amidst which the auspicious bliss-bestowing goddess of divine origin, is invoked with the divine impulses. 9

57

Of one accord, with the resplendent sun, O cosmic vital principles, come borne on your golden chariot, for our prosperity. This praise is addressed to you, as unto one who is thirsty for water of heavenly springs. 1

वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः ।
स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम् ॥२॥
धूनुथ द्यां पर्वतान्दाशुषे वसु नि वो वना जिहते यामनो भिया ।
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्ध्वम् ॥३॥
वातत्विषो मरुतो वर्षनिर्णिजो यमा इव सुसदृशः सुपेशसः ।
पिशङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौरिवोरवः ॥४॥
पुरुद्रप्सा अञ्जिमन्तः सुदानवस्त्वेषसंदृशो अनवभ्रराधसः ।
सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥५॥

vā́sīmanta rishṭimánto manīshíṇaḥ sudhánvāna íshumanto nishaṅgíṇaḥ | svásvā stha suráthāḥ prisnimātaraḥ svāyudhā́ maruto yāthanā súbham || 2 || dhūnuthá dyā́m párvatān dāsúshe vásu ní vo vánā jihate yā́mano bhiyā́ | kopáyatha prithivī́m prisnimātaraḥ subhé yád ugrāḥ príshatīr áyugdhvam || 3 || vā́tatvisho marúto varshánirṇijo yamā́ iva súsadrisaḥ supésasaḥ | pisáñgāsvā aruṇā́svā arepásaḥ prátvakshaso mahinā́ dyaúr ivoróvaḥ || 4 || purudrapsā́ añjimántaḥ sudā́navas tveshásaṃdriso anavabhrárādhasaḥ | sujātā́so janúshā rukmávakshaso divó arkā́ amrítaṃ nā́ma bhejire || 5 ||

॥२२॥ ऋष्टयो वो मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम् ।
नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥६॥
गोमदश्वावद्रथवत्सुवीरं चन्द्रवद्राधो मरुतो ददा नः ।
प्रशस्तिं नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्यस्य ॥७॥

rishṭáyo vo maruto áṅsayor ádhi sáha ójo bāhvór vo bálaṃ hitám | nrimṇā́ sīrshásv ā́yudhā rátheshu vo vísvā vaḥ srī́r ádhi tanū́shu pipise || 6 || gómad ásvāvad ráthavat suvī́raṃ candrávad rā́dho maruto dadā naḥ | prásastiṃ naḥ krinuta rudriyāso bhakshīyá vó 'vaso daívyasya || 7 ||

O cloud-bearing winds, full of wisdom, armed with swords, with lances, with bows, with arrows, with quivers, you are well mounted and have handsome chariots: O sons of mid-air, you are well armed, come for our good. 2

You agitate the clouds in the sky. You give wealth to the donor of oblations. Through the fear of your approach the forests bow down. O sons of mid-air, you make earth tremble, when, for the purpose of sending water, you, fierce clouds, yoke your colourful chariots. 3

The cloud-bearing winds are brilliantly radiant and wrapped in their robes of rain water. They are charming like noble twins and of graceful form. They are masters of tawny and of ruddy horses, devoid of guile, destroyers of foes and vast in magnitude as the sky. 4

They (the cloud-bearing winds) are shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, yielders of inexhaustible wealth, noble by birth, are adorned with gold upon their breast, singers of the sky, entitled to adoration, they enjoy their immortal fame. 5

Lances rest, O cloud-bearing winds, upon your shoulders. Strength of foe-destroying power rests in your arms and golden turbans are on your head. Your weapons are placed in your chariots and all glorious majesty is moulded on your bodies. 6

O cloud-bearing winds, bestow upon us affluence in cattle and steeds, in cars, treasure, and male descendants. O sons of cosmic principles, grant us high distinction. May I ever enjoy your divine favour and protection. 7

हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥८॥

hayé náro máruto mriḷátā nas túvīmaghāso ámritā rítajñāḥ | sátyaṣrutaḥ kávayo yúvāno bríhadgirayo brihád ukshámāṇāḥ || 8 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । त्रिष्टुप् छन्दः ॥

॥२३॥ तमु नूनं तविषीमन्तमेषां स्तुषे गणं मारुतं नव्यसीनाम् ।
य आश्वश्वा अमवद्वहन्त उतेशिरे अमृतस्य स्वराजः ॥१॥
त्वेषं गणं तवसं खादिहस्तं धुनिव्रतं मायिनं दातिवारम् ।
मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविराधसो नॄन् ॥२॥
आ वो यन्तूदवाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति ।
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥३॥
यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदश्वो मरुतः सुवीरः ॥४॥

58.

Tám u nūnáṃ távishīmantam eshāṃ stushé gaṇám mārutaṃ návyasīnām | yá āṣvàṣvā ámavad váhanta utéṣire amrítasya svarā́jaḥ || 1 || tveshám gaṇáṃ tavásaṃ khā́dihastaṃ dhúnivratam māyínaṃ dā́tivāram | mayobhúvo yé ámitā mahitvā́ vándasva vipra tuvirā́dhaso nrī́n || 2 || ā́ vo yantūdavāhā́so adyá vrishṭíṃ yé víṣve marúto junánti | ayáṃ yó agnír marutaḥ sámiddha etáṃ jushadhvaṃ kavayo yuvānaḥ || 3 || yūyáṃ rā́jānam íryaṃ jánāya vibhvatashṭáṃ janayathā yajatrā́ḥ | yushmád eti mushṭihā́ bāhújūto yushmád sádasvo marutaḥ suvī́raḥ || 4 ||

O cloud-bearing winds, leaders of ceremonies, be propitious to us. You are infinitely opulent, immortal, be gracious to us. You are rich in treasures, renowned for truth, wise and young. You are greatly glorified and worshipped with copious oblations. 8

58

I glorify today that self-brilliant group of the adorable cosmic cloud-bearing winds, lords of swift moving forces, who pass along in strength, who are self-radiant, and maintain control over ambrosial rains. 1

O devotee, glorify extremely brilliant and powerful troop of clouds, decorated with hand-bracelets, and which is agitator and wise; whose individuals are conferers of wealth, bestowers of felicity, and whose greatness is unbounded. May you glorify these leaders. 2

May the universal divine winds, who impell the rain, come to you, today laden with water. They are very wise and ever-young. This fire, rain-bearing clouds, is newly-kindled; may it find favour with you. 3

O benevolent divine winds, with your blessings a son is born to the man, who would be a ruler and over-comer of adversaries or who would be skilled architect. From your blessings, comes a valiant descendant, strong-fisted (a boxer), mighty-armed; and by your grace, he becomes a possessor of excellent horses. 4

अरा इवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः ।
पृश्नेः पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः ॥५॥
यत्प्रायासिष्ट पृषतीभिरश्वैर्वीळुपविभिर्मरुतो रथेभिः ।
क्षोदन्त आपो रिणते वनान्यवोस्रियो वृषभः क्रन्दतु द्यौः ॥६॥
प्रथिष्ट यामन्पृथिवी चिदेषां भर्तेव गर्भं स्वमिच्छवो धुः ।
वातान्ह्यश्वान्धुर्यायुयुज्रे वर्षं स्वेदं चक्रिरे रुद्रियासः ॥७॥
हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥८॥

arấ ivéd ácaramā áheva prá-pra jāyante ákavā máhobhiḥ | príṣneḥ putrấ upamấso rábhishṭhāḥ sváyā matyấ marútaḥ sám mimikshuḥ || 5 || yát prấyāsishṭa príshatībhir áṣvair vīḷupavíbhir maruto ráthebhiḥ | kshódanta ấpo riṇaté vánāny ávosríyo vṛishabháḥ krandatu dyaúḥ || 6 || práthishṭa yấman pṛithiví cid eshām bhárteva gárbhaṃ svám íc chávo dhuḥ | vấtān hy áṣvān dhury ấyuyujré varsháṃ svédaṃ cakrire rudríyāsaḥ || 7 || hayé náro máruto — || 8 ||

(५९) एकोनषष्टितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवता । (१-७) प्रथमादिसप्तर्चां जगती (८) अष्टम्याश्च त्रिष्टुप् छन्दसी ॥

॥२४॥ प्र वः स्पळक्रन्त्सुविताय दावनेऽर्चा दिवे प्र पृथिव्या ऋतं भरे ।
उक्षन्ते अश्वान्तरुषन्त आ रजोऽनु स्वं भानुं श्रथयन्ते अर्णवैः ॥१॥

59.

Prá va spáḷ akran suvitấya dāváné 'rcā divé prá pṛithivyấ ṛitám bhare | ukshánte áṣvān tárushanta ấ rájó 'nu svám bhānúm ṣrathayante arṇavaíḥ || 1 ||

Like the spokes of a wheel, none of you are inferior to the rest, but equal in measure as days. These sons of mid-air are born off all alike. None is inferior in splendour, and all are rapid in speed; these divine winds pour rain of their own free will. 5

O divine winds, when you come with stout-axled cars drawn by coloured horses, the waters are disturbed, the forests are shattered; let the sky the showerer of rain thunder and pierced by the solar rays, may it send his roar downward. 6

On their approach the earth becomes capable of fertility, and they deposit water in her as their germ, as the husband generates the embryo of the child. They harness their vital horses' fleet as the wind. The clouds are offsprings of cosmic vita principles whose sweat becomes the rain. 7

O divine winds, the leading heroes, be gracious to us. You are infinitely opulent, immortal, law-abiding, renowned for truth, youthful poets, greatly glorified, and worshipped with profuse adorations. 8

59

The priest glorifies you, O divine winds, for the good of the donor of the oblation. May he offer worship to the shining midspace and to the earth. They (the cloud-bearing winds) scatter the rapid rain and traverse the firmament. They extend far and wide their radiance up to the sea. 1

अमादेषां भियसा भूमिरेजति नौर्न पूर्णा क्षरति व्यथिर्यती ।
दूरेदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः ॥२॥
गवामिव श्रियसे शृङ्गमुत्तमं सूर्यो न चक्षू रजसो विसर्जने ।
अत्या इव सुभ्वश्चारवः स्थन मर्या इव श्रियसे चेतथा नरः ॥३॥
को वो महान्ति महतामुदश्नवत्कस्काव्या मरुतः को ह पौंस्या ।
यूयं ह भूमिं किरणं न रेजथ प्र यद्भरध्वे सुविताय दावने ॥४॥

ámād eshām bhiyásā bhū́mir ejati naúr ná pūrṇā́ ksharati vyáthir yatī́ | dūredṛ́ṣo yé citáyanta émabhir antár mahé vidáthe yetire nárah || 2 || gávām iva ṣriyáse ṣṛ́ṅgam uttamám sū́ryo ná cákshū rájaso visárjane | átyā iva subhvàṣ cárava sthana máryā iva ṣriyáse cetathā narah || 3 || kó vo mahā́nti mahatā́m úd aṣnavat kás kā́vyā marutaḥ kó ha paúṅsyā | yūyám ha bhū́mim kiráṇam ná rejatha prá yád bháradhve suvitā́ya dāváne || 4 ||

अश्वा इवेदरुषासः सबन्धवः शूरा इव प्रयुधः प्रोत युयुधुः ।
मर्या इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥५॥
ते अज्येष्ठा अकनिष्ठास उद्भिदोऽमध्यमासो महसा वि वावृधुः ।
सुजातासो जनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन ॥६॥
वयो न ये श्रेणीः पप्तुरोजसान्तान्दिवो बृहतः सानुनस्परि ।
अश्वास एषामुभये यथा विदुः प्र पर्वतस्य नभनूँरचुच्यवुः ॥७॥

áṣvā ivéd arushā́sah sábandhavaḥ ṣū́rā iva prayúdhaḥ prótá yuyudhuḥ | máryā iva suvṛ́dho vāvṛdhur náraḥ sū́ryasya cákshuḥ prá minanti vṛishṭíbhiḥ || 5 || té ajyeshṭhā́ ákanishṭhāsa udbhídó 'madhyamāso máhasā ví vāvṛdhuḥ | sujātā́so janúshā pṛ́ṣnimātaro divó máryā ā́ no áchā jigātana || 6 || váyo ná yé ṣréṇīḥ paptúr ójasā́ntān divó bṛihatáḥ sā́nunas pári | áṣvāsa eshām ubháye yáthā vidúḥ prá párvatasya nabhanū́ṅr acucyavuḥ || 7 ||

The earth shakes and reels in terror at their onward rush as a crowded boat goes quivering. Visible from afar, they are recognized by their movements. The divine winds, heroes, pass between heaven and earth to the place of work and worship. 2

You bear, for your decoration, an excellent (diadem) like the horn of cattle. And like the sun. the eye (of day), dispell darkness. You are diligent, graceful, and rapid as horses, and you are conscious to earn glory like mortals. 3

O mighty divine winds, who may exalt the great mighty excellencies of you? Who may (offer you fitting) praises? Who may glorify your manly deeds? For, you verily make the earth tremble like a ray of light, when you confer the gift of rain for fertility. 4

Resplendent as steeds of one kindred, they engage in combat like valiant champions. Like prosperous men, they, the leaders, augment in strength and cover the eye of the sun with their showers. 5

None of them are older, not one the younger than the others, the destroyers of foes, none hold a middle rank, but all excell in glory. Noble by birth, having mid-space for your mother, may you, O divine wind, come from heaven to our presence, and be gracious to mankind. 6

Like birds of air, they flow with might in rows from heaven's high ridges to the borders of the sky. Their motivations cause the waters of the cloud to descend, as both mortals know. 7

मिमातु द्यौरदितिर्वीतये नः सं दानुचित्रा उषसो यतन्ताम् ।
आचुच्यवुर्दिव्यं कोशमेत ऋषे रुद्रस्य मरुतो गृणानाः ॥८॥

mí-
mātu dyaur áditir vītáye naḥ sám dánucitrā usháso yatantām | ắcucyavur divyám kóśam etá ṛíshe rudrásya marúto gṛiṇānáḥ || 8 ||

(६०) षष्टितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेय श्यावाश्व ऋषिः । मरुतोऽग्नामरुतौ वा देवते । (१-६) प्रथमादिषडृचामस्य त्रिष्टुप् (७-८) सप्तम्यष्टम्योर्ऋचोश्च जगती छन्दसी ॥

॥२५॥ ईळे अग्निं स्ववसं नमोभिरिह प्रसत्तो वि चयत्कृतं नः ।
रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम् ॥१॥
आ ये तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु ।
वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित् ॥२॥
पर्वतश्चिन्महि वृद्धो बिभाय दिवश्चित्सानु रेजत स्वने वः ।
यत्क्रीळथ मरुत ऋष्टिमन्त आप इव सध्र्यञ्चो धवध्वे ॥३॥

60.

Íle agním svavasam namobhír iha prasattó ví cayat kṛitám naḥ | ráthair iva prá bhare vājayádbhiḥ pradakshiṇín marútām stómam ṛidhyam || 1 || á yé tasthúḥ príshatīshu srutásu sukheshu rudra marúto rátheshu | váná cid ugrā jihate ní vo bhiyá pṛithiví cid rejate párvataṣ cit || 2 || párvataṣ cin máhi vṛiddhó bibhāya diváṣ cit sắnu rejata svané vaḥ | yát krílatha maruta ṛishṭimánta ápa iva sadhryàñco dhavadhve || 3 ||

May the heaven and the earth yield rain for our sustenance; may the wonderfully bounties dawns toil for us glittering with moisture. May these sons of cosmic vitals, lauded by sages, send down the heavenly treasure. 8

60

I praise with reverence the gracious adorable Lord with hymns. May he, propitiated on this occasion, approve of our acts. May I be full of riches like a chariot full of precious treasures. May I divinely blessed exalt vital principles and thereby become prosperous. 1

O fierce divine winds, offsprings of cosmic vitality, (when you come) mounted, on aura of waves, drawn by speedy currents to the woods bow down in terror, and the earth, even the mountains, tremble. 2

The mountain, though vast and lofty, is alarmed at your roaring, and the summit of the firmament trembles, when, lance-armed cloud-bearing winds move sportingly. You rush along together like the waters. 3

वरा इवेद्रैवतासो हिरण्यैरभि स्वधाभिस्तन्वः पिपिश्रे ।
श्रिये श्रेयांसस्तवसो रथेषु सत्रा महांसि चक्रिरे तनूषु ॥४॥
अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय ।
युवा पिता स्वपा रुद्र एषां सुदुघा पृश्निः सुदिना मरुद्भ्यः ॥५॥
यदुत्तमे मरुतो मध्यमे वा यद्वावमे सुभगासो दिवि ष्ठ ।
अतो नो रुद्रा उत वा न्वस्याग्ने वित्ताद्धविषो यद्यजाम ॥६॥

varā́ ivéd raivatā́so híraṇyair abhí svadhā́bhis tanvàḥ pipiṣre | ṣriyé ṣréyāṅsas taváso rátheshu satrā́ máhāṅsi cakrire tanū́shu || 4 || ajyeshṭhā́so ákanishṭhāsa eté sám bhrā́taro vāvṛidhuḥ saúbhagāya | yúvā pitā́ svápā rudrá eshāṃ sudúghā pṛíṣniḥ sudínā marúdbhyaḥ || 5 || yád uttamé maruto madhyamé vā yád vāvamé subhagāso diví shṭhá | áto no rudrā utá vā nv àsyā́gne vittā́d dhavísho yád yájāma || 6 ||

अग्निश्च यन्मरुतो विश्ववेदसो दिवो वहध्व उत्तरादधि ष्णुभिः ।
ते मन्दसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥७॥
अग्ने मरुद्भिः शुभयद्भिर्ऋक्वभिः सोमं पिब मन्दसानो गणश्रिभिः ।
पावकेभिर्विश्वमिन्वेभिरायुभिर्वैश्वानर प्रदिवा केतुना सजूः ॥८॥

agníṣ ca yán maruto viṣvavedaso divó váhadhva úttarād ádhi shṇúbhiḥ | té mandasānā́ dhúnayo riṣā́daso vāmáṃ dhatta yájamānāya sunvaté || 7 || ágne marúdbhiḥ ṣubháyadbhir ṛíkvabhiḥ sómam piba mandasānó gaṇaṣríbhiḥ | pāvakébhir viṣvaminvébhir āyúbhir vaíṣvānara pradívā ketúnā sajū́ḥ || 8 ||

Like wealthy bridegrooms, who have decorated their persons with glittering golden ornaments, the noble and powerful cloud-bearing winds, seated together in their speedy chariots, set their splendours on their forms for ever. 4

Like brothers, of whom no one is elder, no one younger, they grow up together for their mutual prosperity. Their father, the cosmic vitality, is ever-youthful, doer of good deeds, and their mother, the midspace, who is easy to be milked, make their days favourable for their growth. 5

Auspicious cloud-bearing winds, may you come to us, whether you abide in the upper, the middle, or the lower heaven. O cosmic vital principles, come to us from thence; and O fire-divine, accept our homage offered to you today. 6

O divine winds, lords of all, since you and fire-divine abide above the summits of the upper region of the sky, may you, who cause your enemies to tremble, and who rejoice in destroying the adverse elements be pleased to bestow prosperity upon the dedicated workers and devotees. 7

Associated with cloud-bearing winds, gleaming, singing and gathering in groups, whilst purifying and animating the universe, O fire-divine, the universal leaders, the possessor of banner-like bright flames, may you accept our devotional love, with delight. 8

(६१) एकषष्टितमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः। (१-४, ११-१६) प्रथमादिचतुर्ऋचा-मेकादश्यादिषण्णाञ्च मरुतः, (५-८) पञ्चम्यादिचतसृणां तरन्तमहिषी शशीयसी, (९) नवम्या वैददश्विः पुरुमीळ्हः, (१०) दशम्या वैददश्विस्तरन्तः, (१७-१९) सप्तदश्यादि-तृचस्य च दार्भ्यो रथवीतिर्देवताः। (१-४, ६-८, १०-१९) प्रथमादि-चतुर्ऋचां षष्ठ्यादितृचस्य दशम्यादिदशानाञ्च गायत्री, (५) पञ्चम्या अनुष्टुप्, (९) नवम्याश्च सतोबृहती छन्दांसि॥

॥२६॥ के ष्ठा नरः श्रेष्ठतमा य एकएक आयय। परमस्याः परावतः ॥१॥
क्व वोऽश्वाः क्वाभीशवः कथं शेक कथा यय। पृष्ठे सदो नसोर्यमः ॥२॥
जघने चोद एषां वि सक्थानि नरो यमुः। पुत्रकृथे न जनयः ॥३॥
परा वीरास एतन मर्यासो भद्रजानयः। अग्नितपो यथासथ ॥४॥
सनत्साश्व्यं पशुमुत गव्यं शतावयम्।
श्यावाश्वस्तुताय या दोर्वीरायोपबर्बृहत् ॥५॥

61.

Ké shṭhā naraḥ ṣréshṭhatamā yá éka-eka āyayá | paramásyāḥ parāvátaḥ || 1 || kvà vó 'ṣvāḥ kvā̀bhíṣavaḥ kathám̐ ṣeka kathā́ yaya | prishṭhé sádo nasór yámaḥ || 2 || jagháne códa eshām̐ ví sakthā́ni náro yamuḥ | putrakṛithé ná jánayaḥ || 3 || párā vīrāsa etana máryāso bhádrajānayaḥ | agnitápo yáthā́satha || 4 || sánat sā́ṣvyam paṣúm utá gávyam̐ ṣatā́vayam | ṣyāvā́ṣvastutāya yā́ dór vīrā́yopabárbṛihat || 5 ||

॥२७॥ उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी। अदेवत्रादराधसः ॥६॥
वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम्। देवत्रा कृणुते मनः ॥७॥
उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः। स वैरदेय इत्समः ॥८॥

utá tvā strí ṣáṣīyasī puṅsó bhavati vásyasī | ádevatrād arādhásaḥ || 6 || ví yā́ jānā́ti jásurim̐ ví tríshyantam̐ ví kāmínam | devatrā́ kṛiṇuté mánaḥ || 7 || utá ghā némo ástutaḥ púmāñ íti bruve paṇíḥ | sá vaíradeya ít samáḥ || 8 ||

61

Who are you, O most excellent leaders, that come one by one from a region exceedingly remote ? 1

Where are your horses ? Where are the reins ? What is your capability ? Where are you going ? Do you have the saddle on your back and the rein in your nostrils ? 2

The whip is laid upon their flanks. The rider forces them to spread their thighs apart, like women in bringing forth children. 3

O heroes, blazing, as if, with fire, since you are friendly to men and of noble birth, may you proceed far and wide on your mission. 4

She, (the Mother Nature), stretches her arms round the hero, who is accomplished with brown speedy horses and she, the same one, gives in wealth and vigour, and hundreds of cattles. 5

An accomplisher of praiseworthy deeds, may she be a woman, is more excellant than a man, who reverences not the God and does not offer wealth in charity. 6

For she discerns one who is weak and worn, one who thirsts and is in want and she sets her mind towards God. 7

And I proclaim that the man, her other half, the greedy, is not worthy of commendation until he also becomes equally liberal in munificient donations. 8

उत मेऽरपद्युवतिर्ममन्दुषी प्रति श्यावाय वर्तनिम् ।
वि रोहिता पुरुमीळ्हाय येमतुर्विप्राय दीर्घयशसे ॥९॥
यो मे धेनूनां शतं वैददश्विर्यथा ददत् । तरन्त इव मंहना ॥१०॥

utá me 'rapad yuvatír mamandúshī práti ṣyāvā́ya vartaním | ví róhitā purumī̆ḷhā́ya yematur víprāya dīrgháyaṣase || 9 || yó me dhenūnā́ṃ ṣatáṃ vaídadaṣvir yáthā dádat | tarantá iva maṅhánā || 10 ||

॥२८॥ य ईं वहन्त आशुभिः पिबन्तो मदिरं मधु । अत्र श्रवांसि दधिरे ॥११॥
येषां श्रियाधि रोदसी विभ्राजन्ते रथेष्वा । दिवि रुक्म इवोपरि ॥१२॥
युवा स मारुतो गणस्त्वेषरथो अनेद्यः । शुभंयावाप्रतिष्कुतः ॥१३॥
को वेद नूनमेषां यत्रा मदन्ति धूतयः । ऋतजाता अरेपसः ॥१४॥
यूयं मर्तं विपन्यवः प्रणेतारं इत्था धिया । श्रोतारो यामहूतिषु ॥१५॥

yá īṃ váhanta āṣúbhiḥ píbanto madirám mádhu | átra ṣrávāṅsi dadhire || 11 || yéshāṃ ṣriyā́dhi ródasī vibhrájante rátheshv ā́ | diví rukmá ivopári || 12 || yúvā sá mā́ruto gaṇás tvesháratho ánedyaḥ | ṣubhaṃyā́vā́pratishkutaḥ || 13 || kó veda nūnám eshāṃ yátrā mádanti dhū́tayaḥ | ṛitájātā arepásaḥ || 14 || yūyám mártaṃ vipanyavaḥ praṇetā́ra itthā́ dhiyā́ | ṣrótāro yā́mahūtishu || 15 ||

॥२९॥ ते नो वसूनि काम्या पुरुश्चन्द्रा रिशादसः । आ यज्ञियासो ववृत्तन ॥१६॥
एतं मे स्तोममूर्म्ये दार्भ्याय परा वह । गिरो देवि रथीरिव ॥१७॥

té no vásūni kā́myā puruṣcandrā́ riṣādasaḥ | ā́ yajñiyāso vavṛittana || 16 || etám me stómam ūrmye dārbhyā́ya párā vaha | gíro devi rathī́r iva || 17 ||

Young and affable, she divulges the path to me, the possessor of brown speedy horses and the two ruddy horses bear me to the widely reputed sage, who is valiant and renowned. 9

He (the widely reputed sage) the knower of the cosmic mystery, gives me hundreds of treasures, and like a swimmer, takes me across by his spacious boat. 10

These cloud-bearing winds are brought hither by swift horses like waves. They, drinking the inebriating elixir, attain high glory here. 11

They, by whose glory heaven and earth are over-spread, shine splendid in their aura of chariots like the radiant sun in the heaven above. 12

That band of cloud-bearing winds is ever young, riding in bright chariots, irreproachable, auspicious, supra-mobile and unobstructed and steady. 13

Who knows of a certainty where these intimidators of their foes live and rejoice ? They are born of the eternal law and are exempt from defects. 14

You are admirable guides to happiness of the man, who propitiates you by his pious deeds. You are quick in response to him, who cries for help. 15

You are destroyers of the malevolent, and are worshipful and abounding in bright wealth. May you bestow upon us the riches that we crave. 16

O goddess, the night, may you convey my praises to divine cloudy winds, who shower water as a charioteer conveys the contents of his vehicle to his destination. 17

उत मे वोचतादिति सुतसोमे रथवीतौ । न कामो अप वेति मे ॥१८॥
एष क्षेति रथवीतिर्मघवा गोमतीरनु । पर्वतेष्वपश्रितः ॥१९॥

utá me vocatād íti sutásome ráthavītau | ná kā́mo ápa veti me || 18 || eshá ksheti ráthavītir maghávā gómatīr ánu | párvateshv ápaṣri-taḥ || 19 ||

(६२) द्विषष्टितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेय श्रुतविदृषि । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥३२॥ ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥१॥
तत्सु वां मित्रावरुणा महित्वमीर्मा तस्थुषीरहभिर्दुदुह्रे ।
विश्वाः पिन्वथः स्वसरस्य धेना अनु वामेकः पविरा ववर्त ॥२॥
अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वर्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥३॥

62.

Ṛiténa ṛitám ápihitam dhruvám vām sū́ryasya yátra vimucánty áṣvān | dáṣa ṣatā́ sahá tasthus tád ékam devā́nām ṣréshṭham vápushām apaṣyam || 1 || tát sú vām mitrā-varuṇā mahitvám īrmā́ tasthúshīr áhabhir duduhre | víṣvāḥ pinvathaḥ svásarasya dhénā ánu vām ékaḥ pavír ā́ vavarta || 2 || ádhārayatam pṛithivī́m utá dyā́m mítrarājānā varuṇā máhobhiḥ | vardháyatam óshadhīḥ pínvatam gā́ áva vṛi-shṭím sṛijatam jīradānū || 3 ||

And when the devotional affection is presented, say on my behalf to the chariot-moving ones (cloud-winds) that my loving regards remain the same. 18

This opulent charioteer cloud still dwells upon the banks of the flooded river, and on the skirts of mountains far away. 19

62

I have beheld the stationary eternal orb of yours, the Sun, (the source eternal of cosmic energy and cosmic plasma), concealed by cosmic vapours; wherefrom the rays are released. A thousand rays abide together here. This is the most excellent of the embodied forms of Nature's bounties. 1

Exceeding is that your greatness, O Lord of cosmic energy and Lord of cosmic plasma, whereby the felly of the chariot of one amongst you two, the ever revolving, has, through (succeeding) days, milked forth the stationary waters. The felly of the other enables the chariot to go round perpetually. Thus both of you augment all the world-illumining rays of the self-revolving sun. 2

O splendorous Lord of light and Lord of plasma, by your energies, you uphold earth and heaven. O prompt benefactors, you cause the plants to flourish and give nourishment to the cattle. May you send down the rain. 3

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्वर्वाक् ।
घृतस्य निर्णिगनु वर्तते वामुप सिन्धवः प्रदिवि क्षरन्ति ॥४॥
अनु श्रुताममतिं वर्धदुर्वीं बर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः ॥५॥

á vām ásvāsaḥ suyújo vahantu yatárasmaya úpa yantv arvák | ghritásya nirnig ánu vartate vām úpa síndhavaḥ pradívi ksharanti || 4 || ánu srutám amátim várdhad urvím barhír iva yájushā rákshamāṇā | námasvantā dhritadakshádhi gárte mítrásāthe varuṇélāsv antáḥ || 5 ||

॥३१॥

अक्रविहस्ता सुकृते परस्पा यं त्रासाथे वरुणेळास्वन्तः ।
राजाना क्षत्रमहृणीयमाना सहस्रस्थूणं बिभृथः सह द्वौ ॥६॥
हिरण्यनिर्णिगयो अस्य स्थूणा वि भ्राजते दिव्यश्वाजनीव ।
भद्रे क्षेत्रे निमिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य ॥७॥
हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य ।
आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च ॥८॥
यद्बंहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा ।
तेन नो मित्रावरुणावविष्टं सिषासन्तो जिगीवांसः स्याम ॥९॥

ákravihastā sukríte paraspá yám trásāthe varuṇéḷāsv antáḥ | rájānā kshatrám áhriṇīyamānā sahásrasthūṇam bibhrithaḥ sahá dvaú || 6 || híraṇyanirṇig áyo asya sthúṇā ví bhrājate divy àsvájanīva | bhadré kshétre nímitā tílvile vā sanéma mádhvo ádhigartyasya || 7 || híraṇyarūpam usháso vyùshṭāv áyasthūṇam úditā sūryasya | á rohatho varuṇa mitra gártam átaṣ cakshāthe áditim dítim ca || 8 || yád báṅhishṭham nátivídhe sudānū áchidram ṣárma bhuvanasya gopā | téna no mitrāvaruṇāv avishṭam síshāsanto jigīváṅsaḥ syāma || 9 ||

May your well-harnessed horses bear you both hither, and with well-guided reins come down. The embodied form of water,—the clouds, follow you and the rivers flow to us as ever. 4

O Lord of light and plasma, with all your power and glory, you go on augmenting your reputation more and more, and you give protection to earth, just as the sacrifices are protected with veneration in verses. Abound in food and viands, may you ascend your chariots in the midst of the places of work and worship. 5

You are open-handed and benignant to the performer of pious acts. You protect him in all benevolent works. You two (Lord of energy and plasma), who are sovereigns, and free from wrath, uphold together a dominion based on thousand pillars. 6

Their chariot is adorned with gold; its pillars are of iron, and it glitters in heaven like lightning. The sacrificial altar has been established in an auspicious place along with all devotional requisites. May we share the meath that loads the car-seat. 7

At the break of dawn, at the rising of the sun, O Lord of light and Lord of plasma, ascend your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants. 8

O munificent Lord of light and Lord of plasma, protectors of the universe, it is up to you to grant us unobstructed and perfect felicity. May you, therefore, bless us with that felicity; may we be prosperous and ever confident of victory. 9

(६३) त्रिषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयोऽर्चनाना ऋषिः। मित्रावरुणौ देवते। जगती छन्दः॥

॥१॥ ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥१॥
सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा।
वृष्टिं वां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तन्यवः ॥२॥
सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी।
चित्रेभिरभ्रैरुप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया ॥३॥
माया वां मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम्।
तमभ्रेण वृष्ट्या गूहथो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥४॥
रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गविष्टिषु।
रजांसि चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पयसा न उक्षतम् ॥५॥
वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां वदति त्विषीमतीम्।
अभ्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम् ॥६॥

63.

Ṛítasya gopāv ádhi tishṭhatho rátham sátyadharmāṇā paramé vyòmani | yám átra mitrāvaruṇávatho yuvám tásmai vṛishṭír mádhumat pinvate diváḥ || 1 || samrā́jāv asyá bhúvanasya rājatho mítrāvaruṇā vidáthe svardṛíśā | vṛishṭím vām rā́dho amṛitatvám īmahe dyā́vāpṛithiví ví caranti tanyávaḥ || 2 || samrā́jā ugrā́ vṛishabhā́ divás pátī pṛithivyā́ mitrā́váruṇā vícarshaṇī | citrébhir abhraír úpa tishṭhatho rávam dyā́m varshayatho ásurasya māyáyā || 3 || māyā́ vām mitrāvaruṇā diví śritā́ sū́ryo jyótiś carati citrám ā́yudham | tám abhréṇa vṛishṭyā́ gūhatho diví párjanya drapsā́ mádhumanta īrate || 4 || rátham yuñjate marútaḥ śubhé sukhám śū́ro ná mitrāvaruṇā gávishṭishu | rájāṅsi citrā́ ví caranti tanyávo diváḥ samrājā páyasā na ukshatam || 5 || vā́cam sú mitrāvaruṇāv írāvatīm parjányaś citrā́m vadati tvíshīmatīm | abhrā́ vasata marútaḥ sú māyáyā dyā́m varshayatam aruṇā́m arepásam || 6 ||

63

O guardians of eternal truth, and observers of truth, you stand firm in the lofty heaven. O Lord of light and Lord of bliss, whom you protect, to him the cloud sends down its sweet showers from the sky. 1

O Lord of light and bliss, imperial rulers of this world, your glory shines at the place of sacred dedication. You are the beholders of heaven. We ask of you the wealth of rain and immortality. Your radiations traverse all the realms of earth and heaven. 2

O Lord of light and bliss, imperial and mighty showerers, Lords of heaven and earth, beholders of the universe, you approach with variegated clouds to hear the sound of your praises, and cause the sky to send down rains by your well-planned mystic power. 3

O Lord of light and bliss, your device is manifested in heaven, when the sun, your wonderful weapon, moves in the firmament; him you invest in the sky with cloud and rain; and then O clouds, the sweet rain falls. 4

The cloud-bearing winds harness their easy-going chariot, O Lord of light and bliss, for the emission of water, as a hero harnesses his war-car. The fellies of their chariot traverse different spheres of sky to distribute the rain. May you, therefore, O supreme rulers, shed upon us water from heaven. 5

O Lord of light and bliss, the cloud, through your will, roars in mighty and wonderful voice, indicative of radiance, and announcing abundant food; the cloud-bearing winds thoroughly invest the clouds with their well-planned devices and along with them, you two cause the purple and spotless sky to send down rain. 6

धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।
ऋतेन विश्वं भुवनं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम् ॥७॥

dhármaṇā mitrāvaruṇā vipaṣcitā vratá rakshethe ásurasya māyáyā | ṛiténa víṣvam bhúvanaṃ ví rājathaḥ sū́ryam ā́ dhattho diví cítryaṃ rátham || 7 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयोऽर्चनाना ऋषिः । मित्रावरुणौ देवते । (१-६) प्रथमादिषड्‌ृचामनुष्टुप्,
(७) सप्तम्याश्च पङ्क्तिश्छन्दसी ॥

॥२॥ वरुणं वो रिशादसमृचा मित्रं हवामहे । परि व्रजेव बाह्वोर्जगन्वांसा स्वर्णरम् ॥१॥
ता बाहवा सुचेतुना प्र यन्तमस्मा अर्चते । शेवं हि जार्यं वां विश्वासु क्षासु जोगुवे ॥२॥
यन्नूनमश्यां गतिं मित्रस्य यायां पथा । अस्य प्रियस्य शर्मण्यहिंसानस्य सश्चिरे ॥३॥
युवाभ्यां मित्रावरुणोपमं धेयामृचा । यद्ध क्षये मघोनां स्तोतॄणां च स्पूर्धसे ॥४॥
आ नो मित्र सुदीतिभिर्वरुणश्च सधस्थ आ । स्वे क्षये मघोनां सखीनां च वृधसे ॥५॥

64.

Váruṇaṃ vo riṣā́dasam ṛicā́ mitráṃ havāmahe | pári vrajéva bāhvór jaganvā́ṅsā svàrṇaram || 1 || tā́ bāhávā sucetúnā prá yantam asmā árcate | ṣévam hí jāryàṃ vāṃ víṣvāsu kshā́su jóguve || 2 || yán nūnám aṣyā́ṃ gátim mitrásya yāyām pathā́ | ásya priyásya ṣármaṇy áhiṅsānasya saṣcire || 3 || yuvā́bhyām mitrāvaruṇopamáṃ dheyām ṛicā́ | yád dha ksh//áye maghónāṃ stotṝṇā́ṃ ca spūrdhā́se || 4 || ā́ no mitra sudītíbhir váruṇaṣ ca sadhástha ā́ | své kshá́ye maghónāṃ sákhīnāṃ ca vṛidhā́se || 5 ||

O Sapient Lord of light and bliss, by your law, you afford protection to your sacred determinations, and with the help of vital devices, and law and order you illumine the entire universe, you as well sustain the refulgent vehicle, in the sky. 7

64

We invoke you, O Lord of light and bliss, the dispeller of darkness, with this hymn, you encompass round the entire realm of light, as if with penfold of your arms. 1

May you stretch out your arms with loving kindness unto this man who adores you. I shall also be singing forth your glory and liberality in all lands. 2

That I may now move in the right direction, may I proceed by the path shown by the Lord, the divine friend of all; for every one gets protection under the charge of this affectionate friend who harms us not. 3

May I, through my devotion, obtain from you, O Lord of light and bliss, such enviable wealth, that is found in the homes of rich and devout people. 4

Come, O Lord of light; Come O Lord of bliss, with your fair splendour to our assembly, and augment the prosperity of the affluent devotee and of those who are your friends in their respective spheres. 5

युवं नो येषु वरुण क्षत्रं बृहच्च बिभृथः । उरु णो वाजसातये कृतं राये स्वस्तये ॥६॥
उच्छन्त्यां मे यजता देवक्षत्रे रुशद्गवि ।
सुतं सोमं न हस्तिभिरा पड्भिर्धावतं नरा बिभ्रतावर्चनानसम् ॥७॥

yuvám no yéshu varuṇa kshatrám bṛihác ca bibhṛitháḥ | urú ṇo vā́jasātaye kṛitáṃ rāyé svastáye || 6 || ucchántyām me yajatā́ devákshatre rúṣadgavi | sutáṃ sómaṃ ná hastíbhir ā́ paḍbhír dhāvataṃ narā bíbhratāv arcanā́nasam || 7 ||

(६५) पञ्चषष्टितमं सूक्तम्

(१-६) षड्ृचस्यास्य सूक्तस्यात्रेयो रातहव्य ऋषिः । मित्रावरुणौ देवते । (१-५) प्रथमादिपञ्चर्चामनुष्टुप्, (६) षष्ठ्याश्च पङ्क्तिश्छन्दसी ॥

॥३॥ यश्चिकेत स सुक्रतुर्देवत्रा स ब्रवीतु नः । वरुणो यस्य दर्शतो मित्रो वा वनते गिरः ॥१॥
ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा । ता सत्पती ऋतावृध ऋतावाना जनेजने ॥२॥
ता वामियानोऽवसे पूर्वा उप ब्रुवे सचा । स्वश्वासः सु चेतुना वाजाँ अभि प्र दावने ॥३॥
मित्रो अंहोश्चिदादुरु क्षयाय गातुं वनते । मित्रस्य हि प्रतूर्वतः सुमतिरस्ति विधतः ॥४॥

65.

Yáṣ cikéta sá sukrátur devatrā́ sá bravītu naḥ | váruṇo yásya darṣató mitró vā vánate gíraḥ || 1 || tā́ hí ṣréshṭhavarcasā rā́jānā dīrghaṣrúttamā | tā́ sátpatī ṛitāvṛídha ṛitā́vānā jáne-jane || 2 || tā́ vām iyānó 'vase pū́rvā úpa bruve sácā | sváṣvāsaḥ sú cetúnā vā́jāñ abhí prá dāváne || 3 || mitró aṅhóṣ cid ā́d urú ksháyāya gātúṃ vanate | mitrásya hí pratū́rvataḥ sumatír ásti vidhatáḥ || 4 ||

O Lord of light and bliss, may you bring us strength and abundant food in response of our those praises, which we offer. May you be largely bountiful to us in strength, prosperity, and well-being. 6

When morning flashes, may you, O holy ones, hasten to come at the realm, where bright rays shine, propitious to worshipper. May you come with your speedy legs here to my place of divine worship, where devotional love is being expressed. 7

65

He who knows Him is really the performer of noble deeds. Let him communicate that knowledge to us in the assembly of learned people. His praise songs alone are accepted by Lord of bliss and Lord of light. 1

The twin-Lord (the Lord of light and bliss) is verily excelling in radiance, the royal-pair, who hears (our prayers) from greatest distances Lord of the virtuous, strengthener of eternal laws and preserver of truth in each individual man. 2

O eternal twin-divine, approaching you, I invoke you together for protection. Possessed of good speed, we call on you to give us strength. 3

Lord of light grants occasions and assistance for improvement to the sinful even. For verily he, who performs worship and struggles with ignorance, obtains favour from this Lord of light. 4

वयं मित्रस्यावसि स्याम सप्रथस्तमे । अनेहसस्त्वोतयः सत्रा वरुणशेषसः ॥५॥
युवं मित्रेमं जनं यतथः सं च नयथः ।
मा मघोनः परि ख्यतं मो अस्माकमृषीणां गोपीथे न उरुष्यतम् ॥६॥

vayám mitrásyā́vasi syā́ma saprā́thastame | anehā́sas tvótayaḥ satrā́ váruṇaśeshasaḥ || 5 || yuvám mitremám jánam yátathaḥ sám ca nayathaḥ | mā́ maghónaḥ pári khyatam mó asmā́kam ṛíshīṇām gopīthé na urushyatam || 6 ||

(६६) षट्षष्टितमं सूक्तम्

(१-६) षड्‌चस्यास्य सूक्तस्यात्रेयो रातहव्य ऋषिः । मित्रावरुणौ देवते । अनुष्टुप् छन्दः ॥

॥४॥ आ चिकितान सुक्रतू देवौ मर्त रिशादसा । वरुणाय ऋतपेशसे दधीत प्रयसे महे ॥१॥
ता हि क्षत्रमविह्रुतं सम्यगसुर्य१माशाते । अध व्रतेव मानुषं स्व१र्ण धायि दर्शतम् ॥२॥
ता वामेषे रथानामुर्वीं गव्यूतिमेषाम् । रातहव्यस्य सुष्टुतिं दधृक्स्तोमैर्मनामहे ॥३॥
अधा हि काव्या युवं दक्षस्य पूर्भिरद्भुता । नि केतुना जनानां चिकेथे पूतदक्षसा ॥४॥

66.

Ā́ cikitāna sukrátū devaú marta riśā́dasā | váruṇāya ṛitápeśase dadhītá práyase mahé || 1 || tā́ hí kshatrám ávihrutam samyág asuryàm ā́śāte | ádha vratéva mā́nusham svàr ṇá dhāyi darśatám || 2 || tā́ vām éshe ráthānām urvím gávyūtim eshām | rātáhavyasya sushṭutim dadhṛík stómair manāmahe || 3 || ádhā hí kā́vyā yuvám dákshasya pūrbhír adbhutā | ní ketúnā jánānām cikéthe pūtadakshasā || 4 ||

May we ever remain under the blissful Lord's shelter that extends to utmost distance. May we, the sons of blissful Lord, ever remain unmenaced and be guarded by your care. 5

May you, O Lord of light and bliss, urge this man on and to one end direct his ways of life. Deny us not when we are rich, and those of us who are the sons of seers. May you protect us in the presenting of the homage. 6

66

O wise sage, adore this twin-Lord, the performer of noble deeds and the destroyer of foes. May you offer homage to the mighty Lord of bliss, the same as the Lord of light for his delight. 1

For the twin-Lord possesses irresistible evil-subduing strength, in full perfection, and therefore the holy worship, the fire-altar, has been established among men and has been made beautiful as the sun in the sky. 2

We glorify you the twin-Lord (of light and bliss), that your chariots may travel to long distances in front of ours, blessing the pious prayers of the offerer of homage through his hymns. 3

Now, O adorable and wonderful twin-Lord, propitiated by the former praises of your worshipper, O possessor of pure vigour, approve the praises of these devotees with favour. 4

तदृतं पृथिवि बृहच्छ्रवएष ऋषीणाम् । ज्रयसानावरं पृथ्वति क्षरन्ति यामभिः ॥५॥
आ यद्वामीयचक्षसा मित्र वयं च सूरयः । व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये ॥६॥

tád ṛitám pṛithivi bṛihác chravaëshá ríshīṇām | jrayasānáv áram pṛithv áti ksharanti yā́mabhiḥ || 5 || ā́ yád vām īyacakshasā mítra vayáṃ ca sūráyaḥ | vyáćishṭhe bahupā́yye yátemahi svarā́jye || 6 ||

(६७) सप्तषष्टितमं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयो यजत ऋषिः । मित्रावरुणौ देवते । अनुष्टुप् छन्दः ॥

॥५॥ बळित्था देव निष्कृतमादित्या यजतं बृहत् । वरुण मित्रार्यमन्वर्षिष्ठं क्षत्रमाशाथे ॥१॥
आ यद्योनिं हिरण्ययं वरुण मित्र सदथः । धर्तारा चर्षणीनां यन्तं सुम्नं रिशादसा ॥२॥
विश्वे हि विश्ववेदसो वरुणो मित्रो अर्यमा । व्रता पदेव सश्चिरे पान्ति मर्त्यं रिषः ॥३॥
ते हि सत्या ऋतस्पृश ऋतावानो जनेजने । सुनीथासः सुदानवोंऽहोश्चिदुरुचक्रयः ॥४॥
को नु वां मित्रास्तुतो वरुणो वा तनूनाम् । तत्सु वामेषते मतिरत्रिभ्य एषते मतिः ॥५॥

67.

Báḷ itthā́ deva nishkṛitám ā́dityā yajatám bṛihát | váruṇa mítrāryaman várshishṭhaṃ kshatrám āṣāthe || 1 || ā́ yád yónim hiraṇyáyaṃ váruṇa mítra sádathaḥ | dhartā́rā carshaṇīnā́ṃ yantáṃ sumnáṃ riṣādasā || 2 || víṣve hí viṣvá-vedaso váruṇo mitró aryamā́ | vratā́ padéva saṣcire pā́nti mártyaṃ rishā́ḥ || 3 || té hí satyā́ ṛitaspṛ́íṣa ṛitā́vāno jáne-jane | sunīthā́saḥ sudā́navo 'ṅhóṣ cid urucákrayaḥ || 4 || kó nú vām mitrā́stuto váruṇo vā tanū́nām | tát sú vām éshate matír átribhya éshate matíḥ || 5 ||

O earth, this is a sublime law that you reward the sages, who toil for fame. The wide-spreading twin-divine powers are here. They come with ample and over-flowing water. 5

We and the devout invoke you, O far-seeing Lord of light and bliss, we strive to reach the realm you rule, which is spacious and well-protected. 6

67

O divine forces of infinity, light, sun, ocean and law, it is true that you have obtained super-most, adorable, vast and exceeding strength, set apart for you. 1

When, O twin-Lord of light and bliss, supporter of men, destroyer of evils, you are in your brilliant causal form, you bring perfect happiness. 2

The triple-Lord, of the functions of enlightenment, of bliss and of the maintenance of universal order is possessed of omniscience. He supervises all our sacred activities, as if functioning in His diverse offices and protects the worshipper from the malignant. 3

Verily, He in his triple functions is an embodiment of truth, ordainer of law and order, protector of holy rites among men. He is leader, liberal donor, and deliverer from distress. 4

In which function of yours, O twin-Lord of light and bliss, your merit not our praise. Therefore our thoughts always tend towards you,—the thoughts of even the sages, above three-fold miseries. 5

(६८) अष्टषष्टितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयो यजत ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

॥६॥ प्र वो॑ मि॒त्राय॑ गायत॒ वरु॑णाय वि॒पा गि॒रा । महि॑क्षत्रावृ॒तं बृ॒हत् ॥१॥
स॒म्राजा॒ या घृ॒तयो॑नी मि॒त्रश्चो॒भा वरु॑णश्च । दे॒वा दे॒वेषु॑ प्रश॒स्ता ॥२॥
ता नः॑ शक्तं॒ पार्थि॑वस्य म॒हो रा॒यो दि॒व्यस्य॑ । महि॑ वां क्ष॒त्रं दे॒वेषु॑ ॥३॥
ऋ॒तमृ॒तेन॒ सप॑न्तेषि॒रं दक्ष॑माशाते । अ॒द्रुहा॑ दे॒वौ व॑र्धेते ॥४॥
वृ॒ष्टिद्या॑वा री॒त्या॑पेष॒स्पती॒ दानु॑मत्याः । बृ॒हन्तं॒ गर्त॑माशाते ॥५॥

68.

Prá vo mitrā́ya gāyata váruṇāya vipā́ girā́ | máhikshatrāv ṛitám bṛihát || 1 || samrā́jā yā́ ghṛitáyonī mitrás cobhā́ váruṇas ca | devā́ devéshu prasastā́ || 2 || tā́ naḥ saktam pā́rthivasya mahó rāyó divyásya | máhi vāṃ kshatrám devéshu || 3 || ṛitám ṛiténa sápanteshirám dáksham āsāte | adrúhā devaú vardhete || 4 || vṛishṭídyāvā rītyā̀peshás pátī dā́numatyāḥ | bṛihántaṃ gártam āsāte || 5 ||

(६९) एकोनसप्ततितमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेय उरुचक्रिर्ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥७॥ त्री रो॑च॒ना व॑रुण॒ त्रीँरु॒त द्यून्त्रीणि॑ मित्र धारयथो॒ रजां॑सि ।
वा॒वृ॒धा॒ना॒व॒मतिं॑ क्ष॒त्रि॒यस्यानु॑ व्र॒तं रक्ष॑माणावजु॒र्यम् ॥१॥
इरा॑वतीर्वरुण धे॒नवो॑ वां॒ मधु॑मद्वां॒ सिन्ध॑वो मित्र दुह्रे ।
त्रय॑स्तस्थुर्वृष॒भास॑स्तिसृ॒णां धि॒षणा॑नां रेतो॒धा वि द्यु॒मन्तः॑ ॥२॥

69.

Trí rocanā́ varuṇa trī́ṃr utá dyū́n trī́ṇi mitra dhārayatho rájāṅsi | vāvṛidhānā́v amátiṃ kshatríyasyā́nu vratáṃ rákshamāṇāv ajuryám || 1 || írāvatīr varuṇa dhenávo vāṃ mádhumad vāṃ síndhavo mitra duhre | tráyas tasthur vṛishabhā́sas tisṛiṇā́ṃ dhishánānāṃ retodhā́ ví dyumántaḥ || 2 ||

68

Sing loud an inspired song to the twin-Lord of light and bliss. O mighty Lord, you are Truth, you are Great. 1

The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces. 2

He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties. 3

Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile. 4

With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position. 5

69

O Lord of light and bliss, you uphold the three realms of light, the three heavens, the three regions of the earth, augmenting the force of the vigorous resplendent sun and guarding the order that lasts for ever. 1

O Lord of light and bliss, the cows are full of milk through your command; the rivers yield sweet water through your will, and there through you stand in the three world-spheres, three showerers, potent with genial moisture and splendid in their brightness. 2

प्रातर्देवीमदितिं जोहवीमि मध्यन्दिन उदिता सूर्यस्य ।
राये मित्रावरुणा सर्वतातेळे तोकाय तनयाय शं योः ॥३॥
या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।
न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥४॥

prātár devī́m áditiṃ johavīmi madhyáṃdina úditā sū́ryasya | rāyé mitrāvaruṇā sarvátātéḷe tokā́ya tánayāya śáṃ yóḥ || 3 || yā́ dhartā́rā rájaso rocanásyotādityā́ divyā́ pā́rthivasya | ná vāṃ devā́ amṛ́tā ā́ minanti vratā́ni mitrā-varuṇā dhruvā́ṇi || 4 ||

(७०) सप्ततितमं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्यात्रेय उरुचक्रिर्ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

॥८॥ पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण । मित्र वंसि वां सुमतिम् ॥१॥
ता वां सम्यगद्रुह्वाणेषमश्याम धायसे । वयं ते रुद्रा स्याम ॥२॥
पातं नो रुद्रा पायुभिरुत त्रायेथां सुत्रात्रा । तुर्याम दस्यून्तनूभिः ॥३॥
मा कस्याद्भुतक्रतू यक्षं भुजेमा तनूभिः । मा शेषसा मा तनसा ॥४॥

70.

Purūrúṇā cid dhy ásty ávo nūnáṃ vāṃ varuṇa | mítra váṅsi vāṃ sumatím || 1 || tā́ vāṃ samyág adruhvāṇéshham asyāma dhā́yase | vayáṃ té rudrā syāma || 2 || pātáṃ no rudrā pāyúbhir utá trāyethāṃ sutrātrā́ | turyā́ma dásyūn tanū́bhiḥ || 3 || mā́ kásyādbhutakratū yakshám bhujemā ta-nū́bhiḥ | mā́ śéshasā mā́ tánasā || 4 ||

I invoke the divine and bright infinite at dawn, and at mid-day, when the sun is high. I worship you, O Lord of light and bliss, at all seasons, for the sake of riches, progeny, prosperity and happiness. 3

I worship you, the luminous twin-divine, upholder of the celestial and terrestrial world, and the immortal Lord of light and bliss, who never impairs his everlasting statutes. 4

70

O Lord of light and bliss, your protection extends far and wide. May I obtain your kind favour. 1

O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever remain in your grace, O cosmic vital powers. 2

Protect us with your protections, preserve us with kind preservation. May we with our physical strength overcome the wicked. 3

O the twin-Lord, the worker of wondrous deeds, let us not depend upon the charity of any one else; may we, our sons and grandsons, all rely on our own efforts. 4

(७१) एकसप्ततितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्यात्रेयो बाहुवृक्त ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

॥१॥ आ नो गन्तं रिशादसा वरुण मित्र बर्हणा । उपेमं चारुमध्वरम् ॥१॥
विश्वस्य हि प्रचेतसा वरुण मित्र राजथः । ईशाना पिप्यतं धियः ॥२॥
उप नः सुतमा गतं वरुण मित्र दाशुषः । अस्य सोमस्य पीतये ॥३॥

71.

Á no gantam riṣādasā váruṇa mítra barháṇā | úpemám cā́rum adhvarám || 1 || víṣvasya hí pracetasā váruṇa mítra rā́jathaḥ | īṣāná pipyatam dhíyaḥ || 2 || upá naḥ sutám á́ gatam váruṇa mítra dāṣúshaḥ | asya sómasya pītáye || 3 ||

(७२) द्विसप्ततितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्यात्रेयो बाहुवृक्त ऋषिः । मित्रावरुणौ देवते । उष्णिक् छन्दः ॥

॥१२॥ आ मित्रे वरुणे वयं गीर्भिर्जुहुमो अत्रिवत् । नि बर्हिषि सदतं सोमपीतये ॥१॥
व्रतेन स्थो ध्रुवक्षेमा धर्मणा यातयज्जना । नि बर्हिषि सदतं सोमपीतये ॥२॥
मित्रश्च नो वरुणश्च जुषेतां यज्ञमिष्टये । नि बर्हिषि सदतां सोमपीतये ॥३॥

72.

Á mitré váruṇe vayám gīrbhír juhumo atrivát | ní barhíshi sadatam sómapītaye || 1 || vraténa stho dhruvákshemā dhármaṇā yātayájjanā | ni barhíshi — || 2 || mitrás ca no váruṇaṣ ca jushétam yajñám ishṭáye | ní barhíshi sadatām sómapītaye || 3 ||

71

O twin-Lord of light and bliss, scatterer of foes, destroyer of enemies, come to this our accessible sacrifice. 1

Sagacious twin-Lord of light and bliss, you reion over all; may you bestow fulness, O Lord, to our intellects. 2

Come, O Lord of light and bliss, to our effused libation, to cherish devotional love of the offerer. 3

72

We invoke Lord of light and bliss with hymns, like our threefold-free sages. May you enshrine our heart and accept our devotional love. 1

O inspirer of people, you are steady in your undertakings. May you enshrine our heart and accept our devotional love. 2

May Lord of light and bliss, accept and bless our worship for the fulfilment of our wishes, and enshrine our hearts and accept our devotional love. 3

[अथ षष्ठोऽनुवाकः ॥]

(७३) त्रिसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः पौर ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥११॥ यदद्य स्थः परावति यदर्वावत्यश्विना । यद्वा पुरू पुरुभुजा यदन्तरिक्ष आ गतम् ॥१॥
इह त्या पुरुभूतमा पुरू दंसांसि बिभ्रता । वरस्या याम्यध्रिगू हुवे तुविष्टमा भुजे ॥२॥
ईर्मान्यद्वपुषे वपुश्चक्रं रथस्य येमथुः । पर्यन्या नाहुषा युगा मह्ना रजांसि दीयथः ॥३॥
तदू षु वामेना कृतं विश्वा यद्वामनु ष्टवे । नाना जातावरेपसा समस्मे बन्धुमेयथुः ॥४॥
आ यद्वां सूर्या रथं तिष्ठद्रघुष्यदं सदा । परि वामरुषा वयो घृणा वरन्त आतपः ॥५॥

73

Yád adyá sthấḥ parāváti yád arvāváty aṣvinā | yád vā purū́ purubhujā yád antáriksha ā́ gatam || 1 || ihá tyā́ purubhū́tamā purū́ dáṅsāṅsi bíbhratā | varasyā́ yāmy ádhrigū huvé tuvíshṭamā bhujé || 2 || īrmā́nyad vápushe vápuṣ cakrám ráthasya yemathuḥ | páry anyā́ nā́hushā yugā́ mahnā́ rájāṅsi dīyathaḥ || 3 || tád ū shú vām enā́ kṛitáṃ víṣvā yád vām ánu shṭáve | nā́nā jātā́v arepásā sám asmé bándhum éyathuḥ || 4 || ā́ yád vāṃ sūryā́ ráthaṃ tíshṭhad raghushyádaṃ sádā | pári vām arushā́ váyo ghṛiṇā́ varanta ātápaḥ || 5 ||

॥१२॥ युवोरत्रिश्चिकेतति नरा सुम्नेन चेतसा ।
घर्मं यद्वामरेपसं नासत्यास्ना भुरण्यति ॥६॥
उग्रो वां ककुहो ययिः शृण्वे यामेषु संतनिः ।
यद्वां दंसोभिरश्विनात्रिर्नराववर्तति ॥७॥

yuvór átriṣ ciketati nárā sumnéna cétasā | gharmáṃ yád vām arepásaṃ nā́satyāsnā́ bhuraṇyáti || 6 || ugró vāṃ kakuhó yayíḥ ṣṛiṇvé yā́meshu saṃtaníḥ | yád vāṃ dáṅsobhir aṣvinā́trir narāvavártati || 7 ||

73

Whether, O twin-divines, sustainers of many, you are at present far remote or near at hand, or whether you are (roaming) in many places, or are in mid-air, may you please come here. 1

I invoke you for protection, hither, O widely-spread out ones, accomplisher of many great acts, most excellent, irresistible; and the mightiest. 2

You have fixed one luminious wheel of your car, the sun, for illumination while with the other you revolve in the spheres to regulate the time measure, for reckoning the age of men. 3

O the universally accepted twins, may my praise, recited to extol you be agreeable as offered. And may you, who are severally born, and are spotless show brotherly spirit to us. 4

When dawn, the daughter of the sun, ascends your rapidly-moving vehicle, then bright-waving, red-bird-like resplendent rays encompass you. 5

The three-fold free sage extols your benevolence with delightful attitude, O ever-true leaders, since through his praise of you, he fully comprehends the meaningfulness of the innocuous nature of this heat. 6

Your strong, lofty, swift and ever-progressing beams are ever since renowned to help us in all our benevolent works. O twin-divines, the best guides you ever rescue the three-fold free person by your acts. 7

मध्व ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी ।
यत्समुद्राति पर्षथः पक्वाः पृक्षो भरन्त वाम् ॥८॥
सत्यमिद्वा उ अश्विना युवामाहुर्मयोभुवा ।
ता यामन्यामहूतमा यामन्ना मृळयत्तमा ॥९॥
इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शंतमा ।
या तक्षाम रथाँ इवावोचाम बृहन्नमः ॥१०॥

mádhva ū shú madhūyuvā rúdrā síshakti pipyúshī | yát samudráti párshathaḥ pakváḥ príksho bharanta vām || 8 || satyám íd vá u aṣvinā yuvám āhur mayobhúvā | tá yáman yāmahútamā yámann á mṛiḷayáttamā || 9 || imá bráhmāṇi várdhanāṣvíbhyāṃ santu ṣáṃtamā | yá tákshāma ráthāñ ivávocāma bṛihán námaḥ || 10 ||

(७४) चतुःसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः पौर ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥१३॥

कुष्ठो देवावश्विनाद्या दिवो मनावसू ।
तच्छ्रवथो वृषण्वसू अत्रिर्वामा विवासति ॥१॥
कुह त्या कुह नु श्रुता दिवि देवा नासत्या ।
कस्मिन्ना यतथो जने को वां नदीनां सचा ॥२॥

74.

Kúshṭho devāv aṣvinādyá divó manāvasū | tác chravatho vṛishaṇvasū átrir vām á vivāsati || 1 || kúha tyá kúha nú ṣrutá diví devá násatyā | kásminn á yatatho jáne kó vāṃ nadínāṃ sácā || 2 ||

O cosmic vital principles, lovers of dedicated devotion our exhilarating sweet prayers wait on you, when you traverse the limits of the firmament, and our prepared viands of the sacrifice support you. 8

O twin-divines, truly they call you the bestowers of happiness. May you be, when earnestly invoked, most prompt to hear and be gracious at our sacrifice. 9

May these praises exalting the twin-divines, be most pleasing to them. These praises are fashioned by us like a designed vehicle and we recite them aloud with fervent adoration. 10

74

O kind hearted twin-divines, who have today come from heaven upon the earth. O liberal showerers, the fully-detached sage invites you to come; may you listen to him. 1

Where is the pair of reputed divine, ever-true ones (the twin-divines)? Where are they heard of in heaven? To what worshipper do you strive to come? Who of your suppliants is with you? 2

कं या॑थः॒ कं ह॑ गच्छथः॒ कमच्छा॑ युञ्जाथे॒ रथ॑म् ।
कस्य॒ ब्रह्मा॑णि रण्यथो व॒यं वा॑मुश्मसी॒ष्टये॑ ॥३॥
पौ॒रं चि॒द्ध्यु॑द॒प्रुतं॒ पौर॑ पौ॒राय॒ जिन्व॑थः ।
यदीं॑ गृभी॒तता॑तये सिं॒हमि॑व द्रु॒हस्प॒दे ॥४॥
प्र च्यवा॑नाज्जुजु॒रुषो॑ व॒व्रिमत्कं॒ न मु॑ञ्चथः ।
युवा॒ यदी॑ कृ॒थः पुन॒रा काम॑मृण्वे व॒ध्वः॑ ॥५॥

káṃ yāthaḥ káṃ ha gachathaḥ **kám** áchā yuñjāthe rátham | kásya bráhmāṇi raṇyatho vayáṃ vām uṣmasīshṭáye || 3 || paurám cid dhy ùdaprútam paúra paurā́ya jínvathaḥ | yád īṃ gribhītátātaye siṅhám iva druhás padé || 4 || prá cyávānāj jujurúsho vavrím átkaṃ ná muñcathaḥ | yúva yádī krithāḥ púnar ā́ kā́mam riṇve vadhvàḥ || 5 ||

॥१४॥

अस्ति॒ हि वा॑मि॒ह स्तो॒ता स्मसि॑ वां सं॒दृशि॑ श्रि॒ये ।
नू श्रु॒तं म॒ आ ग॑त॒मवो॑भिर्वाजिनीवसू ॥६॥
को वा॑म॒द्य पु॑रू॒णामा व॑व्ने॒ मर्त्या॑नाम् ।
को विप्रो॑ विप्रवाहसा॒ को य॒ज्ञैर्वा॑जिनीवसू ॥७॥
आ वां॒ रथो॒ रथा॑नां॒ येष्ठो॑ यात्वश्विना ।
पु॒रू चि॑दस्म॒युस्ति॒र आ॑ङ्गू॒षो मर्त्ये॒ष्वा ॥८॥

ásti hí vām ihá stotá smási vāṃ saṃdríṣi ṣriyé | **nū́ ṣrutám** ma ā́ gatam ávobhir vājinīvasū || 6 || kó vām **adyá purūṇā́m** ā́ vavne mártyānām | kó vípro vipravāhasā **kó yajñaír** vājinīvasū || 7 || ā́ vāṃ rátho ráthānāṃ yéshṭho yātv **aṣvinā** | purū́ cid asmayús tirá āṅgūshó mártyeshv ā́ || 8 ||

Whom do you visit? Whom do you approach? To go to whom do you harness your car? By whose prayers are you pleased? We are anxious for your arrival. 3

O twin-divines, the citizen, may you send to the city-seers, the clouds, fully-loaded with water. May you drive them to him who is engaged in sacred acts, as hunters chase a lion in a forest. 4

You the twin-surgeons and physicians, are capable of stripping off like a cuirass the aged skins from the worn-out bodies of a decrepit devotee and rejuvenating him to attractive features alluring to ladies. 5

Here is the devotee, who glorifies you both. May we ever remain in your presence to attain prosperity, O rich in food and wealth. May you hear our prayers and come hither with your protections. 6

O twin-divines, affluent in food, and adored by enlightened, who among many mortals, has been wise to propitiate you the best? Who offers reverence to you with full faith and who propitiates you by sacrifice. 7

May your swift vehicle come hither well-disposed to us, O twin-divines the discomfiter of numerous adversaries and glorified among men. 8

शम् ऊ षु वां मधूयुवास्माकमस्तु चर्कृतिः ।
अर्वाचीना विचेतसा विभिः श्येनेव दीयतम् ॥९॥
अश्विना यद्ध कर्हि चिच्छुश्रूयातमिमं हवम् ।
वस्वीरू षु वां भुजः पृञ्चन्ति सु वां पृचः ॥१०॥

ṣám ū shú vām madhūyuvàsmā́kam astu carkṛitíḥ | arvācīnā́ vicetasā víbhiḥ ṣyenéva dīyatam || 9 || áṣvinā yád dha kárhi cic chuṣrūyā́tam imám hávam | vásvīr ū shú vām bhújaḥ pṛiñcánti sú vām pṛícaḥ || 10 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयोऽवस्युर्ऋषिः । अश्विनौ देवते । पङ्क्तिश्छन्दः ॥

॥१५॥ प्रति प्रियतमं रथं वृषणं वसुवाहनम् ।
स्तोता वामश्विनावृषिः स्तोमेन प्रति भूषति माध्वी मम श्रुतं हवम् ॥१॥
अत्यायातमश्विना तिरो विश्वा अहं सना ।
दस्रा हिरण्यवर्तनी सुषुम्ना सिन्धुवाहसा माध्वी मम श्रुतं हवम् ॥२॥
आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम् ।
रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम् ॥३॥
सुष्टुभो वां वृषण्वसू रथे वाणीच्याहिता ।
उत वां ककुहो मृगः पृक्षः कृणोति वापुषो माध्वी मम श्रुतं हवम् ॥४॥

75.

Práti priyátamam rátham vríshaṇam vasuvā́hanam | stotā́ vām aṣvināv ṛíshi stómena práti bhūshati mā́dhvī máma ṣrutam hávam || 1 || atyā́yātam aṣvinā tiró víṣvā ahám sánā | dásra híraṇyavartanī súshumnā síndhuvāhasā mā́dhvī máma — || 2 || ā́ no rátnāni bíbhratāv áṣvinā gáchatam yuvám | rúdrā híraṇyavartanī jūshāṇā́ vājinīvasū mā́dhvī máma — || 3 || sushṭúbho vām vṛishaṇvasū ráthe vā́ṇīcy ā́hitā | utá vām kakuhó mṛigáḥ pṛíkshaḥ kṛiṇoti vāpushó mā́dhvī máma — || 4 ||

May our repeated adoration of you two, O lovers of homage, be conducive to us and bring happiness. May you, exceeding in wisdom, descend hitherward with fast moving wings, swift as a falcon. 9

O twin-divines, wherever you may be, hear this invocation. The excellent sacrificial offerings, mixed and prepared are for you. 10

75

The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation. 1

Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation. 2

O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation. 3

O showerers of wealth, the praise of your worshipper is addressed to your chariot. This sincere devoted distinguished seeker, of good physique, offers sacrificial food to you as well. O lovers of sweetness, hear my invocation. 4

बोधिन्मनसा रथ्येषिरा हवनश्रुता ।
विभिश्च्यवानमश्विना नि याथो अद्वयाविनं माध्वी मम श्रुतं हवम् ॥५॥

bodhínmanasā rathyèshirá havanaṣrútā | víbhiṣ cyávānam aṣvinā ní yātho ádvayāvinam mádhvī máma — || 5 ||

॥१६॥ आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः ।
वयो वहन्तु पीतये सह सुम्नेभिरश्विना माध्वी मम श्रुतं हवम् ॥६॥
अश्विनावेह गच्छतं नासत्या मा वि वेनतम् ।
तिरश्चिदर्यया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवम् ॥७॥

ấ vām̐ narā manoyújó 'ṣvāsaḥ prushitápsavaḥ | váyo vahantu pītáye sahá sumnébhir aṣvinā mádhvī máma — || 6 || áṣvināv éhá gachatam nāsatyā mā́ ví venatam | tiráṣ cid aryayá pári vartír yātam adābhyā mádhvī máma — || 7 ||

अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पती ।
अवस्युमश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवम् ॥८॥
अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः ।
अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवम् ॥९॥

asmín yajñé adābhyā jaritáram ṣubhas patī | avasyúm aṣvinā yuvám gṛiṇántam úpa bhūshatho mádhvī máma — || 8 || ábhūd ushá rúṣatpaṣur ágnír adhāyy ṛitvíyaḥ | áyoji vām vṛishaṇvasū rátho dasrāv ámartyo mádhvī máma — || 9 ||

O twin-divines, swift-moving, watchful in spirit, listeners to invocations, may you, borne in cars, hasten with your steeds to the single-purposed inquisitive seer. O lovers of sweetness, hear my invocation. 5

O twin-divines, leaders, may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to accept devotional love. O lovers of sweetness, hear my invocation. 6

O ever-true, invincible, twin-divines, lovers of sweetness, come here, be not unpropitious. May you come from hidden regions to the place of worship. O lovers of sweetness, hear my invocation. 7

O invincible twin-divines, inspirers of benevolent deeds and thoughts, may you come and stand at this sacrifice, by the side of the singer, who longs for his protection, and lauds you both. O lovers of sweetness, hear my invocation. 8

The dawn has come, the fire ritual of the season, blazing with the oblation, has been placed upon the altar. O showerers of wealth and subduers of foes, your immortal chariot has been harnessed. O lovers of sweetness, hear my invocation. 9

(७६) षट्सप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१७॥ आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः ।
अर्वाञ्चा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ ॥१॥
न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह ।
दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्तिं दाशुषे शम्भविष्ठा ॥२॥
उता यातं संगवे प्रातरह्नो मध्यंदिन उदिता सूर्यस्य ।
दिवा नक्तमवसा शंतमेन नेदानीं पीतिरश्विना ततान ॥३॥

76.

Ā bhāty agnír ushásām ánīkam úd víprāṇāṃ devayā́ vā́co asthuḥ | arvā́ñcā nūnáṃ rathyehá yātam pīpivā́ṅsam aṣvinā gharmám ácha || 1 || ná saṃskṛitám prá minīto gá-mishṭhā́nti nūnám aṣvínópastutehá | dívābhipitvé 'vasā́ga-mishṭhā práty ávartiṃ dāṣúshe ṣámbhavishṭhā || 2 || utá yātaṃ saṃgavé prātár áhno madhyáṃdina úditā sū́ryasya | dívā náktam ávasā ṣáṃtamena nédā́nīm pītír aṣvínā́ tatāna || 3 ||

इदं हि वां प्रदिवि स्थानमोक इमे गृहा अश्विनेदं दुरोणम् ।
आ नो दिवो बृहतः पर्वतादाद्भ्यो यातमिषमूर्जं वहन्ता ॥४॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥५॥

idáṃ hí vām pradívi sthánam óka imé gṛihā́ aṣvine-dáṃ duroṇám | ā́ no divó bṛihatáḥ párvatād ā́dbhyó yātam ísham ū́rjaṃ váhantā || 4 || sám aṣvínor — || 5 ||

76

The fire-divine (or the sun) lights up the face of the dawns. The devout singers have started chanting pious their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice. 1

They harm not our well-accomplished sacrifice. O twin-divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protections against destitution. May you be prompt to bestow happiness upon the donor of the offering. 2

Whether you come at the milking time of the cattle, at the dawn of day, or at noon, when the sun is high, or by day or by night, come with felicitous protection. The recitation not only now, the twin-divines have always been welcome to the draught of devotional offers. 3

This home, O twin-divines, is your ancient abode; these are your mansions, this has been your dwelling. May you come from the vast firmament, overspread by clouds loaded with water, bringing to us food and strength. 4

May we be united with the twin-divines by their heartening protection, which is the source of happiness and guide to progress. May you bestow upon us, O immortals, wealth, posterity, and all auspicious things. 5

(७७) सप्तसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१८॥ प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुषः पिबातः ।
प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः ॥१॥
प्रातर्यजध्वमश्विना हिनोत न सायमस्ति देवया अजुष्टम् ।
उतान्यो अस्मद्यजते वि चावः पूर्वःपूर्वो यजमानो वनीयान् ॥२॥
हिरण्यत्वङ्मधुवर्णो घृतस्नुः पृक्षो वहन्ना रथो वर्तते वाम् ।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥३॥

77.

Prātaryávāṇā prathamā́ yajadhvam purā́ gṛ́dhrād árarushaḥ pibātaḥ | prātár hí yajñám aṣvínā dadhāte prá ṣaṅsanti kaváyaḥ pūrvabhā́jaḥ || 1 || prātár yajadhvam aṣvínā hinota ná sāyám asti devayā́ ájushṭam | utā́nyó asmád yajate ví cā́vaḥ pū́rvaḥ-pūrvo yájamāno vánīyān || 2 || híraṇyatvaṅ mádhuvarṇo ghṛtásnuḥ pṛ́ksho váhann ā́ rátho vartate vām | mánojavā aṣvinā vā́taraṅhā yénātiyāthó duritā́ni víṣvā || 3 ||

यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वो ररते विभागे ।
स तोकमस्य पीपरच्छमीभिरनूर्ध्वभासः सदमित्तुतुर्यात् ॥४॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥५॥

yó bhū́yishṭhaṃ nā́satyābhyāṃ vivésha cánishṭham pitvó rárate vibhāgé | sá tokám asya pīparac chámībhir ánūrdhvabhāsaḥ sádam ít tuturyāt || 4 || sám aṣvínor — || 5 ||

77

Adore the two (the twin-divines), the first to come at early dawn. Let them relish the drink before the other greedy withholders get it, for the twin-divines verily claim the morning homage. The ancient sages extol them before the break of day. 1

Adore the twin-divines, at early dawn and offer them these oblations; the evening is not the time for adoring these divines, it is unacceptable to them. Beside ourselves, if another propitiates them, the worshipper, who is foremost would be most highly favoured. 2

O twin-divines, plated with gold, honey-tinted, water-shedding, laden with food, quick in speed as thought, rapid as the tempest, such a chariot of yours approaches wherewith you travel over all obstacles and obstructions. 3

He, who serves most often the ever-true twin-divines, gives to them the sweetest food at the offerings, and supplements all this with his dedicated works, secures, by his such actions, the welfare of his son, and he always has the advantage over them who enkindle no sacred fires. 4

May we be united with the twin-divines, and be blessed by their special protection, which is the source of happiness and the guide to progress. May you bestow upon us, O immortals, wealth and all auspicious things. 5

(७८) अष्टसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयः सप्तवध्रिर्ऋषिः । अश्विनौ देवते । (१-३) प्रथमादितृचस्योष्णिक्, (४) चतुर्थ्या ऋचस्त्रिष्टुप्, (५-९) पञ्चम्यादिपञ्चानाञ्चानुष्टुप् छन्दांसि ॥

॥१९॥ अश्विनावेह गच्छतं नासत्या मा वि वेनतम् । हंसाविव पततमा सुताँ उप ॥१॥
अश्विना हरिणाविव गौराविवानु यवसम् । हंसाविव पततमा सुताँ उप ॥२॥
अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये । हंसाविव पततमा सुताँ उप ॥३॥
अत्रिर्यद्वामवरोहन्नृबीसमजोहवीन्नाधमानेव योषा ।
श्येनस्य चिज्जवसा नूतनेनागच्छतमश्विना शंतमेन ॥४॥

78.

Áṣvināv éhá gachatam̱ násatyā mā́ ví venatam | haṅsā́v iva patatam ā́ sutā́ñ úpa || 1 || áṣvinā hariṇā́v iva gaurā́v ivā́nu yávasam | haṅsā́v iva — || 2 || áṣvinā vājinīvasū jushéthām̱ yajñám ishṭáye | haṅsā́v iva — || 3 || átrir yád vām avaróhann ṛibísam ájohavīn nā́dhamāneva yóshā | ṣyenásya cij jávasā nū́tanenā́gachatam aṣvinā ṣám̱tamena || 4 ||

॥२०॥ वि जिहीष्व वनस्पते योनिः सूष्यन्त्या इव ।
श्रुतं मे अश्विना हवं सप्तवध्रिं च मुञ्चतम् ॥५॥
भीताय नाधमानाय ऋषये सप्तवध्रये ।
मायाभिरश्विना युवं वृक्षं सं च वि चाचथः ॥६॥
यथा वातः पुष्करिणीं समिङ्गयति सर्वतः ।
एवा ते गर्भ एजतु निरैतु दशमास्यः ॥७॥

ví jihīshva vanaspate yóniḥ sū́shyantyā iva | ṣrutám me aṣvinā hávam̱ saptávadhrim̱ ca muñcatam || 5 || bhītā́ya nā́dhamānāya ṛíshaye saptávadhraye | māyā́bhir aṣvinā yuvám̱ vṛikshám̱ sám̱ ca ví cācathaḥ || 6 || yáthā vā́taḥ pushkaríṇīm̱ samiñgáyati sarvátaḥ | evā́ te gárbha ejatu niraítu dáṣamāsyaḥ || 7 ||

78

O twin-divines, come hither to us. O ever-true, be not ill-disposed. Descend like a pair of swans to cherish our devotional love. 1

Like a pair of deer, O twin-divines, like a pair of wild cattle on fresh pasture, like a pair of swans, descend to cherish our devotional love. 2

O twin-divines, rich in nourishment, may you associate with us in our benevolent deeds for prosperity. May you descend like a pair of swans to cherish our devotional love. 3

When a sagacious person, escaping by your assistance from the dark cavern of Nescience, entreats you, like a wailing woman, you come to him with the most fresh and auspicious rapidity of the falcon. 4

Open, O Lord of plants, like the womb of a parturient female, and O twin-divines, hear my invocation, and release the person from the clutches of sinful impulses of seven organs (five sense organs and mind and intellect). 5

O twin-divines, by your devices rent up the tree of darkness and shatter for the liberation of the terrified, imploring seer, who is in the gripe of sinful impulses of seven organs. 6

As the wind ruffles the pool of lotus on every side, so may your womb be stimulated, and the conception of ten months come forth. 7

यथा वातो यथा वनं यथा समुद्र एजति ।
एवा त्वं दशमास्य सहावेहि जरायुणा ॥८॥
दश मासाञ्छशयानः कुमारो अधि मातरि ।
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥९॥

yáthā vā́to yáthā vánam yáthā sam udrá éjati | evá tvám daṣamāsya sahā́vehi jaráyuṇā || 8 || dáṣa mā́sāñ chaṣayānáḥ kumāró ádhi mātári | niraítu jīvó ákshato jīvó jívantyā ádhi || 9 ||

(७९.) एकोनाशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः सत्यश्रवा ऋषिः । उषा देवता । पङ्क्तिश्छन्दः ॥

॥२१॥ महे नो अद्य बोधयोषो राये दिवित्मती ।
यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥१॥
या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः ।
सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥२॥
सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः ।
यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥३॥
अभि ये त्वा विभावरि स्तोमैर्गृणन्ति वह्नयः ।
मघैर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजाते अश्वसूनृते ॥४॥

79.

Mahé no adyá bodhayósho rāyé divítmatī | yáthā cin no ábodhayaḥ satyáṣravasi vāyyé sújāte áṣvasūnṛite || 1 || yā́ sunīthé ṣaucadrathé vy aúcho duhitar divaḥ | sā́ vy ùcha sáhīyasi satyáṣravasi v. s. á. || 2 || sā́ no adyā́bharád-vasur vy ùchā duhitar divaḥ | yó vy aúchaḥ sáhīyasi satyáṣravasi — || 3 || abhí yé tvā vibhāvari stómair gṛiṇánti váhnayaḥ | maghaír maghoni suṣríyo dā́manvantaḥ surātáyaḥ sújāte áṣvasūnṛite || 4 ||

As the wind, as the wood, as the ocean are agitated, so also may you, a gestation of ten months, invested with the uterine membrance, descend. 8

May the child, who has reposed for ten months in the bosom of his mother, come forth, alive, unharmed, living, form a living parent. 9

79

O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge. 1

O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge. 2

O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge. 3

O bounteous dawn, bestower of wealth, nobly-born goddess, and one sincerely praised for the gift of vigour, those devotees, who offer homage and praise you with sacred hymns, become prosperous with affluence. 4

यच्चिद्धि ते गणा इमे छदयन्ति मघत्तये ।
परि चिद्वष्टयो दधुर्ददतो राधो अह्रयं सुजाते अश्वसूनृते ॥५॥

yác cid dhí te gaṇá imé chadáyanti maghÁttaye | pári cid váshṭayo dadhur dádato rá́dho áhrayam sújāte áṣvasūnṛite || 5 ||

॥२२॥

ऐषु धा वीरवद्यश उषो मघोनि सूरिषु ।
ये नो राधांस्यह्रया मघवानो अरासत सुजाते अश्वसूनृते ॥६॥
तेभ्यो द्युम्नं बृहद्यश उषो मघोन्या वह ।
ये नो राधांस्यश्व्या गव्या भजन्त सूरयः सुजाते अश्वसूनृते ॥७॥
उत नो गोमतीरिष आ वहा दुहितर्दिवः ।
साकं सूर्यस्य रश्मिभिः शुक्रैः शोचद्भिरर्चिभिः सुजाते अश्वसूनृते ॥८॥

aíshu dhā vīrávad yáṣa úsho maghoni sūríshu | yé no rádhāṅsy áhrayā maghávāno árāsata sújāte áṣvasūnṛite || 6 || tébhyo dyumnám bṛihád yáṣa úsho maghony á́ vaha | yé no rádhāṅsy áṣvyā gavyá́ bhájanta sūráyaḥ sújāte áṣvasūnṛite || 7 || utá no gómatīr ísha á́ vahā duhitar divaḥ | sākáṃ sú́ryasya raṣmíbhiḥ ṣukraíḥ ṣócadbhir arcíbhiḥ sújāte áṣvasūnṛite || 8 ||

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः ।
नेत्त्वा स्तेनं यथा रिपुं तपाति सूरो अर्चिषा सुजाते अश्वसूनृते ॥९॥
एतावद्वेदुषस्त्वं भूयो वा दातुमर्हसि ।
या स्तोतृभ्यो विभावर्युच्छन्ती न प्रमीयसे सुजाते अश्वसूनृते ॥१०॥

vy ùchā duhitar divo má́ ciráṃ tanuthā ápaḥ | nét tvā stenáṃ yáthā ripúṃ tápāti sú́ro arcíshā sújāte áṣvasūnṛite || 9 || etá́vad véd ushas tvám bhú́yo vā dátum arhasi | yá́ stotṛíbhyo vibhāvary uchántī ná pramíyase sújāte áṣvasūnṛite || 10 ||

O nobly-born goddess, and one sincerely praised for the gift of vigour, those worshippers, who applaud you for wealth, obtain ever-lasting riches, and liberally give it to others. 5

O affluent, nobly-born goddess, and one sincerely praised for the gift of vigour, bestow upon these devout adorers food and posterity, so that, they, the opulent, may without hesitation give liberally their ever lasting riches to us. 6

O affluent dawn, nobly-born, and sincerely praised for the gift of vigour, bring wealth and abundant food to those, who are liberal givers, and bestow upon us riches of horses and cattle. 7

O daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, bring us food and cattle, and come along with the pure, shining, and refulgent rays of the sun. 8

O dawn, the daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, may you shine forth; please delay not our sacred rite, and let not the sun with fervent heat scorch you as one punishes a thief, or subdues an enemy. 9

O dawn, nobly-born and praised for the gift of vigour, you give whatever indeed has been solicited, and even more. You are radiant one always dawning upon your admirers and have never been cruel to them. 10

(८०) अशीतितमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्यात्रेयः सत्यश्रवा ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम् ।
देवीमुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते ॥१॥
एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥२॥
एषा गोभिररुणेभिर्युजानास्रेधन्ती रयिमप्रायु चक्रे ।
पथो रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति ॥३॥
एषा व्येनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥४॥
एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात् ।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥५॥
एषा प्रतीची दुहिता दिवो नॄन्योषेव भद्रा नि रिणीते अप्सः ।
व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः ॥६॥

80.

Dyutádyāmānam bṛihatím ṛiténa ṛitávarīm aruṇápsuṃ vibhātím | devím ushásaṃ svàr āváhantīm práti vípräso matíbhir jarante || 1 || eshá jánaṃ darṣatá bodháyantī sugán patháḥ kṛiṇvatí yāty ágre | bṛihadrathá bṛihatí viṣvaminvóshá jyótir yachaty ágre áhnām || 2 || eshá góbhir aruṇébhir yujānásredhantī rayím áprāyu cakre | pathó rádantī suvitáya deví purushṭutá viṣvávārā ví bhāti || 3 || eshá vyènī bhavati dvibárhā āvishkṛiṇvāná tanvàm purástāt | ṛitásya pánthām ánv eti sādhú prajānatíva ná díṣo mināti || 4 || eshá ṣubhrá ná tanvò vidānórdhvéva snātí dṛiṣáye no asthāt | ápa dvésho bádhamānā támāṅsy ushá divó duhitá jyótishágāt || 5 || eshá pratīcí duhitá divó nṝín yósheva bhadrá ní riṇīte ápsaḥ | vyūrṇvatí dāṣúshe váryāṇi púnar jyótir yuvatíḥ pūrváthākaḥ || 6 ||

80

Wise devotees welcome with hymns the divine dawn, who brings sun-light. She is sublime and follows with earnest truthfulness the eternal order. She illuminates all the parameters of space and time, whilst she is tinted with purple-pink and is refulgent. 1

The lovely dawn awakens men, and precedes the sun, making the pathways easy to be travelled. Riding in a spacious chariot, vastly expanding everywhere, she diffuses splendour at the day's beginning. 2

Harnessing the red rays to her car, unwearied, she brings perpetual riches. Praised by all and cherished by everyone, she shines, manifesting the paths that lead to happiness. 3

Lucidly white, she occupies two regions (the upper and the middle firmament), and displays her form from the east. She closely follows the path assigned by Nature's order, and with her perfect awareness, she never fails in appearing in the right quarters. 4

Exhibiting her person like a well-attired damsel, she stands before our eyes, inclining like a woman just out of the bath. Dispersing the dark glooms, the dawn, the daughter of heaven comes to us with radiance. 5

The daughter of heaven, the dawn, tending to the west, puts forth her beauty like a well-dressed woman, bestowing precious treasures upon the offerer of adoration. She, ever youthful, brings back the light as she has been doing for all times. 6

(८१) एकाशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । सविता देवता । जगती छन्दः ॥

॥२४॥ युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥१॥
विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे ।
वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥२॥
यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा ।
यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥३॥

81.

Yuñjáte mána utá yuñjate dhíyo víprā víprasya bṛi-ható vipaṣcítaḥ | ví hótrā dadhe vayunāvíd éka ín mahí devásya savitúḥ párishṭutiḥ || 1 || víṣvā rūpáṇi práti muñ-cate kavíḥ prásāvīd bhadráṃ dvipáde cátushpade | ví ná-kam akhyat savitá váreṇyó 'nu prayáṇam usháso ví rājati || 2 || yásya prayáṇam ánv anyá íd yayúr devá devásya mahimánam ójasā | yáḥ párthivāni vimamé sá étaṣo rájāṅsi deváḥ savitá mahitvaná || 3 ||

उत यासि सवितस्त्रीणि रोचनोत सूर्यस्य रश्मिभिः समुच्यसि ।
उत रात्रीमुभयतः परीयस उत मित्रो भवसि देव धर्मभिः ॥४॥
उतेशिषे प्रसवस्य त्वमेक इदुत पूषा भवसि देव यामभिः ।
उतेदं विश्वं भुवनं वि राजसि श्यावाश्वस्ते सवितः स्तोममानशे ॥५॥

utá yāsi savitas tríṇi rocanótá sū́ryasya raṣmíbhiḥ sám ucyasi | utá rátrīm ubhayátaḥ pá-rīyasa utá mitró bhavasi deva dhármabhiḥ || 4 || utéṣishe prasavásya tvám éka íd utá pūshá bhavasi deva yáma-bhiḥ | utédáṃ víṣvam bhúvanaṃ ví rājasi ṣyāvā́ṣvas te sa-vita stómam ānaṣe || 5 ||

81

The wise yogins concentrate their minds; and concentrate their thoughts as well in the Supreme Reality, which is omnipresent, great and omniscient. He alone, knowing their functions, assigns to the sense organs their respective tasks. Verily, great is the glory of the divine creator. 1

The wise creator, the Supreme Enlightenment, arrays himself in all forms. He brings forth what is good for biped and quadruped. The adorable creator illumines the heaven's high vault and continues to shine even after the departure of the Dawn (the first flashes of the inner conscience). 2

He is divine and resplendent; from Him alone the other gods, the sense organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. 3

You either traverse, O creator, the three regions (mental, vital and physical), or combine in one the entire radiations from the Sun of the innermost realms; and you pass between the night on either side. O divine creator, you are the Supreme measure of all through your benevolent actions. 4

You alone rule over the actions of living beings; you are nourisher. O divine creator on your own accord, you are sovereign over the whole world. The most intellectual and active devotee offers you praise, O creator. 5

(८२) द्व्यशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । सविता देवता । (१) प्रथमर्चोऽनुष्टुप्, (२-९) द्वितीयाद्यष्टानाञ्च गायत्री छन्दसी ॥

॥२५॥ तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् । श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥१॥
अस्य हि स्वयशस्तरं सवितुः कच्चन प्रियम् । न मिनन्ति स्वराज्यम् ॥२॥
स हि रत्नानि दाशुषे सुवाति सविता भगः । तं भागं चित्रमीमहे ॥३॥
अद्या नो देव सवितः प्रजावत्सावीः सौभगम् । परा दुःष्वप्न्यं सुव ॥४॥
विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्न आ सुव ॥५॥

82.

Tát savitúr vriṇīmahe vayáṃ devásya bhójanam | **sré-shṭhaṃ** sarvadhấtamaṃ túram bhágasya dhīmahi || 1 || **ásya hí** sváyaṣastaraṃ savitúḥ kác caná priyám | **ná minánti svarájyam** || 2 || sá hí rátnāni dāṣúshe suvấti savitấ **bhágaḥ** | **tám** bhāgáṃ citrám īmahe || 3 || adyấ no deva savitaḥ **pra-jấvat** sāvīḥ saúbhagam | párā dushvápnyaṃ suva || 4 || **víṣ-vāni** deva savitar duritấni párā suva | yád bhadráṃ **tán na ấ** suva || 5 ||

॥२६॥ अनागसो अदितये देवस्य सवितुः सवे । विश्वा वामानि धीमहि ॥६॥
आ विश्वदेवं सत्पतिं सूक्तैरद्या वृणीमहे । सत्यसवं सवितारम् ॥७॥
य इमे उभे अहनी पुर एत्यप्रयुच्छन् । स्वाधीर्देवः सविता ॥८॥
य इमा विश्वा जातान्याश्रावयति श्लोकेन । प्र च सुवाति सविता ॥९॥

ánāgaso áditaye devásya savitúḥ savé | víṣvā **vāmấni dhīmahi** || 6 || ấ viṣvádevaṃ sátpatiṃ sūktaír adyấ **vriṇī-mahe** | satyásavaṃ savitấram || 7 || yá imé ubhé áhanī **purá éty áprayuchan** | svādhír deváḥ savitấ || 8 || yá imấ **víṣvā jātány** āṣrāváyati ṣlókena | prá ca suvấti savitấ || 9 ||

82

We adore the excellent glory of the divine creator. May we receive from the gracious Lord that glory which is excellent, all-sustaining and victorious over adversities. 1

No one can impair the supremacy of this creator, who is most glorious and loved by all. 2

That creator Lord, who is gracious too, shall bestow precious treasure on the dedicated devotee. We implore to obtain our due portion from Him. 3

Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams. 4

Remove from us, O divine creator all the ills and evils and bestow upon us that, what is good and beneficial. 5

Let us be free from sin towards that Mother of Infinity in the realm of the divine creator; may we obtain all lovely riches from Him. 6

We glorify today with hymns the illuminator of all, the protector of the good, the embodiment of eternal truth, and the supreme creator. 7

We glorify the divine object of meditation, the creator, who is ever vigilant, and precedes both the night of dissolution and the day of creation. 8

The one who reveals His knowledge through the sacred hymns to all the living beings, and inspires them with life in this Creator. 9

(८३) त्र्यशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । पर्जन्यो देवता । (१, ५-८, १०) प्रथमर्चः पञ्चम्यादिचतसृणां दशम्याश्च त्रिष्टुप्, (२-४) द्वितीयादितृचस्य जगती, (९) नवम्याश्चानुष्टुप् छन्दांसि ॥

॥२७॥ अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
कनिक्रदद्वृषभो जीरदानू रेतो दधात्योषधीषु गर्भम् ॥१॥
वि वृक्षान्हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात् ।
उतानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन्हन्ति दुष्कृतः ॥२॥
रथीव कशयाश्वाँ अभिक्षिपन्नाविर्दूतान्कृणुते वर्ष्याँ३ अह ।
दूरात्सिंहस्य स्तनथा उदीरते यत्पर्जन्यः कृणुते वर्ष्यं१ नभः ॥३॥

83.

Ácha vada tavásam gīrbhír ābhí stuhí parjányam námasá vivāsa | kánikradad vrishabhó jīrádānū réto dadhāty óshadhīshu gárbham || 1 || ví vrikshān hanty utá hanti rakshíso víśvam bibhāya bhúvanam maháavadhāt | utánāgā īshate vríshnyāvato yát parjánya stanáyan hánti dushkrítah || 2 || rathíva káśayáśvāṅ abhikshipánn āvír dūtán krinute varshyāṅ áha | dūrát siṅhásya stanáthā úd īrate yát parjányah krinuté varshyàm nábhah || 3 ||

प्र वाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥४॥
यस्य व्रते पृथिवी नंनमीति यस्य व्रते शफवज्जर्भुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥५॥

prá vắtā vắnti patáyanti vidyúta úd óshadhīr jíhate pínvate svàh | írā víśvasmai bhúvanāya jāyate yát parjányah prithivím rétasávati || 4 || yásya vraté prithiví nánnamīti yásya vraté śaphávaj járbhurīti | yásya vratá óshadhīr viśvárūpāh sá nah parjanya máhi śárma yacha || 5 ||

83

I address the mighty cloud, with these invocations; I praise him with adoration. I worship him with reverence, who is the thunderer, the showerer, the bountiful, and who lays, in the plants, the seed for germination. 1

He strikes down the trees, he destroys the wickeds, he terrifies the whole world, by his mighty weapon. Even the tender-hearted innocent shudders at the appearance of the thundering cloud, smiting the wicked. 2

As a charioteer, urges the horses with his whip, so the cloud speedens the rain, and the entire sky is covered with water, and all the space resounds with the roar of a lion. 3

The winds burst forth, the lightnings flash, the plants shoot up, and the firmament is covered to the full. The food springs in abundance for all creatures when the cloud fertilizes the soil with showers. 4

O cloud, under your supremacy the earth grows fertile; under your regime, all creatures thrive; and at your behest, plants assume all colours; may you grant happiness and prosperity. 5

॥२८॥

दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णो अश्वस्य धाराः ।
अर्वाङेतेन स्तनयित्नुनेह्यपो निषिञ्चन्नसुरः पिता नः ॥६॥
अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन ।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादाः ॥७॥
महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥८॥
यत्पर्जन्य कनिक्रदत्स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥९॥
अवर्षीर्वर्षमुदु षू गृभायाकर्धन्वान्यत्येतवा उ ।
अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषाम् ॥१०॥

divó no vrishtím maruto rarīdhvam prá pinvata vríshṇo áṣvasya dhā́rāḥ | arvā́ñ eténa stanayitnúnéhy apó nishiñcánn ásuraḥ pitā́ naḥ || 6 || abhí kranda stanáya gárbham ā́ dhā udanvátā pári dīyā ráthena | drítiṃ sú karsha víshitaṃ nyàñcaṃ samā́ bhavantūdváto nipādā́ḥ || 7 || mahā́ntaṃ kóṣaṃ úd acā ní shiñca syándantāṃ kulyā́ víshitāḥ purástāt | ghriténa dyā́vāprithivī́ vy ùndhi suprapāṇám bhavatv aghnyā́bhyaḥ || 8 || yát parjanya kánikradat stanáyan háṅsi dushkrítaḥ | prátīdáṃ víṣvam modate yát kíṃ ca prithivyā́m ádhi || 9 || ávarshīr varshám úd u shū́ gribhā́vākar dhánvāny átyetavā́ u | ájījana óshadhīr bhójanāya kám utá prajā́bhyo 'vido manīshā́m || 10 ||

(८४) चतुरशीतितमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य भौमोऽत्रिऋषिः । पृथिवी देवता । अनुष्टुप् छन्दः ॥

॥२९॥

बळित्था पर्वतानां खिद्रं बिभर्षि पृथिवि ।
प्र या भूमिं प्रवत्वति मह्ना जिनोषि महिनि ॥१॥

84.

Báḷ itthā́ párvatānāṃ khidrám bibharshi prithivi | prá yá bhū́mim pravatvati mahnā́ jinóshi mahini || 1 ||

Send down for us, O divine winds, the rain from heaven. Let the showers of fertility descend in torrents from the speedy clouds. Come down with thunder, O cloud, sprinkling water; you verily are our protector. 6

May you cry aloud and impregnate the plants. May you traverse the sky with your water-laden chariot and draw open the tight-fastened, downward turned water-bags, and may the high and low places be made level. 7

May you lift up the mighty treasury, pour down its contents, let the rivers flow unimpeded forward. May you saturate with water both heaven and earth, and let there be abundant bererage for the cattle. 8

When, O clouds, sounding loud and thundering, you destroy the wicked, this universe and all that is upon the earth regoices. 9

You have poured down sufficiently; now withhold the rain. You have made the deserts very much fed for utilization. You have given birth to plants for man's nourishment. Verily you have obtained laudation from all living creatures. 10

84

O firmament verily you sustain the rending tools of the clouds and give delight to the earth, with your might and greatness. 1

स्तोमा॑सस्त्वा विचारिणि॒ प्रति॑ ष्टोभन्त्य॒क्तुभिः॑ ।
प्र या वाजं॒ न हेष॑न्तं पे॒रुमस्य॑स्यर्जुनि ॥२॥
दृ॒ळ्हा चि॒द्या वन॒स्पती॑न्क्ष्म॒या दर्ध॑र्ष्योज॑सा ।
यत्ते॑ अ॒भ्रस्य॑ वि॒द्युतो॑ दि॒वो वर्ष॑न्ति वृ॒ष्टयः॑ ॥३॥

stómāsas tvā vicāriṇi práti shṭobhanty aktúbhiḥ | prá yā́ vā́jaṃ ná héshantam perúm ásyasy arjuni || 2 || drilhā́ cid yā́ vánaspátīn kshmayā́ dárdharshy ójasā | yát te abhrásya vidyúto divó várshanti vrishṭáyaḥ || 3 ||

(८५) पञ्चाशीतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

॥३०॥ प्र स॒म्राजे॑ बृ॒हद॑र्चा गभी॒रं ब्रह्म॑ प्रि॒यं वरु॑णाय श्रु॒ताय॑ ।
वि यो ज॒घान॑ शमि॒तेव॒ चर्मो॑प॒स्तिरे॑ पृथि॒वीं सूर्या॑य ॥१॥
वने॑षु॒ व्य१॒॑न्तरि॑क्षं ततान॒ वाज॒मर्व॑त्सु॒ पय॑ उ॒स्रिया॑सु ।
हृ॒त्सु क्रतुं॒ वरु॑णो अ॒प्स्व१॒॑ग्निं दि॒वि सूर्य॑मदधा॒त्सोम॒मद्रौ॑ ॥२॥
नी॒चीन॑बारं॒ वरु॑णः॒ कव॑न्धं॒ प्र स॑सर्ज॒ रोद॑सी अ॒न्तरि॑क्षम् ।
तेन॒ विश्व॑स्य॒ भुव॑नस्य॒ राजा॒ यवं॒ न वृ॒ष्टिर्व्यु॑नत्ति॒ भूम॑ ॥३॥

85.

Prá samráje brihád arcā gabhīrám bráhma priyáṃ váruṇāya ṣrutā́ya | ví yó jaghā́na ṣamitéva cármopastíre prithivī́ṃ sū́ryāya || 1 || váneshu vy àntárikshaṃ tatāna vā́jam árvatsu páya usríyāsu | hritsú krátuṃ váruṇo apsv àgníṃ diví sū́ryam adadhāt sómam ádrau || 2 || nīcī́nabāraṃ váruṇaḥ kávandham prá sasarja ródasī antáriksham | téna víṣvasya bhúvanasya rā́jā yávaṃ ná vrishṭír vy ùnatti bhū́ma || 3 ||

O wanderer in various ways, your worshippers praise you with sacred songs; O bright-hued, you drive the swollen cloud like a neighing horse. 2

When showers pour down from the clouds in the shining sky, you sustain the forest-trees with your solid rocks and mighty strength. 3

85

May you offer a sublime, solemn and loving prayer to the great and imperial sovereign Virtuous Lord, who spreads the firmament as a bed for the sun, like a hunter spreading out the skin of the dead. 1

He extends the firmament over the tree-tops, puts vigour in horses, milk in kine, devotion in hearts, fire in the waters, the sun in heaven and herbs on mountains. 2

The Virtuous Lord open the clouds and set free the water to flow downward, for the sake of heaven, the earth and the mid-region. Thence He becomes the supreme monarch of all the world, watering the soil as the rain bedews the barley. 3

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित् ।
समभ्रेण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥४॥
इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वोचम् ।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

unátti bhúmim prithivím utá dyám yadá dugdhám váruṇo váshṭy ád ít | sám abhréṇa vasata párvatāsas tavishīyántaḥ ṣrathayanta vīraḥ || 4 || imám ū shv āsurásya ṣrutásya mahím māyám váruṇasya prá vocam | máneneva tasthiváñ antárikshe ví yó mamé prithivím sū́ryeṇa || 5 ||

इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष ।
एकं यदुद्ना न पृणन्त्येनीरासिञ्चन्तीरवनयः समुद्रम् ॥६॥
अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद्भ्रातरं वा ।
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् ॥७॥
कितवासो यद्रिरिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्म ।
सर्वा ता वि ष्य शिथिरेव देवाधा ते स्याम वरुण प्रियासः ॥८॥

imám ū nú kavítamasya māyám mahím devásya nákir á dadharsha | ékam yád udná ná priṇánty énīr āsiñcántīr avánayaḥ samudrám || 6 || aryamyàm varuṇa mitryàm vā sákhāyam vā sádam íd bhrátaram vā | veṣám vā nítyam varuṇáraṇam vā yát sīm ágaṣ cakrimá ṣiṣráthas tát || 7 || kitavā́so yád riripúr ná dīví yád vā ghā satyám utá yán ná vidmá | sárvā tá ví shya ṣithiréva devádhā te syāma varuṇa priyásaḥ || 8 ||

When the most virtuous Lord is pleased to grant milk, He moistens the sky, the land and earth. Thereupon the mountains clothe their summits with the rain clouds and the vital winds, exulting in their strength, compel the clouds to release water. 4

I declare this great marvelous accomplishment of the renowned and virtuous Lord, who abiding in the mid-space has meted the firmament by the sun as if by a measure. 5

No one can counteract the device of the most sagacious divine Lord, whereby with all their floods, the lucid rivers would never be able to fill even one sea, wherein they have been pouring their waters so long. 6

O most Virtuous Lord, if we have even sinned against a benefactor, or a friend, a comrade, a host, a brother, or neighbour or a stranger, may you remove that stigma from us. 7

If like gamesters, who cheat at play, we have done a wrong, knowingly or without knowledge, then may you, O Virtuous Lord, cast all these sins away like loosened fetters so that we become dear to you. 8

(८६) षडशीतितमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । इन्द्राग्नी देवते । (१-५) प्रथमादिपञ्चर्चामनुष्टुप् (६) षष्ठ्याश्च विराट्पूर्वा छन्दसी ॥

॥३३॥

इन्द्राग्नी यमवथ उभा वाजेषु मर्त्यम् ।
दृळ्हा चित्स प्र भेदति द्युम्ना वाणीरिव त्रितः ॥१॥
या पृतनासु दुष्टरा या वाजेषु श्रवाय्या ।
या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे ॥२॥
तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः ।
प्रति द्रुणा गभस्त्योर्गवां वृत्रघ्न एषते ॥३॥

86.

Indrāgnī yám ávatha ubhá vájeshu mártyam | drilhá cit sá prá bhedati dyumná vánīr iva tritáḥ || 1 || yá prítanāsu dushṭárā yá vájeshu ṣraváyya | yá páñca carshaṇír abhìndragní tá havamahe || 2 || táyor íd ámavac chávas tigmá didyún maghónoḥ | práti drúṇā gábhastyor gávām vṛitraghná éshate || 3 ||

ता वामेषे रथानामिन्द्राग्नी हवामहे ।
पती तुरस्य राधसो विद्वांसा गिर्वणस्तमा ॥४॥
ता वृधन्तावनु द्यून्मर्ताय देवावदभा ।
अर्हन्ता चित्पुरो दधेंऽशेव देवावर्वते ॥५॥
एवेन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमद्रिभिः ।
ता सूरिषु श्रवो बृहद्रयिं गृणत्सु दिधृतमिषं गृणत्सु दिधृतम् ॥६॥

tá vām éshe ráthānām indrāgní havāmahe | pátī turasya rádhaso vidváṅsā gírvaṇastamā || 4 || tá vṛidhántāv ánu dyún mártaya deváv adábhā | árhantā cit puró dadhé 'ṅṣeva deváv árvate || 5 || evéndrāgníbhyām áhāvi havyáṃ ṣūshyàṃ ghṛitáṃ ná pūtám ádribhiḥ | tá sūríshu ṣrávo bṛihád rayím gṛiṇátsu didhṛitam ísham gṛiṇátsu didhṛitam || 6 ||

86

The mortal man, whom you O twin-Lord of celestial and Terrestrial fires, help in the conflict of life, breaks through even the strongly guarded treasures of adversaries as the speech of the sage of three-fold virtues. 1

We invoke the Twin-lord of celestial and Terrestrial fires, who is irrestible at the time of strife of life and worthy to be renowned in frays and protects the five classes of people. 2

Overpowering is His strength; and bright and sharp is the weapon in the hands of that bounteous Lord. He goes with speed as if on a chariot for the destruction of evil and recovery of the lost wisdom. 3

We invoke you to the battle of life, O twin-Lord of celestial and terrestrial fires, the all-knowing, the one most deserving of adorations and master of quick-coming wealth. 4

O invincible, spotless Twin-lord of celestial and Terrestrial fires, who inspires mortal men to grow every day, I pay tribute to you O the shining ones for the sake of obtaining vigour. 5

The invigorating homage of devotional love, sweet as the elixir extracted by the grinding stones, and pure as butter, has been offered to the twin-Lord of celestial and Terrestrial fires. May He grant fame and ample wealth to the enlightened and dedicated devotees and food to those who sing His praise. 6

(८७) सप्ताशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्यात्रेय एवयामरुदृषिः । मरुतो देवताः । अतिजगती छन्दः ॥

प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।
प्र शर्धाय प्रयज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥१॥
प्र ये जाता महिना ये च नु स्वयं प्र विद्मना ब्रुवत एवयामरुत् ।
क्रत्वा तद्वो मरुतो नाधृषे शवो दाना मह्ना तदेषामधृष्टासो नाद्रयः ॥२॥
प्र ये दिवो बृहतः शृण्विरे गिरा सुशुक्वानः सुभ्व एवयामरुत् ।
न येषामिरी सधस्थ ईष्ट आँ अग्नयो न स्वविद्युतः प्र स्पन्द्रासो धुनीनाम् ॥३॥

87.

Prá vo mahé matáyo yantu víshṇave marútvate girijā́ evayā́marut | prá śárdhāya práyajyave sukhādáye taváse bhandádishṭaye dhúnivratāya śávase || 1 || prá yé jātā́ mahinā́ yé ca nú svayám prá vidmánā bruváta evayā́marut | krátvā tád vo maruto nā́dhṛíshe śávo dānā́ mahnā́ tád eshām ádhṛishṭāso nā́drayaḥ || 2 || prá yé divó bṛihatáḥ śṛiṇviré girā́ suśúkvanaḥ subhvà evayā́marut | ná yéshām írī sadhástha íshṭa ā́ñ agnáyo ná svávidyutaḥ prá syandráso dhúnīnām || 3 ||

स चक्रमे महतो निरुरुक्रमः समानस्मात्सदस एवयामरुत् ।
यदायुक्त त्मना स्वादधि ष्णुभिर्विष्पर्धसो विमहसो जिगाति शेवृधो नृभिः ॥४॥
स्वनो न वोऽमवान्रेजयद्वृषा त्वेषो ययिस्तविष एवयामरुत् ।
येना सहन्त ऋञ्जत स्वरोचिषः स्थारश्मानो हिरण्ययाः स्वायुधास इष्मिणः ॥५॥

sá cakrame maható nír urukramáḥ samānásmāt sádasa evayā́marut | yadā́yukta tmánā svā́d ádhi shṇúbhir víshpardhaso vímahaso jígāti śévṛidho nṛíbhiḥ || 4 || svanó ná vó 'mavān rejayad vṛíshā tveshó yayís tavishá evayā́marut | yéna sáhanta ṛiñjáta svárocisha sthā́raśmāno hiraṇyáyāḥ svāyudhā́sa ishmíṇaḥ || 5 ||

87

May the praises recited by the dexterous mortal reach to the all-pervading Lord, associated with vital principles. He is strong, adorable, brilliantly-adorned, vigorous, praise-loving, who rushes on with joy to scatter dark evil forces. 1

The dexterous mortal glorifies those vital forces which are manifested with greatness and appear speedily and spontaneously with the knowledge. O vital principles, your infinite liberality is beyond comprehension. You look unmoveable and stable like mountains. 2

The dexterous mortal glorifies those clouds with praise, who, while descending from vast midspace look brilliant and happy; and who hear our invocation. No one can yoke them and disturb in their commonhome. They, like self-radiant fires, are impellers of rivers. 3

When the dexterous mortal of vital energy harnesses his own chariot with rapid horses at his residence, the rain-shedding clouds, emulous, vigorous and conferers of happiness, sally forth from their spacious common dwelling space. 4

Let not the tremendous roar of your approach, which is mighty, the announcer of rain, the shedder of light diffusive and loud, shudder the dexterous mortal of vital energy. O clouds, you are victorious, self-luminous, decked with gold, well-equipped with weapons and provider of food, and such as you are, you always successfully accomplish your functions. 5

३४॥ अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वेवयामरुत् ।
स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता निदः शुशुक्वांसो नाग्नयः ॥६॥
ते रुद्रासः सुमखा अग्नयो यथा तुविद्युम्ना अवन्त्वेवयामरुत् ।
दीर्घं पृथु पप्रथे सद्म पार्थिवं येषामज्मेष्वा महः शर्धांस्यद्भुतैनसाम् ॥७॥
अद्वेषो नो मरुतो गातुमेतन श्रोता हवं जरितुरेवयामरुत् ।
विष्णोर्महः समन्यवो युयोतन स्मद्रथ्यो न दंसनाप द्वेषांसि सनुतः ॥८॥
गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरक्ष एवयामरुत् ।
ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात दुर्धर्तवो निदः ॥९॥

apāró vo mahimá vriddhaṣavasas tveshám ṣávo 'vatv evayámarut | sthátāro hí prásitau saṃdríṣi sthána té na urushyata nidáḥ ṣuṣukváṅso nágnáyaḥ || 6 || té rudrásaḥ súmakha agnáyo yathā tuvidyumná avantv evayámarut | dīrghám prithú paprathe sádma párthivaṃ yéshām ájmeshv á maháḥ ṣárdhāṅsy ádbhutainasām || 7 || adveshó no maruto gātúm étana ṣrótā hávaṃ jaritúr evayámarut | víshṇor maháḥ samanyavo yuyotana smád rathyò ná daṅsánápa dvéshāṅsi sanutáḥ || 8 || gántā no yajñáṃ yajñiyāḥ suṣámi ṣrótā hávam arakshá evayámarut | jyéshṭhāso ná párvatāso vyòmani yūyáṃ tásya pracetasaḥ syáta durdhártavo nidáḥ || 9 ||

O possessor of vast strength, may your unbounded greatness, and brilliant vigour protect the dexterous mortal, for obviously you help in the time of trouble and save us from shame and insult. You are in your glory like the glowing fire. 6

May these cosmic vital principles, worthy of worship, and resplendent like fire, protect the dexterous mortal. It is through them that this etheral dwelling has been extended and made spacious and luminous. They are free from faults and manifest mighty energies when they proceed at the time of confrontations. 7

O vital principles, free of enmity, come to our place of chanting hymns and hear the prayers of the devout dexterous mortal. O brave divines, may you who are the associates and devotees of all-pervading Lord, drive away like warriors seated on chariots, our hidden foes with your valour. 8

O adorable vital principles, come to our sacred worship with grace and hear the invocation of unprotected dexterous mortal. You as formidable as lofty mountains for defence. O profoundly wise ones, may you strike the wicked impulses without compassions. 9

NOTES

Book IV : Hymns 1—58

Book V : Hymns 1—87

चतुर्थं मण्डलम् : सूक्तानि १—५८

पञ्चम मण्डलम् : सूक्तानि १—८७

NOTES ON BOOK IV

Hymn-1

1. **Samanyavah devasah** —learned people, accompanying temper (मन्युना क्रोधेन सह वर्त्तमानः विद्वास —*Daya.*); emulous gods, gods vieing with (स्पर्धमानाः इन्द्रादयो देवाः —*Sayana*: समन्यव.—मन्यु स्पर्धा, तया सह वर्त्तमाना); Nature's bounties. vieing with each other.

Compare the morphic nature of the first three verses of this hymn with the hymn I. 127 to I. 138: their metres are long as *asti, atijagati, dhrti, atisakvari, atidhrti,* or *atyasti*. at the end of the last line in each verse, there is a repetition of three or four words. It is difficult to say whether there is a deliberate, pure or even a partially modified sense in these repetitions.

4. The verse occurs as Yv. XXI. 3.

5. See also Yv. XXI. 4; *av vaksua,* come to (संगच्छस्व —*Daya.*); destroy (अवयज, विनाशयेत्यर्थः—*Sayana*).

Varunam—Varuna-krtam (वरुणकृत) – a disease inflicted by Varuna (जलोदरादिरोगं or dropsy)—*Sayana.* Dayananda translates *varunam* as, to a venerable teacher or preceptor (श्रेष्ठमध्यापकमुपदेशक वा).

7. **Janimani,** जनिमानि = जन्मानि ; three births of *agni*, as *fire* on the earth, *vayu* or lightning in the midspace, and *surya* in heaven. See Ṛv I, 95. 3; X. 45.1

8. **Hiranya-rathah**, one with shining or attractive form, one whose chariot or character is similar to that of the sun (तेजोमय रमणीय स्वरूपम्सूर्य इव रथो व्यवहारो यस्य स.—*Daya.*); one with golden chariot—*Sayana.*

Ramsu-jihvah, one with beautiful flame (*Sayana*) or one with charming speech (*Daya.*).

Rohidasvah, one with red horses or red fast moving vehicles (रोहिता रक्तादि गुणविशिष्टा अग्न्यादयोऽश्वा आशुगामिनो यस्य स.—*Daya.*).

10. अच्छा=अच्छ (a Vedic usage); आभिमुख्येन—*Sayana.*

11. **Budhne**=in the midspace (*Daya.*), rajasah, of the group of worlds (लोकसमूहस्य—*Daya.*; but of the midspace—अन्तरिक्षस्य—*Sayana*). Sayana translates *budhne* as in the root, or on the earth (बुध्ने मूले पृथिव्यां).

Nilhe, नीले=नीडे, गृहे=in the house, in the nest; in the sky (नीले निलये नभसि; also नीले कुलायभूतेऽन्तरिक्षे वैद्युताग्नि रूपेण वर्तमानं त्वा—in verse 12.—*Sayana*

Vrsabhasya, of the sun; of the showerer (*Daya.*); of the clouds (*Sayana*).

13. **Asmakam pitarah,** of our forefathers; of our protectors or guardians. According to Sayana, here is a reference to *angirasah*, the first discoverers of fire by attrition, or the fire-technicians in general.

16. **Te manvata prathamam nama dhenoh**—they first comprehended the name of *dhenu*, speech (धेनो: वाण्या.—*Daya.*; वाच: सम्बन्धि —*Sayana*), name or नाम is स्तुतिसाधक शब्दमात्र mere sound as the means of praise. The passage is also supposed to refer to the ancient nomenclature of cattle as uttered by *Angirasas*: तेऽङ्गिरस प्रथम पुरातन नाम एहि सुरभि गुग्गुलगन्धिनीति धेनोर्नामधेयं मन्यत उच्चारयामासु: ।

Trih-sapta, $3 \times 7 = 21$; 21 Vedic metres extending from the Gayatri of 24 syllables to one of 104 syllables, (21 jewels stolen by Panis, मातृभूम्या स्वभूतानि पणिभिरपहृतानि त्रि सप्त रत्नानि विन्दन्—*Sayana*).

20. See Yv. XXXIII. 16; *Aditi*, continuous interspace अखण्डमन्तरिक्षम् —*Daya.*; the earth, the support of all — विश्वेषां देवानामदितिर्भूम्यानीय, आधारभूत इति यावत्—*Sayana.*

Hymn-2

1. **Martyesu,** among the mortal (मर्त्येषु मरणधर्मेषु—*Daya.*); or among mortal sense-organs (वागादीन्द्रियेषु निहित—*Sayana*); agni in man becomes the speech; —अग्निर्वाग्भूत्वा मुखं प्राविशत्—*Ait. Up.* II. 4.

3. **Antariyase yusmansca devan visa a ca marttan,** thou goest between you, the gods and men; this probably refers to *Agni*; he goes to men to receive the oblations and then to gods (Nature's bounties), of whom he is one, to bear it to them.

4. **Aryamanam**, to a judge, न्यायाधीशं; *varunam*, to a venerable, श्रेष्ठगुणं; *mitram*, to a friend, सखायम्; *Indra—Visnu*, lightning and *sutratman*, सूत्रात्मन्, *marutah*, to wind or air, *Asvinaw*, pair of sun and moon (*Daya.*).

6. **Tatapate,** ततपते, O, the protector of the extensive, ततानां विस्तृतानां पालक (*Daya.*); burns or heats with a load of wood-fuel, ततपते काष्ठभारेण तापयति (*Sayana*).

Hemyavan, one who relates to *hemya*; *hema*=water (Nigh. I. 12) —हेम्न्युदके भवारात्रिविद्यते यस्य (*Daya.*); स्वर्णनिर्मित कक्षावान्, having a girth made of gold (*Sayana*).

Dosa—in the night.

11. **Cittim acittim cinavat,** may the sage (Agni) distinguish that which is to be known; चित्ति=ज्ञातव्यं पुण्यं, the virtue worth knowing;—कृतचयानां क्रियां; or चित्ति=ज्ञानं knowledge; अचित्ति अज्ञानं or nescience=अकृतचयनां क्रियां (*Daya.*).

15. **Divasputra angiraso bhavema**, may we, O Angirasa, be the sons of heaven or may we, the sons of heaven, be *Angirasas*.

Angirasas bhavema, possessed of a superior power.

(**Angirasas** are known as the sons of *Aditya*;—that which was his **seed** was first manifested as *Aditya*, thence in succession, those which were the cinders became the *angirasas*: अङ्गिरसामादित्यपुत्रत्वमेवमाम्नायते—"तस्य यद्रेतसः प्रथममुददीप्यत तदसावादित्योऽभवत्" इत्युपक्रम्य—'येऽङ्गारा आसस्तेऽङ्गिरसोऽभवन्—Ait. Br. III. 34).

According to Dayananda, sons of enlightenment or light, like vital breaths (प्रकाशस्य तनयः प्राणा इव).

Adrim rujema dhaninam, this according to the tradition alludes to the rock in which the cows were hidden. *Adri* is also cloud (Nigh.I.10) or a cloud-like adversary (मेघमिव शत्रुम् —*Daya.*).

16. See Yv. XIX. 69; अधा=अध (निपातस्य चेति दीर्घः)

Ksama, the earth (Nigh. I.1)

17. जनिमा=जनिम=जन्म, janma, of the birth.

Gavyam, with *go* or with speech (गोमयं वाङ्मयम्).

18. **Ayutheva ksumati pasvah akhyat devanam yaj-janima anti,** lit. like a herd in food—possessing animals, he has said to the gods that which birth is nigh (*Wilson*); or herd of cattle in a well-stored stall, (To Sayana, *janima* is go—Sangham, or herd of cattle); *Yutha*, army (सैन्यानीव—*Daya*.)

Urvasih, of widely pervading ones (बहुव्यापिकाः—*Daya*.); progeny (प्रजाः—*Sayana*).

Sayana refers to Nir. V.13. *Urvasi* is a naiad (so called because she pervades wide regions (उरु+√अश्; to pervade), or she pervades by means of thighs (उरु+√अश् to pervade); or her desire is great (उरु+√वश् to desire).

Akṛpran, were made able (कल्पन्ते—*Daya*.; ताभिरानीताभिर्गोभिः क्लृप्ताः समर्था अभवन्—*Sayana*).

(The *urvasi* has nothing to do with the current pauranik legend of the birth of an *apsara* of the name from the thigh of Narayana.)

Hymn-3

1. **Pura tanayitnoh acittat**; lit. before the unconsciousness of the thunderbolt; implying a state of unconsciousness, or death as sudden as if the work of the thunderbolt (*tanayitnoh*—विद्युतः—*Daya*.; अशनिः ह्रास्मिकः—*Sayana*; *acittat*—अविद्यमानं चित्तं यत्र तस्मात्—*Daya*.; नि विद्यते चित्तं यस्मिन् तदचित्तम् । चित्तोपलक्षित सर्वेन्द्रियोपसंहारो मरणमिति यावत् । तस्मान्मरणात्—*Sayana*.)

2. **Jayeva patya usati suvasah**—See Ṛv. I. 124.7; IV. 3.2; X. 71, 4; 91.13; Nir. I.19; III.5); cf जायापतिमिव वाससा, Av. XVIII. 2.51—as a wife attached to her husband puts on elegant garments (हृद्या स्त्रीव स्वामिने कामयमाना शोभनवस्त्रालकृता—*Daya*.).

The beautiful usage of this analogy is in reference to *speech*, X. 71.4; 5, as given in Nir. I.19. चकृमा = चकृम a Vedic license (संहितायामिति दीर्घः).

5. **Agah**, fault (अपराधम्—*Daya.*; तत् पापम्—*Sayana*).

6. **Nṛghne rudraya,** to the man-destroying *Rudra*, to the destroyer of the sin—committing men, i.e. of wicked ones; नृणां पापकृतां हन्त्रे —*Sayana*.

7. **Sarave**—to the one, destroyer of the wicked (दुष्टानां हिंसकाय—*Daya.*; शरवे, शृणाति पक्वा ओषधीरति शरुः शरत् संवत्सरः, यद्वा, हिंसिका निर्ऋतिः—*Sayana*). Saru (शरु) means *Nirṛti* the female personification of evil.

The word *Nirṛti* is also used in masculine (Taittiriya Yajus, I. 2.11), meaning an evil spirit disturbing sacrifice.

10. **Pṛsni,** the sun (*Sayana*); midspace (*Daya.*); sky (*Nigh*. I. 4)

11. **Svar abhavat jate agnau**, the sun was manifest as *agni* was engendered.

16. **Nivacana kavyani,** ever to-be-recited poems (नितरामुच्यन्तेऽर्था यैस्तानि कविभिर्निमितानि, the poems with extensive or deep meanings—*Daya.*).

Hymn-4

For verses 1, 14, and 15 see Nir. VI. 12; V. 15 and III. 21 respectively.

1. **Raja-iva ama-van ibhena**—in this phrase *ibhena* (इभेन)=by fearless (host), गतभयेन or=by an elephant (हस्तिना); *ama* van (अमऽवान्)= strong one (बलवान्); also a minister (अमात्य) or an associate; or sickness, inflicting it on the foe.

May thy powerful throng extensive. Powerful throng (पाजः) is so called from being maintained (√पाल्).

Prasitih (प्रसितिः) is so called from being fastened (प्र—√सि); noose or net. Go like a king who is accompanied by his ministers, or who is the terror of his enemies, or who is followed by his own attendants, i.e. retinue, well-nourished with food, or (riding) a fearless elephant. Hastening after the net with speed: the word (तृष्वी) is a synonym of quick; it is derived from √तृ (to pass over), or from √त्वर् to hurry.

Thou shootest, transfix the fiends with darts that burn, or enflame or crush down most fiercely. (Nir. VI.12).

Tṛsvim, towards one who is thirsty (पिपासिताम्—*Daya.*), the one who is speedy or in hurry (तृषु=क्षिप्र=quick; Nigh. II.15; it is derived from √तृ, to pass over, or from √ त्वर, to hurry; तरतेर्वा त्वरतेर्वा—Nir. VI. 12).

Prasitim, bondage (बन्धनम्—*Daya.*); net-thread (प्रसितिः प्रसहनात्तन्तुर्वा जालं वा); a trained or well-equipped army (प्रकृष्टां सेनाम्—*Sayana*).

2. See Yv. XIII.10.

3. See Yv. XIII.11.

Spasah, touching (rays); *prati-spasah,* opposing rays (परबाधकान् रश्मीन् चारान्—*Sayana*; *visṛja,* to direct against.

Spasah etc. may also mean *caran,* चारान् or spies, sent to discriminate between true and false (सत्यानृत विवेकार्थं—*Sayana*).

4. **Aratim,** to the enemy (शत्रुं—*Daya.*); one who annuls or prevents our donation (अरातिमदानं वा कुरुते—*Sayana*); one who makes a gift no gift.

5. **Jamim-ajamim,** whether kindred or allied, (बन्धुमबन्धुम्—*Sayana*; whether enjoying or non-enjoying भोगमभोगम्—*Daya.*); or repeated or not repeated (पुनरुक्तमपुनरुक्तम्—*Mahidhara*); or repeatedly chastized or not chastized (पुनस्पुनस्ताडितमताडितं वा—*Mahidhara*). See Yv. XIII.13.

6. **Ivate brahmane**—for the one who knows the Veda, and is well-versed in knowledge (विद्याभ्याप्ताय वेदविदे—*Daya.*); a Brahman coming quickly—*Wilson.* (cf. ईवते गमनवते कल्याणहेतुभूतागमनाय; ब्रह्मणे परिवृढाय—*Sayana*).

Aryah vi durah abhi dyaut, shines upon his door or dwelling; also the worshipper specially shines over his house (अर्यः कर्मणामनुष्ठाता सः यजमानो दुरो गृहानभिविद्यौत् विशेषेण द्योतते—*Sayana*).

8. **Su-asvah tva su-rathah,** good horses and good chariots. Sayana regards the phrase as metaphorical for, may we, being with sons and grandsons, and the like worship thee (उपलक्षणमेतत् । पुत्रपौत्रादिभिः सहिताः सन्तः त्वाम्, मर्जयेम् मलंकुर्याम्—*Sayana*).

9. **Kridantah,** practising for efficiency in defence sciences and war technique (धनुर्वेद विद्याशिक्षणाय युद्धाय शस्त्राभ्यासं कुर्वन्तः—*Daya.*); playing and enjoying the company of children and grand-children in family (स्वे स्वे गृहे पुत्रपौत्रादिभिः सह सक्रीडमानाः—*Sayana*). Compare with क्रीळन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्व गृहे, X.85.42.

11. **Gotamat,** from *gauh* (गौरिति स्तोतृनाम—Nigh. III.16), i.e. from the one who praises the superb knowledge (अतिशयेन गौः सकलविद्यास्तोता तस्मात् —*Daya.*).

13. **Payavah,** the protectors (रक्षकाः—*Daya.* and *Sayana*).

Mamateyam, one with egoism, attachment and the like (ममभावो ममता तस्या इदम्—*Daya.*; one born of Mamata (ममता). For Mamateya, see I.147.3; 158.6; and IV.4.13. Sayana refers to an allusion to the well-known filthy legend of the birth of Dirghatamas, who in this verse is said to have recovered his sight by worshipping Agni.

14. **Anusthuya Krnuhi ahrayana,**—*ahrayana* (अह्रयाण) means one whose car does not bring shame to him. "Make it presently O (Agni) whose car does not bring shame (Nir.V.15). We have a similar word *hara-yana* (हर-याण), meaning, one whose car is moving constantly (VIII.25.22).

15. **Aya to agne samidha vidhema,** *aya* (अया) and *ena* (एना, with this) are synonyms of reference, "With this faggot, we worship thee, O Agni. Here it (अया) is in the feminine gender. *Ena* (एना, with this) is in neuter gender as in एना वो अग्नि (with this, to us, O Agni—VII.16.1). See Nir. III.21.

Hymn-5

For verse 7, see Nir. VI.18.

2. **Svadhavan,** an affluent person with plenty of food etc. (बह्वन्नाद्यैश्वर्यः—*Daya.*; स्वधावान् अस्मद् दत्तेन हविर्लक्षणेनान्नेन तद्वान् सन्—*Sayana.*).

3. **Dvi-barhah,** filling both; the elderly one, with learning and humility both (द्वाभ्यां विद्याविनयाभ्यां वृद्धः—*Daya.*); one who fills both the positions, middle and the best (द्विबर्हाः द्वयोर्मध्यमोत्तमयोः स्थानयोः परिवृढः—*Sayana*).

Apagulham, secret or mysterious (गुप्तम् — *Daya.*; अत्यन्तरहस्यम्—*Sayana*).

Manisam = ज्ञातव्यम्, what is to be known (*Sayana*, who connects it with साम, *Sama*); = intellect (प्रज्ञाम्—*Daya.*).

5. **Anṛtah,** अनृताः, मानससत्यरहिताः false in thought—*Sayana*); false in speech.

Asatyah, असत्याः (false in speech, वाचिक सत्यरहितामनसा वाचाग्निमभजमानाः —*Sayana*; false in behaviour, असत्याचरणाः—*Daya.*).

Idam padam ajanata gabhiram, creates the deep abyss (*Daya.*); *gabhiram padam* is अगाधं नरक स्थानम्—a deep abyss of hell (*Sayana*).

6. **Sapta dhatu,** the seven elements, the seven sorts of animals ग्राम्यारण्य भेदेन सप्तप्रकारम्/सप्तग्राम्याः पशवः सप्तारण्याः—TS. VII.2.2.1). Dayananda interprets as the seven metals, gold etc., the Yajurveda (XVIII.13) enumerates six metals: हिरण्यं, अय, श्यामं, लोहं, सीसं and त्रपु, to which silver may also be added to make seven; the Veda also refers to five tame animals: cow, horse, goat, sheep and man.

7. **Sasasya caṛman adhin pṛsneh,** above the immovable heaven or midspace (*pṛsni* = midspace—*Daya*). *Sasasya* is the sleeping one स्वपत.—*Daya.*).

Agre rupa arupitam jabaru, here *jabaru* (जबारु) means one who grows with speed, or who grows causing others to decay, or who grows swallowing (darkness or juice), i.e., the Sun—जबारु जवमानरोहि, जरमाणरोहि वा; जरमाणरोहीति वा, जवमानरोहीति वा—Nir.VI.17.

The Sun was placed on high in the beginning of creation (जबारु जवमानमारुढम्, i.e. the sun.—*Daya.*).

Sayana interprets तमित् as तमेव वैश्वानरं द्युस्थानम्, i.e. the *Vaisvanara*, which is fire, lightning, and the sun, all the three in three regions—अग्निविद्युदादित्यास्त्रयोऽपि मतभेदेन वैश्वानर शब्दाभिधेयाः।

The Nirukta (VII.23) regards the Vaisvanara as the sun: वैश्वानरो यतते सूर्येण (Ṛv.I.98.1).

9. **Maham anikam,** lit. assemblage of the great *maham* (महाम्=महताम्; here त has been dropped as the Vedic licence—*Daya.*).

This refers to the solar orb; अनीकं समूहरूपं सूर्यमण्डलं वैश्वानर एवेति शेषः—*Sayana*). अनीकं सैन्यमिव, an assemblage like an army (*Daya.*).

10. **Prayatasya,** assiduous (perhaps the assiduous performer, or the *Vaisvanara* active in the form of the *ahavaniya* fire and the rest (*Sayana*).

15. **Ksitir na raya puruvaro adyaut,** shines like a man with opulence (राया अश्वादिधनेन, क्षितिर्न राजादिरिव—raya=raja (king); or=wealth of cattle and treasure—*Sayana.*

Hymn-6

1. ऊँ षु णो=ऊँ इति—सु+नः (उ वितर्के, सु शोभने, नः अस्माकम्)।

Vishvam abhi asi manma, prevalent over all that is desirable (*Wilson*).

Manma, spiritual knowledge (विज्ञानम्—*Daya.*); desirable wealth of foes (मन्म मननीयं शत्रूणां धनम्—*Sayana*).

Abhi asi, thou conquerest (अभि भवसि—*Sayana*).

3. **Ghṛtaci,** night (Nigh. I.7).

4. **Trivistyaeti** goes in the sky (आकाशे—*Daya.*, thrice circumambulates, त्रिरावृत्य—*Sayana*); cf. विष्टप् (नभ इति) Nigh. I.4.

(त्रिविष्टि—त्रिरावृत्य, परि—एति, त्रिर्हि पर्यग्निः क्रियते — Agni goes round, having thrice returned; or Agni is thrice made around, implying that the fire is thrice circumambulated—*Sayana*).

7. **Na matara-pitara nu cid istau,** whose parents need not urge (*Wilson*) अधा=अध=अथ, after this (*Daya.*).

8. **Svasarah dvih yam panca,** ten (2×5) sisters or fingers. (द्विवारं पंचाङ्गुलयः—*Daya.*); the fingers employed in producing fire by attrition.

Usarbudham (उषर्बुधम्). to the one who is cognizant in the dawn (य उषसि बुध्यते तम्—*Daya.*; females awaking him at dawn (उषसि बुध्यमानम्—*Sayana*).

10. **Syenasah**, horses moving with the speed of hawk (श्येनः पक्षीव सद्यो गन्तारोऽश्वाः—*Daya.*; अश्वा इव—*Sayana*).

Duvasanasah, attendants (परिचारका.—*Daya.*; परिचरणीयाः—*Sayana*).

11. **Akari brahma**, the prayer has been composed (ब्रह्म=स्तोत्रम्; अकारि=स्माभिः कृतम्—*Sayana*); अकारि=क्रियते; ब्रह्म=महद्धनम्, collected a large sum—*Daya.*).

Hymn-7

For verses 3 and 8, see Nir. III.20 and VI.17 respectively.

1. See Yv. III.15 (according to the ritualists, *agni* here intended is the *Ahavaniya* which is kindled before the *Daksina*.

Apnavanah, one having children and grand-children (पुत्रपौत्रादियुक्ताः—*Daya.*); name of a *ṛsi* or seer of the family of Bhṛgu (*Sayana*); also *putravantah*, or having children, an epithet of Bhṛgus (*Mahidhara*).

3. **Pasyanto dyamiva stṛbhih**, looking at the sky with stars, as it were. In this phrase, stars are known to be *stṛbhih* (स्तृभिः) since they are scattered in the sky (तीर्णानीव); *ṛksa* (ऋक्षाः) are also stars as in "they are placed on high" (Ṛv. I.24.10), since they appear to be raised up (उदीर्णानीव). See Nir. III.20.

4. **Dutam vivasvatah**, messenger from the sun (विवस्वान्=the sun, —*Daya.*); messenger of the man, or worshipper, or yajamana (विवस्वन्त इति मनुष्यनाम Nigh. II.8); विवस्वतः मनुष्यस्य यजमानस्य—*Sayana*.

5. **Sapta dhamabhih**,=सप्तभिः धामभिः; *Saptabhih*, by seven vital breaths—*Daya.*; सप्तभिः तेजोभिः युक्तम् accompanied by seven bright ones —*Sayana*.

6. **Vitam asritam**, loved yet unapproached (*Wilson*); वीतं व्याप्तम्; अश्रितं=असेवितम्—*Daya*.

Kucid-arthinam, seeking oblations from any quarters; क्वचित् बहवोऽर्था विद्यन्ते यस्मिंस्तम्, pertaining to one, possessing great affluency —*Daya*.

Hymn-8

8. **Ati ksipreva vidhyati**, entirely obviate the removable ills (क्षिप्रेव क्षेप्याण्येव विनाशयितुमर्हाणि, दुरितानीति शेषः । अतिविध्यति=अतिविध्यतु अतिशयेन नाशयतु —*Sayana*).

Duta iyase pradiva uranah—uranah (उराणः) means making abundant,—"from days of yore, thou art employed as a messenger, making (the small) abundant. (Nir. VI.17.)

Hymn-9

3. **Hota and pota**, two of the sixteen priests (*hotṛ* and *potṛ*); **also** होता=दाता donor; पोता=पवित्रकर्ता, the purifier. (*Daya*.)

4. **Uta gnah agnir adhvaryu**,—here *gna*, is *devapatni*, the wife of ***deva***, as if (agni worships the wives of the gods at the sacrifice, ***gna*** is going; it may designate the *adhvaryu*,

> ग्नाः देवपत्नीर्यजति, यष्टा भवतीत्यर्थः । ग्ना
> गच्छन् अध्वर्युर्भवति । उतो अपि च सोऽग्निः —*Sayana.*

5. **Upavakta**, preceptor of preceptors (*Daya*.); the director of the ritual, i.e. the priest who pronounces the formulae of sacrifice; he is often the Brahma (ब्रह्मा) or the *sadasya* (सदस्य), directing what is to be done (*Wilson*).

8. See Yv. III.36.

दूलभः=दुःऽदभः=one which is damaged with difficulty (*Daya*.).

Hymn-10

1. See Yv. XV.44.

Agne tam adva asvam, perhaps, Agni is the bearer of oblations as a horse is of burthens (वोढारमश्वमिव तथा हविषो वाहकम्—*Sayana*). The text is elliptical (*Wilson*).

2,3. See Yv. XV. 45-46.

3. भवा=भव (अत्र द्वयचोतस्तिङ इति दीर्घः)

8. **No nabhih sadane,** नाभिः is the centre of gravity of body (मध्याङ्गम्—*Daya.*); नाभि.=बन्धनम्, binding or fastening; सदने=देवानां स्थाने, in the place of gods; सस्मिन्नूधन् (*sasmin udhan*)=सर्वस्मिन् यज्ञे in every sacrifice (*Sayana*), *udhan*=आढ्ये, धनाढ्ये, the treasury. (*Daya.*)

Hymn-11

1. **Suryasya upake,** in the proximity of the Sun (i.e. by day).

Naktaya cit, by night.

2. **Vepasa,** by deeds of dedication, as administration etc. (Nigh. II.1; वेपस इति कर्म नामानि)।

3. **Kavya,**=काव्यानि; this refers (according to Sayana), to the details of the fire ritual such as bringing the deities, conveying the oblations and the like. Dayananda interprets it as the compositions of poets and learned (कविभिर्विद्वद्भिर्निर्मितानि). In the far-fetched sense, *kavya* refers to the offerings to the Pitṛs or manes (the degraded pauranic sense).

4. **Devajutah,** known or introduced by learned ones (देवैर्विदितश्चलितः —*Daya.*).

5. **Mandrajihvam,** the one with a sweet tongue (मन्द्रा आनन्दजनिका जिह्वा वाणी यस्य—*Daya.*); this refers to Agni, whose tongue exhilarates the devout mortals.

Damunasam, those who restrain their desires (दमनशीलम् —*Daya.*); the humiliator of the demons (दमूनसं रक्षसां दमनकरेण मनसोपेतम्—*Sayana*). For the etymology of this term, see Nir. IV.4. (दमूना दममना वा। दानमना वा। दान्तमना वा। अपि वा दम इति गृह नाम। तन्मना स्यात्। मनो मनोतेः, i.e. one who is inclined towards kindness, or one who is inclined to charity, or one

who is inclined to self control; or else the word *dama* is a synonym of home, therefore this term may mean, one who is devoted to home. Manas is derived from √मन्, to think).

Hymn-12

2. **Pusyan rayim sacate ghnan amitran,** prosperous and destroying his enemies, acquires riches (*Daya.* and *Wilson*) (प्रजाभिः पशुभिश्च पुष्टः सन् स यजमानः शत्रून् हिंसन् धनं सेवते । सर्वदा पश्वादिधनसमृद्धो भवतीत्यर्थः—*Sayana*).

3. **Bṛhatah Ksattriyasya,** the possessor of great strength (महतः बलस्य—*Sayana*; महतः क्षात्रधर्मयुक्तस्य—*Daya.*).

4. **Aditeh anagan,** free from the defects of earth (अदितेः=भूमेः= of the earth—*Sayana*;=पृथिव्याः—*Daya.*; अनागान्=अनागसः पापरहितान्, free from sins—*Sayana*; अनपराधान्, free from guilt—*Daya.*

5. **Sam yoh,** शंयो, happiness produced by what is done well (सुखं सुकृताज्जनितम्—*Daya.*; शं पापरूपोद्रवाणां शान्तिं योः सुकृतोत्पादितं सुखम्—*Sayana*).

6. षिताममुञ्चता=सितां+अमुञ्चत; मुञ्चता=मुञ्चत । Gauryam=गौरी वाचम्= Speech (Nigh. I.11).

Hymn-13

1. The verse, according to Sayana, is a paraphrastic announcement, that the dawn having appeared, the morning fire is to be lighted. (*Wilson*)

Asvina, a pair of wind and lightning. (*Daya.*)

2. **Yat suryam divyarohayanti,** when the rays of light cause the ascent of the sun—*Sayana*; यं सूर्यं सवितृलोकं दिवि आरोहयन्ति—*Daya.*

Bhanum, ray (किरणम्).

Mitra, according to Sayana, is the deity presiding over the day, whilst Varuna presides over the night.

Varuna=water; Mitra=air or wind (*Daya.*).

3. **Sapta yahvih,** the seven great ones (सप्त महत्यः—*Daya.*); *haritah*=*horses* or rays (हरितः दिश इव व्याप्ताः किरणा., the rays pervading like directions—हरितः directions (दिङ्नाम—Nigh. I.6).

4. **Tantum viharan,** spreading thy web of rays (*Sayana*).

Asitam avavyayan vasma, cutting down the black abode (of night); or removing the darkness.

5. The verse is also repeated in the next hymn. (IV.14.5).

Hymn-15

1. **Pari niyate,** is obtained or procured; is brought. The word "परिणीयते" has a technical meaning also in fire rituals; it stands for bringing the fire taken from the household fire, wherewith to light the sacrificial fire.

Vaji, a strong horse (बलवानश्व इव—*Daya.*)—they load, as a horse bringing a load (*Wilson*).

3. See Yv. XI.25.

Pari-akramit,=परिक्राम्यति=परित. क्रामति, व्याप्नोति, taking the offerings for conveyance to gods (*Wilson*).

4. **Sṛjaye,** the battle in which the rival enemies are defeated (यः प्राप्ताञ्छत्रून् जयति तस्मिन्—*Daya.*); Sayana ascribes the term to a *somayaji* (सृञ्जयो नाम कश्चित्सोमयाजी । सञ्जयस्य यष्टृत्व तैत्तिरीया आमनन्ति—'वसिष्ठो ह सात्यहव्यो देवभागं पप्रच्छ यत्सृञ्जयान् बहुयाजिनोऽयीयजः', Vasistha Satyahavya asked Devabhaga : when thou didst cause to sacrifice the Sṛnjayas, with many sacrificers (Tait.S.VI.6, 2.2).

For *Sṛnjaya,* see Ṛv. VI.27.7 (स सृञ्जयाय तुर्वशं परादात्).

The *Aitareya Brahmana* (VII.34.9) refers to Sahadeva Saranjaya (सहदेव सारञ्जय). In later history Sṛnjaya (सृञ्जय) is the name of people, a clan, of which Daivavata was also a distinguished prince. Of course, these names are borrowed from the words originally occuring in the Vedic Texts. (For *Sṛnjaya,* see the Vedic Index by Macdonell and Keith).

8. **Sahadevyat,** one in company with learned people (*Daya.*); from the prince, the son of Sahadeva (*Wilson*).

9. **Somakah,** one with cool and fine temper resembling ***Soma*** or moon (*Daya.*); Son of Sahadeva of this name (सहदेवस्य पुत्र: कुमार: सोमक: सोमकाभिधान: —*Sayana*).

10. **Kumaram Sahadevyam,** according to Sayana, again a reference to Somaka. A pupil in company of a learned teacher, ब्रह्मचारिणं विद्वत्सहचरम्—(*Daya.*).

Hymn-16

For verse 11, see Nir. V.15.

1. **Ṛjisi,** straight forward policy (ऋजुनीति:)—*Daya.*; the Soma of which the essence is gone (ऋजीष शब्देन निष्पिष्टो विगतसार: सोमोऽभिधीयते—*Sayana*).

3. **Jijanat-sapta-karun ahna cit cakruh vayuna gṛnantah** etc.—this generates the seven efficient rays from heaven, which being glorified, have made manifest the objects of human perception by day (*Wilson*).

4. Applicable to the resplendent Lord, Indra, and the sun both.

Arkaih, by ideas or thoughts (मन्त्रैर्विचारै: —*Daya.*); by rays (रश्मिभि: —*Sayana*).

Vastoh, the day (दिनम्—Nigh.1.9) for stay or halt (निवासार्थम्—*Sayana*).

Dudhita=दुधितानि=दुहितानि=नाशितानि, removed, scattered.

5. **Ṛjisi,** =ऋजु:, made straight (*Daya.*); the stale Soma, निष्पिष्ट: विगतसार: सोमोऽभिधीयते—*Sayana.*

Also see III.46.3; IV.16.1; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

6. **Sakrah,** शक्र:, powerful or potent (शक्तिमान्—*Daya.*); potent Indra (समर्थ इन्द्र: —*Sayana*).

The earlier references are I.10.5; 62.4; 104.8; 177.4; III.35.10; 37.11.

Gotra—गोत्राणि=the components of cloud (मेघस्याऽवयवान्—*Daya.*; Nigh. I.10); गोत्राणि=अभ्राणि (clouds —*Sayana*).

9. **Kavim,** to a seer, to a wise man (विद्वांसम् —*Daya* ; मेधाविनम्—*Sayana*; Sayana refers this epithet to Kutsa, a seer. (IV.16.10).

10. **Kutsa,** a despised person (निन्दितः—*Daya.*); mythologically, the son of Ruru (रुरु), a royal saint; Kutsa is a *Rajarsi.* For ***Kutsah,*** see also I.106.6; X.40.6 and for *Kutsa-putram* X.105.11. ***Kutsa*** has also been the name of several *ṛsis* of the Vedic hymns, one of them is the son of *Angiras*, whilst we have another one, of this name as the son of *Arjuna.*

Sarupa vi vam cikitsat rta-cit ha nari, the truthful woman got perplexed, having seen that they were both exactly alike. The traditional mythology sees in this verse a reference to a story thus: After the destruction of the enemies of *Kutsa,* Indra conveyed him to his palace where *Saci* (शची), the wife of Indra, could not tell which was her husband, as they were both exactly alike,—of course, an absurd story.

11. **Rca vajam na gadhyam yuyusan,** the word *gadhyam* is derived from √ग्रह्, to seize. "Like food which is to be seized, they desire to unite themselves with the straight-forward." (Nir.V.15).

12. **Susnam,** शुष्णम्, the earlier references are : I.11.7; 33.12; 56.3; 63.3; 101.2; 103.8; 121.9; II.14.5; 19.6; and III.31.8. (शुष्कं नीरसम्—*Daya.*).

Kuyavam, see I.103.8; 104.3; II.19.6; IV.16.12; VI.31.3 and VII.19.2 (कुत्सिता यवा यस्य तम्—*Daya.*).

13. **Mṛgayam,** the one in search of a deer or animal (मृगयाचक्षाणम् —*Daya.*); name of an Asura (*Sayana*).

Piprum, pervading (व्यापकम्—*Daya.*); also see I.51.1; 101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; 20.7; VIII.32.2; X.99.11; 138.3.

Pancasat kṛsna ni vapah sahasra atkam, fifty thousand kṛsnas, or fifty thousand soldiers of dark race; *atkam* is pervading air.

Purah, city; city of Sambara (शम्बर—*Sayana*).

14. **Mrgo na hasti,** like the cervine elephant, also a sort of elephant like a deer, quoer, if the Sivatherium existed in the time of this hymn—*Wilson.*

Ayudhani, war weapons like guns and swords. (असि-भुशुण्डी-शतघ्न्यादीनि —*Daya.*). Perhaps here is a reference to war-weapons, quick in darting as a deer; strong as an elephant, and fierce as a lion (*Daya.*).

15. **Svar-milhe,** स्वर्मीळ्हे, here मीळ्हे=battle (=संग्राम—Nigh.II.17); a battle for peace purposes.

Ranva sudṛsi-iva pustih, good-looking (goddess) of nutrition (रमणीया सुष्ठु द्रष्टुं योग्येव पुष्टिः—*Daya.*). Sayana refers to the goddess Laksmi.

18. **Vamadevasya,** of the good looking or charming learned person (सुरूपयुक्तस्य विदुषः—*Daya.*).

Vajasatau, in the battle (Nigh. II.17).

19. **Ajau,** in the battle (Nigh. II.17).

20. **Bhṛgu,** the celebrated, or brilliant architects of chariots or cars (देदीप्यमानाः शिल्पिनः—*Daya.*).

21. नू=नु immediate, (ऋचि तुनुघेति दीर्घः—*Daya.*).

Akari te brahma, a new hymn (*brahma*) has been composed for thee (*Wilson*); new treasures have been procured for thee.

Hymn-17

1. **Ksah,** क्षाः earths (भूमयः—*Daya.*; Nigh. I.1; क्षा=पृथिवी).

4. **Dyauh te janita manyat,** heaven, thy progenitor, conceived (***dyauh***, like lightning—*Daya.*;=*dyotaman*, bright; *janita* = Prajapati —*Sayana*).

12. **Janituh,** of the progenitor, जनकस्य—*Daya.*; Prajapati, —*Sayana.*

Stanayat-bhih abhrih, thundering clouds, शब्दायमानैः घनैः सह—*Daya.*; वातो न जूतः etc., as the wind is driven by the thundering clouds: as the wind is impelled by thundering clouds: so Indra is influenced by the hymns of the worshippers. (*Sayana*)

14. **Etasam**=अश्वम्=horse. (*Daya.*; Nigh. I.14).

Also see, I.54.6; 61.15; 121.13; 168.5, II.19.5.

15. **Asiknyam,** at night : the entire verse consists of a small phrase; such verses are known as *yajusi-pankti* (याजुषी पंक्ति) or *ekapada viraj* (एकपद विराज), a line with ten syllables.

For other single line verses, see V.41.20; 42 17; 43.16; VI.63.11 (एकपदा त्रिष्टुप्); X.20.1.

Such one-line verses usually refer to the contents of the preceding verse, or are the untraceable remnants in the *Samhitikarana* (editing and compiling processes) of the Vedic texts.

16. **Avate,** in the well (कूपे—*Daya.*; Also *Sayana*; Nigh. III.23).

21. See the last verse of Hymn 16. नू=नु (ऋचि तुनुघेति दीर्घः—*Panini*, VI.3.132).

Hymn-18

The hymn represents a dialogue between Indra and Vamadeva, the higher self and the bound lower self, the *jiva*. Sayana converts this metaphysical dialogue to a mythological one. He refers to a legend: *Vamadeva* a Vedic Ṛsi, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to

Aditi, who thereupon came, with her son Indra, to expostulate with the *Ṛsi*; the present hymn gives, as if, an account of this dialogue. Regarding this absurd story, Wilson says : "The interesting part of the absurd story is its accordance with the birth of *Sakya* (शाक्यमुनि), according to the Buddhists, who may possibly have borrowed the notion from the Veda."

3. **Tvastur gṛhe apibat somam indrah**—Indra drank the costly Soma at the residence of Tvastṛ (त्वष्टा). Sayana completes the story by saying that Vamadeva vindicates his own wilfulness by the example of Indra, who came to Tvastṛ's house uninvited, and by force, drank the Soma prepared for other gods.

4. **Nahi nu asya pratimanam asti,** there is no analogy etc. Wilson cites the legend further thus : *Aditi* defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

Sahasram masah jabhara saradah ca purvih—(सहस्र =असंख्यम्=numerous; मास. = चैत्रादि, months, like caitra; शरद. = शरदाद्यृतून्, seasons like autumn; पूर्वी:=सनातनी, older ones; नही—नहि).

5. **Guha akah,** does in secret cavity; also *guha*=intellect (बुद्धीकरोति—*Daya.*; गुहा गुहायां गह्वररूपे सूतिका गृहे जात, अक —अकरोत्—*Sayana*); in the privacy of the lying-in chamber, unworthy of so great a divinity. —*Wilson*.

6. **Eta vi pṛccha kim idam bhananti**—Ask them what is this they say. That is, they are proclaiming the greatness of Indra, by which, and not by their own efforts, they have been extricated from the cloud.

7. **Nividah,** the speeches or words, expressing mysterious and spirituai knowledge (नितरा विदन्ति याभिस्ता वाच.—*Daya.*); sacred strains (*Wilson*). [मरुत्वती शस्त्रे प्रयुज्यमानानि 'मरुत्स्तोत्रो मरुद्गणः' इत्यादीनीन्द्रस्तुति प्रतिपादकानि कानिचित् पदानि निविच्छब्देनोच्यन्ते —i.e. the special prayers in the praise of Indra and Maruts, repeated at some sacrifices—*Sayana*]. Here again, *Vṛtra*, being a Brahmana, the crime committed by his killing is transferred to the waters in the shape of foam. Wilson further remarks thus: these explanations are rather, perhaps derived from the pauranik developments of the original legends, imperfectly handed down.

8. This and the following verses are in the praise of Indra.

Yuvatih, the fully-matured lady of 24 years (*Daya.*).

Kusava; कुषवा, of bad intentions (कुत्सितः मवः प्रेरणा यस्या सा). In the *pauranic* mythology, Kusava (कुषवा) is the name of a *Raksasi* (lady-demon), whom Indra, although at first swallowed by her, drove out of the lying-in chamber (*Wilson*).

Jagara, swallows (निगलति—*Daya.*; गिरतिस्म—*Sayana*).

Mamat cana (ममच्चन), exulting (माद्यन्त्येव—*Sayana*; प्रमादयन्ती —*Daya.*).

9. **Vyamsa,** one possessing considerable strength (विप्रकृष्टा अंसा बलादयो यस्य सः—*Daya.*). In mythology, Vyamsa is the name of a ***Raksasa,*** who also attempted to destroy the infant *Indra*.

12. **Kah te mataram vidhavam acakrat,** who hast made thy mother a widow (विधवां विगतो धवः पतिर्यस्यास्ताम्—*Daya.*). The *Prakṛti* is mother ; God, the Supreme Self, is father ; *Prakṛti* never gets widowed, since God never dies.

Yat praksinah pitaram padagṛhya—Since thou hast slain, having seized him by the foot; Dayananda translates *padagṛhya*, as one worthy of respect, to whose feet, one might surrender. (पादान् गृहीतु योग्यः—*Daya.*; पादेषु गृहीत्वा—*Sayana*); *pra-aksinah*, प्रकर्षेणावधीः—*Sayana*; अक्षिणाः क्षयति हन्ति —*Daya.*) destroys, kills, slays. (See also Tait. S. VI.1.3.6 to which Sayana refers: The sacrifice (*yajna*) reflected on the gift. He had intercourse with her. Indra perceived this and reflected. 'He who will be born from this union will be this world.' He entered her; from her verily Indra was born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb, he split it, she became barren after birth, and that is the origin of the cow(who is barren after birth).

13. **Manu,** refers to a legend; Vamadeva, when oppressed with hunger, took for his meals the flesh of dogs, but who was not thus rendered impure; this he did for the preservation of his life. (*Manu* **X.106**).

Hymn-19

1. एवा=एव (निपातस्यचेति दीर्घः)।

Umah, ऊमा., those who give protection and shelter; the protecting ones (ऊमाः रक्षकाः—*Sayana* ; रक्षणादि कर्त्तारः—*Daya*).

2 **Parisayanam,** slumbering: one who sleeps in the interspace from all sides (योऽन्तरिक्षे सर्वतः शेते तम्—*Daya.*; परितः समन्तात् शयनं कुर्वन्तम् —*Sayana*).

Visvadhenah, one comprising all speeches (धेना=वाक्—Nigh.I.11); all delighting (विश्वस्य प्राणयित्रीः—*Sayana*).

Arnah, water (उदक, Nigh. I.12); water channels.

3. **Aparvan,** at the time without parva; on the day of full moon (अपर्वन् अपर्वणि पौर्णमास्याम—*Sayana*).

Sapta, seven (*Daya.*); of gliding nature (सर्पणस्वभावाः—*Sayana*).

4. **Parvatanam,** of clouds (*Daya.*; Nigh. I 10); of hills (*Sayana*).

6. **Turviti,** see I.36.18; 54.6; 61.11; 112.23; II.13.12, IV.19.6.

Vayya, see I 54.6; 112.6; II 3.6; 13.12; IV.19.6; IX.68 8.

7. **Adhok staryo dansupatnih,** he has milked the barren cows (*Wilson*); अधोक् अधुक्षत्; स्तर्यः स्तरीर्निवृत्त प्रसवा गाः; दसुपत्नीः दमनपरा असुराः सुष्टुपतयो यासां ताः—*Sayana*); he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the Pani—*Wilson*). (दंसुपत्नीः—workers' wives, दंसूना कर्मकर्त्तृणा पत्न्यः, स्तर्यः the coverer, आच्छादिकाः; अधोक् to complete, प्रयात—*Daya.*).

9. **Vamribhih,** (वम्रीभिः and *upajihvikah,* उपजिह्विका.) are synonyms of emmet. *Vamryah* (emmets) are so called from vomiting (वमनात्); here in this verse, we have "unmarried maidens have taken the undivided son from emmets (वम्रीभिः पुत्रमग्रुवो अदानम्)—Nir. III.20. To Sayana, Vamri is white ant, which throws up a hillock known as Valmika (निवेशनात् वल्मीकाख्यात्—*Sayana*).

Agruvah.—rivers (नद्यः—*Daya.*; Nigh. I.13). Son of Agru, some one unknown (अग्रूनाम काचित् । तस्याः पुत्रम्—*Sayana*).

Ahim, serpent, (the presence of a snake in an ant-hill is a popular notion—*Wilson*).

Nirbhut, coming out of the ant-hill (निर्भूत् वल्मीकान् निर्गतः अभूत—*Sayana*; निः भूत् भवति—*Daya.*).

Ukhacchit, corroded by white ants (उखच्छित् वल्मीकाख्याया उखायाञ्छेदकानि —*Sayana*; one who damages or corrodes the path way, य उखङ्ग मनञ्छिनत्ति सः—*Daya*).

11. Same as IV.17 21.

Hymn-20

Compare the verses 1 and 2 with Yv.XX.48 and 49.

1. **Ojisthebhih,** with an army or team consisting of strong and sturdy people (अतिशयेन बलादिगुणयुक्तैर्नरोत्तम सैन्यैः—*Daya.*); with the gallant Maruts—ओजिष्ठेभिः अतिशयेन तेजस्विभिः मरुद्भिर्युक्तः—*Sayana*.

2. **Vajasatau,** in the battle (संग्रामे—*Daya.*).

4. **Prsthyena,** with the pleasure derived subsequently (पश्चाद्भवेन सुखेन—*Daya.*; with the noon-day hymn (पृष्ठ शब्देन माध्यदिन सवने उद्गातृभिरुद्गीयमानं स्तोत्रमुच्यते, तत्सम्बधिना—*Sayana*).

Andhasa, with food etc. (अन्नाद्येन —*Daya.*; पीतेन सोमेन—*Sayana*).

5. अच्छा = अच्छ ।

9. **Vrajam,** to a group (समूहम्—*Sayana*); arms and weapons (शस्त्राऽस्त्रम्—*Daya.*).

11. Same as IV.7.21.

Hymn-21

1. The verse occurs as Yv.XX.47. Dyauh, the Sun.

Tavisih, energies, energetic armies (बलयुक्ताः सेनाः—*Daya.*).

Sadhamat astu, be exhilarated along with us (अस्माभिः सह माद्यन् भवतु—*Sayana*; समानस्थानात् यस्सह माद्यति अस्तु—*Daya.*).

2. **Krstih,** people of the enemies (शत्रु सम्बन्धिनी प्रजाः—*Sayana*; people in general, मनुष्याः—*Daya.*).

Vṛsnyani, nṛn, वृष्ण्यानि नॄन् powerful leaders (बलेषु साधूनि नायकान्—*Daya.*); might refer to Maruts also.

3. **Purisat,** from waters (पुरीष=उदक, Nigh.I.12).

Samudrat, from the mid-space (समुद्र=अन्तरिक्ष—Nigh. I.3).

5. **Vacam janayan yajadhyai,** utters a voice enjoining me to sacrifice or for unifying functions (सुशिक्षिता वाणी प्रकटयन् यष्टुं सङ्गन्तुम्—*Daya*); (The speech of Indra is the thunder, the effect of which is to induce the *parens deorum cultor et infrequens,* whether Roman or Hindu, *retrorsum vela dare—Wilson*).

6. **Ausijasya,** of the worshippers; one who employs priests (कामयमाना ऋत्विजाः—*Sayana*); sons of the aspiring ones (कामयमानाऽपत्यस्य —*Daya.*).

Gohe, in the dwelling (संवरणीये गृहे—*Daya.*).

Adrim, like a cloud (*Daya.*); one who tears foes, from $\sqrt{dṛ}$, to divide, to tear, and thus it is a name of Indra also (अद्रिम—आदृणाति शत्रून् इत्याद्रिरिन्द्रः—*Sayana*).

7. **Bharvarasaya,** भार्वरस्य, of the king who serves the people (प्रजाः भर्तृराज्ञः—*Daya.*); भर्वर, Prajapati, who is the sustainer of the world, भर्वरो जगद्भर्ता प्रजापतिः, तस्य पुत्रो भार्वरः—*Sayana*).

Guha pra (गुहा प्र), *guha,* in intellect (बुद्धौ—*Daya.*); in the secret thoughts (गुहाया गुहारूपे हृदये—*Sayana*).

The purport of the verse is that Indra, the resplendent Lord, always protects his worshippers (इन्द्रस्य बलं यजमानं सर्वदा पालयतीत्यर्थः—*Sayana*).

8. **Vidad gaurasya gavayasya gohe,** he finds it in the haunt of *Gaura* and *Gavaya*, the two species of deer or any wild animal (*Sayana*); they may be two different wild animals; -*gavaya* is *Bos gavaeus* or *Gavaeus frontalis*, and *gaura* is *Bibos gaurus*, or *B. cavifrons* (*Wilson*).

10. **Varivah purve kah ;** here *puravah*=man (Nigh.II.3). (पूरवे—धार्मिकाय मनुष्याय, वरिवः—सेवनम्; कः—कुर्य्याः—*Daya.*); bestows riches on men (पूरवे मनुष्याय यजमानाय, वरिवः धनं कः करोति—*Sayana*).

11. Same as IV.16.21; 17.21; 19.11; 20.11; 21.11; 22.11; 23.11; and 24.11.

Hymn-22

1. This verse gives rise to the four-fold forms of offering worship, since in it occurs the four words *brahma* (ब्रह्म), *stomam* (स्तोमं), *somam* (सोमं) and *uktha* (उक्था). In the first form of ritual, the offerings are of cakes steeped in butter and the like (ब्रह्मचित् हविर्लक्षण पुरोडाशादिकमन्नं च); in the second form, it is the praise that is recited aloud (स्तोमं स्तोत्र समूहं); in the third, the libations are of the Soma juice (सोमम्, अभिषुतं सोमं च); and in the fourth, the praise or prayer is repeated silently in a lower tone (उक्था, उक्थानि शस्त्राणि च) —*Sayana*.

Dayananda translates the terms as ब्रह्म, महद् धनमन्नं वा, wealth consisting of foodgrains in plenty, etc.; स्तोमं प्रशंसनीयं or worthy of praise; सोमं, ओषध्यादि गणैश्वर्यं, medicinal herbs and other prosperity; and उक्थाः, प्रशंसनीयानि वस्तूनि, rich and adorable products.

2. **Urnam parusnim,** the investing parusni (ऊर्णां, आच्छादिकां; परुष्णीं पर्ववतीं नदीं—*Sayana*; परुष्णीं विभागवतीं—*Daya.*). The verse devotes to a river and a troop of a battles too. The river having joints or bands covering.

Yasyah parvani sakhyaya vivye—*lit.*, whose joints through friendship he has approached; according to Sayana, the separate districts of which river he has, for the sake of friendly acts, covered or concealed, यस्याः नद्याः पर्वाणि भिन्नान् देशान् सख्याय सखि कर्मणे विव्ये संवृत्तवान्—*Sayana*.

According to Dayananda, (पर्वाणि पूर्णानि पालनानि सख्याय मित्रस्य भावाय कर्म्मणे वा विश्वे कामयते ।)

4. **Matara bharati goh,** मातरा=parents; गोः=earth (*Daya.*); parents of the moving Sun (Sayana translates *goh* as गन्तुः सूर्यस्य i.e. of the moving Sun).

Paaijman, one pervading all along in the mid-space, or the extensive earth (since ज्मा = earth, Nigh.I.1) (सर्वतो व्याप्तेऽन्तरिक्षे विस्तृतायां भूमौ वा—*Daya.*).

6. नू = नु, again.

7. **Svasarah,** fingers, अंगुल्य इव मैत्रीं भगिनित्वमाचरन्त्यः—*Daya.* For *Svasarah*, the earlier references are I.62.10; 71.1; 164.3; 191.14; II.5.5; III.29.13; and IV.6.8.

8. **Yamyah,** the nights (Nigh.I.7).

Goh, for the one who praises (स्तावकस्य Nigh. III.16). Sami (शमी), a superb action (उत्तमं कर्म—*Daya.*); (शशमानस्य शमीशक्ति—स्तुवन शमनं स्तुतिकर्म —*Sayana*).

10. **Godah,** one who gives cows (यो गां धेनुं ददाति सः—*Daya.*).

Hymn-23

For verse 8, see Nir. X.41.

1. **Andhah,** foodgrains or food (अन्नम्—*Daya.*; Nigh.II.7).

2. **Sasamanasya,** one who glorifies (प्रशंसितस्य—*Daya.*).

3. **Papurim,** to the one who protects and sustains (पालकम् —*Daya.*).

4. **Nasadah,** one who does not know (यो न वेत्ति सः—*Daya.*).

Appreciator, one who profusely knows (अतिशयेन ज्ञाता —*Sayana*).

6. **Goh,** of the moving Indra (गन्तुरिन्द्रस्य—*Sayana*); of earth etc. (पृथिव्यादेः—*Daya.*).

7. **Tetikta,** sharpened (भृशं तीक्ष्णं करोति—*Daya.*).

Tigma, already sharp (पूर्वमेव तीक्ष्णानि—*Sayana*).

Anika=अनीकानि = weapons (आयुधानि—*Sayana*); invincible armies (शत्रुभिः प्राप्तुमनर्हाणि सैन्यानि—*Daya.*).

Druham jighansan dhvarasam anindram, Resolving to kill the oppressing malevolent (wickeds), not acknowledging Indra (*Wilson*). (द्रुहं—द्रोग्धारं ; जिघांसन्—हन्तुमिच्छन् ; ध्वरसं—हिंसकं ; अनिन्द्रां—अनीश्वरी गति, ungodly ways—*Daya.*). Sayana supplies the word raksatim (राक्षसीं). This may well refer to death, the debt of nature, the payment of what Indra's favour delays by prolonging life; (a conjecture proposed by Wilson).

8. **Ṛta,** truth, eternal truth (different from *satya*), sacrifice, and also water (Nigh. I.12); in this verse, according to Sayana, it may refer to *Indra* or *Aditya*, in addition to the former three, personified as divinities (अत्र ऋत शब्देनेन्द्रो वादित्यो वा सत्यं वा यज्ञो वोच्यते; ऋतस्य ऋतदेवस्य सम्बन्धिन्यः; ऋतस्य धीतिः—ऋतदेवस्य सम्बन्धिनी प्रज्ञा, तद्विषया स्तुतिर्वा—*Sayana*).

According to Dayananda, ऋतस्य of truth, of what is real and exact, सत्यस्य यथार्थस्य, धीतिः धारणावती प्रज्ञा ।

"Of *Ṛta*, indeed, are the earlier invigorating draughts. Contemplation of Ṛta kills vices. The call of *Ṛta* awakening and illuminating, pierced even the deaf ears of the living being.—Of Ṛta, indeed, are the earlier invigorating draughts, consciousness of *Ṛta* kills all that should be avoided. The call of *Ṛta* pierces the ears of even the deaf. Deaf whose ears are closed. Causing to wake and making bright the ears of the living being, of the moving being, of man of light, or of water."—Nir.X.41.

Hymn-24

1. सुष्टुतिः=सुऽस्तुतिः ; निष्षिधां=निःऽसिधाम् ।

2. **Satyaradhah**, wealth earned through honesty and earnestness (न्यायोपार्जित सत्यधनः—*Daya.*); the gift given by the *yajamana* (यजमानेभ्यो दातुं सत्यधनो भवति–*Sayana*).

3. **Ririkvansah tanvah krnvata tram**, by purging, cleansing the body (रिरिक्वांसः—रेचनङ्कारयन्तः, तन्वः कृण्वतः, शरीरस्य कुरुत रक्षकं—*Daya.*); inflictors of austerity upon their persons (तन्वः स्वकीयानि शरीराणि रिरिक्वांसः तपसा रेचयन्तो यजमानास्तमेवेन्द्रं त्रां त्रातारं—*Sayana*); worshippers emaciating their own bodies by penance.

Samike, in a battle; in a group (Nigh.II.17).

8. **Dirgham yat ajim abhi-akhyat aryah,** when the Lord is engaged in the long battle.

Aryam, king, lord, God, (for Indra—*Sayana*).

Samaryam, in a battle (सहमर्तव्यं शत्रु—*Sayana*; *ajim*, a battle in which weapons are thrown, अजन्ति प्रक्षिपन्ति शस्त्राण्यस्मिंस्तम्—*Daya.*).

Ṛghava, the killer of enemies, i.e. Indra (शत्रूणां हन्ता—*Daya.*; शत्रूणां हिंसक इन्द्रः—*Sayana*).

Durone, in the house; the place of sacrifice (यज्ञगृहे—*Sayana*).

9. **Bhuyasa vasnam acarat kaniyah**, by much a man acquires little, wealth or value (सः विक्रेता पुनर्मूल्यं भूयसां न प्रपूरयेत् । सः विक्रेता भूयसा धनेन कनीयः अल्पतरं मूल्यं नारिरेचीत् क्रेतुः सकाशान्न रिक्तीकरोति—*Sayana*). Sayana, here in this context, gives the details of a bargain between the vendor or seller and customer or buyer. The verse IV is also interpreted on the same lines.

Hymn-25

3. **Jyotir,** light; also water (ज्योतिः प्रकाशं—*Daya.*; ज्योतिः उदकं च —*Sayana*).

4. **Jyok pasyat suryam ut-carantam,** and long behold the rising Sun.

Jyok, for a long or continuous tune (ज्योक् निरन्तरं—*Daya.*).

Sarma, शर्म, pleasure as that of home (शर्म=गृह, Nigh.II.4).

6. **Prasusat,** प्राशुषाट्, the prompt comfiter of foes (शत्रूणां प्रकर्षेण शीघ्रमभि भविता—*Sayana*; यः प्राशून् वेगवतश्शत्रून् सहते—*Daya.*

Supravyah, one who is to be approached with homage etc. (सुष्ठु उपगच्छतो हविर्भिः सुष्ठु प्रतर्पयितुर्वा—*Sayana*); one who is protected with care (सुष्ठु रक्षितुं योग्यः—*Daya.*).

Duspravyah, one approached with difficulty (दुष्प्राव्यः दुःखेन प्रावितुं योग्यः —*Daya.*; दुरुपगमनस्य—*Sayana*)

7. **Nagnam,** worthless, shameless (निरर्थकं —*Sayana*; निर्लज्जं —*Daya.*).

Hymn-26

For verse 7, see Nir. XI.2.

1. **Manuh,** a thoughtful learned man, मननशीलो विद्वानिव सर्वविद्या विज्ञापकः—*Daya.*; मनुरभवं सर्वस्य मन्ता प्रजापतिरस्मि—*Sayana.*

Suryah, enlightened like the sun, सूर्य इव सर्वप्रकाशकः—*Daya.*; सर्वस्य प्रेरकः सविता—*Sayana.*

Viprah, wise, मेधावी—*Sayana*; मेधावीव सर्ववेत्ता—*Daya.*

Kaksivan ṛsih, one in which the orbits of entire creation exist, सर्वसृष्टिकक्षा विद्यन्ते यस्मिन्त्सः—*Daya.*; son of Dirghatamas, दीर्घतमसः पुत्रं—*Sayana.*

Kutsam, adamantine or vajra-like, वज्रं—*Daya.*, Nigh.II.20; a *Ṛsi* of this name—*Sayana.*

Arjuneyam, created or invented by a learned, अर्जुनेनार्जुना विदुषा निष्पादितमिव—*Daya* ; son of Arjuni, i.e. Kutsa, अर्जुन्याः पुत्रम्—*Sayana.*

Ushana, loved by all, serviceable to all, सर्वहितं कामयमानः—*Daya.*, a *Ṛsi* of this name—*Sayana.*

Kavih, the farseeing, कान्तदर्शी—*Sayana;* expert in all disciplines of knowledge, सर्वशास्त्रविद् विद्वान्—*Daya.*

3. **Sambara,** शम्बरः, see references, I.51.6; 54.4; 59.6; 101.2; 103.8; 112.14; 130.7; II.12.11; 14.6; 19.6; 24.2; IV. 26.3; 30.4; VI.18.8; 26.5; 31.4; 43.1; 47.2; 47.21; VII.18.20; 99.5; IX.61.2.

Divodasa, see references, I.112.14; 116.18; 119.4; 130.7; 130.10; II.19 6; IV.26.3; 30.2; VI.16.5; 16.19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII.18 25; IX.61.2.

Atithigva, one who receives and honours guests (अतिथिग्वम्, योऽतिथीन् गच्छति गमयति वा तम्—*Daya.*; अतिथीनामभिगन्तारं—*Sayana*).

4. **Acakraya yat svadhaya,** with a wheelless car.

Suparnah havyam—according to Sayana, this is a metonymy for the *Soma*, which is said to have been brought from heaven by the *Gayatri* in the form of a hawk (*Suparna*); again the hawk is the Supreme Spirit or *para-brahma* (the conjecture of a later period).

Hymn-27

1. The verse refers to the cycles of births and deaths of the lower self, the soul in bondage. The *udana* vital breath takes out the soul from one body with an infinite speed and carries it to another body, where the soul is reborn. Every individual amongst us is the *vamadeva*, who enters into the womb and comes forth in the form of a hawk. A hundred bodies of metal (iron or gold, सुवर्णमयीर्लोहमयीर्वा—*Daya.*) provide us the bondage in the life cycle. It is through the acquirement of divine knowledge, through a series of repeated births, one gets the final release or emancipation, the *Mukti* or the *Moksa.*

2. घा=घ (ऋचि तुनुघेति दीर्घः—*Panini* VI.3.132, स घा=he alone.

Irma, ईर्मा = impeller (प्रेरकः—*Daya.*); the *Paramatman* or the Supreme Self.

Purandhih, the sustainer of all (पुरां धारकः—*Sayana,* बहुधरः—*Daya.*, i.e. the *Paramatman*).

Vatan atarat, goes beyond the winds, beyond the vital breaths. The vital airs are the cause of pain and worldly existence (वातान् गर्भक्लेशकरान् वायून् प्रतरत् प्रतारीत्—*Sayana*).

3. **Adha yat Syenah dyauh ava asvanit,** just as or when the hawk screams on his descent from heaven. Sayana refers to a parable narrated in the Aitareya Brahmana (III.26); Gods requested the *Gayatri* to fetch the Soma, the elixir of life; she flew to heaven in the form of a hawk. She in this form, having flown and having terrified the guardians of the Soma (सोमपालाः), grasped with foot and mouth Soma the king, and also grasped the syllables which the other two metres had dropped. Havihg shot at her, *Kṛsanu* (कृशानु), a Soma guardian, cut off the nail of her left foot; that became a porcupine, which is nail-like. The fat that flowed became the barren cow; the socket and the point became a serpent; from the swiftness came the viper; the feathers became flying foxes; the sinews earth-worms; the shaft the blind snake. It is not possible here to expound the beautiful parable. (See also the verse 4, *patat patatri asya parnam.*)

Veh, (वेः), birds (पक्षिणः—*Daya.*).

4. **Bhujyumna,** like the one enjoying (भोक्तारं—*Daya.*) as the *asvins* carried off *Bhujyu,* a king of this name, from the region of Indra. The earlier references to Bhujyu are: I.112.6; 20; 116.3-5; 117.14; 119.4; and also VI.62.6; VII.68.7; 69.7; VIII.22.2; 46.20; X.40.7; 65.12; 95.8; 106.4; 143.5.

5. **Sukram,** water (Nigh. I.12).

Hymn-28

2. **Visva-ayu apa dhayi,** the everywhere going wheel has been taken away (सर्वतो गन्तृचक्रमिन्द्रेणापाहारि—*Sayana*; अप सर्वमायुः ध्रियते—*Daya.*).

Mahahdruhah, of the great oppressor, enemy or tyrant, the evilmonger (महत् द्वेष्टुः—*Daya.*; प्रभूतस्य द्रोग्धुः सूर्यस्य सम्बन्धि—*Sayana*).

3. **Dasyun,** them, who are of great treachery (महासाहसिकान्, दुष्टान् —*Daya.*).

Durge=दुःगे, in a place difficult of access.

Durge durone, in a place which is dangerous and difficult of access.

For *Dasyun*, see also I.63.4; 78.4; 100.18; 101.5; II.11.19; 13.9; 20.8; III.29.9; 34.6; 9; IV.16.12; 28.3; 4.

4. **Visah dasih akrnoh a prasastah,** you have made the servile races abject (*Wilson*).

Dasih, the liberal givers (दानशीला:—*Daya.*); having no special or religiously instituted rites or functions (i.e. may be slave or servile) (कर्मंहीना:—*Sayana*); *visah*, people (प्रजा:—*Daya.*, मानुषी प्रजा:—*Sayana*); *aprasastah*, debarred from respectable position (प्रशस्त सुखरहिता:—*Daya.*, गर्हिता, reviled, vile—*Sayana*).

Hymn-29

1. **Haribhih,** by excellent brave people (उत्तमैर्वीरपुरुषै:—*Daya.*; by horses, अश्वै:—*Sayana*).

Tirascit, come, attained (तिर: मत इति प्राप्तस्य—Nir.III.20; तिरश्चि दर्यंया परि० V.75.7).—*Tiras* and *satas* are synonyms of *attained.* Tiras, i.e. it has crossed over (√तॄ); *satas*, it is moved together (√सॄ).

2. ष्मा = स्म

3. **Sutirtha,** the holy places (शोभनानि तीर्थानि; दु:खतारकाण्याचार्यं ब्रह्मचर्यं सत्यभाषणादीनि येषास्तान्—*Daya.*;—any thing even a person, or a way of life that takes us away from pains, miseries or sins is a *tirtha.*

5. **Bhajanasah bṛhad-divasya rayah a-kayyasya davane puruksoh—** According to Sayana, may we be enjoying thee for the same of the gift of wealth of much food, every way commendable and very brilliant (वयं महद्दीप्ते आकाय्यस्य आसमन्तात् स्तुत्यस्य पुरुक्षो: बह्वन्नस्य बहुकीर्तेर्वा ते त्वदीयस्य दावने दाने निमित्ते सति भेजानास: त्वां भजमाना: स्याम भवेम—*Sayana*).

Hymn-30

For verses 10, 11 and 24, see Nir. XI.47, XI.48 and VI.31 respectively.

Indra in these verses is resplendent Lord or the Sun also, and *vṛtra*, is the cloud, or wicked nescience in man. Dayananda refers this hymn to an ideal head of a State, i.e. a king.

1. एवा = एव (निपातस्य चेति दीर्घ:) ।

6. **Sacibhih,** by intelligence; by actions (प्रज्ञाभि: कर्मभिर्वा—*Daya.*); by war-actions (युद्धकर्म्मभि:—*Sayana*).

Etasam, एतशं, a learned man, a man strong as a horse, name of a ṛsi (*Sayana*).

8. **Duhitaram divah,** the daughter of the sun, i e. the dawn (दुहितरमिव वर्तमानामुषसम्—*Daya.*; द्युलोक सकाशादुत्पन्नां स्त्रियं उषसम्—*Sayana*). The dawn is extinguished by the ascendency of Indra (i.e. the sun) through the day.

10. "Being afraid, *usas* has fled from the shattered car, because the strong bull (वृषा) has struck it down."—Being afraid, *usas* has fled from the shattered car, i.e. the cloud. (*Anas* (अनस्) means wind, derived from the verb √अन्, to breathe). Or else, it may be for the sake of comparison, i.e., as if from the car. *Anas* means a car, because rags are tied to (आ-न:) it, or it may be derived from the verb √अन्, meaning to live; it is a means of livelihood for people.

Cloud is called *anas* from the same verb also. Because the strong bull, the rainer, the showerer, i.e. the atmospheric god, has struck it down. (Nir. XI.47).

11. In continuation of the verse we have this verse :

"Here lies her car, shattered and all broken in pieces. She has fled afar."—Here lies her car, shattered in such a manner as if it were a different car altogether. Broken into pieces, i.e. without a single connected piece. Dawn has fled afar, being pushed out, or being pursued (Nir.XI.48).

12. **Sindhum vibalyam vitasthanam adhi ksami,** the swollen Sindhu when arrested, you have spread on earth. (क्षमि=on the earth, Nigh.I.1). Sindhu is a river in general, (विबाल्यम्—विगतबाल्यावस्थां i.e. whose

youth was passed, संपूर्ण जलां, i.e. who was full of water—*Sayana*; वितस्थानां-वितिष्टमानां, i.e. stopping or being stopped.

16. **Ukthesu abhajat,** उक्तेषु स्तोत्रेषु, ग्राभजत् भागिनं कृतवान्, participant in sacred hymns, see IV.19.9—वग्रीभिः पुत्रमग्रुवः ।

Satakratuh, Indra, the one whose actions are cent per cent for the sake of others, or the one of hundred actions (शतकर्मा—*Sayana*); the one of innumerable intellects (असंख्य प्रज्ञः—*Daya.*).

Paravṛktam, indefatigable valour (अच्छिन्नवीर्यम्—*Daya.*; but a person of this name—*Sayana*).

Agruvah putram, son of *Agru* (*Sayana*); persons who are in front rank (अग्रसराः—*Sayana*). See also IV.19.9.

For *Agruvah,* also see I.140.8; 191.14; III.29.13; IV.19.7; 9; 30.16; VII.2.5; IX.1.8; 66.9. For *Agruh* V.44.7.

17. **Turvasayadu,** तुर्वशस् and यदु, तुर्वशा=man (Nigh. II.3), one who easily brings into control; यदु=active, and ever diligent (तुर्वशायदू—शीघ्रं वशंकरी यत्नवांश्च तौ मनुष्यौ—*Daya.*).

For *Turvasah,* see earlier references I.36 18; 47.7; 54.6; 108.8; 174.9; and for *Yadu,* I.36.18; 54.6; 108.8; 174.9 and also VI.20.12; 45.1; VIII.4.7; 7.18; IX.61.2; X.49.8; 62.10.

Asnatara, अस्नातारा, those who are not particular about daily baths and the like (स्नानादिकर्मरहितौ—*Daya.*; but those who were under the spell of the curse of Yayati, according to mythology (ययातिशापादनभिषिक्तौ—*Sayana*).

He made them worthy to be inaugurated, or crowned, which they were not at first (this refers, according to Sayana, to a myth, alluding to their exclusion from the succession in favour of the youngest son, Puru, by their father Yayati).

20. **Asman-mayinam puram,** of the cities built up of stones, resembling cluster of clouds (मेघप्रचुरारागमिव पाषाण-निर्मितानां नगराणां—*Daya.*). Sayana refers to the cities of *Sambara,* पुरां शम्बरस्य सम्बन्धिनां नगराणाम् ।

Divodasaya, one who serves light, or who favours enlightenment (प्रकाशस्य सेवकाय—*Daya.*). In later mythology, the name of a king. See earlier references, I.116.18; 119.4; 130.7; II.19 6; etc.

21. **Sahasra** and **trimsatam**, thousands and thirty.
Mayaya, by wisdom (प्रज्ञया—*Daya.*): by ones own strength (स्वकीयया शक्तया—*Sayana*).

24. "May god *Aryaman* (Lord of Justice) give you all fair and beautiful things. O destroyer (of enemies), may *Pusa-Bhaga* and the god having gaps in his teeth give you all fair and beautiful things."

Fair (वामं वमनीयं) is so called because it is to be won. Destroyer (आदुरि) is so called from destroying (आदरणात्). But who is the god who has gaps in his teeth ? According to some, it is an epithet of *Bhaga* who comes before it. According to others, this god is *Pusan* because he has no teeth. Pusa is without teeth, and an eater of gruel, says a Brahmana passage (अदन्तक: पूषा Kausitaki Brahmana, VI.13; also SBr. I.VII.4.6). See Nir. VI.31.

Hymn-31

1. **Sacisthaya,** by the excellent thoughts, words or deeds (अतिशयेन श्रेष्ठया वाचा प्रज्ञया कर्मणा वा—*Daya.*; प्रज्ञावत्तमया प्रज्ञासहितमनुष्ठीयमानेन—*Sayana*).

Uti, ऊती, pertaining to care and protection (रक्षणादिक्रिया सह—*Daya.*, तर्पणेन—*Sayana*).

See also Yv. XXVII.39; Av. XX.124.1;

2 and 3. See Yv. XXVII, 40; 41; Av. XX.124.2; 3.

4. अभी = अभि (संहितायामिति दीर्घः)

Carsaninam, of men; of people.

9. ष्मा = स्म (निपातस्य चेति दीर्घः)

11. इहा = इह (संहितायामिति दीर्घः)

13. अपा = अप (निपातस्य चेति दीर्घः)

14. **Asvayuh,** with the strength of several horses (बह्वश्व बलयुक्तः —*Daya.*).

15. **Varsistham,** वर्षिष्ठं, of very old age (अतिशयेन वृद्धं—*Daya.*).

The verses of this hymn are relevant in relation to mighty Sun, who is also known as Maghavan, Surya and Indra, and also equally relevant in relation to our resplendent Lord.

Hymn-32

For verse 23, see Nir. IV.15.

1. **Asmakam ardham,** near us (समीपं—*Sayana*) for our growth (वर्धनं—*Daya.*); ardham (अर्द्धं) may also mean dwelling place (निवासदेशं) or half of worship (देवयज्ञदेशं—*Mahidhara*). See Yv. XXXIII.65. 9 and 12. *Gotamah,* [go=speech (Nigh. I.11)], the supermasters of speech (प्रशस्तागोर्वाग्विद्यते येषान्ते—*Daya.*). A seer of this name—*Sayana.*

15. **Hari,** हरी—two horses or the pair of fire and water (अग्निजले अश्वौ वा—*Daya.*).

16. **Purodasam,** a special food preparation (पुरोडाशं सुसंस्कृतान्न विशेषं —*Daya.*). For this, see I.162.3; III.28.1; 3-6, 41.3; 52.2-6; 8; IV.24.5; 32:16; VI.23.7; VIII.2.11; 31.2; 78.1.

23. "Like two small dolls (कनीनकेव) on their newly-wrought, perforated, wooden seats the bay steeds shine on their courses."—Two dolls, two young maidens : कनीनके कन्ये । कन्या कमनीया भवति क्वेयं नेतव्येति वा (कमनेनानीयत इति वा) कनतेर्वा स्यात् कान्तिकर्मणः, *Kanya* (maiden) is so called because she is an object of love (कमनीया) or because it is said to whom should her hand be given, or because she is brought by the lover, or it may be derived from the root √कन्, to shine. "The words relating to the seats of the maidens are in the locative singular (सप्तमी एकवचन)," says Sakapuni, i.e. on the ornamental wooden seats.

Daru (दारु, wood) is derived from √दृ, dṛ (to split), or from दॄ, to injure.

Dru (wood) is derived from the same root also.

Nave (नवे) newly made; *arbhake*, small, not large. As they shine on their sheets, so the bay steeds shine on their courses. This is a joint panegyric of two bay steeds

(This probably refers to a stage on which puppets are exhibited —*Wilson*).

Hymn-33

Ṛbhus are the *devatas* of hymns 33 to 37 *Vaja* (वाज), *ṛbhu* (ऋभु) and *vibhu* (विभु) are the three classes of divine architects, pertaining to regions of land, space and water. They design and supervise the means of transports of these three regions in human social organization. They are thus the technicians. For this, see IV.33 9: वरुणस्य विभ्वा (i.e. *vibhvan* of *Varuna*, i.e. the architect pertaining to the water region); इन्द्रस्य ऋभुक्षा (i.e. *ribhuksin* of Indra, i e. the architect pertaining to the space) and thirdly, वाजो देवानां (i.e. *vaja*, the artificer of the rest of gods, particularly on land, or the architect pertaining to land). *Ṛbhu* in the Nighantu means the man of wisdom (III.15).

1. **Pari dyam sadyah apasah babhuvuh**—were born quickly across the firmament. This might refer to the sun's rays also.

Evaih (एवैः) by the fast moving horses (गमनशीलैरश्वैः—*Sayana*); fast moving projectiles or weapons (वायुप्रेरितास्त्र सरेण्वादि पदार्थाः—*Daya.*); fast moving vehicles.

3. **Vajah vibhva ṛbhuh,** the three categories of architects, of the land (वाजः), of the waters or river-ways (विभुः) and of the space (ऋभुः). Literally, *vajah* is learned (ज्ञानवान्), *vibhva,* means by the one who is pervading (विभुना ज्ञानेन जगदीश्वरेण—*Daya.*, and *ṛbhuh* means enlightened (विद्वान्). According to Sayana, the three sons of Sudhanvana Angirasa were Vaja, Vibhavan and Ṛbhu (ते वाजो विभ्वा ऋभु च एतन्नामकास्त्रयः सुधन्वन आङ्गिरसस्य पुत्राऋभवः). All the three were known Ṛbhus in general.

5. The eldest (Ṛbhu) wanted to make two ladles whilst the younger (Vibhvan) three, and the youngest (Vajah) wanted to have four. See also I.161.2 for एकचमसं चतुरः कृणोतन । The whole hymn I.161 is devoted to Ṛbhus. The present hymn should also be read and interpreted on the same lines. See also the next verse (IV.33.6).

Tvastṛ is head technician who has applauded the proposal of the Ṛbhus for the construction of four ladles.

6. **Tvastṛ,** beholding the four ladles, brilliant as day, was content.

11. **Na ṛte srantasya sakhyaya devah,** gods are not pleased through friendship alone, unless one is wearied by penance.

Hymn-34

For verse 3, see Nir. VI.16.

The hymn again begins with Ṛbhu, Vibhvan and Vaja along with Indra. On the spiritual plane, Ṛbhu dominates on the mental realm (मनोमय कोश), the technicians of space; Vibhvan on the emotional plane (or प्राणमय कोश, the vital realm) and Vaja on the physical (अन्नमय कोश). Indra is the lower self, the soul. The final enjoyment lies in the attainment of spiritual happiness or the divine ecstasy. All the eleven verses should be read in this light. The enjoyment is in the company of our entire human complex of which Maruts (verse 7), Adityas, Parvatas, and the divine Savitri are the components, and Nature's divine bounties (verse 8), as well as Ṛbhus are evoked, not to go away, not to leave us. They have to be with us, and have to be satisfied along with Indra and Maruts (verse 11).

3. **Pra vah accha jujusanasah asthuh abhuta visve agriya uta vajah,** "enjoying, they have stood forth to you, all of you have become the chiefs, O Ṛbhus". Enjoying, they have stood forth to you (प्र+अस्थुः=प्रस्थितानि—*Durga* of the Nirukta). All of you have become the chiefs by going in front (or by swallowing first of all), or by accomplishing first of all. Or else, the word अग्रिया (*agriya*) is अग्र (agram) itself with meaningless case-termination (अनर्थकमुपबन्धम्). (Nir. VI.16.)

7. **Gnaspatnibhih,** by the ladies of the husbands (या ग्ना: पतीनां स्त्रियस्ताभि:—*Daya.*); wives of the gods; also the female protectors of women (*Wilson*).

8. **Parvatebhih,** by a sort of Nature's bounties, particularly clouds (मेघै: सह—*Daya.*) which, according to Sayana, are to be worshipped at the *Parvas*, certain periods of the month, as the new and full moon etc. (पर्वतेभि. पर्वद्भि: पर्वण्यर्च्यमानैर्देवविशेषै: — *Sayana*); Similarly, *Sindhubhih*, refers to rivers or flowing streams (स्यन्दनस्वभावैर्नद्यभिमानि देवैश्च —*Sayana*).

9. **Svapatyani cakruh,** bringing up children with care and good instructions (सुष्ठु शिक्षयोत्तमानि चापत्यानि च तानि कुर्य्यु:—*Daya.*); accomplishing acts productive of good results (स्वपत्यानि स्वपतनसाधनानि वा कर्माणि चक्रु: —*Sayana*), i.e. acts, the means of accomplishing their good offspring or consequences.

Hymn-35

1. **Indram anu gamantu,** may follow the one with resplendent qualities; may they come after Indra (इन्द्रमनुसृत्य, अनुगमन्तु—*Sayana*); or may they come after you tc Indra (*Wilson*).

Saudhanvanah, pertaining to *sudhanvan,* the possessors of good bows, or pertaining to the brilliant rain-bow in the sky (शोभनानि धन्वान्तरिक्षस्थानि येषान्तेषामिमे—*Daya.*).

Napatah (न+पात) without fall (अविद्यमान ह्रासा:—*Daya.*); also sons of strength or one without protection, (नपात: बलस्य पुत्रास्तस्य न पातयितारो वा —*Sayana*).

2. **Camasam,** cloud (Nigh. I.10).

Caturdha, the four categories of motions—downwards, upwards, transverse, and straight (अध ऊर्ध्वं तिर्यक्समगति युक्तं—*Daya.*).

For *camason caturdha* (ladle made fourfold, or the cloud of four types, stratus, cumulus, cirrus and nimbus), see also verses 3 and 4 of this hymn. For *camas,* see I.20.6; 54.9; 110.3; 161.1; 2; 4; 5; 9; IV.33.5; 6; 35.2; 3; 4; 5; 36.4; VIII.82.7; X.16.8; 25.4; 68.8; 96.9; 101.8.

Hymn-36

The three-wheeled car (रथस्त्रिचक्र:) without the horses (अनश्व:) and without reins (अनभीशु:) traverses the inter-space. This refers to the movement of the Sun. Ṛbhus are the divine architects in the cosmic creation. Just as in cosmos we have the physical sun, similarly in our own inner complex, we have the divine source of enlightenment, which wise sages create by mental meditation (रथं ये चक्रुः सुवृतं सुचेतस: अविह्वरन्तं मनसस्परि ध्यया—verse 2).

In the verses 3, 5 and 6, we have again a reference to *Vaja*, *Ṛbhu* and *Vibhvan*, and in the verse 4, again a reference to a single *camas* (ladle or cloud, made four-fold, and to a cow's new hide (चर्मण: गां). The cow may be earth in the cosmic creation, and wisdom on the spiritual plane.

9. **Sravo-virvat,** here Sravah, is food or also hearing or reputation (अन्नं श्रवणं वा—*Daya.*; वीरवत्=प्रशस्तवीरकारं—*Daya.*); food comprehending offspring, or endowed with dependents.

According to Sayana, *praja*, (प्रजा) is progeny (पुत्रपौत्रादिरूपां), *Sravah* (श्रव:) is reputation (यश:), and *viravat* (वीरवत्) is (वीरैर्भृत्यादिभिरूपेतं तक्षत् —*Sayana*) i.e. adherents.

Hymn-37

1. **Ṛbhuksah,** ऋभुक्षा:, great ones (महान्त: —*Daya.*).

Rbhuksin (ऋभुक्षिन्) is the name of Indra, but Sayana in this verse, identifies it with *Ṛbhavah*, i.e. Ṛbhus (Pl. nom. of Ṛbhu). In verse 3, we have another term *Ṛbhuksanah* (ऋभुक्षण:), also translated as great ones, by Dayananda. For this term also see verses 5, 7 and 8.

4. **Ayah-siprah,** those in possession of horses with nose or chin so hard as of iron (अय इव शिप्रे हनूनासिके येषामश्वानां तद्वन्त:—*Daya.*; "शिप्रे हनूनासिके वा" अयोवत्सारभूतशिप्रा:—*Sayana*).

Vajinah, speedy (वेगवन्त:—*Daya.*), one of the Ṛbhus (ऋभव: —*Sayana*).

Suniskah, one with beautiful gold coins known as *Niska*, or gold ornaments. (शोभनानि निष्कानि सुवर्णमयान्याभूषणानि येषान्ने—*Daya*).

8. In this verse, we have Nasatyas also in addition to Vajas, Ṛbhuksans and Indra. For *Nasatya*, see earlier references : I.3.3; 34.7; 9-11; 46; 5; 47.7; 9; 116.2; 4; 9-11; 13; 14; 16; 17; 19; 20; 22; 23 etc.; not untruthful, i.e. truthful (अविद्यमानासत्याचारौ सभान्यायेशी—*Daya*).

Hymn-38

For verses 5 and 10, see Nir. IV.24 and X.31 respectively.

1. **Vam** (a dual pron.). of you two, implies, the pair heaven and earth. Dayananda refers to the pair of the king and his army chief.

Ksetrasam, क्षेत्रासां=क्षेत्रज्सा, he who divides the fields (यः क्षेत्राणि सनति विभजति तं—*Daya.*); a horse (क्षेत्राणि सर्वभूमीः सनोतीति क्षेत्रसाः अश्वः—*Sayana*).

Urvarasam, the son (उर्वरा सर्वसम्याढ्याभूः. fertile, तां सनोतीत्युर्वरासाः पुत्रः —*Sayana*).

Thus क्षेत्रसां ददथुः उर्वरासां means, you have given a horse a son (*Sayana*). Sayana's derivations are not clear, i.e. how could *ksetrasam* mean a horse, and *urvaresam* a son.

To Dayananda, *urvara* means a fertile land, yielding valuable products (उर्वरासां=बहुश्रेष्ठाः पदार्थाः सन्ति यस्यान्तां भूमिं सनति तम्—*Daya.*).

Trasadasyu, the one who is a terror to wicked persons (त्रस्यन्ति दस्यवो यस्मात्सः—*Daya*).

See I.112.4; IV.38.1; 42.8; 9; V.27.3; VII;19.3; VIII.8.21; 19.36; 36 7; 37.7; 49.10; X.150 5

2. **Dadhikram** = Dadhikravan = a horse (Nigh. I.14, दधिक्रा and दधिक्रावा, synonym of *asva* or horse.)

Dadhi is one who bears or carries his rider; kram; to go.

According to Ait. Br. III.15.5, it means Agni, who in the form of a horse destroyed the asuras as desired by Bharadvaja (दधिक्राम् । दध्रदन्यं धारयन् क्रामतीति दधिक्राः । तमेतन्नामकं देवम्—*Sayana*; यो दधिना धारकेणाऽधिकेन सह तम् —*Daya*).

4. **Vidatha ni-cikyat tirah aratim pari apah,** puts to shame the adversary of the pious man (*Wilson*). (विदथा, विदथानि ज्ञातव्यानि; निचिक्यत्, पश्यन्निकमेतत्; जानन्; अरतिम्, अरमणं दुःखमभिगन्तारम्, अरि वा; परि—सर्वतः; तिरः, चरति तिरस्करोति । कस्यारतिमिति; आपः व्याप्तस्य, स्तोतुः—*Sayana.*, i e. knowing things cognizable, who disgraces the opponent or the foe of the man, the praiser.

5. "People shout after him in battles, as they do after a clothes-stealing thief, or a falcon let loose and swooping downwards, and a glorious herd of cattle."—People shout after him as they do after a clothes-stealing thief, i.e. one who steals clothes. *Vastram* is derived from √ वस्, to wear. The word *tayu* (तायु) is synonymous of thief (स्तेन): "He is a store-house (संस्त्यानं) of sin", say the etymologists, or it may be derived from √तस्, to perish.

People shout after him in battles. The word bhara (भर) is a synonym of battle; it is derived from the root √भृ, to bear; or √हृ, to carry away. Swooping downwards (नीचायमानं), pouncing downwards. Downwards is going down; upwards is going up. Like a falcon let loose. Falcon (श्येनं) is so called because it swoops in an admirable manner (शंसनीयं गच्छति). And a glorious herd of cattle, i.e. a famous herd of cattle; glory and the herd, or wealth and the herd. *Yutham* (यूथ) or herd is derived from √ यु, to connect; it is compact.

Srava, श्रव, food; also praise (प्रशंसा)

10. "Dadhikra spread out the five tribes with might as the sun, the waters with his light. Thousand gaining, hundred gaining is the swift courser. May he commingle these speeches with honey". See Nir.; here *madhu* (honey) means water; *madhu* (मधु) is derived from the verb धम्, to blow by reversing the letters धम्—मधु (Nir.X.31).

Hymn-39

1. **Dadhikram**, दधिक्रां, sustainer of one worth sustaining (धर्त्तव्यं धरं —*Daya.*; दधदन्यं धारयन् क्रामतीति दधिक्राः ; also the name of a *Deva*, तमेतन्नामकं देवम्—*Sayana*).

See Nir. II.27 and 28; *Dadhikra* is a synonym of horse (Nigh. I.14), because it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it looks beautiful while bearing a rider on its back. There are Vedic passages where the word is used for horse as well as a deity.

(तत्र दधिक्रा इत्येतद् दधत् क्रामतीति वा। दधत् क्रन्दतीति वा। दधदाकारी भवतीति वा। तस्याश्ववद् देवतावच्च निगमा भवन्ति—Nir.II.27. See also IV.40.4.

2. **Dadhikravnah**, दधिक्राव्णः, of the one who pleases the custodians of knowledge (विद्याधरान् कामयते तस्य—*Daya.*); praise (स्तुति) of Dadhikra (*Sayana*).

3. **Aditih**, parents (मातापिता वा—*Daya.*); the indivisible, (or infrangible).

Dadhikra, (अखण्डनीयो दधिक्राः—*Sayana*).

Dadhikravnah, worship of the steed; praise of the horse.

4. **Marutam**, मरुतां, of the praisers (स्तोतॄणां स्वभूतं—*Sayana*).

5. **Surabhi no mukha karat**, may he make our mouths fragrant. (The mouth is defiled by the use of inelegant language, Yv. XXIII.32; Av. XX.127.3.) This verse used to be recited at the time of the *Asvamedha*, when the priests used to bring queen away from the horse (*Mahidhara*).

6. **Dadhikravnah**, praise of *dadhikra*; the ordainer of *dharma* or sacred duties (धर्मधरस्य क्रमयितुर्वा—*Daya.*).

Hymn-40

For verse 4, see Nir. II.28.

1. **Dadhikravnah,** the praise of dadhikra, the one who impels wind etc. (वाय्वादि कारणं क्रामयितुः—*Daya.*).

Angirasasya, of the one born in the vital breaths (अङ्गिरस्सु प्राणेषु भवस्य—*Daya.*).

Bṛhaspateh, of the great master or saviour (बृहतां पालकस्य—*Daya.*).

Jisnoh, जिष्णोः, of jisnu; of the one victorious (जयशीलस्य—*Daya.*); name of a deity—*Sayana.*

3 **Taritratah,** by the side of the transporter. (अध्वनस्तरिता—*Daya.*); along the one who conveys across the other side.

Syenasya-iva dhrajatah etc. as swift as a hawk; as of a hawk, quick-going with respect to the insertion of the foot or to the breast (literal trans.).

(अंकसं पादाधारम्, उरः प्रदेशं वा—*Sayana*). See Yv. IX.15.

4. "That courser hastens with speed, although it is bound by neck, flank and mouth. Putting forth its best power, *dadhikra* sprang along the bonds of roads".

—That courser, i.e. the swift runner, trots on the road with speed, i.e. quickly, although it is bound by the neck.

Griva (ग्रीवा) is derived from √गृ, to swallow or from √गृ, to call out, or from √ग्रह्, to seize. Bound by flank and mouth has been earlier explained in the Nirukta. Putting forth its best power, i.e. action or intelligence. *Anu santavitvat* (अनु सम्ऽतवीत्वत्) is a word derived from the simple original form of *tan* (तन्) to spread. Bends of roads (पथां अंकांसि).

Panthah (पन्थाः, path) is derived from √पत्, to fall, or from √पद्, to go, or from √पन्थ्, to move.

Ankah, (अंकः, curve) is derived from √अञ्च्, to bend. *A-paniphanat* (आपनीफणत्) is a reduplicated form (intensive) of √फण्, to bound.

5. This verse is also known as the *Hansavati Ṛc*; also see Yv. X 24 and XII.14; Ait.Br. IV.20.1.

Aditya has been regarded as the Sun in the type dadhikra with *para-brahma*, or the supreme deity.

Hansa (हंस)—derived from √हन्, to go, he who goes eternally to destroy, who destroys individually, or it is resolvable into अहं+सः (I+he), i.e. I am that, the Supreme. Also one who destroys sins (यो हन्ति पापानि सः—*Daya.*).

Vasu, the appointer of the stations of all creatures or all men, or that which abides (वसति) at all times (सर्वदा). Also one who stays in bodies etc. (यः शरीरादिषु वसति—*Daya.*).

Hota, the sacrificer (here *agni*); the donor and receiver (दाता आदाता वा—*Daya.*).

Atithi, or guest, meaning *agni* or fire; first as the sacrificial, and secondly as culinary fire (अतिथिवत् सदा पूज्योऽग्निः—*Sayana*); an unexpected guest (अनियततिथिः—*Daya.*).

Nṛsad (नृऽसत्), one present among men (यो नरेषु सीदति—*Daya.*); the dweller among men; one who dwells in men as consciousness and vitality (नृषु मनुष्येषु चैतन्यरूपेण सीदतीति नृषत्—*Sayana*).

Ṛta sat (ऋतऽसत्) is he who is present in truth, or in water or in sacrifice (ऋतं सत्य ब्रह्मयज्ञो वा तत्र सीदतीति ऋतसत् अग्निः—*Sayana*).

Vyomsat (व्योमऽसत्), the dweller in the sky; it may be wind (वायुः—*Sayana*; यो व्योम्नि सीदति—*Daya.*).

Abjah (अप्ऽजाः), born of water or in the midst of water; (उदकेषु जातः। उदकमध्ये खल्वयं जायते—*Sayana*). This refers to the rising of the sun from the ocean and again setting in the same.

Gojah (गोऽजाः), born amidst rays (गो=रश्मि, ray); or born out of the earth (यो गोषु पृथिव्यादिषु जातः—*Daya*).

Ṛtajah (ऋतऽजाः), born of truth (यः सत्याज्जातः—*Daya.*); (born from the mantras of the Vedas—*Sayana.*); also born of truth, from being

visible by all, not invisible like *Indra* and the rest (ऋतं सत्यम् । सर्वैर्दृश्यत्वेन सत्यजातः । न ह्यसाविन्द्रादिवत् परोक्षोभवति—*Sayana*); or born in water like electricity or lightning, or sea-fire (यद्वा, उदकेषु वैद्युतरूपेण वाडवरूपेण वा जातः—*Sayana*).

Adrijah (अद्रिजाः), cloud-born (योऽद्रेर्मेघाज्जातः—*Daya.*; अद्रि=cloud, Nigh I.10); mountain-born (अद्रावुदयाचले जातः—the sun born in the eastern Udayacala mountain—*Sayana*).

On the spiritual side, the text refers to the lower self and the Supreme Self; see Ait.Br. हंसः शुचिषदित्येषवै हंसः शुचिषत् (IV.20). Aditya is the Sun; more so, it represents Brahman, ऋतं सत्यमबाध्य सर्वाधिष्ठानं ब्रह्मतत्वम्, the indefeasible, all regulating principle, the supreme universal spirit, the ***parabrahma***, सत्य ज्ञानमनन्त ब्रह्म, truth, wisdom, and infinitude (ऋतं बृहत्).

Hymn-41

In this verse, though the names are two Indra (the resplendent) and *Varuna*, the venerable; both these terms refer to one and the same Supreme Reality, who alone is invoked; these invocations and praises, yielding multifarious benefits, as a cow that has gone forth to pasture furnishes milk through thousands of channels (verse 5)—सहस्रधारा पयसा मही गौः ।

6. **Paritakmyayam**, be around us (*Wilson*); परितक्म्यायाम् = परितस्तक्मानश्वो यस्यां तस्याम्—*Daya.* See Nir. XI.25 for परितक्म्या where it means *night* (किं परितकनम् । परितक्म्या रात्रिः । परित एना तक्म । तक्मेत्युष्णनाम । तकति इति सतः) —What was the errand with regard to us ? What night ?

Paritakmya means night, because *takma* surrounds it on both sides. *Takma* is a synonym of heat, because it goes away (√तक् to go away). See X.108.1.

Surah, of the Sun (प्रेरकस्य सूर्यस्य—*Sayana*).

Dṛsike (दृशीके), for the visibility of the sun for a long time, i.e. for a long life (चिरकाल दर्शनाय चिरजीवनाय—*Sayana*).

8. **Yavayuh** (युवय्यूः), longing for you (युवां कामयमानाः—*Sayana, Daya.*).

9. **Jostarah-iva,** जोष्टारःऽइव, as servants (सेवमाना इव—*Daya.*), i.e. as servants on a rich master. Also a flatterer, from √जुष्, to please.

Hymn-42

1. **Mama dvita rastram Ksattriyasya visvayoh,** two-fold is my empire, of the defence people of long and full lives (*visvayoh*, विश्वायोः विश्वं पूर्णमायुर्यस्य, तस्य—*Daya* ; विश्वायोः कृत्स्नमनुष्याधीशस्य--*Sayana*; or *visvayoh* means *entire* or the whole, here it may mean the entire military race Sayana unnecessarily translates. *Ksattriyasya*, as of these born in the *ksattriya* clan (क्षत्रियजात्युत्पन्नस्य). *Tvita* is two-fold : (according to Sayana one pertaining to earth and the second to heaven, द्विता क्षितिस्वर्गभेदेन द्वित्वापन्नं—*Sayana*) Perhaps, the better would be of the ruler (राजा) and ruled (प्रजा), these two divisions.

Visve amrta yatha nah, all the immortals are ours. (Sayana presumes that *Svarga* is a separate world over which the Supreme Being also presides, and the Svarga is inhabited by the immortal ones (अमृताः देवाः). The Supreme Being is *Varuna*, perhaps, he is also identified with *Trasdasyu* (see verse 3)—अहं (i.e. त्रसदस्युः) इन्द्रः वरुणः (am Indra and Varuna also).

2. **Krsteh**, of people.

Aham, is Trasadasyu (*Sayana*), the Supreme Lord (जगदीश्वरः —*Daya*.).

Asuryani, of clouds-like, of wicked people, (असुराणां मेघादीनामिमानि चिह्नानि—*Daya.*) असुरः = मेघः (Nigh. I.10).

4. **Sadane rtasya,** ऋतं=water (Nigh.I.12); as the abode of water; or in the final world of truth (सदने सर्वस्थित्यर्थे जगति, ऋतस्य सत्यस्य प्रकृत्याख्यस्य —*Daya*.).

Aham (अहं)=The Supreme Lord; *apah* = water or midspace.

5. **Tridhatu** (त्रिऽधातु), three-fold elementary state or of three sorts (त्रि प्रकारं—*Sayana*); or the entire creation, resting on three principles of *satva*, *rajas* and *tamas* (त्रयः सत्वरजस्तमांसि गुणा धारका यस्मिंस्तत् सर्वं जगत—*Daya.*).

8. **Trasadasyu,** the one of whom the wicked ones are terribly afraid of (त्रस्यन्ति दस्यवो यस्मात्तम्—*Daya*).

Daurgahe, in the very deep (दुर्गहे—*Daya.*). According to Sayana, Daurgaha is the son of Durgaha (दुर्गहः), identified as Purukutsa. Sayana refers to a parable which the mythology evolved out at a later age; Purukutsa, son of Durgaha, being a prisoner; on a certain occasion, his queen (पुरुकुत्सानी) propitiated the seven Ṛsis (सप्तर्षयः) to obtain a son to succeed his father as king in due course. The seven Ṛsis advised her to worship Varuna and Indra, and in consequence, she got a son who came to be known as *Trasadasyu.*

9. **Ardhadevam,** this refers to the Sun who lights up at a time half of the universe. Sayana refers it to Indra, who is considered as one-half of all the gods taken together; and he thus alone is entitled to have the largest sharings.

Purukutsani, पुरुकुत्सानी, wife of Purukutsa (*Sayana*); a lady with a large mass of ills and evils (पुरूणि कुत्सानी यस्यां सा—*Daya.*).

10. **Anapa-sphurantim,** one exhibiting strong will and penetrating wisdom (दृढां निश्चलां प्रज्ञां सम्पादयन्तीम्—*Daya.*); free from any imperfection—*Wilson* (अनवह्वितताम्—*Sayana*).

Hymn-43

Like some of the earlier hymns, this hymn also refers to Sun, his daughter Surya (dawn), Indra, Dasras and Nasatya. For *Dasras* see I.3.3; 30.17; 46.2; 47.3; 6; 92.16; 112.24; 116.10; 16; 117.5; 20; 21; 139.3; 4; 18.5; 182.3; 183.5 etc.

2. **Dravat-asvam,** द्रवत्ऽश्रश्वम्, one equipped with fast moving horses (द्रवन्तो द्रुतं गच्छन्तोऽश्वा यस्मिंस्तम्—*Daya.*; आशुम्—*Sayana*).

Maksu, quickly, with speed (शीघ्रम्—*Sayana*).

3. **Paritakmyayam,** at the end of night (रात्रावतीतायाम्—*Sayana*); in the creation full of jolly persons (परितः सर्वतस्तकन्ति हसन्ति यस्यां सृष्टौ तस्याम् —*Daya.*).

4. **Dasra,** दस्रा, destroyers or dispellers of pain (दुःखोपेक्षयितारौ—*Daya.*; दस्रा शत्रूणामुपक्षयितारौ अश्विनौ, dispeller of enemies; Asvins—*Sayana*).

Madhvi, O the creator or dispenser of sweet saps (मधुर रसस्योदकस्य स्रष्टारौ—*Sayana*).

6. **Sindhu,** river, sea or water in general.

Hymn-44

1. अद्या = अद्य ।

2. **Sangatim goh,** bringer into union (गो गवां संगमयितारं—*Sayana*), or associator of Go; Go is earth (*Daya.*); associator of the solar ray (*Wilson*), since Asvins are associated with light or the sun.

3. **Kakuhasah,** कुकुहासः, all the directions (सर्वादिशः—*Daya.*); (ककुहः = ककुभ. = दिक्; Nigh.I.6); large horses (महान्तोऽश्वाः—*Sayana*).

6. It refers to Purumilha and Ajamilha (उभयेषु पुरुमील्हाजमीह्लेषु —*Sayana*); also later on the two Ṛsis of the hymn. To Dayananda, **उभयेषु** refers to king and his people.

Ajamilha (अजमील्ह) is one who trains goats, his children are आजमील्ह (येऽजान् विद्यया मिञ्चन्ति, तदपत्यानि—*Daya.*). The word exists no where else in the Ṛgveda.

For *Purumilha,* also see I.151.2; 183.5; V.61.9; VIII.71.14.

Hymn-45

1. **Mithunahtrayah,** मिथुनाः त्रयः, pairs of threes.

Trayah, wind, water and lightning (*Daya.*); three sorts of foods (*trayah praksasah,* त्रिविधा अन्नानि;—"अशन, पानं, खादश्च" इति हि श्रुतम्—*Sayana.* Even the term *mithuna* (मिथुन) or pair so often stands for a group of more than two; here *mithuna* represents mother, father and the son (Taittiriyas).

Dṛtih, leather vessel for holding water; (रसद्रव्याधारः पदार्थश्चर्ममयो दृतिरित्युच्यते —*Sayana*); and cloud (Nigh. I.10); also leather vessel-like cloud (दृतिमिव वर्त्तमानं मेघम्—*Daya.* in verse 3).

4. **Hamsasah,** हंसासः, horses (Nigh. I.14); horses moving with the speed of swans.

Maksah, king of bees or big flies.

6. **Akenipasah,** आकेऽनिपासः, rays which always fall very close (य आके समीपे नितरां पान्ति ते किरणाः—*Daya.*).

Hymn-46

2. **Niyutvan,** strong and mighty wind (बलवान समर्थो वायुः—*Daya.*; नियुद्भिस्तद्वान्—*Sayana*).

Indra sarathih, Indra as the assistant, or as a charioteer; Indra is lightning or *vidyut* (*Daya.*).

3. **Indra-vayu,** a pair of the sun and wind; or wind and lightning; or of king and his army; or of a teacher and preacher, or of king and his minister (*Daya.*).

Hymn-47

1. **Sukrah,** shining by discipline and penance (व्रतचर्यादिना दीप्तोऽहं —*Sayana*); purified by holy acts (*Wilson*), मध्वः (gen.) = मधुम् (acc.).

Hymn-48

2. **Niyutvan,** see IV.46 2.

1. **Vipah na rayah,** like a prince, the terror of foes (शत्रूणां वेपयिता राजेव—*Sayana*); विप.—wise man (मेधावी—*Daya.*), रायः = wealth (धनानि—*Daya.*; *aryah,* businessman (वैश्यः—*Daya.*); *Candrena,* by golden or bright (सुवर्णमयेन—*Daya.*).

2. **Indra Sarathih,** the one who moves Indra in orderly way. Indra is lightning, the sun or fire.

5. **Harinam,** हरीणां, of men (मनुष्याणां—*Daya.*); of horses also yoked to a chariot.

Sahasrinah, thousands or numerous.

3. **Kṛsne vasudhiti**—kṛsne—kṛsne (the drawn, कर्षिते); *vasudhiti* (the conditions governing the motion of heavenly bodies in space—वसूनां धितिर्ययोर्द्यावा पृथिव्योस्ते—*Daya.*); dark nurses of wealth—*Wilson*; कृष्णवर्णे वसूनां धात्र्यौ—*Sayana.*

Hymn-49

The hymn invokes Indra and Bṛhaspati, the Lord with resplendence and supremacy. The pair of Indra and Bṛhaspati has been interpreted as the pair of (*i*) lightning and the sun; (*ii*) king and his minister and (*iii*) teacher and preacher (*Daya.*).

Hymn-50

Bṛhaspati is the Sun; the glory of Lord in the sun, and finally, the Lord Supreme.

1. **Trisadhasthah** (त्रिसधस्थः)—Three level places, or the triad of knowledge, action and devotion (त्रिषु समानस्थानेषु कर्मोपासना ज्ञानेषु वा—*Daya.*).

Ravena, रवेण, by sound advice (उपदेशेन—*Daya.*).

Also, who abides with noise in three regions (त्रिषु स्थानेषु वर्त्तमानाः, रवेण एवं तिष्ठतेत्यनेन शब्देन—*Sayana*).

4. **Sapta asyah,** seven-mouthed, the seven sorts of rays are the mouth, of that one; *sapta rasmih,* the seven rays.

6. **Visvadevaya,** the universal deity; the Supreme Lord, an appellation of Bṛhaspati. *Deva* also means praise (देव शब्दः स्तुत्यर्थः—*Sayana*), and hence, he who has the praise of all (सर्वस्तुत्याय—*Sayana*); also for one who enlightens all (विश्वस्य प्रकाशकस्य—*Daya.*).

7—9. See Ait Brahmana VIII.5.24-26. Sayana interprets these verses as an authority for the indispensable employment by a prince of a Brahmana as a family priest (*purohita*) to conduct solemn rites on

his behalf. By a *Brahmana* is meant a person who is well versed in divine knowledge and leads the life of dedication

Hymn-51

For verse I, see Nir. I.5.

I. इदम् । ऊँ इति । See Nir. I.5; the letter u (उकार) is used after in the sense of 'mutual opposition' (विनिग्रहार्थ); it is also used as expletive (पद पूरणः), as in इदमु (IV.51.1) and तदु (I.62.6).

1. **Divo duhitarah,** daughters of heaven, i.e. dawns.

Gatum, to the earth (पृथिवीम्—*Daya.*); the faculty to move or go etc. (गातु गमन गमनादि व्यापार सामर्थ्य—*Sayana*).

Janaya, to man, to the yajamana (यजमानानां —*Sayana*).

Gatum kṛnavan janaya, are giving man the faculty to act (*Wilson*); they give to the offerers of sacrifice the ability to perform the acts of going and the like.

3. **Panayah,** the accomplished women (प्रशंसनीया—*Daya.*); traders, non-givers, churlish traffickers (वणिज इव आदातारः—*Sayana*).

Maghonih, the wives of those who have love and respect for wealth (सत्कृत धनानां स्त्रियः—*Daya*); wealthy ones (धनवत्यः—*Sayana*).

Radhodeyaya, for liberally giving wealth (धनं दातुं योग्याय व्यवहाराय—*Daya.*).

4. **Navagve, dasagve,** nine day's rite and ten day's rite; for the one accompanying nine cows or ten cows (नवगावो विद्यन्ते यस्य तस्मै; दशगावो यस्य तस्मै—*Daya.*).

Sapta-asye, in the one who has seven vital breaths in the mouth (सप्तप्राणाश्चास्ये यस्य तस्मिन्—*Daya.*). Seven-mouthed Angirasas—i.e. repeating the Seven Vedic metres.

11. It has been an old practice of reciting this verse *inaudibly* every morning at day-break (*Wilson*).

Hymn-52

1. **Sunari,** a fine lady-leader; a woman of status (सुष्ठुनेत्री —*Daya.*); the conductress (of men)—*Wilson.* See also I.48.5; 8; 10; and VII.81.1 for सूनरी; for सूनर. VIII.29.1 and X.115.7 and सूनरम्—I.40.4; V.34.7 rays of light (i.e. dawn). (सूनरी जनानां सुष्ठु नेत्र्युषा.—*Sayana,* VII.81.1).

Asva (अश्वा) **iva**, like a mare.

Compare माता गवामृतावरी (2) with माता गवामसि (3); ऋतावरी (2) with सूनृतावरि (4), and विभावरि (6).

Ṛtavari—giver of eternal truth (बहुसत्यप्रकाशिका—*Daya.*; *Sunṛtavari,* giver of true speech (सत्यवाक्प्रकाशिका—*Daya.*); *Vibhavari,* the possessor of wide enlightenment (प्रशस्तविविध प्रकाशयुक्ता —*Daya.*).

4. **Yavayad-dvesasam,** baffler of animosities (यावयन्तं द्वेष्टारं द्वेषसं द्वेष्टारं पृथक् कारयन्तीम्—*Daya.*). The dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

5. **Gavam sarga na,** like the creations of the earth etc. (गवां पृथिवीनां सर्गाः सृष्टयः न इव—*Daya.*); like showers of rain (गवां उदकानां सर्गा न वर्षधारा इवेयम्—*Sayana*).

Hymn-53

The hymn is devoted to the **Sun**, the centre of our planetary system. The Sun is *Savitṛ*. So is our Supreme Lord, the Creator of the universe. The verse 5 indicates mystically the three firmaments, three worlds, three spheres, the three heavens, the threefold earth and the three functions of Savitṛ. Just as the planetary system has a Sun to guide and hold the equilibrium, so we have the *adhidaivata* realm, the realm of sense organs and the mental activity. There is a third realm of spiritual existence, the *adhyatmika*. The verses 6 and 7 invoke the Savitṛ of this last realm.

1. **Chardih,** छर्दिः, dwelling (Nigh. III.4), **तत्** छर्दिः नः महान् उदयान् देवः अक्तुभिः—May the great Lord grant us such dwelling, such light or enlightenment every day.

2. **Pisangam drapim prati muncate,** leaves or casts off the armour of special form (विचित्र रूपं कवच प्रतित्यजति—*Daya.*); puts on his golden armour (हिरण्मयं कवचमाच्छादयति प्रत्युदयम्; every morning he puts on a golden euirass—*Sayana*).

3. **Bahu asrak** (बाहू असाक्); puts forth his arms (or his rays); brings forth his arms (i.e. his strength and valour, सृजति बलवीर्ये—*Daya.*).

5. **Trih antariksam,** (अन्तरिक्षं = अन्तरक्षयमाकाशम्—*Daya*).

(According to Sayana, *antariksa,* is divided between *Vayu, Vidyut* and *Varuna* in to three portions).

Tri rajamsi, three worlds (उत्तममध्यमनिकृष्टानि, the best, medium and the worst—*Daya.*; क्षित्यन्तरिक्षद्युलक्षणान् त्रिलोकान्, the earth, the midspace, and the sky—*Sayana*).

Trini rocana, three brilliant spheres (विद्युत् भौतिक सूर्यरूपाणि ज्योतींषि —*Daya*); the regions of *Agni, Vayu* and *Surya—Sayana.*

Tisrodivah, three heavens, three lights, of the Sun, of moon (and stars), and of lamps and flames (प्रकाशान्—*Daya.*); the *lokas* of Indra, Prajapati and Satya Loka (*Sayana*).

Tisrah prthivih, the three divisions of earth,—land, water and air (क्षित्यवान्तरभेदान् लोकान् —*Sayana*).

Tribhih vrataih, by three types of rules (नियमै.—*Daya*); i.e. distributing heat, rain and cold (उष्णवर्षहिमाख्यैः—*Sayana*).

Hymn-54

This hymn again invokes the Creator, the *Savitr.* On the physical plane, the hymn describes the characteristics of our Sun, the centre of the planetary system.

2. **Suvasi,** from *su* to bear or bring forth, thou engenderest (*Sayana*). From the same *su,* we have *suvatat* (सुवतात्—verse 3), suvati (सुवति — verse 4) and again suvasi (सुवसि — verse 5). Dayananda translates *suvasi* as thou impelest (सुवसि प्रेरयसि, सुवतात् प्रेरय).

Anucina jivita, successive existences, as father, son, grandson and so on (जीवितान्यनुक्रमयुक्तानि—*Sayana*; यान्यनुचरन्ति तानि जीवितानि—*Daya.*). See also Yv. XXXIII.54.

5. **Yatha-yatha patayantah vi-yemire,** in the like manner at thy command they stayed (*Wilson*); (पतयन्त. पतिरिवाचरन्त: ; वियेमिरे विशेषेण नियच्छन्ति —*Daya.*; यथायथा पतयन्त: गच्छन्त: त्वां वियेमिरे विनियम्यन्ते त्वया—*Sayana*).

Hymn-55

The hymn refers to Vasus, Aditi, Mitra, Varuna (1), Sindhu and svasti (3); Aryaman, Varuna, Agni, Indra, Visnu (4); Parvata, Maruts, Bhaga and Mitra (5); Dyava-pṛthivi and Ahibudhnya (6), Aditi, Mitra, Varuna and Agni (7); Usas (9); and Savitṛ, Bhaga, Varuna, Mitra, Aryaman and Indra (10). See earlier references on these terms. They have a variety of interpretations on different planes and in different contexts.

3. Svasti, abode of happiness; well-being.

Hymn-56

1. **Dyava-pṛthivi,** a pair of the sun and earth (*Daya.*).

2. **Devi,** shining (देदीप्यमाने); *aminati* (अमिनती), unharming (अहिंसके), *uksamane*, sprinkling with happiness (सर्वान् प्राणिन: सुखै: सिञ्चमाने); *ṛtavari*, possessing truth (बहुवृत सत्य विद्यते ययोस्ते—*Daya.*; *ṛta* is also water or sacrifice); *adruha*, not opposing or violent (अद्रोग्धव्ये); *devaputre*, having learned people as sons (देवा विद्वांस: पुत्रा ययोस्ते); *netri*, leaders or investigators (नयनकर्त्र्यौ).—*Daya.*

Hymn-57

For verses 1, 2 and 5, see Nir.X.15, X.16 and IX.41, respectively.

The hymn is devoted to agriculture. The Grhya Sutras recommend the verses to be recited at the time of ploughing. *Ksetrapati*

the landlord, *sunasira*, the servants of the landlord, *sita*, furrow are typical agricultural terms.

1. **Ksetram,** क्षेत्रम्, abode; the word is derived from √क्षि, meaning to dwell,—the *ksetra-pati* is thus the protector or supporter of the dwelling place. (Nir.X.14).

"We will win with the lord of abode as with a friend; bring to us a horse or a cow, O nourisher. He shall be gracious to us for such (a gift)"—We will win with the lord of abode as with a very friendly person. Bring, O nourisher, a well-nourished cow or horse. He shall be gracious to us for such (a gift).

With strength or wealth. The verb √मृल् means to give.

2. O lord of the abode, bestow upon us the wave, rich in honey, distilling honey, and well-purified like clarified butter, as cow does its milk. May the lords of the sacred law be gracious to us

The verb √मृलय् means to protect or to worship. Some authorities think that the two words मधुमन्त (rich in honey) and मधुश्चुतं (distilling honey) have tautology (समानाभिव्यवहार) in them, just as in हिरण्यरूप: स हिरण्यसंदृग् (golden in form, he is golden in appearance (II.35.10). Another school of thought does not admit tautology, if there is some difference, even if it is very slight, as for instance in मण्डूका इवोदकान् मण्डूका उदकादिव (X 166 2), or "as from water the frogs" and "as frogs from water".

5. **Sunah** (शुन:) means wind, so called because it moves quickly in the atmosphere; *sirah* (सीर:) means the sun, from moving √सृ; O wind and the sun, enjoy this praise. Sprinkle ye both this (earth) with whatever water you make in heaven.

Dayananda refers to the pair of land-lord and his servants (शुनासीरौ क्षेत्रपति-भृत्यौ) instead of the pair of wind and the sun.

7. **Sitam,** furrow (भूमिकर्षिका—*Daya.*). See Yv. XII.69-72.

8. **Sunam,** happily (सुखम्—*Daya.*).

Phalah, फाला: ploughshares.

Kinasah, कीनाशा: ploughmen (कृषीवला:—*Daya.*).

For verses 7 and 8, see Av. III.17.4 and 13.

Hymn-58

For verses 1, 3 and 8, see Nir. VII.17, XIII.7 and VII.20.

For the whole hymn, see Yv. XVII.89-99.

1. **Samudrat urmih madhuman ut arat,** the wave rich in honey, has arisen from the ocean. According to the Nirukta, this is regarded as referring to the sun (VII.17). The sun rises, indeed, from the oceans and from the waters (समुद्राद्ध्येषोऽद्भ्य उदेति—Kausitaki Br. XXV.1) as we have this Brahmana quotation.

Dayananda, on the other hand, translates *samudrat* as from the interspace (अन्तरिक्षात्; Nigh. I.3).

Amsuna, by the sun; *ghṛtasya,* of water.

The verse refers to the mystic name of *ghṛta* (घृत), it is the tongue of Nature's bounties and the navel of ambrosia.

Sayana has given various shades of meaning to this verse, according to the signification one gives to *samudra*; (*i*) as that in which the worshippers delight, i.e. sacrificial fire (संमोदन्तेऽस्मिन्यजमाना: इति वा समुद्रोऽग्नि: पार्थिव:) or (*ii*) that from which waters rush (समुद्रद्रवन्त्यापोऽस्माद् इति व्युत्पत्त्या वैद्युतोऽग्नि:) i.e. the celestial fire or lightning.

Urmi in the first case may imply reward or consequence. (ऊर्मि:—ऊर्मिवदुपर्युपरि उद्भूत:); in the latter case, rain; and in the latter sense of *urmi, samudra* may have one of its more ordinary meanings, *antariksa* or firmament. *Samudra* may imply, etymologically, the udder of a cow, whence flows milk, *samudravati,* from which comes *urmi,* ghee or butter.

2. Here again a reference to *ghṛta,* which is the name of clarified butter also. Here in this verse, we have a reference to the four-horned Brahma (चतु:श्रृङ्ग:), which is elaborated in the verse 3. The four horns are the four Vedas (*Daya.*).

Gaurah, fair-complexioned; one who is fond of divine speech and good learning (यो गवि सुशिक्षितायां वाचि रमते सः—*Daya.*); gaura = yajna (*Mahidhara*).

Avamid gaura etat—The fair complexioned deity perfects this rite (*Wilson*). According to Sayana, the verse applies to *Agni* as the Sun.

3. One of the very popular verses, interpreted differently by people of different discipline:

(*i*) As applied to *yajna* (the Aditya) : the four horns—the four Vedas; the three feet—three daily sacrifices (morning, midday and evening) ; the two heads — two ceremonies—*Brahmaudanam and Pravargya* : according to the Nirukta—the prayaniya (प्रायणीय) and the udayaniya (उदयनीय); the seven hands—the seven metres (candas, Gayatri etc.); the three bonds—mantra, kalpa and Brahmana i.e. the prayer, the ceremonial and the rationale.

(*ii*) Another way, applied to yajna: the four horns—the four priests, the Hotṛ, Udgatṛ, Adhvaryu and Brahma; the three feet—the three Vedas, the Ṛk, the Saman and the Yajus; the two heads—the Havirdhana and Pravargya rites; the seven hands—the seven metres or the seven priests; the three bonds—the three daily sacrifices.

(*iii*) As applied to *Aditya*, the Sun : the four horns—the four cardinal points of the horizon : east, south, west and north; the three feet—morning, noon and evening; the two heads—day and night; the seven hands—the seven rays or the seven seasons (the six seasons and the aggregate, or the years as the seventh); the three bonds—the three regions, earth, mid-air and heaven.

(*iv*) As applied to grammatical speech : the four horns—nouns, verbs, prepositions and particles; the three feet—three persons or three times (past, present and future), two heads—the agent and the object; the seven hands—the seven cases; three bindings—the three numbers, singular, dual and plural.

The Nirukta (XIII.7) favours the details outlined under the head (*i*).

4. The *Panis*, or the *Asuras* the traders. For this, see earlier notes. The three forms or states in which the ghee (घी) was deposited in the cow are milk, curd and butter, of which Indra engendered (जजान) milk, Surya butter and the gods (देवास:) fabricated (ततक्षु:) curds from the shining (वेनत्), that is Agni.

According to Dayananda, ***gavi*** is 'in the divine speech'; *ghṛta*, is the divine bliss or enlightenment, *Venat* is from the close proximity of Lord.

5. **Samudrat,** from the mid-air (अन्तरिक्षात्—*Daya.*); *Satavrajah* (शतव्रजा:), innumerable movements (अपरिमित गतय:—*Sayana*), ***etah,*** i.e. showers of water (आपो घृतधारा वा—*Sayana*).

Vetasah, produced out of waters, fire or lightning (वेतस: अप्संभवोऽग्निर्वैद्युत—*Sayana*); lovable (कमनीय:—*Daya.*).

6. Sayana utilizes the verse for pouring clarified butter from the ladle on the sacrificial fire.

Dhenah, enlightened speech (विद्यायुक्ता वाच:—*Daya.*); words, texts flowing like rivers (धेना: प्रीणयित्र्यो नद्य इव—*Sayana*).

Antarhṛda manasa puyamana, freed from error by the heart and the mind; or by the mind gone within the heart (मनसा हृदयमध्यगतेन चित्तेन —*Sayana.*; अन्त: स्थितेनात्मना शुद्धेनान्त:करणेन पवित्रता कुर्वाण:—*Daya.*).

7. **Kasthah bhindan urmibhih pinvamanah**—काष्ठा:, limitating circles (मर्यादाभूतान् परिधीन्—*Sayana*); banks like the directions, or directional boundaries (दिश इव तटी:—*Daya.*).

Ghrta, water; *sindhoh iva*, like a river (sindhu may be *antariksa* also).

10. **Ghrtasya dhara,** the streams or speeches through which knowledge flows (प्रकाशितस्य बोधस्य प्रकाशिका वाच:—*Daya*).

Su-stutim gavyam ajim—the sacred praise, the source of herds of cattle; *gavyamajim* the number or collection relating to cattle, —*Sayana*), function in relation to well-known speech—गव्यं गवे वाचे हितं व्यवहारम्—*Daya.*); or abundance of water.

The entire hymn is characterized by mystic thoughts, and elegant spiritual realization.

NOTES ON BOOK No. 5

Hymn-1

For verse 2, see Nir. VI.13.

1. उषासम्=उषसम् (अन्येषामपि०—Panini VI.3.136).

See Yv. XX.24.

Prati dhenum iva ayatimusasam, as the cow is awakened in the morning by the calf and men by day-break. (*Mahidhara*)

Yahva iva pra vayamujjihanah, as large birds springing from the branches of the trees, or as the largest birds from their nests (*Mahidhara*). (यह्वा इव—महान्तो वृक्षाः, like large trees; वयां शाखां, branches; उज्जिहानाः —त्यजन्तः,springing from; leaving—*Daya.*; वयां वृक्षशाखां—*Mahidhara*).

2. **Rusat,** this is a synonym of colour; it is derived from the root √ रुच्, meaning to shine: the "brilliant strength of the kindled one has been seen." (Nir. VI.13) (समिद्धस्य प्रदीप्तस्य, रुशत् रूपं, अदर्शि दृश्यते, पाजः बलम् —*Daya.*).

3. **Yad-im ganasya rasanamajigah**—when he has seized the rope of the company; that is, the confining girdle of the aggregated world (or the darkness encompassing the world, like a rope or cord, obstructing all active exertion—(गणस्य समूहस्य, of a group—*Daya.*; संघात्मकस्य जगतः—*Sayana*; रशनां रज्जुमिव व्यापारप्रतिबन्धकं, तमः—*Sayana*; अजीगः भृशं गिरति —*Daya.*).

Uttanam, one proceeding in the upward direction, ऊर्ध्वंगामिनीम् —*Daya.*; recumbent,—*Wilson*; ऊर्ध्वंतानामुपरि विस्तृताम्—*Sayana*).

4. **Virupe,** antiform (विरुद्धस्वरूपे—*Daya.*); multiform or of **various** forms (नानारूपे—*Sayana*); being in the fem. dual it may represent **the** heaven and earth—द्यावापृथिव्यौ ।

6. सुरभा उ=सुरभौ—ऊँ इति ।

Surabhau, fragrant (सुगन्धिते—*Daya.*); in two fragrant places.

Hymn-2

For verse 9, see Nir.IV.18.

This is a mystery hymn, which according to the ritualists, is devoted to the lightning of fire, of course, in the metaphorical allusive language, obscure at places. The mother is the two pieces of touch-wood, which retain fire; this refers to the Vedic process of attrition; the fire thus generated is the child; the father is perhaps the *yajamana.* The mother does not spontaneously give it up to the father until forced by attrition; till then, also, the priests do not behold it, but they see it when bursting into ignition.

On the spiritual side, the fire so generated is the fire of spiritual knowledge, the Divine Enlightenment, which has to be kindled by the yogin out of his innermost subconsciousness.

Sayana quotes unnecessarily a story in this connection from the *Satyayana Brahmana,* referring to *Raja Tryaruna,* the son of *Trivṛsna* of the race of Iksvakus, and the Purohita *vṛsa*, the son of Jara. The Raja and the Purohita (the priest) were once going in one and the same chariot, and according to the custom then prevalent, the priest was driving the chariot. By an accident, a Brahmana boy, playing on the road was killed, and the dispute ensued between the king and the priest as to which was the murderer, the driver of the chariot or the owner. The dispute was referred to an assembly of Iksvakus, who decided the matter against the priest. Thereupon, Vṛsa, the priest restored the dead boy to life by reciting the prayer known henceforth as *Varsa Saman* (स ऋषिर्वार्शसाम्ना तं कुमारमुदजीवयत्—*Sayana*). The whole incident, however, annoyed the priest, Vṛsa Ṛsi, who cursed the Iksvakus for their partiality, and thereon fire henceforth ceased to perform its functions in their dwellings,—in their kitchens and sacrifices both. On this Iksvakus invoked the presence of the priest; and pleased with this, the Ṛsi with the same *mantra* restored the fire to them. The story is given in the Tandya Brahmana, and the Bṛhad-devata, where we read thus also : "*Vṛsa* being propitiated sought for the heat of the fire in the King's house, and he found a *Pisaci* as a wife of the king. Having seated himself with her upon the cushion on a stool, he addressed her with the verse" (*kam etam tvam*, V.2.2.), speaking of the heat (*haras*) in the form of a boy, he addressed her (thus). And when he uttered the verse (*vi jyotisa*. V.2.9) the fire suddenly flamed up, repelling

him who approached and illuminating what was already bright; and it burned the Pisaci where she sat." (*Bṛhad.* V.19-22)." The entire legend is a concoction of the post-Vedic period, and refers to some controversy between princes and priests, and a temporary discontinuance of worship with fire. The entire hymn is a beautiful composition, referring to the kindling of the innermost fire for one's enlightenment.

Dayananda refers to this hymn in connection with the marriage of youthful couples.

7. **Sunah-sepam,** to one indulging in worldy enjoyments and sensual functions (सुखस्य प्रापकमिन्द्रियारामम्—*Daya.*).

Yupat, from the simple or complicated bindings (मिश्रितादमिश्रिताद् बन्धनात्—*Daya.*); (शुनश्चिच्छेप—शुनःशेपम् चित् ।)

Pasan, bondages (बन्धनानि—*Daya.*).

9. **Mayah,** fraudulent intellect (छलादियुक्ताः प्रज्ञाः—*Daya.*).

12. **Tuvigrivah,** a charming damsel with health and vigour, or the one with strong neck (बहुबलयुक्ताः सुन्दरी वा ग्रीवाः यस्य सः—*Daya.*).

In this verse, we have a repetition of बर्हिष्मते मनवे शर्म with a slight variation as हविष्मते for बर्हिष्मते ।

Hymn-3

1. Here it implies that the same one who is Agni (adorable) is also Varuna (venerable), Mitra (friendly) and Indra (resplendent). This is true of the Supreme Self, of a learned person and in certain metaphorical aspects of the sacrificial fire. The word Agni is in vocative, and the rest are *adjectival* nouns.

Agne—O adorable lord, fire, a learned person (कृतविद्याभ्यास—*Daya.*).

Varunah, venerable, one who binds the undesirable and unwanted malevolents (दुष्टानां बन्धकृच्छ्रेष्ठः—*Daya.*).

Mitrah, one who measures, a friend (सखा—*Daya.*).

Indrah, the resplendent, the giver of prosperity (ऐश्वर्यदाता—*Daya.*).

2. **Tvamaryama bhavasi yatkaninam**—You are the Lord of Justice or Aryaman in relation to maidens (*Aryama*—न्यायाधीशः—*Daya.*; *Kaninam*, to maidens, to the charming (कामयमानाना—*Daya.*); also you are the regulator of the ceremony (*aryaman*=nuptial fire—सर्वेषां नियमितासि —*Sayana*).

Dampati Samanasa Krnosi—You make husband and wife of one mind (विवाहितौ स्त्रीपुरुषौ समानमनस्कौ दृढप्रीती कृणोषि—*Daya.*).

Guhyam nama, mysterious name (रहस्यं नाम—*Daya.*); according to **Sayana, the** term refers to Vaisvanara, meaning the friend of all men; a **name** of fire; or a person belonging to the universal brotherhood.

Gobhih, with milk products (गोभिः । विकारे प्रकृतिशब्दः । गोविकारैः क्षीरादिभिः —***Sayana***); of sense organs (speech etc. वागादिभिः—*Daya.*).

3. **Gonam,** of the cows, of the sense organs, of the rays, of the cow products like butter and milk.

Tena pasi guhyam nama gonam—you cherish the mysterious name of the waters (तेन गोनाम् उदकाना गुह्यं नामानि पासि रक्षसि—*Sayana*).

7. **Abhasastim**, accuser or caluminator; to the one who tortures from all sides (अभितो हिंसाम्—*Daya.*).

जही=जहि (अत्र द्वयच्योनस्तिङ इति दीर्घः—Panini VI.3.134).

9. **Ava sprdhi pitaram yodhi vidvan putrah yah te**—who like a wise son offers to thee (reverence) as to a father; or, who like a father cherishes you as a son.

10. **Bhuri nama vandamano dadhati,** glorifying thee, he offers the copious oblation (Nama, नाम=नामक हविः also त्वदीयं नाम—*Sayana*; संज्ञां—*Daya.*), *Vandamaneh*=स्तुवन् (*Daya.*); praising your various names, he offers oblations.

12. **Agah**, offence (आगः अपराधः—*Daya.*).

Yamasah, the directed ones (यामास: गन्तार: स्तोमा:—*Sayana*); the encomiums; disciplines consisting of *yama* and *niyama* (यामास: यमनियमान्विता: —*Daya.*).

For *yama* (restrainsts) and niyama (observances), see Patanjala Yoga Sutras, II.29 and 32.

Hymn-4

1. **Pṛtasutih marṭyanam,** hosts of (hostile) men; the army of men (पृत्सुती: सेना: मर्त्यानां मरणधर्मणां शत्रूणाम्—*Daya.*).

3. **Visam vispatim,** lord of people (विशां प्रजानां विश्पतिं प्रजापालकम् —*Daya.*); the wise lord of human beings (*Wilson*). Compare with *vasupatim vasunam* (verse 1).

Ghṛtapṛstham, cherished with the oblations of butter, (*ghṛta*= butter; and also water; घृतपृष्ठं घृतमुदकाज्यं पृष्ठ स्राधारे यस्य तम् the one whose base is butter or water—*Daya.*).

6. **Vayah Kṛnvanah tanve svayai,** appropriating the sustenance to your own person; *tanu* in also son, or the *vajamana* in that relation. (वय: जीवनं कृण्वान: तन्वे शरीराय स्वायै स्वकीयाय—*Daya.*; वय: अन्नं, food or sustenance —*Sayana*).

8. **Trisadhastha,** the abider in three regions (of earth, midspace and heaven—(त्रिषु क्षित्यादिषु स्थानेषु स्थित हव्यम्—*Sayana*; pertaining to one who does impartial justice to three—his people, servants and own relations—त्रिभि: प्रजाभृत्यात्मीयैर्जनै: सह पक्षपातरहितस्तिष्ठति, तत्सम्बुद्धौ—*Daya.*).

Sarmana trivaruthena pahi, cherish us with triply-protected felicity (शर्मणा); *sarman* also means a house, (शर्मणा गृहेण—*Daya.,*); and then, the phrase would mean—protect us by or in a three-rooted, or three-storied dwelling (त्रिष्छदिष्केण गृहेण न: पाहि रक्ष—*Sayana*).

Trivaruthena may also mean by the three-seasonal favours (prosperity through rainy, winter and summer seasons, त्रिषु वर्षाहिमन्तग्रीष्म-समयेषु वरुथेन वरेण—*Daya.*).

10. **Amrtatvam,** immortality, perhaps through the unbroken succession of descendants (संतत्यविच्छेद लक्षणम्—*Sayana*; अमृतत्वं मोक्षभावम्

—*Daya.*). Sayana quotes a line from Tait.Br. प्रजामनुप्रजायसे तदु ते मर्त्यामृतम् I.5.5.6; i.e. (when progeny is born after progeny, that verily is the immortality of your mortality).

The verses 10 and 11 are cited in the *Putra-Kamesthi* (पुत्रकामेष्टि) sacrifice, i.e. in the one for obtaining sons (Asva. Srauta. II.10).

Hymn-5

1. Three epithets of fire—*agni* (adorable), *susamiddha* (the well-kindled, सुप्रदीप्तम्) and *jatavedas* (one pervading through all born-things, जातवेदसे—जातेषु विद्यमानाय—*Daya.*).

2. **Narasamsah**, the one praised by men in general (नरैः शंसनीयो-ऽयमग्निः—*Sayana*; यो नरैः प्रशस्यते—*Daya.*).

Madhuhastah, sweet-handed, or one notable amongst the sweet-handed (मधुहस्तेषु साधुः—*Daya.*).

3. **Ilitah** (ईलितः), the one praised, honoured or adored (स्तुतः सन् —*Sayana*; प्रशंसितः—*Daya.*).

4. **Urnamradah**, soft as wool (ऊर्णं कम्बलवत् मृदु हे बर्हिः—*Sayana*; refers to grass or *Barhis*, *Poa Cynosuroides* (*Wilson*); anointing or rubbing with the help of servants or protecting persons (य ऊर्णं रक्षकैर्मृद्नन्ति —*Daya.*).

7. **Vatasya patman**, on the path of the wind (पत्मन् पतन्ति यस्मिन्मार्गे तस्मिन्—*Daya.*); or with the swiftness of the wind (पत्मन् लुप्तोपमैषा । वायुगमन-सदृश गमनार्थम्—*Sayana*); or through the firmament, (वातस्य पतनसाधनेऽन्तरिक्षे गच्छन्तौ—*Sayana*).

8. **Ila, Sarasvati and Mahi,** see earlier notes on I.13.9; 31.11; 142.9 etc.; the three goddesses (तिस्रः देवी).

10. **Vanaspate**, O the protector of forests (वनस्यपालक—*Daya.*). Here *Vanaspati* might represent *Agni* or fire, as identified with sacrificial post or *yupa* or the deity presiding over it (यूपाभिमानि देव —*Sayana*).

Guhya namani, the secret names or secret forms, (नामानि नामकानि रूपाणि—*Sayana*).

11. **Svaha,** the truthful speech (सत्यावाक्—*Daya.*).

This word has several meanings (i) to give an oblation, with the final utterance of the term *Svaha,* स्वाहा (स्वाहा करोमि इति शेषः); to give a good offering (सु+आहुतं करोमि); a praise (स्वाहाः कृतेः स्तुतिः—*Sayana*). Svaha is also one of the Apris or personification of Agni. (See Nir. VIII.20.21) : Consecrations by saying *Svaha* (hail!). They are so called because the word Svaha (स्वाहा) is uttered in them; or speech herself said 'well ho !" (स्वा वागा हेति वा), or one addressed himself, or one offers oblation unsecrated with "*Svaha*" (hail); see Ṛv. X. 110.11 : Yv; XXIX.36; Av. V.12.11—अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः—May the gods eat the oblation consecrated with the utterance of "स्वाहा Swaha" (hail) in the speech (i.e. the mouth) of this sacrificer, set up in the eastern direction.

Hymn-6

1. **Astam,** the one who is the shelter or asylum of all (सर्वेषां गृहवद् आश्रयभूतम्—*Sayana*); the one utilized or evoked (अस्तं प्रक्षिप्तं प्रेरितम् —*Daya.*). See also Yv. XV.41.

2. See also Yv.XV.42.

6. **Pro tye agnayah agnisu visvam pusyanti varyam**—These fires cherish (or nourish—पुष्यन्ति) all that is precious; they give delight. The primary flames of Agni, when manifested in the household fires are the source of riches (*Wilson*).

Hinvire, spread widely (वर्धयन्ति); *invire,* pervade (व्याप्नुवन्ति—*Daya.*)

7. **Ye patvabhih safanam vraja bhuranta gonam**—They seek postures of the hoofed cattle. *Patvabhih* = पतनैः = by fallings (गमनैः —*Daya.*); vraja = वेगान्, speeds. Those rays which by fallings wish for or proceed to the herds of hoofed cattle. Perhaps meaning thereby that the spreading flames long for the burnt offerings. (*Wilson* and *Sayana*).

9. **Ubhe darvi,** the two ladles, perhaps juhu (जुहू) and upabhṛta (उपभृत्), used for pouring the melted butter upon the fire—see Yv. XV.43.

Hymn-7

1. **Urjah,** of the one with strength and bravery (बलस्य, पराक्रम—युक्तस्य—*Daya.*); also water (ऊर्जम्=ओजः=तेजः=उदकम् or water—*Mahidhara*).

Urjah-naptre, grandson of water, i.e. fire (water's son is fuel and fuel's son is fire).

3. **Ṛtasya rasmima dade**, assumes the radiance of Ṛta (eternal law or truth or rite. Sayana accepts the solar ray that is the apprehender or absorber (ग्राहकम्) of water, alluding to the production of rain as the result of burnt-offerings. Again, he becomes endowed with the energy generative of the reward of sacrifice (फलजनकं तेजः, स्वीकृतवान्). Lastly, he accepts the praise which is, as it were, the lustre or ray of the sacrifice (ऋतस्य यज्ञस्य रश्मिं रश्मिवत् ग्राहकं स्तवं मादत्ते स्वीकरोति —*Sayana*).

5. **Bhuma prstha iva ruruhuh,** many (भूमा) or much on the back. According to Sayana, *bhuma* signifies off spring or that which is many (बहुभवतीति भूमापत्यम्). According to Dayananda, the word means, "of the earth" (भूमा पृथिव्याः).

Prstheva, like the backs of the father (पृष्ठेव पितुः पृष्ठ-देशानिव, as boys mount upon the fathers side so do the flames, यथा पितुरङ्कमारोहन्ति, तद्वत् —*Sayana*).

7. **Dhanva aksitam data na dati a**—Here *dhanva* is a place without water (धन्व निरुदकप्रदेशम्—*Sayana*; midspace (धन्व अन्तरिक्षम्—*Daya.*; also Nigh. I.3).

ष्मा = स्म (निपातस्य चेति दीर्घः)।

Aksitam, tossed over with grass, timber and the like (तृणकाष्ठादिभिराक्षिप्तम्—*Sayana*); one who is uninjured from all sides (समन्तादनिष्टमिव —*Daya.*).

Hirismasruh, one with a golden beard (हिरण्यमिव श्मश्रूणि यस्य सः —*Daya.*).

Sucidan, शुचिऽदन्, the one with pure teeth (शुचयः पवित्रा दन्ता यस्य सः —*Daya.*).

8. **Sucih sma yasma atrivat pra svadhitiva riyate,** Sayana translates *Svadhiti* as an axe (परशुरिव छिन्दन्); Dayananda as one who holds *vajra*, or adamantine stone (वज्रधर इव Nigh. II.20, स्वधितिः=परशुः= वज्रः). *Atrivat*, like an atri (or one free from triple calamities); or it may mean an *eater* or devourer, or an animal eating grass (अत्ति तृणमित्यत्तिः पशुः । स इव । स यथा तृणानि खादमानो गच्छति तद्वत्—*Sayana*). According to Wilson, *atrivat* applies to the *yajamana* and *svadhiti* to agni.

10. **Isah,** इषः, desires or aspirations (*Daya.*; इषः एष्टृन्—*Sayana*).

Nṛn, नॄन्—men adept in discipline, law and order (नीतियुक्तान् मनुष्यान् —*Daya.*); encountering and opposing men (विरोधिनः—*Sayana*).

Sasahyat, repeated two times for respect (पुनरुक्तिरादरार्था—*Sayana*; अन्तोभयतान्यास दीर्घः—*Daya.*); may Atri (the one always active, सततं पुरुषार्थी —*Daya.*) overcome hostile (दस्यून्) men (नॄन्).

Hymn-8

Sayana considers *Isah* (इषः) as the Ṛsi or seer of this hymn (an epithet of the seer *Atri*), in which every verse begins with *Tvamagne* (त्वामग्ने).

2. **Jaradvisam,** poison, or hostile to the old or decayed (जरद विनष्टं शत्रुरूपं विषं यस्य तम्—*Daya.*); the pervader or consumer of old trees; or that by which water is dried up (जरद्विषं जरतां वृक्षाणां व्यापकं जीर्णोदकं वा—*Sayana*).

7. **Abhi jrayansi parthiva vi tisthase**—*Jrayansi*; speedy works or actions (जयांसि वेगयुक्तानि कर्माणि—*Daya.*); foods (जयांसि अन्नानि—*Sayana*); **Parthiva,** born of earth, or pertaining to earth (and hence, the trees, पार्थिवा पार्थिवान् वृक्षान् or it may be an epithet of *jryansi*, earthly eatables—पार्थिवानि चरुपुरोडाशादिकानि—*Sayana*).

Hymn-9

1. **Jatavedas,** one who knows all that exists; he whom all know to be identical with all that exists. Also he from whom all wealth is generated—*Sayana*.

(1. जातमुत्पन्नं चराचरं भूतजातं वेत्तीति जातवेदा:;

2. जातानि स्थावरजंगमात्मकानि एनं विदुरिति जातवेदा:;

3. वेद इति धननाम—Nigh. II.10; जातं सर्वं वेदो धनं यस्मा सो जातवेदा:).

2. **Ksayasya,** of space, abode (निवासस्य—*Daya.*); the abode of the fruit of good works (क्षियन्ति निवसन्त्यस्मिन् स्वर्गसाधनफलानीति क्षय:—*Sayana*).

4. **Putro na hvaryanam,** like the son of the crooked-going.

According to Sayana, it refers to a young snake (ह्वार्यणां कुटिलं गच्छतां सर्पाणां; न पुत्र इव बालसर्प इव शिक्षित बालाश्व इव वा); or again, it may mean the colt of rearing and plunging horses, of those not broken in (आस्कन्दितानि गतिविशेषण वक्रगमनामश्वानां etc.); crooked-going (कुटिलानाम्—*Daya.*).

पुरू = पुरु (संहितायामिति दीर्घ:) ।

5. ध्मातरी = ध्मातरि ।

Yadamiha trito divi upa-dhmata iva dhamati. Here *trita* refers to three regions, and hence, spread in the three regions; or having gone beyond the three regions. (त्रित: संप्लावक:) or efficient conveyer.

Dhmata, blower (धमनकर्त्ता—blower or conch etc.) or one who fans or blows fire by bellows (कर्मारो यथा भस्त्रादिभिरग्निं संवर्द्धयति तद्वत् स्वात्मानं वर्धयतीति—*Sayana*).

As the fire blazes from the blast of the blower (शिशीते ध्मातरि) ; like the fire, which, in the proximity of one blowing with a bellows, blazes up, so Agni sharpens his flames, or of himself adds to their intensity.

Hymn-10

1. Cf Samaveda I.81 (with slight variation in the text of the second half of the stanza).

2. **Krana,** क्राणा = कुर्वन् (driving away the disturbers of sacred rites).

3. **Gayam,** गयम्, = it is a dimunitive or *apatya* term; (Nigh.II.2); also, wealth (Nigh. II.10); a dwelling, abode or house (Nigh.III.4).

Maghani, wealth (धनानि—*Daya.*); Nigh. II.10.

Hymn-11

1. **Bharatebhyah,** for the Bharatas; for the sustainers (धारणपोषण-कृद्भ्यो मनुष्येभ्यः—*Daya.*); for the priests (भरतेभ्यः ऋत्विग्भ्यस्तदर्थम्—*Sayana*).

For modifications of Bharata, see also

भरतः — VI.16.4; भरतम् I.96.3

भरतम् — I.109.7; भरतस्य III.53.24; VII.8.4

भरताः — III.33.11; 12; VII.33.6.

Ghṛtapratikah, like well-purified butter (*Wilson*); fed with **pure** butter (घृतप्रतीकः घृतेन प्रज्वलिताङ्गः—*Sayana*; घृतमाज्यमुदकं वा प्रतीतिकरं यस्य सः, the one fond of butter or water—*Daya.*).

Divispṛsa, one who touches sky with flames (अभ्रंलिहेन तेजसा युक्तः —*Sayana*; यो दिवि प्रकाशे स्पृशति तेन—*Daya.*).

2. **Tri-Sadhasthe,** in the space, abode or place associated with three (त्रिभिस्सहस्थाने—*Daya.*; **Samidhire,** have first kindled in three places, that is, as in the three fires : Ahavaniya, Garhapatya and Daksina. (आहवनीयादि लक्षणेन त्रिप्रकारेणानेन सह तिष्ठतीति त्रिषधस्थः—*Sayana*).

3. **Jayase matroh,** born of two mothers, i.e. of two sticks of attrition (मात्रो अरण्योः, जायसे प्रादुर्भूतो भवसि—*Sayana*); having been instructed

by respectable like mothers, teachers and preceptor (मात्रोः मातृवन्मान्यकारकयोर्विद्याचार्ययोः—*Daya.*).

Udatistha vivasvatah, thou hast sprung from the devotion of the householder. Vivasvatah=yajamana from *vi*, abiding *vasata*, the chamber where the *agnihotra* and other fire rituals are celebrated (विवस्वतः अग्निहोत्राद्यर्थं गृहे विशेषेण वसतः यजमानात् उदतिष्ठः उदितोऽभव—*Sayana*).

Dayananda translates *Vivasvatah* as from the Sun.

6. See Yv. XV.28 also.

Angirasah, in the disciplines of knowledge (प्राणा इव विद्यासु—*Daya.*); **guha,** in the super-cavity of intellect (बुद्धौ—*Daya.*).

Hymn-12

1. **Praticim,** the former, the usual (पश्चिमां क्रियाम्—*Daya.*; अभिमुखी—*Sayana*).

2. **Ṛta** and **Rtasya dhara**—here *ṛta* stands for truth, praise, and water, all the three, (ऋतं स्तोत्रं, ऋतस्य उदकस्य; द्वयेन च, सत्यानृताभ्यां यत् किंचिद् वैदिकं कृत्यम्—*Sayana*).

To Dayananda, ऋतं सत्यकारणं, ऋत सत्यं ब्रह्म; ऋतस्य सत्यस्य विज्ञापिकाः, द्वयेन कार्यकारणात्मकेन, ऋत उदकम् ।

Dvayena, with both (truth and untruth—*Sayana*; cause and effect—*Daya.*).

4. Wilson gives an alternative interpretation : Who are they that confine their foes ? Who are they that preserve me from uttering untruth ? Who are they that vindicate people from calumny ?—they are, Agni, the worshippers.

To Dayananda, Agni here is the head of a state.

Hymn-13

For verse 4, see Nir. VI.7.

4. **Sapratha,** means broad, all round (सप्रथा: सर्वतः पृथुः—Nir. VI.7) —O Agni, thou art broad all-round.

Hymn-15

2. **Ṛtena,** by truth, by God (सत्येन परमात्मना वा—*Daya.*); by praises (स्तोत्रेण—*Sayana*).

Ṛtam, truth, the eternal cause or law; truth embodied fire (सत्यरूपमग्निम्—*Sayana*).

Dharayanta, hold (धारयन्ति), also withhold or detain (*Wilson*).

Parame vyoman, in the best place; also thus the fire altar; also best pervading one (प्रकृष्टे व्यापके—*Daya.*).

Nanaksuh, attain or obtain (प्राप्नुवन्ति—*Daya.*; अभिप्राप्नुवन्ति—*Sayana*). Cf Nigh. II.14.

Jataih ajatan, the unborn with the born; according to Sayana, the *unborn* are gods (अजातान् देवान्) and the born are men or priests (जातैः मनुष्यैर्ऋत्विग्भिः) ।

3. **Amhoyuvah tanvah tanvate vi,** enjoy forms exempt from defect; they who remove the sins (येंऽहोपराधं युवन्ति पृथक् कुर्वन्ति ते); effect the extension of their own persons or bodies (तन्वः शरीरस्य मध्ये तन्वते विस्तृणन्ति —*Daya.*; तन्वः स्वास्तनूः अंहोयुवः अंहसा वियोजिकाः वितन्वते विस्तारयन्ति—*Sayana*).

Vayah, life (वयः जीवनम्—*Daya.*; the sacrificers who offer food etc. as oblations (वयः हवीरूपमन्नं प्रयच्छन्ति ते यजमानाः—*Sayana*).

4. **Vayo-vayo,** every life (कमनीयं जीवनं जीवनम्—*Daya.*); every kind of food (वायोवः सर्वमन्नम्—*Sayana*).

5. **Tayuh,** a thief (तायुः तस्करः ; चोरः).

Atrim, to the protector (अत्रिं पालकम्—*Daya.*).

Aspah, be propitious (अस्पः प्रीणाय).

Mahah raye citayan, considering (the means of acquiring) great riches.

Guha, secret place; in the intellect (बुद्धौ—*Daya.*).

Padam, foot-prints (पदचिह्नम्—*Daya.*;) (stolen) articles (पदं द्रव्यं —*Sayana*).

(तायुः न तस्करो यथा गुहायां द्रव्यं धारयन् रक्षति तद्वत् महते धनलाभार्थं सन्मार्गं प्रकाशयन् —*Sayana*).

Secure receptacle is *guha,* the inner cavity in conscience of the *ṛsi,* in which the wealth of knowledge is kept safe, as the thief keeps his stolen articles safe.

Hymn-16

1. **Prasastibhih,** by praises (प्रशस्तिभिः प्रशंसाभिः—*Daya.*); cf. Samaveda, I.88; *prasastaye,* for the praises).

2. **Bhagah,** the sun (भगः सूर्य्यः—*Daya.*).

4. **Yahvam na,** like the great sun (यह्वं महान्तं सूर्यं, न इव—*Daya.*).

Hymn-17

1. **Puruh,** the rational man (पूरुः मननशीलो मनुष्याः—*Daya.*); the man, the worshipper (पूरुः मनुष्यः स्तोता—*Sayana*).

2. **Vidharman,** O, the one assigned with specific duties, O, the performer of various functions, (विधर्मन्, विशिष्टो धर्मो यस्यासौ विधर्मास्तोता, तस्य संबोधनम्—*Sayana*; विशेष धर्मानुचारिन्—*Daya.*).

3. **Asya vasa u arcisa,** by his lustre, verily the sun is luminous (अस्य वै असौ उं इति the *pada patha*; meaning, by the light of him, he verily). By the light of Agni, the sun becomes luminous (अग्नेः प्रभया आदित्यः अर्चिष्मान् भवति—*Sayana*).

5. **Sagdhi Svastaye,** be alert or competent or prepared for our prosperity (समर्थोभव सुखाय—*Daya.*). For prosperity means the wealth

consisting of *Ksema*, cattle etc. (स्वस्तये क्षेमाय पश्वादि लक्षणस्य धनस्य क्षेमार्थं शग्धि त्वां वाचे—*Sayana*).

Hymn-18

1. Cf. Samaveda I.85, with a difference in reading.

Rk, reading विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति; (he who, immortal, desires the oblations of mortals).

Sama reading विश्वे यस्मिन्नमर्त्ये हव्यं मर्तासा इन्धति (in or upon all that which is immortal, mortals offer oblations—*Wilson*).

2. **Dvitaya,** to the one who has been receiving knowledge since two births (द्विताय द्वाभ्यां जन्मभ्यां विद्याय प्राप्ताय—*Daya.*); the son of Dvita (द्वितेपुत्राय —*Sayana*).

Mrktavahase, मृक्तवाहसे, for the conveyer of pure oblations to gods, (मृक्तं शुद्धं हविर्देवेभ्यो वहति प्रापयतीति मृक्तवाहाः—*Sayana*); for the one who receives true spiritual knowledge (मृक्तवाहसे शुद्धविज्ञानप्रापकाय—*Daya.*).

4. **Svarnare,** in the man who is blessed with happiness (स्वर्णरे स्वः सुखेन युक्ते नरे—*Daya.*); in the sacrifice which *leads* man or the yajamana to heaven (स्वः स्वर्गं नरं यजमानं नयतीति स्वर्णरो यज्ञः, तस्मिन्—*Sayana*).

5. **Asvanam,** of the horses, of all the things which move with speed (वेगवतामग्न्यादि पदार्थानाम्—*Daya.*).

Hymn-19

4. **Jamyoh,** with his two relations; the earth and the light, the two givers or producers of food (जाम्योः अत्तव्यान्नप्रदयोर्द्यावापृथिव्योः—*Daya.*); the heaven and the earth (द्यावापृथिव्योः—*Sayana*).

Gharmo na vaja-jatharah, he who like the mixed oblation, is filled with food; he in whose belly is food like the *gharmah*; like the *pravargya*, the *gharma*, sprinkled with the oblation butter and milk (घर्मो न प्रवर्ग्य इव वाजजठरः वाजोऽन्नं जठरे यस्य सः। घर्मो यथा हव्येनाज्येन पयसासिक्तो वाजजठरस्तद्वत्। हविर्जठर इत्यर्थः—*Sayana*).

Gharma, a vessel, a pitcher; also warm, hot, that of day (Yaska; घर्मः प्रतापः—*Daya.*).

Vaja-jatharah, one which incites hunger in the stomach (वाजो क्षुद्वेगो जठरे यस्मात्सः—*Daya.*).

Hymn-20

1. See also Yv. XIX.64 (for वाजसातम, read कव्यवाहन).

Vajasatama, O bounteous giver of food (अत्यन्तमन्नद—*Sayana*); O distributor of knowledge and other articles of sustenance (अतिशयेन वाजानां विज्ञानादिपदार्थानां विभाजक—*Daya.*).

3. **Prayasvantah,** those having food, we the possessors of food (प्रयस्वन्तः अन्नवन्तः एतन्नामका वयम्—*Sayana*); the men of activity and efforts (प्रयस्वन्तः प्रयत्नमानाः—*Daya.*).

Hymn-21

1. **Manusvat,** like the man (मनुष्वत् मनुष्येण तुल्यम्—*Daya.*); like *manu*, मनुरिव —*Sayana.*

Hymn-22

1. **Visvasaman,** the one adept in the entire knowledge of *Saman*, the Vedic chants (विश्वानि सामानि यस्य तत्सम्बुद्धौ—*Daya.*); a way of addressing the ṛsi (ऋषेः सम्बोधनमेतत्—*Sayana*).

Atrivat, like Atri, the one possessing a general universal knowledge (अत्रिवत् व्यापक विद्यवत्—*Daya.*).

4. **Atrayah,** sons of Atri (अत्रिपुत्राः—*Sayana*); the one free from three blemishes of passion, anger and greed (त्रिभिः कामक्रोधलोभदोषैरहिताः —*Daya.*).

Hymn-23

1. **Rayim,** riches (धनम्—*Daya.*); metaphorically, a son (पुत्रम् —*Sayana*).

Hymn-24

For verse 3, see Nir. V.23.

1, 2. The verses 1 and 2 occur in the Samaveda;see I.448, II.457; II.458; II.459 and Yv. III.25; 15.48.

Varuthyah, born in superb houses or families (वरुथ्य: वरूथेपूत्तमेषु गृहेषु भव:—*Daya.*); that which is to be chosen, to be enjoyed or to be worshipped (वरणीय:, संभजनीय:—*Sayana*); auspicious or favourable to the house or family (वरुथ=पुत्रसमूह or गृह —*Mahidhara*); also endowed or enclosed with circumferences or defences (वरूथै: परिधिभिर्वृत:—*Sayana*); **Vasusravah**, dispenser of food (व्याप्तान्नस्त्वम् —*Sayana*); one rich in wealth and prosperity. (धनधान्ययुक्त:—*Daya.*); renowned for wealth (*Mahidhara*).

3. **Urusya no aghavatah samasmat,** उरुष्य न: अघय्यत:, protecting from all attacks; in the quotation, it occurs in the oblative case. The verb *urusyati* means to protect. It occurs in the nominative plural also. (Nir. V.23).

Hymn-25

1. **Ṛsunamputrah,** the son of the Ṛsis; according to Sayana, this refers to Agni, since as one generated by the *ṛsis* by their rubbing the sticks together which produce fire (ऋषूणाम् ऋषीणां पुत्र: । ऋषिभिर्मन्थनेन जनितत्वात् पुत्र इत्युपचर्यंते—*Sayana*); ऋषूणां=ऋषीणां (अत्र वर्णव्यत्येन इकारस्य स्थान उत्वम् —*Daya.*).

2. **Satyah,** true (सत्सु साधु:—*Daya.*; refers to Agni. since he never fails to bestow upon his worshippers the recompense of their devotion, सत्य: भवति, सत्य प्रतिश्रवो भवति—*Sayana*).

Mandra-jihvam, to the one with sweet or praiseworthy tongue (मन्द्रा प्रशंसनीया जिह्वायस्य तम्—*Daya.*); the sweet-tongued (whose speech is delightful), or whose tongue is fascinating (मन्द्रजिह्वं मन्दनजिह्व । मोदन जिह्वमिति वा—Nir. VI.26, cf. I.190.1).

5. **Tuvisravastam,** rich in food and rich in fame (अतिशयेन बह्वन्न-श्रवणयुक्तम्—*Daya.*).

Tuvibrahmanan, one who has in his association learned persons, well-versed in the Vedic lore (तुविब्रह्माणं बह्वो ब्रह्माणश्चतुर्वेदविदो विद्वांसो यस्य —*Daya.*); abounding in devotion (बहुस्तोत्रम्—*Sayana*).

5, 6. These verses have been traditionally recited at the ritual pertaining to obtain male offspring, the *putrakamesti.*

7. See Yv. XXVI.12, and Samaveda I.86.

8. **Grava iva,** like a cloud (मेघ इव—*Daya.*; Nigh I.10) like a stone (अभिषव ग्रावेव—*Sayana*).

9. **Vasuyavah,** we, who desire wealth (वसूयवः वसुकामा वयं—*Sayana*; आत्मनो वस्विच्छवः—*Daya.*).

Hymn-26

1. See Yv. XVII.8; Samaveda II.871.
3. Samaveda II.872; 873.

Hymn-27

In this hymn, we have three Ṛsis, who are said to be three kings : (i) Tryaruna, the son of Trivṛsna; (ii) Trasdasyu, the son of Purukutsa and (iii) Asvamedha, the son of Bharata. Alternatively, Atri alone may be the Ṛsi. All the three names have been taken from the Text.

Tryaruna : त्रिऽअरुणः—V.27.1; 3; त्रिऽअरुणाय V.27.2.
Trasdasyu त्रसदस्यवि —VIII.49.10; त्रसदस्युः IV.38.1; V.27.3; VIII.19.36; त्रसदस्युम्—I.112.14; IV.42.8; 9; VII.19.3; VIII.8.21; 36.7; 37.7; X.150.5; त्रसदस्योः V.33.8.

Asvamedha : अश्वमेधस्य V.27.5; अश्वऽमेधाय V.27.4; अश्वमेधे V.27.6.

In the entire Ṛgveda, the word *asvamedha* occurs only at these three places; i.e. in the present hymn.

1. **Traivṛsna,** one who showers in the three (regions) (त्रैवृष्णः यस्त्रिषु वर्षति स एव—*Daya,*).

Tryeruna, the one who possesses three qualities or attributes (त्रयोऽरुणा गुणा यस्य सः—*Daya.*).

Asurah, ravelling with *pranas* (breaths) (असुषु प्राणेषु रममाणः—*Daya.*); strong (असुरः बलवान्—*Sayana*).

2. **Hari,** हरी, two horses (अश्वौ—*Sayana*).

3. **Trasdasyu,** one terror to thieves (त्रस्यन्ति दस्यवो यस्मात्सः—*Daya.*).

Tuvijatasya, outcome of many, born of many (बहु व पत्यस्य —*Sayana*).

4. **Asvamedhaya,** for national service, (अश्व=राष्ट्र) also, for the one readily purified, (अश्वमेधाय, आशुपवित्राय—*Daya.*).

5. **Asvamedhasya,** pertaining to crafts of administration of an empire (चक्रवर्तिराज्यपालनस्य विद्यायाः—*Daya.*).

6. **Asvamedhe,** in the administration of a State (अश्वमेधे राज्य-पालनाख्ये व्यवहारे—*Daya.*).

Hymn-28

The *Rsi* of this hymn is Visvavara, a woman, belonging to the family of Atri; her name is also derived from the word which appears in the verse.

1. **Visvavara,** one who repels all sins (सर्वमपि पापरूपं शत्रु वारयित्री एतन्नामिका—*Sayana*); one who brings the entire creation into appearance (या विश्वं वृणोति सा—*Daya.*).

Ghrtaci, night (Nigh.I.7); the one with ladle (घृताची घृताच्या स्रुचा सहिता—*Sayana*; हविषा घृताची, bearing the ladle with oblation (पुरोडाशादि लक्षणेन युक्तया घृताच्या स्रुचा सहिता—*Sayana*).

In respect to this, Wilson rightly remarks : "The whole passage is remarkable, whether this explanation is admitted or not, as it leaves no doubt that a female is described as discharging the offices of a

priest. Worshipping the gods at dawn with hymns and oblations : besides *visvavara* (विश्ववारा) being feminine the epithets *praci* (प्राची), Ilana (ईलाना) and ghṛtaci (घृताची), are of the same gender.

The word *visvavara* is not a proper noun as is seen from its several modifications in the Ṛgvedic passages :

विश्वऽवार —I.30.10; VII.5.8; 16.5; 92.1; VIII.46.9; IX.91.5.

विश्वऽवारः —III.17.1; VII.97.4; IX.88.3; X.149.4.

विश्वऽवारम् —I.48.13; V.4.7; VI.37.1; 49.4; VII.7.5; 10.4; 84.4; VIII.71.3; X.150.3.

विश्वऽवारस्य —III.36.10; V.44.11; VI.23.10.

विश्वऽवाराय —III.43.3; V.25.1; 80.3.

विश्वऽवारा (all anudatta accents)—VII.70.1.

विश्वऽवाराः —I.123.12; VII.91.6; IX.97.26.

विश्वऽवाराणि —VI.5.1.

विश्वऽवाराभिः —VI.22.11.

विश्वऽवारे (all anudatta accents) —I.113.19; III.61.1;) VII.77.5.

विश्वऽवारे इति विश्वऽवारे—VII.7.3.

विश्वऽवार्यः —VIII.19.11.

विश्वऽवार्यम् —VIII.22.12.

3. **Sam jaspatyam su-yamam a kṛnuṣva,** preserve in concord the relation of man and wife; make perfect the well-connected duty of wife and husband; an *appropriate prayer* for a female Yv.XXX.12 (*Wilson*).

6. **Adhvare,** in the sacrifice; in the factory or industry (अध्वरे शिल्पादिव्यवहारे—*Daya*.).

Vṛnidhvam havyavahanam, select the bearer of oblation to the gods. According to ritualists, there are three kinds of sacrificial fires : *havyavahanah* (हव्यवाहनः) which receives the oblation intended for gods or Nature's bounties; the *Kavyavahanah* (कव्यवाहनः), that intended for the *pitṛs*, and the *Saharaksas* (सहरक्षस्) that intended for the Asuras. It is expected that the worshipper would be selecting the first one (त्रयो वा अग्नयो हव्यवाहनो देवानां कव्यवाहनः पितॄणां सहरक्षा असुराणाम् । एतह्याशिंसन्ते मां वरिष्यते मामिति वृणीध्वं हव्यवाहनमित्याह य एव देवानां तं वृणीते—Taitt. Samhita II.5.8.6).

Hymn-29

1. **Tri-aryama,** the convener or the planner of three (त्रीणि व्यवस्थापकः—*Daya.*); three effulgences (त्रीणि अर्यमा अर्यमाणि यानि तेजांसि सन्ति —*Sayana*).

Tri-rocana, the three enlightening ones (त्रीणि प्रकाशकानि—*Daya.*); three luminaries, the sun, wind and fire (त्रीणि रोचनारोचमानानि वाय्वग्निसूर्यात्मकानि —*Sayana*).

3. **Manuse gah avindat,** obtains cattles for the offerer; here *gah* (गाः) may also mean rain (गाः धेनुवृष्टिलक्षणान्युदकानि वा—*Sayana*), or even speech (गौः=गाः=धेनुः=speech, Nigh. I.11).

Ahim, cloud, or serpent of nescience.

4. **Danavam,** the evil-doer, a mischievous person (दुष्टप्रकृतिम् —*Daya.*); *Vṛtra*, the son of Danu (*Sayana*).

5. **Etase,** एतशे, for *Etasa*; like a rider on the horse (एतशे अश्वेऽश्विक इव). See also I.54.6; 61.5; 121.13; 168.5; II.19.5; IV.17.14; 30.6.

6. **Nava-navatim,** ninety-nine; see also I.32.14; 53.9; 54.6; II.14.4; 19.6; reference to the destroying of ninety-nine cities of Sambara, the Asura.

Traistubhena, by the *Tristup* metre of 44 syllables. This verse 6, is *nicṛt-tristup*, with 43 syllables; also by the praise of three varieties (त्रैष्टुभेन त्रिधास्तुतेन—*Daya.*).

7. **Mahisa tri satani,** protects three hundred buffaloes or big animals [महिषा महिषाणां महतां पशुनां त्री शतानि (रक्षेत्)—*Daya.*].

Dayananda paraphrases the verse thus :

यथाग्निरिन्द्र स्तूयमस्य (जगतो मध्ये) त्री (भुवनानि प्रकाशयन्) सरांसि पिबद् वृत्रहत्याय सुतं सोममपचत् (तथा) सखा भूत्वा सख्ये साकं मनुषो महिषा त्री शतानि (रक्षेत्) ।

Just as Agni (fire) and Indra (the sun) very readily in the midst of these three worlds give light and drink up the water of all the ponds and for the destruction of *Vṛtra* (the clouds) quaff or ripen the extracted Soma, in the same way, you, the friend, in lieu of friendship offer protection to the three hundred big animals.

8. Here again, we have a similar reference.

Mah, मा:, make or create (रचये:—*Daya.*).

Mahisanam aghah mah, महिषाणां अघ: मा:, make the animals who are not to be killed (महिषाणां महतां पदार्थानां अघ: अहन्तव्य: मा: रचये:—*Daya.*).

Sayana interprets quite contrary to the above; you had eaten the flesh of the three hundred buffaloes (महिषाणां पशूनां मा: मांसानि, अघ: भक्षितवानसि) ।

Ahim, = vṛtram = clouds; also nescience.

9. For *usanas*, उशनस्, and Kutsa, कुत्स; see earlier **references.**

Usana, the one desirous of something (उशना कामयमान:—***Daya.***; उशना काव्यश्च—*Sayana*).

Kutsena, by determined and firm actions, like **an** adamantine stone (कुत्सेन वज्रेणेव दृढेन कर्मणा—*Daya.*).

10. **Anasah dasyun amṛnah,** confounded the mouthless (i.e. dumb or voiceless) mischievous persons.

Anasah, (अनास: आस्यरहिताम् । आस्यशब्देन शब्दो लक्ष्यते । अशब्दान् मूकान्—*Sayana*). Dasyus are perhaps those who are unable to pronounce words properly (cf. *mlecha*).

11. **Gauriviteh**, गौरिव्यीते, of the preceptor (यो गौरीं वाचं व्येति सः; गौरीति वाङ्नाम्, Nigh. I.11—*Daya.*).

Piprum, egoistic tendency; the pervading (पिप्रुं व्यापकम्—*Daya.*).

Vaidathinaya, for the intellectual snob, for the enemies pertaining to a battle (वैदथिनाय विदिथिना संग्रामकर्त्ता निर्मिताय—*Daya.*).

Ṛjisva, ऋजिश्वा, for the straightforward one; one resembling a dog (ऋजिः सरलश्चासौ श्वा च—*Daya.*).

Hymn-30

1. **Haribhyam,** by speed and attraction (वेगाकर्षणाभ्याम्—*Daya.*); by ones own car, by two horses; (हरिभ्यां स्व वाहनाभ्यां, अश्वाभ्याम्—*Sayana*).

Sukharatham, an easy chariot, a chariot for composts (सुखाय रथस्सुखरथस्तम्—*Daya.*); a car with pleasant eye-door (सुखरथं शोभनाक्षद्वारः रथो यस्य स सुखरथः—*Sayana*). Sayana gives an etymology of sukha (सुख) and thence of *Sukharatha*; the one which in a beautiful way digs, carves or draws lines on ground—a chariot of this type (सुष्ठु खनति लिखति भूमिमिति वा सुखम् । तादृग् रथम्) see Nir. III.13 (सुहितं खेभ्यः खः पुनः खनतेः). From what root is *sukham* (happiness) derived? It is so called, because it is useful for the senses (खं, kham, senses). *Kham* (sense) again is derived from the root *khan*, to dig).

6. **Maruts,** cloud-bearing winds; breaths; mortals; and also praises (मरुतः महद् खन्ति वन्दतीति स्तोतारः—*Sayana.*).

7. **Namuci** ever-clinging evils.

Gatum, happiness (गातुं सुखम्—*Sayana*); earth and speech (गातुं भूमि वाणी वा—*Daya.*).

Manave, for a righteous man (मननशीलाय धार्मिकाय मनुष्याय—*Daya.*).

Sayana identifies *Manu* with the Ṛsi of the Hymn, मनवे नमुचिनापहृत गोधनाय मह्यम्—to me whose wealth of cattle has been carried of by Namuci.

For *Namuci*, see I.53.7; II.14.5; V.30.7; 8; VI.20.6; VII.19.5; VIII.14.13 and X.131.4.

8. **Rodesi**, from earth to heaven; from body to mind.

10. **Gavah,** rays (गावः किरणाः—*Daya.*).

Vatsaih, the separated ones (वत्सैः वियुक्ताः—*Daya.*; वियुवाः—*Sayana*).

Indrah—the sun (*Daya.*).

11. **Babhrudhutah,** effused by Babhru (बभ्रुणाभिषुताः—*Sayana*); cleansed by the enlightened ones or by learned persons (बभ्रुभिर्धृतविद्यैर्धूताः पवित्रीकृताः—*Daya.*).

12. **Rusama,** रुशमा, brilliant sages; the one who turns out the tormentors (ये रुशान् हिंसकान् मिन्वति—*Daya.*).

According to Sayana, the Rusamas are the people of the same name, the principality of Ṛnancaya (ऋणञ्चय).

15. **Gharmascit,** like the hot one, like the Mahavira pitcher or ewer.

Ayasmayah, golden; shining like gold (हिरण्यमिव तेजोमयः—*Daya.*). *Ayas* is usually iron, but here it means gold.

Hymn-31

For verse 2, see Nir. III.21.

2. **Amenan cit,** those who are without women; mena (मेना)= woman (मेना शब्दः स्त्रीवाची, अपगतस्त्री कांश्चित्—*Sayana*); those who are without alluring women (अविद्यमाना मेना प्रक्षेपकर्त्र्यः स्त्रियो येषां तान्—*Daya.*).

Janivatah, one with wife (जनिवतः जायावतः—*Sayana*); progenitor (जन्मवतः—*Daya.*).

Menah (मेनाः) and *gnah* (ग्नाः) are synonyms of women.

Striyah (स्त्रियः) is derived from √स्त्यै, meaning to be bashful (**स्त्रियः** स्त्यायतेरपत्रपणकर्मणा.)।

Menah (मेनाः) are so called because men honour them (मेना मानयन्त्येनाः).

Gnah (ग्नाः) are so called because men go to them (ग्ना गच्छन्त्येनाः) —Nir. III.21.

4. For *Ṛbhus* and *Tvastṛ* see earlier notes.

5. For *marut* and *dasyu*, see earlier notes.

7. For susna (शुष्ण), see I.11.7; 33.12; 51.6; 56.3; 63.3; 101.2; 103.8; 121.9; 10. II.14.5; 19.6; III.31.8; IV.16.12; 30,13; V.29.9; V.31.7; 32.4; petty tendency; also the name of an Asura—*Sayana*.

Susnasya, of strength; (बलस्य—*Daya.*).

8. **Yadu,** a hard working man (यदवे मनुष्याय—*Daya.*); a king of the name Yadu—*Sayana*.

Turvasu; strong man (सद्योवशकरण समर्थाय, one who can easily take possession—*Daya.*).

Susna, शुष्ण, petty tendency.

Kutsam, intellectual; also the spoiled one (कुत्सितम्—*Daya.*).

Indra, resplendent.

Usanas, men of a genius (उशना कामयमानाः, the one with aspirations —*Daya.*).

9. **Karne vehantu,** here Sayana interprets *karna* (कर्ण) as praiser or *yajamana* (स्तोत्राणि कृणोति करोतीति कर्णः—*Sayana*); in that by which one does (कुर्वन्ति येन तस्मिन्—*Daya.*).

10. **Avasyuh,** one desirous of protecting himself (आत्मनोऽवो रक्षणमिच्छुः—*Daya.*).

Tavisim, army (तविषी सेनाम्—*Daya.*) ; strength or force (तविषी बलम् —*Sayana*).

11. **Etasah,** एतशः, see earlier notes (अश्वोऽश्विकमिव, as horse to the horse rider—*Daya.*).

Uparam, like a cloud (उपर मेघमिव—*Daya.*; Nigh. I.10; a synonym for cloud).

Jujuvansam, going rapidly or with great speed (जुजुवांसं वेगेन गच्छन्तं, *Sayana*; अतिशयेन वेगवन्तम्—*Daya.*).

Paritakamyayam; in the battle (परितोगच्छन्त्यस्यां भटाः इति परितक्म्या संग्रामः —*Sayana*); in the night,—pleasing from all the sides (परितः सर्वतस्तक्मानि भवन्ति यस्यां तस्यां रात्रौ—*Daya.*).

Bharat cakram etasah, Etasa has borne away the wheel (*etasah*, एतशः, is used for etasaya, एतशाय: he or Indra has taken wheel for *Etasa* —*Sayana*).

Hymn-32

For verses 1 and 6, see Nir. X.9 and VI.3 respectively.

1. **Danavana,** wicked persons (दुष्टजनम्—*Daya.*).

Khani, खानि, the holes or interstices of the clouds (मेघस्थोदक निर्गमनद्वाराणि—*Sayana*; sense-organs (इन्द्रियाणि—*Daya.*).

3. Sayana refers to an allegory; from the body of *Vṛtra* sprang the more powerful *asura*, named *Susna* (शुष्णः); allegorically, it means that the exhaustion of clouds was followed by a severe draught, which Indra, or the atmosphere had then to remedy.

4. **Danavasya bhamam,** from the wrath fire of the wicked (दुष्टजनस्य क्रोधम्—*Daya.*). To Sayana, here the *danava* is Vṛtra, and *bhamam*, his wrath (क्रोधवाचि भामशब्देन क्रोधादुत्पन्नः शुष्णासुरो लक्ष्यते), from which arose another demon named as *Susna*; who was also subsequently killed by Indra.

Miho napatam, mihah is by the rain; or showering; ***napatam,*** the one who cannot fall (अपतनशीलम्—*Daya.*) or the protector of showering cloud. (मेघस्य नपातं पातारं रक्षितारम् । अत्र नपाच्छब्दः पातरि वर्त्तते;—see "प्राणो वै तनूनपात्स हि तन्वः पाति"—Ait. Br. II.4; the vital air is called the body—preserver, for it preserves the limbs—*Sayana*).

8. **Apadam,** footless, atram, measureless, **mrdhravacam,** speechless or with offensive or evil speech (अत्रम् योऽतति सर्वत्र व्याप्नोति तम् । मृध्रवाचं हिंसितवाचम्;—*Daya.*; हिंसितवागिन्द्रियम्, जृम्भाभिभूतम्—*Sayana.*).

Hymn-33

1. **Samaryyah,** associated with the Maruts; the one fond of wars (सङ्ग्राममिच्छुः—*Daya.*); an epithet of Indra.

Sayana gives three interpretations : (i) together with mortals, i.e. with the worshippers (मर्त्यैः स्तोतृभिः सहितः); (ii) with the Maruts and other combatants (सह्म्रियमाणैर्युध्यमानैः मरुदाद्भिः), and (iii) fit for or suited to war (समरार्हः).

3. See also Yv. X.22, with certain variations chiefly in the first hemistich.

5. **Ahisusma,** the sun or sun-like; who dries up the cloud (योऽहिं मेघं शोषयति स सूर्यस्तद्वद् वर्त्तमानः—*Daya.*); the one of all pervading strength ; all powerful Indra (अहिरयनात् । सर्वतो व्याप्त बलेन्द्र, त्वदनुग्रहात् —*Sayana*).

Prabhrthah is highly acceptable (प्रकर्षेण धर्त्तव्य —*Daya.*); or war or sacrifice (संग्रामः, यज्ञः); **bhagah,** one with fortunes (ऐश्वर्य योगः—*Daya.*).

May a faithful follower or ally (सत्त्वाभृत्यादिः) come like Bhaga, as an associate (चारुः सगन्ता) to be commanded (हव्यः) in sacrifices or deified (प्रतिभटैराह्वातव्यः) in battles: as the divine Bhaga comes as our ally, so may followers and others come (*Wilson*).

6. **Nrtamanah,** dancing (नृत्यन्—*Daya.*), or exulting (*Wilson*).

Enim rayim, white riches, or riches worth having; brilliant wealth (एनीम् एतवर्णा श्वेतवर्णाम्—*Sayana*; प्राप्तु योग्याम्—*Daya.*; रयि धनम्).

9. **Vidathasya,** of the one worth having (लब्धुं योग्यस्य—*Daya.*); a king of this name—*Sayana*).

See V.29.11, a verse in the earlier hymn, *vidathin*, as the son of Marutasva and father of Ṛjisvan (वैदथिनाय)—*Wilson*. But no king of the name of *Vidatha* is anywhere mentioned even in the subsequent mythological literature.

Cyavatanah, in the state of being obtained; bestowing upon (च्यावयन् सन्); *Dadanah*, giving to me.

10. **Dhvanyasya,** one expert in sounds (ध्वनिषु कुशलस्य—*Daya.*).

Lasmanyasya, one born with noble indications (सुलक्षणेषु भवस्य —*Daya.*).

Sayana regards Dhvanya as the son of Laksmana,—unknown figures.

Hymn-34

For verse 3, see Nir. VI.19.

2. **Sahasra-bhṛstim,** the one causing thousands of destructions (भृष्टयः भञ्जनानि दहनानि यस्मात्तम्—*Daya.*); thousand-edged (*Wilson*); or of unbounded lustre (अपरिमित तेजाः—*Sayana*).

3. **Tatanustim,** one who desires an extended race (विस्तारं—extension—*Daya.*; ततं धर्मसंततिं नुदति वष्टि कामयते कामानिति ततनुष्टिः, he who desires an extended race or *santati* सन्तति—*Sayana*).

Tanu-subhram, one whose body is clean (शुभ्राशुद्धा तनूर्यस्य तम्—*Daya.*; or is decorated with ornaments etc. शोभनीया अलंकारादिभिः—*Sayana*).

Both the above terms relate to a self-cherisher not offering sacrifice (तादृशं स्वपोषक अयज्वानम्—*Sayana*).

4. **Na atah isate** (न अतः ईषते), does not turn away; does not destroy (न निषेधे अतः ईषते हिनस्ति—*Daya.*; does not fear, or does not go from hence—न बिभेति न गच्छति वा—*Sayana*).

Sayana discusses in the light of this verse the consequences of a man who has committed such crimes as of killing father, mother or brother. Indra does not forsake such a sinner, for verily he desires his offerings. The doctrine encuciated here is that devotional merit compensates for want of moral merit; the converse is also implied by a passage quoted by Sayana where it is mentioned that sanctity (or high moral values) does not compensate for want of devotion. Indra says that he gave to the wolves the *Paulomas* in the firmament, and the *yatis*, the kalakanjyas and *arunamukhas* upon this earth, since these *yatis* did not worship him or praise him (इन्द्रो यतीन् सालावृकेभ्यः प्रायच्छत् अन्तरिक्षे पौलोमान् पृथिव्या कालकञ्ज्यानरुन्मुखान्यतीन् सालावृकेभ्यः प्रायच्छम्)।

9. **Satrim,** शत्रिम्, dispeller of distress (दुःखविच्छेदकम्—*Daya.*).

Agnivesim, अग्निवेशिम्, the dynamic one, energetic one, who enters into the fire (योऽग्निं प्रवेशयति तम्—*Daya.*).

Hymn-35

2. **Catasrah,** the four behaviours, physical, vital, mental and spiritual realms; on sociopolitical plane, the four policies of the state, *sama* (साम)—reconciliation, *dama* (दाम)—allurement of riches and posts, *danda* (दण्ड), force, terror and brain-washing; and *bhada* (भेद), i.e. division or divide and rule (*Daya.*); or four classes of people, the Brahmana, Ksattriya, Vaisya and Sudra.

Tisrah, the behaviours pertaining to three realms physical, vital and mental; three classes in state—assemblies (councils), people and army (सभा, प्रजा, सेना—*Daya.*); or three classes of people, the *dvijas,*—the Brahmana, Kasttriya and Vaisya; or three worlds.

Panca, the domain of five organs of sesnses; the five elements—earth, water, fire, air and ether, or the five classes of men—the *Panca janyas* or *Panca-Ksitinam* (the four *varnas* and the out-caste or un-classified; or Deva, Pitr, Manusya, Gandharva and Raksas).

5. **Adrivah,** like a cloud; like the sun (मेघयुक्त सूर्यवद् राजमान —*Daya.*; bolt-like Indra वज्रवदिन्द्र—*Sayana*).

Satakrato sarvaratha, सर्वरथा, by the chariot which goes every-where, (सर्वत्रव्याप्तेन रथेन—*Sayana)*; the one to whom all the chariots belong,

such a Satakratu, Indra or one with supreme wisdom (सर्वरथा सर्वरथा यानानि यस्य सः, शतक्रतो अमितप्रज्ञ—*Daya.*).

7. **Ava ratham;**—here अवा = अव, to protect (निपातस्य चेति दीर्घः); protect the chariot (*Daya.*); here *ratham* may mean a son also (रथं रंहणस्वभावं वा पुत्रम्—*Sayana*).

Hymn-36

2. **Hanu,** हनू, lips, mouth, or jaws; or mouth and nose (मुखनासिके —*Daya.*).

Sipre, this also means a pair of jaws; since *hanu* and *sipra* mean the same, the latter may be taken as qualifying the former and hence *Sipre* is beautiful (शिप्रे सुशोभिते—*Daya.*); or *hanu* means the one assisting in destroying or means of destruction (हनन साधनम्—*Sayana*).

3. **Amateh it;** devoid of intelligence (अमतेः निर्बुद्धेः इत् एव—*Daya.*); also through dread of poverty (दारिद्र्यादस्तोतुर्वा; अमति=अस्तोतृ, the one who does not praise or worship, also अमति दारिद्र्यम्=poverty).

Hymn-37

For verse 1, see Nir. V.7.

1. **Svancah,** स्वञ्चाः, having a good gait, i.e. one whose manner of walking is good. Sacrificed to from all sides, the butter-backed (घृतपृष्ठः) having a good gait (स्वञ्चाः)—Nir. V.7; fire (स्वञ्चाः स्वञ्चनोऽग्निः—*Sayana*).

Ghṛtapṛsthah, butter-backed, or water-backed; glistening with oblations, (घृतपृष्ठः प्रदीप्तज्वालो घृतयुक्तपृष्ठप्रदेशो वा—*Sayana*).

Hymn-39

For verses 1 and 2, see Nir. IV.4 and IV.18 respectively.

1. **Mehanasti** (मेहना + अस्ति; also मे + इह + नास्ति); *mehana* is rain (वृष्टिः—*Daya.*); *mehana* is also praiseworthy (मंहनीयम्—*Sayana*); **tvadatam,** to be given to you, **radhah,** wealth (धनम्).

"O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is, with both hands bring that wealth to us, O treasure-knower."—Whatever (excellent), glorious and abundant wealth (चायनीयं मंहनीयं धनमस्ति) there is, O Indra, or that which I do not possess here (यन्म इह नास्तीति वा), as consisting of three words (मे + इह + ना), that wealth should be given to us, O wielder of thunderbolt.

Adrih (thunderbolt) is so called because it splits mountains or it may be derived from √अद्, to eat (Nir. IV.4).

2. **Akuparasya davane** (अकूपारस्य दावने) in the sence of unlimited food (अकूपारस्य अकुत्सितः पारो यस्य तस्य, दावने दाने—*Daya.*; दावने दाने—*Sayana*).

"May we obtain (lit. know) that unlimited gift of thine."—The Sun is called *akupara* also, i.e. unlimited, because it is immeasurable; the ocean too is called *akupara*, i.e. unlimited, because it is boundless. A tortoise is also called *akupara* (अकूप + अर), because it does not move in a well.—Nir. IV.18.

3. **Ditsu,** the one anxious to give (दातुमिच्छु—*Daya.*; दानेच्छु —*Sayana*); bountiful.

5. **Atrayah,** free from threefold pains or from evils arising out of the three qualities (satva, rajas and tamas). To Sayana, the sons of Atri.

Hymn-40

For verse 4, see Nir. V.12.

2. **Vṛsa,** (वृषा) the showerer, either of happiness or of Soma juices.

Grava, pressing stones, or clouds (Nigh. I.10).

4. **Ṛjisin** from ṛju, straight; straightforward or simple (सरलादि युक्त—*Daya.*); acceptor of spiritless libation (सवनद्वयेऽभिषुतस्य गतसारस्य सोमस्य, तृतीय सवने आप्यायाभिषुतः योऽस्ति स ऋजीषः सोमः । सोऽस्यास्तीत्यृजीषी—*Sayana*; i.e. that which has been offered at the morning and midday ceremonies, and of which the residue is now presented at the evening sacrifice—*Wilson*).

The foaming *Soma* (ऋजीषी सोमः) : that which remains as residue after Soma is strained is called *ṛjisam*, ऋजीषम्, i.e. something, which is

thrown away, hence Soma is called *ṛjisi*, ऋजीषी, i.e. containing the residue. This is also used as an epithet of Indra (अथाप्यैन्द्रो निगमो भवति): *ṛjisi*, **the** wielder of thunderbolt (ऋजीषी वज्री)—Nir. V.12 (see also Av. XX.12.7).

5. **Aksetravit,** the one who does not know the place where he is actually standing: one not familiar with geometry (यः क्षेत्रं रेखागणितं न वेत्ति—*Daya.*).

Svarbhanauh, one which gets light from the sun; of the form of lightning (यः स्वरादित्यं भाति स विद्युद्रूपः—*Daya.*).

6. **Svarbhanoh,** of the nescience: of the light of the sun (आदित्य प्रकाशस्य—*Daya.*). In latter literature, it is the name of *Rahu* also (the shadow), the personified ascending node and the causer of an eclipse.

The word *Svarbhanuh* occurs only in the four verses of the Ṛgveda V.40.5; 6; 8; 9).

Turiyena, the fourth innate instinct (चिद्शक्ति) beyond physical, mental and intellectual; also by his *fourth* sacred prayer, i.e. by the four verses of this hymn (5 to 8).

Hymn-41

1. **De** (दे), = *Deva* (with an omission of a syllable *va*, permissible in **the Vedic** texts—अत्र छान्दसो वर्णलोपो वेति व लोपः, सुपां सुलुगिति विभक्तेर्लुक्—(Panini VII.1.39).

2. According to Sayana, the divinities worthy of praise are of two groups: *Stotrabhajah* (स्तोत्रभाजः) who share praises, and *havirbhajah* (हविर्भाजः), who share oblations. In this verse, we have the divinities of the first category.

3. **Divah Asuraya,** of the aspirants for clouds (कामयमानस्य मेघाय—*Daya,*); for the celestial destroyer of life, i.e. Rudra (दिवः द्योतमानाय, असुराय प्राणापहर्त्रे रुद्राय—*Sayana*): or for the celestial *asura*, or for the life giver, the sun or air (द्युलोकसम्बन्धिनेऽसुराय प्राणदात्रे सूर्याय वायवे वा—*Sayana*).

4. **Trita,** triple bounty (fire on the earth, wind in midspace, and the sun in heaven); or the one present on the earth, in the water,

and the midspace (त्रिषु क्षित्युदकान्तरिक्षेषु वर्त्तमानः—*Daya.*); also an epithet of *vayu* pervading in three regions.

9. **Parvatah,** clouds.

Tuje nah tane, in liberal donations (तुजे दाने अस्मभ्यं तने विस्तीर्णे—*Daya.*; तने विस्तृते तुजे दाने—*Sayana*; also *tuje* may also mean son, and *tane* grandson—तनेति पुत्रनाम (षष्ठ्यर्थे चतुर्थी) पुत्रस्य दान इत्यर्थः i.e. donation of a son; नः तुजे पुत्रे तने तत्पुत्रे—*Sayana*).

Vasavo na virah, the world-like heroes (वसवः जगतो वासयितारः वीराः न वीरा इव—*Sayana*; वीराः प्रज्ञाशरीरबलयुक्ताः, one accomplished physically and intellectually—*Daya.*).

10. **Bhumyasya,** either of earth; or of midspace, and then *vṛsnah bhumyasya garbham*, the embryc of the firmamental rain (otherwise earth fertilizing rain).

12. **Puru na subhrah,** bright as cities (नगराणि इव श्वेताः—*Daya.*).

14. **Girah,** praises (स्तुतयः—*Sayana*); cultured speech (सुशिक्षिता वाचः—*Daya.*).

Dyavah, द्यावः, noble aspirations (सत्याः कामाः—*Daya.*); द्योतमानाः स्वप्रतिपाद्यार्थं प्रकाशिन्यः ।

Candra-agrah, चन्द्रऽअग्राः, the joy-bestowing, or gold-bestowing (चन्द्र सुवर्णमानन्दो वाऽग्रे यासां ताः—*Daya.*; आह्लादनं हिरण्यं वाऽग्रे यासां ताः—*Sayana*, i.e. *candra* also means gold, besides joy).

15. **Varutri,** वरूत्री, protectress (अस्मदुपद्रव वारयित्री भवति, i.e. what or who keeps off oppression upon us—*Sayana*; वरसुखप्रदा—*Daya.*).

16. **Ahirbudhnyah,** clouds born in firmament (अहिः मेघः, बुध्न्यः अन्तरिक्षेभव—Nigh. I.3.).

17. **Nirṛti,** see earlier notes, the earth (Nigh. I.1); mother earth.

19. **Ila,** mother-earth; adorable speech; *urvasi,* charming as lightning; or divine speech (उरवो बहवो वशे भवन्ति यया सा वाणी। उर्वशीति पदनाम —Nigh. IV.2).

Nadibhih, नदीभिः, by channels, nerves and veins, or rivers.

20. A verse of 10 syllables, known as *yajusi-pankti* (याजुषी पंक्तिः); also known as *viraja* of one hemistich.

Hymn-42

3. **Kavitamam kavinam,** most wise amongst the wise.

Kavi is **Kranta-darshin** (क्रान्तदर्शिन्); a *seer* (or shewer) of the secret realms (Wilson translates the word as prophet, as if he can forecast the future too).

4. See Yv. II.15 with slight variations.

5. **Ṛbhuksah,** the same as Ṛbhus, here, though the term usually stands for Indra; enlightened sages (ऋभुक्षाः महान्—*Daya.*).

Purandhih, the same as *vibhu,* which completes the triad in this verse (*Ṛbhu, vibhu* and *vaja*) along with *vaja* (पुरन्धिः पूर्वी बह्वी धीर्यस्य सः, the one with immense wisdom—*Daya.*).

6. **Marutvatah,** lord of vital principles (the one in the company of the distinguished wise persons, प्रशंसित विद्वद्युक्तस्य—*Daya.*).

9. **Suryat yavayasva,** put apart from the sun (सूर्यात् सवितुः यावयस्व पमिश्रितान् कुरु—*Daya.*); i.e. condemn them to darkness.

Brahma-dvisah, the adversaries of prayers, mantras, of the Veda, of the supreme God, or of the Brahmanas (the intellectual class).

15. **Marutasya,** (मारुतस्य), of cloud-bearing rain.

Rudrasya, Cosmic vitality (प्राणादि रूपस्य वायोः, the vital breathings —*Daya.*).

17. A fragmentary verse, याजुषी पंक्तिश्छन्दः; the same repeated in Hymn 43.16; a verse of 10 syllables.

Hymn-43

1. **Sapte,** sapta means seven from its *sarpana* (सप्त सर्पणस्वभावाः सप्तसृप्ता संख्या—Nir. IV.26).

Sapta viprah—Divine speech in seven metres (*Gayatri usnik* etc.); wise in seven disciplines (the Veda and its six upangas (सप्तविधः मेधावी —*Daya.*; seven rivers इमं मे गंगे, X.75.5—*Sayana*).

2. **Dhenavah,** the milch kine, or rivers (*Sayana*); speeches like kine (गाव इव वाचः—*Daya.*).

4. **Duduhe sukram amsuh,** Soma yields its pure juice (*Wilson*); the Soma has milked the pure juice (शुक्रं निर्मलं रसं दुदुह्रे दुग्धे—*Sayana*; दुदुहे-दोग्धि, milched, शुक्रं—उदकम् water, अंशुः—किरणः (ray)—*Daya.*).

6. **Gnam,** ग्नाम्, a synonym of *stri,* woman; to Sayana, the proper name of a Devata; queen of knowledge (गच्छन्ति ज्ञानं यया the one through which knowledge is attained—*Daya.*); *menah* (मेनाः) and *gnah* (ग्नाः) are synonym of women; *striyah* (स्त्रियः), women, is derived from root *styai*, स्त्यै, meaning to be bashful; *menah* (मेनाः) are so called because men honour them (मानयन्ति, *manayanti*).

Gnah (ग्नाः) are so called because men go to them. (Nir.III.21); Sayana's derivation is "ग्नां देवीं सर्वैर्गन्तव्यामेतन्नामिकां देवताम्"।

7. **Gharma,** see also V.30.15; ewer; sacrifice or austerity (यज्ञस्तापो वा—*Daya.*); *gharmah*, cauldron known as *Mahavira* (घर्मः महावीरः) in sacrifices. Sayana interprets the verse in the light of animal sacrifice: "The vessel which the priests celebrating, supply with butter, as if roasting a marrow-yielding animal with fire."—(*Wilson*).

Vapavantam, encouraging the seed of knowledge to grow (विद्या बीजं विस्तरन्तम्—*Daya.*).

Agnina, by fire; by austerity and celibacy (पावकेनेव ब्रह्मचर्येण —*Daya.*).

Tapantah, roasting or heating; enduring or penancing for forebearance (सन्तापदुःखं सहमानाः—*Daya.*).

8. **Dhuram,** the axle (नाभिं; धुरं यानाधारकाष्ठम्—*Daya.*); *anih,* pin, bolt (आणिः कीलकम्—*Daya.*); *nabhim,* axle of the wheel. As the cart cannot move if the axle of the wheel is not fixed by the pin or bolt, so the offering of the Soma is without efficacy unless the Asvins be present (*Wilson*).

9. **Pusna,** the nourishing bounty; (पुष्टिकरस्य—*Daya.*).

Vayoh, of the wind divine.

12. **Nila-prstham,** the one whose back is darkblue. (नीलसंवृतं पृष्ठं यस्य तम्—*Daya.*); Agni is Brhaspati and Brhaspati is Agni;—so infers Sayana from such epithets.

13. **Tridhatu Sringah,** the horns of three colours or three elements, white, red and smoky or black (शुक्लरक्तकृष्णगुणाः शृंगवत्यस्य सः —*Daya.*).

Gna, speech (Nigh. I.11).

14. **Raspirasah,** one equipped with all accessories of the fire-ritual, (रास्पिरासः ये रा धनानि स्पृणन्ति ते, they who liberally give and distribute gifts and alms—*Daya.*).

15. **Mithunasah,** with wife (पत्नीभिः सहिता); **secante** (सेचन्ते सेवते —*Sayana*); *vayah,* food (sacrificial); one should jointly (i.e. husband and wife) offer sacrificial food, i.e. wife should participate with husband in sacred rituals (जायापती अग्निमादधीयाताम्—and similarly in the *Purva Mimamsa* (V. I.26) (अधिकाराध्याये षष्ठे स्त्रिया अप्यधिकारः स च पत्या सह, इति हि प्रतिपादितम्—*Sayana*). From देवोदेवः to दुर्मतीधात् the same as the latter half of verse 16 of Hymn 42.

16. The same as the verse 17 of the Hymn 42.

Hymn-44

For verses 1 and 8, see Nir. III.16 and VI.15 respectively.

The hymn refers to the glory of the sun, known as Indra, Surya, Agni, Aditya and various names. He is accompanied by his bride, the dawn (जनिवान् वै); the verses 10-13 refer to the allusive terms as क्षत्र, मनस, श्रवद, यजत, सध्रि, श्रवत्सार, विश्ववार, मायिन्, सदापृण, बाहुवृक्त, श्रुतवित्, तुर्य and सुतम्भर which need elucidations. According to Sayana, most of them are the names of the Ṛsis. They are the humanly attributes of a man.

Ksatra, voluntary assistance (royal family or a State, राजकुलस्य राष्ट्रस्य वा—*Daya.*).

Manasa, goodwill (यन्मन्यते तस्य—*Daya.*).

Evavada, pleasing nature. Dayananda explains eva-vadasya (एवऽवदस्य) as by which the attained qualities are told (एवान् प्राप्तान् गुणान् वदन्ति येन तस्य)।

(**Evah,** aspiring—कामयमानाः—*Daya.*, गन्तव्यैः कामैर्गमनसाधनैरश्वैर्वा, by the means of transport, horses etc. V.41.5; एवाः गन्तारो युष्मान् भजमानाः —V.41.13—*Sayana*).

Yajata, reverence (यजतस्य यजन्ति संगच्छन्ते ये तस्य from √यज्, to unite. to go together—*Daya.*).

Sadhri, the spirit of coexistence (सध्रेः सहस्थानस्य—*Daya.*).

Avatsara, safety and protection (श्रवत्सारस्य योऽवतो रक्षकान् सरति प्राप्नोति तस्य—*Daya*).

Viśvavara, acceptable in totality (विश्ववारस्य समग्रस्वीकरणीयस्य—*Daya.*); see I.30.10; 48.13; 123.12; V.4.7; 28.1; 44.11; 80.3; and other references also for various other shades of meanings, विश्ववारं आविवरपदार्थयुक्तां—V.4.7; विश्ववारा या विश्वं वृणोति सा—V.28.1—*Daya.*).

Sadapṛna, ever rich in wealth, ever satisfying (सदाऽपृणः यः सदा पृणाति तर्पयति सः—*Daya.*).

Bahuvṛkta, destroyer of the crooked by both hands (यो बाहुभ्यां दुष्टान् वृङ्क्ते छिनत्ति—*Daya.*).

Srutavit, fully learned (श्रुतऽवित्—यः श्रुतं वेत्ति, one who knows all that has been heard—*Daya.*).

Taryyah, skilful (यस्तीर्यते तरितुं योग्यः—one, worth going across, or worth crossing—*Daya.*).

Sutambhara, the sustainer of the created world (य उत्पन्नं जगद् बिभर्ति—*Daya.*).

1. See Yv. VII.12.

Tam pratna-tha purva-tha visva-tha ima-tha, प्रत्नऽथा पूर्वऽथा विश्वऽथा इमऽथा, Him (thou milkest, like the ancient, like the farmer, like all; like the present (sacrificers), i.e. just as the ancient, as the former, as all, as these (sacrificers) milk. This, it is nearer then that. That, it is farther than this (Nir. III.16 on the Chapter of Similies, their various ways of expressing).

5. Wilson gives the literal translation thus : It is seizing with the trees the seized in the effused, the produce of the branching, in the embroyos of the mind, well-moving (or) well-praised, among the speechholders, straight-sung, thou shinest; augment the protectresses, the life in the sacrifice. Wilson regards this verse as an obscure one, and Sayana's interpretation is also not intelligible.

8. **Yadṛsmin dhayi tam apasyaya vidat,**

By his skill, he won everything or all that on which the stake was laid, Nir. VI.15; यादृशे व्यवहारे ध्रियते तमपस्यया आत्मनः कर्मेच्छया लभते—*Daya.* He obtains that blessing by his devotion, on whatsoever his desire has been fixed—यादृश्मिन् यादृशे कामे धायि धत्ते सामर्थ्यान् मनो गम्यते तम् । यथा निर्देशे प्रतिनिर्देष्टव्यत्वात् तादृशमित्यर्थो ज्ञातव्यः । तादृशं कार्यम् अपस्यया कर्मणा हविः स्तुत्यादिलक्षणेन विदत् विन्दते —*Sayana*).

Hymn-45

3. **Parvatasya,** of the cloud (मेघस्य—*Sayana, Daya.*).

Mahinam janse purvyaya, for the lives taken before the creation of earths (महीनां) and cloud (पर्वतस्य)—*Daya.*; to an ancient author of

sacred songs (महीनां महतीनां स्तुतीनां जनुषे उत्पादयित्रे पूर्व्याय प्रत्नाय, to an ancient begetter or producer of praise, *Sayana*).

6. **Visi-sipram,** to the one attractive in appearance, to the one having attractive nose and chin (विशी शिप्रे शोभने हनुनासिके तम्—*Daya.*); to an enemy without a chin (विगत हनु शत्रुम्—*Sayana*) : Manu conquered the enemy without action, or as *sipra* (शिप्र) means also a nose, it might mean noseless; Manu is Indra and *visisipra* is Vṛtra (*Sayana*).

For *Vanik vankuh apa purisam,* see also I.112.11—याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधुकोशः ; a merchant always desires to exploit maximum in exchange of a little investment; according to Sayana, this refers to Kaksivan, who was such an aspirant.

7. **Dasa maso navagvah,** for priests adept in a nine-month sacrifice continuing for ten months (नवग्वाः नवमासपर्यन्तं गवार्थमनुतिष्ठन्तोऽङ्गिरसो नवग्वाः; it might refer to an occasion when priests of both nine and ten months rites offer worship. (cf. नवग्वासः सुतसोमास इन्द्र दशग्वासो, V.29.12).

Sarama, flowing, eulogisic or sacred speech (सरणशीला स्तुतिरूपा वाङ्गिरसां गवार्थमिन्द्रेण प्रहिता देवशुनी वा; may also refer to the bitch of Indra —*Sayana*; the responsive enjoyer, स-रमा, समानरमणा—*Daya.*).

10. **Suryah arhat sukram arnah,** the sun has mounted the bright waters, i.e. he has become visible everywhere (सर्वतः प्रादुर्भवति —*Sayana*); or it alludes to the sun's rising apparently out of the waters.

11. **Dasa maso navagvah,** see verse 7.

Hymn-46

For verse 8 see Nir. XII.46.

The verses 2 and 3 also occur in Yv. XXXIII. 48; 49.

3. **Svar,** one of the names of Aditya (स्वः आदित्यं—*Daya.*); स्वरादित्य उच्यते स्वरणात्—*Sayana*).

The fourteen names invoked here are Indragni, Mitra-varuna, Aditi, Svah, Pṛthivi, Dyau, Marut, Parvata, Apah, Visnu, Pusan, Brahmanaspati, Bhaga, and Savitṛ.

4. **Ṛbhavah,** the spiritual preceptors (मेधाविनः—*Daya.*).

Asvina, the pair of surgeons and physicians.

Tvasta, architects.

Vibhva, by capability (विभुना—*Daya.*); or one of the *Ṛbhus* (ऋभूणामन्यतमो देवः—*Sayana*).

8. May the divine women (देवपत्न्यः), wives of gods, Indrani, Agnayi, Asvini, Rat enjoy themselves. May Rodasi and Varunani hear us. May the goddesses enjoy that which is the proper season of consorts.

Indrani is Indra's wife (इन्द्राणीन्द्रस्यपत्नी); Agnayi is the wife of Agni (अग्नायी, अग्नेः पत्नी); Asvini, wife of the Asvins (अश्विनी, अश्विनोः पत्नी); Rat (राट्), she who shines (राड् राजते); Rodasi, wife of Rudra (रोदसी, रुद्रस्य पत्नी); Varunani, wife of Varuna (वरुणानी, वरुणस्य पत्नी). May the goddesses enjoy, i.e. long for that, the proper season of consorts (ऋतुकालो जायानाम्)—Nir. XII.46.

Dayananda's interpretation of these terms is : *Rat Indrani,* wife of a resplended and reputed person (परमैश्वर्ययुक्तस्य पत्नी या राजते); *Agnayi,* wife of a person, vigorous as fire (पावकवद् वर्त्तमानस्य पत्नी); *Asvini,* wife of a person, moving with speed (प्राशुगामिनः स्त्री); *Rodasi varunani,* wife of a venerable person generous like earth and heaven (द्यावापृथिव्याविव वरस्य भार्य्या).

In the cosmic creation, each and every Nature's bounty is considered as a pair, and for the fruitfulness, the consort is expected to wait for the proper season of mating, the *Ṛtukala* (ऋतुकाल), the universal function in the organic and inorganic worlds both.

Hymn-47

1. **Divah,** from heaven; from light (प्रकाशात्—*Daya.*).

Mahi or the adorable (पूजनीया—*Daya.*; महती—*Sayana*) is used for dawn (*Wilson*).

Mata, the adorable mother (मान्यकारिणी जननी—*Daya.*; the creator of light or deities (प्रकाशस्य देवानां वा निर्मात्री—*Sayana*).

Duhitur bodhayanti, making the awaking of the daughter i.e. of the earth. *Usa* or dawn is the daughter of heaven, the bride of the earth (व्युच्छा दुहितुर्दिवः—I.48.1; दिवो दुहिता भुवनस्य पत्नी VII.75.4; प्रजापतिर्वै स्वां दुहितरमभ्यध्यायद्दिवमित्यन्य प्राहुरुषसमित्यन्ये Ait. Br. III.33). The relations between the heaven, the dawn and the earth have been elucidated by Dayananda in respect to the relations between a daughter, her parents and teacher and the husband, to whom she is married.

3. **Prsnih asma vi cakrame rajasah pati antao**—(See also Yv. XVII.10). *Asma* (अश्मा), cloud (मेघः—Nigh. I.10); all-pervading (सर्वत्र व्याप्तः) or like a stone (*Sayana*).

Prsnih, sky or midspace (नभः—Nigh. I.4); the sun (प्राश्नुत एनं वर्ण इति पृश्न्यादित्यः—*Sayana*); *rajasah* (रजसः) of midspace (*Sayana*); of the one born in the Loka (लोकजातस्य—*Daya.*).

4. **Catvarah,** the four (the four priests, चत्वारः ऋत्विजः—*Sayana*); the four elements—earth, water, fire and air (*Daya.*).

Tridhatavah, the possessor of three characteristics (त्रयः सत्वरजस्तमांसि धातवो धारका येषान्ते); or three weathersseasons -cold, hot and rainy (त्रिधातवः त्रिप्रकाराः शीतोष्णवर्षभेदेन त्रिविधाः—*Sayana*).

5. **Iha-iha jate yamya sambandhu,** here *yamya* is the pair of night and day (यम्या रात्रिदिने—*Daya.*); The firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate (*Sayana* and *Wilson*).

Yat im vibhrtam (यत्+ईम्+विभृतः), associated and equally allied (this refers to *vapuh*, the form or body, or firmament, मण्डलम्). Also *im* (ईम्) means water (ईम् उदकम्—*Daya.*: Nigh. I.12).

Hymn-48

For verse 1, see Nir. V.5.

1. अभ्र आँ अपः = अभ्रे आ अपः = अभ्रा आ अपोऽभ्रेष्वय इति—Waters in the cloud, i.e. waters on the clouds [waters in the cloud, i.e. waters resting on the cloud, अपोऽभ्रेऽधीति]—Nir. V.5.

Mayini, cosmic intelligence (माया प्रज्ञा विद्यते यस्यां सा—*Daya.*); delusive (energy of Agni or lightning)—*Wilson*; also Sayana; the same as *Maya* or divine wisdom (मायेति प्रज्ञानाम् । प्रज्ञावती सती—यत् यस्य सम्बन्धिनी माध्यमिकी वागिति वा योज्यम्) ।

2. **Apacih apara apejate,** here apacih, अपाचीः, one with the downward flow (या अधोऽञ्चन्ति—*Daya.*); dawns which have turned back (अपाचीः अपाञ्चनाः प्रतिनिवृत्तमुखीः, अपराः अन्या आगामिनीः उषसः—*Sayana*).

Apejate, causes to go away (अपचालयति—*Sayana*); causes to shake (अपकम्पते—*Daya.*).

Devayur janah, the devout person (देवान् विदुषः कामयमानः जनः —*Daya.*).

4. **Parasoh iva,** परशोः इव, like a *parasu*; *parasu,* a deputy (परशोरिव प्रतिपरशोः प्रतिनिधिमिव पश्यामि । परशुर्यथा स्वस्वामिनोऽभिमतं साधयति तद्वदित्यर्थः —*Sayana*).

Tam asya ritim parasoh iva, the text has no verb; Sayana supplies the verb *pasyami,* and interprets *parasu* by *pratinidhi,* a deputy, a substitute : in like manner as a deputy fulfils the will of his master, so the functions of *Agni* make him the deputy, or representative of *yajamana*; or *parasu* may imply an axe, as usual, which accomplishes the object of the *wood-cutter* as *Agni* does that of a sacrificer. (*Wilson*)

Hymn-49

1. **Bhagam Vibhajantam,** similar to *bhagah vibhakta* (V.46.6); Bhaga is the distributor of wealth (धनं विभागकर्त्ता—*Sayana*; भगं ऐश्वर्यं च रत्नं रमणीयं धन विभजन्तं विभागं कुर्वन्तम्—*Daya.*); see also IV.17.11 (रायो विभक्ता संभरश्च वस्वः) ।

3. **Adatraya dayate varyani,** i.e. the fire consumes excellent consumable timbers (अदत्रया वरणीयानि काष्ठानि दहते); or as epithet to Agni, the nourishing, the desirable, the uninjurable Agni (अदत्रया अत्तुं योग्यान्यन्नादीनि दयते ददाति वार्य्याणि वरितुमर्हाणिपूषा पुष्टिकर्त्ता भजः भजनीयः—gives nourishing and desirable food—*Daya.*).

5. **Pra ye vasubhyah ivat-a namah,** presented to the rich people (the *Vasus*) the moving and sustaining food; by moving food (गमनवदन्नम् —*Sayana*), the dairy products, as milk, butter and honey and others are intended, obtained from cattle or other creatures;—Sayana unnecessarily interprets it as animal flesh (नमः अन्नं पश्वात्मकम्) used as food.

Hymn-50

1. See Yv. IV.8.

2. **Te hi raya te hi a—prce sacemahi sacathyaih**—Here *raya* (राया), by wealth; a-pṛce (आऽपृचे), for the relation on all sides, *sacathyaih*, in the company of all close relations (सचथेषु समवायेषु भवैः—*Daya.*). We seek to unite with our desires (*Wilson*); ते उभये राया धनेन सचेमहि, संगच्छेमहि, आऽपृचे आपर्चनीयाः, सचथ्यैः सर्वैः कामैः—*Sayana*; also ये च राया सर्वान् रक्षन्ति, ते प्रीतिमन्तो जायन्ते ये हि आपृचे समन्तात् सम्पर्काय सचेमहि सयुञ्जमहि सचथ्यैः सचथेषु समवायेषु भवैः i.e. those who serve others with wealth, they are blessed with happiness. We should unite with them, who care to maintain good relations with all (*Daya.*).

3. **Nrn Atithin,** the righteous guests who lead on good paths (अधर्माद्वियोज्य धर्मपथं गमयितॄन अतिथीन्—*Daya.*). An invocation for male descendents, guests and wives (नॄन् अतिथीन्, पत्नीः)—*Wilson.*

4. **Yatra vahnih abhi-hitah,** where the fire is placed or established. Sayana misinterprets the words as sacrificial post and victim, on the basis of the word *dronyah pasuh* (द्रोण्यः पशुः—द्रोणेषु शीघ्रगामिषु भवः, पशुः यो दृश्यते—यत्र द्रोण्यः पशुरिवाऽभिहितो वह्निर्द्रवत्—*Daya.*). Here *pasuh* stands for cow, from which flows milk collected in a pot of wood (द्रोण्यः).

Hymn-51

1. **Umebhih**, with all protecting Nature's forces (रक्षणादिकर्तृभिस्सह —*Daya.*; रक्षकैः—*Sayana*). For ऊमा: see III.6.8; IV.19.1; V.52.12; VII.39.4; X.6.7; 31.3; 77.8; 120.1; 3; ऊमासः I.66.3; ऊमेभिः V.51.1; ऊमेभ्यः X.32.5 and ऊमै I.169.7. Being protectors, they are identified as Pitṛs also.

5. **Piba sutasya andhasah abhi prayah,** enjoy the extracts of food and herbal drinks (सुतस्य निष्पन्नस्य अन्धसः अन्नस्य रसात् अभि प्रयः कमनीयं जलम् —*Daya.*; प्रयः अन्नं सोमाख्यं; सुतस्यान्धसः अभिषुतमन्धोऽन्नं सोमलक्षणं पिब—*Sayana*).

6. **Arepasau**, benevolent (दयालु—*Daya.*).

8. **Atri-vat,** like atri; atri, one free from threefold pains or vices, physical, mental and spiritual; also like the one pervading (व्यापकवत्—*Daya.*).

11. **Aditih,** the mother Infinity; the indivisible one (अखण्डिता —*Daya.*).

Anarvanah, unyoked (अप्रत्युतः—*Sayana*; अनश्वस्य—*Daya.*); one whom none resists.

Pusa, the giver of strength, the nourishing (पुष्टिकरः दुग्धादि —*Daya.*).

Asurah, cloud (मेघः).

12. **Adityasah**, suns and other luminary bodies; a *brahmacarin* of the first grade; months of a year (*Daya.*).

13. अद्या = अद्य (निपातस्य चेति दीर्घः) ।

Ṛbhavah, men of wisdom; the architects.

Rudrah, Lord of terror.

Hymn-52

For verses 6 and 9, see Nir. VI.16 and V.5 respectively.

The hymn is devoted to The Maruts. On the physical plane, The *maruts* are the cloud-bearing winds, with occasional lightning resembling highly polished javelins of soldiers. On the social plane, The Maruts are the dedicated leaders of a well-developed society, deserving our admiration and appreciation. Dayananda interprets the hymn in this light. On the metaphysical plane, The Maruts are those human impulses, which help us in dispelling darkness, and ultimately bring forth the divine bliss. All invocations, offerings, libations and drinks are to feed these impulses.

6. **Marutah jajjhatih iva,** The Maruts like the waters, winds accompanying roaring clouds. Jajjhatih means waters so called because they produce a sound (Nir. VI.16).

9. **Parusnyam urna** etc. the cumulus (or woollen) clouds along the sustaining river (परुष्ण्या पालनकर्त्र्याम्—*Daya.*).

For *Parusni*, see IV.22.2. V.52.9; VII.18.8; 9; VIII.74.15; 93.13; X.75.5.

Uta pavya rathanam adrim bhindanti ojasa

Lo, with the rim of their chariots, they rend the mountains with their might. Here *pavi* means the rim of a wheel because it brushes away the earth. (पवी रथनेमिर्भवति; यद् विपुनाति भूमिम्—Nir. V 5.

10. On the basis of this verse, The maruts have been postulated to be classified under four heads :

(i) **apathayah** (आपथय:), those following the path forwards or onwards (those impulses which lead a person onwards to a better spiritual life; or the clouds moving upwards):—समन्तादभिमुख पन्था येषान्ते;

(ii) **vipathayah** (विपथय:); those following an opposite or contrary path (impulses which lead to a lower trend of life; clouds moving in a downward direction);- -विविधा विरूद्धा वा पन्थानो येषान्ते;

(iii) **antah patha** (अन्तःपथा); those following the paths leading into the hollowness (impulses leading to the disclosure of inner mysteries of consciousness; the clouds sinking into the hollowness of mountains);—अन्तराभ्यन्तरे पन्था येषान्ते; and

(iv) **anupathah** (अनुपथाः), those following the path of smoothness; only treading on the paths shown by others; clouds which spread smoothly—अनुकूलः पन्था येषान्ते—(*Daya.*).

17. **Sakinah,** potent persons (शक्तिमन्तः—*Daya.*).

Sapta me sapta, seven and seven or seven into seven i.e. 49 (seven vital elements, five breaths, mind and the soul; seven classes of men; the five of the *Pancajanyah,* the Sanyasins of the universal brotherhood, and the criminals the seventh; The Maruts are of seven groups (सप्तगणा वै मरुतः—Tai.S. II.2.11.1—अदितिगर्भं वर्त्तमानं वायुमिन्द्रः प्रविश्य सप्तधाविदार्य पुनरेकैकं सप्तधा व्यदारयत् ते एकोनपञ्चाशत्मरुद्गणा अभवन्निति पुराणेषु प्रसिद्धम् —*Sayana.* This is how, in mythology, from one became seven and the each one again split up into seven and thus 49 classes of The Maruts —*Sayana*).

Yamunayam, in the actions associated with the pair of *Yama* and *Niyama* (see the Yogasutras)—यमनियमान्वितायां क्रियायाम्—*Daya.*; for the word *yamuna*, see V.52.17; VII.18.19 and X.75.5. The *Nadyah* hymn of the *Rgveda* (X.75) quotes a series of terms, which have been explained by the *Nirukta* (IX.26) Ganga, Yamuna, Sarasvati, Sutudri Parusni, Marudvṛdha, Asikni, Arjikiya, Vitasta and Susoma. The *Ganga* is so called from going (√ गम्). The *Yamuna,* she flows, *joining herself,* or she flows gently. Every confluent river is thus the Yamuna; every confluent channel or nerve in our human system is the Yamuna. On the Adhyatma plane, every confluent impulse is the *Yamuna.* In an army, the array of marching troops is a river (*nadi*).

Hymn-53

In this hymn also, The Maruts have been invoked. The Marut is a *mortal man* (मरुत् = मर्त्य) in human society; some of the *Maruts* are leaders, the devoted workers in the society.

According to Dayananda, such persons have been invoked in this hymn. The bands of Maruts, with weapons, bows, helmets, and breastplates, represent the troops of soldiers. On the *adhidaivata* plane, the Maruts are the rain-bearing clouds, with occasional lightning and thunder, marching with speed, as if in chariots yoked with spotted deers, horses or mares; they are the nimbus, cumulus, cirrus and stratus, and rising high in the heaven, silent and thundering, occasionally pour down on our dry lands, and thus contribute to the land fertility and harvest. The entire poetry with sublimity and fervour is depicted in the present and the following hymns. Such cloud-bearing winds are also present in our conscious, sub-conscious and supraconscious realms, with impulses dark, deceptive and even disheartening; in the midst of such frustrations, we have occasional flashes of divine enlightenment, and finally a shower of bliss, knowledge and supreme beatitude.

3. **Arepasah,** free from sins and blemishes (दोषलेपरहिताः—*Daya.*); also formless; intangible. (See I.64.2; 124.26; 181.4; V.51.6; 53.3; 57.4; 61.14; 63.6; 73.4; 6; IX.70.8; 101.10; X.78.1; 91.4). (अरेपसः = अलेपसः = अलिप्ताः; अलेपास्ते—non-entangled—*Sayana*).

4. **Khadisu,** खादिषु; in anklets or bracelets; rings (*kataka*) for hands and feet; *khadi* is a *hasta-tranaka* (हस्त-त्राणक), that is, a guard for the hand, or arm. For words, connected with *khadi*, see खादयः—I.166.9; V.54.11; VII.56.13; खादि: I.168.3; खादिनः II.34.2; खादिनम् VI.16.40; खादिषु V.53.4; X.38.1; and खादिहस्तम् V.58.2.

According to Sayana, खादिनः शत्रूणां खादका मरुतः स्वकीयैराभरणैर्भ्रयन्ते, यद्वा खादः कटकम्। II.34.2; खादिषु हस्तपादस्थित कटकेषु; हस्तेषु खादिश्च कृतिश्च I.168.3; पत्सु खादयः (V.54.11).

Dayananda translates खादिषु as in foods etc. (भक्षणादिषु); खादयः as the consumers (भोक्तारः, V. 54.11.)

9. **Rasa, anitabha** and **kubha** (रसा, अनितभा, कुभा); the nuclei of dust (रसा—पृथिवी—*Daya.*); indefinite or variable light or heat, causing fluctuations of pressure or absence of light; अनितभा—अप्राप्तदीप्तिः—*Daya.*); and the rotatory motion of the earth (कु=earth), or the undesirable or unfavourable light (कुत्सित प्रकाशः—*Daya.*)—these are the causes for the flow and precipitation of cloud-bearing winds. Sayana regards these three terms as denoting three Indian rivers of these names, not identified.

(**Rasa,** रसा, means river also,—रसा नदी भवति, Nir. XI.25; रसनवती शब्दवती).

Anitabha, that which is not *itabha*, इतभा, इता प्राप्ता भा यस्या सा इतभा —*Sayana*). According to some authorities, the Rasa is a river, whilst *anitabha* and *kubha* are the adjectival nouns to qualify the Rasa.

Kramuh sindhuh, the wide-roaring ocean or river (क्रमिता नदी समुद्रो वा—*Daya.*), or the everywhere-going ocean (सर्वत्र-क्रमण: समुद्र.—*Sayana*).

Purisini, = Pura-isini (पुर इषिणी), the one desirous of the possession of cities—*Daya.* ; the one full of water (पुरीषमुदकम्, तद्वती—*Sayana*; Nigh. I.12).

Sarayuh, a river in general (य: सरति—*Daya.*); later on, a river of this name in the Uttar Pradesh.

13. **Dhanyam bijam aksitam,** imperishable grain-seed, the grain or seed of rice etc. (तण्डुलादिक वपनार्हम्, the grain which can be used for sowing;—*Daya.*); or in a copulative sense, grain and seed; of course, the grain is seed.

Hymn-54

For the verse 6, see Nir. VI.4.

2. **Tritah,** the combination of three : here wind, cloud and lightning (त्रिभ्य:—*Daya.*); triple-stationed company (त्रित: त्रिषु स्थानेषु तायमानो मेघो मरुद्गणो वा—*Sayana*.

9. **Pravadvati prthivi,** the wide-extended earth, प्र — वत् + वत्, having extent or extension + again possessing i.e. extensive (प्रवन्त: प्रकर्षवन्तो विस्तीर्णा: प्रदेशा यस्या सा प्रवत्वती । तादृशी भवति । कृत्स्नापि भूमि: मरुत्परा भवतीत्यर्थ: another meaning is given to it, *tat-para*, being subject to it, as the earth is subject to the Maruts, or they pervade the whole earth, ता सर्वामपि व्याप्नुवन्ति—*Sayana*); the inclined, or slopy land (प्रवत्वती निम्न देशयुक्ता or प्रवणवती or निम्नगामिनी; similarly, प्रवत्वन्त: प्रवतशीला: --*Daya.*).

10. **Svarnarah,** leaders of all (सर्वस्य नेतार:—*Sayana*) or स्व:नर:, those who bring happiness (ये स्व: सुख नयन्ति ते—*Daya.*).

Divonarah, leaders of heaven; or those who lead to the desired goal of righteousness (कामयमाना: सत्ये धर्मे नेतार:—*Daya.*).

11. **Siprah,** शिप्रा:, the head-dresses, turbans or tiaras (उष्णिश: —*Daya.*).

12. **Rusat pippalam,** water of bright colour (*pippalam*=water Nigh. I.12; शुभ्रवर्णमुदकम्—*Sayana*); good-looking enjoyable fruit, सुस्वरूपं फलभोगम्—*Daya.*); or firmament.

13. **Tisya,** the sun or the eighth lunar mansion, the *Pusya* (आदित्य: पुष्य नक्षत्रं वा—*Daya.*).

14. **Sama-vipram,** the authorities on the Saman chants (सामसु मेधाविनम्—*Daya.*; साम्नां विविधं प्रेरयितार यद् वा सामसहिता विप्रा यस्य तादृशम्—*Sayana*).

Hymn-55

2. **Tavisim,** well-equipped strong army (बलेनयुक्तां सेनाम्—*Daya.*).

4. **Abhusenyam,** adorned, rather adored, or to be glorified.

5. **Samudratah,** from midspace or firmament (अन्तरिक्षात्—*Daya.*);

Purisinah, charged with waters (पुरीषं जलम्—Nigh. I.12); charged with numerous types of sustenance (पुरीषं बहुविधपोषणं विद्यते येषु ते—*Daya.*).

6. **Asvan dhursu,** horses to the poles of chariots; *asvan,* fire etc. (अग्न्यादीनि; *dhuh-su*, in the cells of aeroplanes and other vehicles, धूर्षुविमानादियानावयव कोष्ठेषु—*Daya.*).

10. अच्छा = अच्छ ।

Hymn-56

For the verse 8, see Nir. XI.50.

3. **Milhusmati-iva,** like the one possessing powerful or virile husband (मीढ् हुष्मतीव मीढु: सेक्तावीर्यप्रद: प्रशस्त: पतिर्विद्यते यस्यास्तत्—*Daya.*); here in the context of our earth (पृथिवी), one possessing a powerful master or

ruler, particularly when oppressed by others (पराहृत:). Earth (पृथिवी) may, in fact, represent the inhabitants, or *praja*, the subjects of the State. (*Sayana*).

4. **Gavah**, cattle, cows, but here horses also (*Sayana*).

5. **Gavam sargam iva,** like a herd of cattle; but sargam also means water (सर्गः उदकनाम—Nigh. I.12; सर्गमिव उदकमिव—*Daya.*; like a heap of waters (*Wilson*); *gavam* also means of waters (सर्गं संघम्, गवां उदकानां प्रसिद्धानां गवां वा सर्गं संघम्—*Sayana*).

8. **Rodasi**, heaven and earth; the sun and earth (भूमिसूर्यौ—*Daya.*); the wife of Rudra, and the mother of The Maruts in mythology (रोदसी रुद्रस्य पत्नी मरुतां माता, यद्वा रुद्रो वायुः, तत्पत्नी माध्यमिका देवी—*Sayana*).

We invoke the swift famous chariot of The Maruts i.e. the cloud, wherein has stood, Rodasi, bearing delightful waters in the company of i.e. together with The Maruts (Nir. XI.50).

9. **Milhusi,** मील्हुषी, the virile woman (सेचनकर्त्री—*Daya.*); in mythology another name for Rodasi, the wife of Midhvat (मील्हुवत), which is an appellation of Rudra. Phrases like *Milhustama sivatama* (मील्हुष्टम शिवतम) show that Midhvan (मीढ्वान्) is Rudra; also the same in the Apastambe Sutras (उत्तरया दक्षिणस्यामीशानमावाहयति लौकिक्या वाचोत्तरस्यां मील्हुषी मध्ये जयन्तम्—Ap. Gr. XX.1.3).

Hymn-57

For verse 1, see Nir. XI.15.

1. **Iyam vah asmat prati** etc., this our praise is addressed to you as to the thirsty; from heaven, rushing waters to the water-wishing. Sayana alludes these lines to the legend of the well brought by The Maruts to the thirsty Gotama (उदन्यवे उदकेच्छवे तृष्णजे गोतमाय—*Sayana*; see also I.85.11).

Come, O Rudras, with Indra, accordant for the action of bringing prosperity. This thought from us yearns strongly for you, as the thirsty for the divine springs of water.

Tṛṣṇaj is derived from √तृष्, to be thirsty.

Udanyuh (one who seeks water) is derived from the verb उदन्य, to moisten (Nir. XI.15).

8. **Bṛhad uksamanah**, with profuse services (महत् सेवमानाः—*Daya.*); with copious oblations; or may also mean sprinkling much water (उदकं वा सिञ्चते यूयं भृवत—*Sayana*).

The same verse is repeated as the last verse of the succeeding hymn (V.58.8).

Hymn-58

4. **Vibhvatastam,** modelled by *vibhvan*, a particular class of architects, who have specialized in transport vehicles (Ṛbhu, vibhvan and Vajins); fabricated by *vibhvan*, very perfect and handsome (तेन निर्मितं अत्यन्त रूपवन्तम्—*Sayana*); one particularly intelligent among wise persons (विभूनां मेधाविनां मध्ये तष्टं—तीव्रप्रज्ञम्—*Daya.*).

जनयथा = जनयथ (permissible in the Vedic Texts).

6. **Ava usriyah vṛsabhah krandatu dyauh,** may emit a downward sound; again here *dyauh* means pleasing (कामयमानः—*Daya.*); or *dyauh vṛsabhah* may mean the shining showerer, i.e. *Parjanya* or *Indra*; *usra* means the ray of the sun.

Hymn-59

1. **Spat,** स्पट्, one who touches, the priest (स्प्रष्टा—*Daya.*; स्प्रष्टा होता, i.e. the priest or *hota* who touches the fire or oblation—*Sayana*).

For *Spat*, see also VIII.61.15; and X.35.8.

अर्चा = अर्च, to honour, to respect; अर्चा सत्कुरु । अत्र द्वयचोऽतस्तिङ इति दीर्घ.—*Daya.*; *Panini* VI.3.134.

2. **Emabhih,** by attainable qualities (प्रापकैः गुणैः—*Daya.*).

3. चेतथा = चेतथ ।

4. **Kavya,** the contributions of wise people (कवीनां मेधाविनां कर्माणि —*Daya.*).

6. **Udbhidah,** those who sprout forth out of ground (ये पृथिवीं भित्वा प्ररोहन्ति—*Daya.*).

Prsnimatarah, those whose mother is the mid-space or heaven; clouds (पृश्निरन्तरिक्षं माता येषान्ते—*Daya.* ; पृश्निः नभः, heaven Nigh. I.4).

7. **Ubhaye yatha viduh,** as both know; here both stands for gods and mortals; both according to Sayana, mortals or men, of course, know by perception the setting in of the rains; the gods know it by the *agrayana* (आग्रयण) and other sacrifices which are offered at that season—देवाश्च वृष्टौ सत्यामाग्रयणादौ हविष्प्रदानेन जानन्ति—*Sayana.* Dayananda relates *ubhaye* with *asvasah,* i.e., two types of moving bodies or transports.

Hymn-60

For verse 8, see Nir. VIII.2.

1. **Pradaksinit,** one who carries the *pradaksina* (यः प्रदक्षिणो नयति —*Daya.*); the divinely blessed; circumbulating (प्रादक्षिण्येन गच्छन्—*Sayana*).

4. **Raivatasah,** rich in animals (रेवतीषु पशुषु भवाः—*Daya.*); persons rich in wealth (धनवन्तः—*Sayana*).

8. **Vaishvanara,** the leader of common folk; the universal leader (विश्वेषु सर्वेषु नायक—*Daya.*).

Somam piba mandasano ganasribhih, accompanied by associating troops, and rejoicing, drink Soma. This in the Nirukta (VIII.2) is referred to in connection with similar functions or assignments to Indra, Agni, Vayu and others. It is not only Indra that accepts Soma, Agni and others are also equally entitled. Agni, Indra, Vayu etc. are the names of one and the same Supreme Lord.

Hymn-61

Sayana narrates a queer mythological story along with this hymn, which is neither appropriate nor necessary. It merely speaks of the ingenuity of the mythological period of the Vedic history. The story runs thus : A priest of the family of Atri, named *Arcananas* (अर्चनानाः),

having been employed as *hotṛ* by the Raja Rathaviti (रथवीति), the son of Darbhya (i.e. a दार्भ्य), saw at the ceremonial the daughter of the Raja, and being pleased by her appearance, asked her as a wife for his son Syavasva (श्यावाश्व); Rathaviti was disposed to assent, but he thought it proper to consult his queen, who objected to the match that Syavasva was not a *Ṛsi*, no maiden of their house having ever been given in marriage to a less saintly personage: to qualify himself, therefore, as a *Ṛsi*, Syavasva engaged in a course of rigorous austerity, and wandered about soliciting alms; among others, he begged alms of Sasiyasi (शशीयसी), the queen of Taranta (तरन्त) Raja, who conducting him to her husband, said, a *Ṛsi* has arrived: the Raja replied, treat him with reverence; and Sasiyasi, with her husband's permission, gave him a herd of cattle and costly ornaments : the Raja also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, Purumilha (पुरुमीळ्ह) : on his way, Syavasva met the Maruts, whom he hymned, and was by them acknowledged to be a *Ṛsi*; he was also made the *Seer* (द्रष्टा) of the hymns of the Veda : Rathaviti then, with concurrence of his wife, gave him his daughter : this hymn (61) was, as if, composed, in honour of the benefactors of *Ṛsi*.

Thus according to Sayana, the word सा (5) or *she* refers to Sasiyasi, Viraya (वीराय) or hero to *Taranta* (5). The same verse has the word Syavasva (श्यावाश्व); the word *Sasiyasi* occurs in verse 6. *Syavaya* in verse 9 is the same as *Syavasva* according to Sayana; this verse has the word Purumilha (पुरुमीळ्ह) also; in verse 10, we have the word *Vaidadasvi* (the son of Vidadasva, विददश्व) which stands for Purumilha; and we have the term *Taranta* (तरन्त) also, and a reference to the gift of wealth and hundred cattle.

5. **Sa,** सा, a wise and learned lady (विदुषी स्त्री—*Daya.*).

Syavasva, श्यावाश्व, brown speedy horses; *Syavasvastutaya,* by one equipped or accomplished with brown speedy horses or vehicles.

Doh, arms (भुजस्य बलम्—*Daya.*).

Viraya, by brave youths (शूराय—*Daya.*).

6. **Sasiyasi,** a lady, the accomplisher of praiseworthy deeds; (अतिशयेन दुःखं प्लावयन्ती, the helper at the time of excessive troubles and miseries—*Daya.*).

9. **Syavaya,** श्यावाय, the possessor of brown speedy horses (श्याववर्णयुक्तायाऽश्वाय—*Daya.*).

Purumilhaya, (पुरूऽमीळ्हाय), for a person widely reputed for virility (बहुवीर्यसेक्त्रे—*Daya.*).

10. **Vaidat-asvih** (वैदत्ऽअश्विः), the knower of cosmic mystery (योऽश्वान् विन्दति स विददश्वस्तस्यापत्यं वैददश्वि, an expert in the knowledge of horses is *vidadasva*, and his son would be *vaidadasvi—Daya.*).

Tarantah-iva, तरन्तःऽइव, like a swimmer (*Daya.*).

17. **Urmye** (ऊर्म्ये), On night (रात्रीव वर्त्तमाने—*Daya.*). Sayana refers to the mythology here; upon concluding the praises of the Maruts, and thus having attained the rank of a *Ṛsi,* Syavasva summons the night (ऊर्म्या), to convey the intelligence to *Rathaviti,* who gives him his daughter along with many valuable presents, but at the end of the ceremony, the Ṛsi departed for the woods to resume his austerities. It is, however, not said if he took his wife with him.

19. **Gomatih,** a flooded river, rich in radiations (गवां किरणा विद्यन्ते यासु गतिषु ताः—*Daya.*). According to Sayana, *gomatih* means, having water; rivers being in the plural (गोमतीरनु उदकवतीर्नदीरनु अनुसृत्य नदीनां तीरे —*Sayana*).

Hymn-62

For verse 8, see Nir. III.5.

Mitra-Varuna are usually associated with the sun:—one represents the sun as the giver of energy (light and heat), whilst the other provides plasma, *matter* or *dravya* to the solar system. For the relation of Mitra-Varuna with the sun, see चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्यवरुणस्याग्नेः, I.115.1; उद्वां चक्षुर्वरुण सुप्रतीकं देवयोः VII.61.1, and चक्षुर्मित्रस्य वरुणस्य, VII.63.1.

The Supreme Lord is also Mitra, since He is of supreme friendly nature, or since He is the giver of enlightenment. He is side

by side *Varunu* also, since He is venerable, and the giver of bliss. When both the aspects (enlightenment and bliss) of Lord are expressed simultaneously, He is also known as Mitra-Varuna (मित्रावरुण), or a *twin-Lord*, and then He is invoked in *dual* number (द्विवचन). This type of twinning of varied functions is also found in several other combinations as *Indra-agni* (इन्द्राग्नी, I.121.1-4), *Indra-pusana* (इन्द्रापूषण, I.162.2); *Indra-Brhaspati* (इन्द्राबृहस्पती IV.49.1-6); *Indra-Brahmanaspati* (इन्द्रा ब्रह्मणस्पती II.24.12); *Indra-Varuna* (इन्द्रावरुणा I.17.7-9); *Indra-Visnu* (इन्द्राविष्णू, IV.2.4), and *Indra-soma* (इन्द्रासोम; इन्द्रासोमा II.30.6). In the Vedic verses, these terms, used in the sense of the twin-Lord, take the *dual* number, though representing one and the same Lord. For these pairings, see Nir. VII.10. For triple-Lord, Mitra-Varuna and Aryaman—see V.67.3.

1. **Devanam srestham vapusam,** most excellent of the forms of gods; the divine bodies; the embodied forms of Nature's bounties; the best of the embodied or light-possessing deities.

Ṛtena, by cosmic vapours; *ṛtam*, eternal orb.

2. **Mitra,** cosmic energy; *Varuna*; cosmic plasma.

Pavih, the felly of the chariot wheel (पवी रथनेमिर्भवति—*Sayana*); righteous behaviour (पविः पवित्रोव्यवहारः—*Daya.*); also circumference of a wheel, put by metonymy for the chariot.

Vam ekah pavih a vavarta, the one chariot of you two goes round. See also V.73.3. The two wheels of the Sun's chariot has to play two different roles. One causes the radiations to emit, it causes days and nights; the other wheel apparently moves the sun round an orbit to cause the seasons and year, the TIME CYCLE, *Kala-cakra.* It must be remembered that in the Vedic poetry, while we speak of the rise of the sun and the sunset, or the sun causing the seasons, we refer to the *apparent* movements of the sun in relation to our earth. It is, in fact, the earth and other planets, which revolve round the sun.

5. **Gartte mitra asatha** etc., here *gartha* means the seat on the chariot, the car itself. See also the verse 8 (गर्ते गृहे—*Daya.*; अधिरथे—*Sayana*).

8. **Garttam**, the chariot or car. Chariot is called *gartta*, being derived from √गृ, meaning to praise; it is the most praised vehicle; "ascend the chariot. O Mitra and Varuna", (Nir.III.5, गृणाते: स्तुतिकर्मण:; स्तुतितमं यानम्) ।

Aditim, the indivisible earth (अखण्डनीया भूमि, दितिं खण्डितां प्रजादिकाम् —*Sayana*; *ditim* refers to people etc. who are divisible). To Dayananda, *aditim* is everlasting causal state (अविनाशि कारणम्), whilst *ditim* is ending effect (नाशवत्कार्यम्).

Compare the verse with Yv. X.16. To Mahidhara *ditim* is an infidel (दीनं, नास्तिकवृत्तिम्), whilst *aditim* is one who follows what is prescribed and performs religious rites (अदितिमदीनं विहितानुष्ठातारं दितिं दीनं नास्तिक वृत्तिम्—*Mahidhara*).

Hymn-63

For verse 5, see Nir. IV.19.

2. **Dyava-prthivi vi caranti tanyavah**—Your bodies or forms traverse earth and heaven; this refers to expanding rays. The lightnings (तन्यव:) traverse earth and the celestial region (प्रकाशभूमी विविधे गच्छन्ति विद्युत: —*Daya.*).

3. **Asurasya mayaya,** by the power of *parjanya*, the caster forth of water (असुरस्य उदकनिरसितु; पर्जन्यस्य मायया प्रज्ञया सामर्थ्येन—*Sayana*). Here *asura* is cloud, and maya, the skill or potentiality (मेघस्य मायया आच्छादनादिना प्रज्ञया वा—*Daya.*).

5. **Rajansi citra vi caranti tanyavah,** here *rajas* (रजस्) is derived from √रञ्ज्, to glow. The two lights are called *rajas*; water is called *rajas,* worlds are called *rajas*; blood and day are called *rajas.* —Variegated and thundering worlds move in different directions. —Nir. IV.19.

Hymn-64

3. **Mitrasya yayam patha,** may I proceed by the path of Mitra; see also I.90.1 (मित्रस्य मित्रभूतस्य पथा मार्गेण मित्रप्रापकेण मार्गेण यायां गच्छेयम्; मित्रस्येष्टदेश गमयितृत्वं प्रसिद्धम्—"मित्रो नयतु विद्वान्"—*Sayana*).

Sharmani, in the happiness, in the house, in the place (सुखे गृहे स्थाने वा—*Sayana*; गृहे, in the house—*Daya.*).

7. **Hastibhih a pat-bhih** (pat-bhih, पटऽभि: = पद्भि:), with hands, with feet; i.e. with those having four feet, i.e. horses; also with elephants (इभै: —*Daya.*) and with feet; also with speedy (हस्तिभि:) legs.

Deva-ksetre, place of divine worship.

Sutam somam na, where devotional love is being expressed.

Arcananasam, the one with an adorable or fine nose (अर्चिना श्रेष्ठा नासिका यस्य तम्—*Daya.*); name of a Ṛsi (*Sayana*), Arcanana being the seer of this hymn (V.64). This word does not occur anywhere else in the *Ṛgveda.*

Hymn-65

5. **Varuna-sesasah,** वरूणऽशेषस:, the children of Varuna (शेष इत्यपत्यनाम, वारका: पुत्रा येषां ते—*Sayana*); children of venerable persons (वरूण उत्तमोजन: शेषो येषान्ते—*Daya.*)—शेष:,—अपत्यनाम, Nigh. II.2.

Hymn-66

1. **Ṛta-pesase,** of whom the form is verily water. ***Pesah,*** पेश: = रूपनाम = form (Nigh. III.7); *ṛta* = water, Nigh. I.12; also whose the form is truth (सत्यस्वरूप नाम—*Daya.*).

Hymn-67

4. **Amhoh-cit;** even of the sinner (पापिनोऽपि—*Sayana*; here *cit* means also, or even of.

Hymn-68

4. **Ṛtam ṛtena sapanta,** rewarding with rain the holy rite (ऋतेन उदकेन निमित्तेन ऋतं यज्ञं सपन्ता स्पृशन्तौ—*Sayana*); invoking truth with truth (सत्यं सत्येनाक्रोशन्तौ—*Daya.*).

Hymn-69

1. **Vavrdhanau amatim ksatriyasya,** augmenting the force of the vigorous (अमति = रूपनामैतत्—Nigh.; क्षत्रियस्य = क्षत्रं बलं, तद्वत् इन्द्रस्य; vigorous, i.e. here it refers to Indra—*Sayana*; the son of a king क्षत्रापत्यस्य राज्ञ: i.e. a king himself—*Daya.*

2. **Trayah tasthuh vṛsabhasah tisrnam dhisananam,** the three radiant receptacles and showers of rain stand severally in their three spheres (*Wilson*). The three here are Agni, Vayu and Aditya, i.e. fire on this earth, wind in the midspace, and the sun in heaven.

Iravati, full of milk (इरावती:, इरा क्षीरलक्षणा, तद्वत्यो भवन्ति—*Sayana*); full of food and requisites (बह्वन्नादि सामग्रीस्ता: —*Daya.*).

3. **Sam yoh** (शं योः); here शं (Sam) is the prevention of calamity and misfortune (अरिष्टशमनाय), and यो: (*yoh*) for the association of happiness (सुखस्य मिश्रणाय; also शं यो: = सुखं संयुक्तम्—*Daya.*).

Hymn-73

1. **Paravati,** परावति, in distant lands; **arvavati**; अर्वावति, in near places (दूरदेशे, निकटदेशे—*Daya.*).

3. **Irma anyat vapuse vapuh cakram rathasya yemathuh**—see I.30.19 also, (न्यघ्न्यस्य मूर्धनि चक्रं रथस्य येमथु:), you have arrested one wheel of car for illumining the form of the sun (*Wilson*); the verse refers to different functions of the two wheels of the sun-chariot; one is for the illumination purposes (nights and days) and the other is for apparent revolution of the Sun round the orbit, to furnish the Year-Cycle (कालचक्र). See also V.62.2.

Nahusa yuga, the ages of mankind (*Wilson*); the human yuga, the human time-cycle, for the division of time in general, as morning, noon, night, season, and year.

5. **Arusah vayah,** the red birds (रक्त भास्वर गुणा: पक्षिण:—*Daya.*); bright horses (अरुषा: आरोचमाना: वय: अश्वा:—*Sayana*).

Ghrna, घृणा, bright, scorchers (दीप्ति:—*Daya.*; दीप्ता:—*Sayana*).

Atapah, of enemies, of the teasing ones (समन्तात्प्रतापक:—*Daya.*; आतापना: शत्रूणां—*Sayana*).

6. See also I.116.8 and X.39.9.

8. **Madhuyuva,** the mixers of Soma juices etc. (मधुरस्य सोमादि-मिश्रयितारौ—*Sayana*; यो मधूनि यावय यत तस्तौ—*Daya.*).

Hymn-74

1. **Kusthah,** कुष्ठ:, the one, resting on the earth (य: कौ पृथिव्यां तिष्ठति—*Daya.*; derived from *ku*, the earth); the singular used for the plural; or *ku* may be the same as *kva,* क्व, meaning *where*; where are you two abiding?

2. **Nadinam,** of rivers; of the supplicants, of the praises (क: स्तोता वां युवयो: नदीनां स्तुतीनाम्—*Sayana*).

4. **Pauram,** citizen (पुरिभव मनुष्यं—*Daya.*); cloud (पौरेण वृष्टयर्थं प्रार्थ्यमानत्वेन सम्बन्धात् मेघोऽपि पौर: from its being solicited by the Ṛsi for the fall of rain—*Sayana*).

Paura, a vocative, O Asvins, O twin-divines (हे पौर ! इदमश्विनो: सम्बोधनम् । पौरेण स्तुत्यत्वेन सम्बन्धात् अश्विनावपि पौरो ।—Asvins are also called *Pauras,* because they are in relation with *Paura* (which is also the name of a Ṛsi—*Sayana*) as the author of the hymn.

Pauraya, to me the Ṛsi of this name (पौराय ऋषये मह्यम्); the city-seers.

Ud-prutam, fully loaded with water (उदकयुक्तम्—*Daya.*).

Simham iva druhaspade, as heroes hurl down a lion by their strength out of a place of difficult access (i.e. out of a thicket, द्रुह: द्रोहस्य पदे स्थानेऽरण्यदेशे सिंहमिव गर्जन्तं प्रबलं सिंहं यथा बलात्—*Sayana*; सिंहवत् द्रुह: शत्रो पदे प्राप्तव्ये—*Daya.*).

5. **Cyavanat,** च्यवानात्, from being worn out, from a change (गमनात्—*Daya.*).

Jujurusah, decripit, worn out by age.

9. **Vibhih,** with the help of birds (पक्षिभि: सह —*Daya.*); by speedy horses (गन्तृभिरश्वै:—*Sayana*).

Hymn-75

For verse 7, see Nir. III.20.

1. **Madhvi mama srutam havam,** O lovers of sweetness, hear my invocation; masters of mystic lore, hear my invocation (*Wilson*); मधुविद्यावेदितारौ ममाह्वानं शृणुतम्—*Sayana*). This is the burthen of the verses of this entire hymn.

2. **Dasras,** the destroyer of enemies; the dispeller of pain (दु:खनिवारकौ—*Daya.*).

Hiranya-varttani, possessors of gold or golden chariots; shining like gold (यौ हिरण्यं ज्योति: सुवर्णं वा वर्त्तयस्तौ—*Daya.*).

4. **Kakuhah,** great, distinguished (महान्—*Daya.* and *Sayana*).

Mṛgah, the purifier (यो मार्ष्टि स:—*Daya.*) ; searcher (मृगयिता —*Sayana*); devoted (*Wilson*).

Vapusah (वापुष:), embodied (वपुषि भव:—*Daya.*; वपुष्मान् यजमान: —*Sayana.*; perhaps, the sacrificer).

Pṛksah, food (Nigh. II.7; अन्नं हवि:—*Sayana*).

5. **Cyavanam,** च्यवानम्, to the inquiring one; to the inquisitive (sage) (पृच्छन्तम्—*Daya.*; name of a worn out sage—*Sayana*).

For Cyavana, च्यवन, see II.12.4; 21.3; VI.18.2; VIII.33.6; 96.4; X.69.5; 6.

For च्यवान, see I.116.10 ; 117.13 ; 118.6 ; V.74.5 ; 75.5 ; VI.62.7; VII.71.5; 68.6; 71.5; X.39.4; 59.1; 61.2; 115.6.

Cyavana (च्यवन) word means a seer, a *ṛsi*, since he is the collector of hymns (च्यवन ऋषिर्भवति । च्यावयिता स्तोमानाम्). In several Vedic passages it occurs as च्यवान (च्यवानमित्यपस्य निगमा भवन्ति, Nir. IV.19 ; X.39.4).

7. **Tirah cit arya-ya pari vartih yatam adabhya.** This has been quoted by the Nirukta (III.20).

Tiras (तिरस्) and *satas* (सतस्) are synonyms of attained (प्राप्तस्य). *Tiras*, i.e. it has crossed over, from √तॄ. *Sadas*, it is moved together; from √सृ—O undeceived ones, come round quickly across the turn. For *Satas*, see VII.104.21.

8. **Avasyu,** the person who longs for protection (आत्मनोऽवं रक्षणमिच्छुं कामयमानं वा—*Daya.*).

The earlier references for this word are I.14.5; 25.19; 101.1; 114.11; 131.3; II.6.6; 11.12; 13; 19.8; 21.5; III.33.5; 42.9; IV.16.11; 50.9; V.31.10.

9. **Rusat-pasuh,** the one who takes good care of an animal (पालित: पशुर्येन स:—*Daya. Rusat*, रुशत्=animal, Nigh. IV.3); blazing animal; also blazing oblation—दीप्तपशुमान् प्रकाशित हवि:—*Sayana*).

To Sayana, *pasu* is ray (पशव: किरणा:), and *rusat* is a beam of light (रूशद् रश्मि:).

Hymn-76

1. **Agnih,** fire or the sun; it lights up the face of dawns (आभाति अग्नि: उषसं अनीकम्; **anikam** may be face, (मुखम् or army सैन्यम्—*Daya.*; the phrase may also mean—Agni, the face or beginning of the dawns, shines—***Wilson***).

Pipivansam, पीपिवांसम्, growing or evolving in the most proper way (सम्यग्वर्धमानम्—*Daya.*); one developed with all its members—पीपिवांसं स्वाङ्गै: परिवृढं or nourished with soma juice or with clarified butter—आप्यायितं वसती वरीभि. क्षरद्रूपं सोमरसम् । अथवा घृतादिना पीपिवासम्—*Sayana*).

Gharma, the duties of a household life, which by themselves constitute the sacrifice (धर्मं गृहस्थाश्रमकृत्याख्यं यज्ञम्—*Daya.*). The word in the ritualistic period meant the vessel so called, or the Pravargya ceremony, at which it was used, being fed or nourished (पीपिवांस) with butter and curds it contains.

3. The entire day is divided into several parts 1, 2, 3, 5 or 15. In this verse, the five divisions are enumerated (i) *pratah* (morning), (ii) *madhyandina* (midday), (iii) *udita suryasya* (afternoon, अपराह्न, the high sun), (iv) *diva* (day) and (v) *naktam* (night).

Hymn-77

For verse 2, see Nir. XII.5.

1. **Kavayah purva bhajah,** the ancient seers or sages of yore; one learned in the Vedic lore is Kavi (पूर्वभाज: पूर्वकालीना:; कवय: अनूचाना ऋषय:; cf Ait. Br. II.38—ये वा अनूचानास्ते कवय:).

2. **Pratah yajadhvam, na sayam asti devaya ajustam,** worship at early dawn,—the evening is not for the gods. There is a text : "पूर्वाह्णो वै देवानाम्", the forenoon verily is for the gods.

See Nir, XII.5. Offer sacrifice and impel the Asvins early morning; there is not an oblation offered to the gods in the evening; that is not enjoyed, another than us should sacrifice and give satisfaction. The earlier one sacrifices, the more he wins; i.e. he is the best winner. Their time is upto the rising of the sun; during the period, other deities are invoked.

The *Nirukta* gives the derivation of the word *usas* (उषस्) from √ वश्, meaning to desire. There is another derivation from √ वस् to shine; the *usas* belongs to the middle region (I.92.13).

Hymn-78

(For verse 8, see Nir. III.15).

1. **Nasatya,** another name or epithet of Asvins. See earlier references.

2. **Harinau,** two deers; **gaurau,** two wild animals (*Bos Goraeus*); **hansau,** two swans.

5. **Vanaspati,** Lord of forests.

Susyantya-iva, सुषन्त्याःऽइव, of a parturient female (प्रसवन्त्याः स्त्रिया इव —*Daya.* lady expecting to give birth to a child).

Sapta vadhrim, sinful impulses of seven organs (five sense organs, mind and intellect) (हत सप्तेन्द्रियम्—*Daya.*; the one whose seven organs have been polluted). See also V.78.6; VIII.73.9 and X.39.9.

There is a fantastic story concocted in this connection and narrated by Sayana : The sons of the brothers of *Saptavadhri* being determined to prevent his having intercourse with his wife, shut him up every night in a cage or large basket, which they locked and sealed, letting him out in the morning : in this dilemma, the *Ṛsi* prayed to the Asvins, who came to his succour and enabled him to get out of his cage during the night, he returning to it at day-break. (In this verse, he addresses to Vanaspati, because the cage is of forest-wood, —the basket). Of course, this is an absurd story.

8. A line of this verse is quoted in Nir. III.15 (यथा वातो यथा वनं यथा समुद्र एजति), in connection of यथा, yatha, as a particle, denoting similies (यथेति कर्मोपमा). This verse is recited at the time of delivery: O child, ten months old, दशमास्य, just as the wind, the forest and the ocean move freely without any difficulty, so come forth from the womb of the mother without injuring her. (*Durga* on the Nirukta).

See Yv. VIII.28 also.

Hymn-79

1. **Sujate asva-sunrte** (सुजाते अश्वसूनृते) is the burthen of all the verses of this hymn, meaning "nobly-born, and sincerely praised for the gift of vigour (bright-born, and praised sincerely for the gift of horses —*Wilson*).

Satya sravasi, in the seeker of truth (in hearer of truths, सत्यानां श्रवणे, सत्येऽन्ने वा = anna, food, Nigh. II.7; in the food, in the truth,—*Daya.*); the son of *Vayya* of this name (*Sayana*).

The term also occurs in the next two verses and nowhere else in the Ṛgveda. For *Satyasrutah*, सत्यश्रुतः, see V.57.8; 58.8; VI.49.6.

Vayya, वाय्य, the son of Vayya, the weaver of knowledge. See also verses 2 and 3 of this hymn; the word occurs nowhere else in the Ṛgveda.

For वय्य, see I.54.6; 112.6; II.3.6; II.13.12; IV.19.6; and IX.68.8. (तन्तु सदृशे सन्ताननीये विस्तारणीये सन्ततिरूपे, extension or weaving like thread, propagation etc.—*Daya.*).

Asva-sunrte, sincerely praised for the gift of vigour (or horses) (अश्वार्थं प्रिय सत्यात्मिका स्तुतिवाक् यस्याः सा, vocative;—*Sayana*); *asva* is a synonym of big, excessive, or large, महत्—Nigh. VI.I, and therefore, a lady whose speech is very much or excessively sweet, अश्वा महती सूनृता प्रिया वाग्यस्यास्तत्सम्बुद्धौ—*Daya.*

8. **Gomatih,** the possessor of cows (गोभिः उपेतानि—*Sayana*; गावो विद्यन्ते यासु ताः—*Daya.*).

Hymn-80

1. **Dyutat-yamanam**, illumination of parameters (*ayama*) of space and time; illuminator of *prahara*, the unit of time—*Daya.*).

Aruna-psum, red-tinted in appearance (अरुण रूपां; प्सु, *psu* = form रूप—Nigh. III.7.

Hymn-81

For verse 2, See Nir. XII.13.

1. **Viprah**, the wise; here the yogins (the one engaged in the practice of Yoga, the science of communion with the Supreme).

Viprasya, of the omnipresent Lord (वि=विशेषण, प्र=प्राप्ति व्याप्नोति तस्य—*Daya.*).

Bṛhatah, of the great.

Vipascitah, of the omniscient Lord (अनन्तविद्यस्य—*Daya.*; स्तुत्यस्य ज्ञानवतो वा सवितुः अनुज्ञयेति—*Sayana*).

See also Yv. V.14.

2. **Visva rupani prati muncate,** comprehends all forms (all the luminary bodies—सूर्यादीनि) in himself. he binds or holds in himself (विश्वा सर्वाणि रूपाणि आत्मनि प्रतिमुञ्चते बध्नाति धारयति—*Sayana*). See also Yv. XII.3.

"The wise one puts on all forms, He has generated bliss for the biped and quadruped. Noble Savitṛ has looked on heaven. He shines bright after the departure of dawn".—The discreet one (the prudent) puts on all the brilliant lights. Wise (कवि, *kavi*) is so called because his presence is desired (derived from √ कम्) or the word is derived from √ कव्, to praise. He generates bliss for bipeds and quadrupeds (कवि: मेधावी; कवि: क्रान्तदर्शनो भवति, कवतेर्वा—Nir. XII.13).

3. See Yv. XI.6.

Parthivani, the scenes in the midspace (पृथिवी = midspace or *antariksa*, Nigh. I.3.

Etasah, एतश:, widely present (सर्वत्रव्याप्त—*Daya.*).

Rajansi, रजांसि, worlds; regions. He by his greatness has measured out the midspace or heavenly regions (विममे measures; also specially creates, विशेषेण मिमीते विधत्ते—*Daya.*).

4. Sayana distinguishes between the words Savitṛ and *Surya*; *Savitṛ* is specially the Sun before rising; Surya is the Sun in general (also सवित: सकलजगदुत्पादक:, the creator of the world, and hence *Savitṛ* —*Daya*).

In fact, Mitra, Surya, Savitṛ and Pusan are all one—the names of the Supreme Creator, and of the sun too, representing different functions or attributes.

Hymn-82

1. This is known as the anustup *Savitri*, as sacred as the well-reputed Gayatri (तत्सवितुर्वरेण्यं० III.62.10), the Savitri in the Gayatri metre; see Bṛhad. up. V.14.5.

Bhojanam, normally food, but here anything enjoyable, (पालनं भोक्तव्यं वा—*Daya.*; भोग्यं धनं—*Sayana*).

Turam, all that is destructive of evils, or evil foes (तुरं अविद्यादि दोषनाशकं सामर्थ्यम्—*Daya.*).

3. **Savita bhagah,** that Savita is Bhaga, or *bhage* is *bhajaniye*, भजनीय, to be worshipped (सविता प्रसवकर्त्ता, भग: ऐश्वर्यवान्—, the creator and the possessor of fame and glory—*Daya.*).

4. **Duh-Svapnyam,** the evil dreams, or the pain caused by the evil dreams, or evils arising out of dreams (दुष्टेषु स्वप्नेषु भवं दुःखम्—*Daya.*).

5. **Bhadram,** all that is good and conducive, as opposed to *durita*, the pain, vice, or evil. *Bhadram* also includes progeny, cattle, dwelling etc. (प्रजा वै भद्रं, पशवो भद्रं, गृहं भद्रमिति—*Wilson, Sayana*).

7. **Visvadevam,** all the gods, representative of all the noble qualities, attributes and actions (see I.164.46, इन्द्रं मित्रं वरुणमग्निमाहु). Compare the verse with the lines of the Asvalayana Srauta Sutra—आ विश्वदेवं सत्पतिं वाममद्य सवित: (II.16); आ विश्वदेवं सत्पतिं य इमा विश्वानि जातानि (IV.3); and आ विश्वदेवं सत्पतिं न प्रमिये सवितुर्दैव्यस्य तत् (IV.11).

Hymn-83

For verse 2, see Nir. X.II.

The deity of this hymn is *Parjanya*; in normal usage, *parjanya* means cloud; in glossary given by the Nirukta (I.10), it is not included amongst the 30 synonyms of cloud or *megha*.

Parjanya causes the clouds to rain; it is thus the functional deity, as if, behind the clouds; the non-bursting *cloud* in an asura, or *vrtra*, since it covers the sun, it causes darkness; it is Nescience. But Parjanya causes the clouds to discharge their rain; in *Parjanya* is another name of Indra too. For the etymology of the word, see Nir. X.10. (Our note on verse 2).

2. **Parjanyah,** the discharging force behind the clouds, is derived from the verb trp (√ तृप्) to be satisfied; by reversing the first and the last letters: one who gives satisfaction and is favourable to men (trp+janyah = prt + janyah, तृप् + जन्य: = पृत् + जन्य: = parj + janyah = par + janyah; = पर्ज + जन्य: = पर् + जन्य:) ; or he is so called because he is the best conquerer (पर: + जिन्); or he is the best

progenitor (पर: + जन्) or he is the bestower of juices; (प्र + √ ऋच्)
—Nir. X.10.

He strikes down the trees and he strikes down the demons (wicked). All beings are afraid of this great slaughter. Great indeed is his slaughter. Even the innocent, being afraid, run away from him whose function is to rain, when Parjanya thundering strikes the evil-doers i.e. men who commit sinful acts. (Nir. X.11).

3. **Dutan,** दूतान्, messenger; also warriors (भटान्—*Sayana*).

6. **Vṛsno asvasya,** of the rainy charger (horse); or of the pervading rain (अश्वस्य = व्यापकस्य, of the pervader); and *asva* is also a synonym of *great* (Nigh. III.3); of the large raining cloud (वर्षकस्य महत:
—*Daya.*).

9. **Hansi duskṛtah,** destroys the wicked; here *wicked* stands for the clouds not yielding their water.

Hymn-84

Pṛthivi is the subject of this hymn. Normally, the word means the earth, but so often, it has the double meaning, when it includes the midspace or antariksa also (पृथिवी = अन्तरिक्ष—Nigh. I.3).

1. **Parvatanam,** of clouds (पर्वतानां मेघानाम्—*Daya.*).

Bat, बत्, synonym of truth (Nigh. III.10).

Khidram, rending tool.

Khidram bibharsi, you sustain the fracture or opening of the clouds (*Wilson*).

Pṛthivi, in the midspace.

Bhumim, earth.

3. **Dṛlha,** दृलहा, solid, rigid.

Ksmaya, by earth, by rock, rocky.

Hymn-85

For verses 3 and 6, see Nir. X.4 and VI.13 respectively.

2. **Apsu agnim,** has placed fire in waters (water is supposed to be the source of Agni, *apam napat* is *Agni,* the grand child of water—water helps in the growth of plant, and plant or wood, by attrition furnishes fire, or it may mean lightning in rains or submarine fire. (cf. Yv. IV.31, *viksu agnim* he placed in people or human beings, the digestive fire); also fire in the firmament (अप्सु आकाशप्रदेशेषु अग्निं पावकम्—*Daya.*).

Somam adrau, Soma plant in the mountains; the sap in clouds (सोमं रसं अद्रौ मेघे—*Daya.*).

3. **Kabandham,** cloud (मेघम्—*Daya.*); water (Nigh. I.12).

Antariksam, water (जलम्—*Daya.*).

Varuna sent forth the cloud, whose door opens downwards (नीचीन वारम्). A cloud, कबन्धं, (*Kabandham*) is so called because *Kavanam,* which means water, is deposited into it. Water is called *Kabandham* also—the verb √ बन्ध् is used to denote an unfixed state—it is comfortable and unrestrained. He creates heaven, earth and the intermediate space (प्र ससर्ज रोदसी अन्तरिक्षम्); with that greatness, the king of the entire universe moistens earth as rain does barley (तेन सर्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूमिम्)—Nir. X.4.

4. **Abhrena,** by cloud (अभ्रम् = cloud, Nigh. I.10).

Parvatasah, clouds (Nigh. I.10).

5. **Mahi,** reverential speech (पूज्यां वाणीम्—*Daya.*; मही = वाङ् Nigh. I.11).

Mame, ममे, metes, measures; also creates (सृजति—*Daya.*).

Mayam, skill, accomplishment (प्रज्ञाम्, Nigh. III.9).

See Nir. VI.13.—in connection with the word पुरन्धिम् (VII.39.4), meaning very wise, used for Varuna, who is praised with regard to his intelligence (तं प्रज्ञया स्तौति): the word *mayam* is used for this *intelligence* in इमाम् नु कवितमस्य मायाम् ।

Pṛthivim, midspace.

Manena, by a measure (by honour, सत्कारेण—*Daya.*).

6. **Avanayah,** rivers (Nigh. 1.13).

Enih, एनीः, running like she-deers (एन्यः मृगस्त्रिय एव धावन्त्यः—*Daya.*); lucid, watershedding (एन्यः शुभ्राः गमनशीला वा—*Sayana*).

7. **Aryamyam,** benefactor, one amongst the people of justice (अर्यमसु न्यायाधीशेषु भवम्—*Daya.*); to Sayana *Aryamyam* and *Mitryam* are the same as Aryaman and Mitra with the final *ya* (यत्) being pleonastic; *aryamayam* meaning giver (दातृ) or spiritual preceptor (गुरू).

(अर्यम्यम्—अर्यमैवार्यम्यः । स्वार्थिको यत् । अर्तेरिद रूपम् । प्रदातामित्यर्थः । अथवा ईरणात् मननात् च शास्तीस्त्यर्यमा गुरुः । तम्—*Sayana*).

Mitryam, the attacked (अनुरक्तम्): the word *Mitra* is derived thus : ञिमिदा स्नेहने—इत्यस्मात् मित्रम् । स्वार्थिको यत्—*Sayana.*

The word Mitra is also so called because he preserves (त्रायते) from destruction (प्र-मी-ति), or because he runs (द्रवति), measuring things together (√ मि), or the word is derived from the causal of √ मिद्, to be fat (Nir. X.21).

Varunaranam, वरुणारणम् = वरुण + अरणम्; *aranam* means one not having a sound or speech (अरण वा अशब्दमित्यर्थः, or one not giving i.e. niggardly—अथवा अरणमादातार वा नित्यं निरन्तरम्—*Sayana*); a dumb man —*Wilson.* Dayananda translates अरण as water (उदकम्, the same perhaps as अर्णः Nigh. I.12).

Hymn-86

Indragni = *Indra* (Lord of celestial fire i.e. lightning) + *Agni* (Lord of terrestrial fire) = The twin-Lord of celestial and terrestrial fires.

1. **Trita,** the sage or seer of threefold excellences (in attributes, गुण, in accomplishments, कर्म and in temperament, (स्वभाव). *Trita* is also fire in the three regions. In mythology, the name of a *Ṛsi* who refutes controversial arguments.

Drlha, strongly guarded.

Dyumna, treasures (द्युम्नं धन—Nigh. II.10).

2. **Panca carsanih,** पञ्च चर्षणीः, five classes of people (the same as *pancajanyah,* पाञ्चजन्यः; see I.100.12; 117.3; III.53.16; V.32.11; VIII.63.7; IX.66.20); or five vital breaths (चर्षणीः प्राणान् मनुष्यान् वा—*Daya.*).

5. **Ansa-iva,** अंशाऽइव, like the shining ones (like the parts, भागमिव —*Daya.*); *Ansa* is also the name of one of the twelve *Adityas*; here the word is put in dual, and therefore, may mean any two of these Adityas.

6. **Aha-vi,** or *Ahavi* (अहा। वि or अहावि). Dayananda prefers the *pada-patha* (पद-पाठ), as अहा + वि where अहा, *aha* means days (अहानि): Sayana considers *ahavi* as one term meaning, has been offered; (हव्यं हविः अहावि परित्यक्तमासीत्).

In this verse, we have the repetition in गृणत्सु दिधृतम् for the sake of respect पुनरुक्ति आदरार्था—*Sayana.*

Hymn-87

In this hymn, the word *Evayamarut* (एवयामरुत) remains unaltered in its case termination. This word occurs only in this hymn and nowhere else in the Ṛgveda. The word *marut* means a mortal, the *dexterous mortal* is the *evayamarut,* a person which is skilful, active, efficient and experienced (*Sturmvoll Marut,* Benfey), Sayana regards Evayamarut as a Ṛsi or seer, or *muni* of the race of Atri.

1. **Visnave,** for the one pervading (व्याप्ताय—*Sayana*; व्यापकाय —*Daya.*); to *Visnu.*

Marutvat is usually the designation of Indra; for the Indra, for the group in which a man (a mortal) is honoured and respected (**प्रशंसिता मनुष्या यस्मिंस्तस्मै**).

9. **Araksa**, unprotected (not worthy of protection, अरक्षणीयं —*Daya.*; undeterred by *Raksasas* (*Wilson*).

Nidah, the reviler; wicked impulse.

Durdharttarah, cruel, fierce, or those who strike down without compassion; the intolerant (दुःखेन धर्त्तारः—*Daya.*; दुर्धराः—*Sayana*).

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati

and

Satyakam Vidyalankar

Volume VII

Book VI, Hymns [1—75]

सप्तमो भागः

षष्ठं मण्डलम्, सूक्तानि [१—७५]

Veda Pratishthana

New Delhi

ṚGVEDA, Vol. VII

Published by the Veda Pratishthana, New Delhi
on behalf of the Narendra Mohan Foundation,
Pusa Road, New Delhi (India)

Transliteration based on the text of Theodor Aufrecht.

SOLE SELLING AGENTS

S. Chand & Company Ltd.

Head Office : Ram Nagar, New Delhi-110055
Show Room : 4/16-B, Asaf Ali Road, New Delhi-110002

Branches :

Mai Hiran Gate, Jullundur-144008
Aminabad Park, Lucknow-226001
Blackie House, 103/5, Walchand Hirachand Marg, Opp. GPO. Bombay-400001
Khazanchi Road, Patna-800004
Sultan Bazar, Hyderabad-500001
152, Anna Salai, Madras-600002
285/J, Bipin Behari Ganguli Street, Calcutta-700012
3, Gandhi Sagar East, Nagpur-440002
KPCC Bldg., Race Course Road, Bangalore-560009
8-1, Banerjee Road, Eranakulam North, Cochin-682018

Printed at :
Shiksha Bharati Press, G. T. Road, Shahdara, Delhi

CONTENTS

IN MEMORY OF

VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

Ved Ratan Mohan

Foreword

by

Dr. L.M. Singhvi
Executive Chairman, Veda Pratisthana:

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः......अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा......अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पि: ।
वयं सोमस्य विश्वह प्रियास: सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभि: श्रृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्रा: । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः वहुधा वदन्ति):

> आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
> देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ।। ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

> अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।
> अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ।। अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

> सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
> देवा भागं यथा पूर्वे सञ्जानाना उपासते ।। ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववारा: । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

षष्ठं मण्डलम्

---

(१) प्रथमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥३५॥

त्वं ह्यग्ने प्रथमो मनोतास्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नकृणोर्दुष्टरीतु सहो विश्वस्मै सहसे सहध्यै ॥१॥
अधा होता न्यसीदो यजीयानिळस्पद इषयन्नीड्यः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु ग्मन् ॥२॥

1.

Tvám̩ hy àgne prathamó manótāsyá dhiyó ábhavo dasma hótā | tvám̩ sīm̩ vrishann akrinor dushtárītu sáho víṣvasmai sáhase sáhadhyai || 1 || ádhā hótā ny àsīdo yájīyān iḷás padá isháyann ī́ḍyaḥ sán | tám̩ tvā nárah prathamám̩ devayánto mahó rāyé citáyanto ánu gman || 2 ||

ṚGVEDA SAMHITĀ

BOOK SIX

1

O adorable, magnificent Lord of universe, verily, you are the foremost, swift as mind and invoker of the cosmic forces. You are the sole inspirer of the consequent actions, and bestower of wisdom. You give us strength, which none may resist and wherewith we overcome all evil forces. 1

Being invoker and inspirer of universal sacrifice, you are glorified by us, and accepting our offerings you are established at the loftiest seat of divine wisdom. So, the meditating aspirants from the very beginning turn their mind towards you for obtaining great wealth and wisdom. 2

वृतेव यन्तं बहुभिर्वसव्यै३स्त्वे रयिं जागृवांसो अनु ग्मन् ।
रुशन्तमग्निं दर्शतं बृहन्तं वपावन्तं विश्वहा दीदिवांसम् ॥३॥
पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रव आपन्नमृक्तम् ।
नामानि चिद्दधिरे यज्ञियानि भद्रायां ते रणयन्त संदृष्टौ ॥४॥

vritéva yántam bahúbhir vasavyaìs tvé rayím jāgrivánso ánu gman | rúṣantam agním darṣatám brihántam vapávantam viṣváhā dīdivánsam || 3 || padám devásya námasā vyántaḥ ṣravasyávaḥ ṣráva āpann ámriktam | námāni cid dadhire yajñíyāni bhadráyām te raṇayanta sámdrishṭau || 4 ||

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयासो जनानाम् ।
त्वं त्राता तरणे चेत्यो भूः पिता माता सदमिन्मानुषाणाम् ॥५॥

tvám vardhanti kshitáyaḥ prithivyám tvám ráya ubháyāso jánā-nām | tvám trātá taraṇe cétyo bhūḥ pitá mātá sádam ín mánushāṇām || 5 || 35 ||

॥३६॥ सपर्येण्यः स प्रियो विक्ष्व१ग्निर्होता मन्द्रो नि षसादा यजीयान् ।
तं त्वा वयं दम आ दीदिवांसमुप ज्ञुबाधो नमसा सदेम ॥६॥
तं त्वा वयं सुध्यो३ नव्यमग्ने सुम्नायव ईमहे देवयन्तः ।
त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रोचनेन ॥७॥

saparyéṇyaḥ sá priyó vikshv àgnír hótā mandró ní sha-sādā yájīyān | tám tvā vayám dáma á dīdivánsam úpa jñu-bádho námasā sadema || 6 || tám tvā vayám sudhyò návyam agne-sumnāyáva īmahe devayántaḥ | tvám víṣo anayo dí-dyāno divó agne brihatá rocanéna || 7 ||

Those persons follow you with rich offerings, O adorable Lord, to obtain wealth and wisdom who are spiritually awakened. O adorable, you are brilliant, evermore charming, assiduously active and glorified with mature dedications. 3

Men, aspiring for divine glory, obtain abundant untinted fame when they offer you reverential homage. They, verily, gain titles of reputations, and find delight in your auspicious presence. 4

Men exalt you greatly upon this earth when you bestow on them celestial and terrestrial riches of all kinds. You extricate us from evil, and as such, you are known as preserver and unfailing father and mother of mankind for all times. 5

Lord, who is adorable, affectionate, giver of gifts, bestower of bliss—is always with the mankind. So let us approach him and kindle his glory in our hearts and offer him praises with humility and respect. 6

O adorable Lord, we, the intelligent devotees, desirous of happiness, and aspiring for divinity, glorify you with respects. O Lord, may you with your exceeding lustre lead men to the heaven's exalted splendour. 7

विशां कविं विश्पतिं शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम् ॥८॥
सो अग्न ईजे शशमे च मर्तो यस्त आनट् समिधा हव्यदातिम् ।
य आहुतिं परि वेदा नमोभिर्विश्वेत्स वामा दधते त्वोतः ॥९॥

viṣā́ṃ kavíṃ viṣpátiṃ ṣáṣvatīnāṃ nitóṣanaṃ vṛishabháṃ carshaṇīnā́m | prétīshaṇim isháyantam pāvakáṃ rā́jantam agníṃ yajatáṃ rayīṇā́m || 8 || só agna ījc ṣaṣamé ca márto yás ta ā́naṭ samídhā havyádātim | yá ā́hutim pári védā námobhir víṣvét sá vāmā́ dadhate tvótaḥ || 9 ||

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत हव्यैः ।
वेदी सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥१०॥

asmā́ u te máhi mahé vidhema námobhir agne samídhotá havyaíḥ | védī sūno sahaso gīrbhír ukthaír ā́ te bhadrā́yāṃ sumataú yatema || 10 ||

आ यस्ततन्थ रोदसी वि भासा श्रवोभिश्च श्रवस्यस्तरुत्रः ।
बृहद्भिर्वाजैः स्थविरेभिरस्मे रेवद्भिरग्ने वितरं वि भाहि ॥११॥
नृवद्वसो सदमिद्धेह्यस्मे भूरि तोकाय तनयाय पश्वः ।
पूर्वीरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि सन्तु ॥१२॥
पुरूण्यग्ने पुरुधा त्वाया वसूनि राजन्वसुता ते अश्याम् ।
पुरूणि हि त्वे पुरुवार सन्त्यग्ने वसु विधते राजनि त्वे ॥१३॥

ā́ yás tatántha ródasī ví bhāsā́ ṣrávobhiṣ ca ṣravasyàs tárutraḥ | bṛihádbhir vā́jai sthávirebhir asmé revádbhir agne vitaráṃ ví bhāhi || 11 || nṛivád vaso sádam íd dhehy asmé bhū́ri tokā́ya tánayāya paṣváḥ | pūrvī́r ísho bṛihatī́r āré-aghā asmé bhadrā́ sauṣravasā́ni santu || 12 || purū́ṇy agne purudhā́ tvāyā́ vásūni rājan vasútā te aṣyām | purū́ṇi hí tvé puruvāra sánty ágne vásu vidhaté rā́jani tvé || 13 || 36 ||

We glorify the Lord, the wisest amongst His ever-existing people, the destroyer of adversities, the bestower of all benefits on mankind, the moving inspirer, the provider of food, the resplendent, the purifier, and the one who is worshipped for riches. 8

O adorable Lord, the man who worships, praises, and offers homage to you with loving devotion as if with kindled fuel, and who commits himself with humility unto your favours, verily, is blessed with your protection and abundant wealth. 9

O adorable Lord, the source of strength, we offer our devotion to you with complete surrender, with reverence, hymns and oblations on the sacred place of worship. May we succeed in gaining your auspicious favours. 10

O refulgent, you have covered heaven and earth with splendour and glory. You are saviour of men, hence adored by devotional praises. May your everlasting glory shine on us with abundance of food, wealth and wisdom. 11

O Lord of affluence, bestow upon us, at all times, opulence conjoined with descendants, and (grant) abundance of cattle to our sons and grandsons. May we obtain needful and abundant nourishment, along with noble, untinted, and auspicious fame. 12

Mav I for my enrichment obtain many and various treasures through your love and grace, O effulgent Lord. O widely loved and worshipped Lord, infinite are the boons, aggregated in you, to be delivered to him who serves you. 13

(२) द्वितीयं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१-१०) प्रथमादिदशर्चामनुष्टुप्, (११) एकादश्याश्च शक्वरी छन्दसी ॥

॥१॥ त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥१॥

2.

Tváṃ hí kshaítavad yáṣó 'gne mitró ná pátyase | tváṃ vicarshaṇe ṣrávo váso pushṭíṃ ná pushyasi || 1 ||

त्वां हि ष्मा चर्षणयो यज्ञेभिर्गीर्भिरीळते ।
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥२॥

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते ।
यद्ध स्य मानुषो जनः सुम्नायुर्जुह्वे अध्वरे ॥३॥

ऋधद्यस्ते सुदानवे धिया मर्तः शशमते ।
ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥४॥

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥५॥

tvā́ṃ hí shma carshaṇáyo yajñébhir gīrbhír ī́ḷate | tvā́ṃ vājī́ yāty avṛikó rajastū́r viṣvácarshaṇiḥ || 2 || sajóshas tvā divó náro yajñásya ketúm indhate | yád dha syá mā́nusho jánaḥ sumnāyúr juhvé adhvaré || 3 || ṛídhad yás te sudā́nave dhiyā́ mártaḥ ṣaṣámate | ūtī́ shá bṛiható divó dvishó áṅho ná tarati || 4 || samídhā yás ta ā́hutiṃ níṣitim mártyo náṣat | vayā́vantaṃ sá pushyati ksháyam agne ṣatā́yusham || 5 || 1 ||

2

O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment. 1

Men verily adore you with selfless acts and praises, the friendly sun, the sender of rain and the beholder of universe moves to your proximity. 2

Verily, men of one accord, serve you with noble deeds and with praises. As you are the emblem of all sacred works, the benevolent, enlightened devotee kindles your glory. All rational beings aspiring for bliss invoke you in their benign selfless works. 3

May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers come safe through the straits of enmity and sin. 4

The mortal, who approaches you with his intensive, enflamed dedication, enjoys the comforts of descendents from all sides and a prosperous life of a hundred years. 5

॥२॥

त्वेषस्ते धूम ऋण्वति दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥६॥
अधा हि विक्ष्वीड्योऽसि प्रियो नो अतिथिः ।
रण्वः पुरीव जूर्यः सूनुर्न त्रययाय्यः ॥७॥

tveshás te dhūmá ṛiṇvati diví sháñ chukrá ā́tataḥ | sū́ro ná hí dyutā́ tvám̐ kṛipā́ pāvaka rócase || 6 || ádhā hí vikshv íḍyó 'si priyó no átithiḥ | raṇváḥ purī̀va jū́ryaḥ sūnúr ná trayayā́yyaḥ || 7 ||

क्रत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।
परिज्मेव स्वधा गयोऽत्यो न ह्वार्यः शिशुः ॥८॥
त्वं त्या चिदच्युताग्ने पशुर्न यवसे ।
धामा ह यत्ते अजर वना वृश्चन्ति शिक्वसः ॥९॥

वेषि ह्यध्वरीयतामग्ने होता दमे विशां ।
समृधो विश्पते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥
अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्तिं सुक्षितिं दिवो नॄन्द्विषो अंहांसि दुरिता तरेम ता तरेम तवावसा तरेम ॥११॥

krátvā hí dróṇe ajyásé 'gne vājī́ ná kṛ́tvyaḥ | párijmeva svadhā́ gáyó 'tyo ná hvāryáḥ śíśuḥ || 8 || tvám̐ tyā́ cid ácyutā́gne paśúr ná yávase | dhā́mā ha yát te ajara vánā vṛiścánti śíkvasaḥ || 9 || véshi hy àdhvarīyatā́m ágne hótā dáme viśā́m | samṛ́dho viśpate kṛiṇu jushásva havyám aṅgiraḥ || 10 || áchā no mitramaho deva devā́n ágne vócaḥ sumatím ródasyoḥ | vīhí svastím̐ sukshitím̐ divó nṛ́n dvishó áṅhāṅsi duritā́ tarema tā́ tarema távā́vasā tarema || 11 || 2 ||

O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns. 6

You must be glorified as a well-loved guest amongst the people. You are like an elder in a venerated city and to be cherished, for protection like a son. 7

O adorable Lord, you just like fire by attrition of wood. You are manifested in the physical world by your creation. You are vigorous as a horse and circumbiant like wind. You are dear like food and home and eager like a young courser that runs astray. 8

O supreme Lord, you, as fire from fuel, or like a grazing ox consume the apparently imperishable. And O eternal one, your mighty flames swallow the whole forest of universe. 9

O refulgent, the benefactor, the adorable Lord of the people, you enter as the ministrant priest into the home of those men who wish to perform noble deeds. You render them prosperous;—may you accept their homage. 10

O divine mighty adorable Lord, may you call hither the favour of Nature's bounties, extending from earth to heaven. May you bring wealth from heaven, so that men may dwell securely. May we overcome the malign oppressions of enemies, our iniquities and our difficulties. May we overcome them the sins of the past; may we overcome all of them through your help. 11

(३) तृतीय सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥३॥ अग्ने स क्षेषदृतपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।
यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमंहः ॥१॥
ईजे यज्ञेभिः शशमे शमीभिरृधद्वारायाग्नये ददाश ।
एवा चन तं यशसामजुष्टिर्नांहो मर्तं नशते न प्रदृप्तिः ॥२॥
सूरो न यस्य दृशतिररेपा भीमा यदेति शुचतस्त आ धीः ।
हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिद्रण्वो वसतिर्वनेजाः ॥३॥

3.

Ágne sá k'sheshad ṛitapā́ ṛitejā́ urú jyótir naṣate devayúsh ṭe | yáṃ tvám mitréṇa váruṇaḥ sajóshā déva pā́si tyájasā mártam áṅhaḥ || 1 || ījé yajñébhiḥ ṣaṣamé ṣámībhir ṛidhádvārāyāgnáye dadāṣa | evā́ caná táṃ yaṣásām ájushṭir nā́ṅho mártaṃ naṣate ná prádṛiptiḥ || 2 || sū́ro ná yásya dṛiṣatír arepā́ bhīmā́ yád éti ṣucatás ta ā́ dhī́ḥ | héshasvataḥ ṣurúdho nā́yám aktóḥ kútrā cid raṇvó vasatír vanejā́ḥ || 3 ||

तिग्मं चिदेम महि वर्पो अस्य भसदश्वो न यमसान आसा ।
विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षत् ॥४॥
स इदस्तेव प्रति धादसिष्यञ्छिशीत तेजोऽयसो न धाराम् ।
चित्रध्रजतिररतिर्यो अक्तोर्वेर्न द्रुषद्वा रघुपत्मजंहाः ॥५॥

tigmáṃ cid éma máhi várpo asya bhásad áṣvo ná yamasānā́ āsā́ | vijéhamānaḥ paraṣúr ná jihvā́ṃ dravír ná drāvayati dā́ru dhákshat || 4 || sá íd ásteva práti dhād asishyáñ chíṣīta téjó 'yaso ná dhā́rām | citrádhrajatir aratír yó aktór vér ná drushádvā raghupátmajaṅhāḥ || 5 || ३ ||

3

O adorable Lord, your devotee , the offerer of sacrifice, born of eternal truth, attains wide radiance from you and against all iniquities gets protection from you, strengthened by your divine light and spiritual bliss. 1

The one, who serves adorable Lord by performing beneficial acts with dedication, and offers homage, and completely surrenders his ego to the bounteous supreme Lord, such a mortal is never afflicted with the want of glory, nor do sin and false pride overwhelm his personality. 2

The fire-divine is spreading on all sides with awe-inspiring flames and characteristic sounds; her appearance is as faultless as that of the sun. The fire, the child of wood, the asylum of all, looks charmingly resplendent everywhere. 3

Sharp is his (fire-divine's) path, and his vast form shines like a horse champing fodder with his mouth, darting forth his tongue as it were a hatchet. He burns physical waste to ashes, like a smelter, who fuses metal. 4

He casts afar his flames as an archer and sharpens when about to dart his radiance; as a warrior he whets the edge of his iron weapons. He keeps moving along brilliant pathways, through the night, like a roosting bird of rapid pinion. 5

॥४॥ स ईं रेभो न प्रति वस्त उस्राः शोचिषा रारपीति मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नॄनमर्त्यो अरुषो यो दिवा नॄन् ॥६॥
दिवो न यस्य विधतो नवीनोद्वृषा रुक्ष ओषधीषु नूनोत् ।
घृणा न यो ध्रजसा पत्मना यन्ना रोदसी वसुना दं सुपत्नी ॥७॥
धायोभिर्वा यो युज्येभिरर्कैर्विद्युन्न दविद्योत्स्वेभिः शुष्मैः ।
शर्धो वा यो मरुतां ततक्ष ऋभुर्न त्वेषो रभसानो अद्यौत् ॥८॥

sá īm rebhó ná práti vasta usráḥ ṣocíshā rārapīti mitrámahāḥ | náktam yá īm arushó yó dívā nṛ́̄n ámartyo arushó yó dívā nṛ́̄n || 6 || divó ná yásya vidható návīnod vṛ́shā rukshá óshadhīshu nūnot | ghṛ́ṇā ná yó dhrájasā pátmanā yánn ā́ ródasī vásunā dáṃ supátnī || 7 || dhā́yobhir vā yó yújyebhir arkaír vidyún ná davidyot svébhiḥ ṣúshmaiḥ | ṣárdho vā yó marútāṃ tatáksha ṛibhúr ná tveshó rabhasānó adyaut || 8 || 4 ||

(४) चतुर्थं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥५॥ यथा होतर्मनुषो देवताता यज्ञेभिः सूनो सहसो यजासि ।
एवा नो अद्य समना समानानुशन्नग्न उशतो यक्षि देवान् ॥१॥
स नो विभावा चक्षणिर्न वस्तोरग्निर्वन्दारु वेद्यश्चनो धात् ।
विश्वायुर्यो अमृतो मर्त्येषूषर्भुद्भूदतिथिर्जातवेदाः ॥२॥

4.

Yáthā hotar mánusho devátātā yajñébhiḥ sūno sahaso yájāsi | evá no adyá samaná samānā́n uṣánn agna uṣató yakshi devā́n || 1 || sá no vibhā́vā cakshánir ná vástor agnír vandā́ru védyaṣ cáno dhāt | viṣvā́yur yó amṛ́to mártyeshūsharbhúd bhū́d átithir jātávedāḥ || 2 ||

Like the adorable sun, he clothes himself with beams of morning, diffusing friendly light, and resounding along with his radiance. He is the one who is luminous by night, and who inspires men to their work by day. He is immortal and radiant, and as such, verily, inspires men by day. 6

Of whom, the mysterious voice in cosmos, as if of the sun, is heard when he scatters his glow amongst the plants. He is brilliant showerer of blessings, who, among manifested creation, moving with his glow, rushes forth to fill both the worlds—well-wedded earth and heaven—with divine treasure. 7

He goes with sacred rays, as if with self-harnessed, well-governed steeds, and shines like lightning with his own scorching flames. He, associated with cosmic vital principles, glows radiant and moves rapid as the wide-sunshine. 8

4

O adorable Lord, you are source of strength, and invoker of cosmic forces, in the same manner as a man offering homage by means of selfless deeds. May you willingly invoke for us the assenting Nature's bounties, regarding them as your equal. 1

May that adorable Lord, who, like the illuminator of the day, is resplendent and cognizable by all, grant us commendable food. He is dear as a guest, is the life of all and immortal among mortals. He is always awake at dawn and knows all that exists. 2

द्यावो न यस्य पनयन्त्यभ्वं भासांसि वस्ते सूर्यो न शुक्रः ।
वि य इनोत्यजरः पावकोऽश्नस्य चिच्छिश्नथत्पूर्व्याणि ॥३॥
वद्मा हि सूनो अस्यद्मसद्वा चक्रे अग्निर्जनुषाज्मान्नम् ।
स त्वं न ऊर्जसन ऊर्जं धा राजेव जेरवृके क्षेष्यन्तः ॥४॥
नितिक्ति यो वारणमन्नमत्ति वायुर्न राष्ट्र्यत्येत्यक्तून् ।
तुर्याम यस्त आदिशामरातीरत्यो न ह्रुतः पततः परिह्रुत् ॥५॥

dyávo ná yásya panáyanty ábhvam bhásāṅsi vaste sū́ryo ná ṣukráḥ | ví yá inóty ajáraḥ pāvakó 'ṣnasya cic chiṣnathat pūrvyā́ṇi || 3 || vadmā́ hí sūno ásy admasádvā cakré agnír janúshā́jmā́nnam | sá tvám̐ na ūrjasana ū́rjam dhā rā́jeva jer avriké ksheshy antáḥ || 4 || nítikti yó vāraṇám ánnam átti vāyúr ná rā́shṭry áty ety aktū́n | turyā́ma yás ta ādíṣām árātīr átyo ná hrútaḥ pátataḥ parihrút || 5 || 5 ||

॥६॥ आ सूर्यो न भानुमद्भिरर्कैरग्ने ततन्थ रोदसी वि भासा ।
चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मन्नौशिजो न दीयन् ॥६॥
त्वां हि मन्द्रतममर्कशोकैर्ववृमहे महि नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः ॥७॥

ā́ sū́ryo ná bhānumádbhir arkaír ágne tatántha ródasī ví bhāsā́ | citró nayat pári támāṅsy aktáḥ ṣocíshā pátmann auṣijó ná díyan || 6 || tvám̐ hí mandrátamam arkaṣokaír vavrimáhe máhi naḥ ṣróshy agne | índram ná tvā ṣávasā devátā vāyúm priṇanti rā́dhasā nrítamāḥ || 7 ||

His worshippers celebrate His great deeds and appreciate them with wonder. Radiant as the sun, He clothes himself with lustre. He is exempt from decay and is purifier. He illumines all things and destroys the unsatiated desires. 3

Adorable Lord, the source of strength is to be praised when His glory is established in the sacred works. Since His manifestation, He grants habitation and food. He is giver of strength—a source vitality to us, He triumphs like a prince, so that foes may not trouble us in our unassailed dwellings. 4

He is the one, who whets his gloom-dispersing radiance, and accepts reverential homage, and as a Lord of vitality, He overcomes dark forces. May He prevail on them who resist His command, and may you, O Lord, with the swiftness of a horse, be the destroyer of the assailing adversaries. 5

O adorable Lord, you overspread our inner realms with enlightenment and refulgent radiance, like the sun with his lustrous rays on the heaven and earth. The wonderful Lord disperses the glooms of conscience like the adorned sun moving on his path, imbued with light. 6

We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine resplendence is manifest in lightning and your strength in wind. 7

नू नो अग्नेऽवृकेभिः स्वस्ति वेषि रायः पथिभिः पर्ष्यंहः ।
ता सूरिभ्यो गृणते रासि सुम्नं मदेम शतहिमाः सुवीराः ॥८॥

nū́ no agne 'vṛikébhiḥ svastí véshi rāyáḥ pathíbhiḥ párshy áṅhaḥ | tā́ sūríbhyo gṛiṇaté rāsi sumnám mádema ṣatáhimāḥ suvī́rāḥ || 8 || 6 ||

(५) पञ्चमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ ७॥ हुवे वः सूनुं सहसो युवानमद्रोघवाचं मतिभिर्यविष्ठम् ।
य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुरुवारो अध्रुक् ॥१॥
त्वे वसूनि पुर्वणीक होतर्दोषा वस्तोरेरिरे यज्ञियासः ।
क्षामेव विश्वा भुवनानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥२॥

5.

Huvé vaḥ sūnúṃ sáhaso yúvānam ádroghavācam matíbhir yávishṭham | yá ínvati dráviṇāni prácetā viṣvávārāṇi puruvā́ro adhrúk || 1 || tvé vásūni purvaṇīka hotar doshā́ vástor érire yajñíyāsaḥ | kshā́meva víṣvā bhúvanāni yásmin sáṃ saúbhagāni dadhiré pāvaké || 2 ||

त्वं विक्षु प्रदिवः सीद आसु क्रत्वा रथीरभवो वार्याणाम् ।
अत इनोषि विधते चिकित्वो व्यानुषग्जातवेदो वसूनि ॥३॥
यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरेभिर्वृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान् ॥४॥

tváṃ vikshú pradívaḥ sīda āsú krátvā rathī́r abhavo vā́ryāṇām | áta inoshi vidhaté cikitvo vy ā̀nushág jātavedo vásūni || 3 || yó naḥ sánutyo abhidā́sad agne yó ántaro mitramaho vanushyā́t | tám ajárebhir vṛ́shabhis táva svaís tápā tapishṭha tápasā tápasvān || 4 ||

May you quickly conduct us, O Lord, by unmolested paths, to riches and prosperity. Convey us beyond sin. Those delights which you give to your adorers, may you extend them to him, who glorifies you; and may we, living for a hundred winters, and blessed with excellent posterity, be happy. 8

5

I invoke you with hymns, O prime source of strength. You are youthful, ever-young, irreproachable God, full of wisdom, praised by all, merciful and devoid of malice, and the one who bestows prosperity to all. 1

O fire-divine of multi-blazing flames, the invoker, you are the one on whom all the performers of sacred acts repose their confidence night and day. These performers offer all good things to the sacrificial fire as Nature's bounties establish all living beings firmly on this earth. 2

O fire-divine, the cognizant of all that is born, you have been abiding since eternity among living people of the creation. You have ever been bestowing to them, by your design, all divine blessings, and have been continually granting treasures to those who have been constantly serving you. 3

O supreme resplendent Lord, mighty saviour of loyal devotees, may you, blazing with your radiance, consume him with your own imperishable flames, who, living in neighbourhood or secretly, desings to harm and assail us. 4

यस्ते यज्ञेन समिधा य उक्थैरर्केभिः सूनो सहसो ददाशत् ।
स मर्त्येष्वमृत प्रचेता राया द्युम्नेन श्रवसा वि भाति ॥५॥
स तत्कृधीषितस्तूयमग्ने स्पृधो बाधस्व सहसा सहस्वान् ।
यच्छस्यसे द्युभिरक्तो वचोभिस्तज्जुषस्व जरितुर्घोषि मन्म ॥६॥
अश्याम तं काममग्ने तवोती अश्याम रयिं रयिवः सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥७॥

yás te yajñéna samídhā yá ukthaír arkébhiḥ sūno sahaso dádāṣat | sá mártyeshv amṛita prácetā rāyā́ dyumnéna ṣrávasā ví bhāti || 5 || sá tát kṛidhīshitás tū́yam agne spṛídho bādhasva sáhasā sáhasvān | yác chasyáse dyúbhir aktó vácobhis táj jushasva jaritúr ghóshi mánma || 6 || aṣyā́ma táṃ kā́mam agne távotī́ aṣyā́ma rayíṃ rayivaḥ suvī́ram | aṣyā́ma vā́jam abhí vājáyanto 'ṣyā́ma dyumnám ajarājáraṃ te || 7 || 7 ||

(६) षष्ठं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥८॥ प्र नव्यसा सहसः सूनुमच्छा यज्ञेन गातुमव इच्छमानः ।
वृश्चद्वनं कृष्णयामं रुशन्तं वीती होतारं दिव्यं जिगाति ॥१॥
स श्वितानस्तन्यतू रोचनस्था अजरेभिर्नानदद्भिर्यविष्ठः ।
यः पावकः पुरुतमः पुरूणि पृथून्यग्निरनुयाति भर्वन् ॥२॥
वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥३॥

6.

Prá návyasā sáhasaḥ sūnúm áchā yajñéna gātúm áva ichámānaḥ | vṛiṣcádvanaṃ kṛishṇáyāmaṃ rúṣantaṃ vītí hótāraṃ divyáṃ jigāti || 1 || sá ṣvitānás tanyatū́ rocanasthā́ ajárebhir nā́nadadbhir yávishṭhaḥ | yáḥ pāvakáḥ purutámaḥ purū́ṇi pṛithū́ny agnír anuyā́ti bhárvan || 2 || ví te víshvag vā́tajūtāso agne bhā́māsaḥ ṣuce ṣúcayaṣ caranti | tuvimrakshā́so divyā́ návagvā vánā vananti dhṛishatā́ rujántaḥ || 3 ||

O source of strength, immortal Lord, verily, the person who serves you with selfless and dedicated actions and sings your sacred hymns, shines out, among men. He becomes eminent in wisdom, and possesses splendid opulence and food. 5

O adorable Lord, may you quickly accomplish that for which we solicit you. May you with your might subdue our adversaries. May you be pleased when you are glorified with melodious sacred verses of the devotee and shine with radiance decked with brightness. 6

O adorable Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory, of which you are the sole possessor. 7

6

He (the devotee), who seeks furtherance and grace, proceeds to the proximity of the fire-divine, the prime source of strength, with his everfresh devotional songs, calling the divine ministrant to share the banquet of Lord of comsic sacrificial acts. The fire-divine consumes the physical desires, just as ordinary fire consumes a forest. Bright and shining it moves forward leaving black traces (of burnt plants) on the path. 1

This cosmic fire-divine is white-hued, vociferous and dwells in firmament. He is eternal, ever-young and is loud-voiced. He is purifier, and assuming many forms proceeds feeding upon numerous and substantial forests. 2

O pure cosmic fire-divine, your bright flames impelled by vital elements spread wide in every direction, consuming all physical forms i. e. forests. Your ever-riding beams of radiance play upon the woods, boldly enveloping them in lustre. 3

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अश्वाः ।
अध भ्रमस्त उर्विया वि भाति यातयमानो अधि सानु पृश्नेः ॥४॥
अध जिह्वा पापतीति प्र वृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥५॥

yé te sukrâsah súcayah sucishmah kshâm vápanti víshitāso áṣvāḥ | ádha bhramás ta urviyâ ví bhāti yātáyamāno ádhi sânu príṣneḥ || 4 || ádha jihvâ pāpatīti prá vríshṇo goshuyúdho náṣánih srijāná | ṣûrasyeva prásitiḥ kshātír agnér durvártur bhīmó dayate vánāni || 5 ||

आ भानुना पार्थिवानि ज्रयांसि महस्तोदस्य धृषता ततन्थ ।
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्व ॥६॥
स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्र चन्द्राभिर्गृणते युवस्व ॥७॥

â bhānúnā pârthivāni jráyāṅsi mahás todásya dhrishatâ tatantha | sá bādhasvâpa bhayâ sáhobhi sprídho vanushyán vanúsho ni jūrva || 6 || sá citra citrám citáyantam asmé cítrakshatra citrátamam vayodhâm | candrám rayím puruvíram brihántam cándra candrâbhir grinaté yuvasva || 7 || 8 ||

(७) सप्तमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । वैश्वानरोऽग्निर्देवता । (१-५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६-७) षष्ठीसप्तम्योश्च जगती छन्दसी ॥

॥१०॥

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

7.

Mūrdhânam divó aratím prithivyâ vaiṣvānarám ritá â jātám agním | kavím samrâjam átithim jánānām āsánn â pâtram janayanta deváḥ || 1 ||

O resplendent fire-divine, when your pure and bright speedy rays like horses are loosened from their bound, they shear the many-tinted ground beneath them. Your flames, haunting about the high lands of earth, shine out far and wide and their rapidly moving flickers, mounting over earth's high ridges, blaze fiercely. 4

The flames of this mighty cosmic fire descend like the hurled thunderbolt of the powerful Lord of heaven. Its fierce flame has the energy of destroying all material forms. He, being irresistible and fearful, consumes all superficial material forms, as fire consumes the forests. 5

You over-spread on all the accessible places of the earth with light, energetic power and impelling force. May you drive away all perils with your conquering might and fighting out against our adversaries burn up those who harm us. 6

O splendrous divine fire, possessing splendid strength, the bestower of delight, may you grant to us, your loyal devotees praising you with delightful sacred hymns, the most wonderful life-giving treasures. O vast bright cosmic divine fire, may you confer on us great glory, supply nourishment and provide heroic progeny. 7

7

Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. 1

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥
त्वद्विप्रो जायते वाज्यग्ने त्वद्वीरासो अभिमातिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्त्स्पृहयाय्याणि ॥३॥
त्वां विश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते ।
तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदेः ॥४॥

nā́bhim yajñā́nām sádanam rayīṇā́m mahā́m āhāvā́m abhí sám navanta | vaiṣvānarā́m rathyàm adhvarā́ṇām yajñásya ketúm janayanta devā́ḥ || 2 || tvád vípro jāyate vājy àgne tvád vīrā́so abhimātishā́haḥ | vaíṣvānara tvám asmā́su dhehi vásūni rājan spṛihayā́yyāṇi || 3 || tvā́m víṣve amṛita jā́yamānam ṣíṣum ná devā́ abhí sám navante | táva krátubhir amṛitatvám āyan vaíṣvānara yát pitrór ádīdeḥ || 4 ||

वैश्वानर तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष ।
यज्जायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्नाम् ॥५॥
वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येदु विश्वा भुवनाधि मूर्धनि वया इव रुरुहुः सप्त विस्रुहः ॥६॥
वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥७॥

vaíṣvānara táva tā́ni vratā́ni mahā́ny agne nákir ā́ dadharsha | yáj jā́yamānaḥ pitrór upásthé 'vindaḥ ketúm vayúneshv áhnām || 5 || vaiṣvānarásya vímitāni cákshasā sā́nūni divó amṛítasya ketúnā | tásyéd u víṣvā bhúvanādhi mūrdhā́ni vayā́ iva ruruhuḥ saptá visrúhaḥ || 6 || ví yó rájāṅsy ámimīta sukrátur vaiṣvānaró ví divó rocanā́ kavíḥ | pári yó víṣvā bhúvanāni paprathé 'dabdho gopā́ amṛítasya rakshitā́ || 7 || ७ ||

Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions. 2

From your blessings, O fire-divine, the universal leader, the wise devotee derives strength and wisdom and blessed by you, the heroes subdue evil tendencies. O sovereign ruler, bestow on us excellent treasures, worthy to be longed for. 3

O immortal universel leader, when manifested as if born infant, all cosmic forces glorify you. When you shine in the parental mid-space, these forces, the offsprings of cosmos gain immortality. 4

O universal leader, the fire-divine, when you spring forth in the bosom of parental cosmos and establish the banner of days on the paths of cosmic world, no one can ever resist your mighty ordinances. 5

The summits of the firmament are measured by the immortal radiance of universal leader, the fire-divine. The base of all regions is stationed upon his brow. The seven gliding streams spring forth from there like branches of a tree. 6

The all-wise, performer of sacred deeds, universal leader the fire-divine, is the prime cause of all luminaries of cosmos and of the inter-space in the mid-region. He spreads them throughout the universe. He is the irresistible guardian of all immortal elements. 7

(८) अष्टमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । वैश्वानरोऽग्निर्देवता । (१–६) प्रथमादितृचद्वयस्य जगती, (७) सप्तम्या ऋचश्च त्रिष्टुप् छन्दसी ॥

पृक्षस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदथा जातवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सोम इव पवते चारुरग्नये ॥१॥
स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत ।
व्यन्तरिक्षममिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

8.

Prikshásya vríshṇo arushásya nū́ sáhaḥ prá nú vocaṃ vidáthā jātávedasaḥ | vaiṣvānarā́ya matír návyasī ṣúciḥ sóma iva pavate cā́rur agnáye || 1 || sá jā́yamānaḥ paramé vyòmani vratā́ny agnír vratapā́ arakshata | vy àntáriksham amimīta sukrátur vaiṣvānaró mahinā́ nā́kam asprisat || 2 ||

व्यस्तभ्नाद्रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः ।
वि चर्मणीव धिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥३॥
अपामुपस्थे महिषा अगृभ्णत विशो राजानमुप तस्थुरृग्मियम् ।
आ दूतो अग्निमभरद्विवस्वतो वैश्वानरं मातरिश्वा परावतः ॥४॥
युगेयुगे विदथ्यं गृणद्भ्योऽग्ने रयिं यशसं धेहि नव्यसीम् ।
पव्येव राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥५॥

vy àstabhnād ródasī mitró ádbhuto 'ntarvā́vad akriṇoj jyótishā támaḥ | ví cármaṇīva dhishánc avartayad vaiṣvānaró víṣvam adhatta vríshṇyam || 3 || apā́m upásthe mahishā́ agribhṇata víṣo rā́jānam úpa tasthur rigmíyam | ā́ dūtó agním abharad vivásvato vaiṣvānarám mātaríṣvā parāvátaḥ || 4 || yugé-yuge vidathyàṃ griṇádbhyó 'gne rayíṃ yaṣásaṃ dhehi návyasīm | pavyéva rājann aghásaṅsam ajara nīcā́ ní vriṣca vanínaṃ ná téjasā || 5 ||

8

I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter. 1

That cosmic fire, who, as soon as manifest in the loftiest heaven, becomes the protector of our sacred rites. He protects the pious acts of men, and measures out the manifold firmament. On account of his grandeur and wonderful deeds, he, the universal leader, attains the highest glory in the cosmos. 2

This shining, wonderful, cosmic fire, the universal leader, upholds heaven and earth, also covers and conceals the darkness within his light. He spreads out the two bowls of universe like two skins. He comprehends all his creative energy in his task. 3

The mighty vital principles join him on the lap of vaporous firmament. Men acknowledge him as their adorable sovereign. The divine wind, the messenger of the cosmic forces brings divine fire the universal leader, from the distant sphere of the sun. 4

O glorious immortal, worthy of reverence, may you bestow riches and illustrious children upon such devotees, as continue singing your praises from age to age. May you strike the sinner with your sharp punitive justice, as lightning strikes down a tree. 5

अस्माकमग्ने मघवत्सु धारयानामि क्षत्रमजरं सुवीर्यम् ।
वयं जयेम शतिनं सहस्रिणं वैश्वानर वाजमग्ने तवोतिभिः ॥६॥
अदब्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिषधस्थ सूरीन् ।
रक्षा च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥७॥

asmákam agne maghávatsu dhārayā́nāmi kshatrám ajáram suvī́ryam | vayáṃ jayema ṣatínaṃ sahasríṇaṃ vaíṣvānara vā́jam agne távotíbhiḥ || 6 || ádabdhebhis táva gopā́bhir ishṭe 'smā́kam pāhi trishadhastha sūrī́n | rákshā ca no dadúshāṃ ṣárdho agne vaíṣvānara prá ca tārī stávānaḥ || 7 || 10 ||

(९) नवमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः ।
वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥११॥ अहश्च कृष्णमहरर्जुनं च वि वर्तेते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजावातिरज्ज्योतिषाग्निस्तमांसि ॥१॥
नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः ।
कस्य स्वित्पुत्र इह वक्त्वानि परो वदात्यवरेण पित्रा ॥२॥
स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यृतुथा वदाति ।
य ईं चिकेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥३॥

9.

Áhaṣ ca krishṇám áhar árjunaṃ ca ví vartete rájasī vedyábhiḥ | vaiṣvānaró jā́yamāno ná rā́jā́vātiraj jyótishāgnís támāṅsi || 1 || nā́háṃ tántuṃ ná ví jānāmy ótuṃ ná yáṃ

váyanti samaré 'tamānāḥ | kásya svit putrá ihá váktvāni paró vadāty ávareṇa pitrā́ || 2 || sá ít tántuṃ sá ví jānāty ótuṃ sá váktvāny ṛituthá vadāti | yá īṃ cíketad amṛ́tasya gopā́ avás cáran paró anyéna páṣyan || 3 ||

O the universal leader, the fire-divine, may you grant to our benevolent offerers, wealth and strength which is exempt from decay and which cannot be taken away. May we win for our strength, O fire divine, hundredfold and thousandfold ways through your grace. 6

O adorable divine Lord, present in all the three worlds, keep your grace effective with your irresistible guards. May you preserve the strength of us who offer homage. May you, when glorified by us, take us across evils and miseries. 7

9

The dark night and the bright day revolve alternate, affecting the world by their appreciable qualities. Universal leader, the cosmic fire, manifested like a prince, dispels darkness by His lustre. 1

I neither understand the threads of the warp, nor the threads of the woof, nor that cloth which, those, who are assiduous in united exertion, weave. No one knows of the source of the words that have been spoken by a father hither and are to be used by the son thither. 2

He verily understands both, the warp and woof, and in due time. He shall tell what should be told. He very much knows all about this. He is the protector of all that is eternal and immortal, and freely moves through hither and thither, above or below, with a constant eye on both of them. 3

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा३ वर्धमानः ॥४॥
ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥५॥
वि मे कर्णा पतयतो वि चक्षुर्वी३दं ज्योतिर्हृदय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥६॥
विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥७॥

ayáṃ hótā prathamáḥ páśyatemám idáṃ jyótir amŕ̥tam mártyeshu | ayáṃ sá jajñe dhruvá ā́ níshattó 'martyas tanvā̀ várdhamānaḥ || 4 || dhruváṃ jyótir níhitaṃ dr̥śáye kám máno jávishṭhaṃ patáyatsv antáḥ | víśve devā́ḥ sámanasaḥ sáketā ékaṃ krátum abhí ví yanti sādhú || 5 || ví me kárṇā patayato ví cákshur vìdáṃ jyótir hŕ̥daya ā́hitaṃ yát | ví me mánaś carati dūráādhīḥ kíṃ svid vakshyā́mi kím u nū́ manishye || 6 || víśve devā́ anamasyan bhiyānā́s tvā́m agne támasi tasthivā́ṅsam | vaiśvānarò 'vatū́táye nó 'martyo 'vatū́táye naḥ || 7 || 11 ||

(१०) दशमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१-६) प्रथमादिऋच-द्वयस्य त्रिष्टुप्, (७) सप्तम्या ऋचश्च द्विपदा विराट् छन्दसी ॥

॥१२॥ पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।
पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

10.

Puró vo mandráṃ divyáṃ suvr̥ktíṃ prayatí yajñé agním adhvaré dadhidhvam | purá ukthébhiḥ sá hí no vibhā́vā svadhvarā́ karati jātávedāḥ || 1 ||

This Lord of the cosmic fire is the first offerer of cosmic offerings. Behold Him ! He is the light immortal amongst mortals; He is immovable, all-pervading, immortal and ever-waxing in His body,—the manifested creation. 4

His steady light, swifter than mind, stationed among moving world, pointedly indicates the way to happiness. All the cosmic powers of one accord and of one intention, proceed unobstructed to the single purpose. 5

My ears are turned to hear Him, and my eyes to behold Him. The divine light, that is placed in my heart, is also eager to know him. My mind, the receptacle of distant objects, hastens towards Him. What shall I speak? How shall I comprehend Him? 6

All the cosmic forces, alarmed, adore you, O Lord of the cosmic fire, abiding in mysterious darkness. May the immortal adorable divine preserve us with His protection; afford us all His protection. 7

10

May you propitiate with praises and install this adorable, divine, infallible Lord at the place of all your progressive and uninterrupted sacred deeds. For He, the resplendent omniscient Lord makes us prosperous in our sacred endeavours. 1

तमु द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।
स्तोमं यमस्मै ममतेव शूषं घृतं न शुचि मतयः पवन्ते ॥२॥
पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थैः ।
चित्राभिस्तमूतिभिश्चित्रशोचिर्व्रजस्य साता गोमतो दधाति ॥३॥

tám u dyumaḥ purv-
aṇīka hotar ágne agníbhir mánusha idhānáḥ | stómam yám
asmai mamáteva ṣūshám ghritám ná ṣúci matáyaḥ pavante
|| 2 || pīpáya sá ṣrávasā mártyeshu yó agnáye dadā́ṣa vípra
ukthaíḥ | citrábhis tám ūtíbhiṣ citráṣocir vrajásya sātá gó-
mato dadhāti || 3 ||

आ यः पप्रौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।
अध बहु चित्तम ऊर्म्यायास्तिरः शोचिषा ददृशे पावकः ॥४॥
नू नश्चित्रं पुरुवाजाभिरूती अग्ने रयिं मघवद्भ्यश्च धेहि ।
ये राधसा श्रवसा चात्यन्यान्त्सुवीर्येभिश्चाभि सन्ति जनान् ॥५॥
इमं यज्ञं चनो धा अग्न उशन्यं त आसानो जुहुते हविष्मान् ।
भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सातौ ॥६॥

á yáḥ papraú jáyamāna urví dūredríṣā
bhāsá krishṇádhvā | ádha bahú cit táma ū́rmyāyās tiráḥ
ṣocísha dadriṣe pavakáḥ || 4 || nú naṣ citrám puruvā́jābhir
ūtí ágne rayím maghávadbhyaṣ ca dhehi | yé rā́dhasā ṣrá-
vasā cáty anyán suvíryebhiṣ cābhí sánti jánān || 5 || imám
yajñám cáno dhā agna uṣán yám ta āsānó juhuté havísh-
mān | bharádvājeshu dadhishe suvriktím ávīr vā́jasya gádh-
yasya sātaú || 6 ||

O adorable fire-divine with multi-blazing flames, radiant and showerer of blessings, may you, glorified at the fires enkindled, listen and bless your devotee who for self-advantage adores you with a loving heart, pure as sacred butter. 2

Amongst mortal men, only that wise devotee thrives in glory, who offers homage with hymns of praise to adorable Lord. The wonderfully radiant adorable Lord grants him marvellous protection and helps him to obtain wealth and a pasturage filled with herds of cattle. 3

At His manifestation, the cosmic fire-divine, the dark-pathed, fills up spacious heaven and earth with His widely visible splendour. And He Himself, the purifier, is now seen, dispersing the thick gloom of night with His radiance. 4

O adorable Lord, may you, with your mightiest aid, confer magnificent wealth on us and on our illustrious leaders, who stand pre-eminent, surpassing others in liberal gifts, in fame, and in virtues. 5

O adorable Lord, accept this homage with delight, which the worshipper, seated before you, is offering. May you accept melodious hymns of wise devotees; bless them so that they may obtain all sorts of nourishment. 6

वि द्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥७॥

ví dvéshāṅsīnuhí vardháyéḷām mádema ṣatáhimāḥ suvírāḥ || 7 || 12 ||

(११) एकादशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥१॥
त्वं होता मन्द्रतमो नो अध्रुगन्तर्देवो विदथा मर्त्येषु ।
पावकया जुह्वा३ वह्निरासाग्ने यजस्व तन्वं१ तव स्वाम् ॥२॥
धन्या चिद्धि त्वे धिषणा वष्टि प्र देवाञ्जन्म गृणते यजध्यै ।
वेपिष्ठो अङ्गिरसां यद्ध विप्रो मधु च्छन्दो भनति रेभ इष्टौ ॥३॥
अदिद्युतत्स्वपाको विभावाग्ने यजस्व रोदसी उरूची ।
आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥४॥

11.

Yájasva hotar ishitó yájīyān ágne bádho marútām ná práyukti | á no mitráváruṇā násatyā dyávā hotráya prithiví vavrityāḥ || 1 || tvám hótā mandrátamo no adhrúg antár devó vidáthā mártyeshu | pāvakáyā juhvà váhnir āságne yájasva tanvàm táva svám || 2 || dhányā cid dhí tvé dhi-sháṇā váshṭi prá deváñ jánma griṇaté yájadhyai | vépi-shṭho áñgirasām yád dha vípro mádhu chandó bhánati re-bhá ishṭaú || 3 || ádidyutat sv ápāko vibhávágne yájasva ródasī urūcí | āyúm ná yám námasā rātáhavyā añjánti su-prayásam páñca jánāḥ || 4 ||

May you scatter our adversaries, augment our abundant store of wealth and may we, blessed with brave youths of character, enjoy happiness for a hundred winters. 7

11

O adorable Lord, the invoker, the most reverential and granter of blessings, may you being revered by us invoke the foe-destroying cosmic vital principles to come in aid of our holy synods and bring the never failing cosmic light and bliss, and the forces of heaven and earth. 1

O adorable Lord, you are divine invoker of cosmic forces amid mortals, most praise-worthy, never harming and bearer of oblations. May you constantly perform cosmic sacrifice of this universe with your purifying flames born as if out of your mouth. 2

O adorable Lord, our heart-felt craving for wealth and wisdom impels us to praise you, because your manifested form inspires the worshipper to honour the cosmic powers. The pious sage, the most earnest adorer amongst the preceptors, the poet, sings the sweet melodious songs at the solemn service. 3

The brilliant, adorable Lord is mature in wisdom, and most resplendent. May you offer honour to the wide-spread heaven and earth. All the well-fed, five categories of people, bearing oblations, propitiate you with homage as if you were a mortal guest. 4

वृञ्जे ह यन्नमसा बर्हिरग्नावयामि स्रुग्घृतवती सुवृक्तिः ।
अम्यक्षि सद्म सदने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥
दशस्या नः पुर्वणीक होतर्देवेभिरग्ने अग्निभिरिधानः ।
रायः सूनो सहसो वावसाना अति स्रसेम वृजनं नांहः ॥६॥

vriñjé ha yán námasā barhír agnáv áyāmi srúg ghritávatī suvriktíḥ | ámyakshi sádma sádane prithivyá́ áṣrāyi yajñáḥ sū́rye ná cákshuḥ || 5 || daṣasyá́ naḥ purvaṇīka hotar devébhir agne agníbhir idhānáḥ | rāyáḥ sūno sahaso vāvasāná́ áti srasema vrijánam ná́ṅhaḥ || 6 || 13 ||

(१२) द्वादशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ मध्ये होता दुरोणे बर्हिषो राळग्निस्तोदस्य रोदसी यजध्यै ।
अयं स सूनुः सहस ऋतावा दूरात्सूर्यो न शोचिषा ततान ॥१॥
आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्सर्वतातेव नु द्यौः ।
त्रिषधस्थस्ततरुषो न जंहो हव्या मघानि मानुषा यजध्यै ॥२॥
तेजिष्ठा यस्यारतिर्वनेराट् तोदो अध्वन्न वृधसानो अद्यौत् ।
अद्रोघो न द्रविता चेतति त्मन्नमर्त्योऽवर्त्र ओषधीषु ॥३॥

12.

Mádhye hótā duroṇé barhísho rā́ḷ agnís todásya ródasī yájadhyai | ayám sá sūnúḥ sáhasa ritávā dūrā́t sū́ryo ná ṣocíshā tatāna || 1 || á́ yásmin tvé sv ápāke yajatra yákshad rājan sarvátāteva nú dyaúḥ | trishadhásthas tatarúsho ná jáṅho havyá́ maghā́ni mā́nushā yájadhyai || 2 || téjishṭhā yásyāratír vanerā́ṭ todó ádhvan ná vridhasānó adyaut | adroghó ná dravitá́ cetati tmánn ámartyo ’vartrá óshadhīshu || 3 ||

When with reverence the grass of my worldly comforts is clipped to be dedicated as an oblation to the fire-divine and left, the well-trimmed ladle (of may soul), full of butter (of benevolence) then alone, the receptacle (the cosmic fire-altar) becomes complete on the surface of earth for the cosmic sacred rites—The sacrifice, verily, is related to the earth in the same way as eye to the sun. 5

O possessor of multiblazing flames, invoker of Nature's bounties, shining with brilliant radiance, bestow upon us riches; and may we, O source of strength, having overcome our adversaries envelop you with reverential homage. 6

12

The cosmic fire, the invoker of divine powers, the Lord of cosmic sacrifice, abides in the hearts of the institutor of the sacred works, who offers homage to heaven and earth. He is the source of strength, and the observer of truth. He over-spreads the world from afar, like the sun with light. 1

O most wise, adorable and resplendent cosmic fire, the worshipper offers homage to you at every sacred ceremony. May you, being present in all the three realms, move with the speed of the traverser of the sky, the sun, to convey the valuable oblations of men to the cosmic forces. 2

His pure and spreading radiance blazes in the forest, and shines with increasing intensity, like the sun on His celestial path. His glow rushes like the innoxious wind amongst the plants. Immortal and unimpeded, He lights up all things by His own lustre. 3

सास्माकेभिरेतरी न शूषैरग्निः ष्टवे दम आ जातवेदाः ।
द्रुन्नो वन्वन् क्रत्वा नार्वोस्रः पितेव जारयायि यज्ञैः ॥४॥
अध स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम् ।
सद्यो यः स्पन्द्रो विषितो धवीयानृणो न तायुरति धन्वा राट् ॥५॥
स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिरिधानः ।
वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

sásmákebhir etárī ná ṣūshaír agní shṭave dáma á jātávedāḥ | drvànno vanván krátvā nárvosráḥ pitéva jārayáyi yajñaíḥ || 4 || ádha smāsya panayanti bháso vṛíthā yát tákshad anuyáti pṛithvím | sadyó yáḥ syandró víshito dhávīyān ṛiṇó ná tāyúr áti dhánvā rāṭ || 5 || sá tváṃ no arvan nídāyā víṣvebhir agne agníbhir idhānáḥ | véshi rāyó ví yāsi duchúnā mádema ṣatáhimāḥ suvírāḥ || 6 || 14 ||

(१३) त्रयोदशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ त्वद्विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः ।
श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम् ॥१॥
त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः ।
अग्ने मित्रो न बृहत ऋतस्यासि क्षत्ता वामस्य देव भूरेः ॥२॥

13.

Tvád víṣvā subhaga saúbhagāny ágne ví yanti vaníno ná vayáḥ | ṣrushṭí rayír vájo vṛitratúrye divó vṛishṭír íḍyo rītír apám || 1 || tvám bhágo na á hí rátnam ishé párijmeva kshayasi dasmávarcāḥ | ágne mitró ná bṛihatá ṛitásyási kshattá vāmásya deva bhúreḥ || 2 ||

The cosmic fire, who knows all that exists, is propitiated in our dwellings by us and our friends like a steed for vigour. This fire feeds upon trees, and consumes forests, He fights with evil, like a champion. He is glorified by the praises in sacred ceremonies. 4

They glorify His glow in this world. When thinning the woods with ease, He spreads over the broad earth. He glides along unarrested, and rapid in movement, like a flying thief, He shines over the desert. 5

O quick-moving cosmic fire, kindled with all your fires, guard us from reproach. You bestow opulence and drive away adversaries. May we, along with descendents, brave and cultured, enjoy happiness through a hundred winters. 6

13

O auspicious adorable Lord, all beneficial works proceed from you like branches from the trunk of a tree. All benevolent wealth, including vigour in struggles against evils, and rain from sky, come through your blessings. Therefore, O sender of rains, you are glorified by all. 1

O divine adorable Lord, may you bestow upon us precious wealth. You are beautiful with your radiance, and swift like the circumambient wind. You, like the sun, are the upholder of eternal laws and giver of plentiful wealth. 2

स सत्पतिः शवसा हन्ति वृत्रमग्ने विप्रो वि पणेर्भर्ति वाजम् ।
यं त्वं प्रचेत ऋतजात राया सजोषा नप्त्रापां हिनोषि ॥३॥
यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मर्तो निशितिं वेद्यानट् ।
विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ॥४॥
ता नृभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः ।
कृणोषि यच्छवसा भूरि पश्वो वयो वृकायारये जसुरये ॥५॥

sá sátpatiḥ ṣávasā hanti vṛitrám ágne vípro ví panér bharti vā́jam | yáṃ tvám praceta ṛitajāta rāyā́ sajóshā náptrāpā́ṃ hinóshi || 3 || yás te sūno sahaso gīrbhír ukthaír yajñaír márto níṣitiṃ vedyā́naṭ | víṣvaṃ sá deva práti vā́ram agne dhatté dhānyàm pátyate vasavyaìḥ || 4 || tā́ nṛíbhya ā́ sauṣravasā́ suvīrā́gne sūno sahasaḥ pushyáse dhāḥ | kṛiṇóshi yác chávasā bhū́ri paṣvó váyo vṛíkāyāráye jásuraye || 5 ||

वद्मा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
विश्वाभिर्गीर्भिरभि पूर्तिमश्यां मदेम शतहिमाः सुवीराः ॥६॥

vadmá sūno sahaso no víhāyā ágne tokáṃ tánayaṃ vājí no dāḥ | víṣvābhir gīrbhír abhí pūrtím aṣyām mádema ṣatáhimāḥ suvírāḥ || 6 || 15 ||

(१४) चतुर्दशं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१–५) प्रथमादिपञ्चर्चामनुष्टुप्, (६) षष्ठ्या ऋचश्च शक्करी छन्दसी ॥

॥१६॥ अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्व्य इषं वुरीतावसे ॥१॥

14.

Agná yó mártyo dúvo dhíyaṃ jujósha dhītíbhiḥ | bhásan nú shá prá pūrvyá íshaṃ vurītávase || 1 ||

O adorable Lord, all-wise, the source of eternal truth, that man becomes the protector of the virtuous, and destroyer of his enemy by his strength, and that person alone crushes the might of evil forces with his wisdom, whom you, the consentient with the grandson of waters, inspire to achieve prosperity. 3

O adorable Lord, the source of strength, the person, who by praises, by prayers, and by selfless deeds, attracts your radiant fervour to his altar, enjoys all glory and prosperity, and abounds in precious treasures. 4

O source of strength, may you confer those abundant viands, excellent descendants, and those means of copious sustenance to devotee which you take away from a churlish and malignant adversary. 5

O adorable Lord, source of most powerful, may you be our councillor, and give us sons and grandsons, together with food. May I, by all my praises, obtain the fulfilment of my aspirations. May we, blessed with excellent descendants, enjoy happiness for a hundred winters. 6

14

May the person, who serves adorable Lord by devotion, worship, and praises, quickly become distinguished as the first amongst men, and acquire ample food for the support of his children. 1

अ॒ग्निरिद्धि प्रचे॑ता अ॒ग्निर्वे॒धस्त॑म॒ ऋषिः॑ ।
अ॒ग्निं होता॑रमीळते य॒ज्ञेषु॒ मनु॑षो॒ विशः॑ ॥२॥
नाना॒ ह्य॑ग्नेऽव॑से॒ स्पर्ध॑न्ते॒ रायो॑ अ॒र्यः ।
तूर्व॑न्तो॒ दस्यु॑मा॒यवो॑ व्र॒तैः शीक्ष॑न्तो अव्र॒तम् ॥३॥

agnír íd dhí práecetā agnír vedhástama ríshiḥ | agním hótāram īḷate yajñéshu mánusho víśaḥ || 2 || nắnā hy àgné 'vase spárdhante ráyo aryáḥ | tűrvanto dásyum āyávo vrataíḥ śíkshanto avratám || 3 ||

अ॒ग्निर॑प्सामृ॑ती॒षहं॑ वी॒रं द॑दाति॒ सत्प॑तिम् ।
यस्य॒ त्रस॑न्ति॒ शव॑सः सं॒चक्षि॒ शत्र॑वो भि॒या ॥४॥
अ॒ग्निर्हि वि॒द्मना॑ नि॒दो दे॒वो मर्त॑मुरु॒ष्यति॑ ।
स॒हावा॒ यस्यावृ॑तो र॒यिर्वाजे॒ष्ववृ॑तः ॥५॥
अच्छा॑ नो मित्रमहो देव दे॒वानग्ने॒ वोचः॑ सुम॒तिं रोद॑स्योः ।
वी॒हि स्व॒स्तिं सु॑क्षि॒तिं दि॒वो नॄन्द्वि॒षो अंहां॑सि दुरि॒ता त॑रेम॒ ता त॑रेम॒ तवाव॑सा तरेम ॥६॥

agnír apsắm ṛitīsháham vīrám dadāti sátpatim | yásya trásanti śávasaḥ saṃcákshi śátravo bhiyā́ || 4 || agnír hí vidmánā nidó devó mártam urushyáti | sahā́vā yásyā́vrito rayír vā́jeshv ávṛitaḥ || 5 || áchā no mitramaho — || 6 || 16 ||

Adorable Lord is most wise and cherisher of sacred works and a holy sage. Thoughtful people have been glorifying Him as the invoker of the cosmic forces to bless their selfless benevolent deeds. 2

Adorable Lord takes manifold treasures of disbelievers for the preservation of the worshippers. Faithful devotees triumph over wicked and unrighteous and humble him who does not abide by the prescribed conduct of life. 3

Adorable Lord bestows upon His worshippers such a descendant, who overcomes evil forces, protects virtuous, and at whose appearance, adversaries tremble through fear of his prowess. 4

The mighty, divine, and all-wise adorable Lord protects the pious devotee from reproach, and makes his path of glory and his wealth unrivalled. 5

O divine adorable Lord, revered as a friend, who abiding in heaven and earth, communicates our praises to the divines, conduct the offerer of adoration to domestic felicity, may we overcome our adversaries, our iniquities, our difficulties; may we overcome them by your protection. 6

(१५) पञ्चदशं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज आङ्गिरसो वीतहव्यो वा ऋषिः । अग्निर्देवता । (१–२, ४–५, ७–९) प्रथमाद्वितीययोर्ऋचोश्चतुर्थीपञ्चम्योः सप्तमीनवम्योश्च जगती. (३, १५) तृतीयापञ्चदश्योः शक्वरी. (६) षष्ठ्या अतिशक्वरी. (१०–१४, १६, १९) दशम्यादिपञ्चानां षोडश्या एकोनविंश्याश्च त्रिष्टुप्. (१७) सप्तदश्या अनुष्टुप्. (१८) अष्टादश्याश्च बृहती छन्दांसि ॥

॥१७॥ इमम् षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा ।
वेतीद्दिवो जनुषा कच्चिदा शुचिर्ज्योक्चिदत्ति गर्भो यदच्युतम् ॥१॥
मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥२॥
स त्वं दक्षस्यावृको वृधो भूरर्यः परस्यान्तरस्य तरुषः ।
रायः सूनो सहसो मर्त्येष्वा छर्दिर्यच्छ वीतहव्याय सप्रथो भरद्वाजाय सप्रथः ॥३॥

15.

Imám ū shú vo átithim usharbúdham víṣvāsām viṣā́m pátim riñjase girā́ | vétī́d divó janúshā kác cid ā́ ṣúcir jyók cid atti gárbho yád ácyutam || 1 || mitrám ná yám súdhitam bhrígavo dadhúr vánaspátāv ī́dyam ūrdhváṣocisham | sá tvám súprīto vītáhavye adbhuta práṣastibhir mahayase divé-dive || 2 || sá tvám dákshasyāvrikó vridhó bhū́r aryáḥ párasyántarasya tárushaḥ | rāyáḥ sūno sahaso mártyeshv ā́ chardír yacha vītáhavyāya saprátho bharádvājāya sapráthaḥ || 3 ||

द्युतानं वो अतिथिं स्वर्णरमग्निं होतारं मनुषः स्वध्वरम् ।
विप्रं न द्युक्षवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जसे ॥४॥
पावकया यश्चितयन्त्या कृपा क्षामन्रुरुच उषसो न भानुना ।
तूर्वन्न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥५॥

dyutānám vo átithim svàrṇaram agním hótāram mánushaḥ svadhvarám | vípram ná dyukshávacasam suvriktíbhir havyavā́ham aratím devám riñjase || 4 || pāvakáyā yáṣ citáyantyā kripā́ kshā́man rurucá usháso ná bhānúnā | tū́rvan ná yā́mann étaṣasya nū́ ráṇa ā́ yó ghriṇé ná tatrishāṇó ajáraḥ || 5 || 17 ||

15

May you O devotees, propitiate by praises the Lord, who is dear as a guest and whose glory wakes at the early dawn. He is the cherisher of all people. On all occasions, He comes as if from heaven and rests as an embryo (in wood). He remains embodiment of purity from eternity and instantly accepts the offerings presented to Him with reverence. 1

Spiritually enlightened sages regard this upward-flaming, adorable-divine, deposited in wood, as a friend. May He be pleased with dedicated offerer of oblations, who glorifies Him with praises every day. 2

You are unresisted, and benefactor of him who is skilled in sacred rites, and defender against his near or distant enemies. O ever-renowned Lord, may you grant wealth and a dwelling to selfless dedicated offerer of oblations, a bearer of spiritual enlightenment. 3

Propitiate with pious praises the radiant adorable fire-divine, who is your dear guest, the guide to heaven, and the invoker of Nature's bounties for the welfare of humanity. He, the divine, is the cherisher of noble deeds, the speaker of brilliant words like a learned sage, and the bearer of oblations. 4

Propitiate Him, the adorable Lord, who shines upon the earth with purifying and enlightening lustre, as the dawns shine with light; He is like a warrior, who, discomfiting His foes, quickly blazes forth in defence of virtuous instincts. He is satiated with food, and exempt from decay. 5

॥१८॥ अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।
उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्यं देवो देवेषु वनते हि नो दुवः ॥६॥
समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।
विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जातवेदसम् ॥७॥
त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासश्च मर्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे ॥८॥

agním-agnim vaḥ samídhā duvasyata priyám-priyam vo átithim griṇīsháṇi | úpa vo gīrbhír amṛ́tam vivāsata devó devéshu vánate hí vā́ryam devó devéshu vánate hí no dúvaḥ || 6 || sámiddham agním samídhā girā́ griṇe śúcim pāvakám puró adhvaré dhruvám | vípram hótāram puruvā́ram adrúham kavím sumnaír imahe jātávedasam || 7 || tvā́m dūtám agne amṛ́tam yugé-yuge havyavā́ham dadhire pāyúm ī́ḍyam | devā́sas ca mártāsas ca jā́grivim vibhúm viśpátim námasā ní shedire || 8 ||

विभूषन्नग्न उभयाँ अनु व्रता दूतो देवानां रजसी समीयसे ।
यत्ते धीतिं सुमतिमावृणीमहेऽध स्मा नस्त्रिवरूथः शिवो भव ॥९॥
तं सुप्रतीकं सुदृशं स्वञ्चमविद्वांसो विदुष्टरं सपेम ।
स यक्षद्विश्वा वयुनानि विद्वान्प्र हव्यमग्निरमृतेषु वोचत् ॥१०॥

vibhū́shann agna ubháyāñ ánu vratā́ dūtó devā́nām rájasī sám īyase | yát te dhītím sumatím āvriṇīmáhé 'dha smā nas trivárūthaḥ sivó bhava || 9 || tám suprátīkam sudṛ́śam svā́ñcam ávidvāṅso vidúshṭaram sapema | sá yakshad víśvā vayúnāni vidvā́n prá havyám agnír amṛ́teshu vocat || 10 || 18 ||

May you worship repeatedly the adorable Lord with dedication. He is ever your dear friend, and dear as guest. May you glorify with hymns the immortal Lord, for He is most divine among divine, and accepts our homage with love. 6

We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, He is benevolent, omniscient and full of wisdom. 7

O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, as the fire is placed on a sacred altar. 8

O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your regard, and gracious care, O guardian of the three regions, may you be auspicious to us. 9

We of little wisdom adore you, the most wise fire-divine, the well-formed, the well-looking, and the graceful-moving. May the Lord, who knows all things that are to be known, offer the cosmic sacrifice. May we announce the oblation to the immortals. 10

॥१९॥ तमग्ने पास्युत तं पिपर्षि यस्त आनट् कवये शूर धीतिम् ।
यज्ञस्य वा निशितिं वोदितिं वा तमित्पृणक्षि शवसोत राया ॥११॥
त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥१२॥
अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥१३॥

tám agne pāsy utá tám piparshi yás ta ā́naṭ kaváye ṣūra dhītím | yajñásya vā níṣitiṃ vóditiṃ vā tám ít priṇakshi ṣávasotá rāyā́ || 11 || tvám agne vanushyató ní pāhi tvám u naḥ sahasāvann avadyā́t | sáṃ tvā dhvasmanvád abhy ètu pā́thaḥ sáṃ rayí sprihayā́yyaḥ sahasrī́ || 12 || agnír hótā grihápatiḥ sá rā́jā víṣvā veda jánimā jātávedaḥ | devā́nām utá yó mártyānāṃ yájishṭhaḥ sá prá yajatām ritā́vā || 13 ||

अग्ने यदद्य विशो अध्वरस्य होतः पावकशोचे वेष्ट्वं हि यज्वा ।
ऋता यजासि महिना वि यद्भूर्हव्या वह यविष्ठ या ते अद्य ॥१४॥

ágne yád adyá viṣó adhvarasya hotaḥ pā́vakaṣoce vésh ṭvám hí yájvā | ritā́ yajāsi mahinā́ ví yád bhū́r havyā́ vaha yavishṭha yā́ te adyá || 14 ||

You cherish and protect that man who offers worship to you, O radiant and farseeing Lord. You endow him with strength and riches, who initiates and accomplishes selfless noble works. 11

O mighty Lord, may you guard us from the malignant, and preserve us from the wicked. O victorious, may our offerings reach you free from dishonour and may desirable riches reach us by thousands. 12

Our adorable Lord is the invoker of Nature's bounties, protector of homes, and a sovereign ruler. He knows all that is; He knows all that exists. He is the most assiduous performer of benevolent acts amongst mortals and divines.

May He, who is truth-incarnate, constantly perform the divine cosmic sacrifice. 13

O adorable Lord, minister of the sacrifice, bright with purifying lustre, may you approve of that worship, which is being celebrated by the institutor of the holy ceremonies. Verily, you are the doer of cosmic sacrifice. Therefore, may you inspire divine powers; and since by your greatness you are all-pervading, O ever-young, accept the offerings presented to you today. 14

अभि प्रयांसि सुधितानि हि ख्यो नि त्वा दधीत रोदसी यजध्यै ।
अवा नो मघवन्वाजसातावग्ने विश्वानि दुरिता तरेम ता तरेम तवावसा तरेम ॥१५॥

अग्ने विश्वेभिः स्वनीक देवैरूर्णावन्तं प्रथमः सीद योनिम् ।
कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥
इममु त्यमथर्ववदग्निं मन्थन्ति वेधसः । यमङ्कूयन्तमानयन्नमूरं श्याव्याभ्यः ॥१७॥

abhí práyāṅsi súdhitāni hí khyó ní tvā dadhīta ródasī yájadhyai | ávā no maghavan vájasātāv ágne víṣvāni duritá tarema tá tarema távávasā tarema || 15 || 19 ||

ágne víṣvebhiḥ svanīka devaír ū́rṇāvantam prathamáḥ sīda yónim | kulāyínaṃ ghṛitávantaṃ savitré yajñám naya yájamānāya sādhú || 16 || imám u tyám atharvavád agním manthanti vedhásaḥ | yám aṅkūyántam ā́nayann ámūraṃ ṣyāvyā̀bhyaḥ || 17 ||

जनिष्वा देववीतये सर्वताता स्वस्तये ।
आ देवान्वक्ष्यमृताँ ऋतावृधो यज्ञं देवेषु पिस्पृशः ॥१८॥
वयमु त्वा गृहपते जनानामग्ने अकर्म समिधा बृहन्तम् ।
अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाधि ॥१९॥

jánishvā devávītaye sarvátātā svastáye | á devā́n vakshy amṛítāñ ṛitāvṛídho yajñám devéshu pispṛiṣaḥ || 18 || vayám u tvā gṛihapate janānām ágne ákarma samídhā bṛihántam | asthūrí no gā́rhapatyāni santu tigména nas téjasā sáṃ ṣiṣādhi || 19 || 20 ||

O bounteous Lord, may you inspect and bless the sacrificial viands duly deposited upon the altar of our noble deeds. Heaven and earth invoke you to perform cosmic sacrifice. O opulent Lord, protect us in struggles, whereby we may pass safe over all evils; and may we pass over those of a prior existence and trouble us. May we overcome them through your protection. 15

O adorable Lord, shining with your own splendour, may you enshrine the nest—like soft heart of man, bedewed with devotion, upon the altar lined with wool, a nest of perfumes and suffused with butter, and rightly convey to Nature's bounties the devotion of the institutor of the ceremony; —of the presenter of homage. 16

The holy devotees make efforts to re-establish firmly the glory of Lord and remove the glooms of ignorance. This faith is often shaken badly, but not lost altogether. 17

O adorable Lord, may your glorious faith be enshrined at our sacred works for the welfare of devotees. May you bring hither the immortal divine powers, the augmenters of the ceremonies. May the benefits of our fire ritual reach the environmental Nature's bounties. 18

O adorable Lord, the guardian of our family, we, amongst men, promote your glory with ever-increasing dedication. May our domestic fires be supplied with all that is essential, may you enliven us with brilliant radiance. 19

(१६) षोडशं सूक्तम्

(१–४८) अष्टचत्वारिंशदृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१, ६) प्रथमाषष्ठ्योर्ऋचोर्वर्धमाना, (२–५, ७–२६, २८–४५) द्वितीयादिचतसृणां सप्तम्यादिविंशतेरष्टाविंश्याद्यष्टादशानाञ्च गायत्री, (२७, ४७–४८) सप्तविंश्याः सप्तचत्वारिंश्यष्टचत्वारिंश्योश्चानुष्टुप्, (४६) षट्चत्वारिंश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२१॥ त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवेभिर्मानुषे जने ॥१॥
स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः । आ देवान्वक्षि यक्षि च ॥२॥
वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा । अग्ने यज्ञेषु सुक्रतो ॥३॥
त्वामीळे अध द्विता भरतो वाजिभिः शुनम् । ईजे यज्ञेषु यज्ञियम् ॥४॥
त्वमिमा वार्या पुरु दिवोदासाय सुन्वते । भरद्वाजाय दाशुषे ॥५॥

16.

Tvám agne yajñā́nām̐ hótā víśveshām̐ hitáḥ | devébhir mā́nushe jáne || 1 || sá no mandrā́bhir adhvaré jihvā́bhir yajā maháḥ | ā́ devā́n vakshi yákshi ca || 2 || vétthā hí vedho ádhvanaḥ patháś ca devā́ñjasā | ágne yajñéshu sukrato || 3 || tvā́m īḷe ádha dvitā́ bharató vājíbhiḥ śunám | ījé yajñéshu yajñíyam || 4 || tvám imā́ vā́ryā purú dívodāsāya sunvaté | bharádvājāya dāśúshe || 5 || 21 ||

॥२२॥ त्वं दूतो अमर्त्य आ वहा दैव्यं जनम् । शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥
त्वामग्ने स्वाध्यो३ मर्तासो देववीतये । यज्ञेषु देवमीळते ॥७॥
तव प्र यक्षि संदृशमुत क्रतुं सुदानवः । विश्वे जुषन्त कामिनः ॥८॥

tvám̐ dūtó ámartya ā́ vahā daívyam̐ jánam | śriṇván víprasya sushṭutím || 6 || tvā́m agne svādhyò mártāso devá vītaye | yajñéshu devám īḷate || 7 || táva prá yakshi saṃdṛ́śam utá krátum̐ sudā́navaḥ | víśve jushanta kāmínaḥ || 8 ||

16

O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind. 1

So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions. 2

O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed. 3

The nourisher, the household head, has been joyfully praising you for your two-fold functions (creative and sustaining) and has been worshipping you, O adorable, with sacrifices. 4

As you confer many of such blessings upon the servants of people, whilst they present libations, so now may you grant them the same to the actual offerer, the sustainer of the family with food and wealth. 5

O immortal messenger, may you bring hither the enlightened people, on hearing the adoration of the wise. 6

O adorable Lord, whilst engaged in noble deeds, the mortals of pious thoughts invoke you for the satisfaction of the enlightened ones. 7

O Lord, those who are liberal givers, and well-wishers of all, enjoy your splendour and perform the selfless deeds. May you bless them. 8

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः । अग्ने यक्षि दिवो विशः ॥९॥
अग्न आ याहि वीतये गृणानो हव्यदातये । नि होता सत्सि बर्हिषि ॥१०॥

tvám hótā mánurhito váhnir āsā́ vidúshṭaraḥ | ágne yákshi divó víṣaḥ || 9 || ágna ā́ yāhi vītáye griṇānó havyádātaye | ní hótā satsi barhíshi || 10 || 22 ||

॥२३॥ तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य ॥११॥
स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥१३॥
तमु त्वा दध्यङ्ङृषिः पुत्र ईधे अथर्वणः । वृत्रहणं पुरन्दरम् ॥१४॥
तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनंजयं रणेरणे ॥१५॥

tám tvā samídbhir aṅgiro ghriténa vardhayāmasi | briháe chocā yavishṭhya || 11 || sá naḥ prithú ṣravā́yyam áchā deva vivāsasi | brihád agne suvíryam || 12 || tvám agne púshkarad ádhy átharvā nír amanthata | mūrdhnó víṣvasya vāghátaḥ || 13 || tám u tvā dadhyáññ ríshiḥ putrá īdhe átharvaṇaḥ | vritrahánam puraṃdarám || 14 || tám u tvā pāthyó vríshā sám īdhe dasyuhántamam | dhanaṃjayáṃ ráṇe-raṇe || 15 || 23 ||

O adorable Lord, ever a help to people, the bearer of offerings to Nature's bounties, as if by your own mouth, the most wise and the liberal giver, may you cherish the godly people by your blessings. 9

Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver. 10

O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord. 11

O adorable Lord, verily bestow upon us extensive, respectful and great heroic vigour. 12

O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe. 13

The thoughtful seers, and the resolute discoverers kindle your glory, O fire-divine, the destroyer of the formidable evils. 14

The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. 15

॥२४॥ एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः । एभिर्वर्धास इन्दुभिः ॥१६॥
यत्र क्व च ते मनो दक्षं दधस उत्तरम् । तत्रा सदः कृणवसे ॥१७॥
नहि ते पूर्तमक्षिपद्भुवन्नेमानां वसो । अथा दुवो वनवसे ॥१८॥
आग्निरगामि भारतो वृत्रहा पुरुचेतनः । दिवोदासस्य सत्पतिः ॥१९॥

éhy ū shú brávāṇi té 'gna itthétarā gíraḥ | ebhír vardhāsa índubhiḥ || 16 || yátra kvà ca te máno dáksham dadhasa úttaram | tátrā sádaḥ kriṇavase || 17 || nahí te pūrtám akshipád bhúvan nemānām vaso | áthā dúvo vanavase || 18 || ágnír agāmi bhárato vritrahá purucétanaḥ | dívodāsasya sátpatiḥ || 19 ||

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना । वन्वन्नवातो अस्तृतः ॥२०॥
॥२५॥ स प्रत्नवन्नवीयसाग्ने द्युम्नेन संयता । बृहत्ततन्थ भानुना ॥२१॥
प्र वः सखायो अग्नये स्तोमं यज्ञं च धृष्णुया । अर्च गाय च वेधसे ॥२२॥
स हि यो मानुषा युगा सीदद्धोता कविक्रतुः । दूतश्च हव्यवाहनः ॥२३॥
ता राजाना शुचिव्रतादित्यान्मारुतं गणम् । वसो यक्षीह रोदसी ॥२४॥

sá hí víṣvāti pắrthivā rayím dắṣan mahitvanắ | vanvánn ávāto ástritaḥ || 20 || 24 ||

sá pratnaván návīyasâgne dyumnéna saṃyátā | brihát tatantha bhānúnā || 21 || prá vaḥ sakhāyo agnáye stómam yajñám ca dhrishṇuyắ | árca gắya ca vedháse || 22 || sá hí yó mánushā yugắ sídad dhótā kavíkratuḥ | dūtáṣ ca havyavắhanaḥ || 23 || tắ rắjānā ṣúcivratâdityắn mārutam gaṇám | váso yákshīhá ródasī || 24 ||

O adorable Lord, may you be with us. We shall augment you with drops of divine love. 16

Where-so-ever and upon what-so-ever your kindness is directed, you make him eminent, and give uncommon vigour, and in his heart you make your own abode. 17

Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services. 18

Adorable Lord, the sustainer of all, the destroyer of the enemies of enlightened, the cognizant of all and the benign protector of people's servants, has been invoked hither by our praises. 19

Surpassing all earthly things, may He, unresisted and unassailed, destroy our enemies by His greatness, and bestow prosperity on us. 20

O adorable Lord, you have overspread this vast firmament with radiant concentrated lustre, always fresh and new. 21

May you sing praises, and offer worship, my friends, to the foe-discomfiting supreme adorable creator. 22

May the adorable Lord, the eternal invoker of Nature's bounties, the doer of wise deeds, the messenger of divine powers, and bearer of oblations, be with us as ever, whilst we perform selfless acts. 23

May you honour on this occasion the two regal divinities (the light and bliss or the sun and the ocean), the numerous suns, the company of vital winds, also heaven and earth. 24

वस्वी ते अग्ने संदृष्टिरिषयते मर्त्याय । ऊर्जो नपादमृतस्य ॥२५॥

॥२६॥ क्रत्वा दा अस्तु श्रेष्ठोऽद्य त्वा वन्वन्त्सुरेक्णाः । मर्त आनाश सुवृक्तिम् ॥२६॥

ते ते अग्ने त्वोता इषयन्तो विश्वमायुः ।
तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः ॥२७॥

अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणम् । अग्निर्नो वनते रयिम् ॥२८॥

सुवीरं रयिमा भर जातवेदो विचर्षणे । जहि रक्षांसि सुक्रतो ॥२९॥

त्वं नः पाह्यंहसो जातवेदो अघायतः । रक्षा णो ब्रह्मणस्कवे ॥३०॥

vásvī te agne sáṃdrishṭir ishayaté mártyāya | ū́rjo napād amṛ́tasya || 25 || 25 ||

krátvā dā́ astu ṣréshṭho 'dyá tvā vanván surékṇāḥ | márta ānāṣa suvṛiktím || 26 || té te agne tvótā isháyanto víṣvam ā́yuḥ | táranto aryó árātīr vanvánto aryó árātīḥ || 27 || agnís tigména ṣocíshā yā́sad víṣvaṃ ny àtríṇam | agnír no vanate rayím || 28 || suvī́raṃ rayím ā́ bhara jā́tavedo vícarshaṇe | jahí rákshā́ṅsi sukrato || 29 || tváṃ naḥ pāhy áṅhaso jā́tavedo aghāyatáḥ | rákshā ṇo brahmaṇas kave || 30 || 26 ||

॥२७॥ यो नो अग्ने दुरेव आ मर्तो वधाय दाशति । तस्मान्नः पाह्यंहसः ॥३१॥

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् । मर्तो यो नो जिघांसति ॥३२॥

भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य । अग्ने वरेण्यं वसु ॥३३॥

yó no agne durévа ā́ márto vadhā́ya dā́ṣati | tásmān naḥ pāhy áṅhasaḥ || 31 || tvám táṃ deva jihváyā pári bādhasva dushkṛ́tam | márto yó no jíghāṅsati || 32 || bharádvājāya sapráthaḥ ṣárma yacha sahantya | ágne vāreṇyaṃ vásu || 33 ||

O source of strength, The immortal adorable Lord, may your glorious radiance bestow food upon your mortal worshipper. 25

May the donor of the oblation, propitiating you by his acts today be exalted, and rendered very opulent: may such mortal be diligent in your praise. 26

O adorable Lord, may they who are protected by you, and who wish for themselves the whole term of life, fight down the malice of the foe and overcome the hostile assailants. 27

May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. 28

O all-knowing, all-wise sage, bring us wealth with good posterity. O performer of benevolent deeds, destroy the demoniac forces. 29

Preserve us, O omniscient Lord, from sin; O poet of the divine verses, protect us from the malevolent. 30

O Lord, may you defend us from sin, and the malevolent mortal, who threatens us with murderous weapon. 31

O fire-divine, may you drive from us with your flame that evil doer, the mortal who seeks to kill us. 32

O subduer of adversaries, grant infinite happiness and most agreeable wealth to the person who uses his riches for the service of others. 33

अग्निर्वृत्राणि जङ्घनद्द्रविणस्युर्विपन्यया । समिद्धः शुक्र आहुतः ॥३४॥
गर्भे मातुः पितुष्पिता विदिद्युतानो अक्षरे । सीदन्नृतस्य योनिमा ॥३५॥

॥२७॥ ब्रह्म प्रजावदा भर जातवेदो विचर्षणे । अग्ने यद्दीदयद्दिवि ॥३६॥
उप त्वा रण्वसंदृशं प्रयस्वन्तः सहस्कृत । अग्ने ससृज्महे गिरः ॥३७॥
उप च्छायामिव घृणेरगन्म शर्म ते वयम् । अग्ने हिरण्यसंदृशः ॥३८॥

agnír vritrā́ṇi jaṅghanad draviṇasyúr vipanyáyā | sámiddhaḥ sukrá áhutaḥ || 34 || gárbhe mātúḥ pitúsh pitā́ vididyutānó akshárc | sídann ritásya yónim á || 35 || 27 ||

bráhma prajávad á bhara jātavedo vícarshaṇe | ágne yád dīdáyat diví || 36 || úpa tvā raṇvásaṃdrisam práyasvantaḥ sahaskrita | ágne sasrijmáhe gíraḥ || 37 || úpa chāyám iva ghríṇer áganma sárma te vayám | ágne híraṇyasaṃdrisaḥ || 38 ||

य उग्र इव शर्यहा तिग्मशृङ्गो न वंसगः । अग्ने पुरो रुरोजिथ ॥३९॥
आ यं हस्ते न खादिनं शिशुं जातं न बिभ्रति । विशामग्निं स्वध्वरं ॥४०॥

॥२८॥ प्र देवं देववीतये भरता वसुवित्तमम् । आ स्वे योनौ नि षीदतु ॥४१॥
आ जातं जातवेदसि प्रियं शिशीतातिथिम् । स्योन आ गृहपतिम् ॥४२॥

yá ugrá iva sarvahá tigmásringo ná váṃsagaḥ | ágne púro rurójitha || 39 || á yáṃ háste ná khādínaṃ síśuṃ jātáṃ ná bíbhrati | visám agníṃ svadhvarám || 40 || 28 ||

prá deváṃ devávītaye bhárata vasuvíttamam | á své yónau ní shīdatu || 41 || á jātám jātávedasi priyáṃ sisītátithim | syoná á grihápatim || 42 ||

May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. 34

He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law. 35

O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine to heaven. 36

O resplendent fire-divine, offering readily inflammable, food. We enkindle you from time to time by our prayers. 37

O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade, to avoid scorching heat. 38

O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils. 39

May we worship adorable Lord, whom priests bear in their arms like an infant, newly-born babe; He is the consumer of holy offerings of men. 40

May you enshrine the divine Lord, the bestower of infinite wealth, to receive the favour of Nature's bounties. Let Him be seated in the chamber of your heart, His appropriate seat. 41

May you welcome Him like a beloved guest as soon as He is revealed and enshrine the Lord, the head of the family as if, in the soft corner of your heart. 42

अग्ने युक्ष्वा हि ये तवाश्वासो देव साधवः । अरं वहन्ति मन्यवे ॥४३॥
अच्छा नो याह्या वहाभि प्रयांसि वीतये । आ देवान्त्सोमपीतये ॥४४॥
उदग्ने भारत द्युमदजस्रेण दविद्युतत् । शोचा वि भाह्यजर ॥४५॥

ágne yukshvá hí yé távāsvaso deva sādhávaḥ | áram váhanti manyáve || 43 || ácha no yāhy á vahābhí práyāṅsi vītáye | á deván sómapītaye || 44 || úd agne bhārata dyumád ájasreṇa dávidyutat | ṣócā ví bhāhy ajara || 45 || 29 ||

॥३०॥ वीती यो देवं मर्तो दुवस्येदग्निमीळीताध्वरे हविष्मान् ।
होतारं सत्ययजं रोदस्योरुत्तानहस्तो नमसा विवासेत ॥४६॥
आ ते अग्न ऋचा हविर्हृदा तष्टं भरामसि ।
ते ते भवन्तूक्षण ऋषभासो वशा उत ॥४७॥
अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।
येना वसून्याभृता तृळ्हा रक्षांसि वाजिना ॥४८॥

vītí yó devám márto duvasyéd agním īḷītādhvaré havíshmān | hótāram satyayájam ródasyor uttānáhasto námasā́ vivāset || 46 || á te agna ṛicá havír hṛidā́ tashṭám bharāmasi | té te bhavantūkshána ṛishabháso vaṣā́ utá || 47 || agním deváso agriyám indhate vṛitrahántamam | yénā vásūny ábhṛitā tṛiḷhá rákshāṅsi vājínā || 48 || 30 ||

Harness, O divine Lord, your well-trained vital forces, who bear you quickly to our benevolent desired ends. 43

Come, O Lord, towards us and bring along with you the divine powers, for participation and enjoyment. 44

Blaze up, O Lord, bearer of homage. May you shine undecaying, O radiant Lord; shine with undecaying lustre. 45

Who-so-ever offers homage to any of the powers, let him at his ceremony worship with uplifted hands the adorable Lord, the invoker of heaven and earth, the performer of the sacrifice with the oblations of truth. 46

We offer to you, O Lord, the homage issuing forth from our hearts, and transmitted in the words of the Vedic verses. May the virile bulls, bullocks and cows be dear to you as your own. 47

The enlightened devotees kindle fire-divine, the prime inspirer, the one who dispels the clouds of ignorance, reprocures for us the lost wisdom and destroys evil tendencies. 48

(१७) सप्तदशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१–१४) प्रथमादिचतुर्दशर्चां त्रिष्टुप्, (१५) पञ्चदश्याश्च द्विपदा त्रिष्टुप् छन्दसी ॥

॥ हरिः ॐ ॥

॥१॥ पिबा सोममभि यमुग्र तर्द ऊर्वं गव्यं महि गृणान इन्द्र ।
वि यो धृष्णो वधिषो वज्रहस्त विश्वा वृत्रममित्रिया शवोभिः ॥१॥
स ईं पाहि य ऋजीषी तरुत्रो यः शिप्रवान्वृषभो यो मतीनाम् ।
यो गोत्रभिद्वज्रभृद्यो हरिष्ठाः स इन्द्र चित्राँ अभि तृन्धि वाजान् ॥२॥
एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः ।
आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि ॥३॥

17.

Píbā sómam abhí yám ugra tárda ūrvám gávyam máhi griṇāná indra | ví yó dhrishṇo vádhisho vajrahasta víṣvā vritrám amitríyā ṣávobhiḥ || 1 || sá īm pāhi yá rijīshí tárutro yáḥ ṣípravān vrishabhó yó matīnám | yó gotrabhíd vajrabhríd yó harishṭhāḥ sá indra citrán abhí trindhi vájān || 2 || evá pāhi pratnáthā mandatu tvā ṣrudhí bráhma vāvridhásvotá gīrbhíḥ | āvíḥ sūryam kriṇuhí pīpihísho jahí ṣátrūnr abhí gá indra trindhi || 3 ||

ते त्वा मदा बृहदिन्द्र स्वधाव इमे पीता उक्षयन्त द्युमन्तम् ।
महामनूनं तवसं विभूतिं मत्सरासो जर्हृषन्त प्रसाहम् ॥४॥
येभिः सूर्यमुषसं मन्दसानोऽवासयोऽप दृळ्हानि दर्द्रत् ।
महामद्रिं परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्परि स्वात् ॥५॥

té tvā mádā brihád indra svadhāva imé pītá ukshayanta dyumántam | mahám ánūnam tavásam víbhūtim matsaráso jarhrishanta prasáham || 4 || yébhiḥ sūryam ushásam mandasānó 'vāsayó 'pa driḷháni dárdrat | mahám ádrim pári gá indra sántam nutthá ácyutam sádasas pári svát || 5 || 1 ||

17

O powerful resplendent self, be delighted by the draught of spiritual joy, inspired by which, you restore the lost treasure of knowledge, and subdue evil tendencies. O possessor of adamantine will power, you overcome the devil of ignorance and all obstructive forces. 1

Cherish, O innerself, the preserver, the possessor of beautiful form, the showerer of blessings on those who praise you; the breaker of formidable obstructions, the user of adamantine will power and the controller of sense organs. May you relish our spiritual joy and bestow upon us all sorts of nourishment. 2

Drink it as of old, and may it exhilarate you. Hear our prayer, and be exalted by our praises; make the sun of spiritual radiance visible; provide us nourishment, and destroy our enemies, and restore the subdued wisdom. 3

Abounding in knowledge, O resplendent soul, let these exhilarating experiences inspire you exceedingly. O mighty one, let the inebriating joy delight you, who are deficient in no way and are powerful, manifold, and the overcomer of evil forces. 4

O innerself, through the exhilaration of this spiritual joy, you have given splendour to the sun and the dawn, in order to drive away the gloom of ignorance. Your light penetrates the rocks of formidable obstructions, which have concealed the true knowledge. 5

॥२॥ तव॒ क्रत्वा॒ तव॒ तद्दंसना॑भिरा॒मासु॑ प॒क्वं शच्या॒ नि दी॑धः ।
औ॑र्णो॒र्दुर॑ उ॒स्रिया॑भ्यो॒ वि दृ॒ळ्होदू॒र्वाद्गा अ॑सृजो॒ अङ्गि॑रस्वान् ॥६॥

प॒प्राथ॒ क्षां महि॒ दंसो॒ व्यु१॒॑र्वीमुप॒ द्यामृ॒ष्वो बृ॒हदि॑न्द्र स्तभायः ।
अधा॑रयो॒ रोद॑सी दे॒वपु॑त्रे प्र॒त्ने मा॒तरा॑ य॒ह्वी ऋ॒तस्य॑ ॥७॥
अध॑ त्वा॒ विश्वे॑ पु॒र इ॑न्द्र दे॒वा एकं॑ त॒वसं॑ दधिरे॒ भरा॑य ।
अदे॑वो॒ यद॒भ्यौहि॑ष्ट दे॒वान्त्स्व॑र्षाता वृणत॒ इन्द्र॒मत्र॑ ॥८॥

táva krátvā táva tád daṅsánābhir āmā́su pakvám̐ śácyā ní dīdhaḥ | aúrṇor dúra usríyābhyo ví dṛiḷhód ūrvā́d gā́ asṛijo ā́ṅgirasvān || 6 || paprā́tha kshā́m máhi dáṅso vy ùrvī́m úpa dyā́m ṛishvó bṛihád indra stabhāyaḥ | ádhārayo ródasī devápūtre pratné mātárā yahvī́ ṛitásya || 7 || ádha tvā víśve purá indra devā́ ékam̐ tavásam̐ dadhire bhárāya | ádevo yád abhy aúhishṭa devā́n svàrshātā vṛiṇata índram átra || 8 ||

अध॒ द्यौश्चि॑त्ते॒ अप॒ सा नु वज्रा॑द्द्वि॒ताऽन॑मद्भि॒यसा॒ स्वस्य॑ म॒न्योः ।
अहिं॒ यदिन्द्रो॑ अ॒भ्योह॑सा॒नं नि चि॑द्वि॒श्वायुः॑ श॒यथे॑ ज॒घान॑ ॥९॥
अध॒ त्वष्टा॑ ते म॒ह उ॑ग्र॒ वज्रं॑ स॒हस्र॑भृष्टिं ववृ॒तच्छ॒ताश्रि॑म् ।
निका॑मम॒रम॑णसं॒ येन॒ नव॑न्त॒महिं॒ सं पि॑ण॒गृजी॑षिन् ॥१०॥

ádha dyaúś cit te ápa sā́ nú vájrād dvitā́namad bhiyásā svásya manyóḥ | áhim̐ yád índro abhy óhasānam̐ ní cid viśvā́yuḥ śayáthe jaghā́na || 9 || ádha tváshṭā te mahá ugra vájram̐ sahásrabhṛishṭim̐ vavṛitac chatā́śrim | níkāmam arámaṇasam̐ yéna návantam áhim̐ sám piṇag ṛijīshin || 10 || 2 ||

By your wisdom, by your deeds, through your power, you develop the mature wisdom in the immature mind, you open the strong doors for fresh thinking. Associated with vital energies of body, you liberate thoughts from their bondage. 6

O soul, you have filled the whole body with your functions. You the superior, has given support to the activity of mind. You sustain the body and mind both, whose children are the sense organs and who are the old and mighty parents of sacrifice of our physical existence. 7

All the senses accept you, O inner-self, as their mighty chief for fighting life's battle in front. When impious vices assail the senses, the vital complex of body gives support to the inner-self in the conflict of life. 8

When the inner-self the giver of strength, strikes the assailing dragon of vices, the mind bows down in the two-fold dread of your resolute will power, and your personal wrath. 9

Mighty inner-self, the architect of universe, constructs for you the spiritual weapon, which is like a thousand edged, the hundred-angled thunderbolt, wherewith you crush the ambitious, audacious, loud-shouting dragon of ignorance. 10

॥३॥

वर्धान्यं विश्वे मरुतः सजोषाः पचच्छतं महिषाँ इन्द्र तुभ्यम् ।
पूषा विष्णुस्त्रीणि सरांसि धावन्वृत्रहणं मदिरमंशुमस्मै ॥११॥
आ क्षोदो महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम् ।
तासामनु प्रवत इन्द्र पन्थां प्रार्दयो नीचीरपसः समुद्रम् ॥१२॥
एवा ता विश्वा चकृवांसमिन्द्रं महामुग्रमजुर्यं सहोदाम् ।
सुवीरं त्वा स्वायुधं सुवज्रमा ब्रह्म नव्यमवसे ववृत्यात् ॥१३॥

várdhān yáṃ víṣve marútaḥ sajóshāḥ pácac chatáṃ mahishā́ñ indra túbhyam | pūshā́ víshṇus trī́ṇi sárāñsi dhāvan vṛitrahánam madirám añṣúm asmai || 11 || ā́ kshódo máhi vṛitáṃ nadī́nām párishṭhitam asṛija ūrmím apā́m | tā́sām ánu praváta indra pánthām prā́rdayo nī́cīr apásaḥ samudrám || 12 || evā́ tā́ víṣvā cakṛivā́ñsam índram mahā́m ugrám ajuryáṃ sahodā́m | suvī́raṃ tvā svāyudháṃ suvájram ā́ bráhma návyam ávase vavṛityāt || 13 ||

स नो वाजाय श्रवस इषे च राये धेहि द्युमत इन्द्र विप्रान् ।
भरद्वाजे नृवत इन्द्र सूरीन्दिवि च स्मैधि पार्ये न इन्द्र ॥१४॥
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥१५॥

sá no vā́jāya ṣrávasa ishé ca rāyé dhehi dyumáta indra víprān | bharádvāje nṛiváta indra sūrī́n diví ca smaidhi pā́rye na indra || 14 || ayā́ vā́jaṃ deváhitaṃ sanema mádema ṣatáhimāḥ suvī́rāḥ || 15 || 3 ||

O inner-self, all the vital faculties of human body, with one accord, exalt you. Hundreds of great gifts are provided to you by the all pervading and all sustaining vital breaths. May the three joy-giving streams of nectar flow to him for exhilaration and cure. 11

You set free the rushing channels of thoughts, the arrested and flooded ones. You direct them to their downward paths; you send them rapidly down to the ocean. 12

O inner-self, you are the source of all these faculties, you are mighty, formidable, undecaying, and the giver of strength; you are brave and well-armed, the bearer of resolute will-power; may our new prayer bring you to our protection. 13

May you, O resplendent Lord, uphold us, the devout, for the sake of food, for sustenance, for nourishment, for wealth; bestow upon the wise devotees pious posterity, with numerous attendants; be with us, O inner-self, on the day of trial. 14

May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters. 15

(१८) अष्टादशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥४॥ तमु ष्टुहि यो अभिभूत्योजा वन्वन्नवातः पुरुहूत इन्द्रः ।
अषाळ्हमुग्रं सहमानमाभिर्गीर्भिर्वर्ध वृषभं चर्षणीनाम् ॥१॥
स युध्मः सत्वा खजकृत्समद्वा तुविम्रक्षो नदनुमाँ ऋजीषी ।
बृहद्रेणुश्च्यवनो मानुषीणामेकः कृष्टीनामभवत्सहावा ॥२॥
त्वं ह नु त्यददमायो दस्यूँरेकः कृष्टीरवनोरार्याय ।
अस्ति स्विन्नु वीर्यं तत्त इन्द्र न स्विदस्ति तदृतुथा वि वोचः ॥३॥

18.

Tám u shṭuhi yó abhíbhūtyojā vanvánn ávātaḥ puruhūtá índraḥ | áshāḷham ugrám sáhamānam ābhír gīrbhír vardha vrishabhám carshaṇīnám || 1 || sá yudhmáḥ sátvā khajakrít samádvā tuvimrakshó nadanumā́ñ rijīshī́ | bribád-reṇuś cyávano mā́nushīṇām ékaḥ krishṭīnā́m abhavat sahā́vā || 2 || tvám ha nú tyád adamāyo dásyūñr ékaḥ krishṭír avanor ā́ryāya | ásti svin nú vīryàm tát ta indra ná svid asti tád rituthā́ ví vocaḥ || 3 ||

सदिद्धि ते तुविजातस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य ।
उग्रमुग्रस्य तवसस्तवीयोऽरध्रस्य रध्रतुरो बभूव ॥४॥
तन्नः प्रत्नं सख्यमस्तु युष्मे इत्था वदद्भिर्वलमङ्गिरोभिः ।
हन्नच्युतच्युद्दस्मेषयन्तमृणोः पुरो वि दुरो अस्य विश्वाः ॥५॥

sád íd dhí te tuvijātásya mánye sáhaḥ sahishṭha turatás turásya | ugrám ugrásya tavásas távīyó 'radhrasya radhratúro babhūva || 4 || tán naḥ pratnám sakhyám astu yushmé itthā́ vádadbhir valám áṅgirobhiḥ | hánn acyutacyud dasmesháyantam riṇóḥ púro ví dúro asya víśvāḥ || 5 || 4 ||

18

May you adore the resplendent Lord, who is invoked by many, is formidable in vigour, the destroyer of enemies and unharmed by foes and magnify His glory through these hymns. He is the one, whose laws cannot be transcended and who is strong, victorious and showerer of benefits on mankind. 1

He is ever the combatant, heroic, impartial, sympathetic, loud-voiced, benefactor of everyone, straight forward, The one who whirls up the dust high, sympathiser and the sole protector of human race. 2

O Lord, you are the one who alone dominates over the evil, subdues the vicious forces and rescues virtuous men. Is this or is it not your accomplishments O Lord? If it be not, then declare it now, without reservation. 3

O powerful, resplendent Lord, I believe that this power is always within you, which is manifest in your benevolent deeds. You are the enemy of the animosity; you are strong of the strong, most mighty of the mighty and conquerer of the apparently unassailable evil. 4

May our eternal bond of friendship with you and vital forces endowed with strength be determined. O wondrous, the caster down of firm rocks of darkness, may you destroy the fresh strongholds of evils and force open the cities and all the gates. 5

स हि धीभिर्हव्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्ये ।
स तोकसाता तनये स वज्री वितन्तसाय्यो अभवत्समत्सु ॥६॥
स मज्मना जनिम मानुषाणाममर्त्येन नाम्नाति प्र सर्स्रे ।
स द्युम्नेन स शवसोत राया स वीर्येण नृतमः समोकाः ॥७॥

sá hí dhībhír hávyo ásti ugrá īṣānakrín mahatí vritratū́rye | sá tokásātā́ tánaye sá vajrí vitantasā́yyo abhavat samátsu || 6 || sá majmánā jánima mā́nushāṇām ámartyena nā́mnáti prá sarsre | sá dyumnéna sá ṣávasotá rāyā́ sá vīryèṇa nrítamaḥ sámokāḥ || 7 ||

स यो न मुहे न मिथू जनो भूत्सुमन्तुनामा चुमुरिं धुनिं च ।
वृणक्पिप्रुं शम्बरं शुष्णमिन्द्रः पुरां च्यौत्नाय शयथाय नू चित् ॥८॥
उदावता त्वक्षसा पन्यसा च वृत्रहत्याय रथमिन्द्र तिष्ठ ।
धिष्व वज्रं हस्त आ दक्षिणत्राभि प्र मन्द पुरुदत्र मायाः ॥९॥
अग्निर्न शुष्कं वनमिन्द्र हेती रक्षो नि धक्ष्यशनिर्न भीमा ।
गम्भीरय ऋष्वया यो रुरोजाध्वानयद्दुरिता दम्भयच्च ॥१०॥

sá yó ná muhé ná míthū jáno bhū́t sumántunāmā cúmurim dhúnim ca | vriṇák píprum ṣámbaram ṣúshṇam índraḥ purā́m cyautnā́ya ṣayáthāya nū́ cit || 8 || udā́vatā tvákshasā pányasā ca vritrahátyāya rátham indra tishṭha | dhishvá vájram hásta ā́ dakshiṇatrā́bhí prá manda purudatra māyā́ḥ || 9 || agnír ná ṣúshkam vánam indra hetī́ rákshho ní dhakshy aṣánir ná bhīmā́ | gambhīráya rishváyā yó ruróјādhvānayad duritā́ dambháyac ca || 10 || 5 ||

He the supreme Lord is to be invoked through these sacred hymns, while He shows His strength in conquering evil forces. He has adamantine will power to wield, and is the one who is to be glorified in conflicts for the sake of sons and grandsons. 6

He with His immortal, foe-humiliating might promote the capacity of all human generations to multiply. He, the chief-leader, dwells in the universe with splendour, with glory, valour and riches. 7

The supreme Lord destroys those who are greedy, proud, selfish, cruel, violent and suckers. He is strong enough to crush the guile; he never goes astray, and is never false. He promptly exerts to over-throw the castles of evils. 8

O resplendent Lord, may you with your praiseworthy and laudable might, ascend your chariot to destroy the devil of ignorance. In your right hand, you hold fast the formidable punitive justice and shatter delusions around us. 9

O resplendent Lord, your fearful adamantine bolt of justice burns to ashes all ill-tendencies, in like manner as fire consumes dry trees. With your great, resistless and mighty power, you destroy all evil passions. 10

॥६॥

आ सहस्रं पथिभिरिन्द्र राया तुविद्युम्न तुविवाजेभिरर्वाक् ।
याहि सूनो सहसो यस्य नू चिददेव ईशे पुरुहूत योतोः ॥११॥
प्र तुविद्युम्नस्य स्थविरस्य घृष्वेर्दिवो ररप्शे महिमा पृथिव्याः ।
नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥१२॥

á sahásram pathíbhir indra rāyā́ túvidyumna tuvivā́jebhir arvā́k | yāhí sūno sahaso yásya nū́ cid ádeva ī́ṣe puruhūta yótoḥ || 11 || prá tuvidyumnásya sthávirasya ghṛ́shver divó rarapṣe mahimā́ pṛithivyā́ḥ | nā́sya ṣátrur ná pratimā́nam asti ná pratishṭhíḥ purumāyásya sáhyoḥ || 12 ||

प्र तत्ते अद्या करणं कृतं भूत्कुत्सं यदायुमतिथिग्वमस्मै ।
पुरू सहस्रा नि शिशा अभि क्षामुत्तूर्वयाणं धृषता निनेथ ॥१३॥
अनु त्वाहिघ्ने अध देव देवा मदन्विश्वे कवितमं कवीनाम् ।
करो यत्र वरिवो बाधिताय दिवे जनाय तन्वे गृणानः ॥१४॥
अनु द्यावापृथिवी तत्त ओजोऽमर्त्या जिहत इन्द्र देवाः ।
कृष्वा कृत्नो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व यज्ञैः ॥१५॥

prá tát te adyā́ káraṇaṃ kṛitám bhūt kútsaṃ yád āyúm atithigvám asmai | purū́ sahásrā ní ṣiṣā abhí kshā́m út tū́rvayāṇaṃ dhṛishatā́ ninetha || 13 || ánu tvā́highne ádha deva devā́ mádan víṣve kavítamaṃ kavīnā́m | káro yátra várivo bādhitā́ya divé jánāya tanvè gṛiṇānáḥ || 14 || ánu dyā́vāpṛithivī́ tát ta ójó 'martyā jihata indra devā́ḥ | kṛishvā́ kṛitno ákṛitaṃ yát te ásty ukthám návīyo janayasva yajñaíḥ || 15 || 6 ||

O most opulent resplendent Lord, source of strength, invoked by all, may you come here by thousand paths, bestowing thousands of riches; no demoniac power is able to keep you at a distance. 11

The vastness of this opulent ancient, the demolisher, exceeds that of the heaven and earth. There is no opponent, no counterpart, no rival to Him, the victorious one, abounding in wisdom. 12

The blessings, you bring for the men of intuitive knowledge, men of perseverance and the renounced persons are being celebrated today and you have granted many thousands of gifts to them and you quickly elevate the most rapid and active devotee over the earth by your power. 13

O resplendent Lord, the wisest of the wise, all enlightened sages have glorified you since you destroy the devil of ignorance, deadly as serpent. When propitiated, you liberally give wealth to the distressed worshipper and happiness to his people. 14

O resplendent Lord, all immortal powers of the heaven and the earth acknowledge your might. O doer of many deeds, now may you accomplish that which is left undone so far. May you give us a new hymn to be sung at your worship. 15

(१९) एकोनविंशं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ महाँ इन्द्रो नृवदा चर्षणिप्रा उत द्विबर्हा अमिनः सहोभिः ।
अस्मद्र्यग्वावृधे वीर्यायोरुः पृथुः सुकृतः कर्तृभिर्भूत् ॥१॥
इन्द्रमेव धिषणा सातये धाद्बृहन्तमृष्वमजरं युवानम् ।
अषाळ्हेन शवसा शूशुवांसं सद्यश्चिद्यो वावृधे असामि ॥२॥

19.

Mahán índro nriváḍ á carshaniprá utá dvibárhā amináḥ sáhobhiḥ | asmadryàg vāvridhe vīryàyorúḥ prithúḥ súkritaḥ kartríbhir bhūt || 1 || índram evá dhishánā sātáye dhād brihántam rishvám ajáram yúvānam | áshāḷhena ṣávasā ṣūṣuvánsam sadyáṣ cid yó vāvridhé ásāmi || 2 ||

पृथू करस्ना बहुला गभस्ती अस्मद्र्यक्सं मिमीहि श्रवांसि ।
यूथेव पश्वः पशुपा दमूना अस्माँ इन्द्राभ्या ववृत्स्वाजौ ॥३॥
तं व इन्द्रं चतिनमस्य शाकैरिह नूनं वाजयन्तो हुवेम ।
यथा चित्पूर्वे जरितार आसुरनेद्या अनवद्या अरिष्टाः ॥४॥
धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुक्षुः ।
सं जग्मिरे पथ्या रायो अस्मिन्त्समुद्रे न सिन्धवो यादमानाः ॥५॥

prithú karásnā bahulá gábhastī asmadryàk sám mimīhi ṣrávānsi | yūthéva paṣváḥ paṣupá dámūnā asmán indrābhy á vavritsvājaú || 3 || tám va índram catínam asya ṣākair ihá nūnám vājayánto huvema | yáthā cit púrve jaritára āsúr ánedyā anavadyá árishṭāḥ || 4 || dhritávrato dhanadáḥ sómavriddhaḥ sá hí vāmásya vásunaḥ purukshúḥ | sám jagmire pathyà ráyo asmin samudré ná síndhavo yádamānāḥ || 5 || 7

19

May the great resplendent Lord, who is divine as an emperor, come here; may He who is Lord of the two regions, uninjurable by efforts, increase for heroism in our presence. May He who is of great personality and eminent in quality be greeted by the performers of pious acts. 1

Our prayer inspires the resplendent Lord to shower on us ample gifts. Born with broad-mindedness, full of inspirations, ageless, undecaying and endowed with unsurpassable power, He reaches the apex of His glory within no time. 2

O resplendent, extend your great resolute and youthful philanthropic hands to provide us with glory and food, and guide us through the conflicts of life as a cowherd steers his cattle. 3

Now for the gain of strength, we invoke you, the renowned resplendent Lord, on this occasion, who, along with His allies, is the destroyer of enemies. May we, desirous of wealth and food, become free from all blames, irreproachable and uninjured, as those who have been singing of old His praises. 4

He is resolute in His duties, full of ecstasy and joy, giver of wealth and wisdom, possessor of boundless food to feed us. All paths, that lead to riches, unite in Him, like rivers flowing into the ocean. 5

॥८॥ शविष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिभूत उग्रम् ।
विश्वा द्युम्ना वृष्ण्या मानुषाणामस्मभ्यं दा हरिवो मादयध्यै ॥६॥
यस्ते मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम् ।
येन तोकस्य तनयस्य सातौ मंसीमहि जिगीवांसस्त्वोताः ॥७॥
आ नो भर वृषणं शुष्ममिन्द्र धनस्पृतं शूशुवांसं सुदक्षम् ।
येन वंसाम पृतनासु शत्रून्तवोतिभिरुत जामीँरजामीन् ॥८॥

ṣávishṭhaṃ na á bhara ṣūra ṣáva ójishṭham ójo abhibhūta ugrám | víṣvā dyumná vríshṇyā mánushāṇām asmabhyaṃ dā harivo mādayádhyai || 6 || yás te mádaḥ pritanāshāḷ ámridhra índra táṃ na á bhara ṣūṣuváṅsam | yéna tokásya tánayasya sātaú maṅsīmáhi jigīváṅsas tvótāḥ || 7 || á no bhara vríshaṇaṃ ṣúshmam indra dhanaspritaṃ ṣūṣuváṅsaṃ sudáksham | yéna váṅsāma prítanāsu ṣátrūn távotíbhir utá jāmíṅr ájāmīn || 8 ||

आ ते शुष्मो वृषभ एतु पश्चादोत्तरादधरादा पुरस्तात् ।
आ विश्वतो अभि समेत्वर्वाङिन्द्र द्युम्नं स्वर्वद्धेह्यस्मे ॥९॥
नृवत्त इन्द्र नृतमाभिरूती वंसीमहि वामं श्रोमतेभिः ।
ईक्षे हि वस्व उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम् ॥१०॥

á te ṣúshmo vrishabhá etu paṣcád óttarád adharád á purástāt | á viṣváto abhí sám etv arváṅ índra dyumnáṃ svàrvad dhehy asmé || 9 || nrivát ta indra nrítamābhir ūtí vaṅsīmáhi vāmáṃ ṣrómatebhiḥ | íkshe hí vásva ubháyasya rājan dhá rátnam máhi sthūrám brihántam || 10 ||

O brave one, Lord of vigour and strength, may you, enrich us with the mightiest might; bless us with the potent force, that would enable us to subdue sinful tendencies. Vouchsafe all splendid vigorous powers, befitting of men, to make us full of joy. 6

O resplendent, bless us with such beneficient and rapturous, indefeatable sense of joy as to enable us to conquer evils, and under your protection may we emerge triumphant. With gladdened hearts, we beg of you to endow us with children and grandchildren. 7

O resplendent, bestow on us the heroic vigour, skill and strength, that will enable us to obtain affluence, wherewith, through your assistance, we may conquer such evil persons, kins or strangers, as obstruct our ways through conflicts. 8

O illustrious one, let invigorating strength, emerging out of you, come from behind or from front, from above or from below. From every side may it come. May you shower on us light and happiness. 9

O illustrious one, you are an emperor with supreme authority, and the Lord of material and divine worlds. You are the master of vast and boundless heavenly treasures. May we, with your heroic aid and protection win splendrous fame and prosperity. 10

मुरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥११॥
जनं वज्रिन्महि चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वस्मि ।
अधा हि त्वा पृथिव्यां शूरसातौ हवामहे तनये गोष्वप्सु ॥१२॥
वयं त एभिः पुरुहूत सख्यैः शत्रोःशत्रोरुत्तर इत्स्याम ।
घ्नन्तो वृत्राण्युभयानि शूर राया मदेम बृहता त्वोताः ॥१३॥

marutvántaṃ vṛishabháṃ — || 11 || jánaṃ vajrin máhi cin mányamānam ebhyó nṛíbhyo randhayā yéshv ásmi | ádhā hí tvā pṛithivyā́ṃ ṣū́rasātau hávāmahe tánaye góshv apsú || 12 || vayáṃ ta ebhíḥ puruhūta sakhyaíḥ ṣátroḥ-ṣatror úttara ít syāma | ghnánto vṛitrā́ṇy ubháyāni ṣūra rāyā́ madema bṛihatā́ tvótāḥ || 13 || ४ ||

(२०) विंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-६, ८-१३) प्रथमादितृचद्वयस्याष्टम्यादितृचद्वयस्य च त्रिष्टुप्, (७) सप्तम्याश्च विराट् छन्दसी ॥

॥९॥ द्यौर्न य इन्द्राभि भूमार्यस्तस्थौ रयिः शवसा पृत्सु जनान् ।
तं नः सहस्रभरमुर्वरासां दद्धि सूनो सहसो वृत्रतुरम् ॥१॥
दिवो न तुभ्यमन्विन्द्र सत्रासुर्यं देवेभिर्धायि विश्वम् ।
अहिं यद्वृत्रमपो वव्रिवांसं हन्नृजीषिन्विष्णुना सचानः ॥२॥

20.

Dyaúr ná yá indrābhí bhū́māryás tasthaú rayíḥ ṣávasā pṛitsú jánān | táṃ naḥ sahásrabharam urvarāsā́ṃ daddhí sūno sahaso vṛitratúram || 1 || divó ná túbhyam ánv indra satrā́suryàṃ devébhir dhāyi víṣvam | áhiṃ yád vṛitrám apó vavrivā́ṅsaṃ hánn ṛijīshin víshṇunā sacānáḥ || 2 ||

Associated with vital principles, He is the showerer of benefits, is one with ever-increasing strength, unreviled of foes, the celestial ruler, mighty, victory-giver and all-conquering. Today, we invoke that resplendent one, with a view of seeking His protection. 11

O the wielder of adamantine justice, humble that man who regards himself as superior to others, living in our midst. We invoke you now on the earth, in the conflict of life, to seek wisdom, vigour and children. 12

Invoked by all as you are, O illustrious one, make us triumphant under your friendship by destroying both classes of enemies (the known ones and the strangers). May we be happy, helped by you, with abundant riches. 13

20

O powerful source of strength, may you give us a son that subdues enemies, become possessor of thousands of riches and owns cultivated lands and also give us the riches, to help us in vanguishing enemies just as the sun by his light overspreads the earth. 1

O earnest and glorious soul, with the blessings of pervading Lord, you become the seeker of truth. The divine powers have blessed you with ample strength as they give light to the sun. Endowed with boundless life-force, you are able to annihilate the evil that obstructs progress. 2

तूर्वन्नोजीयान्तवसस्तवीयान्कृतब्रह्मेन्द्रो वृद्धमहाः ।
राजाभवन्मधुनः सोम्यस्य विश्वासां यत्पुरां दर्त्नुमावत् ॥३॥
शतैरपद्रन्पणय इन्द्रात्र दशोणये कवयेऽर्कसातौ ।
वधैः शुष्णस्याशुषस्य मायाः पित्वो नारिरेचीत्किं चन प्र ॥४॥
महो द्रुहो अप विश्वायु धायि वज्रस्य यत्पतने पादि शुष्णः ।
उरु ष सरथं सारथये करिन्द्रः कुत्साय सूर्यस्य सातौ ॥५॥

tū́rvann ójīyān tavásas távīyān kritábrahméndro vriddhámahāḥ | rā́jābhavan mádhunaḥ somyásya víṣvāsām yát purā́m dartnúm ā́vat || 3 || ṣataír apadran paṇáya indrā́tra dásoṇaye kaváye 'rkásātau | vadhaíḥ ṣúshṇasyāṣúshasya māyā́ḥ pitvó nā́rirecīt kím caná prá || 4 || mahó druhó ápa viṣvā́yu dhāyi vájrasya yát pátane pā́di ṣúshṇaḥ | urú shá sarátham sā́rathaye kar índraḥ kútsāya sū́ryasya sātaú || 5 || ७ ||

॥१०॥ प्र श्येनो न मदिरमंशुमस्मै शिरो दासस्य नमुचेर्मथायन् ।
प्रावन्नमीं साप्यं ससन्तं पृणग्राया समिषा सं स्वस्ति ॥६॥
वि पिप्रोरहिमायस्य दृळ्हाः पुरो वज्रिञ्छवसा न दर्दः ।
सुदामन्तद्रेक्णो अप्रमृष्यमृजिश्वने दात्रं दाशुषे दाः ॥७॥

prá ṣyenó ná madirám aṅṣúm asmai ṣíro dāsásya námucer mathāyán | prā́van námīm sāpyám sasántam priṇág rāyā́ sám ishā́ sám svastí || 6 || ví pípror áhimāyasya driḷhā́ḥ púro vajriñ chávasā ná dardaḥ | súdāman tád rékṇo apramrishyám rijíṣvane dātrám dāṣúshe dāḥ || 7 ||

When the illustrious and glorious soul, mightier than the mighty, adored by prayers, perfect in his splendour, breaks with his resoluteness the strongholds of evils, he becomes the king of the nector of spiritual joy. 3

O glorious soul, the evil powers that are full of mischief run away in fear of hundred blows, when light of intelligence appears, for the benefit of widely learned persons. The greedy magical devices of powerful wicked are also subdued by the resoluteness of soul. Not only that, but it uproots them completely, and leaves no ground for their sustenance. 4

When the adamantine austerity has been practised to destroy the wickedness of sensuality and all life support to it withdrawn, the universal strength of that oppressor, the Nescience, gets annihilated. Thereafter, the resplendent soul, accompanying the charioteer, the mind in the common car of the body, proceeds to get blessings from Lord, the source of enlightenment. 5

The soul sips the elixir of spiritual joy given to him by God and severes the head of lust, as a hawk does to his victim, and gives protection to the humble, flickering, and erring mind, and he makes it worthy of achieving food, success and riches. 6

O glorious, equipped with resolute mind, you shatter the powerful centres of illusive and proud evil tendencies with dazzling light because you know the wiles of snakes,—the treacherous. You give affluence to the righteous and liberal persons to sacrifice their lives for the sake of good. 7

स वेतसुं दशमायं दशोणिं तूतुजिमिन्द्रः स्वभिष्टिसुम्नः ।
आ तुग्रं शश्वदिभं द्योतनाय मातुर्न सीमुप सृजा इयध्यै ॥८॥
स ईं स्पृधो वनते अप्रतीतो बिभ्रद्वज्रं वृत्रहणं गभस्तौ ।
तिष्ठद्धरी अध्यस्तेव गर्ते वचोयुजा वहत इन्द्रमृष्वम् ॥९॥
सनेम तेऽवसा नव्य इन्द्र प्र पूरवः स्तवन्त एना यज्ञैः ।
सप्त यत्पुरः शर्म शारदीर्दर्द्धन्दासीः पुरुकुत्साय शिक्षन् ॥१०॥

sá vetasúṁ dáṣamāyam dáṣonim tū́tujim índraḥ svabhishṭísumnaḥ | ā́ túgram ṣáṣvad íbham dyótanāya mātúr ná sīm úpa sṛijā iyádhyai || 8 || sá īm spṛídho vanate ápratīto bíbhrad vájram vṛitrahánam gábhastau | tíshṭhad dhárī ádhy ásteva gárte vacoyújā vahata índram ṛishvám || 9 || sanéma té 'vasā návya indra prá pūráva stavanta enā́ yajñaíḥ | saptá yát púraḥ ṣárma ṣāradīr dárd dhán dā́sīḥ purukútsāya ṣíkshan || 10 ||

त्वं वृध इन्द्र पूर्व्यो भूर्वरिवस्यन्नुशने काव्याय ।
परा नववास्त्वमनुदेयं महे पित्रे ददाथ स्वं नपातम् ॥११॥
त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥१२॥
तव ह त्यदिन्द्र विश्वमाजौ सस्तो धुनीचुमुरी या ह सिष्वप् ।
दीदयदित्तुभ्यं सोमेभिः सुन्वन्दभीतिरिध्मभृतिः पक्थ्य१र्कैः ॥१३॥

tvám vṛidhá indra pūrvyó bhūr varivasyánn uṣáne kāvyā́ya | párā návavāstvam anudéyam mahé pitré dadātha svám nápātam || 11 || tvám dhúnir indra — || 12 || táva ha tyád indra víṣvam ājaú sastó dhúnīcúmurī yā́ ha síshvap | dīdáyad ít túbhyam sómebhiḥ sunván dabhítir idhmábhṛitiḥ pakthy àrkaíḥ || 13 || 10 ||

The resplendent self, the granter of felicity, encourages the widely-known propensities like popularity, steadfastness firm-mindedness, vigour, virility and fearlessness to come submissively to inner-conscience, as a son comes to his mother. 8

Bearing in his hand the foe-destroying weapon of adamantine will-power, the soul, unresisted demolishes evil tendencies. He mounts his chariot harnessed with two vital faculties, as a warrior ascends his charriot. At the signal of his words, the vital senses carry the mighty soul along his journey. 9

O glorious soul, by your blessed protection we gain your fresh favours. Your devotees glorify you at our sacred worship. With your bolt, you destroy the seven centres of impediments subduing evil desires. And thus you award men of immense wisdom. 10

Desirous of opulence, O soul, ever since you have been granting favours and strength to the enlightened mind the source of inspiration. May you hand over the destitute to proper guardians. 11

O resplendent soul, you make your opponents tremble and you direct the stream of thoughts obstructed by passions to flow like rushing waters. So having reached the other shore yourself, you help the well-intentioned and hard-working persons to cross the waters safely. 12

O resplendent soul, in the strife of life the greatness of your prowess is revealed. You put to sleep even the suppressed passions and allurements of the subconscious region. Your oppressed devotee offers devotional prayers to you, enkindles your glory with fuel, hymns, and fuel of austerity, libation of dedication, oblation of devotion and offerings of affection. 13

(२१) एकविंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । (१-८, १०, १२) प्रथमाद्यष्टर्चां दशमीद्वादश्योश्चेन्द्रः, (९, ११) नवम्येकादश्योश्च विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥११॥ इमा उ त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते ।
धियो रथेष्ठामजरं नवीयो रयिर्विभूतिरीयते वचस्या ॥१॥

तमु स्तुष इन्द्रं यो विदानो गिर्वाहसं गीर्भिर्यज्ञवृद्धम् ।
यस्य दिवमति मह्ना पृथिव्याः पुरुमायस्य रिरिचे महित्वम् ॥२॥

21.

Imá́ u tvā purutámasya kārór hávyam̐ vīra hávyā havante | dhíyo rathesh̥ṭhā́m ajáram̐ návīyo rayír víbhūtir īyate vacasyā́ || 1 || tám u stusha índram̐ yó vídāno gírvāhasam̐ gīrbhír yajñávṛiddham | yásya dívam áti mahnā́ pṛithivyā́ḥ purumāyásya ririce mahitvám || 2 ||

स इत्तमोऽवयुनं ततन्वत्सूर्येण वयुनवच्चकार ।
कदा ते मर्ता अमृतस्य धामेयक्षन्तो न मिनन्ति स्वधावः ॥३॥
यस्ता चकार स कुह स्विदिन्द्रः कमा जनं चरति कासु विक्षु ।
कस्ते यज्ञो मनसे शं वराय को अर्क इन्द्र कतमः स होता ॥४॥
इदा हि ते वेविषतः पुराजाः प्रत्नास आसुः पुरुकृत्सखायः ।
ये मध्यमास उत नूतनास उतावमस्य पुरुहूत बोधि ॥५॥

sá ít támo 'vayunám̐ tatanvát sū́ryeṇa vayúnavac cakāra | kadā́ te mártā amṛítasya dhā́méyakshanto ná minanti svadhāvaḥ || 3 || yás tā́ cakā́ra sá kúha svid índraḥ kám ā́ jánam̐ carati kā́su vikshú | kás te yajñó mánase śám̐ várāya kó arká indra katamáḥ sá hótā || 4 || idā́ hí te vévishataḥ purājā́ḥ pratnā́sa āsúḥ purukṛit sákhāyaḥ | yé madhyamā́sa utá nū́tanāsa utā́vamásya puruhūta bodhi || 5 || 11 ||

21

O heroic resplendent Lord, these earnest adorations of the much-aspiring worshipper glorify you. You are ageless and young. Your presence is everywhere felt as if you move on a speedy chariot. To Him alone, reach the eloquent prayers and rich oblations. 1

I glorify that resplendent Lord, propitiated by praises, who knows all things and is exalted whilst we perform sacred deeds. The greatness of this Lord, the possessor of ample wisdom, transcends the magnitude of heaven and earth. 2

He transforms the darkness of Nesciences into light with the rising of the sun. Whenever the enlightened mortals yearn to seek the abode of yours,—the immortal, they never violate your laws. 3

What is He, and who has performed these deeds? Amongst which group of persons does He move? To what people does He belong? O Lord, what sacred action does give satisfaction to your self and what sort of worship and which of the invokers you prefer? 4

O resplendent Lord, your friends, highly active and agile, reversed and respected by all, born in former times, medieval and recent, and engaged in sacred acts, have been, as they are now, your devotee. May you please take notice of the tributes offered to you by your present devotee as well. 5

॥१२॥ तं पृच्छन्तोऽवरासः पराणि प्रत्ना त इन्द्र श्रुत्यानु येमुः ।
अर्चामसि वीर ब्रह्मवाहो यादेव विद्म तात्त्वा महान्तम् ॥६॥
अभि त्वा पाजो रक्षसो वि तस्थे महि जज्ञानमभि तत्सु तिष्ठ ।
तव प्रत्नेन युज्येन सख्या वज्रेण धृष्णो अप ता नुदस्व ॥७॥

tám prichántó 'varāsaḥ párāṇi pratná ta indra ṣrútyánu yemuḥ | árcāmasi vīra brahmavāho yád evá vidmá tát tvā mahántam || 6 || abhí tvā pájo rakshaso ví tasthe máhi jajñānám abhí tát sú tishṭha | táva pratnéna yújyena sákhyā vájreṇa dhrishṇo ápa tá nudasva || 7 ||

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो वीर कारुधायः ।
त्वं ह्यापिः प्रदिवि पितॄणां शश्वद्बभूथ सुहव एष्टौ ॥८॥
प्रोतये वरुणं मित्रमिन्द्रं मरुतः कृष्वावसे नो अद्य ।
प्र पूषणं विष्णुमग्निं पुरंधिं सवितारमोषधीः पर्वतांश्च ॥९॥
इम उ त्वा पुरुशाक प्रयज्यो जरितारो अभ्यर्चन्त्यर्कैः ।
श्रुधी हवमा हुवतो हुवानो न त्वावाँ अन्यो अमृत त्वदस्ति ॥१०॥

sá tú ṣrudhīndra nū́tanasya brahmaṇyató vīra kārudhāyaḥ | tvám̱ hy āpíḥ pradívi pitṝṇám̱ ṣáṣvad babhū́tha suháva éshṭau || 8 || prótáye váruṇam mitrám índram marútaḥ krishvávase no adyá | prá pūsháṇam̱ víshṇum agním púram̱dhim̱ savitáram ósha-dhīḥ párvatāṅs ca || 9 || imá u tvā purusāka prayajyo jari-táro abhy àrcanty arkaíḥ | ṣrudhí hávam á huvató huvānó na tvávāñ anyó amrita tvád asti || 10 ||

O resplendent Lord, your humble devotees commemorate you through their prayers and follow the excellent traditions. The sacred hymns are chanted in honour of your glory. We praise your great mighty deeds for which you are so well reputed. 6

O resplendent Lord, the strength of evil forces is gathered fast against your laws; please bear up well against that might manifested effort. Destroy these evils with your adamantine resoluteness, an eternal friend and associate of yours. 7

O Lord, brave, the guardian of devotees, listen to the prayers of your persent admirers. From times immemorial, you have been fulfilling the desires of your followers. You have been hearing the invocations of our ancestors, and it is admirable that you are swift to listen to their supplication. 8

May you bring to our help and protection Nature's bounties, such as ocean, the sun, the nourishing elements, the sky, the fire of several regions, the solar system, plants and mountains. 9

O respectable, powerful and most holy God, your devotees exalt your glory with hymns and praises. O eternal Lord, please listen carefully to our prayers, when invoked. For there is no one else to match you, O immortal. 10

नू म आ वाचमुप याहि विद्वान्विश्वेभिः सूनो सहसो यजत्रैः ।
ये अग्निजिह्वा ऋतसाप आसुर्ये मनुं चक्रुरुपरं दसाय ॥११॥
स नो बोधि पुरएता सुगेषूत दुर्गेषु पथिकृद्विदानः ।
ये अश्रमास उरवो वहिष्ठास्तेभिर्न इन्द्राभि वक्षि वाजम् ॥१२॥

nū́ ma ā́ vā́cam úpa yāhi vidvā́n víṣvebhiḥ sūno sahaso yájatraiḥ | yé agnijihvā́ ṛitasā́pa āsúr yé mánuṃ cakrúr úparaṃ dásāya || 11 || sá no bodhi puraetā́ sugéshūtá durgéshu pathikṛíd vídānaḥ | yé áṣramāsa urávo váhishṭhās tébhir na indrābhí vakshi vā́jam || 12 || 12 ||

(२२) द्वाविंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ य एक इद्धव्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः ।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान् ॥१॥
तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः शविष्ठम् ॥२॥

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।
यो अस्कृधोयुरजरः स्वर्वान्तमा भर हरिवो मादयध्यै ॥३॥

22.

Yá éka íd dhávyaṣ carshaṇīnā́m índraṃ táṃ gīrbhír abhy àrca ābhíḥ | yáḥ pátyate vṛishabhó vṛíshṇyāvān satyáḥ sátvā purumāyáḥ sáhasvān || 1 || tám u naḥ pū́rve pitáro návagvāḥ saptá víprāso abhí vājáyantaḥ | nakshaddābhám táturim parvateshṭhā́m ádroghavācam matíbhiḥ ṣávishṭham || 2 || tám īmaha índram asya rāyáḥ puruvírasya nṛivátaḥ purukshóḥ | yó áskṛidhoyur ajáraḥ svàrvān tám ā́ bhara harivo mādayádhyai || 3 ||

O resplendent Lord, cognizant of all, please come and listen to my prayers. O source of strength, come with those powers, who have glorious tongue of fire, who give us the benefit of eternal law, and who make men victorious over their adversaries. 11

O resplendent Lord, may you be our leader on paths, difficult or easy. You are known to all of us as path-carver. May you unwearingly grant us instantly such large transports, as are best to bear our burthens without wear and difficulty. 12

22

I glorify that resplendent Lord through my prayers, for He is the only one, who is to be invoked by mortals. He is the showerer of blessings, invincible, truthful, all-knowing, destroyer of ominous impediments. 1

From time immemorial, our seven sense organs, (five senses, mind and intellect) while performing ever-new functions, have been manifesting the glory of our Lord. The supreme Lord is the destroyer of opponents, swift, of the highest order in rank, true to every word and is dynamic. 2

We have but this to beg of the resplendent Lord, that we desire to have his blessings that bring reward of riches, good progeny and heroic followers. Bless us, O Lord of vitality and vigour, to make us joyful with abundant and undecaying wealth and celestial happiness. 3

तन्नो वि वोचो यदि ते पुरा चिज्जरितार आनशुः सुम्नमिन्द्र ।
कस्ते भागः किं वयो दुध्र खिद्वः पुरुहूत पुरूवसोऽसुरघ्नः ॥४॥
तं पृच्छन्ती वज्रहस्तं रथेष्ठामिन्द्रं वेपी वक्वरी यस्य नू गीः ।
तुविग्राभं तुविकूर्मिं रभोदां गातुमिषे नक्षते तुम्रमच्छ ॥५॥

tán no ví voco yádi te purā́ cij jaritā́ra ānaśúḥ sumnám indra | kás te bhāgáḥ kíṃ váyo dudhra khidvaḥ púruhūta purūvaso 'suraghnáḥ || 4 || tám pṛicchántī vájrahastaṃ ratheshṭhā́m índraṃ vépī vákvarī yásya nū́ gī́ḥ | tuvigrābháṃ tuvikūrmíṃ rabhodā́ṃ gātúm ishe nákshate túmram ácha || 5 || 13 ||

॥१४॥ अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन ।
अच्युता चिद्वीळिता स्वोजो रुजो वि दृळ्हा धृषता विरप्शिन् ॥६॥
तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत्परितंसयध्यै ।
स नो वक्षदनिमानः सुवह्मेन्द्रो विश्वान्यति दुर्गहाणि ॥७॥
आ जनाय द्रुह्वणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षामपश्च ॥८॥

ayā́ ha tyám māyáyā vāvṛidhānám manojúvā svatavaḥ párvatena | ácyutā cid vīḷitā́ svojo rujó ví dṛiḷhā́ dhṛishatā́ virapśin || 6 || táṃ vo dhiyā́ návyasyā śávishṭham pratnám pratnavát paritaṅsayádhyai | sá no vakshad animānáḥ suváhméndro víśvāny áti durgáhāṇi || 7 || ā́ jánāya drúhvaṇe pā́rthivāni divyā́ni dīpayo 'ntárikshā | tápā vṛishan viśvátaḥ śocíshā tā́n brahmadvíshe śocaya kshā́m apáś ca || 8 ||

O Lord, you are strong, subduer of evils, destroyer of demoniac tendencies, rich and invoked by everyone. Tell us, if in ancient times, earlier devotees have been obtaining good fortune at your hand. O, the destroyer of evil forces, what is your share and position, and what is your oblation? 4

The resplendent Lord is armed with adamantine power, and has the mobility of the speediest car, is lover of hymns, wise and fluent in speech. Further, He is firmly-grasping, exceedingly functioning and strength-bestowing. The one, whose ceremonial and eulogistic hymn commemorates such a Lord, proceeds promptly to acquire happiness and with a sense of confidence he gains victory over malevolent forces. 5

With your strength, you control the illusory forces of the world with the bolt of justice, which is gigantic and swift as mind. O mighty God, you rend into pieces the firmly fixed and formidable citadels of sin and injustice with your ceaseless judiciousness. 6

Here is a new hymn similar to the old ones, extending the glory of the resplendent Lord, who is mighty and ancient. May you, O boundless and most reliable leader conduct us over all the impediments. 7

Make hot the regions of earth, of heaven, of midspace for the oppressive vicious forces. O showerer of benefits, may you consume these vices everywhere with you radiant enlightenment, and make the heaven and mid-air hot for the impious propensities. 8

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक् ।
धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि मायाः ॥९॥
आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम् ।
यया दासान्यार्याणि वृत्रा करो वज्रिन्त्सुतुका नाहुषाणि ॥१०॥
स नो नियुद्भिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो ।
न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥११॥

bhúvo jánasya divyásya rájā párthivasya jágatas tveshasaṃdṛik | dhishvá vájram dákshiṇa indra háste víṣvā ajurya dayase ví māyáḥ || 9 || á saṃyátam indra naḥ svastím ṣatrutúryāya bṛihatím ámṛidhrām | yáyā dásāny áryāṇi vṛitrá káro vajrin sutúkā náhushāṇi || 10 || sá no niyúdbhiḥ puruhūta vedho viṣvávārābhir á gahi prayajyo | ná yá ádevo várate ná devá ábhir yāhi túyam á madryadrík || 11 || 14 ||

(२३) त्रयोविंशं सूक्तम्

(१—१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ सुत इत्त्वं निमिश्ल इन्द्र सोमे स्तोमे ब्रह्मणि शस्यमान उक्थे ।
यद्वा युक्ताभ्यां मघवन्हरिभ्यां बिभ्रद्वज्रं बाह्वोरिन्द्र यासि ॥१॥
यद्वा दिवि पार्ये सुष्विमिन्द्र वृत्रहत्येऽवसि शूरसातौ ।
यद्वा दक्षस्य बिभ्युषो अबिभ्यदरन्धयः शर्धत इन्द्र दस्यून् ॥२॥

23.

Sutá ít tváṃ nímiṣla indra sóme stóme bráhmaṇi ṣasyámāna ukthé | yád vā yuktábhyām maghavan háribhyām bíbhrad vájram bāhvór indra yási || 1 || yád vā diví párye súshvim indra vṛitrahátyé 'vasi ṣúrasātau | yád vā dákshasya bibhyúsho ábibhyad árandhayaḥ ṣárdhata indra dásyūn || 2 ||

O bright-flaming resplendent Lord, you are the king of the people of heaven and of the moving races of earth. May you grasp in your right hand the bolt of punitive justice, and baffle all the devices of the wicked. 9

O resplendent Lord, bring to us concentrated, vast and unassailable prosperity beyond the reach of wicked, and by which, O wielder of adamantine justice, you render human enemies, whether wicked or virtuous, easy to be overcome. 10

Invoked by everyone, O revered creator, object of worship, come in our midst with your all-admired vital forces, whom neither demons nor divine powers can resist. Please do come to us soon with these forces. 11

23

O bounteous Lord, whilst the atmosphere is surcharged with devotional prayers, and when the hymns are being chanted, please be prepared to harness the horses in your chariot, or in case they have been already harnessed, please come speedily holding the adamantine of justice. 1

O resplendent Lord, at the appropriate time, you protect the devotee by helping him to destroy the devil of ignorance, or at the time of conflicts, equipped with adamantine punitive justice and undaunted, you destroy violent passion that torments your faithful devotees. 2

पाता सुतमिन्द्रो अस्तु सोमं प्रणेनीरुग्रो जरितारमूती ।
कर्ता वीराय सुष्वय उ लोकं दाता वसु स्तुवते कीरये चित् ॥३॥
गन्तेयान्ति सवना हरिभ्यां बभ्रिर्वज्रं पपिः सोमं ददिर्गाः ।
कर्ता वीरं नर्यं सर्ववीरं श्रोता हवं गृणतः स्तोमवाहाः ॥४॥

अस्मै वयं यद्वावान तद्विविष्म इन्द्राय यो नः प्रदिवो अपस्कः ।
सुते सोमे स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ॥५॥

pátā sutám índro astu sómam praṇenír ugró jaritáram ūtí | kártā vīráya súshvaya u lokáṃ dátā vásu stuvaté kīráye cit || 3 || gántéyānti sávanā háribhyām babhrír vájram papíḥ sómaṃ dadír gáḥ | kártā vīráṃ náryaṃ sárvavīraṃ ṣrótā hávaṃ gṛiṇatá stómavāhāḥ || 4 || ásmai vayáṃ yád vāvána tád vivishma índrāya yó naḥ pradívo ápas káḥ | suté sóme stumási ṣáṅsad ukthéndrāya bráhma várdhanaṃ yáthásat || 5 || 15 ||

॥१६॥ ब्रह्माणि हि चकृषे वर्धनानि तावत्त इन्द्र मतिभिर्विविष्मः ।
सुते सोमे सुतपाः शंतमानि रान्द्या क्रियास्म वक्षणानि यज्ञैः ॥६॥
स नो बोधि पुरोळाशं रराणः पिबा तु सोमं गोऋजीकमिन्द्र ।
एदं बर्हिर्यजमानस्य सीदोरुं कृधि त्वायत उ लोकम् ॥७॥

bráhmāṇi hí cakṛishé várdhanāni távat ta indra matíbhir vivishmaḥ | suté sóme sutapāḥ ṣáṃtamāni ráṇḍyā kriyāsma vákshaṇāni yajñaíḥ || 6 || sá no bodhi puroḷáṣaṃ ráráṇaḥ píbā tú sómaṃ góṛijīkam indra | édám barhír yájamānasya sīdorúṃ kṛidhi tvāyatá u lokám || 7 ||

May the resplendent mighty Lord sip the elixir of sweet devotion, and lead his devotees along the path of righteousness. May He, be the giver of honour to the presenter of. homage and give wealth to the man who adores Him. 3

He blesses even the humblest performer good deeds with his speedy vital powers and resoluteness. He wields the bolt of justice and enjoys drinking the nectar of devotion, and showers wealth and progeny. He makes the valiant rich and receives tributes and hears chanter's invocations. 4

We have been singing hymns from the days of old in honour of the resplendent supreme Lord, who is pleased with them. Let us adore Him while our heart is full of divine love, and repeat prayers so that our adoration may augment His glory. 5

O resplendent Lord, we sing these divine hymns to you for, you have made the prayers for your exhilaration. Therefore, we wait on you with hymns. May we, O acceptor of our devotion, offer to you our dedicated homage and acceptable eulogies with our benevolent works, to you. 6

O divine Lord, be delighted to accept the cakes of dedication and herbal juice of prayer mixed with the curds of praises. Be seated, O Lord, in the hearts of the devoted worshipper and bestow popularity on the dedicated devotee. 7

स मन्दस्वा ह्यनु जोषमुग्र प्र त्वा यज्ञास इमे अश्नुवन्तु ।
प्रेमे हवासः पुरुहूतमस्मे आ त्वेयं धीरवस इन्द्र यम्याः ॥८॥
तं वः सखायः सं यथा सुतेषु सोमेभिरीं पृणता भोजमिन्द्रम् ।
कुवित्तस्मा असति नो भराय न सुष्विमिन्द्रोऽवसे मृधाति ॥९॥
एवेदिन्द्रः सुते अस्तावि सोमे भरद्वाजेषु क्षयदिन्मघोनः ।
असद्यथा जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य दाता ॥१०॥

sá mandasvā hy ánu jósham ugra prá tvā yajñása imé aṣnuvantu | prémé hávāsaḥ puruhūtám asmé ā́ tveyáṃ dhír ávasa indra yamyāḥ || 8 || táṃ vaḥ sakhāyaḥ sáṃ yáthā sutéshu sómebhir īm pṛiṇatā bhojám índram | kuvít tásmā ásati no bhárāya ná súshvim índró 'vase mṛidhāti || 9 || evéd índraḥ suté astāvi sóme bharádvājeshu ksháyad ín maghónaḥ | ásad yáthā jaritrá utá sūrír índro rāyó viṣvávarasya datá || 10 || 16 ||

(२४) चतुर्विंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ वृषा मद इन्द्रे श्लोक उक्था सचा सोमेषु सुतपा ऋजीषी ।
अर्चत्र्यो मघवा नृभ्य उक्थैर्द्युक्षो राजा गिरामक्षितोतिः ॥१॥
ततुरिर्वीरो नर्यो विचेताः श्रोता हवं गृणत उर्व्यूतिः ।
वसुः शंसो नरां कारुधाया वाजी स्तुतो विदथे दाति वाजम् ॥२॥

24.

Vṛíshā máda índre ṣlóka ukthá sácā sómeshu sutapá ṛijīshí | arcatryò maghávā nṛíbhya ukthaír dyukshó rā́jā girā́m ákshitotiḥ || 1 || táturir vīró náryo vícetāḥ ṣrótā hávaṃ gṛiṇatá urvyū̀tiḥ | vásuḥ ṣáṅso narā́ṃ kārúdhāyā vājí stutó vidáthe dāti vā́jam || 2 ||

O mighty resplendent Lord, be pleased with our selfless sacrificial acts according to your discretion. May our invocations reach you, who is respected by all; we offer prayers to you for our protection. 8

Friends, whilst the elixir of devotion is being expressed, may you duly replenish the bounteous Lord with that elixir. Let there be plenty for Him, enough to provide nourishment for us. The resplendent Lord never neglects the care of him, who presents copious libation. 9

Thus, the resplendent Lord, the bounteous, has been glorified by the possessors of knowledge, while the loving devotion is expressed, so that the Lord may become the patron of His eulogist and give him all desirable riches. 10

24

At the sacred ceremonies, at which the hymns are chanted, prayers are recited and elixir of love offered, the sense of delight is produced; and thereby the resplendent Lord, becomes the showerer of blessings. The Lord, who is the acceptor of devotional love, the straightforward and the liberal giver is to be propitiated by men. He is dweller in heaven, the Lord of sacred songs, the one whose help is lasting. 1

He, the vanquisher of the evils, friend of man, all-wise, listener of devotional hymns, protector of the devotees and provider of comfort to all the ruler of men, the inspirer of all great deeds, the bestower of food, and one who is respected in holy synod, grants us sustenance. 2

अक्षो न चक्र्योः शूर बृहन्प्र ते मह्ना रिरिचे रोदस्योः ।
वृक्षस्य नु ते पुरुहूत वया व्यूतयो रुरुहुरिन्द्र पूर्वीः ॥३॥
शचीवतस्ते पुरुशाक शाका गवामिव स्रुतयः संचरणीः ।
वत्सानां न तन्तयस्त इन्द्र दामन्वन्तो अदामानः सुदामन् ॥४॥
अन्यदद्य कर्वरमन्यदु श्वोऽसच्च सन्मुहुराचक्रिरिन्द्रः ।
मित्रो नो अत्र वरुणश्च पूषार्यो वशस्य पर्येतास्ति ॥५॥

ákshо ná cakryòḥ ṣūra bri-hán prá te mahnā́ ririce ródasyoḥ | vrikshásya nú te puruhūta vayā́ vy ūtáyo ruruhur indra pūrvī́ḥ || 3 || ṣácīvatas te puruṣāka ṣā́kā gávām iva srutáyaḥ saṃcáraṇīḥ | vatsā́nāṃ ná tantáyas ta indra dā́manvanto adāmā́naḥ sudāman || 4 || anyád adyá kárvaram anyád u ṣvó 'sac ca sán múhur ācakrír índraḥ | mitró no átra várunaṣ ca pūshāryó váṣasya paryetā́sti || 5 || 17 ||

॥१८॥ वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरिन्द्रानयन्त यज्ञैः ।
तं त्वाभिः सुष्टुतिभिर्वाजयन्त आजिं न जग्मुर्गिर्वाहो अश्वाः ॥६॥
न यं जरन्ति शरदो न मासा न द्याव इन्द्रमवकर्शयन्ति ।
वृद्धस्य चिद्वर्धतामस्य तनूः स्तोमेभिरुक्थैश्च शस्यमाना ॥७॥

ví tvád ā́po ná párvatasya prishṭhā́d ukthébhir indrā-nayanta yajñaíḥ | táṃ tvābhíḥ sushṭutíbhir vājáyanta ājíṃ ná jagmur girvāho áṣvāḥ || 6 || ná yáṃ járanti ṣarádo ná mā́sā ná dyā́va índram avakarṣáyanti | vriddhásya cid vardhatām asya tanū́ stómebhir ukthaíṣ ca ṣasyámānā || 7 ||

O resplendent Lord, mighty hero, invoked by many, your greatness transcends the boundaries of heaven and earth, like the lofty axle of the wheels. The manifold benefits of your blessings grow and grow like the branches of the tree. 3

O resplendent Lord, accomplisher of many acts, your powers, endowed with vigour, are manifold like converging tracks of cattle. They are elastic like tithers that hold a calf; but remain unfettered themselves. 4

The resplendent Lord performs one sort of action today, the creative, another sort tomorrow, the destructive. May He, the friendly, the beneficient one, the one provider of nourishments and the one virtuous, help us to overcome the domination of evils. 5

The resplendent Lord, as water descends from mountain tops, your devotees desirous of wealth, approach you with eulogies. In eagerness and vigour they are like warriors, mounted on coursers rushing to the battle-field, and bringing blessings from you, for you are accessible by praises only. 6

May the manifested person of resplendent Lord, glorified by praises and prayers, ever increase. He is the one, whom neither months nor autumns make old, nor days enfeeble. 7

न वीळवे नमते न स्थिराय न शर्धते दस्युजूताय स्तवान् ।
अज्रा इन्द्रस्य गिरयश्चिदृष्वा गम्भीरे चिद्भवति गाधमस्मै ॥८॥
गम्भीरेण न उरुणामत्रिन्प्रेषो यन्धि सुतपावन्वाजान् ।
स्था ऊ षु ऊर्ध्व ऊती अरिषण्यन्नक्तोर्व्युष्टौ परितक्म्यायाम् ॥९॥
सचस्व नायमवसे अभीक इतो वा तमिन्द्र पाहि रिषः ।
अमा चैनमरण्ये पाहि रिषो मदेम शतहिमाः सुवीराः ॥१०॥

ná vīḷáve námate ná sthiráya ná śárdhate dásyujūtāya stavấn | ájrā índrasya giráyaś cid ṛishvấ gambhīré cid bhavati gādhám asmai || 8 || gambhīréṇa na urúṇāmatrin préshó yandhi sutapāvan vấjān | sthấ ū shú ūrdhvá ūtí árishaṇyann aktór vyùshṭau páritakmyāyām || 9 || sácasva nāyám ávase abhī́ka itó vā tám indra pāhi risháḥ | amấ cainam áraṇye pāhi rishó mádema śatáhimāḥ suvī́rāḥ || 10 || 18 ||

(२५) पञ्चविंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ या त ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्नस्ति ।
ताभिरू षु वृत्रहत्येऽवीर्न एभिश्च वाजैर्महान्न उग्र ॥१॥
आभिः स्पृधो मिथतीररिषण्यन्नमित्रस्य व्यथया मन्युमिन्द्र ।
आभिर्विश्वा अभियुजो विषूचीरार्याय विशोऽव तारीर्दासीः ॥२॥

25.

Yấ ta ūtír avamấ yấ paramấ yấ madhyaméndra śushminn ásti | tấbhir ū shú vṛitrahátye 'vīr na ebhíś ca vấjair mahấn na ugra || 1 || ā́bhi spṛ́dho mithatī́r árishaṇyann amítrasya vyathayā manyúm indra | ā́bhir víśvā abhiyújo víshūcīr ā́ryāya víśó 'va tārīr dā́sīḥ || 2 ||

Extolled by us He bends not to the robust, nor to the resolute, nor to the bold incited by wicked. High mountains are easy of access to the resplendent Lord. Even in the deep waters, He finds firm ground to rest on. 8

Admired by devotees as you are, O irresistible, actuated by a profound and comprehensive purpose, grant us food and strength. May you be ever diligent, and unreluctant to help us at the time when the gloom of night brightens to morning. 9

O resplendent Lord, steer our leader along the war-path and protect him; defend him against a near or distant calamity. Provide him with security when he is at home or in a forest. And may we, blessed with brave sons be happy through a hundred winters. 10

25

O mighty resplendent Lord, grant us protection on all the levels of the conflict of life, low, high or middling. May you support us to subdue our foes; supply us, O supreme Lord, with your strength-giving food. 1

O resplendent Lord, extolled by our hymns, while protecting our capacity to fight the evil forces, may you check the wrath of opponents. Also overthrow the attack of the servile evil races, abiding everywhere, in favour of virtuous ones. 2

इन्द्र जामय उत येऽजामयोऽर्वाचीनासो वनुषो युयुज्रे ।
त्वमेषां विथुरा शवांसि जहि वृष्ण्यानि कृणुही पराचः ॥३॥
शूरो वा शूरं वनते शरीरैस्तनूरुचा तरुषि यत्कृण्वैते ।
तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवैते ॥४॥
नहि त्वा शूरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोध ।
इन्द्र नकिष्ट्वा प्रत्यस्त्येषां विश्वा जातान्यभ्यसि तानि ॥५॥

índra jāmáya utá yé 'jāmayo 'rvācīnáso vanúsho yuyujré | tvám eshāṃ vithurá ṡávāṅsi jahí vríshṇyāni kriṇuhí párācaḥ || 3 || ṡū́ro vā ṡū́raṃ vanate ṡárīrais tanūrúcā tárushi yát kriṇvaíte | toké vā góshu tánaye yád apsú ví krándasī urvárāsu brávaite || 4 || nahí tvā ṡū́ro ná turó ná dhrishṇúr ná tvā yodhó mányamāno yuyódha | índra nákish ṭvā práty asty eshāṃ víṡvā jātány abhy àsi táni || 5 || 19 ||

॥२०॥ स पत्यत उभयोर्नृम्णमयोर्यदी वेधसः समिथे हवन्ते ।
वृत्रे वा महो नृवति क्षये वा व्यचस्वन्ता यदि वितन्तसैते ॥६॥
अध स्मा ते चर्षणयो यदेजानिन्द्र त्रातोत भवा वरूता ।
अस्माकासो ये नृतमासो अर्य इन्द्र सूरयो दधिरे पुरो नः ॥७॥

sá patyata ubháyor nrimṇám ayór yádī vedhásaḥ samithé hávante | vritré vā mahó nriváti ksháye vā vyácasvantā yádi vitantasaíte || 6 || ádha smā te carshaṇáyo yád éjān índra trātótá bhavā varūtá | asmákāso yé nrítamāso aryá índra sūráyo dadhiré puró naḥ || 7 ||

O resplendent Lord, may you subdue the strength of all evil opponents whether our kinsmen or otherwise, when they present themselves before us and fight against us. May you enfeeble their strength and drive them away from us. 3

The enlightened person, the hero, assuredly kills evil tendencies by his inner strength under your protection, O Lord and (with your blessings) he wins in this conflict of equals in bodily prowess and personal strength, whilst both of them clamourously dispute over the possession of sons, grandsons, cattle, water or land. 4

But no one dares stand against you, neither a brave, nor a coward, nor a resolute, nor a fighter trusting in his valour. None of them is a match to you. Verily, you are the most powerful of all these persons. 5

Amidst the two disputants, that one acquires wealth, whose priests invoke Lord at worship in conflicts against powerful adversaries or in contention to gain dwellings among one's own relations. 6

O resplendent Lord, may you be the protector of our leading men at the time when they tremble with fear. May you be their saviour. Let those, who are chief leaders, be enjoyers and the worshippers who install them on high position be blessed by your favours. 7

अनु ते दायि मह इन्द्रियाय सत्रा ते विश्वमनु वृत्रहत्ये ।
अनु क्षत्रमनु सहो यजत्रेन्द्र देवेभिरनु ते नृषह्ये ॥८॥
एवा नः स्पृधः समजा समत्स्विन्द्र रारन्धि मिथतीरदेवीः ।
विद्याम वस्तोरवसा गृणन्तो भरद्वाजा उत त इन्द्र नूनम् ॥९॥

ánu te dāyi mahá indriyáya satrá te víṣvam ánu vṛitrahátye | ánu kshatrám ánu sáho yajatréndra devébhir ánu te nṛisháhye || 8 || evá na spṛídhaḥ sám ajā samátsv índra rārandhí mithatír ádevīḥ | vidyáma vástor ávasā gṛiṇánto bharádvājā utá ta indra nūnám || 9 || 20 ||

(२६) षड्विंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२१॥ श्रुधी न इन्द्र ह्वयामसि त्वा महो वाजस्य सातौ वावृषाणाः ।
सं यद्विशोऽयन्त शूरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥
त्वां वाजी हवते वाजिनेयो महो वाजस्य गध्यस्य सातौ ।
त्वां वृत्रेष्विन्द्र सत्पतिं तरुत्रं त्वां चष्टे मुष्टिहा गोषु युध्यन् ॥२॥
त्वं कविं चोदयोऽर्कसातौ त्वं कुत्साय शुष्णं दाशुषे वर्क् ।
त्वं शिरो अमर्मणः पराहन्नतिथिग्वाय शंस्यं करिष्यन् ॥३॥

26.

Ṣrudhí na indra hváyāmasi tvā mahó vájasya sātaú vāvṛishāṇáḥ | sáṃ yád víṣó 'yanta ṣúrasātā ugráṃ nó 'vaḥ párye áhan dāḥ || 1 || tváṃ vājí havate vājineyó mahó vájasya gádhyasya sātaú | tváṃ vṛitréshv indra sátpatiṃ tárutraṃ tváṃ cashṭe mushṭihá góshu yúdhyan || 2 || tváṃ kavíṃ codayo 'rkásātau tváṃ kútsāya ṣúshṇaṃ dāṣúshe vark | tváṃ ṣíro amarmáṇaḥ párāhann atithigváya ṣáṅsyaṃ karishyán || 3 ||

O adorable Lord, all mighty powers have been successively conceded to you by Nature's bounties for the destruction of evil forces. O revered one, verily, in you is centered appropriate vigour and strength as well. 8

O powerful resplendent Lord, grant us the courage to fight the forces of evil. Inspire us to overthrow the godless demoniac forces that fight against us. May we the bearers of the light of knowledge adore you and thereby be privileged to obtain your favour. 9

26

O resplendent Lord, we invoke you with these spontaneously flowing streams of hymns for obtaining abundant food. Hear us and give us sure help when on a future day we assemble on the battle-field of life. 1

O resplendent Lord, the descendants of learned men place all their affluence at your feet and entreat you to acquire wealth and wisdom. You are the patron of those who are good and saviour when evil forces assail them. It is with your encouragement and guidance that he continues his duel as if with fists to win land and cattle. 2

You encourage the sage for the attainment of food of knowledge. It is you again who undo the evil for the safety of your wise devotee, the offerer of homage. For the welfare of the faithful one, dear as a guest, you humble down the wicked, the one who wrongly imagines himself invulnerable. 3

त्वं रथं प्र भरो योधमृष्वमावो युध्यन्तं वृषभं दशद्युम् ।
त्वं तुग्रं वेतसवे सचाहन्त्वं तुजिं गृणन्तमिन्द्र तूतोः ॥४॥
त्वं तदुक्थमिन्द्र बर्हणा कः प्र यच्छता सहस्रा शूर दर्षि ।
अव गिरेर्दासं शम्बरं हन्प्रावो दिवोदासं चित्राभिरूती ॥५॥

tvám̐ rátham prá bharo yodhám ṛishvám ávo yúdhyantam̐ vṛishabhám̐ dáṣadyum | tvám̐ túgram̐ vetasáve sácāhan tvám̐ tújim̐ gṛiṇántam indra tūtoḥ || 4 || tvám̐ tád ukthám indra barháṇā kaḥ prá yác chatá sahásrā ṣūra dárshi | áva girér dā́sam̐ ṣámbaram̐ han prā́vo dívodāsam̐ citrā́bhir ūtī́ || 5 || 21 ||

॥२२॥ त्वं श्रद्धाभिर्मन्दसानः सोमैर्दभीतये चुमुरिमिन्द्र सिष्वप् ।
त्वं रजिं पिठीनसे दशस्यन्षष्टिं सहस्रा शच्या सचाहन् ॥६॥
अहं चन तत्सूरिभिरानश्यां तव ज्याय इन्द्र सुम्नमोजः ।
त्वया यत्स्तवन्ते सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ ॥७॥
वयं ते अस्यामिन्द्र द्युम्नहूतौ सखायः स्याम महिन प्रेष्ठाः ।
प्रातर्दनिः क्षत्रश्रीरस्तु श्रेष्ठो घने वृत्राणां सनये धनानाम् ॥८॥

tvám̐ ṣraddhā́bhir mandasānáḥ sómair dabhī́taye cúmurim indra sishvap | tvám̐ rajím̐ píṭhīnase daṣasyán shashṭím̐ sahásrā ṣácyā sácāhan || 6 || ahám̐ caná tát sūríbhir ānaṣyām̐ táva jyā́ya indra sumnám ójaḥ | tváyā yát stávante sadhavīra vīrā́s trivárūthena náhushā ṣavishṭha || 7 || vayám̐ te asyā́m indra dyumnáhūtau sákhāyaḥ syāma mahina préshṭhāḥ | prā́tardaniḥ kshatraṣrī́r astu ṣréshṭho ghané vṛitrā́ṇām̐ sanáye dhánānām || 8 || 22 ||

O resplendent Lord, you grant to the liberal giver a great chariot to contest in the struggle of life. You protect him while he is engaged in fighting for a long period. You subdue violent elements along with arrogance and you encourage the steadfast, who adores you. 4

O brave resplendent Lord, you accomplish a great task when you destroy hundred-thousand forees of the wicked. You put an end to the immoral thoughts coming out of our brain, and you bless the faithful and loyal devotees with your marvellous protections. 5

O Lord, pleased by libation offered with faith, you destroy the clinging sinful tendencies with a view to protect the disciplined people. You equip the faithful persons with ability, annihilate with your right lot of innumerable evils (as if sixty thousand warriors). 6

O resplendent, mightiest and brave, vanquisher of the evil, O triply-strong defender, may I along with my virtuous helpers, acquire your most excellent felicity and vigour which, as men believe, have been bestowed on your faithful devotees. 7

O revered resplendent Lord, may we, your friends, become most dear to you at this place of holy worship. May our illustrious defenders and preceptors be most glorious. May they be able to overcome the demoniac forces and may you shower on us affluence and prosperity. 8

(२७) सप्तविंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः। (१-७) प्रथमादिसप्तर्चामिन्द्रः,
(८) अष्टम्याश्च चायमानस्याभ्यावर्तिनो दानं देवते। त्रिष्टुप् छन्दः॥

॥२३॥ किम॑स्य॒ मदे॒ किम्व॑स्य पी॒ताविन्द्रः॒ किम॑स्य स॒ख्ये च॑कार।
रणा॑ वा॒ ये नि॒षदि॒ किं ते अ॑स्य पु॒रा वि॑विद्रे॒ किमु॒ नूत॑नासः॥१॥
सद॑स्य॒ मदे॒ सद्व॑स्य पी॒ताविन्द्रः॒ सद॑स्य स॒ख्ये च॑कार।
रणा॑ वा॒ ये नि॒षदि॒ सत्ते अ॑स्य पु॒रा वि॑विद्रे॒ सदु॒ नूत॑नासः॥२॥
न॒हि नु ते॑ महि॒मनः॑ समस्य॒ न म॑घवन्मघव॒त्त्वस्य॑ वि॒द्म।
न राध॑सोराधसो॒ नूत॑न॒स्येन्द्र॒ नकि॑र्ददृश इन्द्रि॒यं ते॑॥३॥
ए॒तत्त्यत्त॑ इन्द्रि॒यम॑चेति॒ येनाव॑धीर्व॒रशि॑खस्य॒ शेषः॑।
वज्र॑स्य॒ यत्ते॒ निह॑तस्य॒ शुष्मा॑त्स्व॒नाच्चि॑दिन्द्र पर॒मो द॒दार॑॥४॥

27.

Kím asya máde kím v asya pītáv índraḥ kím asya sakhyé cakāra | ráṇā vā yé nishádi kíṃ té asya purá vividre kím u nútanāsaḥ || 1 || sád asya máde sád v asya pītáv índraḥ sád asya sakhyé cakara | ráṇā vā yé nishádi sát té asya purá vividre sád u nútanāsaḥ || 2 || nahí nú te mahimánaḥ samasya ná maghavan maghavattvásya vidmá | ná rádhaso-radhaso nútanasyéndra nákir dadṛiṣa indriyáṃ te || 3 || etát tyát ta indriyám aceti yénávadhīr varáṣikhasya ṣéshaḥ | vájrasya yát te níhatasya ṣúshmāt svanác cid indra paramó dadára || 4 ||

व॒धीदिन्द्रो॑ व॒रशि॑खस्य॒ शेषो॑ऽभ्याव॒र्तिने॑ चायमा॒नाय॒ शिक्ष॑न्।
वृ॒चीव॑तो॒ यद्ध॑रियू॒पीया॑यां॒ हन्पूर्वे॒ अर्धे॑ भि॒यसाप॑रो॒ दर्त्॥५॥

vádhīd índro varáṣikhasya ṣésho
'bhyāvartíne cāyamānáya ṣíkshan | vṛicívato yád dhariyūpíyāyāṃ hán púrve árdhe bhiyásáparo dárt || 5 || 23 ||

27

What has resplendent Lord done in the exhilaration (of the devotional prayers from us)? What has he done on quaffing this ? What has he done in friendship for this ? What have former, what have recent adorers, obtained from you in the chamber of their hearts ? 1

Verily, in the rapturous joy of divine love, the resplendent performs noble deeds, once quaffing the elixir of praises; or in friendship for this devotion the Lord accomplishes wonderful task. Adorers of old and recent times continue to obtain many benefits out of this to gladden the chamber of their hearts. 2

O bounteous Lord, we know not the extent of your vast magnitude, also we know not the limit of your abundance; no one has yet discerned the bounds of your power which reveals fresh forms every moment. 3

O resplendent Lord, we have witnessed with our eyes the resoluteness wherewith you subdue the vices of sense organs. The boldest of them was controlled at the mere noise of your bolt of punitive justice, hurled with all your force. 4

Favouring the wise persons, vigilant from all sides, born in the families of people serving with dedication, the resplendent Lord destroys the root of deceptive ignorance, killing crookedly wicked tendencies, resting in the front part of the heart, whilst the host of evils on the other part themselves scatter through fear. 5

॥२४॥ त्रिंशच्छतं वर्मिण इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या ।
वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दाना न्यर्थान्यायन् ॥६॥
यस्य गावावरुषा सूयवस्यू अन्तरू षु चरतो रेरिहाणा ।
स सृञ्जयाय तुर्वशं परादाद्वृचीवतो दैववाताय शिक्षन् ॥७॥
द्वयाँ अग्ने रथिनो विंशतिं गा वधूमतो मघवा मह्यं सम्राट् ।
अभ्यावर्ती चायमानो ददाति दूणाशेयं दक्षिणा पार्थवानाम् ॥८॥

triṁśácchatam varmíṇa indra sākám yavyávatyām puruhūta ṣravasyá | vṛicívantaḥ ṣárave pátyamānāḥ pátrā bhindāná nyarthány āyan || 6 || yásya gávāv arushá sūyavasyú antár ū shú cárato rérihāṇā | sá sṛíñjayāya turváṣam párādād vṛicívato daivavātáya ṣíkshan || 7 || dvayāñ agne rathíno viṁṣatím gá vadhúmato maghávā máhyam samrát | abhyavartí cāyamānó dadāti dūṇáṣeyám dákshiṇā pārthavánām || 8 || 24 ||

(२८) अष्टाविंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । (१, ३-७) प्रथमर्चस्तृतीयादिपञ्चानाञ्च गावः, (२, ८) द्वितीयाष्टम्योरिन्द्रो गावो वा देवताः । (१, ५-७) प्रथमर्चः पञ्चम्यादितृचस्य च त्रिष्टुप्, (२-४) द्वितीयादितृचस्य जगती, (८) अष्टम्याश्चानुष्टुप् छन्दांसि ॥

॥२५॥ आ गावो अग्मन्नुत भद्रमक्रन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे ।
प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वीरुषसो दुहानाः ॥१॥
इन्द्रो यज्वने पृणते च शिक्षत्युपेद्ददाति न स्वं मुषायति ।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥२॥

28.

Ā́ gávo agmann utá bhadrám akran sídantu goshṭhé raṇáyantv asmé | prajávatīḥ pururúpā ihá syur índrāya pūrvír usháso dúhānāḥ || 1 || índro yájvane pṛiṇaté ca ṣikshaty úpéd dadāti ná svám mushāyati | bhúyo-bhūyo rayím íd asya vardháyann ábhinne khilyé ní dadhāti devayúm || 2 ||

O revered resplendent Lord, invoked by all, the host of evil passions, amounting to three thousand and odd, collect together in our body to acquire glory, but you render them ineffective. Your virtues defend the attack of an arrow and proceed ahead for the destruction of evils. 6

He, whose bright prancing steers (rays), delighted with suitable sustaining elements, proceed between heaven and earth, impels the benefactors to devote to a constructive work and the vigilant reformers to remove crooked and wicked elements. 7

O Lord revered, all-pervading, the sovereign of all, on both of us, rich and poor seated in chariots may you bestow charming divine damsels, and twenty divine cows, a gift hard to assure from any other source. 8

28

May cows come and bring us good fortune; let them stay in our cowsheds and enjoy in our company. May many coloured cows bring here prolific milk for offerings to the resplendent Lord at many dawns. 1

The resplendent Lord bestows affluence on the devotee who offers worship and oblations. He takes not what belongs to the worshipper and gives him more; thereby increasing his wealth more and ever-more, he places the devotee in fortified positions, free from danger. 2

न ता नशन्ति न दभाति तस्करो नासामामित्रो व्यथिरा दधर्षति ।
देवाँश्च याभिर्यजते ददाति च ज्योगित्ताभिः सचते गोपतिः सह ॥३॥
न ता अर्वा रेणुककाटो अश्नुते न संस्कृतत्रमुप यन्ति ता अभि ।
उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥४॥
गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः ।
इमा या गावः स जनास इन्द्र इच्छामीद्धृदा मनसा चिदिन्द्रम् ॥५॥

ná tā́ naṣanti ná dabhāti táskaro nā́sām āmitró vyáthir ā́ dadharshati | devā́ṅṣ ca yā́bhir yájate dádāti ca jyóg ít tā́bhiḥ sacate gópatiḥ sahá || 3 || ná tā́ árvā reṇú-kakāto aṣnute ná saṃskṛitatrám úpa yanti tā́ abhí | uru-gāyám ábhayaṃ tásya tā́ ánu gā́vo mártasya ví caranti yájvanaḥ || 4 || gā́vo bhágo gā́va índro me achān gā́vaḥ sómasya prathamásya bhakshā́ḥ | imā́ yā́ gā́vah sá janāsa índra ichā́mī́d dhṛidā́ mánasā cid índram || 5 ||

यूयं गावो मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वय उच्यते सभासु ॥६॥
प्रजावतीः सूयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा वः स्तेन ईशत माघशंसः परि वो हेती रुद्रस्य वृज्याः ॥७॥
उपेदमुपपर्चनमासु गोषूप पृच्यताम् ।
उप ऋषभस्य रेतस्युपेन्द्र तव वीर्ये ॥८॥

yūyáṃ gāvo medayathā kṛiṣáṃ cid aṣrīráṃ cit kṛiṇuthā suprátīkam | bhadráṃ gṛiháṃ kṛiṇutha bhadravāco bṛihád vo váya ucyate sabhā́su || 6 || prajā́vatīḥ sūyávasaṃ riṣántīḥ ṣuddhā́ apáḥ suprapāṇé píbantīḥ | mā́ va stená īṣata mā́gháṣaṅsaḥ pári vo hetí rudrásya vṛijyaḥ || 7 || úpedám upapárcanam āsú góshū́pa pṛicyatām | úpa ṛishabhásya rétasy úpendra táva vīryè || 8 || 25 ||

Let not the cows run away from us, let no thief carry them away; let no hostile weapon fall upon them. May the master of the cattle be long possessed of them, with the milk products of which he makes offerings and with which he serves the godly men. 3

Let not the cows fall a victim to the arrogant, dust-spurning war-horse. Let them not fall in the hands of a butcher or his shop. Let the cattle of the man, the householder, move about free and graze out of fear. 4

May the cows be our affluence; may the resplendent Lord grant us cattle; may the cows yield food (milk and butter) of the first libation. These cows, O men, are sacred as the Lord resplendent Himself,—the Lord whose blessings we crave for, with head and heart. 5

O cows, you strengthen even the worn-out and fatigued and make the unlovely beautiful to look on. Your lowing is auspicious, and makes my dwelling prosperous. Great is the abundance that is attributed to you in our religious ceremony. 6

May you, O cows, have many calves grazing upon good pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey assail you and may the dart of vital Lord never fall on you. 7

O resplendent Lord, a showerer of virility as you are, may we have by your blessings the sturdy bulls for insemination and let us have plenty of nourishment for the cows. 8

(२९) एकोनत्रिंशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ इन्द्रं वो नरः सख्याय सेपुर्महो यन्तः सुमतये चकानाः ।
महो हि दाता वज्रहस्तो अस्ति महामु रण्वमवसे यजध्वम् ॥१॥
आ यस्मिन्हस्ते नर्या मिमिक्षुरा रथे हिरण्यये रथेष्ठाः ।
आ रश्मयो गभस्त्योः स्थूरयोराध्वन्नश्वासो वृषणो युजानाः ॥२॥

29.

Índram vo náraḥ sakhyā́ya sepur mahó yántaḥ sumatáye cakānā́ḥ | mahó hí dātā́ vájrahasto ásti mahā́m u raṇvám ávase yajadhvam || 1 || ā́ yásmin háste náryā mimikshúr ā́ ráthe hiraṇyáye ratheshṭhā́ḥ | ā́ raṣmáyo gábhastyo sthūráyor ā́dhvann áṣvāso vríshaṇo yujānā́ḥ || 2 ||

श्रिये ते पादा दुव आ मिमिक्षुर्धृष्णुर्वज्री शवसा दक्षिणावान् ।
वसानो अत्कं सुरभिं दृशे कं स्व१र्ण नृतविषिरो बभूथ ॥३॥
स सोम आमिश्लतमः सुतो भूद्यस्मिन्पक्तिः पच्यते सन्ति धानाः ।
इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देववाततमाः ॥४॥
न ते अन्तः शवसो धाय्यस्य वि तु बाबधे रोदसी महित्वा ।
आ ता सूरिः पृणति तूतुजानो यूथेवाप्सु समीजमान ऊती ॥५॥
एवेदिन्द्रः सुहव ऋष्वो अस्तूती अनूती हिरिशिप्रः सत्वा ।
एवा हि जातो असमात्योजाः पुरू च वृत्रा हनति नि दस्यून् ॥६॥

ṣriyé te pā́dā dúva ā́ mimikshur dhṛishṇúr vajrī́ ṣávasā dákshiṇāvān | vásāno átkam surabhím dṛiṣé kám svàr ṇá nṛitav ishiró babhūtha || 3 || sá sóma ā́mislatamaḥ sutó bhūd yásmin paktíḥ pacyáte sánti dhānā́ḥ | índram nára stuvánto brahmakārā́ ukthā́ ṣáṅsanto devávātatamāḥ || 4 || ná te ántaḥ ṣávaso dhāyy asyá ví tú bābadhe ródasī mahitvā́ | ā́ tā́ sūríḥ pṛiṇati tū́tujāno yūthévāpsú samī́jamāna ūtī́ || 5 || evéd índraḥ suháva ṛishvó astūtī́ ánūtī hiriṣipráḥ sátvā | evā́ hí jātó ásamātyojāḥ purū́ ca vṛitrā́ hanati ní dásyūn || 6 || 1 ||

29

O great men, your leading priests are propitiating resplendent Lord for His friendship and loving kindness. The judicious Lord is the greatest giver of gifts; worship Him to win His protection. 1

We hail our Lord in whose hands rests the well-being of men. He mounts on a golden, firmly-stationed cosmic chariot. With His firm arms He holds the reins. His forces, as if steeds, are well-yoked, and ready for the road. 2

Your devotees offer adoration at your feet for glory. You are the conqueror of ominous elements, resolute as thunderbolt, judicious, merciful and benevolent. After traversing the universe like the sun, you appear amidst us as if robed in a heavenly beautiful garment, which displays you as a charming dancer. 3

Your favourite libation is one that is full of devotion, replete with knowledge and good deeds, as if, a fire-offering of effused herbal juices, very well mixed with baked cakes and fried barley. Equipped with their virtues, your devotees, the admirers of Nature's bounties, extol you by singing hymns and offering dedication to you. 4

Your greatness is beyond measure. Even earth and heaven know not the limit of your grandness. Your devotees, hastening for the performance of a dedicated act, endeavour to keep you pleased with devotional offerings as the cowherd keeps cows pleased by taking them to a pond of water. 5

The lofty resplendent Lord is prompt to listen, decked with blue radiance, as if on his nose and chin, giver of wealth, whether coming or not coming to worship. May He with unparalleled might destroy all opposing evil forces and violent elements as soon as manifested. 6

(३०) त्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२॥ भूय इद्वावृधे वीर्यायँ एको अजुर्यो दयते वसूनि ।
प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥१॥
अधा मन्ये बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति ।
दिवेदिवे सूर्यो दर्शतो भूद्वि सद्मान्युर्विया सुक्रतुर्धात् ॥२॥

30.

Bhū́ya íd vāvridhe vīryā̀yañ éko ajuryó dayate vásūni | prá ririce divá índraḥ prithivyā́ ardhám íd asya práti ró-dasī ubhé || 1 || ádhā manye brihád asuryàm asya yā́ni dā-dhā́ra nákir ā́ mināti | divé-dive sū́ryo darṣató bhūd ví sád-māny urviyā́ sukrátur dhāt || 2 ||

अद्या चिन्नू चित्तदपो नदीनां यदाभ्यो अरदो गातुमिन्द्र ।
नि पर्वता अद्मसदो न सेदुस्त्वया दृळ्हानि सुक्रतो रजांसि ॥३॥
सत्यमित्तन्न त्वावाँ अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायान् ।
अहन्नहिं परिशयानमर्णोऽवासृजो अपो अच्छा समुद्रम् ॥४॥
त्वमपो वि दुरो विषूचीरिन्द्र दृळ्हमरुजः पर्वतस्य ।
राजाभवो जगतश्चर्षणीनां साकं सूर्यं जनयन्द्यामुषासम् ॥५॥

adyā́ cin nū́ cit tád ápo nadī́nāṃ yád ābhyo árado gātúm indra | ní párvatā admasádo ná sedus tváyā drilhā́ni sukrato rájāñsi || 3 || satyám ít tán ná tvā́vāñ anyó astī́ndra devó ná mártyo jyā́yān | áhann áhim pariṣáyānam árṇó 'vāsrijo apó áchā samudrám || 4 || tvám apó ví dúro víshūcīr índra drilhám arujaḥ pár-vatasya | rā́jābhavo jágataṣ carshaṇīnā́ṃ sākáṃ sū́ryaṃ ja-náyan dyā́m ushā́sam || 5 || 2 ||

30

The eternal resplendent Lord, augments ever more His glory for heroic deeds. He is chief of all and bestows riches. Whilst the sun illuminates only half of the globe, the Lord illuminates the entire universe and transcends both, heaven and earth. 1

I glorify His vast and evil-destroying nature. No one can resist Him from acting on what He once determines. Through His order, the sun is made visible everyday; and the regions are set and spread, near or far. 2

O the performer of benevolent deeds, verily, your act of liberation of rivers, whereby you direct them on their course is effective. Like men, quiet at meals, the mountains have settled down at their own places. Through your order the regions are made steadfast. 3

This is true, no one else is like you, O resplendent Lord, no divine power, nor any mortal is superior to you. You always destroy the dragon of dark forces who obstructs flow of thoughts and let free the streams to proceed to the ocean, the destination. 4

O resplendent Lord, you have set the obstructed thoughts free to flow in all directions. You have fractured the solid barrier of the cloud of dark forces. You are Lord over the people of the world, with your glory manifest in the sun, the sky and the dawn. 5

(३१) एकत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः सुहोत्र ऋषिः । इन्द्रो देवता । (१-३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्च त्रिष्टुप्, (४) चतुर्थ्याश्च शक्वरी छन्दसी ॥

॥३॥ अभूरेको रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सूरेऽवोचन्त चर्षणयो विवाचः ॥१॥
त्वद्भियेन्द्र पार्थिवानि विश्वाच्युता चिच्च्यावयन्ते रजांसि ।
द्यावाक्षामा पर्वतासो वनानि विश्वं दृळ्हं भयते अज्मन्ना ते ॥२॥

31.

Ábhūr éko rayipate rayīṇā́m ā́ hástayor adhithā indra kṛishṭīḥ | ví toké apsú tánaye ca sū́ré 'vocanta carshaṇáyo vívācaḥ || 1 || tvád bhiyéndra pā́rthivāni víṣvā́cyutā cic cyāvayante rájāṅsi | dyā́vākshā́mā párvatāso vánāni víṣvaṃ dṛiḷhám bhayate ájmann ā́ te || 2 ||

त्वं कुत्सेनाभि शुष्णमिन्द्राशुषं युध्य कुयवं गविष्टौ ।
दश प्रपित्वे अध सूर्यस्य मुषायश्चक्रमविवे रपांसि ॥३॥
त्वं शतान्यव शम्बरस्य पुरो जघन्थाप्रतीनि दस्योः ।
अशिक्षो यत्र शच्या शचीवो दिवोदासाय सुन्वते सुतक्रे भरद्वाजाय गृणते वसूनि ॥४॥
स सत्यसत्वन्महते रणाय रथमा तिष्ठ तुविनृम्ण भीमम् ।
याहि प्रपथिन्नवसोप मद्रिक्प्र च श्रुत श्रावय चर्षणिभ्यः ॥५॥

tvám kútsenābhí ṣúshṇam indrāṣúshaṃ yudhya kúyavaṃ gávishṭau | dáṣa prapitvé ádha sū́ryasya mushāyáṣ cakrám ávive rápāṅsi || 3 || tváṃ ṣatány áva ṣámbarasya púro jaghanthāpratíni dásyoḥ | áṣiksho yátra ṣácyā ṣacīvo dívodāsāya sunvaté sutakre bharádvājāya gṛiṇaté vásūni || 4 || sá satyasatvan mahaté ráṇāya rátham ā́ tishṭha tuvinṛimṇa bhīmám | yāhí prapathinn ávasópa madrík prá ca ṣruta ṣrāvaya carshaṇíbhyaḥ || 5 || 3 ||

31

O Lord of riches, you are the sovereign ruler over treasures. You hold people in your hands, and these mortals glorify you with various adorations to obtain sons, valiant grandsons, and sunlight. 1

Through your fear, O resplendent Lord, all the regions of the firmament cause the unfallen rain to precipitate, the heavens, the earth, the mountains, the forests, all the vast, solid creations of the world are frightened at your approach. 2

You help wise sage to fight against the inexhaustible exploiter. You destroy malice of the mental struggle. In conflicts you hold the wheel of the chariot of the sun and drive away the malignant spirits. 3

You destroy the hundreds of impregnable centres of powerful evil. O sagacious Lord, honoured by the homage, you in your liberality bestow riches upon the faithful friends, the learned and upon the enlightened singers hymning your praise. 4

O leader of true heroes, possessor of infinite wealth, may you mount your formidable car for the arduous conflict, come to me, O Lord, the persuer of a progressive path, for my protection. O illustrious Lord, make us worthy of honour amongst our fellow men. 5

(३२) द्वात्रिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः सुहोत्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥४॥ अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।
विरप्शिने वज्रिणे शंतमानि वचांस्यासा स्थविराय तक्षम् ॥१॥
स मातरा सूर्येणा कवीनामवासयद्रुजदद्रिं गृणानः ।
स्वाधीभिर्ऋक्वभिर्वावशान उदुस्रियाणामसृजन्निदानम् ॥२॥

32.

Ápūrvyā purutámāny asmai mahé vīrā́ya taváse turā́ya | virapśíne vajríṇe śáṃtamāni vácāṅsy āsā́ sthávirāya taksham || 1 || sá mātárā sū́ryeṇā kavīnā́m ávāsayad rujád ádriṃ griṇānáḥ | svādhī́bhir ṛ́kvabhir vāvaśānā́ úd usríyāṇām asrijan nidā́nam || 2 ||

स वह्निभिर्ऋक्वभिर्गोषु शश्वन्मितज्ञुभिः पुरुकृत्वा जिगाय ।
पुरः पुरोहा सखिभिः सखीयन्दृळ्हा रुरोज कविभिः कविः सन् ॥३॥
स नीव्याभिर्जरितारमच्छा महो वाजेभिर्महद्भिश्च शुष्मैः ।
पुरुवीराभिर्वृषभ क्षितीनामा गिर्वणः सुविताय प्र याहि ॥४॥
स सर्गेण शवसा तक्तो अत्यैरप इन्द्रो दक्षिणतस्तुराषाट् ।
इत्था सृजाना अनपावृदर्थं दिवेदिवे विविषुरप्रमृष्यम् ॥५॥

sá váhnibhir ṛ́kvabhir góshu śáśvan mitájñubhiḥ purukṛ́tvā jigāya | púraḥ purohā́ sákhibhiḥ sakhīyán dṛiḷhā́ ruroja kavíbhiḥ kavíḥ sán || 3 || sá nīvyā̀bhir jaritā́ram ácha mahó vā́jebhir mahádbhiś ca śúshmaiḥ | puruvī́rābhir vṛishabha kshitīnā́m ā́ girvaṇaḥ suvitā́ya prá yāhi || 4 || sá sárgeṇa śávasā taktó átyair apá índro dakshiṇatás turāshā́ṭ | itthā́ sṛijānā́ ánapāvṛid ártham divé-dive vivishur apramṛishyám || 5 || 4 ||

32

I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice. 1

Amidst the sages, with the Sun, He brightens the parents (earth and heaven) and glorified by them, He shatters the mountain of darkness, and casts off the fetters of kine (free thoughts) in fulfilment of the demands of the intent worshippers, and their prayers to that end. 2

He, the accomplisher of all deeds, together with His worshipper, ever offering oblations with bended knees, becomes successful in rescuing the cows (from the caves). He is friendly with his friends and far-seeing with the far-seeing. Being the destroyer of the citadels, He demolishes the strongholds of violent evil forces. 3

O showerer of blessings, propitiated by praise, come to him, who glorifies you, to make him happy amongst men with abundant food, new harvest, and exceeding strength for the welfare of mankind. 4

Endowed with natural force, possessed of swift vital power, the resplendent Lord, the overcomer of adversaries, sets free the streams of thoughts at the right time. Thus liberated, the waters of thoughts, expand daily to the insatiable goal, whence there is no returning. 5

(३३) त्रयस्त्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः शुनहोत्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥५॥ य ओजिष्ठ इन्द्र तं सु नो दा मदो वृषन्त्स्वभिष्टिर्दास्वान् ।
सौवश्व्यं यो वनवत्स्वश्वो वृत्रा समत्सु सासहदमित्रान् ॥१॥
त्वां हीऽ३न्द्रावसे विवाचो हवन्ते चर्षणयः शूरसातौ ।
त्वं विप्रेभिर्वि पणीँरशायस्त्वोत इत्सनिता वाजमर्वा ॥२॥

33.

Yá ójishtha indra tám sú no dā mádo vrishan sva-bhishṭír dásvān | saúvaṣvyam yó vanávat svásvo vritrá samátsu sāsáhad amítrān || 1 || tvám hìndrávase vívāco hávante carshaṇáyaḥ ṣūrasātau | tvám víprebhir ví paṇíñr aṣāyas tvóta ít sánitā vájam árvā || 2 ||

त्वं ताँ इन्द्रोभयाँ अमित्रान्दासा वृत्राण्यार्या च शूर ।
वधीर्वनेव सुधितेभिरत्कैरा पृत्सु दर्षि नृणां नृतम ॥३॥
स त्वं न इन्द्राकवाभिरूती सखा विश्वायुरविता वृधे भूः ।
स्वर्षाता यद्ध्वयामसि त्वा युध्यन्तो नेमधिता पृत्सु शूर ॥४॥
नूनं न इन्द्रापराय च स्या भवा मृळीक उत नो अभिष्टौ ।
इत्था गृणन्तो महिनस्य शर्मन्दिवि ष्याम पार्ये गोषतमाः ॥५॥

tvám táñ indrobhá-yāñ amítrān dásā vritrány áryā ca ṣūra | vádhīr váneva súdhitebhir átkair á pritsú darshi nriṇám nritama || 3 || sá tvám na indrákavābhir ūtí sákhā viṣváyur avitá vridhé bhūḥ | svàrshātā yád dhváyāmasi tvā yúdhyanto nemádhitā pritsú ṣūra || 4 || nūnám na indrāparáya ca syā bhávā mriḷīká utá no abhíshṭau | itthá griṇánto mahínasya ṣárman diví shyāma párye goshátamāḥ || 5 || 5 ||

33

O resplendent Lord, showerer of blessings, grant us a son, rich in vigour, a source of happiness, a pious worshipper, a liberal giver, the one who would, whilst mounted on an excellent horse, overthrows the entire cavalry and conquer opposing enemies in combats. 1

Men of divers speech invoke you, O resplendent Lord, for their defence in their struggles. O Lord, may we, with the association of wise sages, and with your grace, subdue greedy tendencies. May the benevolent worshipper obtain nourishment under your protection. 2

O brave radiant Lord, may you control both classes of people, friends and foes, virtuous and vicious. O chief leader of leaders, you cut your foes in pieces in battles with well-plied weapons, as a wood-cutter pierces forests. 3

O all-pervading resplendent Lord, may you be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts, we invoke you for the acquirement of wealth. 4

May you, O resplendent Lord, now and at all other times, be verily ours; may you, to our wish, grant us all happiness, and in this manner, worshipping at dawn, glorifying you, may we abide in your brilliant and unbounded felicity, O mighty one. 5

(३४) चतुस्त्रिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः शुनहोत्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥६॥ सं च त्वे जग्मुर्गिर इन्द्र पूर्वीर्वि च त्वद्यन्ति विभ्वो मनीषाः ।
पुरा नूनं च स्तुतय ऋषीणां पस्पृध्र इन्द्रे अध्युक्थार्का ॥१॥
पुरुहूतो यः पुरुगूर्त ऋभ्वाँ एकः पुरुप्रशस्तो अस्ति यज्ञैः ।
रथो न महे शवसे युजानोऽस्माभिरिन्द्रो अनुमाद्यो भूत् ॥२॥

34.

Sáṃ ca tvé jagmúr gíra indra pūrvír ví ca tvád yanti vibhvò manīsháḥ | purá nūnáṃ ca stutáya ríshīṇām paspridhrá índre ádhy ukthārká || 1 || puruhūtó yáḥ purugūrtá ríbhvāṅ ékaḥ purupraṣastó ásti yajñaíḥ | rátho ná mahé ṣávase yujānò 'smábhir índro anumádyo bhūt || 2 ||

न यं हिंसन्ति धीतयो न वाणीरिन्द्रं नक्षन्तीदभि वर्धयन्तीः ।
यदि स्तोतारः शतं यत्सहस्रं गृणन्ति गिर्वणसं शं तदस्मै ॥३॥
अस्मा एतद्दिव्यर्चेव मासा मिमिक्ष इन्द्रे न्ययामि सोमः ।
जनं न धन्वन्नभि सं यदापः सत्रा वावृधुर्हवनानि यज्ञैः ॥४॥
अस्मा एतन्मह्याङ्गूषमस्मा इन्द्राय स्तोत्रं मतिभिरवाचि ।
असद्यथा महति वृत्रतूर्य इन्द्रो विश्वायुरविता वृधश्च ॥५॥

ná yáṃ híṅsanti dhītáyo ná vāṇīr índraṃ nákshantíd abhí vardhá-yantīḥ | yádi stotáraḥ ṣatáṃ yát sahásraṃ griṇánti gírva-ṇasaṃ ṣáṃ tád asmai || 3 || ásmā etád divy àrcéva māsá mimikshá índre ny àyāmi sómaḥ | jánaṃ ná dhánvann abhí sáṃ yád ápaḥ satrá vāvridhur hávanāni yajñaíḥ || 4 || ásmā etán máhy āṅgūshám asmā índrāya stotrám matíbhir avāci | ásad yáthā mahatí vritratúrya índro viṣváyur avitá vridháṣ ca || 5 || 6 ||

34

O resplendent Lord, profuse praises and commendations diversely proceed to you. These prayers and hymns, revealed to seers, have been vieing today with each other, as in the past, in glorifying the supreme Lord. 1

The Supreme Lord, ever propitiated by us, is mighty and eminent, invoked by all, is especially honoured by sacred dedications and prayers. All of us are attached to Him for the attainment of great strength, as one to a chariot. 2

All praises contributing to His exaltation proceed to resplendent Lord, whom no acts, no words can harm. Hundreds and thousands of adorers glorify Him. He alone is worthy of supreme adoration, and as such, may you honour him with affection. 3

Loving devotional prayers of mixed up feelings in various forms have been composed for the Lord to be offered on the day of worship with reverence (as herbal juices in fire sacrifices). These praises, together with dedicated acts delight Him, as water delights a man who is in a desert. 4

To this Lord has this earnest eulogy been addressed by the devout, in order that the all-pervading Lord may be our defender and exalter when we are fighting against adversaries. 5

(३५) पञ्चत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो नर ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ कदा भुवन्रथक्षयाणि ब्रह्म कदा स्तोत्रे सहस्रपोष्यं दाः ।
कदा स्तोमं वासयोऽस्य राया कदा धियः करसि वाजरत्नाः ॥१॥
कर्हि स्वित्तदिन्द्र यन्नृभिर्नॄन्वीरैर्वीरान्नीळयासे जयाजीन् ।
त्रिधातु गा अधि जयासि गोष्विन्द्र द्युम्नं स्वर्वद्धेह्यस्मे ॥२॥

35.

Kadā bhuvan ráthakshayāṇi bráhma kadā́ stotré sahasraposhyàṃ dāḥ | kadā́ stómaṃ vāsayo 'sya rāyā́ kadā́ dhíyaḥ karasi vā́jaratnāḥ || 1 || kárhi svit tád indra yán nṛ́bhir nṝ́n vīraír vīrā́n nīḷáyāse jáyājín | tridhā́tu gā́ ádhi jayāsi góshv índra dyumnáṃ svàrvad dhehy asmé || 2 ||

कर्हि स्वित्तदिन्द्र यज्जरित्रे विश्वप्सु ब्रह्म कृणवः शविष्ठ ।
कदा धियो न नियुतो युवासे कदा गोमघा हवनानि गच्छाः ॥३॥
स गोमघा जरित्रे अश्वश्चन्द्रा वाजश्रवसो अधि धेहि पृक्षः ।
पीपिहीषः सुदुघामिन्द्र धेनुं भरद्वाजेषु सुरुचो रुरुच्याः ॥४॥
तमा नूनं वृजनमन्यथा चिच्छूरो यच्छक्र वि दुरो गृणीषे ।
मा निररं शुक्रदुघस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिन्व ॥५॥

kárhi svit tád indra yáj jaritré viṣvápsu bráhma kṛṇávaḥ ṣavishṭha | kadā́ dhíyo ná niyúto yuvāse kadā́ gómaghā hávanāni gachāḥ || 3 || sá gómaghā jaritré áṣvaṣcandrā vā́jaṣravaso ádhi dhehi príkshaḥ | pīpihī́shaḥ sudúghām indra dhenúm bharádvājeshu surúco rurucyāḥ || 4 || tám ā́ nūnáṃ vṛjánam anyáthā cic chū́ro yác chakra ví dúro gṛṇīshé | mā́ nír araṃ ṣukradúghasya dhenór āṅgirasā́n bráhmaṇa vipra jinva || 5 || 7 ||

35

When would your chariot reach its destination? When would our prayers be heard? When will you grant your devotees the means of maintaining thousands? When will you recompense our adorations with riches? When will you render our sacred works productive of nourishment. 1

O, resplendent Lord, when will you unify leaders with leaders, heroes with heroes, and give us victory in struggles? When will you let us win threefold metal-yielding earth (copper, silver and gold mines)? And when will you reward us with celestial glory? 2

O most vigorous Lord, when will you grant your worshipper that wealth which is all-sustaining? When will you yoke your vital powers, as we yoke intellect? When will you render our homage productive of wealth? 3

O resplendent Lord, may you grant wealth to your worshipper, which may bring him cattle, splendid horses, and renowned vigour. May you multiply nourishment, and strengthen the kine bright and shining to be easily milked by the enlightened bearers of knowledge. 4

O mighty resplendent Lord, destroyer of evils, let our adversary take a different course. We glorify you as you are inspirer of brave. Never may I desist from the praise of the provider of excellent gifts. May you satisfy the sages with zeal and wealth. 5

(३६) षट्त्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो नर ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

सत्रा मदासस्तव विश्वजन्याः सत्रा रायोऽध ये पार्थिवासः ।
सत्रा वाजानामभवो विभक्ता यद्देवेषु धारयथा असुर्यम् ॥१॥
अनु प्र येजे जन ओजो अस्य सत्रा दधिरे अनु वीर्याय ।
स्यूमगृभे दुधयेऽर्वते च क्रतुं वृञ्जन्त्यपि वृत्रहत्ये ॥२॥

36.

Satrā́ mádāsas táva viṣvájanyāḥ satrā́ rā́yó 'dha ye pā́rthivāsaḥ | satrā́ vā́jānām abhavo vibhaktā́ yád devéshu dhāráyathā asuryàm || 1 || ánu prá yeje jána ójo asya satrā́ dadhire ánu vīryā̀ya | syūmagṛíbhe dúdhayé 'rvate ca krátuṃ vṛiñjanty ápi vṛitrahátye || 2 ||

तं सध्रीचीरूतयो वृष्ण्यानि पौंस्यानि नियुतः सश्चुरिन्द्रम् ।
समुद्रं न सिन्धव उक्थशुष्मा उरुव्यचसं गिर आ विशन्ति ॥३॥
स रायस्खामुप सृजा गृणानः पुरुश्चन्द्रस्य त्वमिन्द्र वस्वः ।
पतिर्बभूथासमो जनानामेको विश्वस्य भुवनस्य राजा ॥४॥
स तु श्रुधि श्रुत्या यो दुवोयुर्द्यौर्न भूमाभि रायो अर्यः ।
असो यथा नः शवसा चकानो युगेयुगे वयसा चेकितानः ॥५॥

tám sadhrícīr ūtáyo vṛíshṇyāni paúṅsyāni niyútaḥ saṣcur índram | samudrám ná síndhava ukthásushmā uruvyácasaṃ gíra ā́ viṣanti || 3 || sá rāyás khā́m úpa sṛijā gṛiṇānáḥ puruṣcandrásya tvám indra vásvaḥ | pátir babhūthā́samo jánānām éko víṣvasya bhúvanasya rā́jā || 4 || sá tú ṣrudhi ṣrútyā yó duvoyúr dyaúr ná bhū́mābhí rā́yo aryáḥ | áso yáthā naḥ ṣávasā cakānó yugé-yuge váyasā cékitānah || 5 || 8 ||

36

Truly are your exhilarations as well as your riches which exist on earth beneficial to all men. Truly are you the distributor of food, whereby you maintain vigour amongst cosmic powers. 1

The worshippers praise especially the strength of that resplendent Lord. Verily, they rely upon Him for courageous deeds. They offer worship to Him who is the seizer of adversaries, the assailant,—marching in columns of forces—, who is the subduer of foes, and who is known for the destruction of the devil of ignorance. 2

The associated vital principles, heroic spirits, virile strength and all the harnessed energies serve resplendent Lord in His cosmic deeds. Also powerful prayers flow to His glory as rivers flow into the ocean. 3

Glorified by us, O resplendent Lord may you let the stream of much-delighting, home-conferring affluence, flow freely, as you are the unequalled sovereign Lord of men, and the sole sovereign of all the world. 4

O resplendent Lord, may you listen to our laudations. Verily, you are gratified by our adoration, and, like the sun, cast away the deep shadows of dark forces, you are endowed with strength. We glorify you and present to you our off rings, and homage. May you keep yourself in close proximity with us, just as you have been always, in every era of the past. 5

(३७) सप्तत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ अर्वाग्रथं विश्ववारं त उग्रेन्द्र युक्तासो हरयो वहन्तु ।
कीरिश्चिद्धि त्वा हवते स्वर्वानृधीमहि सधमादस्ते अद्य ॥१॥
प्रो द्रोणे हरयः कर्माग्मन्पुनानास ऋज्यन्तो अभूवन् ।
इन्द्रो नो अस्य पूर्व्यः पपीयाद्द्युक्षो मदस्य सोम्यस्य राजा ॥२॥
आसस्राणासः शवसानमच्छेन्द्रं सुचक्रे रथ्यासो अश्वाः ।
अभि श्रव ऋज्यन्तो वहेयुर्नू चिन्नु वायोरमृतं वि दस्येत् ॥३॥

37.

Arvág rátham viṣvávāram ta ugréndra yuktáso hárayo vahantu | kīríṣ cid dhí tvā hávate svàrvān ṛidhīmáhi sadhamádas te adyá || 1 || pró dróṇe hárayaḥ kármāgman punānása ṛíjyanto abhūvan | índro no asyá pūrvyáḥ papīyād dyukshó mádasya somyásya rájā || 2 || āsasrāṇásaḥ ṣavasānám áchéndram sucakré rathyàso áṣvāḥ | abhí ṣráva ṛíjyanto vaheyur nú cin nú vāyór amṛítam ví dasyet || 3 ||

वरिष्ठो अस्य दक्षिणामियर्तीन्द्रो मघोनां तुविकूर्मितमः ।
यया वज्रिवः परियास्यंहो मघा च धृष्णो दयसे वि सूरीन् ॥४॥
इन्द्रो वाजस्य स्थविरस्य दातेन्द्रो गीर्भिर्वर्धतां वृद्धमहाः ।
इन्द्रो वृत्रं हनिष्ठो अस्तु सत्वा ता सूरिः पृणति तूतुजानः ॥५॥

várishṭho asya dákshiṇām iyartíndro maghónām tuvikūr mítamaḥ | yáyā vajrivaḥ pariyásy áṅho maghá ca dhṛishṇo dáyase ví sūrín || 4 || índro vájasya sthávirasya dāténdro gīrbhír vardhatām vṛiddhámahāḥ | índro vṛitrám hánishṭho astu sátvā tá sūríḥ pṛiṇati tútujānaḥ || 5 || 9 ||

37

O vigorous resplendent Lord, let your speedy rays of radiance bring your much coveted chariot to us. Your devoted adorer, verily, invokes you. May we today share your exhilaration, and thereby increase our happiness. 1

The ever-new devotional lyrics sung continuously at our sacred worship and sanctified, proceed direct into the pitcher of cosmos. May the eternal illustrious sovereign Lord of these exhilarating praises drink this elixir of our devotional love. 2

May the everywhere-going straight-proceeding speedy aura of divine glory convey the mighty resplendent Lord in His strong-wheeled chariot to our works; and never may the ambrosial devotion waste in wind. 3

The resplendent Lord, superb in strength, the performer of many great deeds, appreciates the contributions of the liberal donor amongst the opulent for public good. Thereby He, the wielder of punitive justice, removes sin, and with resolute firmness of purpose, bestows riches upon the worshippers. 4

Resplendent Lord, the illustrous one, is the donor of substantial nourishments. We make His glory widely known through our praises. May He be the destroyer of an adversary. Verily, He is the especial slayer of the clouds of Nescience. He, the animator, the quick-mover, grants us much-desired riches. 5

(३८) अष्टात्रिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ अपादित उदु नश्चित्रतमो महीं भर्षद्द्युमतीमिन्द्रहूतिम् ।
पन्यसीं धीतिं दैव्यस्य यामञ्जनस्य रातिं वनते सुदानुः ॥१॥
दूराच्चिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति ब्रुवाणः ।
एयमेनं देवहूतिर्ववृत्यान्मद्र्य१गिन्द्रमियमृच्यमाना ॥२॥

38.

Ápād itá úd u nas citrátamo mahím bharshad dyumátīm índrahūtim | pányasīm dhītím daívyasya yáman jánasya rātím vanate sudánuh || 1 || dūrác cid á vasato asya kárnā ghóshād índrasya tanyati bruvānáh | éyám enam deváhūtir vavrityān madryàg índram iyám ricyámānā || 2 ||

तं वो धिया परमया पुराजामजरमिन्द्रमभ्यनूष्यर्कैः ।
ब्रह्मा च गिरो दधिरे समस्मिन्महाँश्च स्तोमो अधि वर्धदिन्द्रे ॥३॥
वर्धाद्यं यज्ञ उत सोम इन्द्रं वर्धाद्ब्रह्म गिर उक्था च मन्म ।
वर्धाहैनमुषसो यामन्नक्तोर्वर्धान्मासाः शरदो द्याव इन्द्रम् ॥४॥
एवा जज्ञानं सहसे असामि वावृधानं राधसे च श्रुताय ।
महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतूर्येषु ॥५॥

tám vo dhiyá paramáyā purājám ajáram índram abhy ànūshy arkaíh | bráhmā ca gíro dadhiré sám asmin maháns ca stómo ádhi vardhad índre || 3 || várdhād yám yajñá utá sóma índram várdhād bráhma gíra ukthá ca mánma | várdháhainam usháso yámann aktór várdhān másāh sarádo dyáva índram || 4 || evá jajñānám sáhase ásāmi vāvridhānám rádhase ca srutáya | mahám ugrám ávase vipra nūnám á vivāsema vritratúryeshu || 5 || 10 ||

38

May the most marvellous resplendent Lord drink from this loving cup of devotion. May He accept our earnest and brilliant invocations. May the munificent Lord accept the offering and the praiseworthy adoration at the place of sacred work of the devout worshipper. 1

Reciting His praise, the worshipper calls aloud, so that by the sound it may reach the ear of Lord, even if He is far off. May this invocation entreating Him to come, bring the Lord in close proximity of the devotee. 2

I glorify Him, the undecaying and ever loving resplendent Lord, with hymns and with pious worship. All our offerings and praises proceed to Him and increase in glory when so addressed. 3

He is the resplendent Lord, whom our worship and offerings exalt. He is the Lord, whom the oblations, the praises, the prayers, the adorations exalt, whom the course of day and night exalts, and whom years, months and days exalt. 4

So, O all-wise resplendent Lord, may we today propitiate you for conquering our foes. You are manifested in the creation. You are mighty and free and your glory is greatly augmenting. We invoke you for the sake of wealth, fame and protection, and for the destruction of our evil impulses, hostile to us. 5

(३९) एकोनचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ मन्द्रस्य कवेर्दिव्यस्य वह्नेर्विप्रमन्मनो वचनस्य मध्वः ।
अपा नस्तस्य सचनस्य देवेषो युवस्व गृणते गोअग्राः ॥१॥
अयमुशानः पर्यद्रिमुस्रा ऋतधीतिभिर्ऋतयुग्युजानः ।
रुजदरुग्णं वि वलस्य सानुं पणींर्वचोभिरभि योधदिन्द्रः ॥२॥

39.

Mandrásya kavér divyásya váhner vípramanmano vacanásya mádhvaḥ | ápā nas tásya sacanásya devésho yuvasva griṇaté góagraḥ || 1 || ayám uṣānáḥ páry ádrim usrá ritádhıtibhir ritayúg yujānáḥ | rujád árugṇaṃ ví valásya sánum paníṃr vácobhir abhí yodhad índraḥ || 2 ||

अयं द्योतयदद्युतो व्य१क्तून्दोषा वस्तोः शरद इन्दुरिन्द्र ।
इमं केतुमदधुर्नू चिदह्नां शुचिजन्मन उषसश्चकार ॥३॥
अयं रोचयदरुचो रुचानो३ऽयं वासयद्व्यृ१तेन पूर्वीः ।
अयमीयत ऋतयुग्भिरश्वैः स्वर्विदा नाभिना चर्षणिप्राः ॥४॥
नू गृणानो गृणते प्रत्न राजन्निषः पिन्व वसुदेयाय पूर्वीः ।
अप ओषधीरविषा वनानि गा अर्वतो नॄनृचसे रिरीहि ॥५॥

ayáṃ dyotayad adyúto vy àktū́n doshá vástoḥ ṣaráda índur indra | imáṃ ketúm adadhur nū́ cid áhnāṃ ṣúcijanmana ushásaṣ cakāra || 3 || ayáṃ rocayad arúco rucānó 'yáṃ vāsayad vy ṛiténa pūrvíḥ | ayám īyata ritayúgbhir áṣvaiḥ svarvídā nábhinā carshaṇipráḥ || 4 || nū́ griṇānó griṇaté pratna rajann íshaḥ pinva vasudéyāya pūrvíḥ | apá óshadhır avishá vánāni gá árvato nṛín ricáse rirīhi || 5 || 11 ||

39

O resplendent self, may you cherish our sweet, exhilarating, inspiring, celestial, fruit-yielding loving devotion, commended by the wise. It is worthy of praise and acceptance. May you, O divine Lord, bestow upon your worshipping devotees food and milk, the prime product of the cow. 1

Determind to recover the knowledge concealed in dark rocks of mystic heart, the soul associated with vital breaths, and animated by their veracious activity shatter the infrangible rock of the sinful mind and overwhelm the selfish greed with reproaches. 2

The moon brightens up dark nights, and the sun brightens morns, days and seasons. Ancient people establish it as the ensign of days and it has made the dawns, born in splendour. 3

This radiant sun illumines the non-radiant worlds. He pervades many dawns with true lustre. The Sun, the benefactor of men, moves in a chariot drawn by horses, harnessed by praises laden with riches. 4

O sovereign Lord of eternity, when glorified, may you bestow abundant food upon him who praises you, and to whom affluence is due. May you grant to the worshipper water, plants, innoxious woods, cattle, horses, and men. 5

(४०) चत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ इन्द्र पिब तुभ्यं सुतो मदायाव स्य हरी वि मुचा सखाया ।
उत प्र गाय गण आ निषद्याथा यज्ञाय गृणते वयो धाः ॥१॥
अस्य पिब यस्य जज्ञान इन्द्र मदाय क्रत्वे अपिबो विरप्शिन् ।
तमु ते गावो नर आपो अद्रिरिन्दुं समह्यन्पीतये समस्मै ॥२॥

40.

Indra píba túbhyam sutó mádayáva sya hárī ví mucā sákhāyā | utá prá gāya gaṇá á nishádyáthā yajñáya griṇaté váyo dhāḥ || 1 || ásya piba yásya jajñāná indra mádāya krátve ápibo virapṣin | tám u te gávo nára ápo ádrir índum sám ahyan pītáye sám asmai || 2 ||

समिद्धे अग्नौ सुत इन्द्र सोम आ त्वा वहन्तु हरयो वहिष्ठाः ।
त्वायता मनसा जोहवीमीन्द्रा याहि सुविताय महे नः ॥३॥
आ याहि शश्वदुशता ययाथेन्द्र महा मनसा सोमपेयम् ।
उप ब्रह्माणि शृणव इमा नोऽथा ते यज्ञस्तन्वे३ वयो धात् ॥४॥
यदिन्द्र दिवि पार्ये यदृधग्यद्वा स्वे सदने यत्र वासि ।
अतो नो यज्ञमवसे नियुत्वान्त्सजोषाः पाहि गिर्वणो मरुद्भिः ॥५॥

sámiddhe agnaú sutá indra sóma á tvā vahantu hárayo váhishṭhāḥ | tvayatá mánasā johavīmíndrá yāhi suvitáya mahé naḥ || 3 || á yāhi ṣáṣvad uṣatá yayāthéndra mahá mánasā somapéyam | úpa bráhmāṇi sriṇava imá nó 'thā te yajñás tanvè váyo dhāt || 4 || yád indra diví párye yád ṛídhag yád vā své sádane yátra vási | áto no yajñám ávase niyútvān sajóshāḥ pāhi girvaṇo marúdbhiḥ || 5 || 12 ||

40

O resplendent self, may you partake of this joy, which is effused for your exhilaration. May you restrain your friendly senses. May you among other forces respond to our hymns. May you provide strength to him who lauds and honours you. 1

May you, O mighty soul, drink this nector, which you have tested as soon as born for the purpose of promoting great deeds. This divine elixir has been prepared for you by the joint collaboration of cows, the priests, waters and stones. 2

The sacred fire is kindled, spiritual joy is experienced; let vigorous senses bring you here. I invoke you here, O innerself, with an attitude wholly devoted to you; please come here for our pleasure and prosperity. 3

You have been associating yourself in the similar efforts. May you come now with a generous attitude to accept our loving devotion. May you hear our praises. May the worshipper offer homage to glorify your personality. 4

O resplendent self, whether you abide in the distant heaven, in any other place, or in your own abode, or wheresoever you be, from there may you being propitiated by praise, harness your energy and associated with vital principles be well pleased to protect our worship for our preservation. 5

(४१) एकचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अहेळमान उप याहि यज्ञं तुभ्यं पवन्त इन्दवः सुतासः ।
गावो न वज्रिन्त्स्वमोको अच्छेन्द्रा गहि प्रथमो यज्ञियानाम् ॥१॥
या ते काकुत्सुकृता या वरिष्ठा यया शश्वत्पिबसि मध्व ऊर्मिम् ।
तया पाहि प्र ते अध्वर्युरस्थात्सं ते वज्रो वर्ततामिन्द्र गव्युः ॥२॥

41.

Áheḷamāna úpa yāhi yajñáṃ túbhyam pavanta índavaḥ sutā́saḥ | gā́vo ná vajrin svám óko áchéndrā́ gahi prathamó yajñíyānām || 1 || yā́ te kākút súkṛitā yā́ várishṭhā yáyā ṣáṣvat píbasi mádhva ūrmím | táyā pāhi prá te adhvaryúr asthāt sáṃ te vájro vartatām indra gavyúḥ || 2 ||

एष द्रप्सो वृषभो विश्वरूप इन्द्राय वृष्णे समकारि सोमः ।
एतं पिब हरिवः स्थातरुग्र यस्येशिषे प्रदिवि यस्ते अन्नम् ॥३॥
सुतः सोमो असुतादिन्द्र वस्यानयं श्रेयाञ्चिकितुषे रणाय ।
एतं तितिर्व उप याहि यज्ञं तेन विश्वास्तविषीरा पृणस्व ॥४॥
ह्वयामसि त्वेन्द्र याह्यर्वाङरं ते सोमस्तन्वे भवाति ।
शतक्रतो मादयस्वा सुतेषु प्रास्माँ अव पृतनासु प्र विक्षु ॥५॥

eshá drapsó vṛishabhó viṣvárūpa índrāya vṛíshṇe sám akāri sómaḥ | etám piba hariva sthātar ugra yásyéṣishe pradívi yás te ánnam || 3 || sutáḥ sómo ásutād indra vásyān ayáṃ ṣréyāñ cikitúshe ráṇāya | etáṃ titirva úpa yāhi yajñáṃ téna víṣvās távishīr ā́ pṛiṇasva || 4 || hváyāmasi tvéndra yāhy arvā́ñ áraṃ te sómas tanvè bhavāti | ṣátakrato mādáyasvā sutéshu prásmā́ñ ava pṛ́itanāsu prá vikshú || 5 || 13 ||

41

O un-irascible resplendent Lord, may you come to bless our sacred works. The sweet elixir of devotional songs has been offered to you with pure hearts. O wielder of punitive justice, the devotional elixir flows towards you, as cows assemble in their stalls. Come, O Lord, The first of those, who are worthy of respect. 1

O resplendent Lord, may you relish these devotional expressions with well-pleased and generous heart, just as one consumes sweet elixir with expanded tongue. The ministrant priest stands here before you. O resplendent Lord, let your adamantine justice be hurled against our evil tendencies, for the recovery of our shrouded conscience. 2

This dropping omniform elixir of devotional expressions, O Lord, the showerer of benefits, has been duly prepared for you, the granter of blessings, possessor of radiant rays, ruler over all and omnipotent. May you, O Lord, drink this, over which you have a natural first privilege and which is your food. 3

O resplendent Lord, the prayer coming out of a heart is more effective than that which is merely verbal, just as effused elixir is superior to the one not effused. You are the best judge, of which of the two, would give you pleasure. You are capable of subduing harmful tendencies. May you approach this worship, and thereby strengthen Nature's forces in our interest. 4

We invoke you, O resplendent Lord, come down. May our elixir of loving devotion be sufficient for your satisfaction. May you be delighted, O performer of hundreds of selfless deeds, with our reverential homage. May you defend us in our struggles against wicked people. 5

(४२) द्विचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-३) प्रथमादितृचस्यानुष्टुप् , (४) चतुर्थ्या ऋचश्च बृहती छन्दसी ॥

॥१४॥ प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।
अरंगमाय जग्मयेऽपश्चाद्दघ्वने नरे ॥१॥

42.

Práty asmai pípīshate víṣvāni vidúshe bhara | araṃga-
máya jágmayé 'paṣcāddaghvane náre || 1 ||

एमेनं प्रत्येतन सोमेभिः सोमपातमम् ।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥२॥
यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ ।
वेदा विश्वस्य मेधिरो धृषत्तंतमिदेषते ॥३॥
अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।
कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्परत् ॥४॥

ém enam pra-
tyétana sómebhiḥ somapátamam | ámatrebhir ṛijīshíṇam ín-
draṃ sutébhir índubhiḥ || 2 || yádī sutébhir índubhiḥ sóme-
bhiḥ pratibhúshatha | védā víṣvasya médhiro dhṛishát táṃ
-tam íd éshate || 3 || asmá-asmā íd ándhasó 'dhvaryo prá
bharā sutám | kuvít samasya jényasya ṣárdhato 'bhíṣaster
avaspárat || 4 || 14 ||

42

May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all-sufficient and who goes readily to help sacred works. He is always a true leader, never a follower. 1

Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion. 2

May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be. 3

May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary 4

(४३) त्रिचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

॥१५॥ यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयः । अयं स सोम इन्द्र ते सुतः पिब ॥१॥
यस्य तीव्रसुतं मदं मध्यमन्तं च रक्षसे । अयं स सोम इन्द्र ते सुतः पिब ॥२॥
यस्य गा अन्तरश्मनो मदे दृळ्हा अवासृजः । अयं स सोम इन्द्र ते सुतः पिब ॥३॥
यस्य मन्दानो अन्धसो माघोनं दधिषे शवः । अयं स सोम इन्द्र ते सुतः पिब ॥४॥

43.

Yásya tyác chámbaram máde dívodāsāya randháyaḥ | ayám sá sóma indra te sutáḥ píba || 1 || yásya tīvrasútam mádam mádhyam ántaṃ ca rákshase | ayáṃ sá — || 2 || yásya gā́ antár áṣmano máde dṛiḷhā́ avā́sṛijaḥ | ayáṃ sá — || 3 || yásya mandānó ándhaso mā́ghonaṃ dadhishé ṣá-vaḥ | ayáṃ sá — || 4 || 15 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्ऋषिः । इन्द्रो देवता । (१-६) प्रथमादितृचद्वयस्यानुष्टुप्, (७, ९-२४) सप्तम्या नवम्यादिषोडशानाञ्च त्रिष्टुप्, (८) अष्टम्याश्च विराट् छन्दांसि ॥

॥१६॥ यो रयिवो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥१॥
यः शग्मस्तुविशग्म ते रायो दामा मतीनाम् ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥२॥
येन वृद्धो न शवसा तुरो न स्वाभिरूतिभिः ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥३॥

44.

Yó rayivo rayíṃtamo yó dyumnaír dyumnávattamaḥ | sómaḥ sutáḥ sá indra té 'sti svadhāpate mádaḥ || 1 || yáḥ ṣagmás tuviṣagma te rāyó dāmā́ matīnā́m | sómaḥ sutáḥ — || 2 || yéna vṛiddhó ná ṣávasā turó ná svā́bhir ūtíbhiḥ | só-maḥ sutáḥ — || 3 ||

43

Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of the servants of the divine order. This is expressed for you O resplendent, please accept and rejoice. 1

Here is this sweet elixir of devotional praises, the exhilarating words of which, when freshly composed and recited as offerings at dawn, or at noon, or at the evening worship you cherish. This is expressed for you, O resplendent, please accept and rejoice. 2

Here is this nectar, in the exhilaration of which you liberate the intellect, firmly concealed within the rocks of ignorance. This is expressed for you, O resplendent, please accept and rejoice. 3

O resplendent Lord, you become magnanimous when you are exhilarated by our offerings of devotional elixir. This is expressed for you, O resplendent, please accept and rejoice. 4

44

O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 1

O possessor of felicity, here is an elixir, which is delightful and the bestower of wealth and wisdom on your votaries. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 2

Here is this elixir poured out whereby you augment in strength, and, together with your defending vital forces become victorious. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 3

त्यमु वो अप्रहणं गृणीषे शवसस्पतिम् ।
इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचर्षणिम् ॥४॥
यं वर्धयन्तीद्गिरः पतिं तुरस्य राधसः ।
तमिन्न्वस्य रोदसी देवी शुष्मं सपर्यतः ॥५॥
तद्व उक्थस्य बर्हणेन्द्रायोपस्तृणीषणि ।
विपो न यस्योतयो वि यद्रोहन्ति सक्षितः ॥६॥
अविदद्दक्षं मित्रो नवीयान्पपानो देवेभ्यो वस्यो अचैत् ।
ससवान्स्तौलाभिर्धौतरीभिरुरुष्या पायुरभवत्सखिभ्यः ॥७॥

tyám u vo ápraha ṇa ṃ grinīshé ṣávasas pátim | índraṃ viṣvāsāham náram máṅhishṭhaṃ viṣvácarshaṇim || 4 || yáṃ vardháyantíd gírah pátiṃ turásya rádhasaḥ | tám ín nv àsya ródasī deví ṣúshmaṃ saparyataḥ || 5 || 16 ||

tád va ukthásya barháṇéndrāyopastriṇīsháṇi | vípo ná yásyotáyo ví yád róhanti sakshítaḥ || 6 || ávidad dáksham mitró návīyān papānó devébhyo vásyo acait | sasaván staulábhir dhautárībhir urushyá pāyúr abhavat sákhibhyaḥ || 7 ||

ऋतस्य पथि वेधा अपायि श्रिये मनांसि देवासो अक्रन् ।
दधानो नाम महो वचोभिर्वपुर्दृशये वेन्यो व्यावः ॥८॥
द्युमत्तमं दक्षं धेह्यस्मे सेधा जनानां पूर्वीररातीः ।
वर्षीयो वयः कृणुहि शचीभिर्धनस्य सातावस्माँ अविड्ढि ॥९॥
इन्द्र तुभ्यमिन्मघवन्नभूम वयं दात्रे हरिवो मा वि वेनः ।
नकिरापिर्ददृशे मर्त्यत्रा किमङ्ग रध्रचोदनं त्वाहुः ॥१०॥

ritásya pathí vedhá apāyi ṣriyé mánāṅsi deváso akran | dádhāno náma mahó vácobhir vápur driṣáye venyó vy àvaḥ || 8 || dyumáttamaṃ dákshaṃ dhehy asmé sédhā jánānām pūrvír árātīḥ | várshīyo váyaḥ kriṇuhi ṣácībhir dhánasya sātáv asmáñ aviḍḍhi || 9 || índra túbhyam ín maghavann abhūma vayáṃ dātré harivo má ví venaḥ | nákir āpír dadriṣe martyatrá kím aṅgá radhracódanaṃ tvāhuḥ || 10 || 17 ||

For you I glorify that Lord, who never harms any one, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe. 4

The divine heaven and earth adore that vigour of Him which our hymns glorify. He appropriates the wealth of wicked persons. 5

For your seating, resplendent Lord, I shall spread the carpet of eulogy for our protections and aids, which abide in you for all times, and which grow and extend like the songs of a wise singer. 6

Resplendent Lord appreciates him who is skilled in holy works. He is friendly to devotees and while accepting the expression of loving devotion, He bestows excellent wealth upon the devout. He relishes dedication and moving swiftly as if borne by robust impetous steeds, who protects His faithful devotees through His benevolence. 7

The All-wise abiding by His Eternal Law accepts the elixir of devotional love. The worshippers present it to the Self for His gladdening. May He, the humiliator of His opponents, possessor of a vast firmament, propitiated by our praises, make His beauteous form apparent. 8

May you bestow upon us most brilliant vigour; oppose the numerous adversaries of your worshippers; grant us, for our pious acts, abundant vital food and help us graciously in the enjoyment of wealth. 9

We turn to you, O resplendent Lord, possessor of affluence, the bountiful and Lord of vital forces. Be not unfavourable to us. No other kinsman amongst men, have we to look to; why else do they call you the bestower of wealth ? 10

॥१८॥ मा जस्वने वृषभ नो ररीथा मा ते रेवतः सख्ये रिषाम ।
पूर्वीष्ट इन्द्र निष्षिधो जनेषु जह्यसुष्वीन्प्र वृहापृणतः ॥११॥
उदभ्राणीव स्तनयन्नियर्तीन्द्रो राधांस्यश्व्यानि गव्या ।
त्वमसि प्रदिवः कारुधाया मा त्वादामान आ दभन्मघोनः ॥१२॥
अध्वर्यो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा ।
यः पूर्व्याभिरुत नूतनाभिर्गीर्भिर्वावृधे गृणतामृषीणाम् ॥१३॥

má jásvane vrishabha no rarīthā má te revátaḥ sakhyé rishāma | pūrvísh ṭa indra nishshídho jáneshu jahy ásushvīn prá vrihápriṇataḥ || 11 || úd abhrāṇīva stanáyann iyartíndro rádhāṅsy áṣvyāni gávyā | tvám asi pradívaḥ kārúdhāyā má tvādāmána á dabhan maghónaḥ || 12 || ádhvaryo vīra prá mahé sutánām índrāya bhara sá hy àsya rájā | yáḥ pūrvyábhir utá nútanābhir gīrbhír vāvṛidhé grinatám ríshīṇām || 13 ||

अस्य मदे पुरु वर्पांसि विद्वानिन्द्रो वृत्राण्यप्रती जघान ।
तमु प्र होषि मधुमन्तमस्मै सोमं वीराय शिप्रिणे पिबध्यै ॥१४॥
पाता सुतमिन्द्रो अस्तु सोमं हन्ता वृत्रं वज्रेण मन्दसानः ।
गन्ता यज्ञं परावतश्चिदच्छा वसुर्धीनामविता कारुधायाः ॥१५॥

asyá máde purú várpāṅsi vidván índro vritrány aprati jaghāna | tám u prá hoshi mádhumantam asmai sómam vīráya ṣipríṇe píbadhyai || 14 || pátā sutám índro astu sómam hántā vritrám vájreṇa mandasānáḥ | gántā yajñám parāvátaṣ cid áchā vásur dhīnám avitá kārúdhāyaḥ || 15 || 18 ||

Give us not, O showerer of benefits, to the wicked. Relying upon your friendship, O Lord of riches, may we remain unharmed. Many are the boons you distribute amongst men; may you demolish those who make no libation, and root out those who present no offerings. 11

As thundering raises the clouds, in a similar way, resplendent Lord showers riches of horses and cattle on His devotees. O Lord, you are the eternal upholder of the worshippers; let not the opulent deceive you by not presenting you homage. 12

Ministrant priests offer homage to the mighty Lord, for He is their king, and has been exalted by the ancient and recent hymns and praises of adoring sages. 13

In the exhilaration of the elixir of devotional love, the all-wise irresistible Lord destroyes numerous opposing evils. May you offer the sweet-flavoured beverage of love to the brave Lord, charming as a person with handsome nose and chin. 14

May the resplendent Lord be the drinker of this effused elixir of devotional love, and exhilarated by it, become the destroyer of the devil of ignorance by the bolt of His punitive justice. May He, the patron of artists and lover of sacred lores, come even from afar, to our place of work and worship. 15

॥१९॥

इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
मत्सद्यथा सौमनसाय देवं व्य१स्मद्द्वेषो युयवद्व्यंहः ॥१६॥
एना मन्दानो जहि शूर शत्रूञ्जामिमजामिं मघवन्नमित्रान् ।
अभिषेणाँ अभ्या३देदिशानान्पराच इन्द्र प्र मृणा जही च ॥१७॥
आसु ष्मा णो मघवन्निन्द्र पृत्स्व१स्मभ्यं महि वरिवः सुगं कः ।
अपां तोकस्य तनयस्य जेष इन्द्र सूरीन्कृणुहि स्मा नो अर्धम् ॥१८॥

idáṃ tyát pátram indrapánam índrasya priyám amrítam apāyi | mátsad yáthā saumanasáya deváṃ vy àsmád dvésho yuyávad vy áṅhaḥ || 16 || enā́ mandānó jahí ṣūra ṣátrūñ jāmím ájāmim maghavann amítrān | abhishenā́ṅ abhy ādédiṣānān párāca indra prá mriṇā jahī́ ca || 17 || āsú shmā ṇo maghavann indra pritsv àsmábhyam máhi várivaḥ sugáṃ kaḥ | apáṃ tokásya tánayasya jeshá' índra sūrī́n kriṇuhí smā no ardhám || 18 ||

आ त्वा हरयो वृषणो युजाना वृषरथासो वृषरश्मयोऽत्याः ।
अस्मत्राञ्चो वृषणो वज्रवाहो वृष्णे मदाय सुयुजो वहन्तु ॥१९॥
आ ते वृषन्वृषणो द्रोणमस्थुर्घृतप्रुषो नोर्मयो मदन्तः ।
इन्द्र प्र तुभ्यं वृषभिः सुतानां वृष्णे भरन्ति वृषभाय सोमम् ॥२०॥

॥२०॥

वृषासि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम् ।
वृष्णे त इन्दुर्वृषभ पीपाय स्वादू रसो मधुपेयो वराय ॥२१॥

ā́ tvā hárayo vríshaṇo yujānā́ vrísharathāso vrísharaṣmayó 'tyāḥ | asmatrā́ñco vríshaṇo vajravā́ho vríshṇe mádāya suyújo vahantu || 19 || ā́ te vrishan vríshaṇo dróṇam asthur ghritaprúsho nórmáyo mádantaḥ | índra prá túbhyaṃ vríshabhiḥ sutā́nāṃ vríshṇe bharanti vrishabhā́ya sómam || 20 || 19 ||

vríshāsi divó vrishabháḥ prithivyā́ vríshā síndhūnāṃ vrishabhá stíyānām | vríshṇe ta índur vrishabha pīpāya svādú ráso madhupéyo várāya || 21 ||

May this celestial ambrosia, the appropriate beverage of the resplendent Lord, which He loves, be consumed by Him. So that it may inspire the divine forces with favourable feelings towards us, and that He may remove from us our adversaries, and iniquity. 16

Exhilarated by it, O valiant, bounteous Lord please eliminate our unfriendly adversaries, may they be our kinsmen or unrelated. O resplendent Lord, put these hostile forces to flight and destroy them who are menacing to us. 17

O affluent resplendent Lord, may you facilitate to us the acquirement of vast riches in our life struggles and enable us to gain victory. May you make us prosperous with rain, and with sons and grandsons. 18

Let your vigorous vital energies, harnessed of their own will, bring you here and also your chariot with strong reins. This chariot is quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked and bountiful. 19

O mighty resplendent Lord, your vigorous, water-shedding beams of rays like waves of the sea, are harnessed as horses to your cosmic chariot. O showerer of blessings, ever youthful, we offer to you the homage of our loving devotion, expressed by our mental and physical endeavours, just as the herbal juice by two stones. 20

O resplendent Lord, you are the showerer of bliss, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated waters. O fulfiller of all aspirations, you are the most excellent shedder of rain, the sweet elixir, verily, our loving devotion, as if honey-flavoured juice is offered for your acceptance. 21

॥१९॥ इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
मत्सद्यथा सौमनसाय देवं व्य१स्मद्द्वेषो युयवद्व्यंहः ॥१६॥
एना मन्दानो जहि शूर शत्रूञ्जामिमजामिं मघवन्नमित्रान् ।
अभिषेणाँ अभ्या३देदिशानान्पराच इन्द्र प्र मृणा जही च ॥१७॥
आसु ष्मा णो मघवन्निन्द्र पृत्स्व१स्मभ्यं महि वरिवः सुगं कः ।
अपां तोकस्य तनयस्य जेष इन्द्र सूरीन्कृणुहि स्मा नो अर्धम् ॥१८॥

idáṃ tyát pátram indrapánam índrasya priyám amrítam apāyi | mátsad yáthā saumanasáya devám vy àsmád dvésho yuyávad vy áñhaḥ || 16 || ená mandānó jahí ṣūra ṣátrūñ jāmím ájāmim maghavann amítrān | abhisheṇáñ abhy àdédiṣānān párāca indra prá mriṇā jahí ca || 17 || āsú shmā ṇo maghavann indra pritsv àsmábhyam máhi várivaḥ sugáṃ kaḥ | apáṃ tokásya tánayasya jeshá• índra sūrín kriṇuhí smā no ardhám || 18 ||

आ त्वा हरयो वृषणो युजाना वृषरथासो वृषरश्मयोऽत्याः ।
अस्मत्राञ्चो वृषणो वज्रवाहो वृष्णे मदाय सुयुजो वहन्तु ॥१९॥
आ ते वृषन्वृषणो द्रोणमस्थुर्घृतप्रुषो नोर्मयो मदन्तः ।
इन्द्र प्र तुभ्यं वृषभिः सुतानां वृष्णे भरन्ति वृषभाय सोमम् ॥२०॥
॥२०॥ वृषासि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम् ।
वृष्णे त इन्दुर्वृषभ पीपाय स्वादू रसो मधुपेयो वराय ॥२१॥

á tvā hárayo vríshaṇo yujāná vrísharathāso vrísharaṣmayó 'tyāḥ | asmatráñco vríshaṇo vajraváho vríshṇe mádāya suyújo vahantu || 19 || á te vrishan vríshaṇo dróṇam asthur ghritaprúsho nórmáyo mádantaḥ | índra prá túbhyaṃ vríshabhiḥ sutánāṃ vríshṇe bharanti vrishabháya sómam || 20 || 19 ||

vríshāsi divó vrishabháḥ prithivyá vríshā síndhūnāṃ vrishabhá stíyānām | vríshṇe ta índur vrishabha pīpāya svādú ráso madhupéyo várāya || 21 ||

May this celestial ambrosia, the appropriate beverage of the resplendent Lord, which He loves, be consumed by Him. So that it may inspire the divine forces with favourable feelings towards us, and that He may remove from us our adversaries, and iniquity. 16

Exhilarated by it, O valiant, bounteous Lord please eliminate our unfriendly adversaries, may they be our kinsmen or unrelated. O resplendent Lord, put these hostile forces to flight and destroy them who are menacing to us. 17

O affluent resplendent Lord, may you facilitate to us the acquirement of vast riches in our life struggles and enable us to gain victory. May you make us prosperous with rain, and with sons and grandsons. 18

Let your vigorous vital energies, harnessed of their own will, bring you here and also your chariot with strong reins. This chariot is quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked and bountiful. 19

O mighty resplendent Lord, your vigorous, water-shedding beams of rays like waves of the sea, are harnessed as horses to your cosmic chariot. O showerer of blessings, ever youthful, we offer to you the homage of our loving devotion, expressed by our mental and physical endeavours, just as the herbal juice by two stones. 20

O resplendent Lord, you are the showerer of bliss, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated waters. O fulfiller of all aspirations, you are the most excellent shedder of rain, the sweet elixir, verily, our loving devotion, as if honey-flavoured juice is offered for your acceptance. 21

अयं देवः सहसा जायमान इन्द्रेण युजा पणिमस्तभायत् ।
अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥२२॥
अयमकृणोदुषसः सुपत्नीरयं सूर्ये अदधाज्ज्योतिरन्तः ।
अयं त्रिधातु दिवि रोचनेषु त्रितेषु विन्दद्मृतं निगूळ्हम् ॥२३॥
अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्सप्तरश्मिम् ।
अयं गोषु शच्या पक्वमन्तः सोमो दाधार दशयन्त्रमुत्सम् ॥२४॥

ayáṃ deváḥ sáhasā jā́yamāna índreṇa yujā́ paṇím astabhāyat | **ayáṃ svásya** pitúr ā́yudhānī́ndur amushṇād áṣivasya māyā́ḥ || 22 || ayám akriṇod ushásaḥ supátnīr ayáṃ sū́rye adadhāj jyótir antáḥ | ayáṃ tridhā́tu diví rocanéshu tritéshu vindad amṛ́tam nígūḷham || 23 || ayáṃ dyā́vāpṛithiví ví shkabhāyad ayáṃ rátham ayunak saptáraṣmim | ayáṃ góshu ṣácyā pakvám antáḥ sómo dādhāra dáṣayantram útsam || 24 || 20 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्ऋषिः । (१-३०) प्रथमादित्रिंशदृचामिन्द्रः, (३१-३३) एकत्रिंश्यादितृचस्य च बृबुस्तक्षा देवते । (१-२८, ३०-३२) प्रथमाद्यष्टाविंशत्यृचां त्रिंश्यादितृचस्य च गायत्री, (२९) एकोनत्रिंश्या अतिनिचृत्, (३३) त्रयस्त्रिंश्याश्चानुष्टुप् छन्दांसि ॥

॥२१॥ य आनयत्परावतः सुनीती तुर्वशं यदुम् । इन्द्रः स नो युवा सखा ॥१॥
अविप्रे चिद्वयो दधदनाशुना चिदर्वता । इन्द्रो जेता हितं धनम् ॥२॥
महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः । नास्य क्षीयन्त ऊतयः ॥३॥
सखायो ब्रह्मवाहसेऽर्चत प्र च गायत । स हि नः प्रमतिर्मही ॥४॥
त्वमेकस्य वृत्रहन्नविता द्वयोरसि । उतेदृशे यथा वयम् ॥५॥

45.

Yá ā́nayat parāvátaḥ súnītī turváṣaṃ yádum | índraḥ sá no yúvā sákhā || 1 || aviprá cid váyo dádhad **anāṣúnā** cid árvatā | índro jétā hitáṃ dhánam || 2 || mahī́r **asya práṇītayaḥ** pūrvī́r utá práṣastayaḥ | nā́sya kshīyanta **ūtáyaḥ** || 3 || sákhāyo **bráhmavāhasé** ’rcata prá ca gāyata | **sá hí** naḥ prámatir **mahī́** || **4** || **tvám** ékasya vṛitrahann **avitā́ dvá**yor asi | utédṛíṣe **yáthā vayám** || 5 || 21 ||

This divine elixir, an associate of Lord resplendent, as soon as, manifested, crushes greedy exploiters. This heavenly nectar baffles the devices and the delusions of the malignant usurpers of wealth and wisdom. 22

This celestial nectar makes the dawns happily wedded to the sun. This nectar places the light within the solar orb; this nectar helps to discover threefold ambrosia hidden in heaven and the three radiant regions. 23

This heavenly ambrosia sustains heaven and earth; this harnesses the seven-rayed chariot of the sun, this nectar develops, of its own accord, the mature and cohesive secretions in the kine. 24

45

May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together. 1

Resplendent Lord gives sustenance, even to the duel and undevout. He wins with a slow pace the wealth accummulated by dishonest and greedy. 2

Vast are His designs, manifold are His praises, and His protections are never withdrawn. 3

Offer worship and praises, friends, to Him who is worthy to be pleased by prayers; for, verily, He is our great providence. 4

He is eliminator of evil forces and protector of faithful devotees, whether they are one or more than one, common or uncommon, of such as we are. 5

॥२२॥

नयसीद्वति द्विषः कृणोष्युक्थशंसिनः । नृभिः सुवीर उच्यसे ॥६॥
ब्रह्माणं ब्रह्मवाहसं गीर्भिः सखायमृग्मियम् । गां न दोहसे हुवे ॥७॥
यस्य विश्वानि हस्तयोरूचुर्वसूनि नि द्विता । वीरस्य पृतनाषहः ॥८॥
वि दृळ्हानि चिदद्रिवो जनानां शचीपते । वृह माया अनानत ॥९॥
तमु त्वा सत्य सोमपा इन्द्र वाजानां पते । अहूमहि श्रवस्यवः ॥१०॥

náyasíd v áti dvíshaḥ krinóshy ukthaṣaṅsínaḥ | nríbhiḥ suvíra ucyase || 6 || brahmáṇam bráhmavāhasaṃ gīrbhíḥ sákhāyam ṛigmíyam | gā́ṃ ná doháse huve || 7 || yásya víṣvāni hástayor ūcúr vásūni ní dvitā́ | vīrásya pṛitanāsháhaḥ || 8 || ví driḷháni cid adrivo jánānāṃ ṣacīpate | vrihá māyā́ anānata || 9 || tám u tvā satya somapā índra vājānām pate | áhūmahi ṣravasyávaḥ || 10 || 22 ||

॥२३॥

तमु त्वा यः पुरासिथ यो वा नूनं हिते धने । हव्यः स श्रुधी हवम् ॥११॥
धीभिरर्वद्भिरर्वतो वाजाँ इन्द्र श्रवाय्यान् । त्वया जेष्म हितं धनम् ॥१२॥
अभूरु वीर गिर्वणो महाँ इन्द्र धने हिते । भरे वितन्तसाय्यः ॥१३॥

tám u tvā yáḥ purásitha yó vā nūnáṃ hité dháne | hávyaḥ sá ṣrudhī hávam || 11 || dhībhír árvadbhir árvato vā́jāṅ indra ṣraváyyān | tváyā jeshma hitáṃ dhánam || 12 || ábhūr u vīra girvaṇo mahā́ṅ indra dháne hité | bháre vitantasā́yyaḥ || 13 ||

You remove them far from here who hate us, and make them prosperous who repeat your praises. O bestower of sons, brave and excellent, you are glorified by all men. 6

With hymns I invoke resplendent Lord, our friend, who is supreme preceptor, adept in divine lore, is pleased by devotion, and is worthy of adoration, yielding rewards as a cow yields milk. 7

The sages declare, He is the heroic subduer of evil forces. And He governs all the treasures of both the worlds, spiritual or material or of heaven and earth. 8

He is the executor of punitive justice, and is the Lord of resplendence. He demolishes the formidable castles of evil genius and Himself being invincible, baffles the devices of the wicked. 9

O veracious resplendent Lord, as you are delighted by loving devotion, and provide sustenance, we desirous of nourishment, invoke such as you are. 10

We invoke you as you have been constantly invoked from eternity and even now you are being prayed for wealth and wisdom. May you respond to our invocation. 11

O resplendent Lord, with the aid of your blessings followed by our prayers, may we win over the vital powers of our foes by our vital powers, and conquer abundant food and wealth, so far held by hostile elements. 12

Brave and adorable resplendent Lord, verily, your aid is unsurpassable in life-struggles, and for us, you are the victor of the wealth, yet held by our opponents. 13

या ते ऊतिरमित्रहन्मक्षूजवस्तमासति । तया नो हिनुही रथम् ॥१४॥
स रथेन रथीतमोऽस्माकेनाभियुग्वना । जेषि जिष्णो हितं धनम् ॥१५॥
॥२३॥ य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥१६॥
यो गृणतामिदासिथापिरूती शिवः सखा । स त्वं न इन्द्र मृळय ॥१७॥
धिष्व वज्रं गभस्त्यो रक्षोहत्याय वज्रिवः । सासहीष्ठा अभि स्पृधः ॥१८॥

yā́ ta ūtír amitrahan makshū́javastamā́sati | táyā no hinuhī rátham || 14 || sá ráthena rathítamo 'smā́kenābhiyúgvanā | jéshi jishṇo hitám dhánam || 15 || 23 ||

yá éka ít tám u shṭuhi kṛishṭīnā́m vícarshaṇiḥ | pátir jajñé vṛíshakratuḥ || 16 || yó gṛiṇatā́m íd ā́sithāpír ūtī́ ṣiváḥ sákhā | sá tvám na indra mṛiḷaya || 17 || dhishvá vájram gábhastyo rakshohátyāya vajrivaḥ | sāsahīshṭhā́ abhí spṛídhaḥ || 18 ||

प्रत्नं रयीणां युजं सखायं कीरिचोदनम् । ब्रह्मवाहस्तमं हुवे ॥१९॥
स हि विश्वानि पार्थिवाँ एको वसूनि पत्यते । गिर्वणस्तमो अध्रिगुः ॥२०॥
॥२४॥ स नो नियुद्भिरा पृण कामं वाजेभिरश्विभिः । गोमद्भिर्गोपते धृषत् ॥२१॥
तद्वो गाय सुते सचा पुरुहूताय सत्वने । शं यद्गवे न शाकिने ॥२२॥

pratnám rayīṇā́m yújam sákhāyam kīricódanam | bráhmavāhastamam huve || 19 || sá hí víṣvāni pā́rthivāñ éko vásūni pátyate | gírvaṇastamo ádhriguḥ || 20 || 24 ||

sá no niyúdbhir ā́ pṛiṇa kā́mam vā́jebhir aṣvíbhiḥ | gómadbhir gopate dhṛishát || 21 || tád vo gāya suté sáca puruhūtáya sátvane | ṣám yád gáve ná ṣākíne || 22 ||

O destroyer of evil forces, your driving force has a vigour of exceeding swiftness. May you impel our chariots to speed. 14

O victorious Lord, you are the most skilful of those who drive a chariot. May you win wealth for us, through the efforts of our progressive chariot of vital force. 15

May you glorify that resplendent Lord, who, alone and on His own, supervises, and is the Lord of each and every one—, the showerer of blessings. 16

O resplendent Lord, you have always been the friend of those who sing your glory. You have been providing security and happiness through your protection. May you provide happiness to us. 17

O wielder of the bolt of justice, take the bolt in your hands for the destruction of the cruel and faithless, and utterly overthrow those who defy you. 18

I invoke the eternal Lord, who is the giver of prosperity, friend, the invigorator of His adorers, and who is worthy to be propitiated by sacred hymns. 19

He alone rules over all terrestrial riches. He is irresistible, and is worthy of unique reverence. 20

O Lord of wealth and wisdom, may you come with your harnessed teams to fulfil our wishes and grant us food for nourishment, cows for milk and horses for speed. 21

O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle. 22

न घा वसुर्नि यमते दानं वाजस्य गोमतः । यत्सीमुप श्रवद्गिरः ॥२३॥
कुवित्संस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् । शचीभिरप नो वरत् ॥२४॥
इमा उ त्वा शतक्रतोऽभि प्र णोनुवुर्गिरः । इन्द्र वत्सं न मातरः ॥२५॥

ná ghā vásur ní yamate dānám vā́jasya gómataḥ | yát sīm úpa ṣrávad gíraḥ || 23 || kuvítsasya prá hí vrajám gómantam dasyuhā́ gámat | ṣácībhir ápa no varat || 24 || imā́ u tvā ṣatakrato 'bhí prá ṇonuvur gíraḥ | índra vatsám ná mātáraḥ || 25 || 25 ||

॥२६॥ दूणाशं सख्यं तव गौरसि वीर गव्यते । अश्वो अश्वायते भव ॥२६॥
स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥२७॥
इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः । वत्सं गावो न धेनवः ॥२८॥
पुरूतमं पुरूणां स्तोतॄणां विवाचि । वाजेभिर्वाजयताम् ॥२९॥
अस्माकमिन्द्र भूतु ते स्तोमो वाहिष्ठो अन्तमः । अस्मान्राये महे हिनु ॥३०॥
अधि बृबुः पणीनां वर्षिष्ठे मूर्धन्नस्थात् । उरुः कक्षो न गाङ्ग्यः ॥३१॥

dūṇā́ṣam sakhyám táva gaúr asi vīra gavyaté | áṣvo aṣvāyaté bhava || 26 || sá mandasvā hy ándhaso — || 27 || imā́ u tvā suté-sute nákshante girvaṇo gíraḥ | vatsám gā́vo ná dhenávaḥ || 28 || purūtámam purūṇā́m stotṝṇā́m vívāci | vā́jebhir vājayatā́m || 29 || asmā́kam indra bhūtu te stómo vā́hishṭho ántamaḥ | asmā́n rāyé mahé hinu || 30 || ádhi bribúḥ paṇīnā́m várshishṭhe mūrdhánn asthāt | urúḥ káksho ná gāñgyáḥ || 31 ||

The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises. 23

The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of the butchers and by His actions opens the gates, and releases the cattle for us. 24

O Lord, performer of various noble deeds, may our praises repeatedly recur to you as parents go to a young child. 25

Your friendship, O brave resplendent Lord, is not easily lost. You give wisdom to him who aspires for wisdom and vitality to him who aspires for vitality. 26

O Lord, may you be delighted with the devotional love offered by devotees for obtaining vast treasures. May you subject not your worshipper to his reviler. 27

O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves. 28

May the praises of all worshippers, offered at the place of worship, accompanied by sacred viands, invigorate you, O destroyer of all evil forces. 29

May our more elevating praises reach you, O Lord, and may you inspire us to strive for progress and prosperity. 30

The cosmic architect presides over the high places of the men of commerce and business like the elevated banks of a river, moving towards plains. 31

यस्य वायोरिव द्रवद्भद्रा रातिः सहस्रिणी । सद्यो दानाय मंहते ॥३२॥
तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः ।
बृबुं सहस्रदातमं सूरिं सहस्रसातमम् ॥३३॥

yásya vāyór iva dravád bhadrá rātíḥ sahasríṇī | sadyó dānáya máṅhate || 32 || tát sú no víṣve aryá á sádā gṛiṇanti kārávaḥ | bribúṃ sahasradátamaṃ sūríṃ sahasrasátamam || 33 || 26 ||

(४६) षट्चत्वारिंशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२७॥ त्वामिद्धि हवामहे साता वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥१॥
स त्वं नश्चित्र वज्रहस्त धृष्णुया महः स्तवानो अद्रिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥२॥
यः सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम् ।
सहस्रमुष्क तुविनृम्ण सत्पते भवा समत्सु नो वृधे ॥३॥
बाधसे जनान्वृषभेव मन्युना घृषौ मीळ्ह ऋचीषम ।
अस्माकं बोध्यविता महाधने तनूष्वप्सु सूर्ये ॥४॥

46.

Tvám íd dhí hávāmahe sātá vájasya kārávaḥ | tvám vṛitréshv indra sátpatiṃ náras tvám káshṭhāsv árvataḥ || 1 || sá tvám naṣ citra vajrahasta dhṛishṇuyá mahá stavānó adrivaḥ | gám áṣvaṃ rathyàm indra sáṃ kira satrá vájaṃ ná jigyúshe || 2 || yáḥ satrāhá vícarshaṇir índraṃ táṃ hūmahe vayám | sáhasramushka túvinṛimṇa sátpate bhávā samátsu no vṛidhé || 3 || bádhase jánān vṛishabhéva manyúnā ghṛíshau mīḷhá ṛicīshama | asmákam bodhy avitá mahādhané tanúshv apsú súrye || 4 ||

He is prompt as the wind, and giver of liberal donation of thousands (of treasures or cattle). He quickly gives rewards to me soliciting a gift. 32

Therefore, we all, the pious offerers and presenters of praise, always commend that cosmic architect, and the donor of thousands of rewards, and receiver of thousands of laudations. 33

46

O resplendent Lord, we, the poet-sages invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. 1

O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive your chariot as you grant to everyone aspiring to be victorious. 2

We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles. 3

O Lord of the vedic hymns, may you inspire men to enter the battle-field of life, like a fierce bull and protect us from the onslaught of evil forces and enable us to fight battle to win prosperity, water, and sun-light. 4

इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः ॥५॥

॥२८॥ त्वामुग्रमवसे चर्षणीसहं राजन्देवेषु हूमहे ।
विश्वा सु नो विथुरा पिब्दना वसोऽमित्रान्सुषहान्कृधि ॥६॥
यदिन्द्र नाहुषीष्वाँ ओजो नृम्णं च कृष्टिषु ।
यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥७॥
यद्वा तृक्षौ मघवन्द्रुह्यावा जने यत्पूरौ कच्च वृष्ण्यम् ।
अस्मभ्यं तद्रिरीहि सं नृषाह्येऽमित्रान्पृत्सु तुर्वणे ॥८॥

índra jyéshṭham na á bharañ ójishṭham pápuri srávaḥ | yénemé citra vajrahasta ródasī óbhé susipra práḥ || 5 || 27 ||

tvám ugrám ávase carshaṇīsáham rájan devéshu hūmahe | vísvā sú no vithurá pibdaná vaso 'mítrān sushá-hān kṛidhi || 6 || yád indra náhushīshv áñ ójo nṛimṇám ca kṛishṭíshu | yád vā páñca kshitīnám dyumnám á bhara satrá vísvāni paúṅsyā || 7 || yád vā tṛikshaú maghavan druhyáv á jáne yát pūraú kác ca vṛíshṇyam | asmábhyam tád rirīhi sám nṛisháhye 'mítrān pṛitsú turváṇe || 8 ||

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत् ।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥९॥
ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया ।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥१०॥

॥२९॥ अध स्मा नो वृधे भवेन्द्र नायमवा युधि ।
यदन्तरिक्षे पतयन्ति पर्णिनो दिद्यवस्तिग्ममूर्धानः ॥११॥

índra tri-dhátu saraṇám trivárūtham svastimát | chardír yacha maghávadbhyas ca máhyam ca yāváyā didyúm ebhyaḥ || 9 || yé gavyatá mánasā sátrum ādabhúr abhipraghnánti dhṛishṇuyá | ádha smā no maghavann indra girvaṇas tanūpá ántamo bhava || 10 || 28 ||

ádha smā no vṛidhé bhavéndra nāyám avā yudhí | yád antárikshe patáyanti parṇíno didyávas tigmámūrdhānaḥ || 11 ||

O resplendent Lord, possessor of charming chin, wondrous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds. 5

O resplendent Lord, most mighty among Nature's forces, sovereign ruler of men, granter of dwellings, may you make us strong to subdue all our evil tendencies and make us strong to overcome all that is weak in us. 6

O resplendent Lord, provide us for ever with the strength and opulence, worthy of a human being and the splendid fame, that all the five groups of men (best, better, good, worse and worst, the most enlightened to the most wicked) enjoy. May you grant us all manly powers. 7

O bounteous Lord, bestow fully on us the blessing of that beneficient power sought by the wise seekers, brave and kind, so that we are able to destroy our adversaries in battles. 8

O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them. 9

O Lord of all riches, propitiated by our devotional songs, may you be close to us, as a guardian of our lives, and protect us from adversities and subdue our foes, who attack us with arrogance with an intention of carrying away our cattle. 10

O resplendent Lord, if the enemy hurls sharp and flying arrows at us in the midst of a battle, please come near, strengthen and help us in the fight. 11

यत्र॒ शूरा॑सस्त॒न्वो॑ वितन्व॒ते प्रि॒या शर्म॑ पि॒तॄणा॑म् ।
अध॑ स्मा यच्छ त॒न्वे॒३॒॑ तने॑ च छ॒र्दिर॒चित्तं॑ या॒वय॒ द्वेषः॑ ॥१२॥
यदि॑न्द्र॒ सर्गे॒ अर्व॑तश्चो॒दया॑से महाध॒ने ।
अ॒स॒म॒ने अध्व॑नि वृजि॒ने प॒थि श्ये॒नाँ इ॑व श्रवस्य॒तः ॥१३॥
सिन्धूँ॑रिव प्रव॒ण आ॑शु॒या य॒तो यदि॒ क्लोश॒मनु॒ ष्वणि॑ ।
आ ये वयो॒ न वर्वृ॑त॒त्यामि॑षि गृभी॒ता बा॒ह्वोर्गवि॑ ॥१४॥

yátra ṣū́rāsas tanvò vitanvaté priyā́ ṣárma pitṝṇā́m | ádha smā yacha tanvè táne ca chardír acíttam yāvácya dvéshaḥ || 12 || yád indra sárge árvataṣ codáyāse mahādhané | asamané ádhvani vṛjiné pathí ṣyenā́ñ iva ṣravasyatáḥ || 13 || síndhūñr iva pravaṇá āṣuyā́ yató yádi klóṣam ánu shváṇi | ā́ yé váyo ná várvṛtaty ā́mishi gṛbhītā́ bāhvór gávi || 14 || 29 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-३१) एकत्रिंशदृचस्यास्य सूक्तस्य भारद्वाजो गर्ग ऋषिः । (१-५) प्रथमादिपञ्चर्चां सोमः, (६-१९, २१) षष्ठ्यादिचतुर्दशानामेकविंश्याश्चेन्द्रः, (२०) विंश्याः प्रथमपादस्य देवाः, द्वितीयपादस्य भूमिः, तृतीयपादस्य बृहस्पतिः, चतुर्थपादस्य चेन्द्रः, (२२-२५) द्वाविंश्यादिचतसृणां सार्ञ्जयस्य प्रस्तोकस्य दानस्तुतिः, (२६-२८) षड्विंश्यादितृचस्य रथः, (२९-३१) एकोनत्रिंश्यादितृचस्य दुन्दुभिः, (३१) एकत्रिंश्या उत्तरार्धस्य च इन्द्रो देवताः । (१-१८, २०-२५, २६, २८-३१) प्रथमाद्यष्टादशर्चां विंश्यादितृचस्य षड्विंश्या अष्टाविंश्यादिचतसृणाञ्च त्रिष्टुप्, (१९) एकोनविंश्या बृहती, (२३) त्रयोविंश्या अनुष्टुप्, (२४) चतुर्विंश्या गायत्री, (२५) पञ्चविंश्या द्विपदा त्रिष्टुप्, (२७) सप्तविंश्याश्च जगती छन्दांसि ॥

॥३०॥ स्वा॒दुष्किला॒यं मधु॑माँ उ॒ताय॑म् ती॒व्रः किला॒यं रस॑वाँ उ॒ताय॑म् ।
उ॒तो न्व१॒॑स्य प॑पि॒वांस॒मिन्द्रं॒ न कश्च॒न स॑हत आह॒वेषु॑ ॥१॥
अ॒यं स्वा॒दुरि॒ह मदि॑ष्ठ आस॒ यस्येन्द्रो॑ वृत्र॒हत्ये॑ म॒माद॑ ।
पु॒रूणि॒ यश्च्यौ॒त्ना शम्ब॑रस्य॒ वि न॑व॒तिं नव॑ च दे॒ह्यो॒३॒॑ हन् ॥२॥

47.

Svādúsh kílāyám mádhumāñ utāyám tīvráḥ kílāyám rásavāñ utāyám | utó nv àsyá papivā́ṅsam índram ná káṣ caná sahata āhavéshu || 1 || ayám svādúr ihá mádishṭha āsa yásyéndro vṛtrahátye mamáda | purū́ṇi yáṣ cyautná ṣámbarasya ví navatím náva ca dehyò hán || 2 ||

When brave fathers bear strain and hardships in the battle of life, may you give them the comfort they love, and then continue helping their progeny and keep them far from all sorts of hostilities. 12

When the battle reaches its high pitch, and the fighters march on uneven road and on a toilsome path, O Lord, kindly lead us to victory with a speed with which a falcon pounces on his prey through the difficult path of space. 13

O Lord, for the procurement of cows, enable us to force ahead our horses, neighing loudly with terror through the battle with the speed of rivers rushing down a steep, or that of vultures darting on their bait. 14

47

Savoury, verily, is this, sweet is it, indeed it is effective—and further, it is rich in flavour. No one is able to encounter resplendent self, in the battle when He is pleased with the elixir we offer Him. 1

This sweet and pleasant divine elixir of devotional love, sipped on this occasion has been very exhilarating. By drinking of it the resplendent Lord is highly pleased, and is able to dominate the evil of ignoranee. He destroys countless hosts and nine and ninety strongholds of the evil forces. 2

अयं मे पीत उदियर्ति वाचमयं मनीषामुशतीमजीगः ।
अयं षळुर्वीरमिमीत धीरो न याभ्यो भुवनं कच्चनारे ॥३॥
अयं स यो वरिमाणं पृथिव्या वर्ष्माणं दिवो अकृणोदयं सः ।
अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्व१न्तरिक्षम् ॥४॥
अयं विदच्चित्रदृशीकमर्णः शुक्रसद्मनामुषसामनीके ।
अयं महान्महता स्कम्भनेनोद्द्यामस्तभ्नाद्वृषभो मरुत्वान् ॥५॥

ayam me pitá úd iyarti vácam ayám manīshám usatím ajīgah | ayám sháḷ urvír amimīta dhíro ná yábhyo bhúvanam kác canáré || 3 || ayám sá yó varimáṇam prithivyá varshmáṇam divó ákriṇod ayám sáh | ayám piyúsham tisríshu pravátsu sómo dādhārorv àntáriksham || 4 ayám vidac citradríṣikam árṇah sukrásadmanām ushásam ánīke | ayám mahán mahatá skámbhanenód dyấm astabhnād vrishabhó marútvān || 5 || 30 ||

॥३१॥ धृषत्पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम् ।
माध्यंन्दिने सवन आ वृषस्व रयिस्थानो रयिमस्मासु धेहि ॥६॥
इन्द्र प्र णः पुरएतेव पश्य प्र नो नय प्रतरं वस्यो अच्छ ।
भवा सुपारो अतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥७॥

dhrishát piba kaláṣe sómam indra vritrahá ṣūra samaré vásūnām | mádhyamdine sávana á vrishasva rayistháno rayím asmásu dhehi || 6 || índra prá ṇah puraetéva paṣya prá no naya prataráṃ vásyo ácha | bhávā supāró atipārayó no bhávā súnītir utá vāmánītih || 7 ||

This elixir of devotional love stirs up my voices and awakens my yearning spirit from sleep. The sage measures out the six (lust, anger, greed, attachment, pride and jealousy) weaknesses from which no creature is excluded. 3

It is because of this elixir that the world could expand and the lofty heights of heavens could be sustained. This elixir deposits the ambrosia in its three principal receptacles (plants, water and cows) and sustains the wide mid-space above us. 4

This very same elixir of devotional love finds the wavy sea of brilliant colours in fore-front of the dawns, whose dwelling is in firmament. This mighty elixir sustains the heavens up with a mighty pillar, the sender of rains, the leader of the winds. 5

O resplendent Lord, destroyer of evils, in contests, drink this divine elixir poured forth from our heart and fill yourself full at the mid-day libation. O receptacle of riches, shower prosperity on us. 6

O resplendent Lord, look out for us to be our leader and bring before us infinite wealth. O excellent guardian, bear us through peril and carefully guide and lead us on to the aspired wealth. 7

उरुं नो लोकमनु नेषि विद्वान्त्स्वर्वज्ज्योतिरभयं स्वस्ति ।
ऋष्वा त इन्द्र स्थविरस्य बाहू उप स्थेयाम शरणा बृहन्ता ॥८॥
वरिष्ठे न इन्द्र वन्धुरे धा वहिष्ठयोः शतावन्नश्वयोरा ।
इषमा वक्षीषां वर्षिष्ठां मा नस्तारीन्मघवन्रायो अर्यः ॥९॥
इन्द्र मृळ मह्यं जीवातुमिच्छ चोदय धियमयसो न धाराम् ।
यत्किं चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा देववन्तम् ॥१०॥

urúm no lokám ánu neshi vidvā́n svàrvaj jyótir ábhayam svastí | rishvā́ ta indra sthávirasya bāhū́ úpa stheyāma saraṇā́ brihántā || 8 || várishṭhe na indra vandhúre dhā váhishṭhayoḥ ṣatāvann áṣvayor ā́ | ísham ā́ vakshīshā́m várshishṭhām mā́ nas tārīn maghavan rā́yo aryáḥ || 9 || índra mṛiḷá máhyam jīvā́tum icha codáya dhíyam áyaso ná dhā́rām | yát kíṃ cāhám tvāyúr idám vádāmi táj jushasva kṛidhí mā devávantam || 10 || 31 ||

॥३२॥ त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥११॥
इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥१२॥

trātā́ram índram avitā́ram índraṃ háve-have suhávaṃ ṣū́ram índram | hváyāmi ṣakrám puruhūtám índraṃ svastí no maghávā dhātv índraḥ || 11 || índraḥ sutrā́mā svávāñ ávobhiḥ sumṛiḷīkó bhavatu viṣvávedāḥ | bā́dhatāṃ dvésho ábhayaṃ kṛiṇotu suvī́ryasya pátayaḥ syāma || 12 ||

O all wise eternal resplendent Lord, may we recline in your gracefully protecting and mighty arms. May you lead us to your spacious abode of light, security, and bliss. 8

O bounteous Lord of hundreds of riches, give us lift in your spacious chariot drawn by two horses. Bring to us the best among all viands. Let not the wealth of any one else subdue us. 9

O resplendent Lord, make me happy, and be pleased to prolong my life. Bless me with knowledge, sharp as a steel blade. Accept my prayers in whatever words I speak. Be pleased by them and grant me your divine protection. 10

At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us. 11

May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destory the evil forces that obstruct our way and thereby give us rest ond safety. And may we be the possessors of excellent posterity. 12

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
स सुत्रामा स्ववाँ इन्द्रो अस्मे आराच्चिद्द्वेषः सनुतर्युयोतु ॥१३॥
अव त्वे इन्द्र प्रवतो नोर्मिर्गिरो ब्रह्माणि नियुतो धवन्ते ।
उरू न राधः सवना पुरूण्यपो गा वज्रिन्युवसे समिन्दून् ॥१४॥
क ईं स्तवत्कः पृणात्को यजाते यदुग्रमिन्मघवा विश्वहावेत् ।
पादाविव प्रहरन्नन्यमन्यं कृणोति पूर्वमपरं शचीभिः ॥१५॥

tásya vayám sumataú yajñíyasyápi bhadré saumanasé syama | sá sutrámā svávāñ índro asmé ārác cid dvéshaḥ sanutár yuyotu || 13 || áva tvé indra praváto nórmír gíro bráhmāṇi niyúto dhavante | urú ná rádhaḥ sávanā purúṇy apó gá vajrin yuvase sám índūn || 14 || ká īṃ stavat káḥ pṛiṇāt kó yajāte yád ugrám ín maghávā viṣváhávet | pádāv iva prahárann anyám-anyaṃ kriṇóti púrvam áparaṃ ṣácībhiḥ || 15 || 32 ||

॥३३॥ शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
एधमानद्विळुभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यान् ॥१६॥
परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः शरदस्तर्तरीति ॥१७॥
रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश ॥१८॥

ṣriṇvé vīrá ugrám-ugram damāyánn anyám-anyam atinenīyámānaḥ | edhamānadvíḷ ubháyasya rájā coshkūyáte víṣa índro manushyān || 16 || párā púrveshāṃ sakhyá vriṇakti vitárturāṇo áparebhir eti | ánanubhūtīr avadhūnvānáḥ pūrvír índraḥ ṣarádas tartarīti || 17 || rūpáṃ-rūpam prátirūpo babhūva tád asya rūpám praticákshaṇāya | índro māyábhiḥ pururúpa īyate yuktá hy àsya hárayaḥ ṣatá dáṣa || 18 ||

May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and pre-server Lord drive from us, even from afar, all those who hate us. 13

O resplendent Lord, our prayers and hymns as well as our expectations haste to you with the speed of torrential waters of a stream, rushing down a slope. O wielder of bolt of justice, you treasure immense wealth, copious libations, milk and the divine elixir around you for distribution. 14

The resplendent Lord is renowned; He humiliates every haughty person and suppresses every arrogant; He is the sovereign of both worlds, and one by one, He favours all His worshippers, whom He calls again and again for encouragement. 15

The resplendent Lord is renowned to humiliate the haughty foe he attends every worshipper turn-by-turn. He is the enemy of the arrogant and is the sovereign ruler of both worlds. He protects men who are faithful to Him. 16

The resplendent Lord does not stick any more to the friendship of those who only in the past have been His devotees; He diverts His favours to the fresh inferiors. Further He shakes off those who neglect His worship, and He abides with them for long long years who serve Him. 17

In every figure of His creation, the resplendent Lord has been the model. This is the only form for us to look on. He moves multiforms by His designs since His motiva-tions, yoked to the universe, are thousands in number. 18

युजानो हरिता रथे भूरि त्वष्टेह राजति ।
को विश्वाहा द्विषतः पक्ष आसत उतासीनेषु सूरिषु ॥१९॥
अगव्यूति क्षेत्रमागन्म देवा उर्वी सती भूमिरंहूरणाभूत् ।
बृहस्पते प्र चिकित्सा गविष्टावित्था सते जरित्र इन्द्र पन्थाम् ॥२०॥

॥३४॥ दिवेदिवे सदृशीरन्यमर्धं कृष्णा असेधदप सद्मनो जाः ।
अहन्दासा वृषभो वस्नयन्तोदव्रजे वर्चिनं शम्बरं च ॥२१॥
प्रस्तोक इन्नु राधसस्त इन्द्र दश कोशयीर्दश वाजिनोऽदात् ।
दिवोदासादतिथिग्वस्य राधः शाम्बरं वसु प्रत्यग्रभीष्म ॥२२॥

yujānó háritā ráthe bhū́ri tváshṭehá rājati | kó viṣvā́hā dvishatáḥ páksha āsata utásmeshu surí̄shu || 19 || agavyūtí kshétram áganma devā urví satí bhū́mir aṅhūraṇā́bhūt | bṛ́haspate prá cikitsā gávishṭāv itthá saté jaritrá indra pánthām || 20 || 33 ||

divé-dive sadṛ́ṣīr anyám árdhaṃ kṛishṇá asedhat ápa sádmano jā́ḥ | áhan dāsá vṛishabhó vasnayántodávraje varcínaṃ ṣámbaraṃ ca || 21 || prastoká ín nú rā́dhasas ta indra dáṣa kóṣayīr dáṣa vājíno 'dāt | dívodasād atithigvásya rā́dhaḥ ṣāmbarám vásu práty agrabhīshma || 22 ||

दशाश्वान्दश कोशान्दश वस्त्राधिभोजना ।
दशो हिरण्यपिण्डान्दिवोदासादसानिषम् ॥२३॥
दश रथान्प्रष्टिमतः शतं गा अथर्वभ्यः । अश्वथः पायवेऽदात् ॥२४॥
महि राधो विश्वजन्यं दधानान्भरद्वाजान्त्सार्ञ्जयो अभ्ययष्ट ॥२५॥

dáṣāṣvān dáṣa kóṣān dáṣa vástrādhibhojanā | dáṣo hiraṇyapiṇḍā́n dívodāsād asānisham || 23 || dáṣa ráthān práshṭimataḥ ṣatáṃ gā́ átharvabhyaḥ | aṣvatháḥ pāyáve 'dāt || 24 || máhi rā́dho viṣvájanyaṃ dádhanān bharádvājān sārñjayó abhy àyashṭa || 25 || 34 ||

With motivations yoked to His chariot, the divine architect shines here in numerous ways. Who else, so governing daily amongst His worshippers, could be their protector against adversaries ? 19

We enter the life-desert, where there is not a single footprint of the missing cattle. This vast earth has become the saviour of murderers as if. May the Lord of vast knowledge direct us who have gone astray, but are in search for the lost cattle. 20

Becoming manifest in his own abode, the sun drives, day by day, the dark glooms for the purpose of clear visibility. This showerer of rain has slain the demons of lightning and clouds on the land of waters. 21

The chief of the ceremony has given to your priest, O resplendent Lord, ten purses of gold and ten transports and we have accepted this gift from the public treasury officer, taken from the spoil snatched by our caretaker from the wicked persons. 22

From the public treasury officer, we have received ten vehicles, ten purses of coins, garments, ample food, and ten lumps of gold. 23

The chief of the Trust has given to the civic guards ten vehicles with extra horses, and to the preceptors a hundred cows. 24

The learned and wise men honour the recipients of noble gifts and bounties who accept such great wealth for the good of all men. 25

॥३५॥ वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धो असि वीळयस्वास्थाता ते जयतु जेत्वानि ॥२६॥
दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥२७॥
इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥२८॥

vánaspate vīḍvàñgo hí bhūyā́ asmátsakhā pratáraṇaḥ suvī́raḥ | góbhiḥ sámnaddho asi vīḷáyasvā́sthātā́ te jayatu jétvāni || 26 || divás prithivyā́ḥ páry ója údbhṛitam vánaspátibhyaḥ páry ā́bhṛitam sáhaḥ | apā́m ojmā́nam pári góbhir ā́vṛitam índrasya vájram havíshā rátham yaja || 27 || índrasya vájro marútām ánīkam mitrásya gárbho váruṇasya nā́bhiḥ | sémā́m no havyádātim jushāṇó déva ratha práti havyā́ gṛibhāya || 28 ||

उप श्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्ठितं जगत् ।
स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद्दवीयो अप सेध शत्रून् ॥२९॥
आ क्रन्दय बलमोजो न आ धा नि ष्टनिहि दुरिता बाधमानः ।
अप प्रोथ दुन्दुभे दुच्छुना इत इन्द्रस्य मुष्टिरसि वीळयस्व ॥३०॥
आमूरज प्रत्यावर्तयेमाः केतुमद्दुन्दुभिर्वावदीति ।
समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥३१॥

úpa śvāsaya pṛithivī́m utá dyā́m purutrā́ te manutām víshṭhitam jágat | sá dundubhe sajū́r índreṇa devaír dūrā́d dávīyo ápa sedha śátrūn || 29 || ā́ krandaya bálam ójo na ā́ dhā ní shṭanihi duritā́ bā́dhamānaḥ | ápa protha dundubhe duchúnā itá índrasya mushṭír asi vīḷáyasva || 30 || ā́mū́r aja pratyā́vartayemā́ḥ ketumád dundubhír vāvadīti | sám áśvaparṇāś cáranti no náro 'smā́kam indra rathíno jayantu || 31 || 35 ||

May the chariot made of strong wood be wholesome; may it be our friend; our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather and let its rider be victorious in the battle. 26

Show full respect to the chariot replete with synthesis of basic elements of heaven and earth—the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with the cow-hide and the thunderbolt. 27

O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sunrays. May you accept it offered with prayers and oblation. 28

O war drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary be aware of it. May you associated with the resplendent Lord and Nature's forces drive all malign elements far from us. 29

May (O drum) you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those who take delight in harming us. You, being the fist of the divines, show your firmness. 30

O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring it back here. Our leaders mounted, as if, on speedy chariot assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. 31

(४८) अष्टचत्वारिंशं सूक्तम्

(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्ऋषिः । (१–१०) प्रथमादिदशर्चामग्निः. (११–१५, २०–२१) एकादश्यादिपञ्चानां विंश्येकविंश्योश्च मरुतः [(१३–१५) त्रयोदश्यादितृचस्य लिङ्गोक्ता वा]. (१६–१९) षोडश्यादिचतसृणां पूषा. (२२) द्वाविंश्याश्च द्यावाभूमी वा पृश्निर्वा देवताः । (१–१२) प्रथमादिद्वादशर्चां प्रगाथः [(१. ३. ५. ९.) प्रथमातृतीयापञ्चमीनवमीनां बृहती. (२, ४, १०. १२) द्वितीयाचतुर्थीदशमीद्वादशीनां सतोबृहती. (६. ८) षष्ठ्यष्टम्योर्महासतोबृहती, (७) सप्तम्या महाबृहती, (११) एकादश्याश्च ककुप्]. (१३. १८) त्रयोदश्यष्टादश्योः पुर उष्णिक्. (१४. १९–२०) चतुर्दश्येकोनविंशीविंशीनां बृहती. (१५) पञ्चदश्या अतिजगती. (१६) षोडश्याः ककुप्. (१७) सप्तदश्याः सतोबृहती, (२१) एकविंश्या यवमध्या महाबृहती. (२२) द्वाविंश्याश्चानुष्टुप् छन्दांसि ॥

॥१॥

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे ।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥१॥
ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये ।
भुवद्वाजेष्ववि॒ता भुवद्वृध उत त्राता तनूनाम् ॥२॥

48.

Yajñá-yajña vo agnáye girá-gira ca dákshase | prá pra vayám amṛítam jātávedasam priyám mitrám ná ṣaṅsisham || 1 || ūrjó nápātam sá hináyám asmayúr dáṣema havyádataye | bhúvad vájeshv avitá bhúvad vṛidhá utá trātá tanúnām || 2 ||

वृषा ह्यग्ने अजरो महान्विभास्यर्चिषा ।
अजस्रेण शोचिषा शोशुचच्छुचे सुदीतिभिः सु दीदिहि ॥३॥
महो देवान्यजसि यक्ष्यानुषक्तव क्रत्वोत दंसना ।
अर्वाचः सीं कृणुह्यग्नेऽवसे रास्व वाजोत वंस्व ॥४॥
यमापो अद्रयो वना गर्भमृतस्य पिप्रति ।
सहसा यो मथितो जायते नृभिः पृथिव्या अधि सानवि ॥५॥

vṛísha hy àgne ajáro mahán vibhásy arcísha | ájasreṇa ṣocíshā ṣóṣucac chuce sudītíbhiḥ sú didihi || 3 || mahó deván yájasi yákshy ānushák táva krátvotá daṅsána arvácaḥ sīṃ kṛiṇuhy agné 'vase rásva vájotá vaṅsva || 4 || yám ápo ádrayo vánā gárbham ṛitásya píprati | sáhasā yó mathitó jáyate nṛíbhiḥ pṛithivyá ádhi sánavi || 5 || 1 ||

48

At every benevolent work glorify adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. 1

He is source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. 2

O adorable Lord, you shine forth with light. You are showerer of blessings, and never changed by time. May you blazing with unfading lustre shine forth with glorious rays. 3

You, O fire-divine, honour powerful Nature's bounties. Bring them without delay by your wisdom and your wondrous power. Make them turn hither for our salvation. May you present them the sacrificial food and partake of it yourself. 4

You, O fire-divine, are the one whom the waters, the mountains, and the forests nourish, as the embryo of eternal law and whom the worshippers bring to manifest on the highest place of earth by their strength and persistent efforts, as if by churning. 5

॥२॥ आ यः पप्रौ भानुना रोदसी उभे धूमेन धावते दिवि ।
तिरस्तमो ददृश ऊर्म्यास्वा श्यावास्वरुषो वृषा श्यावा अरुषो वृषा ॥६॥
बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा ।
भरद्वाजे समिधानो यविष्ठ्य रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥७॥
विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।
शतं पूर्भिर्यविष्ठ पाह्यंहसः समेद्धारं शतं हिमाः स्तोतृभ्यो ये च ददति ॥८॥

á yáḥ papraú bhānúnā ródasī ubhé dhūména dhavate diví | tirás támo dadṛiṣa úrmyāsv ā́ ṣyāvā́sv arushó vríshā ṣyāvā́ arushó vríshā || 6 || brihádbhir agne arcíbhiḥ ṣukréṇa deva ṣocíshā | bharádvāje samidhānó yavishṭhya reván naḥ ṣukra dīdihi dyumát pāvaka dīdihi || 7 || víṣvāsāṃ grihápatir viṣā́m ási tvám agne mánushīṇām | ṣatám pūrbhír yavishṭha pāhy áṅhasaḥ sameddhā́raṃ ṣatáṃ hímā stotríbhyo yé ca dádati || 8 ||

त्वं नश्चित्र ऊत्या वसो राधांसि चोदय ।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥९॥
पर्षि तोकं तनयं पर्तृभिष्ट्वमदब्धैरप्रयुत्वभिः ।
अग्ने हेळांसि दैव्या युयोधि नोऽदेवानि ह्वरांसि च ॥१०॥

tvám nas citrá ūtyā́ váso rádhāṅsi codaya | asyá rāyás tvám agne rathír asi vidā́ gādhám tucé tú naḥ || 9 || párshi tokáṃ tánayam partríbhish ṭvám ádabdhair áprayutvabhiḥ | ágne héḷāṅsi daívyā yuyodhi nó 'devāni hvárāṅsi ca || 10 || 2 ||

O fire-divine, most youthful, you are the one that fills both heaven and earth with pure brilliancy, and mounts with smoke into the sky. Your radiance is beheld in the dark nights, dispersing the gloom. With strength you shine in the darksome nights. Shine with your strength. 6

O divine, ever-young, resplendent Lord, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, may you shine. 7

O adorable supreme, you are the Lord of our households and the Lord of entire human race. May you, when kindled, protect me, O ever-young fire-divine, with hundred defences against iniquity. May you grant a hundred winters to me as well as to those, who liberally give to the singers of your glory. 8

O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety to our children. 9

You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men. 10

॥३॥ आ सखायः सबर्दुघां धेनुमजध्वमुप नव्यसा वचः । सृजध्वमनपस्फुराम् ॥११॥
या शर्धाय मारुताय स्वभानवे श्रवोऽमृत्यु धुक्षत ।
या मृळीके मरुतां तुराणां या सुम्नैरेवयावरी ॥१२॥
भरद्वाजायाव धुक्षत द्विता । धेनुं च विश्वदोहसमिषं च विश्वभोजसम् ॥१३॥

á sakhāyaḥ sabardúghām dhenúm ajadhvam úpa návyasā vácaḥ | srijádhvam ánapasphurām || 11 || yā́ śárdhāya márutāya svábhānave śrávó 'mṛityu dhúkshata | yā́ mṛiḷīké marútām turā́ṇām yā́ sumnaír evayā́varī || 12 || bharádvājayā́va dhukshata dvitā́ | dhenúm ca viśvádohasam ísham ca viśvábhojasam || 13 ||

तं व इन्द्रं न सुक्रतुं वरुणमिव मायिनम् ।
अर्यमणं न मन्द्रं सृप्रभोजसं विष्णुं न स्तुष आदिशे ॥१४॥
त्वेषं शर्धो न मारुतं तुविष्वण्यनर्वाणं पूषणं सं यथा शता ।
सं सहस्रा कारिषच्चर्षणिभ्य आँ आविर्गूळ्हा वसू करत्सुवेदा नो वसू करत् ॥१५॥
आ मा पूषन्नुप द्रव शंसिषं नु ते अपिकर्ण आघृणे । अघा अर्यो अरातयः ॥१६॥

táṃ va índraṃ ná sukrátuṃ váruṇam iva māyínam | aryamáṇaṃ ná mandráṃ sriprábhojasaṃ víshṇuṃ ná stūsha ādíśe || 14 || tvesháṃ śárdho ná márutaṃ tuvishváṇy anarvā́ṇam pūsháṇaṃ sáṃ yáthā śatā́ | sáṃ sahásrā kā́rishac carshaṇíbhya ā́ṅ āvír gūḷhā́ vásū karat suvédā no vásu karat || 15 || ā́ mā pūshann úpa drava śáṅsishaṃ nú te apikarṇá āghṛiṇe | aghā́ aryó árātayaḥ || 16 || 3 ||

Admire O friends, the knowledge-imparting divine speech through your newly composed songs and let the language be freely enriched. 11

You, the divine speech, are the one, that yields nourishment to the powerful self-enlightened band of men. You are the one, that is always anxious to gratify dynamic men. You are the one, that traverses the sky in splendour, shedding delight. 12

May you milk out for the man of knowledge twofold blessings; the divine speech which furnishes the milk of wisdom, to the universe, and the richness of ideas which is food for all. 13

I praise you, O vital elements, for the distribution of wealth; you are achiever of great deeds like the resplendent one, sagacious like a virtuous, adorable as a man of justice, and munificent as one all-pervading. 14

I now, glorify the brilliant vigour of the troops of cloud-bearing winds, who are loud-sounding, irresistible, cherishing, whereby hundred and thousands of treasures are bestowed collectively upon men. May that troop make hidden wealth manifest; may it render the wealth easily accessible to us. 15

Hasten to me, O provider of nourishment; O radiant divine Lord. May you repel all deadly assailing adversaries. I whisper my praises at your close proximity. 16

॥५॥ मा काकम्बीरमुद्वृहो वनस्पतिमशस्तीर्वि हि नीनशः ।
मोत सूरो अह एवा चन ग्रीवा आदधते वेः ॥१७॥
दृतेरिव तेऽवृकमस्तु सख्यम् । अच्छिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः ॥१८॥
परो हि मर्त्यैरसि समो देवैरुत श्रिया ।
अभि ख्यः पूषन्पृतनासु नस्त्वमवा नूनं यथा पुरा ॥१९॥

má kakambíram úd vriho vánaspátim áṣastīr ví hí nínaṣaḥ | mótá súro áha evá caná grīvá ādádhate véḥ || 17 || dríter iva te 'vrikám astu sakhyám | áchidrasya dadhanvátaḥ súpūrṇasya dadhanvátaḥ || 18 || paró hí mártyair ási samó devaír utá ṣriyá | abhí khyaḥ pūshan prítanāsu nas tvám ávā nūnám yáthā purá || 19 ||

वामी वामस्य धूतयः प्रणीतिरस्तु सूनृता ।
देवस्य वा मरुतो मर्त्यस्य वेजानस्य प्रयज्यवः ॥२०॥
सद्यश्चिद्यस्य चर्कृतिः परि द्यां देवो नैति सूर्यः ।
त्वेषं शवो दधिरे नाम यज्ञियं मरुतो वृत्रहं शवो ज्येष्ठं वृत्रहं शवः ॥२१॥
सकृद्ध द्यौरजायत सकृद्भूमिरजायत ।
पृश्न्या दुग्धं सकृत्पयस्तदन्यो नानु जायते ॥२२॥

vāmí vāmásya dhūtayaḥ práṇītir astu sūnṛítā | devásya vā maruto mártyasya vejānásya prayajyavaḥ || 20 || sadyáṣ cid yásya carkṛitíḥ pári dyáṃ devó naíti súryaḥ | tvesháṃ ṣávo dadhire náma yajñíyam marúto vṛitraháṃ ṣávo jyéshṭhaṃ vṛitraháṃ ṣávaḥ || 21 || sakríd dha dyaúr ajāyata sakríd bhúmir ajāyata | príṣnyā dugdháṃ sakrít páyas tád anyó nánu jāyate || 22 || 4 ||

O provider of nourishment, may you not let any one uproot the forest trees, with host of crows and other birds on them. May you utterly destroy those who are my revilers. Let not the adversary ensnare me; as a hunter sets snares for birds. 17

May your friendship be unbroken, like a flawless skin forming a surface of curds. 18

O the provider of nourishment, supreme are you above mortals. You are equal in glory to the immortal divines. Therefore O Lord, regard us favourably in battles; defend us now as you have been defending others formerly. 19

O winds divine, impetuous, performer of admirable acts, widely admired, may your excellent, pleasant and truthful sound be our guide to desirable wealth of Nature's bounties and the mortals who admire you. 20

They are the ones whose glory spreads quickly round the heavens, like the light of the divine sun. These thunder-bearing winds possess brilliance and strength that humiliates and destroys the darkness and is adorable and most excellent. 21

Once, indeed, once the heaven was generated; once only once, was the earth formed; once only were the creative elements of heaven and earth milked; no second after this is born thus (in the present creation). 22

(४९) एकोनपञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य भारद्वाज ऋजिश्वा ऋषिः । विश्वे देवा देवता । (१-१४) प्रथमादि चतुर्दशर्चां त्रिष्टुप् (१५) पञ्चदश्याश्च शक्वरी छन्दसी ॥

॥५॥ स्तुषे जनं सुव्रतं नव्यसीभिर्गीर्भिर्मित्रावरुणा सुम्नयन्ता ।
त आ गमन्तु त इह श्रुवन्तु सुक्षत्रासो वरुणो मित्रो अग्निः ॥१॥
विशोविश ईड्यमध्वरेष्वदृप्तक्रतुमरतिं युवत्योः ।
दिवः शिशुं सहसः सूनुमग्निं यज्ञस्य केतुमरुषं यजध्यै ॥२॥
अरुषस्य दुहितरा विरूपे स्तृभिरन्या पिपिशे सूरो अन्या ।
मिथस्तुरा विचरन्ती पावके मन्म श्रुतं नक्षत ऋच्यमाने ॥३॥

49.

Stushé jánaṃ suvratáṃ návyasībhir gīrbhír mitrávárunā sumnayántā | tá ā́ gamantu tá ihá ṣruvantu sukshatráso váruṇo mitró agníḥ || 1 || viṣó-viṣa íḍyam adhvaréshv ádṛiptakratum aratíṃ yuvatyóḥ | diváḥ ṣíṣuṃ sáhasaḥ sūnúm agníṃ yajñásya ketúm arusháṃ yájadhyai || 2 || arushásya duhitárā vírūpe stṛíbhir anyā́ pipiṣé sū́ro anyā́ | mithastúrā vicárantī pāvaké mánma ṣrutáṃ nakshata ṛicyámāne || 3 ||

प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारं रथप्राम् ।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो ॥४॥
स मे वपुश्छदयदश्विनोर्यो रथो विरुक्मान्मनसा युजानः ।
येन नरा नासत्येषयध्यै वर्तिर्याथस्तनयाय त्मने च ॥५॥
॥६॥ पर्जन्यवाता वृषभा पृथिव्याः पुरीषाणि जिन्वतमप्यानि ।
सत्यश्रुतः कवयो यस्य गीर्भिर्जगतः स्थातर्जगदा कृणुध्वम् ॥६॥

prá vāyúm áchā bṛihatí manīshā́ bṛihádrayiṃ viṣvávāraṃ rathaprā́m | dyutádyamā niyútaḥ pátyamānaḥ kavíḥ kavím iyakshasi prayajyo || 4 || sá me vápuṣ chadayad aṣvínor yó rátho virúkmān mánasā yujānáḥ | yéna narā nāsatyeshayádhyai vartír yāthás tánayāya tmáne ca || 5 || 5 ||

párjanyavāta vṛishabhā pṛithivyā́ḥ púrīshāṇi jinvatam ápyāni | sátyaṣrutaḥ kavayo yásya gīrbhír jágata sthatar jágad ā́ kṛiṇudhvam || 6 ||

49

In these new hymns I express my admiration of the man who is an observant of his duty, and also all glories to the beneficient cosmic forces of light and warmth. May they, the mighty ones, the sun, the ocean and the terrestrial fire come to bless our worship, and listen to our praises. 1

I inspire the worshipper to extol the adorable fire-divine, whose every act is free from arrogance, and who is worthy of adoration on all auspicious occasions of every man. He is the son of young parents (heaven and earth), the child of heaven, the source of strength, and a brilliant red banner of universal cosmic sacrifice. 2

May the two daughters of various forms, of whom one (the moon) glitters with stars, the other is the bright sun, mutually opposed, proceeding diversely, purifying all things, and worthy of our laudation, be pleased by the praise, they hear from us. 3

May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot and most wealthy. May this most adorable Lord of harnessed horses, promptly show favour to his adorer. 4

May that splendid cosmic chariot of twin-divines, harnessed at mere thought, envelop my soul and body with radiance. O ever-true promotors of sacred works, you grace the home of the leading worshipper with your presence to give strengthening food to us and our children. 5

O cloud-bearing winds, showerers of rain, may you send all available waters from firmament. O sagacious vital principles, listeners of eulogies, sustainers of the world, may you multiply the moveable wealth of your praisers. 6

पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात ।
ग्नाभिरच्छिद्रं शरणं सजोषा दुराधर्षं गृणते शर्म यंसत् ॥७॥
पथस्पथः परिपतिं वचस्या कामेन कृतो अभ्यानळर्कम् ।
स नो रासच्छुरुधश्चन्द्राग्रा धियंधियं सीषधाति प्र पूषा ॥८॥
प्रथमभाजं यशसं वयोधां सुपाणिं देवं सुगभस्तिमृभ्वम् ।
होता यक्षद्यजतं पस्त्यानामग्निस्त्वष्टारं सुहवं विभावा ॥९॥

pā́vīravī kanyā̀ citrā́yuḥ sárasvatī vīrápatnī dhíyam dhāt | gnā́bhir áchidram ṣaranám sajóshā durādhársham grinaté ṣárma yaṅsat || 7 || pathás-pathaḥ páripatim vacasyā́ kā́mena kritó abhy ā̀naḷ arkám | sá no rāsac churúdhaṣ candrā́grā dhíyam-dhiyam sīshadhāti prá pūshā́ || 8 || prathamabhā́jam yaṣásam vayodhā́m supāṇím devám sugábhastim ríbhvam | hótā yakshad yajatám pastyā̀nām agnís tváshtāram suhávam vibhā́vā || 9 ||

भुवनस्य पितरं गीर्भिराभी रुद्रं दिवा वर्धया रुद्रमक्तौ ।
बृहन्तमृष्वमजरं सुषुम्नमृधग्घुवेम कविनेषितासः ॥१०॥
॥७॥ आ युवानः कवयो यज्ञियासो मरुतो गन्त गृणतो वरस्याम् ।
अचित्रं चिद्धि जिन्वथा वृधन्त इत्था नक्षन्तो नरो अङ्गिरस्वत् ॥११॥
प्र वीराय प्र तवसे तुरायाजा यूथेव पशुरक्षिरस्तम् ।
स पिस्पृशति तन्वि श्रुतस्य स्तृभिर्न नाकं वचनस्य विपः ॥१२॥

bhúvanasya pitáram gīrbhír ābhí rudrám dívā vardháyā rudrám aktaú | brihántam rishvám ajáram sushumnám rídhag ghuvema kavíneshitásaḥ || 10 || 6 ||

á yuvānaḥ kavayo yajñiyāso máruto gantá grinató varasyám | acitrám cid dhí jínvathā vridhánta itthā́ nákshanto naro aṅgirasvát || 11 || prá vīrā́ya prá tavásc turā́yājā yūthéva paṣurákshir ástam | sá pispriṣati tanvì ṣrutásya stríbhir ná nā́kam vacanásya vípaḥ || 12 ||

May the purifying, amiable and graceful divine speech, the damsel of brave, lord of heaven, bless our pious rite; may she, together with all dearest associates of Nature's bounties ; be well-pleased, and bestow upon her devotee comfortable home, flawless and impenetrable to wind and rain, and grant him felicity. 7

May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow-heads. May the provider of nutritions make our intellects effective. 8

May the enkindled fire-divine, glorious, the invoker of Nature's bounties, bring for worship the architect of universe, the first maker of forms, the giver of life-span and liberal donor and acceptor like hands. He is worthy of adoration by householders and easy to be invoked. 9

With these hymns, we exalt the breath-divine by day, the breath-divine by night. Inspired by the poet sages, we invoke Him, the mighty, the blissful, undecaying, endowed with felicity, and the source of prosperity. 10

O ever-youthful, wise and adorable wind-divine, may you please come to your admirer and inspire the leading priests. Please spread through the firmament, like rays of light, and refresh the desert with rain. 11

I admire the valiant, powerful band of clouds, swift-moving ; swift like herdsman who drives his herd to the stall. May this band of clouds be adorned with the symphony of pious worshippers, just as the firmament is studded with the galaxy of stars. 12

यो रजांसि विममे पार्थिवानि त्रिश्चिद्विष्णुर्मनवे बाधिताय ।
तस्य ते शर्मन्नुपदद्यमाने राया मदेम तन्वा३ तना च ॥१३॥
तन्नोऽहिर्बुध्न्यो अद्भिरर्कैस्तत्पर्वतस्तत्सविता चनो धात् ।
तदोषधीभिरभि रातिषाचो भगः पुरंधिर्जिन्वतु प्र राये ॥१४॥
नू नो रयिं रथ्यं चर्षणिप्रां पुरुवीरं मह ऋतस्य गोपाम् ।
क्षयं दाताजरं येन जनान्त्स्पृधो अदेवीरभि च क्रमाम विश आदेवीरभ्य१श्नवाम ॥१५॥

yó rájāṅsi vimamé pā́rthivāni tríṣ cid víshṇur mánave badhitā́ya | tásya te ṣármann upadadyámāne rāyā́ madema tanvā̀ tánā ca || 13 || tán nó 'hir budhnyò adbhír arkaís tát párvatas tát savitā́ cáno dhāt | tád óshadhībhir abhí rātisháco bhágaḥ púraṃdhir jinvatu prá rāyé || 14 || nú no rayíṃ rathyàṃ carshaṇiprā́m puruvī́ram mahá ṛitásya gopā́m | kshárayaṃ dātājáraṃ yéna jánān spṛ́dho ádevīr abhí ca krámāma víṣa ā́devīr abhy àṣnávāma || 15 || 7 ||

(५०) पञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य भारद्वाज ऋजिश्वा ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥८॥ हुवे वो देवीमदितिं नमोभिर्मृळीकाय वरुणं मित्रमग्निम् ।
अभिक्षदामर्यमणं सुशेवं त्रातॄन्देवान्त्सवितारं भगं च ॥१॥
सुज्योतिषः सूर्य दक्षपितॄननागास्त्वे सुमहो वीहि देवान् ।
द्विजन्मानो य ऋतसापः सत्याः स्वर्वन्तो यजता अग्निजिह्वाः ॥२॥

50

Huvé vo devī́m áditim námobhir mṛiḷīkā́ya váruṇam mitrám agním | abhikshadā́m aryamáṇaṃ suṣévaṃ tratṝ́n devā́n savitā́ram bhágaṃ ca || 1 || sujyótishaḥ sūrya dákshapitṝn anāgāstvé sumaho vīhi devā́n | dvijánmāno yá ṛitasā́paḥ satyā́ḥ svàrvanto yajatā́ agnijihvā́ḥ || 2 ||

O all pervading Lord, may we be happy in a home, in riches, in person, and in children, bestowed upon us by you. You measure out all the terrestrial regions in three steps, and guard mankind from the calumny of the forces of darkness. 13

Sweet be the song of mine to the cloud of the midspace, the mountains, the sun, floods, and lightning. Sweet be the plants to Nature's bounties, which accept oblations. May the all-wise, gracious Lord be propitious to us for the acquirement of riches. 14

Grant us, O universal Nature's bounties, riches consisting of vehicles, numerous help-mates, many offsprings, wealth for providing efficiency to our solemn ceremonies, and a lasting home, free from decay, wherewith we may overcome malevolent and unrighteous people and afford support to those to whom the supreme Lord is gracious. 15

50

I invoke with adoration, the Lord who is infinite, virtuous, friendly, guide, judicious, the overcomer of adversaries, worthy of praise, and source of creative genius, and the gracious. I invoke all protective powers also for felicity and happiness. 1

O radiant source of all illuminations, may you render the luminous cosmic powers of divine origin, kind and tender towards us. They are twice-born (once in the space, and secondly on the earth), desirous of worship, observants of truth, possessors of wealth and worthy of honour. Their tongue is like the flames of fire. 2

उत द्यावापृथिवी क्षत्रमुरु बृहद्रोदसी शरणं सुषुम्ने ।
महस्करथो वरिवो यथा नोऽस्मे क्षयाय धिषणे अनेहः ॥३॥
आ नो रुद्रस्य सूनवो नमन्तामद्या हूतासो वसवोऽधृष्टाः ।
यदीमर्भे महति वा हितासो बाधे मरुतो अह्वाम देवान् ॥४॥
मिम्यक्ष येषु रोदसी नु देवी सिषक्ति पूषा अभ्यर्धयज्वा ।
श्रुत्वा हवं मरुतो यद्ध याथ भूमा रेजन्ते अध्वनि प्रविक्ते ॥५॥

utá dyā-
vāpṛithivī kshatrám urú bṛihád rodasī ṣaraṇám sushumne | mahás karatho várivo yáthā no 'smé ksháyāya dhishaṇe anehāḥ || 3 || ā́ no rudrásya sūnávo namantām adyā́ hūtáso vásavó 'dhṛishṭāḥ | yád īm árbhe mahatí vā hitáso bādhé marúto áhvāma devā́n || 4 || mimyáksha yéshu rodasī nú devī́ síshakti pūshā́ abhyardhayájvā | ṣrutvā́ hávam maruto yád dha yāthá bhū́mā rejante ádhvani právikte || 5 || 8 ||

॥० ॥ अभि त्यं वीरं गिर्वणसमर्चेन्द्रं ब्रह्मणा जरितर्नवेन ।
श्रवदिद्धवमुप च स्तवानो रासद्वाजाँ उप महो गृणानः ॥६॥
ओमानमापो मानुषीरमृक्तं धात तोकाय तनयाय शं योः ।
यूयं हि ष्ठा भिषजो मातृतमा विश्वस्य स्थातुर्जगतो जनित्रीः ॥७॥

abhí tyáṃ vīráṃ gírvaṇasam arcéndram bráhmaṇā jaritar návena | ṣrávad íd dhávam úpa ca stávāno rā́sad vā́jāñ úpa mahó gṛiṇānáḥ || 6 || omā́nam āpo mānushīr ámṛiktaṃ dhāta tokā́ya tánayāya ṣáṃ yóḥ | yūyáṃ hí shṭhā́ bhishájo mātṛítamā víṣvasya sthātúr jágato jánitrīḥ || 7 ||

May you, O mighty heaven and earth, provide us strength and spacious habitation for our comfort. May you bless us so that immense wealth becomes ours. May you, O beneficent powers, keep sinful tendencies away from us. 3

May the offsprings of cosmic vitality, granters of dwellings, invincible, invoked on this occasion lovingly bend down to lift us up. Hence, we call upon the divine vital principles, so that they become our helpers in difficulty, great or small. 4

They are the ones, with whom the divine powers of heaven and earth are associated and whom the granter of nourishment, the granter of prosperity, honours. When O cloud-bearing winds, on our invocation, you come hither, then on your diverse paths, all beings tremble. 5

O worshipper, may you glorify that supreme resplendent Lord, with a new hymn, who is worthy of adoration. May He, so glorified, hear our invocation. May He, so lauded, bestow upon us abundant nourishment. 6

O waters, friendly to mankind, may you unceasingly provide life-preserving food for the perpetuation of our sons and grandsons. May you grant us security and cast off all evils from us. Verily, you are more than motherly physicians to us, you are the father of the stationary and moveable creation. 7

आ नो देवः सविता त्रायमाणो हिरण्यपाणिर्यजतो जगम्यात् ।
यो दत्रवाँ उषसो न प्रतीकं व्यूर्णुते दाशुषे वार्याणि ॥८॥
उत त्वं सूनो सहसो नो अद्या देवाँ अस्मिन्नध्वरे ववृत्याः ।
स्यामहं ते सदमिद्रातौ तव स्यामग्नेऽवसा सुवीरः ॥९॥
उत त्या मे हवमा जग्म्यातं नासत्या धीभिर्युवमङ्ग विप्रा ।
अत्रिं न महस्तमसोऽमुमुक्तं तूर्वतं नरा दुरितादभीके ॥१०॥
॥२०॥ ते नो रायो द्युमतो वाजवतो दातारो भूत नृवतः पुरुक्षोः ।
दशस्यन्तो दिव्याः पार्थिवासो गोजाता अप्या मृळता च देवाः ॥११॥

á no deváḥ savitā́ trā́yamāṇo híraṇyapāṇir yajató jagamyāt | yó dátravāñ usháso ná prátīkam vyūrṇuté dāṣúshe vā́ryāṇi || 8 || utá tvā́m sūno sahaso no adyā́ devā́ñ asmínn adhvaré vavṛityāḥ | syā́m ahám te sádam íd rātaú táva syām agné 'vasā suvī́raḥ || 9 || utá tyā́ me hávam ā́ jagmyātam nā́satyā dhībhír yuvám aṅgá viprā | átrim ná mahás támaso 'mumuktam tū́rvatam narā duritā́d abhī́ke || 10 || 9 ||

té no rāyó dyumáto vā́javato dātā́ro bhūta nṛivátaḥ purukshóḥ | daṣasyánto divyā́ḥ pā́rthivāso gójātā ápyā mṛiḷátā ca devāḥ || 11 ||

ते नो रुद्रः सरस्वती सजोषा मीळ्हुष्मन्तो विष्णुर्मृळन्तु वायुः ।
ऋभुक्षा वाजो दैव्यो विधाता पर्जन्यावाता पिप्यतामिषं नः ॥१२॥
उत स्य देवः सविता भगो नोऽपां नपादवतु दानु पप्रिः ।
त्वष्टा देवेभिर्जनिभिः सजोषा द्यौर्देवेभिः पृथिवी समुद्रैः ॥१३॥

té no rudráḥ sárasvatī sajóshā mīḷhúshmanto víshṇur mṛiḷantu vāyúḥ | ṛibhukshā́ vā́jo daívyo vidhātā́ parjányavā́tā pipyatām ísham naḥ || 12 || utá syá deváḥ savitā́ bhágo no 'pā́m nápād avatu dā́nu pápriḥ | tváshṭa devébhir jánibhiḥ sajóshā dyaúr devébhiḥ pṛithiví samudraíḥ || 13 ||

May the adorable creator, the preserver, the possessor of golden radiance, come to bless us. He, who is splendid like the first light of the dawn, disperses excellent riches to the offerer of the oblation. 8

And may you, O source of strength, bring back today the divine forces to bless our noble deeds. May I always enjoy your favours. May I, through your protection, O adorable Lord, be blessed with excellent descendants. 9

O wise, ever-true twin-divines, come quickly to my invocation, supported by dedicatory acts. May you extricate us from thick darkness, as you could extricate the three-fold free sage and protect us. May you O leaders, protect us from the danger of life-conflicts. 10

O divine powers, may you bestow on us splendid riches, and brave sons, admired by all. O celestial luminaries and terrestrial vital powers, offsprings of midspace and children of waters, please grant us our wishes and make us happy. 11

May the Lord of cosmic vitality, the vital breath, the divine speech, and the all-pervading wind send to us rains and make us happy. May the divine powers, rich in spiritual, physical, and creative energy, grant us abundant nourishment. 12

And may the divine Lord of creativity, and the Lord of lightning, whilst pouring down gifts be gracious to us ; and may the creator of the cosmic forces, along with Nature's bounties, such as the firmament, the earth, and the oceans protect us. 13

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
विश्वे देवा ऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु ॥१४॥
एवा नपातो मम तस्य धीभिर्भरद्वाजा अभ्यर्चन्त्यर्कैः ।
ग्ना हुतासो वसवोऽधृष्टा विश्वे स्तुतासो भूता यजत्राः ॥१५॥

utá nó 'hir budhnyàḥ srinotv ajá ékapāt prithiví samudráḥ | víṣve devā́ ritāvrídho huvānā́ stutā́ mántrāḥ kaviṣastā́ avantu || 14 || evā́ nápāto máma tásya dhībhír bharádvājā abhy àrcanty arkaíḥ | gnā́ hutā́so vá·savó 'dhrishṭā víṣve stutā́so bhūtā yajatrāḥ || 15 || 10 ||

(५१) एकपञ्चाशं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्य भारद्वाज ऋजिश्वा ऋषिः । विश्वे देवा देवताः । (१–१२) प्रथमादि-द्वादशर्चां त्रिष्टुप्, (१३–१५) त्रयोदश्यादितृचस्योष्णिक्, (१६) षोडश्याश्चानुष्टुप् छन्दांसि ॥

॥११॥ उदु त्यच्चक्षुर्महि मित्रयोराँ एति प्रियं वरुणयोरदब्धम् ।
ऋतस्य शुचि दर्शतमनीकं रुक्मो न दिव उदिता व्यद्यौत् ॥१॥
वेद यस्त्रीणि विदथान्येषां देवानां जन्म सनुतरा च विप्रः ।
ऋजु मर्तेषु वृजिना च पश्यन्नभि चष्टे सूरो अर्य एवान् ॥२॥
स्तुष उ वो मह ऋतस्य गोपानदितिं मित्रं वरुणं सुजातान् ।
अर्यमणं भगमदब्धधीतीनच्छा वोचे सधन्यः पावकान् ॥३॥

51.

Úd u tyác cákshur máhi mitráyor ā́ṅ éti priyám váruṇayor ádabdham | ritásya ṣúci darṣatám ánīkam rukmó ná divá úditā vy àdyaut || 1 || véda yás trī́ṇi vidáthāny eshām devā́nāṃ jánma sanutár ā́ ca vípraḥ | rijú mártesha vrijinā́ ca páṣyann abhí cashṭe sū́ro aryá évān || 2 || stushá u vo mahá ritásya gopā́n áditim mitrám váruṇam sujātā́n | aryamáṇam bhágam ádabdhadhītīn áchā voce sadhanyàḥ pāvakā́n || 3 ||

May the eternal and infinite Lord of universe hear us. May the earth and ocean hear us ; may the universal divine powers, who are exalted by our adoration and invoked and praised by us, protect us. Our mystical prayers are addressed to them and they have been glorified by sages of all times. 14

Thus we, the sons of the race of sagacious devotees, worship you, O Lord, along with your cosmic forces. And to that effect, we perform our sacred rites and chant holy hymns. O adorable powers, you have been showing respect and regard ; you are givers of dwellings and are invincible. May you, along with your associated energies, ever be adored. 15

51

That expansive unobstructive, and dear radiant sun, as if, an eye of the cosmic light and plasma, is moving upward. The pure and lovely face of the holy order shines like golden ornament of heaven in its rising. 1

He, the sage, the sun-divine, knows the three cognizable worlds ; and also the mysterious birth of Nature's bounties, be it near or far. He, the sun divine, is seen, as if, beholding good and evil acts of mortals ; and thenceforth manifests the merits of their intentions. 2

I glorify you, O sun-divine, O protector of mighty eternal law, you are known by your attributive names, like the mother infinite, the Lord of cosmic light and the Lord of plasma, the venerable justice personified, and supreme grace. I celebrate Nature's bounties, whose acts are unimpeded, who are bestowers of wealth, and dispensers of purity. 3

रिशादसः सत्पतीँरदब्धान्महो राज्ञः सुवसनस्य दातॄन् ।
यूनः सुक्षत्रान्क्षयतो दिवो नॄनादित्यान्याम्यदितिं दुवोयु ॥४॥
द्यौ३ष्पितः पृथिवि मातरध्रुगग्ने भ्रातर्वसवो मृळता नः ।
विश्व आदित्या अदिते सजोषा अस्मभ्यं शर्म बहुलं वि यन्त ॥५॥
॥११॥ मा नो वृकाय वृक्ये समस्मा अघायते रीरधता यजत्राः ।
यूयं हि ष्ठा रथ्यो नस्तनूनां यूयं दक्षस्य वचसो बभूव ॥६॥

rišádasaḥ sátpatīṁr ádabdhān mahó rā́jñaḥ suvasanásya datrı́n | yū́naḥ sukshatrā́n ksháyato divó nṛ́n ādityā́n yāmy áditiṃ duvoyú || 4 || dyaùsh pítaḥ pŕ̥thivi mátar ádhrug ágne bhrātar vasavo mṛiḷátā naḥ | víšva ādityā adite sajóshā asmábhyaṃ šárma bahuláṃ ví yanta || 5 || 11 ||

mā́ no vŕ̥kāya vṛikyè samasmā aghāyaté rīradhatā yajatrāḥ | yuyáṃ hí shṭhā́ rathyò nas tanū́nāṃ yūyáṃ dákshasya vácaso babhūvá || 6 ||

मा व एनो अन्यकृतं भुजेम मा तत्कर्म वसवो यच्चयध्वे ।
विश्वस्य हि क्षयथ विश्वदेवाः स्वयं रिपुस्तन्वं रीरिषीष्ट ॥७॥
नम इदुग्रं नम आ विवासे नमो दाधार पृथिवीमुत द्याम् ।
नमो देवेभ्यो नम ईश एषां कृतं चिदेनो नमसा विवासे ॥८॥
ऋतस्य वो रथ्यः पूतदक्षानृतस्य पस्त्यसदो अदब्धान् ।
ताँ आ नमोभिरुरुचक्षसो नॄन्विश्वान्व आ नमे महो यजत्राः ॥९॥

mā́ va éno anyákṛitam bhujema mā́ tát karma vasavo yác cáyadhve | víšvasya hí ksháyatha višvadevāḥ svayáṃ ripús tanvàṃ rīrishīshṭa || 7 || náma íd ugráṃ náma ā́ vivāse námo dādhāra pṛithivím utá dyā́m | námo devébhyo náma īša eshāṃ kṛitáṃ cid éno námasā́ vivāse || 8 || ṛitásya vo rathyàḥ pūtádakshān ṛitásya pastyasádo ádabdhān | tā́ñ ā́ námobhir urucákshaso nṛ́n víšvān va ā́ name mahó yajatrāḥ || 9 ||

O divinities, the suns-divine, the offsprings of mother-infinity, the scatterers of the malevolent, the defender of virtuous, the irresistible, the mighty, the donors of good dwellings, ever-young, very powerful over wide dominions, and leaders of heaven, I seek your refuge with adoration. 4

O father heaven, the infallible mother earth, the brother fire, and you, O giver of life-breath, may you all grant us happiness. O mother infinite and sons of mother infinity, may you, with one mind, bestow upon us your manifold protection. 5

Subject us not, O adorable bounties, to evil creatures, wolf-like, or like a robber, nor to any one designing us harm. Verily, you are the one who guide us aright and you are the rulers of our vigour and speech. 6

Let us not suffer for the sin of others, nor do that which, O regions-divine, you prohibit. O universal cosmic powers, controllers of the universe, may the one, who hurts us, be the victim of his own designs. 7

Reverence be to the mighty ; reverence I adopt. Reverence sustains earth and heaven; reverence to Nature's bounties; reverence overwhelms them. I offer penance in the form of reverence for sins, which may have been committed by me. 8

O adorable Nature's bounties, I venerate you with reverential salutations. You are mighty, the regulators of cosmic sacrifice, pure in your spirit, infallible, dwellers in the chamber of cosmic worship, unsubdued, far-seeing and leaders of cosmic order. 9

ते हि श्रेष्ठवर्चसस्त उं नस्तिरो विश्वानि दुरिता नयन्ति ।
सुक्षत्रासो वरुणो मित्रो अग्निर्ऋतधीतयो वक्मराजसत्याः ॥१०॥

॥१३॥ ते न इन्द्रः पृथिवी क्षाम वर्धन्पूषा भगो अदितिः पञ्च जनाः ।
सुशर्माणः स्ववसः सुनीथा भवन्तु नः सुत्रात्रासः सुगोपाः ॥११॥
नू सद्मानं दिव्यं नंशि देवा भारद्वाजः सुमतिं याति होता ।
आसानेभिर्यजमानो मियेधैर्देवानां जन्म वसूयुर्ववन्द ॥१२॥

té hí sréshtha-varcasas tá u nas tiró vísvāni duritā́ náyanti | sukshatrā́so váruṇo mitró agnír ritádhītayo vakmarā́jasatyāḥ || 10 || 12 ||

té na índraḥ prithivī́ kshā́ma vardhan pūshā́ bhágo áditiḥ páñca jánāḥ | susármāṇaḥ svávasaḥ sunīthā́ bhávantu naḥ sutrātrā́saḥ sugopā́ḥ || 11 || nū́ sadmā́naṃ divyáṃ náṅsi devā bhā́radvājaḥ sumatíṃ yāti hótā | āsānébhir yájamāno miyédhair devā́nāṃ jánma vasūyúr vavanda || 12 ||

अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् ।
दविष्ठमस्य सत्पते कृधी सुगम् ॥१३॥
ग्रावाणः सोम नो हि कं सखित्वनाय वावशुः ।
जही न्यत्रिणं पणिं वृको हि षः ॥१४॥
यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः ।
कर्ता नो अध्वन्ना सुगं गोपा अमा ॥१५॥
अपि पन्थामगन्महि स्वस्तिगामनेहसम् ।
येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥१६॥

ápa tyáṃ vrijinám ripúṃ stenám agne durādhyàm | davishthám asya satpate kridhí sugám || 13 || grā́vāṇaḥ soma no hí kaṃ sakhitvanā́ya vāvasúḥ | jahí ny àtríṇam paṇím vríko hí sháḥ || 14 || yūyáṃ hí shthā́ sudānava índrajyeshthā abhídyavaḥ | kártā no ádhvann ā́ sugáṃ gopā́ amā́ || 15 || ápi pánthām aganmahi svastigā́m anehásam | yéna vísvāḥ pári dvísho vriṇákti vindáte vásu || 16 || 13 ||

For, these are they who excell in splendour. They guide us safely through all our troubles. They are friendly, shining, adorable, mighty rulers, true-minded and faithful to those who are intensely dedicated to your service. 10

May they, the earth, the mother infinite, the sun, the gracious, the provider of food and the five-fold people increase our habitable land. May they, giving good help, good refuge, and good guidance, be our good deliverers and good preservers. 11

O divine powers, may the bearer of wisdom, the invoker, quickly obtain divine shelter as he solicits your goodwill. He is the promoter of sacred works, and along with his pious associates, seeks wisdom and pays tributes to Nature's bounties. 12

O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy. 13

O blissful Lord, our two faculties, emotional and physical, like two grinding stones, are anxious for your love. May you destroy the voracious instinct of greed, for verily, it is a wolf. 14

O Nature's bounties, resplendent Lord being your chief, you are most munificent and illustrious. May you give us good paths for travel and guard well at home. 15

We have travelled along a road that leads to peace and prosperity and is free from evil. This is the road whereon a man escapes all hurdles and attains riches. 16

(५२) द्विपञ्चाशं सूक्तम्

(१–१७) सप्तदशर्चस्यास्य सूक्तस्य भारद्वाज ऋजिश्वा ऋषिः । विश्वे देवा देवताः । (१–६, १३, १५–१७) प्रथमादितृचद्वयस्य त्रयोदश्या ऋचः पञ्चदश्यादितृचस्य च त्रिष्टुप्, (७–१२) सप्तम्यादितृचद्वयस्य गायत्री, (१४) चतुर्दश्याश्च जगती छन्दांसि ॥

॥१४॥ न तद्दिवा न पृथिव्यानु मन्ये न यज्ञेन नोत शमीभिराभिः ।
उब्जन्तु तं सुभ्वः पर्वतासो नि हीयतामतियाजस्य यष्टा ॥१॥
अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निनित्सात् ।
तपूंषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषमभि तं शोचतु द्यौः ॥२॥

52.

Ná tád divá ná prithivyánu manye ná yajñéna nótá sámībhir ābhíḥ | ubjántu tám subhvàḥ párvatāso ní hīyatām atiyājásya yashṭā || 1 || áti vā yó maruto mányate no bráhma vā yáḥ kriyámāṇam nínitsāt | tápūṅshi tásmai vrijināni santu brahmadvísham abhí tám ṣocatu dyaúḥ || 2 ||

किमङ्ग त्वा ब्रह्मणः सोम गोपां किमङ्ग त्वाहुरभिशस्तिपां नः ।
किमङ्ग नः पश्यसि निद्यमानान्ब्रह्मद्विषे तपुषिं हेतिमस्य ॥३॥
अवन्तु मामुषसो जायमाना अवन्तु मा सिन्धवः पिन्वमानाः ।
अवन्तु मा पर्वतासो ध्रुवासोऽवन्तु मा पितरो देवहूतौ ॥४॥
विश्वदानीं सुमनसः स्याम पश्येम नु सूर्यमुच्चरन्तम् ।
तथा करद्वसुपतिर्वसूनां देवाँ ओहानोऽवसागमिष्ठः ॥५॥

kím aṅgá tvā bráhmaṇaḥ soma gopám kím aṅgá tvāhur abhiṣastipám naḥ | kím aṅgá naḥ paṣyasi nidyámānān brahmadvíshe tápushim hetím asya || 3 || ávantu mám usháso jáyamānā ávantu mā síndhavaḥ pínvamānāḥ | ávantu mā párvatāso dhruvásó 'vantu mā pitáro deváhūtau || 4 || viṣvadánīm sumánasaḥ syāma páṣyema nú sūryam uccárantam | táthā karad vásupatir vásūnām deváñ óhānó 'vaságamishṭhaḥ || 5 || 14 ||

52

I do not regard the force on the earth or the power in heaven, as comparable to the sanctity of sacrifice and sacred rites. Let, then, the mighty mountains crush him down. Let the worship of a boastful worshipper be made humble. 1

O vital principles, may the sun in heaven scorch that man and may agonies of burning be inflicted on that faithless who thinks himself superior to us, and who seeks to depreciate the worship, that we offer. 2

Why then, do they, O blissful Lord, call you the protector of god-loving people ? And our defender against calumny ? Why do you let us be humiliated ? May you cast your bolt of justice at him who denies devotion. 3

May the dawns, as they spring to life, preserve me ; and may the rivers, as they swell preserve me, may the first-set mountains preserve me ; may the progenitors, when I call on divine powers, preserve me. 4

May we, at all seasons be possessed of healthy minds; and may we behold the sun, when he arises. May the affluent Lord of riches, observant, conveyer of our oblations to Nature's bounties, make us worthy of these rewards. 5

॥१५॥ इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना ।
पर्जन्यो न ओषधीभिर्मयोभुरग्निः सुशंसः सुहवः पितेव ॥६॥
विश्वे देवास आ गत शृणुता म इमं हवम् । एदं बर्हिर्नि षीदत ॥७॥
यो वो देवा घृतस्नुना हव्येन प्रतिभूषति । तं विश्व उप गच्छथ ॥८॥
उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये । सुमृळीका भवन्तु नः ॥९॥
विश्वे देवा ऋतावृध ऋतुभिर्हवनश्रुतः । जुषन्तां युज्यं पयः ॥१०॥

indro nédishtham ávasā́gamishthah sárasvatī síndhubhih pínvamānā | parjányo na óshadhībhir mayobhúr agníh suśáṅsah suhávah pitéva || 6 || víśve devāsa ā́ gata śrinutā́ ma imáṃ hávam | édám barhír ní shīdata || 7 || yó vo devā ghritásnunā havyéna pratibhū́shati | táṃ víśva úpa gachatha || 8 || úpa naḥ sūnávo gírah śriṇvántv amrítasya yé | sumrilīkā́ bhavantu naḥ || 9 || víśve devā́ ritāvrídha ritúbhir havanaśrútah | jushántāṃ yújyam páyaḥ || 10 || 15 ||

॥१६॥ स्तोत्रमिन्द्रो मरुद्गणस्त्वष्टृमान्मित्रो अर्यमा । इमा हव्या जुषन्त नः ॥११॥
इमं नो अग्ने अध्वरं होतर्वयुनशो यज । चिकित्वान्दैव्यं जनम् ॥१२॥
विश्वे देवाः शृणुतेमं हवं मे ये अन्तरिक्षे य उप द्यवि ष्ठ ।
ये अग्निजिह्वा उत वा यजत्रा आसद्यास्मिन्बर्हिषि मादयध्वम् ॥१३॥
विश्वे देवा मम शृण्वन्तु यज्ञिया उभे रोदसी अपां नपाच्च मन्म ।
मा वो वचांसि परिचक्ष्याणि वोचं सुम्नेष्विद्वो अन्तमा मदेम ॥१४॥

stotrám índro marúdgaṇas tváshtrimān mitró aryamā́ | imā́ havyā́ jushanta naḥ || 11 || imáṃ no agne adhvaráṃ hótar vayunaśó yaja | cikitvā́n daívyaṃ jánam || 12 || víśve devāḥ śriṇutémáṃ hávam me yé antárikshe yá úpa dyávi shṭhá | yé agnijihvā́ utá vā yájatrā āsádyāsmín barhíshi mādayadhvam || 13 || víśve devā́ máma śriṇvantu yajñíyā ubhé ródasī apā́ṃ nápāc ca mánma | mā́ vo vácāṅsi paricákshyāṇi vocaṃ sumnéshv íd vo ántamā madema || 14 ||

May the sun be most prompt to favour us for our protection. May the river with its tributary, and may the clouds with herbs and vegetation be givers of happiness to us and may we invoke the fire-divine with earnestness to be like a father to us. 6

Come, O universal divine powers, hear my invocation ; and be seated in our hearts, as if, on sacred grass. 7

O divines, may you, one and all, come to him who approaches you with butter-dripped oblations, i.e. loving devotions. 8

May all sons of the immortal hear our words and be the source of happiness to us. 9

May all divine powers of universe, the augmenters of eternal law, listening to praises, chanted at due seasons, accept our appropriate homage, which is sacred as milk. 10

May the resplendent Lord, along with vital elements, the divine architect and provider of law and order, accept our praises and these offerings. 11

O fire-divine, the invoker, cognizant of the divine assembly, may you offer, as ordained by rules, our dedicated services. 12

O divine powers, hear my invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire-divine. May you, seated in our hearts, rejoice. 13

May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss. 14

ये के च ज्मा महिनो अहिमाया दिवो जज्ञिरे अपां सधस्थे ।
ते अस्मभ्यमिषये विश्वमायुः क्षप उस्रा वरिवस्यन्तु देवाः ॥१५॥
अग्नीपर्जन्याववतं धियं मेऽस्मिन्हवे सुहवा सुष्टुतिं नः ।
इळामन्यो जनयद्गर्भमन्यः प्रजावतीरिष आ धत्तमस्मे ॥१६॥
स्तीर्णे बर्हिषि समिधाने अग्नौ सूक्तेन महा नमसा विवासे ।
अस्मिन्नो अद्य विदथे यजत्रा विश्वे देवा हविषि मादयध्वम् ॥१७॥

yé ké ca jmá mahíno áhimāyā divó jajñiré apám sadhásthe | té asmábhyam isháye víṣvam áyuḥ kshápa usrá varivasyantu deváḥ || 15 || ágnīparjanyāv ávatam dhíyam me 'smín háve suhavā sushṭutím naḥ | íḷām anyó janáyad gárbham anyáḥ prajávatīr ísha á dhattam asmé || 16 || stīrṇé barhíshi samidhāné agnaú sūkténa mahá námasá vivāse | asmín no adyá vidáthe yajatrā víṣve devā havíshi mādayadhvam || 17 || 16 ||

(५३) त्रिपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । (१-७, ९-१०) प्रथमादिसप्तर्चां नवमीदशम्योश्च गायत्री, (८) अष्टम्याश्चानुष्टुप् छन्दसी ॥

॥१७॥ वयमु त्वा पथस्पते रथं न वाजसातये । धिये पूषन्नयुज्महि ॥१॥
अभि नो नर्यं वसु वीरं प्रयतदक्षिणम् । वामं गृहपतिं नय ॥२॥

53.

Vayám u tvā pathas pate rátham ná vájasātaye | dhiyé pūshann ayujmahi | 1 || abhí no náryam vásu vīrám práyatadakshiṇam | vāmám gṛihápatim naya | 2 ||

May those mighty, with the mystic powers, born on earth or in heaven, or in the waters of interspace, condescend to grant us life of full duration for our prosperity. May Nature's bounties kindly bless us nights and mornings. 15

May the fire-divine and clouds be swift to hear my laudations and prayers. One of you generates good, the other posterity. May you, therefore, grant us food productive of descendants. 16

When the sacred grass is strewn, the fire enkindled, with hymns and with profound veneration, then O adorable divine powers, take joy in the offerings presented to you in this ceremonial congregation. 17

53

O nourisher, Lord of the path, we engage and bind you to our hymns, like a chariot yoked for bringing food. 1

May you kindly conduct us to a gracious householder, friendly to men, liberal in wealth, and giver of profuse donations. 2

अदि॑त्सन्तं चिदाघृणे॒ पूष॒न्दाना॑य चोदय । प॒णेश्चि॒द्वि म्र॑दा॒ मनः॑ ॥३॥
वि प॒थो वाज॑सातये चिनु॒हि वि मृधो॑ जहि । साध॑न्तामुग्र नो॒ धियः॑ ॥४॥
परि॑ तृन्धि प॒णीना॒मार॑या॒ हृद॑या कवे । अथे॑म॒स्मभ्यं॑ रन्धय ॥५॥
॥१८॥ वि पू॑षन्नार॑या तुद प॒णेरि॑च्छ हृ॒दि प्रि॒यम् । अथे॑म॒स्मभ्यं॑ रन्धय ॥६॥
आ रि॑ख किकि॒रा कृ॑णु प॒णीनां॒ हृद॑या कवे । अथे॑म॒स्मभ्यं॑ रन्धय ॥७॥

áditsantaṃ cid āghriṇe pū́shan dā́nāya codaya | paṇéś cid ví mradā mánaḥ || 3 || ví pathó vā́jasātaye cinuhí ví mṛ́dho jahi | sā́dhantām ugra no dhíyaḥ || 4 || pári tṛindhi paṇīnā́m ā́rayā hṛ́dayā kave | áthem asmábhyaṃ randhaya || 5 || 17 ||

ví pūshann ā́rayā tuda paṇér iccha hṛidí priyám | áthem — || 6 || ā́ rikha kikirā́ kṛiṇu paṇīnā́ṃ hṛ́dayā kave | áthem — || 7 ||

यां पू॑षन्ब्रह्म॒चोद॑नी॒मारां॒ बिभ॑र्ष्याघृणे ।
तया॑ समस्य॒ हृद॑य॒मा रि॑ख किकि॒रा कृ॑णु ॥८॥
या ते॒ अष्ट्रा॒ गोओ॑पशा॒घृणे पशु॒साध॑नी । तस्या॑स्ते सु॒म्नमी॑महे ॥९॥
उ॒त नो॑ गो॒षणिं॒ धिय॑मश्व॒सां वा॑ज॒सामु॒त । नृ॒वत्कृ॑णुहि वी॒तये॑ ॥१०॥

yā́m pūshan brahmacódanīm ā́rām bíbharshy āghriṇe | táyā samasya hṛ́dayam ā́ rikha kikirā́ kṛiṇu || 8 || yā́ te áshṭrā góopaśāghriṇe paśusā́dhanī | tásyās te sumnám īmahe || 9 || utá no goshā́ṇiṃ dhíyam aśvasā́ṃ vājasā́m utá | nṛivát kṛiṇuhi vītáye || 10 || 18 ||

O resplendent nourisher, urge even the niggard to give us liberally, and make the heart of the miser to grow soft. 3

O powerful nourisher, make the roads comfortable for the passage of provisions; drive away all hurdles and obstructions, so that our holy works may be accomplished. 4

O wise nourisher, penetrate with an awl the hearts of the avaricious churls and so render them complacent towards us. 5

Pierce with a goad, O nourisher, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us. 6

O wise nourisher, tear up and rend in pieces the hearts of avaricious churls, and so render them complacent towards us. 7

Resplendent nourisher, with that godly-blessed ploughshare which you carry, tear up the heart of every miser and render it soft. 8

Resplendent nourisher, we ask of you the details of that goad that guides the cows and directs cattle. 9

Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use. 10

(५४) चतुष्पञ्चाशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । गायत्री छन्दः ॥

॥१९॥ सं पूषन्विदुषा नय यो अञ्जसानुशासति । य एवेदमिति ब्रवत् ॥१॥
समु पूष्णा गमेमहि यो गृहाँ अभिशासति । इम एवेति च ब्रवत् ॥२॥
पूष्णश्चक्रं न रिष्यति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥३॥

54.

Sám pūshan vidúshā naya yó áñjasānuṣā́sati | yá evédám íti brávat || 1 || sám u pushṇā́ gamemahi yó gṛihā́n abhiṣā́sati | imá evéti ca brávat || 2 || pushṇás cakrám ná rishyati ná kóṣó 'va padyate | nó asya vyathate pavíḥ || 3 ||

यो अस्मै हविषाविधन्न तं पूषापि मृष्यते । प्रथमो विन्दते वसु ॥४॥
पूषा गा अन्वेतु नः पूषा रक्षत्वर्वतः । पूषा वाजं सनोतु नः ॥५॥
॥२०॥ पूषन्ननु प्र गा इहि यजमानस्य सुन्वतः । अस्माकं स्तुवतामुत ॥६॥
माकिर्नेशन्माकीं रिषन्माकीं सं शारि केवटे । अथारिष्टाभिरा गहि ॥७॥
शृण्वन्तं पूषणं वयमिर्यमनष्टवेदसम् । ईशानं राय ईमहे ॥८॥
पूषन्तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥९॥
परि पूषा परस्ताद्धस्तं दधातु दक्षिणम् । पुनर्नो नष्टमाजतु ॥१०॥

yó asmai havíshávidhan ná tám pūshápi mṛishyate | prathamó vindate vásu || 4 || pūshā́ gā́ ánv etu naḥ pushā́ rakshatv árvataḥ | pūshā́ vā́jam sanotu naḥ || 5 || 19 ||

pū́shann ánu prá gā́ ihi yā́jamānasya sunvatáḥ | asmā́kam stuvatā́m utá || 6 || mā́kir neṣan mā́kīm rishan mā́kīm sáṃ ṣāri kévaṭe | áthārishṭābhir ā́ gahi || 7 || ṣriṇvántam pūshā́ṇam vayám íryam ánashṭavedasam | ī́ṣānam rāyá īmahe || 8 || pū́shan táva vraté vayáṃ ná rishyema kádā caná | stotā́ras ta ihá smasi || 9 || pári pūshā́ parástād dhástaṃ dadhātu dákshiṇam | púnar no nashtā́m ā́jatu || 10 || 20 ||

54

Bring us, O Lord, the nourisher, into communication with a wise man who may rightly direct us, who may even say, this is so. 1

May we, by the favour of the nourisher, come in communication with the man who may direct us to the houses, and may say, verily, these are they. 2

The chariot-wheel of the nourisher is never damaged, its cover never falls on ground and its edge does not harm us. 3

The nourisher inflicts not the least injury on the man who propitiates him by oblations ; he is the first who acquires wealth. 4

May the nourisher come to guard our cattle, may He keep our horses safe ; may nourisher give us food. 5

Come, O Lord, the nourisher to guard the cattle of the institutor of the sacred worship and presenter of homage and also guard our cattle, of those who sing his praises. 6

O Lord, the nourisher, let not, our cattle perish ; let them not be injured ; let them not be hurt by falling into a well ; return along with them, all safe and sound. 7

We solicit riches of the nourisher, who hears our eulogies, whose wealth is never lost, who is averter of poverty and who is the ruler over all. 8

O Lord, the nourisher, may we never suffer detriment when engaged in your worship ; we are here to sing your praise. 9

May the nourisher stretch His right hand to restrain our cattle from going astray ; may He bring again to us that, which has been lost. 10

(५५) पञ्चपञ्चाशं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । गायत्री छन्दः ॥

॥२१॥ एहि वां विमुचो नपादाघृणे सं सचावहै । रथीर्ऋतस्य नो भव ॥१॥
रथीतमं कपर्दिनमीशानं राधसो महः । रायः सखायमीमहे ॥२॥
रायो धारास्याघृणे वसो राशिरजाश्व । धीवतोधीवतः सखा ॥३॥

55.

Éhi vā́ṃ vimuco napād ā́ghriṇe sā́ṃ sacāvahai | rathír ṛitásya no bhava || 1 || rathítamam kapardínam íṣānaṃ rā́dhaso maháḥ | rāyáḥ sákhāyam īmahe || 2 || rāyó dhā́rāsy ā́ghriṇe váso rāṣír ajāṣva | dhívato-dhīvataḥ sákhā || 3 ||

पूषणं न्व१जाश्वमुप स्तोषाम वाजिनम् । स्वसुर्यो जार उच्यते ॥४॥
मातुर्दिधिषुमब्रवं स्वसुर्जारः शृणोतु नः । भ्रातेन्द्रस्य सखा मम ॥५॥
आजासः पूषणं रथे निशृम्भास्ते जनश्रियम् । देवं वहन्तु बिभ्रतः ॥६॥

pū-shánaṃ nv àjáṣvam úpa stoshāma vājínam | svásur yó jārá ucyáte || 4 || mātúr didhishúm abravaṃ svásur jāráḥ ṣṛiṇotu naḥ | bhrā́téndrasya sákhā máma || 5 || ā́jā́saḥ pūsháṇaṃ ráthe niṣṛimbhā́s té janaṣríyam | deváṃ vahantu bíbhrataḥ || 6 || 21 ||

55

Come, O illustrious source of deliverence to me, your worshipper ; let both of us work in harmony and become the promoter of sacred works. 1

We solicit riches of our friend (Lord, the nourisher), the chief of charioteers, the wearer of a braid (of hair), the Lord of infinite wealth. 2

O illustrious nourisher, the sun, you are a stream of riches ; a heap of wealth ; the friend of every pious man. Goat-like is your courser (your rays lie on the low energy side), whilst your chariot moves in the firmament. 3

We glorify, O nourisher, the sun, the rider on the goat-driven chariot, the giver of food, and the one who is called the gallant of his sister, the dawn. 4

I glorify nourisher, the sun, who is called the protector of his mother, the night ; may the gallant of his sister dawn hear us ; may the brother of the sun be our friend. 5

May the harnessed ponies—the goat-size coursers, drawing the sun in their car, bring hither the nourisher, the benefactor of man. 6

(५६) षट्पञ्चाशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । (१-५) प्रथमादि-
पञ्चर्चां गायत्री, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥२२॥ य एनमादिदेशति करम्भादिति पूषणम् । न तेन देव आदिशे ॥१॥
उत घा स रथीतमः सख्या सत्पतिर्युजा । इन्द्रो वृत्राणि जिघ्नते ॥२॥

56.

Yá enam ādídeṣati karambhád íti pūsháṇam | ná téna devá ādíṣé || 1 || utá ghā sá rathítamaḥ sákhyā sátpatir yujá | índro vṛitráṇi jighnate || 2 ||

उतादः परुषे गवि सूरश्चक्रं हिरण्ययम् । न्यैरयद्रथीतमः ॥३॥
यदद्य त्वा पुरुष्टुत ब्रवाम दस्र मन्तुमः । तत्सु नो मन्म साधय ॥४॥
इमं च नो गवेषणं सातये सीषधो गणम् । आरात्पूषन्नसि श्रुतः ॥५॥
आ ते स्वस्तिमीमह आरेअघामुपावसुम् ।
अद्या च सर्वतातये श्वश्च सर्वतातये ॥६॥

utádáḥ parushé gávi sū́raṣ cakráṃ hiraṇyáyam | ny àirayad rathítamaḥ || 3 || yád adyá tvā purushṭuta brávāma dasra mantumaḥ | tát sú no mánma sādhaya || 4 || imáṃ ca no gavéshaṇaṃ sātáye sīshadho gaṇám | ārát pūshann asi ṣrutáḥ || 5 || á te svastím īmaha āréaghām úpāvasum | adyá ca sarvátātaye ṣváṣ ca sarvátātaye || 6 || 22 ||

56

Whosoever has worshipped the nourishing sun-divine of the southern solstice, with the offering of meal and butter, need not think of any other sun-divine. 1

The resplendent sun of the northern solstice is best of charioteers and the protector of the virtuous. He, allied with his friend, the nourishing sun of the southern solstice, destroys his adversaries. 2

He, the nourishing sun of the southern solstice, is the impeller, the chief of charioteers. He guides the golden wheel of the radiant sun. 3

O wise, wondrous, the nourishing sun of the southern solstice, adored by all, we celebrate your glory today. So grant us the desired wealth. 4

O the nourishing sun, you are renowned afar. May you lead our groups of people ; aspiring for the acquisition of wealth and wisdom. 5

We crave from you that prosperity, which is far from evil and near to real wealth ; and which leads to universal happiness today, and universal happiness tomorrow. 6

(५७) सप्तपञ्चाशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रापूषणौ देवते । गायत्री छन्दः ॥

॥२३॥ इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥१॥
सोममन्य उपासदत्पातवे चम्वोः सुतम् । करम्भमन्य इच्छति ॥२॥
अजा अन्यस्य वह्नयो हरी अन्यस्य संभृता । ताभ्यां वृत्राणि जिघ्नते ॥३॥

57.

Índrā nú pūsháṇā vayáṃ sakhyáya svastáye | huvéma vájasātaye || 1 || sómam anyá úpāsadat pátave camvòḥ sutám | karambhám anyá ichati || 2 || ajá anyásya váhnayo hárī anyásya sámbhṛitā | tábhyāṃ vṛitráṇi jighnate || 3 ||

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पूषाभवत्सचा ॥४॥
तां पूष्णः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥५॥
उत्पूषणं युवामहेऽभीशूँरिव सारथिः । मह्या इन्द्रं स्वस्तये ॥६॥

yád índro ánayad ríto mahír apó vríshantamaḥ | tátra pūshábhavat sácā || 4 || tám pūshṇáḥ sumatíṃ vayáṃ vṛikshásya prá vayám iva | índrasya cá rabhāmahe || 5 || út pūsháṇaṃ yuvamahe 'bhíṣūnr iva sárathiḥ | mahyá índraṃ svastáye || 6 || 23 ||

57

O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food. 1

One of you, of the northern solstice, approaches to relish extracted herbal juices, poured out into ladles. The other, the southern, desires the buttered meal. 2

Goat-like are the coursers of the one, two well-fed horse-like of the other, and with them he destroys his foes. 3

When the showerer, the resplendent sun of the northern solstice, sends down the streams and mighty water-floods, the divine nourishing sun also joins with him. 4

We depend upon the goodwill of both the nourishing sun of the southern solstice and of the resplendent sun of the northern solstice as we closely cling to the extended branches of a tree. 5

We draw to us, for our great success, the nourishing sun (of the southern solstice) and the resplendent, one of the northern, as a charioteer pulls tight his reins. 6

(५८) अष्टपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । (१, ३-४) प्रथमर्चस्तृतीयाचतुर्थ्योश्च त्रिष्टुप्, (२) द्वितीयायाश्च जगती छन्दसी ॥

॥२४॥ शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि ।
विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु ॥१॥
अजाश्वः पशुपा वाजपस्त्यो धियंजिन्वो भुवने विश्वे अर्पितः ।
अष्ट्रां पूषा शिथिरामुद्वरीवृजत्संचक्षाणो भुवना देव ईयते ॥२॥

58.

Ṣukrám te anyád yajatám te anyád vísharūpe áhanī dyaúr ivasi | víṣvā hí māyā́ ávasi svadhāvo bhadrā́ te pūshann ihá rātír astu || 1 || ajā́ṣvaḥ paṣupā́ vā́japastyo dhiyaṃjinvó bhúvane víṣve árpitaḥ | áshṭrām pūshā́ ṣithirā́m udvárīvṛijat saṃcákshaṇo bhúvanā devá īyate || 2 ||

यास्ते पूषन्नावो अन्तः समुद्रे हिरण्ययीरन्तरिक्षे चरन्ति ।
ताभिर्यासि दूत्यां सूर्यस्य कामेन कृत श्रव इच्छमानः ॥३॥
पूषा सुबन्धुर्दिव आ पृथिव्या इळस्पतिर्मघवा दस्मवर्चाः ।
यं देवासो अददुः सूर्यायै कामेन कृतं तवसं स्वञ्चम् ॥४॥

yā́s te pūshan nā́vo antáḥ samudré hiraṇyáyīr antárikshe cáranti | tā́bhir yāsi dūtyā́ṃ sū́ryasya kā́mena kṛita ṣráva ichámānaḥ || 3 || pūshā́ subándhur divá ā́ pṛithivyā́ iḷás pátir maghávā dasmávarcāḥ | yáṃ deváso ádaduḥ sūryā́yai kā́mena kṛitáṃ tavásaṃ sváñcam || 4 || 24 ||

58

O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexion. Verily, you bestow all forms of intellect. May your auspicious liberality be manifested on this occasion. 1

The rider of the goat-like courser, the protector of animals, holder of abundant food, inspirer of hymns, is set over all the world. The divine nourisher, brandishing here and there his lightly-moving goad, proceeds in the sky, beholding every creature. 2

With your golden vessels, that navigate within the ocean-firmament, you discharge the function of a messenger of the sun. Desirous of glory, you are propitiated by whatever is willingly offered. 3

The nourishing sun of the southern solstice is the kind kinsman of heaven and earth ; the Lord of food, the possessor of opulence, and of wondrous lustre. He is vigorous, well-moving, and is propitiated by that which is willingly offered. He is in no way different from the sun of the northern solstice. 4

(५९) एकोनषष्टितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्राग्नी देवते । (१–६) प्रथमादितृचद्वयस्य बृहती, (७–१०) सप्तम्यादिचतुर्ऋचश्चानुष्टुप् छन्दसी ॥

॥२५॥

प्र नु वोचा सुतेषु वां वीर्या३ यानि चक्रथुः ।
हतासो वां पितरो देवशत्रव इन्द्राग्नी जीवथो युवम् ॥१॥

59.

Prá nú vocā sutéshu vāṃ vīryā̀ yā́ni cakráthuḥ | hatáso vām pitáro devásatrava índrāgnī jívatho yuvám || 1 ||

बळित्था महिमा वामिन्द्राग्नी पनिष्ठ आ ।
समानो वां जनिता भ्रातरा युवं यमाविहेहमातरा ॥२॥
ओकिवांसा सुते सचाँ अश्वा सप्ती इवादने ।
इन्द्रा न्वग्नी अवसेह वज्रिणा वयं देवा हवामहे ॥३॥
य इन्द्राग्नी सुतेषु वां स्तवत्तेष्वृतावृधा ।
जोषवाकं वदतः पज्रहोषिणा न देवा भसथश्चन ॥४॥
इन्द्राग्नी को अस्य वां देवौ मर्तश्चिकेतति ।
विषूचो अश्वान्युयुजान ईयत एकः समान आ रथे ॥५॥

báḷ itthā́ mahimā́ vām índrāgnī pánishṭha ā́ | samānó vāṃ janitā́ bhrā́tarā yuvám yamā́v ihéhamātarā || 2 || okivā́ṅsā suté sácāṅ áṣvā sáptī ivā́dane | índrā nv àgnī́ ávasehá vajríṇā vayáṃ devā́ havāmahe || 3 || yá indrāgnī sutéshu vāṃ stávat téshv ṛitāvṛidhā | joshavākáṃ vádataḥ pajrahoshiṇā ná devā bhasáthaṣ caná || 4 || índrāgnī kó asyá vāṃ dévau mártaṣ ciketati | víshūco áṣvān yuyujāná īyata ékaḥ samāná ā́ ráthe || 5 || 25 ||

59

While the celestial nectar is effused, I celebrate, O cosmic divine powers of lightning and fire, your heroic noble deeds. The old-time enemies of the virtuous powers have been eliminated by you, and you survive. 1

Thus O divine powers, fire and lightning, verily, your greatness deserve loftiest praise. Sprung from one and the same progenitor, you are twin brethren ; your common mother is present here and everywhere. 2

You approach together, when the heavenly nectar is effused, like fellow horses at their forage. We invoke you today, O divine forces of lightning and fire, armed with thunderbolt, to our worship for our preservation. 3

O lightning-divine and fire-divine, augmenters of sacred works, friends of eternal law, may you not partake of the homage of him, who, when the prayer is chanted, praises you improperly, uttering unacceptable eulogies. 4

O lightning and fire-divine, how can a mortal evaluate your acts, whom even one of you proceeds in a common car, with harnessed horses capable of moving on any side. 5

॥२६॥ इन्द्रा॑ग्नी अ॒पादि॒यं पूर्वाग॑त्प॒द्वती॑भ्यः ।
हि॒त्वी शिरो॑ जि॒ह्वया॒ वाव॑द॒च्चर॑त्त्रिं॒शत्प॒दा न्य॑क्रमीत् ॥६॥
इन्द्रा॑ग्नी॒ आ हि त॑न्व॒ते नरो॒ धन्वा॑नि बा॒ह्वोः ।
मा नो॑ अ॒स्मिन्म॑हाध॒ने परा॑ वर्क्तं॒ गवि॑ष्टिषु ॥७॥
इन्द्रा॑ग्नी॒ तप॑न्ति मा॒घा अ॒र्यो अरा॑तयः ।
अप॒ द्वेषां॒स्या कृ॑तं युयु॒तं सूर्या॒दधि॑ ॥८॥

índrāgnī apā́d iyám pū́rvā́gāt padvátībhyaḥ | hitvī́ śíro jihváyā vā́vadac cárat triṁśát padā́ ny àkramīt || 6 || índrāgnī ā́ hí tanvaté náro dhánvāni bāhvóḥ | mā́ no asmín mahādhané párā varktaṃ gávishṭishu || 7 || índrāgnī tápanti māghā́ aryó árātayaḥ | ápa dvéshāṅsy ā́ kṛitaṃ yuyutáṃ sū́ryād ádhi || 8 ||

इन्द्रा॑ग्नी यु॒वोरपि॒ वसु॑ दि॒व्यानि॒ पार्थि॑वा ।
आ न॑ इ॒ह प्र य॑च्छतं र॒यिं वि॒श्वायु॑पोषसम् ॥९॥
इन्द्रा॑ग्नी उक्थवाहसा॒ स्तोमे॑भिर्हवनश्रुता ।
विश्वा॑भिर्गी॒र्भिरा ग॑तम॒स्य सोम॑स्य पी॒तये॑ ॥१०॥

índrāgnī yuvór ápi vásu divyā́ni pā́rthivā | ā́ na ihá prá yachataṃ rayíṃ viśvā́yuposhasam || 9 || índrāgnī ukthavāhasā stómebhir havanaśrutā | víśvābhir gīrbhír ā́ gatam asyá sómasya pītáye || 10 || 26 ||

This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues, and passing onward she traverses thirty steps. 6

O Lord of cosmic lightning and fire, men, verily, stretch their bows with their arms. May you not desert us, while we are contending in the great conflict for obtaining wisdom. 7

O Lord of cosmic light and lightning, murderous aggressive enemies harass us. May you drive away our adversaries, and keep them afar from the light of the sun. 8

O Lord of cosmic fire and lightning, yours are all the treasures of heaven and earth. Bestow upon us, on this occasion, opulence that prospers every living man. 9

O Lord of cosmic lightning and fire, acceptors of hymns, may you hear our invocation, praises and all adorations. Please come hither to participate in our sparkling joy of devotion. 10

(६०) षष्टितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्राग्नी देवते । (१–३, १३) प्रथमादितृचस्य त्रयोदश्या ऋचश्च त्रिष्टुप्, (४–१२) चतुर्थ्यादिनवानां गायत्री, (१४) चतुर्दश्या बृहती, (१५) पञ्चदश्याश्चानुष्टुप् छन्दांसि ॥

॥२७॥ श्नथद्वृत्रमुत सनोति वाजमिन्द्रा यो अग्नी सहुरी सपर्यात् ।
इरज्यन्ता वसव्यस्य भूरेः सहस्तमा सहसा वाजयन्ता ॥१॥
ता योधिष्टमभि गा इन्द्र नूनमपः स्वरुषसो अग्न ऊळ्हाः ।
दिशः स्वरुषस इन्द्र चित्रा अपो गा अग्ने युवसे नियुत्वान् ॥२॥
आ वृत्रहणा वृत्रहभिः शुष्मैरिन्द्र यातं नमोभिरग्ने अर्वाक् ।
युवं राधोभिरकवेभिरिन्द्राग्ने अस्मे भवतमुत्तमेभिः ॥३॥

60.

Ṣnáthad vṛitrám utá sanoti vájam índrā yó agní sáhurī saparyát | irajyántā vasavyàsya bhū́reḥ sáhastamā sáhasā vājayántā || 1 || tá yodhishṭam abhí gá indra nūnám apáḥ svàr usháso agna ūḷháḥ | díṣaḥ svàr ushása indra citrá apó gá agne yuvase niyútvān || 2 || á vṛitrahaṇā vṛitrahá-bhiḥ ṣúshmair índra yātám námobhir agne arvák | yuvám rádhobhir ákavebhir indrágne asmé bhavatam uttamébhiḥ || 3 || |

ता हुवे ययोरिदं पप्ने विश्वं पुरा कृतम् । इन्द्राग्नी न मर्धतः ॥४॥
उग्रा विघनिना मृध इन्द्राग्नी हवामहे । ता नो मृळात ईदृशे ॥५॥
॥२८॥ हतो वृत्राण्यार्या हतो दासानि सत्पती । हतो विश्वा अप द्विषः ॥६॥
इन्द्राग्नी युवामिमे३ऽभि स्तोमा अनूषत । पिबतं शंभुवा सुतम् ॥७॥
या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा । इन्द्राग्नी ताभिरा गतम् ॥८॥

tá huve yáyor idám papné víṣvam purá kṛitám | in-drāgní ná mardhataḥ || 4 || ugrá vighanínā mṛídha indrāgní havāmahe | tá no mṛiḷāta īdṛíṣe || 5 || 27 ||

ható vṛitráṇy áryā ható dásāni sátpatī | ható víṣvā ápa dvíshaḥ || 6 || índrāgnī yuvám imè 'bhí stómā anūshata | pí-batam ṣambhuvā sutám || 7 || yá vām sánti puruspṛ́ho ni-yúto dāṣúshe narā | índrāgnī tábhir á gatam || 8 ||

60

He overcomes evil, and acquires strength, who honours victorious lightning-divine and fire-divine, the lords of infinite opulence, most powerful in strength, desirous of sacrificial food. 1

O divine lightning and fire, verily you have striven for the recovery of wisdom, the water, the sun, the dawn, that had been carried away by evil forces. You reunite, O lightning-divine, the space with the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so also you, O the fire-divine, who controls momentum of creation. 2

Slayers of opposing forces, O cosmic energies of lightning and fire, come down to us with your foe-subduing powers, to be invigorated by our homage. Please be manifest to us, O cosmic energies, with your supreme and unrestricted bounties. 3

I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us. 4

We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries ; may they be kind to one like me. 5

May you counteract all oppressions committed by the pious; counteract all oppressions committed by the impious. O protectors of the virtuous, drive away everyone that hates us. 6

O forces of lightning and fire of cosmos, these songs of praise glorify you both ; may you accept our ecstatic offerings, O bestowers of happiness. 7

O cosmic energies of lightning and fire, leaders of sacred works, whose forces of speed are appreciated by all, come with them to the presenter of homage. 8

ताभिरा गच्छतं नरोपेदं सवनं सुतम् । इन्द्राग्नी सोमपीतये ॥९॥
तमीळिष्व यो अर्चिषा वना विश्वा परिष्वजत् । कृष्णा कृणोति जिह्वया ॥१०॥
॥२८॥ य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः । द्युम्नाय सुतरा अपः ॥११॥
ता नो वाजवतीरिष आशून्पिपृतमर्वतः । इन्द्रमग्निं च वोळ्हवे ॥१२॥

tábhir á gachatam narópedám sávanam sutám | índrāgnī sómapītaye || 9 || tám īḍishva yó arcíshā vánā víśvā parishvájat | krishṇá kriṇóti jihváyā || 10 || 28 ||

yá iddhá āvívāsati sumnám índrasya mártyaḥ | dyumnáya sutárā apáḥ || 11 || tá no vájavatīr ísha āśún pipṛitam árvataḥ | índram agním ca vóḷhave || 12 ||

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्यै ।
उभा दाताराविषां रयीणामुभा वाजस्य सातये हुवे वाम् ॥१३॥
आ नो गव्येभिरश्व्यैर्वसव्यै३रुप गच्छतम् ।
सखायौ देवौ सख्याय शंभुवेन्द्राग्नी ता हवामहे ॥१४॥
इन्द्राग्नी शृणुतं हवं यजमानस्य सुन्वतः ।
वीतं हव्यान्या गतं पिबतं सोम्यं मधु ॥१५॥

ubhá vām indrāgnī āhuvádhyā ubhá rádhasaḥ sahá mādayádhyai | ubhá dātárāv ishám rayīṇám ubhá vájasya sātáye huve vām || 13 || á no gávyebhir áśvyair vasavyaìr úpa gachatam | sákhāyau devaú sakhyáya śambhúvendrāgní tá havāmahe || 14 || índrāgnī śriṇutám hávam yájamanasya sunvatáḥ | vītám havyány á gatam píbatam somyám mádhu || 15 || 29 ||

O cosmic forces of lightning and fire, may you come to relish our noble deeds ; and come to participate in our sparkling joy of devotion. 9

Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue. 10

The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance. 11

May they two grant us strengthening food and speedy power to convey our offerings to the divine forces. 12

I invoke you both, O Lords of cosmic energies of lightning and fire, to be present at the worship, and both together to be exhilarated by the gifts I offer. You are givers of food and riches. So I invoke you for obtaining food and strength. 13

O Lord of cosmic forces of lightning and fire, divine friends, bestowers of bliss, come to bless us with herds of cattle, with troops of horses, with ample treasure. We invoke you as such for mutual friendship. 14

O Lord of cosmic forces of lightning and fire, hear the invocation of the institutor of the sacred works, as he offers the libation. May you enjoy offerings. May you participate in our sparkling joy of devotion. 15

(६१) एकषष्टितमं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । सरस्वती देवता । (१-३, १३) प्रथमादितृचस्य त्रयोदश्या ऋचश्च जगती, (४-१२) चतुर्थ्यादिनवानां गायत्री, (१४) चतुर्दश्याश्च त्रिष्टुप् छन्दांसि ॥

॥३०॥ इयमददाद्रभसमृणच्युतं दिवोदासं वध्र्यश्वाय दाशुषे ।
या शश्वन्तमाचखादावसं पणिं ता ते दात्राणि तविषा सरस्वति ॥१॥

61.

Iyáṃ adadad rabhasáṃ riṇacyútaṃ dívodāsaṃ vadhry aṣváya dāṣúshe | yā́ ṣáṣvantam ācakhádāvasáṃ paṇíṃ tá te dātráṇi 'tavishá sarasvati || 1 ||

इयं शुष्मेभिर्बिसखा इवारुजत्सानु गिरीणां तविषेभिरूर्मिभिः ।
पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः ॥२॥
सरस्वति देवनिदो नि बर्हय प्रजां विश्वस्य बृसयस्य मायिनः ।
उत क्षितिभ्योऽवनीरविन्दो विषमेभ्यो अस्रवो वाजिनीवति ॥३॥
प्र णो देवी सरस्वती वाजेभिर्वाजिनीवती । धीनामवित्र्यवतु ॥४॥
यस्त्वा देवि सरस्वत्युपब्रूते धने हिते । इन्द्रं न वृत्रतूर्ये ॥५॥

iyáṃ ṣúshmebhir bisakhā́ ivārujat sā́nu girīṇā́ṃ tavishébhir ūrmíbhiḥ | pārāvataghním ávase suvṛiktíbhiḥ sárasvatīm ā́ vivāsema dhītíbhiḥ || 2 || sárasvati devanído ní barhaya prajā́ṃ víṣvasya bṛísayasya māyínaḥ | utá kshitíbhyo 'vánīr avindo vishám ebhyo asravo vājinīvati || 3 || prá ṇo deví sárasvatī vā́jebhir vājínīvatī | dhīnā́m avitry àvatu || 4 || yás tvā devi sarasvaty upabrūté dháne hité | índraṃ ná vṛitratū́rye || 5 || 30 ||

61

She, the stream of spiritual awareness, gives divine perspective to the speedy mind, which is devoted to Lord and endowed with vigilance. This acquits mind of the burden of worldly commitments. She destroys the boastfulness of the churlish niggard. O swift flowing stream, these are your very effectual boons. 1

With her might, like one who digs for louts-stems, she bursts the ridges of the rocks (of ignorance) with her strong waves. With austerity and prayers, let us adore for our protection, the stream of spiritual awareness, the underminer of both the banks. 2

O stream of spiritual awareness, may you destroy the revilers of divine virtues, offsprings of the universal sins. O giver of sustenance, you acquire for men the lands, and shower water of wisdom upon them. 3

May the stream of spiritual awareness, rich in her wealth of wisdom, and protectress of her worshippers, further all our thoughts with spiritual viands. 4

O stream of spiritual awareness, may you protect him, whosoever, engaged in conflicts, invokes you for wealth of wisdom, and glorifies you, just as he adores the resplendent Lord. 5

॥३१॥ त्वं देवि सरस्वत्यवा वाजेषु वाजिनि । रदा पूषेव नः सनिम् ॥६॥
उत स्या नः सरस्वती घोरा हिरण्यवर्तनिः । वृत्रघ्नी वष्टि सुष्टुतिम् ॥७॥
यस्या अनन्तो अह्रुतस्त्वेषश्चरिष्णुरर्णवः । अमश्चरति रोरुवत् ॥८॥
सा नो विश्वा अति द्विषः स्वसॄरन्या ऋतावरी । अतन्नहेव सूर्यः ॥९॥
उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

tvám devi sarasvaty ávā vā́jeshu vājini | rádā pūshéva naḥ saním || 6 || utá syá naḥ sárasvatī ghorá híraṇyavartaniḥ | vṛitraghní vashṭi sushṭutím || 7 || yásyā anantó áhrutas tveshás carishṇúr arṇaváḥ | ámas cárati róruvat || 8 || sá no víṣvā áti dvíshaḥ svásṛīr anyá ṛitávarī | átann áheva sū́ryaḥ || 9 || utá naḥ priyá priyásu saptásvasā sújushṭā | sárasvatī stómyā bhūt || 10 || 31 ||

॥३२॥ आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम् । सरस्वती निदस्पातु ॥११॥
त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती । वाजेवाजे हव्या भूत् ॥१२॥

āpaprúshī pā́rthivāny urú rájo antáriksham | sárasvatī nidás pātu || 11 || trishadhásthā saptádhātuḥ páñca jātá vardháyantī | vā́je-vāje hávyā bhūt || 12 ||

O stream of spiritual awareness, rich in wisdom protect us in our mental struggle, like divine nourisher, who gives opulence. 6

May the divine stream of spiritual awareness, destroyer of obstructions, come rushing, as if, traversing on a golden path and be pleased by our earnest eulogy. 7

May she, the stream of spiritual awareness, limitless, undeviating, shining, swift-moving, and issuing forth from the ocean of cosmic intelligence, come onward with a tempestuous roar. 8

May she overcome all our adversaries, and bring to us her other thought-laden channels, the sisters, as the ever-rolling sun spreads out the days. 9

May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable. 10

May the stream of spiritual awareness filling with radiance the vast realms of earth and expanse of heaven, guard us against hatred. 11

Abiding in the three worlds, comprising seven elements, cherishing the five races of mankind, she (the stream of spiritual awareness) is ever to be invoked in every battle of life. 12

प्र या महिम्ना महिनासु चेकिते द्युम्नेभिरन्या अपसामपस्तमा ।
रथ इव बृहती विभ्वने कृतोपस्तुत्या चिकितुषा सरस्वती ॥१३॥
सरस्वत्यभि नो नेषि वस्यो माप स्फरीः पयसा मा न आ धक् ।
जुषस्व नः सख्या वेश्या च मा त्वत्क्षेत्राण्यरणानि गन्म ॥१४॥

prá yá mahimnā́ mahínāsu cékite dyumnébhir anyá́ apásām apástamā || rátha iva brihatí vibhvánc kritópastútyā cikitúshā sárasvatī || 13 || sárasvaty abhí no neshi vásyo 'mápa spharīḥ páyasā má́ na á́ dhak | jushásva naḥ sakhyá́ veṣyá̄ ca má́ tvát kshétrāṇy áraṇāni gamma || 14 || 2 ||

(६२) द्विषष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥ स्तुषे नरा दिवो अस्य प्रसन्ताश्विना हुवे जरमाणो अर्कैः ।
या सद्य उस्रा व्युषि ज्मो अन्तान्युयूषतः पर्युरू वरांसि ॥१॥
ता यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानुं रुरुचू रजोभिः ।
पुरू वरांस्यमिता मिमानापो धन्वान्यति याथो अज्रान् ॥२॥
ता ह त्यद्वर्तिर्यदरध्रमुग्रेत्था धिय ऊहथुः शश्वदश्वैः ।
मनोजवेभिरिषिरैः शयध्यै परि व्यथिर्दाशुषो मर्त्यस्य ॥३॥

62.

Stushé nárā divó asyá prasántāṣvínā huve járamāṇo arkaíḥ | yá́ sadyá́ usrá́ vyúshi jmó ántān yúyūshataḥ páry urú́ várāṅsi || 1 || tá́ yajñám á́ ṣúcibhiṣ cakramāṇá́ ráthasya bhānúm ruruc̄ū rájobhiḥ | purú́ várāṅsy ámitā mímānāpó dhánvāny áti yātho ájrān || 2 || tá́ ha tyád vartír yád áradhram ugretthá́ dhíya ūhathuḥ ṣáṣvad áṣvaiḥ | mánojavebhir ishiraíḥ ṣayádhyai pári vyáthir dāṣúsho mártyasya || 3 ||

She, who is distinguished amongst them as eminent in greatness and in her glories; she, who is swifter of all other rapid streams; she, who has been created vast in capacity as a chariot; she, the stream of spiritual divine awareness, is to be glorified by every seeker. 13

May you guide us, O stream of spiritual awareness, to precious wealth; reduce us not to insignificance; overwhelm us not with excess of water; may you be pleased by our friendly services for an access to our habitations, and let us not drift to undesirable places. 14

62

I praise the two leaders of heaven, the sovereigns over this world. I invoke the pair of twin-divines, intuition and intellect, glorifying them with sacred hymns. They are ever the discomfiters of darkness and at the breaking of dawn, scatter the investing glooms to the ends of the earth. 1

Coming to bless our sacred works, they, with their bright splendours, light up the lustre of their cosmic chariot, emitting vast and infinite radiance. They traverse many wide unmeasured spaces, over the deserts, refreshing them with waters. 2

O powerful twin-divines, intuition and intellect, with your desirable beams and waves, which are swift as mind and full of vigour, you bear the pious worshipper to the bounteous path of heaven. Let the inflictor of pain to the virtuous man be eliminated and be put to sleep in his final repose. 3

ता नव्यसो जरमाणस्य मन्मोप भूषतो युयुजानसप्ती ।
शुभं पृक्षमिषमूर्जं वहन्ता होता यक्षत्प्रत्नो अध्रुग्युवाना ॥४॥
ता वल्गू दस्रा पुरुशाकतमा प्रत्ना नव्यसा वचसा विवासे ।
या शंसते स्तुवते शंभविष्ठा बभूवतुर्गृणते चित्रराती ॥५॥

tá návyaso járamāṇasya mánmópa bhūshato yuyujānásaptī | ṣúbham príksham ísham úrjaṃ váhantā hótā yakshat pratnó adhrúg yúvānā || 4 || tá valgú dasrá puruṣákatamā pratná návyasā vácasá vivāse | yá ṣáṅsate stuvaté ṣámbhavishṭhā babhūvátur griṇaté citrárātī || 5 || 1 ||

॥२॥ ता भुज्युं विभिरद्भ्यः समुद्रात्तुग्रस्य सूनुमूहथू रजोभिः ।
अरेणुभिर्योजनेभिर्भुजन्ता पतत्रिभिरर्णसो निरुपस्थात् ॥६॥
वि जयुषा रथ्या यातमद्रिं श्रुतं हवं वृषणा वध्रिमत्याः ।
दशस्यन्ता शयवे पिप्यथुर्गामिति च्यवाना सुमतिं भुरण्यू ॥७॥
यद्रोदसी प्रदिवो अस्ति भूमा हेळो देवानामुत मर्त्यत्रा ।
तदादित्या वसवो रुद्रियासो रक्षोयुजे तपुरघं दधात ॥८॥

tá bhujyúṃ víbhir adbhyáḥ samudrát túgrasya sūnúm ūhathū rájobhiḥ | areṇúbhir yójanebhir bhujántā patatríbhir árṇaso nír upásthāt || 6 || ví jayúshā rathyā yātam ádriṃ ṣrutáṃ hávaṃ vrishaṇā vadhrimatyáḥ | daṣasyántā ṣayáve pipyathur gám íti cyavānā sumatím bhuraṇyū || 7 || yád rodasī pradívo ásti bhúmā héḷo devánām utá martyatrá | tád ādityā vasavo rudriyāso rakshoyúje tápur aghám dadhāta || 8 ||

Harnessing their horses, like speedy waves, bringing excellent nourishment and strength, they approach to receive the adoration of their worshipper. May the benevolent ancient invoker of Nature's bounties honour these ever-youthful divines. 4

I worship with a new hymn those two quick-moving, splendid eternal pair of twin-divines (intuition and intellect), the accomplishers of all noble deeds. They are the bringers of bliss to him who lauds, and praises them. They bestow wondrous gifts on their devotees. 5

You, as if, with the aid of the winged horses attached to your chariot, passing by roads, which are unsoiled by dust, take the helpless man, however strong he may look, out of the bosom of the flood worldly troubles. 6

Riding in your cosmic chariot, you penetrate the mountains. O showerer of blessings, you hear the invocation of aspiring mothers. You nourish bountiful givers. You make the cow yield milk of wisdom for the quiet devotee, and in this manner, displaying benevolence, you are everywhere present. 7

O heaven and earth, O cosmic powers of light, life and vitality, take away from us, the mortals, the dread anger of the divine forces, being exercised towards us since a long past, and turn it to him, who is associated with violence, and cruelty for his destruction and death. 8

य ईं राजानावृतुथा विदधद्रजसो मित्रो वरुणश्चिकेतत् ।
गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिद्वचस आनवाय ॥९॥
अन्तरैश्चक्रैस्तनयाय वर्तिर्द्युमता यातं नृवता रथेन ।
सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥
आ परमाभिरुत मध्यमाभिर्नियुद्भिर्यातमवमाभिरर्वाक् ।
दृळ्हस्य चिद्गोमतो वि व्रजस्य दुरो वर्तं गृणते चित्रराती ॥११॥

yá īṃ rājānāv ṛituthá vidádhad rájaso mitró váruṇaş cíketat | gambhīráya rákshase hetím asya dróghāya cid vácasa ánavāya || 9 || ántarais cakraís tánayāya vartír dyumátā yātam nṛivátā ráthena | sánutyena tyájasā mártyasya vanushyatám ápi ṣīrshá vavṛiktam || 10 || á paramá-bhir utá madhyamábhir niyúdbhir yātam avamábhir arvák | dṛiḷhásya cid gómato ví vrajásya dúro vartam gṛiṇaté citrarātı || 11 || 2 ||

(६३) त्रिषष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अश्विनौ देवते । (१-१०) प्रथमादिदशर्चां त्रिष्टुप् (११) एकादश्याश्चैकपदा त्रिष्टुप् छन्दसी ॥

॥३॥ क्व त्या वल्गू पुरुहूताद्य दूतो न स्तोमोऽविदन्नमस्वान् ।
आ यो अर्वाङ्नासत्या ववर्त प्रेष्ठा ह्यसथो अस्य मन्मन् ॥१॥
अरं मे गन्तं हवनायास्मै गृणाना यथा पिबाथो अन्धः ।
परि ह त्यद्वर्तिर्याथो रिषो न यत्परो नान्तरस्तुतुर्यात् ॥२॥

63.

Kvà tyá valgú puruhūtádyá dūtó ná stómo 'vidan námasvān | á yó arvāñ násatyā vavárta préshṭha hy ásatho asya mánman || 1 || áram me gantam hávanayāsmaí gṛiṇāná yáthā píbātho ándhaḥ | pári ha tyád vartír yātho rishó ná yát páro nántaras tuturyát || 2 ||

O Lords of cosmic light and bliss, recognize him, who of all the world, worships the royal pair of twin-divines in due season. He hurls his weapon against the strong violent people, against the malignant lies of man. 9

Come with your shining and well-guided chariot, fitted with excellent wheels, to our dwelling (to bestow upon us) offsprings. Strike off with secret indignation the heads of our assailants, who attack us with treacherous approach. 10

Come hitherwards to us, whether with the most excellent. or middling, or inferior steeds. May you throw open the doors of the firm-closed stall of the cattle and be bountiful to him who praises you. 11

63

May our praise and oblations secure for us the services of the splendid twin-divines (intuition and intellect) as divine messengers. May our praise and devotion secure for us the services of the splendid twin-divines, who are invoked by all ; our hymns bring these two ever-true powers hither. May they be propitiated by this adoration. 1

While praised, may you come promptly upon my invocation and partake in the enjoyment of divine glory and may you keep guard around the dwelling against all adversaries, so that none may harm us whether abiding near or at a distance. 2

अका॑रि वा॒मन्ध॑सो॒ वरी॑म॒न्नस्ता॑रि ब॒र्हिः सु॑प्राय॒णत॑मम् ।
उ॒त्ता॒नह॑स्तो युव॒युर्व॑व॒न्दा वां॒ नक्ष॑न्तो॒ अद्र॑य आञ्जन् ॥३॥
ऊ॒र्ध्वो वा॑म॒ग्निर॑ध्व॒रेष्व॑स्था॒त्प्र रा॒तिरे॑ति जू॒र्णिनी॑ घृ॒ताची॑ ।
प्र होता॑ गू॒र्तम॑ना उरा॒णोऽयु॑क्त॒ यो नास॑त्या॒ हवी॑मन् ॥४॥
अधि॑ श्रि॒ये दु॑हि॒ता सूर्य॑स्य॒ रथं॑ तस्थौ पुरुभुजा श॒तोति॑म् ।
प्र मा॒याभि॑र्मायिना भूत॒मत्र॒ नरा॑ नृतू॒ जनि॑मन्य॒ज्ञिया॑नाम् ॥५॥

ákāri vām ándhaso várīmann ástāri barhíḥ suprāyaṇátamam | uttānáhasto yuvayúr vavandá vām nákshanto ádraya āñjan || 3 || ūrdhvó vām agnír adhvaréshv asthāt prá rātír eti jūrṇínī ghṛitácī | prá hótā gūrtámanā urāṇó 'yukta yó nấsatyā hávīman || 4 || ádhi ṣriyé duhitā́ sū́ryasya rátham tasthau purubhujā ṣatótim | prá māyā́bhir māyinā bhūtam átra nárā nṛitū jániman yajñíyānām || 5 || 3 ||

॥४॥ यु॒वं श्री॒भिर्द॑र्श॒ताभि॑रा॒भिः शु॑भे पु॒ष्टिमू॑हथुः सू॒र्याया॑ः ।
प्र वां॒ वयो॒ वपु॒षेऽनु॑ पप्त॒न्नक्ष॒द्वाणी॒ सुष्टु॑ता धिष्ण्या वाम् ॥६॥
आ वां॒ वयोऽश्वा॑सो॒ वहि॑ष्ठा अ॒भि प्रयो॑ नासत्या वहन्तु ।
प्र वां॒ रथो॒ मनो॑जवा असर्जी॒षः पृ॒क्ष इ॑षि॒धो अनु॑ पू॒र्वीः ॥७॥
पु॒रु हि वां॑ पुरुभुजा दे॒ष्णं धे॒नुं न॒ इषं॑ पिन्वत॒मस॑क्राम् ।
स्तुत॑श्च वां माध्वी सुष्टु॒तिश्च॒ रसा॑श्च॒ ये वा॒मनु॑ रा॒तिमग्म॑न् ॥८॥

yuvám ṣrībhír darṣatā́bhir ābhíḥ ṣubhé pushṭím ūhathuḥ sūryā́yāḥ | prá vām váyo vápushé 'nu paptan nákshad vā́ṇī súshṭutā dhishṇyā vām || 6 || ā́ vām váyó 'ṣvāso váhishṭhā abhí práyo nāsatyā vahantu | prá vām rátho mánojavā asarjīsháḥ priksliá ishídho ánu pūrvíḥ || 7 || purú hí vām purubhujā deshṇám dhenúm na ísham pinvatam ásakrām | stútaṣ ca vām mādhvī sushṭutíṣ ca rásāṣ ca yé vām ánu rātím ágman || 8 ||

Many fresh melodious devotional songs have been composed and soft grass of loving emotions is strewn to greet you. The priest with uplifted hands, desirous of your presence, praises you ; the two stones of mental and vital complexes are yearning to express prayers for you. 3

The fire-ritual uplifts its flames in your honour. Forth goes the oblation, fragrant with the butter-essence. O ever-true divine powers (the twin-divines, intuition and intellect), the diligent and zealous ministrant priest is privileged to invoke you. 4

O (twin-divines), the protectors of many, the daughter of the sun, the first flare of divine light, ascend your chariot, which brings hundreds of protective elements. O twins, the sagacious leaders and guides, you have excelled by your charming swift movements everyone else participating in this cosmic creativity. 5

With these beautiful splendours, you provide rich gifts for the enjoyment of dawn, the first flare of enlightenment. The horses of your chariot, like herds, descend for our felicity ; may our well-sung words of praise reach you. 6

May your rapid burthen-bearing steeds bring you, O ever-true twin-divines, to our devotional nourishment. May your chariot, swift as thought, dispense substantial, desirable, and abundant food. 7

O protectors of manifold wealth, your bounty is to be distributed by you ; may you give us nutritious and substantial food. O givers of delight, these praises, and libations are for you and these adorers seek your favour. 8

उत म ऋज्रे पुरयस्य रघ्वी सुमीळ्हे शतं पेरुके च पक्वा ।
शाण्डो दाद्धिरणिनः स्मद्दिष्टीन्दश वशासो अभिष्टाच ऋष्वान् ॥९॥
सं वां शता नासत्या सहस्राश्वानां पुरुपन्था गिरे दात् ।
भरद्वाजाय वीर नू गिरे दाद्धता रक्षांसि पुरुदंससा स्युः ॥१०॥
आ वां सुम्ने वरिमन्त्सूरिभिः ष्याम् ॥११॥

utá ma ṛijré púrayasya raghví sumīḷhé ṣatám peruké ca pakvá | ṣāṇḍó dād dhiraṇínaḥ smáddishṭīn dáṣa vaṣáso abhisháca ṛishván || 9 || sáṃ vāṃ ṣatá nāsatyā sahásrāṣvānām purupánthā giré dāt | bharádvajāya vīra nú giré dād dhatá rákshāṅsi purudaṅsasā syuḥ || 10 || á vāṃ sumné váriman sūríbhiḥ shyām || 11 || 4 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥५॥ उदु श्रिय उषसो रोचमाना अस्थुरपां नोर्मयो रुशन्तः ।
कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघोनी ॥१॥
भद्रा ददृक्ष उर्विया वि भास्युत्ते शोचिर्भानवो द्यामपप्तन् ।
आविर्वक्षः कृणुषे शुम्भमानोषो देवि रोचमाना महोभिः ॥२॥
वहन्ति सीमरुणासो रुशन्तो गावः सुभगामुर्विया प्रथानाम् ।
अपेजते शूरो अस्तेव शत्रून्बाधते तमो अजिरो न वोळ्हा ॥३॥

64.

Úd u ṣriyá usháso rócamānā ásthur apáṃ nórmáyo rúṣantaḥ | kriṇóti víṣvā supáthā sugány ábhūd u vásvī dákshiṇā maghónī || 1 || bhadrá dadṛiksha urviyá ví bhāsy út te ṣocír bhānávo dyám apaptan | āvír vákshaḥ kriṇushe sumbhámānósho devi rócamāna máhobhiḥ || 2 || váhanti sīm aruṇáso rúṣanto gávaḥ subhágām urviyá prathānám | ápejate ṣúro ástevа ṣátrūn bádhate támo ajiró ná vóḷhā || 3 ||

May the two aspects of truths, the eternal and ethical, belonging to the intuitive instinct be mine; may the hundreds of divine directives belonging to the inner conscience be mine; may the dressed delicious viands, prepared by the instinct of divine resistance, be for me; may the discriminating instinct bestow upon me tens of golden (attractive) chariots and obedient, valiant and well-favoured (helpmates). 9

May ever-true divines, the versatile masters, grant hundreds and thousands of energies to Lord's devotee. May they give these gifts to the sage profound in sacred knowledge. O divines, achievers of great deeds, may the demons be ever-whelmed. 10

May I be associated with the learned in the abundant felicity bestowed by you. 11

64

The white and radiant tints of the dawn (the first flare of inner light) have risen up in their splendour like the waves of the waters for beautification; she renders all virtuous paths easy, fair to travel. She displays her glory, which is benign and friendly. 1

O divine dawn, you are seen auspicious, your lustre shines afar. Your splendours have flown up to the sky. Lovely and radiant, you display your majestic form. 2

Ruddy and luminous are the rays that bear the auspicious, expanding and illustrious dawn. Like a valiant archer, and like a swift warrior, scattering enemies, she drives away the glooms. 3

सुगोत ते सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो ।
सा न आ वह पृथुयामन्नृष्वे रयिं दिवो दुहितरिषयध्यै ॥४॥
सा वह योक्षभिरवातोषो वरं वहसि जोषमनु ।
त्वं दिवो दुहितर्या ह देवी पूर्वहूतौ मंहना दर्शता भूः ॥५॥
उत्ते वयश्चिद्वसतेरपप्तन्नरश्च ये पितुभाजो व्युष्टौ ।
अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥६॥

sugótá te supáthā párvateshv avāté apás tarasi svabhāno | sá na á vaha prithuyāmann rishve rayím divo duhitar ishayádhyai || 4 || sá vaha yókshábhir ávātósho váram vá-hasi jósham ánu | tvám divo duhitar yá ha deví pūrváhū-tau maṅhánā darṣatá bhūḥ || 5 || út te váyaṣ — || 6 || 5 ||

(६५) पञ्चषष्टितमं सूक्तम्
(१-६) षड्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥६॥ एषा स्या नो दुहिता दिवोजाः क्षितीरुच्छन्ती मानुषीरजीगः ।
या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदक्तून् ॥१॥
वि तद्ययुररुणयुग्भिरश्वैश्चित्रं भान्त्युषसश्चन्द्ररथाः ।
अग्रं यज्ञस्य बृहतो नयन्तीर्वि ता बाधन्ते तम ऊर्म्यायाः ॥२॥

65.

Eshá syá no duhitá divojáḥ kshitír ucchántī mánushīr ajīgaḥ | yá bhānúnā rúṣatā rāmyásv ájñāyi tirás támasaṣ cid aktún || 1 || ví tád yayur aruṇayúgbhir áṣvaiṣ citrám bhānty ushásaṣ candrárathāḥ | ágram yajñásya briható ná-yantīr ví tá bādhante táma úrmyāyāḥ || 2 ||

Yours are good roads, easy to be traversed in mountains and inaccessible places. You pass self-luminous over the waters. May you bring to us desirable riches, O daughter of heaven, in your spacious and beautiful chariot. 4

May you, O dawn, bring me opulence. Unopposed you carry riches, as if on your oxen, at your will and pleasure for worshippers. O daughter of heaven, you are divine and lovely, and you are to be worshipped at early hours, when we call you in our ceremony. 5

O divine dawn, when the birds fly forth from their nests, men have to rise to work and earn their sustenance ; O divine dawn, bring ample wealth to the mortal who is near you, the offerer of the oblation. 6

65

This heaven-born daughter of the sky, driving away the darkness for us, wakes up the human beings from their slumber ; she, with her bright lustre, is perceived dissipating the glooms, even through the shades of darkness. 1

The dawns, in beautiful chariots drawn by red rays, shine gloriously as they proceed. On the commencement of the great morning worship, they drive far away the night's surrounding shadows. 2

श्रवो॒ वाज॒मिष॒मूर्जं॒ वह॑न्ती॒र्नि दा॒शुष॑ उषसो॒ मर्त्या॑य ।
म॒घोनी॑र्वी॒रव॒त्पत्य॑माना॒ अवो॑ धात विध॒ते रत्न॑म॒द्य ॥३॥
इ॒दा हि वो॑ विध॒ते रत्न॒मस्ती॒दा वी॒राय॑ दा॒शुष॑ उषासः ।
इ॒दा विप्रा॑य॒ जर॑ते॒ यदु॒क्था नि ष्म॒ माव॑ते वहथा पु॒रा चि॑त् ॥४॥
इ॒दा हि त॑ उषो अद्रिसानो गो॒त्रा गवा॒मङ्गि॑रसो गृ॒णन्ति॑ ।
व्य१॒॑र्केण॑ बिभिदु॒र्ब्रह्म॑णा च स॒त्या नृ॒णाम॑भवद्दे॒वहू॑तिः ॥५॥
उ॒च्छा दि॒वो दु॑हितः प्रत्न॒वन्नो॑ भरद्वाज॒वद्वि॑ध॒ते म॑घोनि ।
सु॒वीरं॑ र॒यिं गृ॑ण॒ते रि॑रीह्युरुगा॒यमधि॑ धेहि॒ श्रवो॑ नः ॥६॥

srávo vā́jam ísham ū́rjaṃ váhantīr ní dāṣúsha ushaso mártyāya | maghónīr vīrávat pátyamānā ávo dhāta vidhaté rátnam adyá || 3 || idā́ hí vo vidhaté rátnam ástīdā́ vīrā́ya dāṣúsha ushasaḥ | idā́ víprāya járate yád ukthā́ ní shma mā́vate vahatha purā́ cit || 4 || idā́ hí ta usho adrisāno gotrā́ gávām áṅgiraso griṇánti | vy àrkéṇa bibhidur bráhmaṇā ca satyā́ nriṇā́m abhavad deváhūtiḥ || 5 || uchā́ divo duhitaḥ pratnavā́n no bharadvājavád vidhaté maghoni | suvī́raṃ rayíṃ griṇaté rirīhy urugāyám ádhi dhehi srávo naḥ || 6 || 6 ||

(६६) षट्षष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । मरुतो देवता । त्रिष्टुप् छन्दः ॥

वपु॒र्नु तच्चि॑कि॒तुषे॑ चिदस्तु समा॒नं नाम॑ धे॒नु पत्य॑मानम् ।
मर्ते॑ष्व॒न्यद्दो॒हसे॑ पी॒पाय॑ स॒कृच्छु॒क्रं दु॑दुहे॒ पृश्नि॒रूधः॑ ॥१॥
ये अ॒ग्नयो॒ न शोशु॑च॒न्निधा॒ना द्विर्यत्त्रिर्म॒रुतो॑ वावृ॒धन्त॑ ।
अ॒रे॒णवो॑ हिर॒ण्यया॑स एषां सा॒कं नृ॒म्णैः पौंस्ये॑भिश्च भूवन् ॥२॥

66.

Vápur nú tác cikitúshe cid astu samānáṃ nā́ma dhenú pátyamānam | márteshv anyád doháse pīpā́ya sakríc chukráṃ duduhe pṛ́śnir ū́dhaḥ || 1 || yé agnáyo ná sóṣucann idhānā́ dvír yát trír marúto vāvridhánta | areṇávo hiraṇyáyāsa eshāṃ sākáṃ nriṃṇaíḥ paúṃsyebhis ca bhūvan || 2 ||

Dawns bring fame, food, sustenance, and strength to the mortal, who is a liberal worshipper. May the dawn abounding in wealth, and proceeding with imperial sway bestow this day upon the worshipper nourishment, wealth, and progeny. 3

Verily, O dawns, there is at present wealth to give to your worshipper, the offerer of homage, and to the sage, who recites your praise. If the praise is accepted, then bring to him who is like me such wealth as has been formerly and ever bestowed upon myself. 4

Verily, O dawns, the preceptors through your favour recover the lost wisdom on the summit of the lofty knowledge. With hymn and prayer, they burst open the obstructions of delusions. The sincere invocations of the divines are ever fruitful. 5

O daughter of heaven, possessor of riches, may you shine upon the worshipper, as you have been doing of old on the wise sages. Grant wealth and noble descendants to him, who becomes your devotee, and bestow upon us the wide-spreading glory. 6

66

The cloud-bearing sky and the cow both of them have the same wonderful form and the common name, the *milching one*. The latter one has swelled among mankind for milking, and the other, the interspace, gives milk from her bright udder once only (i. e. in the rainy season). 1

Unsoiled by dust, the golden cosmic chariots of those vital principles are shining like kindled flames, enlarging themselves twofold and threefold at will. They are invested with their great strength and virile energies. 2

रुद्रस्य ये मीळ्हुषः सन्ति पुत्रा यांश्चो नु दाधृविर्भरध्यै ।
विदे हि माता महो मही षा सेत्पृश्निः सुभ्वे३ गर्भमाधात् ॥३॥
न य ईषन्ते जनुषोऽया न्व१न्तः सन्तोऽवद्यानि पुनानाः ।
निर्यद्दुह्रे शुचयोऽनु जोषमनु श्रिया तन्वमुक्षमाणाः ॥४॥
मक्षू न येषु दोहसे चिदया आ नाम धृष्णु मारुतं दधानाः ।
न ये स्तौना अयासो मह्ना नू चित्सुदानुरव यासदुग्रान् ॥५॥

rudrásya yé mīḷhúshaḥ sánti putrá yáṅś co nú dádhrivir bháradhyai | vidé hí mātá mahó mahí shá sét príśniḥ subhvè gárbham ádhāt || 3 || ná yá íshante janúshó 'yā nv àntáḥ sánto 'vadyáni punānáḥ | nír yád duhré śúcayó 'nu jósham ánu śriyá tanvàm ukshámāṇaḥ || 4 || makshú ná yéshu doháse cid ayá á náma dhrishṇú márutaṃ dádhanaḥ | ná yé staunáḥ ayáso mahná nú cit sudánur áva yasad ugrán || 5 || 7 ||

॥८॥

त इदुग्राः शवसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।
अध स्मैषु रोदसी स्वशोचिरामवत्सु तस्थौ न रोकः ॥६॥
अनेनो वो मरुतो यामो अस्त्वनश्वश्चिद्यमजत्यरथीः ।
अनवसो अनभीशू रजस्तूर्वि रोदसी पथ्या याति साधन् ॥७॥

tá íd ugráḥ śávasā dhrishṇúsheṇā ubhé yujanta ródasī suméke | ádha smaishu rodasí sváśocir ámavatsu tasthau ná rókaḥ || 6 || anenó vo maruto yámo astv anaśváś cid yám ájaty árathīḥ | anavasó anabhīśú rajastúr ví ródasī pathyà yāti sádhan || 7 ||

They are the offshoots of showerers, cosmic vital powers, whom the nursing firmament is able to foster. They are mighty, and it is known that the great interspace has received the life-germ for the benefit of man. 3

They do not approach men by any conveyance ; they already exist in their hearts, purging away their defects. When these brilliant ones supply their rain water for the gratification of their worshippers, they with their own splendour bedew their bodies. 4

Approaching quite close to them, and repeating the mighty name of the cloud-bearing winds, the worshipper is able to obtain quickly his wishes. The liberal donor pacifies the angry clouds, who otherwise, by nature, are devastating in their might. 5

Those fierce and powerfully arrayed cloud-bearing winds unite by their strength the two beautiful regions of heaven and earth. The self-radiant pair of heaven and earth stands majestically amongst the furious ones like splendour shining with her nature of brightness. 6

May your chariot, O vital principles, be devoid of wickedness. May this chariot, which is without a driver, without horses, without a provender, and without traces, which scatters water and which accomplishes desires, traverses heaven and earth, and paths of the interspace. 7

नास्य वर्ता न तरुता न्वस्ति मरुतो यमवथ वाजसातौ ।
तोके वा गोषु तनये यमप्सु स व्रजं दर्ता पार्ये अध द्योः ॥८॥
प्र चित्रमर्कं गृणते तुराय मारुताय स्वतवसे भरध्वम् ।
ये सहांसि सहसा सहन्ते रेजते अग्ने पृथिवी मखेभ्यः ॥९॥
त्विषीमन्तो अध्वरस्येव दिद्युत्तृषुच्यवसो जुह्वो नाग्नेः ।
अर्चत्रयो धुनयो न वीरा भ्राजज्जन्मानो मरुतो अधृष्टाः ॥१०॥
तं वृधन्तं मारुतं भ्राजदृष्टिं रुद्रस्य सूनुं हवसा विवासे ।
दिवः शर्धाय शुचयो मनीषा गिरयो नाप उग्रा अस्पृध्रन् ॥११॥

násya vartá ná tarutá nv àsti máruto yám ávatha vájasatau | toké vā góshu tánaye yám apsú sá vrajáṃ dártā párye ádha dyóḥ || 8 || prá citrám arkáṃ gṛiṇaté turáya mārutāya svátavase bharadhvam | yé sáhāṅsi sáhasā sáhante réjate agne pṛithiví makhébhyaḥ || 9 || tvíshīmanto adhvarásyeva didyút tṛishucyávaso juhvò nágnéḥ | arcátrayo dhúnayo ná vīrá bhrájajjanmāno marúto ádhṛishṭāḥ || 10 || táṃ vṛidhántam márutam bhrájadṛishṭiṃ rudrásya sūnúṃ havásā vivāse | diváḥ śárdhāya śúcayo manīshá giráyo nápa ugrá aspṛidhran || 11 || 8 ||

(६७) सप्तषष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥०॥ विश्वेषां वः सतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावृधध्यै ।
सं या रश्मेव यमतुर्यमिष्ठा द्वा जनाँ असमा बाहुभिः स्वैः ॥१॥

67.

Víśveshāṃ vaḥ satáṃ jyéshṭhatamā gīrbhír mitrávaruṇā vavṛidhádhyai | sáṃ yá raśméva yamátur yámishṭhā dvá jánāṅ ásamā bāhúbhiḥ svaíḥ || 1 ||

There is no propeller, no obstructer, of him, whom, O cloud-bearing winds, you protect in battle. He whom you protect, and bless with sons, grandsons, cattle and water, is in war the victor against the herds of his ardent foes. 8

Offer excellent nourishing food to the loud-sounding, quick-moving, self-invigorating company of the cloud-bearing winds. These are the ones who overcome strength by strength. The earth trembles, whilst, O fire-divine, the adorable cloudy-winds terrifically move. 9

The cloudy winds are resplendent, as if illuminators of the sacrifice, bright as the flames of fire. Entitled are they to adoration, and like heroes, they make adversaries tremble. Brilliant and invincible are they from birth. 10

I pay tribute and offer oblations to that exalted company of the cloudy winds, armed with shining lances, the progeny of the supreme divine vital power. The pure and earnest praises of the devout adorer are emulous in their effort of invigorating clouds like waves of floods. 11

67

I proceed by my praises to exalt you, O light-divine and plasma-divine, the noblest of all that has existence. You two, though apparently not the same in name, are really the firmest controller with your arms, and hold men back from evil as riders check horses with reins. 1

इयं मद्वां प्र स्तृणीते मनीषोप प्रिया नमसा बर्हिरच्छ ।
यन्तं नो मित्रावरुणावधृष्टं छर्दिर्यद्वां वरूथ्यं सुदानू ॥२॥
आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा हूयमाना ।
सं यावप्नस्थो अपसेव जनाञ्छ्रुधीयतश्चिद्यतथो महित्वा ॥३॥
अश्वा न या वाजिना पूतबन्धू ऋता यद्गर्भमदितिर्भरध्यै ।
प्र या महि महान्ता जायमाना घोरा मर्ताय रिपवे नि दीधः ॥४॥
विश्वे यद्वां मंहना मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।
परि यद्भूथो रोदसी चिदुर्वी सन्ति स्पशो अदब्धासो अमूराः ॥५॥

iyám mád vām prá stṛiṇīte manīshópa priyā́ námasā barhír ácha | yantám no mitrāvaruṇāv ádhṛishṭaṃ chardír yád vāṃ varūthyàṃ sudānū || 2 || ā́ yātam mitrāvaruṇā susasty úpa priyā́ námasā hūyámānā | sáṃ yā́v apnasthó apáseva jánāñ chrudhīyatáṣ cid yatatho mahitvā́ || 3 || ásvā ná yā́ vājínā pūtábandhū ṛitā́ yád gárbham áditir bháradhyai | prá yā́ máhi mahā́ntā jā́yamānā ghorā́ mártāya ripáve ní dīdhaḥ || 4 || vísve yád vāṃ maṅhánā mándamānāḥ kshatráṃ deváso ádadhuḥ sajóshāḥ | pári yád bhūthó ródasī cid urví sánti spáṣo ádabdhāso ámūrāḥ || · || 9 ||

॥१०॥

ता हि क्षत्रं धारयेथे अनु द्यून्दृंहेथे सानुमुपमादिव द्योः ।
दृळ्हो नक्षत्र उत विश्वदेवो भूमिमातान्द्यां धासिनायोः ॥६॥
ता विग्रं धैथे जठरं पृणध्या आ यत्सद्म सभृतयः पृणन्ति ।
न मृष्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्वा भरन्ते ॥७॥

tā́ hí kshatráṃ dhāráyethe ánu dyū́n dṛiṅhéthe sā́num upamā́d iva dyóḥ | dṛiḷhó nákshatra utá visvádevo bhū́mim ā́tān dyā́ṃ dhāsínāyóḥ || 6 || tā́ vigráṃ dhaithe jaṭháram pṛiṇadhyā́ ā́ yát sádma sábhṛitayaḥ pṛiṇánti | ná mṛishyante yuvatáyó 'vātā ví yát páyo visvajinvā bhárante || 7 ||

O light-divine and plasma-divine, this prayer of mine has been extended to both of you. Both of you, O dear, are requested to come hither with viands, and move towards the sacrificial place. O munificent divines, may you grant us a safe dwelling, protected from heat, chill, and blast of air. 2

O beloved cosmic light and plasma, invoked with reverence, come to bless the propitious noble works. Through, your bounty, you support men, striving for sustenance as a workman maintains himself by labour. 3

You are the one, who are strong as horses, accepters of pious praise, and embodiment of truth. Powerful mother infinite conceives both of you, who are the mightiest among the mighty since your very birth and terror to the evil forces of mankind. 4

All the divine powers rejoice in your greatness ; with one accord, they accept your supremacy; and since you are pre-eminent over the wide and spacious heaven and earth, your courses are ever true and unimpeded. 5

You manifest princely vigour day after day ; you strengthen the summit of the sky, as it were from the loftiest heaven. Both of you have ordained firm in position the clouds, the mid-space, the sun, the earth, the heaven, and the food fit for man. 6

Both of you encourage the wise, when he quenches his appetite with devotional love and his associates occupy their positions in the chamber of worship, and when the rain, the sustainer of all, is sent down by you, and the young rivers, the maidens, undried, diffuse fertility around without obstruction. 7

ता जिह्वया सदमेदं सुमेधा आ यद्वां सत्यो अरतिर्ऋते भूत् ।
तद्वां महित्वं घृतान्नावस्तु युवं दाशुषे वि चयिष्टमंहः ॥८॥
प्र यद्वां मित्रावरुणा स्पूर्धन्प्रिया धाम युवधिता मिनन्ति ।
न ये देवास ओहसा न मर्ता अयज्ञसाचो अप्यो न पुत्राः ॥९॥
वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्निविदो मनानाः ।
आद्वां ब्रवाम सत्यान्युक्था नकिर्देवेभिर्यतथो महित्वा ॥१०॥
अवोरित्था वां छर्दिषो अभिष्टौ युवोर्मित्रावरुणावस्कृधोयु ।
अनु यद्गावः स्फुरानृजिप्यं धृष्णुं यद्रणे वृषणं युनजन् ॥११॥

tá jihváyā sádam édáṃ sumedhā́ ā́ yád vāṃ satyó aratír ṛité bhū́t | tád vāṃ mahitváṃ ghṛitānnāv astu yuváṃ dāṣúshe ví cayishṭam áṅhaḥ || 8 || prá yád vāṃ mitrāvaruṇā spūrdhán priyā́ dhā́ma yuvádhitā minánti | ná yé devā́sa óhasā ná márta áyajñasāco ápyo ná putrā́ḥ || 9 || ví yád vā́caṃ kīstáso bhárante ṣáṅsanti ké cin nivído manānā́ḥ | ā́d vāṃ bravāma satyā́ny ukthā́ nákir devébhir yatatho mahitvā́ || 10 || avór itthā́ vāṃ chardísho abhíshṭau yuvór mitrāvaruṇav áskṛidhoyu | ánu yád gā́va sphurā́n ṛijipyáṃ dhṛishṇúṃ yád ráṇe vṛíshaṇaṃ yunájan || 11 || 10 ||

(६८) अष्टषष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रावरुणौ देवते । (१-८, ११) प्रथमाद्यष्टर्चामेकादश्याश्च त्रिष्टुप्, (९-१०) नवमीदशम्योश्च जगती छन्दसी ॥

श्रुष्टी वां यज्ञ उद्यतः सजोषा मनुष्वद्वृक्तबर्हिषो यजध्यै ।
आ य इन्द्रावरुणाविषे अद्य महे सुम्नाय मह आववर्तत् ॥१॥

68.

Srushṭí vāṃ yajñá údyataḥ sajóshā manushvád vṛiktábarhisho yájadhyai | ā́ yá índrāváruṇav ishé adyá mahé sumnā́ya mahá āvavártat || 1 ||

The faithful and most wise devotee solicits you with his prayers for supply of water. May you nourished by loving homage, become magnanimous and exterminate the sins of a devotee. 8

O light-divine and plasma-divine may you exterminate those who strive against you and break the laws that are agreeable and beneficial and also those divinities, and mortals, who are not dilligent in adoration, and those who work without faith and those who performing works do not worship and those who do not propitiate you. 9

When the clever priests lift up their voices, then several of them, glorifying other divines, recite flattering hymns, pertaining to selfish ends. Such being the case, we with sincerity request you, that in your magnanimous liberality, please do not associate with these pseudo-divines. 10

On your approach, cosmic light and plasma, protectors of the dwellings, may your great munificence come to us, whilst your praises are uttered, and the devotees offer devotional love, that inspires straight forwardness, resolution and strength. 11

68

O mighty resplendence-divine and plasma-divine, the young disciple has just now returned, engaged conscientiously with others in offering worship to you to obtain food for him, who, like his ancestor, has made all preparations of performing worship. He has invited both of you to gain glory and happiness. 1

ता हि श्रेष्ठा देवताता तुजा शूराणां शविष्ठा ता हि भूतम् ।
मघोनां मंहिष्ठा तुविशुष्म ऋतेन वृत्रतुरा सर्वसेना ॥२॥
ता गृणीहि नमस्येभिः शूषैः सुम्नेभिरिन्द्रावरुणा चकाना ।
वज्रेणान्यः शवसा हन्ति वृत्रं सिषक्त्यन्यो वृजनेषु विप्रः ॥३॥

tá hí sréshṭhā devátātā tujá śúrāṇāṃ śávishṭhā tá hí bhūtám | maghónām máṅhishṭhā tuviśúshma riténa vritratúrā sárvasenā || 2 || tá griṇīhi namasyèbhiḥ śūshaíḥ sumnébhir índrāvárunā cakāná | vájreṇānyáḥ śávasā hánti vritráṃ síshakty anyó vrijáneshu vípraḥ || 3 ||

ग्नाश्च यन्नरश्च वावृधन्त विश्वे देवासो नरां स्वगूर्ताः ।
प्रैभ्य इन्द्रावरुणा महित्वा द्यौश्च पृथिवि भूतमुर्वी ॥४॥
स इत्सुदानुः स्ववाँ ऋतावेन्द्रा यो वां वरुण दाशति त्मन् ।
इषा स द्विषस्तरेद्दास्वान्वंसद्रयिं रयिवतश्च जनान् ॥५॥

॥१२॥ यं युवं दाश्वध्वराय देवा रयिं धत्थो वसुमन्तं पुरुक्षुम् ।
अस्मे स इन्द्रावरुणावपि ष्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

gnáś ca yán náraś ca vāvridhánta víśve devá̄so narā́ṃ svágūrtāḥ | praíbhya indrāvaruṇā mahitvá̄ dyaúś ca prithivi bhūtam urví || 4 || sá ít sudánuḥ svávāñ ritávéndrā yó vāṃ varuṇa dá̄śati tmán | ishá̄ sá dvishás tared dá̄svān váṅsad rayíṃ rayivátaś ca jánān || 5 || 11 ||

yáṃ yuváṃ dāśvàdhvarāya devā rayíṃ dhatthó vásumantam purukshúm | asmé sá indrāvaruṇāv ápi shyāt prá yó bhanákti vanúsham áśastīḥ || 6 ||

You two are the principal ones amongst Nature's forces, deserving worship,— the distributors of wealth, the most vigorous of heroes, the most liberal among the opulent, possessors of vast strength, and destroyers of the entire hosts of adversaries by eternal law. 2

Praise lords of cosmic resplendence and plasma, renowned for all glorious energies and enjoyments ; one of whom slays evil with his punitive justice, the other, intelligent by his might, comes to the aid of the pious when he is in difficulties. 3

When amongst mankind, both males and females, and when all Nature's bounties, spontaneously striving, glorify you, O lords of cosmic resplendence and plasma, you surpass them in greatness and thus, O heaven and earth, you spread wide. 4

He, who spontaneously presents homage to you, O lords of cosmic resplendence and plasma, is liberal, wealthy and upright ; with all his resources he shall conquer his adversary, and win opulence and rich descendants. 5

May that opulence, comprising treasure and abundant food, be ours, which you, O lords of cosmic resplendence and plasma, bestow upon the donor of the oblation, and which baffles the calumnies of the malevolent. 6

उत नः सुत्रात्रो देवगोपाः सूरिभ्य इन्द्रावरुणा रयिः ष्यात् ।
येषां शुष्मः पृतनासु साह्वान्प्र सद्यो द्युम्ना तिरते ततुरिः ॥७॥
नू न इन्द्रावरुणा गृणाना पृङ्क्तं रयिं सौश्रवसाय देवा ।
इत्था गृणन्तो महिनस्य शर्धोऽपो न नावा दुरिता तरेम ॥८॥

utá naḥ sutrātró devá-gopāḥ sūríbhya indrāvaruṇā rayíḥ shyāt | yéshāṃ śúshmaḥ prítanāsu sāhván prá sadyó dyumná tiráte táturiḥ || 7 || nú na indrāvaruṇā griṇāná priñktám rayím sauśravasáya deva | itthá griṇánto mahínasya śárdho 'pó ná nāvá duritá tarema || 8 ||

प्र सम्राजे बृहते मन्म नु प्रियमर्च देवाय वरुणाय सप्रथः ।
अयं य उर्वी महिना महिव्रतः क्रत्वा विभात्यजरो न शोचिषा ॥९॥
इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रता ।
युवो रथो अध्वरं देववीतये प्रति स्वसरमुप याति पीतये ॥१०॥
इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् ।
इदं वामन्धः परिषिक्तमस्मे आसद्यास्मिन्बर्हिषि मादयेथाम् ॥११॥

prá samráje brihaté mánma nú priyám árca deváya váruṇāya sapráthaḥ | ayáṃ yá urví mahiná máhivrataḥ krátvā vibháty ajáro ná śocíshā || 9 || índrāvaruṇā sutapāv imáṃ sutáṃ sómam pibatam mádyaṃ dhṛitavrata | yuvó rátho adhvaráṃ devávītaye práti svásaram úpa yāti pītáye || 10 || índrāvaruṇa mádhumattamasya vríshṇaḥ sómasya vrishaṇá vrishethām | idáṃ vām ándhaḥ párishiktam asmé āsádyasmín barhíshi mādayethām || 11 || 12 ||

O lords of cosmic resplendence and plasma, may our noble men have opulence, of which the divine powers be the guardians. May your great might give victory in battles, and their triumphant glory spread with swiftness. 7

O divine and glorious lords of cosmic resplendence and plasma, may you quickly bestow upon us wealth for our felicity ; and thus eulogising the strength of you two, mighty divines, may we pass over all difficulties as with boats we cross the waters. 8

Now repeat a sweet and all-comprehensive praise to the imperial mighty divine Lord of plasma, who, endowed with greatness, illumines the spacious heaven and earth with majesty and power. 9

O Lord of resplendence and Lord of plasma, observant of sacred duty, drinkers of the celestial nectar, may you accept these exhilarating tributes of admiration. Your chariot approaches along the road to the place of sacrifice for your acceptance and participation in the offered homage of divine powers. 10

Drink, O resplendence-divine and plasma-divine, showerers of gifts of the sweetest celestial nectar, the shedder of blessings. This beverage of devotion is poured forth by us. May you occupy your respective positions in space and rejoice. 11

(६९) एकोनसप्ततितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्राविष्णू देवते । त्रिष्टुप् छन्दः ॥

॥१३॥ सं वां कर्मणा समिषा हिनोमीन्द्राविष्णू अपसस्पारे अस्य ।
जुषेथां यज्ञं द्रविणं च धत्तमरिष्टैर्नः पथिभिः पारयन्ता ॥१॥
या विश्वासां जनितारा मतीनामिन्द्राविष्णू कलशा सोमधाना ।
प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमासो गीयमानासो अर्कैः ॥२॥

69.

Sám vāṃ kármaṇā sám ishá hinomíndrāvishṇu ápasas paré asyá | jushéthaṃ yajñáṃ dráviṇaṃ ca dhattam árishṭair naḥ pathíbhiḥ pāráyanta || 1 || yá víṣvāsaṃ janitára matīnám índravíshṇu kaláṣa somadhánā | prá vāṃ gíraḥ ṣasyámānā avantu prá stómāso gīyámānāso arkaíḥ || 2 ||

इन्द्राविष्णू मदपती मदानामा सोमं यातं द्रविणो दधाना ।
सं वामञ्जन्त्वक्तुभिर्मतीनां सं स्तोमासः शस्यमानास उक्थैः ॥३॥
आ वामश्वासो अभिमातिषाह इन्द्राविष्णू सधमादो वहन्तु ।
जुषेथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतं गिरो मे ॥४॥
इन्द्राविष्णू तत्पनयाय्यं वां सोमस्य मद उरु चक्रमाथे ।
अकृणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि ॥५॥

índravishṇu madapatī madānām á sómaṃ yataṃ dráviṇo dádhanā | sáṃ vām añjantv aktúbhir matīnáṃ sáṃ stómāsaḥ ṣasyámānasa ukthaíḥ || 3 || á vām áṣvāso abhimatisháha índrāvishṇu sadhamádo vahantu | jushéthaṃ víṣvā hávanā matīnám úpa bráhmāṇi sriṇutaṃ gíro me || 4 || índrāvishṇu tát panayáyyaṃ vāṃ sómasya máda urú cakramathe | ákriṇutam antárikshaṃ várīyó 'prathataṃ jīváse no rájaṅsi || 5 ||

69

I earnestly propitiate you, by worship and homage, O Lord resplendence-divine and sun-divine, upon the completion of the ceremony. May you accept the offerings, and grant us wealth, and lead us across the conflicts by the unobstructed pathways. 1

May the prayers that are recited reach you, O resplendence-divine and the sun-divine. May the hymns of praises that are chanted reach you. You are the inspirer of all praises and like reservoirs, you store the elixir of divine love. 2

O Lord, resplendence-divine and the sun-like, the Lord of exhilaration, Lord of the joy-giving elixir of devotion, come to accept our love ; bring your wealth of devotion to us. May the hymns chanted by the devotees anoint you completely with brilliance. 3

O Lord of resplendence and the sun-like, let your evil-dispelling steeds bear you here ; may you be pleased with all the invocations of your worshippers, and hear my prayers and praises. 4

O Lord of resplendence and the sun-like, verily, that deed of yours must be glorified, by which, in the exhilaration of ecstasy, you stride over the wide space ; you traverse the wide firmament and make the regions worthy of our existence. 5

इन्द्राविष्णू हविषा वावृधानाग्राद्वाना नमसा रातहव्या ।
घृतासुती द्रविणं धत्तमस्मे समुद्रः स्थः कलशः सोमधानः ॥६॥
इन्द्राविष्णू पिबतं मध्वो अस्य सोमस्य दस्रा जठरं पृणेथाम् ।
आ वामन्धांसि मदिराण्यग्मन्नुप ब्रह्माणि शृणुतं हवं मे ॥७॥
उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम् ॥८॥

índrāvishṇū havíshā vāvṛidhānágrādvānā námasā rātahavyā | ghṛítāsutī dráviṇaṃ dhattam asmé samudrá sthaḥ kaláṣaḥ somadhánaḥ || 6 || índrāvishṇū píbatam mádhvo asyá sómasya dasrā jaṭháraṃ pṛiṇethām | ā́ vām ándhāṅsi madiráṇy agmann úpa bráhmāṇi ṣṛiṇutaṃ hávam me || 7 || ubhá jigyathur ná párā jayethe ná párā jigye kataráṣ canáinoḥ | índraṣ ca vishṇo yád ápaspṛidhethāṃ tredhá sahásraṃ ví tád airayethām || 8 || 13 ||

(७०) सप्ततितमं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । द्यावापृथिव्यौ देवते । जगती छन्दः ॥

॥१४॥ घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा ।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा ॥१॥
असश्चन्ती भूरिधारे पयस्वती घृतं दुहाते सुकृते शुचिव्रते ।
राजन्ती अस्य भुवनस्य रोदसी अस्मे रेतः सिञ्चतं यन्मनुर्हितम् ॥२॥
यो वामृजवे क्रमणाय रोदसी मर्तो ददाश धिषणे स साधति ।
प्र प्रजाभिर्जायते धर्मणस्परि युवोः सिक्ता विषुरूपाणि सव्रता ॥३॥

70.

Ghṛitávatī bhúvanānām abhiṣríyorví pṛithví madhudúghe supéṣasā | dyávāpṛithiví váruṇasya dhármaṇā víshkabhite ajáre bhúriretasā || 1 || ásaṣcantī bhū́ridhāre páyasvatī ghṛitáṃ duhāte sukṛíte ṣúcivrate | rájantī asyá bhúvanasya rodasī asmé rétaḥ siñcataṃ yán mánurhitam || 2 || yó vām ṛijáve krámaṇāya rodasī márto dadáṣa dhishaṇe sá sādhati | prá prajábhir jāyate dhármaṇas pári yuvóḥ siktā́ víshurūpāṇi sávratā || 3 ||

O Lord of resplendence and sun-personified, foremost relisher of divine love, strengthened with sacred offerings, may you, thriving upon oblations, and accepting them offered with reverence, bestow upon us wealth ; for you are an ocean, a pitcher, and a receptacle that holds the elixir of divine love. 6

O Lord of resplendence and sun-divine, full of splendour, drink this sweet celestial nectar to your full satisfaction. May this inebriating drink reach you. May you hear my prayers, and give ear to my callings. 7

You both have ever been victorious ; never have been conquered ; neither of you two has been vanquished. With whom-so-ever you fight, you completely take away from him his entire dominion in the first step, his entire understanding or knowledge in the second step and his entire speech in the third step. 8

70

O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements. 1

You are ever-lasting pair, with full streams, water-retaining, yielding moisture, well-designed, and benignly purposeful. May you two, heaven and earth, rulers over created beings, pour into us the virile sap, genitive of mankind. 2

O firm-set heaven and earth, who-so-ever mortal being pours offerings to you for your straight-forward course, succeeds in his aspirations. He prospers with progeny. Invigorated by your set laws, are engendered species diverse in forms, but with similar functions. 3

घृतेन द्यावापृथिवी अभीवृते घृतश्रिया घृतपृचा घृतावृधा ।
उर्वी पृथ्वी होतृवूर्ये पुरोहिते ते इद्विप्रा ईळते सुम्नमिष्टये ॥४॥
मधु नो द्यावापृथिवी मिमिक्षतां मधुश्चुता मधुदुघे मधुव्रते ।
दधाने यज्ञं द्रविणं च देवता महि श्रवो वाजमस्मे सुवीर्यम् ॥५॥
ऊर्जं नो द्यौश्च पृथिवी च पिन्वतां पिता माता विश्वविदा सुदंससा ।
संरराणे रोदसी विश्वशम्भुवा सनिं वाजं रयिमस्मे समिन्वताम् ॥६॥

ghriténa dyávāprithiví abhívrite ghritasríyā ghritapríeā ghritāvrídhā | urví prithví hotrivū́rye puróhite té íd víprā īḷate sumnám ishṭáye || 4 || mádhu no dyávāprithiví mimikshatām madhuseútā madhudúghe mádhuvrate | dádhāne yajñáṃ dráviṇaṃ ca devátā máhi srávo vájam asmé suvī́ryam || 5 || ū́rjaṃ no dyaúṣ ca prithiví ca pinvatām pitā́ mātā́ viṣvavídā sudáṅsasā | saṃrarāṇé ródasī viṣváṣambhuva sanίṃ vájaṃ rayím asmé sám invatam || 6 || 14 ||

(७१) एकसप्ततितमं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । सविता देवता । (१–३) प्रथमतृचस्य जगती, (४–६) द्वितीयतृचस्य च त्रिष्टुप् छन्दसी ॥

॥१५॥ उदु देवः सविता हिरण्यया बाहू अयंस्त सवनाय सुक्रतुः ।
घृतेन पाणी अभि प्रुष्णुते मखो युवा सुदक्षो रजसो विधर्मणि ॥१॥
देवस्य वयं सवितुः सवीमनि श्रेष्ठे स्याम वसुनश्च दावने ।
यो विश्वस्य द्विपदो यश्चतुष्पदो निवेशने प्रसवे चासि भूमनः ॥२॥
अदब्धेभिः सवितः पायुभिष्ट्वं शिवेभिरद्य परि पाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥३॥

71.

Úd u shyá deváḥ savitā́ hiraṇyáyā bāhū́ ayaṅsta sávanāya sukrátuḥ | ghriténa pāṇí abhí prushṇute makhó yúvā sudáksho rájaso vídharmaṇi || 1 || devásya vayáṃ savitúḥ sávimani sréshṭhe syāma vásunaṣ ca dāváne | yó víṣvasya dvipádo yáṣ cátushpado nivéṣane prasavé cāsi bhū́manaḥ || 2 || ádabdhebhiḥ savitaḥ pāyúbhish ṭváṃ ṣivébhir adyá pári pāhi no gáyam | híraṇyajihvaḥ suvitāya návyase rákshā mā́kir no aghásaṅsa īṣata || 3 ||

You are surrounded, O heaven and earth, by water. You are the asylum of water. Imbued with water you are the augmenter of water. You are vast and manifold ; you are first propitiated in the cosmic sacrifice. The pious devotees pray to you for happiness, so that the sacred work may be further promoted. 4

May the divine heaven and earth, the effusers of water, the milkers of water, dischargers of the functions of water, the promoters of cosmic sacrifice and the bestowers of wealth, renown, food, and male posterity, join together (in fulfilling the functions of creation). 5

May father-like heaven and mother-like earth, who are all-knowing, and wondrous in their works, grant us vigour. May heaven and earth, mutually co-operating and prompting the happiness of all, bestow upon us posterity, food and riches. 6

71

The divine and benevolent Lord of illumination stretches his golden arms for life and prosperity. Adorable, youthful and sagacious as He is, in the regions, He stretches out both of his hands filled with water to enliven the world. 1

May we enjoy the noblest vivifying force of the Lord of creation, that He may give us excellent riches ; O Lord, you are absolute in the procreation and perpetuation of living beings, bipeds or quadrupeds. 2

May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity ; protect us ; dare not any caluminator harm us. 3

उदु ष्य देवः सविता दमूना हिरण्यपाणिः प्रतिदोषमस्थात् ।
अयोहनुर्यजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम् ॥४॥
उदू अयाँ उपवक्तेव बाहू हिरण्यया सविता सुप्रतीका ।
दिवो रोहांस्यरुहत्पृथिव्या अरीरमत्पतयत्कच्चिदभ्वम् ॥५॥
वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यं सावीः ।
वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥६॥

úd u shyá deváḥ savitā́ dámūnā híraṇyapāṇiḥ pratidoshám asthāt | áyohanur yajató mandrájihva ā́ dāṣúshe suvati bhū́ri vāmám || 4 || úd ū ayāñ upavaktéva bāhū́ hiraṇyáyā savitā́ suprátīkā | divó róhāṅsy aruhat prithivyā́ árīramat patáyat kác cid ábhvam || 5 || vāmám adyá savitar vāmám u ṣvó divé-dive vāmám asmábhyaṃ sāvīḥ | vāmásya hí ksháyasya deva bhū́rer ayā́ dhiyā́ vāmabhā́jaḥ syāma || 6 || 15 ||

(७२) द्विसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रासोमौ देवते । त्रिष्टुप् छन्दः ॥

॥१६॥ इन्द्रासोमा महि तद्वां महित्वं युवं महानि प्रथमानि चक्रथुः ।
युवं सूर्यं विविदथुर्युवं स्वर्विश्वा तमांस्यहतं निदश्च ॥१॥
इन्द्रासोमा वासयथ उषासमुत्सूर्यं नयथो ज्योतिषा सह ।
उप द्यां स्कम्भथुः स्कम्भनेनाप्रथतं पृथिवीं मातरं वि ॥२॥

72.

Índrāsomā máhi tád vām mahitvám yuvám mahā́ni prathamā́ni cakrathuḥ | yuváṃ sū́ryaṃ vividáthur yuváṃ svàr víṣvā támāṅsy ahataṃ nidáṣ ca || 1 || índrāsomā vāsáyatha ushā́sam út sū́ryaṃ nayatho jyótishā sahá | úpa dyā́ṃ skambháthu skámbhanenā́prathatam prithivī́m mātáraṃ ví || 2 ||

May the divine, munificent, golden-rayed, golden-jawed, adorable, sweet-spoken sun-divine rise regularly at the close of night. May he bestow abundant and desirable food upon the donor of the oblation. 4

May the Lord of illumination, the sun-divine, stretch forth his golden well-built arms like an orator, he rises from the ends of the earth, ascends to the summit of the sky, and, moving along, delights everything that exists. 5

May he get for us, O Lord, the grace of happiness today, grace tomorrow, grace day by day. You are the giver of ample grace, and of graceful living. May we, by this prayer, become partakers of your divine grace. 6

72

O resplendence-divine, great is your grandeur. You have created achievement, and the first great elements of Nature. You have made known to man the sun and the element of happiness ; you dissipate the glooms and destroy the revilers. 1

O lords of resplendence and bliss, you bestow light to the dawns ; you upraise the sun with his splendour ; you prop up the sky with the supporting pillar of the firmament; you spread out the earth, the mother of all. 2

इन्द्रासोमावहिमपः परिष्ठां हथो वृत्रमनु वां द्यौरमन्यत ।
प्रार्णांस्यैरयतं नदीनामा समुद्राणि पप्रथुः पुरूणि ॥३॥
इन्द्रासोमा पक्वमामास्वन्तर्नि गवामिद्दधथुर्वक्षणासु ।
जगृभथुरनपिनद्धमासु रुशच्चित्रासु जगतीष्वन्तः ॥४॥
इन्द्रासोमा युवमङ्ग तरुत्रमपत्यसाचं श्रुत्यं रराथे ।
युवं शुष्मं नर्यं चर्षणिभ्यः सं विव्यथुः पृतनाषाहमुग्रा ॥५॥

índrāsomāv áhim apáḥ parishṭhā́m hathó vṛitrám ánu vām dyaúr amanyata | prā́rṇāṅsy airayatam nadī́nām ā́ samudrā́ṇi paprathuḥ purū́ṇi || 3 || índrāsomā pakvám āmā́sv antár ní gávām íd dadhathur vakshánāsu | jagṛibháthur ánapinaddham āsu rúṣac citrā́su jágatīshv antáḥ || 4 || índrāsomā yuvám aṅgá tárutram apatyasā́cam ṣrútyam rarāthe | yuvám ṣúshmam náryam carshaṇíbhyaḥ sám vivyathuḥ pṛitanāsháham ugrā || 5 || 16 ||

(७३) त्रिसप्ततितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । बृहस्पतिर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् ।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥१॥
जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार ।
घ्नन्वृत्राणि वि पुरो दर्दरीति जयञ्छत्रूँरमित्रान्पृत्सु साहन् ॥२॥
बृहस्पतिः समजयद्वसूनि महो व्रजान्गोमतो देव एषः ।
अपः सिषासन्त्स्वरप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥३॥

73.

Yó adribhít prathamajá ṛitávā bṛíhaspátir āṅgirasó havíshmān | dvibárhajmā prāgharmasát pitá na ā́ ródasī vṛishabhó roravīti || 1 || jánāya cid yá ívata u lokám bṛíhaspátir deváhūtau cakā́ra | ghnán vṛitrā́ṇi ví púro dardarīti jáyañ chátrūn̐r amítrān pṛitsú sā́han || 2 || bṛíhaspátiḥ sám ajayad vásūni mahó vrajā́n gómato devá esháḥ | apáḥ síshāsan svàr ápratīto bṛíhaspátir hánty amítram arkaíḥ || 3 || 17 ||

O lords of resplendence and bliss, you put an end to the dragon of darkness and evil forces, the obstructers of water, for which the heaven venerates you both ; you urge on the streams of the rivers until they have replenished numerous oceans. 3

O lords of resplendence and bliss, you deposit the mature milk in the unripe udders of cows ; you retain the white secretion within these variously coloured cattle. 4

O lords of resplendence and bliss, verily, you bestow upon us renowned rich blessings, eradicators of pain and poverty, and also offsprings ; O divine powers, you invest men with strength, that makes them victorious over all adversaries. 5

73

The Lord preceptor of universe is the breaker of the impediments of knowledge, the first born, sovereign Lord of creation, the observer of truth, the vital essence personified, the partaker of the homage, the traverser of two worlds. He abides in the region of enlightenment to us a father ; and showerer of blessings. His divine voice thunders in heaven and on the earth. 1

The Lord preceptor of universe, appoints a region for the man to perform divine worship diligently. He destroys impediments of knowledge, conquers adversaries, overcomes evils, and demolishes numerous citadels of evil forces. 2

The Lord, perceptor of universe, conquers the treasures (of vicious people) and wins over pastures and cattle with a purpose to appropriate waters. He destroys the adversary of firmament (i. e. the cloud). 3

(७४) चतुःसप्ततितमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । सोमारुद्रौ देवते । त्रिष्टुप् छन्दः ॥

॥१८॥ सोमारुद्रा धारयेथामसुर्यं प्र वामिष्टयोऽरमश्नुवन्तु ।
दमेदमे सप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥१॥
सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश ।
आरे बाधेथां निर्ऋतिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु ॥२॥

74.

Sómārudrā dhāráyethām asuryàm prá vām ishṭáyó 'ram aṣnuvantu | dáme-dame saptá rátnā dádhānā ṣáṃ no bhūtaṃ dvipáde ṣáṃ cátushpade || 1 || sómārudrā ví vṛihataṃ víshūcīm ámīvā yā́ no gáyam āvivéṣa | āré bādhethāṃ nírṛitim parācaír asmé bhadrā́ sauṣravasā́ni santu || 2 ||

सोमारुद्रा युवमेतान्यस्मे विश्वा तनूषु भेषजानि धत्तम् ।
अव स्यतं मुञ्चतं यन्नो अस्ति तनूषु बद्धं कृतमेनो अस्मत् ॥३॥
तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृळतं नः ।
प्र नो मुञ्चतं वरुणस्य पाशाद्गोपायतं नः सुमनस्यमाना ॥४॥

sómārudrā yuvám etā́ny asmé víṣvā tanū́shu bheshajā́ni dhattam | áva syatam muñcátaṃ yán no ásti tanū́shu baddhám kritám éno asmát || 3 || tigmā́yudhau tigmáhetī suṣévau sómārudrāv ihá sú mṛiḷataṃ naḥ | prá no muñcatam váruṇasya pā́ṣād gopāyátaṃ naḥ sumanasyámānā || 4 || 18 ||

74

O lords of bliss and vitality, may you hold fast your divine sway. May our prayers, recited in every dwelling, adequately reach you. May you, possessor of the seven precious things, bestow happiness upon us; happiness upon our bipeds and quadrupeds. 1

O lords of bliss and vitality, expel the wide-spread sickness, that has entered into our dwellings ; keep off poverty, so that she stays far away, and may prosperous means of sustenance be ours. 2

O lords of bliss and vitality, may you grant all these medicaments for the ailments of our bodies ; set free and draw away the committed sins, that cling to our persons. 3

O sharp-weaponed, sharp-arrowed, profoundly-honoured, lords of bliss and vitality, grant us happiness in this world; propitiated by our praise, preserve us ; liberate us from the noose of supreme ordainer. 4

(७५) पञ्चसप्ततितमं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्य भारद्वाजः पायुर्ऋषिः । (१) प्रथमर्चो वर्म, (२) द्वितीयाया धनुः, (३) तृतीयाया ज्या, (४) चतुर्थ्या आर्त्नी, (५) पञ्चम्या इषुधिः, (६) षष्ठ्याः पूर्वार्धस्य सारथिरुत्तरार्धस्य च रश्मयः, (७) सप्तम्या अश्वाः, (८) अष्टम्या रथः, (९) नवम्या रथगोपाः, (१०) दशम्या ब्राह्मणपितृसोमद्यावापृथिवीपूषणः, (११–१२, १५–१६) एकादशीद्वादशीपञ्चदशीषोडशीनामिषवः, (१३) त्रयोदश्याः प्रतोदः, (१४) चतुर्दश्या हस्तघ्नः, (१७) सप्तदश्या युद्धभूमिकवचब्रह्मणस्पत्यादयः, (१८) अष्टादश्या वर्मसोमवरुणाः, (१९) एकोनविंश्याश्च देवा ब्रह्म च देवताः । (१–५, ७–९, ११, १४, १८) प्रथमादिपञ्चर्चां सप्तम्यादितृचस्यैकादशीचतुर्दश्यष्टादशीनाञ्च त्रिष्टुप्, (६, १०) षष्ठीदशम्योर्जगती, (१२–१३, १५–१६, १९) द्वादशीत्रयोदशीपञ्चदशीषोडश्येकोनविंशीनामनुष्टुप्, (१७) सप्तदश्याश्च पङ्क्तिश्छन्दांसि ॥

॥१९॥ जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणो महिमा पिपर्तु ॥१॥
धन्वना गा धन्वनाजिं जयेम धन्वना तीव्राः समदो जयेम ।
धनुः शत्रोरपकामं कृणोति धन्वना सर्वाः प्रदिशो जयेम ॥२॥
वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सखायं परिषस्वजाना ।
योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समने पारयन्ती ॥३॥

75.

Jīmūtasyeva bhavati prátīkaṃ yád varmí yāti samádām upásthe | ánāviddhayā tanvā̀ jaya tváṃ sá tvā vármaṇo mahimá pipartu || 1 || dhánvanā gā́ dhánvanājíṃ jayema dhánvanā tīvrā́ḥ samádo jayema | dhánuḥ śátror apakāmáṃ kriṇoti dhánvanā sárvāḥ pradíśo jayema || 2 || vakshyántīvéd ā́ ganīganti kárṇaṃ priyáṃ sákhāyam parishasvajānā́ | yósheva śiṅkte vítatādhi dhánvañ jyā́ iyáṃ sámane pārá-yantī || 3 ||

ते आचरन्ती समनेव योषा मातेव पुत्रं बिभृतामुपस्थे ।
अप शत्रून्विध्यतां संविदाने आर्त्नी इमे विष्फुरन्ती अमित्रान् ॥४॥
बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य ।
इषुधिः सङ्काः पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥५॥

té ācárantī sámaneva yóshā mātéva putrám bibhritām upásthe | ápa śátrūn vidhyatāṃ saṃvidāné ártnī imé vishphurántī amítrān || 4 || bahvīnā́m pitā́ bahúr asya putráś ciścā́ kriṇoti sámanāvagátya | ishudhíḥ sáṅkāḥ prítanāś ca sárvāḥ prishṭhé nínaddho jayati prásūtaḥ || 5 || 19 ||

When a warrior equipped with an armour advances in the front line of battles, his form is like that of a thunderous rain cloud. May you be conquerer with your body unwounded. May the strength of your armour protect you. 1

May we win the cattle of the enemies with the bow. With the bow may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow may we subdue all hostile countries. 2

This bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. 3

May the two extremities of the bow act consentaneously, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they moving concurrently, and harrasing the foe scatter his enemies. 4

The quiver, slung on the back, pouring its shafts vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. 5

॥२०॥ रथे तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयते सुषारथिः ।
अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥६॥
तीव्रान्घोषान्कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः ।
अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँरनपव्ययन्तः ॥७॥

ráthe tíshṭhan nayati vājínaḥ puró yátra-yatra kāmáyate susháratliíḥ | abhíṣūnām mahimánam panāyata mánaḥ paṣcád ánu yachanti raṣmáyaḥ || 6 || tīvrán ghóshān kriṇvate vríshapāṇayó 'ṣvā ráthebhiḥ sahá vājáyantaḥ | avakrámantaḥ prápadair amítrān kshiṇánti ṣátrūn̐r ánapavyayantaḥ || 7 ||

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म ।
तत्रा रथमुप शग्मं सदेम विश्वाहा वयं सुमनस्यमानाः ॥८॥
स्वादुषंसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः ।
चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः ॥९॥
ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंस ईशत ॥१०॥

rathaváhanam havír asya náma yátráyudham níhitam asya várma | tátrā rátham úpa ṣagmáṃ sadema viṣváhā vayáṃ sumanasyámānāḥ || 8 || svādushaṃsádaḥ pitáro vayodháḥ krichreṣrítaḥ ṣáktīvanto gabhīráḥ | citrásenā íshubalā ámridhrāḥ satóvīrā urávo vrātasāháḥ || 9 || bráhmaṇāsaḥ pítaraḥ sómyāsaḥ ṣivé no dyávāprithiví anehásā | pūshá naḥ pātu duritád ritávridho rákshā mákir no aghá-saṁsa īṣata || 10 || 20 ||

The skilful charioteer guides his strong horses wither-so-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. 6

The horses raising the dust with their hoofs rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. 7

The spoil borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. 8

The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed, strong in arrows, invincible, of heroic valour, robust and conquerers of numerous hosts. 9

May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us: may the faultless heaven and earth be propitious to us: may the nourisher Lord preserve us from misfortune ; let no caluminator prevail over us. 10

॥२१॥

सुपर्णं वस्ते मृगो अस्या दन्तो गोभिः संनद्धा पतति प्रसूता ।
यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यंसन् ॥११॥
ऋजीते परि वृङ्धि नोऽश्मा भवतु नस्तनूः ।
सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥१२॥

suparṇám vaste mrigó asyā dánto góbhiḥ sáṃnaddhā patati prásūtā | yátrā náraḥ sáṃ ca ví ca drávanti tátrāsmábhyam íshavaḥ ṣárma yaṅsan || 11 || ríjīte pári vrindhi nó 'ṣmā bhavatu nas tanúḥ | sómo ádhi bravītu nó 'ditiḥ ṣárma yachatu || 12 ||

आ जङ्घन्ति सान्वेषां जघनाँ उप जिघ्नते ।
अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ॥१३॥
अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः ।
हस्तघ्नो विश्वा वयुनानि विद्वान्पुमान्पुमांसं परि पातु विश्वतः ॥१४॥
आलाक्ता या रुरुशीर्ष्ण्यथो यस्या अयो मुखम् ।
इदं पर्जन्यरेतस इष्वै देव्यै बृहन्नमः ॥१५॥

á jaṅghanti sánv eshāṃ jaghánāñ úpa jighnate | áṣvājani prácetasó 'ṣvān samátsu codaya || 13 || áhir iva bhogaíḥ páry eti bāhúṃ jyáyā hetím paribádhamānaḥ | hastaghnó víṣvā vayúnāni vidván púmān púmaṅsam pári pātu viṣvátaḥ || 14 || áläktā yá rúruṣīrshṇy átho yásyā áyo múkham | idám parjányaretasa íshvai devyai brihán námaḥ || 15 || 21 ||

The arrow puts on a (feathery) wing : the (horn of the) deer is its point : it is bound with the sinews of the cow : it alights where directed : wherever men assemble or they disperse, there may the shafts provide security. 11

O straight-flying (arrow), defend us ; may our bodies be strong as stone : may the blissful Lord speak to us encouragement and may the mother infinity grant us success. 12

It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds, may it urge the horses in battles to march on. 13

The hand-gloves, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions : may the brave man, experienced in the arts of war, defend a combatant on every side. 14

This praise (be offered) to the cosmic celestial arrow, a seed in the precipitation of cloud-divine, whose point is anointed with venom, and whose blade is of iron. 15

॥२२॥

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।
गच्छामित्रान्प्र पद्यस्व मामीषां कं चनोच्छिषः ॥१६॥
यत्र बाणाः संपतन्ति कुमारा विशिखा इव ।
तत्रा नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥१७॥

ávasrishṭā párā pata śáravye bráhmasaṃśite | gáchāmítrān prá padyasva mámíshāṃ káṃ canóc chishaḥ || 16 || yátra bāṇáḥ sampátanti kumārá viśikhá iva | tátrā no bráhmaṇas pátir áditiḥ śárma yachatu viśváhā śárma yachatu || 17 ||

मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१८॥
यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम ॥१९॥

mármāṇi te vármaṇā chādayāmi sómas tvā rájāmṛ́tenánu vastām | urór várīyo váruṇas te kṛiṇotu jáyantaṃ tvánu devá madantu || 18 || yó naḥ svó áraṇo yáś ca níshṭyo jíghāṃsati | devás táṃ sárve dhūrvantu bráhma várma mámántaram || 19 || 22 ||

O arrow, whetted by prayers, fly when discharged, go forcefully, come down on the adversaries, strike them home, and spare not one of the enemy. 16

Where arrows alight like boys with shaven-heads: may the Lord of Treasury, BRAHMANASPATI, may the mother infinity grant us happiness ; grant us happiness every day. 17

I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia: may the venerable Lord give you what is more than ample: may the divinities rejoice in your victory. 18

Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him : prayer is my best armour. 19

NOTES

Book 6

Hymns 1-75

षष्ठं मंडलम्

सूक्तानि १–७५

NOTES OF BOOK No. 6

Hymn-1

1. **Tvam hi agne prathamah manota asyah dhiyaha abhavah**—(i) O Agni, on whom the mind of gods is attached, (हे अग्ने, देवानां मनो यत्रोतं सम्बद्धं भवति, तादृशो भवसि—*Sayana*); (ii) the divinity on whom the minds of the gods are fastened; i.e., firmly concentrated; he is called *manota* (Ait. Br. II.10.1).

Manota, the one who goes with the speed of mind. (मनोता मनोवद् गन्ता—*Daya.*).

Prathamah, the first one (प्रथमः आदिमः—*Daya* ; the foremost, the supermost (प्रथमः प्रतमः प्रकृष्टतमः पूर्वभावी वा—*Sayana.*)

Dasma, the learned, who overcomes pains (दस्मः दुःखोपक्षयितः)—*Daya.*; pleasing one (दर्शनीय)—*Sayana.*

2. **Ilah,** इलः, of the speech; of the earth (*Daya.*); of the fire.

Ilah pade, on the footmark of *Ila* or earth, i.e. the fire-altar (इलः भूम्याः वेदिलक्षणायाः पदे स्थाने--*Sayana*).

3. **Visvaha,** all days (विश्वहा सर्वाणि दिनानि—*Daya.*); at all times (सर्वेषु कालेषु—*Sayana*).

4. **Namesa,** नमसा, by food etc.; by the piercing qualities of the thunderbolt, since नमस् is a synonym of food, and *vajra* both (Nigh. II.7; II.20).—*Daya.*; by the offerings or by the prayers (नमसा हविषा स्तोत्रेण वा—*Sayana*).

Namani cit dadhire yajniyani etc. they repeat those thy names, *jatavedas, vaisvanara* etc. which are to be uttered at sacrifices. (यज्ञियानि यज्ञयोग्यानि नामानि नमनीयानि वैश्वानरो जातवेदा इत्यादीनि दधिरे धारयन्ति अथवा नामसाधनानि स्तोत्राणि दधिरे—*Sayana*). However, Dayananda understands by *namani* water and other names (नामानि जलानि संज्ञा वा नाम = उदक, Nigh. I.12). According to Sayana, *namani* may also mean hymns, or means of adoration.

5. **Jananam,** जनानां, for men, for the gift of men, particularly of sons, or male posterity—जनानां पुत्रादीनाम्—*Sayana.*

Pita, पिता, the one who protects like the father, पिता पितेव पालकः ।

Mata, माता, the one who gives respect like the mother, or one worthy of respect, माता मातेव मान्यप्रदः—*Daya.*

Manusanam, मानुषाणां, of people, of those who recite hymns (मानुषाणां मनुष्याणां स्तोतॄणां—*Sayana*).

6. **Saparyenyah,** worthy of praise or adoration (सपर्येण्यः पूज्यः—*Sayana*); worthy of devotion (सेवितुमर्हः—*Daya.*).

7. **Rocanena,** रोचनेन, by light (रोचनेन प्रकाशेन—*Daya.*); by the path of the sun (रोचनेनादित्येन दिवमगमय इति वा सम्बन्धः ; आदित्यमार्गेणेत्यर्थः—*Sayana*).

Anayah didyanah divah agne brhata rocanena, O adorable Lord or fire-divine, do thou, shining with exceeding lustre, lead men to heaven. (*Wilson*).

8. **Nitosanam,** निस्तोशनम् the destroyer (of substances) पदार्थानां हिंसकं—*Daya.*; the destroyer of foes (शत्रूणां हिंसकं—*Sayana*).

Vispatim, विश्पतिं, lord of men (प्रजापालकं—*Daya.*); Sayana explains the epithet as constant, characterising priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes (नित्यानां ऋत्विग् यजमान-लक्षणानां विश्पतिं स्वामिनं—*Sayana*).

9. **Sasame,** शशमे, our praising (शशमे प्रशंसामि । शशमान इति अर्चित कर्म्मा—Nigh. III.14.).

Hymn-2

2. स्मा = स्म, Sma = verily.

2. **Carsanayah,** men, people.

Yajnebhih, with public works like teaching and studying etc. (यज्ञेभिः अध्ययनाध्यापनादिभिः—*Daya.*); with sacrifice.

Girbhih, with speech; with recitations; with praises (गीर्भिः वाग्भिः —*Daya.*;स्तुतिभिः—*Sayana*).

Vaji, the virile ; the strong ; one with speed (वाजी वेगवान्—*Daya.*; वाजो गमनं—*Sayana*). And therefore, may also be the sun (तद्वान् सूर्यः —*Sayana*).

Avṛkah Vaji tvam yati, the inoffensive sun proceeds to thee (*Wilson*). According to the Taittiriya Brahmana, (II.1.29), the sun at the evening enters into fire, whence it is that the latter is visible throughout the night (अग्निं वावादित्यः सायं प्रविशति तस्मादग्निर्दूरान्नक्तं ददृशे). According to another passage of the same Brahmana, the three *vajins* are fire, wind and the sun ((अग्निर्वायुः सूर्यस्ते वै वाजिनः T.Br. I.6.3.9; also वायुः सप्तिरादित्यो वाजी, T. Br. I.7.8).

5. **Nasat**, pervades (नशत् व्याप्नोति। नशदिति व्याप्तिकर्म्मा, Nigh. II.18 —*Daya.*; नशत् व्याप्नुयात्, नशति र्व्याप्तिकर्मा—*Sayana*).

Vayavantam, along with descendents (वयावन्तं—वयाः शाखाः पुत्रपौत्रादि लक्षणाः—*Sayana*); rich with affluence (बहुपदार्थ युक्तं—*Daya.*).

Ksayam, a house, a dwelling (क्षयं गृहं—*Daya,*).

6. **Kṛpa**, with favour or kindness (कृपा कृपया—*Daya.*); by praise; by that which is able to compel the presence of a deity. (कृपा अभिमुखी-करणसमर्थया स्तुत्या स्तूयमानः—*Sayana*). The word may mean also *by lustre*; *by blaze*.

See also देवो देवाञ्या कृपा (Ṛv. I.127.1); In the Nirukta VI.8, we have: The god with favour turned towards the gods, देवो देवान् प्रत्यक्तया कृपा—कृप् कृपतेर्वा। कल्पतेर्वा ; also कृपा कृप्नुतेर्वा, कल्पतेर्वा (*Kṛp* is derived from the root *Kṛp*—to pity; or from *klp*, to manage; to be able or capable).

See Yv.XVII.10 also ; कृपा सामर्थ्येन दीप्त्या वा (कृपू सामर्थ्ये कल्पनं कृप् क्विप्, तया कल्पनया सामर्थ्येन दीप्त्या वा।—*Mahidhara*).

7. **Ranvah puri-iva juryyah**—To be had recourse to, as to an old *Raja* giving good counsel in a city (पुरीव नगर्यां जूर्यः जीर्णो वृद्धो हितोपदेष्ठा राजेव रण्वः रमणीयो गन्तव्यो वा भवसि—*Sayana* ; like a beautiful city, पुरीव यथा रमणीया नगरी, जूर्यः जीर्णः रण्वः रममाणः—*Daya.*).

8. **Svadha gayah,** स्वधा गयः, food and house (स्वधाग्रन्नं, गयः गृहं —*Daya.*).

11. **Ta tarema,** perhaps, may we cross over those sins which have been existing from previous life (ता तानि व्यवहितानि जन्मान्तरकृतानि च पापादीनि तरेम—*Sayana*).

Hymn-3

1. **Tyajasa,** by giving away ; by abandonment (त्यजसा त्यागेन—*Daya.*); by a shield (by a weapon instrumental in causing abandonment or escape—त्याजनसाधनेनायुधेन—*Sayana*).

3. **Surudhah,** the dispellers of darkness, and possessors of light, and hence the sun (शुरुधः यः शुरुमन्धकारहिंसकं तेजो दधाति स सूर्य्यः—*Daya.*); the dispellers or obstructers of sorrows, and hence cows (शुरुधः न शुचः शोकस्यरोधयित्रीर्गाश्च—*Sayana*).

Vanejah, born in a forest (वनेजाः अरण्ये जायमानः—*Sayana*); born in the beam of rays (किरणसमुदाये जायते सः—*Daya.*).

Aktoh, of the night (अक्तोः रात्रेः—*Daya.*, अक्तुरिति रात्रिनाम—Nigh.I.7).

Ayam, अयं अग्निः, it stands for fire, which is beautiful and charming —*ranvah* रण्वः रमणीयः, and has been born in the midst of woods, वनेजाः।

4. **Dravih na dravayati daru dhaksat,** as a goldsmith fuses a metal, the same way the fire burns timber (द्रविर्न। द्रविर्द्रावयिता स्वर्णकारः। स यथा स्वर्णादिकं द्रावयति तथा सर्वं वनं द्रावयति। मूर्तभूतं सर्वं भस्मसात्करोत्यर्थः—*Sayana*).

Jihvam, flame (जिह्वां ज्वालां — *Sayana*); words or speech (वाणीं—*Daya.*).

Dravih, one who fuses, like a goldsmith—*Sayana* ; the mode by which speech easily flows out (द्रवीभूत्योच्चारणक्रिया—*Daya.*).

In this verse, we have been told that as a goldsmith fuses gold and the rest, so Agni reduces the wood to ashes. On this Wilson remarks : Perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them, would be more analogous to the burning of timber or its reduction to ashes.

5. **Ayasah na dharam,** the edge of iron or a metal. The word *dhara*, धारा, is also a synonym of speech (वाङ्नाम)—Nigh. I.11; also *Daya.*

Ayas, has here the force of the Latin *ferrum* (*Wilson*); it stands for gold or metal in general (*Daya.*); an article like an axe made of iron also (यथा, अयोमयस्य परश्वादेर्धारां प्रक्षेप्तु कामस्तीक्ष्णीकरोति तद्वत्—*Sayana*).

7. **Supatni,** the two who have a brilliant husband, this may be Agni or Indra (*Wilson*), (सुपत्नी शोभन पतिके—*Sayana* ; शोभनः पतिर्ययोस्ते—*Daya.*).

A rodasi vasuna dam, having subjugated the foes, fills up earth and heaven with wealth (रोदसी द्यावापृथिवी वसुना धनेन दम् अस्मञ्छत्रून् दमयन् आ पूरयति—*Sayana* ; धनेन यो दमयति तम्—*Daya.*

8. **Dhayobhih,** by those who can hold or can provide support (धायोभिः धारकैर्गुणैर्वा—*Daya.*); a support and hence a horse (धारकैरश्वैरिव —*Sayana*).

Ṛbhurna, like the sun; like the man of wisdom. (ऋभुर्न उरु भासमानः सूर्य इव—*Sayana*; मेधावी—*Daya.*).

Hymn-4

For verse 7, see Nir. I.17.

1. **Samana,** battle (समनमिति संग्रामनाम—Nigh. II.17); समनं = समना (विभक्तेराकारादेशः—*Daya.*); with speed or with willing mind ; also *yajna* (समानं मन्यन्ते अस्मिन् देवानिति समनो यज्ञः—*Sayana*).

2. **Canah,** food (चनः अन्नं—*Sayana*; अन्नादिकं—*Daya.*).

Visvayuh, full life; food, the life-sustenance of all (विश्वायुः पूर्णायुः —*Daya.*; सर्वान्नः सर्वेषां जीवनहेतुर्वा—*Sayana*; आयुः, अन्ननाम, food, Nigh.II.7).

3. **Inoti,** pervades all with light, illuminates (इन्वति व्याप्तिकर्मा—Nigh. II.18; इनोति भासा सर्वं व्याप्नोति सोऽयम्—*Sayana*; इनोति प्राप्नोति—*Daya.*).

Na, like; directly (इव, अस्त्युपमार्थस्य सम्प्रत्यर्थे प्रयोगः—Nir. VII.31—the particle of comparison is here used in the sense of 'directly', as 'place it directly here', cf. Ṛv.I.88.19—यावन्मात्रमुषसो न प्रतीकम्—as long as the birds of beautiful wings wear *directly*).

Panayanti, celebrate (पनयन्ति स्तावयन्ति—*Daya.*).

Asnasya cit, अश्नस्य चित्, of the dispersed evil beings (व्यापकस्य चित्—*Daya.*; व्यापनशीलस्यापि राक्षसादेः, the pervader, of *raksas* and the like—*Sayana*; may be a proper name—*Wilson*).

5. **Rastri,** the master; the lord (राष्ट्री ईश्वरः, राष्ट्रीतीश्वरनाम—Nigh. II.22, like *aryah*, *niyutvan* and *ina* ; राष्ट्रं राज्यं, तद्वान् ; राष्ट्री ईश्वरनामैतत्—*Sayana*).

6. **Arkaih,** by the piercer like a bolt (अर्कैः वज्रवच्छेदकैः अर्क इति वज्रनाम, thunderbolt—Nigh. II.20); by the sunrays (अर्चनीयैः किरणैः—*Sayana*).

7. **Indram na tva savasa devata vayum prnanti**—This line is quoted by the Nirukta, I.17, in refuting the idea of those who think that one should not study etymology, since in the verse itself we have the characteristic marks—like Indra, like Vayu, the gods fill thee with strength.

Arkasokaih, by the clarification of cereals etc. (अर्कशोकैः अन्नादीनां शोधनैः—*Daya.*); with sacred praises (अर्चनीयैः पूजनीयैः शोकै दीप्तिभिर्युक्तं; अर्कशोकैरर्चनीयैः प्रशस्यै दीप्तिकरणैः स्तोत्रैः साधनभूतैस्त्वां संभजामहे, with excellent illuminating praises; it may also be an epithet of *agni* with *yukta* understood, endowed with or possessed of excellent radiance,—*Sayana*).

Hymn-5

1. **Visvavarani puruvarah,** sought of many, acceptable of all (विश्ववाराणि विश्वैः सर्वैर्वरणीयानि पुरुवारः बहुभिर्वृतः स्वीकृतः—*Daya.*).

2. **Puru-anika,** पुरुअनीक, with multiflames (पुर्वणीक, बहुज्वाल—*Sayana*); with many armed forces (पुरूण्यनेकानि सैन्यानि यस्य तत्सम्बुद्धौ—*Daya.*).

Yajniyesah, capable of undertaking the duties of sacrifice (यज्ञियासः यज्ञानुष्ठानं कर्तुं योग्याः—*Daya.*); the adorable deities (*Wilson*); the householders who perform the sacrifice (यज्ञार्हा यजमानाः—*Sayana*). According to Wilson, the sense implied by Sayana is obviously incompatible with what follows.

4. **Sanutyah,** residing in a secret place ; abiding in secret (सनुत्यः । सनुतरित्यन्तर्हितनाम । अन्तर्हिते देशे वर्त्तमानः सन्—*Sayana*); one having the intermediate secrets of knowledge, or a person of excellent nature

(सनुत्यः निर्णितान्तर्हितेषु मिद्धान्तेषु भवः साधुर्वा—*Daya.*). Sanutah is a synonym of *nirnitantarhita*, Nigh.III.29, सनुतरिति निर्णितान्तर्हितनाम ।

Tapistha tapasa tapasvan tapa—Most resplendent, blazing with radiance, with your own imperishable flames consume him who injures us. Dayananda refers these words to a man of austerity, who leads a life of dedication and sacrifice, and eliminates everything which is vicious. (तपा तापय तपस्वीभव वा, तपिष्ठ अतिशयेन तप्तः, तपसा ब्रह्मचर्य्यप्राणायामादिकर्म्मणा—*Daya.*).

6. **Tuyam,** speedily; with quickness, तूयमितिक्षिप्रनाम—Nigh.II.15

Hymn-6

1. अच्छा=अच्छ For verse 5, see Nir. IV. 17

Kṛsnayamam, the dark-pathed (कृष्णयामं कृष्णवर्त्मानं—*Sayana*); the one by whom the path has been made attractive (कृष्णा कर्षिता यामा येन तम्—*Daya.*).

Rusantam, white-coloured (रुशन्तं श्वेतवर्णं—*Sayana*); inflicting injury (हिंसन्तं—*Daya.*); brightshining.

Viti, by shine; by sacrifice (वीती वीत्या कान्तेन यज्ञेन—*Sayana*); by pervasiveness (वीत्या व्याप्त्या—*Daya.*).

Vatajutesah. speedy like wind (वातजूतासः वायुरिववेगवन्तः—*Daya.*); fanned or impelled by wind (वातेन प्रेरिताः—*Sayana*).

Navagvah, the rays, newly radiated out, fresh rising (नवग्वाः नूतनगमनास्ते रश्मयः—*Sayana*; नवीन गतयः—*Daya.*).

4. **Ksam vapanti,** क्षां वपन्ति, shear the earth, burns up the plants on the earth, (क्षां पृथिवीं भूमिं वपन्ति मुण्डयन्ति—*Sayana*); literally shave the earth, since plants are like the hairs of the earth; put seeds into the earth (*Daya.*).

Yatayamanah adhi sanu prsneh, displaying its own point or flame upon the summit of the mountains upon the earth (पृश्नेः नानारूपाया भूमेः । अधि उपरि सानु समुच्छ्रितं देशं पर्वताग्रादिकं प्रति यातयमानः स्वकीयमग्रं व्यापारयन्—*Sayana*); Wilson sees in these lines an allusion to the eruption of volcanoes.

5. **Dayate vanani,** consumes the forests (The Nirukta quotes this passage to show that the word *dayatih* (दयतिः) has several meanings: (i) to protect as in *Kathaka* Sam. XIX.3—नवेन पूर्वं दयमानाः स्याम (let us protect the old with new); also Yv. XXVIII.16; (ii) to give or to divide (Ṛv. I.84.7—य एक इद् विदयते वसु, who alone here distributes wealth); (iii) to burn as in Ṛv. VI. 6.5—दुर्वं तु र्भीमो दयते वनानि (Irresistible, dreadful, he burns the forests) ; (iv) to slay, as in Ṛv. III.34.1—विदद्वसुर्दयमानो वि शत्रून् (the treasurer-knower slaying his foes).

7. One can appreciate the repetition of *citra* (चित्र) in the first half of the verse and *candra* (चन्द्र) in the second half.

Hymn-7

For verse 6, see Nir. VI.3.

1. **A janayanta Devah,** gods, Nature's bounties, who generates agni; the word may also mean priests who generates fire by attrition (देवाः स्तोतार ऋत्विजो देवा एव वा; आ जनयन्त यज्ञाभिमुख्येन अजीजनन्, अरण्योः सकाशादुदपादयन् —*Sayana*; विद्वांसः जनयन्ति—*Daya.*).

2. **Nabhim yajnanam,** the bond of sacrifices; the link of rituals, the centre of all dedicated virtuous actions (यज्ञानां ज्योतिष्टोमादियागानां नाभि नहनं बन्धकं तथा—*Sayana*, सत्यक्रियामयानाम् मध्यभागं—*Daya.*).

5. **Yat jayamanah pitroh upasthe,** when born on the lap of fathers (यत् यदा त्वं पित्रोः द्यावापृथिव्योः उपस्थे उपस्थानेऽन्तरिक्षे—*Sayana*): i.e. born in the midspace, the *antariksa*; to Dayananda, the parents are the learning, the *Vidya* and the preceptor, *acarya* पित्रोः जनकयोरिव विद्याऽऽचार्य्ययोः उपस्थे समीपे).

Vayunesu, on the paths (वयुनेषु गन्तव्येषु मार्गेषु—*Sayana*); all disciplines of knowledge from that of the earth to that of the supreme Lord (पृथिवीमारभ्य परमेश्वरपर्य्यन्तानां विज्ञानेषु—*Daya.*).

6. **Vayah-iva ruruhuh sapta visruhah,** here according to Nir. VI.3, *visruhah* means waters or streams (विस्रुह आपो भवन्ति, विस्रवणात्), from flowing, (*vi*+*sru*). The seven streams grew like branches (वयाः शाखाः इव सप्त सर्पणशीलाः सप्तसंख्याः वा, विस्रुहः नद्यश्च गंगाद्याः, रुरुहुः रोहन्ति—*vayah* = branches, *sapta* = flowing or seven in numbers, *visruhah*—rivers (like the Ganga etc.—*Sayana*). Again *vayah*=birds (वया इव पक्षिण इव—*Daya.*).

This refers to the cosmic sacrifice in which the sun (the celestial fire) causes vapours to rise from the oceans (just as smoke rises from the fire-ritual); and finally they condense in the form of rain, which floods the flowing channels of rivers. This again gives rise to the mis-concept that the smoke that rises from sacrificial fires becomes clouds in the atmosphere, where rain falls and rivers are filled (see Wilson).

Hymn-8

For verse 4, see Nir. VII.26.

1. **Jatavedasah, vaisvanaryaya agnaye,** the three stand for fire or agni; *jatavedah* = one who knows all that is born (जातवेदसः जातानां वेदितुर्वैश्वनराग्नेः—*Sayana*) ; the one existing amongst the born (जातेषु विद्यमानस्य —*Daya.*) ; one who knows all that is in the creation (see our notes on I.44.4). The Unadi Kosa refers to *jatavedah, sarva-vedah,* and *visva-vedah* in a group (unadi, IV.228).

The Nirukta (VII.19) has the following passage of significance : From what root is *Jatavedah* derived ?—He knows all created beings (जातानि वेद ; also भूतानि वेद—Bṛhaddevata, II.30; प्राणो वै जातवेदाः, स हि जातान् वेद Ait. Br. II.39); or he is known to all created beings (जातानि वैनं विदुः); or else he pervades every created being (जाते जाते विद्यत इति वा); or he has all created beings as his property or wealth (जातवित्तो वा, जातधनः); or he has all created beings as his knowledge i.e. discernment (जातविद्यो वा जातप्रज्ञानः) । The Nirukta here refers to an untraced Brahmana passage : that because as soon as he was born, he found the cattle, that is the characteristic of the *Jatavedas* ; and also, therefore in all seasons, the cattle move towards Agni—यत् तज्जातः पशून्विन्दत, तज्जातवेदसो जातवेदस्त्वम् । तस्मात् सर्वान् ऋतून् पशवोऽग्निमभिसर्पन्ति—(Mait.Sam. I.8.2). For *Jatavedas,* see Ṛv. I.99.1. May we press Soma (i.e. dedicate our entire devotion) for the *Jatavedas* (to the all knowing God). He takes us across troubles like a river by means of a boat (जातवेदसे सुनवाम सोमम्) ।

There is another Vedic verse (X.188.1): प्रनूनं जातवेदसमश्वं हिनोत वाजिनम् । इदं नो बर्हिरासदे ॥ May you impel Jatavedas, the strong horse, to sit on this our *barhih.* With your actions, you impel Jatavedas, who pervades everywhere, or else, it may be a simile, i.e. Jatavedas, who is like a horse, may he sit on this *barhi* (grass) In the ten books of the Ṛgveda, there is but a single hymn, containing three stanzas in the Gayatri metre, addressed to Jatavedas. But, the Nirukta further says, whatever is addressed to Agni, is also addressed to Jatavedas ; not only the terrestrial Agni but also the upper two lights (the lightning and the Sun) are also called Jatavedas (तदे तदेकमेव जातवेदस्यं गायत्रं तृचं दशत-

यीषु विद्यते, यत्तु किञ्चिदाग्नेयं तज्जातवेदसानां स्थाने युज्यते । स न मन्येतायमेवाग्निरित्यप्येते उत्तरे ज्योतिषी जातवेदसी उच्येते ततो नु मध्यम:—See उदु त्यं जातवेदसं—here the sun is Jatavedas (I.50.1)—Nir. VII.19-20.

The Nirukta discusses the term *vaisvanara* in details (VII.21): From what root is *vaisvanara* derived ? For, he leads all men : विश्वान्नरान् नयति ; or all men lead him (विश्व एनं नरा नयन्तीति वा) ; or else, *vaisvanara* may be a modified form of *visvan-ara* (विश्वान्+अर), i.e. who pervades all created beings. Who have in Ṛv.I.98.1 (वैश्वानरस्य सुमतौ स्याम); may we continue to be the grace of *vaisvanara*, for he is the august sovereign of all beings. Since the very inception, he is taking excellent care of the entire universe. Vaisvanara accompanies (or stretches) with the rising sun (इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण)—born from this world, he surveys the entire universe.

The authorities also say, that the *vaisvanara* is the atmospheric fire (तत्को वैश्वानर: । मध्यम इत्याचार्या: । वर्षकर्मणा ह्येनं स्तौति—Nir. VII.22), and therefore, seers praise him with regard to the phenomenon of rain; for we have that the *Vaisvanara*. Agni killed the demon (*vṛtra*), shook the waters, and shattered *sambara* (वैश्वानरो दस्युमग्निर्जघन्वां अधूनोत्काष्ठा अव शम्बरं भेत्—Rv.I.59.6) ; i.e. he releases waters from the clouds and sends it down.

The *vaisvanara* is not only the fire of the midspace, it is of the celestial region. In this connection, the Nirukta quotes a passage from the Aitaraya Brahmana (VIII.9) also, the Kausitaki Brahmana (IV.3), meaning, that the oblation assigned to *vaisvanara* is distributed in twelve potsherds, for his function is twelvefold (अथापि वैश्वानरीयो द्वादशकपालो भवति । एतस्य हि द्वादशविधं कर्म, and there is another untraced passage : that Aditye verily is Agni vaisvanara, (असौ वा आदित्योऽग्निर्वैश्वानर:). We have further a liturgy (निविद), addressed to *vaisvanara*, the sun : आ यो द्यां भात्या पृथिवीम् (untraced quotation in the Nirukta). Further we have a Chandomika Sukta (छान्दोमिकं सूक्त), addressed to *vaisvanara*, as the sun; he shone present in heaven (दिवि पृष्ठो अरोचत). There is another Havispantiya Sukta, (हविष्पान्तीयं सूक्तं, the libation to be drunk) addressed to *vaisvanara*, the sun (X.88).

The terrestrial fire is verily regarded as *vaisvanara*, so says, Sakapuni. These two upper lights are called *vaisvanara* also. The terrestrial fire is called *vaisvanara*, because it is engendered from them (i.e. from the upper lights). But how ?—where the lightning fire strikes a place of shelter, it retains the characteristics of the atmospheric fire, i.e., flashing in waters and becoming extinguished in solid bodies, as long as that object is not seized upon. But as soon as it is seized upon this very terrestrial fire is produced, and becomes extinguished in water, and blazes in solid bodies.

The Nirukta then argues, how the terrestrial fire could be related to the celestial fire, i.e. the sun. We have. The sun having first revolved towards the northern hemisphere, a person holds a polished white copper or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it : it blazes forth, and this very terrestrial fire is produced. (अथादित्यात् । उदीचि प्रथमसमावृत्त आदित्ये कंसं वा मणि वा परिमृज्य प्रतिस्वरे यत्र शुष्कगोमयम संस्पर्शयन् धारयति तत्प्रदीप्यते । सोऽयमेव सम्पद्यते । Also see. Ṛv. I.98.1 (वैश्वानरो यतते सूर्येण—i.e. *vaisvanara* stretches with the sun. But the sun cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one becomes manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, we had the above remarks (that the *vaisvanara* stretches with the sun).—Nir.VII.23.

Dayananda derives the word in several ways: the sun is so called because it is the illuminator of the entire world (वैश्वानराय सर्वस्य विश्वस्य प्रकाशकाय); the one who leads the entire world is also *vaisvanara* (यो विश्वान् सर्वान् पदार्थान् नयति); a world citizen (विश्वेषु नरेषु विराजमानः); one glorified everywhere (विश्वस्मिन् प्रकाशमानः); and the world-leader (विश्वस्य नायकः) ।

4. "The mighty seized him at the lap of the waters; the tribes, attended on the king worthy of honour. The messenger brought agni from the sun, *matarisvan* brought *vaisvanara* from afar." According to Nir. VII.26, seated in the lap (उपस्थे), means in the bosom of waters, i.e. in the mighty world of the atmosphere (महत्यन्तरिक्षलोके), the groups of mighty atmospheric bounties seized him like tribes who wait upon the king. Worthy of honours, having panegyrics addressed to him, or worthy of respect (or worthy of adorations), whom the messenger of gods brought from the shining one, the sun, who drives away darkness, who impels all things and who is very far. (Alternatively) the seer called *matarisvan*, the bringer of this vaisvanara fire. The *matarisvan* is air; it breathes in the atmosphere, or moves quickly in the atmosphere. (Nir. VII.26).

Hymn-9

For verse 1, see Nir.II.21.

The entire hymn is devoted to the mysteries of creation, and the divine light of the Supreme.

1. "The black day and the white day, the two regions roll on with (activities) worthy of knowledge. As soon as born, the *vaisvanara* agni, like a king, has overcome darkness with high light."

Kṛsnam ahah, arjunam ahah, कृष्णं अह:, अर्जुनं अह:—black and bright days. Here the black day is night; the white day is bright day.

Vedyabhih—worthy of knowledge, i.e. which should be known (Nir.I.21).

2. **Na aham tantum na vi janami otum na yam vayanti sam-are atamanah.** Sayana refers to two interpretations of this line, the first one by traditionalists (*sampradayavidah*), and the second one by metaphysicists (*atmavidah* or the vedantins). In this line we have a figurative allusion to the mysteries of sacrifice (*yajna*), or of creation as such. According to the traditionalists, the threads (*tantu*), of the warp are the metres of the Vedas, and those of the woof (*otu*) are the liturgic prayers, and ceremonial, the combination of which two is the cloth or sacrifice.

According to the other interpretation, alluding to creation, the *subtile* elements are the threads of the warp and the *gross* ones are those of the woof, and their combination is the universe.

Now who is *putrah* (पुत्र:) here i.e. the son belonging to the upper region, and who is *pitra* (पित्रा), the father belonging to the lower region i.e. born after the creation. Metaphysically, in creation, the lower self (the souls) are the children, and our Lord, the creator is the father. This may be referring to the mystery of the first son born without parents.

Putrah, the son, the man (पुत्र: मनुष्य:—*Sayana*); the virtuous, the giver of happiness (पुत्र: पवित्र: सुखप्रदो वा—*Daya.*).

Avarena, the terrestrial fire (of the lower region) fire (अवरेण अवस्तात् अस्मिन्लोके वर्तमानेन वैश्वनराग्निना नुशिष्ट: सन्—*Sayana*).

Parah, of the upper region, the sun (पर: परस्तादमुष्मिन् लोके वर्तमानो य: सूर्यस्तस्य—*Sayana*).

No man, however, taught by a father born after creation can rightly know anything previous to his birth, either in this world or in the other.

3. **Anyena pasyan,** contemplating the world under a different manifestation ; or as the sun whilst upon earth Agni (*vaisvanara*) is manifest as fire.

The supreme creator alone knows the threads of warp and woof. He is the protector of ambrosial water, the seed of life, whilst one moves in the cycle of life, both above and below; from lower species to higher and vice versa.

5. **Dhruvam jyotih,** the steady light; the light is that of the Supreme Lord, with whose light, the entire creation throbs with life (तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति—Svet. Up. VI. 14); the light of knowledge, that emanates from within, from the Lord seated in the innermost cevity of our hearts.

Mano javistham, with speed greater than that of mind (see अनेजदेकं मनसो जवीयो—Isa. Up. 4).

Jyotir nihitam, see यो वेद निहितं गुहायां परमे व्योमन् Taitt. Ar. VIII. 1; also तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम्—Br. Up. IV. 4.16.

Hymn-10

2. **Mamata,** see earlier references; attachment, self-possession (I. 152.6—*mamateyam*); mother of Dirghatomas, highly spiritual (ममता नाम ब्रह्मवादिनी दीर्घतमसो माता—*Sayana*).

5. **Puruvajabhih,** with abundant viands; with abundant understanding and human efforts (पुरुवाजाभिः बहुज्ञानपुरुषार्थ युक्ताभिः—*Daya.*; बहुवन्नैः—*Sayana*).

6. **Bharadvajesu,** in offerings of nutritious viands. See I.59.7; Nir.III.17, Bharadvaja is called from being brought up (भरणाद् भारद्वाजः) from the root √भृ; also the persons who bring up by supplying food etc. (भरद्वाजेषु ये वाजानन्नादीनि भरन्तितेषु—*Daya.*).

The seer of the hymn is Bharadvaja, of the family of Bṛahaspati. *Satau*, in battles; in life struggles (सातौ संग्रामे—*Daya.*); Nigh.II.17 शूर सातौ=वाजसातौ=सङ्ग्राम=battle)

7. **Satahimah,** शतहिमाः=शतं वर्षाणि=शरदः शतं; full hundred years (lit. one hundred winters; one hundred rainy seasons; one hundred autumns). (शतहिमाः शतं हेमन्तान् संवत्सरान्—*Sayana*). For *Satahimah*, see I.73.9; II.1.11; VI.4.8; 10.7; 12.6; 17.15; 24.10; ix.74.8.

Inuhi, may go away (the evils or evil persons go away) (वि इनुहि विविधं इनुहिव्याप्नुहि—*Daya*.; गमय—*Sayana*), and *ila* (इलां) or speech or food may increase. (इलां वाचमन्नं वा—*Daya*.; (इलां=वाङ्नाम, Nigh I.11;= अन्ननाम, II.7)

Hymn-11

1. Agni, mitra, varuna, maruts, nasatyas—See earlier references. For *Agni*, (I.1.1); Mitra (I.2.7), Varuna (1.2.7) and also our Introduction, (Vol.I. p. 147-156); for *Maruts* (Vol.I.p.187); for *Agni* see Nir.VII. 14-17, for *Varuna*, Nir.X.3-4; for *Mitra*, Nir.X 21-22)

Agnih, अग्नि:—Its sphere is the earth (Nir.VII.5); he is the foremost leader (अग्नि: कस्मात्, अग्रणीर्भवति); he is led foremost in the sacrifices (अग्रं यज्ञेषु प्रणीयते); he makes everything to which it inclines, a part of himself (अग्रं नयति सन्नममान:); he is a drying agent (अक्नोपनो भवतीति स्थौलाष्ठीवि, *Sthaulasthivi*); it does not make wet; it does not moisten (न क्नोपयति न स्नेहयति). Again, it is derived from three verbs (*Sakapuni*): from going, from shining or burning and from leading (त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणि: । इतात्, from going; अक्ताद् दग्धाद् वा, from shining or burning; नीतात् from leading); he indeed takes the letter *a* (अ) from the root *i* (इ) to go, and the letter *g* (ग्) from the root *anj* (अञ्ज्), to shine or *dah*, to burn; with root *ni* (नी), to lead as the last member. (Nir.VII.14).

Mitra, मित्र—Mitra is so called because he preserves from destruction (मित्र: प्रमीते । त्रायते); or because he runs measuring things together (√मी) (संमिन्वानो द्रवतीति वा); or the word is derived from the causal of the verb *mid* (√मिद), to be fat (मेदयतेर्वा). See—मित्रो जनान् यातयति—(Ṛv.III.59.1; Nir.X. 21.22).

Varuna, वरुण—Varuna is so called because he covers (√वृ)—(वरुणो वृणोतीति सत:—see नीचीनवारं वरुण:—Ṛv. v.85.3)—Nir.X.3-4).

For the dyad Mitra-Varuna, see our Introduction, Vol.I.p.155, Nir. VII.10.

Nasatya, absence of untruth or vice or of vicious actions (नासत्यौ अविद्यमानासत्याचरणौ—*Daya*.); the leaders of truth or the two having truth as their nature; or born of nose; another name of twin—asvins (नासत्यासत्यस्य नेतारौ सत्यस्वभावावेव वा नासिका प्रभवौ वाश्विनौ—*Sayana*).

4. **Panca janah,** five persons, one the yajamana and four priests (जना:=मनुष्या:, ऋत्विग् यजमान लक्षणा:, yajamana and the four priests—Brahma, udgata, hota and adhvaryu—*Sayana*); the five vital *pranas* (पञ्च प्राणा:—*Daya*).

5. **Surye na caksuh,** just as the eye in the sun; just as the light of the sun makes the eyes to function ((यथा सूर्ये सर्वस्य प्रेरक आदित्ये प्रकाशकं तेज: समवैति तद्वत्—*Sayana*).

Hymn-12

For verse 4, see Nir.VI.15.

1. **Todasya,** of the pain or trouble of the one distressed or tormented (तोदस्य व्यथाया:—*Daya.*) todah is yajamana or the institutor of sacrifice who undergoes the pain of austerity (तुद्यते तपसा पीड्यत इति तोदो यजमान:, तस्य—*Sayana*).

3. **Todah adhvan na,** like the sun on his path.

Todah is distress or torment (तोद: व्यथनं—*Daya.*); also the sun, the giver of light (तोद: सर्वस्य प्रेरक: सूर्य:, स इवाध्वनि स्वमार्गेऽन्तरिक्षे प्रद्योत द्योतते प्रकाशते—*Sayana*).

Adroghah na, like the one, not liable to be distressed or harmed (अद्रोघो न अद्रोग्धव्य:—*Sayana*); or it may imply the vital air, the non-injurer or the sustainer or all, i.e. the wind (प्राणरूपेण सर्वेषामद्रोग्धा वायुरिव तादृश:—*Sayana*); or free from avarice or malignancy, (अद्रोघ: द्रोहरहित: न इव —*Daya.*).

4. **Etari na,** like worth having (एतरी प्राप्तव्य इव *Daya.*); *etari* is goer (एतरि गन्तरि—*Sayana*); like praises which being present in a man soliciting, going, or applying to another, are the yielders of great pleasure (याचमाने पुरुषे विद्यमानानि स्तोत्राणि यथात्यन्तं सुखकराणि—*Sayana*).

Susaih, by the pleasure giving prayers (शूषै: सुखकरै: स्तोत्रै:—*Sayana*); by strength etc. (बलादिभि:—*Daya.*).

Usrah pita-iva jarayayi yajnaih, like a procreating bull, (**Agni**) has been generated with sacrifices. Here *usri* means father or cow-father, i.e. the bull उस्र इव गोपिताजायि यज्ञै:—Nir. VI.15); just as the father pro-

creates or takes care of the child, or like a bull (पिता पालयिता वत्सानां जनको वोल्हो वृषभ इव—*Sayana*); impetuous in act as the bull (the progenitor of calves).

Hymn-13

2. **Tvam bhagah nah**, you with the enjoyable splendour or you who art adorable (भग: भजनीय: त्वं न: अस्मभ्यं—*Sayana*; भग: भजनीयैश्वर्य: न: अस्माकं—*Daya.*).

3. **Sajosa naptra apam**,—you associated with the grandson of the waters; it refers to fire or to the lightning, born of clouds or waters (नप्त्रा न पातयित्रा पुत्रेण मध्यमस्थानेन वैद्युताग्निना सजोष: संगत:—*Sayana*); consentient with the grandson of the waters (*Wilson*).

6. **Vihayah**, the great ones (विहाय=महत्—Nigh. III.3)

Hymn-14

6. The repetition of the verse VI.2 11

Hymn-15

2. **Bhṛgvah**, enlightened sages (भृगव: विद्वांसो मनुष्या:—*Daya.*).

Vitahavye, in the offerer of oblations (name of a *maharsi*, —*Sayana*). If applied to Bharadvaja (meaning a spiritually enlightened person), this will be an appellative, he by whom oblations are offered. See the next verse.

3. **Vitahavyaya Bharadvajaya**—one of the two can be taken as the appelation of the other: Then, *bharat*=bearer: *vaja*=oblation or food or strength. *Vita*=offered, *havya*=oblation (to Bharadvaja, by whom is offered oblation; or to *vitahavya*, the bearer of the oblation (or of food or of strength). For one who has obtained the obtainable (वीतहव्याय प्राप्त प्राप्तव्याय—*Daya.*); for the one who has attained enlightenment (भरद्वाजाय धृतविज्ञाय—*Daya.*)

5. **Etasasya**, of the horse (Nir. I.114; Mahidhara, Yv. XVII.10; एतशस्य अश्वस्य—*Daya.*); of Etasa (a ṛsi of this name, *Sayana*).

A horse or a brahmana (derived from *eti* one who goes or reaches (एति प्राप्नोतीति एतश:=एतश:, एतशौ or एतशा:, एतशसो एकोऽदन्तोऽपर: सान्त:—Unadi III.149). See also the following references:

एतश:, *etasah,* I. 121.13; 168.5; II. 19.5; V. 31.11; 81.3; VII. 63.2; 66.14; IX. 16.1; 64.19; 108.2; X. 53.9.

एतशम्, *etasam,* I. 54.6; 61.15; IV. 17.14; 30.6; VIII. 1.11; 6.38; 50.9; IX. 63.8.

एतशस्य, *etasasya,* VI. 15.5

एतशा, *etasa* VIII. 70.7

एतशे, *etase,* V. 29.5

एतशेभि:, *etasebhih,* VII. 62.2; X. 37.3; 49.7

11. **Yajnasya va ni-sitim va ut-itim va**

Nisitim=continuously being sharpened (नितरां तीक्ष्णतां—*Daya.*); perfection, accomplishment (निशिति:—संस्कार:—*Sayana*); *uditim*—rising, coming up (उदिंति उदयं—*Daya.*); going up or over (उद्गमनं—*Sayana*).

15. Compare it with VI. 2.6. (repetition of दुरिता तरेम ता तरेम तवावसा तरेम).

16. **Urnavantam** etc. The Aitaraya Brahmana (I. 28) has the following : कुलायमिव ह्येतद् यज्ञे क्रियते यत्पैतुदारवा: परिधयो गुग्गुलूर्णास्तुका: सुगन्धि तेजनानि; with this as an authority, *Sayana* amplifies thus : the altar is built up like the nest of a bird, *kulaya,* with circles, *paridhayayah,* of the wood of the *khayar* or *devadaru* in which *avisambandhah romavisesah,* sheep's wool (*avilomani*) and fragrant resins, the materials of incense (*guggula-dhupa-sandhanam*) are placed (etc. *uttaravedyam sthapitah samhharah*) these appurtenances are placed in the northern corner.

(ऊर्णावन्तम् ऊर्णास्तुकावन्तं, योनिम् उत्तरवेदिलक्षणं स्थानं, कीदृशं योनिम्—कुलायिनम् । कुलायो नीडम्, तत्सदृशं गुग्गुल्वादि संभारेणोपेतम् । घृतवन्तं व्याघरणाज्ययुक्तम्—*Sayana*).

17. **Ankuyantam amuram,** wandering deviously, but not bewildered, Sayana refers to the legend of Agni's attempting at first to run away from the gods (देवेभ्य: पलायतम्). (अंकूयन्तं कुत्सिमञ्जनं गमनं अंकु:

1—*Sayana*); one with characteristic marks, (अंकूयन्तं यस्मिन्नङ्कूनि प्रसिद्धानि चिह्नानि प्राप्नुम्वन्ति—*Daya.*). (अङ्कुयन्तं=अङ्कुयन्तं—संहितायामिति दीर्घः).

19. **Asthuri no garhapatyani-Asthura** is unstable cart (अस्थूरि अस्थिरं यानं—*Daya.*). Sayana regards *sthuri* as one-horse cart or waggon which brings either the *soma* plant or fuel; and hence *asthuri* would mean a non-one-horse cart, that is a cart with a full team, and metonymically its .contents, or a full supply of what is wanted for a perfect sacrifice, such as children, cattle, riches (अस्थूरीति पुत्रपशुधनादिभिः सम्पूर्णानि).

Hymn-16

1. This becomes the second verse of the Samaveda (I.2) and also II.824. O adorable Lord, you are the invoker of comic sacrifices, the well wisher of everyone of us, and hence, may you, along with all Nature's bounties (or along with enlightened people) bless the menfolk in general. (*Daya.*)

2. **Jihvabhih,** with words full of wisdom and humility (जिह्वाभिः विद्याविनययुक्ताभिर्वाग्भिः—*Jihva=vak* Nigh I.11)

3. **Adhvanah**, roads, highways; *pathah*, lanes (small paths) (अध्वनः महामार्गान्; पथश्च क्षुद्रमार्गांश्च—*Sayana*). The highways and also the narrow paths of life. May the Lord put us on right paths when we travel in life ; the confused traveller, or the yajamana, may be directed to the right path (यज्ञमार्गात् भ्रष्टं यजमानं पुनस्तं मार्गं प्रापयेत्—*Sayana*)

4. **Bharata,** the *sustainer* (not the son of Dusyoma, named as Bharata ; *bharatah vajibhih* (cf. *bharadvaja*).

Dvita, in the twofold capacity, i.e. bestowing what is wished for and is undesired and vicious (अनिष्ट and दुरित ; द्विताद्विविधमिष्ट प्राप्त्यनिष्टपरिहाररूपेण द्विधाभिन्नं—*Sayana*).

5. **Divodasaya**, for the fulfiller of the cherished desires (दिवोदासाय कमनीयस्य पदार्थस्यदात्रे—*Daya.*)

Bharadvajaya, for the enlightened and spiritual person (भरद्वाजाय धृतविज्ञानाय—*Daya.*) ; Bharadvaja (भारद्वाज) is so called from being brought up (from√भृ; भरणाद् भारद्वाजः Nir.III.17).

7. **Svadhyah marttasah,** the devoted mortals, pious men (स्वाध्यः= सुऽआध्यः; ये सुष्ठु समन्ताद् ध्यायन्ति:—*Daya.*).

9. **Manurhitah,** the benefactor of men (मनुर्हितः मनुष्याणां हितकारी—*Daya.*); appointed by Manu (मनुनाहितोऽसि—*Sayana*).

Vahnih vidustarah, the most wise bearer of oblations (वह्निः हविषां वोढा विदुष्टरः अतिशयेन विद्वान्—*Sayana*).

Asa, by mouth, by flame (आसामुखेव—*Daya.*; आस्येनास्य भूतया ज्वालया—*Sayana*).

10. The first verse of the Samaveda (I.1), and also II.10.

11. **Samaveda** II.11; Yv. III.3 ; one amongst the three verses, used in putting three fuel sticks to fire in the ritual.

Angirah, the performers of fire-ritual ; the enlightened ones (अङ्गिरः विद्युदिव वर्त्तमानः—*Daya.*); also O adorable, the one like fire (अङ्गिरः अङ्गानादि गुणयुक्त अङ्गाररूप वाङ्गिरसः पुत्रवाग्ने—*Sayana*).

Angiras was born in live coals (अङ्गारेष्वङ्गिराः); live coals are so called because they leave a mark, or they are bright (अङ्गारा अङ्कनाः अञ्चनाः) Nir.III.17

13. For the verse, see also Sv.I.9; Yv. XI. 32.

Atharvan, the name of the Sage (*Sayana*) ; the non-injurer (अथर्वा अहिंसकः—*Daya.*); also *prana* or vital breath (*Mahidhara*).

Puskarat-adhi, from the midspace (पुष्करात् अन्तरिक्षात्—*Daya.* ; Nigh. 1.3); from the lotus-leaf (पुष्करादधि पुष्करपर्णे). Agni is generated by the attrition process, using two dry wood-sticks (निरमन्थत).

Prajapati made manifest the earth on the *puskaraparna* or the lotus-leaf (पुष्करपर्णे हि प्रजापतिर्भूमिमप्रथयत्; तत्पुष्करपर्णे प्रथयत्—Taitt. Br. I. 1.3.6). Since the lotus-leaf supported the earth, it may be termed the head (मूर्धं) or the bearer (वाघतः वाहकान्) of all things.

Puskara may be water also (*Mahidhara*): vital air (*atharvan*) extracted fire or animal heat from the water (प्राण उदकसकाशादग्निं निशेषेण मथितवान्—*Mahidhara*).

All the priests (वाघत:) churn thee out of the head or top (मूर्ध्नो) of the wood of attrition (*Mahidhara*).

See also Taitt. Samhita (V.1.4.4)—त्वामग्ने पुष्करादधीत्याह पुष्करपर्णे ह्येनमुपश्रितमविन्दत ।

Inspired by this verse, the seer Atharvan for the first time in human history produced fire by attrition process ; and thereafter, the clan of fire-technicians came to be known as the angirasas (अङ्गिरसा:).

16. **Itarah,** by others, the modern one (इतरा: अर्वाचीना:—*Daya.*) ; the prayers by *asuras* or demons (इतरा: असुरै: कृता: स्तुती:—*Sayana* ; cf. अग्न इत्येतरा गिर इत्यसुर्या ह वा इतरा गिर:—Ait.Br.III.49. The word *itarah* refers to the speech of the opponents of gods.

Indubhih, by the rays of the moon or by the Soma-creeper (इन्दुभि: सोमलताभिश्चन्द्रकिरणैर्वा—*Daya.*).

18. **Aksipat,** the destroyer or distresser of the eye (अक्षिपत्= अक्षिऽपत्=अक्षि+पत् ; अक्ष्णो: पातकं विनाशकं—*Sayana*) ; but Dayananda derives the word as अ+क्षिपत्, throws out (अक्षिपत् क्षिपति).

Nemanam, of food materials; of cereals (*Nema=anna*, Nigh. II.7—*Daya.*) ; to Sayana, *nema* denotes a small quantity (अल्पवाची); *nemanam vaso*, O giver of dwellings to humble votary.

Vanavase, please accept (वनवसे सम्भज—*Daya.*).

19. **Divodasasya,** of the giver of light ; of the enlightened one (दिवोदासस्य प्रकाशदातु:—*Daya.*).

25. **Napat,** one who dose not fall (नपात् या न पतति—*Daya.*); the son of Bala (बलस्यपुत्र:—*Sayana*).

27. **Aratih,** the non-liberal giver; the miser (अराती: न विद्यते रातिर्दानं येषु तान् कृपाणान् विरोधिन:—*Daya.*) ; assailants (अराती: काश्चित् शत्रुसेना:—*Sayana*).

Aryah, Lord (अर्य: स्वामी—*Daya.*) ; but according to Sayana, those who go along with the hostile group (अर्य: अरीनभिगन्त्री): *aryah aratih*, hostile assailants.

30. **Brahmanaskave,** the preceptor of the Veda (ब्रह्मणः कवे वेदस्य वक्तः—*Daya.*) ; articulator of prayer (स्तुतिरूपस्य मन्त्रस्य कवे कावयितः शब्दयितः —*Sayana*). Agni (fire) is said to articulate sounds: mind excites the fire of body, that in turn excites the vital airs together, and they, passing into the breast engender articulate sounds. (मनः कायाग्निमाहन्ति स प्रेरयति मारुतम् । मारुतस्तूरसि चरन् मन्द्रं जनयति स्वरम्—Panini Siksa 6-7); or perhaps from some Smṛti).

35. **Matuh-pituh,** mother and father, i.e. earth and heaven (cf. द्यौर्वः पिता पृथिवी माता—I.191.6).

Agni is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of the burnt offerings.

39. **Purah,** in front; in advance (पुरः पुरस्तात्—*Daya.*) ; the three cities of demons (आसुरी तिस्रः पुरीः). Sayana regards Agni and Ṛudra, as the destroyer of the three cities (*Tripura*) on the basis of such texts as रुद्रो वा एषदग्निः (Taitt. Br. II. 1.3.1); देवासुरा वा एषुलोकेषु समयन्तत (Ait. Br. I. 23).

42. This verse and the preceding (41) are recited when the fire, that has been produced by attrition is applied to kindle the *ahavaniya* (Ait.Br. I.16).

43. **Manyave,** for anger (मन्यवे क्रोधाय—*Daya.*) ; to the *manyu* ; to the sacrifice (मन्यवे मन्यते यष्टव्यत्वेन देवानवेतिमन्युर्यागः । तदर्थं तानश्वान् रथे युङ्क्ष्वेति —*Sayaua*) ; *manyuh* is synonymous with *yagah* (but not in Nighantu). See also Yv. XIII. 36. मन्यतेऽसौ मन्युः, शोकः क्रोधो वा—Unadi III. 20.

47. **Uksanah,** vigorous or virile (उक्षाणः सेचनसमर्थाः—*Sayana*; सेचकाः—*Daya.*).

Ṛsabhasah, the best, the excellent (ऋषभासः उत्तमाः—*Daya.*); bulls (*Sayana*).

Vasah, the cherished ones (वशाः कामयमानाः—*Daya.*); cows (*Sayana*).

May your (*te te*) relations be virile, excellent and cherishing (*uksanah rsabhasah vasati*)—*Daya.*

Hymn-17

3. एवा = एव (निपातस्य चेति दीर्घः) ।

Pratnatha, like the old, as of old (प्रत्नथा प्राचीन इव—*Daya.*; drink it, the Soma, as if old (प्रत्नथा प्रत्नान् पुराणान् सोमान् यथा पिब—*Sayana*).

Brahma pahi, may you protect the Veda (ब्रह्म वेदं—*Daya.*; listen to our praises and prayers (ब्रह्म अस्माभिः कृतं स्तोत्रं श्रुधि शृणु—*Sayana*).

6. **Angirasvan**, the possessor of vital breaths (अङ्गिरस्वान् अंङ्गिरसो बहुविधाः प्राणा विद्यन्ते यस्मिन्—*Daya.*).

Usriyabhyah, from the rays (उस्रियाभ्यः किरणेभ्यः—*Daya.*); for the cows for their liberation (उस्रियाभ्यः गोभ्यः । गा निर्गमयितुमित्यर्थः—*Sayana*) ; you have liberated the cows from the fold.

Aurnoh, have opened (*drdha*) strong (*durah*) doors (*urvat*) from the fold, (gah utsrja) have liberated cows—*Sayana.*

7. **Pratne matara yahvi ṛtasya**—the old and mighty parents of Ṛta or eternal truth (प्रत्ने पुरातन्यौ मातरा मातृवन्मान्यं कर्त्र्यौ, यह्वी महत्यौ ऋतस्य सत्यस्य कारणस्य सकाशात्—*Daya.*); (यह्वी यह्व्यौ महत्यौ; the ancient parents, the offspring of Brahma, i.e. ṛtasya=brahmanah, यहुः = अपत्य, son or offspring, Nigh. II.2). So we may have the following interpretations : (i) the old and mighty parents of sacrifice (*Wilson*), (ii) the ancient parents, the offspring of *Brahma—Sayana.*

8. We have a legend, that when all gods ran away, only Maruts were left to assist Indra. This verse refers to this conflict. Here *devas* or gods are the five sense organs and Maruts are vital breaths. Indra is the self. [See Ait. Br. III.16 (XII.5). See our Introduction, vol.I. p. 190].

11. **Pacat satam mahisan**, dress for thee one hundred buffaloes or male animals (*Sayana*) ; पचत् पचेत् शतं शतसंख्याकान् महिषान् महतः—*Daya.*; महिष्=महन्नाम, great ones—Nigh. III. 3), ripens hundred of great things for the benefit of peopie—*Daya.*

Trini Saransi, the three streams ; the three cups or vessels called *ahavanis* for holding Soma, which has been purified or filtered into the pitcher, the *dronakalasas* (*Sayana*).

The three streams flow towards the three regions, terrestrial, midspace and the celestial, or in our physical, vital and mental complexes.

14. **Vajaya sravase, ise raye,** for mobility or strength, for sustenance, for food and for wealth. The first three are more or less synonymous (*sravase* = *sravanaya*, for reputation—*Daya.*).

Hymn-18

1. **Carsaninam,** pertaining to people (चर्षणीनां प्रजानां सम्बन्धिनं—*Sayana*).

2. **Manusinam,** of men, of people ; मनु: = Lord, who knows His entire creation (मन्यते चराचरं जगज्जानातीति मनु: ईश्वर:, and also one learned in disciplines of knowledge (मनुतेऽवबुध्यते शास्त्रमिति मनु: विद्वान् राजर्षि:—*Daya.*; or Unadi I.10).

In the Veda, one who knows is *manuh, manusi* (बाहुलकात्—'मन' धातोरपि । मन्यते जानातीति मनु:, मनुषी—Unadi II.119). Also pertaining to Manu (मानुषीणां मनो: सम्बन्धिनीनाम्—*Sayana*).

Kṛstinam, of the cultured, of men (*Daya.*); of people, of the institutor of sacrifice (कृष्टीनां मनुष्याणां—*Sayana*).

3. **Dasyun,** of the vicious, like thieves and teasers, those who deal in wicked actions (दस्यून् दुष्टान् चोरान्—*Daya.*) ; कर्महीनान् जनान्—*Sayana*); impious foes, See I.117.21 for *arya* and *dasyu.*

Kṛstih, persons like sons and slaves (कृष्टी: पुत्रदासादीन्—*Sayana*).

Aryaya, आर्याय for the son of *arya,* अर्य, or Lord, or the person holding property (Nigh. II.22, Nir. VI.26); अर्य ईश्वरपुत्र: ; also a *dvija,* the twice-born (आर्याय द्विजाय—*Daya.*; कर्मकृते जनाय, the one engaged in a sacrificial act—*Sayana*).

In this verse, the devotee begins to question the attributes and powers of Indra ; in the succeeding verse he expresses his belief in their existence. (*Wilson*).

8. For *cumuri, dhuni, pipru, sambara* and *susna,* see earlier notes. According to Sayana, these are *Asuras* or demons. (*asura*=clouds also).

Cumurim, the eater; one who indulges in rich food (चुमुरिं भत्तारं—*Daya.*).

Dhunim, noise-monger (धुनिं धुनितारं—*Daya.*).

Piprum, the pervading one, the widely spreading one (पिप्रुं व्यापनशीलं—*Daya.*). See notes on I.51.5.

Sambaram, the clouds, the one by whom one chooses out for himself the pleasure (शम्बरं सुखं कृणोति येन तं मेघं—*Daya.*). See notes on I.51.6.

Susnam, the drier; the absorber (शुष्णं शोषकं—*Daya.*). See notes on I.51.6.

13. **Kutsa**, ayu, atithigvan and turvayan—see earlier notes.

कुत्स:,	kutsah, I.106.6 ; IV.16.10 ; X.40.6.
कुत्सऽ पुत्रम्,	kutsa-putram, X.105.11.
कुत्सऽवत्सम्,	kutsa-vatsam, X.105.11.
कुत्सस्य,	kutsasya, II.14.7.
कुत्सम्,	kutsam, I.33.14, 51.6 ; 53.10 ; 112.9 ; 23 ; 174.5 ; 175.4 ; IV.26.1 ; V.31.8 ; VI.18.13 ; VII.19.2 ; VIII.1.11 ; 53.2 ; X.49.3.
कुत्साय,	kutsaya, I.63.3 ; 121.9 ; II.19.6 ; IV.16.12 ; 30.4 ; V.29.10 ; VI.20.5 ; 26.3 ; VIII.24.25 ; X.49.4 ; 99.9 ; 138.1.1.
कुत्सेन,	kutsena, IV.16.11 ; V.29.9 ; VI.31.3; X.29.2.
आयुम्,	ayum, I.31.11 ; 53.10 ; VI.11.4 ; 18.13 ; VIII.53.2 ; X.20.7.
तूर्वयाण:	turvayanah, X.61.2.
तूर्वयाणम्,	turvayanam, I.53.10 ; 174.3 ; VI.18.13.
अतिथिग्वम्,	atithigvam, I.53.10 ; 112.14 ; IV.26.3 ; VI.18.13 ; VIII.53.2; X.48.8.
अतिथिऽग्वाय,	atithigvaya, I.51.6 ; 130.7 ; VI.26.3 ; VII.19.8.
अतिथिऽग्वस्य,	atithigvasya I.53.8 ; II.14.7 ; VI.47.22.

Kutsam, strong and steady as a thunderbolt (*Daya.*). See I.112.9.

Ayum, the life (आयुं जीवनं—*Daya.*).

Atithigvam, one who goes to *atithi,* the guest (अतिथिग्वं, योऽतिथीन् गच्छति तं—*Daya.*; also अतिथीनामभिगन्तारं दिवोदासं च शम्बरान् ररक्षिथ—*Sayana*). See note on I.51.6.

Turvayanam, one possessing fast-moving vehicles (तूर्वयाणं तूर्वं शीघ्रगामि यानं यस्यास्तं—*Daya.*) ; or the fast moving Divodasa (त्वरितगमनं दिवोदासं) to whom Indra gave the spoils of Sambara (इन्द्रः शम्बरं हत्वा तस्य धनानि दिवोदासाय ददौ—*Sayana*).

Hymn-19

For verses 1 and 10, see Nir. VI.16-17 and VI.6 respectively.

1. (i) **Aminah sahobhih,** uninjuring by efforts (अमिनः अहिंसकः सहोभिः बलैः—*Daya.*) ; uninjurable by hostile efforts (सहोभिः शत्रुबलैः अमिनः अहिंसनीयः—*Sayana*). Also immeasurable, great or invulnerable with forces (अमिनोऽमितमात्रो महान् भवति, अभ्यमितो वा Nir. VI.16). See also Yv. VII.39.

(ii) **Uta dvibarha aminah sahobhih**—dvibarhah means one who is great in two, i.e., the atmospheric and celestial regions (द्विबर्हा द्वयोः स्थानयोः परिवृढः । मध्यमे च स्थाने उत्तमे च—Nir. VI.17)—And the doubling great immeasurable with his strength.

10. **Ikse,** thou rulest (ईक्षे ईशिषे Nir. VI.6); I see (ईक्षे पश्यामि —*Daya.*).

Ikse hi vasva ubhayasya rajan, thou rulest, O living over the treasures of both the worlds indeed ; sovereign who rulest over earthly and heavenly riches (हि यस्मात् कारणात् हे राजन् राजमानेन्द्र त्वम् उभयस्य पार्थिवस्य दिव्यस्य च वस्वः धनस्य ईक्षे ईशिषे—*Sayana*).

Dayananda interprets *ubhayasya*, of both, as of the king and his people (उभयस्य राजप्रजास्थस्य).

Hymn-20

1. **Nah daddhi,** gives us ; it is not mentioned what to give us ; there is no substantive in the text. According to Sayana, it alludes to a son, *putram*, which is metaphorically the riches of a family (इन्द्र त्वं न पुत्रं न अस्मभ्यं दद्धि देहि; रयिः पुत्ररूप धनम्—*Sayana*).

Sunah, the son ; *sahasah sunah* the son of strength, an attribute to Indra. (सहसः सूनो बलस्य पुत्रः—*Sayana* ; सूनो सत्पुत्रः सहसः बलात्—*Daya.*).

2. **Devebhih,** by gods; by the enlightened ones. Also by praises of gods (देवेभि: देवै: स्तोतृभि:—*Sayana*; since a deity becomes strong, being praised with *stotras*.).

Ahim vṛtram, the cloud widely spreading (अहिं मेघं वृत्रं आच्छादकं —*Daya.*); the destroyer *vṛtra* (अहिं आगत्य हन्तारं वृत्रं असुरं—*Sayana*).

4. **Dasa-onaye kavaye,** दशऽओणये कवये, from the wise man offering many oblations (a dative for oblative), (दशोणये बहुहविष्कात् कवये मेधाविन: —*Sayana*).

For dasoni (दशऽओणि), see also verse 8 of this hymn; the name of an *asura* according to Sayana.

Dasa-onaye literally means, "less ten" (दशोनय: परिहाणानि यस्मात्तस्मै —*Daya.*).

Panayah, the traders (पणय: व्यवहारज्ञा:—*Daya.*).

Susnasya, of the strong (powerful) wicked (शुष्णस्य बलिष्ठस्य —*Daya.*).

Arkasatau, (अर्क: = अन्ननाम = food, Nigh. II.7) in the division of food, etc. (अर्कसातौ अन्नादिविभागे—*Daya.*); *arkasati* is wherefrom the food is procured, i.e. from the battle (अर्कसातौ। अर्कोऽन्नं प्राप्यतेऽस्मिन्नित्यर्कसातिर्युद्धम् —*Sayana*).

5. **Suryasya satau,** from the division of the sun सूर्य्यस्य सवितु: सातौ संविभागे—*Daya.*); for the sake of worship of the sun (सूर्यस्य सातौ भजने निमित्तभूते—*Sayana*).

Uru sah saratham kah, enlarged the common car for his charioteer, Kutsa (सारथये कुत्साय—उरुविस्तीर्णं यथा भवति तथा क: अकरोत्—*Sayana*).

Kutsaya, for the one *smiting* with thunderbolt (कुत्साय वज्रप्रहाराय —*Daya.*); *kutsa* = *vajra*, Nigh. II.20.

Susnah, of the strong, of the wicked and strong (शुष्ण: बलिष्ठस्य —*Daya.*).

7. **Piproh,** of *pipru*, of the pervading, of the reputed wicked (पिप्रो: व्यापकस्य—*Daya.*); deadly deluding wicked.

Ṛjisvane, for the one who is straight forward (ऋजिश्वने ऋज्वादिगुण वर्धकाय—*Daya.*).

8. **Vetasum, tutujim, tugram, ibham**—According to Sayana, the names of *asuras*. See our earlier notes.

Vetasum, the pervading (वेतसुं व्यापनशीलं—*Daya.*).

Tutujim, the strong and powerful (तूतुजिं बलवन्तं—*Daya.*).

Tugram, the receiver (तुग्रं आदातारं—*Daya.*).

Ibham, strong as an elephant (इभं हस्तिनमिव—*Daya.*).

10. **Puravah,** men, the singers of praises (पूरव: मनुष्या:—*Daya.*); (स्तोतार:—*Sayana*).

Purukutsaya, for the one possessing good deal of weapons (पुरुकुत्साय बहुशस्त्राय—*Daya.*).

Saradih, शारदी:, belonging to *Sarad* (the name of an *asura.* —*Sayana*) ; belonging to the autumns (शारदी: शरदि भवा:—*Daya.*).

11. **Usane,** for *usanas,* the son of kavi (काव्याय कविपुत्राय उशने उशनसे भार्गवाय—*Sayana*) ; for the cherishing poet and educated (उशने कामयमानाय काव्याय कविभि: सुशिक्षिताय—*Daya.*).

Navavastvam, नववास्त्वम्, name of an *asura* (*Sayana*) ; for the new dwelling (नववास्त्वं नवीनं निवासम्—*Daya.*).

12. **Samudram ati praparsi,** etc. when you are crossed, having traversed the ocean, you have brought *Turvasa* and *Yadu,* both standing on the further shore (हे वीरेन्द्र, यत् यदा समुद्रं अति अतिक्रम्य प्र पर्षि प्रतीर्णो भवसि, तदा समुद्रपारे तिष्ठन्तौ तुर्वशं यदुंच स्वस्ति क्षेमेण पारय अपारय:—*Sayana*).

Turvasam, the one who is easily controlled (तुर्वशं सद्यो वशगमनं —*Daya.*).

Yadum, man that exerts (यदुं यत्नशीलं मनुष्यं—*Daya.*) ; the hard-working.

13. **Dhuni, cumuri,** words and enjoyments (धुनी चुमुरी ध्वनि: शब्दश्चुमुरिर्भोगश्चतौ—*Daya.*). According to Sayana, Dhuni and Cumuri are *asuras.*

Cumuri, allurements.

Dhuni, suppressed passions.

Hymn-21

For verse 3, see Nir. 5.15.

1. **Karoh,** of the technician, sculptor (कारो: शिल्पिन:—*Daya.*) ; also of the worshipper, the poet who recites and composes. (कारो: स्तोतुर्भरद्वाजस्य सम्बन्धिन:, related to Bharadvaja—*Sayana*).

3. **Na minanti,** they do not harm (any creature) (मिनन्ति हिंसन्ति —*Daya.*; किमपि प्राणिजातं न हिंसन्ति—*Sayana*).

Svadhavah, vocative; O the strong one (Indra) (स्वधाव: बलवन् इन्द्र —*Sayana*; O the possessor of plenty of viands, बह्वन्नयुक्तं—*Daya.*).

Sa ittamo-vayunam tatanvat-suryena vayunavat cakara.

Here he spreads the unintelligible darkness; he made it intelligible with the sun He spread unknowable darkness ; he made it knowable with the sun.

Here *vayunam* is derived from the root √वी, to string (वयुनं वेते:, कान्तिर्वा प्रज्ञा वा); it signifies desire or intelligence (Nir. V.14-15) *vayunam*= knowable, intelligible.

Vayunvat, intelligible ((वयुनवत् प्रज्ञावत्—*Daya.*; प्रकाशवत्—*Sayana*).

Avayunam, the unintelligible darkness (अज्ञान अन्धकाररूपं—*Daya.*; अप्रज्ञानं प्रज्ञान नाशनमित्यर्थ:—*Sayana*).

6. **Brahmavahah,** those who procure wealth and viand (ब्रह्मवाह: ये ब्रह्म धनं धान्यं प्रापयन्ति ते—*Daya.*; ब्रह्मभिर्मन्त्रैर्वहनीय: ; to be borne or conveyed by prayers—*Sayana*).

8. **Pitrinam apih,** पितॄणां आपि:; आपि: = य: प्राप्नोति, one who gets, who pervades (*Daya.*) ; as the kinsmen of our forefathers (पितॄणां अंगिरसां आपि: बन्धु:—*Sayana*).

10. **Purusaka,** O one with abundant strength and power (पुरुशाक बहुशक्ते—*Sayana* ; *Daya.*).

11. **Ṛtasapah,** partakers of sacrifice (ऋतसापः ऋतंयज्ञं स्पृशन्तः —*Sayana*) ; the adherent of truth and law (ऋतसापः य ऋतेन सत्येन सपन्ति —*Daya.*).

Ye manum cakruh uparam dasaya — (i) who rendered Manu victorious—*Wilson*; ये च देवाः दसाय शत्रूणामुपक्षपणाय मनु राजर्षि उपरं दस्यूनामुपरिभव= चक्रुः कृतवन्तः or (ii) who made Manu the *rajarsi* over, (iii) or the over-comer of enemies or of the Dasyus—*Sayana*).

Manu, the rational man (मनुं मननशीलं मनुष्यं—*Daya.*).

Uparam; like a cloud (उपरं मेघमिव—Nigh. I.10).

Dasaye, for overcoming the enemies (दसाय शत्रूणामुपक्षयाय—*Daya.*).

Hymn-22

For verses 2 and 3, see Nir. VI.3

2. **Naksat-dabham taturim parvatestham,** नक्षत्ऽदाभं ततुरिं पर्वतेऽस्थाम्— who strikes the approaching opponent, who is swift and who dwells on mountains.

Here *naksat-dabham* means one who strikes down any man who approaches (नक्षद्दाभं अश्नुवानदाभम्); or who strikes down by means of a weapon which can reach all (अभ्य॰॰न दभ्नोतीति वा)=Nir. VI. 3. See also Av.XX, 36.2.

3. **Yah askṛdhoyuh ajarah svah-van.** He whose life is not short, who is undecaying, and who is brilliant; *askṛdhoyuh* means one whose life is not short. The word *kṛdhu* is a synonym of short; it is mutilated (अस्कृधोयुरकृध्वायुः । कृध्विति ह्रस्वनाम । निकृत्तं भवति—Nir.VI. 3); Rv. XX.36.3)

6. **Mayaya vavṛdhanam,** growing in strength by the cunning *Maya* ; by guile or deception (but no mention of what guile or cunningness—*Wilson*) ; by wisdom (मायया प्रज्ञया वावृधानंवर्धमानम्—*Daya.*).

Parvatena, by cloud (पर्वतेन मेघेन—*Daya.*; पर्वता: मेघ: ; Nigh.I.16); the one having many layers ; with one's weapons or thunderbolt (पर्वतेन बहु- पर्वणा स्वकीये नायुधेन वज्रेण—*Sayana*). See Ṛv. I.80.6, वज्रेण शतपर्वणा ।

8. **Brahma-dvise,** the hater of the Supreme Lord, or of the Veda or of the prayer (ब्रह्मद्विषे यो ब्रह्मेश्वरं वेदं वा द्वेष्टि तस्मै—*Daya.*; ब्राह्मण द्वेष्ट्रे राक्षसादये; the hater of Brahmins, i.e. the *raksas* ; ब्रह्मद्विषं दग्धुमित्यर्थः —*Sayana*).

10. **Nahusani,** pertaining to man ; of man (नाहुषाणि मनुष्य सम्बन्धीनि—*Daya.*, *Sayana* ; also नहुषा इति मनुष्यनामैतत्, (name of a man—*Sayana*).

Aryani, persons of the group of twice-born (आर्याणि द्विजकुलानि —*Daya.*); persons engaged in noble work (आर्याणि कर्मयुक्तानि—*Sayana*).

Dasani, the people of labour group (दासानि दासकुलानि—*Daya.*; persons engaged in vicious or ignoble works (दासानि कर्महीनानि मनुष्यजातानि —*Sayana*). An Arya belongs to the highest family, *dasa* to the lowest whilst the one of the middle group is *nahusa.*

11. **Madryadrik,** coming towards me (मद्र्यद्रिक् मदभिमुखः—*Daya.*; *Sayana*) ; come to our presence.

Hymn-23

1. **Some sute,** at the time of the Soma (a devotional passion) being effused.

Some=of the grandeur (सोमे ऐश्वर्ये—*Daya.*).

2. This verse is to be read in conjunction with the preceding verse ; it has no verb ; the verb "come" should the brought from the verse while interpreting: "when Soma is effused, so do thou come" (*Wilson*).

6. **Brahmani,** praises, prayers ; wealth and riches (ब्रह्माणि स्तोत्राणि —*Sayana* ; धनानि—*Daya.*).

7. **Gorjikam,** milk products like curd, etc. (गोऋजीकं गोविकार दध्यादिकं—*Sayana*); anything that places sense organs on the right track (गाव इन्द्रियाणि ऋजीकानि सरलानि येन तं—*Daya.*).

9. पृणता=पृणत (संहितायामिति दीर्घः—Panini VI.1.70)

Hymn-24

For verse 3, see Nir. I.4

Taturih, the slayer of enemies (ततुरिः शत्रूणां हिंसकः—*Sayana* and *Daya.*).

3. **Vrksasya nu te puruhuta vayah.** This phrase is reproduced in Nir I.4 to illustrate the use of the particle *nu* (नु). The word *nu* has many meanings: In the sentence "इदं नु करिष्यति" (therefore, he will do it), *nu*=therefore, used in assigning a reason; in "कथं नु करिष्यति" (how pray he will do it?), *nu* is used in asking a question; in "नन्वेतदकार्षीत्" (has he really done it?), again the question. *nu* is also used in the sense of comparison : in वृक्षस्य नु ते पुरुहूत वयाः" (of thee like the branches of a tree, a widely-invoked one).

Vayah, branches. The word is derived from the root *vi* (√वी) to move: branches are so called because they move in the wind (वयाः शाखा वेतेः। वातायना भवन्ति—Nir. I.4).

Sakhah (शाखाः) are so called (branches) because they rest in sky (शाखाः खशयाः। शक्नोतेर्वा—Nir.I.4).

4. **Sakah,** energies ; they who are energetic ; (शाकाः शक्तिमत्यः—*Daya.*); abilities.

Purusaka, accomplishers of many acts (पुरुशाक बहुशक्त—*Daya.*, बहुकर्मन्—*Sayana*); used for Indra.

Gavammiva srutayah samcaranih, as the paths of milch cows are everywhere going together (a similie).

Srutayah, paths (स्रुतयः मार्गाः—*Sayana*) ; movements (स्रुवन्त्यः—*Daya.*)

Vatsanam na tantayah, like the tethers of many calves.

Tantayah, the long strings or ropes or tethers which bind many calves (तन्तयः तन्तिर्नाम दीर्घप्रसारिता रज्जुः यत्र नियतैर्विशाखदामभिः बहवो वत्सा बध्यन्ते—*Sayana.*) ; widely-stretching (cords) (तन्तयः विस्तीर्णाः—*Daya.*).

5. **Anyat adya karvaram anyat svah; asat ca sat**—Indra does one act today, another differntly tomorrow; both good and evil, welcome and unwelcome, *karvaram*, act (कर्वरं कर्तव्यं कर्म—*Daya.*; कर्मनामैतत् —*Sayana*). When Indra brings down rain to us, it is his good act, but when we have the disasters by lightning, it is an unwelcome act. (असच्च अशुभं अशनिपातनादिकं सत् वर्षणादिकं शोभनं कर्म च—*Sayana*).

Hymn-25

2. **Abhih**, with these (protections or forces, आभिः रक्षाभिस्सेनाभिर्वा —*Daya.*); by these praises (अस्मदीयाभिः स्तुतिभिः—*Sayana*).

Visvah abhiyujah visucih aryaya visah ava tarih dasih—All the servile races everywhere abiding.

Visucih, abiding everywhere residing (विषूचीः सर्वतो विद्यमानाः—*Sayana* ; व्याप्नुवतीः—*Daya.*). On this Wilson funnily remarks: "as if the anti-Hindu population occupied most parts of the country."

Aryaya for the noble persons (आर्याय उत्तमाय जनाय—*Daya.*). For the yajamana, the institutor of sacrifice (यज्ञादिकर्मकृते यजमानाय—*Sayana*).

Visah, people in general, countrymen (विशः प्रजाः—*Daya.*; *Sayana*).

Dasih, maid-servants (दासीः सेविकाः — *Daya.*; कर्मणामुपक्षपयित्रीः —*Sayana* ; ladies debarred from work; the servile race.

Hymn-26

3. **Amarmanah,** imagining himself invulnerable (अमर्मणः मर्महीनमात्मानं मन्यमानस्य शम्बरस्य—*Sayana*) of the one devoid of mortal or sensitive and weak parts. (अविद्यमानानि मर्माणि यस्मिंस्तस्य—*Daya.*).

4. **Vetasave,** for *vetasa,* the one of abiding glory (वेतसवे व्याप्तैश्वर्य—*Daya.*). According to Sayana, the name of a *Raja,* of whom Indra is the ally against Tugra, whom he has slain for the sake of Vetasu.

Vṛsabham, according to Sayana, this is also the name of a prince ; strong, the showerer (वृषभं बलिष्ठ—*Daya.*).

5. **Rajim,** a row (रजि=पंक्ति—*Daya.*; a maiden of this name or a kingdom (एतदाख्यां कन्यां वा राज्यं वा—*Sayana*).

Cumurim, allurements ; see VI.20.13

Dabhitaye, the killer of pains (दभीतये दु:ख हिंसनाय—*Daya.*; name of a seer, *rajarsi,* (दभीतये एतन्नामकाय राजर्षये—*Sayana*).

Pithinase, for the one who has the nose as that of *pithi* (पिठीनसे पिठीव नासिका यस्य तस्मै—*Daya.* (*Raji* is bestowed upon *Pithinasa* —*Sayana*).

Sasthim, Sahasra, sixty thousand, i.e. a very large number (numerous armies and sanguinary conflicts) :—*Sacya,* by the contrivance ; by act or exploit (शच्या प्रज्ञया—*Sayana* ; प्रज्ञया कर्मणा वा—*Daya.*).

Hymn-27

1. According to Sayana, the seer (the devotee) expresses his impatience at the delay of reward of the praises : in the next verse, he sings his recantations. The questions are raised in this verse and answered in the next one.

2, 3. **Indrah,** the well-versed physician (इन्द्र: पूर्णविद्यो वैद्य:—*Daya.*); the self, the lower self, see the next verse (इन्द्र न कि: ददृशे इन्द्रियं ते—Nor, Indra, thy *indriya*—i.e. thy power, characteristic of thine, has been ever seen).

Indriyam, being the characteristic of the self, the five sense organs ars also known as *indriya*; the potentiality (इन्द्रियं सामर्थ्यं—*Sayana*).

4. **Varasikhasya,** of the one possessing a good tuft (वरशिखस्य वराश्रेष्ठा शिखा यस्य तस्य—*Daya.*); the name of an *asura* (*Sayana*) ; but may be the name of a tribe or people (*Wilson*).

5. **Abhi-avartine,** to the circum-ambient (अभ्यावर्तिने अभ्यावर्तितुं शीलं यस्य तस्मै—*Daya.*); a king of this name (*Sayana*).

Cayamanaye, for the noble doer (चायमानाय सत्कर्त्रे—*Daya.*).

Vṛcivatah, of the one who is the dispeller of ignorance (वृचीवत: वृचिरविद्याछेदनं प्रशस्तं यस्य तस्य—*Daya.*); the first-born of the sons in the family of *Varasikha* (verse 4) (वृचीवान् नाम वरशिखस्य कुलोत्पन्न: पूर्व: । तद् गोत्र-जान् वरशिखस्य पुत्र:—*Sayana*).

Hariyupiyayam, wishfully cherished by the intellectual or enlightened persons (हरियूपीयायां हरीन् मुनीनिच्छतां पीयायां पानक्रियायाम्—*Daya.*); the name of an uncertain river or city (*Sayana*) ; the parking stand for horse-carriages or station for horses where they get water and grass.

6. **Yavyavatyam,** derived from *yava* or barley ; the army well-fed on barley and cereals (यव्यावत्यां यवे भवा यव्याः पाका विद्यन्ते यस्यां सेनायाम् —*Daya.*) ; the same as hariyupiya (गवावत्यां पूर्वोक्तायां हरियूपीयाम्—*Sayana*).

Vrcivantah, full of ailments and diseases —*Daya.* ; sons of Varasikha वरशिखस्य पुत्राः—*Sayana*).

7. **Srnjayaya,** to the King Sṛnjaya (*Sayana*) ; for the grower, also for production (सृञ्जयाय उत्पादनाय—*Daya.*).

Turvasam, the intelligent man ((तुर्वशं मनुष्यं—*Daya.*) ; the name of a king (*Sayana*).

Daivavataya, for the one belonging to Devavata, a descendant of Devavata ; for King Abhyavartin (*Sayana*) ; for the sciences of upper atmosphere ((दैववाताय दिव्यवायुविज्ञानाय—*Daya.*).

8. **Dvayan rathinoh vimsatim gah vadhumantah**—two damsels riding in cars and twenty cows ; (being in pairs, having women together with cars : twenty animals, (वधूमतः स्त्रीयुक्तान् द्वयान् मिथुनभूतान् विंशतिं विंशति-संख्याकान् गाः पशून्—*Sayana*).

Also the pair of people and army (द्वयान् प्रजासेनाजनान् ; वधूमन्तः प्रशस्तावध्वो विद्यन्ते येषान्ते—*Daya.*). Also the gift consisted of twenty pairs of oxen, yoked two and two in chariots (*Wilson*).

Parthavanam, of the descendants of *Pṛthu,* related to Abhyavartin (*Sayana*) ; of the king, with widely spreading dominion (पार्थवानां पृथौ विस्तीर्णायां विद्यायां भवानां राज्ञां—*Daya.*).

Abhyvartti, the victor surrounding from all sides (अभ्यावर्त्ती यो विजेतुमभ्यावर्त्तते सः—*Daya.*).

Hymn-28

The entire hymn is a praise of cows and their reverence.

2. **Abhinne khilye,** in an inaccessible fortress, not to be breached by enemies; (अभिन्ने शत्रुभिरभेद्ये खिल्यो खिलमप्रतिहतं स्थानम् । तदेव खिल्यम् । स्वार्थिको यत् । अन्यैर्गन्तुमशक्ये स्थले, a place inaccessible to others—*Sayana* ; अभिन्ने एकीभूते व्यवहारे खिल्ये खण्डेषु भवे—*Daya.*).

4. **Arva,** like the horse, indulging in enjoyments (अर्वा अश्व इव बुद्धिहीनो विषयासक्तः—*Daya.*).

Renu-kakatah, a well or water source full of sand ; the dust-spurning (रेणुककाटः रेणुकस्य रेणोः पार्थिवस्य रजस उद्भेदकः । कटिर्भेदनकर्मा—*Sayana*) ; a heart full of ignorance like a well full of sand—रेणुका कूप इवान्धकार हृदयः —*Daya.*).

Sanskṛta-tram, to one who protects the one who treads on the path of virtue and improves (संस्कृतत्रं यः संस्कृतं त्रायते रक्षति तम्—*Daya.*) ; going on the way of sacrificial consecration (विशसनादि संस्कारं—*Sayana*).

Martasya gavah, the cattle of the man.

Gavah = cattle, and also milk and milk products. (*gauh* = milk products, Nir. II.5-6).

5. In the verse, we have a strong and charming personation of cows. Dayananda interprets the term *gavah* as cows, as rays, as words of wisdom (धेनवः, सुशिक्षितां वाचः, and किरणाः इव). The cow finally becomes synonymous with Indra,—such a cow to be cherished with heart and mind (हृदा and मनसा).

7. **Rudrasya,** of Rudra, the Supreme Lord, identical with Time (रुद्रस्य कालात्मकस्य परमेश्वरस्य—*Sayana*) ; also of the rudra who works with terrors, the terrible Lord (रौद्रकर्म कर्त्तुः—*Daya.*).

8. **Ṛsabhasya retasi,** with the vigour of the bull, the impregnator (ऋषभस्य गवामादधानस्य वृषभस्य—*Sayana*). The milk and butter which are required as nutrition are dependent upon the cows bearing calves.

Also with the vigour of the excellent one (ऋषभस्य श्रेष्ठस्य रेतसि वीर्ये —*Daya.*).

Hymn-29

1. **Mahah yantah su-mataye cakanah,** offering great praise and desirous of his favour. (महः महान्ति स्तोत्राणि—*Sayana* ; महः महद् विज्ञानं—*Daya.*; यन्तः उपयन्तः, प्राप्नुवन्तः ; सुमतये शोभनानुग्रहात्मिका तदीया बुद्धिः ; उत्तम प्रज्ञायै; *alternatively,*

महोमहृत्कर्मयन्तः अनुतिष्ठन्तः ; performing great worship ; सुमतये सुमतिं शोभनां स्तुतिं चकानां शब्दयन्तः, sounding of uttering praise—*Sayana*).

2. **Yasmin-haste,** in whose hand ; *alternatively*, *haste* (hand) is derived from the root *han* (√हन्), to strike : it is quick to strike (हस्तो हन्तेः, प्राशुर्हनने Nir. I.7) ; thus "in whom the slayer of foes", (हस्ते हन्तर्यस्मिन्निन्द्र इत्यर्थः—*Sayana*).

3. **Vasanah atkam surabhim,** wearing a graceful and ever-moving form.

Atkam, ever moving form (अत्कं सततगमनशीलमात्मीयं रूपं—*Sayana* ; all covering clothes (व्याप्तशीलं वस्त्रं—*Daya.*).

Surabhim, graceful (सुरभि प्रशस्तं—*Sayana*) ; well perfumed (सुगन्धं —*Daya.*).

5. **Uti,** with the offerings (ऊती ऊत्या तर्पकेण हविषा with satisfying oblation—*Sayana*) ; with means of protection (रक्षणाद्यया क्रियया—*Daya.*).

6. **Hiri-siprah,** one with green or azure coloured chin, or nose (हिरिशिप्रः हिरीहरिते शिप्रे हनुनासिके यस्य सः—*Daya.*). This refers to the tint of sky.

एवा = एव (निपातस्य चेति दीर्घः—Panini VI.3.135).

Hymn-30

For verse 3, see Nir. IV.17.

1. **Ardham it-asya,** the sun brightens only the half of the globe of the earth—*Daya.*; alternatively, a mere portion of Him is equal to both earth and heaven (अस्य इन्द्रस्य उभे रोदसी द्यावापृथिव्यौ अर्धमित् अर्धमेव प्रति। अस्येन्द्रस्यार्धभागो द्यावापृथिव्योः प्रतिनिधिर्भवति—*Sayana*).

2. **Dive dive suryah darsatah,** the sun was made daily visible (दिवेदिवे प्रतिदिनं वृत्रेणावृतः सूर्यो दर्शतः दर्शनीयः भूत भवति—*Sayana*), i.e. by Indra's breaking asunder the clouds.

3. **Adyacit nu cit tat apah nadinam,** and today the function of the rivers is the same as it was in ancient times.

In this line, the words *nu cit* (नू चित्) is a particle, and is used in the sense of ancient and modern; *nu ca* (नू च) is also used in the similar sense. (Nir. IV.7).

Hymn-31

3. For *kutsa* and *susna* see earlier notes.

Kutsena, by thunderbolt (कुत्सेन वज्रेण—*Daya.* ; Nigh. II.20).

Susnam, strength or power (शुष्णं बलं—*Daya.*). Nigh.II.9; also the one who dries or exploits ; the name of an asura also (प्रशुषं शोषयितुम-शक्यं प्रबलं शुष्णं सर्वस्य शोषकमेतत्संज्ञमसुरं—*Sayana*).

For *Suryasya cakram,* chariots or wheels of the sun ; see सूरश्चक्रं प्र वृहज्जात ओजसा (I.130.9) and सप्त युञ्जन्ति रथमेकं चक्रं (I.164.2).

4. For *dasyu, sambara, divodasa* and *bharadvaja,* see earlier notes.

Sambarasya, of the clouds ; of the enemies hostile like clouds (शम्बरस्य मेघस्येव शत्रोः—*Daya.*; Nigh. I.10).

Divodasaya, for the giver of enlightenment (दिवोदासाय विज्ञानस्य दात्रे —*Daya.*).

Bharadvajaya, for the possessor, or the acquirer or seeker of knowledge (भरद्वाजाय विज्ञान धर्त्रे—*Daya.*). Wilson comments on this verse thus : *Sambara* is more usually styled as an *asura,* and hence it would appear that *dasyu,* and *asura* are synonymous,. so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

Hymn-32

1. **Tavase,** for the strength ; for the strong or powerful (तवसे बलाय—*Daya.*; तवसे तवस्विने बलवते—*Sayana*).

Turaya, for the quick accomplisher ; for the rapid (तुराय क्षिप्रंकारिणे —*Daya.*; त्वरमाणाय—*Sayana*). Also see Sv. I.322, where the verse occurs with slight variations.

4. **Nivyabhih,** with young ones (नीव्याभि: नवतराभि:—*Sayana* ; this refers to mares according to Sayana). Also those who can provide everything worth having—(नीविषु प्रापणीयेषु भवाभि:—*Daya.*).

Puruvirabhih, with numerous colts or young male horses (पुरुवीराभि: पुरूणां बहूनां वीरमित्रीभि: बडवाभि: —*Sayana*) ; also with the armies which include a large number of brave young men (पुरवो बहवो वीरा यासु सेनासु ताभि:—*Daya.*). (With very new or young mares bearing male progeny of many—*Wilson*).

Girvanah (vocative), O, the one adored by praise-bestowing words or speech (गिर्वण: य उत्तमाभिर्वाग्भि: सेव्यते तत्सम्बुद्धौ—*Daya.*; गिरा स्तुत्या संभजनीयेन्द्र—*Sayana*).

5. **Apah daksinatah,** the waters at the southern declination (दक्षिणत: दक्षिणायने अप: उदकानि—*Sayana*) ; i.e. at the commencement of the rainy season, when the sun has moved to the south .of tropics) ; or on the southern or the right side in general (दक्षिणपार्श्वात् अप: जलानि—*Daya.*).

Hymn-33

2. **Vivacah,** men of various speech ; they, of whom the speech has the form of many kinds of praise (विवाच: विविधा: स्तुतिरूपा वाचो येषां तादृशा: —*Sayana*) ; they who possess speech full of various disciplines of knowledge—विविध विद्यायुक्ता वाचो येषान्ते—*Daya.*).

3. **Ubhayan amitran dasa vṛtrani arya ca,** you have destroyed both classes of enemies, both *dasa* and *arya* adversaries ; i.e. destroyed the *dasas,* who are opposed to the prescribed conduct of duties, and the *aryas,* who are seriously following the rightful duties (*Sayana*) ; but according to Dayananda, having divided people into two classes, non-friendly (अमित्रान्) and *arya* (आर्या), you destroy the non-friendly (अमित्रान् दुष्टान्त्सर्वपीडकान्) and provide to the arya (आर्या धर्मिष्ठानुत्तमान् जनान्) with the appropriate wealth (दासा दातव्यानि वृत्राणि धनानि) ।

Dasa, things worth giving (दासा दातव्यानि—*Daya.*).

Vrtrani, the wealth (वृत्राणि धनानि—*Daya.* ; Nigh. II.10).

4. **Nemadhita,** that which reduces the number to half (नेमधिता नेम शब्दोऽर्धवाची-त्वोनेम इत्यर्धस्य—Nir. III.20 अर्धा: कतिपया: पुरुषा धीयन्त एष्विति नेमधितय: संग्रामा:—*Sayana*).

Alternatively, the one who gives recognition to the virtuous in the group vicious and virtuous both (नेमधिता धार्मिकाऽधार्मिकयोर्मध्ये धार्मिकाणां महीतारः—*Daya.*).

Pṛtsu, in the battle, i.e. in the armies (पृत्सु संग्रामेषु सेनासु वा—*Daya.*).

Svarsata, very precious wealth for the sake of enjoying it (often the wealth, the spoils, of enemy—(स्वर्षाता स्वः सुष्टु अरणीयं धनं तस्य संभजनार्थम् —*Sayana*) ; the giver of pleasure (सुखस्य दाता—*Daya.*).

5. **Gosatamah,** from *go* = speech ; *gosa,* the one who enjoy the benefits of speech (गोषतमाः ये गा वाचः सनन्ति सेवन्ते ततोऽतिशयिताः—*Daya.*; Sayana is not clear—गवां संभक्ततमाः सन्तः)

Gosa, (गोष) is also dawn (*Wilson*).

Hymn-34

2. **Puruhutah,** invoked of many (पुरुहूतः बहुभिः सत्कृतः—*Daya.*).

Purugurtah, tried and tested for his efforts by many (पुरुगूर्त्तः बहुभिरुद्यमितः कृतपुरुषार्थकः—*Daya.*).

Purupraśastah, honoured by many ; superior to many (पुरुप्रशस्तः बहुषूत्तमः—*Daya.*).

4. **Divi arca iva,** adorable for all worthy accomplishment (दिवि कमनीये शुद्धे व्यवहारे अर्चेव सत्क्रियेव—*Daya.*) ; with reverence like adoration (*Wilson*).

Masa, with measure (मासा मानेन—*Sayana*) ; months (मासा चैत्राद्याः —*Daya.*).

Dhanvan, in the desert place, the dry sandy place (धन्वन् धन्वनि मरुदेशे—*Sayana* ; बालुकायुक्ते स्थले—*Daya.*).

Hymn-35

2. **Tridhatu gah,** earth which furnishes three noble metals, copper, silver and gold (त्रिधातु सुवर्णरजतताम्राणि त्रयोधातवो विद्यन्ते यस्मिंस्तत् गाः पृथिवी—*Daya.*) ; or the three milk products furnished by cow,—milk, curds and butter (त्रिधातु त्रिधातूः क्षीरदधिघृतानां त्रयाणां धारयित्रीः गाः—*Sayana*).

5. **Anyatha,** a different (course), i.e. consign him to death ; a course different from that of living being ; or do not do to the contrary (कदाचिदन्यथा मा कुर्याः—अन्वय,—*Daya.*).

Durah, door (दुरः द्वाराणि—*Daya.*) ; Sayana gives two meanings: doors and difficulty destroying enemies (दुरः विशेषेण दारयिता शत्रूणां। यद्वा दुरो द्वाराणि शत्रुसम्बन्धीनि विघटयंस्त्वं)।

Dhenoh, of the cow ; or the speech or praise (धेनोः वाचः—*Daya.* ; Sayana gives both the meanings and hence alternative interpretations also).

Sukradughasya, giver of pure gifts (शुक्रदुघस्य शुक्राणां निर्मलानां दोग्धुरिन्द्रस्य; and also शुक्रस्य पयसो दोग्ध्र्या धेनोस्त्वया दत्ताया गोः सकाशात् मा निर्गच्छेयम्—*Sayana*).

Angirasan, supermost amongst the vital breaths (आङ्गिरसान् अङ्गिरःसु प्राणेषु साधून्—*Daya.*).

Hymn-36

2. **Syuma-gṛbhe dudhaye arvate,** seizer of an uninterrupted series of foes (*syuma* from sew, स्यूमगृभे स्यूम्नः स्यूतान् अविच्छेदेन वर्त्तमानान्, i.e. uninterruptedly present, शत्रूनगृह्णते, to whom he seizes enemies; दुधये। दुधिर्हिंसाकर्मा, तेषां हिंसकाय, for their destruction (being lines or threads without interruption—*Sayana* ; स्यूमाननुस्यूनान्गृह्णाति तस्मै दुधये हिंसकाय अर्वते प्राप्ताय —*Daya.*).

5. The prefix *abhi* put for the compound verb *abhibhu* (अभि अभिभू)।

Bhuma abhi, you prevail, or may we become from all sides, (भूम बहुतराणि अभि भवसि—*Sayana*, अभि भवेम—*Daya.*).

Dyauh na, like the illumination, like the sun (द्यौः प्रकाशः न इव —*Daya.*; द्यौर्न सूर्य इव—*Sayana*).

Aryah, belonging to our enemy (अर्यः अरेः संबंधीनि—*Sayana*; master, the controller (अर्यः स्वामी—*Daya.*).

Aso yatha nah, be to us no other; not be as to us (literal); may you become our own; in what manner, thou art especially or exclusively ours, so mayest thou be that, our property or friend (*Sayana*).

Hymn-37

For verse 3, see Nir. X. 3.

3. May the ever-running steeds, the chariot horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food; lest the nectar of *vayu* be wasted (चित् नु वायोः अमृतं वि दस्येत्)।

Vayu is the deity of the middle region; the **Nirukta** quotes this verse in that context (X.3).

The constantly running (आऽसस्राणासः आससृवांसः) steeds, the chariot-horses, i.e. the horses which draw the chariot (रथ्या अश्वा रथस्य वोढारः) who move in a straight line (ऋज्यन्तः ऋजुगामिनः), i.e. whose course is straight. May (they) bring Indra, who is becoming very powerful (शवसानं अभिवलायमानमिन्द्रम्) in a car of blessed wheels (सुचक्रे कल्याणचक्रे रथे योगाय) in order to join the old and the new food ((नवं च पुराणं च) The word *sravas* is a synonym of food (so called) because it is heard (√ श्रु). So that the Soma-draught of this *vayu* may mot be wasted.

According to *some*, the verse is primarily addressed to Indra, the function of *vayu* being subordinate; according to others, it is primarilv addressed to both. (Nir. X.3).

Hymn-38

1. **Mahim**, the great speech (महीं महतीवाचं—*Daya.*; Nigh. I.11); the great (महीं महतीं—*Sayana*).

Indrahutim, invocation of Indra, the resplendent Lord.

2. **Devahutih**, invoked by *devas*, the enlightened ones (देवहूतिः देवैर्विद्वद्भिः प्रशंसिता—*Daya.*).

4. **Masah, saradah, dyavah**, months, seasons (or years) and days (अक्तोः रात्रेः मासाः शरदः ऋतवः द्यावः प्रकाशयुक्तादिवसाः प्रकाशा वा; शरदः संवत्सराश्च—*Sayana*).

Hymn-39

1. The epithets used for Soma are :

Mandrasya, of the exhilarating (मन्द्रस्य मोदकस्य मदकरस्य वा—*Sayana* ; आनन्दत आनन्दयत: —*Daya.*).

Kaveh, of the learned ; of the heroic (कवे: विदुष: विक्रान्तस्य —*Sayana*).

Divyasya, of the shining one, of the noble intentions, the divine (दिव्यस्य कमनीयास्विच्छासु साधो:—*Daya.*; दिवि भवस्य—*Sayana*).

Vahneh, of the fruit-bearer ; the bearer of all knowledge like fire (वह्ने: सकलविद्यानां वोढुरग्नेरिव—*Daya.*; वोढु:—*Sayana*).

Vipramanmanah, of the one praised by sages (विप्रमन्मन: विप्रस्यमन्म विज्ञानं यस्मिँस्तस्य—*Daya.*; विप्रामेधाविनो मन्मान: स्तोतारो यस्य—*Sayana*).

Vacanasya, of the laudable (वचनस्य वचनीयस्य स्तुत्यस्य—*Sayana*).

Sacanasya, of the one gathered ; of the one to be served, honoured (सचनस्य समवेतस्य—*Daya.*; सेव्यस्य—*Sayana*).

All these attributes could hardly be of the beverage, came to be known under the name of Soma (very inapplicable to a beverage —*Wilson*).

Isah, food or desire.

Go-agrah, of which the chief is speech (or cattle).

(गो अग्रा: गौर्वागग्रा उत्तमा यासु ता:—*Daya.*; गावोऽग्रे प्रमुखे या सा तादृशा:—*Sayana*). In no way, cow or cattle is desired for food as such. Cattle is demanded for milk, butter and the like.

3. **Aktun,** the nights ; i.e. fortnights, half-months etc. (अक्तुरिति रात्रिनाम, Nigh. I.7 ; अत्र च तत्संबन्धात् पक्षमासादयो लक्ष्यन्ते—*Sayana* ; रात्री:—*Daya.*).

Dosa, nights, the early morning (दोषा रात्रि, Nigh. I.7;—*Sayana*; प्रभातवेला:—*Daya.*).

Vastoh, the day (वस्तो: दिवसं, दिनं—*Sayana* and *Daya.*).

Saradah, the year (शरद: सम्वत्सरांश्च—*Sayana*) ; the seasons like autumn etc. (शरद: शरदादीन् ऋतून्—*Daya.*).

Induh, moon (a synonym of Soma too) ; this moon is the emblem present in the sky, इमं केतुं, in the text (इमं सोम चन्द्रात्मना नभसि वर्त्तमानं —*Sayana*).

Evidently the verse appropriately refers to Soma, the moon, and not the beverage (on the same lines, the verse 1 may be interpreted).

Hymn-40

1 **Gane,** in the assembly of enlightened ones (गणे गणनीये विद्वत्सवे —*D* [illegible] in this prayer—assembly (ग्रस्तत् [illegible]— *Sayana*).

Ut pra gaya [illegible]**ne a ni-sadya,** sitting in the assembly of the enlightened ones, offer prayers (गाय स्तुहि—*Daya.*) ; or respond, i.e. listen to our hymns of prayer ([illegible] तान् [illegible]—*Sayana*).

5. **Niyutvan,** the one, possessing the yoked steeds (नियुत्वान् [illegible], तद्वान्—*Sayana*) ; the resplendent Lord, the prime mover of the creation (नियुत्वान् नियन्तेश्वर इव, नियुत्वानिति ईश्वर नाम, a synonym of Lord or master—*Daya.*) ; राष्ट्री = अर्य: = नियुत्वान् = इन: these four are synonyms of Lord or *isvara*,—Nigh. II.21 For [illegible], see 1.164.21 (इनोविश्वस्य)

Hymn-41

2. **Kakut,** the well-disciplined, i.e. accurately spoken speech (काकुत् सुशिक्षिता वाक् । काकु = वाक् Nigh. I.11) ; tongue (जिह्वा—*Sayana*).

5. **Pra asman ava prtanasu pra viksu,** defend us in combats, and against all people (विक्षु) i.e. not only in foreign aggressions, but also in the internal [illegible] (Curiously, on this basis Wilson concludes that "the religious part, had opponents amongst the people in general").

Satakrato, O the accomplisher of numerous sorts of actions ([illegible]—*Sayana*) ; the [illegible] endowed with innumerable faculties and [illegible] actions (शतक्रतो असंख्यप्रज्ञ [illegible]—*Daya.*) [illegible] who is [illegible] in cent per cent actions.

Hymn-42

3. **Tam-tam it a isate,** whatever, it may be, he gets it.

Isate, gets it (ईषते प्राप्नोति, ईषतीति गतिकर्मा, Nigh.II.14—*Daya.*; आ + ईषते = एषते प्रापयति—*Sayana*).

Hymn-43

For the hymn, see Aitareya Aranyaka V.2.5.

1. **Divodasa,** the servants of a divine order ; (in later mythology a king) ; for *Sambara*, see earlier notes.

Yasya tyat Sambaram made,—here tyat = तत् प्रसिद्धं यथा भवति तथा, such as that which usually happens ; i.e. it is so well known.

4. **Maghonam savah,** the extraordinary strength of Indra, the magnanimous, (माघोनं एन्द्रं शवः असाधारणं बलं—*Sayana* ; *maghonam* is also the one who possesses immense wealth (माघोनं बहुधनवन्तं, शवः बलहेतुं—*Daya.*).

Hymn-44

For verse 21, see Nir. VI.17.

1. **Svadhapate,** lord of the offering ; cherisher or protector of Soma libation (स्वधापते स्वधाया अन्नस्य सोमलक्षणस्य पालक—*Sayana* ; स्वधा = अन्न or food, Nigh. II.7) ; lord of food (अन्न स्वामिन्—*Daya.*).

2. **Sagmah,** one with peace, happiness, enjoyment (शग्मः शग्मं सुखं विद्यते यस्य सः । अर्श आदिभ्योऽच्—Panini 5.2.127) ; one who provides happiness to others (शग्मः सुखकरः—*Sayana*).

Tuvi-Sagma, the lord with plenty of happiness (तुविशग्म बहुसुखेन्द्र —*Sayana*).

6. **Vipah na,** like the wise persons (विपो विप्रस्य मेधाविनः न इव, सर्वकार्य-कुशला इत्यर्थः, like the persons efficient in several works—*Sayana* ; विपः मेधावी —*Daya.*, Nigh. III.15).

7. **Staulabhih dhautaribhih,** by his robust agitators (स्तौलाभि: स्थूलाभि: प्रवृद्धाभि: धौतरीभि: कम्पनकारिणीभिर्वडवाभिरीदृशैर्मरुद्भिर्वा युक्त: सन्, with his stout causers of trembling; Sayana supplies the words, joined with such mares—वडवाभि:—the epithets may be applicable to Maruts also). स्तौलाभि: = स्थूले भवाभि: = स्थूलाभि: (in place of थ्, we have त् — वर्णव्यत्यय: —*Daya.*).

8. **Vapuh,** the nice form of body (वपु: सुरूपं शरीरं—*Daya.*; वपु: = form, रूपनाम, Nigh. III.7.

9. सेधा = सेध (द्वयचोतस्तिङ् इति दीर्घ:—Panini VI.33.134).

11. **Jasvane,** for the wicked ruler, who unjudiciously transfers the property from one hand to another (जस्वने अन्यायेन परस्वप्रापकाय दुष्टाय राज्ञे —*Daya.*; जसतीति गतिकर्मा—Nigh.II.14).

13. वावृधे = ववृधे (तुजादीनां दीर्घोऽभ्यासस्य—Panini.VI.1.7).

14. अत्रा = अत्र (संहितायामिति दीर्घ:—Panini VI.1.70).

15. **Dhinam,** of the doer of virtuous actions ; of the offerer of prayers (धीनां उत्तमानां कर्मणां—*Daya.* ; ध्यातॄणां स्तोतॄणां कर्मणां वा—*Sayana* ; धीरिति कर्मनाम—Nigh. II.1.

Karudhayah, the upholder of the institutor of rites (कारुधाया: कारूणां कर्तॄणां यजमानानां धारयिता—*Sayana*) ; the upholder of technicians (कारूणां शिल्पीनां धारक:—*Daya.*).

17. जही = जहि, leave, forsake, abandon. (अत्रापि पूर्ववत् दीर्घ:—*Daya.*)

19. **Harayah,** the trained horses (like), हरय: सुशिक्षिता अश्वा इव (*Daya.*) ; हरय: अश्वा:—*Sayana.*

Vrsa-rathasah, those equipped with strong chariot army (of charioteers) (वृषरथास: वृषा बलयुक्ता रथा: सेनाङ्गानि येषां ते—*Daya.*).

Vrsa-resmayah, equipped with shower-yielding reins (*rasmi* = ray or rein both) ; reins of horses strong enough for all successful operations. (वृष-रश्मय: रश्मय इव विजयसुखवर्षकास्तेजस्विन: —*Daya.*; वर्षितारोरश्मय: प्रग्रहा येषां तादृशा:—*Sayana*).

20. **Dronam,** the fast moving car or vehicle including airways (द्रोण द्रवन्ति येन विमानादि यानेन तत्—*Daya.*; द्रुममयं रथं—*Sayana*).

Na urmayah, like the sea-waves (नोर्मयः समुद्रादि जल तरङ्गा इव—*Daya.*).

21. **Madhupeyeh,** a drink to be taken along with honey, or a drink to be taken like honey (मधुपेयः मधुनासह पातयोग्यः—*Daya.* ; मधुवत् पातव्यः —*Sayana*).

Vrsa sindhunam vrsabhah stiyanam

Stiyah, (स्तियाः) means waters, so called from being collected (स्तिया आपो भवन्ति । स्त्यायनात्). The sprinklers of rivers and the rainers of waters (Nir. VI.17).

Similarly, *stipah* means guardians of waters or one who guards them who approaches him for his protection. (स्तिपा स्तियापालनः उपस्थितान् पालयतीति वा, as in स न स्तिपा उत भवा तनूपाः—Rv. X.69.4).

Contrary to the usage of *Stiya* as in the Nirukta, the scholiasts interpret the word as "of the aggregated" (स्तियानां संहतानां स्थावरजङ्गमानां प्राण्यप्राणिनां, of the movable or immovable, living or non-living—*Daya.*; स्तियानां सर्वीभूतानां स्थावरजङ्गमात्मनां प्राणिनां—*Sayana*).

In this and the two preceding verses, we have a fascinating use of the derivatives of वृष, *vrsa*, to sprinkle, to rain; Indra's horses are *vrsana* (वृषणः); they draw a *vrsa-ratha* (वृषरथ), and are guided by *vrsarasmayah* (वृषरश्मयः); again the steeds are *vrsana* (वृषण) who are always young (नित्य तरुणौ), and India is *vrsan* (वृषन्), *vrs* (वृष्) and *vrsabha* (वृषभ), the showerer of rain or of benefits.

22. **Panim,** the dealer, the businessman or trader, the stealer or trader of cows ; an *asura* of the nama *vala* (वल) ; the head of *panis* and hence also the *pani* (पणिं वणिजं गवामादातारं वलाख्यमसुरं—*Sayana*; स्तुत्यं व्यवहार, the commendable business—*Daya.*).

23. **Ayam tridhatu divi rocanesu tritesu vindat amrtam nigulham** —the Soma becomes ambrosia (अमृतं) when received or concealed (निगूलहं) in vessels at the three diurnal ceremonies (त्रिधातु सवनत्रय रूपेण त्रिप्रकार), which ambrosia is properly deposited with the gods abiding in the third bright spheres or in heaven (त्रितेषु दिवि रोचनेषु)—*Sayana.*

Tridhatu. the world made up of three gunas, *sattva, rajas* and *tamas* (त्रिधातु सत्वरजस्तमोमय जगत्—*Daya.*).

Tritesu, in the well known fire, lightning and the sun, the three forms of energy, the terrestrial, (frictional) : the mid-spatial (electrical) and the solar (nuclear)—(त्रितेषु प्रसिद्ध (अग्नि) विद्युत् सूर्येषु—*Daya.*).

24. The *Soma* (सोम) has been shown to be the source of the energies of Indra, who, when exhilarated with this Soma makes the dawn etc. (verses 23 and 24).

Dasayantram utsam, deeply-organized secretion: a well (source of water) with ten machines.

Utsam, water or milk having the property of flowing (उत्सं उत्सरणशीलं पयः—*Sayana*) ; well and the like, ever-streaming with water (उत्सं कूपमिव जलेन क्लिन्नं—*Daya.*).

Dasayantram, body with the ten machines, that is, the physical body complex with five sense organs and five organs of actions (organs and functions of the body which are the result of the nutriment furnished to the child by the matured milk. (*Sayana*). For ten *yantras*, we have : (i) चक्षुश्च श्रोत्रं च मनश्च वाक्च प्राणापानौ देह इद शरीरम् । द्वौ प्रत्यञ्चावनुलोमौ विसर्गावेतं तं मन्ये दशयन्त्रमुत्सम्,—the eye, the ear, the mind, the speech, two vital airs, the form, the body, the two creations inverted and direct—these are tenfold *utsas* or state of being (unknown supplementary quotations, the *khila*) ; (ii) नव प्रातर्ग्रहा गृह्यन्ते नवभिर्बहिष्पवमाने स्तुवते स्तुते स्तोमे दशमं गृह्णाति (Ait.Br. III.1) —the Soma is offered with nine texts to Indra and then this tenth) ; (iii) दशैतानध्वर्युः प्रातः सवने ग्रहान् गृह्णाति San.Br. XIV.2.

To Dayanada, the ten *yantras* are the five *tanmatras* or the sublile elements, and the five gross elements (रूप, रस, गन्ध, स्पर्श, शब्द, पृथिवी, जल, अग्नि, वायु and आकाश).

Hymn-45

1. **Turvasam,** one who readily gets control on those who injure others (तुर्वशं हिंसकानां वशकरं—*Daya.*) ; also see I.36.18, our notes.

Yadum, the man who exerts (यदुं प्रयतमानं नर—*Daya.*) ; the one who exerts to deprive others of their property ; a robber ; an exploiter (इतरधनाय यततेऽसौ यदुर्मनुष्यस्तं—*Daya.*; see I.36.18) ; the names of two kings, who were in exile or captivity in the land of enemies (तुर्वशं यदुं चैतत्संज्ञौ राजानौ शत्रुभिर्दूरदेशे प्रक्षिप्तौ—*Sayana*).

5. **Ekasya,** of the one ; of the needy (एकस्य असहायस्य—*Daya.*) ; of the adorer or devotee (स्तोतु:—*Sayana*).

6. **Nrbhih suvirah ucyase,** you are glorified by men, O the bestower of male descendents.

Suvirah, endowed with or possessed of sons, grandsons and the like to be given (सुवीर: शोभनैर्वीरै: पुत्रपौत्रादिभि: स्तोतृभ्यो दातव्यैरूपेत इति—*Sayana*) ; the one who has the finest group of young and brave (शोभनावीरा यस्य स: —*Daya.*).

7. **Brahmanam,** the great and mighty (ब्रह्माणं परिवृढं—*Sayana*) ; the one who knows all the Vedas (चतुर्वेदविदं—*Daya.*).

Brahmavahasam, the one attracted by prayers (ब्रह्मवाहसं ब्रह्मभि: स्तुतिरूपैर्मन्त्रैर्वहनीयं—*Sayana*) ; the one attracted by, or the one who teaches the Vedic verses along with their meanings and accents (वेदानां शब्दार्थ सम्बन्ध स्वराणां प्रापकं—*Daya.*).

8. **Pṛtanasahah,** subduer of hostile armies (पृतनाषह: ये पृतनां शत्रुसेनां सहन्ते ते—*Daya.*; पृतना: शत्रुसेना: । तासामभि भवितु:—*Sayana.*).

9. **Adrivah,** O wielder of thunderbolt, like that (हे अद्रिव:, आदृणात्यनेने त्यद्रिर्वज्र:—*Sayana*) ; like the sun, the producer of clouds (मेघकर सूर्यवद् वर्त्तमान—*Daya.*).

Dṛhlani, the strongholds, cities or forces (दृलहानिचित् दृढानि स्थिराण्यपि पुराणि बलानि वा—*Sayana*) ; definite and certain armies (दृढ्लानि निश्चलानि सैन्यानि —*Daya.*).

Mayah, delusions ; snares ; enemy-devices (माया: च शत्रुभिर्निर्मिता —*Sayana* ; कपटादि—*Daya.*).

Ananata, O the unbending (used as an epithet of Indra) (हे अनानत, अप्रह्वीभूत सर्वोच्छ्रितेन्द्र—*Sayana* ; शत्रूणां समीपे नम्रतारहित i.e. non-reconciling towards enemies and unyielding in war—*Daya.*).

10. **Ahumahi,** we invoke, honour or praise (अहूमहि आह्वयाम: स्तुम इत्यर्थ:—*Sayana* ; प्रशंसेम—*Daya.*).

Tam um tva, (तम् ॐ त्वा), such as thou art; to you as you are.

11. श्रुधी = श्रुधि (द्व्यचोऽतस्तिङः इति दीर्घः—Panini VI.3.134.)

12. Wilson gives the literal translation thus :

With praises, by our horses (अर्वद्भिः) horses (अर्वतः), food (वाजान्), excellent (श्रवाय्यांन् श्रवणीयान् प्रशस्यान्) Indra by thee, we conquer deposited (हितं) wealth (धनं).

13. **Bhare,** in the battle (भरे सङ्ग्रामे — *Daya., Sayana* ; Nigh. II.17).

14. हिनुही = हिनुहि (संहितायामिति दीर्घः—Panini (VI.1.17).

16. **Vṛsakratuh,** the one with dominating learning or wisdom (वृषक्रतुः वृषा बलवती क्रतुः प्रज्ञा यस्य सः—*Daya.*) or the giver of rain (वर्षं कर्मा —*Sayana*).

17. **Sivah,** insurer or giver of happiness (शिवः सुखकरोऽतएव सखा मित्रभूतश्च सन्—*Sayana*) ; auspicious, benevolent. (शिवः मंगलकारी, सखा सुहृद् —*Daya.*).

21. **Vajebhih,** one equipped with food, learning etc. (वाजेभिः विज्ञानान्नादि कारिभिः—*Daya.*).

Asvibhih, by the moving bodies, like the sun and moon (अश्विभिः सूर्यचन्द्रम आदिभिः—*Daya.*).

Gomadbhi, with cow, extensive land, or speech (गोमद्भिः प्रशस्तभूमि-धेनुवाग्युक्तैः—*Daya.*).

Niyudbhih, by mares (नियुद्भिः वडवाभिः—*Sayana*) ; by the definite reasons (निश्चितहेतुभिः—*Daya.*).

24. **Kuvitsasya,** a certain person who does much (*kuvit*) harm (*syati*). (कुवित्सस्य कुविद्वहु शः स्यति हिनस्तीति कुवित्सो नाम कश्चित्—*Sayana*); butcher or slaughterer of many ; the slicer (यः कुविन्महत्सनति विभजति तस्य —*Daya.*).

25. **Matarah,** mothers, worthy of reverence (मातरः मान्यप्रदाः —*Daya.*).

Vatsam na matarah, as parent (mothers) cows to their young ; just as cows low and proceed fondingly towards their calf without delay (यथा मातरो गावो गृहे वर्त्तमानं वत्सं शीघ्रमभिगच्छन्ति, तद्वत्—*Sayana*). Alternatively, our prayers are being recited to you, in the same way fondingly, as the cows utter their bellow when they look at their calf (अस्मदीया वाचस्त्वाम् अभिनोनुवुः अभितः शब्दयन्ति स्तुवन्ति । यथा गावो वत्समभिलक्ष्य हम्भारवं कुर्वन्ति तद्वत् —*Sayana*).

26. **Duh-nasam,** one who is lost or destroyed with difficulty ; not easily lost.

Asva-yate, behaving as a horse ; or one who desires horses.

Gavyate, behaving as a cow ; or one who desires cows.
You are (the provider of) cow to one who wants a cow and horse to one who desires a horse.

28. **Gavahna dhenavah,** milch-cows (*dhenavah* giver of milk—धेनवः दुग्धदात्र्यः—*Daya.*, धेनवः दोग्ध्र्यः—*Sayana*).

29. **Vivaci,** the function, the yajna or sacrifice, in which various praises and prayers are repeated (विवाचि विविधाः स्तुत शस्त्रात्मिका वाचो यस्मिन् यज्ञे तस्मिन्—*Sayana* ; विविधार्थसत्यार्थं प्रकाशिका वाचो यस्मिन् व्यवहारे—*Daya.*).

30. **Stomah vahisthah,** most elevating praise (वाहिष्ठः वोढृतमः स्तोमः स्तोत्रं—*Sayana* ; वाहिष्ठः अतिशयेन वोढा स्तोमः प्रशंसामयो व्यवहारः, the most praiseworthy function—*Daya.*).

31. **Bṛbuh,** the architect (बृबुः छेत्ता—*Daya.*); the technician in the service of Panis (बृबुर्नाम पणीनां तक्षा—*Sayana*).

Brbuh paninam varsisthe murdhan adhi asthat, Bṛbu or the technician stood over upon the high place, as if it were on the forehead of the Panis. Panis are traders or merchants.

Uruhkakso na gangyah, like the elevated bank of the Ganga (गाङ्ग्यः गंगायाः कूले उन्नते भवः कक्षो न कक्ष इव उरुः विस्तीर्णः सन्—*Sayana*).

Gangyah, Dayananda derives the word from गां (*gam*), the earth, the one who goes to the earth is *ganga*; and approaching that is *gangyah* (i.e. also ganga is so called from going (√ गम्, गंगा गमनात्—Nir. IX.26). 31-33. These three verses form a *trica* (त्रिच) in the praise of

the liberality of *Bṛbu* to Bhardvaja, the ṛsi or seer of the hymn (*Sayana*). Sayana calls Bṛbu as a *taksa* (तक्ष), the carpenter or artificer of the Panis. See *Manu* X.107 for the legend :

भरद्वाज: क्षुधार्तस्तु सपुत्रो विजने वने ।
बह्वीर्गा: प्रतिजग्राह वृबेस्तक्ष्णो महायशा: ।।

The illustrious Bharadvaja, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter Bṛbu. This story or legend has been concocted much later in history to show that whilst in distress, one can accept assistance from persons of a low caste even. (See Nitimanjari also for a similar legend). There is another way of looking at the legend : even a person, low born, can rise to high statures by liberality. Sayana says : a person inferior by caste becomes everywhere distinguished by generosity (जातितो हीनोऽपि दातृत्वात् सर्वत्र श्रेष्ठो भवति).

Hymn-46

1. See Yv. XXVII 37 also.

Kasthasu arvatah, places where horses encounter (*Wilson*) ; (काष्ठासु, in the cardinal directions; काष्ठासु दिक्षु—*Daya.*); in the quarters or regions of the horse, where horses are engaged; or according to Sayana, the battlefields ; काष्ठासु यत्राश्वा क्रान्त्वा तिष्ठति तासु काष्ठासु संग्रामेषु युद्धकामश्च—*Sayana*). Mahidhara separates the two words and explains them as men invoke thee for victory.

Jast as a charioteer to horses, so may we invoke you alone in all directions (सारथिरिव त्वां काष्ठासु दिक्षु इत् हवामहे—*Daya.*).

2. **Adrivah,** the wielder of thunderbolt;—the same as *vajra—hasta* (अद्रिव: वज्रवन् । वज्रहस्त वज्रबाहो । यद्वा आदृणात्यनेनेत्यद्रि रशनि:, तद्वन्—*Sayana*); like the sun, shrouded with cloud (मेघयुक्तसूर्यवद् वर्त्तमान—*Daya.*); (चित्र वज्रहस्त अद्रिव: इन्द्र, all the terms are vocative).

Satra vajam na jigyuse, abundant food to him who is victorious (सत्रा महत्प्रभूतं वाजं न अन्नमिव, जिग्युषे जितवते पुरुषाय भोगार्थं—*Sayana*).

Satra, by truth (सत्रा सत्येन—*Daya.*), abundant (महत् प्रभूतं—*Sayana*); together with protection (स+त्राणम्, *Mahidhara*, Yv.XXVII.38).

Mahidhara gives a peculiar explanation to ***jiguse*** (जिग्युषे), valarous, not as applicable to a man but to a horse or elephant (अश्वाय हस्तिने).

3. **Satraha,** the destroyer of mighty foes (सत्राहा महतां शत्रूणां हन्ता —*Sayana*); days of truth (सत्य दिनानि—*Daya.*).

4. **Ṛcisama :** such form as the Re exhibits; such in form is Indra ; a vocative for addressing Indra (हे ऋचीषम ऋचा सम ऋग्यादृशं रूपं प्रतिपादयति तादृग् रूपेन्द्र—*Sayana*) ; venerable and to be honoured like Ṛca (ऋचातुल्य प्रशंसनीय—*Daya.*).

Tanusu, apsu, surye, in the bodies (posterity), in waters, and in the sun; i.e. protect us in the battles of life so that we get abundant of posterity or descendents, waters and sunlight for our life. (descendents to work on our agriculture fields, water for irrigation and solar light for a good harvest).

6. **Vithura,** the painful ; accompanied with pains (विथुरा व्यथायुक्तानि—*Daya.*) ; *carsani-saham,* the subduer of men or of enemies (चर्षणीसहं चर्षणीनां शत्रूभूतानां प्रजानामभिभवितारं—*Sayana,* शत्रुसेनाया: सोढारं—*Daya.*).

Pibdana, the *raksasas,* from their uttering the inarticulate sound, Pip-Pip. (पिब्दना पिब्दनानि रक्षांसि । पिहितमव्यक्तं शब्दयन्त इति पिब्दनानि —*Sayana*); the armies of enemies worth being crushed (पेष्टुमर्हाणि शत्रुसैन्यानि —*Daya.*).

9. **Tridhatu saranam trivarutham,** —*Saranam,* a dwelling, a place of shelter (शरणं आश्रयितुं योग्यं—*Daya.* ; शरणं गृहं —*Sayana*).

Tridhatu, made of three materials, wood, brick and stone (usually the three metals are copper, silver and gold, त्रय सुवर्णरजतताम्रा धातवो यस्मिंस्तत् —*Daya.*).

The following groups of three have also been considered: (i)three kinds of beings; gods, men and spirits, देव, मनुज, पितृ (ii) three precious articles: gold, silver and diamond, (iii) the three states of being: इच्छा, द्वेष and प्रयत्न, desire, avarice and action.

Trivarutham, a dwelling offering shelter or protection against three atmospheric conditions, heat, cold and rains (त्रिवरूथं शीतोष्णवर्षासूत्तमं —*Daya.*; त्रयाणां शीतातप वर्षाणां वारकं —*Sayana*).

10.11 स्मा=स्म ; (निपातस्य चेति दीर्घ: Panini VI. 3.135);

12. **Priya Sarma pitrnam,** pleasant abode of their progenitors ; the beloved places in relation with progenitors (प्रिया प्रियाणि शर्म शर्माणि स्थानानि पितॄणां जनकानां संबन्धीनि । तैरर्जितानीति यावत् । एतानि च वितन्वते शत्रूणां पुरस्तात् विस्तारयन्ति । परित्यजन्तीति यावत्) ; they spread out or rest their persons ; or they spread out before the enemy the sites won by their forefathers until they abandon them ; perhaps it should be, as Wilson says, until they, the enemy, desist from the attack—*Sayana*).

Chardih acittam, the unsuspected defence (छर्दिः गृहं अचित्तं चेतनरहितं —*Daya*) ; or armour unknown by enemies (छर्दिः छादनं आयुधानां निवारकं कवचम्, अचित्तं शत्रुभिरज्ञातं यथा भवति तथा—*Sayana*).

(The unknown armour is solicited when a charge of horse takes place ; it may allude to the superiority of the arms of the *Aryas,* the mail worn by them being unknown to the Dasyus or barbarians, like steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians—*Wilson*).

Hymn-47

For verses 8, 13, 16, 26 and 29, the Nirukta references are : 8 (VII.6) ; 13 (VI.7) ; 16 (VI.22) ; 26 (IX.12) ; and 29 (IX.13).

This is a hymn with numerous *devatas* (deities) :

For 1-5, *Soma*; for the first quarter of 20th, gods (*lingokta devatah*) ; of the second quarter, the earth; of the third, Bṛhaspati, and of the fourth Indra, of 22-25, Prastoka, the son of Sṛnjaya (*danastuti,* praise for liberality) ; of 26-28, a tṛca, ratha or chariot ; of 29-30, *dundabhi* or drum , Indra is the deity of the rest.

1. **Ahavesu,** in the battles (*Daya.* आहवेषु संग्रामेषु ; Nigh. II.17).

Rasavan = *Saravan,* full of flavour ; juicy (रसवान् सादवांश्च भवति —*Sayana* ; महौषधि प्रशस्तरस प्रचुरः—*Daya.*).

Svaduh, tasty (स्वादुः सुस्वादयुक्तः—*Daya.*).

2. **Sambarasya,** of Sambara (an *asura, Sayana*) ; of cloud (शम्बरस्य मेघस्य—*Daya.* ; Nigh. I.10).

Vṛtrahatye = *Vrtra-turye*, in the battle (Nigh. II.17 ; वृत्रहत्ये संग्रामे —*Daya.*) ; during the time of killing of Vṛtra (वृत्रहत्ये वृत्रहननकाले—*Sayana*).

Cyautna, strength (च्यौत्ना च्यौत्नानि बलानि—*Sayana* ; *Daya.* ; Nigh. II.9).

Navatim-nava, ninety-nine cities or forts.

Dehyah, smeared or plastered (देह्यः दिग्धाः—*Sayana*, as if the cities consisted of stuccoed or plastered houses. Ninety-nine cities of Sambara have been frequently described.)

3. **Sat urvih,** षट् उर्वीः, six vast conditions ; lust (काम) ; anger (क्रोध) ; greed (लोभ) ; attachment (मोह) ; pride (मद) and jealousy (ईर्ष्या) ; also the six : heaven (द्यौः), earth (पृथिवी) ; day (अहः) ; night (रात्रि) ; water (आपः) and plants (ओषधयः)—*Sayana*. [षट् उर्वीः षड्विधा भूमीः, the six types of grounds, —*Daya.*].

4. **Tisrsu,** three principal receptacles, plants, waters and cows (तिसृषु ओषधीष्वप्सु गोषु च—*Sayana* ; earth, water and fire (भूम्यादिषु—*Daya.*) ; also safety, light and happiness (अभयं, ज्योतिः and स्वः).

Soma as moon should not be confused with ***Soma*** as a plant. Also compare with त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः । त्वमा ततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ--I.91.22.

5. **Skambhanena,** by the support (स्कम्भनेन धारणेन—*Daya.* ; also by the midspace (स्कम्भनेन स्तम्भन साधनेन मध्यवर्तिनान्तरिक्षेण—*Sayana*).

6. **Madhyandine savane,** in the midday (or noonday) rite —*Sayana* ; in the functional activity of the midday (माध्यन्दिने मध्यं दिने भवे सवने प्रेरणे—*Daya.*).

7. **Vasyah,** excellent riches (वस्यः वसीयोतिशयेन सुष्ठु धनं—*Daya.* ; वसीयः श्रेष्ठं धनं—*Sayana*).

Vamanitih, the one whose policy or strategy is appreciated (वामनीतिः वामा प्रशंसिता नीतिर्यस्य सः—*Daya.*) ; a careful guide to desirable affluence (वामानां वननीयानां धनानां नेता भवा अस्मदर्थं श्रेष्ठप्रापणो भव—*Sayana*).

8. **Ṛsva ta indra sthavirasya bahu,** O Indra, the two arms of the mighty one are stable. The phrase has been cited in Nir. VII.6 to show that sometimes gods are so described as if they are anthropomorphic, and they are praised in reference to their limbs (ऋष्वा त इन्द्र स्थविरस्य बाहू).

13. **Asme arat cit dvesah sanutah yuyotu,** may he secretly separate the enemy even when far from us ; i.e. from us in the oblative (*asme* used in the sense of *asmad,* see Nir. VI.7, for the critical usage of *asme* (अस्मे) in different connotations. Dayananda uses *asme* for *asmakam*—अस्मे अस्माकम्).

14. **Apah gah yuvase sam indun,** here *apah* are waters. Sayana interprets in the sense of *vasativari* (अप: वसती वर्यिख्या:) waters: the portions of waters taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with Soma—see Katyayana, Sutras 8, 9, 7-10, Yv. VI.23, and the Taittiriya Yajus, Prapathaka III, Anuvaka 12 (*Wilson*).

15. **Im,** ईं, the supreme Lord, attainable (ईं प्राप्तव्यं परमात्मानं —*Daya.* ; ईमिति पदनाम Nigh. IV.2 ; ईं एनमिन्द्रं—*Sayana*).

Kṛnoti purvam aparam, makes first the last and vice versa (कृणोति पूर्वं प्रथमं अपरं पश्चिमं—*Daya.*) ; the principal singer becomes ordinary, and the ordinary one becomes the principal (य: प्रथम भावी मुख्य: स्तोता तं जघन्यं करोति, यश्च जघन्य: स्तोता तं मुख्यं करोति—*Sayana*).

16. **Edhamana-dvit ubhayasya raja coskuyate visah indrah manusyan**—hating the impious, king of both, Indra offers to tribes and men. He scatters the impious, and hates them always who do not press the Soma juice. He distributes wealth among the Soma-pressers. King of both (उभयस्य राजा), i.e. the king of celestial and terrestrial wealth. The two words *coskuyamana* (चोष्कूयमाण, Ṛv. I.33.3) and *coskuyate* (चोष्कूयते) are reduplicated forms. (एधमाना नहृद्वेष्टयसुन्वत: । सुन्वतो ऽभ्यादधाति । उभयस्य राजा । दिव्यस्य च पार्थिवस्य च । चोष्कूयमाण इति चोष्कूयतेश्चर्करीतवृत्तम् —Nir. VI.22).

18. **Rupam rupam—pratirupo babhuva,** Indra has assumed various forms (compare, अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव, *Katha Up.* V.9)—Indra (the resplendent soul), then becomes the same as Agni, the Lord adorable, or Visnu, the all-pervading, Rudra, Lord of

supreme vitality, or any deity to be adored. While interpreting the Vedic verses, this point is very significant ; Indra, Varuna, Agni, Mitra, Bhaga, Visnu, Rudra, Aryaman, whether taken as singles, or in pairs or in groups of three represent different phases of one and the same Lord,—a pure form of monotheism, neither atheism nor pantheism ; cf. ***ekam sad vipra bahudha vadanti***—एकं सद् विप्रा बहुधा वदन्ति—I.164.46).

The phrase is applicable to the lower self as much as for the highest supreme. The lower self, the soul, transmigrates into the bodies of different species, and there it functions according to the new environments, essentially remaining the same. The physical body of man has ten thousands and more nerves, whereby the soul receives the impulses and communicates with the outside world. (हे मनुष्या य इन्द्रो मायाभि: प्रति चक्षणाय रूपं रूपं प्रति रूपो बभूव पुरुरूप ईयते तदस्य रूपमिति । यस्याऽस्य हि दशशता हरयो युक्ताः शरीरं वहन्ति तदस्य सामर्थ्यं वर्तते—*Daya.*).

Indra, is also identified with the Supreme Lord, *paramesvara*, the first cause in creation, ('इदि परमैश्वर्ये' इत्यस्य धातोरर्थानुगमात् इन्द्र: परमात्मा —*Sayana*).

19. **Harita,** pair of horses (हरिता हरणशीलावश्वौ—*Daya.*), yoked to the chariot of body—the five sense organs—a wise charioteer is one who keeps control over his horses ; that person alone enjoys who has a control over his senses and sense-lingerings.

Tvasta, an appellation for Indra, who is either the supreme Lord or the lower self (त्वष्टा तत्कर्त्ता जीव:—*Daya.*) ; the enlightened Indra (त्वष्टा दीप्त इन्द्र:—*Sayana*).

20. चिकित्सा = चिकित्स, अत्र संहितायामिति दीर्घ:—Panini VI.1.70).

There is a myth attached to this verse ; Garga, who is the seer of this hymn, it is said, lost his way in a desert ; thereon, he recited this hymn, invoked Bṛhaspati and Indra, as a result of which he regained his road. —A mere conjecture without a basis.

Agavyuti Ksetram, a place devoid of the pasture for grazing cattle (अग व्यूति अगोचरं गोसंचार रहितं निर्जनं क्षेत्रं देशं—*Sayana* ; *gavyuti* is also a measure equivalent to two kosas or four miles = 6.4 kilometers (अगव्यूति क्रोशद्वय परिमाण रहितं—*Daya.*).

21. **Uda-vraje,** a country into which waters flow ; or a country of this name (उद व्रजे । उदकानि व्रजन्त्यस्मिन्नित्युद व्रजो देशविशेषः—*Sayana* ; उदकानि व्रजन्ति यस्मिँस्तस्मिन्—*Daya.*).

Sambaram, to the cloud (Nigh. I.10) ; see pervious notes on it.

22. **Prastokah,** one who present (प्रस्तोकः यः प्रस्तौति—*Daya.*).

Divodasat, the giver of light (दिवोदासात् प्रकाशदातुः—*Daya.*).

Atithi-gvasya, the care-taker of guests ; one who comes to guests for helping them (अतिथिग्वस्य योऽतिथीनागच्छति तस्य —*Daya.*).

Dasa-kosayih, lands pertaining to gold of ten treasuries or of ten boxes (दशकोशयीः सुवर्णपूर्णान् दशसंख्याकान् कोशान्—*Sayana* ; कोशयीः याः कोशन्यान्ति ता भूमीः—*Daya.*).

23. The verse refers to the liberality of a rich king who gives away a large number of horses, and big quantities of gold, clothes and food.

Hiranyapindan, gold slabs.

Dasa kosan, ten bags, purses, or chests full of gold (दशकोशान् दशसंख्याकान् हिरण्यपूर्णान्—*Sayana* ; दशगुणधन पूर्णान्—*Daya.*).

Adhibhojana,—here *bhojanam* means wealth or riches .(भोजनमिति धननाम—Nigh. II.10 ; अधिकं धनं येषां मूल्यम्—*Sayana*).

According to traditionalists, *Prastoka* (प्रस्तोकः). *Divodasa* (दिवोदास), and Atithigvan (अतिथिग्वन्) are the names of one and the same person.

24. **Atharvabhyah,** the preceptors, the non-injurers (अथर्वभ्यः अहिंसकेभ्यः—*Daya.* ; the seers of the family of Atharva—*Sayana*).

Payave, for the civic guard (पायवे पालनाय—*Daya.*) ; *Payu* is a brother of Garga (*Sayana*).

Asvathah, the chief of a trust (अश्वथः योऽश्नुते सः—*Daya.*) ; the one with horses (अश्वथः अश्ववानेतत्संज्ञः प्रस्तोकः ; the same as Prastoka—*Sayana*).

26. **Suvirah,** with good children, or with brave soldiers (सुवीरः शोभनैर्वीरैः शूरभटैः पुत्रादिभिर्वायुक्तश्च भव—*Sayana*).

Gobhih, with cow products like hide etc. (गोभिः गोविकारैश्चर्मभिः —*Sayana*) ; one full of learning and knowledge (गोभिः सुशिक्षिताभिर्वाग्भिः —*Daya.*).

For this verse, see Yv. XXIX.52 ; Av.VI.125.1 and Nir. IX.12.

O lord of forests, our friend, promoter and a noble hero, indeed be firm in body. Thou art girt with cowhide, be strong. May Thy rider win what is to be won. —a noble hero, i.e. a blessed hero (सुवीरः कल्याणवीरः) ; be strong, i.e. be very firm (वीलयस्वेति सस्तभस्व) ; win what is to be won, i.e. what is worthy of winning (ग्रास्थाता ते जयतु जेतव्यानि)—Nir. IX.12.

27. **Gobhih pari-avrtam,** all round surrounded by cowhide or rays (गोभिः किरणैः ग्रावृतं ग्राच्छादितं परि सर्वतः—*Daya.* ; encompassed by the cowhide, गोभिः गोविकारैश्चर्मभिः परि परितः ग्रावृतं ग्रावेष्टितं—*Sayana*).

28. **Marutam anikam,** army of people (*Daya.*) ; precursor of Maruts (*Wilson* ; मरुतां एतत्संज्ञानां देवगणानां ग्रनीकं ग्रग्रभूतं तद्वच्छीघ्रगामी—outstripping in speed—*Sayana*) ; principal or leader (मुख्यं—*Mahidhara*).

Mitrasya garbhah, in the midst of the activity of vital breaths (मित्रस्य प्राणस्य गर्भः मध्यस्थः—*Daya.*). Sayana endeavours to make sense of, by saying, the car is to be considered as contained by *Mitra*, the ruler of the day, as moving by day, whilst by *nabhi* of *varuna*, it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of Indra or *surya* stands still.

Mahidhara derives *garbha* from √ गृ, *gr* to praise, and considers *mitrasya garbhah*, equivalent to *suryena stuyamana*, सूर्येण स्तूयमान, to be praised by the sun. *Nabhi*, he derives from √ नभ्, *nabh*, to injure. and translates it as the weapon of Varuna

On these interpretations, Wilson comments : both Scholiasts labour superfluously to attach meaning to what was never intended to have any.

29. Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with Indra and the gods, keep off the enemy farther than afar.

This is quoted in Nir. IX.13 (उपश्वासय, पृथिवीं च दिवं च। बहुधा ते घोषं मन्यताम् । विष्ठितं स्थावरं जङ्गमं च यत् । स दुन्दुभे सहजोषण इन्द्रेण च देवैश्च। दूराद्दूरतरमपसेध शत्रून्, i.e. stationary and जगत्, that are non-stationary ; think highly of thy loud call, O drum, associated with Indra and the gods, disperse the enemy farther than what is very far).

30-31. The two verses and also verse 29, refer to drum and its sounding as a signal. They have wider meanings than merely war signals. The war, the battle, the conflict, they refer to is not the conflict against political powers. This conflict refers to the inner struggle against vices of our own, the evil forces which overpower us in our weak moments. The conflict eternally continues in our subconsciousness and at various levels of our awareness. It is in the recovery of our lost or stolen cattle, Indra, the super-consciousness, ultimately becomes victorious. The horses, the chariots, *maruts, sambara, vṛtra* and other terms should be taken in this context. How desparate and critical becomes the situation when one has to say, "We have wandered into a desert where there is no track of cattle : the vast extant earth has become the protectress of murderers." (20).

The verses 29-31 recur in Yv. XXIX. 55-57.

Hymn-48

2. **Napatam**, the one who does not destroy or cause the decline (नपातं अपातयि तारमनाशकं—*Daya.*) : a son (नपातं पुत्रं प्रशंसिषमित्यनुषङ्गात् प्रशंसामेत्यर्थः —*Sayana*) ; (*urjah napatam*, the son of strength ; the one who does not cause the decline of strength or power—*Daya.*).

5. **Apah**, *adri*[illegible], and similar terms like *mathitah* according to traditionalists refer to the water prepared to mix with the *Soma*, known as *vasativari*, the stones for grinding the *Soma*, and churning or attrition for the production of sacrificial fire. (आपः वसतीवर्याख्याः) ।

Apah, water (Nigh.I.12).

Adrayah, stones ; also clouds (अद्रयः ग्रावाणः—*Sayana* ; अद्रयः मेघाः —*Daya.* ; Nigh. I.10).

Vanah, woods, or woodsticks for fire ; also rays of the sun (वना वनानि काष्ठानि च—*Sayana* ; वना किरणाः—*Daya.*, Nigh. I.5).

Ṛtasya, of water, (Nigh.I.12) (ऋतस्य यज्ञस्योदकस्य वा—*Sayana*).

6. **Urmyasu,** in the nights (ऊर्म्यासु रात्रिषु—*Daya.*; Nigh.I.7 ; रात्रि नामैतत्—*Sayana*).

The smoke (धूम:) or the dense water vapours proceed to midspace in the form of clouds, and as smoke goes to heights, its generator, *agni*, as if also goes along with it. (धूमो हि मेघात्मना परिणत: सन् अन्तरिक्षे गच्छति। कार्यकारणयोरभेद विवक्षया तद् गमनमग्नावुपचर्यते—*Sayana*).

8. **Satam himah,** a hundred winters or a hundred years (शतंहिमा: शतं हेमन्तान् संवत्सरान्—*Sayana* ; शतं हिमा: वृद्धीर्हेमन्तानृतून् वा—*Daya.*).

Purbhih, by protections (पूर्भि: पालनै:—*Sayana*) ; by cities (पूर्भि: नगरै: —*Daya.*).

10. **Tokam-tanayam,** the infant (तोकं सद्योजातमपत्यं, the newly born child—*Daya.*) and the tender (तनयं सुकुमारं—*Daya.*) ; both the words mean usually the *son*, but in the Veda, usually they occur in pairs, often interpreted as sons and grandsons (तोकं पुत्रं तनयं पौत्रं च—*Sayana*). But both are synonyms (तुक्, तोकं, तनय:, तोक्म, तक्म as अपत्यनामानि—Nigh.II.2).

For the use in pairs, see :

तोकं-तनयम्, *tokam-tanayam*—
I.64.14 ; 92.13 ; II.25.2 ; VI.13.6 ; 48.10 ;
VII.56.20 ; 60.8 ; IX.74.5.

तोकस्य-तनयस्य, *tokasya-tanayasya*—
I.100.11 ; II.30.5 ; IV.24.3 ; VI.19.7 ; 44.18 ;
VII.82.9.

तोकाय-तनयाय, *tokaya-tanayaya*—
I.114.6 ; 189.2 ; II.33.14 ; III.53.18 ; IV.12.5 ;
V.53.13 ; 69.3 ; VI.1.12 ; 50.7 ; VII.52.2 ; VIII.9.11 ;
X.35.12.

तोके-तनये, *toke-tanaye*—
I.114.8 ; IV.41;6 ; VI.25.4 ; 31.1 ; 66.8 ;
VII.67.6 ; 84.5 ; 85.5 ; VIII.23.12 ; 71.13 ;
X.147.3.

तोकेषु-तनयेषु, *tokesu-tanayesu*—
VII.46.3.

11. **Sabah-dugham dhenum,** the milk yielding cow (सबर्दुघाम् । सबरिति पयसो नाम ; *sabah* = milk ; श्रमरणहेतुभूतस्य पयसो दोग्ध्रीं धेनुं गाम्—*Sayana*).

The milch cow, *dhenu,* is here introduced since the milk is the appropriate offering to the Maruts, the deities of a series of verses (11-15 etc.) in this hymn, or as an offering to *Pṛsni,* the mythological mother of the Maruts, in the form of a cow, (पृश्निः = गौः = नभः, the sky, Nigh. I.4).

Dhenum, is also speech (धेनुरितिवाङ्नाम—Nigh. I.11 ; सबर्दुघां सर्व-कामना प्रपूरिकां, the fulfiller of all aspirations—*Daya.*).

12. **Sumnaih eva-yavari,** traversing the sky shedding delight (सुम्नैः सुखैः एवयावरी दुःखनिवारिका—dispeller of troubles by giving delights. —*Daya.*).

Sumnaih, with the means of happiness (सुम्नैः सुखैर्हेतुभूतैः—*Sayana*).

Evayavari, from *eva,* एव, who or what goes, as a horse, or the water of midair, the rain ; and *yavari,* who goes with, i.e. who proceeds with rains, giving pleasures to others (एवयावरी एवैर्गन्तृभिरश्वैर्मध्यमस्थानै-रुदकैर्वा सह यान्ती अन्येषामपि सुखार्थं वृष्टिजलैः सहागच्छन्ती तां धेनुमुपाजध्वम्—*Sayana*).

13. **Bharadvajaya,** for Bharadvaja, for the possessor of enlightenment (भरद्वाजाय धृतविज्ञानाय—*Daya.*). Milk for him ; a twofold blessing (द्विता) ; the cow which gives milk to universe, and food to sustain every one.

15. **Marutam,** like the band of men (मारुतं मनुष्याणामिदम्—*Daya.* ; मरुत्संघरूपमीदृशं—*Sayana*).

Sardhah, strength (शर्धः = बलम्—Nigh.II.9).

16. **Samsisam nu te apikarne,** close to your ears I speak your praise (lit. I celebrate thy praise quickly at thine ear) (शंसिषं प्रशंसेयं नु सद्यः ते तव अपिकर्णे आच्छादित श्रोत्रे—*Daya.*).

17. **Kakambiram,** the progeny of crows (*Wilson*) ; the protector of crows (काकम्बीरं काकानां भर्तारं—*Sayana* ; काकानां गोपकं—*Daya.*).

Vanaspatim, trees, banyan and the like (वनस्पतिं वृक्षं—*Sayana* ; वनस्पतिं वटादिकं—*Daya.*).

एवा = एव (निपातस्य चेति दीर्घः—Panini VI.3.135).

Kakambarim vanaspatim ma ut vṛhah, may you not uproot the trees sustaining crows (मा काकानां गोपकं उत् उच्छेदयेः वटादिकम्—*Daya.*) ; uproot not. Pusan, the forest lord with its progeny of crows. By metaphor, it alludes to the Ṛsi and his family, children and dependents (ऋषिः पुत्रपौत्रसहितमात्मानं बहुपक्ष्याश्रय वनस्पतित्वेन रूपयन् तस्यानुद्धारयाशास्ते—*Sayana*).

Eva cana grivah a-dadhate veh, as fowlers set snares to birds.

Sayana translates *grivah,* as snares (दामानि), of the nature of net, an unusual interpretation (ग्रीवाः । गिरन्त्यन्तरवस्थापयन्ति बध्नन्तीति ग्रीवा दामानि । यथा व्याधाः वेः पक्षिणो ग्रहणार्थं ग्रीवा दामानि जालरूपाणि आदधते भूम्यां निदधते तैश्च निहितैः पक्षिणो हरन्ति एवमस्मान् बन्धनोपायैः शत्रुर्मा हार्षीत्—*Sayana*).

18. **Dṛteh-iva,** as that of cloud (दृतेःऽइव मेघस्येव—*Daya.* दृतिः = मेघनाम, Nigh. I.10) ; *dṛti* is also a leatherbag ; a container made of skin.

Dadhanvatah, containing curd (दधन्वतः दधिमतः—*Sayana*) ; of the one which holds with grip (दधन्वतः दृढत्वेन धर्तुः—*Daya.*) ; also, of the one who possesses noble characteristics as love for learning etc.—दधन्वतः विद्याशुभगुण धर्तणां धारकस्य—*Daya.*).

Sayana maintains, according to tradition, that a skin of curds is always carried in Pusan's chariot.

22. Sayana's interpretation that heaven, earth and milk of Pṛsni having been once generated stay on for ever, and are not generated again is against the Vedic concept of succession of worldly existences.

Prsnyah dugdham, milk of Pṛsni, mother of the Maruts, i.e. the cow-divine ; from whose milk, the Maruts were born. (पृश्न्यै वै पयसो मरुतो जाताः—Tait. S.II.2.11.4.)

Tat anyah na anu jayate, **not born again like that** (तत् ततः परम् अन्यः पदार्थः तानु जायते तत्सदृशो नोत्पद्यते—*Sayana*).

According to Dayananda, the entire universe (which includes the sun (द्यौः), earth (पृथिवी) and midspace steller bodies' (पृश्न्याः) is created by the Supreme Lord, who stays aloof and is not born along with the creation (तत् अन्यः, He remains aloof ; न अनु जायते and is not born in the same way ; येनेश्वरेण सूर्यादिकं जगद् युगपदुत्पाद्यते स एतया सृष्टया सह न जायतेऽस्या भिन्नः सन् सर्वं सद्यो जनयति—*Daya*.).

Hymn-49

For verse 8, see Nir. XII.18.

1. **Mitra-Varuna,** मित्रावरुणा—When used in pair may mean (i) the pair of *prana* and *udana*, the two vital breaths, (ii) the pair of preceptor and teacher ; (iii) the pair of the sun-divine and ocean-divine ; (iv) Lord of protection and of venerability,—one Lord but with a pair of attributive characteristics ; (v) pair of energy and plasma, and (vi) Lord, the source of light and the source bliss (I.17) ; see notes on I.2.7, whilst Varuna is the excellent or chosen one, Mitra is friend also. These terms are the names of the Sun also.

Mitrah, (मित्रः) is so called because he protects (त्रायते) from destruction, or because he runs (द्रवति), measuring things together (√मी) ; in this sense, the *sun* also ; or the word is derived from the causal of *mid* (√ मिद्), to be fat, (Nir. X.21 ; see Ṛv.III.59.1, मित्रो जनान्यातयति). Also see notes on I.1.7.

Varuna, along with *Vayu* is known to be the deity of the middle region (Nir.X.I) ; he is so called because he covers (√ वृ). Varuna sends forth the cloud, whose door opens downwards. He is the sovereign king of entire universe (भुवनस्य राजा), who moistens earth as rain does barley (Ṛv.V.85.3). Varuna is atmospheric or celestial deity is a controversial question ; usually rain is mentioned as a function of the sun. The controversy is clarified by the verse [illegible], where he is regarded as belonging to the middle region (मध्यमो वरुणः). See notes on I.1.7.

According to Sayana, we have also the same (मित्रावरुणा। मित्रः प्रमीतेस्त्रायको वरुणः पापान्निवारयिता, i.e., Mitra is one who measures out and Varuna the one who protects against sins and ills).

Agni, for this see earlier notes, (I. 1. 1.); Lord or a person, shining or glorious like fire is also *agni* (अग्निः अग्निरिव तेजस्वी—*Daya.*).

2. Visah-visah, between people and people, i.e. belonging to every man (विशः ऽविशः प्रजाया प्रजाया मध्ये—*Daya.* ; सर्वस्या प्रजायाः—*Sayana*).

Yuvatyoh, of the two young (man and woman); i.e. bride and bridegroom; here earth and heaven (युवत्योः द्यावापृथिव्योः—*Sayana* ; युवावस्था प्राप्तयोः स्त्री-पुरुषयोः—*Daya.*).

Divah sisum, the child of the celestial region (दिवः शिशुं द्युलोकस्य पुत्रं —*Sayana*); child of a cherishing one, कमनीयस्य बालकं—*Daya.*

Agni or fire is born of the celestial region (see दिवस्परि प्रथमं जज्ञे अग्निः—Ṛv. X. 45. 1.). Also see त्वं पुत्रो भवसि यस्तेऽविधत् Ṛv.II.1.9).

Strbhih, with stars (स्तृभि नक्षत्रादिभिः—*Daya*). The word *star* is derived from this word, which has been used only in plural.

Duhitara; the two daughters, night and day, since they are directly or indirectly associated with the rise and the setting of the sun (दुहितरा दुहितरौ । सूर्येण हि अहोरात्रयोर्विभागः क्रियते—*Sayana*).

Kavim iyaksasi prayajyo, show favour to the sage. Here *prayajayo* (प्रयज्यो) is vocative ; addresses to Vayu (wind) ; *Kavim*, the intelligent adorer (कविः क्रान्तदर्शी ; कविं मेधाविनं स्तोतारं—*Sayana* ; कविं विद्वांसमिव क्रान्तप्रज्ञं—Daya.).

Iyaksasi, worship or adore with riches (इयक्षसि धनेन पूजय—*Sayana*) ; meet or attain (इयक्षसि संगच्छसे प्राप्नोषि वा, इयक्षतीति गतिकर्म्मा—Nigh.II.14—*Daya.*).

6. Jagad a Kṛnudhvam, multiply the moveable (wealth). It may mean moveable, and immoveable, both types of organic kingdom (vegetable and animal life). (जगत् स्थावर जंगमात्मकं सर्व प्राणिजातं—*Sayana*).

Purisani, the widespread waters (पुरीषाणि पूरकान्युदकानि—*Sayana*; उदकानि ; पुरीषमित्युदक नाम—*Daya.*) Nigh. I.12

7. Kanye ; daughter ; the one to be cherished or loved (कन्या कमनीया).

Sarasvati, one possessing divine knowledge (सरस्वती विज्ञानाढ्या—*Daya.*).

Dhiyam, the sanctioned deities ; the intelligence or wisdom ; a noble act (धियं शास्त्रोत्थां प्रज्ञामुत्तमं कर्म वा—*Daya.* ; अस्मदीयं यज्ञाख्यं कर्म—*Sayana*).

Gnabhih, by the well-disciplined speeches or words (ग्नाभिः सुशिक्षिताभिर्वाग्भिः—*Daya.* ; Nigh. I.11).

Gna is also wife of god (see Nir. XII.46) ; or *deva-patni.* See Ṛv.V.46.8; उत ग्ना व्यन्तु देवपत्नीः), such as Indrani (of Indra) ; Agnayi (of Agni) ; Asvini (of Asvins), Rodasi (of Rudra) ; Varunani (of Varuna).

Gayatri and other Vedic meters are also known as *gna* (छन्दांसि वैग्नाः Tait.S.V.I.7.2).

8. **Pathah-pathah,** of every path (पथस्पथः सर्वस्य मार्गस्य—*Sayana*) ; मार्गान्मार्गान्—*Daya.*

Pari-patim, protector, Lord-supreme (परिपतिं अधिपतिं—*Sayana*; other than the husband, or an incharge from all sides, पतिं वर्जयित्वा वा सर्वतः स्वामिनम्—*Daya.*).

Dhiyam-dhiyam, every thought or act of wisdom, every rite (धियंधियं सर्वमस्मदीयं कर्म—*Sayana* ; प्रज्ञां प्रज्ञां कर्म कर्म वा—*Daya.*).

Made ready with desire, he has reached or come in contact with, the worshipful supreme overlord of *every path.* May he give us treasures of noteworthy surface, and may Pusan accomplish our *every action*—Nir.XII.18.

9. **Yajatam pastyanam,** the adored of houses i.e. householders (यजतं यष्टव्यं । गृहस्थैर्यजनीयं ; पस्त्यानां पस्त्यमिति गृहनाम—*Sayana* ; यजतं संगन्तव्यं गृहाणां—*Daya.* ; पस्त्यं=गृहनाम=house ;—Nigh.III.4).

10. वर्धया=वर्धय (संहितायामिति दीर्घः—Panini VI.1.70).

Ṛdhak, truth (ऋधक् सत्यं—*Daya.*) ; that which leads to prosperity ऋधक् ऋद्धं समृद्धं यथा भवति तथा—*Sayana*).

Ṛsvam, the great (ऋष्वं महान्तं—*Daya.*) ; worth seeing ; of pleasing aspect (ऋष्वं दर्शनीयं—*Sayana*).

11. **Naksanto angirasvat,** spreading like the rays of light ; like the moving wind (नक्षन्तः प्राप्नुवन्तः अङ्गिरस्वत् प्रशस्ता अङ्गिरसो वायवस्तद्वत्—*Daya.* ; नक्षन्तः व्याप्नुवन्तः । अङ्गिरस्वत् । अङ्गिरसो गमनशीला रश्मयः । ते यथा शीघ्रं नभस्तलं व्याप्नुवन्ति तद्वत्—*Sayana*).

Angirasah, rays endowed with movement (*Sayana*) ; wind endowed with motion (*Daya.*). The Ṛsis may also be *angirasah.*

Acitram, non-wonderful (अचित्रं अनद्भुतं—*Daya.*) ; also a place scanty of timber (since *citram* is a place thick with shrubs and trees) (अचित्रं चित् । ओषधिवनस्पतिभि निविडो देशश्चित्रम् । तद्विलक्षणं ओषध्यादिभिर्वियुक्तमपि देशम्—*Sayana*).

Jinvatha, जिन्वथा=जिन्वथ (संहितायामिति दीर्घः—Panini VI.1.70), refresh with rain (जिन्वथ वृष्टया तर्पयथ—*Sayana* ; जिन्वथ प्राप्नुवन्ति—*Daya.*), Maruts have been invoked to satisfy such arid lands with rain.

12. **Nakam,** the midspace, devoid of ills and troubles (नाकम् अविद्यमान दुःखमन्तरिक्षं—*Daya.*).

Stṛbhih, by stars and constellation (स्तृभिः नक्षत्रैः—*Daya.*).

Vipah, of the wise, of the adorer or priest (विपः विप्रस्य मेधाविनः स्तोतुः —*Sayana* ; wise or one full of wisdom, विपः मेधावी—*Daya*).

13. **Visnuh,** Lord who pervades ; all pervading Lord (विष्णुः यो वेवेष्टि स जगदीश्वरः—*Daya.*).

Sipivista and **Visnu** are two names or synonyms of Visnu (शिपिविष्टो विष्णुरिति विष्णोर्द्वेनामनी भवतः Nir.V.7).

The former has a contemptuous meaning, so says Aupamanyava, (See किमित्ते विष्णो परिचक्ष्यं भूत्प्र यद्ववक्षे शिपिविष्टो अस्मि—Ṛv.VII.100.6: What was blameable in thee, O Visnu, that thou didst declare, "I am sipivista".).

Visnu creates or measures out the regions in three stages or steps (or only thrice) for the good of people in peril (यो विष्णुर्बाधिताय मनवे पार्थिवानि रजांसि त्रिश्चिद् विममे तस्यसम्बन्धे—*Daya.'s* paraphrase of this verse 13).

14. **Ahihbudhnyah,** अहिः बुध्न्यः, a serpent of depth ; cloud in the midspace (अहिः मेघः बुध्न्यः अन्तरिक्षे—*Daya.*).

Ahi is the synonym of cloud (Nigh I.10), since of its motion ; it moves in the atmosphere (अहिरयनात् । एति अन्तरिक्षे—Nir.II.17; cf. Ṛv.I.32.11: दासपत्नीरहिगोपा, having demon as their master and the cloud their guardian). The other meaning of *ahi* is serpent, derived from the same root, or from आ√हन् , to attack, with its preposition shortened ; it attacks (अयमपीतरोऽहिरेतस्मादेव । निर्ह्रसितोपसर्गः । आहन्तीति ।—Nir.II.17).

Budhnam is a syonym for midspace, the middle region (बुध्नमन्तरिक्षं —*Sayana*), and *budhnya* is what is or who is born in *antariksa* or midspace, and hence, a cloud.

Parvatah, cloud (पर्वतः मेघः—*Daya.*). Clouds are so called because, they move in layers or *parva*. But Sayana translates the term as filler (पर्वतः पूरयिता । 'पर्व पूरणे' इति धातुः । यद्वा पर्ववद्वज्रं पर्वतः । तद्वान् । पर्वतस्य गिरेः शत्रुरिति वा पर्वतः), derived from the verb *parva*, to fill. He gives another alternative. *Parvata* is the wielder of thunderbolt i.e. Indra, or also the enemy of hills or *parvata* is also *parvata*. See our notes on I.19.7 also.

In Nir. I.20, we have : *Parvata* (mountain) is so called because it has joints (*parva* ; पर्ववान् पर्वतः). But *parva* is derived from the root√पॄ to fill, or from √प्री , to propitiate (पर्वपुनः पृणातेः प्रीणातेर्वा). *Ardhamasa* (a period of fortnight is also *parva*, because in this period the gods are propitiated (अर्धमास पर्व, देवानस्मिन्प्रीणन्तीति). The mountain is also called *parvata* on account of the similarity of joints of the nature of the period (*parva*).

Canah, food (चनः अन्नं—*Sayana* अन्नादिकम्—*Daya.*). The Nighantu does not include this word in the synonyms of *anna*.

Osadhibhih, Soma herb or other medicinal herbs (ओषधीभिः सोमलतादिभिः—*Daya.*) or it may be vegetables as sesamum, pulse and the like (ओषधीभिः । ओषः पाकः आसुधीयते इत्योषधयस्तिल माषाद्याः—*Sayana* ; from *osa*, vitality or energy).

Ratisacah, all the givers or liberal donors, and hence *visvedevah*, all gods, all Nature's bounties, who receive and give back both in plenty. (रातिऽसाचः । दानकर्त्तारः—*Daya.*); रातिषाचः । रातिं दानं सचन्ते सेवन्ते इति रातिषाचो विश्वदेवाः—*Sayana*).

15. **Puru-viram,** one with numerous *virah* or children ; *vira* is one born of *virya* or semen, and thus son, grandson and the like (पुरुवीरं वीर्याज्जायन्त इति वीराः पुत्रादयः—*Sayana*) ; also *vira* is one with vitality or vigour, and hence a brave person (पुरवो बहवो वीरा यस्मात्तम्—*Daya.*).

Carsanipram, male dependents, persons related to men (चर्षणिप्राम् । चर्षणयो मनुष्याः । तेषां पूरयितारं—*Sayana* ; यश्चर्षणीन्मनुष्यान्प्राति व्याप्नोति तम्—*Daya.*).

Hymn-50

For verses 5 and 14 see Nir. VI.6 and XII.33 respectively.

1. The hymn deals with cosmic evolution, and Nature's numerous bounties participating in the huge task. We have such terms occurring in the verses : Aditi, Varuna, Mitra, Agni, Aryaman, Savitṛ, Bhaga (who are the protecting deities—*tratṛn devan*). For Varuna, Mitra, and Agni, see our notes on VI.49.1, for Agni on I.1.1 ; for Bhaga on I.14.3. for Savitṛ, our notes on I. 22.5 (Nir.X.31) ; for Aditi on I.24.1; 89. 10; and for Aryaman on I.26.4 (Nir.IV.22,23; XI.22.2-4).

Aditi, the unimpaired, mother of gods (अदितिरदीना देवमाता Nir. IV.22; cf. *Brhaddevata* II.46). Everything born or shall be born is Aditi, *dyau* (heaven) ; *antariksa* (atmosphere); father, mother, son, five classes of men and all-gods* (I.89. 10). With these words, the seers, describe the greatness of Aditi,—or else all these things are unimpaired (अदीनाः) (अदितेर्विभूतिमाचष्टे, एनान्यदीनानीति वा—Nir.IV.23).

Aditi attends on the birth of two kings Mitra and Varuna, and the ordinance (action, *vrata*) of Daksa ; दक्षस्य वादिते जन्मनि व्रते राजाना मित्रावरुणा विवाससि—X.64.5. It is said that Daksa is a son of Aditi, and is praised among the sons of Aditi, but it is also said that Aditi is daughter of Daksa (अदितेर्दक्षो अजायत दक्षाद्वदितिः परि । अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव 1-X.72.4 ; आदित्यो दक्षः इत्याहुः । अदित्यमध्ये च स्तुतः । अदितिर्दाक्षायणी—Nir.XI.24).

---

* अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वदेवा अदितिः पञ्चजना अदितिर्जातमदिति र्जनित्वम् ॥
—I.89.10

Agni is also known as Aditi (अग्निरप्यदितिरुच्यते Aditi gives perfect innocence, i.e. faultlessness in the entire sphere of action (अनागास्त्वमदिते सर्वताता ।—I.94.15 ; अनागास्त्वम् । अनपराधत्वम् । अदिते । सर्वासु कर्म ततिषु—Nir. XI.24).

Aryaman, a synonym for the sun ; it has many chariots (or it is very swift) ; and its path is unobstructed, i.e. unimpeded ; it chastises the enemy (darkness). Seven priests, seven rays, extract juices for him, or seven seers praise him. In births of diverse forms (or activities), the sun rises (अतूर्तपन्थाः पुरुरथो अर्यमा सप्तहोता विषुरूपेषु जन्मन्—X.64.5, commented by Nir.XI.23).

Savitr, same as the sun ; the creator Lord ; see our notes on I.22.5.

Bhaga, Gracious Lord ; a name for enjoyment also. For this we have "As a consumer to his enjoyment" (जार आ भगम्—Ṛv. X. 11.6, and Av.XVIII. 1. 33). The sun is called here a consumer (जार); he is the consumer of night ; he is the consumer of lights also (स्वसुर्जारः शृणोतु नः) —VI.55.5 ; here dawn is the sister of the seer ; and the sun is dawn's consumer (dawn is sister, *savsṛ*, from companionship, or drawing the juices—Nir.III.16.

Bhagam, is also glory (भगं ऐश्वर्यम्—*Daya.*).

Daksapitrn, clever parents or preceptors (दक्षपितॄन् चतुरान् जनकानध्यापकान् वा—*Daya.*) ; whose grandfather is *daksa* or clever (or Daksa by name); grandfather may be any elder in ancestry. (See आहं पितॄन् त्सुविदत्रां अवित्सि, X.15.3 ; अदितिर्ह्यजनिष्ट, X.72.5). For the relation between *Daksa* and Aditi, see note on verse 1 of this hymn.

Dvijanmanah, twice born ; this refers to the sun, first born in heaven, then out of the sea. It refers to a child also who is first born of its mother, and the second time, out of the "womb", as if, of the preceptor as a student. (द्विजन्मानः द्वयोर्लोकयोः जायमानाः प्रादुर्भवन्तः—*Sayana* ; i.e. manifest in two places, heaven and earth).

4. अद्या=अद्य (निपातस्य चेति दीर्घः—Panini VI.3.135).

Rudrasya sunavah, the sons of Rudra, the teaser of the wicked (रुद्रस्य दुष्टानां रोदयितुं—*Daya.*) ; or the sons of Lord of vitality, i.e. Maruts, the elements of human vital complex (in cosmos, the cloud bearing winds) , रुद्रस्य सूनवः पुत्राः मरुतः—*Sayana*).

Vasavah, the giver of dwellings (वसवः वासयितारः—*Sayana*) ; the learned scholars of the third or the lowest category (वसवः आदि कोटिस्था विद्वांसः—*Daya.*), the other two categories are Rudra (the middle one) and Aditya (the top one). Such planets as may have the probability of sustaining life are also *Vasu.* Again, a *Brahmacarin* who observes austerity with necessary discipline up to the age of 36 is *rudra,* and the one up to the age of 48 is *aditya.*).

5. **Abhyardha-yajva,** the participator in the half of the reward अभ्यर्धयज्वा आभिमुख्यस्योर्द्ध सङ्गन्ता—*Daya.*) ; whom the rewarder with prosperity honours with wealth (अभ्यर्धयज्वा स्तोतॄनभ्यर्धन् समृद्धान् कुर्वन् यो यजति धनेन पूजयति तादृशः—*Sayana*).

This is commented upon by Yaksa : the term means one who offers sacrifices, having made them in separate parts (सिषक्ति पूषा अभ्यर्धयज्वा अभ्यर्धयन् यजति—Pusan, who sacrifices in separate parts, pours down—Nir. VI.6).

7. **Sam yoh,** security and removal, *Sam*=positive pleasure, or peace (*Santi,* शान्ति) ; yuh = freedom from or removal of pain (शं शमनं उपद्रवाणां i.e. calming down or annihilating obstacles ; योः यावनं पृथक्करणं, पृथक्कर्तव्यानां भयानां, i.e removal of troubles, or making separate of those things which are to be kept off).

Tokaya-tanayaya, for the infant and for the boy (तोकाय अल्पवयसे तनयाय सुकुमाराय सन्तानाय—*Daya*) ; for children and their children (तोकाय पुत्राय तनयाय तत्पुत्राय—*Sayana*). Both the terms usually occur in pairs, and are synonyms of son (Nigh.II 2, अपत्यनामानि). See our note on VI.48 10.

9. अद्या=अद्य (संहितायामिति दीर्घः—Panini.VI.1.70)

Divyah, celestial, i.e. the Adityas of heaven (self-luminous stars of uppermost region).

Parthivasah, terrestrial, i.e. the *vasavas,* born on the earth (पार्थिवासः पृथिव्यां भवा वसवः—*Sayana*).

Gojatah, born in midspace (गोजाता: गव्यन्तरिक्षे प्रसिद्धा:—*Daya.*) ; pertaining to *pṛsni*, the midspace, i.e. the Maruts (गौ: पृश्निर्माध्यमिका वाक् । तत् उत्पन्ना मरुत:—*Sayana*).

Apyah, born in waters or in atmosphere (अप्या: अप्सु भवा:—*Daya.*) ; the aquatic, born in the firmament, i.e. the Rudras (अप्या: अप्सु अन्तरिक्षे भवा रुद्रा:—*Sayana*).

12. The terms used in this verse are : Rudra, Sarasvati, Visnu, Vayu, Ṛbhuksin, Vaja, Vidhatṛ, Parjanya and Vata, Nature's bounties invoked for food.

Rudrah, Lord of vitality, divine vital forces (teaser of wicked or the tormenter).

Sarasvati, learning personified, divine speech, the enlightened one (see notes on I.3.10).

Visnuh, omnipresent Lord, all pervading Lord (see notes on I.22.16 ; VI.49.13).

Vayuh, wind (see notes on I.2.1) ; lord of cosmic vitality or movements (see also Nir.II.8 ; V.6 ; VII.5, VII.17 and X.1).

Rbhuksah, man of wisdom (ऋभुक्षा: मेधावी—*Daya.*).

Rbhu, (the technician of aircrafts), *Vibhu,* (the technician of waterways) and *Vaja* (technician of roadways)—the three belong to the Academy of Defence (सौधन्वाना: from *dhanu,* defence weapon) (ऋभुक्षा: । ऋभुर्विभ्वावाज इति त्रय: सौधन्वना:—*Sayana*); of these three, Ṛbhu is the first, Vajah the last and Vibhuh, the middle one by intrapolation (तेषामाद्यो ऋभुश्च, वाज: अन्तिमश्च । उपलक्षणमेतत् । विभ्वा च—*Sayana*).

Vajah, normally food (Nigh.II.7); technician.

Vidhata, the creator, the protector ; the giver of law ; law-institutor (विधाता विधानकर्ता—*Daya.*) ; Prajapati (विधाता प्रजापतिश्च—*Sayana*) ; For *Dhata and Vidhata* see विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत संदृक्—Ṛv.x.-82.2 ; Yv.XVII.26 ; Nir.X.26.

Parjanya, cloud-divine (see *Parjanya Hymn* VII.101-103). The word is derived from √तृप्, to be satisfied by reversing the first and last letter (*r* and *p* to *p* and *r*) ; one who gives satisfaction and is favourable to men (*trp+janyah,* तृप्+जन्य:=पृत्+जन्य:=पर्ज्+जन्य:=पर्+जन्य: =पर्जन्य.) ; or he is so called because he is the best conqueror (पर:+जिन्) or he is the best progenitor (पर:+जन्) ; or he is the bestower of juices (प्र+ऋज्) (पर्जन्यस्तृपेराद्यन्त विपरीतस्य तर्पयिता जन्य: । परो जेता वा परो जनयिता वा । प्रार्जयिता वा रसानाम्—Nir. X.10).

(See also I.38.9 and V.83.2. for *Parjanya*).

Vata, wind, may be the same as *Vayu.*

13. **Apam napat,** see notes on I.22.6.

Savitr, Lord of creativity ; see notes on I.22.5.

Bhaga, Lord of graces ; see notes on VI.50.1.

Tvastr, Lord of brilliance ; the architect ; master of designs, "Tvastṛ is so called because it pervades quickly" say the etymologists. It may, however, be derived from √त्विष् meaning to shine ; or from √त्वक्ष्, meaning to do (त्वष्टा तूर्णमश्नुत इति नैरूक्ता: । त्विषेर्वा स्यात् दीप्ति कर्मण: । त्वक्षतेर्वा स्यात् करोति कर्मण:—Nir.VIII.13).

See Ṛv.X.110.9; Av.V.12.9, Yv. XXIX.34 य इमे द्यावापृथिवी for an invocation to Tvastṛ : O wise and excellent sacrificer, incited by the sacrifice here today to Lord Tvastṛ, who made these two progenitors, heaven and earth, and all created beings beautiful.

Tvastṛ is an atmospheric deity ; he is enlisted among such gods of *antariksa*, midspace ; he is also Agni according to Sakapurni (माध्यमिकस्त्वष्टेत्याहु: । मध्यमे च स्थाने समाम्नात: । अग्निरिति शाकपूर्णि:—Nir.VIII.14). Also see I.95.2-5, where *tvastṛ* means fire (born in midair, heaven and waters).

14. For this verse, see also Yv. XXXIV.53; Nir.XII.33.

Ahirbudhnya, cloud born in midspace, see VI.49.14; a serpent of depth.

Aja-ekapad, one-footed goat, the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot, he does not draw one foot out (अज एकपादजन एकः पादः । एकेन पादेन पातीति वा । एकेन पादेन पिबतीति वा । एकोऽस्य पाद इति वा । "एकं पादं नोत्खिदति"—Av.XI.4.21) : Nir.XII.29.

The verse is interpreted in Nir. XII.33 thus : May the serpent of depth, *ahirbudhnya,* hear us. And may the one-footed driver, the earth, the ocean, and the all-gods, the promoting truth (or promoting sacrifice) (सत्यवृधो यज्ञवृधो वा), and who are invoked and praised with stanzas and the stanzas uttered by wise men (i.e. by intelligent men) protect us.

Hymn-51

1. **Mitrayoh,** of the two friends ; of the teacher and taught ; of the inbreath and the outbreath (मित्रयोः सुहृदोरध्यापकाध्येत्रोर्बाह्याभ्यन्तरस्थयोः प्राणयोर्वा—*Daya.*).

Varunayoh, of the pair as of *udana* or the up-breath etc. (वरुणयोः उदान इव वर्त्तमानयोः—*Daya.*).

Mitrayoh-varunayoh priyam, the favourite of or grateful to Mitra-Varuna pair (मित्रयोः वरुणयोः प्रियं । मित्र शब्दो वरुणशब्दश्च इतरेतर योगात् मित्रा वरुणावुभावप्याचष्टे । मित्रावरुणयोः प्रियम्—*Sayana*).

2. **Trini vidathani,** the three cognizable worlds (त्रीणि विदथानि वेदितव्यानि स्थानानि त्रींल्लोकान्—*Sayana*) ; the cognizable disciplines, actions, devotion and knowledge (त्रीणि वेदतुं योग्यानि कर्मोपासनाज्ञानानि—*Daya.*).

Devanam janma, the birth of divinities, (abiding in them), i.e. of the *Vasus* on the earth, of the *Rudras* in the firmament and of the *Adityas* in heaven (*Sayana*). Or, the birth of learned people of the three disciplines mentioned above (*Daya.*).

3. अच्छा = अच्छ (संहितायामिति दीर्घः—Panini VI.1.70).

4. **Adityan,** to the persons who have life-long dedicated to scholarship with austerity and sanctity for over a long age of 48 years (आदित्यान् कृताष्टचत्वारिंशद् वर्षं ब्रह्मचर्येण पूर्णविदुषः—*Daya.*) ; Also to Nature's bounties of the celestial region ; to the spiritual enlightenment of the innermost realm.

5. मृलता = मृलत (संहितायामिति दीर्घः—Panini VI.1.70)

Aditya adite, all invocative, O Aditi and O sons of Aditi (*Sayana*). O lady of deep learning and austerity (O Aditi), and other male scholars (*adityas*), similarly adept in austerities. (*Daya.*).

6. **Vrkaya vrkye riradhata, Vrkaya,** to the injurer or thief (वृकाय हिंसकाय स्तेनाय ; वृक्ये तस्यस्त्रियै—*Sayana*).

Vrkye, to the evil characteristics of the thief (वृकाय स्तेनाय वृक्ये वृकेषु स्तेनेषु भवे व्यवहारे—*Daya.*) ; or the wife of the thief ; or *vṛka*, the wild dog or wolf (वृको अरण्यश्वा, तस्य स्त्री वृकी), and *vrki*, its female (*Sayana*).

8. **Namah dadhara prthivim dyam,** the reverence sustains earth and heaven ; earth and heavenly receiving reverence from men continue to live for long time for the enjoyment of mortals (नमः नमस्कार एव पृथिवीमुत द्यां द्युलोकं च दाधार धारयति । द्यावा पृथिव्यौ प्राणिभिर्नमस्क्रियमाणे सत्यौ तदुपभोगाय चिरकालमव तिष्ठेते—*Sayana*).

9. **Rtasya rathyah,** the regulators (or adepts in the discipline) of your truthful life (ऋतस्य सत्यस्य रथ्यः रथेषु साधुः—*Daya.*) ; the regulators of your sacrifice ; leaders or conveyers of the sacrifice offered (ऋतस्य यज्ञस्य रथ्यः रंहितॄन् नेतॄन्—*Sayana*).

14. **Panim,** to a trader (पणिं व्यवहारकर्त्तारं—*Daya.*) ; a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests (पणिं वणिजमदातारं—*Sayana*).

Atrinam, to one who deprives others of their wealth (अत्रिणं परस्वापहारकं—*Daya.*) ; voracious (अदनशीलं राक्षसादिकं—*Sayana*).

Vrkah, a robber, a thief (वृकः स्तेनः—*Daya.*) ; an extortioner, from √वृक्, to seize, to take away (वृक वृक आदाने-इति धातुः). Also *vṛka* is one who chooses, from √वृ (वृणोतीति वृकः, काकः श्वापदो वा Unadi, III.41).

Vrkah, also means the moon, so called because her light is disclosed, or because her light is not sufficient, or because her light is brighter or stronger (compared with stars). (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विक्रान्त ज्योतिष्को वा—Nir. V.20.

To support, we have the verse : अरूणो मासकृद् वृक. पथा यन्तं ददर्श हि—Ṛv.I.105.18 ; Bṛhaddevata II.112)—The red moon, maker of the month, indeed saw (the stars) going along the route.

The sun is also called *vṛka*, because he dispels darkness. (आदित्योऽपि वृक उच्यते—Nir. V.21). For we have the verse : अजोहवीदश्विना वर्तिका वामास्नो यत्सीममुञ्चतं वृकस्य—I.117.16)—The constant one invoked you ; O Asvins, when you released her, like a quail, from the mouth of wolf (*vṛka*) : here *her* is the dawn (उषा) who as the legend goes, was seized by the sun. She called upon the Asvins who released her (आह्वयदुषा अश्विनावादित्येनभिग्रस्ता । तामश्विना प्रमुमुचतुः । इत्याख्यानम् ।

A dog is also called *vṛka* on account of biting (श्वापि वृक उच्यते। विकर्तनात्) : thus, in its support, we have the words : वृकश्चिदस्य वारण उरामथिः Ṛv. VIII 66.8 ; Av. XX.97.2—the wolf, the killer of the sheep, indeed his warder, Here *vrka* is a dog, a watch dog ; the word also means wolf or jackal, and *vrki* is she-wolf or she-jackal, the butcher (वृद्धवाशिन्यपि वृक्युच्यते), as in the quotation : शतं मेषान्वृक्ये चक्षदान मृज्राश्वं तं पितान्धं चकार—(Ṛv.116.16) : The father made Ṛjrasva, who made a gift of a hundred rams to the she-wolf, blind (Nir. V.20-21).

Hymn-52

1. **Atiyajasya,** of the one who is excessively interested in the performance of sacrifices (an exceedingly devoted public worker) (अतियाजस्य योऽतिशयेन यष्टु योग्यस्य यज्ञस्य—*Daya.*).

According to Sayana, Atiyaja is the name of a seer, who was rival to Ṛjisvan, a priest, who pronounces an imprecation (अतियाजो नाम कश्चिद् ऋषिरस्माद् ऋजिश्वन उत्कृष्टः स्यामहमिति बुद्धया देवान् यियक्षरास । ऋषिस्तदीयं यजनं निराचष्टाद्यया—*Sayana*).

2. **Brahmadvisam,** the enemy or obstructor of prayer, praise or divine knowledge ; even one hostile towards wealth or money, *brahma* being synonymous to *dhana* or wealth (ब्रह्मद्विषं धनस्य द्वेष्टारं—*Daya.* ; Nigh. II.10).

3. **Brahmadvise,** for the enemy of divine knowledge (ब्रह्मद्विषे वेदविद्याद्वेष्ट्रे—*Daya.*) ; an enemy of Brahman, the Lord Supreme or the high class Brahmanas (ब्रह्मद्विषे ब्राह्मणद्वेष्ट्रे तस्मै—*Sayana*).

5. **Pasyema suryam uccarantam,** may we behold the rising sun (of. तच्चक्षुर्देवहितं शुक्रमुच्चरत्—VII.66.16).

9. **Amrtasya girah,** words of eternal knowledge (अमृतस्य नाशरहितस्य विज्ञानस्य गिर: विद्यायुक्ता वाच:—*Daya.*).

Amrtasya sunavah, children or sons of immortal Prajapati (अमृतस्य मरणरहितस्य प्रजापते: ये सूनव: पुत्रा: ते देवा:—*Sayana*).

10. **Yujyam payah,** appropriate milk offering ; *payah* is milk and also water (Nigh. I.12) or food (Nigh.II.7) ; *yujyam,* appropriate or worthy of the occasion (युज्यं समाधातुमर्हं पय, दुग्धमुदकमन्नं वा—*Daya.* ; युज्यं योग्यं पय: आमिक्षारूपं—*Sayana*).

13. **Agni-jihvah,** tongue of fire ; whose tongue is the fire ; those whose tongue is enlightened with truth (अग्निजिह्वा: अग्निना सत्येन सु प्रकाशिता जिह्वा येषान्ते—*Daya.*) ; one who receives oblations by the tongue of Agni or fire (अग्निर्जिह्वा स्थानीयो येषाम् । यद्वा अग्नेर्जिह्वा । तया पोष्यमाणत्वात् अग्निजिह्वा—*Sayana*).

16. **Dhiyam,** discriminating intellect (धियं प्रज्ञां—*Daya.*) ; sacred acts, as yajna etc. (धियं कर्मयज्ञलक्षणं—*Sayana*).

Have, in the sacred performances (हवे प्रशंसनीये धर्म्ये व्यवहारे—*Daya.* ; हवे यज्ञे—*Sayana*).

Ilam, food (Nigh.II.7) ; one of you two produce food (clouds, the rains or *parjanya* produce the food just as rains produce herbs and vegetables)(इलां अन्नं जनयत् जनयति । वृष्टया हि ओषधिवनस्पतयो जायन्ते तेभ्यश्चान्नं जायते । —*Sayana*). The other amongst you produces the semen or virile essence (this refers to Agni, who metabolizes the food in body, and thereby semen is produced, which on its turn leads to the fertilization of ovum (अन्य: अग्नि: गर्भं जनयति । पुरुषेण भुक्तमन्नं जाठरेणाग्निना पक्वं सत् रेतोरूपेण परिणमते तदेव योषित्सु गर्भो भवति—*Sayana*).

17. **Barhisi,** In the fire-altar (बर्हिषि यज्ञकुण्डे—*Daya.* ; दर्भपुञ्जे —*Sayana*).

Stirne—in which firewood and fuel have been well arranged.

In the fire altar, in which the fire wood has been properly arranged and fire has been established, with the chant of the Vedic hymns, offer the oblations of food (नमसा, with food etc.)—*Daya.*

Visve devah, all the learned people (present in the sacrifice) as well as all Natures bounties.

Havisi, in both oblations and offerings, and the food or refreshments served to the guests and visitors (हविषि दातव्येऽत्तव्ये वाऽन्नादौ—*Daya.*).

Hymn-53

Pusan (Lord of bounty and sustenance) is the deity of this hymn ; another popular name of our supreme Lord ; He is addressed as *pathaspate,* the lord of paths, one who leads us on paths of our life, a true guide in the darkness (1) ; He is liberal in encouraging poor to strive for wealth ; and wealth and handsome donations to poor and needy (He is *prayatadaksinam*) (2) ; we invoke Him so that He softens the miser and instigates the niggard to liberality (3) ; He drives away all obstructors (4) ; He changes the hearts of wicked black-marketeers (*panis*) against exploitations of people (6-8) ; He brings to us the prosperity of cows and cattle (9-10).

2. **Vasuviram,** a hero of riches ; liberal in bestowing wealth (वसुवीरं वसुं धनं वीरं शुभलक्षणान्वितं पुरुषं, person endowed with good qualities, —*Daya.*) ; one who is especially the instigator of poverty to acquire wealth (वसुं धनं अभिप्राप्तुं वीरं दारिद्रयस्य विशेषेण ईरयितारं गमयितारं—*Sayana*).

5. **Pari trindhi araya,** परि तृन्धि आरया, pierce with a goad from all sides (परि: सर्वत: तृन्धि हिन्धि आरया प्रतोदेन—*Daya.* ; आरया। सूक्ष्मलोहाग्रो दण्ड: प्रतोद इति आरा इति चाख्यायते। तयापरितृन्धि परिविध्य—*Sayana*).

Pratoda is a goad ; a stick with sharp iron point at one end. Ara (आरा) is also a saw.

Hymn-54

This hymn is also devoted to Pusan, who can rightly direct a person for advice to a man of wisdom (1) ; for advice to the house of men of wisdom (2) ; Pusan has a harmless discus, not for injuring (3) ; particularly for a man who is a devotee and offers oblations (4) ; He guards cattle and houses (6-7) ; He averts poverty (8).

1 **Yah eva idam iti braviti,** who may even say, this is so. Sayana translates *vidusa* (विदुषा) as a cunning man, a conjurer (विदुषा जानता तेन जनेन—*Sayana* ; the word usually means a wise man) ; and therefore, in regard to the phrase य एवेदमिति ब्रवत, Sayana says that it means, one who says, this, your property, has been lost, and by the earlier passage, he explains as directing the way to the recovery of the lost or stolen goods. Of course, this is merely an imposed interpretation with a sting of superstition in it.

9. See Yv. XXXIII.41.

Hymn-55

For verse 1, see Nir. V.9.

Again the hymn is devoted to Pusan ; He is a superb charioteer ; is *Kapardin*, wearer of a braid of hair (2) ; He has goat for steed (3-4, 6) ; He has been metaphorically described as husband *(didhusu)* of His mother, and a lover, a gallant, of His sister (*Svasuh-jarah*) (5).

1. **Vimucah napat,** a grandson of Prajapati. Sayana regards the word *vimucah* (विमुच:—with all the three letters with *anudatta* accent) as a vocative and interprets it as "O Prajapati"—(हे विमुचो नपात् । विमुञ्चति सृष्टिकाले स्वसकाशात् सर्वा: प्रजा विसृजतीति विमुक् प्रजापति:), who at the period of creation, lets loose all creatures from himself.

To Dayananda, only *napat* is vocative, whilst *vimucah* is a verb meaning, render free (विमुच: मोचय—*Daya.* To him again, *napat* is not the grandson, but the one who does not fall (नपात् यो न पतति स:). His *anvaya* (prose order) of the verse is : हे आघृणे नपात्त्वं न ऋतस्य रथीर्भव न आ इहि, हे अध्यापकोपदेशकौ वामुक्त विद्वंस्त्व विमुचस्त्वमहञ्च सं सचाव है ।

A ghrne sam sacavahai, May we two together serve the god of glowing heat (Nir.V.9) (आघृणि:=glowing with heat=आगत-हृणि;=one whose glow has reached us (Nir.V.9).

2. **Kapardinam,** one with a braid of hair (usually the term is associated with Siva). (कपर्दिनं जटाजूटं—*Daya.*—not of Siva but of a young *Brahmacarin*, who is expected to have braids of hairs, and long beards (Av.XI.5). (कपर्दवन्तम्—*Sayana*).

5. **Matuh didhisum**, lord or guardian of mother (मातुः जनन्याः दिधिषुं धारकं—*Daya.*) ; the mother means *night* (मातुः निर्मात्र्या रात्रेः, the maker or the measure ; दिधिषुं पतिं पूषणं—*Sayana*). Pusan, the sun, is the guardian of night.

Svasuh jarah, the consumer or lover of sister. Here *dawn* is regarded as the sister of the sun, and the sun is the consumer of this dawn. (स्वसुः भगिन्य इवोषसः जारः निवारयिता—*Daya.*).

Bhrata indrasya, since Indra and Pusan both of them are the Adityas, born of the same mother Aditi (See page 429,430 of our notes). (भ्राता बन्धुरिव इन्द्रस्य विद्युतः—*Daya.*).

Hymn-56

For verse 3, see Nir.II.6

Karambha-at, one who eats *karambha*, a mixture of parched barley meal and butter (करम्भात् यः करम्भमन्नविशेषमत्ति सः *Daya.*; करम्भाणां घृतमिश्राणां यव सक्तूनां भत्ता—*Sayana*).

3. **Paruse gavi**, in the sun, who has joints ; for the radiant sun. (परुषे परुष्मति पर्ववति भास्वति, the joint having or the shining ; गति गच्छतीति गौरादित्यः since he moves, therefore, the sun is *gau* (*Sayana*).

Gau, the sun is called so : Lo, that (charioteer) in the sun (*gavi*) who has joints : आदित्योऽपि गौरुच्यते । उताद: परुषे गवि । पर्ववति भास्वतीत्यौपमन्यव.—(Nir.II.6).

Dayananda translates *paruse* : in harsh attitude (परुषे कठोर व्यवहारे) and *gavi*, in words or speech (गवि वाचि).

6. अद्या = अद्य (निपातस्य चेति दीर्घः—*Panini*,VI. 3.135)

Adya ca sarvatataye svah ca sarvatataye, for the sake of the enjoyment of all pleasures, from yajna today, and for the enjoyment of all pleasure from the yajna tomorrow (सर्वतातये सम्पूर्णसुखसाधकाय यज्ञाय—*Daya.*) ; or for the sake of the general sacrifice today and the general sacrifice tomorrow.

(सर्वतातये सर्वं ऋत्विग्भिस्तातये इति सर्वतातिर्यज्ञः । तदर्थम्—a yajna that is conducted by all the priests is the *Sarvatati yajna*; यद्वा । सर्वेषां भोगानां विस्ताराय, or the *yajna* meant for the enjoyment of all—*Sayana*).

Hymn-57

This hymn has the deities Indra and Pusan ; both represent the aspects of the Supreme Lord ; both of them are *adityas* also as the suns of different months. Indra is invoked for well-being and friendship whilst Pusan for food (1) ; the one likes Soma, whilst the other Pusan likes *Karambha* (2) ; goats are the carriers of Pusan, and horses of the Indra (3) ; Pusan is one with Indra in all other respects, and people depend on the goodwill of both (4-6).

Camvoh, in the space between the celestial and terrestrial regions (चम्वोः द्यावा: पृथिव्योर्मध्ये—*Daya.*) ; the two ladles or cups (चम्वोः अधिषवण फलकयोः—Sayana).

Karambham, a preparation of parched barley and butter. (See VI.56.1) ; the buttered meal.

Hymn-58

For verse 1, see Nir.XII.17.

Pusan and Indra are the two forms of one and the same supreme Lord, as well as of the same sun. This is explained in the first verse. When the sun goes on account of the increase of rays, he is called Pusan : अथ यद्रश्मि पोषं पुष्यति तत्पूषा भवति (Nir.XII.16) and in this connection, the verse has been quoted : Thy one form is bright (शुक्रं), which means that it is bright red (शुक्रं ते अन्यत् means लोहितं ते अन्यत्) ; and thy other is holy, which means that to it the sacrifice is offered (यजतं ते अन्यत् means यज्ञियं ते अन्यत्). Thy function is to make the day and night of different forms (विषमरूपे ते अहनीकर्म) And thou art like heaven (द्यौरिव चासि). Thou protectest all sciences (सर्वाणि प्रज्ञानान्यवसि). Here let thy gift be full of fortune, O Pusan, abounding in food (अन्नवत् । भाजनवती ते पूषन्निह दत्तिरस्तु)—Nir.XII.17. In connection with Pusan, Yaska quotes another verse (VI.49.8) which we have already discussed.

Pusan is thus like the sun : he is identified with both day and night, and is considered as their regulator (the lengths of days and nights depend on the sun).

Bhuvane visve arpitah, placed over the whole world (भुवने संसारे विश्वे समग्रे अर्पित: स्थापित:—*Daya.* ; विश्वे विश्वस्मिन् सर्वस्मिन् भुवने लोके अर्पित: प्रजापतिनापोषकत्वेन स्थापित:—placed so by Prajapati in his capacity of nourishing all things—*Sayaan*). Thus it is clear, that the same sun, in the capacity of nourishing the entire universe is known as Pusan.

Similarly, one and the same Supreme Lord in the capacity of resplendence is known as Indra, and as the nourisher is known as Pusan.

3. **Yasi Dutyam suryasya,** Pusan assumes the role of the messenger of the sun. In this connection, Sayana quotes an anecdote : on one occasion, when Surya with the gods, had set out to fight the *asuras* (the clouds or *vṛtra*) he sent Pusan to his abode to console his wife, who was greatly afflicted by his going to the wars ; for this office, Pusan is here commended (*Wilson*).

Kamena krtam tavasam su-ancam, propitiated by willingly offered devotions (or oblations), vigorous, and well moving, accomplished by physical and mental powers (कामेन कृतं निष्पन्नं तवसं बलिष्ठं स्वञ्चं सुष्ठिवञ्चन्तं प्राप्त शरीरात्मबलेन युक्तं—*Daya.*).

Whilst interpreting this verse, Sayana unnecessarily introduces *pasu* (animal) offerings (कामेन पश्वादि विषयेण कृतं स्तोतृभिर्वशीकृतं तवसं बलवन्तं प्रवृद्धं वा स्वञ्चं स्वञ्चनं सुष्ठु गच्छन्तम्—*Sayana*).

Suryayai adaduh, gave to *Surya* (सूर्या) ; all Nature's bounties gave Pusan to the wife of the sun named as सूर्या (यं पूषणं देवास: सर्वेदेवा: सूर्यायै सूर्यस्य पत्न्यै यद्वा सावित्र्यै सूर्याख्यायै अश्विनोर्वरणाय अदद्: दत्तवन्त:—*Sayana*). See also पुत्र: पितराववृणीत पूषा—X.85.14.

Hymn-59

For verses 2 and 4 ; see Nir.X.21 and V.22 respectively.

1. **Pitarah**, the fathers ; the guardians ; here in this verse, they have been addressed as enemies of gods (*deva-satravah*, देव शत्रवः), and hence Sayana derives the word *pitr* from √पी, *pi*, to injure ; and *pitarah* are *asurah*, or wicked demons. (पितरः हिंसकाः । पीयति हिंसाकर्मा । तस्यैतद् रूपम् —*Sayana*).

वोचा = वोच (द्व्यचोऽतस्तिङः—*Panini*. VI.3.134).

Dayananda in his paraphrasing separates the term *pitarah*, from the rest as follows : हे इन्द्राग्नी, युवं यानि सुतेषु वीर्या चक्रथुस्तैर्वां देवशत्रवो हतास स्युश्चिरञ्जीवथ इति वामहं नु प्र वोचा । येन युवयोः पितरो ऽप्येवं वामुपदिशन्तु ।

O teachers and preceptors, for your successful accomplishments, may people hostile to the group of learned perish and both of you live long. Such are my instructions to you and may your elders, the guardians, also bless and advise you like that.

2. **Vat**, वट्, a synonym of truth (Nigh.III.10).

Ittha, इत्था, a synonym of truth (Nigh. III.10).

Ittha is also by this way : इत्था अनेन प्रकारेण—*Daya.* ; *Sayana*) ; after this fashion.

Panisthah, most deserving of praise (पनिष्ठः अतिशयेन प्रशंसितः—*Daya.*).

Iheha matara, a mother everywhere ; mother here and mother here (इहेहमाता जननी ययोस्तौ—*Daya.*).

Yamau, twins (यमौ यमलौ सहोत्पन्नौ—*Sayana*).

[**Yama** is so called because he governs, √ यम् (Nir.X.19) ; यमौ-नियन्तारौ—*Daya.* ;]. Agni is also called Yama (Nir.X.20).

For *Yama*, see Ṛv.I.66.7-9. Yama is as it were, what is born and what shall be born. Yama was born associated with Indra (Nir.X.21).

3. **Sapti-iva**, like two horses or two fleet coursers (सप्तिः= horse = अश्वनाम, Nigh.I.14).

4. **Pajra-hosina**, receiving of acclamation (पज्र: संगतो होषो घोषो वाग्ययोस्तौ—*Daya.* ; पज्र: प्राजित: प्रसिद्धो होषो घोष: स्तोत्रं ययोस्तादृशौ—*Sayana*).

Josa-vakam vadatah, uttering amiable eulogies (जोषवाकं प्रीतिकरं वचनं वदत:—*Daya.*) ; uttering unacceptable eulogies (जोषं जोषयितव्यं प्रीतिहेतुत्वेन कर्तव्यं स्वयमप्रीतिकरं तादृशं वाकं वाक्यं वदत:—*Sayana*).

O Indra and Agni, you partake of the food of that man who praises you two when the Soma juices are pressed (य इन्द्राग्नी सुतेषु वां सोमेषु स्तौति तस्याश्नीथ: । अथ योऽयं जोषवाकं वदति विजंजप: प्राजितहोषिणौ न देवौ तस्याश्नीथ:—Nir.V.22).

Yahvam stavat, praises you (य: वाम् युवां स्तवत् प्रशंसेत्—*Daya.*) ; praises you improperly (कुत्सितं स्तूयात्—*Sayana*).

5. **Visuco asvan yuyujana isata ekah samana a rathe,** one of you . . . proceeds in a common car. Here one *ekah*, is Indra, who is identical with the sun, goes over the world in a car which is common to him and Agni, as being also, identified with the Sun ; the same identity being kept in view, Indra yokes the multiform horses,—months, weeks, days, to a monoform car, or the year (*Wilson*).

6. **Trinsat pada**, thirty steps (i.e., thirty *muhurtah*, the thirty divisions of day and night), त्रिंशत् पदानि अवयव भूतान् त्रिंशन्मुहूर्तान्—*Sayana* ; Two less out of thirty-two Nature's bounties (heaven and firmament eliminated)—आकाशं द्यां च वर्जयित्वा सर्वान् भूम्या दीन्पदार्थान्—*Daya.*).

Hitvi sirah, having eliminated the head, that is, the speech or words of chief importance (हित्वी त्यक्तवा शिर: शिरोवन्मुख्यं वचनम्—*Daya.* ; शिरो- हित्वा त्यक्तवा स्वयमशिरस्का सती—*Sayana*) ; or animating the head (of living beings) ; exciting the head (शिर: प्रेरयित्री).

This may apply to dawns, as being headless (अशिरस्का), she having abandoned the head, being of herself headless. See Yv. XXXIII.93.

Mahidhara, like Dayananda, also refers the epithets to *vac*, speech, *apad* (अपाद्) or footless (पादरहिता—*Daya.*) meaning prose (गद्यात्मिका).

Hymn-60

The deities of the hymn are Indra and Agni, both mean the same Supreme one, our Lord ;—with two aspects. Being the lord of mid-space, He is Indra, the resplendent ; and again as the lord of the terrestrial world, He is Agni, the foremost adorable ; both stand for opulence ; both join together to recover cows, waters, the sun, the dawns (the bounties of light, enlightenment, truth and virtue), that are carried away so often by malevolent forces, the dark *asuras*, the untruth and vice personified (2) ; they are slayers of Vṛtra (3) ; slayers of enemies (5) ; they counteract all oppressions, committed by pious and impious both ; they support virtue (6) ; they have yoked horses, the *Niyuts* (8) ; they are invoked for horses, cattle, food, happiness and friendship (13) ; and they quaff the sweet *Soma*, the devotional dedication, which alone exhilarates them (15).

6. **Hatah vrtrani**, who kills the evil dark forces or who destroys dark clouds (हत: हिंसत: वृत्राणि मेघाऽवयवान्—*Daya.*).

Arya, the pious (आर्या उत्तमगुणकर्मं स्वभावौ—*Daya.*)—persons noble in qualities, in actions and in behaviours.

Dasani, the liberal givers ; the donations (दासानि दानानि—*Daya.*).

Vrtrani and **dasani** being neuter in gender, do not actually mean the persons, they mean the evil disturbing actions of *aryas* and *dasas*, done severally (दासानि दासा: कर्मंहीना: शत्रव: । तै: कृतानि चोपद्रवजातानि । आर्या आर्यै: कर्मानुष्ठातृभि: कृतानि वृत्राणि उपद्रव जातानि—*Sayana*).

Hymn-61

For verse 2, see Nir.II.24.

1. **Divodasam** divine perspective ; the giver of enlightenment (दिवोदासं विद्याप्रकाशस्य दातारं—*Daya.*).

Vadhri-asvaya, speeding mind ; one yoked for horses to march ahead (वध्रयश्वाय वध्रयो वर्धका अश्वा यस्य तस्मै—*Daya.*).

2. **Sarasvati** (spiritual awareness ; one of the 57 synonyms of speech (Vac ; वाक्). The word stands for both,—in the sense of a river (not a proper name, but in general terms, for a stream or channel of any realm,—physical, mental or spiritual) and of a deity in Vedic passages (Bṛhad-devata II.135)—(तत्र सरस्वतीत्येतस्य नदी वद्देवतावच्च निगमा भवन्ति —Nir.II.23).

How it is used in the sense of a river, is seen below :

Like the one who digs the lotus stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship *Sarasvati*, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.

Susmebhih the word *Susma* (शुष्म) is a synonym of strength, so called because it crushes everything (इदं शुष्मैः शोषणैः । शुष्ममिति बलनाम । शोषयतीति सतः--Nir.II.24).

Bisakha, here *bisam* is derived from the root *bis* (√बिस) meaning to split or grow (बिसं बिस्यतेर्भेदनकर्मणः । वृद्धि कर्मणो वा—Nir.II.24).

Sanu or peak is so called because it is very much raised up or it is very lofty (सानु समुच्छ्रितं भवति । समुन्नुन्नमिति वा—Nir.II.24).

Urmibhih, with mighty waves (महद्भिरूर्मिभिः).

Paravataghnim, who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as, what is on this bank (पारावतघ्नीं पारावारघातिनीम् ।—Nir.II.24).

Param, something afar (पारं परं भवति).

Avaram, something near at hand (अवारमवरम्).

Let us attend upon the Sarasvati (river) with well-composed, sublime hymns (सुवृक्तिभिः शोभनाभिः स्तुतिभिः) and acts of worship (कर्मभिः) for our protection (अवसे अवनाय).—Nir.II.24.

3. **Brsayasya,** the destroyer of Nescience (बृषयस्य अविद्याछेदकस्य —*Daya.* ; *Bṛsaya* is also the name of Tvastṛ whose son is Vṛtra. (*Sayana*) ; *Brsayasya prajam,* the son of Tvastṛ, i.e. Vṛtra (*Sayana*).

Wilson cites a legend from the Taittiriya Yajus, to illustrate the importance of correctly accentuating words of the Veda. Indra, it is said, had killed a son of Tvastṛ, named Visvarupa and that accounts for the enmity between them. Once Tvastṛ celebrated the Soma-sacrifice, at which he deliberately did not invite Indra though he invited other gods. Indra, however, joined the celebrations uninvited, and by force took a part of the Soma libation. With what was left, Tvastṛ performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of Indra (इन्द्र घातक or इन्द्र शत्रु:). In uttering the mantra, however, the officiating priest made a mistake in the accentuation of the term इन्द्र घातक, slayer of Indra, in which sense, as a *tat-purusa* compound (तत्पुरुष समास), the acute accent should have been placed upon the last syllable (अन्तोदात्त): instead of which the reciter of the mantra placed the accent on the first syllable (पूर्वोदात्त), whereby the compound became *bahuvrihi* (बहुव्रीहि समास), epithet, with the meaning, the one of whom Indra is the slayer; consequently, when, by virtue of the rite, Vṛtra was produced, he was foredoomed by the wrong accentuation to be put to death by Indra. So Vṛtra did not slay Indra ; instead he became one of whom Indra was slayer. The purport of the legend is to emphasize the importance of proper accentuations.

Ksitibhyah avanih avindah visamebhyah asravah—thou hast acquired for men the lands etc. The phrase is capable of multiple interpretations according to Sayana : (i) thou hast shed poison upon them ; (ii) thou hast destroyed them (क्षितिभ्य: मनुष्येभ्य: अवनी: असुरैरपहृता भूमी: अविन्द: अलम्भय: एभ्य: मनुष्येभ्य: विषं उदकं च अस्रव: अक्षारय: । यद्वा क्षितयोऽसुरजना: । तेभ्य: सकाशात् अवनीर्भूमीरविन्द: लब्धवत्यसि । तान् हत्वैभ्यश्चासुरेभ्यो विषं मृतहेतुभूतं गरलमस्रव: —*Sayana*).

According to Dayananda, O Sarasvati, may you turn out those who speak ill of learned people (देवनिद:), and take the side of those, who are destroyers of nescience (बृसयस्य मायिन:), and also of their progeny (प्रजां) ; and win over the lands for protection (क्षितिभ्य: अवनी: अविन्द:), and from the interior of these lands, take out (अस्रव:) water (विषं).

Visam, विषं = उदकं (water, Nigh.I.12).

9. **Atidvisah, anya rtavari svasrh,** bring to us her other water-laden sisters. Sayana gives two explanations .: (i) *ati* = *atini* (अति नयतु अतितारयतु) to lead over or beyond and (ii) *ati dvisah*, may the other sisters overcome those who hate us.

Rtavari, the dawn (ऋतावरी उषा:—*Daya.*)—the dawn removes from us all those who hate us, and just as the sun to days, so she brings to us the other sister dawns (*Daya.*).

12. **Sapta dhatuh,** seven metres or seven rivers (सप्तधातु: सप्त धातवोऽवयवा गायत्र्याद्या गङ्गाद्या वा यस्या: सा तथोक्ता—*Sayana*) ; seven sustaining elements (सप्त प्राणादयो धारका यस्या: सा—*Daya.*).

Seven metres : Gayatri, Usnik, Anustup, Bṛhati, Pankti, Tristup, and Jagati.

Seven rivers : (seven channels or nerves) : Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asiknya, and Vitasta.

Seven sustainers—the five sheaths, lower self and the supreme Self (physical, vital, mental, knowledge sustaining and bliss sustaining sheaths).

Panca, the five vital breaths (prana, apana, vyana, samana, and udana) : according to Sayana ; Brahmana, Ksattriya, Vaisya, Sudra, and Nisada, the five classes in society.

14. **Ma-apa spharih,** reduce us not to insignificance ; cause no decline (माप स्फरी: अवृद्धं मा कुर्या:—*Daya.* ; अप्रवृद्धान् मा कार्षी: । स्फारो वृद्धि: —*Sayana*).

Hymn-62

The hymn is devoted to Asvins, the twins, the pair, the leaders of heaven (*divah*), who at dawn drive away the glooms (1) ; they come with splendours in lustrous cars (2) ; their horses are swift as thought, harnessed to their space cars (4) ; these horses are winged, since their cars have to move in space ; they also pass by roads unsoiled by dust (6) ; they can also penetrate the mountains (7) ; and as such they are not ordinary vehicles : they move in space, on water, on roads, and beyond the mountains ; they are right-royally worshipped in due

seasons. (9); their *Niyut* steeds are of three categories; most excellent (*parama*), middling (*madhyama*) and most inferior (*avama*) (11).

6. For *Bhujyum*, see earlier notes, on I.112.6; 20; 116.3-5; 117.14; 119.4; IV.27.4; the pleasure worth enjoying (भुज्युं भोक्तुं योग्यमानन्दम्; also भुज्युं भोक्तारं IV.27.4; भोगमर्हम् I.119.4; सुखस्य भोक्तारं I.120.20 —*Daya.*).

Tugrasya sunum, the son of Tugra; the son-like of a strong person (तुग्रस्य बलिष्ठस्य सूनुं अपत्यमिव वर्तमानम्—*Daya.*). For Tugra, see earlier notes on I.116.3; 117.4; VI.20.8; 26.4.

7. **Vadhrimatyah,** the aspiring mothers; of the one in which are present the vast multitudes, i.e. the earth and midspace (वध्रिमत्याः बहवो वध्रयो वर्धनानि विद्यन्ते यस्याम् तस्या भूमेरन्तरिक्षस्य वा—*Daya.*). See also I.116.13; 117.24; also X.39.7; 65.12 (वध्रिमत्याः वर्धिकाया विद्यायाः I.117.24; वध्रय प्रशस्ता वृद्धयो विद्यन्ते यस्यास्तस्याः I.116.13—*Daya.*).

Shayave, for the quiet devotee; for sleep (शयवे शयनाय—*Daya.*; शयानाव I.116.12; for the sound and pleasant sleep, सुखेन शयनशीलाय; शंयुं, यः शेते तं पुत्रं IV.18.12; the all pervading one, शयुः=योऽभिव्याप्यशेते III.55.6; one who provides rest to everyone during dissolution, शयुः यः प्रलये सर्वाणि भूतानि शाययति सः—*Daya.*). शेतेऽसौ शयुः, शयनशीलः—Unadi I.7.

8. **Adityah,** light; also a measure of time, months (आदित्याः कालावयवाः—*Daya.*).

Vasavah, life-elements; also earth and other places of abodes (वसवः पृथिव्यादयः—*Daya.*).

Rudriyasah, the Maruts; the elements of vitality (रुद्रियासः प्राणाजीवाश्च—*Daya.*).

10. **Nrvata rathena,** having a leader, a driver (नृवता उत्तमा नरो विद्यन्ते यस्मिंस्तेन—*Daya.*; नृवता नेत्रा सारथिना युक्तेन—*Sayana*); or equipped with a horse (यद्वा अश्वयुक्तेन—पतङ्गाः नरः; नरा = अश्वाः = पतङ्गाः, Nigh. I.14; —*Sayana*).

Antaraih cakraih, chariot with wheels capable of taking one all around different regions ; well-guided chariot (अन्तरैः भिन्नैः चक्रैः लोकभ्रमणाय परिध्याद्यैः:—*Daya.*) ; अन्तरैः अनिकृष्टैः चक्रैः युक्तेन—*Sayana*).

Sanutyena tyajasa, with impelling forces ; with secret indignation (सनुत्येन सप्रेरणीयेन त्यजसा त्यागेन—*Daya.* ; सनुत्येन तिरोहितेन त्यजसा क्रोधेन—*Sayana*).

Vanusyatam, the angry ones ; the obstructing ones (वनुष्यतां क्रुध्यतां बाधमानानां वा। वनुष्यतीति क्रुध्यति कर्मा—Nigh.II.12 ; हन्तिकर्मा—इति यास्केनोक्तत्वात् —*Sayana*).

11. **Niyudbhih,** *Niyut,* steeds ; the one moving with the speed of wind (नियुद्‌भिः वायोर्गतिभिः:—*Daya.* ; नियुद्‌भिः वाहैः:—*Sayana*).

Hymn-63

For verse 8, see Nir. VI.29.

1. **Valgu,** the pleasant speech (वल्गू शोभनवाचौ। वल्गुइति वाङ्नाम, (Nigh.I.11).

Nasatya, of the truthful nature (नासत्यां सत्यस्वभावौ—*Daya.*). See previous notes—I.3.3 ; 46.5 ; 116.4 ; 180.9 ; 184.1 ; 3 ; III.54.16 ; 58.7 ; IV.37.8 ; V.46.2 ; 73.6 ; 74.2 ; 75.7 ; 78.1 ; VI.11.1 ; 50.10 and its vocative (dual) forms as I.34.7 ; 9-11 ; 47.7 ; 9 ; 116.2 ; 9-11 ; 13 ; 14 ; 16 ; 17 ; 19 ; 20 ; 22 ; 23 ; 117.1 ; 6 ; 11 ; 13 ; 23 ; 118.4 ; 11 ; 182.4 ; 183.3 ; 5 ; 184.5 ; II.41.7 ; IV.14.1 ; 43.7 ; 44.4 ; 7 ; VI.49.5 ; 63.7 ; 10 ; etc.

3. **Barhih,** wide space, midspace (बर्हिः अन्तरिक्षं, also बृहन्ते सर्वे पदार्था यस्मिँस्तदन्तरिक्षं ; संवर्द्धितं तेज इव विज्ञानं, I.188.4 ; उत्तमासनं, IV.9.1 ; अतीव विशालं VI.67.2 ; बृहत् गृहं, I.142.5—*Daya.*

5. **Nara-nrtu,** the leaders and guides (नरा नायकौ नृतू नेतारौ—*Daya.* ; नरानेतारौ नृतूनृत्यन्तौ, i.e. guides and dancers.

Sayana refers here to the legend of the Asvins carrying off in their car the daughter of *surya* from the other gods, as narrated in the Aitareya Brahmana, IV.7 (मायाभिः प्रज्ञानैः कौशलेर्वा जितवन्तौ स्थ इत्यर्थः—*Sayana*).

6. **Vayah**, birds (वयः पक्षिणः—*Daya.*) ; also horse (वयः अश्वाः —*Sayana* ; अश्वः = श्येनासः, Nigh. I.14 ; the list does not give *vayah* as a synonym of horses).

8. **Dhenumna isam pinvatam asakram,** Fatten the perennial cow like food ; i.e. which never runs dry (असंक्रमणीम्—Nir.VI.29) ; the phrase literally means, give us a cow, food, that does not astray.

Sayana explains *dhenum* by gratifying (धेनुं प्रीणयित्रीम्), or *isam* (इषं) may be the adjective for *esaniyam,* give us a desirable cow (इषमेषणीयां धेनुमित्यन्वयः—*Sayana.*

9. The verse is full of epithets : *rjre raghvi* ; two straight right going. (ऋज्रे ऋजुप्रिये रघ्वी लघ्वी—*Daya.* ; ऋज्रे ऋजुगमने रघ्वी क्षिप्रगामिन्यौ बडवे i.e. the straight-moving and fast moving mares—*Sayana*).

Puruyasya, the intuitive instinct (पुरयस्य या पुरोऽयते प्राप्नोति तस्य —*Daya.*) ; of Puraya (पुरयस्य पुरयनामकस्य—*Sayana*) ; the word occurs nowhere else in the Ṛgveda.

Peruka, the instinct of resistance (पेरुके पालके—*Daya.* ; पेरुके रातिविद्य-मानानि—*Sayana*) ; the word occurs nowhere else in the Ṛgveda.

Sandah, the discriminating instinct (शाण्डः यः श्यति तनू करोति तथाऽयम् । अत्र शो तनूकरण इत्यस्मादौणादिकेऽडच् प्रत्ययः—*Daya.* ; a king of this name, —*Sayana*) ; the word occurs nowhere else in the Ṛgveda.

10. **Purupanthah,** master of manifold ways ; the versatile (पुरुपन्थाः पुरवंहुविधश्चासौ पन्थाश्च—*Daya.*) ; the word occurs nowhere else in the Ṛgveda.

Bharadvajaya, for the sage, profound in sacred knowledge (भरद्वाजाय धृतविज्ञानाय—*Daya.*).

Purudansasa, achievers of great deeds (पुरूदंससा पुरूणि दंसास्युत्तमानि कर्माणि ययोस्तौ—*Daya.*). As a vocative, the word occurs in VI.63.10 and VIII.9.5) ; also see पुरूदंसम्—III.1.23 ; 5.11 ; 6.11 ; 7.11 ; 15.7 ; 22.5 ; पुरूदंसा VII.73.1 ; पुरूदंससा I.3.2 ; VIII.87.6.

10. This verse has only one pada (एकपदात्रिष्टुप्).

Hymn-64

3. **Gavah,** rays (गाव: किरणा:—*Daya.* ; रश्मय:—*Sayana)* ; but Wilson translates as kine, since of the word *vahanti.*

Volha, the married one (वोलहा विवाहिता—*Daya.*) ; of the army (वोलहा सेनाया:—*Sayana*).

Asteva = *asta-iva*, like one casting his darts, arrows, weapons etc. (अस्तेव शस्त्राऽस्त्राणां प्रक्षेप्तेव—*Daya.*) ; वीर: क्षेप्तेव—*Sayana*).

Ajirah na, like a warrior (अजिर: न क्षिप्रगामी शत्रून् यथा—*Sayana*) ; like the one who does not move with speed, (अजिर: न य: शीघ्रं न गच्छति स: न इव —*Daya.*).

4. **Divah duhitah,** O, the daughter of the midspace, or the region of light, O dawn (दिवो दुहित: अन्तरिक्षसुते हे उषो देवि—*Sayana* ; प्रकाशस्य कन्येव वर्तमाने—*Daya.*).

6. **Vayascit,** like the birds (वयश्चित् पक्षिण: इव—*Daya.* ; पक्षिणोऽपि —*Sayana*).

Hymn-65

1. **Ramyasu,** in the nights (राम्यासु रात्रिषु। राम्येति रात्रिनाम—Nigh. I.7 ; *Daya.* ; राम्यासु याम्यासु, *r*, substituted for *y*.)

Duhita divah-jah, daughter born of midspace or the region of light, i.e. dawn (दिवोजा: दिवो जाता अत एव दुहिता दिव: पुत्री उषा:—*Sayana*) ; (दिवोजा: सूर्याज्जातेव, like the one born of the sun —*Daya.*).

Ajigah, makes visible (अजीग: जागरयति—*Daya.*); vomits, अजीग:उद्गिरति। जिगर्तिगिरति कर्मावा, *jigarti* means to consume or to invoke, or to seize, गृणाति कर्मा वा, गृह्णाति कर्मा वा,—Nir. VI.8); brings them up out of darkness.

2. **Urmyayah,** of the night (ऊर्म्याया: रात्रे: Nigh.I.7).

Candrarathah, dawns in beautiful chariots (चन्द्ररथा: कान्तिरथा:। चन्द्रश्चन्दते: कान्तिकर्मण:—Nir.XI.5).

Candramas, (the moon) is so called because it roams about noticing (चन्द्रमाश्चायन्द्रमति, √ चय् + द्रम्) or is bright and measures (चन्द्रोमाता, चन्द्र+मा), or its measure is bright (चान्द्रं मानमस्येति वा). *Candra* (bright) is derived from the verb √चन्द, *Cand,* meaning to shine.—Nir.XI.5 .

5. **Gavam angirsah grnanti,** Angirasah through thy favour recover the herd of cattle (गवां गोत्रासंघान् अंगिरसो गृणन्ति उत्सृजन्ति—*Sayana*; गवां किरणानां अगिरस: वायव इव गृणन्ति स्तुवन्ति —*Daya.*), See also गवां गोत्रमुदसृजो यदङ्गिर: —Ṛv.II.23.18.—A reference to the recovery of the lost wisdom,—recovery of cows from the Panis.

6. **Bharadvaja-vat,** like the vital breaths; as the Bharadwaja, i.e. someone different from Bharadvaja Ṛsi (भरद्वाजवदिति वचनात् अन्योऽप्यस्ति भरद्वाज: ।—प्राणो वै भरद्वाजवत्—*Sayana,* quoting from the Brahmana ; also like the ear (भरद्वाजवत् श्रोत्रवत्—*Daya.*).

Ririhi, beg, pray for (रिरीहि याचस्व । रिरीहीति याञ्चाकर्मा—Nigh.III.19); also grant us (रिरीहिदेहि—*Sayana*).

Hymn-66

For verse 9, see Nir. III.2.

1. **Prsnih;** midspace or atmospheric region, firmament (पृश्नि: अन्तरिक्षम्—*Daya.*; *Sayana*).

Udhah, night ऊध: रात्रि: ऊध इति रात्रिनाम Nigh.I.7; *Daya.*).

Samanam, of one form, the like-formed; Maruts are regarded to be all of one form or they always maintain the same form; none of them is elder or younger : अज्येष्ठासो अकनिष्ठास एते—V.60.5—*Sayana*).

Dhenu, speech धेनु वाक् । अत्र विभक्तिलोप: *Daya.*

Marttesu anyat dohase, that form of the Maruts causes one or other thing in the world, as herbaceous plants, forest trees and the like to flourish, so as to milk or yield what is desired (तद्रूपं मर्तेषु मर्त्यलोके अन्यत् ओषधिवनस्पत्यादिकं दोहसे कामान् दोग्धुं पीपाय आप्याययति—*Sayana*).

4. **Antah iti santah,** being already in everyone's hearts (अन्त: सन्त: सर्वेषां हृदि वर्तमाना एव—*Sayana*), here the Maruts are regarded as identical with vital airs. According to Dayananda, a compliment is paid in the verse to those persons who foresake their evil desires and lead a life of purity ; the elevated persons with pure hearts (अन्त: मध्ये सन्त: सत्पुरुषा: —*Daya.*).

Punanah, purifying (पुनाना: पवित्रयन्त:—*Daya.*).

Avadyani, bad habits ; defects ; sins (अवद्यानि निन्द्यानि कर्माणि—*Daya.* ; पापानि—*Sayana*).

5. **Na ye stauna ayaso mahna nu cid,** who now are thieves going with greatness verily ever ; i e. the plunderers of their wealth (ये स्तौना: स्तेनास्तिरोहिता वा स्तोतृधन नामपहर्तार: प्रयास: गन्तारो भवन्ति—*Sayana*) (स्तौना:= स्तेना:, i.e. thieves, *au* is substituted for *e*—स्तौना: चोरा: । अत्रवर्णव्यत्ययेनैकार स्थाने औकार:—*Daya.*).

6. **Savasa yujanta rodasi,** to form a bond ot union between earth and heaven by their strength (शवसा बलेन वेगेन—*Sayana, Daya.*). i.e. satisfy by the rain (वृष्ट्या पृथिवी तर्पयन्ति—*Sayana*).

8. **Sa vrajam darta parye adha dyoh,** despoiler of the herds of his ardent foe (स: पार्ये संग्रामे द्यो: दीप्तस्यापि विजिगीषोर्वा शत्रो: वज्रं गवां संघं दर्ता दारयिता भवति—*Sayana*) ; according to Dayananda, *vrajam* is clouds (गोषु गवादिषु पशुषु पृथिवी विभागेषु वा तनये सुकुमारे यं अप्सु उदकेषु स: व्रजं मेघं दर्त्ता विदारक: पार्ये पारयितव्ये अध अथ द्यो: प्रकाशस्य—*Daya.*).

9. **Arkam,** food or thunderbolt (अर्क अन्नं वज्रं वा; अर्क इत्यन्ननाम Nigh. II.7.; वज्रनाम Nigh.II.20—*Daya.* ; also अर्क अन्नं हवि: ; स्वधा अर्क: ; इत्यन्ननामसु पाठात्—*Sayana*).

Makhebhyah, for battles, for yajnas (मखेभ्य: संग्रामादिभ्य: संगन्तव्येभ्य: ; मख इति यज्ञनाम Nigh. III.17—*Daya.*).

11. **Divah Sardhaya sucayo manisa girayo napa ugra asprdhran,** of heaven for the strength pure praises mountains, like waters fierce have vied (literal translation by *Wilson*) ; दिव: स्तोतु:, शर्धाय मारुताय बलाय, for the strength of Maruts ; गिरय: न मेघा इव, like clouds).

Hymn-67

In the cosmological interpretation, *Mitra* represents light and *Varuna*, its concomitant counterpart is the material *plasma*, as if the pair of matter and energy ; both of them are essentially one and yet in the manifested world different, the eldest of all existing things ; though not the same, and yet the firmest restrainers (1) Dayananda interprets them as the *prana* and the *udana*, the two of the vital airs.

1. **Rasmeva,** like the reins; like the radiations (रश्मेव किरणवद् रज्जुवद् वा—*Daya.*; रश्मिनेव अश्वान्, horses restrained with reins.—*Sayana*).

Yamistha, the firmest restrainers (यमिष्ठा अतिशयेन यन्तारौ—*Daya.* ; यन्तृतमौ—*Sayana*).

Girbhih, by praises (गीर्भि: स्तुतिभि:—*Sayana*) ; by words or speech (वाग्भि:—*Daya.*).

Asama, not the same (असम विषमौ—*Sayana*) ; not alike, excelling all (अतुल्यौ सर्वेभ्योऽधिकौ—*Daya.*). Sayana refers to a similar passage : त्रिरश्रिं हन्ति चतुरश्रिरुग्र:" I.152.2., इति निगमान्तरेणासाम्यं दर्शितम् ।

2. **Manisa,** the well-cultivated intelligence (मनीषा विद्यासुशिक्षायुक्ता प्रज्ञा—*Daya.*) ; prayer (मनीषा स्तुति:—*Sayana*).

Sayana usually translates such terms as धिय:, मनीषा etc. as prayer, which may as well mean ***intellect.***

Namasa, with respect ; with viands etc. (नमसा सत्कारेणान्नाद्येन सह वा —*Daya.*; अन्नेन हविषा सह—*Sayana*).

Varuthyam, pertaining to house (वरूथ्यं वरूथे गृहे भवम्—*Daya.* ; the house, safe from heat, chill and blast of air, वरूथ्यं शीतवातातपानां वारयितृ भवति —*Sayana*).

Sudanu, liberal givers ; munificient divinities सुदानू—vocative—शोभनानि दानानि ययोस्तौ—*Daya.*; हे शोभनदानौ—*Sayana*).

3. **Apaseva,** by actions(अपसाऽइव कर्मणेव—*Daya.*; *Sayana*).

5. **Spasah,** rays and courses ; reins and goings ; the dispellers of darkness and ignorance and encouragers of light and knowledge (स्पश: अविद्यान्धकारं बाधमाना विद्याप्रकाशं स्पर्शन्त:—*Daya.*; स्पश: रश्मयश्चरा वा—*Sayana*).

Spasah adabdhasah amurah, your courses are unobstructed, according to Sayana, *spasah* means *rasmayah cara va* ; rays or perhaps reins, or goings which are *ahimsitah* (अहिंसिता:), uninjured, *amudhah,* (अमूढा:), not bewildered.

6. **Upamat-iva,** like a pillar or post (उपमात्-इव उपमीयते प्रक्षिप्यते इति उपमात् स्थूणा ; the post to which a calf is tied,—*Sayana*) ; like a similie (उपमादिव—*Daya.*).

Visvadevah, the illuminator of the world ; the sun (विश्वदेव: विश्वेषां सर्वेषां देव:—*Daya.*; विश्वदेव: सूर्य:—*Sayana*).

Bhumim, the earth, *Dyam,* firmament ; the graceful knowledge (द्यां दिवं च—*Sayana* ; कमनीया विद्याम्—*Daya.*).

Dhasina, by food (धासिना अन्नेन—*Daya.*).

Ayoh, of man ; of the living (आयो: जीवनस्य—*Daya.*; आयो: मनुष्यस्य —*Sayana*).

Drhlah, cloud (दृह्ल: युवाभ्यां दृढीकृतश्च मेघ:—*Sayana*) ; 'the firm *Naksatrah,* present in the firmament, the one which does not decay (नक्षत्र: अन्तरिक्षं व्याप्नुवान:—*Sayana* ; नक्षत्र: यो न क्षीयते—*Daya.*).

A-atan, replenish with light (आतान आतनोति युवाभ्यां दृढीकृत एव—*Sayana*; आ अतान् समन्तादतेयु: प्रकाशयेयु:—*Daya.*).

8. **Jihvaya,** with his tongue ; with his prayers (जिह्वया वाचा—*Sayana* ; *Daya.*).

9. **Minanti,** exterminate (मिनन्ति हिंसन्ति—*Sayana* ; *Daya.*). There is no verb to govern the objects specified, and Sayana brings on from the verse 8, *vicayistam* (वि चयिष्टं) meaning *vinasayatam* (विनाशयतं), destroy.

Na ye devasah ohasa na marttah ayajnasacah apyah na putrah— Here ohasa (ओहसा) means, by the means of conveying—wishes it may be supposed i.e. *stotrena* by praise (वहन साधनेन स्तोत्रेण—*Sayana* ; प्राप्तेन बलेन योगेन वा—*Daya.* ; *apyah* is rendered doing acts (अप्य: । अप: कर्म । तद्वन्त: —*Sayana* ; अप्य: अप्सु सत्कर्मसु भव:—*Daya.* ; from *apas, opus*, but not sacrificing, or sacrificing in vain : वृथाकर्माणि कुर्वन्त:—*Sayana*).

Na putrah, not sons, is rendered not pleasing or satisfying (न: पुत्रा: । पृणन्तीति पुत्रा: । न पुत्रा अप्रणन्त इत्यर्थ:—*Sayana* ; *like the sons—Daya.*).

10. **Nakih devebhih yatathah,** you do not go with other gods (देवेभि: अन्यैर्देवै: सह नकि: यतथ: न गच्छथ:, you are not associated with them at sacrifice—*Sayana*) ; you are not associated with learned persons (*Daya.*). यतथ:=यतेथे (अत्र व्यत्ययेन परस्मैपदम्—*Daya.*).

11. **Yuvoh askrdhoyu,** your bounty is unlimited (युवो: युवयो: अस्कृधोयु य आत्मन: कृधु ह्रस्वत्वं नेच्छति—*Daya.* ; अस्कृधोयुरकृष्वायु: । कृध्विति ह्रस्वनाम । निकृत्तं भवति (Nir.VI.3.) ; युवाभ्यां देयं तद् गृहादिकं अस्कृधोयु अविच्छिन्नं भवति—*Sayana* ; i.e that which is to be given by you, as houses and the like, is unchecked.

Askrdhoyu, long-lived ; means one whose life is not short. The word *krdhu* (कृधु) is a synonym of short : it is mutilated (यो अस्कृधोयुरजर: स्वर्वान्, VI.22.3 ; Av.XX.36.3).

Hymn-68

The deities are the pair *Indra* and *Varuna.* Of the two Indra represents resplendence, and Varuna, the material *plasma.* According to Dayananda the pair are (i) *Vayu* (wind) and *vidyut* (lightning), (ii) teacher and preacher, (iii) the sun and electricity, the Speaker (one who presides over an assembly or parliament) and the Chief of an army, (iv) king and his people, like the sun and moon. The Lord Supreme is venerable (वरुण) and resplendent (इन्द्र); or the one who presides over firmament (इन्द्र) and over waters (वरुण). Again Indra is one who slays *vrtra* (nescience) with adamantine weapon, whereas as Varuna, he comes to the aid of people in difficulties (3). Both are pre-eminent in greatness, over all natural forces (*visvedevah*) (4) ; both are addressed in vocative, along with another vocative (*deva*) ; the givers, and we invoke both of them to be on our side (6) , We invoke them for opulence (7). for wealth, for our felicity (8). since we desire

to cross over difficulties as we cross the waters with a boat (8). Varuna is the imperial mighty divine, endowed with greatness and wisdom (9). In fact, both of them are one, not two, observant of holy duties (*Su-tapau*, सुतपौ सुष्ठु ब्रह्मचर्यादिनुष्ठानाख्यं तपो ययोस्तौ—*Daya.*) ; they are one in drinking and enjoying Soma (the medicinal elixir, महौषधिरसं —*Daya.* or the emotional affection given by the devotee) ; they come on chariot along the road leading to sacrifice, i.e., a benevolent act free from the infliction of injury, *adhvaram*, युवोरथो अध्वरं (etc.) (10). They occupy their respective positions in space, *barhisi* (बर्हिषि). (11).

1. **Vrkta-barhisah,** by whom the sacred grass has been clipped (वृक्त बर्हिष: स्तीर्णबर्हिष:—*Sayana;* वृक्तं छेदितं बर्हिरुदकं येन तस्य ; here Dayananda interprets *barhih* as a synonym of water (बर्हिरित्युदक नाम, Nigh.I.13).

Srusti, quick, at once, immediately (श्रुष्टी सद्य:, *Daya.*; श्रुष्टीति क्षिप्रनामाशु अष्टीति—Nir.VI.12).

2. **Maghonam,** the distributors of wealth, rich in wealth (मघोनां धनाढ्यानां—*Daya.*; दानवतां—*Sayana).*

Manhistha, the most liberal along the opulent (मंहिष्ठा दातृतमौ—*Sayana*; the most respectable (मंहिष्ठा अतिशयेन पूजनीयौ—*Daya.*).

Tuvisusma, possessed of vast strength (तुविशुष्म बहुबलौ—*Sayana*; बहुबल सेनायुक्तौ—*Daya.*).

Vrtra-tura, the destroyer of Vṛtra, cloud, or evil forces, terrible as clouds (वृत्रतुरा यौ वृत्राणां मेघवदुन्नतानां शत्रूणां तुरौ हिंसकौ—*Daya.*; destroyer of enemies, शत्रूणां हिंसकौ—*Sayana).*

3. **Namasyebhih,** pertaining to respect and praise (नमस्येभि: स्तुत्यै: —*Sayana* ; by foods, नमस्वन्नेषु भवै:—*Daya.*).

Susaih, by strength (शूषै: बलै:; शूषं इति बलनामसु पाठात्—*Sayana* ; Nigh.II.9)

4. **Gnah,** speech, (ग्नेति वाङ्नाम—Nigh.I.11).

10. **Svasaram,** day (स्वसरं दिनं—*Daya.*, Nigh.I.9 ; path (स्वसरं मार्गं —*Sayana*).

11. **Barhisi,** on the sacred grass (*Sayana*) ; in space ; occupying respective positions in space (बर्हिषि अवकाशे—*Daya.*).

Hymn-69

The pair of Indra and Visnu is the deity (*dyavaprthivi*), Indra is lightning, *vidyut*, or electricity of the midspace ; Visnu is one of the names of the sun (See *Adityah*, Vol.II, p.430) corresponding to the month of Phalguna.

For *Visnu* as the sun, who is known for his three steps covering the entire horizon, we have : We desire to go to those regions of you two, where are nimble and manyhorned rays. There indeed shines forth brightly that highest step of the wide-striding *Visnu* (ता वां वास्तून्युश्मसि गमध्यै I.154.6). See Nir.II.7.

Sipivista, (शिपिविष्ट) and *Visnu* are synonymous terms, of course ; the former is a contemptuous term (*Aupamanyava*, Nir.V.7) since he is denuded like a phallus, i.e. whose rays are not displayed, or else, it may be that the word is used as a synonym of praise ; O Visnu, what is this wellknown shape of thine, i.e. worthy of being fully known, that thou sayest to us "I am enveloped with rays *sipivista* whose rays are displayed. (किमित् ते विष्णो परिचक्ष्य भूत प्रयद् ववक्षे शिपिविष्टो अस्मि ; VII.100.6 ; —शिपिविष्टोऽस्मीति प्रतिपन्नरश्मिः ; शिपयोऽरश्मय उच्यन्ते । तैराविष्टो भवति—Nir.V.8)

Again, according to Nir.XII 18-19, that which is set free becomes *Visnu* (अथ यद् विषितो भवति तद् विष्णुर्भवति) ; Visnu is derived from √विश्, to pervade, or from vy-as (व्यश्), to interpenetrate (व्यश्नोतेर्वा—Nir.XII.19) : We have : Visnu strode over this universe, thrice he planted his foot, enveloped in dust : (इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूलहमस्य पांसुरे—I.22.17) According to Aurnavabha, the three steps are (i) on the mountain of sunrise, (ii) on the meridian and (iii) on the mountain of sunset (समारोहणे विष्णुपदे गयशिरसीत्यौर्णवाभः). According to Sakapuni, the three steps are (i) on earth, (ii) in the midspace, and (iii) in the heaven (पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः—Nir.XII.19)

3. **Aktubhih,** by the nights (अक्तुभिः रात्रिभिः—*Daya.* Nigh.I.7) ; with radiance (अक्तुभिः तेजोभिः—*Sayana*).

Stomasah, praises (स्तोमासः स्तुतयः—*Daya.*; स्तोत्राणि—*Sayana*).

Ukthaih, with the Vedic praises or prayers (उक्थैः वेदस्थैः स्तोत्रैः —*Daya.*; उक्थैः शस्त्रैः साधं शस्यमानास: उच्चार्यमाणाः—*Sayana* ; शस्यमानास: प्रशंसिताः —*Daya.*).

4. Indra and Visnu both have equally spirited horses (सधमाद: सह-मादयन्तः अश्वास: अश्वाः—*Sayana* ; सधमाद: to the same destination, समानस्थानानि —*Daya.*; अश्वास: the great ones, महान्तः—*Daya.*; अश्वाः—*Sayana*).

Girah, the speech (गिरः वाणीः—*Daya.*; the prayers ; शस्त्ररूपा वाचः —*Sayana*).

8. **Yat apasprdhetham tredha sahasram,** with whosoever you have contended, you have thrice conquered thousands.

The verse is quoted in the Aitareya Brahmana, VI.15 ; What time, O Visnu, with Indra ye did strive, then did ye two divide in thrice the thousand (*Keith*). Indra and Visnu fought with the Asuras ; having conquered them, they said: "Let us make an arrangement". The Asuras said, "Be it so." Indra said, 'so much as Visnu three times traverses, so much be ours ; let the rest be yours.' He traversed these worlds, then the Vedas and then speech. They say, 'What is the thousand ?' These worlds, these Vedas, moreover speech, he should reply. 'Did you divide, the Achavaka repeats in the *ukthya*, for he is then the last (and so on).

Thus the first step covers the entire space, the second step, the entire Veda or the divine knowledge , and the third the entire speech.

Sahasram, unlimited (सहस्रं असंख्यं—*Daya.* ; unmeasured, अमितं —*Sayana*) ; actually the whole.

Hymn-70

For verse 2, see Nir.V.2.

In this hymn, the deities are Heaven and Earth in pair.

3. **Visu-rupani,** of various forms ; of a variety of forms (विषु-रूपाणि व्याप्तरूपाणि—*Daya.*; नानावर्णानि—*Sayana*).

Savrata, of similar functions (सव्रता समान कर्माणि—*Daya.* ; *Sayana).*

4. **Ghrtaprca,** Heaven and earth are both surrounded by water (or cosmic vapour) घृतपृचा घृतेन प्रदीपनेनोदकेन वा संपृक्ते—*Daya.*; घृतसंपृक्ते —*Sayana).*

Ghrtavrdha, the asylum of water (घृतावृधा घृतं प्रदीपनमवकाशनञ्च श्रीयं-योस्ते ; asylum of light or water—*Daya.*; घृतवर्धयन्त्यौ—*Sayana*).

6. **Urjam,** food or vigour. (अन्नं पराक्रमं वा—*Daya.* ; ऊर्जं अन्नं—*Sayana* ; अर्क्=अन्ननाम—Nigh.II.7.

Dyau, or heaven is like father, and *prthivi* or earth is like mother (पिता माता पितेव मातेव—*Daya.*).

Hymn-71

For verse 2, see Nir. VI.7.

1. **Savita,** the sun, or the supreme creator, is the deity.

Makhah, yajna or sacrifice ; the giver of comfort like a sacred act (मख: यज्ञ इव सुखकर्त्ता—*Daya.*) ; the adorable (मख: मंहनीय:—*Sayana).*

Sudaksah, sagacious (सुदक्ष: शोभनं दक्षं बलं यस्य स:—*Daya.* ; सुप्रज्ञः —*Sayana).*

Rajasah, of the world or region or water (रजस: लोकस्योदकस्य वा —*Sayana* ; लोकस्य—*Daya.*).

2. **Davana,** donations (दावने दाने—*Daya.* : *Sayana).*

Bhumanah, of many forms (भूमन: बहुरूपस्य—*Daya.* ; भूरे:—*Sayana).*

Savimani, at the stimulation. We go at the stimulation (or inspiration) of the divine Savitr (सवीमनि प्रसवेऽनुज्ञाने—*Sayana* ; सवीमनि प्रसवे —Nir.VI.7).

4. **Ud um devah savita prati dosam asthat,** may the sun rise regularly at the close of night (प्रति दोषं यथा रात्रि रात्रिं प्रति सूर्यस्तथा, ग्रस्थात् उत्तिष्ठेत् —*Daya.*; स्य: स. सविता प्रतिदोषं प्रतिरात्रं रात्रे: अवसानेऽवसाने उत्अस्थात् उत्तिष्ठतु —*Sayana*). दोषा = night. (Nigh. I 7).

Ayohanuh, the one whose jaw is strong as iron (अयोहनु: अयोलोहमिव दृढा हनुर्यस्य स:—*Daya.*; golden-jawed, अयोहनु: हिरण्मय हनु:—*Sayana*; रुक्मं = अय: = हिरण्यनामानि, Nigh. I.2.

Hiranyapanih, golden-handed (हिरण्यपाणि: हिरण्मय पाणि:—*Sayana*; हिरण्यादिकं सुवर्णं पाणौ यस्य स:—*Daya.*).

5. **Upavakta-iva,** like an orator (उपवक्तेव अस्माकमधिवक्तेव—*Sayana*); like the one who speaks from close proximity.

Hymn-72

The deity of the hymn is a pair of Indra and Soma, i.e. the light-divine (*Indra*) and bliss-divine (*Soma*), the innermost enlightenment along with the divine joy (of the *vijnanamaya* and *anandamaya* sheaths).

1. **Yuvam mahani prathamani cakrathuh,** you have made great and principal (beings).

2. **Upa dyam skambhathuh skambhanena,** you have propped up the sky with the supporting pillar.

Prthivim mataram, earth, the mother of all.

4. **Pakvam amasu antah ni gavam it dadhathuh vaksanasu,** you have deposited the mature milk in the immature udders of the kine.

Vaksanasu, in the udders (वक्षणासु ऊध:सु—*Sayana*); in the rivers (वक्षणासु नदीषु—*Daya.*); वक्षणा: = नदीनामानि Nigh. I.13.

Gavam, of rays (गवां किरणानां—*Daya.*); of cows (*Sayana*).

5. **Tarutram,** helpers in times of trouble (तरुत्रं दु:खात्तारकम्—*Daya.*; तरुत्रं तारकं—*Sayana*).

Hymn-73

The deity of the hymn is *Bṛhaspati,* the supreme Lord.

1. **Brhaspatih,** the supreme Lord, sustaining earth and other regions (बृहस्पति: बृहतां पृथिव्यादीनां पालक:—*Daya.*). At different places of the Vedic texts, the word has varying usages : (i) the specialist of the sacred lore (बृहस्पति: बृहत: शास्त्रबोधस्य पालमतिथिम्—I.190.1) ; (ii) the Lord of a massive society (बृहतीनां स्वामिनं विद्वांसंजनं—V.51.12) ; (iii) the protector of knowledge or speech (वाग्विद्यारक्षकं ; वेदार्थविद्वज्जनम्, III.62.5) ; (iv) a sovereign, ruling over a great empire (बृहतां पालकं राजानं—III.62.6) ; (v) a learned person, or Lord supreme with a command over a wide sphere of the Vedic knowledge (बृहत्या: वाच: स्वामिनं, विद्वांसं ; बृहत्या ऋग्वेदादि वेद वाच: पालकं परमात्मानं—VII.X.4 ; बृहस्पति: बृहत्या वेदवाच: पालयिता (विद्वान्)—I.190.2) ; (vi) the light of the sun, the sustainer of the world, बृहतां पालनहेतुं सूर्यं प्रकाशं ; (vii) the preceptor of sacred knowledge (सकलविद्याऽध्यापकं—Yv. IX.27) ; learned persons or technicians, renowned for knowledge in their own spheres, like the sun (बृहतां पति: सूर्य इव विद्वान् शिल्पिजन:, I.161.6) ; (viii) a lady preceptor (बृहत्या वेदवाच: पालिकाऽध्यापिका विदुषी स्त्री—Yv.XII.54) ; (ix) also fire, electricity and other sources of energy (बृहतां पालका विद्युद्रूपोऽग्नि:—Yv.XXVII.19) ; (x) a good administrator or chief of an army (बृहत्या सभाया: सेनाया वा पालक:—Yv.XVII.48). These references have been taken from Dayananda's comments.

The word *Bṛhat* is a synonym of 'great' ; it is grown all round (बृहदिति महतो नामधेयम् । परिबृह्लं भवति—Nir.I.7 ; II 11.21), Bṛhaspati destroys the derider (Nir. IV.25 ; बृहस्पते चयसे इत्पियारूम् I.190.5) ; Indra and Bṛhaspati are jointly praised also (Nir. VII.10) ; Bṛhaspati is the protector or supporter of the great (बृहस्पति बृंहत: पाता वा । पालयिता वा—Nir. X.11, and 12 ; having sent the cloud with a dreadful roar, Bṛhaspati drew it out like a cup from a tree, X.68.8).

Bṛhaspati is the breaker of mountains, the first-born of the seed of Prajapati, the traverser of the two worlds (here in the sense of the sun) (1) ; he has conquered the treasures of the enemy, recovered cows from Panis, and the special pastures ; he appropriates waters from clouds (3).

In the Aitareya Brahmana, III.34, we have a legend about the seed of Prajapati, the creativity of our Lord ; and how Aditya was born, and how Varuna came into being, and from Varuna, descended Bhṛgu ; and how the Adityas came into being. The coals became the *angirasas* ; in that, the coals after being quenched blazed forth again, Bṛhaspati came into being. The extinguished coals became black cattle ; the reddened earth ruddy cattles. The ash which was there kept about in diverse forms, the buffalo, the gayal, the antelope, the camel, the ass, and the ruddy animals.

Hymn-74

The deities are Soma and Rudra; they are the conferers of happiness upon our bipeds and quadrupeds (1) ; they expel the widespread sickness from our homes (2); and keep off *Nirrti* (2) ; they grant medicaments for the ailments of our bodies (3) ; they are invoked for happiness in the world and for liberation from the bonds of Varuna.

2. *Nirrti.* The Vedic references for this word are :

नि:ऽऋति:,	*nih-rtih,*	I.38.6 ; V.41.17 ; VII.37.7 ; X.11.11 ; 36.2 ; 59.1-4.
नि:ऽऋतिम्,	*nih-rtim,*	1.24.9; 164.32 ; VI.74.2 , X.36.4 ; 76.4.
नि:ऽऋती,	*nih-rtih,*	X.114.2.
नि:ऽऋतीनाम्,	*nih-rtinam,*	VIII.24.24.
नि:ऽऋते:,	*nih-rteh,*	I.117.5 ; VII.58.1 ; 104.9 ; X.18.10 ; 95.14 ; 161.2.
नि:ऽऋत्या,	*nih-rtyah,*	X.165.1
नि:ऽऋत्यै,	*nih, rtyai,*	X.164.1.

The Nir. I.17 discusses about the use of this word in the *pada-patha* : (Nirṛtya) is either in the oblative or in the genitive case, (so it is written in the *Pada-patha*) as ending in the *visarjaniya* (= nirṛtyah, निर्ऋत्याः in the *padapatha*)—दूतो निर्ऋत्या इदमा जगाम—(X.165.1)—पञ्चम्यर्थं प्रेक्षा वा, षष्ठ्यर्थं प्रेक्षा वा । आः कारान्तम् (Nir.I.17) ; परो निर्ऋत्या आ चक्ष्व (X.164.1).

The Nighantu gives twenty-one synonyms of earth. With reference to them, *nir-rtih* (earth) is so called from giving enjoyment (तत्र निर्ऋतिर्निरमणात्) ; the other word *nir-rtih,* which signifies calamity is derived from √ऋ, to befall ; these two words (i.e. one meaning the earth, and the other meaning calamity) are not to be confused. (ऋच्छते: कृच्छ्रापत्तिरितरा) (1). As a synonym of earth, we have the passage—स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्ऋतिमाविवेश—encompassed within the womb of the mother, and multiplying greatly, he entered the earth (I.164.32).

Again we have : "People having many children fall into calamity", say the ascetics. "It refers to the phenomenon of rain," say the etymologists (बहुप्रजाः कृच्छ्रमापद्यत, इति परिव्राजकाः ; वर्षकर्मेति नैरुक्ताः—Nir.II.8).

Dayananda translates *nir-ṛtim* as an evil policy or practice inflicting (निर्ऋतिं दुःखप्रदां कुनीतिं VI.74.2) ; the undesirable movement of wind causing disease (वायूनां रोगकारिका दुःखप्रदा गतिः—I.38.6). The word also means the earth (निर्ऋतेः भूमेः—VII.58.1). Also *calamity,* (पाप्मा वै निर्ऋतिः—S.Br.VII.2.1.1 ; घोरा वै निर्ऋतिः—S.Br.VII.2.1.10).

Nirṛti is *alaksmi,* misfortune and poverty (निर्ऋतिं लक्ष्मीं—*Sayana*).

Hymn-75

For verses 2, 3, 4, 5, 6, 11, 13 and 14 see Nir.IX.17 (2) ; 18 (3), 40 (4), 14 (5), 16 (6), 19 (11), 20 (13) and 15 (14) respectively.

In this hymn, we have several weapons or implements as deities, e.g. armour or *varma* (1) ; bow or *dhanuh* (2) ; string of the bow or *jya* (3) ; the extremities of the bow or *artni* (4), the quiver or *isudhih* (5) ; the charioteer or *Sarathi* (6), reins or *rasmayah* (7) ; horses or *asvah* (7) ; chariot or *ratha* (8) ; the guards of the chariot or *ratha-gopah* (9) ; the arrows or *isavah* (11, 12, 15, 16) ; whip or *pratoda* (13) ; the ward of the fore-arm or *hastaghna* (14). The whole hymn is repeated in the Yajurveda, with the exception of the verses 9 and

15. (Chapter XXIX. 38-51 for the verses 1-14 ; the verse 15 is absent in the *Yajuh* ; the verse 16 as Yajuh. XVII 45 ; the verse 17 is XVII. 48 ; the verse 18 as Yajuh. XVII.49 ; the verse 19 is again absent.)

1. **Pratikam,** the experiencing one (प्रतीकं प्रतीतिकरम्—*Daya.*) ; the form (प्रतीतं रूपं—*Sayana*) ; in front of the army (प्रतीकं अनीकमुखं—*uvata* ; सेनामुखं—*Mahidhara*).

2. **Samadah,** सऽमद:, battles (समद: संग्रामान्—*Daya.* ; *uvata, Mahidhara*) ;with exhilaration (समद: अत्यन्त मध्यती: शत्रुसेनाश्च—*Sayana*).

Ajim, the paths, (आजिं मार्गं—uvata, *Mahidhara*) ; the combats, (आजिं संग्रामं—*Daya.*, Nigh.II.17).

May we win kine with the bow, and with the bow the combat. May we win dreadful battles with the bow.

Samadah (battle) = सम् + अद् (i.e. eating together) from √अद् to eat ; or सं + मद: (i.e. raging together) from √मद्, to rage (समद: समदो वात्तेः, सम्मदो वा मदतेः—Nir.IX.17). People devour each other, as it were, in battle (*Durga*).

3. Coming close to the ear, as if desirous of whispering a secret, and embracing its dear friend, this strong ; stretched on the bow and leading us to salvation in battle, utters a low shrill sound like a woman.

Here *jya* (bow string) is derived from to conquer, or from √ जि (to conquer, cl.ix) or it is so called because it causes arrows to fly quickly (ज्या जयते र्वा । जिनातेर्वा । प्रजावती पुनीति वा—Nir.IX.17-18).

Samane, in the battle (समने संग्रामे—Nir.IX.18).

4. Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

Artni, the ends of the bow (आर्त्नी) are so called because they send forth arrows, or they are made of wood, or they never fail (आर्त्नी अर्तन्यौ वा । अरण्यौ वा । अरिषण्यौ वा—Nir.IX.39-40).

5. **The** father of many (daughters) and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.

The father of many daughters and sons is with reference to arrows. When exposed it smiles as it were. Or it is an onomatopoetic word (बह्वीनां पिता बहुरस्य पुत्र इतीषूनभिप्रेत्य । प्रस्मयत इवापा व्रियमाणः । शब्दानुकरणं वा ।

Isudhih, quiver, is the receptacle of arrows. (इषुधिरिषूणां निधानं —Nir.IX.13).

Sankah, strife ; it is derived from √सच्, to suffer, or from √कॄ, to scatter, preceded by the preposition सम्, (*sam*). (सङ्काः सचतेः, संपूर्वाद् वा किरतेः—Nir.IX.14. Also संकाः, सह कायन्ति शब्दायन्त इति संकाः –*Sayana* ; संकाः संग्रामान्—*Daya.* ; Nigh.II.17.

6. Seated on the car, a skilful charioteer guides his steeds in front of him to whatever place he likes. Admire the greatness of the bridles. From behind, the reins give direction to the mind.

Abhisavah, bridles ; reins (reins penetrate actions, अभीशवोऽभ्यश्नुवते कर्माणि—Nir.III.9 ; See X.94.7—दशाभीशुभ्यः ; अभीशूनां रश्मीनाम्—*Sayana* ; arms, अभीशूनां बाहूनां—*Daya.*).

Rasmayah, rays ; reins (रश्मयः किरणाः—*Daya.* ; रश्मयः अश्वग्रीवाभ्यां व्याप्य वर्तमानाः पाशाः—*Sayana*).

11. She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt with cow-phlegm. May the arrows grant us protection there where men run to and fro. (Nir.IX.19).

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer (*mrga*). Or else it is derived from √मृग्, to pursue (मृगमयोऽस्यादन्तः । मृगयतेर्वा—Nir.IX.19).

Gobhih, from a substance obtained from cow. It also means skin and phlegm (अथापि चर्म च श्लेष्मा च—Nir.II.5 ; गोभिः सन्नद्धो असि वीलयस्व । thou art girded round with skin and phlegm, be strong. VI.47.26) (गोभिः गोविकारैः स्नायुभिः । अथवा गौरिति ज्या नाम ; c.f. वृक्षेवृक्षे नियता मीमयद् गौः —X.27.22—*Sayana*).

Isu, arrows, is derived from √ इष्, meaning to go (or to kill) (इषुरीषतेर्गति कर्मणा (वधकर्मणा वा)—Nir.IX.18-19).

13. They strike their thighs and deal blows on their buttocks. O lashing rod, impel sagacious horses in battles. They strike their thighs, i e. their moving thigh bones (आघ्नन्ति सानूत्येषां सरणानि सक्थीनि—Nir. IX.20.) The word *Sakthi* is derived from √ सच्, to be united, the body is fixed in it. And they deal blows on their buttocks.

Jaghanam, buttock, is derived from the verb *janghanya,* (जङ्घन्य) to strike repeatedly (जघनं जङ्घन्यते:—Nir.IX.20).

Asvajani, the lashing rod(अश्वाजनि अश्वानां क्षेप्त्रि कशे यथा त्वया—*Sayana* ; अश्वानां प्रक्षेप्त्रि—*Daya.*).

Kasha—Lashing(rod is also called *whip* (कशा), which is so called because it reveáls (प्रकाशयति) danger to the horse (अश्वाजनी कशेत्याहु: । कशा प्रकाशयति भयमश्वाय) Or else, it is derived from √कृष्, to drag on account of being small (कृष्यतेर्वाणूभावात्) Further speech is called *kasa* (कशा), because it reveals meanings, or it rests in space (वाक्पुन: प्रकाशयत्यर्थान् । खशया ।), or it is derived from √ क्रुश्, to make a noise (क्रोशतेर्वा)—Nir.IX.19.

14. Like a serpent, it encompasses the arm with its coils, protecting it from the impact of the bowstring. May the manly handguard, learned in all expedients, well protect the man from all sides.

Hastaghna, hand-guard, a shield, the guard of the forearm, हस्तघ्न; it is so called because it is held firmly on the hand (हस्तघ्नो हस्ते हन्यते—Nir. IX.14 ; हस्ते हस्तसमीपे वर्तिनि प्रकोष्ठे स्थित: सन् ज्यया हन्यते इति हस्तघ्न:—*Sayana*).

Puman, man ; the word is derived from √पुंस्, to crush (पुमान् पुंस्मना भवति । पुंसतेर्वा—Nir.IX.15 : पुमान् पौरुषोपेत: स्वयं पुमांसं धन्विनम्—*Sayana*).

15. **Alakta,** mixed with poison (आलाक्ता आलेन विषेण दिग्धा युक्ता—*Daya.* ; आलेन विषेण अक्ता—*Sayana*).

Ruru-sirsni, the one having the head of the type of the head of a deer *ruru,* (रुरुशीर्ष्णी रुरो: शिर इव शिरो यस्या: सा—*Daya.*) ; the point of the arrow (रुरुशीर्ष्णी रुरुशिरस्का । अर्त: हिंसा कर्मणो रुरु शब्दोत्पत्ति:—*Sayana*).

Parjanya-retase, the one whose seed or semen is *parjanya* ; the stem of the arrow formed of the *sara* (शर), reed or grass, growing in the rainy season (पर्जन्य रेतसे । पर्जन्यो रेतो यस्याः सा पर्जन्यरेताः । तस्यै पर्जन्कार्य भूतायै । शरकाण्डस्य पर्जन्य-जन्यत्वात्—*Sayana*).

Retas is also water (Nigh.I.12).

17. **Kumarah visikhah-iva,** the one with shaven head and like the one without the tuft or lock of hair left after shaving ; like shaven-headed boys (कुमाराः कृतचूडाकर्माणः विशिखाइव शिखारहिता इव—*Daya.*; कुमारा मुण्डिता इव—*Sayana*).

18. **Marmani,** the tender or vital parts, susceptible to injury (मर्माणि शरीरस्याञ्जीवन हेतूनवयवान्—*Daya.*; येषु स्थानेषु विद्धः सद्योम्रियते तानि मर्माणि—*Sayana*).

Varmana, with armour (वर्मण कवचेन—*Sayana* ; *Daya.*).

19. **Svah,** a relative ; a blood relation (स्वः स्वकीयः—*Daya.*; ज्ञातिः—*Sayana*).

Aranah, unfriendly (अरणः अरममाणः—*Sayana*) ; one who is not prepared to put up a fight (सङ्ग्राम रहितो यथावत् सङ्ग्रामं न करोति—*Daya.*).

Nistyah, a distant one ; a stranger (निष्ट्यः शब्देन धर्षितुं योग्यो दूरस्थः सन्,—*Daya.*; तिरोभूतो दूरे स्थितः—*Sayana*).

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume VIII

Book VII, Hymns [1—104]

अष्टम भागः

सप्तम मण्डलम्, सूक्तानि [१—१०४]

Veda Pratishthana
New Delhi

CONTENTS

IN MEMORY OF

VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

Ved Ratan Mohan

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana.

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमि पुत्रोऽहं पृथिव्या .. ...अथर्व. 12.1 12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, सं भ्रातरो वावृधुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा......अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पि: ।
वयं सोमस्य विश्वह प्रियास. सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभि: श्रृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्रा: । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववारा: । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

सप्तम मण्डलम्

(१) प्रथमं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । (१-१८) प्रथमाद्यष्टादशर्चां विराट्, (१९-२५) एकोनविंश्यादिसप्तानाञ्च त्रिष्टुप् छन्दसी ॥

॥२३॥ अग्निं नरो दीधितिभिररण्योर्हस्तच्युती जनयन्त प्रशस्तम् ।
दूरेदृशं गृहपतिमथर्युम् ॥१॥
तमग्निमस्ते वसवो न्यृण्वन्सुप्रतिचक्षमवसे कुतश्चित् ।
दक्षाय्यो यो दम आस नित्यः ॥२॥

1.

Agním náro dídhitibhir aráṇyor hástacyutī janayanta praṣastám | dūredṛíṣam gṛihápatim atharyúm || 1 || tám agním áste vásavo ny ṛiṇvan supraticáksham ávase kútaṣ cit | daksháyyo yó dáma ása nítyaḥ || 2 ||

ṚGVEDA SAMHITĀ

BOOK SEVEN

1

As fire priests with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of creation. 1

Like the household fire, devotees seek the glory of Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendour, all-illuminative and worthy to be honoured in every heart. 2

प्रेद्धो अग्ने दीदिहि पुरो नोऽजस्रया सूर्म्या यविष्ठ ।
त्वां शश्वन्त उप यन्ति वाजाः ॥३॥
प्र ते अग्नयोऽग्निभ्यो वरं निः सुवीरासः शोशुचन्त द्युमन्तः ।
यत्रा नरः समासते सुजाताः ॥४॥
दा नो अग्ने धिया रयिं सुवीरं स्वपत्यं सहस्य प्रशस्तम् ।
न यं यावा तरति यातुमावान् ॥५॥

préddho agne dīdihi puró nó 'jasrayā sūrmyā̀ yavishṭha | tvā́ṃ śáśvanta úpa yanti vā́jāḥ || 3 || prá te agnáyo 'gníbhyo váraṃ níḥ suvī́rāsaḥ śośucanta dyumántaḥ | yátrā nāraḥ samā́sate sujātā́ḥ || 4 || dā́ no agne dhiyā́ rayíṃ suvī́raṃ svapatyáṃ sahasya praśastám | ná yáṃ yā́vā tárati yātumā́vān || 5 || 23 ||

॥२४॥ उप यमेति युवतिः सुदक्षं दोषा वस्तोर्हविष्मती घृताची ।
उप स्वैनमरमतिर्वसूयुः ॥६॥
विश्वा अग्नेऽप दहारातीर्येभिस्तपोभिरदहो जरूथम् ।
प्र निस्वरं चातयस्वामीवाम् ॥७॥

úpa yám éti yuvatíḥ sudákshaṃ doshā́ vástor havíshmatī ghritā́cī | úpa svaínam arámatir vasūyúḥ || 6 || víśvā agné 'pa dahā́rātīr yébhis tápobhir ádaho járūtham | prá nisvarā́ṃ cātayasvā́mīvām || 7 ||

Well-kindled, ever-youthful, the glory of the adorable Lord shines before us, with undecaying and life-bestowing radiance. To it, proceeds our abundant ever-flowing homage, like viands to a sacrificial fire. 3

When the nobly-born, brilliant worshippers assemble, they make your glory shine more brightly than any other glory for bestowing blessings and progeny. 4

O vigorous adorable Lord, grant us, in requital of our praises, excellent riches and worthy children, and descendants, and other blessings such that no evil, attempting to assail, may succeed in its effort. 5

For the attainment of spiritual wealth, the ever-young damsel of wisdom, charged with devotion, as if a ladle charged with melted butter, approaches day and night the one, who shines with its own lustre. 6

Consume, O effulgent Lord, all my evils with those strong flames, with which you consume old famished things. May you all drive away all febrile diseases. 7

आ यस्ते अग्न इधते अनीकं वसिष्ठ शुक्र दीदिवः पावक ।
उतो न एभिः स्तवथैरिह स्याः ॥८॥
वि ये ते अग्ने भेजिरे अनीकं मर्ता नरः पित्र्यासः पुरुत्रा ।
उतो न एभिः सुमना इह स्याः ॥९॥
इमे नरो वृत्रहत्येषु शूरा विश्वा अदेवीरभि सन्तु मायाः ।
ये मे धियं पनयन्त प्रशस्ताम ॥१०॥

á yás te agna idhaté ánīkam vásishṭha ṡúkra dī́divaḥ pā́vaka | utó na ebhí stavā́thair ihá syāḥ || 8 || ví yé te agne bhejiré ánīkam mártā náraḥ pítryāsaḥ purutrā́ | utó na ebhíḥ sumánā ihá syāḥ || 9 || imé náro vṛitrahátyeshu ṡū́rā víṡvā ádevīr abhí santu māyā́ḥ | yé me dhíyam panáyanta praṡastā́m || 10 || 24 ||

॥२५॥ मा शूने अग्ने नि षदाम नृणां माशेषसोऽवीरता परि त्वा ।
प्रजावतीषु दुर्यासु दुर्य ॥११॥
यमश्वी नित्यमुपयाति यज्ञं प्रजावन्तं स्वपत्यं क्षयं नः ।
स्वजन्मना शेषसा वावृधानम् ॥१२॥

mā́ ṡū́ne agne ní shadāma nṛiṇā́m mā́ṡéshaso 'vī́ratā pári tvā | prajā́vatīshu dúryāsu durya || 11 || yám aṡví nítyam upayā́ti yajñám prajā́vantam svapatyám kshā́yam naḥ | svá-janmanā ṡéshasā vāvṛidhānám || 12 ||

O eminent Lord, pure and radiating, may the devotee, who lights up your glory by praises, inspire us also to get enlightened with these praises. 8

O adorable Lord, our mortal revered elders, the leaders of the family, have been spreading your radiance on several occasions. May they through these propitiations be gracious to us. 9

May those men, who bravely fight all evil forces prevail against capricious devices, and be among us to lead us to right path for noble actions. 10

O invincible Lord, may we not sit inactive in solitude, foresaken by others, while difficulties surround us from all sides. May we feel your presence everywhere, O housefriend, in houses full of children. 11

Whatsoever the system of worship, O adorable Lord, the one with vigorous speed, render our dwellings blessed with progeny and excellent posterity, increasing with lineal successors. 12

पाहि नो अग्ने रक्षसो अजुष्टात्पाहि धूर्तेरररुषो अघायोः ।
त्वा युजा पृतनायूँरभि ष्याम् ॥१३॥
सेदग्निरग्नीँरत्यस्त्वन्यान्यत्र वाजी तनयो वीळुपाणिः ।
सहस्रपाथा अक्षरा समेति ॥१४॥
सेदग्निर्यो वनुष्यतो निपाति समेद्धारमंहस उरुष्यात् ।
सुजातासः परि चरन्ति वीराः ॥१५॥

pāhí no agne raksh//áso ájushṭāt pāhí dhūrtér ārarusho aghāyóḥ | tvā́ yujā́ pṛitanā-yū́ṅr abhí shyām || 13 || séd agnír agnī́ṅr áty astv anyā́n yátra vājī́ tánayo vīḷúpāṇiḥ | sahásrapāthā aksharā́ saméti || 14 || séd agnír yó vanushyató nipā́ti sameddhā́ram áṅhasa urushyā́t | sujātā́saḥ pári caranti vīrā́ḥ || 15 || 25 ||

॥२६॥ अयं सो अग्निराहुतः पुरुत्रा यमीशानः समिदिन्धे हविष्मान् ।
परि यमेत्यध्वरेषु होता ॥१६॥
त्वे अग्न आहवनानि भूरीशानास आ जुहुयाम नित्या ।
उभा कृण्वन्तो वहतू मियेधे ॥१७॥

ayáṃ só agnír ā́hutaḥ purutrā́ yám ī́śānaḥ sám íd indhé havíshmān | pári yám éty adhvaréshu hótā || 16 || tvé agna āhávanāni bhū́rīśānā́sa ā́ juhuyāma nítyā | ubhā́ kṛiṇvánto vahatū́ miyédhe || 17 ||

Protect us, O adorable Lord, from the odious demons, guard us from the malice of the churlish sinner. May I, with you for my ally, triumph over adversaries. 13

May this fire of faith of adorable Lord surpass the warmth of all other forces. This self-kindled, vigorous and firm-handed fire possessing thousands of means, works in coordination with imperishable elements. 14

Verily, this is that faith of the adorable Lord which defends us from the malevolent and from heinous sin. It is, whom the well-born worshippers serve and adore. 15

This is that fire, which is honoured in all places, and whom the rich master, presenting oblations to, kindles, and round whom goes the ministrant priest at the place of worship. 16

O adorable fire-divine, may we, with riches in possession, bring you continual offerings in abundance, and both of us—the devotee and the ministrant priest—invoke you to bless our work and worship. 17

इमो अग्ने वीततमानि हव्याजस्रो वक्षि देवतातिमच्छ ।
प्रति न ईं सुरभीणि व्यन्तु ॥१८॥
मा नो अग्नेऽवीरते परा दा दुर्वाससेऽमतये मा नो अस्यै ।
मा नः क्षुधे मा रक्षस ऋतावो मा नो दमे मा वन आ जुहूर्थाः ॥१९॥
नू मे ब्रह्माण्यग्न उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा नः ॥२०॥

imó agne vītátamāni havyā́-
jasro vakshi devátātim ácha | práti na īṃ surabhī́ṇi vyantu || 18 || mā́ no agne 'vī́rate párā dā durvā́sasé 'mataye mā́ no asyaí | mā́ naḥ kshudhé mā́ rakṣhása ṛitāvo mā́ no dáme mā́ vána ā́ juhūrthāḥ || 19 || nū́ me bráhmāṇy agna úc chaṣādhi tvā́ṃ deva maghávadbhyaḥ sushūdaḥ | rātaú syāmobháyāsa ā́ te yūyám pāta svastíbhiḥ sádā naḥ || 20 || 26 ||

॥२७॥ त्वमग्ने सुहवो रण्वसंदृक्सुदीती सूनो सहसो दिदीहि ।
मा त्वे सचा तनये नित्य आ धङ्मा वीरो अस्मन्नर्यो वि दासीत् ॥२१॥
मा नो अग्ने दुर्भृतये सचैषु देवेद्धेष्वग्निषु प्र वोचः ।
मा ते अस्मान्दुर्मतयो भृमाच्चिद्देवस्य सूनो सहसो नशन्त ॥२२॥

tvám agne suhávo raṇvásaṃdṛik sudītí sūno sahaso didīhi | mā́ tvé sácā tánaye nítya ā́ dhaṅ mā́ vīró asmán náryo ví dāsīt || 21 || mā́ no agne durbhṛitáye sácaishú devéddheshv agníshu prá vocaḥ | mā́ te asmā́n durmatáyo bhṛimā́c cid devásya sūno sahaso naṣanta || 22 ||

O immortal adorable Lord, may you bear these most acceptable offerings to the presence of the assembly of Nature's bounties, and may they enjoy these fragrant presents. 18

Relinquish us not, O adorable Lord, to the group of persons devoid of courage; nor to deficient clothing; nor to such destitution; leave us not to hunger or to a fiend ; expose us not, O observer of truth, to evil, whether in the house or in the forest. 19

May you, O effulgent adorable Lord, without delay bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both, learned and the learner, partake in your munificence; may you all, the divine powers, ever cherish us with blessings. 20

O fire-divine, shine with bright lustre. O source of strength, you are full of effulgence and thus earnestly invoked. May you not let your loyal worshipper, with whom you are associated, be consumed by evil forces; let not our benevolent son fail us. 21

O fire-divine, may you not condemn us to indigence; may not these flaming fires, which Nature's forces have kindled, harm us. O source of strength, let not your displeasure even at our fault, fall upon us. 22

स मर्तो अग्ने स्वनीक रेवानमर्त्ये य आजुहोति हव्यम् ।
स देवता वसुवनिं दधाति यं सूरिरर्थी पृच्छमान एति ॥२३॥
महो नो अग्ने सुवितस्य विद्वान्रयिं सूरिभ्य आ वहा बृहन्तम् ।
येन वयं सहसावन्मदेमाविक्षितास आयुषा सुवीराः ॥२४॥
नू मे ब्रह्माण्यग्न उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा नः ॥२५॥

sá márto agne svanīka reván ámartye yá ājuhóti havyám | sá devátā vasuvánim dadhāti yám sūrír arthī́ prichámāna éti || 23 || mahó no agne suvitásya vidván rayím sūríbhya ā́ vahā brihántam | yéna vayám sahasāvan mádemávikshitāsa ā́yushā suvī́rāḥ || 24 || nū́ me bráhmāṇy agna — || 25 || 27 ||

(२) द्वितीयं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयाया नराशंसः, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ जुषस्व नः समिधमग्ने अद्य शोचा बृहद्यजतं धूममृण्वन् ।
उप स्पृश दिव्यं सानु स्तूपैः सं रश्मिभिस्ततनः सूर्यस्य ॥१॥

2.

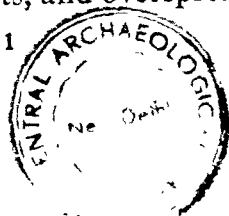
Jushásva naḥ samídham agne adyá sócā brihád yajatám dhūmám riṇván | úpa sprisa divyám sā́nu stū́paiḥ sám rasmíbhis tatanaḥ sū́ryasya || 1 ||

O radiant adorable fire-divine, the mortal, who offers dedication to the divine immortal, becomes affluent in wealth and wisdom. The same Lord, the deity, favours the seeker who inquiringly goes to Him (i.e. asking who that divine is). 23

O adorable Lord, cognizant of our solemn and auspicious worship, may you bring to the worshippers abundant riches, whereby, through your blessings, we enjoy ourselves with undiminished life, and excellent descendants. 24

May you, O effulgent adorable Lord, without delay, bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both—the learned and the learner—partake in your munificence. May you all, the divine powers, even cherish us with blessings. 25

2

O adorable fire, kindled by us today, may you gladly accept our fuel-sticks, which emitting the fragrant sacred smoke purify the surroundings. May you then touch with your scorching flames the celestial summits, and overspread your fragrance with the rays of the sun. 1

नराशंसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञैः ।
ये सुक्रतवः शुचयो धियंधाः स्वदन्ति देवा उभयानि हव्या ॥२॥
ईळेन्यं वो असुरं सुदक्षमन्तर्दूतं रोदसी सत्यवाचम् ।
मनुष्वदग्निं मनुना समिद्धं समध्वराय सदमिन्महेम ॥३॥

nárāṣáṅsasya mahimā́nam eshām úpa stoshāma yajatásya yajñaíḥ | yé sukrátavaḥ ṣúcayo dhiyaṃdhā́ḥ svádanti devā́ ubháyāni havyā́ || 2 || īḷényaṃ vo ásuraṃ sudáksham antár dūtáṃ ródasī satyavā́cam | manushvád agním mánunā sámiddhaṃ sám adhvarā́ya sádam ín mahema || 3 ||

सपर्यवो भरमाणा अभिज्ञु प्र वृञ्जते नमसा बर्हिरग्नौ ।
आजुह्वाना घृतपृष्ठं पृषद्वदध्वर्यवो हविषा मर्जयध्वम् ॥४॥
स्वाध्यो वि दुरो देवयन्तोऽशिश्रयू रथयुर्देवताता ।
पूर्वी शिशुं न मातरा रिहाणे समग्रुवो न समनेष्वञ्जन् ॥५॥

saparyávo bháramāṇā abhijñú prá vriñjate námasā barhír agnaú | ājúhvānā ghritápriṣhṭham príshadvad ádhvaryavo havíshā marjayadhvam || 4 || svādhyò ví dúro devayántó 'ṣiṣrayū rathayúr devátātā | pūrví ṣíṣuṃ ná mātárā rihāṇé sám agrúvo ná sámaneshv añjan || 5 || 1 ||

We celebrate with dedicated acts the greatness of the illustrious superman amidst enlightened persons, who are pure, most wise, thought inspirers, and who enjoy both kinds of our oblations—physical and spiritual. 2

Let us ever extol the adorable Lord, who is to be adored by us ; He is mighty, dextrous, and the messenger, traversing both worlds—material and spiritual—and the teacher of true knowledge. His glory has been extolled by men in ancient times, as well as by men of today so that He blesses us in our midst for the benevolent acts. 3

The worshippers, reverentially bent upon their knees and bearing the oblation of herbal grasses present it to the adorable fire-divine. O priests, may you serve Him with oblations, invoking Him to be enshrined in your heart and adorn Him with love, as if, with clarified butter. 4

The devout performers of solemn ceremonies, aspiring for chariots, as if, are led to the doors of the chamber of Lord. Ladles, placed to the east, are plying the fire with melted butter at the fire-sacrifice, as the mother cow licks the calf, or as rivers water the fields. 5

॥२॥ उत योषणे दिव्ये मही न उषासानक्ता सुदुघेव धेनुः ।
बर्हिषदा पुरुहूते मघोनी आ यज्ञिये सुविताय श्रयेताम् ॥६॥
विप्रा यज्ञेषु मानुषेषु कारू मन्ये वां जातवेदसा यजध्यै ।
ऊर्ध्वं नो अध्वरं कृतं हवेषु ता देवेषु वनथो वार्याणि ॥७॥

utá yóshaṇe divyé mahī́ na ushā́sānáktā sudúgheva dhenúḥ | barhishádā puruhūté maghónī ā́ yajñíye suvitā́ya ṣrayetām || 6 || víprā yajñéshu mā́nusheshu kārū́ mánye vāṃ jātávedasā yájadhyai | ūrdhvám no adhvarám kṛitaṃ háveshu tā́ devéshu vanatho vā́ryāṇi || 7 ||

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक्तिस्रो देवीर्बर्हिरेदं सदन्तु ॥८॥
तन्नस्तुरीपमध पोषयित्नु देव त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥
वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥
आ याह्यग्ने समिधानो अर्वाङिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

ā́ bhā́ratī bhā́ratībhiḥ — || 8 || tán nas turī́pam — || 9 || vánaspaté 'va — || 10 || ā́ yāhy agne — || 11 || 2 ||

May day and night, the two youthful damsels, divine and mighty, invoked by all, possessed of wealth, as if, reclined on the bed of sacred firmament, worthy of adoration, be with us like a cow, good at milking. 6

I am inclined to adore you, the two sages, the ministrants at the places of work and worship of men, from whom all the prosperity is derived. May you raise our offspring to a higher stature, and help us to acquire precious treasures preserved amongst Nature's bounties, when the worship is being conducted. 7

May the goddess of culture, associated with the models of other cultures, may the goddess of wisdom in company with men, ordinary and intellectual, may the fire-divine, and may the goddess of divine speech with masters of language come to bless us and enshrine our hearts. 8

O divine architect of universe, well pleased, may you give us procreant vigour, whence a brave son skilled in action, lover of divine powers and resolute like grinding stones, be born. 9

O Lord of forest, may you spread the glories of Nature all around. May the fire-divine, the pacifier, take us across our troubles through truthful means and like the ministering priest, convey our offerings to Nature's bounties. Verily, he knows the secret of divine powers. 10

O fire-divine, kindled into flame, come to our presence in the same chariot with radiant sun and with the swift-moving Nature's bounties; may the mother infinity, the mother of excellent offsprings, enshrine herself on the sacred bed of universe, and may the immortal divine powers be satisfied with the reverentially offered homage. 11

(३) तृतीयं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥३॥ अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम् ।
यो मर्त्येषु निध्रुविर्ऋतावा तपुर्मूर्धा घृतान्नः पावकः ॥१॥
प्रोथदश्वो न यवसेऽविष्यन्यदा महः संवरणाद्व्यस्थात् ।
आदस्य वातो अनु वाति शोचिरध स्म ते व्रजनं कृष्णमस्ति ॥२॥

3.

Agním vo devám agníbhiḥ sajóshā yájishṭhaṃ dūtám adhvaré kriṇudhvam | yó mártyeshu nídhruvir ṛitávā tápurmūrdhā ghṛitánnaḥ pāvakáḥ || 1 || prótliad áṣvo ná yávase 'vishyán yadá maháḥ saṃváraṇād vy ásthāt | ád asya váto ánu vāti ṣocír ádha sma te vrájanaṃ kṛishṇám asti || 2 ||

उद्यस्य ते नवजातस्य वृष्णोऽग्ने चरन्त्यजरा इधानाः ।
अच्छा द्यामरुषो धूम एति सं दूतो अग्न ईयसे हि देवान् ॥३॥
वि यस्य ते पृथिव्यां पाजो अश्रेत्तृषु यदन्ना समवृक्त जम्भैः ।
सेनेव सृष्टा प्रसितिष्ट एति यवं न दस्म जुह्वा विवेक्षि ॥४॥
तमिद्दोषा तमुषसि यविष्ठमग्निमत्यं न मर्जयन्त नरः ।
निशिशाना अतिथिमस्य योनौ दीदाय शोचिराहुतस्य वृष्णः ॥५॥

úd yásya te návajātasya vṛíshṇó 'gne cáranty ajárā idhānáḥ | áchā dyám arushó dhūmá eti sáṃ dūtó agna íyase hí deván || 3 || ví yásya te pṛithivyám pájo áṣret trishú yád ánnā samávṛikta jámbhaiḥ | séneva sṛishṭá prásitish ṭa eti yávaṃ ná dasma juhvà vivekshi || 4 || tám íd doshá tám ushási yávishṭham agním átyaṃ ná marjayanta nárah | niṣíṣānā átithim asya yónau dīdáya ṣocír áhutasya vṛíshṇaḥ || 5 || 3 ||

3

O most adorable, fire-divine, consentient with other cosmic fires, may you appoint the terrestrial fire as the messenger at the fire-sacrifice. The fire is established firm for the benefit of mankind; it is the observer of natural laws, is crowned with flames, is the purifier, and is fed upon sacred butter. 1

When the common fire, like a neighing steed about to feed upon the forage, springs up from the vast-enclosing forest, then the wind fans its flame; and the route through which it passes gets scorched and is turned black. 2

O fire-divine, showerer of blessings, while kindled, your undecaying newly-born flames rise upward. The ruddy smoke ascends aloft to heaven, and you proceed to Nature's bounties as their messenger. 3

Your fresh lustre quickly spreads over the earth, when, with your teeth of flame, you devour your food of oblation. Your blaze rushes along like a charging host, when, O splendrous fire, you spread with your flame among the trees, as if, they were barley plants. 4

Men deck that youthful fire both at dawn and at evening as they tend a courser. They kindle it as a guest in their dwellings. Then, brightly shines the splendour of this showerer of blessings, to whom the oblation is offered. 5

॥४॥ सुसंदृक्ते स्वनीक प्रतीकं वि यद्रुक्मो न रोचस उपाके ।
दिवो न ते तन्यतुरेति शुष्मश्चित्रो न सूरः प्रति चक्षि भानुम् ॥६॥
यथा वः स्वाहाग्नये दाशेम परीळाभिर्घृतवद्भिश्च हव्यैः ।
तेभिर्नो अग्ने अमितैर्महोभिः शतं पूर्भिरायसीभिर्नि पाहि ॥७॥

susamdrík te svanīka prátīkam ví yád rukmó ná rócasa upāké | divó ná te tanyatúr eti súshmas citró ná sū́rah práti cakshi bhānúm || 6 ||. yáthā vah sváhāgnáye dā́sema párīḷābhir ghritávadbhis ca havyaíh | tébhir no agne ámitair. máhobhih satám pūrbhír ā́yasībhir ní pāhi || 7 ||

या वा ते सन्ति दाशुषे अधृष्टा गिरो वा याभिर्नृवतीरुरुष्याः ।
ताभिर्नः सूनो सहसो नि पाहि स्मत्सूरीञ्जरितॄञ्जातवेदः ॥८॥
निर्यत्पूतेव स्वधितिः शुचिर्गात्स्वया कृपा तन्वा रोचमानः ।
आ यो मात्रोरुशेन्यो जनिष्ट देवयज्याय सुक्रतुः पावकः ॥९॥
एता नो अग्ने सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥१०॥

yā́ vā te sánti dāsúshe ádhrishtā gíro vā yábhir nrivátīr urushyā́h | tā́bhir nah sūno sahaso ní pāhi smát sūrī́ñ jaritrī́ñ jātavedah || 8 || nír yát pūtéva svádhitih súcir gā́t sváyā kripā́ tanvā̀ rócamānah | ā́ yó mātrór usényo jánishta devayájyāya sukrátuh pāvakáh || 9 || etá no agne saúbhagā didīhy ápi krátum sucétasam vatema | vísvā stotríbhyo grinaté ca santu yūyám pāta — || 10 || 4 ||

Resplendent fire, when you shine near at hand like gold, your appearance takes a beautiful form. Your mighty power issues like thunderbolt from firmament, and your lustre is displayed like the wondrous sun. 6

We present to you, O fire-divine, the sacred oblations, mixed with the milk of love and butter of devotion. May we have the blessings of your boundless glories as the protections within the innumerable fortresses of iron. 7

O omniscient, source of strength, munificent fire-divine, may you protect us, your worshippers and praisers, with those unobstructed splendours which belong to you, and with those songs wherewith you protect the learned seers and the chanters of praises. 8

The bright fire-divine, radiant with its own diffusive lustre, issues like a sharpened axe. It is praiseworthy, the doer of great deeds, and the purifier. It gets manifested out of the two parents, the sacred fuel-sticks, for invoking Nature's bounties. 9

Illume for us, O fire-divine, to grant these auspicious riches; may we possess a son, who promises to be intelligent, and becomes the celebrator of sacred institutions. May all good rewards be granted to your praisers, and to him who eulogizes you. May you ever preserve us with blessings. 10

(४) चतुर्थं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥५॥ प्र वः शुक्राय भानवे भरध्वं हव्यं मतिं चाग्नये सुपूतम् ।
यो दैव्यानि मानुषा जनूंष्यन्तर्विश्वानि विद्मना जिगाति ॥१॥
स गृत्सो अग्निस्तरुणश्चिदस्तु यतो यविष्ठो अजनिष्ट मातुः ।
सं यो वना युवते शुचिदन्भूरि चिदन्ना समिदत्ति सद्यः ॥२॥

4.

Prá vaḥ ṣukrā́ya bhānáve bharadhvaṃ havyám matím cāgnáye súpūtam | yó daívyāni mā́nushā janū́ṅshy antár víṣvāni vidmánā jígāti || 1 || sá gṛ́tso agnís táruṇaṣ cid astu yáto yávishṭho ájanishṭa mātúḥ | sáṃ yó vánā yuváte ṣúcidan bhū́ri cid ánnā sám íd atti sadyáḥ || 2 ||

अस्य देवस्य संसद्यनीके यं मर्तासः श्येतं जगृभ्रे ।
नि यो गृभं पौरुषेयीमुवोच दुरोकमग्निरायवे शुशोच ॥३॥
अयं कविरकविषु प्रचेता मर्तेष्वग्निरमृतो नि धायि ।
स मा नो अत्र जुहुरः सहस्वः सदा त्वे सुमनसः स्याम ॥४॥
आ यो योनिं देवकृतं ससाद क्रत्वा ह्य१ग्निरमृताँ अतारीत् ।
तमोषधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं बिभर्ति ॥५॥

asyá devásya saṃsády ánīke yám mártāsaḥ ṣyetáṃ jagṛibhré | ní yó gṛ́bham paúrusheyīm uvóca durókam agnír āyáve ṣuṣoca || 3 || ayáṃ kavír ákavishu prácetā márteshv agnír amṛ́to ní dhāyi | sá mā́ no átra juhuraḥ sahasvaḥ sádā tvé sumánasaḥ syāma || 4 || ā́ yó yóniṃ devákṛitaṃ sasā́da krátvā hy àgnír amṛ́tāñ átārīt | tám óshadhīṣ ca vanínaṣ ca gárbham bhū́miṣ ca viṣvádhāyasam bibharti || 5 || ६ ||

4

Offer your sacred homage and praise to the refulgent splendour of adorable Lord who, with all His knowledge, goes as a messenger through all Nature's forces and human beings. 1

The sagacious Lord has been our guide from the time that He is revealed through the mother Infinity. He is ever youthful; with his shining-teeth He assails the forest of physical delusions, and in a moment devours them as food, though they may be plenteous. 2

Men apprehend Him (the fire-divine) as pure splendour in the principal abode of that divine power. He is worthy of lofty adoration, and blazes with His glory for the good of mankind and for the destruction of evil forces. 3

This far-seeing, sagacious, immortal Lord has been enshrined in the hearts of non-sagacious. May you not forbear to harm us, O mighty Lord, in this world, since we long to share your gracious favour. 4

The herbs, the trees and the earth bear this all-supporting fire-divine as the germ. He occupies an appropriate place assigned by Nature's bounties. May He, as one of His functions, convey our homage to immortal divine powers. 5

॥६॥ ईशे ह्यग्निरमृतस्य भूरेरीशे रायः सुवीर्यस्य दातोः ।
मा त्वा वयं सहसावन्नवीरा माप्सवः परि षदाम मादुवः ॥६॥
परिषद्यं ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।
न शेषो अग्ने अन्यजातमस्त्यचेतानस्य मा पथो वि दुक्षः ॥७॥

íṣe hy àgnír amṛ́tasya bhū́rer íṣe rāyáḥ suvī́ryasya dā́toḥ | mā́ tvā vayáṃ sahasāvann avī́rā mā́psavaḥ pári shadāma mā́duvaḥ || 6 || parishádyaṃ hy áraṇasya rékṇo nítyasya rāyáḥ pátayaḥ syāma | ná ṣésho agne anyájātam asty ácetānasya mā́ pathó ví dukshaḥ || 7 ||

नहि ग्रभायारणः सुशेवोऽन्योदर्यो मनसा मन्तवा उ ।
अधा चिदोकः पुनरित्स एत्या नो वाज्यभीषाळेतु नव्यः ॥८॥
त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥९॥
एना नो अग्ने सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥१०॥

nahí grábhāyā́raṇaḥ suṣévo 'nyódaryo mánasā mántavā́ u | ádhā cid ókaḥ púnar ít sá ety ā́ no vājy àbhī́shā́ḷ etu návyaḥ || 8 || tvám agne vanushyató — || 9 || etā́ no agne saúbhagā — || 10 || 6 ||

Adorable Lord has power to grant abundant celestial nourishing nectar. He has power to grant riches and valour. O victorious Lord, let us, while we are so close to you, not remain devoid of strength, devoid of posterity, of beauty, and of devotion. 6

Wealth is competent to the acquittance of debt; may we be masters of our permanent possessions. He is not real offspring, who is begotten by another. May you not give a long rope to a blockhead. 7

Unwelcome for adoption is the stranger, who is begotten of another. He is not to be contemplated even in thought as fit for acceptance. For verily, he would like to return to his own house. Therefore, let there come to us our own child, a new-born, victorious over foes, and rich in wisdom. 8

May you, O adorable Lord, defend us against the malignant. May you, endowed with strength, preserve us from defaming actions. May the sacrificial food come to you free from defect. May the riches, that we crave, come to us by thousands. 9

Illume for us, O fire-divine these auspicious riches; may we attain perfect understanding. May all good rewards be granted to your praisers and the householder. May you ever cherish us with blessings. 10

(५) पञ्चमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥७॥ प्राग्नये तवसे भरध्वं गिरं दिवो अरतये पृथिव्याः ।
यो विश्वेषाममृतानामुपस्थे वैश्वानरो वावृधे जागृवद्भिः ॥१॥

पृष्टो दिवि धाय्यग्निः पृथिव्यां नेता सिन्धूनां वृषभः स्तियानाम् ।
स मानुषीरभि विशो वि भाति वैश्वानरो वावृधानो वरेण ॥२॥

5.

Prágnáye tavási bharadhvam gíram divó aratáye prithivyáḥ | yó víṣveshām amrítānām upásthe vaiṣvānaró vāvridhé jāgrivádbhiḥ || 1 || prishṭó diví dháyy agníḥ prithivyám netá síndhūnām vrishabhá stíyānām | sá mánushīr abhí víṣo ví bhāti vaiṣvānaró vāvridhānó várena || 2 ||

त्वद्भिया विश आयन्नसिक्नीरसमना जहतीर्भोजनानि ।
वैश्वानर पूरवे शोशुचानः पुरो यदग्ने दरयन्नदीदेः ॥३॥
तव त्रिधातु पृथिवी उत द्यौर्वैश्वानर व्रतमग्ने सचन्त ।
त्वं भासा रोदसी आ ततन्थाजस्रेण शोचिषा शोशुचानः ॥४॥
त्वामग्ने हरितो वावशाना गिरः सचन्ते धुनयो घृताचीः ।
पतिं कृष्टीनां रथ्यं रयीणां वैश्वानरमुषसां केतुमह्नाम् ॥५॥

tvád bhiyá víṣa āyann ásiknīr asamaná jáhatīr bhójanāni | vaíṣvānara pūráve ṣóṣucānaḥ púro yád agne daráyann ádīdeḥ || 3 || táva tridhátu prithiví utá dyaúr vaíṣvānara vratám agne sacanta | tvám bhāsá ródasī á tatanthájasreṇa ṣocíshā ṣóṣucānaḥ || 4 || tvám agne haríto vāvaṣāná gíraḥ sacante dhúnayo ghritácīḥ | pátim krishṭīnám rathyàm rayīṇám vaiṣvānarám ushásām ketúm áhnām || 5 || 7 ||

5

Offer praise to the mighty adorable Lord, traversing without hindrance heaven and earth. His is the supreme glory amongst the immortal cosmic powers, which grow in the lap of Nature's divinities, and is realized by those who wake (from the slumber of ignorance). 1

Universal fire-divine is the promotor of the rivers and the showerer of the waters. He is effulgent and has been pervading the firmament and the earth. The universally honoured Lord, augmenting with the most excellent glory, shines upon the world and mankind. 2

Through your fear, O universal fire, the dark evil forces, though of many minds, come under a control, having abandoned their possessions. Adorable Lord, may you shine upon all men and blaze, consuming the cities of their foes. 3

O Universal fire-divine, both the earth and heaven, submit them to your threefold jurisdiction. Refulgent in your undecaying splendour, you invest both the worlds with lustre. 4

The solar horses, full of ardour, honour you, O universal fire, neighing, as if, our resonant hymns, that are full of devotion. You are Lord of men, our conveyer of riches, and ensign of dawns and days. 5

॥८॥ त्वे असुर्यं॑ वसवो न्यृण्वन्क्रतुं हि ते मित्रमहो जुषन्त ।
त्वं दस्यूँरोकसो अग्न आज उरु ज्योतिर्जनयन्नार्याय ॥६॥
स जायमानः परमे व्योमन्वायुर्न पाथः परि पासि सद्यः ।
त्वं भुवना जनयन्नभि क्रन्नपत्याय जातवेदो दशस्यन् ॥७॥
तामग्ने अस्मे इषमेरयस्व वैश्वानर द्युमतीं जातवेदः ।
यया राधः पिन्वसि विश्ववार पृथु श्रवो दाशुषे मर्त्याय ॥८॥
तं नो अग्ने मघवद्भ्यः पुरुक्षुं रयिं नि वाजं श्रुत्यं युवस्व ।
वैश्वानर महि नः शर्म यच्छ रुद्रेभिरग्ने वसुभिः सजोषाः ॥९॥

tvé asuryàm̱ vásavo ny ṛiṇvan krátum̱ hí te mitramaho jushánta | tvám̱ dásyūṅr ókaso agna āja urú jyótir janáyann áryāya || 6 || sá jáyamānaḥ paramé vyòman vāyúr ná páthaḥ pári pāsi sadyáḥ | tvám bhúvanā janáyann abhí krann ápatyāya jātavedo dasasyán || 7 || tám agne asmé ísham érayasva vaísvānara dyumátīm̱ jātavedaḥ | yáyā rá-dhaḥ pínvasi visvavāra prithú srávo dāsúshe mártyāya || 8 || tám̱ no agne maghávadbhyaḥ purukshúm̱ rayím̱ ní vájam̱ srútyam̱ yuvasva | vaísvānara máhi naḥ sárma yacha rudrébhir agne vásubhiḥ sajóshāḥ || 9 || 8 ||

(६) षष्ठं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥९॥ प्र सम्राजो असुरस्य प्रशस्तिं पुंसः कृष्टीनामनुमाद्यस्य ।
इन्द्रस्येव प्र तवसस्कृतानि वन्दे दारुं वन्दमानो विवक्मि ॥१॥

6.

Prá samrájo ásurasya prásastim puṅsáḥ krishṭīnám anu-mádyasya | índrasyeva prá tavásas kritáni vánde dārúm̱ vándamāno vivakmi || 1 ||

O reverencer of friends, forces of celestial realms submit themselves before your vigour. They propitiate you for your deeds. You bring forth vast light for the benefit of righteous persons, and expel the dark elements from their dwellings. 6

Manifest in the loftiest heaven, you like wind reach in a moment the place where divine forces inhabit. O omnipresent fire, you show favour to your sons and with loud roaring thunder give life to creatures. 7

May you send to us, O fire-divine, the universal leader, knower of all that is born, that brilliant sustenance whereby you confer wealth, and grant wide-spread abundant food and fame to the mortal, who offers worship to you. 8

Bestow upon our nobles and leaders the riches and renowned wealth which feed many. Associated with the vital and life providing elements, may you grant us, O universal fire divine, infinite happiness. 9

6

I glorify the achievements of that terrestrial fire, male personified, and salute the most revered amongst common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). Besides, may I so proclaim that his exploits are, as if, comparable to that of the resplendent (the sun). 1

कविं केतुं धासिं भानुमद्रेर्हिन्वन्ति शं राज्यं रोदस्योः ।
पुरन्दरस्य गीर्भिरा विवासेऽग्नेर्व्रतानि पूर्व्या महानि ॥२॥
न्यक्रतून्ग्रथिनो मृध्रवाचः पणीँरश्रद्धाँ अवृधाँ अयज्ञान् ।
प्रप्र तान्दस्यूँरग्निर्विवाय पूर्वश्चकारापराँ अयज्यून् ॥३॥
यो अपाचीने तमसि मदन्तीः प्राचीश्चकार नृतमः शचीभिः ।
तमीशानं वस्वो अग्निं गृणीषेऽनानतं दमयन्तं पृतन्यून् ॥४॥
यो देह्यो३ अनमयद्वधस्नैर्यो अर्यपत्नीरुषसश्चकार ।
स निरुध्या नहुषो यह्वो अग्निर्विशश्चक्रे बलिहृतः सहोभिः ॥५॥

kavíṃ ketúṃ dhāsím bhānúm ádrer hinvánti ṣáṃ rājyáṃ ródasyoḥ | puraṃdarásya gīrbhír ā́ vivāse 'gnér vratā́ni pūrvyā́ mahā́ni || 2 || ny àkratū́n grathíno mṛidhrávācaḥ paṇī́ṅr aṣraddhā́ṅ avṛidhā́ṅ ayajñā́n | prá-pra tā́n dásyūṅr agnír vivāya pū́rvaṣ cakārā́parāṅ áyajyūn || 3 || yó apācī́ne támasi mádantīḥ prā́cīṣ cakā́ra nṛ́tamaḥ ṣácībhiḥ | tám ī́ṣānaṃ vásvo agníṃ gṛiṇīshé 'nā-natam damáyantam pṛitanyū́n || 4 || yó dehyò ánamayad vadhasnaír yó aryápatnīr ushásaṣ cakā́ra | sá nirúdhyā ná-husho yahvó agnír víṣaṣ cakre balihṛ́taḥ sáhobhiḥ || 5 ||

यस्य शर्मन्नुप विश्वे जनास एवैस्तस्थुः सुमतिं भिक्षमाणाः ।
वैश्वानरो वरमा रोदस्योराग्निः ससाद पित्रोरुपस्थम् ॥६॥
आ देवो ददे बुध्न्या३ वसूनि वैश्वानर उदिता सूर्यस्य ।
आ समुद्रादवरादा परस्मादाग्निर्ददे दिव आ पृथिव्याः ॥७॥

yásya ṣármann úpa víṣve jánāsa évais tasthúḥ sumatím bhíkshamāṇāḥ | vaiṣvānaró váram ā́ ródasyor ā́gníḥ sasāda pitrór upástham || 6 || ā́ devó dade budhnyà vásūni vaiṣvā-nará úditā sū́ryasya | ā́ samudrā́d ávarād ā́ párasmād ā́gnír dade divá ā́ pṛithivyā́ḥ || 7 || ९ ||

They propitiate Him, the fire-divine, who is wise, the manifesting, the sustaining, the enlightener of the pious, the giver of happiness, the sovereign of heaven and earth. I glorify with hymns the ancient and mighty works of fire-divine, the demolisher of strongholds of evils. 2

May the fire-divine chase away those infidels, who do not perform worship and who are uncivil in speech. They are niggards, unbelievers, say no tribute to fire-divine and offer no homage. The fire-divine turns those godless people far away who institute no sacred ceremonies. 3

I glorify that celestial fire, the sun personified, who with all his manly prowess drives the maidens, the dawns, eastward who were as far rejoicing in the western darkness. I extol that fire in the sun, the lord of riches, the unyielding tamer of adversaries. 4

He is the mighty fire-divine, who by his fatal weapons baffles the devices of evil-doers, who creates the dawns, the brides of the sun. He, with his conquering strength, coerces the faithless people and impels them to bring their tributes to Lord bound by discipline. 5

He is that universal fire-divine, the sun, in whose protection all men rest by nature, with a desire to enjoy his gracious favour. This celestial fire, the leader of cosmos, finds the choicest abode in his parent's bosom, a seat between the heaven and earth. 6

The celestial sun, the leader of the cosmos, takes away the glooms from the firmament while he rises. He takes them away from the lower firmament of the earth, as well as from the upper firmament of heaven. 7

(७) सप्तमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ प्र वो देवं चित्सहसानमग्निमश्वं न वाजिनं हिषे नमोभिः ।
भवा नो दूतो अध्वरस्य विद्वान्त्मना देवेषु विविदे मितद्रुः ॥१॥
आ याह्यग्ने पथ्या३ अनु स्वा मन्द्रो देवानां सख्यं जुषाणः ।
आ सानु शुष्मैर्नदयन्पृथिव्या जम्भेभिर्विश्वमुशधग्वनानि ॥२॥

7.

Prá vo devám̱ cit sahasānám agním áṣvam̱ ná vājínam̱ hishe námobhiḥ | bhávā no dūtó adhvarásya vidvā́n tmánā devéshu vivide mitádruḥ || 1 || ā́ yāhy agne pathyā̀ ánu svā́ mandró devā́nām̱ sakhyám̱ jushāṇáḥ | ā́ sā́nu ṣúshmair nadáyan pṛithivyā́ jámbhebhir víṣvam uṣádhag vánāni || 2 ||

प्राचीनो यज्ञः सुधितं हि बर्हिः प्रीणीते अग्निरीळितो न होता ।
आ मातरा विश्ववारे हुवानो यतो यविष्ठ जज्ञिषे सुशेवः ॥३॥
सद्यो अध्वरे रथिरं जनन्त मानुषासो विचेतसो य एषाम् ।
विशामधायि विश्पतिर्दुरोणे३ऽग्निर्मन्द्रो मधुवचा ऋतावा ॥४॥
असादि वृतो वह्निराजगन्वानग्निर्ब्रह्मा नृषदने विधर्ता ।
द्यौश्च यं पृथिवी वावृधाते आ यं होता यजति विश्ववारम् ॥५॥

prācíno yajñáḥ súdhitam̱ hí barhíḥ prīṇīté agnír īḷitó ná hótā | ā́ mātárā viṣvávāre huvānó yáto yavishṭha jajñishé suṣévaḥ || 3 || sadyó adhvaré rathirám̱ jananta mā́nushāso vícetaso yá eshām | viṣā́m adhāyi viṣpátir duroṇè 'gnír mandró mádhuvacā ṛitā́vā || 4 || ásādi vṛitó váhnir ājaganvā́n agnír brahmā́ nṛishádane vidhartā́ | dyaúṣ ca yám pṛithiví vāvṛidháte ā́ yám̱ hótā yájati viṣvávāram || 5 ||

7

I propitiate with oblations the divine, vigorous fire-divine, rapid as a horse. May you knowing our wishes, be a herald of our benevolent selfless works. He regulates Nature's bounties according to strict measures. 1

Come, O fire-divine, rejoicing by your own paths, delighting in the alliance of Nature's bounties, roaring with your fury on the high places of the earth and threatening to consume all the woods and forests with your teeth like flames. 2

The worship advances; the sacred grass is strewn; the fire-divine is adored and made propitious as the ministrant priest. May you invoke the all-boon-bestowing parents, —heaven and earth—,of whose children, O fire-divine, you happen to be the youngest. 3

Wise men promptly generate Him (the fire-divine) at the initiation of sacrifice and make Him leader of the solemn worship. He is established as the Lord in the homes of people. He is delightful, sweet-spoken, and the observer of eternal laws. 4

The fire-divine, selected as the bearer of oblation, is established in the homes of worshippers. He presides over work and worship, and sustains them. He is the giver of all boons; Him heaven and earth extol, and Him the ministrant priests worship. 5

एते द्युम्नेभिर्विश्वमातिरन्त मन्त्रं ये वारं नर्या अतक्षन् ।
प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीधयन्नृतस्य ॥६॥
नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहसो वसूनाम् ।
इषं स्तोतृभ्यो मघवद्भ्य आनड्यूयं पात स्वस्तिभिः सदा नः ॥७॥

eté dyumnébhir víṣvam ấtiranta mántram yé vấram náryā átakshan | prá yé víṣas tiránta ṣróshamāṇā ấ yé me asyá dídhayann ṛitásya || 6 || nū́ tvā́m agna īmahe vásishṭhā īṣā́nám sūno sahaso vásūnām | ísham stotṛíbhyo maghávadbhya ānaḍ yūyám pāta svastíbhiḥ sádā naḥ || 7 || 10 ||

(८) अष्टमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥११॥ इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
नरो हव्येभिरीळते सबाध आग्निरग्र उषसामशोचि ॥१॥
अयमु ष्य सुमहाँ अवेदि होता मन्द्रो मनुषो यह्वो अग्निः ।
वि भा अकः ससृजानः पृथिव्यां कृष्णपविरोषधीभिर्ववक्षे ॥२॥

8.

Indhé rā́jā sám aryó námobhir yásya prátīkam ā́hutam ghṛiténa | náro havyébhir īḷate sabā́dha ā́gnír ágra ushásām aṣoci || 1 || ayám u shyá súmahāñ avedi hótā mandró mánusho yahvó agníḥ | ví bhā́ akaḥ sasṛijānáḥ pṛithivyā́m kṛishṇápavir óshadhībhir vavakshe || 2 ||

These brilliant men surpass everyone of us in glory, who with skill recite hymns to this highest divine power and also those who eagerly listen to these laudations, and abide by the holy statutes of Lord. 6

We, the celebrated devotees, implore you, O fire-divine, the source of strength, Lord of treasures, that may you, without delay, bestow food upon your adorers and may you ever cherish us with blessings. 7

8

The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and invoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn. 1

This most mighty fire-divine has been acknowledged amongst men as the invoker, the giver of delight, and the most powerful. He spreads light over the earth; and whilst eagerly burning the plants with his teeth of flames, he leaves dark tracks behind him. 2

कया नो अग्ने वि वसः सुवृक्तिं कामु स्वधामृणवः शस्यमानः ।
कदा भवेम पतयः सुदत्र रायो वन्तारो दुष्टरस्य साधोः ॥३॥

káyā no agne ví vasaḥ suvriktím kā́m u svadhā́m riṇavaḥ ṣasyámānaḥ | kadā́ bhavema pátayaḥ sudatra rāyó vantáro dushṭárasya sādhóḥ || 3 ||

प्रप्रायमग्निर्भरतस्य शृण्वे वि यत्सूर्यो न रोचते बृहद्भाः ।
अभि यः पूरुं पृतनासु तस्थौ द्युतानो दैव्यो अतिथिः शुशोच ॥४॥
असन्नित्त्वे आहवनानि भूरि भुवो विश्वेभिः सुमना अनीकैः ।
स्तुतश्चिदग्ने शृण्विषे गृणानः स्वयं वर्धस्व तन्वं सुजात ॥५॥

prá-prāyám agnír bharatásya ṣriṇve ví yát sū́ryo ná rócate brihád bhā́ḥ | abhí yáḥ pūrúm prítanāsu tasthaú dyutānó daívyo átithiḥ ṣuṣoca || 4 || ásann ít tvé āhávanāni bhū́ri bhúvo víṣvebhiḥ sumánā ánīkaiḥ | stutáṣ cid agne ṣriṇvishe griṇānáḥ svayáṃ vardhasva tanvàṃ sujāta || 5 ||

इदं वचः शतसाः संसहस्रमुदग्नये जनिषीष्ट द्विबर्हाः ।
शं यत्स्तोतृभ्य आपये भवाति द्युमदमीवचातनं रक्षोहा ॥६॥
नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहसो वसूनाम् ।
इषं स्तोतृभ्यो मघवद्भ्य आनड्यूयं पात स्वस्तिभिः सदा नः ॥७॥

idám vácaḥ ṣatasā́ḥ sáṃsahasram úd agnáye janishīshṭa dvibárhāḥ | sáṃ yát stotríbhya āpáye bhávāti dyumád amīvacā́tanaṃ rakshohā́ || 6 || nū́ tvā́m agna īmahe — || 7 || 11 ||

How do you decorate our hymns, O fire-divine ? What power do you exert when glorified ? When, O bounteous Lord, shall we be the possessors of riches, and winners of precious wealth which none may snatch from us ? 3

This fire-divine is greatly celebrated by the institutor of the ceremony, when he shines like the sun with lofty splendour. He glorifies the brave in the struggle and shines in full refulgence as a heavenly guest. 4

Full many offerings have been presented to you, O fire-divine. With all your flames be propitious, and favourably listen to the invocations of the worshipper. Having been glorified, may you on your own magnify your person. 5

May my words that win a hundred and a thousand treasures, addressed with redoubled force to the fire-divine, become the source of conferring fame, of removing diseases, and of destroying evil forces. May they be the means of happiness, to the eulogists and their kinsmen. 6

We, the celebrated devotees, implore you, O fire-divine, the source of strength, lord of treasures, that may you without delay bestow food upon your adorers, and may you ever cherish us with blessings. 7

(९) नवमं सूक्तम्

(१-६) षड्‌ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ अबोधि जार उषसामुपस्थाद्धोता मन्द्रः कवितमः पावकः ।
दधाति केतुमुभयस्य जन्तोर्हव्या देवेषु द्रविणं सुकृत्सु ॥१॥
स सुक्रतुर्यो वि दुरः पणीनां पुनानो अर्कं पुरुभोजसं नः ।
होता मन्द्रो विशां दमूनास्तिरस्तमो ददृशे राम्याणाम् ॥२॥

9:

Ábodhi jārá ushásām upásthād dhótā mandráḥ kavítamaḥ pāvakáḥ | dádhāti ketúm ubháyasya jantór havyá devéshu drávinaṃ sukṛ́tsu || 1 || sá sukrátur yó ví dúraḥ paṇīnā́m punānó arkám purubhójasaṃ naḥ | hótā mandró viṣā́ṃ dámūnās tirás támo dadṛiṣe rāmyā́ṇām || 2 ||

अमूरः कविरदितिर्विवस्वान्त्सुसंसन्मित्रो अतिथिः शिवो नः ।
चित्रभानुरुषसां भात्यग्रेऽपां गर्भः प्रस्वऽ आ विवेश ॥३॥
ईळेन्यो वो मनुषो युगेषु समनगा अशुचज्जातवेदाः ।
सुसंदृशा भानुना यो विभाति प्रति गावः समिधानं बुधन्त ॥४॥

ámūraḥ kavír áditir vivásvān susaṃsán mitró átithiḥ ṣivó naḥ | citrábhānur ushásām bhāty ágre 'pā́ṃ gárbhaḥ prasvà á viveṣa || 3 || īḷényo vo mánusho yugéshu samanagá aṣucaj jātávedāḥ | susaṃdṛ́ṣā bhānúnā yó vibhā́ti práti gávaḥ samidhānám budhanta || 4 ||

9

He (the sun), who rises from the bosom of the dawn, is the consumer of beloved creatures, the invoker, the giver of delight, the wisest of the wise, and the purifier. He gives consciousness to both classes of beings, men and animals, oblations to Nature's bounties, and riches to the pious. 1

He is the sun, who is the accomplisher of great deeds, who forces open the doors of the dark fortresses and recovers for us the radiant source of light, bestowing nourishment to many. Verily, he is the invoker of Nature's bounties, and a giver of bliss. He is seen by all people dissipating the gloom of the nights. 2

He is unperplexed, far-seeing, elevated, resplendent, right-directing, a friend, a guest, the bestower of prosperity upon us, and wonderfully radiant. He shines before the dawns and further is the embryo of waters, and he enters into the nascent plants. 3

He, the fire-divine, has been adored through human ages. He, the born-knower, gleams refulgent with his lovely lustre when engaged in a battle. The devotees wake to meet Him when enkindled at the altar. 4

अग्ने याहि दूत्यं१ मा रिषण्यो देवाँ अच्छा ब्रह्मकृता गणेन ।
सरस्वतीं मरुतो अश्विनापो यक्षि देवान्रत्नधेयाय विश्वान् ॥५॥
त्वामग्ने समिधानो वसिष्ठो जरूथं हन्यक्षि राये पुरंधिम् ।
पुरुणीथा जातवेदो जरस्व यूयं पात स्वस्तिभिः सदा नः ॥६॥

ágne yāhí dūtyàm mā́ rishaṇyo devā́ñ́ áchā brahmakṛ́tā gaṇéna | sárasvatīm marúto aṣví-nāpó yákshi deván ratnadhéyāya víṣvān || 5 || tvā́m agne samidhānó vásishṭho jārūthaṃ han yákshi rāyé púraṃdhim | puruṇīthā́ jātavedo jarasva yūyám pāta — || 6 || 12 ||

(१०) दशमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ उषो न जारः पृथु पाजो अश्रेद्दविद्युतद्दीद्यच्छोशुचानः ।
वृषा हरिः शुचिरा भाति भासा धियो हिन्वान उशतीरजीगः ॥१॥
स्व१र्ण वस्तोरुषसामरोचि यज्ञं तन्वाना उशिजो न मन्म ।
अग्निर्जन्मानि देव आ वि विद्वान्द्रवद्दूतो देवयावा वनिष्ठः ॥२॥

10.

Ushó ná jārā́ḥ pṛithú pā́jo aṣred dávidyutad dídyac chóṣucānaḥ | vṛíshā háriḥ ṣúcir ā́ bhāti bhāsā́ dhíyo hin-vāná uṣatír ajīgaḥ || 1 || svàr ṇá vástor ushásām aroci ya-jñáṃ tanvāná uṣíjo ná mánma | agnír jánmāni devá ā́ ví vidvā́n dravád dūtó devayā́vā vánishṭhaḥ || 2 ||

O fire-divine, fail you not to go to Nature's bounties in your function as a messenger of them who are present here in the assembly of prayer. May you bring all the divinities, the divine speech, the divine vital powers, the pair of twin-divines and the waters so that they may bestow riches upon us. 5

O fire-divine, the celebrated sage when enkindling you, destroys the malignant. May you give us wealth in plenty. May you sing praise in choral song, O fully enlightened, and may you ever cherish us with blessings. 6

10

Like the lover of the dawn (the sun), he, the fire-divine, sends forth radiant, bright, resplendent, and extensive lustre. He, the showerer of blessings, the receiver (of oblations), shines in his splendour, encouraging holy works. He arouses people for new aspirations. 1

He, like the sun, shines, while morn is breaking and priests weave the sacrifice and repeat the praises. The munificent fire-divine, the messenger of Nature's bounties, the cognizer of their birth, proceeds to them, and hastens in various directions. 2

अच्छा गिरो मतयो देवयन्तीरग्निं यन्ति द्रविणं भिक्षमाणाः ।
सुसंदृशं सुप्रतीकं स्वञ्चं हव्यवाहमरतिं मानुषाणाम् ॥३॥
इन्द्रं नो अग्ने वसुभिः सजोषा रुद्रं रुद्रेभिरा वहा बृहन्तम् ।
आदित्येभिरदितिं विश्वजन्यां बृहस्पतिमृक्वभिर्विश्ववारम् ॥४॥
मन्द्रं होतारमुशिजो यविष्ठमग्निं विश ईळते अध्वरेषु ।
स हि क्षपावाँ अभवद्रयीणामतन्द्रो दूतो यजथाय देवान् ॥५॥

áchā gíro matáyo devayántīr agním yanti drávinam bhíkshamāṇāḥ | susaṃdrísaṃ suprátīkaṃ sváñcaṃ havyaváham aratím mánushāṇām || 3 || índraṃ no agne vásubhiḥ sajóshā rudráṃ rudrébhir á vahā brihántam | ādityébhir áditiṃ visvájanyām bríhaspátim ríkvabhir visvávāram || 4 || mandráṃ hótāram usíjo yávishṭham agníṃ vísa īḷate adhvaréshu | sá hí kshápāvāñ ábhavad rayīṇám átandro dūtó yajáthāya devấn || 5 || 13 ||

(११) एकादशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ महाँ अस्यध्वरस्य प्रकेतो न ऋते त्वदमृता मादयन्ते ।
आ विश्वेभिः सरथं याहि देवैर्न्यग्ने होता प्रथमः सदेह ॥१॥
त्वामीळते अजिरं दूत्याय हविष्मन्तः सदमिन्मानुषासः ।
यस्य देवैरासदो बर्हिरग्नेऽहान्यस्मै सुदिना भवन्ति ॥२॥

11.

Maháñ asy adhvarásya praketó ná rité tvád amrítā mādayante | á vísvebhiḥ saráthaṃ yāhi devaír ny àgne hótā prathamáḥ sadehá || 1 || tvám īḷate ajiráṃ dūtyàya havíshmantaḥ sádam ín mánushāsaḥ | yásya devaír ásado barhír agné 'hāny asmai sudínā bhavanti || 2 ||

Our praises and holy hymns, soliciting riches, proceed to the fire-divine, who is full of splendour and of agreeable form, and is of graceful movement, the bearer of oblations, the ruler of men. 3

Joined with the cosmic vital powers, O fire-divine, bring hither the divine blessing of the resplendent sun, the cosmic vital elements, the benevolent mother infinity, the Lord of light, and universally honoured, the Lord preceptor. 4

Men eagerly implore at the sacred ceremonies the youthful fire-divine, the giver of delight, the invoker of Nature's bounties. He, the ruler of the night, has been a dilligent envoy of the opulent institutors of sacrifices for the worship of divine powers. 5

11

Great are you, O fire-divine, the manifester of the solemnity; without you the immortal souls do not rejoice; come with all divine powers in one charoit, be established, O chief of divine powers, the ministrant priest. 1

Men offering oblations, ever solicit of you, O swift-going fire-divine, to undertake an envoy's duty. In whosoever's devotional heart you enshrine along with other divines, his days become prosperous. 2

त्रिश्चिदुक्तोः प्र चिकितुर्वसूनि त्वे अन्तर्दाशुषे मर्त्याय ।
मनुष्वदग्न इह यक्षि देवान्भवा नो दूतो अभिशस्तिपावा ॥३॥
अग्निरीशे बृहतो अध्वरस्याग्निर्विश्वस्य हविषः कृतस्य ।
क्रतुं ह्यस्य वसवो जुषन्ताथा देवा दधिरे हव्यवाहम् ॥४॥
आग्ने वह हविरद्याय देवानिन्द्रज्येष्ठास इह मादयन्ताम् ।
इमं यज्ञं दिवि देवेषु धेहि यूयं पात स्वस्तिभिः सदा नः ॥५॥

tríṣ cid aktóḥ prá cikitur vásūni tvé antár dāṣúshe mártyāya | manushvád agna ihá yakshi devā́n bhávā no dūtó abhiṣastipā́vā || 3 || agnír īṣe bṛiható adhvarásyāgnír víṣvasya havíshaḥ kṛitásya | krátum hy àsya vásavo jushántáthā devā́ dadhire havyavā́ham || 4 || ā́gne vaha havirádyāya devā́n índrajyeshṭhāsa ihá mādayantām | imám yajñám diví devéshu dhehi yūyám pāta — || 5 || 14 ||

(१२) द्वादशं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ अगन्म महा नमसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे ।
चित्रभानुं रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम् ॥१॥
स मह्ना विश्वा दुरितानि साह्वानग्निः ष्टवे दम आ जातवेदाः ।
स नो रक्षिषद्दुरितादवद्यादस्मान्गृणत उत नो मघोनः ॥२॥
त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः ।
त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥३॥

12.

Ágaнma mahā́ námasā yávishṭham yó dīdā́ya sámiddhaḥ své duroṇé | citrábhānum ródasī antár urví svā̀hutam viṣvátaḥ pratyáñcam || 1 || sá mahnā́ víṣvā duritā́ni sāhvā́n agní shṭave dáma ā́ jātávedāḥ | sá no rakshishad duritā́d avadyā́d asmā́n gṛiṇatá utá no maghónaḥ || 2 || tvám váruṇa utá mitró agne tvā́m vardhanti matíbhir vásishṭhāḥ | tvé vásu sushaṇanā́ni santu yūyám pāta — || 3 || 15 ||

O fire-divine, the priests offer you the treasures of homage three times a day for the benefit of the mortal worshipper. May you inspire the divine powers on this occasion, as you have been inspiring them for mankind from the earliest times. May you be our messenger, and guard us from malignity. 3

Fire-divine presides over the solemn worship. He is the lord of every consecreted gift presented. All other life-giving divine powers act in consonance with his functions, and therefore, they make him the bearer of the offering. 4

O fire-divine, bring the divine powers to taste our offerings; may they, of whom the resplendent sun is the chief, be delighted on this occasion. May you convey this worship to the divines in celestial region, and do cherish us ever more with blessings. 5

12

Let us approach with profound reverence the ever-young Lord, whose glory shines when kindled in the hearts of devotees, and who shines with wondrous light between wide heaven and earth; when piously invoked, He appears to be coming to us from every quarter. 1

May that adorable Lord, who by His greatness is the over-comer of all evils, and who in the sacrificial chamber is praised as cognizant of all that is born, protect us, the worshippers and our noble patrons from trouble and disgrace. 2

O adorable Lord, verily, you are venerable and friendly. The most celebrated sages exalt you with praises; may our rich offering be acceptable to you, and may you ever cherish us with blessings. 3

(१३) त्रयोदशं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ प्राग्नये विश्वशुचे धियन्धेऽसुरघ्ने मन्म धीतिं भरध्वम् ।
भरे हविर्न बर्हिषि प्रीणानो वैश्वानराय यतये मतीनाम् ॥१॥
त्वमग्ने शोचिषा शोशुचान आ रोदसी अपृणा जायमानः ।
त्वं देवाँ अभिशस्तेरमुञ्चो वैश्वानर जातवेदो महित्वा ॥२॥
जातो यदग्ने भुवना व्यख्यः पशून्न गोपा इर्यः परिज्मा ।
वैश्वानर ब्रह्मणे विन्द गातुं यूयं पात स्वस्तिभिः सदा नः ॥३॥

13.

Prágnáye viṣvaṣúce dhiyaṃdhé 'suraghné mánma dhītím bharadhvam | bháre havír ná barhíshi prīṇānó vaiṣvānaráya yátaye matīnám || 1 || tvám agne ṣocíshā ṣóṣucāna á ródasī apriṇā jáyamānaḥ | tváṃ deváñ abhíṣaster amuñco vaíṣvānara jātavedo mahitvá || 2 || jātó yád agne bhúvanā vy ákhyaḥ paṣún ná gopá íryaḥ párijmā | vaíṣvānara bráhmaṇe vinda gātúṃ yūyám pāta — || 3 || 16 ||

(१४) चतुर्दशं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । (१) प्रथमर्चो बृहती, (२–३) द्वितीयातृतीययोश्च त्रिष्टुप् छन्दसी ॥

॥१७॥ समिधा जातवेदसे देवाय देवहूतिभिः ।
हविर्भिः शुक्रशोचिषे नमस्विनो वयं दाशेमाग्नये ॥१॥

14.

Samídhā jātávedase deváya deváhūtibhiḥ | havírbhiḥ ṣukráṣocishe namasvíno vayáṃ dāṣemāgnáye || 1 ||

13

Offer praise and worship to adorable Lord, the enlightener of all, the inspirer of pious thoughts, and the destroyer of the evil intentions. Propitiating Him, in my inner consciousness, I now offer the oblation, my worldly gains, to the universal Lord, the inspirer of intellectual pursuits. 1

O adorable Lord, with your radiant lustre, you fill the heaven and earth. O universally revered Lord, the source of material and spiritual wealth, as soon as revealed, you, with your power set free the divine powers from the curse that binds them. 2

When you are manifested, O resplendent Lord, you look on all creatures like a watchful herdsman, moving round his cattle. O universally adored Lord, may you indicate to us the right way of praying. May you cherish us ever with blessings. 3

14

Let us with reverence and dedication serve the effulgent and adorable Lord. Let us offer devotion to Him, the all-knowing, while we invoke Nature's bounties. 1

वयं ते अग्ने समिधा विधेम वयं दाशेम सुष्टुती यजत्र ।
वयं घृतेनाध्वरस्य होतर्वयं देव हविषा भद्रशोचे ॥२॥
आ नो देवेभिरुप देवहूतिमग्ने याहि वषट्कृतिं जुषाणः ।
तुभ्यं देवाय दाशतः स्याम यूयं पात स्वस्तिभिः सदा नः ॥३॥

vayám
te agne samídhā vidhema vayám dāṣema sushṭutí yajatra | vayám ghṛiténādhvarasya hotar vayám deva havíshā bhadraṣoce || 2 || ā́ no devébhir úpa deváhūtim ágne yāhí váshaṭkṛitim jushāṇáḥ | túbhyam deváya dā́ṣataḥ syāma yūyám pāta — || 3 || 17 ||

(१५) पञ्चदशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥१८॥ उपसद्याय मीळ्हुष आस्ये जुहुता हविः । यो नो नेदिष्ठमाप्यम् ॥१॥
यः पञ्च चर्षणीरभि निषसाद दमेदमे । कविर्गृहपतिर्युवा ॥२॥

15.

Upasádyāya mīḷhúsha āsyè juhutā havíḥ | yó no nédishṭham ā́pyam || 1 || yáḥ páñca carshaṇír abhí nishasā́da dáme-dame | kavír gṛihápatir yúvā || 2 ||

May we serve you with dedication. May we offer you, O adorable Lord, pious praises. May we, O ministrant of the cosmic sacrifice, offer loving devotion to you, as butter to fire. O divine Lord, possessor of auspicious lustre, may we worship you with oblations. 2

Come to our invoking, O adorable Lord, with Nature's bounties, propitiated by the offerings sanctified by VAṢAT. May we completely surrender our ego to you, O divine Lord. May you ever cherish us with blessings. 3

15

Offer homage to the ever present adorable Lord, the showerer of blessings. Offer it to Him directly as He is available in our close proximity. 1

He is youthful, wise and master of the house. He abides with all, in every home, with people belonging to any of the five classes. 2

स नो वेदो अमात्यमग्नी रक्षतु विश्वतः । उतास्मान्पात्वंहसः ॥३॥
नवं नु स्तोममग्नये दिवः श्येनाय जीजनम् । वस्वः कुविद्वनाति नः ॥४॥
स्पार्हा यस्य श्रियो दृशे रयिर्वीरवतो यथा । अग्रे यज्ञस्य शोचतः ॥५॥

sá no védo amā́-
tyam agní rakshatu viṣvátaḥ | utásmā́n pātv áṅhasaḥ || 3 ||
návaṃ nú stómam agnáye diváḥ ṣyenā́ya jījanam | vásvaḥ
kuvíd vanā́ti naḥ || 4 || spārhā́ yásya ṣríyo dṛiṣé rayír vīrá-
vato yathā | ágre yajñásya ṣócataḥ || 5 || 18 ||

॥१९॥ सेमां वेतु वषट्कृतिमग्निर्जुषत नो गिरः । यजिष्ठो हव्यवाहनः ॥६॥
नि त्वा नक्ष्य विश्पते द्युमन्तं देव धीमहि । सुवीरमग्न आहुत ॥७॥
क्षप उस्रश्च दीदिहि स्वग्नयस्त्वया वयम् । सुवीरस्त्वमस्मयुः ॥८॥
उप त्वा सातये नरो विप्रासो यन्ति धीतिभिः । उपाक्षरा सहस्रिणी ॥९॥
अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः । शुचिः पावक ईड्यः ॥१०॥

sémā́ṃ vetu váshaṭkṛitim agnír jushata no gíraḥ | yá-
jishṭho havyavā́hanaḥ || 6 || ní tvā nakshya viṣpate dyumán-
taṃ deva dhīmahi | suvíram agna āhuta || 7 || kshápa usrás
ca dīdihi svagnáyas tváyā vayám | suvíras tvám asmayúḥ
|| 8 || úpa tvā sātáye náro víprāso yanti dhītíbhiḥ | úpā́-
ksharā sahasriṇī || 9 || agní rákshāṅsi sedhati ṣukráṣocir
ámartyaḥ | ṣúciḥ pāvaká ī́ḍyaḥ || 10 || 19 ||

May He guard our wealth and family from all sides. May He deliver us from iniquity. 3

May the fire-divine, falcon of the sky to whom I address this new hymn, bestow upon us ample wealth. 4

Whose enviable glories, when he brightens in front of the sacrifice, are pleasing to see, like the riches of a man having worthy offspring. 5

May that most adorable Lord, the bearer of oblations, accept with VAṢAT our offering, gratified by our praises. 6

O the approachable, the protector of people, the divine, the adorable, the invoked of all, we enshrine you, the resplendent, the rightly glorified, in our hearts. 7

Shine you forth, night and day; so that through you we are well-provided with sacred lights. May you be friendly to us, and be righteously praised. 8

Wise men approach you with sacred works for the acquirement of riches. Perpetually thousandfold praises are addressed to you. 9

May the bright, radiant, immortal, with refulgent glow, adorable Lord, drive off wickedness from us. 10

॥२०॥ स नो राधांस्या भरेशानः सहसो यहो । भगश्च दातु वार्यम् ॥११॥
त्वमग्ने वीरवद्यशो देवश्च सविता भगः । दितिश्च दाति वार्यम् ॥१२॥
अग्ने रक्षा णो अंहसः प्रति ष्म देव रीषतः । तपिष्ठैरजरो दह ॥१३॥
अधा मही न आयस्यनाधृष्टो नृपीतये । पूर्भवा शतभुजिः ॥१४॥
त्वं नः पाह्यंहसो दोषावस्तरघायतः । दिवा नक्तमदाभ्य ॥१५॥

sá no rā́dhāṅsy ā bharéṣānaḥ sahaso yaho | bhágaṣ ca dātu vā́ryam || 11 || tvám agne vīrávad yáṣo devás ca savitā́ bhágaḥ | dítiṣ ca dāti vā́ryam || 12 || ágne rákshā ṇo áṅhasaḥ práti shma deva ríshataḥ | tápishṭhair ajáro daha || 13 || ádhā mahí na ā́yasy ánādhṛishṭo nṛípītaye | pū́r bhavā ṣatábhujiḥ || 14 || tvám naḥ pāhy áṅhaso dóshāvastar aghāyatáḥ | dívā náktam adābhya || 15 || 20 ||

(१६) षोडशं सूक्तम्
(१-१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । प्रगाथः (विषमर्चा बृहती समर्चा सतोबृहती) छन्दः ॥

॥२१॥ एना वो अग्निं नमसोर्जो नपातमा हुवे ।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥१॥
स योजते अरुषा विश्वभोजसा स दुद्रवत्स्वाहुतः ।
सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥२॥

16.

Enā́ vo agníṃ námasorjó nápātam ā́ huve | priyáṃ cétishṭham aratíṃ svadhvaráṃ víṣvasya dūtám amṛítam || 1 || sá yojate arushā́ viṣvábhojasā sá dudravat svā̀hutaḥ | subráhmā yajñáḥ suṣámī vásūnāṃ deváṃ rā́dho jánānām || 2 ||

O source of strength, the supreme Lord of all, please bestow abundant riches upon us. May the gracious Lord give us choicest wealth. 11

May you, O adorable Lord, give us illustrious children. May the divine creator, the gracious Lord, and the mother infinity, give us wealth. 12

Preserve us, O adorable Lord, from iniquity. O eternal Lord, exempt us from decay, and consume our enmity with your blazing flames. 13

May you, O irresistible, be to us, for the protection of our posterity, like the vast, spacious iron-forts, with hundreds of walls. 14

O infallible Lord, dispeller of darkness, preserve us night and day from iniquity, and from the malevolent. 15

16

I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and the immortal messenger of all. 1

May He harness His brilliant, all-supporting elements to his cosmic chariot, when earnestly invoked. May He be attained quickly. May the dedicated offerings of the people proceed to Him, who is the giver of abundant food, adorable, and the doer of great deeds. 2

उदस्य शोचिरस्थादाजुह्वानस्य मीळ्हुषः ।
उद्धूमासो अरुषासो दिविस्पृशः समग्निमिन्धते नरः ॥३॥
तं त्वा दूतं कृण्महे यशस्तमं देवाँ आ वीतये वह ।
विश्वा सूनो सहसो मर्तभोजना रास्व तद्यत्त्वेमहे ॥४॥
त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे ।
त्वं पोता विश्ववार प्रचेता यक्षि वेषि च वार्यम् ॥५॥
कृधि रत्नं यजमानाय सुक्रतो त्वं हि रत्नधा असि ।
आ न ऋते शिशीहि विश्वमृत्विजं सुशंसो यश्च दक्षते ॥६॥

úd asya socír asthād ājúhvānasya mīḷhúshaḥ | úd dhūmáso arusháso divisprísaḥ sám agním indhate náraḥ || 3 || tám tvā dūtám krinmahe yasástamam deváñ á vītáye vaha | vísvā sūno sahaso martabhójanā rásva tád yát tvémahe || 4 || tvám agne grihápatis tvám hótā no adhvaré | tvám pótā visvavāra prácetā yákshi véshi ca váryam || 5 || kridhí rátnam yájamānāya sukrato tvám hí ratnadhá ási | á na rité sisīhi vísvam ritvíjam susánso yás ca dákshate || 6 || 21 ||

॥२२॥ त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वान्दयन्त गोनाम् ॥७॥
येषामिळा घृतहस्ता दुरोण आँ अपि प्राता निषीदति ।
ताँस्त्रायस्व सहस्य द्रुहो निदो यच्छा नः शर्म दीर्घश्रुत् ॥८॥

tvé agne svāhuta priyásaḥ santu sūráyaḥ | yantáro yé maghávāno jánānām ūrván dáyanta gónām || 7 || yéshām ílā ghritáhastā duroṇá áñ ápi prātá nishídati | táns trāyasva sahasya druhó nidó yáchā naḥ sárma dīrghasrút || 8 ||

The radiant glory of that bountiful and much invoked Lord rises up, as the red-coloured smoke-clouds reach and touch the sky, when men kindle fire-ritual. 3

We make you our most renowned messenger; may you bring Nature's bounties to share the homage. May you bestow upon us, O source of strength, all human blessings, for which we pray you. 4

O fire-divine you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. May you convey the oblations to other bounties and also enjoy yourself. 5

O inspirer of noble deeds, bestow riches upon the institutor of the solemnity, for, verily, you are the bestower of treasures. May you inspire, with zeal, each priest at his solemn rite who is virtuous and skilled in singing praises. 6

O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously give away their stalls of kine as gifts. 7

O strength-bestowing adorable Lord, protect from the oppressors and the revilers, those in whose houses wisdom,—butter-handed (sweetened with faith)— is honoured May you grant us happiness, far and long renowned. 8

स मन्द्रया च जिह्वया वह्निरासा विदुष्टरः ।
अग्ने रयिं मघवद्भ्यो न आ वह हव्यदातिं च सूदय ॥९॥
ये राधांसि ददत्यश्व्या मघा कामेन श्रवसो महः ।
ताँ अंहसः पिपृहि पर्तृभिष्ट्वं शतं पूर्भिर्यविष्ठ्य ॥१०॥
देवो वो द्रविणोदाः पूर्णां विवष्ट्यासिचम् ।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वो देव ओहते ॥११॥
तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृण्वत ।
दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे ॥१२॥

sá mandráyā ca jihváya váhnir āsā́ vidúshṭaraḥ | ágne rayím maghávadbhyo na ā́ vaha havyádātiṃ ca sūdaya || 9 || yé rádhāṅsi dádaty áṣvyā maghā́ kā́mena ṣrávaso maháḥ | tā́ñ áṅhasaḥ piprihi partṛ́bhish ṭvám ṣatám pūrbhír yavishṭhya || 10 || devó vo draviṇodā́ḥ pūrṇā́ṃ vivashṭy āsícam | úd vā siñcádhvam úpa vā priṇadhvam ā́d íd vo devá ohate || 11 || tám hótāram adhvarásya prácetasaṃ váhniṃ devā́ akriṇvata | dádhāti rátnaṃ vidhaté suvī́ryam agnír jánāya dāṣúshe || 12 || 22 ||

(१७) सप्तदशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । द्विपदा त्रिष्टुप् छन्दः ॥

॥२३॥ अग्ने भव सुषमिधा समिद्ध उत बर्हिरुर्विया वि स्तृणीताम् ।
उत द्वार उशतीर्वि श्रयन्तामुत देवाँ उशत आ वहेह ॥१॥
अग्ने वीहि हविषा यक्षि देवान्त्स्वध्वरा कृणुहि जातवेदः ।
स्वध्वरा करति जातवेदा यक्षद्देवाँ अमृतान्पिप्रयच्च ॥२॥

17.

Ágne bháva sushamídhā sámiddha utá barhír urviyā́ ví striṇītām utá dvā́ra uṣatír ví ṣrayantām utá devā́ñ uṣatá ā́ vahehá || 1 || ágne vīhí havíshā yákshi devā́n svadhvarā́ kriṇuhi jātavedaḥ svadhvarā́ karati jātávedā yákshad devā́ñ amṛ́tān pipráyac ca || 2 ||

He is definitely wiser and the acceptor of homage, in the same manner as the fire licks oblation with its graceful tongue of flame. May you bring riches, O adorable Lord, to the liberal in offerings, and encourage the offerings of material wealth. 9

O most youthful Lord, with your helpful means protect from iniquity, and grant hundreds of cities to them, who, moved by the desire of great fame, provide plenteous means of transport. 10

The divine Lord, the giver of wealth, desires the ladle filled full. Pour out the contents and replenish the vessel, and then He, the divine will bear your homage to Nature's bounties. 11

The enlightened devotees choose the all-knowing fire-divine to be the ministrant priest, and a bearer of oblation. The adorable Lord gives wealth and valour to the worshipper and men, who offer their worldly gains. 12

17

O fire-divine, may you be kindled with appropriate fuel of devotion. Let the soft grass of tender love be scattered round you. 1

Let the doors of devotees' hearts be thrown open. May you bring hither the blessings of Nature's bounties. 2

वंस्व विश्वा वार्याणि प्रचेतः सत्या भवन्त्वाशिषो नो अद्य ।
त्वामु ते दधिरे हव्यवाहं देवासो अग्न ऊर्ज आ नपातम् ॥३॥
ते ते देवाय दाशतः स्याम महो नो रत्ना वि दध इयानः ॥४॥

vánsva víşvā vár-
yāṇi pracetaḥ satyá bhavantv āṣísho no adyá tvám u
té dadhire havyaváham deváso agna ūrjá á nápātam || 3 ||
té te deváya dáṣataḥ syāma mahó no rátnā ví dadha iyā-
náḥ || 4 || 23 ||

[अथ द्वितीयोऽनुवाकः ॥] (१८) अष्टादशं सूक्तम्

(१–२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१–२१) प्रथमाद्येकविंशत्यृचामिन्द्रः,
(२२–२५) द्वाविंश्यादिचतसृणाञ्च पैजवनस्य सुदासो दानस्तुतिर्देवते । त्रिष्टुप् छन्दः ॥

॥२४॥ त्वे ह यत्पितरश्चिन्न इन्द्र विश्वा वामा जरितारो असन्वन् ।
त्वे गावः सुदुघास्त्वे ह्यश्वास्त्वं वसु देवयते वनिष्ठः ॥१॥
राजेव हि जनिभिः क्षेष्येवाव द्युभिरभि विदुष्कविः सन् ।
पिशा गिरो मघवन्गोभिरश्वैस्त्वायतः शिशीहि राये अस्मान् ॥२॥
इमा उ त्वा पस्पृधानासो अत्र मन्द्रा गिरो देवयन्तीरुप स्थुः ।
अर्वाची ते पथ्या राय एतु स्याम ते सुमताविन्द्र शर्मन् ॥३॥

18.

Tvé ha yát pitáraṣ cin na indra víṣvā vāmá jaritáro ásanvan | tvé gávaḥ sudúghās tvé hy áṣvās tvám vásu devayaté vánishṭhaḥ || 1 || rájeva hí jánibhiḥ kshéshy eváva dyúbhir abhí vidúsh kavíḥ sán | piṣá gíro maghavan góbhir áṣvais tvāyatáḥ ṣiṣīhi rāyé asmán || 2 || imá u tvā paspridhānáso átra mandrá gíro devayántīr úpa sthuḥ | arvácī te pathyà rāyá etu syáma te sumatáv indra ṣárman || 3 ||

O omniscient, adorable Lord, may you honour divine powers by our homage, and may they be well-pleased by the cosmic benevolent sacrifice. 3

The omniscient Lord is pleased to perform splendid acts of cosmic sacrificial order and keep immortal divine powers well-pleased. 4

18

O resplendent Lord, our forefathers, glorifying you, have obtained all desirable riches. It is through your blessing that instincts of wisdom are easily milked, and vital powers are yoked. You are the liberal donor of wealth to the devotees. 1

O bounteous wise Lord, you dwell with your glories like a prince among his people. May you honour our praises by the award of gold, kine and horses and lead us, your humble servants, to the path of riches. 2

These are our holy hymns addressed to you, on this occasion, with joy and in earnestness. May the stream of your riches come down towards us. O resplendent Lord, may we find comforts under your care. 3

धेनुं न त्वा सूयवसे दुदुक्षन्नुप ब्रह्माणि ससृजे वसिष्ठः ।
त्वामिन्मे गोपतिं विश्व आहा न इन्द्रः सुमतिं गन्त्वच्छ ॥४॥
अर्णांसि चित्पप्रथाना सुदास इन्द्रो गाधान्यकृणोत्सुपारा ।
शर्धन्तं शिम्युमुचथस्य नव्यः शापं सिन्धूनामकृणोदशस्तीः ॥५॥

dhenúṃ ná tvā sūyávase dúdukshann úpa bráhmāṇi sasṛije vásishṭhaḥ | tvā́m ín me gópatiṃ víṣva āhā́ na índraḥ sumatíṃ gantv ácha || 4 || árṇāṅsi cit papratháná sudā́sa índro gādhā́ny akṛiṇot supārā́ | ṣárdhantaṃ ṣimyúm ucáthasya návyaḥ ṣā́paṃ síndhūnām akṛiṇod áṣastīḥ || 5 || 24 ||

॥२५॥

पुरोळा इत्तुर्वशो यक्षुरासीद्राये मत्स्यासो निशिता अपीव ।
श्रुष्टिं चक्रुर्भृगवो द्रुह्यवश्च सखा सखायमतरद्विषूचोः ॥६॥
आ पक्थासो भलानसो भनन्तालिनासो विषाणिनः शिवासः ।
आ योऽनयत्सधमा आर्यस्य गव्या तृत्सुभ्यो अजगन्युधा नॄन् ॥७॥
दुराध्यो३ अदितिं स्रेवयन्तोऽचेतसो वि जगृभ्रे परुष्णीम् ।
मह्नाविव्यक्पृथिवीं पत्यमानः पशुष्कविरशयच्चायमानः ॥८॥

puroḷā́ ít turváṣo yákshur āsīd rāyé mátsyāso níṣitā ápīva | ṣrushṭíṃ cakrur bhṛígavo druhyávaṣ ca sákhā sákhāyam atarad víshūcoḥ || 6 || ā́ pakthā́so bhalānā́so bhanantā́lināso vishāṇínaḥ ṣivā́saḥ | ā́ yó 'nayat sadhamā́ ā́ryasya gavyā́ tṛítsubhyo ajagan yudhā́ nṛín || 7 || durādhyò áditiṃ srevā́yanto 'cetā́so ví jagṛibhre párushṇīm | mahnā́vivyak pṛithivī́m pátyamānaḥ paṣúsh kavír aṣayac cā́yamānaḥ || 8 ||

Seeking to find truth, the celebrated sage pours forth his prayers to you like a herdsman trying to milk the milch cow at the pasture. All people proclaim you the Lord of wisdom. May you be present to bless the prayers we offer. 4

The adorable Lord makes the well-known deep waters shallow and thus fordable for His faithful devotee. Being unable to go across the waters, the infidel, the unbeliever in the divine hymn, stays over there to curse the fury of the river. 5

He, diligent in cosmic sacrifice, has been considerate from the very beginning, glorious and approachable. He goes to humble devotees to give prosperity like fishes urged by hunger. The men of mature wisdom and subduers of law-breaker listen to him attentively. As a friend He rescues a true friend among two men of different aptitudes. 6

All those who prepare the oblation, those who pronounce auspicious words, those who do not need any penance, those who bear torches, and those who bestow happiness, glorify that resplendent Lord, who for restoring cows (the lost wisdom) of persons of nobility from the plunderers, kills the enemies in battle. 7

The ill-disposed stupid men while crossing a crooked river, break down its banks, and the sage, yet maturing in experience, falls as a victim and sleeps to death. Great is the Lord who pervades this earth ! 8

ईयुरर्थं न न्यर्थं परुष्णीमाशुश्चनेदभिपित्वं जगाम ।
सुदास इन्द्रः सुतुकाँ अमित्रानरन्धयन्मानुषे वध्रिवाचः ॥९॥
ईयुर्गावो न यवसादगोपा यथाकृतमभि मित्रं चितासः ।
पृश्निगावः पृश्निनिप्रेषितासः श्रुष्टिं चक्रुर्नियुतो रन्तयश्च ॥१०॥

॥२५॥ एकं च यो विंशतिं च श्रवस्या वैकर्णयोर्जनान्राजा न्यस्तः ।
दस्मो न सद्मन्नि शिशाति बर्हिः शूरः सर्गमकृणोदिन्द्र एषाम् ॥११॥

īyúr ártham ná nyarthám párushṇīm āṣúṣ canéd abhipitvám jagāma | sudā́sa índraḥ sutúkāñ amítrān árandhayan mā́nushe vádhrivācaḥ || 9 || īyúr gā́vo ná yávasād ágopā yathākṛitám abhí mitrám citā́saḥ | pṛ́iṣnigāvaḥ pṛ́iṣninipreshitāsaḥ ṣrushṭím cakrur niyúto rántayaṣ ca || 10 || 25 ||

ékam ca yó viṅṣatím ca ṣravasyā́ vaikarṇáyor jánān rā́jā ny ástaḥ | dasmó ná sádman ní ṣiṣāti barhíḥ ṣū́raḥ sárgam akṛiṇod índra eshām || 11 ||

अध श्रुतं कवषं वृद्धमप्स्वनु द्रुह्युं नि वृणग्वज्रबाहुः ।
वृणाना अत्र सख्याय सख्यं त्वायन्तो ये अमदन्ननु त्वा ॥१२॥
वि सद्यो विश्वा दृंहितान्येषामिन्द्रः पुरः सहसा सप्त दर्दः ।
व्यानवस्य तृत्सवे गयं भाग्जेष्म पूरुं विदथे मृध्रवाचम् ॥१३॥
नि गव्यवोऽनवो द्रुह्यवश्च षष्टिः शता सुषुपुः षट् सहस्रा ।
षष्टिर्वीरासो अधि षड् दुवोयु विश्वेदिन्द्रस्य वीर्या कृतानि ॥१४॥

ádha ṣrutám kavásham vṛiddhám apsv ánu druhyúm ní vṛiṇag vájrabāhuḥ | vṛiṇānā́ átra sakhyā́ya sakhyám tvāyánto yé ámadann ánu tvā || 12 || ví sadyó víṣvā dṛiṅhitā́ny eshām índraḥ púraḥ sáhasā saptá dardaḥ | vy ā́navasya tṛ́itsave gáyam bhāg jéshma pūrúm vidáthe mṛidhrávācam || 13 || ní gavyávó 'navo druhyávaṣ ca shashṭíḥ ṣatā́ sushupuḥ shát sahásrā | shashṭír vīrā́so ádhi shád duvoyú víṣvéd índrasya vīryā̀ kṛitā́ni || 14 ||

May we attain the wealth, the meaningful prosperity. Let us move quickly to the winding stream and obtain the obtainable. The resplendent Lord helps the one who is a devoted servant but He does not care for the swiftly flying foes, the unmanly babblers. 9

They (the waves of waters) rush like cows unherded from the pastures, each aligning to each like a friend. They are as if driven by spotted steeds, and harnessed horses, sent down by cloud-bearing winds of the sky. 10

The resplendent sun, the brave, creates the cloud-bearing winds through lust of glory. The clouds burst out in torrents, as if slaying one-and-twenty of the men on the two banks of a winding stream, or just as a good-looking priest lops the sacred grass in the chamber of the fire ritual. 11

The bearer of bolt of justice blesses the learned preceptors, men of matured wisdom, and those who discard evil actions. Others also, who claim friendship with you, O Lord, and glorify you, preferring your friendship, enjoy your blessings. 12

Resplendent Lord, with his conquering power at once demolishes all the strongholds and their seven places of evil forces. He gives comforts to the fresh warriors in the battle-field of life. May we conquer the ill-speaking men in conflict. 13

The warriors of the sinful and unfriendly, intending to carry riches of the pious and virtuous devotees, perish in large numbers (sixty-six thousand, six hundred and sixty); such are the glorious deeds performed by the Lord. 14

इन्द्रेणैते तृत्सवो वेविषाणा आपो न सृष्टा अधवन्त नीचीः ।
दुर्मित्रासः प्रकलविन्मिमाना जहुर्विश्वानि भोजना सुदासे ॥१५॥

॥२७॥ अर्धं वीरस्य शृतपामनिन्द्रं परा शर्धन्तं नुनुदे अभि क्षाम् ।
इन्द्रो मन्युं मन्युम्यो मिमाय भेजे पथो वर्तनिं पत्यमानः ॥१६॥
आध्रेण चित्तद्वेकं चकार सिंह्यं चित्पेत्वेना जघान ।
अव स्रक्तीर्वेश्यावृश्चदिन्द्रः प्रायच्छद्विश्वा भोजना सुदासे ॥१७॥

índrenaité trítsavo vévishāṇā ā́po ná sṛishṭā́ adhavanta nícīḥ | durmitrā́saḥ prakalavín mímānā jahúr víṣvāni bhójanā sudā́se || 15 || 26 ||

ardhám vīrásya ṣṛitapā́m anindrám párā ṣárdhantam nunude abhí kshā́m | índro manyúm manyumyò mimāya bhejé pathó vartaním pátyamānaḥ || 16 || ādhréṇa cit tád v ékam cakāra siṅhyàm cit pétvenā jaghāna | áva sraktī́r vesyā̀vṛiṣcad índraḥ prā́yachad víṣvā bhójanā sudā́se || 17 ||

शश्वन्तो हि शत्रवो रारधुष्टे भेदस्य चिच्छर्धतो विन्द रन्धिम् ।
मर्ताँ एनः स्तुवतो यः कृणोति तिग्मं तस्मिन्नि जहि वज्रमिन्द्र ॥१८॥
आवदिन्द्रं यमुना तृत्सवश्च प्रात्र भेदं सर्वताता मुषायत् ।
अजासश्च शिग्रवो यक्षवश्च बलिं शीर्षाणि जभ्रुरश्व्यानि ॥१९॥
न त इन्द्र सुमतयो न रायः संचक्षे पूर्वा उषसो न नूत्नाः ।
देवकं चिन्मान्यमानं जघन्थाव त्मना बृहतः शम्बरं भेत् ॥२०॥

ṣáṣvanto hí ṣátravo rāradhúsh ṭe bhedásya cic chárdhato vinda rándhim | mártāñ éna stuvató yáḥ kṛiṇóti tigmám tásmin ní jahi vájram indra || 18 || ā́vad índram yamúnā tṛítsavaṣ ca prátra bhedám sarvátātā mushāyat | ajā́saṣ ca ṣígravo yákshavaṣ ca balím ṣīrshā́ṇi jabhrur ā́ṣvyāni || 19 || ná ta indra sumatáyo ná rā́yaḥ saṃcákshe pū́rvā usháso ná nū́tnāḥ | dévakam cin mānyamānám jaghanthā́va tmánā bṛihatáḥ ṣámbaram bhet || 20 || 27 ||

These assailing elements, under the Lord's careful guidance, come speeding like loose waters, rushing downward. The evils when in conflict with virtuous forces ultimately are defeated and abandon provisions to the virtuous devotees. 15

The resplendent Lord scatters over the earth the hostile, who denies our Lord's existence and who claims to be a rival of the Lord and who appropriates the oblation, meant for the presentation to the Lord. The Lord baffles the wrath of the wrathful enemy; and the foe advancing forward ultimately leaves the field and takes to flight. 16

The resplendent Lord may make a pauper capable of offering large donations. He may let a lion be killed by a goat. He may let one to cut the angles of the pillar with a needle. Such are His wonders; He gives all the spoils of evil persons to His pious devotees. 17

Numerous infidels of the Lord have been reduced to subjection. Even the fierce tendencies of violence come under his subjugation. May you hurl, O Lord, your sharp bolt of justice against him, who harms the devotee, that sings your glory. 18

Those, who abide by true order, and who fight to defend virtues, perform worship, and promote godly actions. The Lord, when he destroys turbulent actions in the struggle, the brilliant intellectuals, and the eloquent speakers, and divine powers cooperate in this sacred work. 19

O resplendent Lord, your favours, and your bounties, whether old or new, cannot be counted like the recurring dawns. You dispel darkness from lofty places even on your own accord; the darkness, which is supposed to be the offspring of the divine power. 20

॥२८॥ प्र ये गृहादममदुस्त्वाया पराशरः शतयातुर्वसिष्ठः ।
न ते भोजस्य सख्यं मृषन्ताधा सूरिभ्यः सुदिना व्युच्छान् ॥२१॥
द्वे नप्तुर्देववतः शते गोर्द्वा रथा वधूमन्ता सुदासः ।
अर्हन्नग्ने पैजवनस्य दानं होतेव सद्म पर्येमि रेभन् ॥२२॥

prá yé grihád ámamadus tvāyá parāsaráh satáyātur vá-sishṭhaḥ | ná te bhojásya sakhyám mrishantádhā sūríbhyaḥ sudínā vy ùchān || 21 || dvé náptur devávatah saté gór dvá́ ráthā vadhúmantā sudásaḥ | árhann agne paijavanásya dá́-naṃ hóteva sádma páry emi rébhan || 22 ||

चत्वारो मा पैजवनस्य दानाः स्मद्दिष्टयः कृशनिनो निरेके ।
ऋज्रासो मा पृथिविष्ठाः सुदासस्तोकं तोकाय श्रवसे वहन्ति ॥२३॥
यस्य श्रवो रोदसी अन्तरुर्वी शीर्ष्णेशीर्ष्णे विबभाजा विभक्ता ।
सप्तेदिन्द्रं न स्रवतो गृणन्ति नि युध्यामधिमशिशादभीके ॥२४॥
इमं नरो मरुतः सश्चतानु दिवोदासं न पितरं सुदासः ।
अविष्टना पैजवनस्य केतं दूणाशं क्षत्रमजरं दुवोयु ॥२५॥

catvá́ro mā paijavanásya dá́nāḥ smáddishṭayaḥ krisaníno nireké | rijrá́so mā prithivishṭháḥ sudásas tokáṃ tokáya srávase vahanti || 23 || yásya srávo ródasī antár urví sírshṇé-sírshṇe vi-babhá́jā vibhaktá | saptéd índraṃ ná sraváto grinanti ní yudhyāmadhím asisād abhíke || 24 || imáṃ naro marutaḥ sascatánu dívodāsaṃ ná pitáraṃ sudásaḥ | avishṭánā paija-vanásya kétaṃ dūnásaṃ kshatrám ajáraṃ duvoyú || 25 || 28 ||

Neither the destroyers of hundreds of infidels, nor the noblest sages, who glorify you in every home, will neglect your friendship, O benefactor. So, may prosperous days dawn upon these pious devotees. 21

I move around the sacred altar in the chamber of ceremony, carrying the fire of the ritual, like the ministrant priest. I acknowledge my praises to the liberality of the kind-hearted devotees, the virtuous donors of two hundred cows, and two chariots driven by two mares. 22

These four trained horses, with trappings of gold, going steadily on a difficult road, strong-built on the earth, possessors of excellent and acceptable gifts, belong to noble and kind givers. They carry me and my son to obtain food and progeny. 23

The seven flowing rivers praise Him as if He were the radiant sun. His fame spreads through the spacious heaven and earth. Being munificent, He distributes wealth to every man of eminence. He destroys the war-monger in a close encounter. 24

Attend on him, O vital powers, as you have been attending on faithful servants of Lord divine. May you further the desire of vigorous person with favour and guard faithfully his lasting firm dominion. 25

(१९) एकोनविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२९॥ यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः ।
यः शश्वतो अदाशुषो गयस्य प्रयन्तासि सुष्वितराय वेदः ॥१॥
त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा समर्ये ।
दासं यच्छुष्णं कुयवं न्यस्मा अरन्धय आर्जुनेयाय शिक्षन् ॥२॥

19.

Yás tigmáṣriñgo vrishabhó ná bhīmá ékaḥ krishṭíṣ cyāváyati prá víṣvāḥ | yáḥ ṣáṣvato ádāṣusho gáyasya prayantási súshvitarāya védaḥ || 1 || tvám ha tyád indra kútsam āvaḥ ṣúṣrūshamāṇas tanvā̀ samaryé | dásam yác chúshṇam kúyavam ny àsmā árandhaya ārjuneyáya ṣíkshan || 2 ||

त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम् ।
प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम् ॥३॥
त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि ।
त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु ॥४॥
तव च्यौत्नानि वज्रहस्त तानि नव यत्पुरो नवतिं च सद्यः ।
निवेशने शततमाविवेषीरहञ्च वृत्रं नमुचिमुताहन् ॥५॥

tvám dhrishṇo dhrishatá vītáhavyam prā́vo víṣvābhir ūtíbhiḥ sudā́sam | prá paúrukutsim trasádasyum āvaḥ kshétrasātā vritrahátyeshu pūrúm || 3 || tvám nríbhir nrimaṇo devávītau bhū́rīṇi vritrá haryaṣva haṅsi | tvám ní dásyum cúmurim dhúnim cā́svāpayo dabhítaye suhántu || 4 || táva cyautnā́ni vajrahasta tā́ni náva yát púro navatím ca sadyáḥ | nivéṣane ṣatatamā́viveshīr áhañ ca vritrám námucim utáhan || 5 || 29 ||

19

Resplendent Lord is formidable as a sharp-horned bull. He single-handed activated all men. He confers his wealth on the presenter of frequent oblations but does not favour the faithless. 1

Aiding him with your own will, O resplendent Lord, you defend the man of discretion in the struggle of life. You subjugate infidels, exploiters and ill-natured, while you give their exploits to fair and honest persons. 2

Undaunted resplendent Lord, you protect, with all your assitance, the generous and the offerer of homage. You protect a man of discretion and of ripe wisdom in the struggle against any adversary, a person terror to the cruel. 3

O Lord of vigour, honoured by men, you, associated with the vital principles, wipe off numerous obstructions at work and worship offered to the divines. You put to sleep with the punitive justice the malignant, oppressor and the cruel on behalf of God-fearing devotees. 4

O wielder of the bolt of justice, when you hold your mighty powers, quickly crush ninety and nine strongholds of evil. You capture and punish even the remotest culprit, and put an end to evil forces, thus casting down the person clinging to malpractices. 5

॥३०॥ सना ता त इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे ।
वृष्णे ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि पुरुशाक वाजम् ॥६॥
मा ते अस्यां सहसावन्परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽवृकेभिर्वरूथैस्तव प्रियासः सूरिषु स्याम ॥७॥

sánā tá ta indra bhójanāni rātáhavyāya dāṣúshe sudáse | vríshṇe te hárī vríshaṇā yunajmi vyántu bráhmāṇi puruṣāka vā́jam || 6 || mā́ te asyā́ṃ sahasāvan párishṭāv agháya bhūma harivaḥ parādaí | trā́yasva no 'vṛikébhir várūthais táva priyā́saḥ sūríshu syāma || 7 ||

प्रियास इत्ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।
नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन् ॥८॥
सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था ।
ये ते हवेभिर्वि पणीँरदाशन्नस्मान्वृणीष्व युज्याय तस्मै ॥९॥
एते स्तोमा नरां नृतम तुभ्यमस्मद्र्यञ्चो ददतो मघानि ।
तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा च शूरोऽविता च नृणाम् ॥१०॥
नू इन्द्र शूर स्तवमान ऊती ब्रह्मजूतस्तन्वा वावृधस्व ।
उप नो वाजान्मिमीह्युप स्तीन्यूयं पात स्वस्तिभिः सदा नः ॥११॥

priyā́sa ít te maghavann abhíshṭau náro madema ṣaraṇé sákhāyaḥ | ní turváṣaṃ ní yā́dvaṃ ṣiṣīhy atithigvā́ya ṣáṅsyaṃ karishyán || 8 || sadyáṣ cin nú té maghavann abhíshṭau náraḥ ṣaṅsanty ukthaṣā́sa ukthā́ | yé te hávebhir ví paṇī́ṅr ádāṣann asmā́n vṛiṇīshva yújyāya tásmai || 9 || eté stómā narā́ṃ nṛitama túbhyam asmadryàñco dádato maghā́ni | téshām indra vṛitrahátye ṣivó bhūḥ sákhā ca ṣū́ro 'vitá ca nṛiṇā́m || 10 || nú indra ṣūra stávamāna ūtí bráhmajūtas tanvā̀ vāvṛidhasva | úpa no vā́jān mimīhy úpa stín yūyám pāta — || 11 || 30 ||

O illustrious Lord, renowned are your infinite rewards, which you confer on the presenter of oblations, the liberal giver and the benefactor. May my prayers reach you at the earliest, as if carried by swift horses yoked to a carriage. Verily, you are most powerful. To you are all the prayers, addressed by me. 6

O powerful resplendent Lord, let us not be exposed on this sacred occasion of your worship to the cruelty of wicked persons. May you protect us with impregnable defences. May we be held dear among unassailing groups of the pious devotees. 7

O bounteous Lord, may we, the faithful friends of yours, whom you love, be in your refuge and be joyful under your protection. May you fulfil the aspirations of your devotee, dear as a guest, and ignore the oppressor and over-ambitious. 8

O bounteous Lord, pious devotees, skilled in reciting hymns, sing their songs to you for your adoration. May you select us also to join them, who by their homage to you, have become entitled to appropriate the riches of infidels. 9

O (the resplendent Lord) the chief conductor of sacred ceremonies, these praises of men, addressed to you, revert to us, and give us reward. Please be propitious to such men in conflicts against their enemies. May you be their friend, their hero and their protector. 10

O victorious, resplendent Lord, glorified on the present occasion, and propitiated by praise, may we experience your glory being enhanced and feel your personality strengthened for our protection. May you bestow upon us food and habitation; and may you ever cherish us with your blessings. 11

(२०) विंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ उग्रो जज्ञे वीर्याय स्वधावाञ्चक्रिरपो नर्यो यत्करिष्यन् ।
जग्मिर्युवा नृषदनमवोभिस्त्राता न इन्द्र एनसो महश्चित् ॥१॥
हन्ता वृत्रमिन्द्रः शूशुवानः प्रावीन्नु वीरो जरितारमूती ।
कर्ता सुदासे अह वा उ लोकं दाता वसु मुहुरा दाशुषे भूत् ॥२॥

20.

Ugró jajñe vīryāya svadhā́vāñ cákrir ápo náryo yát karishyán | jágmir yúvā nrishádanam ávobhis trātā́ na índra énaso mahás cit || 1 || hántā vritrám índrah ṣū́ṣuvānah právīn nú vīró jaritā́ram ūtī́ | kártā sudā́se áha vā́ u lokáṃ dā́tā vásu múhur ā́ dāṣúshe bhūt || 2 ||

युध्मो अनर्वा खजकृत्समद्वा शूरः सत्राषाड् जनुषेमषाळ्हः ।
व्यास इन्द्रः पृतनाः स्वोजा अधा विश्वं शत्रूयन्तं जघान ॥३॥
उभे चिदिन्द्र रोदसी महित्वा पप्राथ तविषीभिस्तुविष्मः ।
नि वज्रमिन्द्रो हरिवान्मिमिक्षन्त्समन्धसा मदेषु वा उवोच ॥४॥
वृषा जजान वृषणं रणाय तमु चिन्नारी नर्यं ससूव ।
प्र यः सेनानीरध नृभ्यो अस्तीनः सत्वा गवेषणः स धृष्णुः ॥५॥

yudhmó anarvā́ khajakrít samádvā ṣū́rah satrāshā́d janúshem áshālhah | vy ā̀sa índrah prítanāh svójā ádhā víṣvaṃ ṣatrūyántaṃ jaghāna || 3 || ubhé cid indra ródasī mahitvā́ paprātha távishībhis tuvishmah | ní vájram índro hárivān mímikshan sám ándhasā mádeshu vā́ uvoca || 4 || vríshā jajāna vríshaṇaṃ ráṇāya tám u cin nā́rī náryaṃ sasūva | prá yáh senānír ádha nríbhyo ástīnáh sátvā gavéshaṇah sá dhrishṇúh || 5 || 1 ||

20

The strong and powerful self is born in body for heroic deeds. He covets to come to human form and is the accomplisher of whatever act he undertakes to perform. He is ever youthful and investing the human body with his favours, he saves it from great transgression. 1

Augmenting his strength, he crushes the devil of ignorance. He defends his faithful dependents promptly with protection. He gives wide vision and opportunities to the noble associates and repeatedly confers riches to the presenter of fidelity. 2

He is a confirmed warrior, who turns not his back in the struggle. He is a combatant, engaged in tumults, a hero, victorious over evils from its inception. He is invincible, possessor of great vigour. The self scatters each and every evil that comes hostile to him. 3

O opulent self, you fully occupy, both the earth and heaven—body and mind of man, with your magnitude. With your energies, O soul, the controller of senses, brandishing your adamantine will power, you take delight in sacred deeds, and share spiritual bliss. 4

The supreme Lord, the mighty as a father begets the lower self in a body, whilst the mother Nature brings him forth. The soul finally becomes a valiant warrior to put a fight against all conflicts. He is the benefactor of human complex and the leader of fighting forces within. He in the society of men becomes the conquerer, the leader, the lord, one with strength, a seeker of truth and remarkably bold. 5

॥२॥ नू चित्स भ्रेषते जनो न रेषन्मनो यो अस्य घोरमाविवासात् ।
यज्ञैर्य इन्द्रे दधते दुवांसि क्षयत्स राय ऋतपा ऋतेजाः ॥६॥
यदिन्द्र पूर्वो अपराय शिक्षन्नयज्ज्यायान्कनीयसो देष्णम् ।
अमृत इत्पर्यासीत दूरमा चित्र चित्र्यं भरा रयिं नः ॥७॥
यस्त इन्द्र प्रियो जनो ददाशदसन्निरेके अद्रिवः सखा ते ।
वयं ते अस्यां सुमतौ चनिष्ठाः स्याम वरूथे अघ्नतो नृपीतौ ॥८॥

nū́ cit sá bhreshate jáno ná reshan máno yó asya ghorám āvívāsāt | yajñaír yá índre dádhate dúvāṅsi ksháyat sá rāyá ṛitapā́ ṛitejā́ḥ || 6 || yád indra pū́rvo áparāya ṣí kshann áyaj jyā́yān kánīyaso deshṇám | amṛíta ít páry āsīta dūrám ā́ citra cítryam bharā rayím naḥ || 7 || yás ta indra priyó jáno dádāṣad ásan nireké adrivaḥ sákhā te | vayám te asyám sumataú cánishṭhāḥ syā́ma várūthe ághnato nṛípītau || 8 ||

एष स्तोमो अचिक्रदद्वृषा त उत स्तामुर्मघवन्नक्रपिष्ट ।
रायस्कामो जरितारं त आगन्त्वमङ्ग शक्र वस्व आ शको नः ॥९॥
स न इन्द्र त्वयताया इषे धास्त्मना च ये मघवानो जुनन्ति ।
वस्वी षु ते जरित्रे अस्तु शक्तिर्यूयं पात स्वस्तिभिः सदा नः ॥१०॥

eshá stómo acikradad vṛíshā ta utá stāmúr maghavann akrapishṭa | rāyás kā́mo jaritā́ram ta ā́gan tvám aṅgá ṣakra vásva ā́ ṣako naḥ || 9 || sá na indra tvā́yatāyā ishé dhās tmánā ca yé maghávāno junánti | vásvī shú te jaritré astu ṣaktír yūyám pāta — || 10 || 2 ||

Those who have the complete reliance in the formidable spirit of the supreme Self, neither falter nor suffer sorrow. The supreme Self, the protector of sacred rites, the source of sacrificial acts, bestows riches on him who offers praises and prayers with the spirit of dedication. 6

O wonderful, resplendent self, confer that wondrous wealth of wisdom to us, which the prior gives to the posterior, with which the elder wishes to help the younger; who lives far away separated. 7

May the man, who is dear to you, O resplendent self, O wielder of adamantine will power, pay tribute to you. May he remain in your friendship, who is assiduous in dedication. May we be best content under your favour—under the care of one, who harms not, but preserves us. 8

For your favour, O bounteous Self, this mighty hymn clamours and the chanter implores. The will of obtaining wisdom has seized your adorer. May you, therefore. O radiant, help us to our share of wealth of wisdom. 9

Enable us, O resplendent Self, to partake of the sustenance granted by you, or granted by other opulents unasked for. May your devotees have sufficient will and strength to chant your praises; may you and your divine forces ever cherish us with blessings. 10

(२१) एकविंशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ असावि देवं गोऋजीकमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच ।
बोधामसि त्वा हर्यश्व यज्ञैर्बोधा नः स्तोममन्धसो मदेषु ॥१॥
प्र यन्ति यज्ञं विपयन्ति बर्हिः सोममादो विदथे दुध्रवाचः ।
न्यु भ्रियन्ते यशसो गृभादा दूरउपब्दो वृषणो नृषाचः ॥२॥

21.

Ásāvi devám góṛijīkam ándho ny àsminn índro janúshem uvoca | bódhāmasi tvā haryaṣva yajñaír bódhā na stómam ándhaso mádeshu || 1 || prá yanti yajñám vipáyanti barhíḥ somamádo vidáthe dudhrávācaḥ | ny ù bhriyante yaṣáso gṛibhád á dūráüpabdo vṛíshaṇo nṛisháċaḥ || 2 ||

त्वमिन्द्र स्रवितवा अपस्कः परिष्ठिता अहिना शूर पूर्वीः ।
त्वद्वावक्रे रथ्यो३ न धेना रेजन्ते विश्वा कृत्रिमाणि भीषा ॥३॥
भीमो विवेषायुधेभिरेषामपांसि विश्वा नर्याणि विद्वान् ।
इन्द्रः पुरो जर्हृषाणो वि दूधोद्वि वज्रहस्तो महिना जघान ॥४॥
न यातव इन्द्र जूजुवुर्नो न वन्दना शविष्ठ वेद्याभिः ।
स शर्धदर्यो विषुणस्य जन्तोर्मा शिश्नदेवा अपि गुर्ऋतं नः ॥५॥

tvám indra srávitavá apás kaḥ párishṭhitā áhinā ṣūra pūrvíḥ | tvád vāvakre rathyò ná dhénā réjante víṣvā kṛitrímāṇi bhīshá || 3 || bhīmó viveshá́yudhebhir eshām ápāṅsi víṣvā náryāṇi vidván | índraḥ púro járhṛishāṇo ví dūdhod ví vájrahasto mahiná jaghāna || 4 || ná yātáva indra jūjuvur no ná vándanā ṣavishṭha vedyábhiḥ | sá ṣardhad aryó víshuṇasya jantór má ṣiṣnádevā ápi gur ṛitám naḥ || 5 || ₃ ||

21

Pressed is the juice divine, blended with milk of devotion and wisdom and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable faculties, we wake you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy. 1

The dynamic leaders of men, move to the field of work and worship and spread the grass. The worshippers, drunk with devotion, get eloquent in synod, and their voices while they are coming out of their house are heard far off. 2

O resplendent Lord, brave as you are, please set free all thoughts to flow freely,—thoughts which have been encompassed by the dragon of ignorance. Then the streams of thoughts rush forth like charioteers. All created earthly things tremble through your fear. 3

The formidable (resplendent Lord), knowing all actions beneficial to man, masters His opponents by His strong measures. He, in rapturous joy, shakes down their strongholds. Armed with His resolute will, He slays them in His might. 4

O resplendent sovereign Lord, no evil spirits would do us harm, nor friends harm us with their devices. Let the sovereign Lord bring into control the disorderly beings. Let not the lustful unchaste approach our holy work and worship. 5

॥४॥ अभि क्रत्वेन्द्र भूरध ज्मन्न ते विव्यङ्महिमानं रजांसि ।
स्वेना हि वृत्रं शवसा जघन्थ न शत्रुरन्तं विविदद्युधा ते ॥६॥
देवाश्चित्ते असुर्याय पूर्वेऽनु क्षत्राय ममिरे सहांसि ।
इन्द्रो मघानि दयते विषह्येन्द्रं वाजस्य जोहुवन्त सातौ ॥७॥

abhí krátvendra bhūr ádha jmán ná te vivyaṅ mahimá-nam rájāṅsi | svénā hí vritrám ṣávasā jaghántha ná ṣátrur ántam vividad yudhá te || 6 || devás cit te asuryāya pūrvé 'nu kshatráya mamire sáhāṅsi | índro maghání dayate vi-sháhyéndram vájasya johuvanta sātaú || 7 ||

कीरिश्चिद्धि त्वामवसे जुहावेशानमिन्द्र सौभगस्य भूरेः ।
अवो बभूथ शतमूते अस्मे अभिक्षत्तुस्त्वावतो वरूता ॥८॥
सखायस्त इन्द्र विश्वह स्याम नमोवृधासो महिना तरुत्र ।
वन्वन्तु स्मा तेऽवसा समीकेऽभीतिमर्यो वनुषां शवांसि ॥९॥
स न इन्द्र त्वयताया इषे धास्त्मना च ये मघवानो जुनन्ति ।
वस्वी षु ते जरित्रे अस्तु शक्तिर्यूयं पात स्वस्तिभिः सदा नः ॥१०॥

kīríṣ cid dhí tvám ávase juhávéṣānam indra saúbhagasya bhūreḥ | ávo babhūtha ṣatamūte asmé abhikshattús tvávato varūtá || 8 || sákhāyas ta indra viṣváha syāma namovridháso mahiná tarutra | vanvántu smā té 'vasā samīkè 'bhītim aryó vanú-shām ṣávāṅsi || 9 || sá na indra tváyatāyā — || 10 || 4 ||

O resplendent Lord, by your function, you excel all the beings. The regions of the world all put together, do not surpass your magnitude. With your own strength, you dispel the devil of ignorance. No opponent would ever find an end of your strength in struggle. 6

From the earliest times, the other divine powers have confessed your supremacy over theirs in destructive strength. The resplendent Lord has subdued all the opposition, and has given to His devotees their rich spoils. These men invoke Him always for sustenance. 7

The worshipper invokes you, O sovereign Self, for protection. O protector of all, you have been to us the guardian of great good fortune. May you be our helper against every over-powering assailant strong, as if, like you. 8

O resplendent Lord, may we, daily, with increasing respects and regards, be regarded as your friend. Through your protection, O surpasser in greatness, may we repulse the attack of evil tendencies in our life-struggle and subdue the strength of the malevolent. 9

Enable us, O resplendent Lord, to grasp the intellectual sustenance granted by you, as well as that, which others, who command us, have the fortune to possess. May your great power bring good to him who exalts you. And may you and your divine forces ever cherish us with blessings. 10

(२२) द्वाविंशं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । (१-८) प्रथमाद्यष्टर्चां विराट्, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः ।
सोतुर्बाहुभ्यां सुयतो नार्वा ॥१॥
यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हंसि ।
स त्वामिन्द्र प्रभूवसो ममत्तु ॥२॥
बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमा ब्रह्म सधमादे जुषस्व ॥३॥

22.

Píbā sómam indra mándatu tvā yám̧ te sushāva haryaşvádriḥ | sotúr bāhúbhyām̧ súyato nárvā || 1 || yás te mádo yújyaş cárur ásti yéna vṛitrā́ṇi haryaşva hánsi | sá tvā́m indra prabhūvaso mamattu || 2 || bódhā sú me maghavan vā́cam émā́m̧ yā́m̧ te vásishṭho árcati práşastim | imā́ bráhma sadhamā́de jushasva || 3 ||

श्रुधी हवं विपिपानस्याद्रेर्बोधा विप्रस्यार्चतो मनीषाम् ।
कृष्वा दुवांस्यन्तमा सचेमा ॥४॥
न ते गिरो अपि मृष्ये तुरस्य न सुष्टुतिमसुर्यस्य विद्वान् ।
सदा ते नाम स्वयशो विवक्मि ॥५॥

şrudhí hávam̧ vipipānásyā́drer bódhā víprasyā́rcato manīshā́m | kṛishvā́ dúvāṅsy ántamā sácemā́ || 4 || ná te gíro ápi mṛishye turásya ná sushṭutím asuryàsya vidvā́n | sádā te nā́ma svayaşo vivakmi || 5 || 6 ||

22

O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties. 1

O resplendent Lord, the master of vital powers, O the one abounding in the riches, may the enhilarating nectar, which is fit for and agreeable to you, and by which you dispel the evil of dark forces, be the source of exhilaration to you. 2

Mark closely, O bounteous, the words I utter, the praise I sing is that which is recited by the celebrated sage. May you accept with pleasure these prayers at this place of worship. 3

May you hear the sound of our grinding stone as if repeatedly singing your praises, and comprehend the hymn of the adoring sage: and in a friendly manner, please accept these adorations while we crave for your kind favours. 4

O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you. 5

॥६॥ भूरि॑ हि ते॒ सव॑ना॒ मानु॑षेषु॒ भूरि॑ मनी॒षी ह॑वते॒ त्वामित्।
मा॒रे अ॒स्मन्म॑घव॒ञ्ज्योक्कः ॥६॥
तुभ्येदि॒मा सव॑ना शूर॒ विश्वा॒ तुभ्यं॒ ब्रह्मा॑णि॒ वर्ध॑ना कृणोमि।
त्वं नृभि॒र्हव्यो॑ वि॒श्वधा॑सि ॥७॥
नू चि॒न्नु ते॒ मन्य॑मानस्य द॒स्मोद॑श्नुवन्ति महि॒मान॑मुग्र।
न वी॒र्य॑मिन्द्र ते॒ न राधः॑ ॥८॥
ये च॒ पूर्व॒ ऋष॑यो॒ ये च॒ नूत्ना॒ इन्द्र॒ ब्रह्मा॑णि ज॒नय॑न्त॒ विप्राः॑।
अ॒स्मे ते॑ सन्तु स॒ख्या शि॒वानि॑ यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥९॥

bhū́ri hí te sávanā mā́nusheshu bhū́ri manīshī́ havate tvā́m ít | mā́ré asmán maghavañ jyók kaḥ || 6 || túbhyéd imā́ sávanā sūra víṣvā túbhyam bráhmāṇi várdhanā kriṇomi | tvā́ṃ nṛíbhir hávyo viṣvádhāsi || 7 || nū́ cin nú te mányamānasya dasmód aṣnuvanti mahimā́nam ugra | ná vīryàm indra te ná rā́dhaḥ || 8 || yé ca pū́rva ṛíshayo yé ca nū́tnā índra bráhmāṇi janáyanta víprāḥ | asmé te santu sakhyā́ ṣivā́ni yūyáṃ pāta — || 9 || 6 ||

(२३) त्रयोविंशं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। इन्द्रो देवता। त्रिष्टुप् छन्दः॥

॥७॥ उदु॒ ब्रह्मा॑ण्यैरत श्रव॒स्येन्द्रं॑ सम॒र्ये म॑हया वसिष्ठ।
आ यो विश्वा॑नि॒ शव॑सा त॒तानो॑पश्रो॒ता म॒ ईव॑तो॒ वचां॑सि ॥१॥
अया॑मि॒ घोष॑ इन्द्र दे॒वजा॑मिरिर॒ज्यन्त॒ यच्छु॒रुधो॒ विवा॑चि।
न॒हि स्वमायु॑श्चिकि॒ते जने॑षु॒ तानीदंहां॒स्यति॑ पर्ष्य॒स्मान् ॥२॥

23

Úd u bráhmāṇy airata ṣravasyéndraṃ samaryé mahayā vasishṭha | ā́ yó víṣvāni ṣávasā tatā́nopaṣrotā́ ma ívato vā́cāṅsi || 1 || áyāmi ghósha indra devájāmir irajyánta yác churúdho vívāci | nahí svā́m ā́yuṣ cikité jáneshu tā́níd áṅhāṅsy áti parshy asmā́n || 2 ||

O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space. 6

All these libations are for you, O the bounteous Lord. To you, I address these elevating praises. You, indeed, are to be invoked by the leaders of mankind in all the ways. 7

O marvellous resplendent Lord, none would ever attain the greatness, which you possess, neither one would be able to attain your heroism, nor your splendour. You alone are to be honoured. 8

May your auspicious friendships, O resplendent Lord, be always with us, as they have been to the pious sages, ancient or recent, who have chanted your praises, and may you and your divine forces ever cherish us with blessings. 9

23

The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach. 1

O resplendent Lord, a cry, a call, comes out which reaches Nature's bounties,—a cry to them to send us strength in combat. None among men knows his own life's duration, may you convey us beyond all those iniquities (which shorten life). 2

युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः ।
वि बाधिष्ट स्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान् ॥३॥
आपश्चित्पिप्युः स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान् ॥४॥
ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे ।
एको देवत्रा दयसे हि मर्तानस्मिञ्छूर सवने मादयस्व ॥५॥
एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः ।
स नः स्तुतो वीरवद्धातु गोमद्यूयं पात स्वस्तिभिः सदा नः ॥६॥

yujé rátham gavéshaṇam háribhyām úpa bráhmāṇi jujushāṇám asthuḥ | ví bādhishṭa syá ródasī mahitvéndro vṛitrány apratí jaghanván || 3 || ā́paṣ cit pipyu staryò ná gā́vo nákshann ṛitám jaritā́ras ta indra | yāhí vāyúr ná niyúto no áchā tvám hí dhībhír dáyase ví vā́jān || 4 || té tvā mádā indra mādayantu ṣushmíṇam tuvirā́dhasam jaritré | éko devatrā́ dáyase hí mártān asmíñ chūra sávane mādayasva || 5 || evéd índram vṛíshaṇam vájrabāhum vásishṭhāso abhy àrcanty arkaíḥ | sá na stutó vīrávat dhātu gómad yūyám pāta — || 6 || ७ ||

(२४) चतुर्विंशं सूक्तम्

(१–६) षड्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥८॥ योनिष्ट इन्द्र सदने अकारि तमा नृभिः पुरुहूत प्र याहि ।
असो यथा नोऽविता वृधे च ददो वसूनि ममदश्च सोमैः ॥१॥

24.

Yónish ṭa indra sádane akāri tám ā́ nṛíbhiḥ puruhūta prá yāhi | áso yáthā no 'vitā́ vṛidhé ca dádo vásūni mamádaṣ ca sómaiḥ || 1 ||

I harness the chariot with horses that leads the seeker to truth. My prayers reach Him, who accepts them gladly. He surpasses in magnitude the heaven and earth, crushing the resistless evil forces. 3

O resplendent Lord, may the waters spread like sun-rays. May your worshippers possess water in abundance. May you come like the divine wind with the enormous speedy waves. Verily, you bestow upon us nourishment when propitiated by holy hymns. 4

O resplendent Lord, may these inebriating draughts of devotional melodies exhilarate you. May you bestow blessings upon the praiser, since you alone, our hero, amongst divine powers, are compassionate to mortals. May you be delighted here at this place of worship. 5

O resplendent Lord, the showerer of blessings, the bearer of punitive justice, in this manner the celebrated sages have been glorifying you with hymns. May you, so glorified, grant us riches, posterity and cattle; and may you and your divine forces ever cherish us with blessings. 6

24

O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion. 1

गृभी॒तं ते॒ मन॑ इन्द्र द्वि॒बर्हाः॑ सु॒तः सोमः॒ परि॑षिक्ता॒ मधू॑नि ।
विसृ॑ष्टधेना भरते सुवृ॒क्तिरि॒यमिन्द्रं॒ जोहु॑वती मनी॒षा ॥२॥
आ नो॑ दि॒व आ पृ॑थि॒व्या ऋ॑जीषिन्नि॒दं ब॒र्हिः सो॑म॒पेया॑य याहि ।
वह॑न्तु त्वा॒ हर॑यो म॒द्र्य॑ञ्चमाङ्गू॒षमच्छा॑ त॒वसं॒ मदा॑य ॥३॥
आ नो॒ विश्वा॑भिरू॒तिभिः॑ स॒जोषा॒ ब्रह्म॑ जुषा॒णो ह॑र्यश्व याहि ।
वरी॑वृज॒त्स्थवि॑रेभिः सुशिप्रा॒स्मे द॑ध॒द्वृष॑णं॒ शुष्म॑मिन्द्र ॥४॥

gṛibhītáṃ te mána indra dvibárhāḥ sutáḥ sómaḥ párishiktā mádhūni | vísṛishṭadhenā bharate suvṛiktír iyám índraṃ jóhuvatī manīshā́ || 2 || ā́ no divá ā́ pṛithivyā́ ṛijīshinn idám barhíḥ somapéyāya yāhi | váhantu tvā hárayo madryàñcam āṅgūshám áchā tavásam mádāya || 3 || ā́ no víṣvābhir ūtíbhiḥ sajóshā bráhma jushāṇó haryaṣva yāhi | várīvṛijat sthávirebhiḥ suṣiprāsmé dádhad **vṛíshaṇaṃ ṣúshmam indra** || 4 ||

ए॒ष स्तोमो॑ म॒ह उ॒ग्राय॒ वाहे॑ धु॒रीऽइ॒वात्यो॒ न वा॒जय॑न्नधायि ।
इन्द्र॑ त्वा॒यम॒र्क ई॑ट्टे॒ वसू॑नां दि॒वीव॒ द्यामधि॑ नः॒ श्रोम॑तं धाः ॥५॥
ए॒वा न॑ इन्द्र॒ वार्य॑स्य पूर्धि॒ प्र ते॑ म॒हीं सु॒म॒तिं वे॑विदाम ।
इषं॑ पिन्व म॒घव॑द्भ्यः सु॒वीरां॑ यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥६॥

eshá stómo mahá ugrā́ya **vā́he** dhurī̀vā́tyo ná vājáyann adhāyi | índra tvāyám arká īṭṭe vásūnāṃ divī̀va dyā́m ádhi naḥ ṣrómataṃ dhāḥ || 5 || **evā́ na indra vā́ryasya pūrdhi** prá te mahī́ṃ sumatíṃ vevidāma | **ísham pinva** maghávadbhyaḥ suvī́rāṃ yūyám **pāta** — || 6 || 8 ||

O resplendent Lord, your wish is comprehended, twice strengthened (with learning and efforts). The sap of devotion has been effused, and sweetened with the honey of sincerity. Thereafter, the hymn of praise, recited in an unreserved language propitiates the Lord, with repeated invocations. 2

Come, O kind-hearted sun-divine far off from the luminous sky or from the earth to be enshrined in our heart to relish our spiritual joy. Let your speedy, vigorous rays of compassion bring you here to be invoked to our hymns and make you joyful. 3

O sun-divine, yoked with speedy beams, propitiated and gratified by our praise, come to us with all your defending assistances. O Lord, possessed of firm and charming countenance, come with your matured associates, overthrowing repeatedly our foes, and grant us strength and vigour. 4

This invigorating praise is addressed to you, as a strong horse is yoked to a chariot. You are mighty, fierce and yet a sustainer of the universe. This hymn solicits wealth and wisdom of you. May you set our glory high in the heaven, much above the sky. 5

In a likewise manner, O resplendent Lord, may you content us with precious gifts. May we, again and again, experience your exalted favour. May you bestow upon our nobles plenty nourishment and heroic children. May you and your divine forces ever cherish us with blessings. 6

(२५) पञ्चविंशं सूक्तम्

(१-६) षड्रचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ आ ते मह इन्द्रोत्युग्र समन्यवो यत्समरन्त सेनाः ।
पताति दिद्युन्नर्यस्य बाह्वोर्मा ते मनो विष्वद्र्यग्वि चारीत् ॥१॥
नि दुर्ग इन्द्र श्नथिह्यमित्रानभि ये नो मर्तासो अमन्ति ।
आरे तं शंसं कृणुहि निनित्सोरा नो भर संभरणं वसूनाम् ॥२॥
शतं ते शिप्रिन्नूतयः सुदासे सहस्रं शंसा उत रातिरस्तु ।
जहि वधर्वनुषो मर्त्यस्यास्मे द्युम्नमधि रत्नं च धेहि ॥३॥

25.

Á te mahá indrōty ùgra sámanyavo yát samáranta sé-nāḥ | pátāti didyún náryasya bāhvór mā́ te máno vishva-dryàg ví cārīt || 1 || ní durgá indra ṣnathihy amítrān abhí yé no mártāso amánti | āré tám ṣáṅsam kriṇuhi ninitsór ā́ no bhara sambháraṇam vásūnām || 2 || ṣatám te ṣiprinn ūtáyaḥ sudā́se sahásram ṣáṅsā utá rātír astu | jahí vádhar vanúsho mártyasyāsmé dyumnám ádhi rátnam ca dhehi || 3 ||

त्वावतो हीन्द्र क्रत्वे अस्मि त्वावतोऽवितुः शूर रातौ ।
विश्वेदहानि तविषीव उग्रँ ओकः कृणुष्व हरिवो न मर्धीः ॥४॥
कुत्सा एते हर्यश्वाय शूषमिन्द्रे सहो देवजूतमियानाः ।
सत्रा कृधि सुहना शूर वृत्रा वयं तरुत्राः सनुयाम वाजम् ॥५॥

tvā́vato hīndra krátve ásmi tvā́vato 'vitúḥ ṣūra rā-taú | víṣvéd áhāni tavishīva ugrañ ókaḥ kriṇushva harivo ná mardhīḥ || 4 || kútsā eté háryaṣvāya ṣūshám índre sáho devájūtam iyānā́ḥ | satrá kridhi suhána ṣūra vritrá vayám tárutrāḥ sanuyāma vā́jam || 5 ||

25

O potent resplendent Lord, when provoked by formidable evil forces of similar strength, you encounter them successfully. O Lord, the friend of man, when the resolute and sharp will, as if lightning, flashes, may you directly come to us for our protection and not to side with others. 1

O resplendent Self, may you smite down our adversaries, who assail us. May you keep far from us the curse of those men, who are revilers. May you bring to us accumulated store of treasures. 2

May hundreds of your succours, O Lord, the handsome-chinned, be granted to the dedicated devotee. May thousands of blessings as well as wealth be bestowed upon me. May you cast the fatal weapon on the mischievous mortal, and grant us splendid fame and riches. 3

O resplendent Lord, the mighty, the hero, the giver of gifts to a needy,—as you are, I depend entirely on your liberality as a protector. May you dwell with me now and ever. O Lord of vital faculties, do not desert us. 4

O the undaunted Lord, these celebrated sages are offering grateful adoration to you, the Lord of mental faculties, soliciting the strength assigned by you to Nature's bounties.

May you make our evil tendencies, O Lord, easy to be vanquished, and may we, safe from peril, enjoy abundance. 5

एवा नं इन्द्र वार्यस्य पूर्धि प्र ते महीं सुमतिं वेविदाम ।
इषं पिन्व मघवद्भ्यः सुवीरां यूयं पात स्वस्तिभिः सदा नः ॥६॥

evá na indra váryasya —

|| 6 || ७ ||

(२६) षड्विंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ न सोम इन्द्रमसुतो ममाद नाब्रह्माणो मघवानं सुतासः ।
तस्मा उक्थं जनये यज्जुजोषन्नृवन्नवीयः शृणवद्यथा नः ॥१॥
उक्थउक्थे सोम इन्द्रं ममाद नीथेनीथे मघवानं सुतासः ।
यदीं सबाधः पितरं न पुत्राः समानदक्षा अवसे हवन्ते ॥२॥
चकार ता कृणवन्नूनमन्या यानि ब्रुवन्ति वेधसः सुतेषु ।
जनीरिव पतिरेकः समानो नि मामृजे पुर इन्द्रः सु सर्वाः ॥३॥
एवा तमाहुरुत शृण्व इन्द्र एको विभक्ता तरणिर्मघानाम् ।
मिथस्तुर ऊतयो यस्य पूर्वीरस्मे भद्राणि सश्चत प्रियाणि ॥४॥

26.

Ná sóma índram ásuto mamāda nábrahmāṇo maghávanaṃ sutásaḥ | tásmā ukthám janaye yáj jújoshan nṛiván návīyaḥ ṣṛiṇávad yáthā naḥ || 1 || ukthá-ukthe sóma índram mamāda nīthé-nīthe maghávānam sutásaḥ | yád īm sabádhaḥ pitáram ná putráḥ samānádakshā ávase hávante || 2 || cakára tá kriṇávan nūnám anyá yáni bruvánti vedhásaḥ sutéshu | jánīr iva pátir ékaḥ samānó ní māmṛije púra índraḥ sú sárvāḥ || 3 || evá tám āhur utá ṣṛiṇva índra éko vibhaktá tarániṛ maghánām | mithastúra ūtáyo yásya pūrvír asmé bhadráṇi saṣcata priyáṇi || 4 ||

In this manner, O resplendent Lord, may you content us with precious gifts. May we be blessed to attain again and again your exalted favour. May you bestow upon our opulent persons plenteous spiritual nourishment and worthy posterity. May you and your divine forces ever cherish us with blessings. 6

26

The uneffused love of devotion, if not followed by a prayer, does not please the resplendent Lord, and so also the well-effused love, unless accompanied by a prayer. Therefore, I offer to Him the newly composed prayer as is usually offered to a prince or leader. May He listen to it with care, and be delighted. 1

The devotional love expressed along every laud delight the resplendent Lord. The homage, offered as each psalm is chanted, exhilarate our bounteous Lord. Therefore, devotees, with united effort, invok the Lord, as children call father for help. 2

May He be pleased to perform such acts of favour, as His worshippers, at the time of prayers, proclaim, as having ever been done by the Lord. The Lord, equal to the expediency, takes up the control over all the cities of infidels, as a husband over his wife. 3

Thus they proclaim and celebrate that the resplendent Lord is the sole distributor of treasures and saviour from calamities. His many succours come in close succession. May all delightful benefits be granted to us. 4

एवा वसिष्ठ इन्द्रमूतये नृन्कृष्टीनां वृषभं सुते गृणाति ।
सहस्रिण उप नो माहि वाजान्यूयं पात स्वस्तिभिः सदा नः ॥५॥

evá vásishtha índram ūtáye nrín krishtīnám vrishabhám suté grināti | sahasrína úpa no māhi vájān yūyám pāta — || 5 || 10 ||

(२७) सप्तविंशं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ इन्द्रं नरो नेमधिता हवन्ते यत्पार्या युनजते धियस्ताः ।
शूरो नृषाता शवसश्चकान आ गोमति व्रजे भजा त्वं नः ॥१॥
य इन्द्र शुष्मो मघवन्ते अस्ति शिक्षा सखिभ्यः पुरुहूत नृभ्यः ।
त्वं हि दृळ्हा मघवन्विचेता अपा वृधि परिवृतं न राधः ॥२॥
इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति ।
ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतश्चिदर्वाक् ॥३॥
नू चिन्न इन्द्रो मघवा सहूती दानो वाजं नि यमते न ऊती ।
अनूना यस्य दक्षिणा पीपाय वामं नृभ्यो अभिवीता सखिभ्यः ॥४॥
नू इन्द्र राये वरिवस्कृधी न आ ते मनो ववृत्याम मघाय ।
गोमदश्वावद्रथवद्व्यन्तो यूयं पात स्वस्तिभिः सदा नः ॥५॥

27.

Índram náro nemádhitā havante yát páryā yunájate dhíyas táh | súro nríshātā sávasas cakāná á gómati vrajé bhajā tvám nah || 1 || yá indra súshmo maghavan te ásti síkshā sákhibhyah puruhūta nríbhyah | tvám hí drilhá maghavan vícetā ápā vridhi párivritam ná rádhah || 2 || índro rájā jágatas carshanīnám ádhi kshámi víshurūpam yád ásti | táto dadāti dāsúshe vásūni códad rádha úpastutas cid arvák || 3 || nú cin na índro maghávā sáhūtī dānó vájam ní yamate na ūtí | ánūnā yásya dákshinā pīpáya vāmám nríbhyo abhívītā sákhibhyah || 4 || nú indra rāyé várivas kridhī na á te máno vavrityāma magháya | gómad ásvāvad ráthavad vyánto yūyám pāta — || 5 || 11 ||

Thus does the celebrated sage glorify the resplendent Lord to render help to worshippers, and for the preservation of mankind. May the Lord bestow upon us strength and wealth in thousands. May you and your divine forces ever cherish us with blessings. 5

27

Men invoke resplendent Lord in life struggles that He may make the hymns they sing. May you, O hero, the benefactor of man, by the dint of power, place us in possession of pastures abounding with cattle. 1

O resplendent, bounteous Lord, invoked by all, give such a sense of discipline to my friends, as is approved by you. O bounteous Lord, you break open strong citadels of darkness. May you discover for us, O discriminator of truth, the treasure, which has been lying concealed till now. 2

The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us. 3

The affluent and bounteous Lord, when exalted, quickly bestows food to sustain us. His unlimited and unfailing liberality yields much coveted prosperity to men who are His friends. 4

O resplendent Lord, grant quickly wealth for our enrichment ; may we through our adoration gain your compassion. Please grant us riches, comprising of cattle, horses, and chariots. May you and your divine forces ever cherish us with blessings. 5

(२८) अष्टाविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ ब्रह्मा॑ ण इन्द्रोप॑ याहि विद्वान॒र्वाञ्च॑स्ते॒ हर॑यः सन्तु यु॒क्ताः ।
विश्वे॑ चि॒द्धि त्वा॑ वि॒हव॑न्त॒ मर्ता॑ अ॒स्माक॒मिच्छृ॑णुहि विश्वमिन्व ॥१॥
हवं॑ त इन्द्र महि॒मा व्या॑न॒ड् ब्रह्म॒ यत्पासि॑ शवसिन्नृषी॒णाम् ।
आ यद्वज्रं॑ दधि॒षे हस्त॑ उग्र घो॒रः सन्क्रत्वा॑ जनिष्ठा॒ अषा॑ळ्हः ॥२॥

28.

Bráhmā ṇa indrópa yāhi vidván arváñcas te hárayaḥ santu yuktáḥ | víśve cid dhí tvā vihávanta mártā asmákam íc chriṇuhi viśvaminva || 1 || hávaṃ ta indra mahimá vy ànaḍ bráhma yát pási śavasinn ṛíshīṇām | á yád vájraṃ dadhishé hásta ugra ghoráḥ sán krátvā janishṭhā áshāḷhaḥ || 2 ||

तव॒ प्रणी॑तीन्द्र॒ जोहु॑वाना॒न्त्सं यन्नॄन्न रोद॑सी नि॒नेथ॑ ।
म॒हे क्ष॒त्राय॒ शव॑से॒ हि ज॒ज्ञेऽतू॑तुजिं चि॒त्तूतु॑जिरशिश्नत् ॥३॥
ए॒भिर्न॑ इन्द्राह॑भिर्दशस्य दु॒र्मित्रा॑सो॒ हि क्षि॒तयः॒ पव॑न्ते ।
प्रति॒ यच्चष्टे॒ अनृ॑तमने॒ना अव॑ द्वि॒ता वरु॑णो मा॒यी नः॑ सात् ॥४॥
वो॒चेमेदिन्द्रं॑ म॒घवा॑नमेनं म॒हो रा॒यो राध॑सो॒ यद्दद॑न्नः ।
यो अर्च॑तो॒ ब्रह्म॑कृति॒मवि॑ष्ठो यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥५॥

táva práṇītīndra jóhuvānān sáṃ yán nṛín ná ródasī ninétha | mahé kshatráya śávase hí jajñé 'tūtujiṃ cit tū́tujir aśiśnat || 3 || ebhír na indráhabhir daśasya durmitráso hí kshitáyaḥ pávante | práti yác cáshṭe ánṛitam anená áva dvitá váruṇo māyí naḥ sāt || 4 || vocéméd índram maghávānam enam mahó rāyó rádhaso yád dádan naḥ | yó árcato bráhmakṛitim ávishṭho yūyám pāta — || 5 || 12 ||

28

O resplendent Lord, come to our adoration. Let your energies be harnessed and directed here. Being obliged by you, all mortal men severally invoke you, and as such please give ears to our invocation also, O all-impeller. 1

You are endowed with strength, O resplendent Lord, hence you grant prayers of the seers ; may your greatness extend to your invoker also. O the fierce one, when you hold the bolt of punitive justice in your hand, then formidable by your exploits, you become invincible. 2

O resplendent Lord, by your guidance, you conduct your leading men, your zealous worshippers, through space and earth. By nature, you are the giver of strength and protection. May you bestow strength so that the active may overcome the sluggish. 3

O resplendent Lord, presently bless us so that unfriendly men may make atonement. The untruth, which the wise, sinless, and virtuous men find in us, may that through your favour, doubly disappear. 4

We invoke this opulent resplendent Lord for ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings. 5

(२९) एकोनत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अयं सोम इन्द्र तुभ्यं सुन्व आ तु प्र याहि हरिवस्तदोकाः ।
पिबा त्व१स्य सुषुतस्य चारोर्ददो मघानि मघवन्नियानः ॥१॥
ब्रह्मन्वीर ब्रह्मकृतिं जुषाणोऽर्वाचीनो हरिभिर्याहि तूयम् ।
अस्मिन्नू षु सवने मादयस्वोप ब्रह्माणि शृणव इमा नः ॥२॥
का ते अस्त्यरंकृतिः सूक्तैः कदा नूनं ते मघवन्दाशेम ।
विश्वा मतीरा ततने त्वायाधा म इन्द्र शृणवो हवेमा ॥३॥

29.

Ayáṃ sóma indra túbhyaṃ sunva ấ tú prá yāhi harivas tádokāḥ | píbā tv àsyá súshutasya cáror dádo maghấni maghavann iyānáḥ || 1 || bráhman vīra bráhmakṛitiṃ jushāṇò 'rvācīnó háribhir yāhi tū́yam | asmínn ū shú sávane mādayasvópa bráhmāṇi ṣṛiṇava imấ naḥ || 2 || kấ te asty áraṃkṛitiḥ sūktaíḥ kadấ nūnáṃ te maghavan dāṣema | víṣvā matír ấ tatane tvāyā́dhā ma indra ṣṛiṇavo hávemấ || 3 ||

उतो घा ते पुरुष्या३ इदासन्येषां पूर्वेषामशृणोर्ऋषीणाम् ।
अधाहं त्वा मघवञ्जोहवीमि त्वं न इन्द्रासि प्रमतिः पितेव ॥४॥
वोचेमेदिन्द्रं मघवानमेनं महो रायो राधसो यद्ददन्नः ।
यो अर्चतो ब्रह्मकृतिमविष्ठो यूयं पात स्वस्तिभिः सदा नः ॥५॥

utó ghā té purushyā̀ íd āsan yéshām pū́rveshām áṣṛiṇor ṛíshīṇām | ádhāhám tvā maghavañ johavīmi tváṃ na indrāsi prámatiḥ pitéva || 4 || vocéméd índram — || 5 || 13 ||

29

This devotional love is, verily, offered to you, O resplendent Lord ; be with us in the dwellings of our hearts, O master of both the faculties (mental and physical). May you accept this well-effused offering and give us wealth, O bounteous Lord, when we implore you. 1

O hero, the resplendent Lord, accepting our devotion, may you presently come to us speedily with your vigorous faculties, and be exhilarated at our worship, and listen to the prayers that we offer. 2

O bounteous Lord, what satisfaction is to you from our hymns when we offer them to you ? For you alone, we have composed these hymns, indeed. May you hear them, our invocations, O resplendent Lord. 3

These ancient sages, whose praises you have been listening to, are, verily, gem among common men. Hence O bounteous, resplendent Lord, I invoke you. You are our providence, even as a father. 4

We address this opulent resplendent Lord, that He grants us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper ; (O Lord), may you and your divine forces ever cherish us with blessings. 5

(३०) त्रिंशं सूक्तम

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ आ नो देव शवसा याहि शुष्मिन्भवा वृध इन्द्र रायो अस्य ।
महे नृम्णाय नृपते सुवज्र महि क्षत्राय पौंस्याय शूर ॥१॥
हवन्त उ त्वा हव्यं विवाचि तनूषु शूराः सूर्यस्य सातौ ।
त्वं विश्वेषु सेन्यो जनेषु त्वं वृत्राणि रन्धया सुहन्तु ॥२॥
अहा यदिन्द्र सुदिना व्युच्छान्दधो यत्केतुमुपमं समत्सु ।
न्य१ग्निः सीददसुरो न होता हुवानो अत्र सुभगाय देवान् ॥३॥

30.

Á no deva ṣávasā yāhi ṣushmin bhávā vṛidhá indra rāyó asyá | mahé nṛimṇáya nṛipate suvajra máhi kshatráya paúṅsyāya ṣūra || 1 || hávanta u tvā hávyam vívāci tanū́shu ṣū́rāḥ sū́ryasya sātaú | tvám víṣveshu sényo jáneshu tvám vṛitrā́ṇi randhayā suhántu || 2 || áhā yád indra sudínā vyucchā́n dádho yát ketúm upamám samátsu | ny àgníḥ sīdad ásuro ná hótā huvānó átra subhágāya devā́n || 3 ||

वयं ते त इन्द्र ये च देव स्तवन्त शूर ददतो मघानि ।
यच्छा सूरिभ्य उपमं वरूथं स्वाभुवो जरणामश्नवन्त ॥४॥
वोचेमेदिन्द्रं मघवानमेनं महो रायो राधसो यद्ददन्नः ।
यो अर्चतो ब्रह्मकृतिमविष्ठो यूयं पात स्वस्तिभिः सदा नः ॥५॥

vayám té ta indra yé ca deva stávanta ṣūra dádato maghā́ni | yáchā sūríbhya upamám várūtham svābhúvo jaraṇā́m aṣnavanta || 4 || vocéméd índram — || 5 || 14 ||

30

O divine, powerful and resplendent Lord, be with us with your strength ; be the augmenter of our riches ; be to us, O king of men, wielder of the punitive justice, to inspire in us vigour, formidable courage, and manliness. 1

O the one worthy to be invoked, warriors call you in the din of life-struggles for safety of their person, and for the long enjoyment of sun-light. You are the foremost fighter among men. May you annihilate our adversaries without difficulty. 2

O resplendent Lord, when shall fair bright days dawn on us and you shall bring your banner near in battles? The valiant ritual fire would sit here as the herald, calling other Nature's bounties for our benefit. 3

O effulgent, resplendent Lord, we are yours, and all they, who adore you and offer rich libations are yours. May you grant to your worshippers excellent abode. May they be hale and hearty, even in old age. 4

We address this opulent resplendent Lord, that He grant us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings. 5

(३१) एकत्रिंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां गायत्री, (१०-१२) दशम्यादितृचस्य च विराट् छन्दसी ॥

॥१५॥ प्र व इन्द्राय मादनं हर्यश्वाय गायत । सखायः सोमपाव्ने ॥१॥
शंसेदुक्थं सुदानव उत द्युक्षं यथा नरः । चकृमा सत्यराधसे ॥२॥
त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो । त्वं हिरण्ययुर्वसो ॥३॥

31.

Prá va índrāya mádanaṃ háryaṣvāya gāyata | sákhāyaḥ somapávne || 1 || ṣáṅséd ukthám sudánava utá dyukshám yáthā náraḥ | cakṛimá satyárādhase || 2 || tvám na indra vājayús tvám gavyúḥ ṣatakrato | tvám hiraṇyayúr vaso || 3 ||

वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् । विद्धी त्वस्य नो वसो ॥४॥
मा नो निदे च वक्तवेऽर्यो रन्धीरराव्णे । त्वे अपि क्रतुर्मम ॥५॥
त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन् । त्वया प्रति ब्रुवे युजा ॥६॥

vayám indra tvāyávo 'bhí prá ṇonumo vṛishan | viddhí tv àsyá no vaso || 4 || má no nidé ca váktave 'ryó randhīr árāvṇe | tvé ápi krátur máma || 5 || tvám vármāsi saprátha̱ḥ puroyodhás ca vṛitrahan | tváyā práti bruve yujá || 6 || 15 ||

॥१६॥ महाँ उतासि यस्य तेऽनु स्वधावरी सहः । मम्नाते इन्द्र रोदसी ॥७॥
तं त्वा मरुत्वती परि भुवद्वाणी सयावरी । नक्षमाणा सह द्युभिः ॥८॥

mahā́ṅ utási yásya té 'nu svadhávarī sáhaḥ | mamnáte indra ródasī || 7 || tám tvā marútvatī pári bhúvad váṇī sayávarī | nákshamāṇā sahá dyúbhiḥ || 8 ||

31

O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love. 1

Let us chant to the bounteous Lord such hymns as other men have been doing ; let us offer it to Him who is truth personified. 2

O resplendent Lord, may you be the winner of nourishment for us ; O the performer of hundreds of benevolent works, may you be the winner of cattle ; O the winner of wealth, be the winner of gold for us. 3

O showerer of blessing, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth. 4

Subject us not to the reviler, to the abuser, to the miser. In you alone is my strength. 5

O resplendent Lord, destroyer of evils, you are our extensive armour and our front line fighter. With you as my ally, I brave the evils of life. 6

Verily, you are great. Heaven and earth, abounding with food pay homage to your strength, O supreme Lord. 7

May the praises of your adorers ever-going along with you, such as you are, and spreading around with radiance reach you. 8

ऊर्ध्वासस्त्वान्विन्दवो भुवन्दस्ममुप द्यवि । सं ते नमन्त कृष्टयः ॥९॥
प्र वो महे महिवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चरा चर्षणिप्राः ॥१०॥
उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः ।
तस्य व्रतानि न मिनन्ति धीराः ॥११॥
इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहध्यै ।
हर्यश्वाय बर्हया समापीन् ॥१२॥

ūrdhvásas tvánv índavo bhúvan dasmám úpa dyávi | sáṃ te namanta krishṭáyaḥ || 9 || prá vo mahé mahivrídhe bharadhvam prácetase prá sumatím krinudhvam | víṣaḥ pūrvíḥ prá carā carshaṇipráḥ || 10 || uruvyácase mahíne suvriktím índrāya bráhma janayanta víprāḥ | tásya vratáni ná minanti dhírāḥ || 11 || índraṃ vánīr ánuttamanyum evá satrá rájānaṃ dadhire sáhadhyai | háryaṣvāya barhayā sám āpín || 12 || 16 ||

(३२) द्वात्रिंशं सूक्तम्

(१–२७) सप्तविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठः, (२६) षड्विंश्या ऋचः पूर्वार्धस्य वासिष्ठः शक्तिर्वा ऋषिः । इन्द्रो देवता । (१–२, ४–२७) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादिचतुर्विंशतेश्च प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (३) तृतीयायाश्च द्विपदा विराट् छन्दसी ॥

॥१.७॥ मो षु त्वा वाघतश्चनारे अस्मन्नि रीरमन् ।
आरात्ताच्चित्सधमादं न आ गहीह वा सन्नुप श्रुधि ॥१॥
इमे हि ते ब्रह्मकृतः सुते सचा मधौ न मक्ष आसते ।
इन्द्रे कामं जरितारो वसूयवो रथे न पादमा दधुः ॥२॥

32.

Mó shú tvā vāghátaṣ canāré asmán ní rīraman | ārā́ttāc cit sadhamádaṃ na á gahīhá vā sánn úpa ṣrudhi || 1 || imé hí te brahmakrítaḥ suté sácā mádhau ná máksha ásate | índre kámaṃ jaritáro vasūyávo ráthe ná pádam á dadhuḥ || 2 ||

May the ascending drops of devotion reach you, O the destroyer of evils, in heaven. Let all men bow before you in reverence. 9

Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms). 10

The sages compose sacred praises and engender oblations for the sublime, the far pervading resplendent Lord. The wise never violate His statutes. 11

The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers. 12

32

Let none, not even your worshippers, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers. 1

When the homage is effused to you, these hymn-chanters gather like flies swarming round honey. The pious praisers desiring blessings set their hope upon the resplendent Lord, as men set their foot upon a chariot. 2

रायस्कामो वज्रहस्तं सुदक्षिणं पुत्रो न पितरं हुवे ॥३॥
इम इन्द्राय सुन्विरे सोमासो दध्याशिरः ।
ताँ आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ ॥४॥
श्रवच्छुत्कर्ण ईयते वसूनां नू चिन्नो मर्धिषद्गिरः ।
सद्यश्चिद्यः सहस्राणि शता ददन्नकिर्दित्सन्तमा मिनत् ॥५॥

rāyáskāmo vájrahastam sudákshiṇam putró ná pitáram huve || 3 || imá índrāya sunvire sómāso dádhyāṣiraḥ | tā́ṅ ā́ mádāya vajrahasta pītáye háribhyām yāhy óka ā́ || 4 || ṣrávac chrútkarṇa īyate vásūnām nū́ cin no mardhishad gíraḥ | sadyáṣ cid yáḥ sahásrāṇi ṣatā́ dádan nákir dítsantam ā́ minat || 5 || 17 ||

॥१८॥ स वीरो अप्रतिष्कुत इन्द्रेण शूशुवे नृभिः ।
यस्ते गभीरा सवनानि वृत्रहन्त्सुनोत्या च धावति ॥६॥
भवा वरूथं मघवन्मघोनां यत्समजासि शर्धतः ।
वि त्वाहतस्य वेदनं भजेमह्या दूणाशो भरा गयम् ॥७॥
सुनोता सोमपाव्ने सोममिन्द्राय वज्रिणे ।
पचता पक्तीरवसे कृणुध्वमित्पृणन्नित्पृणते मयः ॥८॥

sá vīró ápratishkuta índreṇa ṣūṣuve nṛíbhiḥ | yás te gabhīrā́ sávanāni vṛitrahan sunóty ā́ ca dhāvati || 6 || bhávā várūtham maghavan maghónām yát samájāsi ṣárdhataḥ | ví tvā́hatasya védanam bhajemahy ā́ dūṇā́ṣo bharā gáyam || 7 || sunótā somapā́vne sómam índrāya vajríṇe | pácatā paktír ávase kṛiṇudhvám ít pṛiṇánn ít pṛiṇaté máyaḥ || 8 ||

Longing for wealth I call on Him, the benevolent wielder of punitive justice, as a son calls on his father. 3

These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy. 4

May He, with ears ever open, listen to our requests for wealth and never despise our prayers. He is the giver of hundreds and thousands. None can desist Him when He is willing to give. 5

O the resplendent Lord, the destroyer of evil, the brave worshipper, who offers prayer to you and eagerly approaches you, he with your blessings is undeterred by any one and is honoured by men. 6

O bounteous Lord, be a defence to the sincere devotees, may you drive the warriors together, and be the discomfiter of our adversaries. May we divide the wealth of him whom you punish. May you, O imperishable, deliver his possessions to us. 7

May you offer the elixir of devotion to its drinker, the possessor of adamentine justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him who pleases Him. 8

मा स्रेधत सोमिनो दक्षता महे कृणुध्वं राय आतुजे ।
तरणिरिज्जयति क्षेति पुष्यति न देवासः कवत्नवे ॥९॥
नकिः सुदासो रथं पर्यास न रीरमत् ।
इन्द्रो यस्याविता यस्य मरुतो गमत्स गोमति व्रजे ॥१०॥

mā́ sredhata somino dákshatā mahé krinudhvám rāyá ātúje | taránir íj jayati kshéti púshyati ná devā́sah kavatnáve || 9 ||
nákih sudā́so rátham páry āsa ná rīramat | índro yásyāvitā́ yásya marúto gámat sá gómati vrajé || 10 || 18 ||

॥१९॥ गमद्वाजं वाजयन्निन्द्र मर्त्यो यस्य त्वमविता भुवः ।
अस्माकं बोध्यविता रथानामस्माकं शूर नृणाम् ॥११॥
उदिन्न्वस्य रिच्यतेंऽशो धनं न जिग्युषः ।
य इन्द्रो हरिवान्न दभन्ति तं रिपो दक्षं दधाति सोमिनि ॥१२॥
मन्त्रमखर्वं सुधितं सुपेशसं दधात यज्ञियेष्वा ।
पूर्वीश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा भुवत् ॥१३॥

gámad vā́jam vājáyann indra mártyo yásya tvám avitā́ bhúvah | asmā́kam bodhy avitā́ ráthānām asmā́kam sūra nrinā́m || 11 || úd ín nv àsya ricyaté 'ṅso dhánam ná jigyúshah | yá índro hárivān ná dabhanti tám rípo dáksham dadhāti somíni || 12 || mántram ákharvam súdhitam supésasam dádhāta yajñíyeshv ā́ | pūrvís caná prásitayas taranti tám yá índre kármanā bhúvat || 13 ||

कस्तमिन्द्र त्वावसुमा मर्त्यो दधर्षति ।
श्रद्धा इत्ते मघवन्पार्ये दिवि वाजी वाजं सिषासति ॥१४॥
मघोनः स्म वृत्रहत्येषु चोदय ये ददति प्रिया वसु ।
तव प्रणीती हर्यश्व सूरिभिर्विश्वा तरेम दुरिता ॥१५॥

kás tám indra tvā́vasum ā́ mártyo dadharshati | sraddhā́ ít te maghavan pā́rye diví vājī́ vā́jam sishāsati || 14 || maghónah sma vritrahátyeshu codaya yé dádati priyā́ vásu | táva pránītī haryasva sūríbhir vísvā tarema duritā́ || 15 || 19 ||

O chanters of hymns, do not hesitate ; be active ; pay homage to the great benefactor for riches. Only the active conquers, dwells in peace and thrives. The divine powers favour not the sluggish. 9

No one overturns, or stops the chariot of one who freely gives. The man whom the resplendent Lord and vital principles protect, walks in pastures full of cattle and riches. 10

O resplendent Lord, only that man shall obtain wealth and wisdom, who works hard with devotion and gains your favours for protection. O brave Lord, may you be the preserver of our chariots and our men. 11

Verily, the resplendent Lord's share exceeds that of any one else, like the reward of a victorious. Nobody can overcome Him who is the Lord of vital forces and who gives strength to the participator in noble works. 12

Chant a hymn that is comprehensive, well-uttered and graceful. Never so happens that snares and bonds entangle him who has surrendered himself to Lord by his devotion. 13

O resplendent Lord, what mortal can assail a man who has favour of your support ? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion. 14

Inspire those who for the destruction of their opponents offer valuable homage dear to you. O Lord of vital energies, may we with our noble devotees, pass through all perils under your guidance. 15

॥२०॥ तवेदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम् ।
सत्रा विश्वस्य परमस्य राजसि नकिष्ट्वा गोषु वृण्वते ॥१६॥
त्वं विश्वस्य धनदा असि श्रुतो य ईं भवन्त्याजयः ।
तवायं विश्वः पुरुहूत पार्थिवोऽवस्युर्नाम भिक्षते ॥१७॥
यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तोतारमिद्दिधिषेय रदावसो न पापत्वाय रासीय ॥१८॥
शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।
नहि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता चन ॥१९॥

távéd indrāvamáṃ vásu tvám pushyasi madhyamám | satrá víṣvasya paramásya rājasi nákish ṭvā góshu vriṇvate || 16 || tvám víṣvasya dhanadá asi ṣrutó yá īm bhávanty ājáyaḥ | távāyáṃ víṣvaḥ puruhūta párthivo 'vasyúr náma bhikshate || 17 || yád indra yávatas tvám etávad ahám íṣīya | stotáram íd didhisheya radāvaso ná pāpatváya rāsīya || 18 || ṣíksheyam ín mahayaté divé-dive rāyá á kuhacidvíde | nahí tvád anyán maghavan na ápyaṃ vásyo ásti pitá caná || 19 ||

तरणिरित्सिषासति वाजं पुरंध्या युजा ।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्र्वम् ॥२०॥

॥२१॥ न दुष्टुती मर्त्यो विन्दते वसु न स्रेधन्तं रयिर्नशत् ।
सुशक्तिरिन्मघवन्तुभ्यं मावते देष्णं यत्पार्ये दिवि ॥२१॥

taráṇir ít sishāsati vájam púraṃdhyā yujá | á va índram puruhūtáṃ name girá nemíṃ táshṭeva sudrvàm || 20 || २० ||

ná dushṭutí mártyo vindate vásu ná srédhantaṃ rayír naṣat | suṣáktir ín maghavan túbhyaṃ mávate deshṇáṃ yát párye diví || 21 ||

O resplendent Lord, you cherish the vast wealth of the lower order ; also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you. 16

You are renowned as the giver of wealth to every one in all the struggles that occur. O much invoked, all these people of the earth craving your protection implore your name. 17

O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it ever upon wickedness. 18

Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are. 19

Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel. 20

A man does not acquire wealth by an unbecoming praise. Wealth does not come to one who obstructs. O bounteous Lord, in you rests the power of giving to one like me on the day of completion (of this work). 21

अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥२२॥
न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥२३॥
अभी षतस्तदा भरेन्द्र ज्यायः कनीयसः ।
पुरूवसुर्हि मघवन्त्सनादसि भरेभरे च हव्यः ॥२४॥

abhí tvā ṣūra nonumó 'dugdhā iva dhenávaḥ | íṣānam asyá jágataḥ svardṛíṣam íṣānam indra tasthúshaḥ || 22 || ná tvấvāñ anyó divyó ná pấrthivo ná jātó ná janishyate | aṣvāyánto maghavann indra vājíno gavyántas tvā havāmahe || 23 || abhí shatás tád ấ bharéndra jyấyaḥ kánīyasaḥ | purūvásur hí maghavan sanấd ási bhá́re-bhare ca hávyaḥ || 24 ||

परा णुदस्व मघवन्नमित्रान्त्सुवेदा नो वसू कृधि ।
अस्माकं बोध्यविता महाधने भवा वृधः सखीनाम् ॥२५॥
इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥२६॥
मा नो अज्ञाता वृजना दुराध्यो३ माशिवासो अव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि ॥२७॥

párā ṇudasva maghavann amítrān suvédā no vásū kṛidhi | asmákam bodhy avitá́ mahādhané bhávā vṛidháḥ sákhīnām || 25 || índra krátuṃ na á́ bhara pitá́ putrébhyo yáthā | ṣíkshā ṇo asmín puruhūta yámani jīvá́ jyótir aṣīmahi || 26 || má́ no ájñātā vṛijánā durādhyò má́ṣivāso áva kramuḥ | tváyā vayám pravátaḥ ṣáṣvatīr apó 'ti ṣūra tarāmasi || 27 || 21 ||

O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call loudly to you like an unmilked cow (with udders full). 22

No other such as you are, on the earth and heaven, has been in the past or shall be in future O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom. 23

O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite treasure from the beginning, and therefore, bestow upon me that wealth. We adore you at every solemn worship. 24

O bounteous Lord, may you drive away from us our adversities and render riches easy of acquisition. May you be our good defender in the strife of winning awards. May you be augmenter of prosperity of your friends (such one as I am). 25

O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light. 26

Let no unknown wicked, malevolent, malignant overpower us. May we, protected by you, cross over all the obstructing streams that are rushing down. 27

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य (१-९) प्रथमादिनवर्चां मैत्रावरुणिर्वसिष्ठः, (१०-१४) दशम्यादिपञ्चानाञ्च वसिष्ठपुत्रा इन्द्रो वा ऋषयः । (१-९) प्रथमादिनवर्चां वसिष्ठपुत्राः, (१०-१४) दशम्यादिपञ्चानाञ्च वसिष्ठो देवताः । त्रिष्टुप् छन्दः ॥

॥२२॥ श्वित्यञ्चो मा दक्षिणतस्कपर्दा धियंजिन्वासो अभि हि प्रमन्दुः ।
उत्तिष्ठन्वोचे परि बर्हिषो नॄन्न मे दूरादवितवे वसिष्ठाः ॥१॥

33.

Ṣvityáñco mā dakshiṇatáskapardā dhiyaṃjinváso abhí hí pramandúḥ | uttíshṭhan voce pári barhísho nṛ́n ná me dūrā́d ávitave vásishṭhāḥ || 1 ||

दूरादिन्द्रमनयन्ना सुतेन तिरो वैशन्तमति पान्तमुग्रम् ।
पाशद्युम्नस्य वायतस्य सोमात्सुतादिन्द्रोऽवृणीता वसिष्ठान् ॥२॥
एवेन्नु कं सिन्धुमेभिस्ततारेवेन्नु कं भेदमेभिर्जघान ।
एवेन्नु कं दाशराज्ञे सुदासं प्रावदिन्द्रो ब्रह्मणा वो वसिष्ठाः ॥३॥
जुष्टी नरो ब्रह्मणा वः पितॄणामक्षमव्ययं न किला रिषाथ ।
यच्छक्वरीषु बृहता रवेणेन्द्रे शुष्ममदधाता वसिष्ठाः ॥४॥
उद्द्यामिवेत्तृष्णजो नाथितासोऽदीधयुर्दाशराज्ञे वृतासः ।
वसिष्ठस्य स्तुवत इन्द्रो अश्रोदुरुं तृत्सुभ्यो अकृणोदु लोकम् ॥५॥

dūrā́d índram anayann ā́ suténa tiró vaiṣantám áti pā́ntam ugrám | pā́ṣadyumnasya vāyatásya sómāt sutā́d índro 'vṛiṇītā vásishṭhān || 2 || evén nú kaṃ síndhum ebhis tatārevén nú kam bhedám ebhir jaghāna | evén nú kaṃ dāṣarājñé sudā́sam prā́vad índro bráhmaṇā vo vasishṭhāḥ || 3 || júshṭī naro bráhmaṇā vaḥ pitṝṇā́m áksham avyayaṃ ná kílā rishātha | yác chákvarīshu bṛihatā́ rávenéndre ṣúshmam ádadhātā vasishṭhāḥ || 4 || úd dyā́m ivét tṛishṇájo nāthitā́só 'dīdhayur dāṣarājñé vṛitā́saḥ | vásishṭhasya stuvatá índro aṣrod urúṃ tṛ́tsubhyo akṛiṇod u lokám || 5 || २२ ||

33

My wisest disciples are the ones who are the accomplishers of holy ceremonies and of white complexion. They bear lock of hair on the right side. They give me delight, I call these disciples to sit on the sacred grass (near the altar). May they never stay far from me. 1

Disgracing (the worldly entangling tendencies), they bring from a great distance the mighty soul busy at the pleasures of the lower order, to receive the spiritual offerings (of the liberal donor). The resplendent soul thus hastens to leave the enjoyments offered by impulses originated at the worldly physical level and comes to the camp where it enjoys spiritual experiences of the highest type. 2

In the same manner, the liberal giver is enabled by them to easily cross the river ; in the same manner, through them he easily destroys his adversaries. In like manner, the wisest disciples of the spiritual order through prayer and thereby the resplendent Self defends the liberal devotees in their encounter with the ten senses. 3

O leader of rituals, your progenitors are pleased by your praises. I set in motion the axle of chariot. May you not become inert, since O celebrated sages, by your resounding voices, the resplendent Self gets exhilaration. 4

Suffering from thirst, soliciting rain-water, supported by the fighter for justice in the struggle with ten senses, the sages make the inner-self radiant as the sun. The resplendent Self hears the words of the celebrated sages while they glorify him, and bestows to the fighters for the truth ample room and freedom. 5

॥२३॥ दृण्डा इवेद्गोअजनास आसन्परिच्छिन्ना भरता अर्भकासः ।
अभवच्च पुरएता वसिष्ठ आदित्तृत्सूनां विशो अप्रथन्त ॥६॥
त्रयः कृण्वन्ति भुवनेषु रेतस्तिस्रः प्रजा आर्या ज्योतिरग्राः ।
त्रयो घर्मास उषसं सचन्ते सर्वाँ इत्ताँ अनु विदुर्वसिष्ठाः ॥७॥
सूर्यस्येव वक्षथो ज्योतिरेषां समुद्रस्येव महिमा गभीरः ।
वातस्येव प्रजवो नान्येन स्तोमो वसिष्ठा अन्वेतवे वः ॥८॥

daṇḍá ivéd goájanāsa āsan párichinnā bharatá arbhakásaḥ | ábhavac ca puraetá vásishṭha ád ít trítsūnām víśo aprathanta || 6 || tráyaḥ kriṇvanti bhúvaneshu rétas tisráḥ prajá áryā jyótiragrāḥ | tráyo gharmása ushásam sacante sárvāñ ít táñ ánu vidur vásishṭhāḥ || 7 || súryasyeva vakshátho jyótir eshām samudrásyeva mahimá gabhīráḥ | vátasyeva prajavó nányéna stómo vasishṭhā ánvetave vaḥ || 8 ||

त इन्निण्यं हृदयस्य प्रकेतैः सहस्रवल्शमभि सं चरन्ति ।
यमेन ततं परिधिं वयन्तोऽप्सरस उप सेदुर्वसिष्ठाः ॥९॥
विद्युतो ज्योतिः परि संजिहानं मित्रावरुणा यदपश्यतां त्वा ।
तत्ते जन्मोतैकं वसिष्ठागस्त्यो यत्त्वा विश आजभार ॥१०॥

tá ín niṇyám hṛ́dayasya práketaiḥ sahásravalśam abhí sám caranti | yaména tatám paridhím váyanto 'psarása úpa sedur vásishṭhāḥ || 9 || vidyúto jyótiḥ pári saṃjíhānam mitrávaruṇā yád ápaśyatām tvā | tát te jánmotaíkam vasishṭhāgástyo yát tvā viśá ājabhára || 10 || 23 ||

The illustrious people find themselves like the stripped bare staves wherewith the herdman drives the cattle. The illustrious people are found defenceless. The celebrated sage, then, becomes their chief and leader. Then the fighters for justice flourish. 6

Three fertilize the world with genial moisture, three are their glorious progeny, of which the chief is the sun, casting light before them. Three communicators of warmth accompany the dawn. Verily, the celebrated sages discover them all. 7

The glory of these sages is like the splendour of the sun and their greatness is as profound as the depth of the ocean. Their course has the velocity of the wind, which can never be surpassed by anyone else. 8

They, by their wisdom, seated in the heart, traverse the hidden thousand-branched world, and the wondrous glories of the firmament, wearing the vesture spread out by the creator. 9

O wisest sage, the faultless preceptor sustains the people. That life of yours is really worth while one in which you know the secrets of cosmic light and plasma and the lustre springing from the lightning. 10

॥२४॥ उतासि मैत्रावरुणो वसिष्ठोर्वश्या ब्रह्मन्मनसोऽधि जातः ।
द्रप्सं स्कन्नं ब्रह्मणा दैव्येन विश्वे देवाः पुष्करे त्वाददन्त ॥११॥
स प्रकेत उभयस्य प्रविद्वान्त्सहस्रदान उत वा सदानः ।
यमेन ततं परिधिं वयिष्यन्नप्सरसः परि जज्ञे वसिष्ठः ॥१२॥
सत्रे ह जाताविषिता नमोभिः कुम्भे रेतः सिषिचतुः समानम् ।
ततो ह मान उदियाय मध्यात्ततो जातमृषिमाहुर्वसिष्ठम् ॥१३॥
उक्थभृतं सामभृतं बिभर्ति ग्रावाणं बिभ्रत्प्र वदात्यग्रे ।
उपैनमाध्वं सुमनस्यमाना आ वो गच्छाति प्रतृदो वसिष्ठः ॥१४॥

utā́si maitrāvaruṇó vasishṭhorvásyā brahman mánasó 'dhi jātáḥ | drapsám skannám bráhmaṇā daívyena víśve deváḥ púshkare tvādadanta || 11 || sá praketá ubháyasya pravidvā́n sahásradāna utá vā sádanaḥ | yaména tatám paridhím vayishyánn apsarásaḥ pári jajñe vásishṭhaḥ || 12 || satré ha jātā́v ishitā́ námobhiḥ kumbhé rétaḥ sishicatuḥ samānám | táto ha mā́na úd iyāya mádhyāt táto jātám ríshim āhur vásishṭham || 13 || ukthabhrítam sāmabhrítam bibharti grā́vāṇam bíbhrat prá vadāty ágre | úpainam ādhvam sumanasyámānā ā́ vo gachāti pratrido vásishṭhaḥ || 14 || 24 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-१५, १८-२५) प्रथमादिपञ्चदशर्चामष्टादश्याद्यष्टानाञ्च विश्वे देवाः, (१६) षोडश्या अहिः, (१७) सप्तदश्याश्चाहिर्बुध्न्यो देवताः । (१-२१) प्रथमाद्येकविंशत्यृचां द्विपदा विराट्, (२२-२५) द्वाविंश्यादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥२५॥ प्र शुक्रैतु देवी मनीषा अस्मत्सुतष्टो रथो न वाजी ॥१॥

34

Prá śukraitu deví manīshā́ asmát sútashṭo rátho ná vājī́ || 1 ||

Verily, O celebrated sage, you are the son of cosmic light and plasma, born of their mind. Nature's bounties endowed with celestial fervour lay you as a fallen drop on a lotus blossom. 11

He, the sage, cognizant of both worlds (heaven and earth) endowed with many a gift, bestows thousands. He is destined to wear the vesture spun by the creator, and springs forth to life from the wondrous glories of firmament. 12

Consecrated for the sacrifice, propitiated by praises, they, the lords of cosmic light and plasma, pour their life-essence into a water jar from the midst of which uprises cosmic intelligence and from which also, they say, the intelligence of the wise sage is born. 13

O destroyers of nescience, the faultless preceptor comes to you. Welcome him with devoted minds, and he in the foremost station directs the worshipper engaged in prayer, the chanter of the hymn, the assiduous offerer of dedication and he repeats what is to be repeated. 14

34

May our divine and brilliant hymn, well-composed and well-sung, go forth, like a swift chariot. 1

विदुः पृथिव्या दिवो जनित्रं शृण्वन्त्यापो अध क्षरन्तीः ॥२॥
आपश्चिदस्मै पिन्वन्त पृथ्वीर्वृत्रेषु शूरा मंसन्त उग्राः ॥३॥
आ धूर्ष्वस्मै दधाताश्वानिन्द्रो न वज्री हिरण्यबाहुः ॥४॥
अभि प्र स्थाताहेव यज्ञं यातेव पत्मन्त्मना हिनोत ॥५॥
त्मना समत्सु हिनोत यज्ञं दधात केतुं जनाय वीरम् ॥६॥

vidúḥ prithivyá divó janítram srinvánty ápo ádha kshárantīḥ || 2 || ápaṣ cid asmai pínvanta prithvír vritréshu ṣúrā máṅsanta ugráḥ || 3 || á dhūrshv àsmai dádhātáṣvān índro ná vajrí híranyabāhuḥ || 4 || abhí prá sthātáheva yajñám yáteva pátman tmánā hinota || 5 || tmánā samátsu hinóta yajñám dádhāta ketúm jánāya vīrám || 6 ||

उदस्य शुष्माद्भानुर्नार्त बिभर्ति भारं पृथिवी न भूम ॥७॥
ह्वयामि देवाँ अयातुरग्ने साधन्नृतेन धियं दधामि ॥८॥
अभि वो देवीं धियं दधिध्वं प्र वो देवत्रा वाचं कृणुध्वम् ॥९॥
आ चष्ट आसां पाथो नदीनां वरुण उग्रः सहस्रचक्षाः ॥१०॥
॥२६॥ राजा राष्ट्रानां पेशो नदीनामनुत्तमस्मै क्षत्रं विश्वायु ॥११॥
अविष्टो अस्मान्विश्वासु विक्ष्वद्युं कृणोत शंसं निनित्सोः ॥१२॥
व्येतु दिद्युद्द्विषामशेवा युयोत विष्वग्रपस्तनूनाम् ॥१३॥

úd asya ṣúshmād bhānúr nárta bíbharti bhārám prithiví ná bhúma || 7 || hváyāmi deváñ áyātur agne sádhann riténa dhíyam dadhāmi || 8 || abhí vo devím dhíyam dadhidhvam prá vo devatrá vácam krinudhvam || 9 || á cashṭa āsām pátho nadínām váruna ugráḥ sahásracakshāḥ || 10 || 25

rájā rāshṭrāṇām péṣo nadínām ánuttam asmai kshatrám viṣváyu || 11 || ávishṭo asmán víṣvāsu vikshv ádyum krinota ṣáṅsam ninitsóḥ || 12 || vy ètu didyúd dvishám áṣevā yuyóta víshvag rápas tanúnām || 13 ||

The waters listen to us as they flow along. They know the origin of heaven and earth. The vast rivers swell to greet him. The strong and brave men remember him when beset by adversities. 2 3

May you keep the horses of your senses bound to the pole (of chariot) like the golden-armed resplendent soul, the possessor of adamantine will power. 4

May you wake up at the dawn like the sun, ready to perform cosmic sacrifice, and march forward with delight, like a pilgrim on his way. 5

Proceed swiftly to the battle of life and set up a new flag of your victory, O hero, in the service of mankind. 6

Through his own power, he, the sun, ascends as a source of light. It upholds the load of creation, as earth bears living creatures. 7

O fire-divine, I invoke nature's bounties, and not the demons. And I compose a hymn and complete it invoking truth and eternal law. 8

Closely around you, may you revolve your heavenly song and send your invocations to Nature's bounties. 9

The mighty Lord of Venerability beholds with a thousand eyes, the paths, wherein these streams of thoughts run. 10

He is kind of Kings, the glory of the thoughts and his is the resistless sway over all that lives. 11

May He assist us among all people and make song of envious men devoid of light. 12

May the threatening arrow of our opponent passby without harming us. May he put far from us the sins of our bodies. 13

अवींन्नो अग्निर्हव्यान्नमोभिः प्रेष्ठो अस्मा अधायि स्तोमः ॥१४॥
सजूर्देवेभिरपां नपातं सखायं कृध्वं शिवो नो अस्तु ॥१५॥
अब्जामुक्थैरहिं गृणीषे बुध्ने नदीनां रजःसु षीदन् ॥१६॥
मा नोऽहिर्बुध्न्यो रिषे धान्मा यज्ञो अस्य स्रिधदृतायोः ॥१७॥
उत न एषु नृषु श्रवो धुः प्र राये यन्तु शर्धन्तो अर्यः ॥१८॥
तपन्ति शत्रुं स्वर्ण भूमा महासेनासो अमेभिरेषाम् ॥१९॥
आ यन्नः पत्नीर्गमन्त्यच्छा त्वष्टा सुपाणिर्दधातु वीरान् ॥२०॥

ávīn no agnír havyán námobhiḥ préshṭho asmā adhāyi stómaḥ || 14 || sajúr devébhir apám̐ nápātam sákhāyam kṛidhvam ṣivó no astu || 15 || abjám ukthaír áhim̐ grinīshe budhné nadínām̐ rájassu shídan || 16 || má nó 'hir budhnyo rishé dhān má yajñó asya sridhad ṛitayóḥ || 17 || utá na eshú nṛíshu ṣrávo dhuḥ prá rāyé yantu ṣárdhanto aryáḥ || 18 || tápanti ṣátrum svàr ṇá bhúmā mahásenāso ámebhir eshām || 19 || á yán naḥ pátnīr gámanty áchā tváshṭa supāṇír dádhātu vīrán || 20 || 26 ||

॥२७॥ प्रति नः स्तोमं त्वष्टा जुषेत स्यादस्मे अरमतिर्वसूयुः ॥११॥ २१
ता नो रासन्रातिषाचो वसून्या रोदसी वरुणानी शृणोतु ।
वरूत्रीभिः सुशरणो नो अस्तु त्वष्टा सुदत्रो वि दधातु रायः ॥२२॥
तन्नो रायः पर्वतास्तन्न आपस्तद्रातिषाच ओषधीरुत द्यौः ।
वनस्पतिभिः पृथिवी सजोषा उभे रोदसी परि पासतो नः ॥२३॥
अनु तदुर्वी रोदसी जिहातामनु द्युक्षो वरुण इन्द्रसखा ।
अनु विश्वे मरुतो ये सहासो रायः स्याम धरुणं धियध्यै ॥२४॥

práti na stómam̐ tváshṭā jusheta syád asmé arámatir vasūyúḥ || 21 || tá no rāsan rātishácо vásūny á ródasī varuṇāní ṣriṇotu | várūtrībhiḥ suṣaraṇó no astu tváshṭā sudátro ví dadhātu ráyaḥ || 22 || tán no ráyaḥ párvatās tán na ápas tád rātisháca óshadhīr utá dyaúḥ | vánaspátibhiḥ prithiví sajóshā ubhé ródasī pári pāsato naḥ || 23 || ánu tád urví ródasī jihātām ánu dyukshó váruṇa índrasakhā | ánu víṣve marúto yé saháso rāyáḥ syāma dharúṇam̐ dhiyádhyai || 24 ||

O fire-divine, acceptor of our dedications, may you help us through our prayer ; we sing our dearest song to please him. 14

In accord with the divine cosmic forces, may the grand son of the waters—the fire-divine, be helpful to us. 15

With laudations I glorify the serpent of clouds, born of waters. He stays beneath the streams of the middle air. 16

Never may the cloud of mid-space harm us ; let not the sacrificial acts of this faithful servant be disregarded. 17

May they grant food to our people. Let our foes contending for our riches perish. 18

The leading great groups, with their fierce attacks, burn their opponents as the sun (scorches) the earth. 19

When our wives come near to us, may He, the divine creator give us brave sons. 20

May the creator find our hymn of praise acceptable and may He, who is of comprehensive understanding, be inclined to give us wealth. 21

May they, who are lavish in gifts, bestow upon us treasures, that we long for. May the bounties of heaven and earth along with the bounties of ocean listen to our prayers. May the generous creator, together with these protectresses be our sure refuge ; may he, our lord, give us riches. 22

So, may rich mountains and the flowing waters, the liberal ones, and herbs growing on the band, the pair of heaven and the earth consentient with the forest lords, and both the world-halves, pressure for us those riches. 23

May both the wide worlds consent, and the celestial ocean associated with the sun consent. May all the victorious vital principles consent, so that, who become worthy possessors of long-lasting precious wealth. 24

तन्न इन्द्रो वरुणो मित्रो अग्निराप ओषधीर्वनिनो जुषन्त ।
शर्मन्त्स्याम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा नः ॥२५॥

tán na índro váruṇo mitró agnír ā́pa óshadhīr vaníno jushanta | ṣárman syāma marútām upásthe yūyám pāta — || 25 || 27 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२८॥ शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥१॥
शं नो भगः शमु नः शंसो अस्तु शं नः पुरंधिः शमु सन्तु रायः ।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥२॥
शं नो धाता शमु धर्ता नो अस्तु शं न उरूची भवतु स्वधाभिः ।
शं रोदसी बृहती शं नो अद्रिः शं नो देवानां सुहवानि सन्तु ॥३॥
शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम् ।
शं नः सुकृतां सुकृतानि सन्तु शं न इषिरो अभि वातु वातः ॥४॥
शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु ।
शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥५॥

35.

Ṣáṃ na indrāgní bhavatām ávobhiḥ ṣáṃ na índrāváruṇā rātáhavyā | ṣáṃ índrāsómā suvitáya ṣáṃ yóḥ ṣáṃ na índrāpūsháṇā vā́jasātau || 1 || ṣáṃ no bhágaḥ ṣám u naḥ ṣáṅso astu ṣáṃ naḥ púraṃdhiḥ ṣám u santu rā́yaḥ | ṣáṃ naḥ satyásya suyámasya ṣáṅsaḥ ṣáṃ no aryamā́ purujātó astu || 2 || ṣáṃ no dhātā́ ṣám u dhartā́ no astu ṣáṃ na urūcí bhavatu svadhā́bhiḥ | ṣáṃ ródasī brihatí ṣáṃ no ádriḥ ṣáṃ no devā́nāṃ suhávāni santu || 3 || ṣáṃ no agnír jyótiranīko astu ṣáṃ no mitrā́váruṇāv aṣvínā ṣám | ṣáṃ naḥ sukrítāṃ sukritā́ni santu ṣáṃ na ishiró abhí vātu vā́taḥ || 4 || ṣáṃ no dyā́vāprithiví pūrváhūtau ṣám antárikshaṃ driṣáye no astu | ṣáṃ na óshadhīr vaníno bhavantu ṣáṃ no rájasas pátir astu jishṇúḥ || 5 || 28 ||

May our Lord, the master of all Nature's bounties such as, the lightning, the ocean, the sun, the fire, rivers, herbs and trees accept the praise we offer. May we, reclining on the bosom of vital principles, attain fertility. May they all ever cherish us with blessings. 25

35

May the sun and fire, with their blessing aids, be for our happiness ; may the sun and the ocean, to whom homage is offered, be for our happiness ; may the sun and moon be for our happiness, and comfort, along with prosperity ; may the sun and sustenance be for happiness in life struggles. 1

May the prosperity be for our happiness ; may the discipline be for happiness ; may the intellectual pursuits be for our happiness ; may the riches be for happiness ; may the variously-manifested law and order be for our happiness. 2

May the people of creativity be for happiness ; may the people incharge of sustenance be for our happiness ; may the wide earth, with its provisions, be for happiness. May the vast heaven and earth be for happiness ; may the mountains be for happiness ; may our pious invocations of Nature's bounties secure us happiness. 3

May the fire, with the splendour of countenance be for our happiness ; may the cosmic light and plasma, and the pair of twin-divines be for our happiness. May the noble actions of the pious be for our happiness ; may the impetuous wind blow for our happiness. 4

May the heaven and earth invoked from the earliest times, be for our happiness ; may the mid-space be for our happiness with charming appearance. May the herbs and the forest trees, be for our happiness, may the victorious Lord of the distant regions, be favourable to our felicity. 5

॥२९॥ शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः ।
शं नो रुद्रो रुद्रेभिर्जलाषः शं नस्त्वष्टा ग्नाभिरिह शृणोतु ॥६॥
शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु यज्ञाः ।
शं नः स्वरूणां मितयो भवन्तु शं नः प्रस्वः शम्वस्तु वेदिः ॥७॥

śáṃ na índro vásubhir devó astu śam ādityébhir várunaḥ suśáṅsaḥ | śaṃ no rudró rudrébhir jálāshaḥ śáṃ nas tvashṭā gnābhir ihá śriṇotu || 6 || śáṃ naḥ sómo bhavatu bráhma śáṃ naḥ śáṃ no grávāṇaḥ śám u santu yajñáḥ | śaṃ naḥ svárūṇam mitáyo bhavantu śaṃ naḥ prasvàḥ śám v astu védiḥ || 7 ||

शं नः सूर्य उरुचक्षा उदेतु शं नश्चतस्रः प्रदिशो भवन्तु ।
शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ॥८॥
शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः ।
शं नो विष्णुः शमु पूषा नो अस्तु शं नो भवित्रं शम्वस्तु वायुः ॥९॥
शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसो विभातीः ।
शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः क्षेत्रस्य पतिरस्तु शंभुः ॥१०॥

śáṃ naḥ sū́rya urucákshā úd etu śáṃ nas cátasraḥ pradíśo bhavantu | śáṃ naḥ párvatā dhruváyo bhavantu śáṃ naḥ síndhavaḥ śám u santv ā́paḥ || 8 || śáṃ no áditir bhavatu vratébhiḥ śáṃ no bhavantu marútaḥ svarkā́ḥ | śáṃ no víshṇuḥ śáṃ u pūshā́ no astu śáṃ no bhavítram śám v astu vāyúḥ || 9 || śáṃ no deváḥ savitā́ trā́yamāṇaḥ śáṃ no bhavantūsháso vibhātī́ḥ | śáṃ naḥ parjányo bhavatu prajā́bhyaḥ śáṃ naḥ kshétrasya pátir astu śambhúḥ || 10 || 29 ||

May the divine sun, with the life-giving elements, grant us happiness ; may the justly-praised ethereal ocean with the numerous suns, be friendly to our happiness ; may the grief-assuaging cosmic vitality, with the vital breaths, bless us for our happiness ; may the architect of universe, with attributes of Nature's bounties, be with us for our happiness ; and hear us at this solemnity. 6

May the moon be source of our happiness ; may the prayers promote our happiness ; may the clouds be source of our happiness. May the sacred work and worship be source of our happiness ; may the measured lengths of the pillars of ceremonial hall be conducive to our felicity ; may the well-grown herbs be for our happiness ; may the altar be raised for our happiness. 7

May the sun with extensive radiance rise for our happiness ; may the four quarters of the horizon be auspicious to us. May the firm-set mountains bless us for our happiness ; may the rivers, may the waters be for our happiness. 8

May the mother infinity, through holy observances, be for our happiness ; may the glowing vital principles be for our happiness ; may the all-pervading one, the nourishing one, be for our happiness ; may the cosmic waters be propitious to us ; may the wind blow for our happiness. 9

May the divine refulgent Lord, the saviour, be for happiness ; may the radiant dawns be propitious to us. May the clouds be propitious for our people ; may the sovereign Lord of universe bless us for happiness. 10

॥३०॥ शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥११॥
शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः शमु सन्तु गावः ।
शं न ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥१२॥

ṣáṃ no devā́ viṣvádevā bhavantu ṣáṃ sárasvatī sahá dhībhír astu | ṣám abhishā́caḥ ṣám u rātishā́caḥ ṣáṃ no divyā́ḥ pā́rthivāḥ ṣáṃ no ápyāḥ || 11 || ṣáṃ naḥ satyásya pátayo bhavantu ṣáṃ no árvantaḥ ṣám u santu gā́vaḥ | ṣáṃ na ṛibhávaḥ sukṛítaḥ suhástāḥ ṣáṃ no bhavantu pitáro háveshu || 12 ||

शं नो अज एकपाद्देवो अस्तु शं नोऽहिर्बुध्न्यः शं समुद्रः ।
शं नो अपां नपात्पेरुरस्तु शं नः पृश्निर्भवतु देवगोपा ॥१३॥
आदित्या रुद्रा वसवो जुषन्तेदं ब्रह्म क्रियमाणं नवीयः ।
शृण्वन्तु नो दिव्याः पार्थिवासो गोजाता उत ये यज्ञियासः ॥१४॥
ये देवानां यज्ञिया यज्ञियानां मनोर्यजत्रा अमृता ऋतज्ञाः ।
ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥१५॥

ṣáṃ no ajá ékapād devó astu ṣáṃ nó 'hir budhnyàḥ ṣáṃ samudráḥ | ṣáṃ no apā́ṃ nápāt perúr astu ṣáṃ naḥ pṛíṣnir bhavatu devágopā || 13 || ādityā́ rudrā́ vásavo jushantedáṃ bráhma kriyámāṇaṃ návīyaḥ | ṣṛiṇvántu no divyā́ḥ pā́rthivāso gójātā utá yé yajñíyāsaḥ || 14 || yé devā́nāṃ yajñíyā yajñíyānām mánor yájatrā amṛítā ṛitajñā́ḥ | té no rāsantām urugāyám adyá yūyám pāta — || 15 || 30 ||

May all the divine universal Nature's bounties be for our happiness ; may the divine speech, with holy thoughts, be gracious ; may the persons assisting at our sacred works and those who liberally and large-heartedly give, be conducive to our happiness ; may all celestial, terrestrial, and aquatic powers be for our happiness. 11

May the sustainers of eternal truths, be propitious to our happiness ; may the horses, the cattle, contribute to our happiness ; may the virtuous, the dextrous men of experience and wisdom, confer felicity to us ; may the senior sages be kind to us and respond to our invocations in rituals and ceremonies. 12

May the divine unborn Lord, the one-footed (in whose one foot measure is the entire universe) bless us for our happiness ; may the clouds of mid-space confer happiness ; may the cosmic oceans be for happiness ; may the heat and electricity, born of water, be gracious, and may the mid-space, the sky, guarded by divine powers, be for our happiness. 13

May the cosmic suns, the cosmic winds, and the planets of abode be gratified by this new hymn, which we now repeat ; may all the divines of celestial and terrestrial worlds, progeny of cows and those, who perform worship, hear our invocations. 14

May those, who are most adorable among divinely revered, those who have been honoured by all men, those who are immortal, the observers of truth, grant us today widely-spoken reputation ; and may you Lord along with the divine forces ever cherish us with blessings. 15

(३६) षट्त्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवता । त्रिष्टुप् छन्दः ॥

॥१॥ प्र ब्रह्मैतु सदनादृतस्य वि रश्मिभिः ससृजे सूर्यो गाः ।
वि सानुना पृथिवी सस्र उर्वी पृथु प्रतीकमध्येधे अग्निः ॥१॥
इमां वां मित्रावरुणा सुवृक्तिमिषं न कृण्वे असुरा नवीयः ।
इनो वामन्यः पदवीरदब्धो जनं च मित्रो यतति ब्रुवाणः ॥२॥

36.

Prá bráhmaitu sádanād ṛitásya ví raṣmíbhiḥ sasṛije súryo gā́ḥ | ví sā́nunā pṛithiví sasra urví pṛithú prátīkam ádhy édhe agníḥ ‖ 1 ‖ imā́ṃ vām mitrāvaruṇā suvṛiktím ísham ná kṛiṇve asurā návīyaḥ | inó vām anyáḥ padavír ádabdho jánaṃ ca mitró yatati bruvāṇáḥ ‖ 2 ‖

आ वातस्य ध्रजतो रन्त इत्या अपीपयन्त धेनवो न सूदाः ।
महो दिवः सदने जायमानोऽचिक्रदद्वृषभः सस्मिन्नूधन् ॥३॥
गिरा य एता युनजद्धरी त इन्द्र प्रिया सुरथा शूर धायू ।
प्र यो मन्युं रिरिक्षतो मिनात्या सुक्रतुमर्यमणं ववृत्याम् ॥४॥
यजन्ते अस्य सख्यं वयश्च नमस्विनः स्व ऋतस्य धामन् ।
वि पृक्षो बाबधे नृभिः स्तवान इदं नमो रुद्राय प्रेष्ठम् ॥५॥

á vā́tasya dhrájato ranta ityá ápīpayanta dhenávo ná sū́dāḥ | mahó diváḥ sádane jā́yamānó 'cikradad vṛishabháḥ sásminn ū́dhan ‖ 3 ‖ girá yá etā́ yunájad dhárī ta índra priyā́ suráthā ṣūra dhāyū́ | prá yó manyúṃ ríríkshato mináty á sukrátum aryamáṇaṃ vavṛityām ‖ 4 ‖ yájante asya sakhyáṃ váyaṣ ca namasvínaḥ svá ṛitásya dhā́man | ví pṛíksho bābadhe nṛíbhi stávāna idáṃ námo rudrā́ya préshṭham ‖ 5 ‖ 1 ‖

Let the prayer proceed from the hall of the sacrifice, to the distant sun, the rays of which cause waters to flow. The spacious earth far extends with lofty mountains studded, as if, and fire blazes on the extensive plains. 1

O powerful light-divine and plasma-divine, and the vital breath, to you I offer this new praise, as if it were sacrificial food ; one of you (plasma-divine), the invincible lord is the guide to the path of virtue, and second one (light-divine) when praised, animates men to action. 2

The movements of the gliding wind sport around, like milk-yielding kine. The springs are filled to overflowing. The mighty rain-cloud, generated in the dwelling of the lofty heaven, has been roaring in his place of residence in the midspace. 3

O brave, radiant sun, may I bring here with my song the wise ordainer, the expert who yokes dear, graceful and vigorous horses to your chariot and who baffles the wrath of the malevolent. 4

Let the offerers of adoration, engaged in pious acts, worship the Lord of cosmic vitality, in their own hall of ceremony. Praised by the leaders of sacred worship, he lavishes food upon them. This most acceptable adoration is addressed to the Lord of cosmic vitality. 5

॥२॥ आ यत्साकं यशसो वावशानाः सरस्वती सप्तथी सिन्धुमाता ।
याः सुष्वयन्त सुदुघाः सुधारा अभि स्वेन पयसा पीप्यानाः ॥६॥
उत त्ये नो मरुतो मन्दसाना धियं तोकं च वाजिनोऽवन्तु ।
मा नः परि ख्यदक्षरा चरन्त्यवीवृधन्युज्यं ते रयिं नः ॥७॥
प्र वो महीमरमतिं कृणुध्वं प्र पूषणं विदथ्यं न वीरम् ।
भगं धियोऽवितारं नो अस्याः सातौ वाजं रातिषाचं पुरंधिम् ॥८॥
अच्छायं वो मरुतः श्लोक एत्वच्छा विष्णुं निषिक्तपामवोभिः ।
उत प्रजायै गृणते वयो धुर्यूयं पात स्वस्तिभिः सदा नः ॥९॥

á yát sākáṃ yaṣáso vāvaṣānáḥ sárasvatī saptáthī síndhumātā | yáḥ sushváyanta sudúghāḥ sudhārá abhí svéna páyasā pípyānāḥ || 6 || utá tyé no marúto mandasāná dhíyaṃ tokáṃ ca vājíno 'vantu | má naḥ pári khyad áksharā cáranty ávīvṛidhan yújyaṃ té rayíṃ naḥ || 7 || prá vo mahím arámatiṃ kṛiṇudhvam prá pūsháṇaṃ vidathyàṃ ná vīrám | bhágaṃ dhiyò 'vitáraṃ no asyáḥ sātaú vájaṃ rātisháćam púraṃdhim || 8 || áchāyáṃ vo marutaḥ ṣlóka etv áchā víshṇuṃ nishiktapám ávobhiḥ | utá prajáyai gṛiṇaté váyo dhur yūyám pāta — || 9 || 2 ||

(३७) सप्तत्रिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥३॥ आ वो वाहिष्ठो वहतु स्तवध्यै रथो वाजा ऋभुक्षणो अमृक्तः ।
अभि त्रिपृष्ठैः सवनेषु सोमैर्मदे सुशिप्रा महभिः पृणध्वम् ॥१॥
यूयं ह रत्नं मघवत्सु धत्थ स्वर्दृश ऋभुक्षणो अमृक्तम् ।
सं यज्ञेषु स्वधावन्तः पिबध्वं वि नो राधांसि मतिभिर्दयध्वम् ॥२॥

37.

Á vo váhishṭho vahatu stavádhyai rátho vājā ṛibhukshaṇo ámṛiktaḥ | abhí tripṛishṭhaíḥ sávaneshu sómair máde suṣiprā mahábhiḥ pṛiṇadhvam || 1 || yūyáṃ ha rátnam maghávatsu dhattha svardṛíṣa ṛibhukshaṇo ámṛiktam | sáṃ yajñéshu svadhāvantaḥ pibadhvaṃ ví no rádhāṅsi matíbhir dayadhvam || 2 ||

May the seventh stream of the cosmic river, the mother of the ocean, and those rivers that flow copious and fertilizing, bestowing abundance of food, and nourishing the people by their waters, come at once together. 6

May these joyous and swift-going, cloud-bearing winds be favourable to our worship and our offspring ; let not the imperishable divine speech of wisdom ignore us ; may she be kind to us and may both jointly augment our riches. 7

May you, (O devotees), invoke the unresisting earth, and the adorable hero, the Lord, that nourishes. May you invoke the gracious Lord, the protector of our worship, the source of strength, the sustainer of old, the liberal giver of gifts to our solemnity. 8

May this our song of appreciation reach you, O vital principles, and may it reach the all-pervading wind, guardian of the embryo with his protecting faculties. May they both bestow upon me, their adorer, progeny and food ; and may you, O Lord, with all divine forces, ever cherish us with blessings. 9

37

O men of physical strength and men of enlightenment, let your capacious, commendable, and unobstructed chariot bring you hither. O handsome, may you, with the copious triply-combined libations (milk products, herbs and cereals), poured out for your exhilaration at our sacrifices, be delighted. 1

O men of enlightenment and possessors of strengthening food, beholders of heavenly light, preserve unblemished riches for our noble men. May you gladly, and with favourable attitude of kindness, accept our loving devotion at our solemnities, and bestow upon us riches. 2

उवोचिथ हि मघवन्देष्णं महो अर्भस्य वसुनो विभागे ।
उभा ते पूर्णा वसुना गभस्ती न सूनृता नि यमते वसव्या ॥३॥
त्वमिन्द्र स्वयशा ऋभुक्षा वाजो न साधुरस्तमेष्यृक्वा ।
वयं नु ते दाश्वांसः स्याम ब्रह्म कृण्वन्तो हरिवो वसिष्ठाः ॥४॥
सनितासि प्रवतो दाशुषे चिद्याभिर्विवेषो हर्यश्व धीभिः ।
ववन्मा नु ते युज्याभिरूती कदा न इन्द्र राय आ दशस्येः ॥५॥

uvócitha hí maghavan deshṇám mahó árbhasya vásuno vibhāgé | ubhá te pūrṇá vásunā gábhastī ná sūnṛítā ní yamate vasavyā̀ || 3 || tvám indra sváyaṣā ṛibhukshá vájo ná sādhúr ástam eshy ṛíkvā | vayám̐ nú te dāṣváṅsaḥ syāma bráhma kṛiṇvánto harivo vásishṭhāḥ || 4 || sánitāsi praváto dāṣúshe cid yā́bhir vívesho haryaṣva dhībhíḥ | vavanmá nú te yújyābhir ūtí kadá na indra rāyá á daṣasyeḥ || 5 || 3 ||

॥४॥ वासयसीव वेधसस्त्वं नः कदा न इन्द्र वचसो बुबोधः ।
अस्तं तात्या धिया रयिं सुवीरं पृक्षो नो अर्वा न्युहीत वाजी ॥६॥
अभि यं देवी निर्ऋतिश्चिदीशे नक्षन्त इन्द्रं शरदः सुपृक्षः ।
उप त्रिबन्धुर्जरदष्टिमेत्यस्ववेशं यं कृणवन्त मर्ताः ॥७॥
आ नो राधांसि सवितः स्तवध्या आ रायो यन्तु पर्वतस्य रातौ ।
सदा नो दिव्यः पायुः सिषक्तु यूयं पात स्वस्तिभिः सदा नः ॥८॥

vāsáyasīva vedhásas tvám̐ naḥ kadá na indra vácaso bubodhaḥ | ástam̐ tātyá dhiyá rayím̐ suvíram pṛikshó no árvā ny ùhīta vājí || 6 || abhí yám̐ deví nírṛitiṣ cid íṣe nákshanta índram̐ ṣarádaḥ supṛíkshaḥ | úpa tribandhúr jarádashṭim ety ásvavesam̐ yám̐ kṛiṇávanta mártāḥ || 7 || á no rádhāṅsi savita stavádhyā á ráyo yantu párvatasya rātaú | sádā no divyáḥ pāyúḥ sishaktu yūyám pāta — || 8 || 4 ||

O bounteous one, you are well known for the judicial discrimination whilst distributing riches, whether small or ample, for both your hands are full of treasure, and it is your goodness that nothing restrains you from giving generously. 3

O divine soul, far-famed like a man of enlightenment and physical strength, you are the fulfiller of aspirations. May you come to the home of the worshipper. O Lord of vital faculties, may we, the celebrated priests, offer our appreciations to you along with oblations. 4

O Lord of vital faculties, you are the giver of increasing wealth to the dedicated devotee, by whose sacred works and thoughts, you are glorified. When would you bestow upon us riches ? When would we feel secure by your appropriate protection ? 5

When, O resplendent Lord, will you appreciate our praise, and establish us, your adorers, in comfortable homes ? May your horse-like swift faculties, influenced by our protracted solemnity, convey food and wealth with brave children to our homes. 6

The resplendent sun is the upholder of the three regions like a brother. The mother earth along with her autumns, rich in plenteous food, invokes him. The mortals let not rest him at his home. 7

O divine creator, may the riches worthy of laudation come to us ; the riches that are in the bestowal of rain clouds. May the celestial protector of all, ever preserve us ; and may you, with your divine forces, ever cherish us with blessings. 8

(३८) अष्टात्रिंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१–६) प्रथमादिषडृचां सविता, (६) षष्ठ्या उत्तरार्धस्य भगो वा, (७–८) सप्तम्यष्टम्योश्च वाजिनो देवताः । त्रिष्टुप् छन्दः ॥

॥५॥ उदु ष्य देवः सविता ययाम हिरण्ययीममतिं यामशिश्रेत् ।
नूनं भगो हव्यो मानुषेभिर्वि यो रत्ना पुरूवसुर्दधाति ॥१॥
उदु तिष्ठ सवितः श्रुध्य१स्य हिरण्यपाणे प्रभृतावृतस्य ।
व्यु१र्वीं पृथ्वीममतिं सृजान आ नृभ्यो मर्तभोजनं सुवानः ॥२॥
अपि ष्टुतः सविता देवो अस्तु यमा चिद्विश्वे वसवो गृणन्ति ।
स नः स्तोमान्नमस्य१श्चनो धाद्विश्वेभिः पातु पायुभिर्नि सूरीन् ॥३॥

38.

Úd u shyá deváḥ savitá́ yayāma hiraṇyáyīm amátiṃ yá́m áṣiṣret | nūnám bhágo hávyo má́nushebhir ví yó rátnā purūvásur dádhāti || 1 || úd u tishṭha savitaḥ ṣrudhy àsyá híraṇyapāṇe prábhṛitāv ṛitásya | vy ùrvím pṛithvím amátiṃ sṛijāná á́ nṛíbhyo martabhójanaṃ suvānáḥ || 2 || ápi shṭutáḥ savitá́ devó astu yám á́ cid víṣve vásavo gṛiṇánti | sá na stómān namasyàṣ cáno dhād víṣvebhiḥ pātu pāyúbhir ní sūrín || 3 ||

अभि यं देव्यदितिर्गृणाति सवं देवस्य सवितुर्जुषाणा ।
अभि सम्राजो वरुणो गृणन्त्यभि मित्रासो अर्यमा सजोषाः ॥४॥
अभि ये मिथो वनुषः सपन्ते रातिं दिवो रातिषाचः पृथिव्याः ।
अहिर्बुध्न्य उत नः शृणोतु वरूत्र्येकधेनुभिर्नि पातु ॥५॥

abhí yáṃ devy áditir gṛiṇáti savámṃ devásya savitúr jushāṇá | abhí samrájo váruṇo gṛiṇanty abhí mitráso aryamá́ sajóshāḥ || 4 || abhí yé mithó vanúshaḥ sápante rātíṃ divó rātisháćaḥ pṛithivyáḥ | áhir budhnyà utá naḥ ṣṛiṇotu várūtry ékadhenubhir ní pātu || 5 ||

38

The sun-divine has diffused the golden lustre on high skies from his halo around him ; verily, the gracious sun is to be adored since he abounds in wealth that he distributes amongst men. 1

O sun-divine effulgent as golden rays, may you rise up, and hear solicitations of devotees at the time of worship. While diffusing light over the spacious earth, bestow human enjoyment upon men. 2

May the sun-divine, the source of light and energy, be glorified with praise to whom all Nature's bounties also pay reverence. May that Lord, worthy of our salutations, relish our praises and devotion. May he always bless the enlightened devotees with all his protections. 3

The mother infinity delighting at the manifestation of the divine source of light and heat glorifies him. The supreme sovereigns, the source of cosmic light, life and law, and other divinities consentaneously sing her praises. 4

They, the householders, who are solicitous as well as dispensers of wealth mutually and together adore and sing praises of heaven and earth. May the (lightning of clouds, the fire of midspace) hear us and may the venerable mother cherish us with brilliant words of blessings. 5

अनु तन्नो जास्पतिर्मंसीष्ट रत्नं देवस्य सवितुरियानः ।
भगमुग्रोऽवसे जोहवीति भगमनुग्रो अध याति रत्नम् ॥६॥
शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।
जम्भयन्तोऽहिं वृकं रक्षांसि सनेम्यस्मद्युयवन्नमीवाः ॥७॥
वाजेवाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥८॥

ánu tán no jáspátir maṅsīshṭa rátnam devásya savitúr iyānáḥ | bhágam ugró 'vase jóhavīti bhágam ánugro ádha yāti rátnam || 6 || sám no bhavantu vājíno háveshu devátātā mitádravaḥ svarkáḥ | jambháyantó 'him vríkam rákshāṅsi sánemy asmád yuyavann ámīvāḥ || 7 || váje-vāje 'vata vājino no dháneshu viprā amritā ritajñāḥ | asyá mádhvaḥ pibata mādáyadhvam triptá yāta pathíbhir devayánaiḥ || 8 || 5 ||

(३९) एकोनचत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥६॥ ऊर्ध्वो अग्निः सुमतिं वस्वो अश्रेत्प्रतीची जूर्णिर्देवतातिमेति ।
भेजाते अद्री रथ्येव पन्थामृतं होता न इषितो यजाति ॥१॥
प्र वावृजे सुप्रया बर्हिरेषामा विश्पतीव बीरिट इयाते ।
विशामक्तोरुषसः पूर्वहूतौ वायुः पूषा स्वस्तये नियुत्वान् ॥२॥

39.

Ūrdhvó agníḥ sumatím vásvo asret pratīcí jūrṇír devátātim eti | bhejāte ádrī rathyèva pánthām ritám hótā na ishitó yajāti || 1 || prá vāvrije suprayá barhír eshām á vispátīva bírita iyāte | visám aktór ushásaḥ pūrváhūtau vāyúḥ pūshá svastáye niyútvān || 2 ||

May the protector of people, when entreated, consent to bestow upon us the effulgence of the sun-divine. The ardent adorer invokes repeatedly the gracious Lord for the lasting protection whilst the less ardent calls him to obtain attractive riches only. 6

May the men of wisdom and strength, when invoked, bless us with happiness. They move in measured steps to the assembly of divines to bring excellent food. May they crush the wicked, the robber, and the demoniac forces. May they completely banish all old afflictions. 7

O immortal, the seekers of eternal truth, the powerful and energetic, the men of wisdom, may you defend us in every conflict, and help us to obtain wealth of wisdom. May you accept our sweet expression of reverence and be exhilarated and satisfied, and proceed by the paths traversed by the enlightened men. 8

39

The flame of fire goes ahead of the fire sacrifice and accepts oblations for Nature's bounties. The dawn, as ever, goes to the west (having risen in the east). The pair of the householder and his wife proceeds to follow the path of the (morning) ritual, like two persons going in a chariot. May the assigned priest direct and celebrate our worship. 1

Preparation for food-bestowing sacred ceremony is complete. Of the two Lords of people, one, the wind, with yoked horses, is pleasantly blowing, and the other, the nourisher sun, is about to apper. May we invoke them at the break of the dawn, upon the close of the night. Let the sun rise up now in the firmament for the welfare of mankind. 2

ज्मया अत्र वसवो रन्त देवा उरावन्तरिक्षे मर्जयन्त शुभ्राः ।
अर्वाक्पथ उरुज्रयः कृणुध्वं श्रोता दूतस्य जग्मुषो नो अस्य ॥३॥
ते हि यज्ञेषु यज्ञियास ऊमाः सधस्थं विश्वे अभि सन्ति देवाः ।
ताँ अध्वर उशतो यक्ष्यग्ने श्रुष्टी भगं नासत्या पुरंधिम् ॥४॥

jmayá 'átra vásavo ranta devá uráv antárikshe marjayanta ṣubhráḥ | arvák pathá urujrayaḥ kṛiṇudhvaṃ ṣrótā dūtásya jagmúsho no asyá || 3 || té hí yajñéshu yajñíyāsa ū́māḥ sadhásthaṃ víṣve abhí sánti deváḥ | tā́ñ adhvará uṣató yakshy agne ṣrushṭí bhágaṃ násatyā púraṃdhim || 4 ||

आग्ने गिरो दिव आ पृथिव्या मित्रं वह वरुणमिन्द्रमग्निम् ।
आर्यमणमदितिं विष्णुमेषां सरस्वती मरुतो मादयन्ताम् ॥५॥
ररे हव्यं मतिभिर्यज्ञियानां नक्षत्कामं मर्त्यानामसिन्वन् ।
धाता रयिमविदस्यं सदासां सक्षीमहि युज्येभिर्नु देवैः ॥६॥
नू रोदसी अभिष्टुते वसिष्ठैरृतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कं यूयं पात स्वस्तिभिः सदा नः ॥७॥

ágne gíro divá á prithivyá mitrám vaha váruṇam índram agním | áryamáṇam áditiṃ víshṇum eshāṃ sárasvatī marúto mādayantām || 5 || raré havyám matíbhir yajñíyānāṃ nákshat kámam mártyānām ásinvan | dhátā rayím avidasyáṃ sadāsáṃ sakshīmáhi yújyebhir nú devaíḥ || 6 || nú ródasī abhíshṭute vásishṭhair ṛitávāno váruṇo mitró agníḥ | yáchantu candrá upamáṃ no arkáṃ yūyám pāta — || 7 || 6 ||

May the divine life-giving forces now proceed on their respective paths upon the earth. May the brilliant vital principles in the wide firmament deck them. O swift-moving divines, direct your paths towards us ; may you listen to our messenger (the fire-divine), who has gone to meet you. 3

These universal adorable guardian divine powers occupy the place of common congregation at cosmic sacrifices ; O fire-divine, honour these divinities —one the giver of fortune ; other, the upholder of ever-truth— and the wisdom personified, worthy of oblations, at our work and worship. 4

O adorable leader, bring, whether from heaven or from earth, the adorable divine bounties, such as the sun, the ocean, the lightning, the fire, and the law-abider, the forces of the firmament and the pervading wind, for the good of worshippers ; and may the divine speech and the vital principles be delighted by our offerings. 5

The oblation is offered together with praises to the adorable divine powers ; may the fire-divine, in response to the desire of mortals, be present. May it give never-failing, all-benefiting riches ; and may we today be associated with the assembled divine forces. 6

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth ; they glorify also the lord of ocean, the fire-divine, and the sun, who are worthy of our appreciations. May they, the conferers of joy, bestow upon us excellent nutritious food ; and may you all ever cherish us with blessings.7

(४०) चत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥७॥ ओ श्रुष्टिर्विदथ्या३ समेतु प्रति स्तोमं दधीमहि तुराणाम् ।
यदद्य देवः सविता सुवाति स्यामास्य रत्निनो विभागे ॥१॥
मित्रस्तन्नो वरुणो रोदसी च द्युभक्तमिन्द्रो अर्यमा ददातु ।
दिदेष्टु देव्यदिती रेक्णो वायुश्च यन्नियुवैते भगश्च ॥२॥

40.

Ó srushṭír vidathyà sám etu práti stómaṃ dadhīmahi turā́ṇām | yád adyá deváḥ savitā́ suvā́ti syā́māsya ratníno vibhāgé || 1 || mitrás tán no váruṇo ródasī ca dyúbhaktam índro aryamā́ dadātu | dídeshṭu devy áditī rékṇo vāyúṣ ca yán niyuvaíte bhágaṣ ca || 2 ||

सेदुग्रो अस्तु मरुतः स शुष्मी यं मर्त्यं पृषदश्वा अवाथ ।
उतेमग्निः सरस्वती जुनन्ति न तस्य रायः पर्येतास्ति ॥३॥
अयं हि नेता वरुण ऋतस्य मित्रो राजानो अर्यमापो धुः ।
सुहवा देव्यदितिरनर्वा ते नो अंहो अति पर्षन्नरिष्टान् ॥४॥
अस्य देवस्य मीळ्हुषो वया विष्णोरेषस्य प्रभृथे हविर्भिः ।
विदे हि रुद्रो रुद्रियं महित्वं यासिष्टं वर्तिरश्विनाविरावत् ॥५॥

séd ugró astu marutaḥ sá ṣushmī́ yám mártyam pṛishadaṣvā ávātha | utém agníḥ sárasvatī junánti ná tásya rāyáḥ paryetā́sti || 3 || ayáṃ hí netā́ váruṇa ṛitásya mitró rā́jāno aryamā́po dhúḥ | suhávā devy áditir anarvā́ té no áṅho áti parshann árishṭān || 4 || asyá devásya mīḷhúsho vayā́ víshṇor eshásya prabhṛithé havírbhiḥ | vidé hí rudró rudríyam mahitváṃ yāsishṭáṃ vartír aṣvināv írāvat || 5 ||

40

May the satisfaction derived from the sacrificial performance come to us as we contemplate the glorification of the swift-moving divine powers. Whatever the lord of creation produces, may we be today there where the wealth-bestowing divine distributes. 1

May the sun, the ocean, heaven and earth, lightning and ordainer, give us that wealth which is merited by brilliant laudations. May the divine mother infinity be disposed to give us riches, which Lord of divine wind and Lord of riches may preserve ever in our keeping. 2

O cloud-bearing winds, possessors of strength, like steeds and coloured like a spotted deer, may the man, whom you protect be resolute, and strong. May the fire-divine and divine speech also defend him, and may there be none to deprive him of his riches. 3

May this Lord of cosmic plasma, the leader of the cosmic sacrifice, and the radiant lord of cosmic light and cosmic order uphold our deeds. And may the divine foeless mother infinity, earnestly invoked, convey us safe beyond evil. 4

I propitiate with offerings the ramifications of that divine attainable, all-pervading Lord, who is the showerer of benefits. May the lord of cosmic vitality, bestow upon us the magnificence of his nature ; the pair of twin-divines (the sun and moon) have come to our dwelling abounding with celestial food. 5

मात्र पूषन्नाघृण इरस्यो वरूत्री यद्रातिषाचश्च रासन् ।
मयोभुवो नो अर्वन्तो नि पान्तु वृष्टिं परिज्मा वातो ददातु ॥६॥
नू रोदसी अभिष्टुते वसिष्ठैर्ऋतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कं यूयं पात स्वस्तिभिः सदा नः ॥७॥

mátra pūshann āghriṇa irasyo várūtrī yád rātishácaṣ ca rásan | mayobhúvo no árvanto ní pāntu vrishṭím párijmā váto dadātu || 6 || nú ródasī — || 7 || 7 ||

(४१) एकचत्वारिंशं सूक्तम

(१–७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्चोऽग्नीन्द्रमित्रावरुणाश्विभगपूषब्रह्मणस्पतिसोमरुद्राः, (२–६) द्वितीयादिपञ्चानां भगः, (७) सप्तम्याश्चोषसो देवताः । (१) प्रथमर्चो जगती, (२–७) द्वितीयादिषण्णाञ्च त्रिष्टुप् छन्दसी ॥

॥८॥ प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥१॥
प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता ।
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥२॥
भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥३॥

41

Prātár agním prātár índram havāmahe prātár mitrāvárunā prātár asvínā | prātár bhágam pūshánam bráhmaṇas pátim prātáḥ sómam utá rudrám huvema || 1 || prātarjítam bhágam ugrám huvema vayám putrám áditer yó vidhartá | ādhráṣ cid yám mányamānas turáṣ cid rájā cid yám bhágam bhakshíty áha || 2 || bhága práṇetar bhága sátyarādho bhágemám dhíyam úd avā dádan naḥ | bhága prá ṇo janaya góbhir áṣvair bhága prá nṛíbhir nṛivántaḥ syāma || 3 ||

O resplendent nourisher, be not angry on this occasion. May the protectress divine speech and the liberal associates of divine powers, grant us wealth ; may the ever-moving divine forces, the sources of happiness, protect us ; may the circumambient wind send us rain. 6

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth ; they glorify also the lord of ocean, the fire-divine and the sun, who are worthy of our appreciations. May they, the conferers of joy, bestow upon us excellent nutritious food, and may you all ever cherish us with blessings. 7

41

We invoke at the morning the fire-divine ; at dawn the Lord supreme ; at dawn the Lord of light and plasma, at dawn the pair of twin-divines ; at dawn the Lord of riches and nourishment, and universal priest ; at the morning the Lord of bliss and vitality. 1

We invoke at dawn the powerful gracious bounty, the son of mother infinity, who is the sustainer of the universe, to whom the common man, even the opulent praise and says, "give me (wealth) for my enjoyment." 2

O Lord gracious, the foremost guide to our sacred work, and faithful promiser of wealth, may you, granting our wishes, make our ceremony effective, and enrich us with wisdom and vitality. May we, O gracious Lord, be rich in leaders and followers. 3

उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।
उतोदिता मघवन्त्सूर्यस्य वयं देवानां सुमतौ स्याम ॥४॥
भग एव भगवाँ अस्तु देवास्तेन वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीति स नो भग पुरएता भवेह ॥५॥
समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिन आ वहन्तु ॥६॥
अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥७॥

utédā́nīm bhágavantaḥ syāmotá prapitvá utá mádhye áh-nām | utóditā maghavan sū́ryasya vayám devā́nām suma-taú syāma || 4 || bhága evá bhágavāñ astu devās téna va-yám bhágavantaḥ syāma | tám tvā bhaga sárva íj johavīti sá no bhaga puraetā́ bhavehá || 5 || sám adhvarā́yosháso na-manta dadhikrā́veva ṣúcaye padā́ya | arvācīnám vasuvídam bhágam no rátham ivā́ṣvā vājína ā́ vahantu || 6 || áṣvāvatīr gómatīr na usháso vīrávatīḥ sádam uchantu bhadrā́ḥ | ghṛi-tám dúhānā viṣvátaḥ prápītā yūyám pāta — || 7 || 8 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥९॥ प्र ब्रह्माणो अङ्गिरसो नक्षन्त प्र क्रन्दनुर्नभन्यस्य वेतु ।
प्र धेनव उदप्रुतो नवन्त युज्यातामद्री अध्वरस्य पेशः ॥१॥
सुगस्ते अग्ने सनवित्तो अध्वा युक्ष्वा सुते हरितो रोहितश्च ।
ये वा सद्मन्नरुषा वीरवाहो हुवे देवानां जनिमानि सत्तः ॥२॥

42

Prá brahmā́ṇo ā́ṅgiraso nakshanta prá krandanúr na-bhanyàsya vetu | prá dhenáva udaprúto navanta yujyā́tām ádrī adhvarásya péṣaḥ || 1 || ṣugás te agne sánavitto ádhvā yukshvā́ suté haríto rohítaṣ ca | yé vā sádmann arushā́ vīraváho huvé devā́nām jánimāni sattáḥ || 2 ||

May we, at this hour, be fortunate, also in the forenoon or at mid-day, or at sun-rise ; may we, O bouteous Lord, be happy in the loving kindness of all divine powers. 4

O gracious Lord, possessor of graces as you are, through you, may we obtain the graces. Every one, verily, repeatedly invokes you ; O gracious Lord, may you, be our champion at this solemnity. 5

May the dawns come to bless our worship with the speed of cyclone moving to its target. May the dawns bring hitherwards grace, the bestower of prosperity. 6

May the auspicious mornings dawn on us for ever, with wealth of vitality, wisdom and valiant posterity. May she come streaming with all abundance and affection. May you along with the divine forces ever cherish us with blessings. 7

42

May the learned priests, and fire-technicians be everywhere present ; let the roar of cloud in heaven be conscious of our adoration ; may the streams of expressions glide along distributing the water of thoughts ; and may the couple (the householder and his wife), like two stones conjointly grinding herbs, appreciate the beauty of the worship. 1

O splendid fire-divine, you have your long-familiar path to travel. May you yoke your red horses like flames to obtain the libation. These brilliant-shining flames are your conveyers to the chamber of worship, where, seated, I invoke the companies of Nature's bounties. 2

सम् उ वो यज्ञं महयन्नमोभिः प्र होता मन्द्रो रिरिच उपाके ।
यजस्व सु पुर्वणीक देवाना यज्ञियामरमतिं ववृत्याः ॥३॥
यदा वीरस्य रेवतो दुरोणे स्योनशीरतिथिराचिकेतत् ।
सुप्रीतो अग्निः सुधितो दम आ स विशे दाति वार्यमियत्यै ॥४॥
इमं नो अग्ने अध्वरं जुषस्व मरुत्स्विन्द्रे यशसं कृधी नः ।
आ नक्ता बर्हिः सदतामुषासोशन्ता मित्रावरुणा यजेह ॥५॥
एवाग्निं सहस्यं१ वसिष्ठो रायस्कामो विश्वप्स्न्यस्य स्तौत् ।
इषं रयिं पप्रथद्वाजमस्मे यूयं पात स्वस्तिभिः सदा नः ॥६॥

sám u vo yajñám mahayan námobhiḥ prá hótā mandró ririca upāké | yájasva sú purvaṇīka devā́n ā́ yajñíyām arámatim vavrityāḥ || 3 || yadā́ vīrásya reváto duroṇé syonaśī́r átithir ācíketat | súprīto agníḥ súdhito dáma ā́ sá viśé dāti vā́ryam íyatyai || 4 || imám no agne adhvarám jushasva marútsv índre yaśásam kridhī naḥ | ā́ náktā barhíḥ sadatām ushā́so-śántā mitrā́váruṇā yajehá || 5 || evā́gním sahasyàm vásishṭho rāyáskāmo viśvápsnyasya staut | ísham rayím paprathad vā́jam asmé yūyám pāta — || 6 || ९ ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१०॥ प्र वो यज्ञेषु देवयन्तो अर्चन्द्यावा नमोभिः पृथिवी इषध्यै ।
येषां ब्रह्माण्यसमानि विप्रा विष्वग्वियन्ति वनिनो न शाखाः ॥१॥
प्र यज्ञ एतु हेत्वो न सप्तिरुद्यच्छध्वं समनसो घृताचीः ।
स्तृणीत बर्हिरध्वराय साधूर्ध्वा शोचींषि देवयून्यस्थुः ॥२॥

43.

Prá vo yajñéshu devayánto arcan dyā́vā námobhiḥ prithiví ishádhyai | yéshām bráhmāṇy ásamāni víprā víshvag viyánti vaníno ná śā́khāḥ || 1 || prá yajñá etu hétvo ná sáptir úd yachadhvam sámanaso ghritā́cīḥ | striṇītá barhír adhvarā́ya sādhū́rdhvā́ śocíṅshi devayū́ny asthuḥ || 2 ||

They glorify your worship, O fire-divine, with reverence. The ministrant priest, who is near us repeating pious praise, excels everybody else. (O devotees), may you have the appreciations for resplendent Nature's bounties and may you turn the unfaithful mind towards active worship. 3

When you (O fire-divine), as a guest, repose at ease in the dwelling of the liberal worshipper, you are welcomed. He (the divine fire) is appropriately placed in the hall of sacrifice and he well-pleased, grants desirable wealth to the people who approach Him. 4

Be gratified, O fire-divine, by our worship, convey our appreciations to the sun and the vital principles. May you enhance our glory day and night on your seat, and partake in the worship. May you bring appreciations at this place to the eager light-divine and bliss-divine. 5

The most celebrated priest has been glorifying the vigorous fire-divine, yearning for wealth, that gives all subsistence. May he bestow upon us food, riches, strength. May you, O Lord with other divine forces ever cherish us with blessings. 6

43

The devout worshippers, seek to attain divinity, by singing praises at worship. They adore the heaven and earth also with reverences. The adorations, verily, spread like the branches of trees in all directions. 1

Let the sacrifice proceed like a swift courser. May you, O priests, with one accord, elevate your ladles, charged with butter. May you spread sacred grass to prepare for the solemn service. Let the flames, that love to meet Nature's bounties, ascend on high. 2

आ पुत्रासो न मातरं विभृत्राः सानौ देवासो बर्हिषः सदन्तु ।
आ विश्वाची विदथ्यामनक्त्वग्ने मा नो देवताता मृधस्कः ॥३॥
ते सीषपन्त जोषमा यजत्रा ऋतस्य धाराः सुदुघा दुहानाः ।
ज्येष्ठं वो अद्य मह आ वसूनामा गन्तन समनसो यति ष्ठ ॥४॥
एवा नो अग्ने विक्ष्वा दशस्य त्वया वयं सहसावन्नास्क्राः ।
राया युजा सधमादो अरिष्टा यूयं पात स्वस्तिभिः सदा नः ॥५॥

putráso ná mātáram víbhritrāḥ sánau deváso barhíshaḥ sadantu | ā́ visvā́cī vidathyā̀m anaktv ágne mā́ no devátātā mrídhas kaḥ || 3 || té sīshapanta jósham ā́ yájatrā ritásya dhárāḥ sudúghā dúhānāḥ | jyéshṭham vo adyá máha ā́ vásūnām ā́ gantana sámanaso yáti shṭhá || 4 || evā́ no agne vikshv ā́ dasasya tváyā vayám sahasāvann ā́skrāḥ | rāyā́ yujā́ sadhamádo árishṭā yūyám pāta — || 5 || 10 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्चो दधिक्राश्व्युषोऽग्निभगेन्द्रविष्णुपूषब्रह्मणस्पत्यादित्यद्यावापृथिव्यापः, (२–५) द्वितीयादिचतसृणाञ्च दधिक्रा देवताः । (१) प्रथमर्चो जगती, (२–५) द्वितीयादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥११॥ दधिक्रां वः प्रथममश्विनोषसमग्निं समिद्धं भगमूतये हुवे ।
इन्द्रं विष्णुं पूषणं ब्रह्मणस्पतिमादित्यान्द्यावापृथिवी अपः स्वः ॥१॥
दधिक्रामु नमसा बोधयन्त उदीराणा यज्ञमुपप्रयन्तः ।
इळां देवीं बर्हिषि सादयन्तोऽश्विना विप्रा सुहवा हुवेम ॥२॥

44.

Dadhikrā́m vaḥ prathamám asvínoshásam agním sámiddham bhágam ūtáye huve | índram víshṇum pūsháṇam bráhmaṇas pátim ādityā́n dyā́vāprithiví apáḥ sváḥ || 1 || dadhikrā́m u námasā bodháyanta udírāṇā yajñám upaprayántaḥ | íḷām devím barhíshi sādáyanto 'svínā víprā suhávā huvema || 2 ||

Let enlightened devotees sit down on the summit of the sacred grass, like babies in arms reposing on their mother. Let the all-consuming flames be fed with oblations. O fire-divine, may you not hand us over to the cruel in the battle of life. 3

May the adorable Nature's bounties gladly milking the copious streams of water come here with one accord and be fully honoured. May the most precious and commendable of your treasures be ours today. 4

Be glorified, O fire-divine, and send us wealth among the people ; may we ever be closely knit to you ; may we always keep rejoicing and unmolested, and possess riches. May you along with other divine forces ever cherish us with blessings. 5

44

For your preservation, O worshippers, I invoke, first the cyclonic forces, then the pair of twin-divines, the dawn, the kindled fire-divine, the graces, the lightning, the, wind, the sustenance, Lord, supremacy of universe, the months, heaven and earth, the waters and the sun. 1

Arousing and animating with adoration, the cosmic cyclones proceed diligently with the assigned duties ; the divine lady of wisdom sits on the sacred grass. Let us invoke the intelligent and swift-moving pair of twin-divines. 2

दधिक्रावाणं बुबुधानो अग्निमुप ब्रुव उषसं सूर्यं गाम् ।
ब्रध्नं मँश्चतोर्वरुणस्य बभ्रुं ते विश्वास्मद्दुरिता यावयन्तु ॥३॥
दधिक्रावा प्रथमो वाज्यर्वाग्रे रथानां भवति प्रजानन् ।
संविदान उषसा सूर्येणादित्येभिर्वसुभिरङ्गिरोभिः ॥४॥
आ नो दधिक्राः पथ्यामनक्त्वृतस्य पन्थामन्वेतवा उ ।
शृणोतु नो दैव्यं शर्धो अग्निः शृण्वन्तु विश्वे महिषा अमूराः ॥५॥

dadhikrávāṇam bubudhānó agním úpa bruva ushásam sū́ryam gā́m | bradhnám mā́ṅscatór váruṇasya babhrúm té víṣvāsmád duritā́ yāvayantu || 3 || dadhikrā́vā prathamó vājy árvā́gre ráthānām bhavati prajānán | saṃvidāná ushā́sā sū́ryeṇādityébhir vásubhir ā́ṅgirobhiḥ || 4 || ā́ no dadhikrā́ḥ pathyā̀m anaktv ṛitásya pánthām ánvetavā́ u | ṣṛiṇótu no daívyam ṣárdho agníḥ ṣṛiṇvántu víṣve mahishā́ ámūrāḥ || 5 || 11 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । सविता देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ आ देवो यातु सविता सुरत्नोऽन्तरिक्षप्रा वहमानो अश्वैः ।
हस्ते दधानो नर्या पुरूणि निवेशयञ्च प्रसुवञ्च भूम ॥१॥
उदस्य बाहू शिथिरा बृहन्ता हिरण्यया दिवो अन्ताँ अनष्टाम् ।
नूनं सो अस्य महिमा पनिष्ट सूरश्चिदस्मा अनु दादपस्याम् ॥२॥
स घा नो देवः सविता सहावा साविषद्वसुपतिर्वसूनि ।
विश्रयमाणो अमतिमुरूचीं मर्तभोजनमध रासते नः ॥३॥

45.

Á devó yātu savitā́ surátno 'ntarikshaprā́ váhamāno áṣvaiḥ | háste dádhāno náryā purū́ṇi niveṣáyañ ca prasuváñ ca bhū́ma || 1 || úd asya bāhū́ ṣithirā́ bṛihántā hiraṇyáyā divó ántāñ anashṭām | nūnáṃ só asya mahimā́ panishṭa sū́raṣ cid asmā ánu dād apasyā́m || 2 || sá ghā no deváḥ savitā́ sahā́vā́ sāvishad vásupatir vásūni | viṣráyamāṇo amátim urūcím martabhójanam ádha rāsate naḥ || 3 ||

Propitiating the cosmic cyclonic forces, I glorify the fire-divine, the dawns, the sun, the earth, the great sustainer of the venerable, all these who are mindful of their adorers; may they ward off from us all grief and troubles. 3

The cosmic cyclone, the first amongst all speedy forces, it knows its function and remains in front of the chariots. It is consentient with dawns, with the sun, with the months, with the planets, and with the vital winds. 4

May the cosmic cyclone, carve out the track we travel, so that we may pass along the path of eternal order. May the fire-divine, the prime strength of natural forces hear our invocation ; may all the great Nature's bounties, which are never perturbed, hear us. 5

45

Borne by his beams, may the divine sun, possessed of precious treasure, filling the firmament with radiance, come hither. (While he goes away), he lulls men to slumber (in the evenings) and again arouses living beings (in the mornings). In his hands, he holds many things that make men happy. 1

May the outspread, vast and golden arms of the sun, extend unto the bounds of sky ; verily, his greatness is glorified by us. May the sun impart vigour to us. 2

May the divine sun, who is endowed with energy, and is the lord of wealth, bestow treasures upon us. May he, advancing his far-spreading lustre, bestow upon us food that feeds men. 3

इमा गिरः सवितारं सुजिह्वं पूर्णगभस्तिमीळते सुपाणिम् ।
चित्रं वयो बृहदस्मे दधातु यूयं पात स्वस्तिभिः सदा नः ॥४॥

imā́ gírah̩ savitā́ram̩ sujihvám pūrn̩ágabhastim īl̩ate supā-
ním | citrám̩ váyo br̩ihád asmé dadhātu yūyám pāta —
|| 4 || 12 ||

(४६) षट्चत्वारिंशं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । रुद्रो देवता । (१-३) प्रथमादितृचस्य जगती, (४) चतुर्थ्या ऋचश्च त्रिष्टुप् छन्दसी ॥

॥१३॥ इमा रुद्राय स्थिरधन्वने गिरः क्षिप्रेषवे देवाय स्वधाव्ने ।
अषाळ्हाय सहमानाय वेधसे तिग्मायुधाय भरता शृणोतु नः ॥१॥
स हि क्षयेण क्षम्यस्य जन्मनः साम्राज्येन दिव्यस्य चेतति ।
अवन्नवन्तीरुप नो दुरश्चरानमीवो रुद्र जासु नो भव ॥२॥
या ते दिद्युदवसृष्टा दिवस्परि क्ष्मया चरति परि सा वृणक्तु नः ।
सहस्रं ते स्वपिवात भेषजा मा नस्तोकेषु तनयेषु रीरिषः ॥३॥
मा नो वधी रुद्र मा परा दा मा ते भूम प्रसितौ हीळितस्य ।
आ नो भज बर्हिषि जीवशंसे यूयं पात स्वस्तिभिः सदा नः ॥४॥

46.

Imā́ rudrā́ya sthirádhanvane gírah̩ kshipréshave devā́ya svadhā́vne | áshāl̩hāya sáhamānāya vedháse tigmā́yudhāya bharatā s̩rin̩ótu nah̩ || 1 || sá hí ksháyen̩a kshámyasya ján-manah̩ sámrājyena divyásya cétati | ávann ávantīr úpa no dúras̩ carānamīvó rudra jásu no bhava || 2 || yā́ te didyúd ávasr̩ishtā divás pári kshmayā́ cárati pári sā́ vr̩in̩aktu nah̩ | sahásram̩ te svapivāta bheshajá mā́ nas tokéshu tánayeshu rīrishah̩ || 3 || mā́ no vadhī rudra mā́ párā dā mā́ te bhūma prásitau hīl̩itásya | ā́ no bhaja barhíshi jīvas̩ansé yūyám pāta — || 4 || 13 ||

These praises glorify the sun, whose tongues, the rays are pleasant, whose arms are full of wealth, and whose hands are lovely, may he bestow upon us wonderful and abundant food ; and may you, divine forces, ever cherish us with blessings. 4

46

Offer these praises to the vital-divine armed, as if, with firm bow and swift-flying shafts. He is the bestower of food, the invincible, the conqueror, the creator, the wielder of sharp-pointed weapons. May he hear our call. 1

He is known through his control over the beings of the earth, and through his sovereignty over those of heaven. May you, O vital divine, willingly come to our doors, that gladly welcome you, protect our progeny and heal all sickness in our family. 2

May your cosmic electric radiations, which discharged from heaven traverse the earth, pass us uninjured by. O appeaser of the wind, though you have a thousand medicaments, inflict no evil upon our babies and youths. 3

Harm us not, O Lord of cosmic vitality, abandon us not; let us not be tormented under your bondage, when you are displeased ; make us partakers of the life-promoting worship and may you, O Nature's bounties, ever cherish us with blessings. 4

(४७) सप्तचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । आपो देवताः । त्रिष्टुप् छन्दः ॥

॥१४॥ आपो यं वः प्रथमं देवयन्त इन्द्रपानमूर्मिमकृण्वतेळः ।
तं वो वयं शुचिमरिप्रमद्य घृतप्रुषं मधुमन्तं वनेम ॥१॥
तमूर्मिमापो मधुमत्तमं वोऽपां नपादवत्वाशुहेमा ।
यस्मिन्निन्द्रो वसुभिर्मादयाते तमश्याम देवयन्तो वो अद्य ॥२॥
शतपवित्राः स्वधया मदन्तीर्देवीर्देवानामपि यन्ति पाथः ।
ता इन्द्रस्य न मिनन्ति व्रतानि सिन्धुभ्यो हव्यं घृतवज्जुहोत ॥३॥
याः सूर्यो रश्मिभिराततान याभ्य इन्द्रो अरदद्गातुमूर्मिम् ।
ते सिन्धवो वरिवो धातना नो यूयं पात स्वस्तिभिः सदा नः ॥४॥

47.

Ápo yáṃ vaḥ prathamáṃ devayánta indrapánam ūrmím ákriṇvateḷáḥ | táṃ vo vayáṃ ṣúcim ariprám adyá ghṛita-prúsham mádhumantaṃ vanema || 1 || tám ūrmím āpo mádhumattamaṃ vo 'pấṃ nápād avatv āṣuhémā | yásminn índro vásubhir mādáyāte tám aṣyāma devayánto vo adyá || 2 || ṣatápavitrāḥ svadháyā mádantīr devír devánām ápi yanti páthaḥ | tấ índrasya ná minanti vratáni síndhubhyo hav-yáṃ ghṛitávaj juhota || 3 || yấḥ sūryo raṣmíbhir ātatána yấbhya índro áradad gātúm ūrmím | té sindhavo várivo dhātanā no yūyám pāta — || 4 || 14 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-३) प्रथमादितृचस्य ऋभवः, (४) चतुर्थ्या ऋचश्च ऋभवो विश्वे देवा वा देवताः । त्रिष्टुप् छन्दः ॥

॥१५॥ ऋभुक्षणो वाजा मादयध्वमस्मे नरो मघवानः सुतस्य ।
आ वोऽर्वाचः क्रतवो न यातां विभ्वो रथं नर्यं वर्तयन्तु ॥१॥
ऋभुर्ऋभुभिरभि वः स्याम विभ्वो विभुभिः शवसा शवांसि ।
वाजो अस्माँ अवतु वाजसाताविन्द्रेण युजा तरुषेम वृत्रम् ॥२॥

48.

Ṛíbhukshaṇo vājā mādáyadhvam asmé naro maghavā-naḥ sutásya | ấ vo 'rvácaḥ krátavo ná yātấṃ víbhvo ráthaṃ náryaṃ vartayantu || 1 || ṛibhúr ṛibhúbhir abhí vaḥ syāma víbhvo vibhúbhiḥ ṣávasā ṣávāṅsi | vấjo asmấṅ avatu vája-sātāv índreṇa yujá tarushema vṛitrám || 2 ||

47

We solicit from you, O divine waters, today, that pure, faultless, rain-shedding, sweet essence of the earth, which the pious worshippers have first consecrated as the beverage of resplendent Lord. 1

O divine waters, the swift-moving fire (the grandson of water) protect that wave, which is most rich in sweets and wherewith may the sun and life-giving elements be pleased. May we, devotees of Nature's bounties, share with you today your joy. 2

The divine waters, the purifiers of hundreds, rejoicing in their innate nature, pursue the paths of Nature's forces; they never violate the sacred laws of resplendent Lord. May you offer to rivers your tributes, rich in affection and love. 3

Those divine waters, whom the sun extends with his rays and, for whom the lightning has carved a path for travel—may these streams serve us and preserve our life. May you, O Nature's bounties ever cherish us with blessings. 4

48

May the leaders of intellectual, moral and physical realms, possessors of opulence, be exhilarated by our offerings ; may your active and powerful energies bring your transports, beneficial to mankind, towards us. 1

May we as the intellectuals strengthened with your intellectual forces and we as the moral persons with your moral stature overcome the strength of foes by our strength. May our physical forces aid us in our struggles, and helped by supreme Lord, may we overcome our adversary. 2

ते चिद्धि पूर्वीरभि सन्ति शासा विश्वाँ अर्य उपरताति वन्वन् ।
इन्द्रो विभ्वाँ ऋभुक्षा वाजो अर्यः शत्रोर्मिथत्या कृणवन्वि नृम्णम् ॥३॥
नू देवासो वरिवः कर्तना नो भूत नो विश्वेऽवसे सजोषाः ।
समस्मे इषं वसवो ददीरन्यूयं पात स्वस्तिभिः सदा नः ॥४॥

té cid dhí pūr-
vír abhí sánti ṣāsā́ víṣvāñ aryá uparátāti vanvan | índro
víbhvāñ ṛibhukshá vájo aryáḥ ṣátror mithatyā́ kṛiṇavan ví
nṛimṇám || 3 || nū́ devāso várivaḥ kartanā no bhūtá no víṣvé
'vase sajóshāḥ | sám asmé ísh[illegible]ṇ vásavo dadīran yūyám
pāta — || 4 || 15 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । आपो देवताः । त्रिष्टुप् छन्दः ॥

॥१६॥ समुद्रज्येष्ठाः सलिलस्य मध्यात्पुनाना यन्त्यनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद ता आपो देवीरिह मामवन्तु ॥१॥
या आपो दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्ता आपो देवीरिह मामवन्तु ॥२॥
यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यञ्जनानाम् ।
मधुश्चुतः शुचयो याः पावकास्ता आपो देवीरिह मामवन्तु ॥३॥
यासु राजा वरुणो यासु सोमो विश्वे देवा यासूर्जं मदन्ति ।
वैश्वानरो यास्वग्निः प्रविष्टस्ता आपो देवीरिह मामवन्तु ॥४॥

49.

Samudrájyeshṭhāḥ salilásya mádhyāt punānā́ yanty ánivisamānāḥ | índro yā́ vajrī́ vṛishabhó rarā́da tā́ ā́po devī́r ihá mā́m avantu || 1 || yā́ ā́po divyā́ utá vā srávanti khanítrimā utá vā yā́ḥ svayamjā́ḥ | samudrā́rthā yā́ḥ ṣúcayaḥ pāvakā́s tā́ ā́po — || 2 || yā́sāṃ rā́jā váruṇo yā́ti mádhye satyānṛité avapáṣyañ jánānām | madhuṣcútaḥ ṣúcayo yā́ḥ pāvakā́s tā́ ā́po — || 3 || yā́su rā́jā váruṇo yā́su sómo víṣve devā́ yā́sū́rjam mádanti | vaiṣvānaró yā́sv agníḥ právishṭas tā́ ā́po — || 4 || 16 ||

They, verily, overcome multitudes by their prowess, and overcome all evils in the close encounter. May the resplendent Lord, and the forces of moral, intellectual, and physical realms, the subduers of evils, annihilate by their wrath the strength of the wicked. 3

O divine powers, grant us opulence this day ; may you all with one accord give us protection ; may the exalted intellectual forces impart the food of knowledge ; and may you, O Nature's bounties, ever cherish us with blessings. 4

49

The water-streams, with ocean as their chief, proceed from the midst of the firmament, purify, and flow unceasingly. The resplendent, the possessor of the adamantine power, the showerer, digs channels of these rivers. May these water-streams protect me here. 1

May the water-vapours, that are in the sky, or those that condence and shower on earth, and those, whose channels have been dug, or those that have sprung up spontaneously, and those that are speeding to the ocean,—all are pure and purifying. Mav those water-streams protect me here. 2

Those, amid whom the venerable sovereign of cosmic waters passes in the middle sphere, again, the one who is discriminater of man's truth and falsehood, and those who are shedding sweet showers —all are pure and purifying. May those water-streams protect me here. 3

May they (the waters), over which their king, the venerable Lord of cosmic waters, rules, and in which the sap of bliss abides, from whom Nature's bounties receive strength and vigour, and into whom the cosmic universal fire enters —may those water-streams protect me here. 4

(५०) पञ्चाशं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्चो मित्रावरुणौ, (२) द्वितीयाया अग्निः, (३) तृतीयाया विश्वे देवाः, (४) चतुर्थ्याश्च नद्यो देवताः । (१–३) प्रथमादितृचस्य जगती, (४) चतुर्थ्या ऋचश्चातिजगती शक्वरी वा छन्दसी ॥

॥१७॥ आ मां मित्रावरुणेह रक्षतं कुलाययद्विश्वयन्मा न आ गन् ।
अजकावं दुर्दृशीकं तिरो दधे मा मां पद्येन रपसा विदत्त्सरुः ॥१॥
यद्विजामन्परुषि वन्दनं भुवदष्ठीवन्तौ परि कुल्फौ च देहत् ।
अग्निष्टच्छोचन्नप बाधतामितो मा मां पद्येन रपसा विदत्त्सरुः ॥२॥

50

Ā mấm mitrāvaruṇehá rakshatam kulāyáyad viṣváyan mấ na ấ gan | ajakāvám durdṛíṣīkam tiró dadhe mấ mấm pádyena rápasā vidat tsáruḥ || 1 || yád vijáman párushi vándanam bhúvad ashṭhīvántau pári kulphaú ca déhat | agnísh ṭác chócann ápa bādhatām itó mấ mấm pádyena — || 2 ||

यच्छल्मलौ भवति यन्नदीषु यदोषधीभ्यः परि जायते विषम् ।
विश्वे देवा निरितस्तत्सुवन्तु मा मां पद्येन रपसा विदत्त्सरुः ॥३॥
याः प्रवतो निवत उद्वत उदन्वतीरनुदकाश्च याः ।
ता अस्मभ्यं पयसा पिन्वमानाः शिवा देवीरशिपदा भवन्तु सर्वा नद्यो अशिमिदा भवन्तु ॥४॥

yác chalmalaú bhávati yán nadíshu yád óshadhībhyaḥ pári jấyate vishám | víṣve devấ nír itás tát suvantu mấ mấm pádyena — || 3 || yấḥ praváto niváta udváta udanvátīr anudakấṣ ca yấḥ | tấ asmábhyam páyasā pínvamānāḥ ṣivấ devír aṣipadấ bhavantu sárvā nadyò aṣimidấ bhavantu || 4 || 17 ||

50

May the sun light and water protect me here in this world ; let not the insidious and spreading poison reach me ; may the equally malignant .and undiscernible (venoms) disappear ; let not the crooked worm recognize me by the sound of my footsteps. 1

May the refulgent fire vanish far away that poison which is generated in the manifold knots of trees, and the like, and which overspreads upon the kness or ankles ; let not the crooked worm recognize me by the sound of my footsteps. 2

The poison that is in the silk-cotton tree, in rivers, or that which is generated from plants, may the naturally healing powers vanish and drive away ; let not the crooked winding worm recognize me by the sound of my footsteps. 3

May the divine rivers, whether flowing down the steep declivities, the valleys, or the heights, whether in the channels full of water or dry, or all those who swell with water, be auspicious to us and never afflict us with disease ; may all the rivers keep us free from harm. 4

(५१) एकपञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । आदित्या देवताः । त्रिष्टुप् छन्दः ॥

॥१८॥ आदित्यानामवसा नूतनेन सक्षीमहि शर्मणा शंतमेन ।
अनागास्त्वे अदितित्वे तुरास इमं यज्ञं दधतु श्रोषमाणाः ॥१॥
आदित्यासो अदितिर्मादयन्तां मित्रो अर्यमा वरुणो रजिष्ठाः ।
अस्माकं सन्तु भुवनस्य गोपाः पिबन्तु सोममवसे नो अद्य ॥२॥
आदित्या विश्वे मरुतश्च विश्वे देवाश्च विश्वे ऋभवश्च विश्वे ।
इन्द्रो अग्निरश्विना तुष्टुवाना यूयं पात स्वस्तिभिः सदा नः ॥३॥

51.

Ādityánām ávasa nū́tanena sakshīmáhi śármaṇa śáṃtamena | anāgāstvé adititvé turā́sa imáṃ yajñáṃ dadhatu śróshamāṇāḥ || 1 || ādityā́so áditir mādayantām mitró aryamā́ váruṇo rájishṭhāḥ | asmā́kam santu bhúvanasya gopā́ḥ píbantu sómam ávase no adyá || 2 || ādityā́ víśve marútaś ca víśve devā́ś ca víśva ṛibhávaś ca víśve | índro agnír aśvínā tushṭuvānā́ yūyám pāta — || 3 || 18 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । आदित्या देवताः । त्रिष्टुप् छन्दः ॥

॥१९॥ आदित्यासो अदितयः स्याम पूर्देवत्रा वसवो मर्त्यत्रा ।
सनेम मित्रावरुणा सनन्तो भवेम द्यावापृथिवी भवन्तः ॥१॥
मित्रस्तन्नो वरुणो मामहन्त शर्म तोकाय तनयाय गोपाः ।
मा वो भुजेमान्यजातमेनो मा तत्कर्म वसवो यच्चयध्वे ॥२॥
तुरण्यवोऽङ्गिरसो नक्षन्त रत्नं देवस्य सवितुरियानाः ।
पिता च तन्नो महान्यजत्रो विश्वे देवाः समनसो जुषन्त ॥३॥

52.

Ādityā́so áditayaḥ syāma pū́r devatrā́ vasavo martyatrā́ | sánema mitrāvaruṇā sánanto bhávema dyāvāpṛithivī bhávantaḥ || 1 || mitrás tán no váruṇo māmahanta śárma tokā́ya tánayāya gopā́ḥ | mā́ vo bhujemānyájātam éno mā́ tát karma vasavo yác cáyadhve || 2 || turaṇyávó 'ṅgiraso nakshanta rátnaṃ devásya savitúr iyānā́ḥ | pitā́ ca tán no mahā́n yájatro víśve devā́ḥ sámanaso jushanta || 3 || 19 ||

51

May we, through the most auspicious shelter of solar systems, enjoy a new and comfortable home life ; may these swift moving systems, in response to our invocations, lead us to the state of sinlessness and invincibility. 1

May the solar systems, the mother infinity, the most loving sun, the ordainer and waters exhilaratingly rejoice. May the guardians of the world become ours and drink the elixir of devotional expressions today for our preservation. 2

All the solar systems, all the vital principles, all Nature's bounties, all the men of intellect, the sun, the fire-divine, the pair of twin-divines have been glorified by us ; may you all ever cherish us with blessings. 3

52

O solar systems, may we be free from every bond. O Lord of cosmic life, residing among Nature's bounties, may your protection extend to mortals. O Lord of cosmic light and bliss, may we partake (of your bounty). O heaven and earth, may we live (through your blessings). 1

May the cosmic light and bliss, our guardians, grant blessings and shelter to our sons and grandsons ; let us not suffer for offences committed by others ; let us not, O Lord of cosmic life, perform any act by which you may be offended. 2

The ever-prompt vital priests, soliciting Him, obtain precious wealth from the creator of universe ; may the mighty adorable protector, and all universal divine bounties be favourably disposed to us, and approve our offering. 3

(५३) त्रिपञ्चाशं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । द्यावापृथिव्यौ देवते । त्रिष्टुप् छन्दः ॥

॥२०॥ प्र द्यावा यज्ञैः पृथिवी नमोभिः सबाध ईळे बृहती यजत्रे ।
ते चिद्धि पूर्वे कवयो गृणन्तः पुरो मही दधिरे देवपुत्रे ॥१॥
प्र पूर्वजे पितरा नव्यसीभिर्गीर्भिः कृणुध्वं सदने ऋतस्य ।
आ नो द्यावापृथिवी दैव्येन जनेन यातं महि वां वरूथम् ॥२॥
उतो हि वां रत्नधेयानि सन्ति पुरूणि द्यावापृथिवी सुदासे ।
अस्मे धत्तं यदसदस्कृधोयु यूयं पात स्वस्तिभिः सदा नः ॥३॥

53.

Prá dyávā yajñaíḥ pṛithiví námobhiḥ sabádha īḷe bṛihatí yájatre | té cid dhí pűrve kaváyo gṛiṇántaḥ puró mahí dadhiré devápatre || 1 || prá pūrvajé pitárā návyasībhir gīrbhíḥ kṛiṇudhvaṃ sádane ṛitásya | á no dyāvāpṛithivī daívyena jánena yātam máhi vāṃ várūtham || 2 || utó hí vāṃ ratnadhéyāni sánti purűṇi dyāvāpṛithivī sudáse | asmé dhattaṃ yád ásad áskṛidhoyu yūyám pāta — || 3 || 20 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वास्तोष्पतिर्देवता । त्रिष्टुप् छन्दः ॥

॥२१॥ वास्तोष्पते प्रति जानीह्यस्मान्त्स्वावेशो अनमीवो भवा नः ।
यत्त्वेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं चतुष्पदे ॥१॥
वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्दो ।
अजरासस्ते सख्ये स्याम पितेव पुत्रान्प्रति नो जुषस्व ॥२॥
वास्तोष्पते शग्मया संसदा ते सक्षीमहि रण्वया गातुमत्या ।
पाहि क्षेम उत योगे वरं नो यूयं पात स्वस्तिभिः सदा नः ॥३॥

54.

Vástosh pate práti jānīhy asmán svāveśó anamīvó bhava naḥ | yát tvémahe práti tán no jushasva śáṃ no bhava dvipáde śáṃ cátushpade || 1 || vástosh pate pratáraṇo na edhi gayaspháno góbhir áśvebhir indo | ajárāsas te sakhyé syāma pitéva putrán práti no jushasva || 2 || vástosh pate śagmáyā saṃsádā te sakshīmáhi raṇváyā gātumátyā | pāhí kshéma utá yóge váraṃ no yūyám pāta — || 3 || 21 ||

53

Attended by a group (of priests), I worship the adorable and mighty heaven and earth with solemn ceremonies and praises. These two great ones are dear like the sons of Nature's bounties, whom ancient sages, glorifying, have enshrined in their hearts. 1

With newest hymns, may you pay reverence in the sacred hall of worship to the ancient parents (of all living beings). O heaven and earth, come to us with the celestial powers, since both of you occupy a big status. 2

O heaven and earth, you hold in your possession many treasures worth being given to the pious donor. May you give us that wealth, which comes in free abundance ; and may you all ever cherish us with blessings. 3

54

O guardians of our homes, may you recognize us, and provide an excellent abode to us ; whatever we ask of you, be pleased to grant it, and be the bestower of happiness on our bipeds and quadrupeds. 1

O protector of our homes, be our preserver and augmenter of our wealth, of cattle and horses. O bestower of bliss, may we, through your friendship, be exempt from decay ; be favourable to us, like a father to his sons. 2

O protector of our homes, may we, through your dear fellowship, obtain comfortable, delightful and opulent home. May you help us in preserving and earning our acquisitions, and may you along with your divine forces ever cherish us with blessings. 3

(५५) पञ्चपञ्चाशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्चो वास्तोष्पतिः, (२–८) द्वितीयादि-सप्तानाञ्चेन्द्रो देवते । (१) प्रथमर्चो गायत्री, (२–४) द्वितीयादितृचस्योपरिष्टाद्बृहती, (५–८) पञ्चम्यादिचतसृणाञ्चानुष्टुप् छन्दांसि ॥

॥२२॥ अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् । सखा सुशेव एधि नः ॥१॥
यदर्जुन सारमेय दतः पिशङ्ग यच्छसे ।
वीव भ्राजन्त ऋष्टय उप स्रक्वेषु बप्सतो नि षु स्वप ॥२॥
स्तेनं राय सारमेय तस्करं वा पुनःसर ।
स्तोतॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥३॥
त्वं सूकरस्य दर्दृहि तव दर्दर्तु सूकरः ।
स्तोतॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥४॥

55.

Amīvahā́ vāstosh pate víṣvā rūpā́ṇy āviṣán | sákhā suṣéva edhi naḥ || 1 || yád arjuna sārameya datáḥ piṣaṅga yáchase | vīva bhrājanta ṛishṭáya úpa srákveshu bápsato ní shú svapa || 2 || stenám̐ rāya sārameya táskaram̐ vā punaḥsara | stotṝ́n índrasya rāyasi kím asmā́n duchunā́yase ní shú svapa || 3 || tvám̐ sūkarásya dardṛihi táva dardartu sūkaráḥ | stotṝ́n índrasya — || 4 ||

सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्पतिः ।
ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥५॥
य आस्ते यश्च चरति यश्च पश्यति नो जनः ।
तेषां सं हन्मो अक्षाणि यथेदं हर्म्यं तथा ॥६॥
सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।
तेना सहस्येना वयं नि जनान्त्स्वापयामसि ॥७॥
प्रोष्ठेशया वह्येशया नारीर्यास्तल्पशीवरीः ।
स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥८॥

sástu mātā́ sástu pitā́ sástu ṣvā́ sástu viṣpátiḥ | sasántu sárve jñātáyaḥ sástv ayám abhíto jánaḥ || 5 || yá ā́ste yáṣ ca cárati yáṣ ca páṣyati no jánaḥ | téshām̐ sám̐ hanmo akshā́ṇi yáthedám̐ harmyám̐ táthā || 6 || sahásraṣṛiṅgo vṛishabhó yáḥ samudrā́d udā́carat | ténā sahasyènā vayám̐ ní jánān svāpayāmasi || 7 || proshṭheṣayā́ vahyeṣayā́ nā́rīr yā́s talpaṣīvarīḥ | stríyo yā́ḥ púṇyagandhās tā́ḥ sárvāḥ svāpayāmasi || 8 || 22 ||

55

O protector of the home, remover of disease, may you, assuming all kinds of forms, be a friend to us, the granter of happiness. 1

O tawny-hued watch-dog, the child of inner truth-seeking consciousness, why do you display your teeth, bristling like lances in your mouth while barking against me. Any way, go quietly to sleep. 2

O watch-dog, retrace your way, attack the pilferer or the thief; why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 3

May you help in enhancing the prosperity of one who performs good actions ; and the one who performs good actions would then wish you prosperity. Why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 4

Let the mother sleep, let the father sleep, let the watch-dog sleep, and let the master of the house sleep, let all the kindred sleep, let all the people who are around us sleep. 5

The man who sits, the man who walks, or whosoever looks on us, of these we shut up the eyes, just as we close the doors of our house. 6

We put men to sleep through the irresistible might of the bull, the sun, with a thousand horns of rays, who rises out of the firmament. 7

The women who are lying in the courtyard, lying without a bed or stretched on portable coaches, the women decorated with auspicious perfumes, these ones and all we lull to sleep. 8

(५६) षट्पञ्चाशं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मरुतो देवताः । (१-११) प्रथमाद्येकादशर्चा द्विपदा विराट्, (१२-२५) द्वादश्यादिचतुर्दशानाञ्च त्रिष्टुप् छन्दसी ॥

॥२३॥ क ईं व्यक्ता नरः सनीळा रुद्रस्य मर्या अधा स्वश्वाः । १
नकिर्ह्येषां जनूंषि वेद ते अङ्ग विद्रे मिथो जनित्रम् ॥१॥ २
अभि स्वपूभिर्मिथो वपन्त वातस्वनसः श्येना अस्पृध्रन् । ३
एतानि धीरो निण्या चिकेत पृश्निर्यदूधो मही जभार ॥२॥ ४
सा विट् सुवीरा मरुद्भिरस्तु सनात्सहन्ती पुष्यन्ती नृम्णम् । ५
यामं येष्ठाः शुभा शोभिष्ठाः श्रिया संमिश्ला ओजोभिरुग्राः ॥३॥ ६
उग्रं व ओजः स्थिरा शवांस्यधा मरुद्भिर्गणस्तुविष्मान् । ७
शुभ्रो वः शुष्मः क्रुध्मी मनांसि धुनिर्मुनिरिव शर्धस्य धृष्णोः ॥४॥ ८

56.

Ká īṃ vyàktā nárah̤ sánīḷā rudrásya máryā ádha sva vāh̤ || 1 || nákir hy èshām̤ janū́ṅshi véda té aṅgá vidre m thó janítram || 2 || abhí svapū́bhir mithó vapanta vā̆tasvana-sah̤ s̤yená aspr̤idhran || 3 || etáni dhī́ro niṇyā́ ciketa príṣnir yád ū́dho mahī́ jabhā́ra || 4 || sā́ víṭ suvī́rā marúdbhir astu sanā́t sáhantī púshyantī nr̤imṇám || 5 || yā́mam̤ yéshṭhāh̤ s̤ubhā́ s̤óbhishṭhāh̤ s̤riyā́ sámmiṣlā ójobhir ugrā́h̤ || 6 || ugrám̤ va ója sthirā́ s̤ávāṅsy ádhā marúdbhir gaṇás túvishmān || 7 || s̤ubhró vah̤ s̤úshmah̤ krúdhmī mánāṅsi dhúnir múnir iva s̤árdhasya dhr̤ishṇóh̤ || 8 ||

सनेम्यस्मद्युयोत दिद्युं मा वो दुर्मतिरिह प्रणङ्नः । ९
प्रिया वो नाम हुवे तुराणामा यत्तृपन्मरुतो वावशानाः ॥५॥ १०

sánemy asmád yuyóta di-dyúm má vo durmatír ihá práṇan nah̤ || 9 || priyá vo náma huve turáṇam á yat tr̤ipán maruto vāvas̤ānáh̤ || 10 || २४ ||

56

Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds. 1

No one indeed knows whence they come, they and they only know each other's birth. 2

Like hawks they go together by their own sacred paths ; they mutually rival each other, roaring like the wind. 3

The wise is he who knows those white-complexioned beings (cloud-bearing winds), whom the vast midspace bears at her udders. 4

May the people, through the favours of these (cloud-bearing winds) be ever victorious, and be possessors of posterity and manly strength. 5

These cloud-bearing winds, bright in their splendour, invested with beauty, terrible by their varied power. rapidly go their way. 6

Terrible be your power, steadfast your energies, and prosperous be the company of these cloud-bearing winds. 7

Bright is your spirit, unrelenting are your minds. The sound of your irresistible forces (given by the leaves of trees) is like the songs of the minstrel prayers. 8

Ever withhold from us your blazing shaft ; let not your displeasure overwhelm us on any occasion. 9

We, the aspiring, invoke your dear names, O speedy cloudy winds, for our complete satisfaction. 10

॥२४॥ स्वायुधास इष्मिणः सुनिष्का उत स्वयं तन्वः शुम्भमानाः ॥६॥ ११
शुची वो हव्या मरुतः शुचीनां शुचिं हिनोम्यध्वरं शुचिभ्यः ।
ऋतेन सत्यमृतसाप आयञ्छुचिजन्मानः शुचयः पावकाः ॥१२॥
अंसेष्वा मरुतः खादयो वो वक्षःसु रुक्मा उपशिश्रियाणाः ।
वि विद्युतो न वृष्टिभी रुचाना अनु स्वधामायुधैर्यच्छमानाः ॥१३॥
प्र बुध्न्या व ईरते महांसि प्र नामानि प्रयज्यवस्तिरध्वम् ।
सहस्रियं दम्यं भागमेतं गृहमेधीयं मरुतो जुषध्वम् ॥१४॥
यदि स्तुतस्य मरुतो अधीथेत्था विप्रस्य वाजिनो हवीमन् ।
मक्षू रायः सुवीर्यस्य दात नू चिद्यमन्य आदभदरावा ॥१५॥

svāyudhása ishmíṇaḥ sunishká utá svayáṃ tanvàḥ śúmbhamānāḥ || 11 || śúcī vo havyá marutaḥ śúcīnāṃ śúciṃ hinomy adhvaráṃ śúcibhyaḥ | riténa satyám ritasápa āyañ chúcijanmānaḥ śúcayaḥ pāvakáḥ || 12 || áṅseshv á marutaḥ khādáyo vo vákshassu rukmá upaśiśriyāṇáḥ | ví vidyúto ná vrishṭíbhī rucāná ánu svadhám áyudhair yáchamānāḥ || 13 || prá budhnyà va īrate máhāṅsi prá námāni prayajyavas tiradhvam | sahasríyaṃ dámyam bhāgám etáṃ grihamedhíyam maruto jushadhvam || 14 || yádi stutásya maruto adhīthétthá víprasya vājíno hávīman | makshú rāyáḥ suvíryasya dāta nú cid yám anyá ādábhad árāvā || 15 || 24 ||

॥२५॥ अत्यासो न ये मरुतः स्वञ्चो यक्षदृशो न शुभयन्त मर्याः ।
ते हर्म्येष्ठाः शिशवो न शुभ्रा वत्सासो न प्रक्रीळिनः पयोधाः ॥१६॥
दशस्यन्तो नो मरुतो मृळन्तु वरिवस्यन्तो रोदसी सुमेके ।
आरे गोहा नृहा वधो वो अस्तु सुम्नेभिरस्मे वसवो नमध्वम् ॥१७॥

átyāso ná yé marútaḥ sváñco yakshadríśo ná śubháyanta máryāḥ | té harmyeshṭháḥ śíśavo ná śubhrá vatsáso ná prakrīḷínaḥ payodháḥ || 16 || daśasyánto no marúto mriḷantu varivasyánto ródasī suméke | āré gohá nrihá vadhó vo astu sumnébhir asmé vasavo namadhvam || 17 ||

They are bearers of bright weapons and impetuous in their haste. They deck themselves with golden ornaments, and their bodies have splendour of their own. 11

O cloud-bearing winds, pure are yourselves, pure are the oblations at the dedicated sacrifice. O observers of law and order, by the eternal truth you come to truth. You are bright by birth, and pure and sanctifying. 12

Your bright ornaments, O vital cloud-bearing winds, rest upon your shoulders, and shining necklaces are pendant on your breasts. Glittering with drops of rain, like lightning flashes, you whirl about your weapons, scattering waters. 13

O vital cloud-bearing winds, your celestial splendours spread wide; you are most adorable; you glorify your names. May you accept this thousand-fold allotment of domestic worship and household treasure. 14

If, O cloud-bearing winds, you justly appreciate the praise of the devout offerer of sacrificial food, conjoined with oblations, then promptly bestow upon us riches, comprehending excellent children,—the riches, such that no ungenerous or adversary can take away. 15

The swift-moving cloudy winds, the dispensers of waters, are fleet as coursers; they deck themselves like youths enjoying a festival; they are innocently charming as children in the precincts of their own house and are frolicksome like calves. 16

May the munificient winds, filling the beautiful heaven and earth with their glory, help us and be gracious to us; may your fatal weapon, that destroys cattle and men, remain far from us. May you turn yourselves to us, O granters of riches, with blessings. 17

आ वो होता जोहवीति सत्तः सत्राचीं रातिं मरुतो गृणानः ।
य ईवतो वृषणो अस्ति गोपाः सो अद्वयावी हवते व उक्थैः ॥१८॥
इमे तुरं मरुतो रामयन्तीमे सहः सहस आ नमन्ति ।
इमे शंसं वनुष्यतो नि पान्ति गुरु द्वेषो अररुषे दधन्ति ॥१९॥
इमे रध्रं चिन्मरुतो जुनन्ति भृमिं चिद्यथा वसवो जुषन्त ।
अप बाधध्वं वृषणस्तमांसि धत्त विश्वं तनयं तोकमस्मे ॥२०॥

á vo
hótā johavīti sattáḥ satrā́cīm rātím maruto griṇānáḥ | yá ívato vrishaṇo ásti gopā́ḥ só ádvayāvī havate va ukthaíḥ || 18 || imé turám marúto rāmayantīmé sáhaḥ sáhasa ā́ namanti | imé ṣáṅsam vanushyató ní pānti gurú dvésho árarushe dadhanti || 19 || imé radhrám cin marúto junanti bhrímim cid yáthā vásavo jushánta | ápa bādhadhvam vrishaṇas támāṅsi dhattá víṣvam tánayam tokám asmé || 20 || 25 ||

॥२६॥ मा वो दात्रान्मरुतो निरराम मा पश्चाद्दघ्म रथ्यो विभागे ।
आ नः स्पार्हे भजतना वसव्ये यदीं सुजातं वृषणो वो अस्ति ॥२१॥
सं यद्धनन्त मन्युभिर्जनासः शूरा यह्वीष्वोषधीषु विक्षु ।
अध स्मा नो मरुतो रुद्रियासस्त्रातारो भूत पृतनास्वर्यः ॥२२॥
भूरि चक्र मरुतः पित्र्याण्युक्थानि या वः शस्यन्ते पुरा चित् ।
मरुद्भिरुग्रः पृतनासु साळ्हा मरुद्भिरित्सनिता वाजमर्वा ॥२३॥

mā́ vo dātrā́n maruto nír arāma mā́ paṣcā́d daghma rathyo vibhāgé | ā́ na spārhé bhajatanā vasavyè yád īm sujātám vrishaṇo vo ásti || 21 || sám yád dhánanta manyúbhir jánāsaḥ ṣū́rā yahvíshv óshadhīshu vikshú | ádha smā no maruto rudriyāsas trātā́ro bhūta prítanāsv aryáḥ || 22 || bhū́ri cakra marutaḥ pítryāṇy ukthā́ni yā́ vaḥ ṣasyánte purā́ cit | marúdbhir ugráḥ prítanāsu sā́lhā marúdbhir ít sánitā vā́jam árvā || 23 ||

Praising your universal liberality, O vital winds, the ministrant priest, occupying his proper seat, calls you. He the guardian of the zealous worshipper, and the person free from duplicity, invokes you with hymns. 18

These swift moving vital winds give pleasure to the zealous worshipper, and humble the strength of the strong men ; they protect their adorers from the angry malignant ; and they lay their severe displeasure on the wicked. 19

These cloudy winds encourage the prosperous man, and even the wandering toiler. As owners of wealth, they are pleased with you. O showerers of benefits, dissipate the darkness ; grant us children and family continuity. 20

Never, O warriors, may we be excluded from your bounty. O lords of war-chariots, never may we be left behind when you distribute it. Please give us a share in that delightful opulence, the genuine wealth, that, O bestowers of benefits, is in your possession. 21

When heroic men, filled with wrath, assemble for winning plentiful forest wealth and people of the land, then, O cloudy winds, sons of vital forces, may you be our defenders in the strife against our opponents. 22

O cloudy winds, you have bestowed on our fore-fathers many benefits ever since worthy of praise and appreciation. Only through the favour of the cloudy winds the fierce strong warrior wins in battles ; through their favour the devotees obtain food. 23

अस्मे वीरो मरुतः शुष्म्यस्तु जनानां यो असुरो विधर्ता ।
अपो येन सुक्षितये तरेमाध स्वमोको अभि वः स्याम ॥२४॥
तन्न इन्द्रो वरुणो मित्रो अग्निराप ओषधीर्वनिनो जुषन्त ।
शर्मन्त्स्याम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा नः ॥२५॥

'asmé vīró marutaḥ ṣushmy àstu jánānām yó ásuro vidhartá | apó yéna sukshitáye táremá-dha svám óko abhí vaḥ syāma || 24 || tán na índro váruṇo mitró agnír — || 25 || 26 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मरुतो देवताः । त्रिष्टुप् छन्दः ॥

॥२७॥ मध्वो वो नाम मारुतं यजत्राः प्र यज्ञेषु शवसा मदन्ति ।
ये रेजयन्ति रोदसी चिदुर्वी पिन्वन्त्युत्सं यदयासुरुग्राः ॥१॥
निचेतारो हि मरुतो गृणन्तं प्रणेतारो यजमानस्य मन्म ।
अस्माकमद्य विदथेषु बर्हिरा वीतये सदत पिप्रियाणाः ॥२॥
नैतावदन्ये मरुतो यथेमे भ्राजन्ते रुक्मैरायुधैस्तनूभिः ।
आ रोदसी विश्वपिशः पिशानाः समानमञ्ज्यञ्जते शुभे कम् ॥३॥
ऋधक्सा वो मरुतो दिद्युदस्तु यद्व आगः पुरुषता कराम ।
मा वस्तस्यामपि भूमा यजत्रा अस्मे वो अस्तु सुमतिश्चनिष्ठा ॥४॥

57.

Mádhvo vo náma márutam yajatrāḥ prá yajñéshu ṣávasā madanti | yé rejáyanti ródasī cid urví pínvanty útsam yád áyāsur ugráḥ || 1 || nicetáro hí marúto griṇántam pra-ṇetáro yájamānasya mánma | asmákam adyá vidátheshu barhír á vītáye sadata pipriyāṇáḥ || 2 || naítāvad anyé ma-rúto yáthemé bhrájante rukmaír áyudhais tanúbhiḥ | á ró-dasī viṣvapíṣaḥ piṣānáḥ samānám añjy àñjate ṣubhé kám || 3 || rídhak sá vo maruto didyúd astu yád va ágaḥ puru-shátā kárāma | má vas tásyām ápi bhūmā yajatrā asmé vo astu sumatís cánishṭhā || 4 ||

O vital winds, may our brave youth be vigorous, full of vital energy, and the giver of sustenance to people ; and through them, may we overcome all difficulties in acquiring prosperous lands. May we dwell in our own homes with you as our perpetual companion. 24

May the presiding Lord over lightning, ocean, the sun, and fire, rivers, plants, and trees, be pleased with us ; may we find shelter in the bosom of vital powers ; and may you ever cherish us with blessings. 25

57

O pious sages, through the strength of your sweet expression of devotion, the vital principles are exhilarated at cosmic sacrificial acts. Thereby through their strength, they cause even spacious heaven and earth to tremble and make the spring waters flow. 1

The vital principles inspire the man who sings their praises and, verily promote the thoughts of the institutor who pay homage. May you today enshrine the tender heart of the pious sages assembled at the congregation with friendly minds to share the joy. 2

None else gleams more brightly than these vital principles with their own forms, golden gauds, weapons and with all adornments, decking earth and heaven. Widely radiating, they augment and exhibit their common splendour for our good. 3

O vital principles, when we, through human frailty sin against you, may you not punish us with your blazing dart. O holy divine, let us not be exposed to that. May your most loving favour, the source of abundance, still be extended towards us. 4

कृते चिदत्र मरुतो रणन्तानवद्यासः शुचयः पावकाः ।
प्र णोऽवत सुमतिभिर्यजत्राः प्र वाजेभिस्तिरत पुष्यसे नः ॥५॥
उत स्तुतासो मरुतो व्यन्तु विश्वेभिर्नामभिर्नरो हवींषि ।
ददात नो अमृतस्य प्रजायै जिगृत रायः सूनृता मघानि ॥६॥
आ स्तुतासो मरुतो विश्व ऊती अच्छा सूरीन्त्सर्वताता जिगात ।
ये नस्त्मना शतिनो वर्धयन्ति यूयं पात स्वस्तिभिः सदा नः ॥७॥

kríté cid átra marúto raṇantā-navadyā́saḥ śúcayaḥ pāvakā́ḥ | prá ṇo 'vata sumatíbhir yajatrāḥ prá vā́jebhis tirata pushyáse naḥ || 5 || utá stutā́so marúto vyantu víśvebhir nā́mabhir náro havī́ṅshi | dádāta no amṛ́tasya prajā́yai jigṛitá rāyáḥ sūnṛ́tā maghā́ni || 6 || ā́ stutā́so maruto víśva ūtī́ áchā sūrī́n sarvátātā jigāta | yé nas tmánā śatíno vardháyanti yūyám pāta — || 7 || 27 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१–६) षड्टचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मरुतो देवताः । त्रिष्टुप् छन्दः ॥

॥२८॥ प्र साकमुक्षे अर्चता गणाय यो दैव्यस्य धाम्नस्तुविष्मान् ।
उत क्षोदन्ति रोदसी महित्वा नक्षन्ते नाकं निर्ऋतेरवंशात् ॥१॥
जनूश्चिद्वो मरुतस्त्वेष्येण भीमासस्तुविमन्यवोऽयासः ।
प्र ये महोभिरोजसोत सन्ति विश्वो वो यामन्भयते स्वर्दृक् ॥२॥
बृहद्वयो मघवद्भ्यो दधात जुजोषन्निन्मरुतः सुष्टुतिं नः ।
गतो नाध्वा वि तिराति जन्तुं प्र णः स्पार्हाभिरूतिभिस्तिरेत ॥३॥

58.

Prá sākamúkshe arcatā gaṇā́ya yó daívyasya dhā́mnas túvishmān | utá kshodanti ródasī mahitvā́ nákshante nā́kam nírṛiter avaṅśā́t || 1 || janū́ś cid vo marutas tveshyèṇa bhī́māsas túvimanyavó 'yāsaḥ | prá yé máhobhir ójasotá sánti víśvo vo yā́man bhayate svardṛ́ik || 2 || bṛihád váyo maghávadbhyo dadhāta jújoshann ín marútaḥ sushṭutíṃ naḥ | gató nā́dhvā ví tirāti jantúm prá ṇa spārhā́bhir ūtíbhis tireta || 3 ||

May these sacred deeds of ours delight the vital divines, who are blameless, bright and purifying. O powerful and holy one, may you favour us with your kindness; and sustain us with food. 5

And may the vital divine heroes, praised by all, be pleased to cherish the spirit of our offerings. May they bless us with the celestial elixir for the benefit of our children and provide us with righteously earned opulence for our prosperity. 6

O vital divines, being praised, may you come to us with all your boons to be showered on our learned, who, on their own, would increase them hundredfold. May you ever cherish us with your blessings. 7

58

Offer worship to the mighty group of bounties belonging to the celestial region, which pours down rain in common. By their greatness, they overwhelm both heaven and earth, starting from the earth, spreading into the midspace, and rising up to the distant heaven. 1

O formidable, high-spirited, quick-moving vital principles, your birth is from the illustrious cosmic vitality. Each looker on the sky is alarmed at the coming of you who are all-surpassing in lustre and strength. 2

O vital principles, being glorified may you grant abundant food to our noble citizen. May you accept complacently our earnest praise. The path you follow is in no way hurtful to living beings. May our prosperity enhance by your delightful protections. 3

युष्मोतो विप्रो मरुतः शतस्वी युष्मोतो अर्वा सहुरिः सहस्री ।
युष्मोतः सम्राळुत हन्ति वृत्रं प्र तद्वो अस्तु धूतयो देष्णम् ॥४॥
ताँ आ रुद्रस्य मीळ्हुषो विवासे कुविन्नंसन्ते मरुतः पुनर्नः ।
यत्सस्वर्ता जिहीळिरे यदाविरव तदेन ईमहे तुराणाम् ॥५॥
प्र सा वाचि सुष्टुतिर्मघोनामिदं सूक्तं मरुतो जुषन्त ।
आराच्चिद्द्वेषो वृषणो युयोत यूयं पात स्वस्तिभिः सदा नः ॥६॥

yushmóto vípro marútaḥ ṣatasvı yushmoto árvā sáhuriḥ sahasrí | yushmótaḥ samrā́ḷ utá hanti vṛitrám prá tád vo astu dhūtayo deshṇám || 4 || tā́ñ ā́ rudrásya mīḷhúsho vivāse kuvín náṅsante marútaḥ púnar naḥ | yát sasvártā jihīḷiré yád āvír áva tád éna īmahe turā́ṇām || 5 || prá sā́ vāci sushṭutír maghónām idám sūktám marúto jushanta | ārā́c cid dvésho vṛishaṇo yuyota yūyám pāta — || 6 || 28 ||

(५९) एकोनषष्टितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१–११) प्रथमाद्येकादशर्चां मरुतः (१२) द्वादश्याश्च रुद्रो देवताः । (१–६) प्रथमादितृचद्वयस्य प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (७–८) सप्तम्यष्टम्योर्ऋचोस्त्रिष्टुप्, (९–११) नवम्यादितृचस्य गायत्री, (१२) द्वादश्याश्चानुष्टुप् छन्दांसि ॥

।२९॥ यं त्रायध्व इदमिदं देवासो यं च नयथ ।
तस्मा अग्ने वरुण मित्रार्यमन्मरुतः शर्म यच्छत ॥१॥
युष्माकं देवा अवसाहनि प्रिय ईजानस्तरति द्विषः ।
प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ॥२॥
नहि वश्चरमं चन वसिष्ठः परिमंसते ।
अस्माकमद्य मरुतः सुते सचा विश्वे पिबत कामिनः ॥३॥

59.

Yám trā́yadhva idám-idam dévāso yám ca náyatha | tásmā agne váruṇa mítrā́ryaman márutaḥ ṣárma yachata || 1 || yushmā́kam devā ávasā́hani priyá ījānás tarati dvíshaḥ | prá sá ksháyam tirate ví mahír ísho yó vo várāya dā́ṣati || 2 || nahí vaṣ caramám caná vásishṭhaḥ parimáṅsate | asmā́kam adyá marutaḥ suté sácā víṣve pibata kāmínaḥ || 3 ||

O vital principles, the pious man protected by you, becomes the possessor of hundreds, protected by you he overcomes his foes and becomes the possessor of thousands : Protected by you, the sovereign destroys his enemy. O agitators, may the favours of wealth from you ever continue to be abundant. 4

I adore those offsprings of the cosmic vitality, the showerer. May the vital winds, repeatedly invoked, again come to us. May we expiate by praise whatever we have committed secretly or openly against the swift-moving vital winds, by which they could be displeased. 5

This pious praise of the bounteous vital principles has been recited. May they be gratified by this hymn, may they, the showerers of benefits, remove far from us those who hate us ; and may you and divine powers ever cherish us with blessings. 6

59

O divine power, the fire-divine, the cosmic ocean, the sun and the Lord of cosmic justice, may you grant happiness to them whom you preserve from the perils of this world, whom you guide here to the paths of virtue. 1

O Nature's bounties, through your protection, the man who worships on a happy day overcomes his adversaries. He who offers abundant oblation to you for his betterment, becomes prosperous at his home. 2

The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of the libation, may you all drink here together today the effused elixir of devotional love. 3

नहि व ऊतिः पृतनासु मर्धति यस्मा अराध्वं नरः ।
अभि व आवर्त्सुमतिर्नवीयसी तूयं यात पिपीषवः ॥४॥
ओ षु घृष्विराधसो यातनान्धांसि पीतये ।
इमा वो हव्या मरुतो ररे हि कं मो ष्वन्यत्र गन्तन ॥५॥
आ च नो बर्हिः सदताविता च नः स्पार्हाणि दातवे वसु ।
अस्रेधन्तो मरुतः सोम्ये मधौ स्वाहेह मादयाध्वै ॥६॥

nahí va ūtíḥ pṛitanāsu márdhati yásmā árādhvam naraḥ | abhí va ā́vart sumatír navīyasī tū́yam yāta pipīshavaḥ || 4 || ó shú ghrishvirādhaso yātánā́ndhāṅsi pītáye | imā́ vo havyā́ maruto raré hí kam mó shv ànyátra gantana || 5 || ā́ ca no barhíḥ sádatāvitā́ ca naḥ spārhā́ṇi dātave vásu | ásredhanto marutaḥ somyé mádhau svā́hehá mādayādhvai || 6 || 29 ||

॥३०॥ सस्वश्चिद्धि तन्वः शुम्भमाना आ हंसासो नीलपृष्ठा अपप्तन् ।
विश्वं शर्धो अभितो मा नि षेद नरो न रण्वाः सवने मदन्तः ॥७॥
यो नो मरुतो अभि दुर्हृणायुस्तिरश्चित्तानि वसवो जिघांसति ।
द्रुहः पाशान्प्रति स मुचीष्ट तपिष्ठेन हन्मना हन्तना तम् ॥८॥
सांतपना इदं हविर्मरुतस्तज्जुजुष्टन । युष्माकोती रिशादसः ॥९॥
गृहमेधास आ गत मरुतो माप भूतन । युष्माकोती सुदानवः ॥१०॥

sasváṣ cid dhí tanvàḥ ṣúmbhamānā ā́ haṅsáso nílapṛishṭhā apaptan | víṣvam ṣárdho abhíto mā ní sheda náro ná raṇvā́ḥ sávane mádantaḥ || 7 || yó no maruto abhí durhṛiṇāyús tiráṣ cittáni vasavo jíghāṅsati | druháḥ pā́ṣān práti sá mucīshṭa tápishṭhena hánmanā hantanā tám || 8 || sā́mtapanā idám havír mārutas táj jujushṭana | yushmā́kotí riṣādasaḥ || 9 || gṛíhamedhāsa ā́ gata máruto mā́pa bhūtana | yushmā́kotí sudānavaḥ || 10 ||

O desirous of drinking elixir of devotion, O leaders, your protection injures not the one whom you defend in the struggles of life. May your latest favour be granted to us. May you come quickly, eager to drink the elixir of devotion. 4

O vital principles, whose riches are co-ordinated together, may you come to partake of the sacred viands, for, I offer to you these oblations ; go not away to any other place ; —please stay on here. 5

O vital principles, rich in wealth and uninjuring, may you abide in our hearts. May you be graciously inclined to grant us riches. May you cherish the sweet elixir of devotion offered with the auspicious word "*svaha*" at the occasion. 6

May the vital principles yet unrevealed, decorating their forms, descend like the blue-backed swans : let the entire company gather round me like happy men rejoicing together at a solemn ceremony. 7

O vital principles, the prosperous ones, may you destroy with a consuming fatal weapon that person who wounds our feelings, and though rebuked by all, yet seeks to kill us. May he be tangled in the nooses of his own mischief. 8

O vital principles, destroyers of evils, this oblation is designed for you : may you, the devourers of enemies, with your protections, graciously accept it. 9

O bounteous vital principles, advisers of domestic worship, benefactors, come with your protections : go not away. 10

इहेह वः स्वतवसः कवयः सूर्यत्वचः । यज्ञं मरुत आ वृणे ॥११॥
त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥१२॥

ihéha vaḥ svatavasaḥ kávayaḥ sū́ryatvacaḥ | yajñám maruta ā́ vṛiṇe || 11 || tryàmbakam yajāmahe sugándhim pushṭivárdhanam | urvārukám iva bándhanān mṛityór mukshīya mā́mṛítāt || 12 || 30 ||

(६०) षष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्चः सूर्यः, (२-१२) द्वितीयाद्येकादशानाञ्च मित्रावरुणौ देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ यदद्य सूर्य ब्रवोऽनागा उद्यन्मित्राय वरुणाय सत्यम् ।
वयं देवत्रादिते स्याम तव प्रियासो अर्यमन्गृणन्तः ॥१॥
एष स्य मित्रावरुणा नृचक्षा उभे उदेति सूर्यो अभि ज्मन् ।
विश्वस्य स्थातुर्जगतश्च गोपा ऋजु मर्तेषु वृजिना च पश्यन् ॥२॥
अयुक्त सप्त हरितः सधस्थाद्या ईं वहन्ति सूर्यं घृताचीः ।
धामानि मित्रावरुणा युवाकुः सं यो यूथेव जनिमानि चष्टे ॥३॥

60.

Yád adyá sūrya brávó 'nāgā udyán mitrā́ya várunāya satyám | vayáṃ devatrā́dite syāma táva priyā́so aryaman gṛiṇántaḥ || 1 || eshá syá mitrāvaruṇā nṛicákshā ubhé úd eti sū́ryo abhí jmán | víṣvasya sthātúr jágatas ca gopā́ ṛijú márteshu vṛijiná ca páṣyan || 2 || áyukta saptá harítaḥ sadhásthād yā́ īṃ váhanti sū́ryaṃ ghṛitā́cīḥ | dhā́māni mitrāvaruṇā yuvā́kuḥ sáṃ yó yūthéva jánimāni cáshṭe || 3 ||

O vital principles, self-strong, far-seeing, glorious as the sun, come hither, come hither ; I invoke you for blessings at our work and worship. 11

We worship the mother of three regions, with her fragrant fame, and the augmenter of prosperity ; may I be liberated from death, like the cucumber from its stalk, but no' bereft of immortality. 12

60

O the sun-divine, when rising today, you declare the truth to the friendly spiritual bounties, light and bliss, that we are void of sin. May we, O mother infinite remain dear to divine powers, and attain divinity. O Lord of cosmic justice, may we, glorifying you, be dear to you. 1

O lord of light and warmth, this sun-divine, the beholder of human beings, rises to illuminate both heaven and earth. He is the guardian of all that is stationary or moveable. He moves witnessing, as if, upright acts or crooked sins of mortals. 2

O lord of light and happiness, he (the sun) from the common dwelling, harnesses his seven steeds of speedy vital energies. Dragged out of the night, the sun surveys all regions, and living creatures like a herdsman. 3

उद्वां पृक्षासो मधुमन्तो अस्थुरा सूर्यो अरुहच्छुक्रमर्णः ।
यस्मा आदित्या अध्वनो रदन्ति मित्रो अर्यमा वरुणः सजोषाः ॥४॥
इमे चेतारो अनृतस्य भूरेर्मित्रो अर्यमा वरुणो हि सन्ति ।
इम ऋतस्य वावृधुर्दुरोणे शग्मासः पुत्रा अदितेरदब्धाः ॥५॥
इमे मित्रो वरुणो दूळभासोऽचेतसं चिच्चितयन्ति दक्षैः ।
अपि क्रतुं सुचेतसं वतन्तस्तिरश्चिदंहः सुपथा नयन्ति ॥६॥

úd vām prikshā́so mádhumanto asthur ā́ sū́ryo aruhac chukrám árṇaḥ | yásmā ādityā́ ádhvano rádanti mitró aryamā́ váruṇaḥ sajóshāḥ || 4 || imé cetā́ro ánṛitasya bhū́rer mitró aryamā́ váruṇo hí sánti | imá ṛitásya vāvṛidhur duroṇé ṣagmā́saḥ putrā́ áditer ádabdhāḥ || 5 || imé mitró váruṇo dūḷā́bhāso 'cetásaṃ cic citayanti dákshaiḥ | ápi krátuṃ sucétasaṃ vátantas tirā́ṣ cid áṅhaḥ supáthā nayanti || 6 || 1 ||

॥२॥

इमे दिवो अनिमिषा पृथिव्याश्चिकित्वांसो अचेतसं नयन्ति ।
प्रव्राजे चिन्नद्यो गाधमस्ति पारं नो अस्य विष्पितस्य पर्षन् ॥७॥
यद्गोपावददितिः शर्म भद्रं मित्रो यच्छन्ति वरुणः सुदासे ।
तस्मिन्ना तोकं तनयं दधाना मा कर्म देवहेळनं तुरासः ॥८॥

imé divó ánimishā pṛithivyā́ṣ cikitvā́ṅso acetásaṃ nayanti | pravrājé cin nadyò gādhám asti pārám no asyá vishpitásya parshan || 7 || yád gopā́vad áditiḥ ṣárma bhadrám mitró yáchanti váruṇaḥ sudā́se | tásmiṅn ā́ tokáṃ tánayaṃ dádhānā mā́ karma devahéḷanaṃ turāsaḥ || 8 ||

For you, O lord of light and bliss, the sweet-flavoured viands have been prepared. The sun has ascended the shining firmament, for whom Nature's bounties like the self-luminous stars, the cosmic light, the cosmic purposefulness, and the cosmic order make pathways ready with one accord. 4

These cosmic powers of light, justice and warmth are the detecters of even the hidden untruth : these unconquered sons of Infinity, the dispensers of happiness, are magnified in the temple of truth. 5

These unconquerable divine powers of light, warmth and cosmic order, with their great power, awaken even fools to wisdom. Moreover, they lead them by easy paths (to their goal), removing all iniquity. 6

They, ever vigilant with eyes, unclosed and cognizant of the things of heaven and earth, conduct the ignorant man to duty. Even in the fastmoving or flooded river, there is a limited depth. May they lead us across the shore of the vast expanse. 7

When like guardians, the mother infinity and the cosmic light and happiness confer shelter upon the liberal donor and grant sons and lineal succession, may we never precipitate such conditions as to incur the displeasure of Nature's bounties. 8

अव॒ वेदिं॒ होत्रा॑भिर्यजेत॒ रिपः॒ काश्चि॑द्वरुण॒ध्रुतः॒ सः ।
परि॒ द्वेषो॑भिरर्य॒मा वृ॑णक्तू॒रुं सु॒दासे॒ वृषणा उ लो॒कम् ॥९॥
स॒स्वश्चि॒द्धि सम॑ृतिस्त्वे॒ष्ये॑षामपी॒च्ये॑न॒ सह॑सा॒ सह॑न्ते ।
यु॒ष्मद्भि॒या वृ॑षणो॒ रेज॑माना॒ दक्ष॑स्य चिन्महि॒ना मृ॒ळता॑ नः ॥१०॥
यो ब्रह्म॑णे सुम॒तिमा॒यजा॑ते॒ वाज॑स्य सा॒तौ प॑र॒मस्य॑ रा॒यः ।
सीक्ष॑न्त म॒न्युं म॒घवा॑नो अ॒र्य उ॒रु क्षया॑य चक्रिरे सु॒धातु॑ ॥११॥
इ॒यं दे॑व पु॒रोहि॑तिर्यु॒वभ्यां॑ य॒ज्ञेषु॑ मित्रावरुणावकारि ।
विश्वा॑नि दु॒र्गा पि॑पृतं ति॒रो नो॑ यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥१२॥

áva védim hótrābhir yajeta rípaḥ kás cid varuṇádhrútaḥ sáḥ | pári dvéshobhir aryamā́ vṛiṇaktūrúm sudā́se vṛishaṇā u lokám || 9 || sasvás cid dhí sámṛitis tveshy èshām apīcyèna sáhasā sáhante | yushmád bhiyā́ vṛishaṇo réjamānā dákshasya cin mahinā́ mṛiḷátā naḥ || 10 || yó bráhmaṇe sumatím āyájāte vā́jasya sātaú paramásya rāyáḥ | síkshanta manyúm maghávāno aryá urú ksháyāya cakrire sudhā́tu || 11 || iyám deva puróhitir yuvā́bhyām yajñéshu mitrāvaruṇāv akāri | víṣvāni durgā́ pipṛitam tiró no yūyám pāta — || 12 || ३ ||

(६१) एकषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥ उद्वां॒ चक्षु॑र्वरुण सु॒प्रती॑कं दे॒वयो॑रेति॒ सूर्य॑स्तत॒न्वान् ।
अ॒भि यो विश्वा॒ भुव॑नानि॒ चष्टे॒ स म॒न्युं मर्त्ये॒ष्वा चि॑केत ॥१॥
प्र वां॒ स मि॑त्रावरुणावृ॒तावा॒ विप्रो॒ मन्मा॑नि दी॒र्घश्रु॑दियर्ति ।
यस्य॒ ब्रह्मा॑णि सुक्रतू॒ अवा॑थ॒ आ यत्क्रत्वा॒ न श॒रदः॑ पृ॒णैथे॑ ॥२॥

61.

Úd vām cákshur varuṇa suprátīkam deváyor eti sū́ryas tatanvā́n | abhí yó víṣvā bhúvanāni cáshṭe sá manyúm mártyeshv ā́ ciketa || 1 || prá vām sá mitrāvaruṇāv ṛitā́vā vípro mánmāni dīrghaṣrúd iyarti | yásya bráhmāṇi sukratū ávātha ā́ yát krátvā ná ṣarádaḥ pṛiṇaíthe || 2 ||

When my adversary desecrate the altar by ill-expressed praises, may he be turned out by virtuous lord, and undergo various sufferings. May the lord of cosmic order defend us from those who hate us. O both of you, the showerers of benefits, confer vast room and freedom upon the liberal donor. 9

The association of these three divine powers is of mysterious lustre. By their strength, they overcome all enmities. O showerers of benefit, through your fear, our opponents tremble. May you have mercy upon us, mighty as you are. 10

These munificent divine powers conjointly accept the pride of the worshipper. They bestow a spacious place for dwelling upon him, who, for the sake of food and excellent riches, devotes his mind to your glorification. 11

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed. May you take us across all difficulties, and ever cherish us with blessings. 12

61

O light-divine and the warmth-divine, spreading around the splendorous lustre of you two divinities, the sun rises. He beholds all existing beings and very well observes the acts of mortals. 1

O light-divine and the warmth-divine, the holy sage, the solemnizer of sacrifice, widely renowned earnestly repeats your praises. O performer of noble deeds, it is he whose devotion and actions you favour. 2

प्रोरोर्मित्रावरुणा पृथिव्याः प्र दिव ऋष्वाद्बृहतः सुदानू ।
स्पशो दधाथे ओषधीषु विक्ष्वृधग्यतो अनिमिषं रक्षमाणा ॥३॥
शंसा मित्रस्य वरुणस्य धाम शुष्मो रोदसी बद्बधे महित्वा ।
अयन्मासा अयज्वनामवीराः प्र यज्ञमन्मा वृजनं तिराते ॥४॥
अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृशे न यक्षम् ।
द्रुहः सचन्ते अनृता जनानां न वां निण्यान्यचिते अभूवन् ॥५॥
समु वां यज्ञं महयं नमोभिर्हुवे वां मित्रावरुणा सबाधः ।
प्र वां मन्मान्यृचसे नवानि कृतानि ब्रह्म जुजुषन्निमानि ॥६॥
इयं देव पुरोहितिर्युवभ्यां यज्ञेषु मित्रावरुणावकारि ।
विश्वानि दुर्गा पिपृतं तिरो नो यूयं पात स्वस्तिभिः सदा नः ॥७॥

prórór mitrāvaruṇā prithivyáḥ prá divá rishvád brihatáḥ sudānū | spáṣo dadhāthe óshadhīshu vikshv ṛ́dhag yató ánimisham rákshamāṇā || 3 || sáṅsā mitrásya váruṇasya dháma ṣúshmo ródasī badbadhe mahitvá | áyan másā áyajvanām avírāḥ prá yajñámanmā vrijánam tirāte || 4 || ámūrā víṣvā vrishaṇāv imá vām ná yásu citrám dádriṣe ná yakshám | drúhaḥ sacante ánrita jánānām ná vāṃ niṇyány acíte abhūvan || 5 || sám u vāṃ yajñám mahayam námobhir huvé vām mitrāvaruṇā sabádhaḥ | prá vām mánmāny ricáse návāni kritáni bráhma jujushann imáni || 6 || iyáṃ deva puróhitir — || 7 || 3 ||

(६२) द्विषष्टितमं सूक्तम्

(१-६) षड्वृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-३) प्रथमतृचस्य सूर्यः, (४-६) द्वितीयतृचस्य च मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥४॥ उत्सूर्यो बृहदर्चींष्यश्रेत्पुरु विश्वा जनिम मानुषाणाम् ।
समो दिवा ददृशे रोचमानः क्रत्वा कृतः सुकृतः कर्तृभिर्भूत् ॥१॥
स सूर्य प्रति पुरो न उद्गा एभिः स्तोमेभिरेतशेभिरेवैः ।
प्र नो मित्राय वरुणाय वोचोऽनागसो अर्यम्णे अग्नये च ॥२॥

62.

Út sū́ryo brihád arcíṅshy aṣret purú víṣvā jánima mánushāṇām | samó divá dadriṣe rócamānaḥ krátvā kritáḥ súkritaḥ kartríbhir bhūt || 1 || sá sūrya práti puró na úd gā ebhí stómebhir etaṣébhir évaiḥ | prá no mitráya váruṇāya vocó 'nāgaso aryamṇé agnáye ca || 2 ||

O lords of light and warmth, the bounteous giver, you are vaster than the ample earth, vaster than the glorious and expansive heaven ; you maintain beauty in plants and protect people, following the path of truth every moment. 3

I praise the splendour of the lords of cosmic light and warmth whose strength, by its mightiness, keeps heaven and earth asunder. May the days of those who do not offer worship pass without descendants. May he, who delights in selfless noble works, increase in prosperity. 4

O unperplexed, all-pervading showerers of benefits, these praises are offered to you ; of course, nothing surprising, neither any adoration worthy of you is beheld. The insincere commendations of men make them unfaithful. No secrets may be hidden from your knowledge. 5

I offer veneration to you two with praises. Whilst in trouble, I invoke you, O lords of light and warmth. May my present hymns be gratifying to you. May these prayers be acceptable to you both. 6

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed: may you take us across all difficulties, and ever cherish us with blessings. 7

62

The sun spreads his beams of splendour over all mankind in countless spaces. Shining bright by day, he is beheld the same by all,—the creator, the created—: he is glorified by his worshippers. 1

Rise up before us, O sun with your glorious white beams as horses ; declare us free from sin to Nature's bounties, such as a self-luminous star, ocean, cosmic order and fire-divine. 2

वि नः सहस्रं शुरुधो रदन्त्वृतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कमा नः कामं पूपुरन्तु स्तवानाः ॥३॥
द्यावाभूमी अदिते त्रासीथां नो ये वां जज्ञुः सुजनिमान ऋष्वे ।
मा हेळे भूम वरुणस्य वायोर्मा मित्रस्य प्रियतमस्य नृणाम् ॥४॥
प्र बाहवा सिसृतं जीवसे न आ नो गव्यूतिमुक्षतं घृतेन ।
आ नो जने श्रवयतं युवाना श्रुतं मे मित्रावरुणा हवेमा ॥५॥
नू मित्रो वरुणो अर्यमा नस्त्मने तोकाय वरिवो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥६॥

ví naḥ sahásram ṣurúdho radantv ṛitávāno váruṇo mitró **agníḥ** | yáchantu candrá upamáṃ no arkám á **naḥ kámam** pūpurantu stávānāḥ || 3 || dyávābhūmī adite **trásīthāṃ** no yé vāṃ jajñúḥ sujánimāna ṛishve | **má héḷe bhūma várunasya vāyór** má mitrásya priyátamasya **nriṇám || 4 || prá bāhávā sisṛitaṃ** jīváse na á no gávyūtim **ukshataṃ ghṛiténa | á no jáne ṣra**vayataṃ yuvānā ṣrutám me **mitrāvaruṇā hávemá || 5 || nú** mitró váruṇo aryamá nas tmáne **tokáya várivo dadhantu** | sugá no víṣvā supáthāni santu **yūyám pāta — || 6 || 4 ||**

(६३) त्रिषष्टितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-४, ५) प्रथमादिचतुर्ऋचां पञ्चम्याः पूर्वार्धस्य च सूर्यः, (५-६) पञ्चम्या उत्तरार्धस्य षष्ठ्याश्च मित्रावरुणौ देवताः । त्रिष्टुप् छन्दः ॥

॥५॥ उद्वेति सुभगो विश्वचक्षाः साधारणः सूर्यो मानुषाणाम् ।
चक्षुर्मित्रस्य वरुणस्य देवश्चर्मेव यः समविव्यक्तमांसि ॥१॥
उद्वेति प्रसवीता जनानां महान्केतुरर्णवः सूर्यस्य ।
समानं चक्रं पर्याविवृत्सन्यदेतशो वहति धूर्षु युक्तः ॥२॥

63.

Úd v eti subhágo viṣvácakshāḥ **sádhāraṇaḥ súryo má**nushāṇām | cákshur mitrásya váruṇasya **devás cármeva yáḥ** samávivyak támāṅsi || 1 || úd v eti **prasavītá jánānām ma**hán ketúr arṇaváḥ súryasya | **samānáṃ cakrám paryāvívṛit**san yád etaṣó váhati dhūrshú **yuktáḥ** || 2 ||

May the cosmic ocean, the sun and fire-divine, the alleviators of pain, the rigid observers of law, bestow upon us thousands of riches. May they, the givers of delight, grant us excellent food : glorified by us, may they fulfil our desires. 3

O you two, the undivided mighty heaven and earth, may you protect us who are the nobly born descendants of yours : let us not incur the displeasure of the cosmic forces, such as the ocean, the wind, nor of him, the dearest friend of mortals, the sun. 4

May you stretch forth your arms for the prolongation of our existence. May you bedew with water the pastures of our cattle. May we be worthy of honours amongst men. O ever-youthful cosmic lord of light and warmth, hear these my invocations. 5

May the sun, the ocean and the lord of cosmic order grant affluence to us and to our posterity : may all paths be easy of access unto us : and may you all ever cherish us with blessings. 6

63

The auspicious sun, observer of all, common to all mankind, the eye of divine powers, such as self-luminous stars and ocean, rises up and rolls up darkness like a piece of leather. 1

The inspirer of men advances in the midst of the cosmic plasma. The chariot of the sun with the unfurled banner rolls on that cosmic wheel of time which the harnessed white steeds have been driving. 2

विभ्राजमान उषसामुपस्थाद्रेभैरुदेत्यनुमद्यमानः ।
एष मे देवः सविता चच्छन्द यः समानं न प्रमिनाति धाम ॥३॥
दिवो रुक्म उरुचक्षा उदेति दूरेअर्थस्तरणिर्भ्राजमानः ।
नूनं जनाः सूर्येण प्रसूता अयन्नर्थानि कृणवन्नपांसि ॥४॥
यत्रा चक्रुरमृता गातुमस्मै श्येनो न दीयन्नन्वेति पाथः ।
प्रति वां सूर उदिते विधेम नमोभिर्मित्रावरुणोत हव्यैः ॥५॥
नू मित्रो वरुणो अर्यमा नस्त्मने तोकाय वरिवो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥६॥

vibhrājamāna ushásām upásthād rebhaír úd ety anumadyámānah | eshá me deváh savitá cachanda yáh samānám ná praminâti dhâma || 3 || divó rukmá urucákshā úd eti dūréarthas tará-nir bhrâjamānah | nūnam jánāh sûryena prásūtā áyann ár-thāni krinávann ápānsi || 4 || yátrā cakrúr amrítā gātúm asmai syenó ná díyann ánv eti páthah | práti vām sûra údite vidhema námobhir mitrāvarunotá havyaíh || 5 || nû mitró váruno aryamá — || 6 || 5 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥६॥ दिवि क्षयन्ता रजसः पृथिव्यां प्र वां घृतस्य निर्णिजो ददीरन् ।
हव्यं नो मित्रो अर्यमा सुजातो राजा सुक्षत्रो वरुणो जुषन्त ॥१॥
आ राजाना मह ऋतस्य गोपा सिन्धुपती क्षत्रिया यातमर्वाक् ।
इळां नो मित्रावरुणोत वृष्टिमव दिव इन्वतं जीरदानू ॥२॥
मित्रस्तन्नो वरुणो देवो अर्यः प्र साधिष्ठेभिः पथिभिर्नयन्तु ।
ब्रवद्यथा न आदरिः सुदास इषा मदेम सह देवगोपाः ॥३॥

64.

Diví kshâyantā rájasah prithivyám prá vām ghritásya nirníjo dadīran | havyám no mitró aryamá sújāto rájā su-kshatró váruno jushanta || 1 || á rājānā maha ritasya gopā síndhupatī kshatriyā yātam arvâk | ílām no mitrāvarunotá vrishtím áva divá invatam jīradānū || 2 || mitrás tán no vá-runo devó aryáh prá sádhishthebhih pathíbhir nayantu | brávad yáthā na ád aríh sudása ishá madema sahá devá-gopāh || 3 ||

Delighted by the praises, the radiant sun ascends from the lap of the dawns. The divine sun is the source of my joy who breaks not the universal statute. 3

He, the bright and glorious, profound with lustre, rises from the firmament, traversing long distances with shining radiance. Verily, all beings inspirited by the sun wake up and execute their assigned duties. 4

He travels along the path which the immortals have carved. He flies through the region like a hawk. We worship you with praises and oblations, O the cosmic light and bliss, when the sun has risen. 5

May the sun, the ocean, and the lord of cosmic order grant affluence to us and to our posterity : may all paths be easy of access unto us and may you all ever cherish us with blessings. 6

64

Ruling over the waters that are in heaven and earth, and impelled by you, the clouds assume the form of rain. May the auspiciously-manifested lord of light, the royal lord of cosmic order, the powerful lord of ocean accept our homage. 1

O sovereigns, mighty preservers of cosmic vapours, powerful lords of rivers, come to our presence. O munificent lords of light and warmth, may you send down to us from the firmament, sustenance and rain. 2

May the lord of cosmic light, warmth and the divine cosmic order, conduct us by the most practicable paths. As determined by the lord of cosmic order in relation to the liberal donor of oblations, may we, enjoying the protection of Nature's bounties, rejoice in abundance, together with posterity. 3

यो वां गर्तं मनसा तक्षदेतमूर्ध्वां धीतिं कृणवद्धारयच्च ।
उक्षेथां मित्रावरुणा घृतेन ता राजाना सुक्षितीस्तर्पयेथाम् ॥४॥
एष स्तोमो वरुण मित्र तुभ्यं सोमः शुक्रो न वायवेऽयामि ।
अविष्टं धियो जिगृतं पुरन्धीर्यूयं पात स्वस्तिभिः सदा नः ॥५॥

yó vām̱ gártam mánasā tákshad etám ūrdhvám̱ dhītím̱ kṛiṇávad dhāráyac ca | ukshéthām mitrāvaruṇā ghṛiténa tấ rājānā sukshitís tarpayethām || 4 || eshá stómo varuṇa mitra túbhyam̱ sómaḥ shukró ná vāyáve 'yāmi | avishṭám̱ dhíyo jigṛitám púramdhīr yūyám pāta || 5 || 6 ||

(६५) पञ्चषष्टितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥७॥ प्रति वां सूर उदिते सूक्तैर्मित्रं हुवे वरुणं पूतदक्षम् ।
ययोरसुर्य१मक्षितं ज्येष्ठं विश्वस्य यामन्नाचिता जिगत्नु ॥१॥
ता हि देवानामसुरा तावर्या ता नः क्षितीः करतमूर्जयन्तीः ।
अश्याम मित्रावरुणा वयं वां द्यावा च यत्र पीपयन्नहा च ॥२॥
ता भूरिपाशावनृतस्य सेतू दुरत्येतू रिपवे मर्त्याय ।
ऋतस्य मित्रावरुणा पथा वामपो न नावा दुरिता तरेम ॥३॥

65.

Práti vām̱ sū́ra údite sūktaír mitrám̱ huve váruṇam pūtádaksham | yáyor asuryàm ákshitam̱ jyéshṭham̱ víṣvasya yā́mann ācítā jigatnú || 1 || tā́ hí devā́nām ásurā tā́v aryā́ tā́ naḥ kshitíḥ karatam ūrjáyantīḥ | aṣyā́ma mitrāvaruṇā vayám̱ vām̱ dyā́vā ca yátra pīpáyann áhā ca || 2 || tā́ bhū́ripāṣāv ánṛitasya sétū duratyétū ripáve mártyāya | ṛitásya mitrāvaruṇā pathā́ vām apó ná nāvā́ duritā́ tarema || 3 || ā́

O lords of cosmic light and bliss, bedew him with water who glorifies your form in his mind, offering loud praise and confirming it by action. O sovereign powers, under you, may the people be fully satisfied. 4

O cosmic lord of bliss and light, this praise, pure as the devotional love, has been offered to you, and also to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all round faculties. May you all ever cherish us with blessings. 5

65

When the sun rises, with sacred hymns I invoke you, the lords of cosmic light and plasma, endowed with pure vigour. Your everlasting and superior might is triumphant in the crowded conflict over adversities. 1

They, verily, are mighty among Nature's bounties : they are rulers. They make our lands exceedingly fertile. May we, day and night, obtain your favour, O the lord of light and plasma, whether on earth or in heaven. 2

You are holders of many fetters and barriers against the irreligious and the wicked mortal would find difficult to escape them. O the lord of light and plasma, may your path of eternal truth, bear us over troubles as a boat over waters. 3

आ नो॑ मित्रावरुणा ह॒व्यजु॑ष्टिं घृ॒तैर्गव्यू॑तिमुक्षत॒मिळा॑भिः ।
प्रति॑ वा॒मत्र॒ वर॒मा जना॑य पृणी॒तमु॒द्नो दि॒व्यस्य॒ चारो॑ः ॥४॥
ए॒ष स्तोमो॑ वरुण मित्र॒ तुभ्यं॒ सोम॑ः शु॒क्रो न वा॒यवे॑ऽयामि ।
अ॒वि॒ष्टं धियो॑ जिगृ॒तं पुरं॑धीर्यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥५॥

no mitrāvaruṇā havyájushṭim ghritaír gavyūtim ukshatam ílābhiḥ | práti vām átra váram ā́ jánāya priṇītám udnó divyásya cā́roḥ || 4 || eshá stómo varuṇa mitra — || 5 || 7 ||

(६६) षट्षष्टितमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-३, १७-१९) प्रथमादितृचस्य सप्तदश्यादितृचस्य च मित्रावरुणौ, (४-१३) चतुर्थ्यादिदशर्चामादित्याः, (१४-१६) चतुर्दश्यादितृचस्य च सूर्यो देवताः । (१-९, १७-१९) प्रथमादिनवर्चां सप्तदश्यादितृचस्य च गायत्री, (१०-१५) दशम्यादितृचद्वयस्य प्रगाथः (विषमा बृहती समा सतोबृहती), (१६) षोडश्याश्च पुर उष्णिक् छन्दांसि ॥

॥८॥ प्र मि॒त्रयो॒र्वरु॑णयो॒ः स्तोमो॑ न एतु शू॒ष्य॑ः । नम॑स्वान्तुविजा॒तयो॑ः ॥१॥
या धा॒रय॑न्त दे॒वाः सु॒दक्षा॒ दक्ष॑पितरा । अ॒सु॒र्या॑य॒ प्रम॑हसा ॥२॥
ता न॑ः स्ति॒पा त॑नू॒पा वरु॑ण जरितॄ॒णाम् । मित्र॑ सा॒धय॑तं॒ धिय॑ः ॥३॥
यद॒द्य सूर॒ उदि॒तेऽना॑गा मि॒त्रो अ॑र्य॒मा । सु॒वाति॑ सवि॒ता भग॑ः ॥४॥
सु॒प्रा॒वीर॑स्तु॒ स क्षय॒ः प्र नु याम॑न्त्सुदानवः । ये नो॒ अंहो॑ऽतिपिप्र॑ति ॥५॥

66.

Prá mitráyor váruṇayo stómo na etu ṣūshyàḥ | námasvān tuvijātáyoḥ || 1 || yā́ dhāráyanta deváḥ sudákshā dákshapitarā | asuryà̄ya prámahasā || 2 || tā́ na stipā́ tanūpā́ váruṇa jaritr̄̄ṇā́m | mítra sādháyataṃ dhíyaḥ || 3 || yád adyá sū́ra údité 'nāgā mitró aryamā́ | suvā́ti savitā́ bhágaḥ || 4 || suprāvír astu sá ksháyaḥ prá r ´ yáman sudānavaḥ | yé no áṅho 'tipíprati || 5 || 8 ||

O the lord of light and plasma, come to our offered oblation and sprinkle our pastures with water and with viands. May you both here pour down your choicest celestial water upon our noble citizens. 4

O lords of cosmic plasma and light, this praise, pure as the devotional love, has been offered to you, and also, to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all-round faculties. May you all ever cherish us with blessings. 5

66

May this our propitiatory praise, accompanied by profused salutations, proceed to you, O lords of light and bliss, manifested in pairs again and again. 1

You whom the divine powers uphold for their invigoration, who are wise and excellently great and source of strength. 2

O lords of light and bliss, protectors of our dwellings, protectors of our persons, may you fulfil our intellectual aspirations. 3

May the lord of light, the destroyer of sins, and the lord of cosmic order and the gracious lord oi creation bestow upon us, today at sun-rise what we pray for. 4

May our homes be well protected. May you, O liberal ones, on your way, bear us safe over distress and sins. 5

॥९॥ उत स्वराजो अदितिरदब्धस्य व्रतस्य ये। महो राजान ईशते ॥६॥
प्रति वां सूर उदिते मित्रं गृणीषे वरुणम्। अर्यमणं रिशादसम् ॥७॥
राया हिरण्यया मतिरियमवृकाय शवसे। इयं विप्रा मेधसातये ॥८॥
ते स्याम देव वरुण ते मित्र सूरिभिः सह। इषं स्वश्च धीमहि ॥९॥
बहवः सूरचक्षसोऽग्निजिह्वा ऋतावृधः।
त्रीणि ये येमुर्विदथानि धीतिभिर्विश्वानि परिभूतिभिः ॥१०॥

utá svarájo áditir ádabdhasya vratásya yé | mahó rā́jāna īsate || 6 || práti vām sū́ra údite mitrám grinīshe várunam | aryamánam risā́dasam || 7 || rāyā́ hiranyayā́ matír iyám avrikā́ya sávase | iyám víprā medhásātaye || 8 || té syāma deva varuna té mitra sūríbhih sahá | ísham svàs ca dhīmahi || 9 || bahávah sū́racakshaso 'gnijihvā́ ritāvrídhah | trī́ni yé yemúr vidáthāni dhītíbhir vísvāni páribhūtibhih || 10 || ९ ||

॥१०॥ वि ये दधुः शरदं मासमादहर्यज्ञमक्तुं चादृचम्।
अनाप्यं वरुणो मित्रो अर्यमा क्षत्रं राजान आशत ॥११॥
तद्वो अद्य मनामहे सूक्तैः सूर उदिते।
यदोहते वरुणो मित्रो अर्यमा यूयमृतस्य रथ्यः ॥१२॥
ऋतावान ऋतजाता ऋतावृधो घोरासो अनृतद्विषः।
तेषां वः सुम्ने सुच्छर्दिष्टमे नरः स्याम ये च सूरयः ॥१३॥
उदु त्यद्दर्शतं वपुर्दिव एति प्रतिह्वरे।
यदीमाशुर्वहति देव एतशो विश्वस्मै चक्षसे अरम् ॥१४॥

ví yé dadhúh sarádam mā́sam ā́d áhar yajñám aktúm cā́d ŕcam | anāpyám várunο mitró aryamā́ kshatrám rā́jāna āsata || 11 || tád vo adyá manāmahe sūktaíh sū́ra údite | yád óhate várunο mitró aryamā́ yūyám ritásya rathyah || 12 || ritā́vāna ritájātā ritāvŕdho ghorā́so anritadvíshah | téshām vah sumné suchardíshtame narah syā́ma yé ca sūráyah || 13 || úd u tyád darsatám vápur divá eti pratihvaré | yád īm āsúr váhati devá étaso vísvasmai cákshase áram || 14 ||

And further, those who are self-sovereign and along with mother infinity rule over the vast domain, and whose statute is inviolate. 6

I glorify you, O lords of light, warmth and cosmic order, the destroyers of dark forces, at the time when the sun has risen. 7

May this praise be effective for unimpaired strength and for granting wealth or golden treasure. May it be good for the sages and for the fulfilment of the purpose of worship. 8

May we be dear to you, O divine virtuous lord; may we, along with pious worshippers, be dear to you, O lord of light; may we obtain nourishment and happiness. 9

Many are such divine powers who are radiant as the sun, who have fire-like flames and are augmenters of worship and those who direct the three universal sacrificial ceremonies with overwhelming strength. 10

They establish the year, and then the month and the day, the sacred worship, the night, and the holy verse. They, the lords of bliss, light and cosmic order, enjoy unrivalled might. 11

Therefore, today at sunrise, we solicit you with hymns for wealth which you carry, O the lords of bliss, light and cosmic eternal laws. 12

May we, as well as those men who are the learned seekers, be in the enjoyment of the highest felicity, confirmed by you. You, true to eternal order, have been manifested through eternal order, and are the augmenter of eternal order and extremely averse to untruth. 13

That beautiful orb of the sun rises on the near skirts of the sky, as the swift, celestial, white-coloured steed bears it along, to be seen by all and sundry. 14

शीर्ष्णःशीर्ष्णो जगतस्तस्थुषस्पतिं समया विश्वमा रजः ।
सप्त स्वसारः सुविताय सूर्यं वहन्ति हरितो रथे ॥१५॥

॥११॥ तच्चक्षुर्देवहितं शुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतम् ॥१६॥
काव्येभिरदाभ्या यातं वरुण द्युमत् । मित्रश्च सोमपीतये ॥१७॥
दिवो धामभिर्वरुण मित्रश्चा यातमद्रुहा । पिबतं सोममातुजी ॥१८॥
आ यातं मित्रावरुणा जुषाणावाहुतिं नरा । पातं सोममृतावृधा ॥१९॥

sīrshṇáḥ-sīrshṇo jágatas tasthúshas pátiṃ samáyā vísvam ā́ rájaḥ | saptá svásāraḥ suvitā́ya sū́ryaṃ váhanti haríto ráthe || 15 || 10 ||

tác cákshur deváhitaṃ sukrám uccárat | pásyema sarádaḥ satáṃ jívema sarádaḥ satám || 16 || kā́vyebhir adābhyā́ yātaṃ varuṇa dyumát | mitrás ca sómapītaye || 17 || divó dhā́mabhir varuṇa mitrás cā́ yātam adrúhā | píbataṃ sómam ātují || 18 || ā́ yātam mitrāvaruṇā jushāṇā́v ā́hutiṃ narā | pātáṃ sómam ṛitāvṛidhā || 19 || 11 ||

(६७) सप्तषष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१२॥ प्रति वां रथं नृपती जरध्यै हविष्मता मनसा यज्ञियेन ।
यो वां दूतो न धिष्ण्यावजीगरच्छा सूनुर्न पितरा विवक्मि ॥१॥
अशोच्यग्निः समिधानो अस्मे उपो अदृश्रन्तमसश्चिदन्ताः ।
अचेति केतुरुषसः पुरस्ताच्छ्रिये दिवो दुहितुर्जायमानः ॥२॥

67.

Práti vāṃ ráthaṃ nṛipatī jarádhyai havíshmatā mánasā yajñíyena | yó vāṃ dūtó ná dhishṇyāv ájīgar áchā sūnúr ná pitárā vivakmi || 1 || ásocy agníḥ samidhānó asmé úpo adṛisran támasas cid ántāḥ | áceti ketúr ushásaḥ purástāc chriyé divó duhitúr jáyamānaḥ || 2 ||

For the good of all, the seven sister-bays convey the sun, the lord of everyone, moving or stationary, traversing the whole world in his chariot. 15

That God-ordained bright eye of the universe rises : may we behold it for a full hundred autumns and may we live a hundred autumns. 16

May the unconquerable, resplendent lord of light and bliss, cherished by our praises, come to enjoy our loving devotion. 17

Gentle lords of light and bliss, destroyers of foes, come from celestial dwelling, and drink the elixir of loving devotion. 18

O lords of light and bliss, leader of ceremonies, the augmenter of eternal order, may you come propitiated by our homage and drink the elixir of sweet devotion. 19

67

O lord of men, I approach to adore your cosmic chariot with dedicated mind and oblations of good intentions. I address this praise to be an envoy, to arouse your favour just as a son addresses his parents. 1

Kindled by us, the fire-divine blazes; the extremities of the darkness are seen nigh at hand; in the east is perceived the glory of the rising sun, and the banner of the dawn, the daughter of heaven. 2

अभि वां नूनमश्विना सुहोता स्तोमैः सिषक्ति नासत्या विवक्वान् ।
पूर्वीभिर्यातं पथ्याभिरर्वाक्स्वर्विदा वसुमता रथेन ॥३॥
अवोर्वां नूनमश्विना युवाकुर्हुवे यद्वां सुते माध्वी वसूयुः ।
आ वां वहन्तु स्थविरासो अश्वाः पिबाथो अस्मे सुषुता मधूनि ॥४॥
प्राचीमु देवाश्विना धियं मेऽमृध्रां सातये कृतं वसूयुम् ।
विश्वा अविष्टं वाज आ पुरंधीस्ता नः शक्तं शचीपती शचीभिः ॥५॥
॥१२॥ अविष्टं धीष्वश्विना न आसु प्रजावद्रेतो अह्रयं नो अस्तु ।
आ वां तोके तनये तूतुजानाः सुरत्नासो देववीतिं गमेम ॥६॥

abhí vāṃ nūnám aṣvinā súhotā stómaiḥ sishakti nāsatyā vivakvā́n | pūrvī́bhir yātam pathyā̀bhir arvā́k svarvídā vásumatā ráthena || 3 || avór vāṃ nūnám aṣvinā yuvā́kur huvé yád vāṃ suté mādhvī vasūyúḥ | ā́ vāṃ vahantu sthávirāso áṣvāḥ píbātho asmé súshutā mádhūni || 4 || prā́cīm u devāṣvinā dhíyam mé 'mṛidhrāṃ sātáye kṛitaṃ vasūyúm | víṣvā avishṭaṃ vā́ja ā́ púraṃdhīs tā́ naḥ ṣaktaṃ ṣacīpatī ṣácībhiḥ || 5 || 12 ||

avishṭáṃ dhīshv àṣvinā na āsú prajā́vad réto áhrayaṃ no astu | ā́ vāṃ toké tánaye tū́tujānāḥ surátnāso devávītiṃ gamema || 6 ||

एष स्य वां पूर्वगत्वेव सख्ये निधिर्हितो माध्वी रातो अस्मे ।
अहेळता मनसा यातमर्वागश्नन्ता हव्यं मानुषीषु विक्षु ॥७॥
एकस्मिन्योगे भुरणा समाने परि वां सप्त स्रवतो रथो गात् ।
न वायन्ति सुभ्वो देवयुक्ता ये वां धूर्षु तरणयो वहन्ति ॥८॥

eshá syá vām pūrvagátveva sákhye nidhír hitó mādhvī rātó asmé | áheḷatā mánasā yātam arvā́g aṣnántā havyám mā́nushīshu vikshú || 7 || ékasmin yóge bhuraṇā samāné pári vāṃ saptá sraváto rátho gāt | ná vāyanti subhvò deváyuktā yé vāṃ dhūrshú taráṇayo váhanti || 8 ||

O ever-true pair divines, the sincere invoker is singing your praises and the chanter glorifying you with hymns. May you come by the paths that you are wont to travel; come on the chariot which shines with the celestial light and is laden with rich treasure. 3

O pair divines, lovers of sweetness, desirous of wealth, I with full reliance invoke you when the devotional prayers have been expressed forth. May your stout horses bring you hither, and drink the sweet juice of love poured out by us. 4

O divine pair, render my sincere and undisturbed adoration, offered for the acquisition of riches, efficacious; may you preserve my all-round faculties in the time of life struggles. O protectors of pious acts, bestow upon us wealth for our sincerity. 5

Protect us, O divine powers, in our intellectual pursuits; may our procreative power fail not. Possessing sons and grandsons through your favours, and distributing desired riches as well as enjoying ample wealth, may we be blessed with a life, dedicated to the service of God. 6

This treasure given by us has been placed, O lovers of sweetness, before you, like (an envoy) who has come to the presence (of a prince) for (acquiring his) friendship : come to our presence with benevolent thoughts, accepting devotional expressions of regard in the society of men. 7

Nourishers of all, the chariot of you two, devoted to a common purpose, traverses the seven flowing (streams) : the excellent horses harnessed by Nature's bounties, who carry you with speed in the car, are never exhausted. 8

असश्चता मघवद्भ्यो हि भूतं ये राया मघदेयं जुनन्ति ।
प्र ये बन्धुं सूनृताभिस्तिरन्ते गव्या पृञ्चन्तो अश्व्या मघानि ॥९॥
नू मे हवमा शृणुतं युवाना यासिष्टं वर्तिरश्विनाविरावत् ।
धत्तं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा नः ॥१०॥

asaṣcátā maghávadbhyo hí bhutáṃ yé rāyā́ maghadéyaṃ junánti | prá yé bándhuṃ sūnṛ́tābhis tiránte gávyā priñcánto áṣvyā maghā́ni || 9 || nū́ me hávam ā́ ṣṛiṇutaṃ yuvānā yasishṭáṃ vartír aṣvināv írāvat | dhattáṃ rátnāni járatam ca sūrín yūyám pāta — || 10 || 13 ||

(६८) अष्टषष्टितमं सूक्तम्
(१–९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । (१–७) प्रथमादिसप्तर्चां विराट्, (८–९) अष्टमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

॥१४॥ आ शुभ्रा यातमश्विना स्वश्वा गिरो दस्रा जुजुषाणा युवाकोः ।
हव्यानि च प्रतिभृता वीतं नः ॥१॥
प्र वामन्धांसि मद्यान्यस्थुररं गन्तं हविषो वीतये मे ।
तिरो अर्यो हवनानि श्रुतं नः ॥२॥
प्र वां रथो मनोजवा इयर्ति तिरो रजांस्यश्विना शतोतिः ।
अस्मभ्यं सूर्यावसू इयानः ॥३॥
अयं ह यद्वां देवया उ अद्रिरूर्ध्वो विवक्ति सोमसुद्युवभ्याम् ।
आ वल्गू विप्रो ववृतीत हव्यैः ॥४॥
चित्रं ह यद्वां भोजनं न्वस्ति न्यत्रये महिष्वन्तं युयोतम् ।
यो वामोमानं दधते प्रियः सन् ॥५॥

68.

Ā́ ṣubhrā yātam aṣvinā sváṣvā gíro dasrā jujushāṇā́ yuvā́koḥ | havyā́ni ca prátibhṛitā vītáṃ naḥ || 1 || prá vām ándhāṅsi mádyāny asthur áraṃ gantaṃ havísho vītáye me | tiró aryó hávanāni ṣrutáṃ naḥ || 2 || prá vāṃ rátho mánojavā iyarti tiró rájāṅsy aṣvinā ṣatótiḥ | asmábhyaṃ sūryāvasū iyānáḥ || 3 || ayáṃ ha yád vāṃ devayā́ u ádrir ūrdhvó vívakti somasúd yuvábhyām | ā́ valgū́ vípro vavṛitīta havyaíḥ || 4 || citráṃ ha yád vām bhójanaṃ nv ásti ny átraye máhishvantaṃ yuyotam | yó vām omā́naṃ dádhate priyáḥ sán || 5 || 14 ||

Be propitious to those who are affluent in spiritual thoughts, who invest wealth for the sake of wealth : they who encourage a kinsman with kind commendations, generously distributing wealth of horses (to fellow beings). 9

Ever-youthful twin-divines, hear today my invocation : come O twins, to the dwelling where spirituality is invoked : grant wealth (to the devotee) : elevate the learned seeker : and may you all ever cherish us with blessings. 10

68

O radiant pair of twin-divine powers, full of vital energies, destroyers of distress, come hither, propitiated by the praises of your adorer, and accept the devotee's sincere offerings. 1

The exhilarating sacred offerings have been prepared for you ; come quickly to accept them. Please pay no heed to the invocations of our opponents ; please do listen to us however. 2

Your chariot, O twin-divines, laden with a hundred blessings, in which you ride with the maiden dawn, is speeding to us across the regions, swift as thought. 3

When the chanter, seeking to propitiate you two divines, raises his voice and sings loudly expressing his devotion for you, like a herbal juice crushed between the stones. O charming ones, the pious worshipper brings you back towards himself, by his oblations. 4

Verily, the spiritual nourishment you provide is wonderful. You liberate the triply-bonded sage ; who has been dear to you, and who craves for your protection, whenever entrapped in the dark caves of ignorance. 5

॥१५॥ उत त्यद्वां जुरते अश्विना भूच्च्यवानाय प्रतीत्यं हविर्दे ।
अधि यद्वर्प इतऊति धत्थः ॥६॥
उत त्यं भुज्युमश्विना सखायो मध्ये जहुर्दुरेवासः समुद्रे ।
निरीं पर्षदरावा यो युवाकुः ॥७॥
वृकाय चिज्जसमानाय शक्तमुत श्रुतं शयवे हूयमाना ।
यावघ्न्यामपिन्वतमपो न स्तर्यं चिच्छक्त्यश्विना शचीभिः ॥८॥
एष स्य कारुर्जरते सूक्तैरग्रे बुधान उषसां सुमन्मा ।
इषा तं वर्धदघ्न्या पयोभिर्यूयं पात स्वस्तिभिः सदा नः ॥९॥

utá tyád vām̐ juraté aṣvinā bhūc cyávānāya pratítyam̐ havirdé | ádhi yád várpa itáūti dhattháḥ || 6 || utá tyám bhujyúm aṣvinā sákhāyo mádhye jahur durévāsaḥ samudré | nír īm parshad árāvā yó yuvákuḥ || 7 || vṛíkāya cij jásamānāya ṣaktam utá ṣrutam̐ ṣayáve hūyámānā | yā́v aghnyám ápinvatam apó ná staryàm̐ cic chakty àṣvinā ṣácībhiḥ || 8 || eshá syá kārúr jarate sūktaír ágre budhāná ushásām̐ sumánmā | ishá tám̐ vardhad aghnyá páyobhir yūyám pāta -- || 9 || 15 ||

(६९) एकोनसप्ततितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१६॥ आ वां रथो रोदसी बद्बधानो हिरण्ययो वृषभिर्यात्वश्वैः ।
घृतवर्तनिः पविभी रुचान इषां वोळ्हा नृपतिर्वाजिनीवान् ॥१॥
स पप्रथानो अभि पञ्च भूमा त्रिवन्धुरो मनसा यातु युक्तः ।
विशो येन गच्छथो देवयन्तीः कुत्रा चिद्याममश्विना दधाना ॥२॥

69.

Ā vām̐ rátho ródasī badbadhānó hiraṇyáyo vṛíshabhir yātv áṣvaiḥ | ghṛtávartaniḥ pavíbhī rucāná ishám̐ voḷhá nṛipátir vājínīvān || 1 || sá paprathānó abhí páñca bhū́mā trivandhuró mánasā́ yātu yuktáḥ | víṣo yéan gáchatho devayántīḥ kútrā cid yā́mam aṣvinā dádhānā || 2 ||

Such has ever been your benevolence, O twin-divines, that any old famished person, who along with sincere prayers, lives to your dictates gets in requital, by your blessings, a young body hardly subject to decay. 6

When faithless friends desert the leader or saviour, who is devoted to both of you and rely upon you, in the midst of the ocean of disress, you bring him back to shore. 7

You have been granting help even to the wicked, when he is exhausted, and have been listening to the lazy, when invoked. Both of you make the barren cow pour forth milk like water, and you endow her with strength, O twin-divines, by your cares and efforts. 8

Your devoted poet, waking at dawn with sweet thoughts, chants poems of praises. Let the cow nourish him with food of her milk. May you along with other divine powers ever cherish us with blessings. 9

69

May your golden cosmic chariot of creation, drawn by vigorous powers, overwhelming the heaven and earth with illumination, and following the track of the cosmic waters, come to us with glowing fellies, and laden with nourishing food. Surely it is the protector of men and the conveyer of food. 1

This cosmic chariot (of the sun) extends along five regions. It is furnished with three benches, and harnessed with automation. May it come hither. O twin-divines, directing your course, proceed, wherever you go and whithersoever you go, to bless devout mortals. 2

स्वश्वा यशसा यातमर्वाग्दस्रा निधिं मधुमन्तं पिबाथः ।
वि वां रथो वध्वा३ यादमानोऽन्तान्दिवो बाधते वर्तनिभ्याम् ॥३॥
युवोः श्रियं परि योषावृणीत सूरो दुहिता परितक्म्यायाम् ।
यद्देवयन्तमवथः शचीभिः परि घ्रंसमोमना वां वयो गात् ॥४॥
यो ह स्य वां रथिरा वस्त उस्रा रथो युजानः परियाति वर्तिः ।
तेन नः शं योरुषसो व्युष्टौ न्यश्विना वहतं यज्ञे अस्मिन् ॥५॥

svásvā yaṣásā yātam arvā́g dásrā nidhím mádhumantam pibāthaḥ | ví vāṃ rátho vadhvā̀ yā́damānó 'ntān divó bādhate vartanī́bhyām || 3 || yuvóḥ ṣríyam pári yóshāvriṇīta sū́ro duhitā́ páritakmyāyām | yád devayántam ávathaḥ ṣácībhiḥ pári ghraṅsám ománā vāṃ váyo gāt || 4 || yó ha syá vāṃ rathirā vásta usrā́ rátho yujānáḥ pariyā́ti vartíḥ | téna naḥ ṣáṃ yór usháso vyùshṭau ny àṣvinā vahataṃ yajñé asmín || 5 ||

नरा गौरेव विद्युतं तृषाणास्माकमद्य सवनोप यातम् ।
पुरुत्रा हि वां मतिभिर्हवन्ते मा वामन्ये नि यमन्देवयन्तः ॥६॥
युवं भुज्युमवविद्धं समुद्र उदूहथुरर्णसो अस्रिधानैः ।
पतत्रिभिरश्रमैरव्यथिभिर्दंसनाभिरश्विना पारयन्ता ॥७॥
नू मे हवमा शृणुतं युवाना यासिष्टं वर्तिरश्विनाविरावत् ।
धत्तं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा नः ॥८॥

nárā gauréva vidyútaṃ trishāṇā́smā́kam adyá sávanópa yātam | purutrā́ hí vāṃ matíbhir hávante mā́ vām anyé ní yaman devayántaḥ || 6 || yuvám bhujyúm ávaviddhaṃ samudrá úd ūhathur árṇaso ásridhānaiḥ | patatríbhir aṣramaír avyathíbhir daṅsánābhir aṣvinā pārā́yantā || 7 || nū́ me hávam ā́ ṣriṇutaṃ yuvānā — || 8 || 16 ||

O twin-divines, destroyers of distress, may you come here full of vital energies and with your celebrated chariot, and cherish our prayers, full of sweet melodies. May your chariot, conveying you, and your associates, travel to the farthest end of the sky with its two whirlings (wheels). 3

The daughter of the sun, the dawn, makes choice of your splendour at the approach of night. You defend the devout worshipper by your cures and efforts, when the sacred warm offerings proceed to you to secure your protection. 4

O chariot-borne, clothed in radiance, may you come to our dwellings in the yoked chariot. O twin-divines, while the dawn is breaking, please come to participate in our sacrifice for our well-being and purification. 5

O leaders of rites, may you hasten today to our sacrifice, like thirsty cattle, as if longing for the radiant elixir. The pious men propitiate you with devotional intellect in all places. Let not other devout worshippers detain you. 6

You always rescue the saviour sage, abandoned in the midst of ocean and bear him to shore by your undaunted, undecaying, unwearied and unharnessed vital energies. 7

O ever-youthful twin-divines, may you hear today my invocation ; may you, O twin-divines, come to the dwelling where the oblation is prepared. May you grant wealth to the offerer, and elevate the learned seeker (to a high stature) and may you all ever cherish us with blessings. 8

(७०) सप्ततितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१७॥ आ विश्ववाराश्विना गतं नः प्र तत्स्थानमवाचि वां पृथिव्याम् ।
अश्वो न वाजी शुनपृष्ठो अस्थादा यत्सेदथुर्ध्रुवसे न योनिम् ॥१॥
सिषक्ति सा वां सुमतिश्चनिष्ठातापि घर्मो मनुषो दुरोणे ।
यो वां समुद्रान्त्सरितः पिपर्त्येतग्वा चिन्न सुयुजा युजानः ॥२॥

70.

Á visvavārāsvinā gatam naḥ prá tát sthánam avāci vām prithivyắm | ásvo ná vājí sunáprishṭho asthād ắ yát sedáthur dhruváse ná yónim || 1 || síshakti sắ vām sumatís cánishṭhátāpi gharmó mánusho duroṇé | yó vām samudrán sarítaḥ píparty étagvā cin ná suyújā yujānáḥ || 2 ||

यानि स्थानान्यश्विना दधाथे दिवो यह्वीष्वोषधीषु विक्षु ।
नि पर्वतस्य मूर्धनि सदन्तेषं जनाय दाशुषे वहन्ता ॥३॥
चनिष्टं देवा ओषधीष्वप्सु यद्योग्या अश्नवैथे ऋषीणाम् ।
पुरूणि रत्ना दधतौ न्य१स्मे अनु पूर्वाणि चख्यथुर्युगानि ॥४॥
शुश्रुवांसा चिदश्विना पुरूण्यभि ब्रह्माणि चक्षाथे ऋषीणाम् ।
प्रति प्र यातं वरमा जनायास्मे वामस्तु सुमतिश्चनिष्ठा ॥५॥

yắni sthắnāny asvinā dadhắthe divó yahvíshv óshadhīshu vikshú | ní párvatasya mūrdháni sádantésham jánāya dāsúshe váhantā || 3 || canishṭám devā óshadhīshv apsú yád yogyá asnávaithe ríshīṇām | purúṇi rátnā dádhatau ny àsmé ánu púrvāṇi cakhyathur yugáni || 4 || susruvắnsā cid asvinā purúṇy abhí bráhmāṇi cakshāthe ríshīṇām | práti prá yātam váram ắ jánāyāsmé vām astu sumatís cánishṭhā || 5 ||

70

O all-adored twin-divines, come to our place of worship on this earth where a seat has been reserved for you, as if exclusively a possession of yours. A swift, broad-backed horse awaits you (for your journey), on which you could be seated as firmly as in a dwelling. 1

This most delightful euology awaits you ; the sacred offering has been heated in the cauldron which, after having reached you, would in its turn pour down its contents in the form of rain and fill up the oceans and rivers. May both of you participate in this rite as it were two well-matched shining horses yoked to a chariot. 2

O twin-divines, to whatever places you may descend from heaven, whether amidst the tall tress, or amongst men, or sitting on the summit of the mountain, may you be the bearers of food to the pious donor of oblation. 3

O divine twin-powers, please delight yourself in plants and waters, whenever the seers offer you and you find they suit you. May you enrich us with treasures in abundance, and favour us, as you have been favouring all couples from eternity. 4

O twin-divines, listen to the prayers of the sages, and look favourably thereon. Please come to the worship of this devotee and let him enjoy your most delightful favour. 5

योवां यज्ञो नासत्या हविष्मान्कृतब्रह्मा समर्यो३ भवाति ।
उप प्र यातं वरमा वसिष्ठमिमा ब्रह्माण्यृच्यन्ते युवभ्याम् ॥६॥
इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा नः ॥७॥

yó vām yajñó nāsatyā havíshmān kritábrahmā samaryò bhávāti | úpa prá yātam váram ā́ vásishtham imā́ bráhmāṇy ricyante yuvábhyām || 6 || iyám manīshā́ iyám asvinā gī́r imā́m suvriktím vrishaṇā jushethām | imā́ bráhmāṇi yuvayū́ny agman yūyám pāta — || 7 || 17 ||

(७१) एकसप्ततितमं सूक्तम्

(१-६) षड्‌ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१८॥ अप स्वसुरुषसो नग्जिहीते रिणक्ति कृष्णीररुषाय पन्थाम् ।
अश्वामघा गोमघा वां हुवेम दिवा नक्तं शरुमस्मद्युयोतम् ॥१॥
उपायातं दाशुषे मर्त्याय रथेन वाममश्विना वहन्ता ।
युयुतमस्मदनिराममीवां दिवा नक्तं माध्वी त्रासीथां नः ॥२॥
आ वां रथमवमस्यां व्युष्टौ सुम्नायवो वृषणो वर्तयन्तु ।
स्यूमगभस्तिमृतयुग्भिरश्वैराश्विना वसुमन्तं वहेथाम् ॥३॥

71.

Apa svásur usháso nág jihīte riṇákti krishṇī́r arushā́ya pánthām | ásvāmaghā gómaghā vām huvema dívā náktam sárum asmád yuyotam || 1 || upáyātam dāsúshe mártyāya ráthena vāmám asvinā váhantā | yuyutám asmád ánirām ámīvām dívā náktam mādhvī trā́sīthām naḥ || 2 || ā́ vām rátham avamásyām vyùshṭau sumnāyávo vríshaṇo vartayantu | syū́magabhastim ritayúgbhir ásvair ā́svinā vásumantam vahethām || 3

Come, O ever-true divines, to the sincere, worthiest devotee, the worshipper, who is present here along with his priests and is offering oblations, and repeating praises to bring you hither. 6

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerers of blessings, by this laudation. We pray that these addressed euologies reach you. May you all ever cherish us with blessings. 7

71

The night retires before the dawn, the sister of twin-divines. The dark night leaves the path clear for the radiant sun. Let us call upon one, who is affluent in spiritual power (horses), and affluent in divine wisdom (cows). May you keep day and night far from us the arrow-like malevolence. 1

May you, bearing rich treasure in your chariot, come to the mortal, the generous-giver. May you keep afar from us famine and sickness. O lovers of sweetness, may you preserve us day and night. 2

May your vigorous (horses, i.e. beams), in search of bliss bring hither your chariot at the earliest flash of morning. O twin-divines, conduct towards us your radiating, wealth-laden cosmic chariot, with rays rich in moisture. 3

यो वां रथो नृपती अस्ति वोळ्हा त्रिवन्धुरो वसुमाँ उस्रयामा ।
आ न एना नासत्योप यातमभि यद्वां विश्वप्स्न्यो जिगाति ॥४॥
युवं च्यवानं जरसोऽमुमुक्तं नि पेदव ऊहथुराशुमश्वम् ।
निरंहसस्तमसः स्पर्तमत्रिं नि जाहुषं शिथिरे धातमन्तः ॥५॥
इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा नः ॥६॥

|| yó vām̥ rátho nripatī ásti volhá trivandhuró vásumāñ usráyāmā | á na ená nāsatyópa yātam abhí yád vām̥ visvápsnyo jígāti || 4 || yuvám̥ cyávānam̥ jaráso 'mumuktam̥ ní pedáva ūhathur āsúm ásvam | nír áñhasas támasa spartam átrim̥ ní jāhushám̥ sithiré dhātam antáḥ || 5 || iyám manīshá iyám asvinā gír — || 6 || 18 ||

(७२) द्विसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

आ गोमता नासत्या रथेनाश्वावता पुरुश्चन्द्रेण यातम् ।
अभि वां विश्वा नियुतः सचन्ते स्पार्हया श्रिया तन्वा शुभाना ॥१॥
आ नो देवेभिरुप यातमर्वाक्सजोषसा नासत्या रथेन ।
युवोर्हि नः सख्या पित्र्याणि समानो बन्धुरुत तस्य वित्तम् ॥२॥
उदु स्तोमासो अश्विनोरबुध्रञ्जामि ब्रह्माण्युषसश्च देवीः ।
आविवासन्रोदसी धिष्ण्येमे अच्छा विप्रो नासत्या विवक्ति ॥३॥

72.

Á gómatā nāsatyā ráthenásvāvatā puruscandréṇa yātam | abhí vām̥ vísvā niyútaḥ sacante spārháyā sriyá tanvà subhāná || 1 || á no devébhir úpa yātam arvák sajóshasā nāsatyā ráthena | yuvór hí naḥ sakhyá pítryāṇi samānó bándhur utá tásya vittam || 2 || úd u stómāso asvínor abudhrañ jāmí bráhmāṇy ushásas ca devíḥ | āvívāsan ródasī dhíshṇyemé áchā vípro násatyā vivakti || 3 ||

May you come to us with that cosmic chariot, which conveys you, O ever-true lords of men. It is three-seater, laden with wealth, and is the precursor of day. It traverses the sky, encompassing the entire space. 4

You exempt the old and famished from decay; you provide a courser to a lame. You extricate a detached sage from torture and darkness; you encrown the exiled prince, back to the throne. 5

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerer of blessings, by these laudations. May these eulogies, addressed to you, reach you; and may you all ever cherish us with blessings. 6

72

Come, O ever-true divines, on your brilliant chariot, rich in abundant wealth of kine and horses. All praises gather round you. Your resplendence is enviable, and your form graceful. 1

O ever-true divines, along with Nature's other bounties as your associates, come here to us in your chariot. Ours is an ancestral friendship and hence a common relation between you and us. May you acknowledge this affinity. 2

Verily, the praises awaken the twin-divines, and so the kindred prayers the celestial dawns. The sages, addressing these laudations to the adorable heaven and earth, invoke, the ever-true divines hither. 3

वि चेदुच्छन्त्यश्विना उषासः प्र वां ब्रह्माणि कारवो भरन्ते ।
ऊर्ध्वं भानुं सविता देवो अश्रेद्बृहदग्नयः समिधा जरन्ते ॥४॥
आ पश्चातान्नासत्या पुरस्तादाश्विना यातमधरादुदक्तात् ।
आ विश्वतः पाञ्चजन्येन राया यूयं पात स्वस्तिभिः सदा नः ॥५॥

ví céd uchánty aṣvinā ushásaḥ prá vām bráhmāṇi kārávo bharante | ūrdhvám bhānúm savitá devó aṣred bṛihád agnáyaḥ samídhā jarante || 4 || á paṣcátān nāsatyá purástād áṣvinā yātam adharád údaktāt | á viṣvátaḥ páñcajanyena rāyá yūyám pāta — || 5 || 19 ||

(७३) त्रिसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२०॥ अतारिष्म तमसस्पारमस्य प्रति स्तोमं देवयन्तो दधानाः ।
पुरुदंसा पुरुतमा पुराजामर्त्या हवते अश्विना गीः ॥१॥
न्यु प्रियो मनुषः सादि होता नासत्या यो यजते वन्दते च ।
अश्नीतं मध्वो अश्विना उपाक आ वां वोचे विदथेषु प्रयस्वान् ॥२॥
अहेम यज्ञं पथामुराणा इमां सुवृक्तिं वृषणा जुषेथाम् ।
श्रुष्टीवेव प्रेषितो वामबोधि प्रति स्तोमैर्जरमाणो वसिष्ठः ॥३॥

73.

Átārishma támasas pārám asyá práti stómaṃ devayánto dádhānāḥ | purudáṅsā purutámā purājámartyā havate aṣvínā gíḥ || 1 || ny ù priyó mánushaḥ sādi hótā násatyā yó yájate vándate ca | aṣnītám mádhvo aṣvinā upāká á vāṃ voce vidátheshu práyasvān || 2 || áhema yajñám pathám urāṇá imáṃ suvṛiktíṃ vṛishaṇā jushethām | ṣrushṭīvéva préshito vām abodhi práti stómair járamāṇo vásishṭhaḥ || 3 ||

When the dawns break forth in light, O twin-divines, the poets offer praises to you. The sun-divine casts his splendours on firmament, and ritual fires, with their kindled fuel, sing your praises. 4

Come, O ever-true divines, from the back, from the front, O twin-divines, from below, from above, come from every quarter with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

73

While paying tributes to Nature's bounties, we have gone across to the opposite shore of this state of darkness. The worshipper invokes twin-divines, the multifunctional and multifarious, the first-born and immortal. 1

O ever-true divines, the invoker, the dear priest of devotees, he, who offers worship and repeats praise, has taken seat. O twin-divines, may you come near, and partake of the libation. I, with food in hand, invoke you to our place of worship. 2

With invocations to Nature's bounties, we get ready for their welcome. O showerers of blessings, be propitiated by this pious laudation. Despatched like a speedy messenger, the pious most worshipper arouses you, glorifying you with hymns. 3

उप त्या वह्नी गमतो विशं नो रक्षोहणा संभृता वीळुपाणी ।
समन्धांस्यग्मत मत्सराणि मा नो मर्धिष्टमा गतं शिवेन ॥४॥
आ पश्चातान्नासत्या पुरस्तादाश्विना यातमधरादुदक्तात् ।
आ विश्वतः पाञ्चजन्येन राया यूयं पात स्वस्तिभिः सदा नः ॥५॥

úpa tyá vá́hnī gamato víṣaṃ no rakshohá́ṇā sá́mbhṛitā vīḷúpāṇī | sá́m á́ndhāṅsy agmata matsarā́ṇi má́ no mardhishṭam á́ gatam ṣivéna || 4 || á́ paṣcá́tān nāsatyá́ purá́stād — || 5 || 20 ||

(७४) चतुःसप्ततितमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥२१॥ इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना ।
अयं वामह्वेऽवसे शचीवसू विशंविशं हि गच्छथः ॥१॥
युवं चित्रं ददथुर्भोजनं नरा चोदेथां सूनृतावते ।
अर्वाग्रथं समनसा नि यच्छतं पिबतं सोम्यं मधु ॥२॥
आ यातमुप भूषतं मध्वः पिबतमश्विना ।
दुग्धं पयो वृषणा जेन्यावसू मा नो मर्धिष्टमा गतम् ॥३॥

74.

Imá́ u vāṃ dívishṭaya usrá́ havante aṣvinā | ayáṃ vāṃ ahvé 'vase ṣacīvasū víṣam-viṣaṃ hí gáchathaḥ || 1 || yuváṃ citráṃ dadathur bhójanaṃ narā códethāṃ sūnṛítāvate | arvá́g ráthaṃ sámanasā ní yachatam píbataṃ somyám mádhu || 2 || á́ yātam úpa bhūshatam mádhvaḥ pibatam aṣvinā | dugdhám páyo vṛishaṇā jenyāvasū má́ no mardhishṭam á́ gatam || 3 ||

May those two, the bearers of oblations, destroyers of demons, well-nourished, strong-handed, be pleased to come to our people and accept our exhilarating offerings. Not for an injury, may they come to us with good blessings. 4

Come, O ever-true divines, from the back, from the front, O twin-divines from below, from above, come from every quarter, with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

74

These pious praises glorify you. O radiant twin-divines, at the break of day. I invoke you, who are rich in power and action for preservation; for, house by house you visit every individual. 1

O leaders of ceremonies, you are possessed of marvellous wealth; bestow it upon him who sincerely praises you. With your attitudes alike and favourable, may both of you direct your chariot to us and cherish our sweet loving homage. 2

Come, O twin-divines, and grace us with your presence; drink of the sweet libation. May you, O showerers of blessings, rich in genuine wealth, come here. May you milk the rain from the firmament. May you come to us but not for an injury. 3

अश्वासो ये वामुप दाशुषो गृहं युवां दीयन्ति बिभ्रतः ।
मक्षूयुभिर्नरा हयेभिरश्विना देवा यातमस्मयू ॥४॥
अधा ह यन्तो अश्विना पृक्षः सचन्त सूरयः ।
ता यंसतो मघवद्भ्यो ध्रुवं यशश्छर्दिरस्मभ्यं नासत्या ॥५॥
प्र ये ययुरवृकासो रथा इव नृपातारो जनानाम् ।
उत स्वेन शवसा शूशुवुर्नर उत क्षियन्ति सुक्षितिम् ॥६॥

áṣvāso yé vām úpa dāṣúsho griháṃ yuváṃ díyanti bíbhrataḥ | makshūyúbhir narā háyebhir aṣviná devā yātam asmayú || 4 || ádhā ha yánto aṣvínā príkshaḥ sacanta sūráyaḥ | tá yaṅsato maghávadbhyo dhruváṃ yáṣaṣ chardír asmabhyaṃ nasatyā || 5 || prá yé yayúr avrikáso ráthā iva nripātáro janānām | utá svéna ṣávasā ṣūṣuvur nára utá kshiyanti ṡukshitím || 6 || २१ ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषसो देवताः । त्रिष्टुप् छन्दः ॥

॥२२॥ व्यु१षा आवो दिविजा ऋतेनाविष्कृण्वाना महिमानमागात् ।
अप द्रुहस्तम आवरजुष्टमङ्गिरस्तमा पथ्या अजीगः ॥१॥
महे नो अद्य सुविताय बोध्युषो महे सौभगाय प्र यन्धि ।
चित्रं रयिं यशसं धेह्यस्मे देवि मर्तेषु मानुषि श्रवस्युम् ॥२॥
एते त्ये भानवो दर्शतायाश्चित्रा उषसो अमृतास आगुः ।
जनयन्तो दैव्यानि व्रतान्यापृणन्तो अन्तरिक्षा व्यस्थुः ॥३॥

75.

Vy ùshá āvo divijá riténāvishkrinvāná mahimánam ágāt | ápa drúhas táma āvar ájushṭam áṅgirastamā pathyā ajīgaḥ || 1 || mahé no adyá suvitáya bodhy úsho mahé saúbhagāya prá yandhi | citráṃ rayíṃ yaṣásaṃ dhehy asmé dévi mártesha mānushi ṣravasyúm || 2 || eté tyé bhānávo darṣatáyāṣ citrá usháso amrítāsa águḥ | janáyanto daívyāni vratány āprinánto antáriksha vy àsthuḥ || 3 ||

Yours are the speedy horses, the rays, that convey you to the dwelling of the donor of the oblation. O divine leader of rites, favourably inclined towards us, come with your rapid steeds, the beams. 4

The learned seekers approach you in pursuit of food. May you two ever-true divines grant to our benevolent nobility lasting glory, and roof to us. 5

Such worshippers, as are non-exploiters, and benefactors of men approach you, like carts to the farm. They prosper by their own strength, and inhabit an excellent abode. 6

75

The dawn, the daughter of heaven, has flashed; she comes, showering her majesty in accordance to the eternal law. She scatters evils and odious darkness. And thus she illumines the paths to be trodden by the most enlightened sages. 1

Awaken us today to high and happy fortune, to great prosperity. O dawn, divine benefactress, promote us and give us manifold and splendid riches and reputation among mortals, fostering prosperous progeny. 2

Enjoy these lovely ever-lasting splendours of dawns bright with their varied colours. Gracefully they come, and in their honour, the divine rites have been instituted, filling the firmament, they spread around. 3

एषा स्या युजाना पराकात्पञ्च क्षितीः परि सद्यो जिगाति ।
अभिपश्यन्ती वयुना जनानां दिवो दुहिता भुवनस्य पत्नी ॥४॥
वाजिनीवती सूर्यस्य योषा चित्रामघा राय ईशे वसूनाम् ।
ऋषिष्टुता जरयन्ती मघोन्युषा उच्छति वह्निभिर्गृणाना ॥५॥
प्रति द्युतानामरुषासो अश्वाश्चित्रा अदृश्रन्नुषसं वहन्तः ।
याति शुभ्रा विश्वपिशा रथेन दधाति रत्नं विधते जनाय ॥६॥

eshá syá yujāná parākát páñca kshitíḥ pári sadyó jigāti | abhipáṣyantī vayúnā jánānām divó duhitá bhúvanasya pátnī || 4 || vājínīvatī sū́ryasya yóshā citrámaghā rāyá īṣe vásūnām | ṛíshishṭutā jaráyantī maghóny ushá uchati váhnibhir gṛiṇāná || 5 ||
práti dyutānám arusháso áṣvāṣ citrá adṛiṣrann ushásaṃ váhantaḥ | yáti ṣubhrá viṣvapíṣā ráthena dádhāti rátnaṃ vidhaté jánāya || 6 ||

सत्या सत्येभिर्महती महद्भिर्देवी देवेभिर्यजता यजत्रैः ।
रुजदृळ्हानि दददुस्रियाणां प्रति गाव उषसं वावशन्त ॥७॥
नू नो गोमद्वीरवद्धेहि रत्नमुषो अश्वावत्पुरुभोजो अस्मे ।
मा नो बर्हिः पुरुषता निदे कर्यूयं पात स्वस्तिभिः सदा नः ॥८॥

satyá satyébhir mahatí mahádbhir deví devébhir yajatá yájatraiḥ | rujád dṛiḷháni dádad usríyāṇām práti gáva ushásaṃ vāvaṣanta || 7 || nú no gómad vīrávad dhehi rátnam úsho áṣvāvad purubhójo asmé | má no barhíḥ purushátā nidé kar yūyám pāta — || 8 || 22 ||

She yokes her chariot far away and visits swiftly the lands to give light to all the five classes of men, witnessing works and ways of men. This daughter of heaven is the beloved partner of all living beings. 4

She is the companion of the sun, the distributress of good, the possessor of wonderful wealth. She rules over treasures of every kind, and is praised through hymns by the sages. She is a reckoner of our life-span (that diminishes day by day), the mistress of opulence, and as she rises, she is glorified by the fire-institutors. 5

The bright and wondrous steeds of varied colours, yoked to the car of dawn, are visible. She advances, radiant in her multi-mobile chariot, and brings, shining treasure for her people. 6

True with the truthful, great with the great, divine with the divine power, holy with the holy, she pierces through the rigidity of gloom and displays the vast treasures of wisdom. The true seekers cherishingly long for the dawn to appear. 7

Bestow upon us, O dawn, riches comprising wealth, vigour, abundant food, and progeny. Protect our sacred benevolent works from evil men's reproaches, and may you ever cherish us with blessings. 8

(७६) षट्सप्ततितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषसो देवताः । त्रिष्टुप् छन्दः ॥

॥२३॥ उदु ज्योतिरमृतं विश्वजन्यं विश्वानरः सविता देवो अश्रेत् ।
क्रत्वा देवानामजनिष्ट चक्षुराविरकर्भुवनं विश्वमुषाः ॥१॥
प्र मे पन्था देवयाना अदृश्रन्नमर्धन्तो वसुभिरिष्कृतासः ।
अभूदु केतुरुषसः पुरस्तात्प्रतीच्यागादधि हर्म्येभ्यः ॥२॥
तानीदहानि बहुलान्यासन्या प्राचीनमुदिता सूर्यस्य ।
यतः परि जार इवाचरन्त्युषो ददृक्षे न पुनर्यतीव ॥३॥

76.

Úd u jyótir amrítam visvájanyam visvânarah savitá devó asret | krátvā devânām ajanishta cákshur āvír akar bhúvanam vísvam ushâh || 1 || prá me pánthā devayânā adrisrann ámardhanto vásubhir íshkritāsah | ábhūd u ketúr ushásah purástāt pratīcy ágād ádhi harmyébhyah || 2 || tá-níd áhāni bahulány āsan yâ prācínam úditā sûryasya | yá-tah pári jārá ivācáranty úsho dadrikshé ná púnar yatíva || 3 ||

त इद्देवानां सधमाद आसन्नृतावानः कवयः पूर्व्यासः ।
गूळ्हं ज्योतिः पितरो अन्वविन्दन्सत्यमन्त्रा अजनयन्नुषासम् ॥४॥
समान ऊर्वे अधि संगतासः सं जानते न यतन्ते मिथस्ते ।
ते देवानां न मिनन्ति व्रतान्यमर्धन्तो वसुभिर्यादमानाः ॥५॥
प्रति त्वा स्तोमैरीळते वसिष्ठा उषर्बुधः सुभगे तुष्टुवांसः ।
गवां नेत्री वाजपत्नी न उच्छोषः सुजाते प्रथमा जरस्व ॥६॥
एषा नेत्री राधसः सूनृतानामुषा उच्छन्ती रिभ्यते वसिष्ठैः ।
दीर्घश्रुतं रयिमस्मे दधाना यूयं पात स्वस्तिभिः सदा नः ॥७॥

tá íd devânām sadhamāda asann ritávānah kavāyah pūrvyâsah | gūlhám jyótih pitáro ánv avindan satyámantrā ajanayann ushâsam || 4 || samāná ūrvé ádhi sámgatāsah sám jānate ná yatante mithás té | té devânām ná minanti vra-tány ámardhanto vásubhir yâdamānāh || 5 || práti tvā stó-mair īlate vásishthā usharbúdhah subhage tushtuvânsah | gávām netrí vâjapatnī na uchóshah sujāte prathamá jarasva || 6 || eshá netrí rádhasah sūnrítānām ushá uchántī ribhyate vásishthaih | dīrghasrútam rayím asmé dádhānā yūyám pāta — || 7 || 23 ||

76

The sun-divine, the leader of all (in the solar system) sends in forward directions his immortal, all-benefiting light. In the form of the eye of all Nature's bounties, he becomes the source of creativity. The dawn has made all the regions visible. 1

I see the paths, innocuous and glorious, leading to divine powers. The banner of dawns is unfurled in the east, and she moves westward, rising to high altitudes. 2

Many are the days that have dawned before the rising of the sun, on which you, O dawns, have been beheld like a wife approaching a husband, never to be deserted. 3

Those ancient sages, our ancestors, observant of truth, rejoicing together with Nature's bounties, discover the light, that is hidden in darkness; and with impulses of truth, are able to generate the dawn. 4

Meeting together on a common calamity, they concur, without contending among themselves; they break not eternal statutes of Nature, and without offence to anyone, they proceed with the light (of dawn or inner conscience, thus recovered). 5

O auspicious dawns, the most celebrated devotees, waking at morn, praise you and glorify with hymns. Dawns are leaders of kine and queen of all viands. May you come first to us, O well-born dawns. 6

The dawns, the object of the sincere invocations of the worshipper, when appear, are glorified by the most pious devotees. Please bestow upon us riches, for which you are so well-known. May you all ever cherish us with blessings. 7

(७७) सप्तसप्ततितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषसो देवताः । त्रिष्टुप् छन्दः ॥

॥२४॥ उपो रुरुचे युवतिर्न योषा विश्वं जीवं प्रसुवन्ती चरायै ।
अभूदग्निः समिधे मानुषाणामकर्ज्योतिर्बाधमाना तमांसि ॥१॥
विश्वं प्रतीची सप्रथा उदस्थाद्रुशद्वासो बिभ्रती शुक्रमश्वैत् ।
हिरण्यवर्णा सुदृशीकसंदृग्गवां माता नेत्र्यह्नामरोचि ॥२॥
देवानां चक्षुः सुभगा वहन्ती श्वेतं नयन्ती सुदृशीकमश्वम् ।
उषा अदर्शि रश्मिभिर्व्यक्ता चित्रामघा विश्वमनु प्रभूता ॥३॥

77.

Úpo ruruce yuvatír ná yóshā víṣvaṃ jīvám prasuvántī carā́yai | ábhūd agníḥ samídhe mā́nushāṇām ákar jyótir bā́dhamānā támāṅsi || 1 || víṣvam pratīcī́ saprárthā úd asthā́d rúṣad vā́so bíbhratī ṣukrám aṣvait | híraṇyavarṇā sudṛ́ṣīkasaṃdṛig gávām mātā́ netry áhnām aroci || 2 || devā́nāṃ cákshuḥ subhágā váhantī ṣvetáṃ náyantī sudṛ́ṣīkam áṣvam | ushā́ adarṣi raṣmíbhir vyàktā citrā́maghā víṣvam ánu prá-bhūtā || 3 ||

अन्तिवामा दूरे अमित्रमुच्छोर्वीं गव्यूतिमभयं कृधी नः ।
यावय द्वेष आ भरा वसूनि चोदय राधो गृणते मघोनि ॥४॥
अस्मे श्रेष्ठेभिर्भानुभिर्वि भाह्युषो देवि प्रतिरन्ती न आयुः ।
इषं च नो दधती विश्ववारे गोमदश्वावद्रथवच्च राधः ॥५॥
यां त्वा दिवो दुहितर्वर्धयन्त्युषः सुजाते मतिभिर्वसिष्ठाः ।
सास्मासु धा रयिमृष्वं बृहन्तं यूयं पात स्वस्तिभिः सदा नः ॥६॥

ántivāmā dūré amítram uchorvíṃ gávyūtim ábhayaṃ kṛidhī naḥ | yāváya dvésha ā́ bharā vásūni co-dáya rā́dho gṛiṇaté maghoni || 4 || asmé ṣréshṭhebhir bhā-núbhir ví bhāhy úsho devi pratirántī na ā́yuḥ | íshaṃ ca no dádhatī viṣvavāre gómad áṣvāvad ráthavac ca rā́dhaḥ || 5 || yā́ṃ tvā divo duhitar vardháyanty úshaḥ sujāte matíbhir vásishṭhāḥ | sā́smā́su dhā rayím ṛishvám bṛihántaṃ yūyám pāta — || 6 || 24 ||

77

Dawns shine radiant in the proximity of the sun, like a youthful lady, who animates all beings to activity. The fire-divine is to be kindled for the good of men. She gives light that dispels all obstructing dark forces. 1

Advancing towards all, and spreading widely, the dawn rises; and clothed in pure and brilliant vesture, she beams forth with golden colours and lovely radiance, she shines as mother of speech, and as the guide of days, she illumines. 2

The auspicious dawn, the eye of Nature's bounties, mounts on her white and beautiful courser. The dawn, characterised by her beams, is beheld by everyone and mighty over all, she comes forth with wondrous treasure. 3

O dawn, you are the possessor of wealth worth having and you keep our adversaries far from us. May this dawn render the cow-pastures free from peril and drive away those who bear ill-feelings towards us. May you, O opulent, bring treasures to us and bestow wealth on him who praises you. 4

O divine dawn, illumine us with your most excellent beams, prolong our life and bestow food upon us. You are adored by all, for you possess affluence consisting of cattle, horses and chariots. 5

O nobly-born daughter of heaven, may you, whom the most pious worshippers magnify with well-thought-of considerations, bestow upon us brilliant and infinite wealth, and may you ever cherish us with blessings. 6

(७८) अष्टसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषसो देवताः । त्रिष्टुप् छन्दः ॥

॥२५॥ प्रति केतवः प्रथमा अदृश्रन्नूर्ध्वा अस्या अञ्जयो वि श्रयन्ते ।
उषो अर्वाचा बृहता रथेन ज्योतिष्मता वाममस्मभ्यं वक्षि ॥१॥
प्रति षीमग्निर्जरते समिद्धः प्रति विप्रासो मतिभिर्गृणन्तः ।
उषा याति ज्योतिषा बाधमाना विश्वा तमांसि दुरिताप देवी ॥२॥
एता उ त्याः प्रत्यदृश्रन्पुरस्ताज्ज्योतिर्यच्छन्तीरुषसो विभातीः ।
अजीजनन्त्सूर्यं यज्ञमग्निमपाचीनं तमो अगादजुष्टम् ॥३॥

78.

Práti ketávaḥ prathamá adṛiṣrann ūrdhvá asyā añjáyo ví ṣrayante | úsho arvácā bṛihatá ráthena jyótishmatā vāmám asmábhyam vakshi || 1 || práti shīm agnír jarate sámiddhaḥ práti víprāso matíbhir gṛiṇántaḥ | ushá yāti jyótishā bádhamānā víṣvā támāṅsi duritápa deví || 2 || etá u tyáḥ práty adṛiṣran purástāj jyótir yáchantīr usháso vibhātíḥ | ájījanan sū́ryam yajñám agním apācínam támo agād ájushṭam || 3 ||

अचेति दिवो दुहिता मघोनी विश्वे पश्यन्त्युषसं विभातीम् ।
आस्थाद्रथं स्वधया युज्यमानमा यमश्वासः सुयुजो वहन्ति ॥४॥
प्रति त्वाद्य सुमनसो बुधन्तास्माकासो मघवानो वयं च ।
तिल्विलायध्वमुषसो विभातीर्यूयं पात स्वस्तिभिः सदा नः ॥५॥

áceti divó duhitá maghónī víṣve paṣyanty ushásam vibhātím | ásthād rátham svadháyā yujyámānam á yám áṣvāsaḥ suyújo váhanti || 4 || práti tvādyá sumánaso budhantāsmákāso magháv̄ano vayám ca | tilvilāyádhvam ushaso vibhātír yūyám pāta — || 5 || 25 ||

78

The earliest emblems of dawn are visible now; her rays are spreading on high firmament. O dawns, in your descending chariot, vast and resplendent, you bring such wealth to us, as makes us happy. 1

The well-kindled fire flames up everywhere, and the priests are chanting hymns to welcome her. The divine dawn rises up, driving away all the evil glooms by her lustre. 2

These luminous beams of dawn are seen in the east, sending out lustre as they radiate around. She heralds the coming of the sun, and impels you for performing fire-ritual and dedications. With her appearance the odious glooms are driven far away. 3

The affluent daughter of heaven is perceived by all creatures. All men can see the luminous dawn as she ascends her chariot, full of wealth and viand, drawn onward by her easily yoked horses. 4

O affluent dawn, actuated by good intentions, we and our nobles greet you today. O luminous dawn, soften the earth with sumptuous oil and may you ever cherish us with blessings. 5

(७९) एकोनाशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषसो देवताः । त्रिष्टुप् छन्दः ॥

॥२६॥ व्यु१षा आवः पथ्या३ जनानां पञ्च क्षितीर्मानुषीर्बोधयन्ती ।
सुसंदृग्भिरुक्षभिर्भानुमश्रेद्वि सूर्यो रोदसी चक्षसावः ॥१॥
व्यञ्जते दिवो अन्तेष्वक्तून्विशो न युक्ता उषसो यतन्ते ।
सं ते गावस्तम आ वर्तयन्ति ज्योतिर्यच्छन्ति सवितेव बाहू ॥२॥
अभूदुषा इन्द्रतमा मघोन्यजीजनत्सुविताय श्रवांसि ।
वि दिवो देवी दुहिता दधात्यङ्गिरस्तमा सुकृते वसूनि ॥३॥

79.

Vy ùshá āvaḥ pathyầ jánānām páñca kshitír mánushīr bodháyantī | susamdrígbhir ukshábhir bhānúm asred ví sū́ryo ródasī cákshasāvaḥ || 1 || vy àñjate divó ánteshv aktū́n víso ná yuktá usháso yatante | sáṃ te gávas táma á vartayanti jyótir yachanti savitéva bāhū́ || 2 || ábhūd ushá índratamā maghóny ájījanat suvitáya srávāṅsi | ví divó deví duhitá dadhāty áṅgirastamā sukríte vásūni || 3 ||

तावदुषो राधो अस्मभ्यं रास्व यावत्स्तोतृभ्यो अरदो गृणाना ।
यां त्वा जज्ञुर्वृषभस्या रवेण वि दृळ्हस्य दुरो अद्रेरौर्णोः ॥४॥
देवंदेवं राधसे चोदयन्त्यस्मद्र्यक्सूनृता ईरयन्ती ।
व्युच्छन्ती नः सनये धियो धा यूयं पात स्वस्तिभिः सदा नः ॥५॥

távad usho rádho asmábhyaṃ rāsva yā́vat stotríbhyo árado griṇāná | yáṃ tvā jajñúr vrishabhásyā rávena ví drilhásya dúro ádrer aurṇoḥ || 4 || devám-devaṃ rádhase codáyanty asmadryàk sūnrítā īráyantī | vyuchántī naḥ sanáye dhíyo dhā yūyám pāta —
|| 5 || 26 ||

79

Dawns have disclosed the pathways of men, awaking the five classes of human beings. She has shed light with her lustrous impregnation ; the sun makes heaven and earth manifest with radiance. 1

The dawns send their bright rays to the ends of the sky; they advance like people arrayed for battle. Your rays, O dawns, dispel darkness; they diffuse light as soon as the sun spreads out his arms. 2

Supra-resplendent, the opulent dawn, has risen; she brings forth food that promotes our welfare; the divine daughter of heaven, most vigilant, bestows treasures upon fire-experts. 3

Grant to us, O dawn, as much wealth as you bestow upon your adorers, when praised by them; you, whom your worshippers welcome with clamour, as loud as the bellowing of a bull at the time, when you set open the doors of the mountains. 4

Inspiring every individual devout with a desire for wealth, addressing to us the words of truth, diffusing the light of morning, bestow upon us understanding fit for the acquirement of riches; and may you all ever cherish us with blessings. 5

(८०) अशीतितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। उषसो देवताः। त्रिष्टुप् छन्दः॥

॥२७॥ प्रति स्तोमेभिरुषसं वसिष्ठा गीर्भिर्विप्रासः प्रथमा अबुध्रन्।
विवर्तयन्तीं रजसी समन्ते आविष्कृण्वतीं भुवनानि विश्वा ॥१॥
एषा स्या नव्यमायुर्दधाना गूढ्वी तमो ज्योतिषोषा अबोधि।
अग्र एति युवतिरह्रयाणा प्राचिकितत्सूर्यं यज्ञमग्निम् ॥२॥
अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥३॥

80.

Práti stómebhir ushásam vásishṭhā gīrbhír víprāsaḥ prathamá abudhran | vivartáyantīm rájasī sámante āvishkriṇvatím bhúvanāni víṣvā || 1 || eshá syá návyam ā́yur dádhānā gūḍhví támo jyótishoshá abodhi | ágra eti yuvatír áhrayāṇā prácikitat sū́ryam yajñám agním || 2 || áṣvāvatīr gómatīr na usháso — || 3 || 27 ||

(८१) एकाशीतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। उषसो देवताः। प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः॥

॥१॥ प्रत्यु अदर्श्यायत्युच्छन्ती दुहिता दिवः।
अपो महि व्ययति चक्षसे तमो ज्योतिष्कृणोति सूनरी ॥१॥
उदुस्रियाः सृजते सूर्यः सचाँ उद्यन्नक्षत्रमर्चिवत्।
तवेदुषो व्युषि सूर्यस्य च सं भक्तेन गमेमहि ॥२॥

81.

Práty u adarṣy āyaty ucchántī duhitā́ diváḥ | ápo máhi vyayati cákshase támo jyótish kriṇoti sūnárī || 1 || úd usríyāḥ srijate sū́ryaḥ sácāñ udyán nákshatram arcivát | távéd usho vyúshi sū́ryasya ca sám bhakténa gamemahi || 2 ||

80

The pious-most worshippers are the first to awaken the dawn with their songs. The dawn makes the two regions (of heaven and earth) part asunder and clearly shows the world. 1

Giving fresh life, when she casts away the darkness, this dawn rises with new-born lustre. Youthful and unrestrained, she comes forward and manifests the light of the sun and the sacred fire. 2

May the auspicious dawns shine on us for ever with wealth of kine, of horses, and of brave children. May you, shedding moisture, and yielding everywhere abundance, ever cherish us with blessings. 3

81

The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light. 1

At the same time, the sun sends forth his rays, and while ascending, renders the planets luminous. So, O dawns, upon your manifestation, as well as, that of the sun, may we attain the share of divine sustenance allotted to us. 2

प्रति त्वा दुहितर्दिव उषो जीरा अभुत्स्महि ।
या वहसि पुरु स्पार्हं वनन्वति रत्नं न दाशुषे मयः ॥३॥
उच्छन्ती या कृणोषि मंहना महि प्रख्यै देवि स्वर्दृशे ।
तस्यास्ते रत्नभाज ईमहे वयं स्याम मातुर्न सूनवः ॥४॥
तच्चित्रं राध आ भरोषो यद्दीर्घश्रुत्तमम् ।
यत्ते दिवो दुहितर्मर्तभोजनं तद्रास्व भुनजामहै ॥५॥
श्रवः सूरिभ्यो अमृतं वसुत्वनं वाजाँ अस्मभ्यं गोमतः ।
चोदयित्री मघोनः सूनृतावत्युषा उच्छदप स्रिधः ॥६॥

práti tvā duhitar diva úsho jīrā́ abhutsmahi | yā́ váhasi purú spārhám vananvati rátnam ná dāsúshe máyah || 3 || uchántī yā́ krinóshi manhánā mahi prakhyaí devi svàr drisé | tásyās te ratnabhā́ja īmahe vayám syā́ma mātúr ná sūnávah || 4 || tác citrám rā́dha ā́ bharósho yád dīrghasrúttamam | yát te divo duhitar martabhójanam tád rāsva bhunájamahai || 5 || srávah sūríbhyo amrítam vasutvanám vā́jāñ asmábhyam gómatah | codayitrí maghónah sūnrítāvaty ushā́ uchad ápa srídhah || 6 || 1 ||

(८२) द्व्यशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रावरुणौ देवते । जगती छन्दः ॥

॥२॥ इन्द्रावरुणा युवमध्वराय नो विशे जनाय महि शर्म यच्छतम् ।
दीर्घप्रयज्युमति यो वनुष्यति वयं जयेम पृतनासु दूढ्यः ॥१॥
सम्राळन्यः स्वराळन्य उच्यते वां महान्ताविन्द्रावरुणा महावसू ।
विश्वे देवासः परमे व्योमनि सं वामोजो वृषणा सं बलं दधुः ॥२॥
अन्वपां खान्यतृन्तमोजसा सूर्यमैरयतं दिवि प्रभुम् ।
इन्द्रावरुणा मदे अस्य मायिनोऽपिन्वतमपितः पिन्वतं धियः ॥३॥

82.

Índrāvarunā yuvám adhvarā́ya no visé jánāya máhi sárma yachatam | dīrghápra yajyum áti yó vanushyáti vayám jayema prítanāsu dūḍhyàh || 1 || samrā́l anyáh svarā́l anyá ucyate vām mahā́ntāv índrāvárunā mahā́vasū | vísve devā́sah paramé vyòmani sám vām ójo vrishanā sám bálam dadhuh || 2 || ánv apā́m khā́ny atrintam ójasā sū́ryam airayatam diví prabhúm | índrāvarunā máde asya māyínó 'pinvatam apítah pínvatam dhíyah || 3 ||

May we, the prompt adorers, greet you, O dawns, daughter of heaven. You are bountiful, you bring all we long to have, and grant health, wealth and happiness to your devotee, the liberal giver. 3

O majestic divine dawn, scatterer of darkness, you are endowed with power to arouse the world, and make it visible. We pray to you, O bounteous dawn, that we be dear to you as sons to a mother. 4

O dawns, bring such wondrous wealth that may make us widely renowned. O daughter of heaven, bestow upon us sustenance that is fit for mortals, and such as we may enjoy it. 5

Grant to our learned seekers opulence and immortal fame; give us food and cattle. May dawn, the encourager of the wealthy, truthful in words and thoughts, drive our foes far away. 6

82

O Lord of resplendence and venerability, bestow upon our people and family ample comforts for the celebration of sacred work and worship. May we subdue in conflicts such evil-minded persons as may seek to injure him who has been long engaged in your service. 1

O Lord of resplendence and venerability, one of you is titled supreme sovereign, and one self-sovereign. You are mighty and most opulent. All Nature's bounties in the highest heaven, showerers of blessings, have combined supreme vigour and supreme strength in you. 2

O Lord of resplendence and venerability, you break open by your strength the barriers of waters. You establish the divine sun as the Lord in heaven. In the exhilaration of the intelligence-promoting elixir, you replenish the dry beds of the rivers with water. May you render our intellects purposeful. 3

युवामिद्युत्सु पृतनासु वह्नयो युवां क्षेमस्य प्रसवे मितज्ञवः ।
ईशाना वस्व उभयस्य कारव इन्द्रावरुणा सुहवा हवामहे ॥४॥
इन्द्रावरुणा यदिमानि चक्रथुर्विश्वा जातानि भुवनस्य मज्मना ।
क्षेमेण मित्रो वरुणं दुवस्यति मरुद्भिरुग्रः शुभमन्य ईयते ॥५॥

yuvā́m íd yutsú prítanāsu váhnayo yuvā́m kshémasya prasavé mitájñavaḥ | īṣānā́ vásva ubháyasya kārāva índrāvaruṇā suhávā havāmahe || 4 || índrāvaruṇā yád imā́ni cakráthur víṣvā jātā́ni bhúvanasya majmánā | kshémeṇa mitró váruṇam duvasyáti marúdbhir ugráḥ ṣúbham anyá īyate || 5 || 2 ||

॥२॥ महे शुल्काय वरुणस्य नु त्विष ओजो मिमाते ध्रुवमस्य यत्स्वम् ।
अजामिमन्यः श्नथयन्तमातिरद्दभ्रेभिरन्यः प्र वृणोति भूयसः ॥६॥
न तमंहो न दुरितानि मर्त्यमिन्द्रावरुणा न तपः कुतश्चन ।
यस्य देवा गच्छथो वीथो अध्वरं न तं मर्तस्य नशते परिह्वृतिः ॥७॥
अर्वाङ्नरा दैव्येनावसा गतं शृणुतं हवं यदि मे जुजोषथः ।
युवोर्हि सख्यमुत वा यदाप्यं मार्डीकमिन्द्रावरुणा नि यच्छतम् ॥८॥

mahé ṣulkā́ya váruṇasya nú tvishá ójo mimāte dhruvám asya yát svám | ájāmim anyáḥ ṣnatháyantam átirad dabhrébhir anyáḥ prá vṛiṇoti bhū́yasaḥ || 6 || ná tám áṅho ná duritā́ni mártyam índrāvaruṇā ná tápaḥ kútaṣ caná | yásya devā gáchatho vīthó adhvarám ná tám mártasya naṣate párihvṛitiḥ || 7 || arvā́ñ narā daívyenā́vasā́ gatam ṣṛiṇutám hávam yádi me jújoshathaḥ | yuvór hí sakhyám utá vā yád ā́pyam mārḍīkám indrāvaruṇā ní yachatam || 8 ||

O Lord of resplendence and venerability, the bearers (of offerings) invoke you at the time of inner conflicts and struggles. With all humility, the ministering priest invokes you for the begetting of peace and rest; and we, your worshippers, invoke you, who are entitled to our respectful homage, lords of both celestial and terrestrial treasures. 4

O lord of energy and lord of plasma, inasmuch as you have created by your might all these beings of the world, the sun divine honours the Lord of plasma for prosperity, whilst the other, the fierce lord of energy, associated with the vital elements acquires glory. 5

May the high worth of the venerable Lord shine preeminent. These two (householder and his wife) have very much realized His power and might. The one (Lord of resplendence) subdues the destructive adversary, whilst the same lord, as Lord of venerability with His even few blessings furthers the comforts of many a man. 6

O Lord of resplendence and venerability, sins do not contaminate, difficulties do not assail, and distress does not afflict that mortal any time, whose worship you, divines, approve and whom you bless. No adversity inflicts any injury on such a mortal. 7

O Lord of resplendence and venerability, leader of sacred ceremonies, may you come to bless us with your divine protections. If you are pleased with us, hear our invocations and grant (our wishes). Verily, your friendship, your affinity, is the source of happiness. 8

अस्माकमिन्द्रावरुणा भरेभरे पुरोयोधा भवतं कृष्ट्योजसा ।
यद्वां हवन्त उभये अध स्पृधि नरस्तोकस्य तनयस्य सातिषु ॥९॥
अस्मे इन्द्रो वरुणो मित्रो अर्यमा द्युम्नं यच्छन्तु महि शर्म सप्रथः ।
अवध्रं ज्योतिरदितेर्ऋतावृधो देवस्य श्लोकं सवितुर्मनामहे ॥१०॥

asmákam indrāvaruṇā bháre-bhare puroyodhá bhavataṃ kṛishṭyojasā | yád vāṃ hávanta ubháye ádha spṛidhí náras tokásya tánayasya sātíshu || 9 || asmé índro váruṇo mitró aryamá dyumnáṃ yachantu máhi ṣárma saprátha़ḥ | avadh-ráṃ jyótir áditer ṛitāvṛídho devásya ṣlókaṃ savitúr manā-mahe || 10 || 3 ||

(८३) त्र्यशीतितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रावरुणौ देवते । जगती छन्दः ॥

॥४॥ युवां नरा पश्यमानास आप्यं प्राचा गव्यन्तः पृथुपर्शवो ययुः ।
दासा च वृत्रा हतमार्याणि च सुदासमिन्द्रावरुणावसावतम् ॥१॥
यत्रा नरः समयन्ते कृतध्वजो यस्मिन्नाजा भवति किं चन प्रियम् ।
यत्रा भयन्ते भुवना स्वर्दृशस्तत्रा न इन्द्रावरुणाधि वोचतम् ॥२॥
सं भूम्या अन्ता ध्वसिरा अदृक्षतेन्द्रावरुणा दिवि घोष आरुहत् ।
अस्थुर्जनानामुप मामरातयोऽर्वागवसा हवनश्रुता गतम् ॥३॥

83.

Yuváṃ narā páṣyamānāsa ápyam prācá gavyántaḥ pṛi-thupárṣavo yayuḥ | dásā ca vṛitrá hatám áryāṇi ca sudá-sam indrāvaruṇávasāvatam || 1 || yátrā náraḥ samáyante kṛi-tádhvajo yásminn ājá bhávati kíṃ caná priyám | yátrā bháyante bhúvanā svardṛíṣas tátrā na indrāvaruṇádhi vo-catam || 2 || sám bhúmyā ántā dhvasirá adṛikshaténdrāva-ruṇā diví ghósha áruhat | ásthur jánānām úpa mám árā-tayo 'rvág ávasā havanaṣrutá gatam || 3 ||

O Lord of resplendence and venerability, may you, possessors of irresistible strength, be our champions in every encounter. When both (big and small) invoke you, they do so either to defend themselves in an encounter or to obtain children and grandchildren. 9

May all Nature's bounties, such as lightning, ocean, the sun and the forces of comic justice, grant us wealth, and a large comfortable habitation. May the lustre of mother infinity be beneficial and pleasing to our sacred worship. May we recite the praise of the divine creator. 10

83

O Lord of resplendence and venerability, both leaders (in life struggles) with a reliance on you, the worshippers, desirous of wealth and wisdom, equipped with effective means, as if, sickles in the hands of a farmer going to pasture for grass, proceed onward. May you destroy, O Lord of resplendence and of bliss, your enemies, whether they are among nobles or among infidels, and help faithful worshippers with your protection. 1

O Lord of resplendence and of venerability, where men assemble, in whatever conflict, with their banners raised, always there is something unfavourable; and where all living beings looking to providential help are terrified, there surely you come and comfort them. 2

When the boundaries of earth are seen dark with dust and the clamour goes up to heaven for help and adversaries of my people surround me, then, O Lord of resplendence and of bliss, please do hear my invocations and come to help. 3

इन्द्रावरुणा वधनाभिरप्रति भेदं वन्वन्ता प्र सुदासमावतम् ।
ब्रह्माण्येषां शृणुतं हवीमनि सत्या तृत्सूनामभवत्पुरोहितिः ॥४॥
इन्द्रावरुणावभ्या तपन्ति माघान्यर्यो वनुषामरातयः ।
युवं हि वस्व उभयस्य राजथोऽध स्मा नोऽवतं पार्ये दिवि ॥५॥

índrāvaruṇā vadhánābhir aprati bhedám vanvántā prá sudásam āvatam | bráhmāṇy eshām srinutam hávīmani satyá trítsūnām abhavat puróhitiḥ || 4 || índrāvaruṇāv abhy á tapanti māghány aryó vanúshām árātayaḥ | yuvám hí vásva ubháyasya rájathó 'dha smā no 'vatam párye diví || 5 || ४ ||

॥५॥ युवां हवन्त उभयास आजिष्विन्द्रं च वस्वो वरुणं च सातये ।
यत्र राजभिर्दशभिर्निबाधितं प्र सुदासमावतं तृत्सुभिः सह ॥६॥
दश राजानः समिता अयज्यवः सुदासमिन्द्रावरुणा न युयुधुः ।
सत्या नृणामद्मसदामुपस्तुतिर्देवा एषामभवन्देवहूतिषु ॥७॥
दाशराज्ञे परियत्ताय विश्वतः सुदास इन्द्रावरुणावशिक्षतम् ।
श्वित्यञ्चो यत्र नमसा कपर्दिनो धिया धीवन्तो असपन्त तृत्सवः ॥८॥

yuvám havanta ubháyāsa ājíshv índram ca vásvo váruṇam ca sātáye | yátra rájabhir daṣábhir níbādhitam prá sudásam ávatam trítsubhiḥ sahá || 6 || dáṣa rájānaḥ sámitā áyajyavaḥ sudásam indrāvaruṇā ná yuyudhuḥ | satyá nriṇám admasádām úpastutir devá eshām abhavan deváhūtishu || 7 || dāṣarājñé páriyattāya viṣvátaḥ sudása indrāvaruṇāv aṣikshatam | ṣvityáñco yátra námasā kapardíno dhiyá dhívanto ásapanta trítsavaḥ || 8 ||

With your fatal weapons, O Lord of resplendence and venerability you conquer the criminal assailant and give your help to the generous donor. May you hear the prayers of those war-frightened priests, so that our ministration becomes effectual. 4

O Lord of resplendence and venerability, the wickedness of my adversaries and the feeling of hatred in the hearts of my assailants very much trouble me. You, in both your phases, are the lords over celestial and terrestrial wealth; therefore, may you grant your protection to us at the time of trial. 5

Both, the generous donor and the war-frightened priest call upon you, O Lord of resplendence and venerability, in the struggles for the acquirement of wealth and wisdom, and you are pleased to help them ever, when assailed by ten-fold evil impulses from all directions. 6

The ten confederated evil impulses do not prevail upon you, O Lord of resplendence and venerability, against the liberal donor. The prayers of the leaders in life struggles, and the offerers of devotion prove fruitful; Nature's bounties also bless at the time of work and worship. 7

O Lord of resplendence and venerability, you assist the liberal donor when he is surrounded on all sides by the ten powerful impulses. At that time the pious war-frightened priest, walking with white robe and hairs braided, worships you with devotion and reverence. 8

वृत्राण्यन्यः समिथेषु जिघ्नते व्रतान्यन्यो अभि रक्षते सदा ।
हवामहे वां वृषणा सुवृक्तिभिरस्मे इन्द्रावरुणा शर्म यच्छतम् ॥९॥
अस्मे इन्द्रो वरुणो मित्रो अर्यमा द्युम्नं यच्छन्तु महि शर्म सप्रथः ।
अवध्रं ज्योतिरदितेर्ऋतावृधो देवस्य श्लोकं सवितुर्मनामहे ॥१०॥

vritrāṇy anyáḥ samithéshu jíghnate vratány anyó abhí rakshate sádā | hávāmahe vāṃ vrishaṇā suvriktíbhir asmé indrāvaruṇā ṣárma yachatam || 9 || asmé índro váruṇo mitró — || 10 || 8 ||

(८४) चतुरशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥६॥ आ वां राजानावध्वरे ववृत्यां हव्येभिरिन्द्रावरुणा नमोभिः ।
प्र वां घृताची बाह्वोर्दधाना परि त्मना विषुरूपा जिगाति ॥१॥
युवो राष्ट्रं बृहदिन्वति द्यौर्यौ सेतृभिररज्जुभिः सिनीथः ।
परि नो हेळो वरुणस्य वृज्या उरुं न इन्द्रः कृणवदु लोकम् ॥२॥
कृतं नो यज्ञं विदथेषु चारुं कृतं ब्रह्माणि सूरिषु प्रशस्ता ।
उपो रयिर्देवजूतो न एतु प्र णः स्पार्हाभिरूतिभिस्तिरेतम् ॥३॥

84.

Ā vāṃ rājānāv adhvaré vavrityāṃ havyébhir indrāvaruṇā námobhiḥ | prá vāṃ ghritácī bāhvór dádhānā pári tmánā víshurūpā jigāti || 1 || yuvó rāshṭrám brihád invati dyaúr yaú setríbhir arajjúbhiḥ sinītháḥ | pári no hélo váruṇasya vrijyā urúṃ na índraḥ kriṇavad u lokám || 2 || kritáṃ no yajñáṃ vidátheshu cáruṃ kritám bráhmāṇi sūríshu praṣastá | úpo rayír devájūto na etu prá ṇa spārhábhir ūtíbhis tiretam || 3 ||

In one of your phases, you destroy evil and conflicts, whilst in the other, you maintain the holy laws. We call on you, O showerer of blessings, with praises. May you bestow upon us, O Lord of resplendence and venerability, protection and felicity. 9

O Lord of resplendence and of venerability, Lord of solar rays, and ordainer of eternal laws, may you grant us glory and spacious shelter. May the beneficient lustre of mother infinity and the praises of the divine creater, the promoter of law be innocuous to us. 10

84

O sovereign Lord of resplendence and of venerability, I invite you with reverence and homage to bless our sacred works. We offer continuously, with the butter-ladle in our hands, oblations of varied forms to you. 1

Your vast kingdom of heaven gratifies the earth with rain. You bind the sinner with invisible bonds, not made of any rope. May the wrath of our lord of venerability pass away from us. May the Lord of resplendence create for us a wide field of work. 2

May you render the worship, offered amid the assemblies, fruitful; may the prayers, uttered by the worshippers, be successful. May God-sent riches come to us and may you also favour us with ever increasing enviable protection. 3

अस्मे इन्द्रावरुणा विश्ववारं रयिं धत्तं वसुमन्तं पुरुक्षुम् ।
प्र य आदित्यो अनृता मिनात्यमिता शूरो दयते वसूनि ॥४॥
इयमिन्द्रं वरुणमष्ट मे गीः प्रावत्तोके तनये तूतुजाना ।
सुरत्नासो देववीतिं गमेम यूयं पात स्वस्तिभिः सदा नः ॥५॥

asmé indrāvaruṇā viṣvávāram rayím dhattam vásumantam purukshúm | prá yá ādityó ánritā mináty ámitā ṣúro dayate vásūni || 4 || iyám índram váruṇam ashṭa me gíḥ právat toké tánaye tútujānā | surátnāso devávītim gamema yūyám pāta — || 5 || 6 ||

(८५) पञ्चाशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ पुनीषे वामरक्षसं मनीषां सोममिन्द्राय वरुणाय जुह्वत् ।
घृतप्रतीकामुषसं न देवीं ता नो यामन्नुरुष्यतामभीके ॥१॥
स्पर्धन्ते वा उ देवहूये अत्र येषु ध्वजेषु दिद्यवः पतन्ति ।
युवं ताँ इन्द्रावरुणावमित्रान्हतं पराचः शर्वा विषूचः ॥२॥
आपश्चिद्धि स्वयशसः सदःसु देवीरिन्द्रं वरुणं देवता धुः ।
कृष्टीरन्यो धारयति प्रविक्ता वृत्राण्यन्यो अप्रतीनि हन्ति ॥३॥

85.

Punīshé vām arakshásam manīshám sómam índrāya váruṇāya júhvat | ghritápratīkām ushásam ná devím tá no yámann urushyatām abhíke || 1 || spárdhante vá u devahúye átra yéshu dhvajéshu didyávaḥ pátanti | yuvám táñ indrāvaruṇāv amítrān hatám párācaḥ ṣárvā víshūcaḥ || 2 || ápaṣ cid dhí sváyaṣasaḥ sádassu devír índram váruṇam devátā dhúḥ | krishṭír anyó dhāráyati práviktā vritrány anyó apratíni hanti || 3 ||

O Lord of resplendence and venerability, may you grant us riches of every kind—the store of treasure, plenty of food, and every blessing. The Lord of effulgent light, the brave, punishes men devoid of truth, and gives boundless treasures to the faithful devotees. 4

May this, my song, earnesly offered by me, reach the Lord of resplendence and venerability and win for me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature's bounties; may you all ever cherish us with blessings. 5

85

I offer you, O Lord (resplendent and venerable, both) my adorations, uninterrupted by the evil-minded persons; and present the libation to you. I offer my devotional love that shines like a dawn, and is an embodiment of affection. May He, in both the capacities, be near us and guard us at the struggle against distress. 1

In the event of a conflict between evil forces and us and in those contests in which bright (weapons) of worldly temptations fall upon our banners (of justice), may you, O Lord of resplendence and venerability both, destroy the evils with your shaft, route them out and scatter in all directions. 2

The divine celestial elixir is self-lucid and endowed with the blessings of Lord of resplendence and venerability at sacred places of worship,—our Lord of venerability sustains the mankind, distinct and sundered (according to vice and virtue) and the other one slays formidable evil forces. 3

स सुक्रतुर्ऋतचिदस्तु होता य आदित्य शवसा वां नमस्वान् ।
आववर्तदवसे वां हविष्मानसदित्स सुविताय प्रयस्वान् ॥४॥
इयमिन्द्रं वरुणमष्ट मे गीः प्रावत्तोके तनये तूतुजाना ।
सुरत्नासो देववीतिं गमेम यूयं पात स्वस्तिभिः सदा नः ॥५॥

sá sukrátur ṛitacíd astu hótā yá āditya śávasā vāṃ námasvān | avavártad ávase vāṃ havíshmān ásad ít sá suvitáya práyasvān || 4 || iyám índraṃ váruṇaṃ ashṭa me gíḥ — || 5 || 7 ||

(८६) षडशीतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

॥८॥ धीरा त्वस्य महिना जनूंषि वि यस्तस्तम्भ रोदसी चिदुर्वी ।
प्र नाकमृष्वं नुनुदे बृहन्तं द्विता नक्षत्रं पप्रथच्च भूम ॥१॥
उत स्वया तन्वा३ सं वदे तत्कदा न्व१न्तर्वरुणे भुवानि ।
किं मे हव्यमहृणानो जुषेत कदा मृळीकं सुमना अभि ख्यम् ॥२॥
पृच्छे तदेनो वरुण दिदृक्षूपो एमि चिकितुषो विपृच्छम् ।
समानमिन्मे कवयश्चिदाहुरयं ह तुभ्यं वरुणो हृणीते ॥३॥

86.

Dhírā tv àsya mahinā́ janū́ṅshi ví yás tastámbha ródasī cid urví | prá nā́kam ṛishváṃ nunude bṛihántaṃ dvitā́ nákshatram papráthac ca bhū́ma || 1 || utá sváyā tanvā̀ sáṃ vade tát kadā́ nv àntár váruṇe bhuvāni | kím me havyám áhṛiṇāno jusheta kadā́ mṛiḷīkáṃ sumánā abhí khyam || 2 || pṛiché tád éno varuṇa didṛíkshū́po emi cikitúsho vipṛ́cham | samānám ín me kaváyaś cid āhur ayáṃ ha túbhyaṃ váruṇo hṛiṇīte || 3 ||

May the devout worshipper derive benefit from devotion, when offering adoration to our Lord of resplendence and venerability, the Infinite, both, endowed with strength and worthy of reverence. The priest, liberal of oblations, invites you (O Lord), for your satisfaction; may he, with all abundance enjoy happiness. 4

May this, my song, earnestly offered, reach the Lord of resplendence and venerability and win me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature's bounties; may you all ever cherish us with blessings. 5

86

By the greatness (of our venerable Lord) are the births of the steller bodies. He puts the vast heaven and earth in their position. It is He, who puts the glorious sun and beautiful constellations to their two-fold task and spreads out the earth. 1

And I, with my own heart, ask: "When shall I be one in Him, in my Lord?" Would He ever accept my dedicated offerings? Also: "When shall I, through the ecstasy of joy experience His gracious presence before me?" 2

Desirous of beholding you, O venerable Lord, I inquire what my sin is. I go to the wise in quest and seek their advice; all the sages, verily, say to me the same—"this Lord, verily, is displeased with you." 3

किमाग आस वरुण ज्येष्ठं यत्स्तोतारं जिघांससि सखायम् ।
प्र तन्मे वोचो दूळभ स्वधावोऽव त्वानेना नमसा तुर इयाम् ॥४॥
अव द्रुग्धानि पित्र्या सृजा नोऽव या वयं चकृमा तनूभिः ।
अव राजन्पशुतृपं न तायुं सृजा वत्सं न दाम्नो वसिष्ठम् ॥५॥
न स स्वो दक्षो वरुण ध्रुतिः सा सुरा मन्युर्विभीदको अचित्तिः ।
अस्ति ज्यायान्कनीयस उपारे स्वप्नश्चनेदनृतस्य प्रयोता ॥६॥

kím ágas āsa varuṇa jyéshṭhaṃ yát stotáraṃ jíghāṅsasi sákhāyam | prá tán me voco dūḷabha svadhāvó 'va tvānená námasā turá iyām || 4 || áva drugdháni pítryā sṛijā nó 'va yá vayáṃ cakṛimá tanū́bhiḥ | áva rājan paṣutṛípaṃ ná tāyúṃ sṛijá vatsáṃ ná dámno vásishṭham || 5 || ná sá svó dáksho varuṇa dhrútiḥ sá súrā manyúr vibhídako ácittiḥ | ásti jyáyān kánīyasa upāré svápnaṣ canéd ánṛitasya prayotá || 6 ||

अरं दासो न मीळ्हुषे कराण्यहं देवाय भूर्णयेऽनागाः ।
अचेतयदचितो देवो अर्यो गृत्सं राये कवितरो जुनाति ॥७॥
अयं सु तुभ्यं वरुण स्वधावो हृदि स्तोम उपश्रितश्चिदस्तु ।
शं नः क्षेमे शमु योगे नो अस्तु यूयं पात स्वस्तिभिः सदा नः ॥८॥

áraṃ dāsó ná mīḷhúshe karāṇy aháṃ deváya bhū́rṇayé 'nāgāḥ | ácetayad acíto devó aryó gṛítsaṃ rāyé kavítaro junāti || 7 || ayáṃ sú túbhyaṃ varuṇa svadhāvo hṛidí stóma úpaṣritaṣ cid astu | ṣáṃ naḥ ksheme ṣám u yóge no astu yūyám pāta — || 8 || 8 ||

O virtuous Lord, what has been my great sin that you should seek to penalise your loyal and friendly worshipper? Tell me soon, O resplendent Lord so that repentent and freed from sin, I quickly approach you with deep veneration. 4

May you free us from bonds, inherited from our forefathers, and from those, for which we are ourselves responsible. O sovereign Lord, liberate me, the most celebrated and penancing self, from my animal passions, like a calf set free from its tether. 5

O virtuous Lord it is not our own choice, but our hard environments that betray us. It is the vice of intoxication, wrath, gambling and carelessness. And again, it is the handicap of the ill-company of the elder with thc young. Even a dream is provocative to falsehood. 6

Liberated from sin, may I perform diligent service like a dedicated servant to the divine showerer of blessings, the sustainer of the world. May He, the sagacious Lord, give intelligence to the unwise. May the sagacious Lord guide the worshipper on the path of prosperity. 7

May this adoration, O self-sustained Lord, be heartily appreciated. May we succeed in retaining what we have earned and be able to acquire more through your grace, and may you (with all your divine powers) cherish us with blessings. 8

(८७) सप्ताशीतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ रदत्पथो वरुणः सूर्याय प्राणांसि समुद्रिया नदीनाम् ।
सर्गो न सृष्टो अर्वतीर्ऋतायञ्चकार महीरवनीरहभ्यः ॥१॥
आत्मा ते वातो रज आ नवीनोत्पशुर्न भूर्णिर्यवसे ससवान् ।
अन्तर्मही बृहती रोदसीमे विश्वा ते धाम वरुण प्रियाणि ॥२॥

87.

Rádat pathó várunaḥ sū́ryāya prárṇāṅsi samudríyā nadī́nām | sárgo ná srishṭó árvatīr ṛitāyáñ cakā́ra mahī́r avánīr áhabhyaḥ || 1 || ātmā́ te vā́to rája ā́ navīnot paṣúr ná bhū́rṇir yávase sasavā́n | antár mahī́ brihatī́ ródasīmé víṣvā te dhā́ma varuṇa priyā́ṇi || 2 ||

परि स्पशो वरुणस्य स्मदिष्टा उभे पश्यन्ति रोदसी सुमेके ।
ऋतावानः कवयो यज्ञधीराः प्रचेतसो य इषयन्त मन्म ॥३॥
उवाच मे वरुणो मेधिराय त्रिः सप्त नामाघ्न्या बिभर्ति ।
विद्वान्पदस्य गुह्या न वोचद्युगाय विप्र उपराय शिक्षन् ॥४॥
तिस्रो द्यावो निहिता अन्तरस्मिन्तिस्रो भूमीरुपराः षड्विधानाः ।
गृत्सो राजा वरुणश्चक्र एतं दिवि प्रेङ्खं हिरण्ययं शुभे कम् ॥५॥

pári spáṣo várunasya smádishṭā ubhé paṣyanti ródasī suméke | ṛitā́vānaḥ kaváyo yajñádhīrāḥ prácetaso yá isháyanta mánma || 3 || uvā́ca me váruṇo médhirāya tríḥ saptá nā́mā́ghnyā bibharti | vidvā́n padásya gúhyā ná vocad yugā́ya vípra úparāya ṣíkshan || 4 || tisró dyā́vo níhitā antár asmin tisró bhū́mīr úparāḥ sháḍvidhānāḥ | gṛ́tso rā́jā váruṇaṣ cakra etáṃ diví preñkháṃ hiraṇyáyam ṣubhé kám || 5 ||

87

The most venerable Lord cuts a pathway out for the radiant sun and sets free the waters of the rivers, generated in the firmament. He does it in no time in most natural way as the mare rushes in race in order. He makes great channels for the days to follow. 1

The wind is like your breath, which gives out sounds through the region like an animal that seeks his fodder in pastures. O most venerable Lord, manifested between the vast and spacious heaven and earth, are all the glorious forms that delight you. 2

The efficient, spies of the most venerable Lord, who are sent forth upon their errand, survey the well-formed and well-fashioned two world-halves and they also behold the persons who are truthful, who are poets, well-versed in worship, and are genius and who offer prayers to the Lord. 3

The wise and intelligent venerable Lord, while unfolding the mysteries of knowledge to me, His intelligent and diligent disciple, told me by way of instruction thus: The imperishable divine speech has thrice-seven appellations. 4

In Him invisibly rest three regions, and in Him are confided the three earths, with six seasons. The most adorable sovereign Lord has made this golden sun undulating like a pendulum in the sky and diffusing the glorious light. 5

अव सिन्धुं वरुणो द्यौरिव स्थाद्द्रप्सो न श्वेतो मृगस्तुविष्मान् ।
गम्भीरशंसो रजसो विमानः सुपारक्षत्रः सतो अस्य राजा ॥६॥
यो मृळयाति चक्रुषे चिदागो वयं स्याम वरुणे अनागाः ।
अनु व्रतान्यदितेर्ऋधन्तो यूयं पात स्वस्तिभिः सदा नः ॥७॥

áva síndhum váruno dyaúr iva sthād drapsó ná ṣvetó mṛigás túvishmān | gambhīráṣaṅso rájaso vimā́naḥ supārákshatraḥ sató asyá rā́jā || 6 || yó mṛiḷáyāti cakrúshe cid ā́go vayám syāma váruṇe **ánāgāḥ | ánu vratā́ny áditer ṛidhánto yūyám pāta —**
|| 7 || ९ ||

(८८) अष्टाशीतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ प्र शुन्ध्युवं वरुणाय प्रेष्ठां मतिं वसिष्ठ मीळ्हुषे भरस्व ।
य ईमर्वाञ्चं करते यजत्रं सहस्रामघं वृषणं बृहन्तम् ॥१॥
अधा न्वस्य संदृशं जगन्वानग्नेरनीकं वरुणस्य मंसि ।
स्वर्यदश्मन्नधिपा उ अन्धोऽभि मा वपुर्दृशये निनीयात् ॥२॥
आ यद्रुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम् ।
अधि यदपां स्नुभिश्चराव प्र प्रेङ्ख ईङ्खयावहै शुभे कम् ॥३॥

88.

Prá ṣundhyúvam váruṇāya préshṭhām matím vasishṭha mīḷhúshe bharasva | yá īm arvā́ñcam kárate yájatram sahásrāmagham vṛíshaṇam bṛihántam || 1 || ádhā nv àsya samdṛ́iṣam jaganvā́n agnér ánīkam váruṇasya maṅsi | svàr yád áṣmann adhipā́ u ándho 'bhí mā vápur dṛiṣáye ninīyāt || 2 || ā́ yád ruhā́va váruṇaṣ ca nā́vam prá yát samudrám īráyāva mádhyam | ádhi yád apā́m snúbhiṣ cárāva prá preṅkhá īṅkhayāvahai ṣubhé kám || 3 ||

Self-radiant as the sun, the venerable Lord keeps the ocean within its limits. He is transparent as a drop, vigorous as a lion, worthy of profound praise, setter of bird-like stars in space, the great saviour, and the ruler of this existing creation. 6

May we be free from sin against the venerable Lord, wno shows compassion even to the sinners. May we duly observe the laws of mother infinity. May you all ever cherish us with blessings. 7

88

Offer pure and delightful praise, O pious-most devotee, to the bounteous showerer, the venerable Lord. He brings on to us the vast and holy sun, laden with a thousand vast treasures. 1

Hastening to come to His presence, may I worthily glorify the aggregated radiance of our venerable Lord. He is the imbiber of the feed, i. e., the exhilarating beverage of devotion, expressed by the stones of chanting. May He render my body beautiful and pure. 2

When I, the pious-most self and venerable Lord, get into the boat together, and sail into the midst of the ocean, and ride over the ridges of waters, then we both swing like a pendulum happily. 3

वसिष्ठं ह वरुणो नाव्याधादृषिं चकार स्वपा महोभिः ।
स्तोतारं विप्रः सुदिनत्वे अह्नां यान्नु द्यावस्ततनन्यादुषासः ॥४॥
क्व त्यानि नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित् ।
बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं ते ॥५॥
य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
मा त एनस्वन्तो यक्षिन्भुजेम यन्धि ष्मा विप्रः स्तुवते वरूथम् ॥६॥
ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यस्मत्पाशं वरुणो मुमोचत् ।
अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥७॥

vásishṭham ha váruṇo nāvy ā́dhād ṛ́shim cakāra svápā máhobhiḥ | stotā́ram vípraḥ sudinatvé áhnām yā́n nú dyā́vas tatánan yā́d ushā́saḥ || 4 || kvà tyā́ni nau sakhyā́ babhūvuḥ sácāvahe yád avṛikám purā́ cit | bṛihántam mā́nam varuṇa svadhāvaḥ sahásradvāram jagamā gṛihám te || 5 || yá āpír nítyo varuṇa priyáḥ sán tvā́m ā́gāṅsi kṛiṇávat sákhā te | mā́ ta énasvanto yakshin bhujema yandhí shmā vípra stuvaté várūtham || 6 || dhruvā́su tvāsú kshitíshu kshiyánto vy àsmát pā́ṣam váruṇo mumocat | ávo vanvānā́ áditer upásthād yūyám pāta || 7 || 10 ||

(८९) नवनवतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वरुणो देवता । (१-४) प्रथमादिचतुर्ऋचां गायत्री, (५) पञ्चम्याश्च जगती छन्दसी ॥

॥११॥ मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् । मृळा सुक्षत्र मृळय ॥१॥
यदेमि प्रस्फुरन्निव दृतिर्न ध्मातो अद्रिवः । मृळा सुक्षत्र मृळय ॥२॥
क्रत्वः समह दीनता प्रतीपं जगमा शुचे । मृळा सुक्षत्र मृळय ॥३॥

89.

Mó shú varuṇa mṛinmáyam gṛihám rājann ahám gamam | mṛiḷā́ sukshatra mṛiḷáya || 1 || yád émi prasphuránn iva dṛ́itir ná dhmātó adrivaḥ | mṛiḷā́ s. m. || 2 || krátvaḥ samaha dīnátā pratīpám jagamā ṣuce | mṛiḷā́ s. m. || 3 ||

So the venerable Lord places the pious-most self in the boat, and taking him in His protection raises him to the status of a singer. Soon after the days shine bright; whilst the nights broaden in and the dawns are lengthened. 4

What has become of our those remote friendships? When without enmity, shall we again walk together? Let us preserve our relations, unimpaired as before. O self-sustained venerable Lord, may I enter your lofty house, which has a thousand portals. 5

If your true ally commits any offence against you, still O adorable Lord, he has ever been your dear. Offending you, none shall enjoy. May you, O wise, bestow on your worshipper a secure abode. 6

While dwelling in these durable habitations, may you, venerable Lord, untie our bonds that bind us. May we enjoy His protection, and win favour from the lap of mother infinity. May you all ever cherish us with blessings. 7

89

May I never enter, O sovereign Lord, into the house of clay; bless me, O saviour; mercy, my Lord. 1

When, O Lord of justice, I move along tremulous, like an inflated skin, bless me, O saviour; mercy, my Lord. 2

O opulent and bright, if through weakness, I have erred and gone astray, bless me, O saviour; mercy my Lord. 3

अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् । मृळा सुक्षत्र मृळयं ॥४॥
यत्किं चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्याश्चरामसि ।
अचित्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥५॥

apám
mádhye tasthivā́ṅsam tṛ́shṇāvidaj jaritā́ram | mṛiḷā́ s. m.
|| 4 || yát kím cedám varuṇa daívye jáne 'bhidrohám manushyā̀ṣ cárāmasi | ácittī yát táva dhármā yuyopimá mā́ nas tásmād énaso deva rīrishaḥ || 5 || 11 ||

(९०) नवतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-४) प्रथमादिचतुर्ऋचां वायुः,
(५-७) पञ्चम्यादितृचस्य चेन्द्रवायू देवते । त्रिष्टुप् छन्दः ॥

॥१२॥ प्र वीरया शुचयो दद्रिरे वामध्वर्युभिर्मधुमन्तः सुतासः ।
वह वायो नियुतो याह्यच्छा पिबा सुतस्यान्धसो मदाय ॥१॥
ईशानाय प्रहुतिं यस्त आनट् छुचिं सोमं शुचिपास्तुभ्यं वायो ।
कृणोषि तं मर्त्येषु प्रशस्तं जातोजातो जायते वाज्यस्य ॥२॥
राये नु यं जज्ञतू रोदसीमे राये देवी धिषणा धाति देवम् ।
अध वायुं नियुतः सश्चत स्वा उत श्वेतं वसुधितिं निरेके ॥३॥

90.

Prá vīrayā́ ṣúcayo dadrire vām adhvaryúbhir mádhumantaḥ sutā́saḥ | váha vāyo niyúto yāhy ácha píbā sutásyā́ndhaso mádāya || 1 || īṣānā́ya práhutim yás ta ā́naṭ chúcim sómam ṣucipās túbhyam vāyo | kṛiṇóshi tám mártyeshu praṣastám jātó-jāto jāyate vājy àsya || 2 || rāyé nú yám jajñátū ródasīmé rāyé deví dhishánā dhāti devám | ádha vāyúm niyútaḥ saṣcata svā́ utá ṣvetám vásudhitim nireké || 3 ||

Thirst distresses your worshipper, though he stands in the midst of waters; bless O saviour; mercy, my Lord. 4

Whatever offence we men commit against divine beings, and whichever your laws we violate through ignorance, may you not, O Lord, be harsh to us on account of that iniquity. 5

90

The sweet loving devotional songs are offered to you, O Lord of motivation, by the priests; therefore, harness your steed-like forces, come hither and cherish our expressed devotional love, till it makes you joyful. 1

O cherisher of loving devotion, Lord of vitality, you elevate him who among mortals offers you an excellent homage of sweet melodies. Whilst he is born, again and again, he is born for wealth and prosperity. 2

Wherever there is poverty, the yoked steeds carry the Lord of motivation, white in complexion (i. e. flawlessly honest) and the dispenser of wealth: whom heaven and earth bear for the sake of riches, and whom the divine language of praise sustains as a deity for the sake of affluence and wealth. 3

उच्छन्नुषसः सुदिना अरिप्रा उरु ज्योतिर्विविदुर्दीध्यानाः ।
गव्यं चिदूर्वमुशिजो वि ववुस्तेषामनु प्रदिवः सस्रुरापः ॥४॥
ते सत्येन मनसा दीध्यानाः स्वेन युक्तासः क्रतुना वहन्ति ।
इन्द्रवायू वीरवाहं रथं वामीशानयोरभि पृक्षः सचन्ते ॥५॥
ईशानासो ये दधते स्वर्णो गोभिरश्वेभिर्वसुभिर्हिरण्यैः ।
इन्द्रवायू सूरयो विश्वमायुरर्वद्भिर्वीरैः पृतनासु सह्युः ॥६॥
अर्वन्तो न श्रवसो भिक्षमाणा इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्ववसे हुवेम यूयं पात स्वस्तिभिः सदा नः ॥७॥

uchánn ushásaḥ sudínā ariprā́ urú jyótir vividur dī́dhyānāḥ | gávyam cid ūrvám uṣíjo ví vavrus téshām ánu pradívaḥ sasrur ā́paḥ || 4 || té satyéna mánasā dī́dhyānāḥ svéna yuktā́saḥ krátunā vahanti | índravāyū vīravā́haṃ rátham vām īṣānáyor abhí prikshaḥ sacante || 5 || īṣānā́so yé dádhate svàr ṇo góbhir áṣvebhir vásubhir híraṇyaiḥ | índravāyū sūráyo víṣvam ā́yur árvadbhir vīraíḥ pṛítanāsu sahyuḥ || 6 || árvanto ná ṣrávaso bhíkshamāṇā indravāyū́ sushṭutíbhir vásishṭhāḥ | vājayántaḥ sv ávase huvema yūyám pāta — || 7 || 12 ||

(९१) एकनवतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१, ३) प्रथमातृतीययोर्ऋचोर्वायुः, (२, ४–७) द्वितीयायाश्चतुर्थ्यादिचतसृणाश्चेन्द्रवायू देवते । त्रिष्टुप् छन्दः ॥

॥१३॥ कुविदङ्ग नमसा ये वृधासः पुरा देवा अनवद्यास आसन् ।
ते वायवे मनवे बाधितायावासयन्नुषसं सूर्येण ॥१॥

91.

Kuvíd aṅgá námasā yé vridhā́sah purā́ devā́ anavadyā́sa ā́san | té vāyáve mánave bādhitā́yā́vāsayann ushásaṃ sū́ryeṇa || 1 ||

The spotless dawns with fair bright days have broken, and shining radiantly, obtain the vast light from the sun; desirous to recover it they obtain their wealth of cattle, and the eternal streams of water subsequently issue for their good. 4

O Lord of resplendence and of motivation, those divine powers, with truth in their minds, assiduous in the discharge of their own duties, bring to you a chariot of heroes, and present to you the lords, the viands. 5

May those munificent lords, who give us heavenly light, and confer upon us the gifts of cattle, horses, treasures and gold, overcome the enemies in battles with their cavalry and infantry. 6

We, the pious-most seekers, exerting all our power-like horses, and soliciting food and strength, invoke with laudations Lord of resplendence and of motivation, for our aid; may you all ever cherish us with blessings. 7

91

The venerable worshippers, by promptly and frequently adoring Lord of motivation with reverence, have been free from reproach. They now invoke dawns and the sun also to gain the favour of Lord of motivation and for the preservation of the embarrassed mankind. 1

उशन्ता दूता न दभाय गोपा मासश्च पाथः शरदश्च पूर्वीः ।
इन्द्रवायू सुष्टुतिर्वामियाना मार्डीकमीट्टे सुवितं च नव्यम् ॥२॥
पीवोअन्नाँ रयिवृधः सुमेधाः श्वेतः सिषक्ति नियुतामभिश्रीः ।
ते वायवे समनसो वि तस्थुर्विश्वेन्नरः स्वपत्यानि चक्रुः ॥३॥
यावत्तरस्तन्वो३ यावदोजो यावन्नरश्चक्षसा दीध्यानाः ।
शुचिं सोमं शुचिपा पातमस्मे इन्द्रवायू सदतं बर्हिरेदम् ॥४॥

uṣántā dūtā́ ná dábhāya gopā́ māsā́ṣ ca pāthā́ḥ ṣarádaṣ ca pūrvī́ḥ | índravāyū sushṭutír vām iyānā́ mārḍīkám īṭṭe suvitáṃ ca návyam || 2 || pī́voannāñ̐ rayivṛ́dhaḥ sumedhā́ḥ ṣvetáḥ sishakti niyútām abhiṣrī́ḥ | té vāyáve sámanaso ví tasthur víṣvén náraḥ svapatyā́ni cakruḥ || 3 || yā́vat táras tanvò yā́vad ójo yā́van náraṣ cákshasā dī́dhyānāḥ | ṣúciṃ sómaṃ ṣucipā pātam asmé índravāyū sádatam barhír édám || 4 ||

नियुवाना नियुतः स्पार्हवीरा इन्द्रवायू सरथं यातमर्वाक् ।
इदं हि वां प्रभृतं मध्वो अग्रमध प्रीणाना वि मुमुक्तमस्मे ॥५॥
या वां शतं नियुतो याः सहस्रमिन्द्रवायू विश्ववाराः सचन्ते ।
आभिर्यातं सुविदत्राभिरर्वाक्पातं नरा प्रतिभृतस्य मध्वः ॥६॥
अर्वन्तो न श्रवसो भिक्षमाणा इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्ववसे हुवेम यूयं पात स्वस्तिभिः सदा नः ॥७॥

niyuvānā́ niyúta spārhávīrā índravāyū sarátham yātam arvā́k | idáṃ hí vām prábhṛitam mádhvo ágram ádha prīṇānā́ ví mumuktam asmé || 5 || yā́ vāṃ ṣatáṃ niyúto yā́ḥ sahásram índravāyū viṣvávārāḥ sácante | ā́bhir yātaṃ suvidátrābhir arvā́k pātáṃ narā prátibhṛitasya mádhvaḥ || 6 || árvanto ná ṣrávaso — || 7 || 13 ||

O Lord of resplendence and of motivation, preservers of mankind, eager as envoys, may you not be ill-disposed towards us and do us harm. Please carry us safe through many months and years. Our sincere praise, addressed to you, solicits happiness and excellent wealth. 2

The intelligent, bright Lord of motivation is glorious with the yoked cosmic steeds. He favours those men who are well-fed and abound in riches. They are of one mind, ever ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny. 3

O Lord of resplendence and of motivation, acceptors of the sweet elixir of loving devotion, as far as your individual power and strength permit you, and so far as men whose eyes have vision behold. May you sit here in the assembly, and O the enjoyer of bristling elixir, drink with us. 4

May Lord of resplendence and of motivation come together hitherward in a car, harnessed with yoked steeds. This prime of the sweet beverage has been offered to you. Please be delighted, and liberate us from sin. 5

O Lord of resplendence and motivation, gracious minded, come to our presence and drink the sweet beverage offered to you. Please come with the speed of a hundred and a thousand yoked horses. 6

We, the pious-most seekers, exerting all our power like horses and soliciting food and calling on you with strength, invoke with laudations the Lord of resplendence and of motivation for our aid. May you all ever cherish us with blessings. 7

(९२) द्विनवतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१, ३, ५) प्रथमातृतीयापञ्चमीनामृचां वायुः,
(२, ४) द्वितीयाचतुर्थ्योश्चेन्द्रवायू देवते । त्रिष्टुप् छन्दः ॥

॥१४॥ आ वा॑यो भूष शुचिपा॒ उप॑ नः स॒हस्रं॑ ते नि॒युतो॑ विश्ववार ।
उपो॑ ते॒ अन्धो॒ मद्य॑मयामि॒ यस्य॑ देव दधि॒षे पू॑र्व॒पेय॑म् ॥१॥
प्र सोता॑ जी॒रो अ॑ध्व॒रेष्व॑स्था॒त्सोम॒मिन्द्रा॑य वा॒यवे॒ पिब॑ध्यै ।
प्र यद्वां॒ मध्वो॑ अग्रि॒यं भर॑न्त्यध्व॒र्यवो॑ देव॒यन्तः॒ शची॑भिः ॥२॥
प्र याभि॒र्यासि॑ दा॒श्वांस॒मच्छा॑ नि॒युद्भि॑र्वायवि॒ष्टये॑ दुरो॒णे ।
नि नो॑ र॒यिं सु॒भोज॑सं युवस्व॒ नि वी॒रं गव्य॒मश्व्यं॑ च॒ राधः॑ ॥३॥
ये वा॒यव॑ इन्द्र॒माद॑नास॒ आदे॑वासो नि॒तोश॑नासो अ॒र्यः ।
घ्नन्तो॑ वृ॒त्राणि॑ सू॒रिभिः॑ ष्याम सास॒ह्वांसो॑ यु॒धा नृभि॑र॒मित्रा॑न् ॥४॥
आ नो॑ नि॒युद्भिः॑ श॒तिनी॑भिरध्व॒रं स॑ह॒स्रिणी॑भि॒रुप॑ याहि य॒ज्ञम् ।
वायो॑ अ॒स्मिन्त्सव॑ने मादयस्व यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥५॥

92.

Á vāyo bhūsha ṣucipā úpa naḥ sahásraṃ te niyúto viṣvavāra | úpo te ándho mádyam ayāmi yásya deva dadhishé pūrvapéyam || 1 || prá sótā jīró adhvaréshv asthāt sómam índrāya vāyáve píbadhyai | prá yád vām mádhvo agriyám bháranty adhvaryávo devayántaḥ ṣácībhiḥ || 2 || prá yábhir yási dāṣváṅsam áchā niyúdbhir vāyav ishṭáye duroṇé | ní no rayíṃ subhójasaṃ yuvasva ní vīráṃ gávyam áṣvyaṃ ca rádhaḥ || 3 || yé vāyáva indramádanāsa ádevāso nitóṣanāso aryáḥ | ghnánto vritráṇi sūríbhiḥ shyāma sāsahváṅso yudhá nríbhir amítrān || 4 || á no niyúdbhiḥ ṣatínībhir adhvaráṃ sahasríṇībhir úpa yāhi yajñám | váyo asmín sávane mādayasva yūyám pāta — || 5 || 14 ||

(९३) त्रिनवतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

॥१५॥ शुचिं॑ नु स्तोमं॒ नव॑जातम॒द्येन्द्रा॑ग्नी वृत्रहणा जु॒षेथा॑म् ।
उ॒भा हि वां॑ सु॒हवा॒ जोह॑वीमि॒ ता वाजं॑ स॒द्य उ॑श॒ते धेष्ठा॑ ॥१॥

93.

Ṣúciṃ nú stómaṃ návajātam adyéndrāgnī vritrahaṇā jushéthām | ubhá hí vāṃ suhávā jóhavīmi tá vájaṃ sadyá uṣaté dhéshṭhā || 1 ||

92

O wind-divine, drinker of the heavenly elixir and bounteous giver, come to us specially as your thousands of cosmic yoked steeds drive you. I offer you the exhilarating viands. You have the prior claim in this drink amongst all Nature's powers. 1-2

O wind-divine, come to us with those speedy waves, the yoked steeds, with which you reach the devotee, offering homage in his own home, and bestow upon us wealth and children along with kine and horses. 3

May we overcome our evils in the life's struggle through the aid of our brave senses, and may we be the destroyers of adversaries by the aid of such pious fellowmen, who are the exhilarators of the Lord of resplendence and of motivation, the reciters of the divine hymns and conquerers of formidable foes. 4

May you come, wind-divine, to our solemn worship with the yoked forces which are in hundreds and thousands. May you be exhilarated at our ceremony, and may you all ever cherish us with blessings. 5

93

O Lord of resplendence and fire-divine, may you be pleased today by this pious and newly composed praise. Repeatedly we invoke you both as you are worthy of invocation. You are the best bestower to give food promptly upon him who solicits you. 1

ता सानसी शवसाना हि भूतं साकंवृधा शवसा शूशुवांसा ।
क्षयन्तौ रायो यवसस्य भूरेः पृङ्क्तं वाजस्य स्थविरस्य घृष्वेः ॥२॥
उपो ह यद्विदथं वाजिनो गुर्धीभिर्विप्राः प्रमतिमिच्छमानाः ।
अर्वन्तो न काष्ठां नक्षमाणा इन्द्राग्नी जोहुवतो नरस्ते ॥३॥
गीर्भिर्विप्रः प्रमतिमिच्छमान ईट्टे रयिं यशसं पूर्वभाजम् ।
इन्द्राग्नी वृत्रहणा सुवज्रा प्र नो नव्येभिस्तिरतं देष्णैः ॥४॥

tắ sānasí ṣavasānā hí bhūtám sākam-vṛídhā ṣávasā ṣūṣuvấnsā | ksháyantau rāyó yávasasya bhū́reḥ priñktám vā́jasya sthávirasya ghṛíshveḥ || 2 || úpo ha yád vidátham vājíno gúr dhībhír víprāḥ prámatim ichámānāḥ | árvanto ná kā́shṭhām nákshamāṇā indrāgní jóhuvato náras té || 3 || gīrbhír vípraḥ prámatim ichámāna íṭṭe rayím yaṣásam pūrvabhā́jam | índrāgnī vṛitrahaṇā su\ ajrā prá no návyebhis tiratam deshṇaíḥ || 4 ||

सं यन्मही मिथती स्पर्धमाने तनूरुचा शूरसाता यतैते ।
अदेवयुं विदथे देवयुभिः सत्रा हतं सोममुता जनेन ॥५॥
॥१६॥
इमामु षु सोमसुतिमुप न एन्द्राग्नी सौमनसाय यातम् ।
नू चिद्धि परिमम्नाथे अस्माना वां शश्वद्भिर्ववृतीय वाजैः ॥६॥
सो अग्न एना नमसा समिद्धोऽच्छा मित्रं वरुणमिन्द्रं वोचेः ।
यत्सीमागश्चकृमा तत्सु मृळ तदर्यमादितिः शिश्रथन्तु ॥७॥

sám yán mahí mithatí spárdhamāne tanūrúcā ṣū́rasātā yátaite | ádevayum vidáthe devayúbhiḥ satrā́ hatam somasútā jánena || 5 || 16 ||

imám u shú sómasutim úpa na éndrāgnī saumanasā́ya yātam | nū́ cid dhí parimamnā́the asmā́n ā́ vām ṣáṣvadbhir vavṛitīya vā́jaiḥ || 6 || só agna enā́ námasā sámiddhó 'chā mitrám váruṇam índram voceḥ | yát sīm ā́gaṣ cakṛimā́ tát sú mṛiḷa tád aryamā́ditiḥ ṣiṣrathantu || 7 ||

You two, O the demolishers of hostility, are desired by all. You grow together, increasing in vigour, O Lords of strength-giving food, may you grant us substantial invigorating nourishment. 2

Those leaders, offerers of homage, who, desiring your favour, celebrate the sacrifice with holy ceremonies, hasten to worship you, like horses to a battle-field, and repeatedly invoke the Lord of resplendence and the fire-divine. 3

The pious sage, seeking your favour, glorifies you with praises for the sake of enjoying formerly acquired riches, accompanied by celebrity. O Lord of resplendence and fire-divine, destroyers of evils, possessors of punitive justice, exalt us with new bounties. 4

When two large, mutually defiant hosts, emulous in corporal vigour, contest, may you destroy the godless in favour of the god-fearing and in favour of the person who pours out devotional sentiments. 5

May you come to show your loving kindness, O Lord of resplendence, and fire-divine, to our place of loving devotion. You never despise us any time and therefore I propitiate you with constant sacred offerings. 6

O fire-divine, kindled with reverence, may you invite the natural forces of light, water and lighting to bless us. May you forgive whatever sin we have committed and may the ordainer and mother infinity drive away the evils from us. 7

एता अग्न आशुषाणास इष्टीर्युवोः सचाभ्यश्याम वाजान् ।
मेन्द्रो नो विष्णुर्मरुतः परि ख्यन्यूयं पात स्वस्तिभिः सदा नः ॥८॥

etá agna āṣushā-
ṇása ishṭír yuvóḥ sácābhy àṣyāma vájān | méndro no vísh-
ṇur marútaḥ pári khvan yūyám pāta — || 8 || 16 ||

(९४) चतुर्नवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्राग्नी देवते । (१-११) प्रथमाद्येकादशर्चां गायत्री, (१२) द्वादश्याश्चानुष्टुप् छन्दसी ॥

॥१७॥ इयं वामस्य मन्मन इन्द्राग्नी पूर्व्यस्तुतिः । अभ्राद्वृष्टिरिवाजनि ॥१॥
शृणुतं जरितुर्हवमिन्द्राग्नी वनतं गिरः । ईशाना पिप्यतं धियः ॥२॥
मा पापत्वाय नो नरेन्द्राग्नी माभिशस्तये । मा नो रीरधतं निदे ॥३॥

94.

Iyáṃ vām asyá mánmana índrāgnī pūrvyástutiḥ | abhrád vṛishṭír ivājani || 1 || ṣriṇutáṃ jaritúr hávam índrāgnī vánatam gíraḥ | īṣāná pipyataṃ dhíyaḥ || 2 || má pāpatváya no naréndrāgnī mábhíṣastaye | má no rīradhataṃ nidé || 3 ||

इन्द्रे अग्ना नमो बृहत्सुवृक्तिमेरयामहे । धिया धेना अवस्यवः ॥४॥
ता हि शश्वन्त ईळत इत्था विप्रास ऊतये । सबाधो वाजसातये ॥५॥

ín-
dre agná námo bṛihát suvṛiktím érayāmahe | dhiyá dhénā avasyávaḥ || 4 || tá hí ṣáṣvanta íḷata itthá víprāsa ūtáye | sabádho vájasātaye || 5 ||

Diligently celebrating these ceremonies, may we, O fire-divine (and Lord of resplendence) acquire strength from both of you. Never may the vital principles, let not the sun, the cosmic space, and cloud-bearing winds abandon us, and may you all ever cherish us with blessings. 8

94

This special praise, O Lord of resplendence and fire-divine, proceeds copiously from one, your worshipper, as rain from clouds. 1

Hear, O Lord of resplendence and fire-divine, the invocation of the worshipper; accept his adoration; O sovereign Lords, may you give him success in his intellectual pursuits. 2

O Lord of resplendence and fire-divine, the leader of people, subject us not to sinfulness, not to torture, nor to the reviler. 3

Desiring protection, we offer profuse reverence and praises to the Lord of resplendence and fire-divine, with sincerity of thoughts and words. 4

Innumerable are the intellectuals who propitiate you,O Lord of resplendence and fire-divine, in this manner for their protection. They strive with coordination for the acquirement of spiritual nourishment. 5

ता वां गीर्भिर्विपन्यवः प्रयस्वन्तो हवामहे । मेधसाता सनिष्यवः ॥६॥

॥१८॥ इन्द्राग्नी अवसा गतमस्मभ्यं चर्षणीसहा । मा नो दुःशंस ईशत ॥७॥

मा कस्य नो अररुषो धूर्तिः प्रणङ्मर्त्यस्य । इन्द्राग्नी शर्म यच्छतम् ॥८॥

tấ vām gīrbhír vipanyávah̩ prá-yasvanto havāmahe | medhásātā sanishyávah̩ || 6 || 17 ||

índrāgnī ávasá gatam asmábhyam carshaṇīsahā | mấ no duhṣáṅsa īṣata || 7 || mấ kásya no árarusho dhūrtíh̩ prá-ṇañ mártyasya | índrāgnī ṣárma yachatam || 8 ||

गोमद्धिरण्यवद्वसु यद्वामश्वावदीमहे । इन्द्राग्नी तद्वनेमहि ॥९॥

यत्सोम आ सुते नर इन्द्राग्नी अजोहवुः । सप्तीवन्ता सपर्यवः ॥१०॥

उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा । आङ्गूषैराविवासतः ॥११॥

ताविद्दुःशंसं मर्त्यं दुर्विद्वांसं रक्षस्विनम् ।

आभोगं हन्मना हतमुदधिं हन्मना हतम् ॥१२॥

gómad dhí-raṇyavad vásu yád vām áṣvāvad ímahe | índrāgnī tád va-nemahi || 9 || yát sóma ấ suté nára indrāgní ájohavuh̩ | sáptīvantā saparyávah̩ || 10 || ukthébhir vṛitrahántamā yấ mandānấ cid ấ girấ | āṅgūshaír āvívāsatah̩ || 11 || tấv íd duhṣáṅsam mártyam dúrvidvāṅsam rakshasvínam | ābhogám hánmanā hatam udadhím hánmanā hatam || 12 || 18 ||

Eager to offer praise, bearing food, desirous of wisdom and wealth, we invoke you, O Lord of resplendence and fire-divine, with appreciations, in the performance of benevolent services. 6

Subduers of hostile forces, O Lord of resplendence and fire-divine, come with food to be bestowed upon us ; let not the malevolent rule over us. 7

Let not the malice of any hostile mortal reach us ; grant us felicity, O Lord of resplendence and of adoration. 8

We solicit you both for wealth, comprising cattle, sheep and horses ; may we obtain these gifts from you, O Lord of resplendence and of adoration. 9

When adoring, the leading priest invokes you two, O Lord of resplendence and of adoration, the posessors of space-horses, the driving energies, while the loving devotional prayers are being offered. 10

Utter destroyers of nescience, with all joy, may you come hither, while you are being worshipped with prayers, hymns and songs. 11

Destroy with your fatal weapons the mortal, who is malignant, the intellectual devil, the tormenter, rapacious ; destroy him, like an earthen pitcher of water. 12

(९५) पञ्चनवतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-२, ४-६) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृचस्य च सरस्वती, (३) तृतीयायाश्च सरस्वान् देवते । त्रिष्टुप् छन्दः ॥

॥१९॥ प्र क्षोदसा धायसा सस्र एषा सरस्वती धरुणमायसी पूः ।
प्रबाबधाना रथ्येव याति विश्वा अपो महिना सिन्धुरन्याः ॥१॥
एकाचेतत्सरस्वती नदीनां शुचिर्यती गिरिभ्य आ समुद्रात् ।
रायश्चेतन्ती भुवनस्य भूरेर्घृतं पयो दुदुहे नाहुषाय ॥२॥

95.

Prá kshódasā dhā́yasā sasra eshá sárasvatī dharúṇam ā́yasī pū́ḥ | prabā́badhānā rathyèva yāti víśvā apó mahinā́ síndhur anyā́ḥ || 1 || ékācetat sárasvatī nadī́nām śúcir yatī́ girī́bhya ā́ samudrā́t | rāyáś cétantī bhúvanasya bhū́rer ghṛitám páyo duduhe nā́hushāya || 2 ||

स वावृधे नर्यो योषणासु वृषा शिशुर्वृषभो यज्ञियासु ।
स वाजिनं मघवद्भ्यो दधाति वि सातये तन्वं मामृजीत ॥३॥
उत स्या नः सरस्वती जुषाणोप श्रवत्सुभगा यज्ञे अस्मिन् ।
मितज्ञुभिर्नमस्यैरियाना राया युजा चिदुत्तरा सखिभ्यः ॥४॥
इमा जुह्वाना युष्मदा नमोभिः प्रति स्तोमं सरस्वति जुषस्व ।
तव शर्मन्प्रियतमे दधाना उप स्थेयाम शरणं न वृक्षम् ॥५॥
अयमु ते सरस्वति वसिष्ठो द्वारावृतस्य सुभगे व्यावः ।
वर्ध शुभ्रे स्तुवते रासि वाजान्यूयं पात स्वस्तिभिः सदा नः ॥६॥

sá vāvṛidhe náryo yóshaṇāsu vṛíshā śíśur vṛishabhó yajñíyāsu | sá vājínam maghávadbhyo dadhāti ví sātáye tanvàm māmṛijīta || 3 || utá syá naḥ sárasvatī jushāṇópa śravat subhágā yajñé asmín | mitájñubhir namasyaìr iyānā́ rāyā́ yujā́ cid úttarā sákhibhyaḥ || 4 || imā́ júhvānā yushmád ā́ námobhiḥ práti stómam sarasvati jushasva | táva śárman priyátame dádhānā úpa stheyāma śaraṇám ná vṛikshám || 5 || ayám u te sarasvati vásishṭho dvā́rāv ṛitásya subhage vy ā̀vaḥ | várdha śubhre stuvaté rāsi vā́jān yūyám pāta — || 6 || 19 ||

95

Stream of river, the current of inner conscience, with fostering flow comes forth for our sure defence, as a fort of iron ; the river sweeps away in her majesty and might all other waters as a charioteer (collecting the passengers). 1

The stream of inner conscience is pure in her course, flowing from the mountains to the ocean ; she understands the requisites of a dam-builder and distributes riches among many existing creatures, milking out for them butter and milk. 2

He, (the brotherly source of the stream), friendly to men, continuously swells up in the midst of ladles (i.e. the region of thoughts), even in his childhood ; he is a showerer of benefits to the performers of sacrifices. He bestows upon the affluent worshippers vigorous progeny and purifies their persons for the reception of their bounties. 3

May the auspicious and gracious stream of consciousness hear our praises at this worship. When approached with reverence and with all humility, she is most liberal to them whom she loves in providing the riches she possesses. 4

O the stream of consciousness, these offerings are presented to you with adoration. May you acknowledge this and accept our praises, and place under your kind care. May we ever recline on you as a traveller under shelter-tree. 5

O blessed stream of consciousness, the pious-most seeker has set open the two doors (front and back) of the place of worship. O bright stream, be magnified and give strength to him who glorifies you ; may you all ever cherish us with blessings. 6

(९६) षण्णवतितमं सूक्तम्

(१–६) षड्ृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१–३) प्रथमतृचस्य सरस्वती, (४–६) द्वितीयतृचस्य च सरस्वान् देवते । (१–२) प्रथमाद्वितीययोर्ऋचोः प्रगाथः (प्रथमाया बृहती, द्वितीयायाः सतोबृहती), (३) तृतीयायाः प्रस्तारपङ्क्तिः, (४–६) चतुर्थ्यादितृचस्य च गायत्री छन्दांसि ॥

॥२०॥ बृहदु गायिषे वचोऽसुर्या नदीनाम् ।
सरस्वतीमिन्महया सुवृक्तिभिः स्तोमैर्वसिष्ठ रोदसी ॥१॥
उभे यत्ते महिना शुभ्रे अन्धसी अधिक्षियन्ति पूरवः ।
सा नो बोध्यवित्री मरुत्सखा चोद राधो मघोनाम् ॥२॥

96.

Bṛihád u gāyishe váco 'suryā̀ nadī́nām | sárasvatīm ín mahayā suvṛiktíbhi stómair vasishṭha ródasī || 1 || ubhé yát te mahiná ṣubhre ándhasī adhikshiyánti pūrávaḥ | sá no bodhy avitrí marútsakhā códa rā́dho maghónām || 2 ||

भद्रमिद्भद्रा कृणवत्सरस्वत्यकवारी चेतति वाजिनीवती ।
गृणाना जमदग्निवत्स्तुवाना च वसिष्ठवत् ॥३॥
जनीयन्तो न्वग्रवः पुत्रीयन्तः सुदानवः । सरस्वन्तं हवामहे ॥४॥
ये ते सरस्व ऊर्मयो मधुमन्तो घृतश्चुतः । तेभिर्नोऽविता भव ॥५॥
पीपिवांसं सरस्वतः स्तनं यो विश्वदर्शतः । भक्षीमहि प्रजामिषम् ॥६॥

bhadrám íd bhadrā́ kṛiṇavat sárasvaty ákavārī cetati vājínīvatī | gṛiṇāná jamadagnivát stuvāná ca vasishṭhavát || 3 || janīyánto nv ágravaḥ putrīyántaḥ sudā́navaḥ | sárasvantaṃ havāmahe || 4 || yé te sarasva ūrmáyo mádhumanto ghṛitaṣcútaḥ | tébhir no 'vitá bhava || 5 || pīpivā́ṅsaṃ sárasvata stánaṃ yó viṣvádarṣataḥ | bhakshīmáhi prajā́m ísham || 6 || 20 ||

96

O the pious-most seeker, may you chant a powerful hymn in the glory of her who is the most powerful spiritual stream of consciousness, amongst so many other streams. Worship, O seeker of truth, with mighty effective poems, the spiritual stream of divine light which flows through both the realms, terrestrial and celestial (i.e. physical and supramental). 1

O beautiful spiritual stream of divine light, by your blessing people get both kinds of nourishment, physical and supramental. May you be pleased, O protectress, to be considerate to us. May you, the friend of the vital breaths, bestow riches on them, who are affluent in devotion. 2

May the auspicious stream of divine light bestow spiritual fortune upon us. May the faultless and active stream, the giver of spiritual sustenance, think of us. You have been already glorified by people of divine vision. Now please be glorified by a seeker of truth. 3

We, the unmarried ones, liberal in generosity, invoke the brotherly source of divine enlightenment, with a desire to have wives, and with longings for children. 4

With your those waves, O brotherly source of divine enlightenment, which are like honey and butter, please be our protector. 5

May we recline upon the protuberant breast of the spiritual stream of divine knowledge for the enjoyment of food and company of children. 6

(९७) सप्तनवतितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्च इन्द्रः, (२, ४–८) द्वितीयाया-श्चतुर्थ्यादिपञ्चानाञ्च बृहस्पतिः, (३, ९) तृतीयानवम्योरिन्द्राब्रह्मणस्पती, (१०) दशम्या-श्चेन्द्राबृहस्पती देवताः । त्रिष्टुप् छन्दः ॥

॥२१॥ यज्ञे दिवो नृषदने पृथिव्या नरो यत्र देवयवो मदन्ति ।
इन्द्राय यत्र सवनानि सुन्वे गमन्मदाय प्रथमं वयश्च ॥१॥
आ दैव्या वृणीमहेऽवांसि बृहस्पतिर्नो मह आ सखायः ।
यथा भवेम मीळ्हुषे अनागा यो नो दाता परावतः पितेव ॥२॥

97.

Yajñé divó nrishádane prithivyā́ náro yátra devayávo mádanti | índrāya yátra sávanāni sunvé gáman mádāya prathamám váyas ca || 1 || ā́ daívyā vrinīmahé 'vāṅsi bríhaspátir no maha ā́ sakhāyaḥ | yáthā bhávema mīḷhúshe ánāgā yó no dātā́ parāvátaḥ pitéva || 2 ||

तमु ज्येष्ठं नमसा हविर्भिः सुशेवं ब्रह्मणस्पतिं गृणीषे ।
इन्द्रं श्लोको महि दैव्यः सिषक्तु यो ब्रह्मणो देवकृतस्य राजा ॥३॥
स आ नो योनिं सदतु प्रेष्ठो बृहस्पतिर्विश्ववारो यो अस्ति ।
कामो रायः सुवीर्यस्य तं दात्पर्षन्नो अति सश्चतो अरिष्टान् ॥४॥
तमा नो अर्कममृताय जुष्टमिमे धासुरमृतासः पुराजाः ।
शुचिक्रन्दं यजतं पस्त्यानां बृहस्पतिमनर्वाणं हुवेम ॥५॥

tám u jyéshṭham námasā havírbhiḥ suṣévam bráhmaṇas pátim griṇīshe | índram ṣlóko máhi daívyaḥ sishaktu yó bráhmaṇo devákritasya rā́jā || 3 || sá ā́ no yónim sadatu préshṭho bríhaspátir viṣvávāro yó ásti | kā́mo rāyáḥ suvíryasya tám dāt párshan no áti saṣcáto árishṭān || 4 || tám ā́ no arkám amrítāya júshṭam imé dhāsur amrítāsaḥ purājā́ḥ | ṣúcikrandam yajatám pastyā̀nām bríhaspátim anarvā́ṇam huvema || 5 || 21 ||

97

At the great public activity of sacred work on earth, where the dedicated leaders of men are engaged with joy and where the invocations to Lord of resplendence are uttered, may the Lord descend prior to any one else from the heaven for exhilaration with all swiftness, as if, on a speedy horse. 1

Since Lord supreme has kindly accepted our homage, O friend, let us solicit His divine protection. May we commit no offence to Him, He being the showerer of benefits, ever our benefactor, even from long distances, as a father to son. 2

I have the privilege of glorifying with reverence and homage the most excellent and benevolent Lord of supreme knowledge. May my praise, worthy of His reputation, reach Lord of resplendence, who is, verily, the lord of godly actions performed by His devotees. 3

May that Lord supreme who brings profues blessings and is most dearly loved, be seated in our hearts with His grace. We all crave for heroes and spiritual wealth. May He bear us safe beyond all evil forces, that vex us. 4

May we receive from the first-born immortals the appropriate sustenance, necessary for our existence. Let us invoke the Lord supreme, who is enemy to none, is clear-voiced and the Holy One of the households. 5

॥२२॥ तं शग्मासो अरुषासो अश्वा बृहस्पतिं सहवाहो वहन्ति ।
सहश्चिद्यस्य नीलवत्सधस्थं नभो न रूपमरुषं वसानाः ॥६॥
स हि शुचिः शतपत्रः स शुन्ध्युर्हिरण्यवाशीरिषिरः स्वर्षाः ।
बृहस्पतिः स स्वावेश ऋष्वः पुरू सखिभ्य आसुतिं करिष्ठः ॥७॥

táṃ ṣagmáso arusháso áṣvā bṛíhaspátiṃ sahaváho vahanti | sáhaṣ cid yásya nílavat sadhásthaṃ nábho ná rūpám arushám vásānāḥ || 6 || sá hí ṣúciḥ ṣatápatraḥ sá ṣundhyúr híranyavāṣīr ishiráḥ svarsháḥ | bṛíhaspátiḥ sá svāveṣá ṛishváḥ purū́ sákhibhya āsutíṃ kárishṭhaḥ || 7 ||

देवी देवस्य रोदसी जनित्री बृहस्पतिं वावृधतुर्महित्वा ।
दक्षाय्याय दक्षता सखायः करद्ब्रह्मणे सुतरा सुगाधा ॥८॥
इयं वां ब्रह्मणस्पते सुवृक्तिर्ब्रह्मेन्द्राय वज्रिणे अकारि ।
अविष्टं धियो जिगृतं पुरंधीर्जजस्तमर्यो वनुषामरातीः ॥९॥
बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः ॥१०॥

deví devásya ródasī jánitrī bṛíhaspátiṃ vāvṛidhatur mahitvá | daksháyyāya dakshatā sakhāyaḥ kárad bráhmaṇe sutárā sugādhá || 8 || iyáṃ vām brahmaṇas pate suvṛiktír bráhméndrāya vajríṇe akāri | avishṭáṃ dhíyo jigṛtám púraṃdhīr jajastám aryó vanúshām árātīḥ || 9 || bṛíhaspate yuvám índraṣ ca vásvo divyásyeṣāthe utá párthivasya | dhattáṃ rayíṃ stuvaté kīráye cid yūyám pāta — || 10 || 22 ||

May His powerful brilliant horses, sunlike lustrous in forms, moving in concurrence, bring here the Lord supreme, robed in red colour of the rising sun. They carry the Lord supreme, in whom the strength abides like that of a substantial mansion. 6

Verily, He is pure, with hundred wings, refulgent, possessing a sword of gold, impetuous and enjoyer of heaven. He, the Lord supreme, is sublime and of an easy access; to His friends, He grants bountiful refreshment. 7

The divine heaven and earth, bounteous generatrices, by their might have been the cause of revealing the glory of Lord supreme. O friends, magnify the magnifiable. May He render (flooded waters) easy to be crossed and make our prayers fruitful for procuring food. 8

O Lord of knowledge, this laudation is for you. Poems are composed in glory of the thunder-wielding Lord of resplendence. May you sharpen our intellects and wake up our thoughts and spirit; destroy the godless and the malice of our enemy. 9

O Lord supreme, and you, O Lord of resplendence, you are our lords of wealth of earth and heaven both. Howsoever low one may be, in case he lauds you, he is blessed with wealth. May you all cherish us with blessings. 10

(९८) अष्टनवतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-६) प्रथमादिषडृचामिन्द्रः, (७) सप्तम्याश्चेन्द्राबृहस्पती देवते । त्रिष्टुप् छन्दः ॥

॥२३॥ अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम् ।
गौराद्वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोममिच्छन् ॥१॥
यद्दधिषे प्रदिवि चार्वन्नं दिवेदिवे पीतिमिदस्य वक्षि ।
उत हृदोत मनसा जुषाण उशन्निन्द्र प्रस्थितान्पाहि सोमान् ॥२॥
जज्ञानः सोमं सहसे पपाथ प्र ते माता महिमानमुवाच ।
एन्द्र पप्राथोर्व१न्तरिक्षं युधा देवेभ्यो वरिवश्चकर्थ ॥३॥

98.

Ádhvaryavo 'ruṇáṃ dugdhám aṅṣúṃ juhótana vrishabhā́ya kshitīnā́m | gaurā́d védīyāñ avapā́nam índro viṣvā́héd yāti sutásomam ichán || 1 || yád dadhishé pradívi cā́rv ánnaṃ divé-dive pītím íd asya vakshi | utá hridótá mánasā jushāṇá uṣánn indra prásthitān pāhi sómān || 2 || jajñānáḥ sómaṃ sáhase papātha prá te mātā́ mahimā́nam uvāca | éndra paprāthorv àntárikshaṃ yudhā́ devébhyo várivaṣ cakartha || 3 ||

यद्योधया महतो मन्यमानान्साक्षाम तान्बाहुभिः शाशदानान् ।
यद्वा नृभिर्वृत इन्द्राभियुध्यास्तं त्वयाजिं सौश्रवसं जयेम ॥४॥
प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मघवा या चकार ।
यदेददेवीरसहिष्ट माया अथाभवत्केवलः सोमो अस्य ॥५॥

yád yodháyā maható mányamānān sā́kshāma tā́n bāhúbhiḥ ṣā́ṣadānān | yád vā nṛ́bhir vṛ́ta indrābhiyúdhyās táṃ tváyājíṃ sauṣravasáṃ jayema || 4 || préndrasya vocam prathamā́ kṛtā́ni prá nū́tanā maghávā yā́ cakā́ra | yadéd ádevīr ásahishṭa māyā́ áthābhavat kévalaḥ sómo asya || 5 ||

98

O performers of the sacrifice, may you give oblation of the sparkling pink milk for the king of the land. He knows much better the resources of getting his dues than the deer in search of drinking water. The resplendent king goes there daily to procure his share and revenue from his people of the state. 1

The pleasant enjoyments, you, the resplendent prince, have been receiving from early days. You even now desire to have them every day. O prince, for the gratification of your heart and for the satisfaction of your mind, these tokens of homage have been provided to you, with a request that you be pleased to accept them and enjoy. 2

As soon born, O resplendent prince, you have been receiving all the homages for your invigoration. Your Queen mother, from the earliest days, has been proclaiming your great future prospects. As you advance in age, your reputation goes to fill the vast firmament, since you have gained in battle treasures for the good of enlightened persons. 3

When you encourage us to fight against mighty and arrogant miscreants, we shall surely overcome them, howsoever, they be proud of the strength of their arms. O resplendent prince, when you, along with your men (soldiers), fight against them, we shall, verily, triumph aided by you in that glorious war. 4

I proclaim the exploits of the by-gone days of the resplendent prince and also the recent achievements of him, the bounteous. Against the illusive strategies of the enemy, he has succeeded and thereon, he becomes the sole enjoyer of divine grace. 5

तवेदं विश्वमभितः पशव्यं यत्पश्यसि चक्षसा सूर्यस्य ।
गवामसि गोपतिरेक इन्द्र भक्षीमहि ते प्रयतस्य वस्वः ॥६॥
बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः ॥७॥

távedám̩ víṣvam abhítaḥ paṣavyàm̩ yát páṣyasi cákshasā sū́ryasya | gávām asi gópatir éka indra bhakshīmáhi te práyatasya vásvaḥ || 6 || bṛíhaspate yuvám índraṣ ca vásvo — || 7 || 23 ||

(९९) नवनवतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-३, ७) प्रथमादितृचस्य सप्तम्या ऋचश्च विष्णुः, (४-६) चतुर्थ्यादितृचस्य चेन्द्राविष्णू देवते । त्रिष्टुप् छन्दः ॥

॥२४॥ परो मात्रया तन्वा वृधान न ते महित्वमन्वश्नुवन्ति ।
उभे ते विद्म रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से ॥१॥
न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप ।
उदस्तभ्ना नाकमृष्वं बृहन्तं दाधर्थ प्राचीं ककुभं पृथिव्याः ॥२॥
इरावती धेनुमती हि भूतं सूयवसिनी मनुषे दशस्या ।
व्यस्तभ्ना रोदसी विष्णवेते दाधर्थ पृथिवीमभितो मयूखैः ॥३॥

99.

Paró mā́trayā tanvā̀ vṛidhāna ná te mahitvám ánv aṣnuvanti | ubhé te vidma rájasī pṛithivyā́ víshṇo deva tvám paramásya vitse || 1 || ná te vishṇo jā́yamāno ná jātó déva mahimnáḥ páram ántam āpa | úd astabhnā nā́kam ṛishvám bṛihántam̩ dādhártha prā́cīm̩ kakúbham pṛithivyā́ḥ || 2 || írāvatī dhenumátī hí bhūtám̩ sūyavasínī mánushe daṣasyā́ | vy àstabhnā ródasī vishṇav eté dādhártha pṛithivī́m abhíto mayū́khaiḥ || 3 ||

The entire animal world around you is yours which you behold with the eye of the sun. O resplendent prince, you alone are the lord of cattle and therefore, we enjoy whatsoever wealth of cattle you bestow upon us. 6

You two, O prince and your preceptor, are lords of both the celestial and terrestrial treasures. Please grant riches to your admirers who praise you. May you all with divine powers, ever cherish us with your blessings. 7

99

O all-pervading Lord, expanding with a body beyond measures, no man can comprehend your magnitude. We have the cognition of your these two worlds extending from the earth to heaven, but, you O divine, are cognisant of much beyond the highest. 1

No being that exists today or has been born ever, O divine all-pervading Lord, has been able to compute the utmost limit of your magnitude. You are, verily, upholding the vast and beautiful heaven and are sustaining the eastern horizen of the earth. 2

Heaven and earth abound with food, abound with cattle for whom they yield abundant fodder ; for a man, who is your devotee, you are very liberal. O all-pervading Lord, you are upholding the two regions heaven and earth and have stabilised the earth around the mountains. 3

उरुं यज्ञाय चक्रथुरु लोकं जनयन्ता सूर्यमुषासमग्निम् ।
दासस्य चिद्वृषशिप्रस्य माया जघ्नथुर्नरा पृतनाज्येषु ॥४॥
इन्द्राविष्णू दृंहिताः शम्बरस्य नव पुरो नवतिं च श्नथिष्टम् ।
शतं वर्चिनः सहस्रं च साकं हथो अप्रत्यसुरस्य वीरान् ॥५॥
इयं मनीषा बृहती बृहन्तोरुक्रमा तवसा वर्धयन्ती ।
ररे वां स्तोमं विदथेषु विष्णो पिन्वतमिषो वृजनेष्विन्द्र ॥६॥
वषट् ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम् ।
वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः सदा नः ॥७॥

urúm̩ yajñáya cakrathur u lokám̩ janáyantā sū́ryam ushásam agním | dásasya cid vr̥ishaṣiprásya māyā́ jaghnáthur narā pr̥itanā́jyeshu || 4 || índrāvishṇū dr̥iṅhitā́ḥ ṣámbarasya náva púro navatím̩ ca ṣnathishṭam | ṣatám̩ varcínaḥ sahásram̩ ca sākám hathó apraty ásurasya vīrā́n || 5 || iyám manīshā́ br̥ihatí br̥ihántorukramā́ tavásā vardháyantī | raré vām̩ stómam̩ vidátheshu vishṇo pínvatam ísho vr̥ijá-neshv indra || 6 || váshaṭ te vishṇav āsá ā́ kr̥iṇomi tán me jushasva ṣipivishṭa havyám | várdhantu tvā sushṭutáyo gíro me yūyám pāta — || 7 || 24 ||

(१००) शततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विष्णुर्देवता । त्रिष्टुप् छन्दः ॥

२५॥ नू मर्तो दयते सनिष्यन्यो विष्णव उरुगायाय दाशत् ।
प्र यः सत्राचा मनसा यजात एतावन्तं नर्यमाविवासात् ॥१॥

100.

Nū́ márto dayate sanishyán yó víshṇava urugāyā́ya dā́-ṣat | prá yáḥ satrā́cā mánasā yájāta etā́vantam̩ náryam āví-vāsāt || 1 ||

O Lord, your two phases, one of resplendence and the other of omnipresence, have made the spacious world worthy of cosmic sacrifice generating the sun, the dawn and the cosmic fire. You, as the leaders of the sacrificial rites, have baffled the strategies of the steller giants. 4

O Lord of resplendence and pervasion, you have demolished nine and ninety strong cities, the abodes of terrible dark clouds. You slay at once without resistance the hundred thousand brave soldiers of the army of the shrouding clouds. 5

This ample laudation is meant to exalt the Lord of res plendence and the Lord omnipresent, the mighty, the wide-striding and the one endowed with strength. To you I offer praise at the solemn synod. O all-pervading Lord, may you pour food on us in our army camps, O Lord of resplendence. 6

I offer, O the all-pervading Lord, the oblation placed before you with the pronouncement of the syllable VAṢAT. O the one with a halo of light, be pleased with my offering. May this poem of praise exalt you. May you all cherish us with blessings. 7

100

The mortal who covets wealth has no disappointments, in case he presents his homage to the widely renowned all-pervading Lord and in case he worships Him with solely devoted and dedicated mind. Our reverence to such a great benefactor of mankind. 1

त्वं विष्णो सुमतिं विश्वजन्यामप्रयुतामेवयावो मतिं दाः ।
पर्चो यथा नः सुवितस्य भूरेरश्वावतः पुरुश्चन्द्रस्य रायः ॥२॥
त्रिर्देवः पृथिवीमेष एतां वि चक्रमे शतर्चसं महित्वा ।
प्र विष्णुरस्तु तवसस्तवीयान्त्वेषं ह्यस्य स्थविरस्य नाम ॥३॥
वि चक्रमे पृथिवीमेष एतां क्षेत्राय विष्णुर्मनुषे दशस्यन् ।
ध्रुवासो अस्य कीरयो जनास उरुक्षितिं सुजनिमा चकार ॥४॥
प्र तत्ते अद्य शिपिविष्ट नामार्यः शंसामि वयुनानि विद्वान् ।
तं त्वा गृणामि तवसमतव्यान्क्षयन्तमस्य रजसः पराके ॥५॥

tvám̃ vishṇo sumatím̃ viṣvájanyām áprayutām evayāvo matím̃ dāḥ | párco yáthā naḥ suvitásya bhū́rer áṣvāvataḥ puruṣcandrásya rāyáḥ || 2 || trír deváḥ pṛithivī́m eshá etā́m̃ ví cakrame ṣatárcasam mahitvā́ | prá víshṇur astu tavásas távīyān tveshám̃ hy àsya sthávirasya nā́ma || 3 || ví cakrame pṛithivī́m eshá etā́m̃ kshétrāya víshṇur mánushe daṣasyán | dhruváso asya kīráyo jánāsa urukshitím̃ sujánimā cakāra || 4 || prá tát te adyá ṣipivishṭa nā́māryáḥ ṣaṅsāmi vayúnāni vidvā́n | tám̃ tvā gṛiṇāmi tavásam átavyān ksháyantam asyá rájasaḥ parāké || 5 ||

किमित्ते विष्णो परिचक्ष्यं भूत्प्र यद्ववक्षे शिपिविष्टो अस्मि ।
मा वर्पो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ ॥६॥
वषट् ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम् ।
वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः सदा नः ॥७॥

kím ít te vishṇo paricákshyam bhūt prá yád vavakshé ṣipivishṭó asmi | mā́ várpo asmád ápa gūha etád yád anyárūpaḥ samithé babhū́tha || 6 || váshaṭ te vishṇav — || 7 || 25 ||

O all-pervading Lord, the fulfiller of aspirations, please show to us that amiable disposition which is benevolent to all without exception or distinction. May we, by your grace, easily acquire ample all-delighting riches including horses (and kine). 2

In all His grandeaur, the Lord strides in three paces (like the celestial sun) over this earth, bright with hundred splendours. May the all-pervading Lord, most powerful among powerfuls, rule over us. For, illustrious is the name of this everlasting one. 3

With an object of giving a home to every man, the all-pervading Lord traverses the earth in one mighty step. In His benevolence, the humble people repose their confidence for safety. He, who is the noble progenitor, has made spacious dwellings (for His people). 4

O all-pervading Lord, with a shining halo of light, I the head of the family fully knowing my functions that are to be known, glorify you today by your name. I, feeble as I am, praise you who are powerful and who live even beyond the remotest region of this creation. 5

What is left to be proclaimed of you, O all-pervading Lord, when you say, "*I am the one with a shining halo of light.*" Please do not conceal your real form (behind your halo). You have been engaging yourself under various forms in your creative functions. 6

I offer all-pervading Lord, the oblation which is placed before with the pronouncement of the syllable VASAT. O the one with a shining halo of light, be pleased with my offerings. May this poem of praise exalt you. May you all cherish us with blessings. 7

(१०१) एकोत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ आग्नेयः कुमारो वा ऋषिः । पर्जन्यो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ तिस्रो वाचः प्र वद ज्योतिरग्रा या एतद्दुह्रे मधुदोघमूधः ।
स वत्सं कृण्वन्गर्भमोषधीनां सद्यो जातो वृषभो रोरवीति ॥१॥
यो वर्धन ओषधीनां यो अपां यो विश्वस्य जगतो देव ईशे ।
स त्रिधातु शरणं शर्म यंसत्त्रिवर्तु ज्योतिः स्वभिष्ट्य१स्मे ॥२॥

101.

Tisró vā́caḥ prá vada jyótiragrā yā́ etád duhré madhudoghám ū́dhaḥ | sá vatsáṃ kriṇván gárbham óshadhīnāṃ sadyó jātó vṛishabhó roravīti || 1 || yó várdhana óshadhīnāṃ yó apā́ṃ yó víṣvasya jágato devá íṣe | sá tridhā́tu ṣaraṇáṃ ṣárma yaṅsat trivártu jyótiḥ svabhishṭy àsmé || 2 ||

स्तरीरु त्वद्भवति सूत उ त्वद्यथावशं तन्वं चक्र एषः ।
पितुः पयः प्रति गृभ्णाति माता तेन पिता वर्धते तेन पुत्रः ॥३॥
यस्मिन्विश्वानि भुवनानि तस्थुस्तिस्रो द्यावस्त्रेधा सस्रुरापः ।
त्रयः कोशास उपसेचनासो मध्वः श्चोतन्त्यभितो विरप्शम् ॥४॥

starír u tvad bhávati sū́ta u tvad yathāvaṣáṃ tanvàṃ cakra esháḥ | pitúḥ páyaḥ práti gṛibhṇāti mātā́ téna pitā́ vardhate téna putráḥ || 3 || yásmin víṣvāni bhúvanāni tasthús tisró dyā́vas tredhā́ sasrúr ā́paḥ | tráyaḥ kóṣāsa upasécanāso mádhva ṣcotanty abhíto virapṣám || 4 ||

101

With the divine light preceding (i.e. uttering the syllable A-U-M), speak out three speeches (i.e. the verses of the Rk. Yajuh, and Saman), which milk out sweet honey from the udder. Cloud, the showerer, having quickly manifested, roars loudly (like a bull) engendering the infant, the embryo of the plants. 1

May He who augments the plants, augments the waters and who rules with His divine magnanimity over the whole earth, give us shelter of three elementary types (i.e. of weather, food and clothes) and all sorts of felicity. May He grant us the desired light at three seasons. 2

One form (of the cloud-divine) is like a barren cow, and the other is potent; and he takes whatever form he desires. The mother (earth) receives milk from the father (sky), thence the father is nourished and thence the son (the living creature). 3

In whom all the steller bodies exist; in whom the three worlds abide; from whom waters flow in three dimensions : three water-shedding masses of clouds pour the waters, all derived from the same mighty one (the cloud-divine). 4

इदं वचः पर्जन्याय स्वराजे हृदो अस्त्वन्तरं तज्जुजोषत् ।
मयोभुवो वृष्टयः सन्त्वस्मे सुपिप्पला ओषधीर्देवगोपाः ॥५॥
स रेतोधा वृषभः शश्वतीनां तस्मिन्नात्मा जगतस्तस्थुषश्च ।
तन्म ऋतं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा नः ॥६॥

idám vácaḥ parjányāya svarā́je hṛidó astv ántaram táj jujoshat | mayobhúvo vṛishṭáyaḥ santv asmé supippalā́ óshadhīr devágopāḥ || 5 ||/sá retodhā́ vṛishabháḥ ṣáṣvatīnām tásminn ātmā́ jágatas tasthúshaṣ ca | tán ma ṛitám pātu ṣatáṣāradāya yūyám pāta — || 6 || 1 ||

(१०२) द्व्युत्तरशततमं सूक्तम्

(१–३) त्र्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ आग्नेयः कुमारो वा ऋषिः ।

पर्जन्यो देवता । गायत्री छन्दः ॥

॥२॥ पर्जन्याय प्र गायत दिवस्पुत्राय मीळ्हुषे । स नो यवसमिच्छतु ॥१॥
यो गर्भमोषधीनां गवां कृणोत्यर्वताम् । पर्जन्यः पुरुषीणाम् ॥२॥
तस्मा इदास्ये हविर्जुहोता मधुमत्तमम् । इळां नः संयतं करत् ॥३॥

102.

Parjányāya prá gāyata divás putrā́ya mīḷhúshe | sá no yávasam ichatu || 1 || yó gárbham óshadhīnām gávām kṛiṇóty árvatām | parjányaḥ purushī́ṇām || 2 || tásmā íd āsyè havír juhótā mádhumattamam | íḷām naḥ saṃyátam karat || 3 || 2 ||

This speech of invocation is addressed to the sovereign cloud-divine. May it be acceptable to his heart; may he be fully gratified by it; may the joy-shedding rains be ours and may the plants, cherished by the divine bounty be fruitful. 5

May He, the showerer, be the impregnator of the perennial plants, for in Him rests the vitality of both the organic and inorganic world; may the waters sustain me for full one hundred years. May you all cherish us with blessing. 6

102

Sing aloud to the son of the celestial region, the cloud-divine, for he is the sender of rain; may he be pleased to grant us all types of sustenance. 1

He, the cloud-divine is the primary cause of impregnation of the entire flora, in cows, men and women. 2

May you, verily, offer to him by the mouth (i.e. through the fire), the sweetest oblation so that he unfailingly continues to furnish food to us. 3

(१०३) त्र्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मण्डूका देवताः । (१) प्रथमर्चोऽनुष्टुप्,
(२-१०) द्वितीयादिनवानाञ्च त्रिष्टुप् छन्दसी ॥

॥३॥ संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥१॥
दिव्या आपो अभि यदेनमायन्दृतिं न शुष्कं सरसी शयानम् ।
गवामह न मायुर्वत्सिनीनां मण्डूकानां वग्नुरत्रा समेति ॥२॥
यदीमेनाँ उशतो अभ्यवर्षीत्तृष्यावतः प्रावृष्यागतायाम् ।
अख्खलीकृत्या पितरं न पुत्रो अन्यो अन्यमुप वदन्तमेति ॥३॥

103.

Samvatsarám sasayāná brāhmaṇá vratacāríṇaḥ | vácam parjányajinvitām prá maṇḍúkā avādishuḥ || 1 || divyá ápo abhí yád enam áyan dṛítim ná súshkam sarasí sáyānam | gávām áha ná māyúr vatsínīnām maṇḍúkānām vagnúr átrā sám eti || 2 || yád īm enāñ usató abhy ávarshīt tṛishyávataḥ prāvṛíshy ágatāyām | akhkhalīkṛítyā pitáram ná putró anyó anyám úpa vádantam eti || 3 ||

अन्यो अन्यमनु गृभ्णात्येनोरपां प्रसर्गे यदमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्पृश्निः संपृङ्क्ते हरितेन वाचम् ॥४॥
यदेषामन्यो अन्यस्य वाचं शाक्तस्येव वदति शिक्षमाणः ।
सर्वं तदेषां समृधेव पर्व यत्सुवाचो वदथनाध्यप्सु ॥५॥

anyó anyám ánu gṛibhṇāty enor apám prasargé yád ámandishātām | maṇḍúko yád abhívṛishṭaḥ kánishkan pṛísniḥ sampṛiñkté háritena vácam || 4 || yád eshām anyó anyásya vácam sāktásyeva vádati síkshamāṇaḥ | sárvam tád eshām samṛídheva párva yát suváco vádathanádhy apsú || 5 || 3 ||

103

The frogs, like scholars of the divine knowledge, observants of their vows, as if hibernating for the entire year, chant praises aloud impelled by the cloud-divine. 1

When the waters from the upper region fall upon these frogs, hibernating in a pond, completely dry like a leather bag, suddenly is heard the concerted croaking of the frogs, like the bellowing of cows on approach of their calves. 2

When the rainy season has arrived, and rains have set up, then one frog meets another, thirsty and longing, and croaking like a child expressing its joy of welcome to his father with inarticulate ejaculations. 3

Each one fondingly congratulates the other, as if, whilst they are all revelling in the forth-coming of rain; moistened by the rain, when the frog springs forward, the speckled frog joins greetings with the green one. 4

When one of you repeats the croaking language of another, like the pupils mutually repeating the lesson given by their teacher, and when you eloquently converse, while leaping upon the waters, your every limb throbs and swells. 5

॥४॥ गोमायुरेको अजमायुरेकः पृश्निरेको हरित एक एषाम् ।
समानं नाम बिभ्रतो विरूपाः पुरुत्रा वाचं पिपिशुर्वदन्तः ॥६॥
ब्राह्मणासो अतिरात्रे न सोमे सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परि ष्ठ यन्मण्डूकाः प्रावृषीणं बभूव ॥७॥
ब्राह्मणासः सोमिनो वाचमक्रत ब्रह्म कृण्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना आविर्भवन्ति गुह्या न के चित् ॥८॥

gómāyur éko ajámāyur ékaḥ prísnir éko hárita éka eshām | samānám nā́ma bíbhrato vírūpāḥ purutrā́ vā́cam pipiṣur vádantaḥ || 6 || brāhmaṇā́so atirātré ná sóme sáro ná pūrṇám abhíto vádantaḥ | saṃvatsarásya tád áhaḥ pári shṭha yán maṇḍūkāḥ prāvṛishíṇam babhū́va || 7 || brāhmaṇā́saḥ somíno vā́cam akrata bráhma kṛiṇvántaḥ parivatsarī́ṇam | adhvaryávo gharmíṇaḥ sishvidānā́ āvír bhavanti gúhyā ná ké cit || 8 ||

देवहितिं जुगुपुर्द्वादशस्य ऋतुं नरो न प्र मिनन्त्येते ।
संवत्सरे प्रावृष्यागतायां तप्ता घर्मा अश्नुवते विसर्गम् ॥९॥
गोमायुरदादजमायुरदात्पृश्निरदाद्धरितो नो वसूनि ।
गवां मण्डूका ददतः शतानि सहस्रसावे प्र तिरन्त आयुः ॥१०॥

devávhitiṃ jugupur dvādaṣásya ṛitúṃ náro ná prá minanty eté | saṃvatsaré prāvṛ́shy ā́gatāyāṃ taptā́ gharmā́ aṣnuvate visargám || 9 || gómāyur adād ajámāyur adāt pṛ́ṣnir adād dhárito no vásūni | gávām maṇḍū́kā dádataḥ ṣatáni sahasrasāvé prá tiranta ā́yuḥ || 10 || 4 ||

Whilst one is bellowing like a cow, the other bleats like a goat; whilst one is speckled, the other is green. They bear one common name and yet they are of different colours. And whilst talking they modulate their voices differently. 6

Like the scholars of divine knowledge, chanting in the moonlit dead of night, you are now croaking around the replenished pond on this day of the year. You are found everywhere, at every spot, particularly, on the day of profuse rains. 7

These frogs like the scholars of divine knowledge, in the ecstasy of the devotional bliss lift up their voices, reciting the perennial prayers. Like the ministrant priests, officiating in hot weathers, they hide in summer; and when perspire in their holes, several of them come out. 8

These frogs, like the leading priests, observe the divine institutes and rites and do not neglect the code of twelve months cycle. As the year revolves and the rains set, then scorched and heated, they come out and enjoy their freedom. 9

May the frogs bellowing like cows and the frogs bleating like goats, the frogs of speckled colour and the frogs green grant us riches. May the frogs, who give us hundreds of cows, bless us with long lives in this fertilizing season of rains, which impregnates thousands of plants. 10

(१०४) चतुरुत्तरशततमं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। (१-७, १५, २४-२५) प्रथमादिसप्तर्चां पञ्चदश्याश्चतुर्विंशीपञ्चविंश्योश्चेन्द्रासोमौ, (८, १६, १९-२२) अष्टमीषोडश्योरेकोनविंश्यादिचतसृणा-ञ्चेन्द्रः, (९, १२-१३) नवमीद्वादशीत्रयोदशीनां सोमः, (१०, १४) दशमीचतुर्दश्योरग्निः, (११) एकादश्या देवाः, (१७) सप्तदश्या ग्रावाणः, (१८) अष्टादश्या मरुतः, (२३) त्रयोविंश्याश्च पूर्वार्धस्य वसिष्ठाशीरुत्तरार्धस्य च पृथिव्यन्तरिक्षे देवता। (१-६, १८, २१, २३) प्रथमादिषड्चामष्टादश्येकविंशीत्रयोविंशीनाञ्च जगती, (७) सप्तम्या जगती त्रिष्टुब्वा, (८-१७, १९-२०, २२, २४) अष्टम्यादिदशानामेकोनविंशीविंशीद्वाविंशी-चतुर्विंशीनाञ्च त्रिष्टुप्, (२५) पञ्चविंश्याश्चानुष्टुप् छन्दांसि ॥

॥५॥ इन्द्रासोमा तपतं रक्ष उब्जतं न्यर्पयतं वृषणा तमोवृधः ।
परा शृणीतमचितो न्योषतं हतं नुदेथां नि शिशीतमत्रिणः ॥१॥
इन्द्रासोमा समघशंसमभ्यघं तपुर्ययस्तु चरुरग्निवाँ इव ।
ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो धत्तमनवायं किमीदिने ॥२॥

104.

Índrāsomā tápatam ráksha ubjátam ny àrpayatam vrishaṇā tamovṛídhaḥ | párā sriṇītam acíto ny òshatam hatám nudéthām ní sisītam atríṇaḥ || 1 || índrāsomā sám aghásansam abhy àghám tápur yayastu carúr agnivā́n iva | brahmadvíshe kravyā́de ghorácakshase dvésho dhattam anavāyám kimīdíne || 2 ||

इन्द्रासोमा दुष्कृतो वव्रे अन्तरनारम्भणे तमसि प्र विध्यतम् ।
यथा नातः पुनरेकश्चनोदयत्तद्वामस्तु सहसे मन्युमच्छवः ॥३॥
इन्द्रासोमा वर्तयतं दिवो वधं सं पृथिव्या अघशंसाय तर्हणम् ।
उत्तक्षतं स्वर्यं पर्वतेभ्यो येन रक्षो वावृधानं निजूर्वथः ॥४॥

índrāsomā dushkríto vavré antár anārambhaṇé támasi prá vidhyatam | yáthā nā́taḥ púnar ékas canódayat tád vām astu sáhase manyumác chávaḥ || 3 || índrāsomā vartáyatam divó vadhám sám prithivyā́ aghásansāya tárhaṇam | út takshatam svaryàm párvatebhyo yéna ráksho vāvṛidhānám nijū́rvathaḥ || 4 ||

104

O Lord of resplendence and love-divine, may you cause affliction to and destroy the wicked. It is worthy of showerers (of benefits) to cast down those who delight in darkness. Please drive away of all of them who are stupids ; and also consume, slay, turn out and exterminate them once for all who are cannibals. 1

O Lord of resplendence and love-divine, treat him mercilessly who is destructive and indulges in undesirable activities. Consume him with your wrath : let him perish thereby like a libation in fire. Never hesitate to show hatred towards one who hates people of divine learning, who is a cannibal, the hideous, the vilain. 2

O Lord of resplendence and love-divine, please treat the malevolents with severity, and plunge them in a dingy dark dungeon and see that none of them again comes out of it. May your wrathful courage gain triumphs over their wickedness. 3

O Lord of resplendence and love-divine, please hurl your crushing thunderbolt towards the wicked forces from heaven, as well as from earth. Forge out of the mountains the consuming thunderbolt and order to burn to death the ever-increasing demonic race. 4

इन्द्रासोमा वर्तयतं दिवस्पर्यग्नितप्तेभिर्युवमश्महन्मभिः ।
तपुर्वधेभिरजरेभिरत्रिणो नि पर्शाने विध्यतं यन्तु निस्वरम् ॥५॥
॥६॥ इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः कक्ष्याश्वेव वाजिना ।
यां वां होत्रां परिहिनोमि मेधयेमा ब्रह्माणि नृपतीव जिन्वतम् ॥६॥
प्रति स्मरेथां तुजयद्भिरेवैर्हतं द्रुहो रक्षसो भङ्गुरावतः ।
इन्द्रासोमा दुष्कृते मा सुगं भूद्यो नः कदा चिदभिदासति द्रुहा ॥७॥

índrāsomā vartáyatam divás páry agnitaptébhir yuvám áṣmahanmabhiḥ | tápurvadhebhir ajárebhir atríṇo ní párṣāne vidhyatam yántu nisvarám ‖ 5 ‖ 5 ‖

índrāsomā pári vām bhūtu viṣváta iyám matíḥ kakshyáṣveva vājínā | yā́m vām hótrām parihinómi medháyemā́ bráhmāṇi nripátīva jinvatam ‖ 6 ‖ práti smarethām tujáyadbhir évair hatám druhó raksháso bhaṅgurā́vataḥ | índrāsomā dushkríte mā́ sugám bhūd yó naḥ kadā́ cid abhidā́sati druhā́ ‖ 7 ‖

यो मा पाकेन मनसा चरन्तमभिचष्टे अनृतेभिर्वचोभिः ।
आप इव काशिना संगृभीता असन्नस्त्वासत इन्द्र वक्ता ॥८॥
ये पाकशंसं विहरन्त एवैर्ये वा भद्रं दूषयन्ति स्वधाभिः ।
अहये वा तान्प्रददातु सोम आ वा दधातु निरृतेरुपस्थे ॥९॥
यो नो रसं दिप्सति पित्वो अग्ने यो अश्वानां यो गवां यस्तनूनाम् ।
रिपुः स्तेनः स्तेयकृद्दभ्रमेतु नि ष हीयतां तन्वा३ तना च ॥१०॥

yó mā pā́kena mánasā cárantam abhicáshṭe ánritebhir vácobhiḥ | ā́pa iva kāṣínā sámgribhītā ásann astv ā́sata indra vaktā́ ‖ 8 ‖ yé pākaṣaṅsám viháranta évair yé vā bhadrám dūsháyanti svadhā́bhiḥ | áhaye vā tā́n pradádātu sóma ā́ vā dadhātu nírriter upásthe ‖ 9 ‖ yó no rásam dípsati pitvó agne yó áṣvānām yó gávām yás tanū́nām | ripú stená steyakríd dabhrám etu ní shá hīyatām tanvā̀ tánā ca ‖ 10 ‖ 6 ‖

O Lord of resplendence and love-divine, please scatter your deadly weapons from heaven from all-sides, pierce the sides of the enemies with fiery scorching thunder-bolts, so that, they die out without uttering a syllable. 5

O Lord of resplendence and love-divine, may this hymn invest you, who are mighty on every side as the girth encompassing two steeds. I am offering this hymn to both of you with sincerity and integrity. May this hom-age of mine be accepted and animated by both of you, as if, you are two kings. 6

O Lord of resplendence and love-divine, may both of you come without delay, as if, riding on rapid horses, and slay these evil beings and destroy the treacherous forces. Let there be no comfort or rest to the malignant who harasses us with his wickedness. 7

How dares he to malign me with false charges when I am of pure heart ? O Lord of resplendence, may such a person, who indulges in falsehood, cease to exist, like water, which slips down from the hollow of the palm. 8

May Lord of love-divine surrender him to a serpent or throw him into the lap of death, who falsely accuses me or persecutes me, whilst I always adhere to truth. May this be also the fate of them, who, with jealousy, vilify everything that is good in me. 9

O adorable Lord, he, who tries to pollute the essence of food or injure our horses, our cattle and our bodies even, may such an adversary, the thief, the robber, sink to des-truction,—not only he himself, but also his progeny. 10

॥७॥ परः सो अस्तु तन्वा३ तना च तिस्रः पृथिवीरधो अस्तु विश्वाः ।
प्रति शुष्यतु यशो अस्य देवा यो नो दिवा दिप्सति यश्च नक्तम् ॥११
सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत् ॥१२।
न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम् ।
हन्ति रक्षो हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसितौ शयाते ॥१३।

paráḥ só astu tanvā̀ tánā ca tisráḥ pṛithivī́r adhó astu víṣvāḥ | práti ṣushyatu yáṣo asya devā yó no dívā dípsati yáṣ ca náktam || 11 || suvijñānáṃ cikitúshe jánāya sác cā́sac ca vácasī paspṛidhāte | táyor yát satyáṃ yatarád ṛíjīyas tád ít sómo 'vati hánty ā́sat || 12 || ná vā́ u sómo vṛijináṃ hinoti ná kshatríyam mithuyā́ dhārā́yantam | hánti ráksho hánty ā́sad vádantam ubhā́v índrasya prásitau ṣayāte || 13 ||

यदि वाहमनृतदेव आस मोघं वा देवाँ अप्यूहे अग्ने ।
किमस्मभ्यं जातवेदो हृणीषे द्रोघवाचस्ते निर्ऋथं सचन्ताम् ॥१४॥
अद्या मुरीय यदि यातुधानो अस्मि यदि वायुस्ततप पूरुषस्य ।
अधा स वीरैर्दशभिर्वि यूया यो मा मोघं यातुधानेत्याह ॥१५॥

॥८॥ यो मायातुं यातुधानेत्याह यो वा रक्षाः शुचिरस्मीत्याह ।
इन्द्रस्तं हन्तु महता वधेन विश्वस्य जन्तोरधमस्पदीष्ट ॥१६॥

yádi vāhám ánṛitadeva ā́sa mógham vā devā́ñ apyūhé agne | kím asmábhyaṃ jātavedo hṛiṇīshe droghavácas te nirṛithā́ṃ sacantām || 14 || adyā́ murīya yádi yātudhā́no ásmi yádi vā́yus tatápa pū́rushasya | ádhā sá vīraír daṣá-bhir ví yūyā yó mā móghaṃ yā́tudhānéty ā́ha || 15 || 7 ||

yó mā́yātuṃ yā́tudhānéty ā́ha yó vā rakshā́ḥ ṣúcir asmī́ty ā́ha | índras táṃ hantu mahatā́ vadhéna víṣvasya jantór adhamás padīshṭa || 16 ||

May he be deprived of his bodily existence, as well as his posterity. May he be thrown out from all the three worlds and may his fair glory be blighted, who thinks of our destruction during the day or at night. 11

A prudent person easily discriminates between truth and falsehood, since the two words are mutually at variance. Of these two, the love-divine, cherishes truth and virtue. He, verily, destroys the falsehood. 12

Love-divine encourages not the wicked, nor he instigates such a man of strength even, who deals in falsehood. He, verily, destroys the fiend and wicked and also the one who speaks untruth. All such persons lie entangled in the chain of Lord of resplendence. 13

O adorable Lord, when did I worship the deities of falsehood or when did I think adversely about Nature's bounties? O Lord, the knower of all that is born, why are you angry with us? May destruction fall upon them who lie against you. 14

In case I have harrassed any one in this life, or if I have behaved like a demon, may death come to me this day. May he, verily, lose all his ten children and may he die also who with his false tongue has called me a fiend coming in disguise. 15

May the Lord of resplendence annihilate him with His dreadful weapon, who addresses me as a fiend appearing in disguise which I am not and may He slay such a demon who says to himself 'I am pure'. May he, the most wretched amongst all beings perish. 16

प्र या जिगाति खर्गलेव नक्तमप द्रुहा तन्वं गूहमाना ।
वव्रा अनन्ता अव सा पदीष्ट ग्रावाणो घ्नन्तु रक्षस उपब्दैः ॥१७॥
वि तिष्ठध्वं मरुतो विक्ष्विच्छत गृभायत रक्षसः सं पिनष्टन ।
वयो ये भूत्वी पतयन्ति नक्तभिर्ये वा रिपो दधिरे देवे अध्वरे ॥१८॥
प्र वर्तय दिवो अश्मानमिन्द्र सोमशितं मघवन्त्सं शिशाधि ।
प्राक्तादपाक्तादधरादुदक्तादभि जहि रक्षसः पर्वतेन ॥१९॥

prá yā́ jígāti khargáleva náktam ápa druhā́ tanvàm gū́hamānā | vavrā́n̐ anantā́n̐ áva sā́ padīshṭa grā́vāṇo ghnantu rakshása upabdaíḥ || 17 || ví tishṭhadhvam maruto vikshv ìcháta gribhāyáta rakshásaḥ sám pinashṭana | váyo yé bhūtvī́ patáyanti naktábhir yé vā rípo dadhiré devé adhvaré || 18 || prá vartaya divó áșmānam indra sómașitam maghavan sám șișādhi | prā́ktād ápāktād adharā́d údaktād abhí jahi rakshásaḥ párvatena || 19 ||

एत उ त्ये पतयन्ति श्वयातव इन्द्रं दिप्सन्ति दिप्सवोऽदाभ्यम् ।
शिशीते शक्रः पिशुनेभ्यो वधं नूनं सृजदशनिं यातुमद्भ्यः ॥२०॥

॥८॥ इन्द्रो यातूनामभवत्पराशरो हविर्मथीनामभ्या३ विवासताम् ।
अभीदु शक्रः परशुर्यथा वनं पात्रेव भिन्दन्त्सत एति रक्षसः ॥२१॥

etá u tyé patayanti șváyātava índram dipsanti dipsávó 'dābhyam | șíșīte șakráḥ píșunebhyo vadhám nūnám srijad așánim yātumádbhyah || 20 || 8 ||

índro yātūnām abhavat parāșaró havirmáthīnām abhy ā̀vívāsatām | abhíd u șakráḥ parașúr yáthā vánam pā́treva bhindán satá eti rakshásaḥ || 21 ||

May she too, who wanders like owl during the darkness of night, hiding her body in concealment of person, fall head-long down into endless caverns. May the strong implements with their loud shrill destroy such female demons. 17

O vital winds, may you carefully conduct out a search amongst people; take them into custody and grind the demons to powder, who having transformed themselves to birds fly all over during the darkness and then proceed to sully and pollute the sacred worship. 18

O Lord of resplendence, hurl down from the celestial place your adamantine bolts. O Lord of bounties, may you sharpen the weapon and make its edge further tempered in the herbal chemicals (poisons), and smite the demons down with your rocky implements from forward, from behind, from above and from below. 19

These demons march ahead accompanied by dogs; they try to assail indomitable Lord of resplendence with a desire to annul His influence. For such miscreants, the omnipotent Lord whets His thunderbolt. Now let Him cast His bolt upon the fiends, appearing in disguise. 20

Whensoever the evil fiends proceed to obstruct the sacred rites of the invoker, the Lord of resplendence always comes to destroy them. The omnipotent Lord advances and crushes down the assailing demons, as an axe cuts down the forest timber, and smashes them like an earthen vessel. 21

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ॥२२॥
मा नो रक्षो अभि नड्यातुमावतामपोच्छतु मिथुना या किमीदिना ।
पृथिवी नः पार्थिवात्पात्वंहसोऽन्तरिक्षं दिव्यात्पात्वस्मान् ॥२३॥

úlūkayātuṃ ṣuṣulū́kayātuṃ jahí ṣváyātum utá kókayātum | suparṇáyātum utá gṛ́dhrayātuṃ dṛisháḍeva prá mṛiṇa ráksha indra || 22 || mā́ no raksho abhí naḍ yātumā́vatām ápochatu mithunā́ yā́ kimīdínā | pṛithivī́ naḥ pā́rthivāt pātv áṅhaso 'ntárikshaṃ divyā́t pātv asmā́n || 23 ||

इन्द्र जहि पुमांसं यातुधानमुत स्त्रियं मायया शाशदानाम् ।
विग्रीवासो मूरदेवा ऋदन्तु मा ते दृशन्त्सूर्यमुच्चरन्तम् ॥२४॥
प्रति चक्ष्व वि चक्ष्वेन्द्रश्च सोम जागृतम् ।
रक्षोभ्यो वधमस्यतमशनिं यातुमद्भ्यः ॥२५॥

índra jahí púmāṅsaṃ yātudhā́nam utá striyam māyáyā ṣā́ṣadānām | vígrīvāso mū́radevā ṛidantu mā́ té dṛiṣan sū́ryam uccárantam || 24 || práti cakshva ví cakshvéndraṣ ca soma jāgṛitam | rákshobhyo vadhám asyatam aṣánim yātumádbhyaḥ || 25 || ९ ||

Destroy the evil being, whether he comes in the fiendish garb of an owl, or of an owlet, or of a dog, or of a duck, or of a falon, or of a vulture. O Lord of resplendence, slay such a demonic person by the stroke of your stones. 22

May not the wicked fiends harm us. Let the dawn drive off the couples of timid ones. May the earth protect us from the terrestrial wickedness and may the firmament protect from the celestial one. 23

O Lord of resplendence, may you slay the fiend appearing in disguise whether he belongs to the class of man or woman, playing mischief by her deceptions. May those fools who murder by chopping necks perish and see no more of the sun when he arises. 24

O love-divine, may you and the Lord of resplendence severally watch, keep a vigil all around and cast forth your weapons at the malignant demonic person and smite all of them with bolt who attack in disguise. 25

NOTES

Book 7

Hymns 1-104

सप्तम मण्डलम्

सूक्तानि १-१०४

NOTES OF BOOK NO. 7

Hymn-1

For verse I, See Nir. V. 10.

Vasistha is the Ṛsi or seer of all the hymns of Book VII of the Ṛgveda. The word vasistha (वसिष्ठ) for the first time occurs in Book I (वसिष्ठम्—I.112.9); then again in Book II (वसिष्ठ: —II.9.1). Most of the references of this word are from Book VII and a few ones from Book X. The word is used in singular and plural forms both. As vocative, the singular form, वसिष्ठ, is used at VII.23.I; 33.10; 11; 88.1; 96.1 and, the plural form, वसिष्ठा:, at VII.33.3; 4; 8. The word further occurs as follows :

वसिष्ठ (non-vocative), vasistha, VII.1.8

वसिष्ठ:, vasisthah, II.9.1; VII.9.6; 18.4; 21; 22.3; 26.5; 33.6; 12; 14; 42.6; 59.3; 73.3; 95.6; X.65.15; 66.15; 95.17; 150.5; 181.1.

वसिष्ठम्, vasistham, I.112.9; VII.13.13; 70.6; 86.5

वसिष्ठऽवत्, vasisthavat, VII.88.4; 96.3

वसिष्ठस्य, vasisthasya, VII.33.5

वसिष्ठा:, vasisthah, VII.7.7; 8.7; 12.3; 33.1; 7; 9; 37.4; 76.6; 77.6; 80.1; 90.7; 91.7; X.15.8; 122.8

वसिष्ठान्, vasisthan, VII.33.2

वसिष्ठास:, vasisthasah, VII.23.6; X.66.14

वसिष्ठै:, vasisthai, VII.39.7; 40.7; 76.9

The etymology of the word *vasistha* has not been given by Yaska in his Nirukta; Dayananda derives this word as follows: (i) अतिशयेन वसो—the superlative of *vasu*, the dweller or abode—VII.1.8; (ii) अतिशयेन धनाढ्य:—exceedingly rich or opulent—VII.9.6; (iii) अतिशयेन वसु:—excessive

wealth, VII.18.4; (iv) अतिशयेन विद्यासु कृतवास:—exceedingly abiding in learning, VII.26.5; (v) अतिशयेन वसुमान्, exceedingly possessing wealth, VII. 33.12.

1. **Didhitibhih**, by the attrition process(दीधितीभि: प्रदीपिकाभि: क्रियाभि:—*Daya.*); with the fingers (दीधितयोऽङ्गुलयो भवन्ति । धीयन्ते कर्मसु । Nir.V.10).

From two sticks, men with fingers, have produced fire by attrition by the motion of their hands; a fire glorious, seen at a distance, lord of the house and active.

Aranyoh; from two sticks (अरणी प्रत्यृत एन अग्नि: । समरणाज्जायत इति वा—Nir.V.10)

Hastacyuti : by the motion of their hands; by the circular movement of their hands (हस्तच्युती हस्तप्रच्युत्या—Nir.V.10; हस्तयोप्रच्युत्या भ्रामणक्रियया—*Daya.*).

Atharyum, always active, constantly and continuously accessible (अथर्युं अतन्वन्तम् V.10; अथर्युं आगम्यतनवन्तं वा—*Sayana*; the one who desires to perform *yajna*, an act of non-violence(अहिंसां कामयमानम्—*Daya.*).

3. **Surmya—Surmi** is a hole, a statue, an art(सूर्म्या सच्छिद्रया मूर्त्या कलया वा—*Daya.*); by the flame (ज्वालया—*Sayana*); by the fuel-stick, the kindled wood (सूर्मि समित्काष्ठं),

Mahidhara; an iron stake or red-hot post; figuratively, flame. Yv. XVII. 76.

6. **Yuvatih**, young damsel; perhaps referring to ladle in the fire-ritual (युवति: अग्निना नित्ययुक्ता, associated always with fire—*Sayana*; प्राप्तयौवना कन्या—*Daya.*).

Ghrtaci=night (घृताचीतिरात्रिनाम—Nigh. 1.7); melted butter (घृताची घृतमञ्चतीति घृताची जुहू:—*Sayana*). Also see I.167.3; III.6.1; 30 7; IV.6.3; V.28.1; 43.11; VI.63.4.

7. **Jarutham**, the harsh-voiced, threatening (जरूथं परुषशब्दकारिणं राक्षस, गृणातेरूथन् प्रत्यये सति जरूथ शब्द निष्पत्ति:—*Sayana*); also a hymn; it is derived

from √gṛ, √गृ, to invoke. (जरूथं गरूथं गृणातेः—जरूथं हन्यक्षि राये पुरन्धि, (VII, 9.6) addressing the hymn, sacrifice to the wise one for wealth. Nir. VI. 17; गृणाति अर्चति कर्मणा Nigh. III. 14).

Jarutham also means old or aged dry wood; old famished things; worn-out things; (जरूथं जरावस्थां प्राप्तं जीर्णं काष्ठम्—*Daya*.).

Catayasva, drive away, destroy completely(चातयस्व नाशं प्रापय—*Daya*.; प्रकर्षेण नाशय—*Sayana*); चतति: denotes an action, चततिर्गतिकर्मा, Nigh. II.4; See शिरिम्बिठस्य सत्त्वभिस्तेभिष्ट्वा चातयामसि X 155.1; the verb चातय means to destroy; frighten; चातयतिर्नाशने Nir. VI.30: We frighten thee away with those heroes (lit. beings) of the cloud.

8. Anikam, to the army (अनीकं सैन्यं—*Daya*.); glory or lustre (तेजं—*Sayana*).

Vasistha, O the best one, O the eminent; see also verse 9. (वसिष्ठ श्रेष्ठ—*Sayana*; अतिशयेन वसो—*Daya*.); used as an attribute of *Agni*;—not a proper name.

10. Vṛtra-hatyesu, in the battles (वृत्रहत्येषु संग्रामेषु—*Sayana*; *Daya*.) (See also *Vṛtra-hanam*, I.59.6; *Vṛtra-turye*, Nigh. II. 17 as a synonym of battle; (संग्राम=वृत्रतूर्ये). For *Vṛtra-hatyesu*, वृत्रऽहत्येषु, see I.53. 6; VII. 1.10; 19.3; 32.15; X.65.2); see also वृत्रऽहत्याय—V.29.7; VI.18.9; वृत्रऽहत्ये—I.52.4; 109.5; IV.19.1; 24.2; VI.23.2; 25.1; 8; 36.2; 47.2; VII.19. 10; वृत्रऽहत्येन VIII. 24.2.

11. Sune, in the rapid-moving army (शू: सद्य: करणं विद्यते यस्मिंस्तस्मिन् सैन्ये। शू इतिक्षिप्रनाम—Nigh. II.15; शु=आशु=instantaneous, quick, speedy=क्षिप्रनाम: तस्माप्यामादित्वान्मत्वर्थीयो न: प्रत्यय:—*Daya*.; in the empty house, deserted by sons and relations (शूने शून्ये पुत्रादिरहिते गृहे—*Sayana*).

Asesasah, one without children (अशेषस: अपुत्रा: । तोकम=शेष:=अपत्यनाम,—Nigh. II. 2; *Sayana*); complete or whole in itself (अशेषस: नि:शेषा:—*Daya*.).

Durya, O the resider in the house(दुर्य गृहेषु वर्त्तमान—*Daya*.); an epithet for Agni; since established in homes for the benefit of homes (दुर्य गृहेभ्योहित हे अग्ने—*Sayana*); see also दुर्य: —I.154.14; II.38.5; दुर्य—VIII.74.1; दुर्यान् I.91.19; X 40.12, and दुर्यासु IV.1.9; 18; 2.12; VII. 1.11.

14. Vilupanih, the one having hands as their strength (वीलुपाणि: वीलु-बलं पाणयो यस्य सः—*Daya.*; the one with strong hands (वीलुपाणि: दृढहस्त:—*Sayana*); see Nigh. II.9; वीलु=च्यौत्नम्=बलनाम.

Aksara, waters (अक्षरा उदकानि । अत्राकारादेश: अक्षरात्युदकनाम—Nigh.I.12—*Daya.*); by the imperishable praise (अक्षरा अक्षरेण क्षयरहितेन स्तोत्रेण—*Sayana*).

17. Ubhay vahatu, the two employing means. i.e. prayer and praise (उभौ वहतू वहनहेतू स्तोत्रं शस्त्रं च—*Sayana.*); the two means, the householder and priest (उभौ यजमानपुरोहितौ वहतू प्रापकौ—*Daya.*).

20. Ubhayasah, the two chanters of praises and *sastra* or priests and employer (उभयास: स्तोत्रिण: शस्त्रिणश्च, अथवा स्तुवन्तो यजमानाश्च—*Sayana*); the educated and non-educated (विद्वांसोऽविद्वांसश्च—*Daya.*).

Ratau, munificence (रातौ दाने—*Daya.*).

22. भृमात्=भ्रान्ते:, even in error (अत्र वर्णव्यत्ययेन रस्य स्थाने ऋकारो वा-च्छन्दसीति सम्प्रसारणं वा—*Daya.*; भृमाच्चित् भ्रमादपि, अत्र सम्प्रसारणं छान्दसम् । प्रमादा-दपीत्यर्थ:—*Sayana*).

Nasanta, may not come to us; fall upon us (नशदिति व्याप्तिकर्मा, Nigh, II.18; *Daya.*; *Sayana*).

23. Yam surih arthi pṛcchamanah eti, to whom the divine solicitant inquiring applies (*Wilson*); the inquirer is supposed to ask, either where is the liberal giver of the wealth for which he prays, or who is that Agni to whom the petition is to be addressed.

24. वहा=वह (अत्र द्व्यचोतस्तिङ इति दीर्घ:—*Panini*, VI.3.134).

25. Ubhayasah, the two, donor and acceptor (उभयास: दातृग्रहीतार:—*Daya.*; priest and employer: see VII.1.20.

Hymn-2

For verse 2; see Nir. VIII. 7.

This *Apri* hymn may be compared with the similar other *Apri* hymns : II.3; X.70 and X.110; also the *Apri* hymn of the Atharva-veda, V. 12.

1. Samidham, the wood or wood-sticks for the fire-ritual (समिधं काष्ठविशेषं—*Daya.*); Kindled=*samiddham* : here as usual, *it* implies one of the *Apris* or forms of fire, although used as an epithet (आप्रशब्दोक्तत्वादिदं तनूनपाद् रहितम् । समिद्धाद्या अग्निविशेषाः प्रत्यृचं देवता उक्ताः—*Sayana*).

2. Ubhayani havya, both kinds of oblations of ghṛta (clarified butter) and libations of medicinal herbs like *Soma* ete. (उभयानि सौमिकानि च हविः संस्थादीनि च हव्या हव्यानि—*Sayana*); the feeds useful for the health of body and mind both (शरीरात्मपुष्टिकराणि हव्यानि—*Daya.*).

For the verse, see Nir. VIII. 7. Of these, the gods, who are skilful, pure, meditative, and who enjoy both kinds of oblations, we will praise the greatness of the adorable *Narasamsa* with sacrifices. Both kinds of oblations are Soma and others, or the mystical and supplementary ones (ये सुकर्माणः शुचयो धियं धारयितारः स्वदयन्तु देवा उभयानि हवींषि । सोमं चेतराणि चेति वा चातापिकानि चेति वा—Nir. VIII. 7).

Narasamsah, "it (नराशंसः) is sacrifice", says Katthakya; "seated men (narah, नराः) praise (√शंस्) gods in sacrifice". "It is Agni", says Sakapuni, he is to be praised by me."(नराशंसो यज्ञ इति कात्थक्यः । नरा अस्मिन्नासीनाः शंसन्ति । अग्निरिति शाकपूणिः । नरैः प्रशस्यो भवति । तस्यैषा भवति—Nir. VIII. 6).

For *narasamsah,* नराशंसः, see I.142.3; II.3.2; 38.10; III.29.11; V.5.2; X. 70.2; 92.11; 182.2. Also *narasamsam,* नराशंसम्, I.13.3; 18.9; 106.4; IX.86.42; X.64.3, and *narasamsasya,* नराशंसस्य, VII.2.2.

3. The Apri hymn (आप्री सूक्त) refers to the following group of elevens (usually, the names of fire or *agni*) :

(i) samiddhah, समिद्धः; (ii) tanunapat, तनूनपात् or narasamsah, नराशंसः (iii) idah, इलः; (iv) barhih, बर्हिः, (v) devirdvarah, देवीर्द्वारः ;(vi) usasa-nakta, उषासानक्ता(vii)devyau-hotarau-pracetasau, दैव्यौ होतारौ प्रचेतसौ;(viii)tisro devyah, Sarasvati, Ila and Bharati, तिस्रो देव्याः सरस्वती, इला, भारती (ix) tvasta, त्वष्टा, (x) vanaspati, वनस्पति (xi) Svahakrtis, स्वाहाकृतयः See the *Apri Sukta* II.3: VII.2; X.70 and X.110. In the present hymn *tanunapat* is eliminated (आप्रशब्दोक्तत्वादिदं तनूनपाद्रहितम्—*Sayana*).

The Nirukta has the following description of the *Apri deities* : From what root is Apri (आप्री) derived ? From the root √आप्, to obtain (आप्नोतेः); or from √प्री, to please (प्रीणातेर्वा). There is also a Brahmana

passage : (आप्रीभिराप्रीणाति), one pleases them with Apri hymns (Ait. Br. II. 4; Kaus Br. X.3.2; also Tait Br., II.2.8.6 for आप्रीभिराप्नुवन् ।

(i) Of these *idhma* or fuel comes foremost. *Idhma* is so called from being kindled (सम्√इध्)—इध्म:, समिन्धनात्. For this, see समिद्धो अद्य, X.110.1; Nir. VIII.4.

(ii) (a) Then comes *tanunapat*, तनूनपात्, which means one's own son. (It is clarified butter, according to Katthakya, (तनूनपात्-आज्यमिति कात्थक्य:). The word *napat* (नपात्) is a synonym of offspring, which does not immediately succeed a person (i.e. a grandson). It is very much propagated downwards. In this case, the cow is called *tanu*, because delicious things are prepared (*tatah*) from her. Milk is produced from the cow, and the clarified butter is produced from milk (and hence butter is the grandson of the cow); नपादित्यननन्तराया: प्रजाया नामधेयम् । निर्णततमा भवति । गौरत्रतनूरुच्यते । तता अस्या भोगा: । तस्या: पयो जायते । पयस आज्यं जायते—Nir. VIII.5.

Tanunapat is Agni according to Sakapuni ; waters are here called *tanu*, because they are spread in the atmosphere. Herbs and trees are produced from waters and this fire is produced from herbs and trees : अग्निरिति शाकपूणि: । आपोऽत्र तन्व उच्यन्ते । तता अन्तरिक्षे । ताभ्य ओषधिवनस्पतयो जायन्ते । ओषधि वनस्पतिभ्य एष जायते । तस्यैषा भवति । See तनूनपात्पथ०—X.110.2; Nir. VIII.5.

(b) Narasamsa is sacrifice, according to Katthakya; seated men (नरा:) praise (√शंस्) gods in sacrifice; नराशंसा यज्ञ इति कात्थक्य: । नरा •स्मिन्नासीना: शंसन्ति. But **narasamsa** is fire according to Sakapuni; "he is to be praised by men; अग्निरिति शाकपूणि: । नरै: प्रशस्यो भवति। See नराशंसस्य महिमान०—X.110.3;—Nir. VII.6. (iii) *Ilah* or *Idah* (ईला:) is derived from √ईड्, meaning to praise or from इन्ध्, to kindle : ईलईहे: स्तुति कर्मण:, इन्धतेर्वा। See आजुह्वमान ईडयो—X. 110.3; Nir. VIII.7. (iv) **Barhih** (grass) is so called from growing rapidly; बर्हि: परिवर्हणात्; see प्राचीनं बर्हि:—X.110.4. (The grass in the eastern direction is strewn at the day break),—Nir. VIII.8.

(v) **Devir-dvarah,** देवीद्वरि:–Here द्वारा: (dvarah), door, is derived from √जू, to press forward, or from द्रु, to move, or from the causal of वृ, to exclude : द्वारो जवतेर्वा, द्रवतेर्वा, वारयतेर्वा; see व्यचस्वती0—X.110.5 for the word देवीद्वारि:—Nir. VIII.9 (vi) **Usasa-nakta,** उषासानक्ता=days and nights= अक्तोरुषस:—VII.39.2 Nir. V.28; Usa or dawn, is so called because it shines (√vas,√वस्); it is the time subsequent to night(उषा: कस्मात् । उच्छतीति सत्या: । रात्रेरपर: काल: see रात्र्युपसेयोनिमारैक् (I.113.1)—Nir. II.18).

The word *nakta* is a synonym of night: it anoints beings with dew; or else it is called night, because its colour is indistinct: (नक्तेति रात्रिनाम। अनक्ति भूतान्यवश्यायेन। अपि वा नक्ताव्यक्तवर्णा. See, आ सुष्वयन्ती यजते उपाके उषासानक्ता— X.110.6, Nir. VIII. 10).

(vii) **Daivya-hotara,** दैव्या होतारा=daivyau-hotarau; it means the two divine sacrificers, this, the terrestrial, and that, the atmospheric Agni (दैव्या होतारा दैव्यौ होतारौ अयं चाग्निरसौ च मध्यम:। see दैव्या होतारा प्रथमा०—X.110.7; Nir. VIII.11).

(viii) **Tisro- devih,** तिस्रोदेवी:, means the three goddesses, Bharati, Ila and Sarasvati; तिस्रोदेवीर्बर्हि:—X.110.8; Nir. VIII.12. The Sun is called *Bharata*, भरत, and hence its light is called *bharati*, भारती।

(ix) **Tvasṭṛ,** त्वष्टृ; it is so called because it pervades quickly (according to etymologists); it may be derived from √त्विष्, meaning to shine, or from त्वक्ष्, meaning to do (त्वष्टा तूर्णमश्नुत इति नैरुक्ता:। त्विषेर्वा स्यात्। दीप्तिकर्मण:। त्वक्षतेर्वा स्यात्। करोति कर्मणा। See त्वष्टारमिह यक्षि विद्वान्—X.110.9; Nir. VIII.13).

(x) **Vanaspatih,** वनस्पति: ; he is so called "the lord of forests", because he is the protector or benefactor of forests.

Vanam, वनं=forest, is derived from √वन्, to win (वनस्पत इत्येनमाह। एष हि वनानां पाता वा पालयिता वा। वनं वनोते:—Nir. VIII. 3; see मेधन्तु ते० II.37.3. Now, who is the lord of forests or herbs ? It is the sacrificial post, यूप yupa, says Katthakya; but "it is Agni" says Sakapuni(तत्को वनस्पति:। यूप इति कात्यक्य:। अग्निरिति शाकपूणि:—Nir. VIII. 17; see अञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते— III.8.1

(xi) **Svahakṛti,** स्वाहाकृति or consecrations by saying "hail"; they are so called because the word "*Svaha*, स्वाहा, is uttered in them; or speech herself said, "Well, ho !" or one addresses himself, or one offers oblation consecrated with *Svaha* ("hail !") (स्वाहाकृतय:। स्वाहेत्येतत्सु आहेति वा। स्वा वागाहेति वा। स्वं प्राहेति वा। स्वाहुतं हविर्जुहोतीति वा ; See स्वाहाकृतं हविरदन्तु देवा: — X. 110.11.

For *Apri* hymn, see also Av. V.12, and Yv. XXIX. 25—36.

4. Abhijnu, bending on knees; upon their knees (अभिज्ञ विदुषां सन्निधौ कृते अभिमुखे जानुनी यैस्ते—*Daya*.; अभिगत जानुकं—*Sayana*).

7. **Vipra yajnesu manusesu karu manye**—I am minded to adore you two sages, the ministrants at sacrifices of men (*Wilson*); I am minded to adore you two, men and women of intelligence, the specialists of arts and crafts at the good acts of public activity of men (विप्रा विप्रौ मेधाविनौ स्त्रीपुरुषौ यज्ञेषु सत्सु कर्मसु मानुषेषु मनुष्य सम्बन्धिषु कारू शिल्पविद्याकुशलौ पुरुषार्थिनौ मन्ये—*Daya.*).

8. **Devaih Manusyebhih,** with gods and men; *gods* are those excellent persons who abide by truth, and men are those who abide by untruth; (सत्यमेवदेवा अनृतं मनुष्याः—S. Br. I.1.1.4; देवैः सत्यवादिभिर्विद्वद्भिः; मनुष्येभिः अनृतवादिभिर्जनैः—*Daya.*).

10. **Vanaspate,** the protector or Lord of *vana*, herbs, forests, or rays, i.e. the sun, or an enlightened person (वनस्पते वनानां किरणानां पालक सूर्य इव विद्वान्—*Daya.*).

11. **Aditih suputra svaha**, hail the Aditi, the mother of excellent sons with respects (अदितिः माता सुपुत्रा शोभना पुत्रायस्याः सा स्वाहा सत्यक्रियया—*Daya.*)

Hymn-3

1. **Ṛtava,** the observer of truth (ऋतावा यज्ञवान् सत्यवान् वा—*Sayana*) ; the discriminator of truth or water (ऋतावा सत्यस्य जलस्य वा विभाजकः — *Daya.*).

2. **Yavase,** upon the forage; on the food or grass(यवसे घासे—*Daya; Sayana*) See also I.38.5; V.9.4; 53.16, VI.2.9; VII.3.2; 87.2; X.25.1; 99.8; 100.10; 115.2.

3. अच्छा=अच्छ (अन्नसंहितायामिति दीर्घः —*Panini* VI.1.70).

4. **Pajah,** strength (पाजः बलं; Nigh, II.9); lustre (पाजः तेजः —*Sayana*).

7. **Satam purbhih ayasibhih,** hundred cities or fortifications of iron (पूर्भिः नगरीभिः आयसीभिः अयसः निर्मिताभिः —*Daya.*).

1u. **Vatema,** may possess or be favoured with (वतेम सम्भजेम। अत्र वर्णव्यत्ययेन तस्यस्थाने तः ; वतेम=वनेम—*Daya.*; सम्भजेमहि—*Sayana*).

Stotṛbhyo gṛnate, for the praiser; for the householder (स्तोतृभ्य· ऋत्विग्भ्यः गृणते स्तावकाय—*Daya.*; स्तोतृभ्यः उद्गातृभ्यः गृणते शंसते—*Sayana*).

Hymn-4

For verses 7 and 8, see Nir. III.2 and III.3 respectively.

2. **Sam yah vana yuvate**, one who attacks the forests (*Wilson*; यः अग्निः शुचिदन् दीप्तदन्तः वना वनानि संयुक्ते आत्मना संयोजयति—*Sayana*; वना वनानि किरणानि सूर्य इव युवते युनक्ति—*Daya.*).

Suci-dan, the bright-toothed (शुचिऽदन् दीप्तिदन्तः—*Sayana*; पवित्रदन्तः—*Daya.*).

4. **Sahasvah**, full of strength; mighty (सहस्वः प्रशस्तबलयुक्त—*Daya.*, vocative). See also *sahasavan*, सहसावन् in verse 6 of this hymn.

7. The treasure of the stranger is indeed to be avoided; may we be masters of eternal wealth. (The child) begotten by another is no son; he is so far the fool only. O Agni, do not corrupt our paths.

Rekna, रेक्ण, is a synonym of wealth; it is left by the deceased (√रिच्). May we be masters of eternal wealth of the parental property.

The word *Sesas*, शेषस्, is a synonym of offspring; this is what remains of the deceased. That is a child for the fool; i.e., insane only (परिहर्तव्यं हि नोपसर्तव्यम् । अरणस्य रेक्णः अरणोऽपार्णो भवति । रेक्ण इति धन नाम । रिच्यते प्रयतः । 'नित्यस्य रायः पतयः स्याम' । पित्र्यस्येव धनस्य । न शेषोऽग्ने अन्य जातमस्ति । शेष इत्यपत्य नाम । शिष्यते प्रयतः । अचेतयमानस्य तत्प्रमत्तस्य भवति । मा नः पथो विदुदुष इति—Nir. III.2.)

Aranasya, of the one in which there is no conflict (अरणस्य अविद्यमानो रणः संग्रामो यस्मिंस्तस्य —*Daya.*); of the one not in debt (अरणस्य अनृणस्य —*Sayana*, who also quotes Nir. III. 2 and gives the alternative meaning).

8. "The stranger, however delightful, should not be adopted, begotten in another's womb; he should not be regarded (as one's own) even in thought. To his own abode, he certainly goes back. Let the new (hero) impetuous and irresistible, come to us." On this the Nirukta comments : The stranger should never be adopted, although he may be the most delightful man The child begotten in another's womb should not be regarded as "this is my son", even in thought. Now he goes back to the same abode from whence he came. *Okah* (ओकः) is used as a synonym of abode or dwelling-place. Let the newly-born (hero),

impetuous, i.e. swift and overpowering his rivals, come to us; he alone is the real son (न हि ग्रहीतव्यो ग्ररण: सुसुखतमोऽपि । ग्रन्योदर्यो मनसापि न मन्तव्य: । ममायं [पुत्र:] इति । ग्रथ स ग्रोक: पुनरेव तदेति यत ग्रागतो भवति । ग्रोक इति निवास नामोच्यते । एतु नो वाजी वेजनवान् । ग्रभिषहमाण: सपत्नान् । नवजात: स एव पुत्र इति—Nir. III.3).

Aranah, not one pleasing or delighting (ग्ररण: ग्ररममाण: —*Sayana*; *Daya.*).

The verses 7 and 8 prohibit the practice of adoption, and confine inheritance either to direct descent through a son, or to collateral descent through the son of a daughter:—Nir. III. 3; the verse is considered as an explanation of the preceding, the drift of the two being the preference of lineal male descent.—*Wilson.*

9. Vanusyatah, of those who beg (वनुष्यत: याचमानान्—*Daya.*); against the malignant (वनुष्यत: हिंसकात्—*Sayana*).

10. This is the repetition of the verse VII.3.10, the last verse of the previous hymn.

Hymn-5

1. Amrtanam, of immortals like the souls or the *Prakrti,* the primordial matter (in the causal form) (ग्रमृतानां नाशरहितानां जीवानां प्रकृत्यादीनां वा—*Daya.*; of gods, देवानाम्—*Sayana*).

Vaisvanarah, fire of the universal usage (वैश्वानर: विश्वनरहितोऽग्नि: —*Sayana*; विश्वेषु नरेषु राजमान: —*Daya.*); the cosmic power.

2. Stiyanam, of waters (स्तियानां ग्रपाम् जलानाम्; स्तिया ग्रापो भवन्ति स्त्यायनादिति, *Stiyah* means waters, so called from being collected together Nir. VI.17; *Daya.*; *Sayana*).

3. Purave, for man (पूरवे मनुष्याय—*Daya.*; for the king, राज्ञे—*Sayana*). According to Wilson, the word occurs as an epithet of Sudas, one who fills or satisfies with offerings. See also पुरोवज्जिन् पुरुकुत्साय दर्द: बर्हिर्नघत् सुदासे ।—I.63.7).

4. Vaisvanara. fire; the leader of people (वैश्वानर: कस्मात् । विश्वान्नरा-

न्यति । विश्व एनं नरानयन्तीतिवा—he leads all men, or all men lead him, or else, *Vaisvanara* may be a modified form of *Visvan-ara*, i.e. who pervades all created beings.—Nir. VII.21; *Sayana*); world-citizen.

5. **Kṛstinam**, of the cultured persons; of persons in general (*Kṛstayah*, कृष्टय: —मनुष्य नाम;Nigh. II.3—*Daya.*); of people(प्रजानां—*Sayana*).

Haritah, cardinal directions (हरित: दिश: —*Daya.*; हरित्=दिङ् नाम—Nigh. I.6); horses (हरित: अश्वा:—*Sayana*).

Ghṛtacih, nights (घृताची: रात्रय: —*Daya.*; घृताची=रात्रिनाम—Nigh. I.7); accompanied by butter and other oblations (घृताची: घृतमञ्चन्त्य: । हविषा सहिता इत्यर्थ:—*Sayana*).

Dhunayah, dispensers of iniquity (धुनय: पापं धुन्वाना:—*Sayana*); airs or winds; breaths (धुनय: वायव: —*Daya.*). (*Dhunih,* shaker is derived from√धु to shake; and hence wind also. Nir. V.12; X.89.5).

Vaisvanaram, pertaining to Visvanara, विश्वनर (वैश्वानर विश्वनर हितं —*Sayana*); the one enlightened like fire (अग्निमिव —*Daya.*).

7. **Vyoman** (विअ्योमन्), all-pervading like sky (व्योमन् व्योमवद् व्यापके—*Daya.*); in the midspace, in the heaven (अन्तरिक्षे—*Sayana*) [cf. ऋचो अक्षरे परमे व्योमन्—I.164.39; *parame*, the highest].

8. **Jatavedah,** all-knowing, knower of all that is born; epithets for Agni, which is also known as *Vaisvanara*.

Hymn-6

1. **Darum Vande**, I salute the demolisher (of cities) (दारुं पुरां भेत्तारं वन्दे—*Sayana*); the demolisher of pains (दु:ख विदारकं—*Daya.*).

Samrajah, the universal sovereign (सम्राज: सर्वस्य भुवनस्येश्वरस्य—*Sayana*).

Vandamanah asurasya prasastim pumsah, glorifying the excellence of the powerful male.

Asurasya, of the strong one (असुरस्य बलवत: —*Sayana*); of the one

strong as clouds (असुरस्य मेघस्येव वर्त्तमानस्य—*Daya.*).

2. **Purandarasya,** the demolisher of the cities of enemies (पुरन्दरस्य शत्रूणां पुरां विदारकस्य—*Daya.*; पुरां दारयिता—*Sayana*).

For *Puramdara,* see पुरम्ऽदर—I.102.7, VIII.1.7; पुरम्ऽदरः—II.20.7; III.54.15; V.30.11; VIII.1.8; 61.10; पुरम्ऽदरम्—VI.16.14; VIII.61.18; पुरम्ऽदरस्य—VII.6.2; पुरम्ऽदरा—I.109.8.

4. **Sacibhih,** by speech; by words (शचीभिः उत्तमाभिर्वाग्भिः —*Daya*; शची=वाङ्नाम, Nigh. I.11; शचीभिः ताभ्यो दत्ताभिः प्रज्ञाभिः—*Sayana.*; by the benefits (*Wilson*).

5. **Nahusah,** Lord bound by discipline, eternal law or truth (नहुषः सत्येबद्धः —*Daya.*; *Nahusa,* the name of a king—*Sayana*).

Other references for *Nahusa* are : नहुषः—I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7; नहुषस्य—I.31.11; V.12.6; नहुषा—VI.26.7; नहुषे—VIII.46.27; नहुष्यस्य—X.63.1; नहुष्याणि—IX.88.2; नहुष्येभिः —IX 91.2.

According to Nigh. II.3, *Nahusah,* नहुषः, is a synonym of man. Dayananda in his commentary on I.31.11 writes : नहुषस्येत्यत्र सायणाचार्येण नहुष नामक राजविशेषो गृहीतस्तदसत् । कस्यांचिन्नहुषस्येदानीं तम त्वाद् वेदानां सनातनत्वात्तस्य गाथात्र न संभवति । निघण्टौ नहुषस्येति मनुष्यनाम्नः प्रसिद्धेश्च; i.e., Sayana's contention that Nahusa is the name of a king is not admissible, since the Veda deals with eternal topics, and not the historical facts; Dayananda agrees with Yaska.

Yahvah, the great one (यह्वः महान्—*Daya*).

Dehyo anamayat, has bowed or humbled; baffled the devices of the asuras, learning the sciences of the asuras (देह्यः देहीरूपचिताः आसुरीर्विद्याः —*Sayana*; देह्यः उपचेतु वर्धयितुं योग्यः अनमयत् दुष्टान् नम्रान्कारयेत्—*Day a*).

7. **Samudrat avarat,** समुद्रात् अवरात्, from the lower firmament; may mean "from earth."

(Samudrat) a parasmat, समुद्रात् आपरस्मात्, from the upper firmament;

may also mean "from heaven."

Hymn-7

1. भवा=भव (अत्र द्व्यचोऽतस्तिङ इति दीर्घः —*Panini* VI. 3.134)

3. **Yavisthah,** O the most youthful (यविष्ठ अतिशयेन यौवनं प्राप्तः —*Daya*; हे युवतमा अग्ने—*Sayana*); an epithet for fire.

4. **Rtava,** the follower or observer of natural truth, (ऋतावा ये ऋतं सत्यमेव वनति सम्भजति सः —*Daya.*; the celebrator of sacrifice; the performer of rites (ऋतावा यज्ञवान् —*Sayana*)

5. **Brahma,** the seer who knows all the four Vedas (ब्रह्मा चतुर्वेदवित्—*Daya.*); the directing priest (ब्रह्मा परिवृढः —*Sayana*).

Hota, the ministrant priests.

6. **Aram=alam.** अरम्=अलम्, पर्याप्तम्, befitting.

Mantram, thought; the prayer, the commendation (मंत्रं स्तोत्रं स्तुत्यं वा —*Sayana*; मंत्रं विचारं —*Daya.*).

7. **Vasisthah,** the most celebrated devotees, or dwellers (वसिष्ठाः अतिशयेन वसवः —*Daya.*).

Sahasah Sunah, the son of strength (सूनः सत्पुत्रः, सहसः बलिष्ठस्य—*Daya.*); नू=नु (ऋचितुनुघमक्षुतङ् कुत्रोरुष्याणाम्—*Panini* VI.3.132).

Hymn-8

1. **Ghrtena,** by the butter; by the water; by the lighter (घृतेन प्रदीपनेनोदकेनाज्येन वा—*Daya.*).

2. **Mandrah,** the giver of delight (मन्द्रः आनन्दयिता—*Daya.*; मदयिता—*Sayana*).

Krsnapavih, the one epuipped with sharp-cutting implements (कृष्ण

पवि: कृष्णोविलेख: पवि: शस्त्रास्त्र समूहो यस्य—*Daya.*); the dark-pathed; fire that leaves black traces (कृष्ण मार्गोऽग्नि: —*Sayana*).

4. **Purum,** an *asura* of the name Puru (पूरुं पूरुनामकमसुरम्—*Sayana*); the one who affords protection; the chief of an army (पूरुं पालकं सेनापतिम्—*Daya.*).

6. **Dvibarhah,** the one possessing two eminences—(1) learning and (ii) humility (द्विबर्हा: द्वाभ्यां विद्या विनयाभ्यां बर्ह: वर्धनं यस्य स: —*Daya.*; द्विबर्हा द्वयो: स्थानयो: परिवृढ:। मध्यमे च स्थान उत्तमे च; द्विबर्हा: द्वाभ्यां विद्या कर्मभ्यां बृहन् वसिष्ठो द्वयो: स्थानयो—द्युलोकयोर्महान् वा —*Sayana*). According to Nir. VI.17 the word means the one who is great in two, i.e. the atmospheric and the celestial regions.

7. The repetition of the verse VII.7.7.

Hymn-9

For verse 6, see Nir. VI.17

1. **Jarah,** the waster, the illegal lover; fondler; here it means the sun, who caresses the night (जार: रात्रेर्जरयिता सूर्य: —*Daya.*; जार: सर्वेषां प्राणिनां जरयिता—*Sayana*).

2. **Paninam,** of the traders (पणीनां स्तुत्यव्यवहारकर्त्तृणां—*Daya.*; also the *asuras* called *Panis,* पणीनां असुराणां—*Sayana*).

Ramyanam, of nights (राम्येति रात्रिनाम—Nigh. I.7)

3. **Amurah=amudhah** (अमूर:=अमूढ:; वर्णव्यत्ययेन ढस्य स्थाने र: —*Daya.*); unperplexed.

Aditih, one like the father (अदिति: पितेव वर्त्तमान: —*Daya.*) ; elevated (*Wilson*); अदिति: अदीना: —*Sayana.*

Vivasvam,resplendent (विवस्वान् दीप्तिमान्—*Sayana*; resplendent like the sun, सूर्य इव—*Daya.*).

Atithi, a guest; a guest of honour; the learned and respectable

(अतिथि: अतिथिवत् पूज्य: —*Sayana*; आप्तो विद्वान् इव—*Daya.*).

Apamgarbhah, the embryo of waters; embryo in the firmament (अपां अन्तरिक्षस्य मध्ये गर्भः। गर्भ इव वर्तते—*Daya.*).

4. Gavah, the rays (गाव: किरणा: —*Daya.*); praises (गाव: स्तुतय: —*Sayana*).

Bhanuna, with resplendence (भानुना तेजसा—*Sayana*); by the rays (भानुना किरणेन—*Daya.*).

5. अच्छा=अच्छ (संहितायामिति दीर्घ: —*Panini* VI.1.70)

Sarasvatim, divine speech full of knowledge or learning (सरस्वतीं विद्या सुशिक्षायुक्तां वाचम्—*Daya.*).

Marutah, to men; to mortal beings (मरुत: मनुष्यान्—*Daya.*).

Apah, actions (अप: कर्माणि—*Daya.* ; अपः=waters).

6. Jarutham, this means a hymn; it is derived from the root √गॄ to invoke : addressing this hymn, sacrifice to the wise one for wealth (जरूथं गरूथं गृणाते: —Nir. VI.17): Addressing the hymn, sacrifice to the wise one for wealth.

Hymn-10

1. Harih, the absorber (हरि: हरणशील: —*Daya.* ; receiver of oblations (हरि: हविषां प्रेरक:—*Sayana*).

3. अच्छा=अच्छ (Panini VI.1.70).

4. The terms used in the verse are Indram (इन्द्रं विद्युतम्).

Agne (अग्ने पावक इव विद्वन्), *Vasubhih* (वसुभि: पृथिव्यादिभि:); *rudram* (रुद्रं जीवात्मानम्), *rudrebhih* (रुद्रेभि: प्राणैस्सह), *adityebhih* (आदित्येभि: संवत्सरमासै:).

Aditim (अदितिं अखण्डितां कालविद्याम्), and *brhaspatim* (बृहस्पतिं बृहत्या ऋग्वेदादि

वेदवाच: पालकं परमात्मानम्—*Daya.*)

5. Ksapavan, the one presiding over nights, the ruler of nights (क्षपावान् बहुवय: क्षपा रात्रयो विद्यन्ते यस्मिन् स: —*Daya.* ; रात्रिमान्—*Sayana*).

Hymn-11

2. Barhih, the knowledge or enlightenment (बर्हि: उत्तमं वर्धकं विज्ञानम् —*Daya.*).

3. Trih, the three, three days; in the three savanas, morn, midday and evening (त्रि: त्रिवारम्—*Daya.* ; त्रिषु सवनेषु—*Sayana*).

5. Indra-jyesthasah, the persons amongst whom the resplendent king is the supermost (इन्द्र ज्येष्ठास: इन्द्रो राजा ज्येष्ठो येषान्ते—*Daya.*) ; the gods among whom Indra is the chief (इन्द्रे प्रमुखादेवा: —*Sayana*).

Hymn-12

1. Urvi, of the extensive (उर्वी विस्तीर्णयो: —*Sayana*; महत्यो: —*Daya.*).

2. Duritani, evils, sins (दुरितानि दुराचारणानि—*Daya.*).

Avadyat, reproach (अवद्यात् निन्दनीयात्—*Daya.*).

3. Vasisthah, most celebrated sages (वसिष्ठा: सकलविद्यास्वति शयेन वासकर्त्तार:, those who always love to devote to studies—*Daya.*).

Hymn-13

1. Barhisi, inner consciousness; in the committees (बर्हिषि सभायाम्—*Daya.*); on the sacred grass (*Wilson*).

Bhare, in the conflict or battle (भरे संग्रामे—*Daya.*, Nigh. II.17); also I fill, I present (भरे भरामि—*Sayana*).

Yataye, for the Sannyasin (यतये यतमानाय संन्यासिने—*Daya.*) ; for the granter (यतये दात्रे—*Sayana*).

Matinam, in the midst of men (मतीनां मनुष्याणां मध्ये—*Daya*); of the desires (मतीनां अभिमतानां कामानाम्—*Sayana*).

2. Abhisasteh, from malevolent foes (अभिशस्तेः अभिशंसकात् शत्रोः — *Sayana*); from the self-conceit (अभिशस्तेः आभिमुख्येन स्वप्रशंसां कुर्वतो दम्भिनः — *Daya.*).

Hymn-14

1. Namasvinah, we the possessors of food or adorations (नमस्विनः नमोऽन्नं सत्कारो वा विद्यते येषां ते—*Daya.*; laden with oblations, हविष्मन्तः —*Sayana*).

3. Vesat-Kṛtim, a pious or sacred action (वषट् कृतिं सत्यक्रियां—*Daya.*) sanctified oblations (वषट् कृतिं हविः —*Sayana*).

For *vasat*, see the following :

वषट्, vasat—VII.99.7 ; 100.7 ; X.115.9 ;

वषट्कृतम्, vasat-kṛtam—I.162.15; II.36.1; X.17.12 ;

वषट्कृतस्य, vasat-kṛtasya—I.120.4 ;

वषट्कृताः, vasat-kṛtah—VIII.28.2 ;

वषट्कृतिः, vasat-kṛti—I.14.8 ;

वषट्कृतिम्, vasat-kṛtim—I.31.5; VII.14.3; 15.6.

Vasat, वषट्, may be derived from √वह्, *vah*, cf. *vat* (वट्) and vausat, वौषट्. *Vat* is an interjection or exclamation used in sacrificial ceremonies along with *Svaha*, see Tait. Sam. III.2.8: To the flying eagle, *Svaha, vat* ! To the support, the law, *Svaha, Vat* ! etc.

Vausat, वौषट्, is probably a lengthened form of *Vasat*, वषट्, which is also an exclamation or formula used on offering an oblation to the *deva* and the *pitṛ* with fire. These are the exclamations uttered by the *hotṛ* priest at the end of the sacrificial verse; on hearing which the *adhvaryu*, अध्वर्यु, priest casts the oblation offered to the deity into the fire; it is

joined with a dative, e.g. पूष्णे वषट्. The exclamation occurs with Kṛ (कृ) in the Vedic literature (वषट् करण), the utterence of *Vasat*; वषट्कर्तृ, the priests who make the oblation with *vasat* ; वषट्कार, the exclamation *vasat* (also personified as a deity); also *vasatkṛta*, वषट्कृत, offered in fire with *vasat*; *vasatkṛti*, वषट्कृति etc.

Hymn-15

1. **Upasadyaya milhuse**; of him who bears to us the nearest relationship (used for the fire) (उपासद्याय उपसदनीयाय मीलहुषे कामानां वर्षित्रेऽग्नये तस्मेत्यर्थम्—*Sayana*; उपसद्याय समीपे स्थापयितुं योग्याय मीलहुषे वारिणेव सत्योपदेशैस्सेचकाय —*Daya*.).

The words derived from *milhuh* are :

मीलहु:ष्टमाय—I.43.1.

मीलहुष:—I.155.4, VII.16.3 etc.

मीलहुषां—VIII.20.3.

मीलहुषी—V.56.9

मीलहुषे—I.122.1; 136.6 etc.

मीलहुष्मतीऽइव—V.56.3

मीलहुष्मन्त:—VI.50.12.

Midhustama (मीढुष्=मीलहुष्) means most bountiful or liberal and *midhusmat* (मीढुष्मत्) means bountiful, liberal or kind. In mythology, *midhusa*(मीलुष) is the name of a son of Indra by Paulomi. *Midhusi* (मीलुषी) is the name of a Devi (the wife of Isana, ईशान)—*Apastamba Gṛ.*

2. **Panca-carsanih**, five classes of people (*cf. panca-janya*, deva, pitṛ, manusya, gandharva and asura (पञ्चचर्षणी: पञ्चजनान् मनुष्यान्—*Sayana*).

3. **Vedah**, wealth (वेद: धनम्—*Daya.* ; *Sayana*; Nigh, II.10).

8. यच्छा = यच्छ (द्वयचोऽतस्तिङ इति दीर्घः—*Panini* VI.3.134).

9. **Havyadatim,** the yajamana; donor of the oblations (हव्यदातिं हव्यानि ददातीति हव्यदातिर्यजमानः—*Sayana*; see also यजमानो वै हव्यदातिः—S.Br.I.4.1.24).

Sudaya, encourage, inspire to work (सूदय कर्मसु प्रेरय—*Sayana*); destroy (सूदय विनाशय—*Daya.*).

10. **Asvya,** appearing amongst prominent ones (अश्व्या महत्सु भवानि—*Daya.*) ; also means of transport (अश्व्या अश्वात्मकानि—*Sayana*).

This is a term of frequent occurrence in the Ṛgveda :

Asvyah, अश्व्यः —I.32.12; 74.7; VIII.46.21; 66.3

Asvyam, अश्व्यम्—I.112.10; 117.22; 119.9; IV.28.5; V.52.17; 61.5; VII.92.3 etc.

Asvyasya, अश्व्यस्य—IV.41.10; VIII. 24.14; 46.22

Asvya, अश्व्य—V.79.7 ; VII.16.10; 67.9 ; VIII.27.6; 34.14.

Asvyanam, अश्व्यानाम्—VIII.25.23

Asvyani, अश्व्यानि—VI.44.12 ; VII.18.19

Asvye, अश्व्ये—VIII.13.22

Asvyena, अश्व्येन—X.87.16

Asvyaih, अश्व्यैः —VI.60.14; VIII.73.14; 15

The term means anything pertaining to horse or a quick transport. Dayananda explains the term according to the contexts :

Asvyam, अश्व्यं अश्वेषु भव (शिरः) **I.117.22**; तुरङ्गेषु वेगादिषु वा साधुं (वीरजनं)—I.112.10; अश्वेषु व्याप्तविद्येषु साधुं (मनः = विज्ञानं)—I.119.9;—अश्वेभ्योहितं (राधः = धनं) Yv. XXVII.27; *Asvyah*, अश्व्यः अश्वेषु आशुगच्छत्सु: साधुरत्यन्त वेगकारी (विद्वज्जनः)—

I.74.7; योऽश्वेषु वेगादिगुणेषु साधुः (वीरजनो मेघो वा)—I.32.12; *Asvya,* अश्व्या=महत्सु भवानि (राधांसि=धनानि)—VII.16.10; अश्वेभ्योहितानि (राधांसि=धनानि)—VII.79.7.; Asvyani, अश्व्यानि=अश्वानां महतामिमानि (शीर्षाणि=शिरांसि·—VII.18.19. (अश्वशब्दात् साध्वर्थे भवार्थे वा यत् प्रत्ययः)

Sravasah, reputation, fame; also food (श्रवसः अन्नस्य—*Daya.* ; यशसः —*Sayana*).

Hymn-18

For verses 5, 15 and 21, see Nir, VI.6; VII.2 and VI.30 respectively.

1. **Gavah,** instincts of wisdom (also cows, गावः धेनवः —*Daya.*).

Asvah, vital powers (also horses, अश्वाः महान्तस्तुरङ्गाः —*Daya.*).

Pitarah, parents; those who bring up like the seasons (पितरः ऋतव इव पालयितारः—*Daya.*).

2. **Pisa,** by money, silver coin or rupee, or gold (पिशा रूपेण—*Daya.*; रूपेण हिरण्यादिना वा—*Sayana*; *rupa* may also mean beauty).

पिशा=हिरण्य=उष्ट्र=sheep or camel, along with terms like गोभिः and अश्वैः, cows and horses.

The word *hiranyam* (हिरण्यम्) may mean camel or sheep cf. Three are the names, the camel bears; *hiranya* is one of them, he said; त्रीण्युष्ट्रस्य नामानि । हिरण्य इत्येके अब्रवीत—*Kuntapa* Hymn of the AtharvaVeda XX.132. 13.14; it is more natural to interpret the word *hiranyam* in the Katha Upanisad as sheep or camel, and not gold in the lines; शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्ति हिरण्यमश्वान्—*Katha,* I.1.23.

3. **Sarman,** in the house (शर्मन् गृहे—*Daya.* ; Nigh. III.4); in comfort and happiness(शर्मन् शर्मणि सुखे—*Sayana*).

4. **Vasisthah,** the celebrated sage (also अतिशयेन वसुः, an immense wealth—*Daya.*).

Anhasah, out of iniquity (अंहस: दुष्टाचरणादपराधाद्वा—*Daya.*; पापात्—*Sayana*).

6. Vasat-krtim, see VII.14.3; सत्क्रियां, an exclamation of respect.

7. Suviram, the righteously glorified (सुवीरं शोभना वीरा यस्मात्तम्—*Daya.*); कल्याण-स्तोतृकम्—*Sayana.*).

9. Dhitibhih, by fingers (धीतिभि: अङ्गुलिभि: —*Daya.*; Nigh. II.2); by praises; by noble actions (धीतिभि: कर्मभि: —*Sayana*).

Up aksara, perpetual, undecaying, everlasting (अक्षरा क्षयरहिता स्तुतिरूपा अस्मदीया वाङ् त्वाम्; उपयाति च—*Sayana*); alphabet, letter (अक्षराण्यकारादीनि—*Daya.*).

Sahasrini, thousandfold (सहस्रिणी सहस्राण्यसंख्याता विद्याविषया विद्यन्ते यस्यां सा—*Daya.*).

11. Isanah, the Lord of the entire world (ईशान: ईषणशील: समर्थ:—*Daya.*).

Hymn-16

For verse 1, see Nir. III.21.

1. Namasa, by respect or by food (नमसा अन्नेन सत्कारादिना वा—*Daya.*); by prayer (नमसा स्तोत्रेण—*Sayana*).

Napatam, the son (नपातं पुत्रं—"सूनु: नपात्" इत्यपत्यनामसु पाठात्—*Sayana*; Nigh. II 2; unperishable in energy (ऊर्ज: पराक्रमस्य नपातं अविनाशं—*Daya.*).

Ena vo agnim, एना वो अग्निं, with this (एना), to us, O Agni! (Nir. III.21)—*Aya* (अया) and *ena* (एन) are synonyms of reference (अयैनेन्युपदेशस्य); *ena* for the neuter gender, as in the present case: and *aye* for the feminine; अयाते अग्ने समिधा विधेम IV.4.15. With *this* (अया) faggot, we worship thee, O Agni (IV.4.15).

2. Yojate visva-bhojasa, may he harness protecting (steeds) (विश्वभोजसा विश्वस्य पालयितारावश्वौ *or* विश्वस्य रक्षकेण योजते युज्यते—*Sayana*). The two

steeds or the motive powers are water and fire (अश्वाविव जलाग्नी; विश्वभोजसा विश्वस्य पालकौ—*Daya.*).

Susami, doer or accomplisher of great deeds (सुशमी शोभनकर्मा —*Daya.*).

Subrahma, adorable; the knower of the wisdom of all the four Vedas; or the possessor of immense food or wealth (सुब्रह्मा शोभनानि ब्रह्माणि धनान्नानि यस्य, यद्वा सुष्ठु चतुर्वेदवित्—*Daya.*) or the adorable (सुब्रह्मा सुस्तुतिः —*Sayana*).

Yajnah, one worthy of honour (यज्ञः यष्टव्यः *Sayano*; पूजनीयः—*Daya*).

The verses 1 and 2 of this hymn occur in the blended form in the Yajurveda (Yv. XV.32-34) : (अरुषा अरुषौ रोषरहितौ साधू । विश्वभोजसा विश्वं भुजते तौ विश्वभोजसौ । सर्वस्य भोक्तारौ ॥ सुब्रह्मा ब्रह्मपदं सर्वर्त्विगुपलक्षणम् । शोभनो ब्रह्मा ऋत्विग्यत्र शुभऋत्विग्युक्तः । सुशमी । शमीति कर्मनाम । शोभनानि कर्माणि यत्रेति सुशमी शोभनकर्मवान्—*Mahidhara*).

Vasunam devam radho jananam—May the sacrificial wealth of worshippers (proceed to) that deity who is the giver of abundant food etc. (*Sayana*), and also may Agni, who harnesses etc. be regardful of the brilliant wealth of the worshippers amongst riches (*Sayana*).

Agni goes quickly where the worship of Vasus, Rudras and Adityas is celebrated and the sacrificial wealth of worshippers is offered (*Mahidhara*).

3. **Arusasah,** the flames, the fiery(अरुषासः ज्वालाः —*Daya.*; आरोचमानाः —*Sayana*).

5. **Pota,** the assistant priest; the one who sanctifies (पोता पवित्रकर्त्ता—*Daya.*).

Yaksi, conveying the oblations to Nature's bounties (यक्षि यजसि सङ्गच्छसे—*Sayana*).

Vesi, consume yourself; pervade (वेषि व्याप्नोसि—*Daya.*).

5. Sudase, faithful devotee (सुदासे सुष्ठु दातव्यव्यवहारे, one who is liberal as a donor—*Daya.*).

Sibhyum, for the voluntary worker (शिम्युं आत्मन: शिमि कर्म कामयमानं—शिमीति कर्मनाम—Nigh. II.1).

6. Purodah, progressive ; one preceding; of or the first giver (at solemn rites) (पुरोला: पुर:सर:—*Daya.* ; पुरोगामी पुरोदाता वा—*Sayana*).

Turvasah, (glorious); see also earlier notes (तुर्वश: सद्योवशङ्कर:, one who is readily brought under control –*Daya.*; name of a king—*Sayana*).

Yaksuh, approachable (यक्षु: सङ्गन्ता—*Daya.*) ; one experienced in yajnas or sacred rites (यक्षुर्यज्ञशील.—*Sayana*).

Bhṛgavah, men of mature wisdom (भृगव: परिपक्वज्ञाना:—*Daya.*).

Druhyavah, subduer or despiser of wicked and law-breakers; (द्रुह्यव: दुष्टानां निन्दका:—*Daya.* ; a warrior (द्रुह्यवश्च योधाश्च).

7. Tṛtsubhyah, plunderers (तृत्सुभ्य: हिंसकेभ्य:—*Daya.*).

Aryasya, of noble persons (आर्यस्य उत्तमजनस्य—*Daya.*).

According to Sayana, the verse gives denominations of persons assisting at religious rites :

(i) Pakthasah, पक्थास:—the one who cooks of the butter offered in oblations (पक्था हविषां पाचका:—*Sayana*; पाकविद्याकुशला: परिपक्वज्ञाना वा—*Daya.*).

(ii) Bhalanasah, भलानस:—speakers of that which is lucky (भलानस: भद्रवाची; भलेति भद्रवाची—*Sayana*; भला: परिभाषणीया नासिका येषान्ते—*Daya.*).

(iii) Alinasah, अलिनास:—not eminent by austerities (अलिना:। तपोभिरप्रवृद्धा—*Sayana*; अलिना: सुभूषिता नासिका येषान्ते—*Daya.*).

(iv) Visaninah, विषाणिन: , having black horns in their hands for the purpose of scratching (विषाणिन: कण्डूयनार्थं कृष्णविषाणहस्ता: दीक्षिता इत्यर्थ: —*Sayana* ; विषाणमिव तीक्ष्णा हस्ते नखा येषान्ते—the one having sharp nails like horns—*Daya*.).

(v) Sivasah, शिवास:, the makers happy of all people by sacrifice and the like (शिवास: शिवा: यागादिना सर्वस्य लोकस्य शिवकरा: । यागेन हि शिवं भवति लोकस्य —*Sayana*; मङ्गलकारिण:—*Daya*.).

8. Parusnim, the care-taker (परुष्णीं पालिकाम्—*Daya*.) ; the name of a river, *Parusnl*, परुष्णी—X.75.5 (*Sayana*); see Nir. IX.26 (परुष्णी परुष्—पर्व परुषि पर्वाणि तद्वती पर्ववती ; that is, having joints; परुष्ण: स्त्रियां परुष्णी छान्दसी ङीप् स्त्रियाम्) ; *Iravati* is called *Parusni*, i.e. having joints, (shining) winding (इरावतीं परुष्णीत्याहु: । पर्ववती-भास्वती-कुटिल गामिनी—Nir. IX.26).

14. Anavah, men (अनव: मनुष्या:—Nigh.II.3).

Druhyavah, despiser ; see verse 6; (द्रुह्यव: ये दुष्टानधार्मिकान् द्रुह्यन्ति जिघांसन्ति—*Daya*.).

Sastih sata sat sahasra sastih sat—Sixty-six thousand six hundred and sixty (66660) (षष्टि:शता=sixty hundred षट् सहस्रा six thousand; षष्टि:=sixty; अधिषट् with six more).

15. Indrana ete. trtsavah vevisanah, these Trtsus being active

with Indra (Nir.VII.2).

Ttrsavah, the plunderers; the killer of enemies (तृत्सव: शत्रूणां हिंसका: —*Daya*.).

For *Trtsu*, see the following (all the references are from BookVII):

Trtsavah, तृत्सव:—VII.18.15; 19; 83.8

Trtsave, तृत्सवे—VII.18.13

Tṛtsubhiḥ, तृत्सुभिः—VII.83.6

Tṛtsubhyaḥ, तृत्सुभ्यः—VII.18.7; 33.5

Tṛtsunam, तृत्सूनाम्—VII.33.6; 83.4.

16. Ksam, earth; ground (क्षां=भूमिम्—Nigh. I.1.)

17. पेत्वेना=पेत्वेन (संहितायामिति दीर्घः —*Panini* VI.1.70).

18. Bhedasya, of one who breaks or separates; an unbeliever; a *nastika* or an atheist; or the name of an *asura*, hostile to Sudas (भेदं नास्तिकं भेदनामकं वा सुदासः शत्रुम्—*Sayana*) ; (विदारणं, भेदभावं वा—*Daya.*).

19. Yamuna; the regulator (यमुना नियन्तारः—*Daya.*); the name of a river (इन्द्रं यमुना आवत् अतोषयत्। तत्तीरवासी जनः सर्वोऽप्यतोषयदित्यर्थः, i.e. the dwellers on the *Yamuna* and the *Tṛtsus* glorified Indra when he killed *Bheda* in battle—*Sayana*). The word *Yamuna* occurs at three places in the Ṛgveda V.52.17; VII.18.19; and X.75.5.

Ajasah, people belonging to a district Aja, (अजासः अजाः जनपदाः—*Sayana*); the throwers of arms and ammunition (शस्त्रास्त्र प्रक्षेपकाः—*Daya.*); also see VI.55.6 (अजासः पुष्टिकर्त्तारः अश्वाः—*Daya.*).

Yaksavah, people of the *Yaksa* district (यक्षवः जनपदाः—*Sayana*; those ones who accompany; सङ्गन्तारः—*Daya.*)

Sigravah, people of Sigru district (शिग्रवः जनपदाः—*Sayana*); the one who speaks inarticulate words (शिग्रवः अव्यक्तशब्दकर्त्तारः—*Daya.*). The word occurs nowhere else in the Ṛgveda.

20. Sambaram, cloud; nescience (शम्बरं मेघं—*Daya.*). See other references: शम्बरम् I.51.6; 54.4; 59.6; 101.2; 130.7; II.12.11; IV.30.14; VI.18.8; 26.5; 43.1; 47.21; VII.18.20; IX.61.2; शम्बरस्य—I.103.8; II.14.6; 19.6; IV.26.3; VI.31.4; 47 2; VII.99.5; शम्बरऽहत्ये I.112.14; and शम्बराणि II.14.2.

21. Parasarah, the subduer of wicked (पराशरः दुष्टानां हिंसकः—*Daya.*);

see also VII.104.21. (These are the only two places where the word occurs.)

Parasarah means a seer, born from the old and exhausted Vasistha(पराशर: पराशीर्णस्य वसिस्ठस्य स्थविरस्य जज्ञे;—the seer Vasistha surrounded by a hundred demons. (Nir. VI.30); Indra is called *parasara* also; he is the destroyer of other demons (इन्द्रोऽपि पराशर उच्यते । पराशातयिता यातूनाम्; for this see इन्द्रो यातूनामभवत्पराशर:—VII.104.21).

Parasara is mentioned with *Satayatu* and *Vasistha* in the Ṛgvedic hymn celebrating Sudas victory over the ten kings. According to the Nirukta (VI.30), he was the son of Vasistha but the epic version makes him a son of Sakti and grandson of Vasistha. Geldner (*Vedische Studiem* II.132) thinks that he is mentioned in the Ṛgveda along with Satayatu (शतयातु), perhaps his uncle and his grandfather Vasistha, as the three sages who approached Indra and won his favour for Sudas. He is erroneously credited with the authorship of the Ṛgveda by the *Anukramani* (*A. A. Macdonell* and *A. B. Keith*).

22. **Dva vadhumanta,** with two mares; with two wives (वधूमन्ता प्रशस्ते बध्वौ विद्येते ययोस्तौ—*Daya.* ; वधूमन्त: वधूसंयुक्तौ द्वाद्वौ, रथारथौ—*Sayana*); the donor of two hundred cows, and of two chariots with two wives—*Wilson.*

Devavatah, one with divine or learned attributes (देववत: प्रशस्तगुण विद्वद्युक्तस्य—*Daya.*).

Devavanta is mentioned in a *Dana-stuti* ("Praise of Gifts") in the Ṛgveda, as the ancestor of Sudas, apparently his grandfather, or if *Paijavana* is accepted as Sudas' father, and Divodass as his grandfather, then this great-great-grandfather and father of Vadhryasva (वध्र्यश्व). The succession in the latter case would then be Devavanta→ Vadhryasva→Divodasa→Pijavana→Sudas (*A. A. Macdonell* and *A. B. Keith*).

Paijavanasya, of the kind-hearted; of Paijavana (पैजवनस्य वेदयुक्तस्य—*Daya.*); the one devoted to knowledge. The references of this word are VII.18.22; 23; 25, all the three in this hymn. *Paijavana,* according to historians means the descendent of *Pijavana.* It is the patronymic of Sudas (I.94 6. II.52: IV 9.3. VII.16 5 IX.67 22. It seems most pro-

bable that Pijavana intervened in the line of succession between Divodasa and Sudas, because the two kings have, according to tradition, quite different Purohitas, the former being served by the *Bharadvajas* as his priests, the latter by Vasistha and Visvamitra; this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner, however, identifies Divodasa and Pijavana. (*A A. Macdonell* and *A. B. Keith*: Vedic Index).

Paijavanasya, of the one moving with speed (पैजवनस्य वेगयुक्तस्य—*Daya.*; also of the son of the one endowed with forgiveness or of the one who is considerate and kind-hearted (पैजवनस्य क्षमाशीलस्य पुत्रस्य—*Daya.*).

23. Krsaninah, the one who possesses immense gold (कृशनिन: कृशनं बहु हिरण्यं विद्यते येषान्ते—*Daya.* कृशनं=हिरण्यं=gold,' Nigh. I.2.); one possessing gold ornaments (हिरण्यालंकारवन्त:—*Sayana*).

24. Yudhyamadhim, the war-monger; the enemy who gets infected with disease in war (युध्यामधिं यो युधि संग्राम श्रामं रोगं दधाति तं शत्रुं—*Daya.*); hame of an enemy (युध्यामधिं युध्यामधिनामकं सपत्नं—*Sayana*).

The word occurs nowhere else in the Ṛgveda.

25. Divodasam, Lord divine; the giver of enlightenment (दिवोदासं विद्याप्रकाश दातारम्—*Daya.*).

Sudasah, faithful servant, the gift of learning (सुदास: उत्तम विद्यादान: —*Daya.*).

Paijavanasya, see earlier notes on this hymn (verses 22, 23) प्रविष्टना=प्रविष्टन (संहितायाम् —*Panini.* VII.1.70).

Hymn-19

1. Tigma-Srngah, one with sharp horns (तिग्मशृंग: तीक्ष्णशृंग:—*Sayana*) ; one with bright rays, penetrating as the horns (तिग्मशृंग: तिग्मानि तेजस्वीनि शृंगानि किरणा यस्य सूर्यस्य स:—*Daya.*). This refers to the Sun

Krstih, men, cultured men (कृष्टी: मनुष्या: —*Daya.*); also enemies (कृष्टी: शत्रुजनान् स्थानात्—*Sayana*).

Gayasya, of the house (Nigh. III.4); of the wealth (Nigh. II.10; गयस्य गृहस्य धनस्य वा—*Sayana*); of the child or son (गयस्य अपत्यस्य—*Daya.*; Night. II.2).

Vrsabhah, showerer of rain (वृषभ: वृष्टिकर:—*Daya.*) ; a bull.

2. Kutsam, a man of discretion ; vajra, thunder (कुत्सं विद्युतमिव वज्रं—*Daya.*)

Susnam, an exploiter; the strong one (शुष्णं शो.षकं, बलवन्तं—*Daya.*).

Kuyavam, one hoarding foodgrains (कुयवं कुत्सिता यवा अन्नादि यस्य तम्—*Daya.*).

Arjuneyaya, for the son of Arjuni ; for the son of a beautiful and cultured lady (आर्जुनेयाय अर्जुन्या: सुरूपवत्या विदुष्या: पुत्राय—*Daya.*).

3. Paurukutsim, a large number of descendents or sons of those, qualified in the means of defence and war-technique (पौरुकुत्सिं पुरवो बहुव: कुत्सा: शस्त्रास्त्र विद्यायोगा यस्य तस्यापत्यम्—*Daya.*).

The words related to *Purukutsa* are :

Puru-kutsam, पुरुऽकुत्सम्—I.112.7

Puru-kutsani, पुरुऽकुत्सानि—IV.42.9

Puru-kutsaya, पुरुऽकुत्साय--I.63.7; 174.2; VI.20.10

Pauru-kutsim, पौरुऽकुत्सिम्—VII.19.3

Pauru-kutsyah, पौरुऽकुत्स्य:—VIII.19.36

Pauru-kutsyasya, पौरुकुत्स्यस्य—V.33.8

Trasadasyum, the one who is a terror to enemies (त्रसदस्युं त्रसा भयभीता दस्यवो भवन्ति यस्मात्तम्—*Daya.*). For *Trasadasyu,* see I.112.14; IV.

38.1; 42.8; 9; V.27.3; 33.8; VIII.8.21; 19.36; 36.7; 37.7; 49.10; X.150.5; and also *Trasdasyavam* (त्रासदस्यवम्) VIII.19.32; 22.7; X.33.4.

Purum, the one who protects and takes care of (पुरुं पालकं धारकं वा —*Daya.*).

4. Haryasva, (हरिऽअश्व), O charming horse (हर्यश्व कमनीयाश्व—*Daya.*) ; O Lord of vigour, O Lord of horses; O Indra (an epithet of Indra) (हर्यश्व इन्द्र—*Sayana*).

As a vocative, *hari-asva,* हरिऽअश्व has been used earlier also : III. 32.5; 36.9; 44.2; IV.35.7; and at a number of places in the Books VII, VIII and X. For this word, also see particularly Book III—III.31.3; 36.4; 44.8; and 52.7.

Dasyum, an oppressor (दस्युं दुष्टाचारं साहसिकम्—*Daya.*).

Cumurim, a malignant; a thief (चुमुरिं चोरम्—*Daya.*). For *cumurim,* see II.15.9; VI.18.8; 26.6; VII.19.4; X.113.9.

Dhunim, a cruel ; a teaser of noble persons (धुनिं श्रेष्ठानां कम्पयितारं—*Daya.*).

Dhunim, धुनिम्, usually occurs along with *cumurim,* चुमुरिम्,—II.15. 5; 9; VI.18.8; VII.19.4; X.113.9; 149.1.

Also see धुनी इति X.22.4; धुनी चुमुरी इति VI.20.13.

5. Namucim, to the one who does not leave, forsake or forego his real form; the cloud (नमुचिं यः स्वस्वरूपं न मुञ्चति तम्; आवरकं मेघम्—*Daya.*); also the person clinging to malpractices.

For *namuci,* see the following references :

Namucim, नमुचिं—I.53.7; II.14.5; VII.19.5; X.73.7

Namuceh, नमुचेः—V.30.7; 8; VI.20.6; VII.14.3

Namucau, नमुचौ—X.131.4.

Dayananda's derivations of *Namuci* are : the one whose liberation is out of question (न विद्यते मुचिर्मोक्षणं यस्य तम्— I.53 7); the one who does not forsake *adharma* i.e. his bad habits (मोऽधर्मं न मुञ्चति तम्—अधर्मात्मानं जनम्—II.14.5; नमुचेः यो न मुञ्चति तस्य) of the one who does not leave, a servant. See S. Br. पाप्मा वै नमुचिः, namuci is a sinner—XII.7.3.1-4.

Cyautnam, च्यौत्नम्=बलम्, strength (Nigh. II.9).

Nava-navatim, ninety-nine (नव नवतिं); destroyed the ninety-nine cities and occupied the hundredth one (शततमा).

Vṛtra, the wide-spreading cloud (वृत्रं आवरकं मेघम्—*Daya.*; also ignorance or nescience).

6. सुदासे from सुदास्=सुदाः ; for the liberal giver (सुदासे सुदानाय—*Daya.* similar to *rata-havyaya* (रात हव्याय) for the one who gives what is worth giving—*Daya.* ; दत्तहव्याय—*Sayana.*

Bhojanani, the enjoyable; the wealth (भोजनानि भोग्यानि धनानि—*Sayana*; भोक्तव्यानि पालनानि वा—*Daya.*).

8. Turvasam, to the nearest one (तुर्वशं निकटस्थं जनम्—*Daya.* ;=तुर्वशः =अन्तिकः=the nearest, Nigh. II.16.

Yadvam, over-ambitious; they who approach him; one who himself approaches (याद्वं ये यान्ति तान् यो यातितम्—*Daya.*). The son of Yadu (याद्वं च राजानम्—*Sayana*).

Yadvah, याद्वः —VIII.1.31

Yadvam, याद्वम्—VII.19.8; VIII.6.48

Yadvanam, याद्वानाम्—VIII.6.46

For *Yadum*, यदुम्. see 1.36.18; 54.6; 174.9; VI.20.12; 45.1 etc.

Atithigvaya, for a devotee dear as guest; one who approaches

an *atithi*, a guest, or a sage with respect and regards (प्रतिथिग्वाय । पूजयातिथीन् गच्छतीत्यतिथिग्वः । तस्मै सुदासे दिवोदासाय वास्मदीयाय राज्ञे —*Sayana*).

9. Ye te havebhih vi panin a dasan—they have made to give or have mulcted, especially in their riches, those traders, who are not donors of offerings (*Wilson*).

11. **Nu,** at once, readily (नू=नु=सद्यः । अत्र ऋचि तुनुघेति दीर्घः—*Panini* VI.3.132).

Hymn-20

1. Svadhavan, one possessing immense wealth and food (स्वधावान् बहुधनधान्य युक्तः—*Daya.* ; one possessing strength (स्वधावान् बलवान्—*Sayana*); Svadha=food (Nigh. II.7).

2. Jaritaram, the appreciator of good qualities; the worshipper, the praiser (जरितारं स्तोतारं—*Sayana*; गुणानां प्रशंसकं—*Daya.*).

Lokam, people (लोकं जनपदं—*Sayana*); worth looking across space or time (दर्शनं द्रष्टव्यं जन्मान्तरे लोकान्तरं वा—*Daya.*).

Susuvanah, dilating in bulk, expansible (शूशुवानः भृशं वर्धमानः—*Daya.* ; वर्धमानः सन्—*Sayana*).

3. Anarva, does not turn back; firm in battle; one who does not possess horses (अनर्वा अभिगन्तृरहितो युद्धेष्वपराङ्मुखो वा—*Sayana*; अविद्यमाना अश्वा यस्य सः—*Daya.*).

Khaja-kṛt, one who fights in battle (खजकृत् यः खजं संग्रामं करोति सः—*Daya.*; खजे=संग्रामनाम—Nigh. II.17; खजकृत् युद्धकृत्—'खले खजे' इति युद्ध नामसु पाठात्—*Sayana*).

5. Sena-nih, सेनानीः, conqueror, the commander of an army (सेनानीः य सेनां नयति सः—*Daya.* ; सेनानां नेता सन्—*Sayana*).

Nṛbhyah, for the leaders of an army (नृभ्यः सेनानायकेभ्यः —*Daya.*).

Inah, lord (इनः ईश्वर इव—*Daya.* ; इनः ईश्वरः स्वामी । The four synonyms

of lord (ईश्वर) are : राष्ट्री (*rastri*), अर्य: (*aryah*), नियुत्वान् (*niyutvan*) and इन: (*inah*). The word *ina* means either (i) one who is endowed with prosperity, or (ii) Who endows others with prosperity (तत्रेन इत्येतत् सनित ऐश्वर्येणोति वा । सनिल मनेनैश्वर्यमितिवा—Nir. III.11). See इनो विश्वस्य भुवनस्य गोपा: —the lord, the guardian of the entire universe, I.164.21.

Gavesanah, गवेषण:=गोऽएषण:—the seeker of truth or true knowledge (गवेषण: उत्तम वाग्विद्यान्वेषी—*Daya.* ; also the recoverer of the kine (गवामन्वेष्टा—*Sayana*).

Dhrsnuh, bold (धृष्णु: धृष्ट: प्रगल्भ:—*Daya.*).

6. **Ṛtapah,** protector of Ṛta. (truth or sacred rites) (ऋतपा: य सत्यं पति स:—*Daya.* ; ऋतपा: यज्ञपाता:—*Sayana*).

Ṛtejah—born of sacrifice; progeny of truth (ऋतेजा: य: सत्ये जायते स:—*Daya.* ; यज्ञे जात:—*Sayana*).

8. **Nṛpitau,** giving shelter to men or shelter provided by men (नृपीतौ नृभिर्या पीयते रक्ष्यते तस्यां—*Daya.* ; नृणां रक्षके—*Sayana*).

10. **Vasvi su te jaritre astu saktih**—may there be power in your adorer (जरित्रे—सत्यप्रशंसकाय—*Daya.* ; जरित्रे स्तोत्रे—*Sayana*).

Hymn-21

For verse 5, see Nir. IV.19

1. **Go-rjikam,** the sacrificial food sanctified, or mixed with cow-products, milk and curds, (गोऽऋजीकं गोभि: संस्कृतं, गव्येन मिश्रितम्—*Sayana*); the procurement of land (गो: भूमे:) in the straight-forward or easy manner (गोर्भूमेॠजुत्वेन प्रापकम्—*Daya.*).

Hari-asva, see earlier notes : VII·19.4

2. **Pra-yanti yajnam,** they repair to the sacrifice (यज्ञं प्रयन्ति यष्टार:—*Sayana*).

Prayanti, to move (यन्ति प्राप्नुवन्ति—*Daya.*).

Vipayanti barhih, they strew the sacred grass (विपयन्ति बर्हिः । विपयन्ति स्तृणन्ति । विपिः स्तरणकर्मा—*Sayana*); **vipayanti**, move in hurry; move with speed (विपयन्ति विशेषेण गच्छन्ति—*Daya.*).

Vidathe, in the synod ; in the sacrifice ; on the battle (विदथे यज्ञे—*Sayana*; संग्रामे—*Daya.*).

Dure-upabdah, whose voices are heard far-off (दूरे उपब्दः—दूरः उपब्दिर्वाग्येषान्ते—*Daya.*); *upabdi*=speech, वाङ्—Nigh. I.11.

3. Dhenah, streams, rivers (धेनाः नद्यः—*Sayana*); the speeches, flow of words (प्रयुक्ता वाच इव—*Daya.*) ; (धेना=धेनुः=वाङ्—Nigh.I.11).

Also see धेनाः I.141.1 ; III.1.9 ; 34.3 ; IV.58.6; V.62 2; VII.21.3; 94.4; VIII.32.22; X.43.6 (धेनां I.2.3; X.104.10; धेनाभिः X.104.3).

5. Sisnadevah, phallus-worshippers, lustful, unchaste, they who do not abide by the code of Brahmacarya (शिश्नदेवाः अब्रह्मचर्या कामिनो ये शिश्नेन दीव्यन्ति क्रीडन्ति—*Daya.*).

May he, the noble one, defy the manifold creatures, let the phallus-worshippers, i.e. the unchastes not penetrate our sanctuary, i.e. our truth or sacrifice (Nir. IV.19).

The word *Sisnadevan,* शिश्नदेवान् also occurs at one place, X.99.3. These are the only two references of this term in the Ṛgveda. The word *sisna,* (शिश्ना) also occurs at three places I.105.8; X.27.19; 33.3.

According to Nir. IV.19, the word *sisna* (Phallus) is derived from √श्नथ्, to pierce (मा शिश्न देवा अब्रह्मचर्याः । शिश्नं श्नथतेः । अपि गुर्ऋतं नः । सत्यं वा यज्ञं वा ।).

Guh, approach, penetrate (गुः प्राप्नुयुः ; मा अपि गुः मा अपिगमन्—*Sayana*).

6. Jman, on the earth (ज्मन् पृथिव्यां—*Daya.*, ज्मेति पृथिवी नाम—Nigh. I.1. स्वेना=स्वेन (संहितायाम्—*Panini* VI.1.70)

7. Purve devah, the learned people who received their education earlier. (देवाः विद्वांसः पूर्वे प्रथमतो विद्यां गृहीतवन्तः—*Daya.*); the older deities (*Wilson*; *Devas cit purve,* the *asuras,* who in the received mythology,

are considered as older than the gods. The construction is somewhat obscure), असुर्याय क्षत्राय अनु ममिरे सहांसि ; *anu*, Sayana says, implies inferiority or privation, according to the sutra of Panini : हीने—I.IV.86, they have confessed inferiority to thy strength ; तव बलेभ्यो हीन ममिरे ; *asuryaya*, he renders *balaya*, to strength; and *kstraya*, he derives from क्षदि, to injure ; हिंसा कर्म—*Wilson*.

8. **Kirih,** worshipper (कीरि: सद्य: स्तोता—*Daya.* ; कीरिरिति स्तोतृनाम—Nigh. III.16).

Satam-ute, शतं ऽ ऊते, protector of many(शतमूते असंख्य रक्षा कर्त: —*Daya.* ; बहुरक्षेन्द्र—*Sayana*; an epithet of Indra).

9. **Aryah,** lord, a *vaisya*, i.e. a businessman (अर्य: स्वामी वैश्य: —*Daya.*). स्मा=स्म (निपातस्यचेति दीर्घ: —*Panini.* VI.3.135).

Vanusam, the beggars (वनुषां याचकानां—*Daya.* ; malevolent (हिंसकानां —*Sayana*).

Hymn-22

1. पिबा=पिब (द्वयचोऽतस्तिङ इति दीर्घ: —*Panini.* VI.3.134).

Haryasva, O the charming horse (हर्यश्व कमनीयाश्व—*Daya.*)—see earlier notes; III.32.5; VII.19.4.

2. **Haryasva,** the one yoked with attractive horses (हर्यश्व हरयो हरणशीला अश्वा यस्य तत्सम्बुद्धौ—*Daya.*).

3. **Brahma,** wealth or food (ब्रह्म धनान्यन्नानि वा—*Daya.*); prayer (ब्रह्म ब्रह्माणि—*Sayana*).

Sadhamade, at the sacrifice (सधमादे यज्ञे—*Sayana*; at a common place, समानस्थाने—*Daya.*).

4. **Adreh**, of the cloud (अद्रे: मेघस्य—*Daya.*; of the stone (ग्रावण: —*Sayana*).

Krsva duvamsi antama saca ima—Take to thy near consideration these adorations (*Wilson*; इमा इमानि क्रियमाणानि दुवांसि परिचरणानि अन्तमा अन्तिकतमानि बुद्धिस्थानि सचा सह सहायभूत: सन् वा कृष्व कुरु च—*Sayana*).

5. Asuryasya, of the one who has been popular amongst foolish persons (असुर्यस्य असुरेषु मूर्खेषु भवस्य—*Daya.*). According to Sayana, it is used in the objective sense. (असुर्यस्य द्वितीयार्थे षष्ठी । त्वदीयं असुर्यबलं, knowing of thy strength—*Sayana*). कृष्वा=कृष्व (कुरुष्व—please do) (द्वयचोऽतस्तिङ इति दीर्घः —*Panini* VI.3.134).

7. Visvadha, by all means (विश्वधा सर्वप्रकारैः—*Sayana*); one who sustains all (विश्वधा यो विश्वं दधाति सः । अत्रछान्दसो वर्णलोप इति स लोपः—*Daya.*).

8. नू=नु (संहितायामिति दीर्घः —*Panini* VI.3.132).

Hymn-23

1. मध्य=मध्या (संहितायाम्—*Panini* VI.1.70).

Vasistha, superlative of *vasu* (vocative) ; i.e. whose existence or position is of supreme importance (वसिष्ठ अतिशयेन वसो—*Daya.*).

2. Ghosa, speech (घोष=वाङ्, Nigh. I.11).

Surudhah, quick in check or obstruction (शुरुधः ये सद्यो रुध्यन्ति ते—*Daya.* ; the plants or herbs शुरुधः शुचं सन्धन्तीति शुरुध ओषध्यः—*Sayana*).

Surudh, शुरुध् ; *f. pl.* (probably connected with √श्रध्) invigorating draughts (strength—*Griffith*); healing herbs ; any refreshment or comfort.

3. Gavesanam, गोऽएषणम्, cow-bestowing, of the one searching for cow (गवेषणं रथं गवां प्रापकमिन्द्रस्य रथं—*Sayana*); land-bestowing, the chariot which brings some one to land (गां भूमि प्रापकं रथं—*Daya.*).

Haribhyam, with two horses (हरिभ्यां अश्वाभ्यां—*Daya.*).

Indrah, the Sun (इन्द्रः सूर्यः—*Daya.*).

Vrtrani, wealths (वृत्राणि धनानि—*Daya.*; वृत्र=धन—Nigh. II.10); enemies, adversaries (वृत्राणि शत्रून् प्रतिद्वन्द्वानि—*Sayana*).

Aprati, indirectly, invisibly (अप्रति अप्रत्यक्षेऽपि—*Daya.*); unresisting (अप्रति अप्रतिद्वन्द्वानि—*Sayana*).

4. **Niyutah**, the definite (नियुत: निश्चितान्—*Daya.*); Niyuta-steeds (*Sayana*).

Dhibhih, by holy rites; by wisdom or intellect (धीभि: प्रज्ञाभि: कर्मभिर्वा—*Sayana*; प्रज्ञाभि: —*Daya.*). अच्छा=अच्छ (संहितायाम्—*Panini* VI.1.70).

5. **Tuviradhasam**, immense wealth and progeny (तुविराधसं बहुधनां पुत्रं—*Sayana*; बहुधनधान्यम्—*Daya.*).

6. See Yv. XX.54. For वीरवत् पातु read वीरवद्दातु

Hymn-24

1. **Puruhuta**, O much invoked (पुरुहूत ! बहुभि: स्तुत !—*Daya.*, vocative); an epithet for Indra.

Nrbhih, by human graces; by men; by leaders (नृभि: नायकैर्मनुष्यै: —*Daya.*); by Maruts (नृभि: मरुद्भि: —*Sayana*).

2. **Manisa**, invocation (मनीषा स्तुति: —*Sayana*); the dear one, the lady (मनीषा प्रिया—*Daya.*).

Dvibarhah, mighty in two worlds (द्विबर्हा: षष्ठ्यर्थे प्रथमा द्विबर्हसो द्वयो: स्थानयो: —*Sayana*); one who grows by learning and efforts (these two) (द्विबर्हा: द्वाभ्यां विद्यापुरुषार्थाभ्यां यो वर्धते स: —*Daya.*).

3. **Barhih**, a sacred place; space (बर्हि: उत्तमं स्थानमवकाशं वा—*Daya.*). अच्छा=अच्छ (संहितायाम्—*Panini* VI.1. 70).

4. **Utibhih**, defence devices, protections (ऊतिभि: रक्षणादि क्रियाभि: —*Daya.*).

5. **Sromatam**, sustenance, worth hearing, enlightenment;

wealth ; progeny (श्रोमतं श्रोतव्यं विज्ञानमन्नादिकं वा—*Daya.* ; श्रवणीयमन्नं पुत्रं वा—*Sayana*).

Divi-ivs dyam adhi nah Sromatam dhah—Grant us sustenance notorious as the sky in heaven (*Wilson*).

Hymn-25

For verse 3, see Nir. V.5

1. Addressed to *Ugra-Indra* (vocative); Fierce Indra !

2. Durge, in the fortress; accessible to enemies with difficulty (दुर्गे दुःगे शत्रुभिर्दुःखेन गन्तव्ये प्रकोटे—*Daya.*); in battle (दुर्गे युद्धे—*Sayana*).

3. Satam te Utavah, hundreds of thy protections. The word ऊतिः (*Utih*) is derived from √अव्, to protect (ऊतेः अवनात्—Nir. V.3 as in आ त्वा रथं यथोतये (VIII.68.1).

Dyumnam is derived from √द्युत्, to shine, and means glory or food (द्युम्नं द्योततेः । यशोवान्नं वा—Nir. V.5; अस्मे द्युम्नमधि रत्नं च धेहि—bestow upon us glory and treasure. *Dyumnam*=धन, Nigh. II.10).

Siprin, O the one with good face, the handsome (vocative) (शिप्रिन् सुमुख—*Daya.*); handsome-chinned; an epithet for Indra (शिप्रिन् उष्णीषिन्निन्द्र one with nice head dress—*Sayana*).

See also III.36.10; VII.25.3; VIII.17.4; 61.4

Vanusah martyasya, on the mischievous mortal; on the one who begs with hypocrisy (वनुषः याचमानस्य मर्त्यस्य मनुष्यस्य—*Daya.* ; पीडितस्य मर्तस्य—*Sayana*).

4. Tavisivah, O the strong one; O the mighty (हे तविषीवः बलवन्—*Sayana*; तविषी=army; one who possesses accomplished army ; तविषीवः प्रशंसिता तविषी सेना विद्यते तस्य तत्सम्बुद्धौ—*Daya.*); (तविषी—strength : बलनाम, Nigh. II.9).

Harivah, lord of baysteeds, or of men (हरिव: प्रशस्तो हरयो मनुष्या विद्यन्ते यस्य तत्सम्बुद्धौ—*Daya.*)

5. Hari-asvaya, the one possessing excellent horses and men (प्रशंसितनराश्वाय—*Daya.*); lord of baysteeds (हर्यश्वाय हरिनामकाश्वायेन्द्राय ; an epithet of Indra—*Sayana*).

Vṛtra, enemies (वृत्रा शत्रून्—*Sayana*; also troubles (वृत्रा वृत्राणि—*Daya.*).

Hymn-26

1. Abrahmanah, one who is not a Brahmana, i.e. who is ignorant of the four Vedas (अब्रह्माण: अचतुर्वेदविद: —*Daya.*); unaccompanied by prayer (स्तोत्रहीना:—*Sayana*).

2. Uktha-uktha, with reiterated prayer (उक्थे-उक्थे शस्त्रे-शस्त्रे क्रियमाण: —*Sayana*; धर्म्ये उपदेष्टव्ये व्यवहारे-व्यवहारे—*Daya.*).

3. Ekah, unaided.

Samanah, equally; equal to the task.

Mamṛje, मामृजे=ममृजे (तुजादीनां दीर्घोऽभ्यासस्य—*Panini* VI.1.7); efficiently purifies or rules over, or possesses (from √मृज् to purify or sanctify : मामृजे मृजति शोधयति--*Daya.*; , √सम्यक् शोधयते—*Sayana*).

4. Mithasturah, mutually progressing with speed; many and emulous (मिथ: परस्पर तुर बाधमाना: सश्लिष्टा वा—*Sayana*; या मिथस्तुरयन्ति ता: —*Daya.*).

Hymn-27

1. Dhiyah, wisdom, intellects (धिय: प्रज्ञा: —*Daya.* ; actions, कर्माणि—*Sayana*).

Nemadhita. in the battle (नेमधिता नेमधितौ सग्रामे—*Daya.*; *Sayana*; नेमधिता—सग्राम नाम. Nigh. II.17).

Nrsata, benefactor of men (नृषाता नृणां संभक्ता—*Sayana*); नरः सीदन्ति यस्मिँस्तस्मिन्—*Daya.*).

Yunajate=Yunjate,(युनजते=युञ्जते, बहुलं छन्दसीत्य लोपो न —*Panini*). Other such exceptions are युनजत्=युनक्ति VII.36.4; युनजते=युञ्जते VII.27.1; युनजन्=युञ्जम् VI.67.11.

2. अपा=अप (निपातस्यचेति दीर्घः —*Panini* VI.3.135).

3. Ksami, on the earth (क्षमि पृथिव्यां—*Daya.*).

4. नू=नु, readily, (ऋचितनुघेति दीर्घः —*Panini* VI.3 132).

5. कृधी=कृधि (द्वयचोऽतस्तिङ इति दीर्घः --*Panini* VI.3.134) नू=नु—(*Panini* VI. 3..132)

Hymn-28

1. Brahma, ब्रह्मा=ब्रह्म=wealth or food (संहितायाम्—*Panini* VI.1.70); (ब्रह्म धनमन्नं वा—*Daya.*); prayer or adoration (ब्रह्म स्तोत्रं—*Sayana*).

Harayah, men (हरयः मनुष्याः । अत्र वाच्छन्दसीति रोः स्थाने उकारादेशः —*Daya.*); horses (अश्वाः—*Sayana.*)

3. Atutujim, sluggish (अतूतुजिं भृशम् हिंस्रम्—*Daya.*); one who is not a donor; not a yajamana (अतूतुजिं अदातारं अयजमानं—*Sayana*).

Tutujih, the donor, the yajamana तूतुजिः दाता यजमानः —*Sayana*); the active person ; the strong one (बलवान्—*Daya.*).

Ksatraya, for wealth; for kingdom (क्षत्राय राज्याय धनाय वा—*Daya.* ; धनाय—*Sayana*; since रयिः=क्षत्रं=धननाम—Nigh. II.10)

5. Brahma-krtim, action pertaining to wealth ब्रह्मऽकृतिं ब्रह्मणो धनस्य कृतिः क्रिया यस्य तम्—*Daya.*); pious rites of the worshipper (ब्रह्मकृतिं क्रियमाणं ब्रह्मस्तोत्रं—*Sayana*).

Hymn-29

1. Hari-vah, हरिऽवः lord of bay-steeds (हरिवः हरिवन्निन्द्र—*Sayana*); one associated with eminent persons (प्रशस्तैः मनुष्यैर्युक्त—*Daya.* ; vocative). A very common epithet of Indra : I.3.6; 33.5; 165 3; 167.1; 173.13;

174.6; 175.1. and numerous other references. Dayananda's interpretations are (i) प्रशस्ताहरयोऽश्वा विद्यन्ते यस्य तत्सम्बुद्धौ (इन्द्र=विद्वज्जन)—Yv. XX.89; प्रशस्तौ हरी विद्येते यस्य, तत्सम्बुद्धौ – Yv.XXXIV.19; विद्वत् संगप्रिय (इन्द्र-राजन्) = IV.21.11; प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य, तत्सम्बुद्धौ (राजन्); प्रशस्ता हरयः किरणा इवाऽश्वा विद्यन्ते यस्य तत्सम्बुद्धौ—XXX.63 etc. पिबा = पिब (द्वयचोतस्तिङ इति दीर्घः—*Panini* VI.3.134)

2. Tuyam, readily ; with speed (तूयं=क्षिप्रनाम Nigh. II. 15; *Daya.*; *Sayana*).

3. अधा=अध (निपातस्यचेति दीर्घः—*Panini* VI.3. 135)

4. Pramatih, providence ; superior intellect (प्रमतिः प्रकृष्टप्रज्ञः —*Daya.*); well-affected ; related with good will; a close relation (प्रमतिः बन्धुः—*Sayana*).

Hymn-30

1. भवा=भव (द्वयचोऽतस्तिङ इति दीर्घः—*Panini* VI.3.135)

2. Vivaci, in such a strife, where the words of opposition are spoken (विवाचि विरुद्धा वाचो यस्मिन्संग्रामे भवति तस्मिन्—*Daya.*). In the variously clamorous strife (विवाचि विविधा वाचो यस्मिन्प्रादुर्भवति तस्मिन्युद्धे —*Sayana*).

Surah, brave persons (शूराः शत्रुहिंसकाः —*Daya.*).

Suryasya satau, for the long enjoyment of the sun (सूर्यस्य सातौ संभजने । सरति गच्छतीत्यायुरत्र सूर्यो विवक्षितः । तस्य चिरकालं प्राप्त्यर्थम्—*Surya* here expresses life —*Sayana*; सूर्यस्य सवितृमण्डलस्येव राज्यस्य मध्ये सातौ सविभागे— *Daya.*).

4. यच्छा=यच्छ (द्वयचोतस्तिङ इति दीर्घः —*Panini* VI.3.135)

5. Same as VII.28.5 ; 29.5.

Hymn-31

1. Haryasvaya, master of vital powers ; see also III.52.7 ; VII.25.5 ; 31.1; 31 12; *hari-asva* being an epithet of Indra (हर्यश्वाय हरयो मनुष्या हरणशीला वा अश्व यस्य सः —*Daya.*).

Soma-pavne, of devotional love ; for the one who drinks or enjoys Soma (सोम पाव्ने यः सोमं पिबति तस्मै —*Daya.*).

2. Satya radhase, truth-personified ; truth alone is whose wealth (सत्यराधसे सत्यंराधो धनं यस्य तस्मै—*Daya.*); affluent in truth.

चकृमा=चकृम (संहितायाम्—*Panini* VI.1.70).

3. Vajayuh, one who becomes a winner of, or one who longs for food and nourishment (वाजं प्रशस्तमन्नं धनं वाऽऽत्मन इच्छति —*Daya.* ; अन्नकाम: —*Sayana*).

Gavyuh, one who becomes a winner of, or one who longs for cattle (or land, or speech) (गव्यु: गांपृथिवीमुत्तमां वाचं वा कामयमान: —Daya. ; गोकाम: —*Sayana*).

Hiranyayuh, one who becomes a winner of, or one who longs for gold (हिरण्ययु: हिरण्यं सुवर्णं कामयमान: —*Daya.* ; हिरण्यकाम:—*Sayana*).

Be willing to give us food, to give us cattle ; be willing to give us gold (*Wilson*).

5. Nide, for the reviler (निदे निन्दकाय—*Daya.* ; निन्दित्रे—*Sayana*).

Vaktave, for the abuser (वक्तवे वक्तव्याय—*Daya.* ; परुषवाक्यानां वक्त्रे —*Sayana*).

Aravne, one who does not liberally give ; a withholder of offerings (अराव्णे अदात्रे—*Sayana*).

Kratuh, worship ; an excellent selfless action ; also superior intellect (क्रतु: प्रज्ञा—*Daya.* ; मम क्रतु: मदीयं स्तोत्र लक्षणं कर्म गच्छत्विति शेष: । अस्मदीयं स्तोत्रं भवच्चित्तं प्रविशत्वित्यर्थ: —*Sayana*).

6. Purah-yodhah, front-line fighter, preceder in battle (पुरोयोध: पुरस्तात् योद्धा—*Daya.*).

Hymn-32

1. **Brahmakṛtah,** the hymn chanters; see also X.50.7; 54.6; 66.5; see earlier notes on *Brahma-kṛtim*, VII 28.5; 29.2; 5; 30.5; also the persons who work for wealth or food (ये धनमन्नं वा कुर्वन्ति ते—*Daya.* ; स्तोत्रकृत: —*Sayana*).

Jaritarah, praisers (जरितार: सत्यस्तावकर: —*Daya.* ; स्तोतार: —*Sayana*)

Madhau na maksa asate; swarm-like flies round honey.

4. **Somasah,** elixirs of devotion; inducers (सोमास: प्रेरका: —*Daya.* ; सोमा: —*Sayana*).

Dadhyasirah, mixtures of curd; curds of pious action (दध्याशिर: ये दधत्यश्नन्ति ते— *Daya.* ; दधिमिश्रणा: —*Sayana*).

Haribhyam, with two powers, mental and vital, two horses (हरिभ्यां सुशिक्षिताभ्यामश्वाभ्यां युक्ते रथेन—*Daya.* ; अश्वाभ्यां—*Sayana*).

5. नु=नु

7. भवा=भव

8. सुनोता=सुनोत

Soma-pavne, the vessel for drinking Soma; the drinker of Soma; for the one who enjoys Soma (सोमपाव्ने महौषधि रसं पात्रे—*Daya.* ; सोमस्य पात्रे —*Sayana*).

Paktih, baked cakes (पक्ती: पाकान्—*Daya.* ; पक्तव्यान् पुरोडाशादीन् —*Sayana*).

9. **Atuje,** for the sacrifice (आतुजे तुजि हिंसा कर्मा दानकर्मा वा । शत्रूणामभिहिंसकाय धनानां प्रदात्रे वेन्द्राय—*Sayana*).

10. **Gomati braje,** in the pastures full of cattle (गोमति गावो बहवो धेनवो विद्यन्ते यस्मिंस्तस्मिन् व्रजे व्रजन्ति यस्मिन्नस्मिन् स्थाने—*Daya.* ; गोमति गोयुक्ते व्रजे गोष्ठे —*Sayana*).

12. **Somini,** one who participates in a yajna; the *yajamana* or the institutor of sacrifice; the one with grace and splendour (सोमिनि ऐश्वर्यवति—*Daya.* ; सोमिनि यजमाने—*Sayana*)

13. **Purvih cana,** even the ancient ones or old ones (पूर्वीः प्राचीनाः चन अपि—*Daya.* ; पूर्वी बह्व्यः चन इति समुदायो नेत्यर्थे वर्तते—*Sayana*).

Akharvan, comprehensive ; not small (अखर्वं अनल्पं पूर्णम्—*Daya.* ; *Sayana*)

14. **Parye divi,** the day of completion (पार्ये पालनीये पूर्णे वा ; दिवि प्रकाशे—*Daya.*) ; on the day of libation (पार्ये दिवि सौत्येऽह्नि—*Sayana*).

15. सूरिभिः विश्वा दुरिता तरेम, may we pass over all difficulties (sins or obstacles) by your guidance (प्रणीती) along with all your worshippers (सूरिभि : स्तोतृभिः —*Sayana*; विद्वद्भिः सह—*Daya.*).

16. **Tvam visvasya dhanada asi,** you are the giver of wealth to all and every one (to the entire state) ; (त्वं विश्वस्य समग्रस्य राष्ट्रस्य धनदाः योधनं ददाति सः असि —*Daya.*).

18. **Rada-vaso,** one who lives in the scratches ; (रदावसो यो दिषु विलेखनेषु वसति तत्सम्बुद्धौ—*Daya.* ; one who gives wealth (रदति ददाति वसूनीति —*Sayana*).

The word occurs nowhere else in the *Ṛgveda.* (रादावसो=रद्वसो vocative ; an epithet of Indra).

20. **Sisasati,** सिषासति=सिसासति, acquires food (सम्भक्तुमिच्छति —*Daya.* ; संभजते—*Sayana*).

Name, नमे, bend down.

Name Nemim tasta iva, नमे नेमिं तष्टाऽइव, as the carpenter bends the wooden circumference of the wheel.

21. **Parye divi,** on the day of completion ; on the day of libation ; see VII.32.14.

23. Asvayantah, those who like the company of learned scholars (अश्वायन्तः महतोविदुष: कामयमाना: —*Daya.*; (and of horses, अश्वानिच्छन्तः —*Sayana*).

Gavyantah, persons fond of divine speech ; or good land, (गव्यन्तः आत्मनो गां सुशिक्षितां वाचमुत्तमां भूमिं वेच्छन्तः —*Daya.*; गा इच्छन्तः —*Sayana*).

25. भवा=भव

26. Kratum, wisdom, intellect, discriminating good from bad (क्रतुं अस्मै प्रज्ञां—*Daya.*).

Hymn-33

For verses 8, 10, and 11, see Nir. X.1.20 ; VI.7 and V.14 respectively.

The *devatas* or the divinities of the first nine verses of this hymn are the sons of Vasistha and Vasistha is the seer. In the last six, Vasistha is considered to be the divinity, and his sons as the seers. Here is a dialogue between Indra and Vasistha including his sons

1. Svityancah, those who attain promotion (श्वित्यञ्चः ये श्विर्ति वृद्धिमञ्चन्ति प्राप्नुयन्ति ते—*Daya*) ; white-complexioned accomplishers of holy ceremonies (श्वित्यं श्वेतवर्णमञ्चन्तीति श्वित्यञ्चः । श्वेतवर्णा इत्यर्थः —*Sayana*) white-coloured ; an epithet for Vasistha.

Daksinatah-kapardah, the Brahmacarins wearing the lock of hair on the right side (दक्षिणतस्कपर्दाः । दक्षिणतः कपर्दा जटाजूटा येषां ब्रह्मचारिणां ते—*Daya.*; दक्षिणे शिरसो भागे कपर्दाश्च चूडा येषां ते दक्षिणतस्कपर्दाः —*Sayana*, Kaparda or *Cuda* चूडा is the single lock of hair left on the top of the head at tonsure, which, according to Sayana, has been the practice in the family of Vasisthas (दक्षिणे शीर्षोभागे).

2. Durat indram anayan—Sayana quotes a legend to interpret it: When the sons of Vasistha had undertaken a Soma sacrifice to Indra on behalf of Sudas, they found that he was present at a similar solemnity instituted by the king Pasadyumna (पाशद्युम्न), the son of Vayata (वायत), on which they abused the king, broke off his sacrifice, and by

their *mantras*, compelled Indra to come to that of their patrons.

Vaisantam, related to the person entering (वैशन्तं वेशन्तस्य विशतो जनस्येमम्—*Daya.*) ; the ladle for holding the Soma juice (वैशन्तं । वेशन्तः पल्वलम् । अत्र वेशन्तशब्देन सोमाधारश्चमसो लक्ष्यते—*Sayana*). The word does not occur anywhere else in the *Ṛgveda.*

Pasa-dyumnasya, the one who has acquired wealth and glory (पाशद्युम्नस्य पाशात्प्राप्तं द्युम्नं यशोधनं येन तस्य —*Daya.*).

Vayatasya, of Vayata ; the enlightened (वायतस्य विज्ञानवतः)

Vasisthan, those who are exceedingly fond of enlightenment, and accept it for their life (वसिष्ठान् अतिशयेन विद्यासु कृतवासान्—*Daya.*).

3. Bhedam ebhih jaghana, he easily slew his foe.

Bhedam, worth being broken to pieces ; worth crushing to pieces (भेदं भेदनीयं विदारणीयं, जघान हन्यात्—*Daya.*).

Bheda may be a proper name too ; (भेदनामकं शत्रुं, एभिः वसिष्ठैः —*Sayana*).

Dasarajne, in the war with ten kings (दाशराज्ञे दशभिः राजभिः सह युद्धे प्रवृत्ते—*Sayana*) ; for the king who gives comforts (दाशराज्ञे यो दाशति सुखंददाति राजा तस्मै—*Daya.*). See also दाशराज्ञे परियताय॰ VII, 83.8, and अर्णांसि चित्पप्रथाना, VII.18.5 for defence of Sudas.

4. Pitṛnam, पितृणाम्, of parents etc. This word in genitive case (plural) may be used honorifically implying father, i.e., Vasistha (*Wilson* ; पारोक्ष्येण वसिष्ठस्यैव कीर्तनम्—*Sayana*).

Aksam avyayam, pervading and endless (अक्षं व्याप्तं अव्ययं नाशरहितं —*Daya.*) ; I cause to move the axle of the car, ascribing the words to Vasistha, as announcing his intention to return to his hermitage (*Wilson*).

5. Tritsubhyah, for the Tritsus, defenders against the enemies (तृत्सुभ्यः शत्रूणां हिंसकेभ्यः —*Daya.*).

Dasarajne, for the king of liberal givers (दाशराज्ञे दाशानां दातॄणां राज्ञे —*Daya*) ; in the war with ten kings (दशानां राज्ञां संग्रामे—*Sayana*).

Bharatah, those who take a good care of body and its maintenance (भरताः देहधारकपोषकाः —*Daya.*).

Bharata has been a historic king also, who derived his name from the word occurring in the Ṛgvedic text, *bharata*, with the etymological meaning as given by Dayananda or in the *Nirukta.*

Macdonell and Keith have given a good summary of the history that goes under the name of Bharata and the family (Vol.II ; 94-95): "Bharata is the name of a people of great importance in the Ṛgveda and other literature. In the Ṛgveda, they appear prominently in the Third and the Seventh Mandalas in connexion with *Sudas* and the *Tritsus,* whilst in the Sixth Mandala, they are associated with *Divodasa.* In one passage (VII.8.4), the Bharatas are like the *Tritsus,* the enemies of the *Purus* (पूरु) : there can be little doubt that Ludwig's views of the indentity of the Bharata and *Tritsus* is practically correct. More precisely Oldenberg considers that the *Tritsus* are the Vasisthas, the family singers of the Bharatas ; while Geldner recognizes, with perhaps more probability, in the *Tritsus* the royal family of the Bharatas. That the *Tritsus* and Bharatas were enemies, as Zimmer holds, is most improbable even on geographical grounds, for the *Tritsus* in Zimmer's view occupied the country to the east of the Parusni river (Ravi) and the Bharatas must, therefore, be regarded as coming against the *Tritsus* from the west, whereas the Ṛgveda recognizes two Bharata chiefs on the *Sarasvati* (सरस्वती), *Apaya* (आपया) and *Dṛsadvati* (दृषद्वती)—that is the holy land of India, the Madhyadesa (मध्यदेश)...The *Satapatia Brahmana* mentions *Bharate Dauh-Santi* (भरत् दौःषन्ति) as a king, sacrificer of the Asvamedha and *Satanika Satrajita* (शतानीक सात्राजित) as another Bharat who offered that sacrifice (SBr.XIII.5.4). The Aitareya Brahmana (VIII.23 and 21) mentions Bharata Dauhsyanti (भरतः दौःष्यन्ति) as receiving the kingly coronation from *Dirghatamas Mamateya* (दीर्घतमस् मामतेय) and Satanika as being consecrated by *Somasusman vajaratnayana,* (सोमशुष्मन् वाजरत्नायन्), a priest whose name is of quite late origin. "Bharata kings also won victories over the *Kasis* and made offerings on the Yamuna and the Ganga."

6. Tritsunam visah, people of the disreputed (तृत्सूनां विशः अनादृतानां

प्रजा मनुष्यान्—*Daya.*) ; the people of the *Tritsus.*—The *Tritsus* are the same as Bharatas. A story is narrated in the Mahabharata: *Samvarana,* (संवरण), the son of *Rksa* (ऋक्ष), the fourth in descent from *Bharata,* the son of Dusyanta (दुष्यन्त), was driven from the kingdom by the *Pancalas* (पांचाल), and obliged to take refuge with his tribe amongst the thickets on the *Sindhu* until Vasistha came to them, and consented to be the Raja's Purohita, when they recovered the territory (*Wilson*).

7. **Trayah Krnvanti retah,** three shed moisture. The three are fires, terrestrial, interspatial, and celestial ; or the triad of earth, water and fire ; (त्रय: विद्युद् भौम सूर्याख्याऽग्नयो भूम्यप्तेजांसी वा—*Daya.*). Sayana quotes Satyayana (शाट्यायन) for the explanation of this verse: the three who send rain on the three regions of earth, air and heaven, are Agni, Vayu and Aditya, and they also diffuse warmth ; their offsprings are the Vasus, the Rudras, the Adityas, the latter of whom are the same with *jyotis,* light. (*Wilson*) : त्रय: कृण्वन्ति भुवनेषु रेत इत्यग्नि: पृथिव्यां रेत: कृणोति वायुरन्तरिक्ष आदित्यो दिवि तिस्र: प्रजा आर्या ज्योतिरग्रा इति वसवो रुद्रा आदित्यास्तासां ज्योतिर्यद्सावादित्यस्त्रयो घर्मास उषसं सचन्त इत्यग्नि रुषसं सचते वायुरुषसं सचत आदित्य उषसं सचते"
—शाट्यायन.

Aryah, people of excellent qualities, actions and behaviour (आर्या: उत्तमगुणकर्मस्वभावा:—*Daya.*).

Gharmasah, sins (घर्मास: पापानि—*Daya.*) ; light and warmth, or shining ones (घर्मास: दीप्यमाना: —*Sayana*).

8. Their splendour is dazzling like the sun, their greatness is unfathomed like that of the ocean, their speed is like that of the wind. Your hymn, O Vasisthas, cannot be imitated by any other." This is panegyric (Nir.XI.20).

9. **Ninyan Hrdayasya praketaih sahasravalsam**—In the innermost centre of ourselves, we have innumerable seedlings of various disciplines of knowledge (निण्यं निर्णीतान्तर्गतं हृदयस्य आत्मनो मध्ये प्रकेतै: प्रकृष्टाभि: प्रज्ञाभि: सहस्रवल्शं सहस्राण्यसंख्या वल्शा अंकुरा इव शास्त्रबोधा यस्मिंस्तं विज्ञानमय व्यवहारम्—*Daya.*) ; the hidden thousand-branched world (निण्यं तिरोहितं दुर्ज्ञानं ; निण्यं अन्तर्हितनाम, hidden, *Nigh.*III.25 ; सहस्रवल्शं सहस्रशाखं संसारम्—*Sayana*).

Sayana refers to world or *Samsaram,* the revolving world of

various living beings or the succession of many births. Perhaps an allusion is intended ; i.e. , a reference to the repeated births of Vasistha (a plural here being put for the singular).

Yamena tatam paridhim vayantah apsarasah upa seduh vasisthah— (यो अप्सरसो यमेन सह ततं परिधिं वयन्तः वसिष्ठाः : prose order by *Daya.*) .

Yamena, by the presiding Lord ; by the regulator of all (यमेन नियंत्रा जगदीश्वरेण—*Daya.*) ; कारणात्मना सर्वनियन्त्रा—*Sayana.*

Apsarasah, they who move in water or interspace. (अप्सरसः या अप्स्वन्तरिक्षे सरन्ति गच्छन्ति ताः —*Daya.*).

tatam, spread, pervaded, extensive (ततं व्याप्तं—*Daya* ; विस्तृतं —*Sayana*).

vayantah, permeating, spreading over ; weaving (वयन्तः व्याप्नुवन्तः —*Daya.*).

paridhim, circumscribing line of the world ; cover (परिधिं सर्वलोकावरणम्—*Daya.* ; वस्त्रं—*Sayana*). Wilson translates the line as : The *apsaras* sit down (उपसेदुः), wearing the vesture spread out by Yama. According to Wilson, the word *Vasisthah* has no business in this part of the construction, and must be connected with the first word in the verse, *te* (ते)—ते वसिष्ठाः i.e. these *Vasisthas* or that Vasistha.

Wilson sees in this line an allusion to Urvasi, उर्वशी, a nymph, who sat down or approached in the capacity of a mother (जननीत्वेन), wearing that vesture, which she was destined by former acts to wear.

10. Agastyo yat tva visah ajabhara, in as much as Agastya bore thee from thy abode.

Agastye, the one who has got rid of his shortcomings ; a faultless person (अगस्त्यः अस्तदोषः —*Daya*).

Vasistha, O eminently learned (वसिष्ठ प्रशस्त विद्वन्! —*Daya.*).

Visah, people (विशः प्रजाः —*Daya.*). We two, Mitra and Varuna,

will beget (निवेशनात् मित्रावरुणौ आवां जनयिष्याव: —*Sayana*).

Ajabhara, surrounding from all sides (आजभार समन्ताद् बिभर्ति —*Daya.* ; आजहार—*Sayana*).

Apasyatam, the two divinities determined this Vasistha shall be begotten by us (अपश्यताम् । आवाभ्यामयं जायेतेति समकल्पतामित्यर्थ:).

The alternative meanings proposed by Sayana are: (i) "When Agastya took thee from the former condition, we two, Mitra and Varuna, will beget or (ii) the two divinities determined this Vasistha shall be begotten by us."

We have another plausible interpretation of this verse ; where Agastya is the sun, *Vasistha* represents the widely present water(vapour or liquid) : O widely present water, Mitra and Varuna gases, having left their original form under an electric spark, see you (वसिष्ठ! विद्युत: ज्योति: परिमञ्चिहानं यत् त्वा । मित्रावरुणौ अपश्यतां) that you are born of them, therefore one of your names is *janma* (तत् ते एकं जन्म) ; and the one whom the Sun has produced for the sake of people (उत यत् त्वा अगस्त्य: विश: आजभार), is of the name *janma* (see Nigh. जन्म=जलनाम I.12 ; which is a synonym of water).

The same theme is taken up by the next verse.

O Vasistha ; thou art a son of Mitra and Varuna. O Brahmana, thou wert born from the mind of Urvasi, (thou art) the drop that fell in divine fervour. All the gods received thee in the atmosphere.

Drop ; it is well nourished, it is to be absorbed. All the gods supported thee in the atmosphere. *Puskaram* means atmosphere ; it nourishes (पोषति) created beings. Water is called *puskaram*, because it is a means of worship (पूजाकरम्), or to be worshipped (यज्). The other meaning of *puskara* is lotus also, derived from the same root. It is a means of decorating the body (वपुष-करम्) ; अप्यसि मैत्रावरुणो वसिष्ठ: । उर्वश्या ब्रह्मन् मनसोऽधिजात: । द्रप्सं स्कन्नम् । ब्रह्मणा दैव्येन । द्रप्स: संभृत: । प्सानीयो भवति । सर्वे देवा: पुष्करे त्वाधारयन्त । पुष्करमन्तरिक्षम् । पोषति भूतानि । उदकं पुष्करम् । पूजाकरम् । पूजयितव्यम् इदमपीतरत्पुष्करमेतस्मादेव । पुष्करं वपुष्करं वा—Nir.V.14).

Maitra-varunah—the knower of prana and udana vital forces

(मैत्रावरुण: मित्रावरुणयो प्राणोदानयोरयं वेत्ता—*Daya.*).

Vasistha, O fully accomplished scholar (वसिष्ठ ! पूर्ण विद्वन्! —*Daya.*).

Urvasyah, of special knowledge (उर्वशीति पदनाम—Nigh.IV.2; —*Daya*).

Puskara, in the midspace (पुष्कर=अन्तरिक्षनाम Nigh.I.3).

Drapsam, charming, attractive (द्रप्सं कमनीयं—*Daya.*).

Brahman, O the knower of the Veda or divine knowledge (ब्रह्मन् सकलवेदवित्—*Daya.*).

12. Yamena, by the air or lightning (यमेन वायुना विद्युता वा—*Daya.*).

Apsarasah, out of air or wind flowing in the mid-space (अप्सरस: अन्तरिक्षचराद् वायो: —*Daya.*).

Vasisthah, prominently present (वसिष्ठ: अतिशयेन वसुमान्—*Daya.*).

13. Satre—In a prolonged or big sacrifice (सत्रे दीर्घे यज्ञे—*Daya.* ; बहु कर्तृके यागे—*Sayana*).

Kumbhe, in the pot (कुम्भे कलशे—*Daya.*) ; in *vasativara* (vessel —*Sayana*) ; the ocean is the pot from which rises the sun.

Retah, moisture ; vital fluid ; enlightenment (रेत: उदकमिव विज्ञानम् —*Daya.*).

Tatah, from that (pot, the *vasativare,* तत: वासतीवरात् कुम्भात् —*Sayana*).

Manah, measure (मान: शयीप्राण:—*Sayana*) ; one which measures or who agrees (यो मन्यते स:—*Daya.*).

Manah (मान:) is also said to be the name of Agastya (the Sun) with reference to his being of the measure of a span at his birth (उदियाय ततोऽगस्त्य: शम्यामात्रो महातपा: । मानेन समितो यस्मात्तस्मान्मान्य इहोच्यते । यद्वा

कुम्भादृषि जात: कुम्भेनापि हि मीयते । कुम्भ इत्यभिधानं च परिमाणस्य लक्ष्यते । ततोऽप्सु गृह्यमाणासु वसिष्ठ: पुष्करे स्थित: । सर्वत: पुष्करे तंहि विश्वे देवा अधारयन्).

Then Agastya, of great glory, arose being of the length of a peg (शम्या). Because he was meted with a measure, he is here called *manya* (मान्य) ; or else because the seer was born from a jar. For measurement is made with jar also. By jar the designation of a measure of capacity (परिमाण) is indicated. Then as waters were being taken up (गृह्यमाण), Vasistha was found standing on a lotus (पुष्कर). There on every side the all gods supported the lotus. (*Brhaddevata*, V.152-155).

14. Pratrdah, the dispeller of ignorance and other evils (प्रतृद: प्रकर्षेण विद्यादिदोष हिंसक: —*Daya.*).

According to Sayana, Pratrd is same as Trtsu (प्रतृद इति तृत्सव एवाभिधीयन्ते नामान्तरेण—*Sayana*).

Gravanam, *abhisavana*, the pressing stone (ग्रावाणं अभिषवणं —*Sayana*) ; like the Sun or the cloud (सूर्यं मेघमिव—*Daya.*).

Uktha-bhrtam, the adept in or the one who adopts the *Rgveda* (उक्थभृतं य ऋग्वेदं बिभर्त्ति—*Daya.* ; शस्त्राणां संभक्तारम्—*Sayana*); the reciter of the prayer.

Sama-bhrtam, the adept in the *Samaveda* (सामभृतं यो सामवेदं दधाति —*Daya.* ; उद्गातारं बिभर्ति—*Sayana*) ; the chanter of the hymn.

Hymn-34

For verses 16, 17 and 22, see Nir. X.44; X.45 and VI.14 respectively.

1. Sutastah, constructed by a good mechanic or carpenter (सुतष्ट: उत्तमेन शिल्पिना निर्मित:—*Daya.*) ; well-constructed ; well-ordained (सुसंस्कृत:—*Sayana*).

Manisa, praise (मनीषा स्तुति:—*Sayana*) ; supreme wisdom (प्रज्ञा —*Daya.*).

2. Adhah ksarantih apah prthivya divo janitram viduh—The flowing waters know the origin of earth and heaven. See *Manu.* (I.8), where it has been stated that water was the first thing created: अप एव ससर्जादौ तासु बीजमवासृजत ।

4. **Dhursu,** of the chariot (धूर्षु रथस्य—*Sayana* ; रथाधारेषु—*Daya.*).

Vajri, the wielder of the thunderbolt ; one possessing arms and weapons (वज्री शस्त्रास्त्र युक्त: —*Daya.*).

8. Ayatuh sadhan rtena, *ayatuh=ayatuna*; अयातु:=अयातुना (*Sayana*); an epithet of *rtena* (ऋतेन)—by an inoffensive rite (अयातु: अहिंसादि नियमयुक्तेन ऋतेन यज्ञेन साधन् कामान् साधयन्—*Sayana*) ; also, by the rite of one not sacrificing victims.

11. राष्ट्रानां=राष्ट्राणां, of the kingdoms (अत्र वा छन्दसीति णत्वाभाव: —*Daya.*).

13. Rapah, sins, blemishes (रप: अपराधम्—*Daya.* ; पापं देवा:—*Sayana*).

15. Sajuh devebhih, along or associated with learned people ; along with the gods or Nature's bounties (सजू: सहवर्तमान: देवेभि: विद्वद्भि-दिव्यो पृथिव्यादिभिर्वा—*Daya.*).

Apam napatam, grandson of waters (i.e. fire); the one who does not cause the fall of waters, i.e. clouds (अपां जलानां नपातं यो न पतति न नश्यति तं मेघमिव —*Daya.*).

Apam napat, is explained by the offspring of the self (*tanu-napat*). See X.30.4 also (अपांनपान्मधुमतीरपो दाद्याभिरिन्द्रो वावृधे वीर्याय)—For *Tanunapat*, see earlier references. Nir.VIII.5-6.

16. Budhne; बुध्ने—"With hymns, thou singest the praise of Ahi, born in the waters, sitting in the lowest parts of the rivers, in vapours."

Here budhnam, (बुध्नम्) means atmosphere: waters are held bound in it; the other word *budhnam* (body) is derived from the same root also i.e. breath is held bound in it. He, who is Ahi, is budhnya, i.e. a dweller in atmosphere, *budhnam*, meaning atmosphere. (बुध्नमन्तरिक्षम्। बद्धा अस्मिन्धृता आप [इति वा]। इदमपीतरद् बुध्नमेतस्मादेव। बद्धा अस्मिन्धृता: प्राणा इति। Nir. X.44).

षीदन्=सीदन्=तिष्ठन् (*Daya.*).

17. Ahirbudhnam, (अहिर्बुध्नम्)—"May Ahi, who dwells in the atmosphere not put us to hurt. May the sacrifice of this man, the lover of sacred rites, never fail." (Nir.X.45).

Ahih, cloud (अहि: मेघ: —*Daya.*).

Budhnyah, pertaining to, or a dweller in, atmosphere (बुध्न्य: बुध्नेऽन्तरिक्षे भव: —*Daya.*).

18. Aryah, enemies (अर्य: अरयश्शत्रव: —*Daya.*; *Sayana*).

19. Svarna=Svah+na, like pleasure or happiness (स्वर्ण सुखमिव —*Daya*); like the sun (आदित्य इव—*Sayana*).

Amebhih, with strength etc. (अमेभि: बलादिभि:—*Daya*; अमै: बलै: शत्रून् बाधन्ते—*Sayana*).

Bhuma, भूमा=भूम (द्व्यचोतस्तिङ इति दीर्घ:—*Panini*, VI.3.134; भवेम=may become—*Daya.*); the worlds, the regions (भूमा भुवनानि—*Sayana*).

20. अच्छा=अच्छ (संहितायाम्—*Panini*, VI.1.70).

21. Aramatih, अरमति:=अलं मति: ; one with sufficient spiritual wisdom (अर अलमति: प्रज्ञायस्य—*Daya.*; पर्याप्तबुद्धि: सर्वविषयव्यापि बुद्धिर्वा—*Sayana*).

22. Sudatrah, the liberal giver (सुदत्र: सुष्ठुदात्र:—*Daya*; कल्याणदात्र: —*Sayana*).

Sudatrah, means bountiful giver, may Tvasta, the bountiful giver, distribute wealth among us (सुदत्र: कल्याणदान: Nir. VI .14; त्वष्टा सुदत्रो विदधातु राय:).

There is another term, *suvidatrah* (सुविदत्र:) which means benevolent (सुविदत्र: कल्याणविद्य: —Nir.VI.14, of. X.15.9).

For the fragment , त्वष्टा सुदत्रो विदधातुराय:, see also *Yv.* II.24 and VIII.14.

23. Tat-ratisacah, the female liberal giver (तत् तान् रातिषाच: या रातिं दानं सचन्ते ता: —*Daya.* ; the wives of the gods, दानसहिता देवपत्न्य:—*Sayana*).

Pari pasatah; preserve (परि पासत: सर्वत: रक्षेतां—*Daya.* ; परिपान्तु ; परिरक्षताम्—*Sayana*).

25. Yuyam pata svastibhih sada nah—May you all ever cherish us with blessings. This is the burthen of a large number of hymns or verses, particularly in the Book VII of the Ṛgveda, and also in several verses of the Sama, the Yajuh and the Atharva.

Hymn-35

1. Sam nah, for our happiness (शं सुखकादको न: अस्मभ्यम्—*Daya.* ; शं शान्त्यै, न: अस्माकमस्मभ्यं वा—*Sayana*).

Suvitaya; for prosperity (सुविताय ऐश्वर्याय—*Daya.*).

Sam yoh, happiness that gives peace (शंशमन हेतुकं सुखं).

Vajasatau, in battle for our triumph; in life-struggles, वाजसातौ संग्रामे —*Daya.*).

2. Purandhih, the firmament or sky, holding innumerable objects (पुरन्धि: पुरव: बहव: पदार्था ध्रियन्ते यस्मिन्स आकाश:—*Daya.*; बहुधी:—*Sayana*).

Sansah, शंस: appreciation, control, discipline (शंस: अनुशासन प्रशंसा वा

—*Daya.*; (i) नराशंसोऽस्तु, (ii) वचनमपि—*Sayana*).

3. **Uruci,** the earth (उरूची या बहूमञ्चति प्राप्नोति सा पृथिवी—*Daya.*; विवर्तगमना पृथिवी—*Sayana*).

Svadhabhih, with provisions (स्वधाभि: अन्नादिभि: —*Daya.*).

4. **Isirah,** the moveable, quick moving (इषिर: गमनशील: —*Sayana*; सद्योगन्ता—*Daya.*).

5. **Rajasah,** of the region (रजस: लोकस्य—*Sayana,* लोकजातस्य —*Daya.*).

6. **Rudrah,** Lord (रुद्र: परमात्मा—*Daya.*).

Rudrebhih, with life or vital breaths (रुद्रेभि: जीवै: प्राणैर्वा—*Daya.*).

Jalasah, grief—assuaging (जलाष: दु:खनिवारक: —*Daya.*).

Gnabhih, by wives; also by speech (ग्नाभि: वाग्भि: ; ग्ना=वाङ्नाम —Nigh.I.11).

7. **Svarunam**—the sounds, or the sacrificial posts or *yupas* in the campus of the sacrifice or the yajnasala (स्वरूणां यज्ञशालास्तम्भ शब्दानाम्—*Daya.*; यूपानां—*Sayana*).

Prasvah, the well-grown herbs (प्रस्व: ओषधय: —*Sayana*; या: प्रसूयन्ते ता ओषधय: —*Daya* .).

Gravanah, clouds (ग्रावाण: मेघा: —*Daya.*).

8. **Urucaksa,** extensive radiations (उरुचक्षा: उरूणि बहूनी चक्षांसि दर्शनानि यस्मात्स: —*Daya.*; विस्तीर्ण तेजा: —*Sayana*); wide-seeing (*Wilson*).

Pradisah, the cardinal directions or the corner directions (प्रदिश:

पूर्वाद्या ऐशान्याद्या वा—*Daya.*).

9. **Svarkah,** glorified, those who are well-reputed for their ideas; those who are praised (स्वर्काः शोभनस्तुतयः —*Sayana*; शोभना अर्का मंत्रा विचारा येषान्ते—*Daya.*) ; qualifying word for Maruts (the mortals or the vital forces).

11. **Abhisacah,** अभिषाचः = अभिऽसाचः, persons assisting at sacred works (अभिषाचः य आभ्यन्तर आत्मनि सचन्ते सम्बन्धनन्ति ते—*Daya.* ; यज्ञमभितः सेवमानाश्च —*Sayana*).

Ratisacah, those who are liberal at gifts; persons liberally giving (रातिषाचः ये रातिं विद्यादि दानं सचन्ते ते—*Daya.*; दानं सेवमाना अपि—*Sayana*).

Apyah, belonging to waters or atmosphere अप्याः अप्स्वन्तरिक्षे भवाश्च —*Sayana*; belonging to waters, i.e. boats or pearls etc., अप्सु भवा नौयायिनो मुक्ताद्याः पदार्था वा—*Daya.*).

12. **Arvantah,** horses.

Havesu, at the rituals and sacred ceremonies (हवेषु हवनादिसत्कर्मसु —*Daya.* ; at the seasons of worship स्तोत्रेषु सत्सु—*Sayana*).

13. **Aja,** the unborn (Lord, अज यः कदाचिन्न जायते जगदीश्वरः —*Daya.*).

Ekapat, the one in whose one foot rests the entire creation (एकपात् सर्वं जगदेकस्मिन् पादे यस्य सः —*Daya.*).

Aja-ekapad: the one-footed driver, or he protects the one foot, or he drinks with one foot, or he has only one foot. He dose not draw one foot out.

(*Av.*XI.4.21—एकं पादं नोत्खिदति); अज एकपादजन एकः पादः । एकेन पादेन पातीति वा । एकेन पादेन पिबतीति वा । एकोऽस्य पाद इति वा—Nir.XII.29.

See also पावीरवीतन्यतुरेकपादजः (X.65.13).

For अजएकपाद, see II.31.6; VI.50.14; VII.35.13; X.64.4; 65.13; 66.11.

Devagopah, guardians of divine powers (देवगोपा: सर्वेषां रक्षक: , the protector of all, *Daya.* ; देवागोपायितारो यस्यां सा) ; an epithet of Pṛsnih (पृश्नि:), the sky or interspace (अन्तरिक्षमवकाश:).

14. Adityah, those who lead a life of discipline and austerity up to the age of 48 (आदित्या: अष्टाचत्वारिंशद्वर्षकृतेन ब्रह्मचर्येण पूर्णविद्या:); *Rudrah* the same up to the age of 44 years (रुद्रा: चतुश्चत्वारिंशद्वर्ष प्रमितेन ब्रह्मचर्येणाधीतविद्या:) ;

Vasavah, the same up to the age of 40 years (वसव: चत्वारिंशद्वर्ष परिमाणेन ब्रह्मचर्येण पठितवेदशास्त्रा: —*Daya.*). (The respective ages of disciplined life may be 48, 36 and 24 also).

15. Uru-gayam, of wide reputation (उरुगायम् बहुभिर्गीयमानं विद्याबोधम् —*Daya.*); the widely renowned son (बहुकीर्तिं पुत्रम्—*Sayana*).

Hymn-36

1. Pratikam, a portion or member of the earth (प्रतीकं पृथिव्या अवयवं देवयजन लक्षणं स्थानम् —*Sayana*); the indicative emblem (प्रतीतकरं—*Daya.*).

Gah, rain water (गा: आपो वृष्ट्युदकानि—*Sayana*) rays (गा: रश्मिनाम; रश्मी: —*Daya.* Whilst the sun shines scorchingly, it causes rains to shower— याभिरादित्यस्तपति रश्मिभिस्ताभि: पर्जन्यो वर्षति *Taitt.Ar.*X.63—*Sayana*).

Pṛthivi, the extensive earth (पृथिवी प्रथिता भूमि:—*Sayana*).

Urvi; far-extending (उर्वी विस्तीर्णासती—*Sayana*).

Pṛthu, extensive (पृथु विस्तीर्णं—*Sayana*).

Suryah rasmibhih gah sasṛje, The sun with his rays lets loose the waters.

Sanuna, with mountains having high summits (सानुना शिखरेण सह —*Daya.* : समुच्छ्रितेन पर्वतादिना—*Sayana*).

Brahma, praise or prayer (ब्रह्मस्तोत्रं स्तुत्यान् सूर्यादीन्—*Sayana*); wealth (धनम्—*Daya.*).

2. **Mitra-varuna,** O energy and plasma (the pair of in-breath and up-breath).

Inah, Lord (राष्ट्री, अर्यः, नियुत्वान्, इनः —these are synonyms for Lord, Nigh. II.22).

Padavih, the leader on the foot-path; honourable position or status (पदवीः यः पदं व्येति सः—*Daya.*);

The progenitor of path on which feet tread; also *Varuna*, the custo'' n of law (पदवीः पदस्य स्थानस्य प्रजनयिता । वरुणो हि धर्माधर्मयोर्धारयितेति पदवीरित्युच्यते—*Sayana*).

Bruvanah, praised by us (ब्रुवाणः अस्माभिः स्तूयमानः—*Sayana*). Also see: मित्रोजमान्यातयति ब्रुवाणः—III.59.1.).

3. **Maho divah,** lofty heaven; or mighty sun.

Vrsabhah mahah divah sadane jayamanah acikradat, the showerer generated in the dwelling of the mighty sun has cried aloud. This refers to the cry of Parjanya.

Sadane, in the abode, the firmament or midspace (सदने सीदन्ते यस्मिन् तस्मिन्—*Daya.* ; सदनेऽन्तरिक्षे—*Sayana*).

Sasmin-udhan, in that *antariksa* or midspace (सस्मिन्नूधन् तस्मिन् अन्तरिक्षे—*Sayana*; सस्मिन् अन्तरिक्षे ऊधन् ऊधनि उषसि i.e. in the midspace at the dawn—*Daya.*).

4. Hari, the two horses (हरी अश्वौ—*Daya*; त्वदीयावश्वौ—*Sayana*).

6. Sarasvati, cosmic river; divine speech.

Saptathi, the seventh (सप्तथी=सप्तमी। अत्र वा छन्दसीति मस्य स्थाने थः—*Daya.*).

Payasa, by water (पयः उदकनाम —Nigh.I.12).

8. Aramatim=the sufficient divine wisdom (अरमतिं अलं प्रज्ञाम्—*Daya*); also see:

अरमतिः—aramatih, II.38.4;VII.1.6;36.21; VIII.31.12; X.64.15; 92.4.

अरमतिं—aramatim, V. 43.6; 54.6;VII.36.8; 42.3; X.92.5.

9. Slokah, song of praises; the cultured speech (श्लोकः शिक्षितावाक्; श्लोकः वाङ्नाम—Nigh. I.11; अस्मदीयं इदं स्तोत्रम्—*Sayana*).

Hymn-37

1. Vajah, men of physical strength; men adept in spiritual knowledge (वाजाः विज्ञानवन्तः—*Daya.*).

Ṛbhuksinah, men of enlightenment (ऋभुक्षिणः मेधाविनः—*Daya*).

Triprstheh, the three-based; triply combined, (त्रीणि पृष्ठानि त्रीप्सित-व्यानि येषां तैः —*Daya.*); Sayana enumerates the three as क्षीरदधिसक्तुमिश्रैः, a mixture of milk, curd and cereal-powder; or a mixture of milk (गव्य); औषध (herbal plants) and अन्न (cereal meals).

2. Matibhih dayadhvam, with an attitude of favour and kindness (मतिभिः प्रज्ञाभिः दयध्वं दयां कुरुत—*Daya.*).

3. Sunrta, goodness; good nature (सूनृता सत्यप्रियवाणी—*Daya.*); good

or sweet speech (सूनृतावाक्—*Sayana*).

Mahah, महः, of a large quantity; *arbhasya*, of a small quantity (अर्भस्य अल्पस्य—*Daya.*) ; of much or of little wealth.

Gabhastau, both of your hands (गभस्तौ हस्तौ—*Daya.*).

4. **Brahma,** a prayer; an appreciation; wealth and food (ब्रह्म+स्तोत्रं –*Sayana*; धनमन्नं वा –*Daya.*).

5. **Hari-asva,** O Lord of vital faculty.

See earlier reference: VII.19.4; 21.1; 22.1; 2; 24.4; and 32.15).

Vavanma, we beg (ववन्म त्वां संभजेम—*Sayana*; याचामहे—*Daya.*).

6. **Pṛksah,** food (पृक्ष: संपर्चनीय मन्नम्—*Daya.*).

Arvah, swift horses or mental faculty.

7. **Nirṛtih,** mother earth (निर्ऋति: =पृथिवी नाम—Nigh, I. 1).

8. **Parvatasya,** of the cloud; a friend of Indra in mythology; a god (पर्वत इति कश्चित् इन्द्र-सखा—*Sayana*).

Hymn-38

For verse 7, see Nir. XII.44.

1. **Bhagah,** worthy of adoration, one full of splendour (भग: भजनीय: सकलैश्वर्य युक्त:—*Daya.*).

Savita, the sun; the creator, the bestower of splendour (सविता सकलैश्वर्यप्रद:—*Daya.*).

2. **Marta-bhojanam,** human enjoyments (मर्तभोजनं मर्तेभ्य इदं भोजनम्

—*Daya.*; मनुष्याणां भोगयोग्यं धनम्—*Sayana*).

3. Visve vasavah, all the Vasus, all gods (विश्वेवसव: चित् सव देवा अपि —*Sayana*; for *Vasu,* see earlier notes).

4. For Devi-Aditih, (goddess mother), *Deva-Savitṛ* (God, the creator, the sun); *Varuna* (venerable); *Mitra* (friend, the sun) and *Aryaman* (the law-giver), see our earlier notes.

5. Ahih—budhnyah, lightning of clouds (i.e. born in clouds).

Varutri, venerable mother (वरुत्री वरणीया नीतियुक्ता माता—*Daya.*); protectress; the goddess of speech (वाग्देवी—*Sayana*).

Vanusah, of the solicitors (वनुष: याचमानानां—*Daya.*); the enjoying ones.

Ratisacah, the liberal giver (रातिषाच: दानसेविन:—*Sayana* ; दानस्य दातु: —*Daya.*).

Ekadhenubhih, with excellent cattle, particularly cow (एकधेनुभि: मुख्याभिर्गोभि: —*Sayana*); with excellent speech (एकैव धेनुर्वाक् सहायभूता येषां तै: सह —*Daya.*).

6. Jah-patih, protectors of progeny or people; the sun, the creator (जास्पति: प्रजानां पालक:—*Sayana*; प्रजापालक: —*Daya.*).

Avase, for our lasting protection.

Ratnam, attractive riches (रत्नं रमणीयं धनम्—*Daya.* ;—*Sayana*).

7. Vajinah, men of wisdom; strong men of quick action; horses (वाजिन: वेगवन्तोऽश्वा: ज्ञानवन्तो योद्धारो वा—*Daya.*; the gods of this name, एतदभिधायका देवा: —*Sayana*).

Mita-dravah, with measured steps or paces; of well-measured

speed (मितद्रव: ये मितं द्रवन्ति गच्छन्ति ते—*Daya*; one moving on specified paths; or those with slackened speed—मितद्रवण मितमार्गा:—*Sayana*;—Nir.XII.44 (मितद्रव: सुमितद्रवः).

For vajinah, see Nir.II.28 (अपि स वाजी वेजनवान् i.e. the horse that trots on the road with speed, IV.40.4. May the impetuous ones (*vajinah*) of measured speed and shining brightly be favourable to us in invocations at divine service. Chewing the serpent, the wolf, and the demons, they shall quickly move diseases from us. (Nir. XII.44).

Svarkah, those possessing or bringing excellent food and other articles of enjoyment (स्वर्का: शोभनोऽर्कोऽन्नादिकमैश्वर्यं येषान्ते—*Daya.*);(शोभनान्ना: —*Sayana*): shining brightly; moving brightly; or praising beautifully; or shining beautifully (स्वर्का: स्वञ्चना इति वा । स्वर्चन इति वा । स्वर्चिष इति वा—Nir. XII.44).

Vṛkam, the robber; the thief (वृकं वसूनामादातारं—*Sayana*; स्तेनम् —*Daya.*).

Deva-tata, at an assembly of the *devas* or enlightened persons in a sacred work (देवताता विद्वद्भिरनुष्ठातव्ये यज्ञे—*Daya.*); at the worship of gods (देवतातौ यज्ञे—*Sayana*).

Amivah, diseases (अमीवा: रोगा:—*Daya.* ; रोगान्—*Sayana*).

8. Vajinah, persons, powerful and energetic, and rich in wealth and food (वाजिन: बहुविज्ञानान्न बलवेगयुक्ता: —*Daya.*).

Vaje-vaje, in every struggle and life conflict (वाजेवाजे संग्रामे संग्रामे —*Daya.*; in all battles, सर्वेषु युद्धेषु—*Sayana*).

Devayanaih, by the paths of gods, i.e. of the enlightened persons (देवयानै: विद्वन्मार्गै:—*Daya.*).

Ṛtajnah, seekers and observers of truth (ऋतज्ञा: य ऋतं सत्यं जानन्ति ते सत्यं व्यवहारं ब्रह्म वा जानन्ति ते—*Daya.*; सत्यं जानन्त एवं भूता: सन्तो यूयं—*Sayana*).

Viprah, men of wisdom (विप्राः मेधाविनः—*Daya.*;—*Sayana*).

Hymn-39

For verses 2, 3, 4, see Nir. V.28; XII.43; and VI.13 respectively.

1. Adri, the devoted pious pair (of householder and his wife) (अद्री अनिन्दितौ पत्नीयजमानौ—*Daya.*; आद्रियन्तौ श्रद्धावन्तौ पत्नीयजमानौ—*Sayana*).

Rathya-iva, like two riders in a chariot; like two good horses yoked to a chariot (रथ्येव यथा रथेषु साधू अश्वौ—*Daya.*).

2. Birite, in the midspace (बीरिटे अन्तरिक्षे—*Daya.*; Nir.V .28).

For them he twisted the grass soft to tread, in the atmosphere they appear like lords of all creation. At night, at dawn, at men's earliest call, may Vasu and Pusan come with their teams for our welfare.

Biritam, means atmosphere; it is full of fear or light. Or else, it is used for the sake of comparison, i.e. they appear like kings, lords of all, in a great multitude of men. At the termination of night, at the earliest call of men, may Vayu and Pusan come with their teams for our welfare, i.e. protection (Nir.V.28). With his team, i.e. *niyutvan*, one whose steeds are yoked. "Yoked" is so called, from being restrained or yoked. (बीरिटमन्तरिक्षम्। भियो वा भासो वा ततिः। अपि वोपमार्थे स्यात्। सर्वपती इव राजानौ। वीरिटे गणे मनुष्याणाम्। रात्र्या विवासे पूर्वस्यामभिहूतौ। वायुश्च नियुत्वान्। पूषा च स्वस्त्ययनाय। नियुत्वान्नियुतोऽस्याश्वाः। नियुतो नियमनाद्वा। नियोजनाद् वा।—Nir.V.28).

3. श्रोता=श्रोत (शृणुत)-(द्व्यचोऽतस्तिङ इति दीर्घः *Panini*.VI.3.134). The verse has been quoted by Nir.XII.43.

The divine Vasus have here enjoyed themselves with earth (*jma*, ज्मा, means earth, Nigh.I.1). The bright ones have embellished themselves in the wide atmosphere. O you, moving in extensive space, make your paths hitherward.

Listen to this our messenger, i.e. Agni, who has started on his

journey.

Urujrayah, swift moving (उरुज्रय: बहुगन्तार:—*Daya.*, Swift moving Vasus and Maruts, प्रभूतगमना वसुवो मरुतश्च—*Sayana*).

4. **Umah**, guardians (ऊमा: रक्षादि कर्त्तार:—*Daya.*; रक्षका:—*Sayana*).

Nasatyas—**tan adhvara usatah yaksi agne Srusti bhagam nasatya purandhim**—O Agni, sacrifice quickly for them, i.e. wise Bhaga and Nasatyas, who are longing for it, in this sacrifice, i.e. Bhaga and Nasatyas, i.e. Asvins. "They are ever true and never false," says Aurnavabha. "They are promoters of truth", says Agrayana, or else they are so called, because they are nose-born (*nasatye* from *nasa*, nose, nasika (नासत्यौ चाश्विनौ। सत्यावेव नासत्यावित्यौर्णवाभ:। सत्यस्य प्रणेता रावित्याग्रायण:। नासिकाप्रभवौ बभूवतुरिति वा—Nir.VI.13).

Purandhih—purandhi (पुरन्धि) means very wise. With reference to this, who is very wise? Some think it to be the epithet of Bhaga, who is placed prior to it (in this verse); according to others, it refers to Indra; he is of manifold activities, and the most dreadful shatterer of cities. Others take it to mean Varuna, i.e. who is praised with regard to his intelligence. (पुरन्धिर्बहुधी:। तत्क: पुरन्धि। भग: पुरस्तात्तस्यान्वादेश इत्येकम्। इन्द्र इत्यपरम्। स बहुकर्मतम:। पुरां च दारयितृतम:। वरुण इत्यपरम्। तं प्रज्ञया स्तौति—Nir.VI.13).

5. For Agni, Varuna, Indra, Mitra, Aryaman, Visnu, Sarasvati, and Maruts, see our earlier notes.

6. धाता=धात (दधाति) (द्व्यचोऽतस्तिङ इति दीर्घ: —*Panini* VI.3.134).

7. **Candrah**, the conferers of joy (चन्द्रा: आह्लादकरा:—*Daya.*).

Arkam, praise, honour, food, thought (अर्कं सत्कर्त्तव्यं मंत्रं विचारं वा —*Daya.*; food, अन्नं—*Sayana*; Nigh.II.7).

Hymn-40

1. **Srustih**. satisfaction (श्रुष्टि: सुखमस्मात्—*Sayana*); speedy in

action (ग्राशुकारी—*Daya.*).

O, vocative (ग्रो सम्बोधने—*Daya.*; ग्रो ग्रा—*Sayana*).

Vidathesu, in the yajna, sacrifice, battle, or assembly (विदथेषु संग्रामादिषु व्यवहारेषु भवा—*Daya.*).

Ratninah, of the wealth-bestowing persons or deities (रत्निनः बहूनि रत्नानि धनानि विद्यन्ते येषु तान्—*Daya.* ; रमणीय धनवतः—*Sayana*).

Vibhage, in the apportionment (विभागे दाने—*Sayana*) विशेषेण भजनीये व्यवहारे—*Daya.*).

2. For Mitra, Varuna, Rodasi, Indra, Aryaman, Aditi, Vayu and Bhaga, see our earlier notes. (मित्रः सखा, वरुणः जलसमुदायः , रोदसी द्यावापृथिवी, इन्द्रः परमेश्वर्यो राजा, ग्रर्यमा न्यायकारी, देवी विदुषी, ग्रदितिः स्वरूपेणाखण्डिता, वायुः पवनः , भगःऐश्वर्यवान्—*Daya.*).

3. Prsat-asvah—O, the ones whose steeds are spotted-deers (हे पृषद् ग्रश्वाः ! पृषच्छब्देन केचिन्मृगविशेषा उच्यन्ते । त एवाश्वा वाहा येषां ते—*Sayana*; this refers to Maruts); those who use a transport, or a fast-driven car driven by water, steam, fire, etc. (पृषदश्वाः सिक्तजलादिनाऽऽशुगामिनो महान्तः —*Daya.*).

4. Neta, the leader in a sacrificial act of public service. Varuna is the leader of the eternal law (ऋतस्य नेता).

Anarva, unopposed (ग्रनर्वा केनाप्यप्रतिगता—*Sayana*; ग्रविद्यमानाश्व गमनेव —*Daya.*).

5. Milhusah, see earlier notes, I.155.4; 169.6; 173.12; II.8.1; IV.15.5; VI.66.3; VII.16.3.

Vayah, branches or ramifications (वयाः शाखा इव भवन्ति—*Sayana*); the attainers (वयाः प्रापकः—*Daya.*).

According to traditionalists, all the deities are as it were, branches

of Visnu (अन्ये देवा: शाखा इव भवन्ति; विष्णु सर्वदेवता:—*Ait.Br.*I.1).

6. **Parijma vatah,** the circumambient *Vata*, the supreme wind, परितो गन्ता वायु:—*Sayana*; परिज्माय: परितस्सर्वतो गच्छति स: , वात: वायु:—*Daya.*).

7. For Rodasi, Vasistha; Varuna, Mitra, Agni, Chandrah, and Arka, see earlier notes. (रोदसी द्यावापृथिव्या इव; वसिष्ठैः अतिशयेन धनाढ्यैः ; ऋतावान् सत्यस्य प्रकाशिका: : वरुण: जलमिव; मित्र: सखेव प्रियाचार: ; अग्नि: पावक इव प्रकाशितयशा: ; चन्द्रा: आनन्ददा: ; अर्कं सत्कर्तव्यं धनधान्यम् —*Daya.*).

Hymn-41

For the entire hymn, see Yajurveda, XXXIV.34—40.

For Agni, Indra, Mitra, Varuna, Asvins, Bhaga, Pusan, Brahmanaspati, Soma, and Rudra, see our previous notes.

The entire hymn is an invocation to Bhaga and Dawns.

7. **Asvavati,** the possessor and bestower of horses;

Gomatih, the possessor and bestower of cows, cattle (or rays).

Viravatih, the possessor and bestower of males progeny and brave descendants.

Hymn-42

1. Brahmanah—persons, well-versed in the four Vedas (ब्रह्माण: चतुर्वेदविद: —*Daya.*).

Angirasah—pervious to all disciplines of knowledge like vital breaths (अङ्गिरस: प्राणाइव सद्विद्यासु व्याप्ता—*Daya.*); seers of this clan (एतन्नामका ऋषय:—*Sayana*).

Krandanuh; the invoker; the evoker (क्रन्दनु: आह्वाता—*Daya.*); synonym of *parjanya* or cloud (क्रन्दनु पर्जन्य:—*Sayana*); (क्रदि , to cry or roar, क्रदि आह्वाने रोदने च).

Dhenavah, cows, words or speech, rivers (धेनव: प्रीणयित्र्यो नद्य: —*Sayana*; दुग्धो दात्र्यो गाव इव वाच: —*Daya.*).

Nabhanyasya, born of midspace, earth or pleasure (नभन्यस्य नभस्यन्तरिक्षे पृथिव्यां सुखे वा भवस्य—*Daya.* ; नभ इति साधारण नाम Nigh.I.4); our addoration (नभन्यस्य स्तोत्रस्यास्मदीयं स्तोत्रं—*Sayana*).

2. Rohitah, like rivers (रोहिता नद्य इव—*Daya.*; रोहित=नदी—Nigh.I. 13). Also red like blood (रोहित: लोहितवर्णा:—*Sayana*); ruddy horses.

Haritah, like a cardinal direction (हरित:=दिक्—Nigh.I.6.) (दिश इव हरित: —*Daya.*); also green (हरित: श्याम वर्णा: —*Sayana*).Also the hay.

3. Namobhih, by foods (नमोभि: अन्नादिभि:—*Daya.*). The yajamans, or the reciters offering salutations (नमोभि: नमस्कारैर्युक्ता इमे स्तोतारो वा यजमाना वा —*Sayana*).

4. Durone, in the house (दुरोणे गृहे—*Daya.* ;—*Sayana*).

Atithih, fire, the guest of all (अतिथि: सर्वेषामतिथि भूतोऽग्नि:—*Sayana*); the preceptor of truth (अतिथि: सत्योपदेशक:—*Daya.*) Also the visitor without an appointment of date or time (अतिथि: अनियततिथि:—*Daya.*); a preceptor

public servant, or mendicant always mobile (महाविद्वान् भ्रमणशील उपदेष्टा परोपकारी मनुष्य:—*Daya.*; on I.73. 1.; always in transit, that is fire or *agni* (सततगन्ता अग्नि:—*Daya.* on III.2.2) (derived also from अतति गतिकर्मा—Nigh.II. 14; अत सातत्यगमने धातेर् इथिन् प्रत्यय:).

5. Nakta, night (नक्ता रात्रिम्—*Daya.*).

Usasa, along with day (उषसा दिवसश्च—*Sayana*; दिनेन—*Daya.*).

कृधी=कृधि (अत्र द्वयच० दीर्घ: *Panini,* VI.3.134).

6. Vasisthah, superb among Vasus (वसिष्ठ: अतिशयेन वसु:—*Daya.*); i.e. the richest one; a seer of this name (*Sayana*).

Vajam, food or learning (वाजं विज्ञानमन्नं वा—*Daya.*).

Hymn-43

1. Visvak, everywhere (विष्वक् विषु व्याप्तं अञ्चतीति—*Daya.*; from all sides (विष्वक् विश्वत: —*Sayana*).

Viprah, the learned or intellectual men (मेधाविन:—*Sayana*).

2. Ghrtacih, the night (घृताची: या घृतमुदकमञ्चति ता रात्री:—*Daya.*); ladle, घृताची: स्रुच:—*Sayana*); a synonym of night (Nigh.I.VII). (see III.30.7) —घृताची सुखप्रदा रात्रीव—*Daya.*; the flame which receives, या घृतमुदकमञ्चति प्राप्नोत्यनयाऽऽदानक्रियया सा—*Yv.* II. 6 ;—*Daya.*

For reference, see

घृताची — I.167.3; III.6.1; 30.7; IV.6.3; V.28.1; 43.11; VI.63.4; VII. 1.6; 84.1.

घृताची: — VII.5.5; 43.2; 60.3; VIII.44.5; X.139.2.

घृताचीं — I.2.7; III.19.2; X.70.1.

घृताच्या — III.27.1.

4. **A gantana samanasah,** come here with one accord (आगन्तन प्राप्नुत समनस: समान विज्ञाना:—*Daya.*). This is followed with words यति स्थ (*yati-stha*) Wilson's note on this is: "*Stha* may be the second person. of *as*, to be; but it is difficult to assign a meaning to *yati*, unless it is intended, or an error, for *yadi*, if, when the sentence may be rendered, "if you are of one mind."

Also (यति प्रयतन्ते यस्मिन् तस्मिन् स्थ भवत्—*Daya.*; the one in which one makes an effort).

5. एवा=एव (निपातस्यचेति दीर्घ: *Panini*, VI.3.135).

Hymn-44

1. The following renderings may be helpful for understanding this verse. Dadhikra, दधिक्रा, cyclonic force; *asvina*, अश्विना, twinsdivine; *usasam*, उषसं, dawn; *agnim* अग्निं, fire divine; *bhagam*, भगं, the gracious one; *indram*, इन्द्रं, the lightning; *Visnum*, विष्णुं, the pervading one; *pusanam*, पूषणं, the sustainer; *brahmanaspatim*, ब्रह्मणस्पतिं, one superintending the universe; *adityah*, आदित्या:, the months; *apah*, आप:, oceans; and *svah*, स्व:, the sun.

According to *Sayana*, *dadhikra* is the deity of horse (दधिक्रां अश्वाभिमानिनीं देवतां); Dayananda derives it thus: दधिक्रां यो धारकान् क्रामति or the one who successively works through all sustaining forces; or the one who gives the periodic movements to earth etc. (पृथिव्यादि धारकाणां क्रमितारम्).

2. **Bodhayantah,** arousing (बोधयन्त:).

Ut-iranah, (उत्ऽईराणा:); the one possessing the highest knowledge (उदीराणा: उत्कृष्टं ज्ञानं प्राप्ता:—*Daya.*); animating ones (उदीराणां प्रेरयन्त:—*Sayana*).

3. **Babhrum,** sustainer (बभ्रुं धारकं पोषकं वा—*Daya.*); also the brown horse (बभ्रुंपिंगलवर्णमश्वम्—*Sayana*).

यावयन्तु=यवयन्तु (संहितायाम्—*Panini*, VI.1.70); to separate (यवयन्तु पृथक्

कुर्वन्तु—*Sayana* ; दूरी कुर्वन्तु—*Daya.*).

4. **Adityebhih,** by months; (आदित्येभि: संवत्सरस्य मासै:—*Daya.*).

Suryena, by the sun (सूर्येण सविता—*Daya.*).

Vasubhih, by the Vasus, the abodes, or planets (वसुभि: पृथिव्यादिभि: —*Daya.*).

Angirah-bhih, by vital winds (अंगिर:र्भि: वायुभि:—*Daya.*).

5. **Amurah,** those who are never perturbed, never perplexed ones (अमूरा: अमूढा: विद्वांस:—*Daya.*; अमूढा:—*Sayana*).

Hymn-45

1. Nivesayam ca prasuvam ca bhuma,

Tranquillising and animating living beings (*Wilson*); according to Sayana, *bhuma* means living beings (भूम भूतानि); *nivesayam*, placing at one's own station during night (निवेशयञ्च रात्रिषु स्वे स्थाने स्थापयञ्च—*Sayana*).

Prasuvam, animating during the day (प्रसुवञ्च अह: सु प्रेरयंश्च—*Sayana*).

According to Dayananda, however, *bhuma* is *bhavema*, भवेम, may we be so. May we become like the sun, who whilst entering animates (निवेशयन् प्रवेशयन् प्रसुवन् प्रसुवन्ति यस्मिन् तदैश्वर्यम् ; भूम भवेम—*Daya.*).

2. **Surah cit asmai anu dat apasyam,** may the sun impart energy to him. Here *sura* means the sun, and *asmai* (him) stands for *Savita* अस्मै सवित्रे—*Sayana*); or for a learned person (*Daya.*).

Apasyam, the desire for acts (अपस्यां आत्मन: कर्मेच्छां—*Daya.*; —*Sayana*).

4. Vayah, food (वय: अन्नम् –*Sayana*); life (वय: जीवनं or life span —*Daya.*).

Ayuh, is a synonym of food (Nigh.II.7); hence *vayah=ayuh= annam*=food.

Hymn-46

For verses 1 and 3, see Nir. X.6 and X.7 respectively.

1. Rudra, he is so called because he bellows (रौति); or because he runs (द्रवति) vociferating (int. of *ru*), or it is derived from the causal of tne verb *rud*, to roar (Nir.X.5): रुद्रो रौतीति सतः। रोरूयमाणो द्रवतीति वा। रोदयतेर्वा। यदरुदत् तद् रुद्रस्य रूद्रत्वम् (*Kathakas.* XXV.1); यद अरोदीत् तद् रुद्रस्य रुद्रत्वं (Taitt.S. I.5.1.1) (Nir.X.5).

Bear these songs to Rudra of strong bow and swift arrows, the god rich in food, irresistible, the assailant, the disposer, armed with sharp weapons; may he hear us.

The word *tigma* (तिग्म) is derived from *tij* (√तिज्), meaning to sharpen (तिग्मं तेजते:).

Ayudham, (weapon) is so called from killing (आयुधमायोधनात्—Nir. X.6).

3. May that bright weapon of thine which is hurled down from heaven, i.e. from beyond heaven, flies on earth, avoid us. O god of authoritative speech, thou hast a thousand medicines; dost thou not hurt our sons and descendants.

Didyut, दिद्युत् (bright weapon) is derived from the root *do* (to cut), दिद्युत् द्युतेर्वा, द्योततेर्वा or from *dyu*, to assail, or from *dyut*, to shine.

Ksma, क्ष्मा, means earth; it flies on it or along it; or else it flies, bringing destruction (क्ष्मया चरति। क्ष्मा पृथिवी। तस्यां चरति। विक्ष्मापयन्ती चरतीति वा)

Sahasram te svapivata bhesaja—O god of authoritative speech, a thousand medicines belong to thee; (सहस्रं ते स्वाप्तवचन भेषज्यानि).

Do thou not injure our sons and grandsons.

Tokam, (offspring) is derived from the verb *tud,* (√तुद्) (to push) —तोकं तुद्यते: ।

Tanayam, (son) is derived from the verb *tan,* (√तन्), to spread. —Nir. X.7.

Dayananda translates *tokam* as a newly-born baby, and *tanaya,* as a young boy (तोकेषु सद्योजातेष्वपत्येषु , तनयेषु सुकुमारेषु).

Hymn-47

For verse 3, see Nir. V. 6.

1. Apah, waters (water-god, हे आप: अब्द देवता:—*Sayana*; learned persons like waters, जलानीव विद्वांस:—*Daya.*).

Ilah, speech (इल: वाच:—*Daya.*; Nigh. I.11). Sweet essence of the earth (इल: इलाया: भूम्या: सम्भूतं—*Sayana*).

Ariparam, faultless; without sin (अरिप्रं निष्पापं निर्दोषं—*Daya.* ; पापरहितं —*Sayana*).

Urmim, name of Soma juice (ऊर्मिं सोमाख्यं—*Sayana*); the wave, wave-like (तरङ्गमिव उच्छ्रितं—*Daya.*).

Ghrtaprusam, rain-shedding (घृतप्रुषं वृष्टि लक्षणमुदकं सिञ्चन्तं—*Sayana*; घृतेनोदकेनाज्येन वा सिक्तं, drenched with butter or water—*Daya.*).

Indrapanam, beverage of Indra (इन्द्रपानं इन्द्रेण पातव्यं); anything worth

attaining by the self or soul (इन्द्रस्य जीवस्य पातुमर्हम्—*Daya.*).

3. Sata-pavitrah svadhaya madantih, शत पवित्रा: स्वधया मदन्ती: ; here the word *pavitram* is derived from √पू , to purify (पवित्रं पुनाते:);

(i) Mantra, or stanza is called *pavitra* as in the *Samaveda* II.652 (येन देवा: पवित्रेणात्मानं पुनते सदा , the stanza with which the gods always purify themselves);

(ii) Rays are also called *pavitram* (रश्मय: पवित्रमुच्यन्ते) as in गभस्तिपूत: (purified by rays, fragment of—*Yv*.VII.1);

(iii) Water is also called *pavitram* (आप: पवित्रमुच्यन्ते), as in this present verse, having a hundred waters (i.e. streams rejoicing with food). Besides fire, air, Soma, the sun and Indra are also called *pavitram* (अग्नि: पवित्रं समापुनातु वायु: सोम: सूर्य इन्द्र: । पवित्रं ते मा पुनन्तु an untraced quotation)—Nir. V. 6.

4. Gatum, a path by which waters (or clouds) could flow or issue (गातुं मेघेभ्यो निर्गमन साधनं मार्ग—*Sayana*); also the earth (*Daya.*, Nigh.I. 1).

Hymn-48

For verse 2, see Nir. V.2.

1. The words *ṛbhu*, *Vibhu* and *Vaja* have different connotations in different contexts. As architects and technicians, they are connected with roadways, airways and waterways (*Rv*.40.IV.33.9; 34.1.). *Ṛbhu* (or *ṛbhuksin*) is associated with Indra i.e. with midspace (i.e. airways and spacecraft); *Vaja* was the artificer of the gods (their chariots and roadways); and *vibhvan* is associated with *Varuna* or oceans (i.e. the waterways and ships). See Hymns IV.33 to 37.

In another context, *vibhu* indicates a person devoted to high values of life, moral and spiritual; *ṛbhu* is an intellectual academician,

whilst *vaja* represents a person devoted to physical wellbeing, — good, stout and strong in person.

One senior and elder is known as *ṛbhuksa* (ऋभुक्षेत्यृभूणां ज्येष्ठस्याख्या); and *vaja* is the junior and younger in rank (वाज इति तु कनिष्ठस्य—*Sayana*).

In the present verse, the word *Vibhu* does not occur, but being plural, by implication, it completes the group of three (अत्र "ऋभुक्षणो वाजाः" इति बहुवचनेन ऋभवस्त्रयो गृह्यन्ते—*Sayana*).

Ṛbhu, Vibhu and *vaja* are three brothers as if.

2. Ṛbhu, the word has been derived from *uru* the great (ऋभुः उरु भवन्तीत्यृभवः. Similarly, *vibhu* from *vibhava,* rich or powerful(विभ्वः विभवश्च सन्तः—*Sayana*).

Indrena yuja tarusema vṛttram, accompanied by Indra, may we slay vṛttra, (See Nir.V.2).

The words *vanusyati* and *tarusyati* both mean "to slay"; the grammatical forms may not be known (वनुष्यतिर्हन्तिकर्मा । अनवगत संस्कारो भवति । "वनुयाम वनुष्यतः" I.132.1; VIII.40.7. "दीर्घं प्रयज्युमति यो वनुष्यति वयं जयेम" VII.82.1; "तरुष्यतिरप्येवं कर्मा—Nir.V.2).

3. Uparatati, in a battle won with the help of missiles (उपरताति उपरतातौ पलैः मेघास्त्रादिभिः योद्धव्ये संग्रामे—*Daya.*) Upara is *upala,* a stone and hence in the war that is waged with weapons like stones (उपरैः उपलैः पाषाण-सदृशैरायुधैस्तायते विस्तार्यत इत्युपरिताति युद्धम्—*Sayana*).

Aryah, enemies (अर्यः अरीञ्छत्रून्—*Sayana*); a lord, a master (अर्यः स्वामी —*Daya.*).

Aryah Satroh, the subduers of enemies (अर्यः शत्रूणामभिगन्तारः सन्तः

शत्रो: सम्बन्धि—*Sayana*).

4. Vasavah, those who indulge in learning and scholarship (वसव: ये विद्यायां वसन्ति ते—*Daya.*) the exalted *ṛbhus* (वसव: प्रशस्या ऋभव:—*Sayana*);

Vasu, being an epithet of *ṛbhu.*

नू=नु ; कर्त्तना=कर्त्तन ऋचितनुघेति दीर्घ:—*Panini* VI.3.132; and संहितायम्—VI.1.70.

Hymn-49

1. Samudra jyeṣṭhah, those amongst whom sea is the eldest or supermost (समुद्रज्येष्ठा: समुद्रा: ज्येष्ठो यासां ता: —*Daya.*); waters, with their ocean — chief (समुद्रोऽर्णवो ज्येष्ठ: प्रशस्यतमो यासामपां ता: —*Sayana*).

Salilasya madhyat, from the midst of the firmament (सलिलस्य अन्तरिक्ष नामैतत् । अन्तरिक्षस्य मध्यात् माध्यमिकात् स्थानात्—*Sayana*; अन्तरिक्षस्य मध्यात् —*Daya.*).

Rarada, sends forth; pours down; rains (रराद विलिखति वर्षयति —*Daya.*; लिखति—*Sayana*).

2. Khanitrima, (whose channels) have been dug (खनित्रिमा: खननेन निर्वृत्ता: —*Sayana*; या: खनित्रेण संजाता:—*Daya.*; the digging implement is *khanitra.*).

This stanza is a proof of the practice of irrigation (*Wilson*); formed, or perhaps stopped, by digging canals or reservoirs.

Samudrarthah, those that seek the ocean (समुद्रार्था: समुद्रायेम:—*Daya.*; समुद्र एवार्थो गन्तव्यो यासां ता: समुद्रार्था: —*Sayana*).

3. Satyanṛte avapasyan jananam, discriminating the truth and falsehood of mankind. (जनानां प्रजानां सत्यानृते सत्यं चानृतं च अवपश्यन् जानन्नित्यर्थ:

—*Sayana*; जनानां जीवानां सत्यानृत आचरणे अवपश्यन् यथार्थं विजानन् याति प्राप्नोति—*Daya.*).

4. Yasu, in which (यासु अन्तरिक्षे जलेषु प्राणेषु—*Daya.*; which standing for midspace, waters or vital breaths); in waters (यासु अप्सु—*Sayana*).

Hymn-50

1. Kulayayat, making a place or nest (कुलायं स्थानं तत्कुर्वत्—*Sayana)*; whilst aspring for the well being of *Kula* or family (कुलाययत् कुलायं कुलोन्नतिं कामयमान: —*Daya.*).

Visvayat, specially increasing (विश्वयत् विशेषेण वर्धमानं—*Sayana*). Sayana supplies the substantive *visam*, the poison; let not the insiduous (कुलाययत्) and spreading (विश्वयत्) poison reach me (न आगन्).

Ajakavam, malignant (from *ajaka*, a disease अजकावम् अजकानाम रोगविशेष: , तद्वत् and thus malignant—*Sayana.*); to the one which inflicts pain or injury to creatures, (योऽजान् जीवान् कावयति पीडयति तम्—*Daya.*).

Duh-drsikam, undiscernible venom (दुःऽदृशीकम् दुर्दर्शनं विषं—*Sayana*; दु:खेन द्रष्टुं योग्यं—*Daya.*).

Tsaruh, the tortuous; what goes stealthily or crookedly (त्सरु: कुटिलगति: —*Daya.*; छद्मगामी ; जिह्मग: सर्प:–*Sayana*); an epithet for snake.

Padyena rapasa, from sin worth attaining (पद्येन प्राप्तुं रपसा पापेन —*Daya.*); by the sound of the foot-step (पद्येन पादभवेन रपसा शब्देन—*Sayana*; रपि: शब्दकर्मा).

2. Vijaman parusi, in the variously-born joints of trees and others (विजामन् विविध जन्मनि परुषि वृक्षादीनां पर्वणि—*Sayana*; it refers to the poison which is generated in the manifold knots of trees and the like.

Vandanam yat, a poison of this name (यत् विषम्).

Asthivantau kulphau, the poison which is smeared upon the

knees or ankles (यच्चविषं ग्रष्ठीवन्तौ जानुनी कुल्फौ गुल्फौ च परिदेहत् उपचितं कुर्याद् —*Sayana*; ष्ठीवनं कफादिकमत्यजन्तौ—*Daya.*).

3. Salmalau, in the Salmali tree; the silk-cotton tree.

Salmala Malabarica. For *Salmali*, see:

शल्मलिम्—X.85.20.

शल्मलौ—VII.50.3.

शल्मलि—Yv.XXIII.13.

4. Asipadah bhavantu, communicating not disease. *Sipada* may be the name of a malady; cf. *slipada*, श्लीपद, the cochin leg. (ग्रशिपदा: । शिपदं नाम रोगविशेष: —*Sayana*); Dayananda derives from ग्रशि , food, ग्रशिपदा: भोजनादि व्यवहाराय प्राप्ता:).

Asimidah bhavantu, unproductive of harm (ग्रशिमिदा: । शिमिर्वधकर्मा । ग्रहिंसाप्रदा: —*Sayana*; भोजनादिस्नेहकारिका: भवन्तु—*Daya.*).

Simi, शिमि, means *badha*, बध, or killing; from this ग्रशिमिदा: =ग्र+शिमि+दा: not+killing+which gives=ग्रहिंसाप्रदा: not doing harm or injury.

Hymn-51

In this hymn, the deities (देवता:) are the Adityas, the suns (the twelve months of a year); born of, or associated with the Mother Infinity, *Aditi*.

1. Adititve, in the infinity (ग्रदितित्वे ग्रखण्डितत्वे—*Daya.*); also in independence (ग्रदितित्वे ग्रदीनत्वे—*Sayana*).

Adityanam, learned persons of the highest or supermost rank (ग्रादित्यानां पूर्णविद्यानां विदुषाम्—*Daya.*).

Anagastve, in sinlessness (अनागास्त्वे अनपराधत्वे—*Sayana*; अनपराधित्वे —*Daya.*).

2. **Bhuvanasya gopah,** guardians of the world (*Bhuvanam* is also a synonym of water, Nigh.I.12; भुवनस्य जलादेर्लोक समूहस्य—*Daya.*).

3. **Adityah,** twelve months of a year; the learned persons.

Marutah, mortal beings: cloud-bearing winds.

Ṛbhavah, the intellectuals (ऋभव: मेधाविन:—*Daya.*); the architects.

Indrah, the lightning; the resplendent; the king; the self.

Asvina, a pair of the sun and moon (अश्विना सूर्याचन्द्रमसौ—*Daya.*).

Hymn-52

1. **Aditayasah,** आदित्यास:, O Lord of celestial world, or months; O suns (here vocative by inversion, the first syllable is not *udatta*, व्यत्ययेनाद्युदात्तत्वाभाव: । यद्वा । आदित्यानामिम आदित्या: —*Sayana*).

Vasavah, वसव:, O Lord of cosmic life; O Vasus; (वसव: वासकादेवा: —*Sayana*); also whilst dwelling or residing वसव: निवसन्त: —*Daya.*).

Mitravaruna, O Mitra and Varuna; O *prana* (inbreath) and O udana, the upbreath.

Puh, पू:, protection (पालनं—*Sayana*); also a city (पू: नगरीव—*Daya.*).

Devatra, amongst gods or learned persons (देवत्रा देवेषु वर्त्तमाना:—*Daya.*; देवेषु—*Sayana*).

Aditayah, unbroken, independent (अदितय: अखण्डनीया: —*Sayana*;

अखण्डिता: —*Daya.*).

2. Mitrah-varunah, the foremost amongst the gods of day and night (मित्र: वरूण: अहर्निशाभिमानिनौ देवावेतदाद्या: —*Sayana*). *Mitra* is friend like breath (प्राणइव सखा) and *Varuna* is sustainer like water (जलमिव पालक: —*Daya.*).

Tokaya-tanayaya, for our children and grandchildren (तोकाय अस्मदीयाय पुत्राय तनयाय तत्पुत्राय—*Sayana*).

मामहन्त=ममहन्त (तुजादीना दीर्घोऽभ्यासस्य—*Panini* VI.1.7).

3. Angirasah, vital processes (अंगिरस: प्राणा इव—*Daya.*); seers of this name (*Sayana*).

Turanyavah, prompt in doing or in actions, i.e. in sacred works (तुरण्यव: यज्ञादिकर्मसु त्वरिता: —*Sayana*; क्षिप्रं कर्त्तार: —*Daya.*).

Savituh, of or from the creator of the universe (सवितु: सकलजगदुत्पादकस्य परमेश्वरस्य—*Daya.*).

4. Samanasah, alike favourably minded (समनस: समान मनस्का: —*Sayana*; समानं मनोऽन्त:करणं येषां ते—*Daya.*).

Hymn-53

1. Sabadha, living or existing along with pain or obstacle (सबाध: बाधेन सह वर्त्तमान: —*Daya.*); attended by a group or a concourse (of priests) बाधा सहित: ; ऋत्विजां संबाधयुक्त इत्यर्थ:—*Sayana*).

Devaputre, of whom the learned are the sons; gods are the sons (देवपुत्रे देवा विद्वांस: पुत्रा: पुत्रवत् पालका: ययोस्ते—*Daya.*; देवा: पुत्रा: ययोस्ते—*Sayana*).

2. Rtasya sadane, in the halls of sacrifice, in the abodes of truth (सदने सीदन्ति ययोस्ते । ऋतस्य सत्यस्य—*Daya.*; ऋतस्य यज्ञस्य सदने स्थानभूते—*Sayana*).

Navyasibhih-girbhih, with new songs or new praises (नव्यसीभि: नवतराभि: स्तुतिरूपाभिर्वाग्भि: —*Sayana*).

Purvaje pitara, the previously born parents and the like (पूर्वजे पूर्वस्माज्जाते पितरा मातृ पितृवद् वर्त्तमाने); the ancient of all beings parents (पूर्वजे पूर्वं प्रजाते पितरा पितरौ विश्वस्य मातापितृभूते द्यावापृथिव्यौ—*Sayana*).

Dyava-pr̥thivi, a pair of earth and lightning (द्यावापृथिवी भूमिविद्युतौ —*Daya.*).

Varutham, status, stature; protecting wealth (*Wilson*); worth selection (अस्माभिर्वरणीयं—*Sayana*); nice residence (वरूथं वरं गृहम्—*Daya.*).

3. Yuyam pata svastibhih sadanah, यूयं पात स्वस्तिभि: सदा न: , may you all ever cherish us with your blessings. For these termining lines, see the following also (mostly in the Book VII of the *R̥gveda*).

Book VII—1.20; 25; 3.10; 7.7; 8; 9.6; 11.5; 12.3; 13.3; 14.3. 19.11; 20.10; 21.10; 22.9; 23.6; 24.6; 25.6; 26.5; 27.5; 28.5; 29.5; 30.5; 34.25; 35.15; 36.9; 37.8; 39.7; 40.6; 41.7; 42.6; 43.5; 45.4; 46 4; 47.4; 48.4; 51.3; 53.3; 54 3; 56.25; 57.7; 58.6; 60.12; 61.7; 62.6; 63.6; 64.5; 65.5; 67.10; 68.9; 69.8; 70.7; 71.6; 72.5; 73.5; 75.8; 76.7; 77.6; 78.5; 79.5; 80.3 84.5; 85.5; 86.8; 87.7; 88.7; 90.7; 91.7: 92.5; 93.8; 95.6; 97.10; 98.7; 99.7; 100.7; 101.6.

Book IX — 90.6; 97.3; 6.

Book X — 65.15; 66.15; 122.8.

See also the *Atharvaveda* :

III.16.7; XIX.11.5; XX.12.6; 17.12; 37.11; 87.7.

See also the *Yajurveda*; XX.54; XXVII.28: XXXIV.40.

Ratnadheyani, precious wealth (रत्नधेयानि रमणीयानि धनानि—*Sayana*);

रत्नानि धीयन्ते येषु तानि—*Daya.*).

Hymn-54

1. Vastospate, lord or promoter of the house (वास्तो: वासहेतोर्गृहस्य पते स्वामिन्—*Daya.*; गृहस्य पालयितर्देव त्वम्—*Sayana*).

भवा=भव (अत्र द्वयचो० इतिदीर्घः —*Panini* VI.3.134).

2. Gayasphanah, promoter of the house (गयस्फानः गृहस्य वर्धकः—*Daya*); augmenter of our wealth. (गयस्य अस्मदीयस्य धनस्य स्फाययिता प्रवर्धकः —*Sayana*).

For *gaya*=wealth , धनं (Nigh.II.10).

Indo, O bestower of bliss (इन्दो आनन्दप्रद—*Daya.*); O Indra, exhilarating like Soma (हे इन्दो सोमवद् आह्लादक—*Sayana*).

3. Kseme, in preserving what has been acquired (क्षेमे प्राप्तस्यरक्षणे —*Sayana*; क्षेमे रक्षणे—*Daya.*).

Yoge, in earning or acquisition of what one has not (योगे अप्राप्तस्य प्रापणे—*Sayana*; अनुपात्तस्योपात्तलक्षणे— *Daya.*).

For the pair of *Ksema* and *Yoga*, see V.37.5; VII.54.3; 86.8; X.89.10.

Hymn-55

For verse 1, see Nir. X.17.

There are two anecdotes regarding this hymn. One in the *Bṛhaddevata* (बृहद्देवता) is as follows:

During the night, Vasistha in a dream approached the house of

Varuna. He then entered. A dog there ran at him, barking. Pacifying the hound which was making a din and running up with intent to bite, he lulled him to sleep with ihe two stanzas (यदर्जुन० *and* स्तेनं राय० *2,3*). *He sent him as well as the other attendants of Varuna to sleep. Then king Varuna bound him with his fetters, Bound thus, Vasistha praised his father* (*Varuna*) *with the four hymns* (धीरा त्वस्य महिना० *etc. VII 80;89*). *Then his father released him. As soon as the stanza,* ध्रुवासु त्वासु० *VII.88.7, had been uttered, the fetters dropped from him.* (*Bṛhad.VI.11.15*).

Sayana reproduces another story from the Nitimanjari: Vasistha had passed three days without being able to get any food; on the night of the fourth, he entered the house of Varuna to steal something to eat, and had made his way to the larder, the **Kosthagara,** *when the dog set upon him, but was put to sleep by these verses, wherefore they are to be recited on similar occasions by thieves and burglers.*

This verse has been annotated by Yaska (Nir.X.17).

" O Lord of house (वास्तोष्पते), thou art the killer of disease (अमीवहा), wearing all forms (रूपाणि आविशन्). Be our very kind friend (सुखा सुशेव एधिनः)."

The word *seva* (शेव) is a synonym of happiness (शेव इति सुखनाम). The verb √शिष् takes the suffix *va* (व), which replaces the letter next to the penultimate (i.e. ष्) and optionally takes *guna* (शिष्यते: । वकारो नामकरण: । अन्तस्यान्तरोपलिङ्गी । विभाषितगुण: —Nir.X.17).

The word *Siva* (शि) is derived from the same root. He becomes the deity of all those forms that he longs for. (शिवमित्यप्यस्य भवति । यद् यद् रूपं कामयते तद् तद् देवता भवति—Nir X.17).

2. Arjuna Sarameye, white dog, born of mother.

Sarama, the bitch of gods, particularly Indra; therefore, known as *Sarameya* (हे अर्जुन श्वेत; हे सारमेय । सरमानामदेवशुनी तस्याः कुलोद्भव—*Sayana*). Sarameya is known as *arjuna,* i e. white and *pingala* i.e. tawny, too.

(पिशङ्ग केषुचिदङ्गेषु पिङ्गलवर्णवं भूत हे शुनक—*Sayana*).

The following are the references of *Sarama* (सरमा) in the *Ṛgveda*:

सरमा—Sarama—I.62.3; 72.8; III.31.6; IV.16.8; V.45.7; 8; X.108.1.

सरमे—Sarame (vocative): X.108.3; 5;7;9; (a dialogue between Sarama and Panis).

सारमेय—Sarameya (vocative): VII.55.2;3.

सारमेयौ—Sarameyau (a pair of offsprings of Sarama): X.14.3 Dayananda derives the word *sarameya* as the progenitor or producer of objects of reality and significance (सारमेयं साराणां निर्मातः). He also translates it as a learned woman (सरमा समान रमणा—V.45.7; सरानाप्तान् मानयति सा—V.45.8); as mother, the instinct by which right and wrong is discriminated (सरान् विद्याधर्मबोधान् मिमीते तया-I.62.3); the straightforward policy (या सरति सा सरला नीतिः —IV.16.8); one who measures the moving objects (या सरान् गतिमतः पदार्थान् मिनोति सा (माता, III.31.6).

Sarama, is derived from √सृ, moving (सरमा सरणात्—Nir.XI.24; *Rv*.X.108.1); with what desire has *Sarama* attained this place? *Sarama* and *Sarasvati* are both derived from the same root √सृ, to move. It is discriminating instinct which effuses out in inner consciousness. It crosses the waters of the *Rasa*, the divine stream of spirituality. (रसाया अन्तरः पयांसि—I.108.1).

Sarasvati, (Nir.II.23) is one of the 57 synonyms of *speech* (*Vac*, वाच्, to speak). The word is used in the sense of a river and in the sense of speech (तत्र सरस्वतीत्येतस्य नदीवद् देवतावच्च निगमा भवन्ति, Nir.II.23). We have a passage. Let us worship Sarasvati who sweeps what is far and what is near alike, with well-composed hymns for our protection. (पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः (VI.61.2).

This Sarasvati is not a mundane river; she is a divine stream that flows out of the pure consciousness and protects us in every way. *Sarama* is a bye-stream emerging out of the same source.

Vi-iva, like a bird (वीव पक्षीव—*Daya.*); exceedingly (वीव विशेषेण —*Sayana*).

Datah, teeth (दत: दन्तान्—*Daya* ; *Sayana*).

Srakvesu, in the gums; in the corner of the mouth (स्रक्वेषु स्रक्वासु भासन्ते। स्रक्वाश शब्द श्रोष्ठ प्रदेश विशेष वाचीत्यर्थ: , the corner of the mouth, the jaw —*Sayana*; *M. Williams*).

Ṛstayah, lances (ऋष्टय: श्रायुधानि—*Sayana*) you display your teeth against me, bristling (भ्राजन्ते) like lances (ऋष्टय:) in your gums (स्रक्वेषु).

Vapsatah, whilst eating (वप्सत: भक्षयत:—*Daya.*; भक्षयतस्तव दन्ता: —*Sayana*).

Ni su svapa, go quitely to sleep (निषुस्वप शयस्व—*Daya.*).

3. Stenaṃ, thief (स्तेनं चोरं—*Daya.*); one who steals privily or hidden property.

Taskaram, wicked person in the habit of openly carrying off others property (तस्करं दस्य्वादिकम्—*Daya.*).

Stotṛn indrasya rayasi kim, स्तोतॄन् इन्द्रस्य रायसि किम्—why do you shout at the worshippers of Indra?

4. Sukarasya, one who performs good actions (सूकरस्य य: सुष्ठु करोति —*Daya.*); to hog or the boar (सूकरस्य वराहस्य , द्वितीयार्थे षष्ठी—*Sayana*).

Tvam sukarasya dardṛhi tava dardartu sukarah, may you help in enhancing the prosperity of one who performs good actions, and the one who performs good actions would then wish you prosperity.

Alternatively,—Do you rend the hog; let the hog rend you (*Wilson*).

5. Sastu vispatih, may the householder sleep; literally, *vispati* is

master of all (विश्पति: विशां जनानां पालको गृही), the householder, the promoter of every one in the house—*Sayana*; the same as *prajapati*, (प्रजापति: —*Daya.*). Sayana translates it as son-in-law also (विश्पति: जामाता).

7. Sahasrasṛngah vṛsabhah, the sun, the showerer of benefits, with a thousand rays. According to Sayana, through the worship of the sun, at a later date, *Kumara* was the patron of housebreakers.

Sahsrasṛngah, one with a thousand rays (सहस्रशृंग: सहस्रकिरण: —*Sayana*).

Vṛsabhah, वृषभ:, the showerer of benefits.

Yah, य: , it represents the sun.

8. Striyah yah punyagandhah, the women who were decorated with garlands of fragrant flowers on festival occasions, as at marriages and the like (स्त्रिय: पुण्यगन्धा: मङ्गल्यगन्धा: —*Sayana*).

Talpasivarih, lying on the bed (तल्पशीवरी ; तल्पशया: —*Sayana*; यास्तल्पेषु शेरते ता: —*Daya.*).

Prosthesayah, lying on the courtyard (प्रोष्ठेशया: प्राङ्गणे शयाना: —*Sayana*; या प्रोष्ठे अत्यन्त प्रोढे गृहे शेरता ता: —*Daya.*).

Vahyesayah, lying in litter (वह्येशया: वह्यं वाहनं , तस्मिन् शयाना: —*Sayana*; या वह्ये प्रापणीये शेरते ता: —*Daya.*).

Hymn- 56

1. Vyaktah, (vi+aktah) *narah,* the resplendent chiefs or leaders (व्यक्ता: विशेषेण प्रसिद्धा: कमनीया: नर: नेतारो मनुष्या: —*Daya.*; कान्तियुक्ता: नेतार: —*Sayana*).

Sanilah, dwellers in one abode (सनीला: समानं नीलं प्रशंसनीयं गृहं येषां ते

—*Daya.*; समानौकस: —*Sayana*).

Maryah, friends of men (मर्या: मनुष्या: —*Daya.* ; मर्येभ्यो नृभ्यो हिता: —*Sayana*).

2. Vidre, know or obtain by themselves (विद्रे लभन्ते—*Daya.* ; स्वयमेव विदन्ति—*Sayana*).

3. Svapubhih, go together by their own sacred paths (स्वपूभि: शयानै-स्स्वकीयै: पवित्राचरणै: सह—*Daya.* ; स्वकीयै: पवनै: संचरणै: स्वयमेव सञ्चरन्त: —*Sayana*).

4. Ninya, white is complexion (निण्य: निण्यानि श्वेतवर्णानि—*Sayana*); definite (निश्चितानि—*Daya.*).

Prsnih, midspace (the mother of Maruts, मरुतां जननी—*Sayana*); steady and vast or deep like the midspace (पृश्नि: अन्तरिक्षमिव गम्भीराशयोऽक्षोभ: —*Daya.*).

Mahi, earth (मही पृथिवी—*Daya.*); great or vast (मही महती—*Sayana*).

5. Nrmnam, manly strength; wealth (नृम्णं धनम्—*Daya.* ; Nigh.-II.10; नृम्णं धनंबलं वा—*Sayana*).

Vit, people (विट् प्रजा—*Daya.*).

7. Turisman, to be prosperous or strong (तुविष्मान् बलवान्—*Daya.* ; वृद्धिमान्—*Sayana*).

8. Susmah, strength (शुष्म: बलम्—*Sayana*); strong body (बलयुक्तो देह: —*Daya.*).

11. Isminah, one desiring; one possessing food (इष्मिण: इच्छान्नादियुक्ता: —*Daya.*); one rapid in motion (गन्तार: —*Sayana*).

Suniskah, wearers of brilliant or gold ornaments (सुनिष्का: शोभना-

लंकारा: —*Sayana*; शोभनानि निष्काणि सौवर्णानि येषां ते—*Daya.*). Later on, *niska* became a particular coin.

12. Ṛta-Sapah, the observer of law and order (ऋतसाप: ये ऋतेन सपन्ति प्रतिज्ञां कुर्वन्ति , i.e., those who promise to abide by truth—*Daya.*); since *ṛta* also means water, therefore *ṛtasapah* means shedders of water (ऋतसाप: ऋतमुदकं स्पृशन्तो मरुत: —*Sayana*).

Sucayah, pavakah, suci-janmanah, pure or shining, purifying and of pure birth (शुचय: दीप्यमाना: पावका: शोधका: शुचिजन्मन: शोभनजनना: —*Sayana*).

13. Khadayah, those who eat (खादय: ये खादन्ति ते—*Daya.*); particular ornaments (अलंकार विशेषा: —*Sayana*). (*Amsesu Khadayah,* **अंसेषु खादय:**, bright ornaments on your shoulders).

Vaksah su rukma, gold or shining pendants (of necklaces) on your breast. The text has only the word *rukma*, shining (रुक्म देदीप्यमाना: —*Daya.*; रोचमाना: —*Sayana*). Sayana supplies the word *hara* (हार) or necklace. Elsewhere the Maruts are said to have golden cuirasses on their breasts; *rukma* also probably implies the same (*Wilson*)

Rukma-vaksasah, रुक्मवक्षस: —II.34.2; V.55.1; 57.5; VIII.20.22; X.78.2.

The other references of *rukma* are :

रुक्म: **rukmah**—I.88.2; 96.5; IV.10.5; 6; VI.51.1; VII.3.6; 63.4; X.45.8.

रुक्मा इव, rukma-iva—V.61.12;

रुक्मम, **rukmam**—I.117.5; V.1.12.

रुक्मा:, **rukmah**—I.166.10; V.54.11; VII.56.13;

रुक्मान्, **rukman**—1.64.4;

रुक्मास:, **rukmasah**—VIII.20.11;

रुक्मिभिः, **rukmibhih**—IX.15.5.

रुक्मी, **rukmi**—I.66.3.

रुक्मेभिः, **rukmebhih**—V.56.1.

रुक्मेषु, **rukmesu**—V.53.4.

रुक्मैः, **rukmaih**—V.52.6; VII.57.3.

In Nir. VIII.11, we have सुरुक्मे सुरोचने, shining beautifully (X.110.6).

14. Budhnyah, celestial; clouds of midspace (बुध्न्याः बुध्न्येऽन्तरिक्षेभवा मेघाः —*Daya*; बुध्न्यान्यन्तरिक्षे: —*Sayana*). (See Nir.X.44; 45; XII.33. He who is Ahi, is *budhnya*, dweller in atmosphere or midspace, *budhnam* meaning atmosphere—योऽहिः स बुध्न्यः । बुध्नमन्तरिक्षम्—X.44).

Namani tiradhvam, here *namani* means water (नामानि उदकानि।नामानि पांसून नमयन्तीति ; तिरध्वं वर्धयत्—*Sayana*; waters that beat down the dust).

Sahasriyam, multiplied a thousand-fold. How can one portion become thousandfold? Sayana answers by quoting an obscure text: यावदेका देवता कामयते यावदेका तावदाहुतिः प्रथते न हि तदस्ति यत्तावदेव स्याद्यावज्जुहोति, the amount of an offering is computed, not by its actual number, but by that assigned to it by the divinity to whom it is offered. (*Tait, Br,* III.2.6.4).

Prayajyavah, most adorable (प्रयज्यवा प्रकर्षेण संगेतारः —*Daya.*; प्रकर्षेण यष्टव्या मरुतः —*Sayana*).

15. Arava, one who does not liberally give; also the mute or unreliable on words, (अरावा अदाता अवचनो वा—*Daya.*); unfriendly man; adversary (अरातिः शत्रुभूतः —*Sayana*).

16. Yaksa-drsah, youths enjoying festivities (यक्षऽदृशः न मर्याः यक्षस्योत्स-

वस्य द्रष्टारो मनुष्या इव—*Sayana*); those who look to respectable persons (ये यक्षान् पूजनीयान् पश्यन्ति ते—*Daya.*).

17. Goha, they who injure cows (यो गां हन्ति—*Daya.*); the render of clouds (गोऽह्रा गवां मेघस्थानामुदकानां भेदक:—*Sayana*).

Nṛha, the destroyer of men (i e. enemies) (नृहा यो नृन् हन्ति—*Daya.* ; नृणां शत्रूणां हन्ता—*Sayana*).

18. Satracim ratim, universal liberality (सत्राचीं रातिं या सत्रा सत्यमञ्चति प्रापयति तां, रातिं दानं—*Daya.* ; सत्राची सर्वतो गमनशीलं, रातिं त्वदीयं दानम्—*Sayana*).

19. Vanusyatah, from the malignant (वनुष्यत: हिंसकात्—*Sayana*; from the one who gets imitated, वनुष्यत: क्रुध्यत: । वनुष्यतीति क्रुध्यति कर्मा—Nigh.II.12). *Vanusyati* means to slay; its grammatical form is not known (वनुष्यतिर्हन्ति कर्मा—Nir.V.II).

20. Tanayam, *tokam,* family, continuity (तनयं विस्तीर्णं शुभ गुणकर्मस्वभावम् —*Daya.* ; *tanayam-tokam,* sons and grandsons).

12. भजतना=भजतन (संहितायाम्—*Panini* VI.1.70).

Ma dadhma, may we not proceed or go (दध्म गच्छेम । दध्यतीति गतिकर्मा —Nigh.II.14; let us not be last in apportionment—मा पश्चात् दध्म विभागे—वयं पश्चाद्भागिनो मा भूम—*Sayana*).

22. Yahvisu osadhisu-viksu, in great plants and people (यह्वीषु महतीषु ओषधीषु विक्षु प्रजासु—*Daya.*); for the sake of conquering many plants and people (महतीषु ओषधीषु विक्षु प्रजासु जेतव्यासु—*Sayana*). Perhaps cultivated lands is implied by the word *asadhisu* (plants)—*Wilson.*

स्मा=स्म (निपातस्य चेति दीर्घ:).

23. Sanita vajam arva, *Sanita,* one who overcomes by praises (or the one who divides or apportions—सनिता विभाजक: —*Daya.* ; सनिता सभक्ता भवति—*Sayana*).

Vajam, food (वाजं अन्नं—*Sayana*); or war or battle (वाजं युद्धं—*Sayana*); or enlightenment or speed (वाजं विज्ञानं वेगं वा—*Daya.*).

Arva, quick-moving horses or the one like him (अर्वा वेगवानश्व इव—*Daya.*; or one who overcomes by praises (अर्वा स्तोत्रैरभिगन्ता—*Sayana*).

Hymn-57

1. Madhvah, the worshippers (मध्व: मधवो मादयितार: स्तोतार:).

Yajatrah, (vocative), O adorable (Maruts); O associates (यजत्रा: संगन्तार: —*Daya.*; यजनीया मरुत: —*Sayana*).

2. Vidathesu barhih, at the assembly of our sacred congregation (विदथेषु यज्ञेषु—*Daya.*; *Sayana*; *barhih,* a good station in midspace; बर्हि: अन्तरिक्षस्थमुत्तममासनम्—*Daya.*; on the grass, बर्हि: बर्हिषि कुशमये—*Sayana*).

3. Samanam anji anjate, augment and exhibit their splendour (अञ्जि गमनं अञ्जते गच्छं व्यक्ती कुर्वन्ति—*Daya.*); heighten their common lustre for our good (समानं सदृशरूपं अञ्जि आभरणं आ अञ्जते स्वकीयावयवेष्वभिव्यक्ती कुर्वन्ति—*Sayana*).

4. Agah , sin, fault, offence (आग: अपराधम्—*Daya.*; *Sayana*).

5. Amrtasya, of the celestial elixir; of the immortal (अमृतस्य नाशरहितस्य—*Daya.*); or water (अमृतं उदकम्—*Sayana*).

Hymn-58

For the verse 5, see Nir. IV.15.

1, Nih-rteh, from the earth (निर्ऋते: भूमे: —*Daya.*; Nigh. I.1).

Nakam, the non-existing pain (नाकं अविद्यमान दु:खं—*Daya.*; the

heaven (नाकं स्वर्गं—*Sayana*).

Avamsat, from the midspace or firmament (अवंशात् अन्तरिक्षात्—*Sayana*); from the one without family or progeny (अवंशात् असन्तानात् —*Daya.*).

2. Visvah Svardrk, every looker or gazer at the sun or the sky (विश्व: सर्व: स्वर्दृक् सूर्यस्यद्रष्टा सर्वोजीवसमूह: ; or the tree, who gazes at the sun, यद्वा स्वरन्तरिक्षं , तत पश्यतीति वृक्ष: स्वर्दृक् , i.e. all living creatures or every tree; trees being all alarmed at the approach of the wind (*Sayana*). Trees are phototropic, their leaves or flowers always tend to face the sun or light. Dayananda translates *svah* (स्व:) as pleasure or happiness (स्वर्दृक् य: स्व: सुखं पश्यति स:).

4. Yusmotah, protected by you (युष्मोत: युष्माभि: संरक्षित: —*Daya.*).

5. Rudrasya, of the cosmic vitality.

Avih, openly (अवि: प्राकट्ये—*Daya.* ; प्रकाशेन—*Sayana*).

Sasvarta—Secretly; by teasing words (सस्वर्ता उपतापकेन शब्देन—*Daya.* ; अन्तर्हितेनाप्रकाशेन—*Sayana*).

Enah, sin, fault, offence (एन: पापमपराधम्—*Daya.*).

(May we expiate whatever sin or offence we have committed secretly or openly—*Wilson*).

Ava-imahe, expiate, dispel (अव-ईमहे स्तोत्रेण अपनयाम: —*Sayana*).

Nansante, bend down (नंसन्ते नमन्ति—*Daya*).

Kuvit nansante marutah punarnah, will the Maruts again bend down for us. For words, नस्-नसति: see Nir.IV.15; VI.17; VII.17. The word *nasika*, nose, is also derived from√नस् , to join(नासिका नसते: —Nir.VI.17). The root *nas*, नस् , means to obtain or to bend (नसतिराप्नोति कर्मा वा नयतिकर्मा

वा—Nir.VII.17; see घृतस्य धारा: समिधो नसन्त० (IV.58.1.).

Hymn-59

1. **Idam-idam,** *idam=itas,* (इदमिदं इतो भयहेतो: —*Sayana*); from this (world), the cause of peril; the second *idam* stands for road of virtue (सन्मार्ग—*Sayana*).

Having told us this or having done this (इदमिद वाचं वचनं श्रावयित्वा कर्म कृत्वा वा—*Daya*).

4. **Tuyam,** quickly (तूयमिति क्षिप्रनाम्—Nigh.II.14; तूयं तूर्णं—*Daya.*).

9. **Risadasah,** O devourers of enemies (रिशादस: हिंसानां हिंसका: —*Daya*; हे ·ादस: रिशनां हिंसतामसितारो रिशानामत्तारो वा—*Sayana*).

11. **Surye-tvacah,** glorious as the sun (सूर्यत्वच: सूर्यवर्ण: —*Sayana*).

12. **Tryambakam,** father of the three त्रयाणां ब्रह्माविष्णुरुद्राणामम्बकं पितरं —*Sayana*; the father of the three deities Brahma, Visnu and Rudra; the *Ṛgvidhana* identifies with Mahadeva, but the authority is of no great weight—*Wilson*). The one who protects us in our past, present and future—the three times; or the one who protects the soul, the causal matter and the gross or transformed matter(*prakṛti* and its *vikṛti*) (त्र्यम्बकं रक्षणं यस्य रुद्रस्य परमेश्वरस्य, यद्वा त्रयाणां जीव-कारणकार्याणां रक्षकस्तं परमेश्वरम्—*Daya.*).

Tryambakam, is also triocular Rudra (नेत्रत्रयोपेतं रुद्रम्—*Yv.*III.60.).

Urvarukam, cucumber, *Cucumis Usitatissimus*;

Karkandhu, (कर्कन्धु) when ripens, falls of itself from its stalk.

Sugandhim, sweet fragrance; widely-spread fragrance; good reputation and (सुगन्धि सुविस्तृत पुण्यकीर्तिम्—*Daya.*); whose fame of virtue is wide spread; or as explained by another text quoted in the comments :

in like manner as the fragrance of a tree full in flower sheds fragrance, so spreads the fragrance of holy actions; the memory of the just, smells sweet, and blossoms in the dust—*Wilson* (सुगन्धि प्रसादितपुण्य कीर्तिम् । "शोभन शरीर गन्ध: पुण्यगन्धो वा यस्यासौ सुगन्धि: ।" यथा वृक्षस्य संपुष्पितस्य दूराद्गन्धो वात्येवं पुण्यस्य कर्मणो दूराद्गन्धो वाति—*Tait Ar.X.*9; also see *Taittiriya Bhasya Tait.S.* I.8.6.2); and *Tait.Br.*I.6.10.5.

Pustivardhanam, the augmenter of increase or of prosperity or of nutrition; the seed of the world(पुष्टिवर्धनं य: पुष्टिं वर्धयति तम्—*Daya*; पुष्टिवर्धनं जगद्बीजम् । पुष्टि शरीरधनादि विषयां वर्धयतीति पुष्टिवर्धन: —*Sayana*).

Hymn-60

For verse 7, see Nir. VI.20.

1. **Surya,** O, the one like the sun (सूर्य ! सूर्य इव वर्तमान —*Daya.*).

Mitraya, for the friend or friendship (मित्राय सख्य—*Daya.*).

Varunaya, for the venerable or venerability (वरुणाय श्रेष्ठाय —*Daya.*).

Adite, O the eternal; the infinite (अदिते ! अविनाशिन् —*Daya.*).

Aryaman, O, the law-abider; the ordainer (अर्यमन् ! न्यायकारिन् ! - *Daya.*).

2. **Mitravaruna,** mitra and varuna, the pair of in-breath and up-breath (मित्रावरुणा सर्वेषां प्राणोदानौ —*Daya.*).

Jman, in or on the earth (ज्मन् भूमौ —*Daya.*; Nigh.I.1) in the midspace (ज्मन् अन्तरिक्षे —*Sayana*).

Ṛju, the upright or good actions (ऋजु सरलम् —*Daya.*, सुकृतानि

—*Sayana*).

Vrjina, the crooked or evil actions; the strengths (वृजिना बलानि —*Daya.* ; वृजनानि पापानि —*Sayana*).

Ubhe, both, heaven and earth (उभे द्यावा पृथिव्यौ —*Sayana*).

3. Sapta, the extended one or the seven; seven is an extended number: (सप्त सर्पणस्वभावान् सप्तसृप्तासंख्या —Nir.VII 6; एतत्संख्याकान् वा —*Sayana*); for seven horses; seven rays etc. ; see सप्त युञ्जन्ति रथमेक चक्रमेको अश्वो वहति सप्तनामा—I.164.2; Nir.IV.27; the seven yoke the one-wheeled car; one horse having seven names draws it; or, seven rays draw up the juices for him; the seven seers praise him.

Im, water (ईम् उदकम् —*Daya.* ; Nigh.I.12).

Ghrtacih, the nights (घृताचीः रात्रयः —*Daya.* ; Nigh.I.7); shedding water (घृताचीः घृताञ्चना उदकवत्यः —*Sayana*).

Dhamani, abodes; names of birthplaces (धामानि जन्मस्थाननामानि —*Daya.*).

4. Arnah, water (अर्णः उदकम्—*Daya.* ; Nigh.I.12); midspace (अर्णः अर्णवमन्तरिक्षम् —*Sayana*).

Adityah, the sons of Aditi, the mother Infinity; the months of a year (आदित्याः अदितेः पुत्रा देवाः —*Sayana*; संवत्सरस्यमासाः —*Daya.*).

Sajosah, of the same friendly feeling (सजोषाः समानप्रीत्या सेवनीयाः —*Daya.* ; समानप्रीतयः —*Sayana*).

5. Durone, in the house (दुरोणे गृहे—*Daya.*).

7. **Pravraje cin nadyo gadham asti,** even in a flooded river, there is a depth; *gadham*, limited depth or bottom (गाधमपरिमितमुदकम्

—*Daya.*).

Vispitasya, of the extended or expanded one; of the pervading one (विष्पितस्य व्याप्तस्य कर्मण: —*Daya.* ; *vispitah* means great expanse (विष्पितो विप्राप्त: —Nir.VI.20; conducting us across this great expanse—पारं नो अस्य विष्पितस्य पर्षन्.

8. Devahelanam, displeasure of learned people or of the deities (देवहेलनं देवानां विदुषामनादराख्यं—*Daya*; देवानां मित्रादीनां कोपनम्—*Sayana*).

9. Sudase, upon the liberal donor (सुदासे सुष्ठु दानाख्ये व्यवहारे—*Daya.* ; शोभनदानाय मह्यप्रयच्छतं—*Sayana*).

10. मृलता=मृलत (संहितायामिति दीर्घ: —*Panini,* VI.1.70).

11. Brahmane, for food; for wealth; for Lord (ब्रह्मणे धनाय परमेश्वराय वा—*Daya.*).

Yo brahmane sumatim ayajate, who devotes his mind to your glorification (यो य: यजमाने ब्रह्मणे परिवृढस्य कर्मणे, the institutor of the rite, who सुमति शोभनां बुद्धि, gives pure or pious understanding, युष्मत् स्तोत्ररूपाय, to the nature or form of your praise—*Sayana*).

12. Visvani durga piprtan tiro nah, remove from us all difficulties (विश्वानि सर्वाणि दुर्गा दु:खेन गन्तु योग्यानि पिपृतं पूरयतं तिर: तिरस्क्रियायां न: अस्मान्—*Daya.* ; दुर्गा दु:खेन् गन्तव्यान्यापद: —*Sayana*).

Hymn-61

1. Manyum, acts of mortals; anger; prayer or act (मन्युं क्रोधं—*Daya.* ; स्तोत्रं कर्म वा—*Sayana*).

2. Ṛtava, the abider of truth: the solemnizer of sacrifice (ऋतऽवा – ऋतावा सत्यसेवी—*Daya.* : यज्ञवान्—*Sayana*).

Yat Kratva na saradah prnaithe—You recompense not for years; whose act you fulfil many years (यत्कर्म बहून् संवत्सदान् आपूरयेथे—*Sayana*). Sayana passes by *na*; which may be the conjunction *and*, as well as the negative *not*; in either case, the sense is obscure—*Wilson.*

[Swami Dayananda's commentary is available up to this verse, VII.61.2; he died on October 30, 1883--ऋग्वेदभाष्ये सप्तमे मण्डले चतुर्थानुवाक एकषष्टितमे सूक्ते पञ्चमाष्टके पञ्चमाध्याये तृतीयवर्गे द्वितीय मन्त्रस्य भाष्य समाप्तम् । उक्त स्वामिकृतं भाष्यचैतावदेवेति—Printed Asadha, Krsna 5, 1956 Vikrami; 1899]

Hymn-62

1. Janima manusanam, on the crowds or groups of men (जन शब्द: ंघवचन: । जनिम जनिमानि जनान्—*Sayana*; जातानि—*Venkata*).

Kartrbhih, by them who offer praises; by those who dedicatingly serve (कर्तृभि: स्तुतिकर्तृभि: ; the worshippers—*Sayana*).

Kratva, the creator (क्रत्वा सर्वस्यकर्त्ता).

Krtah, created by Lord (कृत: सम्पादित: प्रजापतिना—*Sayana*).

Sukrta, are those actions accomplished during the day after sunrise, whilst those done during the night are *duskrta* (उदिते च सूर्ये सुकृत: भवति । रात्रौ हि कृतं दुष्कृतं भवति—*Venkata*).

2. Etasebhih evaih, with your quick moving horses; with glorious white horses (*Wilson*) (एतशेभि: एवर्णै: । स्वार्थिक: शकार: —'या जरन्ता युवशाना—I.161.7; 'पुरुष: कृष्णशवास्युत्तरत: "—*Ait.Br.*V.14) इत्यादिवत् ।(एवै: गमनशीलै: the fast-moving—*Sayana*).

Anagasah, free from sin (अनागस:—*Venkata*;—*Sayana*).

3. Surudhah, alleviators of pain (शुरुध: शुचेर्दु:खस्य प्रतिरोद्धार: —*Sayana* ; ओषधी: शुचोरोधयित्री:);

4. Sujanimanah, of noble descent; of fortunate birth (सुजनिमान: शोभन जन्मान: —*Sayana*).

Adite, O indivisible (अदिते अखण्डनीये—*Sayana*).

Ṛsve, O the mighty (ऋष्वे! महन्नामैतत्—Nigh.III.3).

5. Gavyutim, the pasture; the grazing ground for cows (गव्यूतिं गावो यन्ति गच्छन्त्यत्रेति गव्यूतिर्गोमार्गभूमि:).

Uksatam ghṛtena, bedew with water (घृतेन उदकेन उक्षतं सिञ्चतम्—*Sayana*).

Hymn-63

For verse 5, see Nir. VI.7.

1. Carmeva yah, he as through the (investing) skin; *Samavivyak tamansi*, breaks through glooms (य: चर्म इव पृथिव्यां विस्तृतानि अन्तरिक्ष्याणि च तमांसि सं पिंडयति—*Venkata*; समविव्यक् सहविचति संवेष्टयति—*Sayana*).

2. Prasavita, प्रसवीता=प्रसविता=प्रेरयिता, the animator (सर्वेषु कर्मस्वनुज्ञाता).

Ketuh arnavah, rain-shedding banner (केतु: प्रज्ञापयिता—*Venkata*; सर्वस्य प्रज्ञापिक: —*Sayana*; अर्णव: उदकप्रद: —*Sayana*; उदकवान्—*Venkata*).

3. Usasam upasthat, from the lap of dawns (उषसां उत्संगात्—*Venkata*; उपस्थे मध्ये—*Sayana*).

Na praminati, does not impose a limit (न प्रमिनाति न हिनस्ति—*Venkata*; प्रमिनाति न हिनस्ति न संकोचयति—*Sayana*).

5. यता=यत्र

Syenah na diyan anu eti pathah, he travels the path (or mid-

space), darting along like a hawk (दीयन् गच्छन्—*Sayana*). Like a flying falcon, he sweeps down the atmosphere; here *pathah* (पाथः) means mid-space or atmosphere (पाथोऽन्तरिक्षम्—Nir.VI.7); as in this verse. Water is also called *pathas*, पाथस्, from *pa* (पा), to swallow (पाथोऽन्तरिक्षम्, उदकमिवपाथ उच्यते पानात्, Nir.VI.7; as in आचष्ट आसां पाथो नदीनाम्, VII.34.10; *pathah* is also food (अन्नमपि पाथ उच्यते पानादेव—Nir.VI.7; as in देवानां पाथ उपवक्षि विद्वान्—X.70.10).

Thus *pathah* (पाथ:) has three meanings, midspace, water and food.

Hymn-64

1. Rajasah, of water (रजस: उदकस्य—*Sayana*).

Pra vam ghrtasya nirnijo dadiran, impelled by you the clouds assume the form of rain; वां युवाभ्यां प्रेरिता मेघा: घृतस्य निर्णिज: उदकस्य रूपाणि ददीरन् ददते प्रयच्छन्ति—*Sayana*; alternatively, *ghrtasya* may mean *butter*, and in that case, oblations of butter are given to you (वां युवाभ्यां घृतस्य निर्णिजो रूपाणि। घृतानीत्यर्थ: । तानिददीरन् दीयन्ते—*Sayana*).

2. Ṛtasya, of cosmic vapours.

Ksattriya, powerful (क्षत्रिया बलवन्तौ—*Sayana*).

Ilam, food (इलां अन्नं—*Sayana*; Nir. II.7).

3. Saha, with posterity.

Isa madema, with food (इषा) rejoice (मदेम); *Saha* together with posterity (सह पुत्रादि सहिता:—*Sayana*; अन्नेन मदेम पुत्रपौत्रै: सह—*Venkata*).

4. Dhitim, prayers (धीतिं कर्म स्तुतिरूपं—*Sayana*).

Taksan, fabricates (तक्षन् स्तोमेन संकल्पयेत्—*Sayana*).

Gartam, chariot (गर्तं रथम्—*Sayana*).

Suksitih, people (सुक्षिती: शोभननिवासा: प्रजा: —*Sayana*; प्रजा: —*Venkata*).

Vayave, to *Vayu*; to *aryaman*, one of the *Adityas* (वायवे । वायुर्गन्तादित्य: । स एव अर्यमा—*Sayana*).

Hymn-65

1. Putadaksam, endowed with pure vigour (पूतदक्षं शुद्धबलम्—*Sayana*; *Venkata*).

Asuryam, strength; might (असुर्यं बलम्—*Sayana*).

Yaman,=yamani; in conflict; in battle (यामन् यामनि संग्रामे—*Sayana*).

Acita, crowded (आचिता आचित उपचिते शूरसंघैरुपेते—*Sayana*).

2. Dyava ca, heaven and (earth) (द्यावा च द्यावापृथिव्यौ—*Sayana*).

Aha ca, day and (night); here *ca* refers to night (च एतद् रात्रेरुपलक्षणम् *Sayana*).

4. Udgah, of water (उद्ग: उदकस्य—*Sayana*).

Divyasya, celestial (दिव्यस्य दिवि भवस्य—*Sayana*).

Caroh, of the choicest (चारो: चरणीयस्य—*Sayana*).

Gavyutim, our pasture lands; place of sacrifice (गव्यूतिं अस्मदीयां भूमिम् -*Sayana*); the track of cows (गव्यूतिं गोमार्गम्—*Venkata*).

Ilabhih, with viands; with food (इलाभि: अन्नै: —*Sayana*).

5. Same as VII.64.5.

Hymn-66

1. Mitrayoh varunayoh=Mitravarunayoh (मित्रयो: वरुणयो: मित्रावरुणयो:); two phases of the sun presiding over day and night.

Tuvijatayoh, of reiterated manifestations; repeatedly born (तुविजातयो: बहुप्रादुर्भावयोर्देवयो: —*Sayana*; बहुजननयो: —*Venkata*); this refers to the daily appearance of the Sun, born evernew.

Susyah, propitiatory (शुष्य: सुखकर: —*Sayana*; सुखावह: —*Venkata*).

3. Stipa, protectors of dwellings (स्तिपास्त्यायन्त इति स्तयो गृहा: —*Sayana*).

Tanupa, protectors of persons or bodies (तनूपा तन्व: पातारौ—*Sayana*).

Nah sadhayatam dhiyah, fulfill our intellectual aspirations (न: अस्माकं धिय: कर्माणि स्तुतिरूपाणि साधयतं फलवन्ति कुरुतम्—*Sayana*; धिय: , prayers or actions; साधयतं कर्माणि—*Venkata*).

4. Bhagah, gracious (भग: भजनीय:)

5. Amhah, from distress or sin (अंहः पापम्—*Sayana*; अवृत्ते:—*Venkata*).

6. Uta svarajah aditih, the place of *aditi* is doubtful as the text has no copulative (*Wilson*); of them *Aditi* is the mother (अदिति: तेषां माता —*Sayana*; मित्रादयो अदितिश्च—Mitra, and the rest, and *Aditi*).

Svarajah, lord of all (स्वराज: सर्वस्य स्वामिन:).

9. Isam svah ca dhimahi, may we obtain or retain food (इषं) and water (स्वः) (इषं अन्नं स्वः उदकञ्च धीमहि धारयामहे—*Sayana*; अन्नं च सर्वं धारयेम—*Venkata*).

The verses 7, 8 and 9 form a *trica* (त्रिच); to be recited during morning hours.

10. Trini ye yemuh vidathani dhitibhih visvani paribhutibhih, limited the three universal (विश्वानि) sacrifices(ये त्रीणि विदथानि त्रींल्लोकान् यच्छन्ति कर्मभिः विश्वानि च भूतानि च परिभवनैः—*Venkata*). Also who give the three spread places, earth and the rest, with overcoming acts (ये त्रीणि विश्वानि व्याप्तानि विदथानि क्षित्यादि स्थानानि क्षित्यादीनि परिभूतिभिः परिभावुकैः कर्मभिः येमुः प्रयच्छन्ति—*Sayana*).

"It is not very clear what is intended; perhaps merely to say that Mitra and the rest are worshipped as the objects of three rites with definite ceremonies or at definite seasons."—*Wilson.*

13. Ṛtavanah, those who abide by truth (ऋतवानः ऋतवन्तः यज्ञवन्तः उदकवन्तो वा; or those who possess truth, or sacrifice or water, ऋत=water, Nigh.I.12;—*Sayana*; सत्यवतः —*Venkata*).

Ṛtajatah, born of Ṛta, or truth; born of prajapati (ऋतजाताः उक्त ऋतशब्दार्थः। तदर्थमुत्पन्नाः अथवा ऋतात् प्रजापतेः सकाशादुत्पन्नः —*Sayana*; सत्याज्जाताः —*Venkata*).

Ṛtavṛdhah, the promoter of truth (ऋतावृधः सत्यस्य वर्धयितारः—*Venkata*; ऋतस्य वर्धयितारः —*Sayana*).

Surayah, adorers (सूरयः स्तोतारः —*Venkata*;—*Sayana*).

Sumne succhardistame, in the most beautiful and blissful dwellings; in the blissful happiness (सुम्ने सुखे सुच्छर्दिष्टमे अतिशयेन शोभनगृहयुक्ते —*Venkata*,; सुच्छर्दिष्टमे सुखतमे सुम्ने धने अत्यन्तरमणीय गृहयुक्ते सुखे वा i.e. in the most blissful opulence or in happiness, united with a most delightful house

—*Sayana*).

Etasah visvasmai caksase aram, white (horse) to be seen by all and sundry (एतश: एतशवर्ण: विश्वस्मै चक्षसे सर्वेषां दर्शनीयं पर्याप्तम्—*Venkata*; चक्ष्यसे सम्यक् सर्वलोक दर्शाय—*Sayana*).

15. Sirsnah sirsnah jagatah tasthusah patim, lord of every one, every individual, moving or stationary, (शीर्ष्ण: शीर्ष्ण:सर्वस्यापि शिरस: —*Sayana*; of every head, i.e. of every individual; उच्छ्रिताद् उच्छ्रिताद्—*Venkata*; शिर: शब्देन तद्वान् पदार्थ:, i.e. or the head may be put for the being with a head; or शिरसा स्वस्व शिरस वहन्ति सूर्यं, or the best of all (सर्वस्य श्रेष्ठम्—*Sayana*).

Sapta Svasarh, seven sisters.

18. Adruha, gentle (अद्रुहा अद्रोग्धारौ—*Venkata*).

Atuji, destroyers of enemies or foes (आतुजी शत्रूणां सर्वतो हिंसका वा दातारौ वा धनानामेवं रूपौ सन्तौ "तुतिपिंजिहिंसा बलादान निकेतनेषु"—*Sayana*).

Hymn-67

1. Manasa, with praises, with thoughts; with devout praises (मनसा स्तोत्रेण—*Sayana*).

Havismata yajniyena, with sacrificial acts enriched with oblations (हविष्मता हविर्युक्ते यज्ञियेन यज्ञार्हेण—*Sayana*).

2. Purastat, in the front, i.e. the east.

Ketuh, the banner; here it means the sun.

Divo duhatuh usasah, the banner (i.e. the sun) is seen; dawn, the daughter of heaven.

3. Suhota, sincere invoker (सुहोता सुष्ठुदेवानां स्तोता—*Sayana*).

Nasatya, the one truthful (नासत्या सत्यभूतौ—*Sayana*; the Asvins or twin-divines).

Vivakvan, the chanter of hymns (विवक्वान् स्तुतीनां वक्ताहं—*Sayana*; कल्याण-स्तोता स्तोमैः वचनकुशलः —*Venkata*).

4. Yuvakuh, relying on you; with a feeling of reliance on you (युवाकुः युवां कामयमानोऽहम्).

5. Dhiyam, intellect; adoration (धियं बुद्धि स्तुति कर्म वा—*Sayana*).

Vaje-a, even in the life-struggles or battles (वाजे आ संग्रामेऽपि—*Sayana*).

Purandhih, our intellectual faculties (पुरन्धीः अस्मदीया बुद्धीः—*Sayana*).

6. Dhisu, in the intellectual pursuits or approaches (धीषु एषु कर्मसु—*Sayana*).

Devavitim, life dedicated to the service of God; worship of the gods. (देववीतिं देवानां वीतिः प्राप्तिर्यस्मिंस्तादृशं यज्ञम्—*Sayana*).

7. Manasa, by the benevolent thoughts (मनसा अनुग्रहयुक्तेन चेतसा —*Sayana*).

Ahedata, without anger (अहेदता अक्रुध्यता).

Madhvi, O the one sweet as honey ; or who is fond of sweetness! (माध्वी! मधुप्रियावश्विनौ! —*Sayana*); an appellation for the twin-Asvins.

Manusisu viksu, in the society of men (मानुषीषु विक्षु मनुष्यरूपासु प्रजासु वर्तमानम्—*Sayana*).

8. Devayukta, harnessed or yoked by the gods (देवयुक्ताः देवाभ्यां

युवाभ्यां युक्ता अश्वाः शीघ्रगमने—*Sayana*).

10. Yasistham, please do come (यासिष्ठं आगच्छतम्);

Iravat Vartih, dwelling of spirituality, place of preparing the oblations (इरावत् हविर्युक्तं वर्तिः गृहम्—*Sayana*).

Surin, the learned seeker; the praiser; the worshipper (सूरीन् स्तोतॄन् —*Sayana*).

Hymn-68

1. Svasva, full of vital energies; good horses स्वश्वा=सु+अश्वा, शोभनाश्वौ। अश्वः कस्मात्। अश्नुतेऽध्वानम्। महाशनो भवतीति वा—Nir.II.27; : *asva* is so called because it trots on the road, or it eats too much. *Nighantu* gives 26 synonyms of *asva* (horse) of which the last eight are always used in plural (अव्यथयः, श्येनासः, सुपर्णाः, पतङ्गाः, नरः, शर्याणाम्).

Vitam, eat; participate in enjoying; partake (वीतं भक्षयतम्—*Sayana*; खादतम्—*Venkata*).

Yuvakoh, your adorer (युवाकोः युवां कामयमानस्य मम—*Sayana*: सेवमानौ युष्मत्कामस्य—*Venkata*).

2. **Aryah,** enemies (अर्यः अरेरस्मद् विरोधिनः —*Sayana*; शत्रून्—*Venkata*).

3. Manojava, swift as thought (मनोजवा, मनोवेगः —*Sayana*; *Venkata*).

Suryavasu, O dawn, the one who stays with the sun on the chariot (हे सूर्यावसू ! सूर्यायाः सह रथे वसन्तौ—*Sayana*; हे सूर्याया वासयितारौ—*Venkata*).

4. Valgu, the fair; the charming one (वल्गू सुन्दरौ इमाम्—*Sayana*; वल्गनशीलौ—*Venkata*).

5. Atraye, for Atri; for the one free from three involvements, for cyavana.

Nyatraye mahisvantam yuyotam, you have liberated Atri from the cave (see earlier references also), you separated the *Mahisvata* from Atri; *mahisvat* may be a synonym of *ṛbisom*, ऋबीसं, a word amongst the 132 or 134 words, at the end of the Nighantu of which there is no explanation (Nigh.IV.3; महिष्वन्तम् ऋबीसं—*Sayana*; महत्त्वयुक्तं –*Venkata*).

On an earlier occasion (Mandala I) *ṛbise* (ऋबीसे) is explained by Sayana as अपगत प्रकाशे पीडयन्त्र गृहे -i.e. in a dark house of implements of torture. According to Sayana elsewhere, it is equivalent to *Agni* or *tusagni* (तुषाग्नि) or fire of chaff. Although the word does not occur, the incident is alluded to more than once in Mandala I.112.7, where the commentary by Sayana says: Atri was thrown into a machine-room with a hundred doors, where he was roasted, and again I.118.7, the same explanation occurs (शतद्वारे पीडयन्त्रगृहे...तुषाग्नि शीतेनोदकेन अवरयेथम्, you extinguished with cold water the chaff fire by which Atri was burnt when thrown into the house of machines of torture with a hundred doors. (See also X.39.2)—*Wilson.*

6. Cyavanaya, for *cyavana,* an old famished person, (see earlier references).

7 Yuvakuh, devoted to both of you (युवकयो: युवां कामयिता—*Sayana*).

Bhujyum; the saviour.

8. Vṛkaya, for the crooked or wicked one, (see earlier references); for the greedy, or malignant (वृकाय धनादात्रे । अभिलषत इत्यर्थः —*Sayana*; also वृकवद् हिंसकाय—*Sayana*).

Sayave, शयवे for Sayu, the lazy; (also a seer, शयु, of this name).

Saciblih, by cures and efforts; by devices (शचीभिः युष्मदीयैः कर्मभिहे

अश्विनाविति—*Sayana*).

See also I.116.22 -(शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम्).

Hymn-69

For verse 4, see Nir. VI.4.

1. Vṛsabhih, vigorours; young.

Ghṛtavartanih, following the track of waters (घृतवर्तनि: घृतमुदकं वर्तन्यां यस्य तादृश: —*Sayana*).

Pavibhih, fellies (पविभि: रथनेमिभिर्मधुपात्रैर्वा—*Sayana*).

2. Tribandhurah, furnished with three wooden benches (त्रिबन्धुर: । बन्धरमुच्चावचं सारथ्यवस्थानं काष्ठमयं—*Sayana*). Also see I.47.2; I.183.1.

3. Vadhva, with the bride, Surya; with your espouse (वध्वा सूर्यया सह —*Sayana*).

Vartanibhyam, with its two wheels (वर्तनिभ्यां स्वचक्राभ्यां—*Sayana*).

4. Ghramsam, day; every day; lustre (घ्रंसं दीप्तम्—*Sayana*).

Pari ghramsam omana vam vayah gat, the oblation has reached you everyday with protection (पर्यगाद्वां घ्रंसमहरवनायान्नम्—Nir.VI.4); the food has, reached you both; O Asvins, from all sides with protection, *Ghramsa* means *day*, (Nigh.I.9).

The twelve synonyms for *day* (अह:) are : वस्तो: , द्यु: , भानु: , वासरम् , स्वसराणि , घ्रंस: , घर्म: , घृण: , दिनम् , दिवा , दिवेदिवे and द्यविद्यवि ।

यजमानानां रक्षणार्थं अह: हविर्भूतमन्नम् वाम् अश्विनौ परिगच्छसि इति—*Venkata.*

Omana, with protection (ओमना अवनेन रक्षेण निमित्तेन—*Sayana*).

7. Bhiyyuh, the Saviour (see earlier references).

Hymn-70

1. Sunaprsthah, horse with delightful or broad back (शुनपृष्ठः सुखपृष्ठः —*Venkata*; सुखकरपृष्ठभागः । अत्यन्त विपुलत्वान् असूढानां सुखकर पृष्ठभागः —*Sayana*).

Asvo na vaji, speedy (or strong) as a horse (वाजी वेगवान् अश्वः —*Sayana*; अश्व इव बलवान्—*Venkata*).

A yat sedathuh dhruvase na yonim, as firmly as in a dwelling. The comparison is explained "like a place for durable soil"—(ध्रुवसे ध्रुवाय निवासाय योनिं न योनिं स्थानमिव—*Sayana*).

2. Gharmah, cauldron, the ewer.

Atapi gharmo manuso durone, the ewer has been heated (अतापि) in the dwelling of the man, the yajamana, or householder. Sayana connects it with *pravarga* (घर्मः प्रवर्गश्च) See *Tait. Ar.* V.I.5—यत् घ्रां इत्यपतत्तद्- घर्मस्य घर्मत्वम् ।

4. Canistam devau osadhisu apsu yat yogyah, O divines, the two Asvins, in as much as you accept that which is most acceptable in the plants or waters (चनिष्टं इच्छन्तं हे देवौ ! तासु ओषधीषु अप्सु च यदा अश्नवैथे व्याप्नुथः योग्याः स्तुतीः —*Venkata*; हे देवादेवौ युवां ओषधीषु ओषधिविकारांश्चरु पुरोडाशादिकान् अप्सु सोमरसान् चविष्टं अत्यन्तकमनीयतमं कामयेथाम्—*Sayana*); here *canistam* is the most acceptable or the most covetable (चनिष्टं अत्यन्तकमनीयतमम्).

Osadhisu, means the preparations from the plants, like the cakes of meal, and *apsu,* in the waters, means the Soma juices offered in sacrifices (*Sayana*).

Ni dadhatau purvani yugani anu cakhyathuh, as you have

favoured former couples (पूर्वाणि युगानि मिथुनानि जायापति रूपाणि अनुचरुयथु: ख्यातवन्तौ —*Sayana*).

5. Brahmani, praises, prayers; spiritual efforts (ब्रह्माणि परिवृढानि कर्माणि स्तुतिलक्षणानि—*Sayana*).

6. Kṛtabrahma, offered praises (कृतब्रह्मा कृतस्तोत्ररूपकर्मा—*Sayana*).

Samaryah, with persons like priests or learned persons (समर्य: ऋत्विग् रूपैर्मर्त्यै: सहित: —*Sayana*).

Vasistham, worthiest.

Varam, choicest, the selected (वरं वरणीयं—*Sayana*).

Hymn-71

1. Asva, the spiritual power; the divine driving force.

Go, the divine wisdom.

Asva-magha, affluent or rich in spirirual power; also rich in horses (अश्वामघा अश्वधनौ—*Sayana*).

Go-magha, affluent or rich in divine wisdom; also affluent in cattle (गोमघा गोधनौ—*Sayana*).

Svasuh, of the sister; the dawn is regarded as the sister of Asvins, the pair of days and nights (दिवानक्तम्). See स्वसा स्वस्रे ज्यायस्यै योनिमारैक् —I.124.8.

Sarum, the malevolent (शरुं हिंसकम्—*Sayana*); the arrow like.

Nag=Nak, night (नक् नगिति रात्रिमाह=*Venkata*). See also(रुशद् वत्सा रुशती

श्वेत्यागात्—I.113.2).

Krshnih, the dark night (कृष्णी: कृष्णवर्णा रात्रि: —*Sayana*).

Arusaya, for the radiant sun (अरुषाय आरोचमानायाह्ने सूर्याय वा—*Sayana*; आरोचमानाय आदित्याय—*Venkata*).

2. Dasuse, for the donor; for the offerer of oblations (दाशुषे हविषां दात्रे यजमानाय—*Sayana*).

Amivam, sickness (अमीवां रोगम्—*Sayana*).

Aniram, (अन्+इराम्), famine; poverty (इरा=अन्न, Nigh.II.7) (अनिराम् । इरान्नम् । तदभावं दारिद्रयम—*Sayana*).

3. Vyustau, at the earliest flash of morning; at the dawn (व्युष्टौ व्युच्छन्त उषसि—*Sayana*).

Avamasyam, approaching (अवमस्यां आसन्नायाम्—*Sayana*).

Rtayugbhih, along with water; full of water (ऋतयुग्भि: उदकयुक्तै:—*Sayana*).

Asvaih, water-bestowing horses (अश्वै: उदकप्रदै: अश्वै: —*Sayana*).

Vasumantam, chariot loaded with riches; wealth-laden chariot (वसुमन्तं प्रदेयधनयुक्तं रथम्—*Sayana*).

4. Trivandhurah, three-seater; one with three benches (त्रिवन्धुर: सारथ्यधिष्ठानस्थानत्रयोपेत: —*Sayana*; वन्धुर: फलकासङ्घाट: —*Venkata*).

See also VII.69.2 and also I.47.2 and I.183.1.

Abhi yad vam visva-psnyah jigati, with that chariot which

traverses (यत् रथ: यश्चरथ: वां विश्वप्स्न्य: व्याप्तरूप: अभिजिगाति अभिगच्छति—*Sayana*).

Visvapsnyah, (विश्वऽप्स्न्यः) the one traversing; the all pervading (व्याप्तरूप:);

This is also an epithet of Vasistha; and hence it may mean Vasistha also; and thus,—since Vasistha praises you (यद् यस्माद् विश्वप्स्न्यो वसिष्ठो वा जिगाति—*Sayana*).

5. Cyavana, the old and famished.

Pedu, lame.

Atri, the detached sage; the one free from triple bondages.

Jahusam, the one exiled; the exiled prince.

Nidhata mantah, replaced; brought back to the throne (निधातमन्त: न्यधातम्—*Sayana*).

For this verse, see also युवं च्यवानमश्विना जरन्तं पुनर्युवानम्—I.117.13 ; युवं श्वेतं पेदवे I.118.9; युवमृबीसमुत तप्तमत्रय श्रोमवन्तं चक्रथु: —X.39.9 add परिविष्टं नाहुषं विश्वत: सीम—I.116.20.

Hymn-72

2. Yuvoh hi nah sakhya pitryani, the friendship between you and us is from our forefathers (युवोर्हि न: सख्या पित्र्याणि).

Samanah bandhuh, our bonding (ancestry) is common (a common ancestor is ours; उत अपि च युवयोर्मम च बन्धु: बन्धक: पितामह: समानं एकमेव —*Sayana*).

Tasya vittam, may you acknowledge that (तस्यवित्तम् । तस्येति कर्मणि

षष्ठी । तं बन्धुं तद्बन्धुत्वं+वा वित्तं जानीतम्—*Sayana*).

It has been said that Vivasvat and Varuna were both sons of Kasyapa and Aditi. The Adityas are the sons of the former, Vasistha of the latter, and thus they became first cousins. Sayana quotes verses from the *Bṛhad devata* (VI.162; 163; VII.1—6) in this connection, giving a mythological cosmogeny of no value.

We have the following in the Bṛhad devata in this connection.

अभवन् मिथुनं त्वष्टुः सरण्यूस्त्रिशराः सह ।
स वै सरण्यूं प्रायच्छत् स्वयमेव विवस्वते ॥ (VI.162)
ततः सरण्यवां जाते ते यम-यम्यौ विवस्वतः ।
तावप्युभौ यमावेव ह्यास्तां यम्या च वै यमः ॥ (VI.163;)
सृष्ट्वा भर्तुः परोक्षं तु सरण्युः सदृशीं स्त्रियम् ।
निक्षिप्य मिथुनं तस्यामश्वा भूत्वा प्रचक्रमे ॥ (VII.1)
अविज्ञानाद् विवस्वांस्तु तस्यामजनयन् मनुम् ।
राजर्षिरासीत् स मनुर्विवस्वानिवतेजसा ॥ (VII.2)
स विज्ञाय अपक्रान्तां सरण्यूमात्मरूपिणीम् ।
त्वाष्ट्रीं प्रतिजगामाशु वाजी भूत्वा सलक्षणः ॥ (VII.3)
सरण्यूस्तु विवस्वन्तं विज्ञाय हयरूपिणम् ।
मैथुनायोपचक्राम तां च तत्रारुरोह सः ॥ (VII.4)
ततस्तयोस्तु वेगेन शुक्रं तदपतद् भुवि ।
उपाजिघ्रश्व सा त्वश्वा तच्छुक्रं गर्भकाम्यया ॥ (VII.5)
आघ्राण मात्राच्छुक्रं तत्कुमारौ संबभूवतुः ।
नासत्यश्चैव दस्रश्च यौ स्तुतावश्विनावपि ॥ (VII.6)

In short, *Tvastṛ* had twin children, *Saranyu* and *Trisiras*; *Saranyu* was married to *Vivasvat*. By their marriage were born *Yama* and *Yamī*, the twins; Yama was elder of the two, *Saranyu* created a body, similar to herself, and entrusted to her Yama and Yami, and she herself became a mare.

Through this lady, taking her to be Saranyu, Vivasvat begot a child, who was a royal seer, and came to be known as *Manu*.

Afterwards, as the myth goes, when Vivasvat knew the mystery,

he himself became a horse. The two mated together, and gave birth to *Nasatya* and *Dasra*; this pair came to be known as *Asvins* (अश्विनौ).

Since *asva* means a horse and *asvin* means a *mare* also, this myth has been concocted.

5. **Pascat,** from the back; *purastat*, from the front; *adharat*, from below; *udaktat*, from the above.

Hymn-73

1. **Purudamsa,** multifunctional; the doers of many deeds (पुरुदंसा पुरुकर्माणौ—*Venkata*; बहुकर्माणौ—*Sayana*).

Purutama, multifarious, the most mighty (पुरुतमा प्रभूततमौ—*Sayana*).

3. **Ahema,** may we invoke; may we prepare, or promote (अहेम वर्धयेम—*Sayana*; प्रेरयाम: —*Venkata*).

Uranah, praising (उराणा: उरुस्तोत्रं कुर्वाणा: स्तोतार: —*Sayana*; उरुकर्माण: , उरुकर्म कुर्वाणा: —*Venkata*).

Srusti iva, like a speedy messenger (श्रुष्टीति क्षिप्रनाम; क्षिप्रगन्ता दूत इव —*Sayana*; क्षिप्रवान् इव—*Venkata*).

4. **Vahni,** bearers of oblations वह्नी हविषां वोढारौ—*Sayana*; तौ वोढारौ —*Venkata*.

Visam, people; priest (विशं प्रजामृत्विजम्—*Sayana*).

Raksohana, destroyers of demons or wicked persons (रक्षोहणा रक्षसां हन्तारौ—*Sayana*).

Sambhrta, well nourished; healthy and stout (संभृता सम्यग्भृतौ पुष्टाङ्गौ

—*Sayana*).

Vilupani, strong-handed (वीलु-पाणी दृढपाणी—*Sayana*).

Ma mardhistam, injure us not (मा मर्धिष्टं मा हिंस्तम्—*Sayana*).

Hymn-74

5. Pṛksah, food; ample food (पृक्ष: अन्नं प्रभूतम्—*Sayana*; *Venkata*; Nigh.II.7).

Maghavadbhyah, of benevolent nobility; affluent in food etc. (मघवद्भ्य: अन्नवद्भ्य:—*Sayana*).

Chardih, roof; house; dwelling (छर्दि: गृहम्—*Sayana*).

6. Suksitim, of good abode (सुक्षितिं सुनिवासम्—*Sayana*; *Venkata*).

Ratha iva, like chariots, or like waggons (like chariots or waggons full of rice etc. (व्रीह्यादि-पूर्णा रथा यथा प्राप्नुवन्ति स्वामिगृहम्—loaded with rice and the like, arrive at the house of the owner—*Sayana*).

Hymn-75

1. Vi avah, rises; comes; appears (वि आव: व्यौच्छत् विभातं कृतिवतीत्यर्थ: —*Sayana*; विविधं गच्छति—*Venkata*).

Divijah, born in the mid-space; daughter or heaven (दिविजा: दिव्यन्तरिक्षे प्रादुर्भूता—*Sayana*; दिविजाता—*Venkata*).

Apa-avah, scatters.

Ṛtena, by truth; by lustre; in light (ऋतेन तेजसा—*Sayana*; सत्येन

प्रकाश्येन सह अन्धकाराऽपनयनात् सत्यस्य प्रकाशनम्—*Venkata*).

Angirastama, most enlightened.

Angirah-tama pathyah ajigah, relumes the paths that are to be trodden (अङ्गिरस्तमा अङ्गेर्गत्यर्थादङ्गिरा: । गन्तृतमा पथ्या: पदवी: अजीग: उद्गिरति—she throws up the path that are to be most traversed; i.e. प्राणिनां व्यवहाराय प्रकाशयति, she gives light for the transactions of living beings—*Sayana*; *Wilson*).

2. Svarasyum, flourishing male posterity; wishing for food (श्रवस्युं अन्नवन्तं पुत्रम् i.e. a son having food—*Sayana*); wishing for fame and good repute (कीर्तिमिच्छन्तं—*Venkata*).

5. Jarayanti, reckoner of life - span; waster away of life (जरयन्ती प्राणिजातानि उषा: खलु पुन: पुनरावर्तमाना प्राणिनामायु: क्षपयति—*Sayana*).

Vahnibhih; by the offerers; by the fiire - institutors (वह्निभि: कर्मवोढृभिर्यजमानै: —*Sayana*; वोढृभि: स्तोतृभि: —*Venkata*).

6. Visvapisa, multimobile; multifunctional; of multi-forms; every-way moving (विश्वपिशा बहुरूपेण—*Sayana*; *Venkata*).

7. Rujad drlhani, breaks up the rigidity of gloom (दृळ्हानि अत्यन्तं स्थिराणि तमांसिरुजद्भिनत्ति—*Sayana*) disperses the solid (gloom)—*Wilson.*

Satya, Satyebhih mahati mahadbhih, true with truthful; great with the great. This may be applicable to rays (किरणै:) of the morning; or to *anyaih devaih* (अन्यै: देवै:) i.e. with other deities, or nature's bounties, associated with whom the Dawn is true, mighty and adorable—*Sayana*; *Wilson.*

8. Barhih, noble works; sacrifices (बर्हि: यज्ञै: —*Sayana*).

Purubhojah, plenty of food (पुरुभोज: बह्वन्नम्—*Sayana*).

Hymn-76

For verse 1, see Nir. XI.10.

1. Ut um jyotih amrtam visvajanyam visvanarah savita devah asret, visvanara, the divine stimulator has lifted up the all-impelling immortal light.

The meaning is that *Visvanara* (विश्वानरः), the god (देवः) who stimulates (सविता) has lifted up (उद् अश्रेत् उदशिश्रियत्) the all-impelling (विश्वजन्यं सर्वजन्यं) immortal (अमृतं) light (ज्योतिः)—Nir.XI.10.

For *Vishvanara,* see Nir. VII.21 (our earlier notes); he leads all men, or all men lead him (विश्वान् नरान् नयति । विश्व एनं नरा नयन्तीति वा). Or else, *vaisvanara* may be a modified form of *visvan - ara,* विश्वान्+अर i.e. who pervades all created beings (cf. I.98.1).

For *Savitṛ*, see Nir. X.31; 32 (सविता सर्वस्य प्रसविता); सविता वै देवानां प्रसविता —*S.Br.* I.1.2.17) the stimulator of all; the creator of all. For this see X.149.1. (सविता यन्त्रैः पृथिवीमरम्णादस्कम्भने सविता द्यामदृंहत्, i.e. *Savitṛ* has fixed the earth with supports; *Savitṛ* has fastened heaven in unsupported space).

2. Harmyebhyah adhi, above high dwellings; to high altitudes; above high places (हर्म्येभ्यः अधि उच्छ्रितेभ्यः प्रदेशेभ्यः। हर्म्यशब्द उन्नतप्रदेशोपलक्षकः — *Sayana*).

3. Yatah pari jarah-iva acaranti, like a wife repairing to an inconstant husband; as in the world, a virtuous woman is not seen abandoning a bad and vagrant husband, nor herself going astray (*Sayana*—जार इव पत्याविव आचरन्ती समीपे सञ्चरन्ती साध्वी नारीव जारे रात्रेर्जरयितादि सूर्ये सञ्चरन्ती त्वं दृश्यसे। यथा लोके दुष्टं भ्रमणशीलमपि पतिमत्यज्यैव साध्वी सञ्चरति तद्वत् तमविमुञ्चती त्वमित्यर्थः।)

Punah yativa, as no more to leave him (पुनर्यतीव यती पतिं परित्यज्येतस्ततः

सञ्चरन्ती व्यभिचारिणीव सूर्यमपरित्यजन्ती त्वम्—*Sayana*).

4. **Satyamantrah,** impulses of truth (सत्यमन्त्रा: सत्यस्तुतय: सन्त:), reciters of sincere prayers. Sayana refers to two verses in this context: (i) तुरीयेण ब्रह्मणाविन्ददत्रि: V.40.6; (ii) अत्रयस्तमन्व विन्दन्—V.40.9.

Anvavindan, discovered (अनु अविन्दन् लब्धवन्त. मन्त्रसामर्थ्यात् ते—*Sayana*).

5. **Samane urve adhi,** on a common calamity (of stolen cows); when the common herd (of cattle had been stolen) (समाने सर्वेषां साधारणे ऊर्वे गोसमूहे पणिभिरपहृते पुनर्लब्धव्ये सति । अधि इत्यनर्थक: —*Sayana*).

Wilson gives the following note : What this means is not very obvious; it is literally, in the common vast assembled they agree, nor do they strive mutually, they injure not the observance of the gods, not harming, going with treasures, or with the *Vasus*. (वसुभि: वासकैरुषसां तेजोभि: —*Sayana*).

6. **Usarbudhah,** the one waking at morn (उषर्बुध: उषसि बुध्यन्त: —*Sayana*).

Vajapatni, queen of viands (वाजपत्नी अन्नस्य पालयित्री—*Sayana*).

Hymn-77

1. **Akah jyotih badhamana tamansi,** the light (ज्योति:) dispels (अक:) the obstructing (बाधमान:) darkness (तमांसि ; समिद्ध: सन् तमांसि अन्धकारान् बाधमाना बाधमानं बाधक ज्योति: तेज: संघं अक: अकार्षीत् । अथवा औपसं ज्योतिस्तमांसि बाधमाना बाध्यमानान्यक: अकरोत्—*Sayana*).

2. **Gavam mata,** mother of cow or speech; parent of sounds (*Wilson*); productress of light: *Go* may here mean speech or articulate sound which at dawn is uttered by men and birds or in its usual sense of "*cow*", it may refer to the going forth at dawn of cattle to pasture. It may also mean "productress of sun beams" (गवां वाचा गवामेव वा माता निर्मात्री। उप: काले हि पक्षिमनुष्यादीनां वाचो निर्गच्छन्ति । गवामपि तस्मिन् काले संचारात् तन्निर्मातृत्वम्; अथवा

रश्मीनां निर्मात्री—*Sayana*; ज्योतिषां माता—*Venkata*).

3. Svetam nayanti sudrsikam asvam, leading her white and beautiful courser of steed (that is the sun)—(अश्वं सदागन्तारमादित्यं, the sun who always appears to be moving relative to us);(श्वेतं श्वेतवर्णोपेतं सूर्यम्—*Sayana*). This means, making the sun manifest (प्रकाशयुक्तं कुर्वतीत्यर्थः).

Visvam anu-prabhuta, mighty over all; risen on account of the whole world (विश्वमनु सर्वं जगदनुलक्ष्य प्रभूता प्रवृद्धा । सर्वं जगद् व्यवहाराय—*Sayana*; सर्वभूतजातं लक्ष्यीकृत्य प्रादुर्भूत—*Venkata*).

Citramaghah, distributress of wonderful wealth (चित्रमघा विचित्रधना—*Sayana*).

4. Gavyutim, the land, the pasture land; the track of cow; earth (गव्यूतिं भूमिं—*Sayana*; गोमार्गम्—*Venkata*).

Urvim, wide (उर्वीं विस्तीर्णां—*Venkata*).

Antivama, possessor or bearer to us of wealth worth having (अन्तिवामा । अन्ति अस्मदन्तिके वामं वननीयं धनं यस्याः सा अन्तिवामा—*Sayana*; सन्निकृष्टधना—*Venkata*).

Dure amitram uccha, keep our non-friend away from us.

Hymn-78

1. Vamam, the covetable wealth (वाम वननीयं धनम्—*Sayana*; *Venkata*).

4. Svadhaya, by viand and wealth (स्वधया अन्नेन—*Sayana*; स्वधा=अन्न Nigh.II.7).

Ratham yujyamanam, chariots laden with; yoked chariot.

5. Sumanasah, impelled or actuated by one mind (सुमनसः

Svarat-anyah, the other one Indra is *svarat*, thoroughly splendent self-splendent; self-sovereign, not depending on any one else (अन्य: इन्द्र: स्वराट् स्वयमेवान्यनिरपेक्षयैव राजमान इति उच्येते—*Sayana*).

Sambalam, supreme or united strength, (बलं वृत्रवधादेः कार्यस्य हेतुभूतं सामर्थ्यम्—*Sayana*).

Sam-ojah, supreme or united vigour (ओज: संदधुः समयोजयन् शरीर-दाढर्याय । तद्धेतुभूतं तदोज इत्युच्यते—*Sayana*). This is the title of Indra (cf. स्वराड् इन्द्रो दमआ विश्वगूर्त: —I.61.9).

9. Mayinah, of the promoter of intelligent (मायिन: प्रज्ञाकरस्य—*Sayana*).

Made, in exhilaration; in delight (मदे हर्षे—*Sayana*).

Dhiyah, discriminating or purposeful intellects; also sacrificial rites (धिय: कर्माण्यस्माभिरनुष्ठितानि कर्माणि—*Sayana*).

4. Vahnayah, bearers; bearers of offerings or of prayers, thus priests (वह्नय: हविषां स्तोत्राणां वा वोढार ऋत्विज: —*Sayana*).

Ksemadya, of the capacity of preservation of peace and rest (क्षेमस्य रक्षणस्य).

Mitajnavah, with all humility; on bended knees (मितज्ञव: संकुचित जानुका अंगिरसोऽपि—*Sayana*).

yutsu, in wars (युत्सु युद्धेषु—*Sayana*).

Pṛtanasu, in battles; in the armies of foes for protection (पृतनासु शत्रुसेनासु रक्षणार्थम् —*Sayana*).

Karavah, praisers (कारव: स्तोतार: —*Sayana*).

Ubhayasya, of both celestial and terrestrial (उभयस्य दिव्यस्य पार्थिवस्य च —*Sayana*).

5. Maj·mana, by one's own might (मज्मना आत्मीयेन बलेन).

Ksemena, by the capacity of preservation (क्षेमेण रक्षणहेतुना—*Sayana*); for prosperity.

Indra, lord of cosmic energy.

Varuna, lord of cosmic plasma.

Mitra, the sun-divine.

Marut, vital elements.

Sulkaya, for wealth (शुल्काय धनाय—*Sayana*).

Tvise, for lustre (त्विषे दीप्त्यर्थम्—*Sayana*).

Pra-vrnoti bhuyasah, discomforts numerous enemies (भूयसः बहुतराञ्छत्रून् प्रवृणोति प्रकर्षेणावृतान् बाधितान् करोति; alternatively, भूयसो यजमानान् प्रवृणोति प्रवरानुत्कृष्टान् करोति, makes numerous worshippers or householders prosperous—*Sayana*).

7. Amhah, sin (अंहः पापम्—*Sayana*).

Duritani, difficulties, evils leading to adverse fruits (दुरितानि दुर्गमनानि पापफलानि—*Sayana*).

Tapah, distress, hardship (तपः संतापश्च)

Parih-vrtih, ruin (परिह्वृतिः परिबाधा—*Sayana*).

8. Nasate, contemplates, afflicts or assails (नशते व्याप्नोति—*Sayana*).

Sakhyam, friendship.

Apyam, affinity; closeness of relation (आप्यं आपित्वं बान्धवम्—*Sayana*).

Mardikam, source of happiness (मार्डीकं मृडीकस्य सुखस्य साधनम्—*Sayana*).

9. Bhare-bhare, in every conflict or battles; in every encounter (भरे भरे संग्रामे संग्रामे—*Sayana*; Nigh.II.17).

Krsti-ojasa, of irresistible strength (कृष्टयोजसा शत्रूणां कर्षकमोजो बलं ययोस्तादृशौ इन्द्रावरुणौ—*Sayana*).

Hymn-83

Prthu-parsavah, large suckles; broad axes; large rib-bones (पृथुपर्शव:। पृथु विस्तीर्ण: पर्शु: पार्श्वास्थि येषां ते तथोक्ता:) the *asvaparsu* is an implement for cutting the *kusa* grass, either the rib of a horse, or an instrument like it; विस्तीर्णाश्वपर्शुहस्ता: सन्त: —*Sayana*). See *Taitt. Sam*.I.1.2; and *Taitt.Br*.III.2.2.1; अश्वपर्शु=अश्वपार्श्वास्थि; तच्च खड्गवत् तीक्ष्णधारत्वात् लवणे समर्थ: —*Sayana*; (the rib bone of a horse, the edge of which is as sharp as a sword and fit for cutting—*Wilson*).

Dasa, slave; the captured one (दासा दासान्युपक्षपयितॄणि—*Sayana*; दासो दस्यते: *Dasa* is derived from √दस्, to exhaust; he causes the works to be exhausted (उपदासयति कर्माणि—Nir. II.17).

Vrtra, the coverer: the word is derived from √वृ, to cover; or from √वृत्, to roll, or from √वृध्, to grow (यदवृणोत्तद् वृत्रस्य वृत्रत्वम् [स इमांल्लोकानवृणोत्। यदि मांल्लोकानवृणोत् तद् वृत्रस्य वृत्रत्वम्—*Tait. Sam*. II.4.12.2]; यदवर्तत तद् वृत्रस्य वृत्रत्वम्। यदवर्धत तद् वृत्रस्य वृत्रत्वम्—Nir. II.17; वृत्राणि आवरकाणि शत्रुजातानि)

Aryani, the Aryan enemies (आर्याणि च कर्मानुष्ठानपराणि च शत्रुजातानि—*Sayana*); enemies of Aryans, abiding by the sacred law.

Sudasam, the obedient and law-abiding ruler (in mythology, the

name of a prince, सुदास अस्मद्याज्यमेतत्संज्ञं राजानम्—*Sayana*; see earlier references.

सुऽदासः — III.53.II;VII.18.22;23;25;32.10.

सुऽदासम्—III.53.9; VII.19.3; 33.3; 83.1; 4; 6; 7.

सुऽदासे— I.47.6; 63.7; 112.19; V.53.2; VII.18.5;

9; 15;17; 19.6; 20.2; 25.3; 53.3; 60.8; 9; 64.3; 83.8.

2. Krtadhvajah, with banners uplifted; with unfurled banners (कृतध्वजः उच्छ्रित ध्वजाः —*Sayana*).

Aja=ajau, in conflicts (आजा आजौ युद्धे—*Sayana*; Nigh.II.17).

Svardrsas, horses looking for heaven (after death on battlefield; for enlightenment (स्वर्दृशः शरीरपातादूर्ध्वं स्वर्गस्य द्रष्टारो वीराश्च—*Sayana*).

See the following references:

स्वःऽदृक्— VII. 58.2.

स्वःऽदृशः—I.44.9; 155.5; II.24.4; VII.37.2; 83.2; IX.13.9; 76.4.

स्वःऽदृशम्— III.2.14; V.26.2; VII.32.22; IX.65.11.

स्वःऽदृशा— V.63.2.

3. Dhvasirah, laid waste by the attacks of enemies (ध्वसिराः सैनिकैर्ध्वस्ताः —*Sayana*).

Arvak avasa, for my protection or for defence (*arvak*, towards

us, अर्वाक् अस्मदभिमुखं; अवसा, for defence; for protection; अवसा रक्षणेन सह—*Sayana*).

Havanasruta, having heard our call or invocation (हवनश्रुता आह्वानशीलौ इन्द्रावरुणौ—*Sayana*).

4. Sudasam, generous donor.

Vanvantah, criminal (वनवन्त: हिंसन्तौ—*Sayana*).

Bhedam, assailant (भेदं एतत् संज्ञे सुदास: शत्रुम् a person of this name opposed to Sudas—*Sayana*).

For *bhedam*, see भेदम्—VII.18.19; 33.3; 83.4.

भेदस्य— VII.18.18.

भेदौ — IX.112.4.

Satya, effectual; fruitful (सत्या सत्यफलम्—*Sayana*).

Tṛtsunam, of the one freightened in war (तृत्सूनाम् एवत्संज्ञानां मम याज्यानाम् —*Sayana*).

The word *tṛtsu* occurs only in this Seventh Book of the Ṛgveda. See:

तृत्सव: — VII.18.15; 19; 83.8.

तृत्सवे — VII.18.13.

तृत्सुभि: — VII.83.6.

तृत्सुभ्य: — VII.18.7; 33.5

वृत्सूनाम्— VII.33.6; 83.4.

Purohitih, priest; ministration (पुरोहितिः मम पुरोधानम्—*Sayana*).

5. Parye divi, at the time of trial; on the day of battle (पार्ये तरणीये, दिवि दिवसे युद्धदिने—*Sayana*).

6. Ajisu, in conflicts (अजिषु संग्रामेषु—*Sayana*; आजौ, वाजे, अज्म=conflict or war, Nigh.II.17).

Dasabhih, by the ten (the ten enemies are laziness (प्रमाद), passion (काम), anger (क्रोध), pride (मद), attachment (मोह), greed (लोभ), jealousy (ईर्ष्या), hatred (द्वेष), violence (हिंसा), and acquisition (परिग्रह).

Rajabhih, the allurements; the rival kings (राजाभिः शत्रुभूतैर्नृपैः —*Sayana*).

7. Dasa rajanah, the ten kings (enumerated above).

8. Dasa rajne, the ten kings (enumerated above).

Sudas, the benevolent donor is helped by Indra-Varuna, when the ten kings (the ten vices) compassed him about in the life struggle.

Namasa, with reverence; also with food (नमसा हविर्लक्षणेनान्नेन—*Sayana*).

Dhiya, discriminating intellect; also prayer (धिया स्तुत्या—*Sayana*).

Kapardinah, one with hairs braided (कपर्दिनः जटिलाः —*Sayana*).

9. Indra, destroys the *Vrtra*, the coverer (elements of darkness and ignorance); and *Varuna* maintains his holy laws (व्रतानि

Samithesu, in life-struggles (Nigh.II.17).

10. Sarma saprathah, spacious shelter (शर्म सप्रथ: विस्तीर्णं महद्‌गृहम् ; सप्रथ: सर्वत: पृथु विस्तीर्ण शर्म गृहम्—*Sayana*).

The verse is the repetition of X.82.9.

Hymn-84

2. Sinithah, bind the sinner (सिनीथ: पापकृतो बध्नीथ: —*Sayana*).

Setṛbhih, with bonds (सेतृभि: बन्धकै: —*Sayana*).

Arajjubhih, without ropes, that is by diseases etc. (अरज्जुभि: रज्जुरहितै: रोगादिभि: —*Sayana*).

Helah, anger (हेळ: क्रोध: —*Sayana*). Also see:

हेळ: — I.24.14; 94.12; 114.4; 171.1; IV.1.4; VI.62.8; VII.84 2.

हेळांसि— VI.48.10.

हेळे— VII.62.4.

3. Brahmani, prayers (ब्रह्माणि परिवृढानि स्तोत्राणि—*Sayana*); *brahma* **great,** expanded, supreme, divine enlightenement; austerity (बृहति वर्धते तद् ब्रह्म , ईश्वरो वेदस्तत्त्वं—*unadi,* IV.147).

4. Minati, injures (मिनाति=प्रहिनस्ति । "मीन् हिंसायां " इति धातु.)

Aditya, the son of Aditi; here Varuna (आदित्य: य: अदिते: पुत्र: ; य: वरुण: —*Sayana*).

5. Gih, praise (गी: स्तुति:)

Deva vitim, anything pleasing to gods (देववीतिं देवैः कामयितव्यं यज्ञम् —*Sayana*).

Tutujana, earnestly offered (तूतुजाना मया प्रेर्यमाणा सा—*Sayana*).

Hymn-85

1. **Ghṛta-pratikam,** members radiant (घृतप्रतीकां दीप्तावयवाम्—*Sayana*); shines with fatness, *Griffith*).

2. **Sarva,** with arrows; shafts or bright weapons (शर्वा शरुणा हिंसकेनायुधेन—*Sayana*). See for reference :

शर्वा— I.100.18; II.12.10; IV.28.3; VII.85.2; X.87.6 (सहस्रशर्वा—thousands of arrows—IV.28.3).

5. The repetition of the verse VII.84.5.

Hymn-86

1. **Dvita nunude,** appointed to their two-fold task of gravitational stability and light (*dvita*, of giving light by day through the sun and by night through stars, द्विता द्वैधं प्रनुनुदे प्रेरयति स्म । अहनि सूर्यं दर्शनीयं प्रेरयति रात्रौ नक्षत्रं तथेति द्विप्रकारः —*Sayana*).

Urvi, vast (उर्वी विस्तीर्णे—*Sayana*).

Ṛsvam, glorious (ऋष्वं दर्शनीयम्—*Sayana*).

5. **Damnah,** from tether or rope (दाम्नः रज्जोः —*Sayana*).

Na tayum pasutṛpam, like a thief nourishing the stolen animal (पशुतृपं न तायुं स्तैन्यं - प्रायश्चित्तं कृत्वावसाने घासादिभिः तर्पयितारं स्तेनमिव—*Sayana*).

For *tayum*, a sinner who offers penance, a thief, see I 65.1;

IV.38.5; VII.86.5.

Drugdhani, (of, द्रुग्ध: V.40.7) dreads caused by animosity or anger.

There are two comparisons in this verse: (i) Liberate Vasistha (i.e. me) in the like manner as a thief is liberated, who having performed his penance for theft he has committed at its termination, feeds the animals with fodder, and (ii) like a calf from its tether.

Vasistham, the self.

6. Wilson regards this text as a Vedic authority for the transmigration of the soul and as the destiny, accrued by our actions during the past life.

Na sa svo dakso dhrutih : the condition appointed by destiny at the time of birth in the cause of the committal of sin, not our own power or will (हे वरुण, स: स्वो दक्ष: पुरुषस्य स्वभूतं तद्बलं पापप्रवृत्तौ कारणं न भवति। किं तर्हि ध्रुति: स्थिरा उत्पत्ति समय एव निर्मिता दैवगतिः कारणम्—*Sayana*).

Sura, intoxication, literally wine (सुरा प्रमादकारिणी)

Manyu, wrath.

Vibhidakah, gambling (विभीदक: द्यूतसाधनोऽक्ष:, since the dice is made of *vibhitaka* fruit).

Acittih, carelessness, ignorance (अचित्ति: अविज्ञानमविवेक कारणम्—*Sayana*).

Asti jyayan kaniyasah up-are, there is a senior by the side of the junior. The tiny little helpless man is the junior; superior God is the senior. Sayana is inconsistent when he says that the senior God impels the junior soul to commit sins on the basis of the *Kausitaki* text: एष ह्येवासाधु कर्मकारयति तं यमधो निनीषते—III.8.

Svapnah cana it anṛtasya pra-yota—Several sinful acts are committed during dreams (स्वप्ने कृतैरपि कर्मभिर्बहूनि पापान् जायन्ते किमु वक्तव्यं जाग्रति कृतैः कर्मभिः पापान्युत्पद्यन्त इति—*Sayana*). And hence the sins committed indeliberately by me be excused by you, O Varuna. (अतो मामपराधो दैवागत इति हे वरुण त्वया क्षन्तव्यः).

Anṛtasya prayota, promoter of the untrue.

7. Anagah, liberated from sin (अनागाः अपापाः)

Kavitarah, sagacious.

Gṛtsam, worshipper.

8. Svadhavah, self-sustained.

Hymn-87

This is one of the most significant hymns relating to Varuna, the Lord Almighty. He prepares an apparent path for the sun to traverse. The same Varuna sets free the waters of the rivers, which rise in the firmament by terrestrial evaporation through the solar rays (1) Wind is the spirit of Varuna (2). Varuna's spies behold all the worlds, heaven and earth (3). To human beings, Varuna provides speech with 21 appellations. Varuna unfolds the mysteries of His own enlightenment (the Veda) to us (4). The three heavens, are deposited in Him and so are three earths with six seasons (5). Varuna has placed on His bed the ocean white as a drop of water (6). Varuna is merciful and compassionate to us even when we commit sins against Him, for He does not like us to be sinful (7).

1. Avanih, nights (अवनीः रात्रीः)

Ahabhyah, from days (अहभ्यः अहोऽभ्यः —*Sayana*).

Varuna divides great nights from days. Setting of the sun indicates the end of a day and beginning of night.

2. Atma te vatah, the spirit is the wind. Varuna sends wind everywhere which provides a medium of breath of all living beings.

3. Spasah, envoy, the spies (स्पशः स्पशन्ति स्पृशन्तीति स्पशश्चराः — *Sayana*); also rays and reins (रश्मयः).

Smadistah, of excellent movement (स्मदिष्टाः प्रशस्तगतयः) or despatched together (स्मदित्येतत् प्रशस्यार्थे—*Sayana*).

4. Medhiraya, to intelligent (मेधिराय मेधाविने—*Sayana*).

Trih-Sapta, three into seven; twenty-one, the 21 synonyms of the word *gauh* (गोः) or *aghnya*, given in the *Nighantu*: गोः। ग्मा। ज्मा। क्ष्मा। क्षा। क्षमा। क्षोणी। क्षितिः। अवनिः। उर्वी। पृथ्वी। मही। रिपः। अदितिः। इला। निर्ऋतिः। भूः। भूमिः। पूषा। गातुः। गोत्रम्. *Speech* (*vac*) is also *gauh*; it is bonded at three stations in the body—breast, throat and head: seven Vedic metres, each with three stations give the numeral 21 (the seven metres are Gayatri, Usnik, Anustup, Bṛhati, Pankti, Tristup, and Jagati).

Twenty-one sacrifices are also known.

Trih-sapta, is a common usage, three and seven being important prime-number giving to the important number 360 (Atharva I.1.1) 3X7 = 21, sum of 3 to 7 (i.e.3 + 5 + 7 = 15) and 3 + 7 = 10; (21 +15) X 10 = 360 (days in a year or degrees in a circle).

For *trih-sapta* combination see: I.72.6; 191.12; 14; VII.87.4; VIII.46.26; 69.7; 96.2; IX.70.1; 86.21; X.64.8; 90.15.

Viprah, the wise (विप्रः मेधावी)

Uparaya, to the disciple (उपराय उप समीपे रममाणायान्ते वासिने—*Sayana*).

5. **Tisro dyavah,** the three heavens (best, middle and the worst) and similarly, the three earths (तिस्रः त्रिप्रकारा उत्तम मध्यमाधमभावेन त्रिविधाः).

Sad-vidhanah, pertaining to six phases corresponding to each of the six seasons, (षड् विधानाः । विधानां विधा । वसन्ताद्यृतुभेदेन षड्विधाः प्रकारा यासु तादृश्यः —*Sayana*).

Prenkham, oscillating like pendulum; undulating (प्रेङ्खं दोलावद् दिग्द्वयसंस्पर्शिनम्—*Sayana*).

Kam, pleasure; light (कं सुखम् ; शुभेकं दीप्त्यर्थम्—*Sayana*; cf. दिवि सूर्यमदधात्—V.85.2).

6. **Dyauh iva,** 'illuminating like the sun (द्यौरिव सूर्य इव दीप्तः — *Sayana*).

Drapsah na, like the water drops. (द्रप्सो न द्रवणशील उदबिन्दुरिव— *Sayana*).

Rajasah, of water; or regions.

Vimanah, like the birds (वि = bird; मानः, measure; of the type); the creator, or measurer (विमानः निर्माता—*Sayana*).

For *rajaso vimanah*, see (यो अन्तरिक्षे रजसो विमानः — X.121.5).

Agah, sin; fault (आगः अपराधं—*Sayana*; opposed to अनागा : अनागसोऽनपराधाः)

Mrlayati, becomes compassionate (मृलयाति उपदयां करोति तस्मिन्— *Sayana*).

Aditeh, of Aditi; of the mighty Varuna (अदितेः अदीनस्य वरुणस्य— *Sayana*).

Hymn-88

1. Midahuse, to the showerer; to the impregnator; to the bounteous (मीळ्हुषे सेक्त्रे).

Prestham, most delightful (प्रेष्ठां प्रियतमाम्—*Sayana*).

Matim, thoughtful prayer (मतिं मननीयामीदृशीं स्तुतिम्—*Sayana*).

Sahasra-magham, donor of thousands; laden with thousand or immense treasures (सहस्रमघम् बहुधनम्—*Sayana*).

2. Andhah, food; food in the form of Soma juice (अन्धः सोमलक्षणमन्नम् —*Sayana*).

Asman, stones (for expressing Soma juice, अश्मन्यभिषाव पाषाणेऽवस्थितम्—*Sayana*).

Agneh anikam, the aggregated radiance (अग्नेः अनीकं ज्वाला संघम् —*Sayana*).

3. Snubhih carava, proceed with swift-sailing vessels or boats (स्नुभिः गन्त्रीभिरन्याभिरपि नौभिः चराव वर्तावहै—*Sayana*).

Pra pra-inkhe inkhayavahai subhe kam, then we both undulate happily in the prosperous swing (*Wilson*); when we ride over ridges of waters, will swing within that swing and there be happy (*Griffith*) (शुभे शोभार्थं प्रेङ्खे नौरूपायां दोलायामेव प्र ईङ्खयावहै निम्नोन्नतैस्तरङ्गैरितश्चेतश्च प्रविचलन्तौ संक्रीडावहै —*Sayana*).

Here *kam* is either as an expletive or an adverb, or it may mean *sukham*, pleasure (कम् इति पूरकः। यद्वा क्रियाविशेषणम्। कं सुखं यथा भवति तथेत्यर्थः —*Sayana*).

4. Ahnayu Sudinatve, on an auspicious day of days (अह्नां दिवसानां

मध्ये सुदिनत्वे यत्फलत्वेन शोभनदिनत्वम्—*Sayana*);

Sudinatve, is rather the state or property of a lucky day by its being fruitful—*Wilson.*

Yat nu dyavah tatanan yat usasah, while the heavens broadened and the dawns were lengthened (*Griffith*); (यान् यातोगच्छत: द्याव: दिवसान् यात् याती: उषास: उषसोपलक्षिता रात्रीश्च नु क्षिप्रं ततनन् सूर्यात्मना विस्तारयन्—*Sayana*).

5. Svadhavah, O self-sustained, self-fed; foodbestowing (स्वधाव: अन्नवन्); O the glorious (vocative).

Avṛkam, without enmity (अवृकं अहिंस्यमान्यन्तिकम्—*Sayana*).

Sahasra-dvaram, with thousand doors or portals.

6. **Apih,** relative, friend or son (आपि: बन्धु: । औरस: पुत्र: —*Sayana*)

Nityah, constant; unvarying (नित्य: ध्रुव:)

Enasvantah, the sinful; sinners.

Mate enasvantah bhujema, let us not enjoy happiness as sinners; let us not know thee as sinners (*Griffith*); let us not offending thee enjoy (*Wilson*); or being freed sin through thy favour, let us enjoy enjoyments (त्वत् प्रसादात् पापरहिता एव सन्तो भोगान् भुञ्जामहे—*Sayana*).

7. **Aditeh,** of the earth, the undivisible earth (अदिते: अखण्डनीयाया: पृथिव्या: —*Sayana*).

Avah, protection (अव: रक्षणं वरुणेन दत्तम्—*Sayana*).

Hymn-89

1. Su mṛnmayam gṛham, nandsome house made of clay (it means the human body made of five elements, terrestrial, aqueous, igneous, gaseous and ethereal); *Sayana* interprets entering into the temple of gold, dedicated to Varuna (सु शोभनं सुवर्णमयमेव त्वदीयं गृहं प्राप्नुवानि—*Sayana*).

Suksatra, the possessor of power or opulence.

Mṛla, mṛlaya, show mercy to us; be kind to us; be compassionate; grant me happiness (मृल सुखय: मृलय उपदयां च कुरु—*Sayana*).

2. Adrivah, O lord of adamantine justice (vocative) (अद्रिव: आयुधवन् वरुण:).

Dṛtih na dhmatah, inflated like a skin or leather-bag.

3. Samaha, O, the opulent (समह सधन—*Sayana*).

Suce, O, the pure by nature (शुचे स्वभावतो निर्मल वरुण !—*Sayana*).

4. Apam madhye, in the midst of waters; thirst distresses whilst we stand in waters (one is thirsty amid waters, since the water of the ocean is saline. The worldly allurements do not quench the spiritual thirst).

5. Abhidroham, offence (अभिद्रोहं अपकारजातम्—*Sayana*).

Manusyah, we as men.

Acitti, without intention, through our want of thought (अचित्ती अचित्याज्ञानेन—*Sayana*).

Ma ririsah, punish me not (मा रीरिष: मा हिंसी: —*Sayana*).

Hymn-90

1. See also *Yv.* XXXIII.70.

Niyutah, Niyuta steeds (नियुत: वडवा: —*Sayana*).

Sucayah madhumantah, pure and sweet.

Sutasah, extracted (Soma juices; सुतास: अभिषुता: सोमा: —*Sayana*).

Andhasah, the nourishing part of the Soma juice or food (अन्धस: अन्नस्य सोमलक्षणस्य स्वकीये भागम्—*Sayana*).

2. **Isanaye,** for the lord (ईशानाय ईश्वराय).

Sucipah, O, the enjoyers of the bright Soma juice. (शुचिपा: शुद्धस्य सोमस्य पातवीयो—*Sayana*); addressed to Vayu.

Jato-jatah, repeatedly born.

Vajyasya, for acquiring the wealth worth acquiring (वाज्यस्य प्राप्तव्यस्य धनस्य प्राप्तये—*Sayana*).

3. **Devi dhisana,** the divine language of praise (देवी द्योतमाना धिषराण स्तुति: —*Sayana*).

Raye, for the sake of wealth.

Nireke, to the place of poverty (निरेके नितरां रेको रिक्तता निरेक: । दारिद्र्यम् —*Sayana*).

Vasudhitim, dispencer of wealth (वसुधितिं वसूनां धातारं प्रदातारं , तं वायुम्

शोभनस्तुतिकाः , offering excellent praises or hymns—*Sayana*).

Tilvilayadhvam, soften (the earth) with unctuous dew (तिल्विलायध्वं जगत् स्निग्धभूमिकं कुरुत । "तिलस्नेहने" इत्यस्मत्तिलुः । तिलुरिला भूमिर्यस्य तत् तिल्विलम्—*Sayana*; हे उषसः ! तिल्विलेवाऽऽचरत व्युच्छन्त्यः । यथा भद्रे क्षेत्रे निमिता तिल्विला प्ररोहति तथा बहुशाखाः प्रादुर्भवतेति —*Venkata*).

Hymn-79

1. Panca-ksitih manusih, five classes of human beings. (देव , पितर , मनुष्य, गन्धर्व and राक्षस-पिशाच). See also पंचक्षिती: —VII.75.4; पंचक्षितीनां—I.7.9; 1/6.3; V.32.2; VI.46.7. Similar to *panca - ksitih,* is the term *panca - janya* (पाञ्चजन्य) for which see :

पाञ्चजन्यः —I.100.12; IX.66.20

पाञ्चजन्यम्—I.117.3; V.32.11

पाञ्चजन्यया—VIII.63.7

पाञ्चजन्यासु—III.53.16

पाञ्चजन्येन—VII.72.5; 73.5

According to Sayana, by *panca - ksitih* are meant the four caste-people and the fifth *nisada* (निषाद)—Brahmana, Ksattriya, Vaisya, Sudra and nisada (पञ्चानाम् क्षितीना निषाद पञ्चमाश्चत्वारो वर्णाः पञ्चक्षितयः —VI.46.7). The four are those who accept the code of life (चातुर्वर्ण्य) and the fifth, the foreigner, ruled by some other code of conduct. Sayana translates *pancajanah* (पञ्चजनाः) also in the same terms,(निषाद पञ्चमाश्चत्वारो वर्णाः पञ्चजनाः —VII.72.5).

Uksabhih, with oxen (उक्षिभिः गोभिः —*Sayana*) by impregnation (उक्षति सिञ्चतीति; उक्षा *unadi* I.159).

Pathye jananam, upon the paths of men; or *usas* has dawned, beneficial on the path of men, or for the welfare of men (जनानां सर्वप्राणिनां

पथ्या पथिहिता जनानां हिताय व्यौच्छदिति योज्यम्—*Sayana*).

3. Angirastamah, skilled in fire-craft or the technique of producing fire by attrition; fire-experts.

5. Sanaye, for acquirement of riches (सनये दानाय धन लाभाय—*Sayana*).

Radhase, for wealth (राधसे धनाय—Nigh.II.10).

Sunrta, the words of truth; (सूनृता वचांसि ईरयन्ती प्रेरयन्ती *Urging* speech—*Sayana*).

Asmad-ryak, addressing to us (अस्मद्—र्यक् अस्मदभिमुखम्—*Sayana*).

Hymn-81

1. Mahitamah, deep darkness (महि महत् तमः नैशमन्धकारम्—*Sayana*).

Apo vyayati, अप+उ, drives away (अपो व्ययति अपवृणोति—*Sayana*).

Sunari, the dawn, the best guide of men, (सूनरी जनानां सुष्टुनेत्र्युषाः —*Sayana*; Nigh.I.8).

2. **Naksatram,** planets, constellations etc. (नक्षत्रं नभसि दृश्यमानं ग्रहनक्षत्रादिकम्—सौरेणतेजसा हि नक्तं चन्द्रप्रभृतीनि नक्षत्राणि भासन्ते, the planets and satellites are rendered luminous; since it is said that the moon and planets shine at night with light derived from the solar rays—*Sayana*).

4. **Svardse,** power to make the world visible (स्वः सर्वं जगत्, दृशे दर्शनार्थम्—*Sayana*).

Prakhyai, power to arouse (प्रख्यै प्रबोधनार्थम्—*Sayana*).

5. Divo-duhitah, daughter of heaven, the dawn.

Marta-bhojanam, sustenance, or objects of enjoyment fit for mortals (मर्तभोजनं मर्तानां मनुष्याणां भोगयोग्यम्—*Sayana*).

6. **Sunrtavati,** the speaker of truth, the dawn (Nigh.I.8) (सूनृतावती । प्रियसत्यात्मिका वाक्सूनृता । तद्वती उषाः)

Maghonah, the encourager of wealthy and prosperous (मघोनः हविष्मतो यजमानस्य—*Sayana*).

Hymn-82

For the verse 1, see Nir. V.2

1. Dirgha prayajyum ati yah vanusyati vayam jayema prtanasyu duh-dhyah vanusyati, means to slay (वनुष्यतिर्हन्ति कर्मा—Nir. V.2. May we slay those who seek to injure us - I.132.1; VIII. 40.7). May we in battle conquer the perverse, i.e., the sinful person, who desires to spoil our long-spread sacrifice (दीर्घप्रततयज्ञमभिजिघांसति यो वयं तं जयेम पृतनासु दूढ्यं पापधियम् —Nir.V.2).

Mahi-sarma, ample comforts (महि महत् शर्म गृहं सुखं वा—*Sayana*).

Dirgha prayajyuam, long-engaged in selfless service (दीर्घप्रयज्युं दीर्घप्रततयज्ञमस्मदीयं धनम्—*Sayana*).

Prtanasu, in conflicts; in battles or wars (पृतनासु संग्रामेषु—*Sayana*; पृतनाज्यं , पृतनाः , पृत्सु are synonyms of *sangrama,* battle, Nigh.II.17)

Dudhyah, evil-minded, pernicious (दूढ्यः दुर्धियः दुष्टाभि संधीस्ताञ्छत्रून् —*Sayana*).

2. Samrat-anyah, Supreme sovereign;

O Indra-varuna, amongst you two, one the *Varuna,* is the supreme sovereign (वां युवयोः मध्ये अन्यः एकः वरुणः सम्राट् सम्यग् राजमान इति उच्येते—*Sayana*). See II.41.6—ता सम्राजा घृतासुती ।

—*Sayana*).

4. **Uru,** उरु, extensive.

Ariprah, without sin; the blameless (अरिप्रा: पापरहिता: —*Sayana*); blameless dawns.

Pradivah apah, the ancient waters (प्रदिव: पुराण्य: आप: —*Sayana*).

5. **Pṛksah,** foods (पृक्ष: अन्नानि हविर्लक्षणानि) offerings of viands (Nigh. II.7).

6. **Arvat-bhih,** with horses (अर्वद्भि: अश्वै: ; अर्वा=अश्व—Nigh.I.14).

Hymn-91

The deity of this hymn, as of the previous hymn is *Vayu,* which is associated with white complexion, (श्वेत:) and *Niyut* steeds. He along with Indra is preserver of mankind (2); opulent persons are His favourites; well-fed (पीव:ऽअन्वान् , रयिवृध:). These worshippers, the leaders of rites perform all ceremonies, productive of excellent offsprings (नर: स्वपत्यानि चक्रु:) (3).

2. **Masascha pathah, saradasya purvi,** protect us through many months and years (पाथ: रक्षतन् , मासस्य मासान् , शरद: संवत्सरान् , पूर्वी: बह्वी: —*Sayana*).

3. See also *Yv*. XXVII.33.

Pivah-annan, well-fed (पीवोऽअन्नान् पीवांसि स्थूलानि प्रभूतान्यन्नानि येषां तान्, those who have plenty of food to eat).

According to Mahidhara, this is an epithet of Niyuts; but to Sayana, it refers to *adhyajanan,* the wealthy.

Rayi-vṛdhah, abounding in riches (रयिवृध: रय्या धनेन वृद्धानेवं भूतानाढ्य जनान् —*Sayana*).

Sumedhah, endowed with discriminating intellect.

Visvet svapatyani cakruh, take all due care to produce good progeny (विश्वेत् विश्वानि सर्वाण्येव स्वपत्यानि शोभनापत्यहेतूनि यद्वा सुष्ट्वपतनकारणानि वायुदेवत्यानि कर्माणि चक्रु: कुर्वन्ति—*Sayana*).

4. Tarah tanvah, rapidity or speed of body (तन्व: शरीरस्य तर: वेग: —*Sayana*).

Caksasa, by enlightenment, wisdom or knowledge.

5. Saratham, common car (for Indra and Vayu).

Madhvah, sweet and exhilarating (of sweet Soma, मध्व: मधुरस्य सोमस्य—*Sayana*).

Agram, foremost verses of prayers (अग्रं ग्रहेष्वाद्यमैन्द्रवायवाख्यं ग्रहम् the first cup of Soma is reserved for Indra-Vayu pair—*Sayana*).

6. Satam-Sahasram, hundreds and thousands of steeds (or teams) yoked to the common chariot of Indra-Vayu.

Sacante, wait upon (or yoked to) (सचन्ते सेवन्ते).

Visvavarah, desired by all.

Suvidatrabhih, munificient, givers of plenty (सुविदत्राभि: शोभनधनप्रदाभि —*Sayana*).

Abhih, with *niyut* (आभि: नियुद्भि:).

7. The same as VII.90.7.

Hymn-92

1. See *Yv*. VII.7.

Upo-ayami=Upayami, उपयामि, I offer thee; this word is technically used in connection with Soma; In the ceremonies, Soma is brought in a vessel called Upayama (उपो उप उ उप अयामि । उपयतं पात्रे गृहीतमासीत् —*Sayana*); See *Yv*. Texts : उपयाम गृहीतोऽसि—VII.4; 20; 22; 25; 30; VIII. 1; 7; 8; 9; 11; 47; XIX.8; XX.23; XXIII.2;4.

Purva-peyam, prior claim in this drink, (पूर्वपेयं प्रथमपानम्—*Sayana*).

2. **Sota,** effuser; the adhvaryu priest (सोता अभिषोताध्वर्युः)

Jirah, one acting promptly (जीरः क्षिप्रकारी—*Sayana*).

3. **Durone,** the house of sacrifice (दुरोणे यज्ञगृहे).

Dasvansam, the munificent donor; the householder engaged in a sacrifice, who liberally gives (दाश्वांसं हविषां दातारं यजमानम्—*Sayana*).

Gavyam, host of cows (kine) (गव्यं गोसंघम्—*Sayana*); गोषु साधुम्—*Daya*; V.61.5).

Asvyam, host of horses (अश्व्यं अश्वसंघम्—*Sayana*; तुरङ्गेषु वेगादिषु साधुम् —*Daya*.); also see I.112.10; 117.22; 119.9; V1.60.14 etc.

4. **Nitosanasah,** slayers (नितोशनासः निहन्तारः —*Sayana*).

Aryah, of foes (अर्यः अरेः शत्रोः)

5. See *Yv*. XXVII.28.

Hymn-93

2. Savasana, demolisher of hostile strength, शवसाना । शवो बलम्, शव: = बलम्, (Nigh.II.9); तद्वता चरन्तौ—*Sayana.* Ye acted like any army breaking enemies (cf. *Panini.*III.I.II.*Vart*).

Sakam vṛdha, growing in association, augmenting together (साकं वृधा सह प्रवृद्धौ).

Savasa susuvamsa, increasing in vigour (शवसा बलेन शूशुवांसा वर्धमानौ —*Sayana*).

Pṛnktam vajasya sthavirasya ghṛsveh, give us such food as in coarse, the destroyer of enemies. Here :

Sthavirasya, coarse (opposed to finely crushed) (स्थविरस्य स्थूलस्य)

Ghṛsveh, destroyer of enemies (घृष्वे: शत्रूणां धर्षकस्य)

Vajasya, of food (वाजस्य अन्नस्य)

Pṛnktam, grant us (पृङ्क्तं संयोजयतम् ; अस्मभ्यं प्रयच्छतम्—*Sayana*)

3. Kastham, battlefield (काष्ठां संग्राम प्रदेशान्—*Daya.* ; काष्ठां यथाश्वा: शीघ्रं युद्धभूमि व्याप्नुवन्ति).

Upoguh, approach (उपोगु: उपगच्छन्ति—*Sayana*).

4. Purvabhajam rayim, for enjoying riches acquired earlier; formerly enjoyed riches; riches desirable even in olden times. (पूर्वभाजं पूर्वमेव सम्भजनीयं रयिं धनम्—*Sayana*).

Navyebhih, by new ones (नव्येभि: नवतरै: प्रशस्तै: —*Sayana*).

Desnaih, by the wealth liberally offered (देष्णैः दातव्यै धनैः — *Sayana).*

Girbhih, by praises (गीर्भिः स्तुतिभिः)

5. Devayubhih, देवयुभिः, by Nature's bounties.

Mithati, killing or injuring one another (मिथती परस्परं हिंसन्त्यौ ; मेथतिराक्रोश कर्मा).

6. Sam yan mahi mithati spardhamane tanuh uca surasata yataite, as two large mutually defiant armies emulous in corporal vigour. "We have here a set of feminine duals without a substantive, literally, two large reviling rivalling may strive together." *Wilson*; perhaps *two armies* are meant here.

8. Indrah, the sun.

Visnuh, the cosmic space.

Marutah, cloud-bearing wind.

Hymn-94

The hymn is devoted to the pair of deities, Indra and Agni, the Lord resplendent and the Lord adorable, both being one and the same. It starts with the invocations of the worshipper - the spontaneous invocations, as if rain from a cloud (1). They are meant to recompence the pious acts of the devotee (2). The devotee does not wish to be subjected to wickedness, calumny or to the reviler (3). He needs spiritual food, wealth and protection —for which he prays (5,6). He wishes to remain aloof from the malice of any hostile mortal (8); cattle, gold or horses that he wishes are not the blessing of mundane life, which he so repeatedly begs for; — they represent the finer spiritual instincts, to be acquired while one is on his onward march (9). He offers his complete loving dedication, which in the Vedic terminology

is known as Soma (10,11). He wants Agni and Indra to destroy the darkness within him, the ignorance, known as *Vṛtra* or the Satan (12).

3. **Papatvaya,** for sinfulness (पापत्वाय हीनभावाय); for inferior sentiments.

Nide, of the reviler (निदे निन्दकाय जनाय).

4. **Dhiya,** thoughts, prayer (धिया कर्मणा युक्ताः —*Sayana*).

Dhena, soft words; a synonym of वाच्; speech or words (धेना वाङ्नामैतत् ; अप्रगीताः स्तुतिवाचश्चाभि प्रेरयामः —*Sayana*; Nigh.I.11).

6. **Prayasvantah,** one bearing food for oblations (प्रयस्वन्तः हविर्लक्षणेनान्नेनोपेताः —*Sayana*; बहु प्रयत्नशीलाः —*Daya*); also see I.60.3; 130.1; III.52.6.

Medhasata, (मेध + साति) for wisdom, for success in sacrifice, (मेधसाता मेधानां यागानां सातौ संभजने निमित्तभूते सति—*Sayana*; मेधसातये = मेधानां पवित्राणां संविभागाय—*Daya.* ; I.129.1).

Vipanyavah, eager to laud (विपन्यवः स्तोत्रमिच्छन्तः —*Sayana*; विशेषण स्तावकाः —*Daya.*); also विशेषेण प्रशंसिताः — III.10.9).

Girbhih, with songs or prayers (गीर्भिः स्तुतिभिः —*Sayana*).

9. **Gomat,** for possessing cattle or cow (गोमत् गोभिर्युक्तम्).

Hiranyavat, हिरण्यवत् for possession of sheep (or even gold).

Hiranya = ustra = avi = sheep, or gold.

Asva-vat, for possession of horse. (अश्वावत् अश्वैश्चोपेतम्—*Sayana*).

·10. **Saptivanta,** lord of space horses or steeds (सप्तीवन्ता = सप्तिऽवन्ता

= प्रशस्ताश्वौ ।

11. Vṛtrahantama, utter destroyers of Vṛtra; (वृत्रहन्तमा वृत्राणामावरकाणां हन्तृतमौ, the destroyer of the coverer—*Sayana*).

Also who best slay the foeman (*Griffith*). (वृत्रहन्— slayer of foes, —तम, the superlative).

12. Raksasvinam, tormenter; the mighty wicked (रक्षस्विनं बलवन्तं —*Sayana*).

Martyam durvidvamsam, the wicked man (दुर्विद्वांसं दुर्विज्ञानं, मर्त्यं मनुष्यं शत्रुम्—*Sayana*).

Udadhim, pitcher for containing water (उदधिं लुप्तोपममेतत्। उपघानं कुम्भमिव । यथा कुम्भोऽनायासेन भिद्यत एवमनायासेनैव शत्रुमायुधेन युवां हिंस्तम्—*Sayana*).

(I slay the enemy with your weapon with that ease with which an earthen pitcher is broken). Griffith, however, renders it as "one who slays the waters." (Slay him who slays the waters, slay the serpent with your deadly dart).

Abhogam, rapacious (one who enjoys good things taken from worshippers (आभोगं आहृत्यास्मत्तोऽपहृत्य भोक्तारम्—*Sayana*).

Hymn-95

The deity of the hymn is Sarasvati, or Sarasvan, a lake or a river.

1. Sasre, runs with speed (सस्रे प्रधावति ; शीघ्रं गच्छति).

Puh, like a city (पूः पुरीव).

Ayasi, of iron (आयसी अयसा निर्मिता).

2. Nahusaya, नाहुषाय, to the builder of a dam.

3. Yosanasu, among the ladies (among the adorable wives); amid the rain or water of midspace (योषणासु योषित्स्वात्मन: कलत्रभूतासु मध्यमस्थानास्वप्सु मध्ये—*Sayana*).

Vṛsa, one capable of showering or impregnating (वृषा सेचनसमर्थ: —*Sayana*).

Vṛsabhah, showerer of benefits (वृषभ: वर्षिता एवंभूत:)

Sa vavṛdhe . . . . . . yajniyasu — The showerer *sarasvat*, the friend of man, a showerer (of benefits, even whilst yet a child continually increases among his adorable wives (the rains) — *Wilson*. Friendly to man he grew among the women strong young steer amid the holy ladies.

Vajinam, vigorous son (वाजिनं बलिनं पुत्रम्).

Maghavadbhyah, upon the affluent or prosperous (worshipper or yajamana मघवद्भ्य: हविष्मद्भ्यो यजमानेभ्य: —*Sayana*).

Sataye, for gain or success (सातये लाभार्थम्—*Sayana*).

Tanvam vi mamrita, decorates or decks their body or their person (तत्वं तेषा शरीरं विमामृजीत विमार्ष्टि , लाभार्थं संस्कारोतीत्यर्थ: —*Sayana*).

4. Mitajnubhih, with humility, or on knees (मितज्ञुभि: प्रह्वैरजानुभि:)

5. Priyatame, dearest (अतिशयेन प्रिये !)

Tava Sarman, your felicity; your protection (तव त्वदीये शर्मन् शर्मणि सुखे—*Sayana*).

Saranam na vṛksam, (recline on thee) as on a sheltering tree (शरण

व वृक्षं आश्रयभूतं वृक्षमिव—*Sayana*).

6. **Dvarau rtasya,** two doors of sacrifice, east and west (ऋतस्य यज्ञस्य सम्बन्धिन्यौ द्वारौ पूर्वापरे—*Sayana*).

Hymn-96

For verse 5, see Nir. X.24.

1. **Sarasvati,** spiritual stream of consciousness or of divine light, (Nir.XI.25), *Rasa* (रसा), a river is derived from √रस् , to make a sound (रसा नदी रसते: शब्दकर्मण:). See I.3.10— पावका न: सरस्वती वाजेभिर्वाजिनीवती। Also —*Sarama*, from √सृ , to move, (Nir.XI.24).

Rodasi, (Sarasvati) who is both in heaven and on earth (in heaven as divinity and on earth as divine speech — रोदसी द्यावापृथिव्यो: स्थितां दिवि देवतारूपेण , भूम्यां वाग्रूपेण निवसन्तीं सरस्वती इव सरस्वतीमेव—*Sayana*).

2. **Ubhe andhasi,** both kinds of food (उभे अन्धसी उभयविध दिव्यं पार्थिवं चाग्नि ग्राम्यमारण्यं वा—fires celestial and terrestrial, or if food, then domestic and wild).

3. **Akava-ari,** never niggardly in thought; faultless-moving (अकव-अरी अकुत्सितगमना—*Sayana*).

Jamadagni vat, like the one having divine vision (like the Jamadagni Seer —*Sayana*).

Vasistha-vat, like the most pious seeker (like Vasistha, see —*Sayana*).

4. **Janiyantah,** desirous of an approach to wives; those who long for wives (जनीयन्त: । जायन्त मास्वपत्यानीति जनयो जाया: —*Sayana*).

Putriyantah, desirous of progeny or sons; those who yearn for

sons, (पुत्रीयन्त: पुत्रान् कामयमाना: —*Sayana*).

5. Madhumantah, laden with honey or sweet (मधुमन्त: रसवन्त: —*Sayana*).

Ghrtascutah, dropping oil or water (rain water) (घृतश्चुत: घृतस्य वृष्ट्युदकस्य क्षारिणो भवन्ति—*Sayana*).

"Be our protector with those waves of thine; O Sarasvat, which are rich in honey and distil clarified butter." The verse is explained by the mere reading of it (Nir.X.24).

6. Pipivamsam, .protuberant; swelling with streams (पीपिवांसं प्रवृद्धम् —*Sayana*).

Stanam, breast; sound-making; clouds rich in water, as breasts with milk (स्तनं शब्दायमानं स्तनवद् रसधारं वा मेघम्).

This verse is rendered thus by Sayana

"May we obtain the distended and loud-thundering (or breast-like) cloud of Sarasvat which is visible to all : (may we obtain) progeny and food".

Hymn-97

The hymn is devoted to Indra, Brahmanaspati and Bṛhaspati. The inner cavity of our consciousness is the heaven, or *dyau-loka,* from whence Lord descends to earth to enlighten us and to accept our devotions. He comes on His swift horses, since He takes no time to come to us in our inner vision; (1) Indra and Bṛhaspati are not two, they are the same, but appear in our consciousness, the way we invoke them. Brhaspati is like a father to the son (2).

As a lord of enlightenment, He is Brahmanaspati, whereas Indra

is a lord of the prayers (3). *Brhaspati* is best beloved and desired by all; He gratifies all our desires, of riches and sons, and saves from injury (4); He is holy one of the house-holders (5); He is pure, and purifier; possesses hundreds of conveyances, a bountiful giver (7). Indra, the same as Brhaspati and Brahmanaspati, is worthy of our prayers; He protects our ceremonies (9); He in all forms is the Lord of celestial and terrestrial worlds (10). Heaven and earth become our Divine Parents, when energized by the creativity of Brhaspati (7).

3. **Namasa,** with reverence or homage (नमसा नमस्कारेण).

Havirbhih, with offerings.

Brahmanah, of the prayers (ब्रह्मणः मन्त्रस्य); of food.

Patim, lord (पतिं पालयितारम्).

Devakrtasya, offered by devout worshippers (देवकृतस्य देवैः स्तोतृभिः कृतस्य—*Sayana*).

4. **Aristan,** uninjured (अरिष्टान् अहिंसितान् कृत्वा); bear us safe beyond the injuries caused by evil persons or evil forces.

Ati parsat, to transport beyond; to carry beyond (अति पर्षत् अति पारयति शत्रून्—*Sayana*).

Sascatah, embarrassed by rowdy elements (सश्चतः उपद्रवैः संसक्तान् —*Sayana*).

5. **Arkam,** food (means of worship through offerings) (अर्कं अर्चनसाधनमन्नम्—*Sayana*; Nigh.II.7).

Sucikrandam, pure praises (शुचिक्रन्दं शुद्धस्तोत्रम्—*Sayana*).

Pastyanam, belong to house (पस्त्यानाम् । पस्त्यमिति गृहनाम—Nigh.III.4;

—*Sayana*).

6. Anarvanam, enemy to none (अनिर्वाणं अप्रत्यृ केनाप्यप्रतिगतम्—*Sayana*).

Nilavat, abode (नीलवत् निलयो निकास: —*Sayana*); the same as *nida* (नीड).

Arusasah, robed in red or brilliance (अरुषास: आरोचमाना: —*Sayana*).

Sahascit, in which strength abides (सहश्चित् बलं च भवति).

Sadhastham, companionship; having common place (सधस्थं सहस्थानं च यस्य —*Sayana*).

Nabho na, like the Sun (नभो न आदित्यमिव—*Sayana*).

Arusam rupam vasanah, wearing a lustrous form.

7. Satapatrah, one possessing hundred or numerous conveyances (शतपत्र: बहुविध वाहन: —*Sayana*).

Hiranyavasih, attractive or benevolent speech (हिरण्यवाशी: । वाशी इति वाङ्नाम , Nigh.I.11; हितरमणीय वाक् । यद्वा । "वाशीभिस्तक्षताश्मन्मयीभि:" — *Sayana*; —See X.101.10).

For Vasi (वाशी), see also,

वाशीऽइव — VIII.12.12.

वाशी: — I.88.3.

वाशीभि: — I.37.2; X.53.10; 101.10.

वाशीम् — VIII.19,23; 29.3.

वाशीऽमन्त: — I.87.6; V.57.2.

वाशीऽमन्तम् — X.20.6.

वाशीषु — V.53.4.

Isirah, object of desire (इषिर: गन्ताभ्येषणीयो वा—*Sayana*).

Svarsah, enjoyer of happiness or heaven; or the giver of water (स्वर्षा: स्वर्गस्य संभक्ता । यद्वा । सरणशीलस्योदकस्य सनिता दाता—*Sayana*). Svah (स्व:) = उदक = Water — Nigh.I.12.

Asutim, food; refreshments. (आसुतिं अन्नम्—*Sayana*).

8. Devi devasya rodasi janitri, the divine heaven and earth, the generatrices of the deity (*Wilson*); both heaven and earth divine; the deity's parents (*Griffith*). (देवी, the liberal giver, देव्यौ दानादि गुणयुक्ते ; देवस्य , of Bṛhaspati ; जनित्री , parent , जनयित्र्यौ ; रोदसी , pair of earth and heaven, द्यावापृथिव्यौ—*Sayana*).

Brahmane, for plenty of food (ब्रह्मणे बृंहिताय भूतायान्नाय तदर्थम्—*Sayana*; — Nigh.II.7); or for prayer.

Sugadha, waters easy to be forded (सुगाधा सुखेनावगाहनीयान्युदकानि—*Sayana*); or easy passage.

Sutara sugadha, easy to be crossed and forded.

9. Suvṛktih brahma akari, this prayer or praise has been uttered as a prayer (मंत्ररूपा सुवृक्ति: सुप्रवृत्ता स्तुति: अकारि मयाकृताभूत्—*Sayana*).

Aratih, the army of enemy (अराती: शत्रुसेना: —*Sayana*).

Hymn-98

1. **Gaura,** wild bull; wild deer (गौराद् गौर मृगादपि).

Dive-dive, everyday.

Vṛsabhaya Ksitinam, for the king of the land, or the king of people.

(क्षितीनां जनानां मध्ये वृषभाय श्रेष्ठायेन्द्राय—*Sayana*).

Knowing the Soma that is to be drunk, though placed afar off, better than a Gaura (deer) knows the drinking place or pond which it is accustomed to go to.

5. **Maya,** illusive strategy.

Somah, divine grace.

Kevalah, extra-ordinary (केवल: असाधारण:).

Caksasa, by the effulgence (चक्षसा तेजसा).

Hymn-99

1. Kakubham, horizon, pinnacle.

Parah, beyond all measure (पर इति सकारान्तं परस्तादित्यस्यार्थे। परशब्दाच्छान्दसोऽसि प्रत्यय: —See "परोदिवा पर एना पृथिव्या"—X.82.5).

Matraya parah, मात्रया पर: परस्ताद् वर्त्तमानयापरिमितया i.e. beyond measure.

Ubhe rajasi, in both the regions (उभौ लोकौ). Starting from the

earth, proceeding to midspace.

2. Dadharya pracim kakubham prthivyah,

Sustaining the eastern horizon of the earth (cf. य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि – I.154.4; स दाधार पृथिवीं द्यामुतेमाम्—X.121.1).

3. Iravati dhenumati, abounding with food (इरावती अन्नवत्यौ) and abounding with cattle (धेनुमति गोमत्यौ).

Visnoh, of visnu (विष्णुः पर्वतानामधिपतिः —*Taitt.S.*III.4.5.1).

Mayukhaih, by mountains (मयूखैः पर्वतैः —*Sayana*).

/

The earth is held secured in position on account of her mountains.

5. Nava-navatim, ninety-nine (नवनवतिं नवोत्तर नवति संख्याकाः ; 99).

Satam varcinah sahasram ca asurasya viran—See II.14.6 (यो वर्चिनः शतइन्द्रः सहस्रम्); hundred thousand heroes of the asura *Varcin.*

For वर्चिनः —See II.14.6; IV.30.15; VII.99.5.

Sambarasya, of terrible clouds.

Vidathesu, synods (विदथेषु यज्ञेषु—*Sayana*).

Vrjanesu, in our army camps.

7. Vasat, an auspicious exclamation.

For Vasat (वषट्) see:

वषट्—VII.99.7; 100.7; X.115.9.

वषट्ऽकृतम्—I.162.15; II.36.1; X.17.12.

वषट्ऽकृतस्य—I.120.4.

वषट्ऽकृता:—VII.28.8.

वषट्ऽकृति—I.14.8.

वषट्ऽकृतिम्—I.31 2; VII.14.3; 15.6.

Sipivistah, one with a halo of light (शिपिविष्ट: शिपय: रश्मय:)

See also : शिपिविष्ट: —VII.100.6.

शिपिविष्ट—VII.99.7; 100.5 ; 7.

Hymn-100

For verse 5, see Nir.V.9.

1. Urugayaya, to the one widely renowned (उरुगायाय बहुभि: कीर्तनीयाय—*Sayana*).

Sanisyan, desirous of wealth (सनिष्यन् धनमिच्छन्) Dayate, presents wealth; offers (दयते धनमादत्ते)

Satraca manasa, with entirely devoted spirit; with united praise (सत्राचा सहाञ्चते । मनसा मननेन स्तोत्रेण—*Sayana*).

Yajate, adores (यजाते प्रकर्षेण पूजयेत्).

2. **Parcah,** contact (पर्चः सम्पर्कः).

Evayavah, (vocative), granter of desires: (एवय्याव: । एवा: प्राप्तव्या: कामा: । तान् यापयति प्रापयति स्तोतृनित्येव यावा—*Sayana*).

(constant in thy courses—*Griffith*).

(**eva**—obtainable; desires; *yavan* who enables to obtain—*Wilson*).

3. **Pṛthivim;** earth (may be all the three worlds).

Trirdevah, the deity with three (Visnu or the sun traverses the three worlds by three steps).

Satarcasam, bright with hundred splendours (शतर्चसं शतसंख्यान्यर्चींषि यस्यास्तादृशीम्—*Sayana*).

Sthavirasye, of one who lives for ever; of the mighty; of the everlasting one (स्थविरस्य वृद्धस्य विष्णोः —*Sayana*).

4. **Sujanima,** nobly born (सुजनिमा शोभनान जनिमानि कीर्तन स्मरणादिना सुखहेतु भूतानि यस्य, तादृशो विष्णुः —*Sayana*).

5. I, a master of hymns, and knowing the sacred customs, today praise that name of thine, *Sipivista*; I, who am weak, glorify thee, who art mighty, and dwellest beyond this world. (Nir.V.9).

Sipivista, 1. With a halo of rays (reverential name of Visnu, the Sun).

2. Deprived of rays in the umbra during a Solar eclipse (contemptuous name),

"I am enveloped with rays" i.e. whose rays are displayed. Rays

are here called *Sipayah*, i.e. he is enveloped by them (शिपयोऽरश्मय उच्यन्ते। तैराविष्टो भवति, Nir.V.8).

Sipivista, and *Visnu* are two synonymous names.

According to Aupamanyave, Sipivista is a contemptuous name (शिपिविष्टो विष्णुरिति। विष्णोर्द्वे नामनी भवत:। कुत्सितार्थीयं पूर्वं भवतीत्यौपन्यव: —Nir.V.7).

Aryah, master; "I am a master (अर्य:), i.e. a lord of hymns (अर्योऽहम्, ईश्वर: स्तोमानाम्). Or else it is thou who art a master, I who am weak, praise thee who are mighty (अर्यस्त्वमसीति वा).

Tavasam, mighty (*tavasa* is synonym of mighty: he is risen high; तवस इति महतो नामधेयम्। उदितो भवति—Nir.V.9).

Parake, in the remotest region (पराके दूरदेशे—*Sayana*).

Rajasah, of the region, of the world.

Rajasah parake, who dwells beyond; i.e. very far from this world (निवसन्तमस्य रजस: पराके पराक्रान्ते—Nir. V.9).

Vayunani, functions; objects to be known (वयुनानि ज्ञातव्यान्यर्थजातानि —*Sayana*; विज्ञानानि, प्रशस्तानि कर्माणि प्रज्ञाश्च—*Daya*.).

For *Vayunani,* see I.72.7; 92.2; 152.6; 189.1; II.19.3; 8; III.5.6; VI.15.10; 75,14; VII.100.5; X.44.7; 46.8; 114.3; 122.2.

Vayunani vidvan, वयुनानि विद्वान्, knowing all worth knowing; knowing all actions (cf I.72.7; 189.1—विश्वानि देव वयुनानि विद्वान्).

For verse 5, see Samaveda, II.976, with a little variation (हव्यमर्य: शंसामि for नामार्य: शंसामि.

6. Samithe, in the battles; in creative functions or activities

—Nigh.II.17.

Yad anya-rupah samithe babhutha, you have engaged under a different form in battle (*Wilson*). Wilson adds a note to it: "Visnu is said to have aided Vasistha in battle under an assumed form, and when questioned, to have said, I am *Sipivista*, a word to which two senses may be attached, one objectionable and the other unjectionable. In the preceding verse and in verse 7 of the former Sukta, the word is explained, "penetrated or clothed with rays" of light, *rasmibhiravista* (रश्मिभिराविष्ट, the radiant, the splendid: in common use, it means a man naturally without prepuce, in which sense it may be here interpreted as implying comparison in like manner as a man is so denuded. So is Visnu, according to his own declaration uncovered by radiation—*tejasa anacchaditah* तेजसा अनाच्छादित:); but this is a refinement, and it is probably to be understood as usual; the expression is curious".

Hymn-101

1. Tisrah, of three categories: Rk, yajuh and Saman, or the triad poem, prose and lyric (तिस्र त्रिविध: ऋग्यजु: सामात्मिका: स्तुतिरूपा: —*Sayana*).

Udhah, cloud; udder (ऊध: उद्धृतं मेघम् । यद्वा । लुप्तोपममेतत् । ऊध इव पयस आश्रयभूतं मेघम्—*Sayana*).

Duhre=duhate, (दुह्रे=दुहते, दुहेर्लटि । 'लोपस्तआत्मनेपदेषु' (*Panini* VII.1.41), इति त लोप: । बाहुलको रुट् ।)

2. ईशे=ईष्टे

Trivartu, of particular light at the three seasons, spring, summer and autumn (or winter) (त्रिवर्तु त्रिषु ऋतुषु अतिशयेन वर्तमानम्; since we have in *Taitt. Sam,* त्रीणि वा आदित्यस्य तेजांसि वसन्ता प्रातर्ग्रीष्मे मध्यन्दिने शरदपराह्ले: the Sun is particularly bright in the mornings in the spring; during midday in summers, and during afternoon in winters or autumns).

Tridhatu, three metals; three-storied building (त्रिधातु त्रिभूमिकम् of

three floors—*Sayana*).

Saranam, dwelling (शरणं गृहम्).

Sarma, felicity (शर्म सुखम्).

3. One form of *parjanya* is like a barren cow, the other produces offspring.

Yathavasam tanvam cakre, he takes whichever form he pleases: the firmament withholds or sends down rain at will.

Pituh payah prati grbhnati mata tena pita vardhate tena putrah—the father is sky (द्यौष्पिता), earth the mother (पृथिवी माता)who receives the rain from the former, which producing the means of offering libations and oblations (हविः); returns again to the parent heaven, as well as supports his offspring; i.e. , all living creatures.

4. Tisro dyavah, the three worlds.

Tredha sasruh, the three directions (east, west and south त्रेधा सस्रुः प्राची प्रतीच्योऽथवाच्यश्च सत्यो निर्गच्छन्ति;—*Sayana*); waters flow in these directions.

Trayah kosasah, the three water-shedding masses of clouds (east, west and north; प्रतीच्य, उदीच्यश्चेति त्रय: पौरस्त्य: त्रिप्रकारा: कोशास: मेघा: —*Sayana*).

5. Mayobhuvah, the joy - diffusing (मयोभुव: सुखस्य भावयित्र्य:) clouds (वृष्टय:).

Devagopah, the protector of clouds (देवगोपा: देव: पर्जन्यो गोपयिता रक्षिता यासाम्—*Sayana*) ; cherished by Deva or deity.

Osadhih, plants (ओषधी: ओषध्यश्च).

Supippila, one with excellent fruits (सुपिप्पलाः सफलाः —*Sayana*).

6. Vrsabhah, वृषभः, the showrer, the cloud (just as one covers several cows and impregnates, so the cloud be the perpetual impregnator of plants).

Hymn-102

1. Parjanyaye, for parjanya, the cloud. For *parjanyah*, see Nir. X.10. The word is derived from √तृप्, to be satisfied, by reversing the first and the last letter; (पर्जन्योस्तृपेः। आद्यन्तविपरीतस्य ; and is favourable to man (तर्पयिता जन्यः ; तृप + जन्य = पृत + जन्यः = पर्ज + जन्यः = पर + जन्यः); or called because he is the last conquerer or he is the best progenitor (परः + जन); or he is the bestower of juices (प्र + √ऋज). [परोजेता वा। परोजनयिता वा। प्रार्जयिता वा रसानाम् ; see also यत् पर्जन्यः स्तनयन्हन्ति दुष्कृतः ; V.83.2].

2. Parjanya, is the cause of impregnator of plants (ओषधीनाम्) cows (गवां), mares (अर्वतां) and women (पुरुषीणाम्).

3. Ilam, food (इलां = अन्ननाम, Nigh.II.7).

The sweetest or most savoury oblation is offered to him through the mouth of Agni, the fire, and then a good harvest of food is to be expected. The Agnihotra causes the purity of rains and thereby a good harvest.

Hymn-103

For verse 1, see Nir. IX.6.

The theme of the hymn is *Mandukah* or frogs, which practise penace throughout the year like Brahmanas and utter praises to clouds (1); they hibernate throughout the year, and the moment clouds pour water, they wake up and croak (2). At the time of rains, one frog greets the other with croakings, as inarticulate as of a child (3). The speckled frog leaps up and greets the green one (4). They play in waters, with

their body fully developed (5). They are of a variety of colours and their voices different; — some bellow like a cow and some bleat like a goat (6). Like the Brahmanas at the *Soma* and *Atiratra* rituals, these frogs *croak* around the lake replenished with water. (7) They appear to be reciting perennial prayer, like ministrant priests with the *gharma* offerings; and during the heat, they hide in holes (8). They come out only when rains return, and attain freedom from their hiding places (9).

According to certain scholars, the hymn is a satire on the priests, - the cow-toned, the goad-toned, green and speckled,— not a satire, but a beautiful analogy. It is a prayer for the welcome of rains, for which, sometime, we so long wait with eagerness; -in fact, nothing is so welcome as rains in due seasons.

1. Mandukah, frogs; the same as *majjukah*, i.e. divers so called from diving (मण्डूका मज्जूका मज्जनात्—Nir.IX.5): or the word may be derived from √मद्, meaning to rejoice (मदतेर्वा मोदतिकर्मण: or from √मन्द्, meaning to be satisfied (मन्दतेर्वा तृप्तिकर्मण.). It is derived from √मण्ड्, to decorate, say the grammarians (मण्डयतेरिति वैयाकरणा:). (Since the frogs are adorned with variegated lines on their skin by Nature-Durga) or else their abode (ओकस्) is in water, *mande* (मण्ड एषामोक इति वा); *mande* (मण्ड, water) is derived from √मद्, to rejoice; or from मुद्, to be merry (मण्डो मदेर्वा मुदेर्वा) (Nir.IX.5).

Sleeping for a year, the frogs have uttered forth speech, impelled by the cloud like Brahmanas engaged in religious rites, i.e., who have taken the vow of silence (व्रतचारिणोऽब्रुवाणा: Nir.IX.6). Or else, a simile may have been intended, i.e. (uttered speech) like Brahmanas who are engaged in religious rites (अपि वोपमार्थे स्यात्). The frogs have uttered forth speech, which has been impelled by the cloud (वाचं पर्जन्यप्रीतां प्रावादिषुर्मण्डूका:). See also *Av*.IV.15.13; cf. *Brh.D*.VI.27.

We have further a reference in the *Nirukta*, that Vasistha desirous of rain, praised the cloud. Frogs applauded him. On seeing the applauding frogs. he praised them We have in the *Ṛgvidhana Khanda:* O frog, join me. O swimmer invoke rain. Float in the middle of the pond, having spread your foot: (VII.103).

उप प्र वद मण्डूकि वर्षं मा वद तादुरि ।
मध्ये ह्रदस्य प्लवस्य विगृह्य चतुरः पदः ॥ (*Av*.IV.15.14)

2. **Suskam, Sarasi,** dry pond; dry lake (शुष्कं नीरसं सरसी महत्सरः सरस्याम्).

Dṛti, water-skin (leather bag for carrying water).

Vatsininam, when joined by their calves (वत्सिनीना वत्सयुक्तानाम्—*Sayaṇa*).

Mayuh, bellowing of cows (मयुः गवां शब्द इव—*Sayana*).

Vagnuh, croaking of frogs (मण्डूकानां वग्नुः शब्दः).

3. **Akhkhali Kṛtya,** croaking (his congratulations) (अख्खलीकृत्या। अख्खल शब्दं कृत्वा—*Sayana*).

4. **Pṛsnih,** speckled (पृश्निः पृश्निवर्णः).

Haritena, with the green-one frog (हरितेन हरितवर्णेनान्येन मण्डूकेन—*Sayana*).

5. **Saktasya,** of the teacher (शाक्तस्येव शक्तिमतः शिक्षकस्य).

5. **Siksamanah,** the learner, the pupil (शिक्षमाणः शिक्ष्यमाणः शिष्यः—*Sayana*).

Vadati=anuvadati, imitates (वदति अनुवदति अनुकरणं करोति).

6. **Gomayuh,** bellowing of a cow (गोऽमायुः गोर्मायुरिव, मायुः शब्दो यस्य तादृशो भवति—*Sayana*).

Ajamayuh, bleating of a goat (अजमायु अजस्यमायुरिव मायुर्यस्य तादृशो भवति—

Sayana).

Samano nama, more common appellation.

Pipisuh, show themselves (पिपिशु अवयवी भवन्ति प्रादुर्भवन्ति—*Sayana*).

Purutra, in numerous places (पुरुत्रा बहुषु देशेषु).

7. Atiratre Soma yage, *atiratra*, at a nocturnal ceremony when the priests recite songs throughout the night; since the croaking of frogs is heard throughout the night, and hence the appropriate comparison.

8. Sisvidanah, perspiring (the frogs as the adhvaryu priests perspire during the heat. There is a quibble upon the word *gharminah*, घर्मिण: , having or bearing the vessel, or performing the rite so termed, or suffering from *gharma*, heat, or the hot season (सिष्विदाना: स्विद्यद् गात्रा: , घर्मिण: घर्मेण प्रवर्ग्येण चरन्त: —*Sayana*).

Guhyah, remaining hidden in hot season (गुह्या: घर्मकाले विलेऽभिगूढा: —*Sayana*).

9. Deva-hitim, institutes of gods (*Wilson*); god-appointed order (देवहिंति देवै: कृतं विधानं, मस्यर्तोरयं धर्म इत्येवं रूपम्—*Sayana*); pertaining to the season's conditions.

Dvadasasya, of the year, consisting of twelve months.

Na pra minanti, do not disregard (मिनन्ति हिंसन्ति).

Taptah gharmah, heated kettles (*Griffith*); scorched and heated (*Wilson*),

Visargam, liberated, set free (विसर्गं विसर्जनं विलान्मोचनम्).

Pravṛsi, in the rainy season (प्रावृषि वर्षतौ—*Sayana*).

10. Adat, may give (अदात् ददातु).

Sahasra-srave, in the rainy season, when thousands of plants are fertilized; in the most fertilizing season (सहस्रस्रावे सहस्रसंख्याका ओषधय: सूयन्ते उत्पद्यन्त इति वर्षर्तु: सहस्रस्राव—*Sayana*).

Hymn-104

For verses 15 and 21, see Nir.3 and VI.30 respectively.

1. Tamovṛdhah, those delighting in darkness; those who grow in darkness (तमावृध: तमसावरकेणान्धकारेण मायारूपेण वर्धमानान् तमसि रात्रौ वर्धमानान् वा —*Sayana*; तमसा वर्धयितॄन् राक्षसान्—*Venkata*.).

2. Aghasamsam, the performer of unprofitable act; the malignant (अघऽशंसं अघस्य शंसितारम्—*Venkata*; अघस्यानर्थस्य शंसितारं अघं आगत्यहन्तारं राक्षसं सं सहेव—*Sayana*).

Brahmadvise, for the one who hates people of divine learning; for the haters of Brahmanas (ब्रह्मद्विषे ब्राह्मणद्वेषिणे—*Venkata*; ब्राह्मणेभ्योऽस्मभ्यद्वेष्ट्रे —*Sayana*).

Kravyade, for the cannibal (क्रव्यादे=क्रव्यऽअदे; क्रव्यंमांसं भक्षयित्रे—*Sayana*); the eater of flesh, human or animal.

Ghora caksase, for the hideous, (घोरऽचक्षसे घोराख्यानाय—*Venkata*; घोरदर्शनाय परुषभाषणे वा—*Sayana*; for the one who speaks harsh words).

Kimidine, for the vile; for the back-biter (किमीदिने किमिदानीमिति चरते। किमिद किमिदमिति वा। पिशुनाय चरते। पिशुन: पिशते:। विपिशतीति—Nir.VI.11. i.e. also for the malignant, the vagabond, or a fiend. For the one who goes on saying: "what now"; he may be a spy or informer. See also the

Ṛgveda and the Atharvaveda.

किमीदिना—VII.104.23; X.87.27.

किमीदिन:—Av.I.7.3; 28.1; 2; IV.20.5; VIII.4.23; 6.21; 25; XII.1.50.

किमीदिन:—(vocative) I Av.II,24.1; 4.

किमीदिनम्—Av.I.VII.1; IV.20.8; VIII.3.25.

किमीदिनी—(vocative) Av.II.24.5; 6; 7; 8.

किमीदिने—Av.VIII.4.2.

3. Anarambhane, in the inextricable (or bottomless) (**अनारम्भणे आलम्बन**-रहिते—*Sayana*).

Agni-taptebhih, red-hot with fire (अग्नि तप्तेभि: **अग्निना संतप्तै**:).

5. **Tapur vadhebhih,** fiery (तपुर्वधेभि: तापकप्रहारै:—*Sayana*).

Ajarebhih, ageless, undecaying, never becoming age-worn (**अजरेभि:** जरारहितैर्दृढै:—*Sayana*).

Asmahanmabhih, adamantine (weapon) (अश्महन्यभि: **अश्मसारभूतस्यायसो** विकारैर्हननसाधनैस्तैरायुधै: —*Sayana*).

4. Aghasamsaya, see verse 2 also; for or of the malignant (**अघशंसाय अघशंसमनर्थस्याशंसकं** राक्षसं हन्तुमुत्पादयतम्—*Sayana*); the thief, the *dasyu*, the sinner (अघशंसम् अघस्य शसितारं स्तेनम्—*Daya.* on VI.8.5; **अघशंस: योऽघंपापं शंसति स दस्यु**: —*Daya.* II.42.3; the enemy, योऽघानि पापानि कर्माणि शंसति स: रिपु: =शत्रु: —*Daya. Yv.*III,32).

अघशंस=स्तेननाम, Synonym of thief or robber, Nigh.III.24.

8. **Pakena manasa,** with a pure heart (पाकेन पक्वेन शुद्धेनमनसा—*Sayana*).

9. **Pakasamsam,** a truthful speaker; a speaker of sincerity (पाकशंसं परिपक्ववचं सत्यभाषिणम्—*Sayana*) (opposite of अघशंसम्).

Nirrteh-upasthe, on the lap of Nir-rti, the deity of sin निऋतेः पापदेवतायाः उपस्थेउत्सङ्गे—*Sayana*; the tormenting policy, निऋतिं दुःखप्रदाकुनीतिः —*Daya.* on VI.72.2; .

Nirrti, is a synonym of the earth, (भूमिः —Nigh.I).

A va dadhatu nirrteh upasthe, or toss upon the lap of nirrti *Wilson*) (निऋतेः पापदेवतायाः उपस्थे उत्संगे वा आ दधातु प्रक्षिपतु—*Sayana*); or to the ap of Nirrti consign them.

Ye va bhadram dusayanti svadhabhih, or those who by violence (स्वधाभिः बलैर्युक्ताः) vilify(दूषयन्ति दुष्टं कुर्वन्ति)me acting uprightly(भद्रं कल्याणवर्तनम्).

10. **Tanva,** of their own body, bodily existence (तन्वा स्वकीयेन शरीरेण).

Tana ca, or of their sons, of posterity (तना च तनयेन च).

Ni hiyatam, deprived of (निहीयतां निहीनो भवतु).

12. **Yatarat rjiyah,** whatever is right and straightforward (यतरत् यच्च ऋजीयः ऋजुतमं कुटलम्—*Sayana*).

13. **Vrjinam,** the wicked (वृजिनं पापकारिणम्—*Sayana*).

Hinoti, instigates (हिनोति प्रेरयति—*Sayana*).

Asad-vadantam, the speaker of untruth (असत् असत्यं वदन्तम्)

14. Droghvacah, utterers of falsehood (द्रोघवाच: अनृतवाचो राक्षसा: — *Sayana*).

Nir-ṛtham, chastisement (निऋ॑थ॑ नि:शेषेणार्ति हिंसाम्—*Sayana*);

15. Yatudhanah, a wicked person, a *raksasa* (यातुधान: राक्षस:).

Viraih dasabhih, of your ten heroic sons (दशभि: वीरै: पुत्रै:; सर्वैर्बन्धुजनै:).

Mogham, falsely (मोघं मृषैव).

Yatudhana iti, with the appellation "yatudhana," a wicked *raksasa* (हे यातुधान हे राक्षस, इति संबोध्य).

See Nir.VII.3 (अद्यामुरीय यदि यातुधानो अस्मि—may I die today, if I be a juggling demon; अधा स वीरैर्दशभिर्वि यूया: —now may he be deprived of the heroes). These are the passages where we have assertions and imprecations (शपथ and अभिशाप).

16. Mayatum, (*ma* + *ayatum*, मा + अयातुम्), me who is a non-raksasa, me who is not a juggling demon.

17. Khargala iva, like an owl (खर्गला उलूकी इव).

Upabdaih, loud shrills; by noise (उपब्दै: अभिषव शब्दै:, the noise produced when stones grind the Soma).

Upabdih, = उपब्दि: = महाशब्दकर्त्ता विद्वज्जन —*Daya.* ; Speech वाङ्नाम—Nigh.I.11. ; see I.74.7; 169.7.

19. Soma-sitam, the worshipper tempered or benumbed or

stupefied by poisonous herbal chemicals (सोमशितं सोमेन तीक्ष्णीभूतं यजमानम्).

20. Svayatava, the demon dogs, accompanied by dogs (श्वयातव श्वभिः परिकरभूतैर्हिंसन्तः श्वभिः सहयान्तो वा—*Sayana*).

21. Parasara, discomfiter. destroyer (पराशरः दुष्टानां हिंसकः —*Daya.*); परा + √शृ (हिंसायाम) *parasara* means a seer, born from the old and exhausted Vasistha (पराशरः परीशीर्णस्य वसिष्ठस्य स्थविरस्य जज्ञिरे—Nir.VI.30)—the seer Vasistha (surrounded by a hundred demons — पराशरः शतयातुर्वसिष्ठः, VII.18.21—this is a Vedic quotation, Indra is also a Parasara,since we have ; इन्द्रोऽपि पराशर उच्यते [पराशातयिता यातूनाम]; see इन्द्रो यातुनामभवत्पराशरः — VII.104.21).

The word *parasarah* occurs only twice in the Ṛgveda: VII.18.21 and VII. 104.21.

Havih-mathinam, to obstruct the offerers of oblations. (हविःमथीनाम् । हवींषि मथ्नतामभिमुखम्—*Sayana*).

Avivasatam, coming (i.e. who spoil oblations of the God's invokers). (अविवासतां आगच्छताम्).

Sakrah, the potent Indra (शक्रः इन्द्रः); derived from √शक्, to be able (शक्नोति यः स शक्र समर्थो कुटजो वृक्षविशेषो वा—*Unadi* II.13; स्फायितञ्चि शकि.... रक्; an appellation for Indra).

Parasuh yatha vanam, hatchet cuts down (the trees of a) forest (वनं वृक्षजातं परशुर्यथा छिन्दन् कुठार इव—*Sayana*).

Patreva bhindan, as a mallet smashes the earthen vessel (पात्रेव मृन्मयानि पात्राणि भिन्दन मुद्गर इव च—*Sayana*).

Satah, attained (सतः प्राप्तनामैतत्—*Sayana*); तिरः सत इति प्राप्तस्य—Nir.III.20; *tirah* (तिरः) and *satah* (सतः) are synonyms of "attained" (प्राप्तः); *satas* is derived from √sr, √सृ to move together (सतः ससृतं भवति;

तिरस्तीर्णं भवति, *tiras* from √तॄ , to cross over).

22. Ulukayatum, one who moves or behaves like an owl; one in the form of an owl (उलूकयातुम् । उलूकैः परिकरभूतैः सह यातयति हिनस्तीति याति गच्छतीति वोलूकयातुः । यद्वा उलूकरूपी यातीत्युलुक यातुः —*Sayana*); See *Bṛhad* D.VI.32.

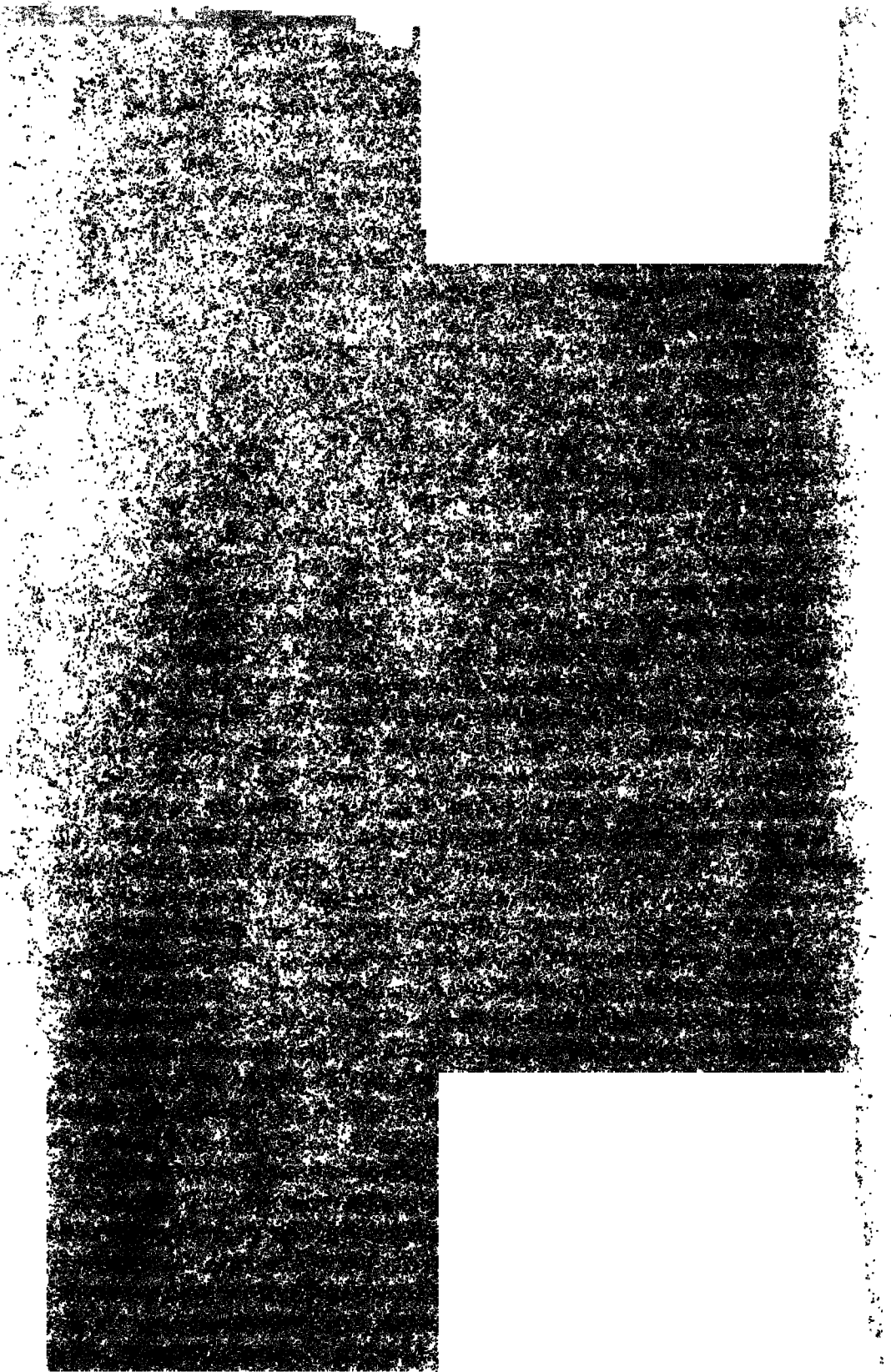
Susulukah, an owlet (अल्प उलूकः शुशुलूकः).

Owls are of two types, large and small; small is the susuluka; one who behaves like the smaller one, is *susulukayatum* (शुशुलूक यातुम्).

Similarly *sva* (श्व) is dog, *Koka* (कोक) is a duck; *suparṇa* (सुपर्ण) is hawk or falcon) and *gṛdhra* (गृध्र) is vulture.

23. Raksah, wicked persons (रक्षः राक्षसजातिः —*Sayana*).

Mithuna, male and female both; the pairs of evil spirits.

24. Mayaya, by deception (मायया वञ्चनया).

ओ३म्

RIG VEDA

॥ ऋग्वेद ॥

VOL. IX खण्ड

Complete in 12 vols.

Mantras in Sanskrit
with English Translation
and Transliteration

Translated by

Swami Satya Prakash Saraswati
Satyakam Vidyalankar

The enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an authentic and standard translation of the Vedas has been felt for quite sometime.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977.

This new 2008 edition has far superior production values and is priced at less then one-fourth of the price it was being sold so far.

❑

RIG VEDA
ऋग्वेद

(English translation of Mantras with
Sanskrit text and transliteration)

(Volume IX)

RIG VEDA

ऋग्वेद

Volume IX
[Book VIII, Hymns 40–103]

English Translation
by
Swami Satya Prakash Saraswati
and
Satyakam Vidyalankar

नवमो भागः
[अष्टमं मण्डलम्, सूक्तानि 41—103]

DAV Publication Division
(Veda Pratishthan)
Arya Samaj Building, UP Block,
Pitampura, Delhi-110034

Price : Rs. 1100.00 (Rupees Eleven Hundred only)
(For Complete Set of 12 Volumes)

Transliteration based on the text of Theodor Aufrecht.

Edition - 2008
Reprint - 2009

ISBN : 978-81-89492-19-9
ISBN : 978-81-89492-10-6 (Set)

RIG VEDA. Vol. IX

© Published by the D.A.V. Publication Division,
(Veda Pratishthan), Arya Samaj Building,
UP Block, Pitampura, Delhi-110034

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

अष्टमं मण्डलम्

(४१) एकचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । वरुणो देवता । महापङ्क्तिश्छन्दः ॥

अस्मा ऊ षु प्रभूतये वरुणाय मरुद्भ्योऽर्चा विदुष्टरेभ्यः ।
यो धीता मानुषाणां पश्वो गा इव रक्षति नभन्तामन्यके समे ॥१॥
तमू षु समना गिरा पितॄणां च मन्मभिः ।
नाभाकस्य प्रशस्तिभिर्यः सिन्धूनामुपोदये सप्तस्वसा स मध्यमो नभन्तामन्यके समे ॥२॥
स क्षपः परि षस्वजे न्युस्रो मायया दधे स विश्वं परि दर्शतः ।
तस्य वेनीरनु व्रतमुषस्तिस्रो अवर्धयन्नभन्तामन्यके समे ॥३॥

41

Asmá ū shú prábhūtaye váruṇaya marúdbhyó 'rcā vidúshṭarebhyaḥ | yó dhītā́ mā́nushāṇām pasvó gā́ iva rákshati nábhantām anyaké same || 1 || tám ū shú samanā́ girā́ pitr̥̄ṇā́m ca mánmabhiḥ | nābhākásya práṣastibhir yáḥ síndhūnām úpodayé saptásvasā sá madhyamó nábhantām anyaké same || 2 || sá kshápaḥ pári shasvaje ny ùsró māyáyā dadhe sá víṣvam pári darṣatáḥ | tásya vénīr ánu vratám ushás tisró avardhayan nábhantām anyaké same || 3 ||

ṚGVEDA SAMHITĀ

BOOK EIGHT

Hymn-41

May you offer priase to that opulent venerable Lord and to the vital principles. The venerable Lord protects men by His acts as the herdsman guards the cattle. May all our adversities vanish. 1

I praise him (the sun-divine), the venerable lord, with that song and hymn with which our ancient sages have been praying and with that song, repeated by a pain-despiser too. The lord of vapours rises up in the vicinity of rivers; there are seven streams (sisters) in the midst of them. May all our adversities vanish. 2

He embraces beautiful nights and with swift movements He encompasses the universe by His mysterious power. Visible over all is he. All who are desirous of his favour diligently offer him worship at three times a day (morning, noon, and evening). May all our adversities vanish. 3

यः क॒कुभो॑ निधार॒यः पृ॑थि॒व्यामधि॑ द॒र्श॒तः ।
स माता॑ पू॒र्व्यं प॒दं तद्वरु॑णस्य॒ सप्त्यं॒ स हि गो॒पा इ॒वेर्यो॒ नभ॑न्तामन्य॒के स॑मे ॥४॥
यो ध॒र्ता भुव॑नानां॒ य उ॒स्राणा॑मपी॒च्या॒३॒॑ वेद॒ नामा॑नि॒ गुह्या॑ ।
स क॒विः काव्या॑ पु॒रु रू॒पं द्यौरि॑व पुष्यति॒ नभ॑न्तामन्य॒के स॑मे ॥५॥

yáḥ kakúbho nidhārayáḥ prithivyám ádhi darṣatáḥ | sá mátā pūrvyám padám tád váruṇasya sáptyam sá hí gopá ivéryo nábhantām anyaké same || 4 || yó dhartá bhúvanānām yá usrá̄ṇām apīcyà véda námāni gúhyā | sá kavíḥ kávyā purú rūpám dyaúr iva pushyati nábhantām anyaké same || 5 || 26 ||

॥२७॥ यस्मि॒न्विश्वा॑नि॒ काव्या॑ च॒क्रे नाभि॑रिव श्रि॒ता ।
त्रि॒तं जू॒ती स॑पर्यत व्र॒जे गावो॒ न सं॒युजे॑ यु॒जे अश्वाँ॑ अयुक्षत॒ नभ॑न्तामन्य॒के स॑मे ॥६॥
य आ॒स्वत्क॑ आ॒शये॒ विश्वा॑ जा॒तान्ये॑षाम् ।
परि॒ धामा॑नि॒ मर्मृ॑श॒द्वरु॑णस्य पु॒रो गये॒ विश्वे॑ दे॒वा अनु॑ व्र॒तं नभ॑न्तामन्य॒के स॑मे ॥७॥
स स॑मु॒द्रो अ॑पी॒च्य॑स्तु॒रो द्यामि॑व रोहति॒ नि यदा॑सु॒ यजु॑र्द॒धे ।
स मा॒या अ॒र्चिना॑ प॒दास्तृ॑णा॒न्नाक॒मारु॑ह॒न्नभ॑न्तामन्य॒के स॑मे ॥८॥

yásmin víṣvāni kávyā cakré nábhir iva ṣritá | tritám jūtí saparyata vrajé gávo ná saṃyúje yujé áṣvāñ ayukshata nábhantām anyaké same || 6 || yá āsv átka āṣáye víṣvā jātány eshām | pári dhámāni mármriṣad váruṇasya puró gáye víṣve devá ánu vratám nábhantām anyaké same || 7 || sá samudró apīcyàs turó dyám iva rohati ní yád āsu yájur dadhé | sá māyá arcínā padástriṇān nákam áruhan nábhantām anyaké same || 8 ||

He is visible above the earth and sustains the quarters of the horizon. He measures out (the entire space) which is the eternal abode of his venerability; he is our lord like the keeper of cattle. May all our adversities vanish. 4

He is the sustainer of all the regions, knows the hidden and secret names of the mysterious rays, He is a sage who cherishes the act of sages, as the heaven cherishes numerous forms. May all our adversities vanish. 5

In him all pious acts are concentrated like the nave set within the wheel. May you worship him, quickly, who pervades all the three worlds. As men assemble the cattle in their pasture, in the same manner, the horses have been gathered (to assail us) by our opponents. May all our adversities vanish. 6

He wraps these regions as a robe; he gives refuge to all the creatures. All Nature's bounties precede the chariot of the venerable Lord, while manifesting His glories at the time of worship. May all our adversities vanish. 7

He is the hidden ocean; swiftly he mounts the heaven as the sun ascends the sky. When He establishes the cosmic sacrifice in those regions, He demolishes with his brilliant radiance the devices of obstructing forces and ascends to heaven. May all our adversities vanish. 8

यस्य श्वेता विचक्षणा तिस्रो भूमीरधिक्षितः ।
त्रिरुत्तराणि पप्रतुर्वरुणस्य ध्रुवं सदः स सप्तानामिरज्यति नभन्तामन्यके समे ॥९॥
यः श्वेताँ अधिनिर्णिजश्चक्रे कृष्णाँ अनु व्रता ।
स धाम पूर्व्यं ममे यः स्कम्भेन वि रोदसी अजो न द्यामधारयन्नभन्तामन्यके समे ॥१०॥

yásya ṣvetá vicakshaṇá tisró bhú-
mīr adhikshitáḥ | trír úttarāṇi paprátur váruṇasya dhruváṃ
sádaḥ sá saptānám irajyati nábhantām anyaké same || 9 ||
yáḥ ṣvetáñ ádhinirṇijaṣ cakré kṛishṇáñ ánu vratá | sá dháma
pūrvyám mame yá skambhéna ví ródasī ajó ná dyám
ádhārayan nábhantām anyaké same || 10 || 27 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य काण्वो नाभाक आत्रेयोऽर्चनाना वा ऋषिः । (१-३) प्रथमतृचस्य वरुणः, (४-६) द्वितीयतृचस्य चाश्विनौ देवताः । (१-३) प्रथमतृचस्य त्रिष्टुप्, (४-६) द्वितीयतृचस्य चानुष्टुप् छन्दसी ॥

॥२८॥ अस्तभ्नाद्द्यामसुरो विश्ववेदा अमिमीत वरिमाणं पृथिव्याः ।
आसीदद्विश्वा भुवनानि सम्राड् विश्वेत्तानि वरुणस्य व्रतानि ॥१॥
एवा वन्दस्व वरुणं बृहन्तं नमस्या धीरममृतस्य गोपाम् ।
स नः शर्म त्रिवरूथं वि यंसत्पातं नो द्यावापृथिवी उपस्थे ॥२॥

42.

Ástabhnād dyám ásuro viṣvávedā ámimīta varimáṇam
pṛithivyáḥ | ásīdad víṣvā bhúvanāni samráḍ víṣvét táni vá-
ruṇasya vratáni || 1 || evá vandasva váruṇam bṛihántaṃ na-
masyá dhíram amṛítasya gopám | sá naḥ ṣárma trivárū-
thaṃ ví yaṅsat pātáṃ no dyāvāpṛithivī upásthe || 2 ||

His bright far-seeing rays pervade all the three regions, and have further filled the three superior realms of heaven. Firm is the abode of the venerable Lord, who rules over the seven cosmic streams of firmament. May all our adversities vanish. 9

In his successive functions, he emits his bright rays (during day) or turns them dark (during the night). He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish. 10

42

The powerful venerable Lord, the possessor of all wealth, has fixed the heaven. He measures out the wide expanses of the broad earth, and presides over all worlds as a supreme monarch. All these are the holy operations of the venerable Lord. 1

May you glorify the mighty venerable Lord and revere this guardian of immortality. May He bestow upon us a triply-guarded habitation. May heaven and earth preserve us within their lap. 2

इमां धियं शिक्षमाणस्य देव क्रतुं दक्षं वरुण सं शिशाधि ।
ययाति विश्वा दुरिता तरेम सुतर्माणमधि नावं रुहेम ॥३॥
आ वां ग्रावाणो अश्विना धीभिर्विप्रा अचुच्यवुः ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥४॥
यथा वामत्रिरश्विना गीर्भिर्विप्रो अजोहवीत् ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥५॥
एवा वामह्व ऊतये यथाहुवन्त मेधिराः ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥६॥

imáṃ dhíyaṃ śíkshamāṇasya deva krátuṃ dákshaṃ varuṇa sáṃ śiśādhi | yáyáti víśvā duritá tárema sutármāṇam ádhi nā́vaṃ ruhema || 3 || ā́ vāṃ grā́vāṇo aśvinā dhībhír víprā acucyavuḥ | nā́satyā sómapītaye nábhantām anyaké same || 4 || yáthā vām átrir aśvinā gīrbhír vípro ájohavīt | nā́satyā sómapītaye nábhantām anyaké same || 5 || evá vām ahva ūtáye yáthā́huvanta médhirāḥ | nā́satyā sómapītaye nábhantām anyaké same || 6 || 28 ||

[अथ षष्ठोऽनुवाकः ॥] (४३) त्रिचत्वारिंशं सूक्तम

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२९॥ इमे विप्रस्य वेधसोऽग्नेरस्तृतयज्वनः । गिरः स्तोमास ईरते ॥१॥
अस्मै ते प्रतिहर्यते जातवेदो विचर्षणे । अग्ने जनामि सुष्टुतिम् ॥२॥
आरोका इव घेदह तिग्मा अग्ने तव त्विषः । दद्भिर्वनानि बप्सति ॥३॥

43.

Imé víprasya vedháso 'gnér ástṛitayajvanaḥ | gíra stómāsa īrate || 1 || ásmai te pratiháryate jā́tavedo vícarshaṇe | ágne jánāmi sushṭutím || 2 || ārokā́ iva ghéd áha tigmā́ agne táva tvíshaḥ | dadbhír vánāni bapsati || 3

O venerable Lord, may you inspire the worshipful devotee and sharpen his intellect to perform benevolent acts. May we ascend the ship that bears us safely to get across all difficulties. 3

O evertrue twin-divines, the pious worshippers, with their songs, induce you to come hitherward to enjoy devotional elixir. May all our adversities vanish. 4

O evertrue twin-divines, as the triply detached sage has been eagerly calling you with his hymns to enjoy the devotional elixir, so I also invoke you. May all our adversities vanish. 5

As all the wise men have been invoking you for protection, O evertrue twin-divines, I also invoke you to come and enjoy our devotional elixir. May all our adversities vanish. 6

43

These reciters of praises invoke the fire-divine who is all-wise, creative and performer of uninterrupted cosmic sacrifice. 1

O all-beholding, all pervading fire-divine, I repeat earnest prayers to you for your delight. 2

O fire-divine, your fierce flames consume the forest, as the sharpened teeth of wild animals destroy (the plants). 3

हर॑यो धू॒मके॑तवो॒ वात॑जूता॒ उप॑ द्यवि॑ । यत॑न्ते॒ वृथ॑ग॒ग्नय॑: ॥४॥
ए॒ते त्ये॒ वृथ॑ग॒ग्नय॑ इ॒द्धास॑: सम॑दृक्षत । उ॒षसा॑मिव के॒तव॑: ॥५॥

hárayo dhūmáketavo vátajūtā úpa dyávi | yátante vríthag agnáyaḥ || 4 || eté tyé vríthag agnáya iddhásaḥ sám adrikshata | ushásām iva ketávaḥ || 5 || 29 ||

॥३०॥ कृ॒ष्णा रजां॑सि पत्सु॒तः प्र॒याणे॑ जा॒तवे॑दसः । अ॒ग्निर्यद्रोध॑ति॒ क्षमि॑ ॥६॥
धा॒सिं कृ॑ण्वा॒न ओष॑धी॒र्बप्स॑द॒ग्निर्न वा॑यति । पुन॒र्यन्तरु॑णी॒रपि॑ ॥७॥
जि॒ह्वाभि॒रह॒ नन्न॑मद॒र्चिषा॑ जञ्जणा॒भव॑न् । अ॒ग्निर्वने॑षु॒ रो॑चते ॥८॥
अ॒प्स्व॑ग्ने॒ सधि॒ष्टव॒ सौष॑धी॒रनु॑ रुध्यसे । गर्भे॒ सञ्जा॑यसे॒ पुन॑: ॥९॥
उद॑ग्ने॒ तव॒ तद्घृ॒ताद॒र्ची रो॑चत॒ आहु॑तम् । निंसा॑नं जु॒ह्वो॒३॒॑ मुखे॑ ॥१०॥

krishṇá rájāṅsi patsutáḥ prayáṇe jātávedasaḥ | agnír yád ródhati kshámi || 6 || dhāsíṃ kriṇvāná óshadhīr bápsad agnír ná vāyati | púnar yán táruṇīr ápi || 7 || jihvábhir áha nánnamad arcíshā jañjaṇābhávan | agnír vánesbu rocate || 8 || apsv àgne sádhish táva saúshadhīr ánu rudhyase | gárbhe sáñ jāyase púnaḥ || 9 || úd agne táva tád ghritád arcí rocata áhutam | níṅsānaṃ juhvò múkhe || 10 || 30 ||

॥३१॥ उ॒क्षान्ना॑य व॒शान्ना॑य॒ सोम॑पृष्ठाय वे॒धसे॑ । स्तोमै॑र्विधेमा॒ग्नये॑ ॥११॥
उ॒त त्वा॒ नम॑सा व॒यं होत॒र्वरे॑ण्यक्रतो । अग्ने॑ स॒मिद्भि॑रीमहे ॥१२॥

ukshánnāya vaṣánnāya sómaprishṭhāya vedháse | stómair vidhemāgnáye || 11 || utá tvā námasā vayáṃ hótar váreṇyakrato | ágne samídbhir īmahe || 12 ||

Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. 4

These diversely-kindled fiery flames are all around made visible even as the ensigns of the dawn. 5

As this all pervading fire speeds along, the black dust is raised by its feet when this fire spreads upon the earth. 6

Making the plants its food the fire-divine consumes them and is never satiated, and falls upon the tender shrubs again. 7

Bending the trees down with all its tongues (flames), it flickers in its fiery glow; the fire-divine looks splendid in the woods. 8

O fire-divine, your original place is in the waters, yet you force your way into the plants and becoming their embryo, you are born anew. 9

O fire-divine, worshipped with offerings, your flames shine out from the sacred butter with kisses on the ladle's mouth. 10

Let us adore with hymns the fire-divine, who is fed on agricultural products, dairy products, and who bears the herbal plants on the back. 11

We solicit you, O fire-divine, the invoker of Nature's bounties and performer of sacred rites, with oblations and with fuel. 12

उत त्वा भृगुवच्छुचे मनुष्वदग्न आहुत । अङ्गिरस्वद्धवामहे ॥१३॥
त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन्त्सता । सखा सख्या समिध्यसे ॥१४॥
स त्वं विप्राय दाशुषे रयिं देहि सहस्रिणम् । अग्ने वीरवतीमिषम् ॥१५॥

utá tvā bhriguvác chuce manushvád agna āhuta | aṅgirasvád dhavāmahe || 13 || tvám hy àgne agnínā vípro víprena sán satā́ | sákhā sákhyā samidhyáse || 14 || sá tvám víprāya dāsúshe rayím dehi sahasrínam | ágne vīrávatīm ísham || 15 || 31 ||

॥३२॥ अग्ने भ्रातः सहस्कृत रोहिदश्व शुचिव्रत । इमं स्तोमं जुषस्व मे ॥१६॥
उत त्वाग्ने मम स्तुतो वाश्राय प्रतिहर्यते । गोष्ठं गाव इवाशत ॥१७॥
तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अग्ने कामाय येमिरे ॥१८॥
अग्निं धीभिर्मनीषिणो मेधिरासो विपश्चितः । अद्मसद्याय हिन्विरे ॥१९॥
तं त्वामज्मेषु वाजिनं तन्वाना अग्ने अध्वरम् । वह्निं होतारमीळते ॥२०॥

ágne bhrā́taḥ sáhaskrita róhidasva súcivrata | imám stómam jushasva me || 16 || utá tvā́gne máma stúto vāsrā́ya pratiháryate | goshthám gā́va ivāsata || 17 || túbhyam tā́ aṅgirastama vísvāḥ sukshitáyaḥ príthak | ágne kā́māya yemire || 18 || agním dhībhír manīshíno médhirāso vipascítaḥ | admasádyāya hinvire || 19 || tám tvám ájmeshu vājínam tanvānā́ agne adhvarám | váhnim hótāram īlate || 20 || 32 ||

॥३३॥ पुरुत्रा हि सदृङ्ङसि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥२१॥

purutrā́ hí sadríṅṅ ási víso vísvā ánu prabhúḥ | samátsu tvā havāmahe || 21 ||

O holy fire-divine, worshipped with oblations, we adore you in like-manner, as you have been adored by men of distinction, by intellectuals and by men of vitality. 13

O divine, you are a fire, kindled by fire; you are a sage, kindled by a sage; you are a saint, kindled by a saint; and you are a friend, kindled by a friend. 14

O adorable lord, may you bestow upon the pious worshipper infinite riches, food and brave progeny. 15

O fire-divine, our brother, the source of strength, driven as if on red horses, performer of pure acts, may you be propitiated by our laudations. 16

My praises hasten to you, O fire-divine, as the cows enter their stalls to meet the lowing calf that longs for milk. 17

O fire-divine, most vital among vital forces, all people, howsoever rich, turn towards you for attainment of their desires. 18

The intellectuals, the wise and the sagacious, with their thoughts and actions propitiate the fire-divine for the furtherance of their prosperity. 19

While making preparations to adore you in their homes, the worshippers glorify you, O powerful fire-divine, the bearer of the oblations and the invoker of Nature's bounties. 20

You are the adorable lord, beholder of all people of the universe alike in all the regions. We invoke you to help us in our struggles. 21

तमीळिष्व य आहुतोऽग्निर्विभ्राजते घृतैः । इमं नः शृणवद्धवम् ॥२२॥
तं त्वा वयं हवामहे शृण्वन्तं जातवेदसम् । अग्ने घ्नन्तमप द्विषः ॥२३॥
विशां राजानमद्भुतमध्यक्षं धर्मणामिमम् । अग्निमीळे स उ श्रवत् ॥२४॥
अग्निं विश्वायुवेपसं मर्यं न वाजिनं हितम् । सप्तिं न वाजयामसि ॥२५॥

tám īḷishva yá áhuto 'gnír vibhrájate ghritaíḥ | imám naḥ srinavad dhávam || 22 || tám tvā vayám havāmahe srinvántam jātávedasam | ágne ghnántam ápa dvíshaḥ || 23 || visám rájānam ádbhutam ádhyaksham dhármaṇām imám | agním īḷe sá u sravat || 24 || agním visváyuvepasam máryam ná vājínam hitám | sáptim ná vājayāmasi || 25 || 33 ||

॥३४॥ घ्नन्मृध्राण्यप द्विषो दहन्रक्षांसि विश्वहा । अग्ने तिग्मेन दीदिहि ॥२६॥
यं त्वा जनास इन्धते मनुष्वदङ्गिरस्तम । अग्ने स बोधि मे वचः ॥२७॥
यदग्ने दिविजा अस्यप्सुजा वा सहस्कृत । तं त्वा गीर्भिर्हवामहे ॥२८॥
तुभ्यं घेत्ते जना इमे विश्वाः सुक्षितयः पृथक् । धासिं हिन्वन्त्यत्तवे ॥२९॥
ते घेदग्ने स्वाध्योऽहा विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥३०॥

ghnán mridhrány ápa dvísho dáhan rákshāṅsi visváhā | ágne tigména dīdihi || 26 || yám tvā jánāsa indhaté manushvád aṅgirastama | ágne sá bodhi me vácaḥ || 27 || yád agne divijá ásy apsujá vā sahaskrita | tám tvā gīrbhír havāmahe || 28 || túbhyam ghét té jánā imé vísvāḥ sukshitáyaḥ príthak | dhāsím hinvanty áttave || 29 || té ghéd agne svādhyó 'hā vísvā nricákshasaḥ | tárantaḥ syāma durgáhā || 30 || 34 ||

We adore that lord (fire-divine) whose glory shines brightly when butter is fed; let it hear our invocations. 22

We invoke you, O adorable, all-pervading Lord, listening to our prayers and driving away our adversities. 23

I pray to you, O adorable lord, the sovereign of men, the wonderful, the presiding lord of cosmic laws; may it listen to our invocations. 24

We adore that adorable lord, who inspires all people, whose strength is manifested in every vital force, who is noble, strong and benevolent. 25

O adorable lord, (the fire-divine), may you drive away the malignant forces, keep us free from adversities, destroy the violent opponents and blaze forth with your bright radiance. 26

O fire-divine, the chief of vital forces, whom men have been kindling like the ancient sages, may you hear my words. 27

O fire-divine, procured by mechanical strength, born in the heavens or in waters, we glorify you as such with praises. 28

All these people, the inhabitants of earth, severally offer oblations to you for your feed and delight. 29

O fire-divine, may we, skilled in sacrificial works, admired by men all the time, easily get over all distress. 30

॥३५॥ अग्निं मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् । हृद्भिर्मन्द्रेभिरीमहे ॥३१॥
स त्वमग्ने विभावसुः सृजन्त्सूर्यो न रश्मिभिः । शर्धन्तमांसि जिघ्नसे ॥३२॥
तत्ते सहस्व ईमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥३३॥

agním mandrám purupriyám sīrám pāvakásocisham | hridbhír mandrébhir īmahe || 31 || sá tvám agne vibhávasuh sriján súryo ná rasmíbhih | sárdhan támānsi jighnase || 32 || tát te sahasva īmahe dātrám yán nópadásyati | tvád agne váryam vásu || 33 || 35 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥३६॥ समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन्हव्या जुहोतन ॥१॥
अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मन्मना । प्रति सूक्तानि हर्य नः ॥२॥
अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे । देवाँ आ सादयादिह ॥३॥

44.

Samídhāgním duvasyata ghritaír bodhayatátithim | ásmin havyá juhotana || 1 || ágne stómam jushasva me várdhasvānéna mánmanā | práti sūktáni harya nah || 2 || agním dūtám puró dadhe havyavāham úpa bruve | deváñ á sādayād ihá || 3 ||

With cheerful heart and delightful sweet hymns, we venerate the gladdening fire-divine, dear to all, abiding in sacred acts, and burning with purifying brilliance. 31

O fire-divine, rich in light like the rising sun, displaying strength by your beams, may you boldly destroy the darkness of ignorance. 32

We solicit from you, O fire-divine, the source of energy, that choicest wealth which you grant with blessings and which does not decay. 33

44

May you honour the fire-divine, dear as honoured guest with your fuel and awaken it by offering butter. Dedicate your offerings in it. 1

O fire-divine, may you accept my laudations and be magnified by my prayers. May you welcome my sweetly spoken words. 2

I establish to the fire-divine the foremost status of the messenger. I adore it as the bearer of the oblations; may it inspire Nature's bounties to occupy their functional places. 3

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः । अग्ने शुक्रास ईरते ॥४॥
उप त्वा जुह्वो३ मम घृताचीर्यन्तु हर्यत । अग्ने हव्या जुषस्व नः ॥५॥

út te brihánto arcáyaḥ samidhānásya dīdivaḥ | ágne ṣukrása īrate || 4 || úpa tvā juhvò máma ghritácīr yantu haryata | ágne havyá jushasva naḥ || 5 || 36 ||

॥३७॥ मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् । अग्निमीळे स उ श्रवत् ॥६॥
प्रत्नं होतारमीड्यं जुष्टमग्निं कविक्रतुम् । अध्वराणामभिश्रियम् ॥७॥
जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् । अग्ने यज्ञं नय ऋतुथा ॥८॥
समिधान उ सन्त्य शुक्रशोच इहा वह । चिकित्वान्दैव्यं जनम् ॥९॥
विप्रं होतारमद्रुहं धूमकेतुं विभावसुम् । यज्ञानां केतुमीमहे ॥१०॥

mandrám hótāram ritvíjam citrábhānum vibhávasum | agním īḷe sá u ṣravat || 6 || pratnám hótāram íḍyam júshṭam agním kavíkratum | adhvarāṇām abhiṣríyam || 7 || jushāṇó aṅgirastamemá havyány ānushák | ágne yajñám naya rituthá || 8 || samidhāná u santya ṣúkraṣoca ihá vaha | cikitvān daívyam janam || 9 || vípram hótāram adrúham dhūmáketum vibhávasum | yajñánām ketúm īmahe || 10 || 37 ||

॥३८॥ अग्ने नि पाहि नस्त्वं प्रति ष्म देव रीषतः । भिन्धि द्वेषः सहस्कृत ॥११॥
अग्निः प्रत्नेन मन्मना शुम्भानस्तन्वं१ स्वाम् । कविर्विप्रेण वावृधे ॥१२॥

ágne ní pāhi nas tvám práti shma deva ríshataḥ | bhindhí dvéshaḥ sahaskrita || 11 || agníḥ pratnéna mánmanā ṣúmbhānas tanvàm svám | kavír víprena vāvridhe || 12

O brilliant fire-divine, as you are kindled, your great flames start blazing up. 4

O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings. 5

I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations. 6

(I worship) the fire-divine, the eternal invoker, adorable, beloved, the performer of wise deeds and the visitant of solemn ceremonies. 7

O fire-divine, best of all vital forces, may you continually accept our offerings and conduct cosmic sacrifice at the proper seasons. 8

O brilliant-flamed, the virtuous, the knower, may you, while enkindled, bring Nature's bounties of celestial region towards us. 9

We solicit the wise invoker of Nature's bounties, the beneficient, the smoke-bannered, the resplendent and the ensign of sacred acts. 10

O brilliant fire-divine, procured by mechanical strength, may you protect us against those, who injure us, and drive away our adversities. 11

The wise fire-divine, decorating its form with brilliant flame, and chanting of hymns, grows in night through the singing of hymns. 12

ऊर्जो नपा॑तमा हु॑वे॒ऽग्निं पा॑व॒कशो॑चिषम् । अ॒स्मिन्य॒ज्ञे स्व॑ध्व॒रे ॥१३॥
स नो॑ मित्रमह॒स्त्वमग्ने॑ शु॒क्रेण॑ शो॒चिषा॑ । दे॒वैरा स॑त्सि ब॒र्हिषि॑ ॥१४॥
यो अ॒ग्निं त॒न्वो॒३॒॑ दमे॑ दे॒वं मर्तः॑ सप॒र्यति॑ । तस्मा॒ इद्दी॑दय॒द्वसु॑ ॥१५॥

ūrjó nápātam ā́ huve 'gním pāvakáṣocisham | asmín yajñé svadhvaré || 13 || sá no mitramahas tvám ágne ṣukréṇa ṣocíshā | devaír ā́ satsi barhíshi || 14 || yó agním tanvò dáme devám mártaḥ saparyáti | tásmā íd dīdayad vásu || 15 || 38 ||

३९॥ अ॒ग्निर्मू॒र्धा दि॒वः क॒कुत्पतिः॑ पृथि॒व्या अ॒यम् । अ॒पां रेतां॑सि जिन्वति ॥१६॥
उद॑ग्ने॒ शुच॑य॒स्तव॑ शु॒क्रा भ्राज॑न्त ईरते । तव॒ ज्योतीं॑ष्य॒र्चयः॑ ॥१७॥
ईशि॑षे॒ वार्य॑स्य॒ हि दा॒त्रस्या॑ग्ने॒ स्व॑र्पतिः । स्तो॒ता स्यां॒ तव॒ शर्म॑णि ॥१८॥
त्वाम॑ग्ने मनी॒षिण॒स्त्वां हि॑न्वन्ति॒ चित्ति॑भिः । त्वां व॑र्धन्तु नो॒ गिरः॑ ॥१९॥
अद॑ब्धस्य स्व॒धाव॑तो दू॒तस्य॒ रेभ॑तः॒ सदा॑ । अ॒ग्नेः स॒ख्यं वृ॑णीमहे ॥२०॥

agnír mūrdhā́ diváḥ kakút pátiḥ prithivyā́ ayám | apā́m rétāṅsi jinvati || 16 || úd agne ṣúcayas táva ṣukrā́ bhrā́janta īrate | táva jyótīṅshy arcáyaḥ || 17 || ī́ṣishe vā́ryasya hí dātrásyāgne svàrpatiḥ | stotā́ syām táva ṣármaṇi || 18 || tvā́m agne manīshíṇas tvā́m hinvanti cíttibhiḥ | tvā́m vardhantu no gíraḥ || 19 || ádabdhasya svadhávato dūtásya rébhataḥ sádā | agnéḥ sakhyám vriṇīmahe || 20 || 39 ||

I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony. 13

O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance. 14

Whosoever mortal worships the divine fire within his house for the attainment of wealth and riches, to him it gives all these. 15

The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. 16

O fire-divine, may your shining, pure and bright flames go upward with your lustre and splendour. 17

O fire-divine, lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace. 18

O fire-divine, they, who understand, invoke you; they please you by their actions; let our prayers magnify your glory. 19

We ever solicit the friendship of fire-divine, the invincible, the powerful one, the messenger and admirer of Nature's bounties. 20

॥४०॥ अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः । शुची रोचत आहुतः ॥२१॥
उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा । अग्ने सख्यस्य बोधि नः ॥२२॥
यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्युष्टे सत्या इहाशिषः ॥२३॥
वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः । स्याम ते सुमतावपि ॥२४॥
अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः । गिरो वाश्रास ईरते ॥२५॥

agníḥ ṣúcivratatamaḥ ṣúcir vípraḥ ṣúciḥ kavíḥ | ṣúcī rocata áhutaḥ || 21 || utá tvā dhītáyo máma gíro vardhantu viṣváhā | ágne sakhyásya bodhi naḥ || 22 || yád agne syám ahám tvám tvám vā ghā syá ahám | syúsh ṭe satyá iháṣíshaḥ || 23 || vásur vásupatir hí kam ásy agne vibhávasuḥ | syáma te sumatáv ápi || 24 || ágne dhṛitávratāya te samudráyeva síndhavaḥ | gíro vāṣrása īrate || 25 || 40 ||

॥४१॥ युवानं विश्पतिं कविं विश्वादं पुरुवेपसम् । अग्निं शुम्भामि मन्मभिः ॥२६॥
यज्ञानां रथ्ये वयं तिग्मजम्भाय वीळवे । स्तोमैरिषेमाग्नये ॥२७॥
अयमग्ने त्वे अपि जरिता भूतु सन्त्य । तस्मै पावक मृळय ॥२८॥
धीरो ह्यस्यद्मसद्विप्रो न जागृविः सदा । अग्ने दीदयसि द्यवि ॥२९॥
पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

yúvānam viṣpátim kavím viṣvádam puruvépasam | agním ṣumbhāmi mánmabhiḥ || 26 || yajñánām rathyè vayám tigmájambhāya vīḷáve | stómair ishemāgnáye || 27 || ayám agne tvé ápi jaritá bhūtu santya | tásmai pāvaka mṛiḷaya || 28 || dhíro hy ásy admasád vípro ná jágṛiviḥ sádā | ágne dīdáyasi dyávi || 29 || purágne duritébhyaḥ purá mṛidhrébhyaḥ kave | prá ṇa áyur vaso tira || 30 || 41 ||

The divine fire is extremely pure in creativity, and shines pure when invoked. 21

May my dedicated actions and devotional songs ever invigorate you; may you always think of our friendly bond. 22

O fire-divine, if I were you and you were I, your blessings here should come through. 23

O fire-divine, you are the giver of dwellings, the lord of wealth and rich in light; may we always enjoy your favour. 24

O fire-divine, observant of pious acts, our resonant songs of praise proceed to you as rivers hasten to a sea. 25

I glorify with hymns the ever-young fire-divine, the supreme lord of men, the all-wise, the all-consuming and inspirer of all sacred acts. 26

Let us seek with our hymns the fire-divine, the guide of all sacred sacrificial acts, strengthened with sharp-jaw of justice. 27

May my fellow brothers also be your worshippers, O adorable fire-divine, O purifier, give them happiness. 28

Verily you are wise, the sharer of oblations and ever wakeful as the seer (for our well-being). May you, O fire-divine, shine in the sky. 29

O wise fire-divine, giver of dwellings, may you prolong our lives before misfortunes or assailants fall on us. 30

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-४२) द्विचत्वारिंशदृचस्यास्य सूक्तस्य काण्वस्त्रिशोक ऋषिः । (१) प्रथमर्चोऽग्नीन्द्रौ,
(२-४२) द्वितीयाद्येकचत्वारिंशदृचामिन्द्रो देवते । गायत्री छन्दः ॥

॥४२॥ आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ॥१॥
बृहन्निदिध्म एषां भूरि शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥
अयुद्ध इद्युधा वृतं शूर आजति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥
आ बुन्दं वृत्रहा ददे जातः पृच्छद्वि मातरम् । क उग्राः के ह शृण्विरे ॥४॥
प्रति त्वा शवसी वदद्गिरावप्सो न योधिषत् । यस्ते शत्रुत्वमाचके ॥५॥

Ā ghā yé agním indhaté striṇánti barhír ānushák | yéshām índro yúvā sákhā || 1 || brihánn íd idhmá eshām bhū́ri ṣastám prithúḥ sváruḥ | yéshām índro yúvā sákhā || 2 || áyuddha íd yudhā́ vrítam ṣū́ra ā́jati sátvabhiḥ | yéshām índro yúvā sákhā || 3 || ā́ bundáṃ vritrahā́ dade jātáḥ prichad ví mātáram | ká ugrā́ḥ ké ha ṣriṇvire || 4 || práti tvā ṣavasí vadad girā́v ápso ná yodhishat | yás te ṣatrutvám ācaké || 5 || 42 ||

॥४३॥ उत त्वं मघवञ्छृणु यस्ते वष्टि ववक्षि तत् । यद्वीळयासि वीळु तत् ॥६॥
यदाजिं यात्याजिकृदिन्द्रः स्वश्वयुरुप । रथीतमो रथीनाम् ॥७॥
वि षु विश्वा अभियुजो वज्रिन्विष्वग्यथा वृह । भवा नः सुश्रवस्तमः ॥८॥

utá tvám maghavañ chriṇu yás te váshṭi vavákshi tát | yád vīḷáyāsi vīḷú tát || 6 || yád ājíṃ yā́ty ājikríd índraḥ svaṣvayúr úpa | rathítamo rathínām || 7 || ví shú víṣvā abhiyújo vájrin víshvag yáthā vriha | bhávā naḥ suṣrávastamaḥ || 8 ||

45

The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord. 1

Ample is their fuel to burn, many their hymns to sing and wide their splinters; in case their close friend is the ever-young resplendent Lord. 2

Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever-young resplendent Lord. 3

As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents?" 4

The powerful mother answers, "O son, he who seeks your enmity, fights as lightning in clouds." 5

O bounteous Lord, may you hear this: "surely you grant all what your devotees ask of you; whomsoever you make firm keeps firm." 6

When the resplendent Lord, the fighter, goes to battle borne by excellent vital energies, He is the foremost amongst the charioteers. 7

O Lord, the thunderer, may you repel all attacks coming on us from any directions; may you be to us a most abundant benefactor. 8

अ॒स्माकं॑ सु रथं॑ पु॒र इन्द्रः॑ कृणोतु सा॒तये॑ । न यं धूर्वं॑न्ति धू॒र्तयः॑ ॥९॥
वृ॒ज्याम॑ ते॒ परि॒ द्विषो॒ऽरं॑ ते शक्र दा॒वने॑ । ग॒मेमेदि॑न्द्र॒ गोम॑तः ॥१०॥

asmā́kam sú rátham purá índrah krinotu sātáye | ná yáṃ dhū́rvanti dhūrtáyaḥ || 9 || vrijyā́ma te pári dvíshó 'ram te ṣakra dāváne | gaméméd indra gómataḥ || 10 || 43 ||

॥४४॥ श॒नैश्चि॒द्यन्तो॑ अद्रि॒वोऽश्वा॑वन्तः शत॒ग्विनः॑ । वि॒वक्ष॑णा अने॒हसः॑ ॥११॥
ऊ॒र्ध्वा हि ते॑ दि॒वेदि॑वे स॒हस्रा॑ सू॒नृता॑ श॒ता । ज॒रि॒तृभ्यो॑ वि॒मंह॑ते ॥१२॥
वि॒द्मा हि त्वा॑ धनंज॒यमिन्द्र॑ दृ॒ळ्हा चि॑दारु॒जम् । आ॒दा॒रिणं॒ यथा॒ गय॑म् ॥१३॥
क॒कु॒हं चि॑त्त्वा कवे॒ मन्द॑न्तु धृष्ण॒विन्द॑वः । आ त्वा॑ प॒णिं यदीम॑हे ॥१४॥
यस्ते॑ रे॒वाँ अदा॑शुरिः प्रम॒मर्ष॑ म॒घत्त॑ये । तस्य॑ नो॒ वेद॒ आ भ॑र ॥१५॥

ṣánais cid yánto adrivó 'ṣvāvantah ṣatagvínaḥ | vivákshaṇā anehásaḥ || 11 || ūrdhvā́ hí te divé-dive sahásrā sūnṛ́tā ṣatá | jaritṛ́bhyo vimáṅhate || 12 || vidmá hí tvā dhanaṃjayám índra drilhá cid ārujám | ādāríṇaṃ yáthā gáyam || 13 || kakuhám cit tvā kave mándantu dhrishṇav índavaḥ | ā́ tvā paníṃ yád ímahe || 14 || yás te revā́ñ ádāṣuriḥ pramamársha magháttaye | tásya no véda ā́ bhara || 15 || 44 ||

॥३५॥ इ॒म उ॑ त्वा॒ वि च॑क्षते॒ सखा॑य इन्द्र सो॒मिनः॑ । पु॒ष्टाव॑न्तो॒ यथा॑ प॒शुम् ॥१६॥
उ॒त त्वाब॑धिरं व॒यं श्रुत्क॑र्णं॒ सन्त॑मू॒तये॑ । दू॒रादि॒ह ह॑वामहे ॥१७॥

imá u tvā ví cakshate sákhāya indra somínaḥ | pushṭávanto yáthā paṣúm || 16 || utá tvā́badhiram vayáṃ ṣrútkarṇam sántam ūtáye | dūrád ihá havāmahe || 17 ||

May the resplendent Lord, whom no wicked force can harm, set our chariot in foremost place for the aquisition of rewards. 9

O powerful Lord, may we escape our enemies; may we come to you for your generous rewards, rich in cattle. 10

O Lord, strong and resolute, may we slowly approach you to be rich in vital powers and be possessed of unrivalled treasure, and unharmed (by calamities). 11

Your exalted excellence gives day by day hundreds and thousands of precious and auspicious rewards to your worshippers. 12

O resplendent Lord, we know you as the winner of wealth and breaker of firm obstacles. You are the opener (of the gate of wealth) and (giver of shelter) as a house. 13

O all-wise, exalted and brave Lord, subduer of evil forces, when we solicit you, the barterer, may our adorations exhilarate you. 14

May you bring to us the treasure of that opulent person, who is unwilling to give, and who reviles you regarding your generosity of bestowing wealth. 15

O resplendent, these our friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle. 16

We invoke you here from afar for our protection, for you are not deaf; your ears are always open to hear. 17

यच्छुश्रूया इमं हवं दुर्मर्षं चक्रिया उत । भवेरापिर्नो अन्तमः ॥१८॥
यच्चिद्धि ते अपि व्यथिर्जगन्वांसो अमन्महि । गोदा इदिन्द्र बोधि नः ॥१९॥
आ त्वा रम्भं न जिव्रयो ररभ्मा शवसस्पते । उश्मसि त्वा सधस्थ आ ॥२०॥

yác chu-
srūyá imám hávam durmársham cakriyā utá | bháver āpír no ántamah || 18 || yác cid dhí te ápi vyáthir jaganvánso ámanmahi | godá íd indra bodhi nah || 19 || á tvā rambhám ná jívrayo rarabhmá savasas pate | usmási tvā sadhástha á || 20 || 45 ||

स्तोत्रमिन्द्राय गायत पुरुनृम्णाय सत्वने । नकिर्यं वृण्वते युधि ॥२१॥
अभि त्वा वृषभा सुते सुतं सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥२२॥
मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् । माकीं ब्रह्मद्विषो वनः ॥२३॥
इह त्वा गोपरीणसा महे मन्दन्तु राधसे । सरो गौरो यथा पिब ॥२४॥
या वृत्रहा परावति सना नवा च चुच्युवे । ता संसत्सु प्र वोचत ॥२५॥

stotrám índrāya gāyata purunrimnáya sátvane | nákir yám vrinvaté yudhí || 21 || abhí tvā vrishabhā suté sutám srijāmi pītáye | trimpá vy àsnuhī mádam || 22 || má tvā mūrá avishyávo mópahásvāna á dabhan | mákīm brahmadvísho vanah || 23 || ihá tvā góparīnasā mahé mandantu rádhase | sáro gauró yáthā piba || 24 || yá vritrahá parāváti sánā návā ca cucyuvé | tá samsátsu prá vocata || 25 || 46 ||

If you hear this invocation, please display your invincible power and be our very nearest friend. 18

Whenever we come to you in our distress and offer praises, we only think of you. O resplendent Lord, may you give us wisdom. 19

O Lord of strength, we lean on you as old men lean on a staff. We entreat you to be always with us in the sacred works. 20

May you sing a song of praise to the resplendent Lord who is rich in wealth and bountiful and whom no one challenges in war. 21

When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion. 22

Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and godless. 23

Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond. 24

Proclaim in our congregations those old and new riches which our Lord, the destroyer of evils, sends from afar. 25

४७॥ अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । अत्रादेदिष्ट पौंस्यम् ॥२६॥
सत्यं तत्तुर्वशे यदौ विदानो अह्नवाय्यम् । व्यानट् तुर्वणे शमि ॥२७॥
तरणिं वो जनानां त्रदं वाजस्य गोमतः । समानमु प्र शंसिषम् ॥२८॥

ápibat kadrúvaḥ sutám índraḥ sahásrabāhve | átrādedishṭa paúṅsyam || 26 || satyám̐ tát turváśe yádau vídāno ahnavāyyám | vy ànaṭ turváṇe śámi || 27 || taráṇim̐ vo jánānām̐ tradám̐ vájasya gómataḥ | samānám u prá śaṅsisham || 28 ||

ऋभुक्षणं न वर्तव उक्थेषु तुग्र्यावृधम् । इन्द्रं सोमे सचा सुते ॥२९॥
यः कृन्तदिद्वि योन्यं त्रिशोकाय गिरिं पृथुम् । गोभ्यो गातुं निरेतवे ॥३०॥

ṛibhukshāṇam̐ ná vártava ukthéshu tugryāvṛídham | índram̐ sóme sácā suté || 29 || yáḥ kṛintád íd ví yonyám̐ triśókāya girím pṛithúm | góbhyo gātúm̐ níretave || 30 || 47 ||

४८॥ यद्दधिषे मनस्यसि मन्दानः प्रेदियक्षसि । मा तत्करिन्द्र मृळय ॥३१॥
दभ्रं चिद्धि त्वावतः कृतं शृण्वे अधि क्षमि । जिगात्विन्द्र ते मनः ॥३२॥
तवेदु ताः सुकीर्तयोऽसन्नुत प्रशस्तयः । यदिन्द्र मृळयासि नः ॥३३॥

yád dadhishé manasyási mandānáḥ préd íyakshasi | má tát kar indra mṛiḷáya || 31 || dabhrám̐ cid dhí tvávataḥ kṛitám̐ śṛiṇvé ádhi kshámi | jígātv indra te mánaḥ || 32 || távéd u táḥ sukīrtáyó 'sann utá práśastayaḥ | yád indra mṛiḷáyāsi naḥ || 33 ||

The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher. 26

He finds undeniable strength in intellectual people and also in those toiling and thereby He conquers against the day to day miseries. 27

I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle. 28

I praise through hymns the mighty resplendent Lord, the augmenter of waters, for the attainment of wealth and wisdom while the devotional worship is performed with prayers. 29

It is only He who cleaves the hill for the people of three regions so that the wide womb is formed to allow the cows in captivity to issue forth. 30

Whatever anger you incur in your exhilaration, whatever you plan in your mind, or think to penalize us, O resplendent Lord, please do it not, but be kind to bless us. 31

O resplendent Lord, whatever little has been done by you for us is renowned on the earth. May your kindness turn to us. 32

O resplendent Lord, when you are kind to us, yours shall be this eulogy, and yours shall be these hymns of praises. 33

मा न एकस्मिन्नागसि मा द्वयोरुत त्रिषु । वधीर्मा शूर भूरिषु ॥३४॥
बिभया हि त्वावत उग्रादभिप्रभङ्गिणः । दस्मादहमृतीषहः ॥३५॥

má na ékasminn ágasi má dváyor utá trishú | vádhīr má ṣūra bhū́rishu || 34 || bibháyā hí tvávata ugrád abhiprabhaṅgíṇaḥ | dasmád ahám ṛitīshá́hah || 35 || 48 ||

॥४९॥ मा सख्युः शूनमा विदे मा पुत्रस्य प्रभूवसो । आवृत्वद्भूतु ते मनः ॥३६॥
को नु मर्या अमिथितः सखा सखायमब्रवीत् । जहा को अस्मदीषते ॥३७॥
एवारे वृषभा सुतेऽसिन्वन्भूर्यावयः । श्वघ्नीव निवता चरन् ॥३८॥
आ त एता वचोयुजा हरी गृभ्णे सुमद्रथा । यदीं ब्रह्मभ्य इद्ददः ॥३९॥
भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः । वसु स्पार्हं तदा भर ॥४०॥
यद्वीळाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम् । वसु स्पार्हं तदा भर ॥४१॥
यस्य ते विश्वमानुषो भूरेर्दत्तस्य वेदति । वसु स्पार्हं तदा भर ॥४२॥

má sákhyuḥ ṣū́nam á vide má putrásya prabhūvaso | āvṛítvad bhūtu te mánaḥ || 36 || kó nú maryā ámithitaḥ sákhā sákhāyam abravīt | jahá kó asmád īshate || 37 || eváre vṛishabhā suté 'sinvan bhū́ry āvayaḥ | ṣvaghníva nivátā cáran || 38 || á ta etá vacoyújā hárī gṛibhṇe sumádrathā | yád īm brahmábhya íd dádaḥ || 39 || bhindhí víṣvā ápa dvíshaḥ pári bádho jahí mṛídhaḥ | vásu spārhám tád á bhara || 40 || yád vīḷáv indra yát sthiré yát párṣāne párābhṛitam | vásu spārhám tád á bhara || 41 || yásya te viṣvámānusho bhū́rer dattásya védati | vásu spārhám tád á bhara || 42 || 49 ||

O brave Lord, penalize us not for one sin, not for two, not for three, even not for many. 34

I am afraid of one like you only. You are terrible, the destroyer of evils and strong enough to endure all attacks. 35

O bounteous Lord, may I never live to see my friend or son in distress; may your mind remain ever favourable towards me. 36

"O mortals, which friend, has, without provocation, ever abused a friend? who again is one that leaves his friend in distress?" 37

O showerer of blessings, when the devotional prayers are offered, you have always been eagerly accepting them to your delight like a hunter rushing down to his victim. 38

I draw here towards you the two horses harnessed to a beautiful car and yoked by hymns, since you give precious wealth to the sincere devotees. 39

May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for. 40

O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible,—bring us that wealth which we long for. 41

O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for. 42

(४६) षट्चत्वारिंशं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याश्व्यो वश ऋषिः । (१-२०, २९-३१, ३३) प्रथमादिविंशत्यृचामेकोनत्रिंश्यादितृचस्य त्रयस्त्रिंश्याश्चेन्द्रः, (२१-२४) एकविंश्यादिचतसृणां कानीनस्य पृथुश्रवसो दानस्तुतिः, (२५-२८, ३२) पञ्चविंश्यादिचतसृणां द्वात्रिंश्याश्च वायुर्देवताः । (१) प्रथमर्चः पादनिचृत्, (२-४, ६, १०, २३, २९, ३३) द्वितीयादितृचस्य षष्ठीदशमीत्रयोविंश्येकोनत्रिंशीत्रयस्त्रिंशीनाञ्च गायत्री, (५) पञ्चम्याः ककुप्, (७, १९) सप्तम्येकोनविंश्योर्बृहती, (८) अष्टम्या अनुष्टुप्, (९) नवम्याः सतोबृहती, (११-१२) एकादशीद्वादश्यो- र्विपरीतोत्तरः प्रगाथः (एकादश्या बृहती, द्वादश्या विपरीता सतोबृहती), (१३) त्रयोदश्या द्विपदा जगती, (१४) चतुर्दश्या पिपीलिकमध्या बृहती, (१५) पञ्चदश्याः ककुम्न्यङ्कुशिरा, (१६) षोडश्या विराट्, (१७) सप्तदश्या जगती, (१८) अष्टादश्या उपरिष्टाद्बृहती, (२०) विंश्या विषमपदा बृहती, (२१-२२, २४, ३२) एकविंशीद्वाविंशीचतुर्विंशीद्वात्रिंशीनां पङ्क्तिः, (२५-२८) पञ्चविंश्यादिचतसृणां प्रगाथः [(२५, २७) पञ्चविंशीसप्तविंश्योर्बृहती, (२६, २८) षड्विंश्यष्टाविंश्योः सतोबृहती], (३०) त्रिंश्या द्विपदा विराट्, (३१) एकत्रिंश्याश्चोष्णिक् छन्दांसि ॥

॥१॥ त्वाव॑तः पुरूवसो व॒यमि॑न्द्र प्रणेतः । स्मसि॑ स्थातर्हरीणाम् ॥१॥
त्वां हि स॒त्यम॑द्रिवो वि॒द्म दा॒तार॑मि॒षाम् । वि॒द्म दा॒तारं॑ र॒यी॒णाम् ॥२॥

46.

Tvā́vataḥ purūvaso vayám indra praṇetaḥ | smási sthātar harīṇā́m || 1 || tvā́ṃ hí satyám adrivo vidmá dātā́ram ishā́m | vidmá dātā́raṃ rayīṇā́m || 2 ||

आ यस्य॑ ते महि॒मानं॒ शत॑मूते॒ शत॑क्रतो । गी॒र्भिर्गृ॒णन्ति॑ का॒रवः॑ ॥३॥
सु॒नी॒थो घा॒ स मर्त्यो॒ यं म॒रुतो॒ यम॑र्य॒मा । मि॒त्रः पान्त्य॒द्रुहः॑ ॥४॥
दधा॑नो॒ गोम॑द॒श्ववत्सु॒वीर्य॑मादि॒त्यजू॑त एधते । सदा॑ रा॒या पु॑रु॒स्पृहा॑ ॥५॥

ā́ yásya te mahimā́naṃ ṣátamūte ṣátakrato | gīrbhír griṇánti kārávaḥ || 3 || sunīthó ghā sá mártyo yám marúto yám aryamā́ | mitráḥ pā́nty adrúhaḥ || 4 || dádhāno gómad áṣvavad suvī́ryam ādityájūta edhate | sádā rāyā́ puruspṛ́ihā || 5 || 1 ||

46

O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies. 1

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all. 2

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs. 3

Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of light, gives protection. 4

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children. 5

॥२॥ तमिन्द्रं दानमीमहे शवसानमभीर्वम् । ईशानं राय ईमहे ॥६॥
तस्मिन्हि सन्त्यूतयो विश्वा अभीरवः सचा ।
तमा वहन्तु सप्तयः पुरूवसुं मदाय हरयः सुतम् ॥७॥
यस्ते मदो वरेण्यो य इन्द्र वृत्रहन्तमः ।
य आददिः स्वर्नृभिर्यः पृतनासु दुष्टरः ॥८॥
यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वस्ति तरुता ।
स नः शविष्ठ सवना वसो गहि गमेम गोमति व्रजे ॥९॥
गव्यो षु णो यथा पुराश्वयोत रथया । वरिवस्य महामह ॥१०॥

tám índram dánam īmahe ṣavasānám ábhīrvam | íṣā-nam rāyá īmahe || 6 || tásmin hí sánty ūtáyo víṣvā ábhīra-vaḥ sácā | tám ā́ vahantu sáptayaḥ purūvásum mádāya há-rayaḥ sutám || 7 || yás te mádo váreṇyo yá indra vṛitra-hántamaḥ | yá ādadíḥ svàr nṛíbhir yáḥ pṛítanāsu dushṭá-raḥ || 8 || yó 'dushṭáro viṣvavāra ṣravā́yyo vā́jeshv ásti ta-rutā́ | sá naḥ ṣavishṭha sávanā́ vaso gahi gaméma gómati vrajé || 9 || gavyó shú ṇo yáthā purā́ṣvayótá rathayā́ | vari-vasyá mahāmaha || 10 || 2 ||

॥३॥ नहि ते शूर राधसोऽन्तं विन्दामि सत्रा ।
दशस्या नो मघवन्नू चिदद्रिवो धियो वाजेभिराविथ ॥११॥
य ऋष्वः श्रावयत्सखा विश्वेत्स वेद जनिमा पुरुष्टुतः ।
तं विश्वे मानुषा युगेन्द्रं हवन्ते तविषं यतस्रुचः ॥१२॥

nahí te ṣūra rā́dhasó 'ntaṃ vindā́mi satrā́ | daṣasyā́ no maghavan nú cid adrivo dhíyo vā́jebhir āvitha || 11 || yá ṛishváḥ ṣrāvayátsakhā víṣvét sá veda jánimā purushṭutáḥ | táṃ víṣve mā́nushā yugéndraṃ havante tavisháṃ yatásru-caḥ || 12 ||

We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord. 6

Verily, in Him are combined all the protective measures; He is the Lord of vast wealth. May His gliding-steeds like blessings bear Him to the sacred place of devotion for his exhilaration. 7

That ecstacy of joy which is pre-eminent and which utterly destroys your enemies and which wins tributes from men and which is invincible in battles of cosmic life,— 8

—that ecstasy of yours, O well-worthy of praise, and the deliverer from enemies, (is remarkable). May you come to accept our oblations, O most mighty one, the giver of dwellings, may we obtain a treasure full of wisdom. 9

O lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever. 10

O brave and bounteous Lord, I find no limit to your munificence. O Lord of resolute will-power, may you bestow your rewards on us and bless our offerings by giving us ample wealth and wisdom. 11

The graceful resplendent Lord is glorified and praised by His friends; He knows all generations; all men adore Him at all times and offer devotion like the pure butter being poured by ladles. 12

स नो वाजेष्वविता पुरूवसुः पुरःस्थाता मघवा वृत्रहा भुवत् ॥१३॥
अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।
इन्द्रं नाम श्रुत्यं शाकिनं वचो यथा ॥१४॥
दुदी रेक्णस्तन्वे दुदिर्वसु दुदिर्वाजेषु पुरुहूत वाजिनम् । नूनमथ ॥१५॥

sá no vā́jeshv avitā́ purūvásuḥ purasthātā́ maghávā vṛitrahā́ bhuvat || 13 || abhí vo vīrám ándhaso mádeshu gāya girā́ mahā́ vícetasam | índram nā́ma śrútyam śākínam váco yáthā || 14 || dadī́ réknas tanvè dadír vásu dadír vā́jeshu puruhūta vājínam | nūnám átha || 15 || 3 ||

॥४॥ विश्वेषामिरज्यन्तं वसूनां सासह्वांसं चिदस्य वर्पसः । कृपयतो नूनमत्यथ ॥१६॥
महः सु वो अरमिषे स्तवामहे मीळ्हुषे अरंगमाय जग्मये ।
यज्ञेभिर्गीर्भिर्विश्वमनुषां मरुतामियक्षसि गाये त्वा नमसा गिरा ॥१७॥
ये पातयन्ते अज्मभिर्गिरीणां स्नुभिरेषाम् ।
यज्ञं महिष्वणीनां सुम्नं तुविष्वणीनां प्राध्वरे ॥१८॥
प्रभङ्गं दुर्मतीनामिन्द्र शविष्ठा भर । रयिमस्मभ्यं युज्यं चोदयन्मते ज्येष्ठं चोदयन्मते ॥१९॥

víśveshām irajyántam vásūnām sāsahvā́ṅsam cid asyá várpasaḥ | kṛipayató nūnám áty átha || 16 || maháḥ sú vo áram ishe stávāmahe mīḷhúshe araṃgamā́ya jágmaye | yajñébhir gīrbhír viśvámanushām marútām iyakshasi gā́ye tvā námasā girā́ || 17 || yé pātáyante ájmabhir girīṇā́m snúbhir eshām | yajñám mahishváṇīnām sumnám tuvishváṇīnām prā́dhvaré || 18 || prabhaṅgáṃ durmatīnā́m índra śavishṭhā́ bhara | rayím asmábhyam yújyam codayanmate jyéshṭhaṃ codayanmate || 19 ||

May the bounteous Lord, the destroyer of the evils of ignorance, be our champion and protector in critical struggles of our life. 13

O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises. 14

O glorified by all (the resplendent Lord), may you give wealth, give treasure and vigour and provide abundant food in critical times of life-struggle just now, without delay. 15

May the Lord of all precious things, who according to His pleasure can change His charming forms, give us abundant wealth and wisdom just now, without delay. 16

We praise with oblations and hymns that blissful mighty Lord, showerer of bounties and very much wish that He comes. You are worshipped by every man, including cloud-bearing winds. May I adore you constantly with song and prayers. 17

We offer devotion to those loud-sounding clouds who rush along with streaming trains of rain showers; may we obtain in the worship the happiness which these loud roarers bestow. 18

O resplendent Lord, the mightiest, may you, O inspirer of intellect, bring to us suitable wealth that crushes men of evil minds. O inspirer, bring to us most excellent wealth. 19

सनि॑तः सुस॑नितरुग्र॒ चित्र॒ चेति॑ष्ठ॒ सूनृ॑त ।
प्रा॒सहा॑ सम्रा॒ट् सहु॑रिं॒ सह॑न्तं भु॒ज्युं वाजे॑षु॒ पूर्व्य॑म् ॥२०॥

sánitaḥ súsanitar úgra c.``a cétishṭha sū́nṛita | prāsáhā samrāṭ sáhurim sáhantam bhujyúm vā́jeshu pū́rvyam || 20 || 4 ||

॥५॥ आ स ए॑तु॒ य ईव॒दाँ अदे॑वः पू॒र्तमा॑द॒दे ।
यथा॑ चि॒द्वशो॑ अ॒श्व्यः पृ॑थु॒श्रव॑सि कानी॒ते॒३॒॑ऽस्या व्यु॒ष्या॑द॒दे ॥२१॥
ष॒ष्टिं स॒हस्रा॑श्व्य॑स्या॒युता॑सन॒मुष्ट्रा॑नां विंश॒तिं श॒ता ।
दश॑ श्या॒वी॑नां श॒ता दश॒ त्र्य॑रुषी॒णां॒ दश॒ गवां॑ स॒हस्रा॑ ॥२२॥
दश॑ श्या॒वा ऋ॒धद्र॑यो वी॒तवा॑रास आ॒शवः॑ । म॒थ्रा ने॒मिं नि वा॑वृतुः ॥२३॥
दाना॑सः पृथु॒श्रव॑सः कानी॒तस्य॑ सु॒राध॑सः ।
रथं॑ हिर॒ण्ययं॒ दद॒न्मंहि॑ष्ठः सू॒रिर॑भू॒द्वर्षि॑ष्ठमकृत॒ श्रवः॑ ॥२४॥
आ नो॑ वायो म॒हे तने॑ या॒हि म॒खाय॒ पाज॑से ।
व॒यं हि ते॑ चकृ॒मा भूरि॑ दा॒वने॑ स॒द्यश्चि॒न्महि॑ दा॒वने॑ ॥२५॥

ā́ sá etu yá ívad ā́ñ ádevaḥ pūrtám ādadé | yáthā cid váṣo aṣvyáḥ prithuṣrávasi kānītè 'syá vyúshy ādadé || 21 || shashṭím sahásrāṣvyasyāyútāsanam úshṭrāṇām viṅṣatím ṣatā́ | dáṣa ṣyā́vīnām ṣatā́ dáṣa tryàrushīṇām dáṣa gávām sahásrā || 22 || dáṣa ṣyāvā́ ṛidhádrayo vītávārāsa āṣávaḥ | mathrā́ nemím ní vāvṛituḥ || 23 || dā́nāsaḥ prithuṣrávasaḥ kānītásya surā́dhasaḥ | rátham hiraṇyáyam dádan máṅhishṭhaḥ sūrír abhūd várshishṭham akṛita ṣrávaḥ || 24 || ā́ no vāyo mahé táne yāhí makhā́ya pā́jase | vayám hí te cakṛimá bhū́ri dāváne sadyáṣ cin máhi dāváne || 25 || 5 ||

O most bountiful, strong, wondrous, most splendid, excellent and supremely truthful; may you, by our prowess, O universal ruler, overpower them who attack us, and may you bring to us ample wealth for our enjoyment. 20

Let the new disciple, though not so divine, approach the one who has received the living gift of knowledge. May he, the God-dependent soul, the enjoyer of fruits, approach the loving Lord, the possessor of immense treasures, for enlightenment during the break of dawn. 21

I, the God-blessed wealthy person, thank Him for possessing sixty thousand horses, ten thousand cattle, twenty hundred camels, and a thousand brown mares with three red patches. 22

(Let me thank God and proclaim): "I have ten brown horses, who turn the wheel of my chariot with swift whirl; they are of high speed and mature vigour." 23

These are the gifts of the loving Lord, the possessor of immense treasures. He donates golden chariot and proves himself most liberal and wise. He Himself wins wide fame in the world. 24

Come to us, O Lord of vitality, to bestow upon us great wealth and glorious strength. We have been offering to you, O giver of abundant wealth, so that you give much to us; we are also just now offering the same to you, the giver of gifts. 25

॥३॥ यो अश्वेभिर्वहते वस्त उस्रास्त्रिः सप्त सप्ततीनाम् ।
एभिः सोमेभिः सोमसुद्भिः सोमपा दानाय शुक्रपूतपाः ॥२६॥
यो म इमं चिदु त्मनामन्दच्चित्रं दावने ।
अरट्वे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुक्रतुः ॥२७॥
उचथ्ये३ वपुषि यः स्वराळुत वायो घृतस्नाः ।
अश्वेषितं रजेषितं शुनेषितं प्राज्म तदिदं नु तत् ॥२८॥

yó áṣvebhir váhate vásta usrā́s tríḥ saptá saptatīnā́m | ebhíḥ sómebhiḥ somasúdbhiḥ somapā dānā́ya ṣukrapūtapāḥ || 26 || yó ma imáṃ cid u tmánā́mandac citrā́ṃ dāváne | araṭvé ákshe náhushe sukṛ́tvani sukṛ́ttarāya sukrátuḥ || 27 || ucathyè vápushi yáḥ svarā́ḷ utá vāyo ghṛitasnā́ḥ | áṣveshitaṃ rájeshitaṃ ṣúneshitam prā́jma tád idáṃ nú tát || 28 ||

अध प्रियमिषिराय षष्टिं सहस्रासनम् । अश्वानामिन्न वृष्णाम् ॥२९॥
गावो न यूथमुप यन्ति वध्रय उप मा यन्ति वध्रयः ॥३०॥
अध यच्चारथे गणे शतमुष्ट्राँ अचिक्रदत । अध श्वित्नेषु विंशतिं शता ॥३१॥

ádha priyám ishirā́ya shashṭíṃ sahásrāsanam | áṣvānām ín ná vṛ́shṇām || 29 || gā́vo ná yūthám úpa yanti vádhraya úpa mā́ yanti vádhrayaḥ || 30 || ádha yác cā́rathe gaṇé ṣatám úshṭrāñ ácikradat | ádha ṣvítneshu viṅṣatím ṣatā́ || 31 ||

He, the sun, comes speedily mounted on horses and invested with thrice seven times seventy (3x7x70=1470) golden rays of morning. He (the sun) comes to you, the Lord, with these healing herbs; and learned priests offer our invocations to you, the acceptor of loving devotion,—bright and pure. 26

Of His own sweet-will, He has been pleased to give me these honoured gifts. He is the performer of good works, and inspires men who are courteous, liberal, and determined to perform noble deeds on the basis of their preeminent good actions. 27

O Lord of vital energies, you are self-resplendent in your glorious form; you are bright like pure butter, you grant me the gifts of divine spirituality inspired by vital energies, willing efforts, and god-inspired love. Surely these are inspired by the blessings of our Lord. 28

May I enjoy these gifts worthy to be enjoyed by the beneficient kings, corresponding to sixty thousand bulls, vital and vigorous like horses. 29

As the cows approach the herd, in the same manner the castrated bullocks come for refuge; may the bullocks come to me for refuge. 30

He calls hundred camels (to be donated) when the herd has been grazing in the woods, and two thousand white cows from among the white herds. 31

शतं दासे बल्बूथे विप्रस्तरुक्ष आ ददे ।
ते ते वायविमे जना मदन्तीन्द्रगोपा मदन्ति देवगोपाः ॥३२॥
अध स्या योषणा मही प्रतीची वशमश्व्यम् । अधिरुक्मा वि नीयते ॥३३॥

ṣatáṃ dāsé balbūthé vípras tárukṣha á dade | té te vāyav imé jánā mádantíndragopā mádanti devágopāḥ || 32 || ádha syá yóshaṇā mahí praticí vásam asvyám | ádhirukmā ví nīyate || 33 || 6 ||

(४७) सप्तचत्वारिंशं सूक्तम्
(१-१८) अष्टादशर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । (१-१३) प्रथमादित्रयोदशर्चामादित्याः,
(१४-१८) चतुर्दश्यादिपञ्चानाञ्चादित्योषसो देवताः । महापङ्क्तिश्छन्दः ॥

॥७॥ महि वो महतामवो वरुण मित्र दाशुषे ।
यमादित्या अभि द्रुहो रक्षथा नेमघं नशदनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१॥
विदा देवा अघानामादित्यासो अपाकृतिम् ।
पक्षा वयो यथोपरि व्य१स्मे शर्म यच्छतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥२॥
व्य१स्मे अधि शर्म तत्पक्षा वयो न यन्तन ।
विश्वानि विश्ववेदसो वरूथ्या मनामहेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥३॥

47.

Máhi vo mahatám ávo váruṇa mítra dāṣúshe | yám ādityā abhí druhó rákshathā ném aghám naṣad aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 1 || vidá devā aghánām ádityāso apákṛitim | pakshá váyo yáthopári vy àsmé ṣárma yachatāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 2 || vy àsmé ádhi ṣárma tát pakshá váyo ná yantana | víṣvāni viṣvavedaso varūthyà manāmahe 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 3 ||

The sage accepts the donation of hundreds from the liberal giver and benefactor. O vital Lord, we belong here to you, and you alone. Men rejoice when protected by the resplendent Lord and guarded by Nature's bounties. 32

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth. 33

47

O Lord of light and bliss, great are you and great are your protections which you give to the dedicated devotees. No evil can harm him, whom, O the cosmic solar rays, you guard from injury. Your aids are void of harm, and verily your aids are true aids. 1

O Lord of cosmic solar rays, you know the way to keep all evils at a distance; may you grant us happiness as birds by their wings over their off-springs. Your aids are void of harm and verily your aids are true aids. 2

May you grant us happiness as birds by their wings over their offsprings; O possessor of all wealth, we solicit from you all riches suitable for our life, your aids are void of harm and verily your aids are true aids. 3

यस्मा॒ अरा॑सत॒ क्षयं॑ जी॒वातुं॑ च॒ प्रचे॑तसः ।
मनो॒र्विश्व॑स्य॒ घेदि॒म आ॑दि॒त्या रा॒य ई॑शतेऽने॒हसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व ऊ॒तयः॑ ॥४॥
परि॑ णो वृणजन्न॒घा दु॒र्गाणि॑ र॒थ्यो॑ यथा ।
स्यामेदिन्द्र॑स्य॒ शर्म॑ण्यादि॒त्याना॑मु॒ताव॑स्यने॒हसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व ऊ॒तयः॑ ॥५॥

yásmā árāsata ksháyam jīvā́tum ca prácetasaḥ | mánor víṣvasya ghéd imá ādityā́ rāyá īṣate 'nehā́so va ūtáyaḥ suūtáyo va ūtáyaḥ || 4 || pári ṇo vriṇajann aghā́ durgā́ṇi rathyò yathā | syā́méd índrasya ṣármaṇy ādityā́nām utā́vasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 5 || 7 ||

॥८॥ प॒रि॒ह्वृ॒तेद॒ना जनो॑ यु॒ष्माद॑त्तस्य वायति ।
देवा॒ अद॑भ्रमाश वो॒ यमा॑दित्या॒ अहे॑तनाने॒हसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व ऊ॒तयः॑ ॥६॥
न तं ति॒ग्मं च॒न त्यजो॒ न द्रा॑सद॒भि तं गु॒रु ।
यस्मा॑ उ॒ शर्म॑ स॒प्रथ॒ आदि॑त्यासो॒ अरा॑ध्वमने॒हसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व ऊ॒तयः॑ ॥७॥
यु॒ष्मे दे॑वा॒ अपि॑ ष्मसि॒ युध्य॑न्त इ॒व वर्म॑सु ।
यू॒यं म॒हो न॒ एन॑सो यू॒यमर्भा॑दुरुष्यताने॒हसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व ऊ॒तयः॑ ॥८॥

parihvritéd anā́ jáno yushmā́dattasya vāyati | dévā ádabhram āṣa vo yám ādityā áhetanānehā́so va ūtáyaḥ suūtáyo va ūtáyaḥ || 6 || ná tám tigmám caná tyájo ná drāsad abhí tám gurú | yásmā u ṣárma saprátha ā́dityāso árādhvam anehā́so va ūtáyaḥ suūtáyo va ūtáyaḥ || 7 || yushmé devā ápi shmasi yúdhyanta iva vármasu | yūyám mahó na énaso yūyám árbhād urushyatānehā́so va ūtáyaḥ suūtáyo va ūtáyaḥ || 8 ||

To whomsoever these agile solar rays give shelter and the means of life, they keep full control over the wealth of everyone; your aids are void of harm and verily your aids are true aids. 4

May our sins and sorrows pass us by, as drivers of the chariots avoid rough roads; may we abide in resplendent Lord's guard and in the protection of the cosmic solar rays; your aids are void of harm and verily your aids are true aids. 5

Verily men obtain by painful means the wealth which you bestow on them; O divine cosmic rays, the person, whom you favour, wins great riches; your aids are void of harm and verily your aids are true aids. 6

On him shall neither fear nor wrath fall and no heavy calamity visits him whom the cosmic solar rays give shelter and extensive happiness; your aids are void of harm and verily your aids are true aids. 7

O divine, may we abide in you as warriors in their armour; may you guard us from great calamities and guard us from even small ones; your aids are void of harm and verily your aids are true aids. 8

अदि॑तिर्न उरुष्य॒त्वदि॑तिः॒ शर्म॑ यच्छतु ।
मा॒ता मि॒त्रस्य॑ रे॒वतो॑ऽर्य॒म्णो वरु॑णस्य चाने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥९॥
यद्दे॑वाः॒ शर्म॑ शर॒णं यद्भ॒द्रं यद॑नातु॒रम् ।
त्रि॒धातु॒ यद्व॑रू॒थ्यं१॒ तद॒स्मासु॒ वि य॑न्तनाने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥१०॥

áditir na urushyatv áditiḥ ṣárma yachatu | mātá mitrásya reváto 'ryamṇó váruṇasya cāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 9 || yád devāḥ ṣárma ṣaraṇáṃ yád bhadráṃ yád anāturám | tridhátu yád varūthyàṃ tád asmásu ví yantanāneháso va utáyaḥ suūtáyo va ūtáyaḥ || 10 || 8 ||

॥९॥ आदि॑त्या॒ अव॒ हि ख्यता॒धि॒ कूला॑दिव॒ स्पशः॑ ।
सु॒ती॒र्थमर्व॑तो य॒थानु॑ नो नेषथा सु॒गम॑ने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥११॥
नेह भ॒द्रं र॑क्ष॒स्विने॒ नाव॒यै नोप॒या उ॒त ।
गवे॑ च भ॒द्रं धे॒नवे॑ वी॒राय॑ च श्रवस्य॒तेऽने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥१२॥
यदा॒विर्यद॑पी॒च्यं१॒ देवा॑सो॒ अस्ति॑ दु॒ष्कृ॒तम् ।
त्रि॒ते तद्विश्व॑मा॒प्त्य आ॒रे अ॒स्मद्द॑धातनाने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥१३॥

ádityā áva hí khyátádhi kúlād iva spáṣaḥ | sutīrthám árvato yathánu no neshathā sugám aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 11 || néhá bhadráṃ rakshasvíne náva-yaí nópayá utá | gáve ca bhadráṃ dhenáve vīráya ca ṣra-vasyatè 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 12 || yád āvír yád apīcyàṃ dévāso ásti dushkṛitám | tritétád víṣvam āptyá āré asmád dadhātanāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 13 ||

May Mother Eternity defend us, may Mother Eternity guard us and give happiness; verily, she is the mother of Nature's bounties such as the sun, the vital wind and the ocean; your aids are void of harm and verily your aids are true aids. 9

O divine powers, grant to us that happiness which is secured, auspicious and free from sickness, and which is triply strong and fit for shelter; your aids are void of harm and verily your aids are true aids. 10

O lord of cosmic rays, look down upon us as a guide exploring from the shore of a sea; as men lead horses to secure destination, so conduct us along a good path; your aids are void of harm and verily your aids are true aids. 11

Let there be no peace and prosperity to insurgents, nor to him who threatens or assails us; but let there be prosperity to our cattle and milch kine and for the man, who strives for fame; your aids are void of harm and verily your aids are true aids. 12

O divine, may you remove far away from us even far away from three accessible regions, —each evil, manifest or concealed; your aids are void of harm and verily your aids are true aids. 13

यच्च गोषु दुष्ष्वप्न्यं यच्चास्मे दुहितर्दिवः ।
त्रिताय तद्विभावर्याप्त्याय परा वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१४॥
निष्कं वा घा कृणवते स्रजं वा दुहितर्दिवः ।
त्रिते दुष्ष्वप्न्यं सर्वमाप्त्ये परि दद्मस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१५॥

yác ca góshu dushvápnyam̩ yác cāsmé duhitar divah̩ | tritā́ya tád v'bhāvary āptyā́ya párā vahāneháso va ūtáyah̩ suūtáyo va ūtáyah̩ || 14 || nishkám̩ vā ghā krinávate srájam̩ vā duhitar divah̩ | trité dushvápnyam̩ sárvam āptyé pári dadmasy aneháso va ūtáyah̩ suūtáyo va ūtáyah̩ || 15 || 9 ||

॥१०॥ तदन्नाय तदपसे तं भागमुपसेदुषे ।
त्रिताय च द्विताय चोषो दुष्ष्वप्न्यं वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१६॥
यथा कलां यथा शफं यथ ऋणं संनयामसि ।
एवा दुष्ष्वप्न्यं सर्वमाप्त्ये सं नयामस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१७॥
अजैष्माद्यासनाम चाभूमानागसो वयम् ।
उषो यस्माद्दुष्ष्वप्न्यादभैष्माप तदुच्छत्वनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१८॥

tádannāya tádapase tám bhāgám upasedúshe | tritā́ya ca dvitā́ya cósho dushvápnyam̩ vahāneháso va ūtáyah̩ suūtáyo va ūtáyah̩ || 16 || yáthā kalā́m̩ yáthā saphám̩ yátha rinám̩ samnáyāmasi | evā́ dushvápnyam̩ sárvam āptyé sám̩ nayāmasy aneháso va ūtáyah̩ suūtáyo va ūtáyah̩ || 17 || ájaishmādyā́sanāma cā́bhūmā́nāgaso vayám | úsho yásmād dushvápnyād ábhaishmāpa tád uchatv aneháso va ūtáyah̩ suūtáyo va ūtáyah̩ || 18 || 10 ||

O daughter of heaven (the dawn), whatever ill-dream threatens ourselves or relates to our cattle's distress, remove it to the wide far away regions of subconsciousness; even away from the three such regions; your aids are void of harm and verily your aids are true aids. 14

O lady of the light (dawn), whatever ill dream that threatens the maker of gold ornaments or the maker of garlands, let us trasfer it to the remote distances of wide regions of subconsciousness, second and the third; your aids are void of harm and verily your aids are true aids. 15

O lady of the light, may you drive away the evil dream to the second and third regions (of subconsciousness),—such a dream, in which we appear to be creatures and souls of remote distances, who are ordained to enjoy or do what we enjoy and do while awake; your aids are void of harm and verily your aids are true aids. 16

As we throw off the nails of fingers and hoofs of animals (as insignificant parts) and as we discharge debt, in the same manner disburse all the evil dreams to the remote regions (places of our subconsciousness); your aids are void of harm and verily your aids are true aids. 17

O dawns, may we be free from evil dreams; may these dreams, which we were afraid of, depart from us and may we feel today victorious and happy; your aids are void of harm and verily your aids are true aids. 18

(४८) अष्टचत्वारिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य घौरः काण्वः प्रगाथ ऋषिः । सोमो देवता । (१-४, ६-१५) प्रथमादिचतुर्ऋचां षष्ठ्यादिदशानाञ्च त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दसी ॥

॥१.१॥ स्वादोरभक्षि वयसः सुमेधाः स्वाध्यो वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो अभि संचरन्ति ॥१॥
अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य ।
इन्दविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः ॥२॥
अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य ॥३॥

48.

Svādór abhakshi váyasaḥ sumedháḥ svādhyò varivovít-tarasya | víṣve yáṃ devá́ utá mártyāso mádhu bruvánto abhí saṃcáranti || 1 || antáṣ ca prágā áditir bhavāsy ava-yātá́ háraso daívyasya | índav índrasya sakhyáṃ jushāṇáḥ ṣraúshṭīva dhúram ánu rāyá ṛidhyāḥ || 2 || ápāma sómam amṛítā abhūmáganma jyótir ávidāma devá́n | kíṃ nūnám asmán kṛiṇavad árātiḥ kím u dhūrtír amṛita mártyasya || 3 ||

शं नो भव हृद आ पीत इन्दो पितेव सोम सूनवे सुशेवः ।
सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः ॥४॥
इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विस्रसश्चरित्रादुत मा स्रामाद्यवयन्त्विन्दवः ॥५॥

ṣáṃ no bhava hṛidá á́ pītá indo pitéva soma sūnáve suṣévaḥ | sákheva sákhya uruṣaṅsa dhíraḥ prá ṇa áyur jī-váse soma tārīḥ || 4 || imé mā pītá yaṣása urushyávo rá-thaṃ ná gávaḥ sám anāha párvasu | té mā rakshantu vi-srásaṣ carítrād utá mā srámād yavayantv índavaḥ || 5 || 11 ||

48

May I with wisdom and devotion enjoy the delicious and widely honoured health-giving food, which all godly men and divine powers proclaim to be sweet, and try to procure for eating. 1

O delightful elixir, you are divinely pure and as you enter within unimpaired, you avert the anger of the divine forces; may you, enjoying the friendship of the resplendent, carry us to wealth as a swift horse brings the chariot speedily (to riches). 2

As we drink the elixir of divine love, we become immortal; we attain the heavenly light, we have known the secrets of divine forces. Now what would the malignant do to harm us? O immortal, what mortal man's deception now to us? 3

O pure divine elixir, may you be sweet and blissful when absorbed into our hearts, as a kind father to his son, or as a friend to a friend. O pure elixir, worthy of wide praise, may you extend our years that we live long. 4

I have drunk these glorious drops of divine elixir which give me freedom. Closely they knit together my joints as bullocks drawing together a chariot falling in pieces. Let them protect my foot from slipping on the way. May they deliver me from sickness. 5

॥१२॥ अग्निं न मा मथितं सं दिदीपः प्र चक्षय कृणुहि वस्यसो नः ।
अथा हि ते मद आ सोम मन्ये रेवाँ इव प्र चरा पुष्टिमच्छ ॥६॥
इषिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः ।
सोम राजन्प्र ण आयूंषि तारीरहानीव सूर्यो वासराणि ॥७॥

agním ná mā mathitám sám didīpaḥ prá cakshaya kṛiṇuhí vásyaso naḥ | áthā hí te máda á soma mánye reváñ iva prá carā pushṭím ácha || 6 || ishiréṇa te mánasā sutásya bhakshīmáhi pítryasyeva rāyáḥ | sóma rājan prá ṇa áyūṅshi tārīr áhānīva sū́ryo vāsaráṇi || 7 ||

सोम राजन्मृळया नः स्वस्ति तव स्मसि व्रत्या३स्तस्य विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो मा नो अर्यो अनुकामं परा दाः ॥८॥
त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषसत्था नृचक्षाः ।
यत्ते वयं प्रमिनाम व्रतानि स नो मृळ सुषखा देव वस्यः ॥९॥
ऋदूदरेण सख्या सचेय यो मा न रिष्येद्धर्यश्व पीतः ।
अयं यः सोमो न्यधाय्यस्मे तस्मा इन्द्रं प्रतिरमेम्यायुः ॥१०॥

sóma rājan mṛiḷáyā naḥ svastí táva smasi vratyā̀s tásya viddhi | álarti dáksha utá manyúr indo má no aryó anukāmám párā dāḥ || 8 || tvám hí nas tanvàḥ soma gopá gátre-gātre nishasátthā nṛicákshāḥ | yát te vayám pramináma vratáni sá no mṛiḷa sushakhá deva vásyaḥ || 9 || ṛidūdáreṇa sákhyā saceya yó mā ná ríshyed dharyaşva pītáḥ | ayáṃ yáḥ sómo ny ádhāyy asmé tásmā índram pratíram emy áyuḥ || 10 || 12 ||

O divine elixir, kindle me like the fire produced by friction; give us a clearer insight and make us rich in enlightenment; I praise you now for exhilaration; come now, full of wealth and wisdom, to nourish us. 6

May we enjoy the pleasure you give with an enlivened spirit as men enjoy paternal wealth. O love divine, may you prolong our lives as the sun makes the universal days grow longer. 7

O elixir, the glorious one, bless us for our welfare; we are your worshippers; may you recognize it. O the shining one, may not the enemy become strong and fierce; may you not give us up unto our foeman's pleasure. 8

O divine elixir, you are the guardian of our bodies, you dwell in each limb as the beholder of men. When we offend you against your holy statutes, may you, as a kind friend, best of all, be gracious. 9

O Lord of vital energies, may I have a friend whose heart is tender, and who will never harm me even when intoxicated with power. May this elixir be deposited within me permanently; for this I pray to the resplendent Lord. 10

॥१३॥ अप॒ त्या अ॑स्थुरनि॑रा॒ अमी॑वा॒ निर॑त्रस॒न्तमि॑षीची॒रभै॑षुः ।
आ सोमो॑ अ॒स्माँ अ॑रुह॒द्विहा॑या॒ अग॑न्म॒ यत्र॑ प्रति॒रन्त॒ आयुः॑ ॥११॥
यो न॒ इन्दुः॑ पितरो हृ॒त्सु पी॒तोऽम॑र्त्यो॒ मर्त्याँ॑ आवि॒वेश॑ ।
तस्मै॒ सोमा॑य ह॒विषा॑ विधेम मृळी॒के अ॑स्य सु॒मतौ॑ स्याम ॥१२॥
त्वं सो॑म पि॒तृभिः॑ संविदा॒नोऽनु॒ द्यावा॑पृथि॒वी आ त॑तन्थ ।
तस्मै॑ त इन्दो ह॒विषा॑ विधेम व॒यं स्या॑म॒ पत॑यो रयी॒णाम् ॥१३॥

ápa tyá asthur ánirā ámīvā nír atrasan támishīcīr ábhaishuḥ | ā́ sómo asmā́ñ aruhad víhāyā áganma yátra pratiránta ā́yuḥ || 11 || yó na índuḥ pitaro hritsú pītó 'martyo mártyāñ āvivéṣa | tásmai sómāya havíshā vidhema mriḷīké asya sumataú syāma || 12 || tvám soma pitríbhiḥ saṃvidānó 'nu dyā́vāprithiví ā́ tatantha | tásmai ta indo havíshā vidhema vayáṃ syāma pátayo rayīṇā́m || 13 ||

त्रातारो देवा॒ अधि॑ वोचता नो॒ मा नो॑ नि॒द्रा ईशत॒ मोत जल्पिः॑ ।
व॒यं सोम॑स्य वि॒श्वह॑ प्रि॒यासः॑ सु॒वीरा॑सो वि॒दथ॒मा व॑देम ॥१४॥
त्वं नः॑ सोम वि॒श्वतो॑ वयो॒धास्त्वं स्व॒र्विदा॑ विशा नृ॒चक्षाः॑ ।
त्वं न॑ इन्द ऊ॒तिभिः॑ स॒जोषाः॑ पा॒हि प॒श्चाता॑दु॒त वा॑ पु॒रस्ता॑त् ॥१५॥

trā́tāro devā ádhi vocatā no mā́ no nidrā́ īṣata mótá jálpiḥ | vayáṃ sómasya viṣváha priyā́saḥ suvī́rāso vidátham ā́ vadema || 14 || tváṃ naḥ soma viṣváto vayodhā́s tváṃ svarvíd ā́ viṣā nricákshāḥ | tváṃ na inda ūtíbhiḥ sajóshāḥ pāhí paṣcā́tād utá vā purástāt || 15 || 13 ||

May these irremovable sicknesses lose their strength and vanish. Let these terrible pains, which have made us tremble, go away. May the mighty elixir getting active be effective to the climax. Let us feel that we have attained that draught by which men prolong life. 11

That elixir, drunken into our hearts, has entered, immortal into us, the mortals, so let us, O fathers, invoke this elixir with devotion, may we rest securely in his grace and favour. 12

O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. 13

O Nature's bounties, the protectors, may you give us your blessings. Let not dreams or idle talks overpower us. May we be ever-dear to the divine Lord, and along with brave sons around us, may we address the synod. 14

O divine love, may you provide life-giving food from all sides. You are the bestower of happiness, beholder of all men; may you enter us, and, rejoicing with your protecting powers, preserve us from behind and before. 15

(४९) एकोनपञ्चाशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१४॥ अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥१॥
शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥२॥

49

Abhí prá vaḥ surā́dhasam índram arca yáthā vidé | yó jaritŕ̥bhyo maghávā purūvásuḥ sahásreṇeva ṣíkshati || 1 || ṣatā́nīkeva prá jigāti dhṛishṇuyā́ hánti vṛitrā́ṇi dāṣúshe | girér iva prá rásā asya pinvire dátrāṇi purubhójasaḥ || 2 ||

आ त्वा सुतास इन्दवो मदा य इन्द्र गिर्वणः ।
आपो न वज्रिन्नन्वोक्यं सरः पृणन्ति शूर राधसे ॥३॥
अनेहसं प्रतरणं विवक्षणं मध्वः स्वादिष्ठमीं पिब ।
आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव त्मना धृषत् ॥४॥
आ नः स्तोममुप द्रवद्धियानो अश्वो न सोतृभिः ।
यं ते स्वधावन्त्स्वदयन्ति धेनव इन्द्र कण्वेषु रातयः ॥५॥

ā́ tvā sutā́sa índavo mádā yá indra girvaṇaḥ | ā́po ná vajrinn ánv okyàm sáraḥ pṛiṇánti ṣūra rā́dhase || 3 || anehásam pratáraṇam vivákshaṇam mádhvaḥ svā́dishṭham īm piba | ā́ yáthā mandasānáḥ kirā́si naḥ prá kshudréva tmánā dhṛishát || 4 || ā́ na stómam úpa dravád dhiyānó áṣvo ná sótṛibhiḥ | yám te svadhāvan svadáyanti dhenáva índra káṇveshu rātáyaḥ || 5 || 14 ||

49

I praise to you, O bounteous resplendent Lord, granter of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication. 1

He, equipped with his punitive forces, gets a control over hundreds of armies of adversities. He destroys the enemies of His munificient and liberal worshipper, and grants in ample rewards swelling like a stream flowing out of a mountain. 2

The delightful devotional prayers reach you, O resplendent Lord, the lover of hymns. These prayful melodies seek and surround you as waters seek and flow to their accustomed lake where they finally rest. 3

May you drink the elixir of devotion which strengthens and gives eloquence, and which is the sweetest of the elixir for your exaltation. May you in your exhilaration bestow your reward of treasure on us, just as the mill-stone pours out dustlike flour. 4

O resplendent Lord, self-strong, may you come quickly to our place of prayers, urged on by the repeated praises which are sweet as milk. Among wise devotees, these are the gifts to glorify you. 5

॥१५॥ उग्रं न वीरं नमसोप सेदिम विभूतिमक्षितावसुम् ।
उद्रीव वज्रिन्नवतो न सिञ्चते क्षरन्तीन्द्र धीतयः ॥६॥
यद्ध नूनं यद्वा यज्ञे यद्वा पृथिव्यामधि ।
अतो नो यज्ञमाशुभिर्महेमत उग्र उग्रेभिरा गहि ॥७॥

ugrám̩ ná vīrám̩ námasópa sedima víbhūtim ákshitāvasum | udríva vajrinn avató ná siñcaté ksharantīndra dhītáyaḥ || 6 || yád dha nūnám̩ yád vā yajñé yád vā prithivyā́m ádhi | áto no yajñám āsúbhir mahemata ugrá ugrébhir ā́ gahi || 7 ||

अजिरासो हरयो ये त आशवो वाता इव प्रसक्षिणः ।
येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्दृशे ॥८॥
एतावतस्त ईमह इन्द्र सुम्नस्य गोमतः ।
यथा प्रावो मघवन्मेध्यातिथिं यथा नीपातिथिं धने ॥९॥
यथा कण्वे मघवन्त्रसदस्यवि यथा पक्थे दशव्रजे ।
यथा गोशर्ये असनोर्ऋजिश्वनीन्द्र गोमद्धिरण्यवत् ॥१०॥

ajiráso hárayo yé ta āsávo vátā iva prasakshíṇaḥ | yébhir ápatyam mánushaḥ paríyase yébhir vísvam̩ svàr drisé || 8 || etávatas ta īmaha índra sumnásya gómataḥ | yáthā právo maghavan médhyātithim̩ yáthā nípātithim̩ dháne || 9 || yáthā káṇve maghavan trasádasyavi yáthā pakthé dásavraje | yáthā gósarye ásanor rijísvaníndra gómad dhíraṇyavat || 10 || 15 ||

O resplendent Lord, we approach you, who are a mighty hero, strong, pre-eminent and possessor of imperishable wealth; our prayers flow forth as a plenteous spring pours out its streams. 6

Whether you are now busy at the place of cosmic sacrifice or whether you are on the earth, come from there with your speedy vital forces, O Lord of lofty counsel, powerful. May you come swiftly with your mighty forces. 7

Your vital cosmic forces are agile and swift, and overpowering like the winds; with them, you encircle the realm of human world and therewith the entire luminous heaven becomes visible as if. 8

O resplendent, from you we solicit prosperity and wealth and wisdom. As a bounteous Lord, you help mendicants of venerability, and in the field of learning you help the leading ascetics interested in intellectual pursuits. 9

O bounteous Lord, as you have been giving abundant kine and gold to the wise devotees and to the terrifiers of the wicked, as well as favouring men of matured wisdom and persons of all-round discipline, men spiritually advanced and of straight-forward nature (in the same way may you favour us also). 10

(५०) पञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः पुष्टिगुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती. समर्चा सतोबृहती) छन्दः ॥

॥१६॥

प्र सु श्रुतं सुराधसमर्चा शक्रमभिष्टये ।
यः सुन्वते स्तुवते काम्यं वसु सहस्रेणेव मंहते ॥१॥
शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥२॥
यदीं सुतास इन्दवोऽभि प्रियममन्दिषुः ।
आपो न धायि सवनं म आ वसो दुघा इवोप दाशुषे ॥३॥

50.

Prá sú ṣrutám surádhasam árcā ṣakrám abhíshṭaye | yáḥ sunvaté stuvaté kámyam vásu sahásreṇeva máṅhate || 1 || ṣatánīkā hetáyo asya dushṭárā índrasya samísho mahíḥ | girír ná bhujmá maghávatsu pinvate yád īm sutá ámandishuḥ || 2 || yád īm sutása índavo 'bhí priyám ámandishuḥ | ápo ná dhāyi sávanam ma á vaso dúghā ivópa dāṣúshe || 3 ||

अनेहसं वो हवमानमूतये मध्वः क्षरन्ति धीतयः ।
आ त्वा वसो हवमानास इन्दव उप स्तोत्रेषु दधिरे ॥४॥
आ नः सोमे स्वध्वर इयानो अत्यो न तोशते ।
यं ते स्वदावन्त्स्वदन्ति गूर्तयः पौरे छन्दयसे हवम् ॥५॥

anehásam vo hávamānam ūtáye mádhvaḥ ksharanti dhītáyaḥ | á tvā vaso hávamānāsa índava úpa stotréshu dadhire || 4 || á naḥ sóme svadhvaré iyānó átyo ná toṣate | yám te svadāvan svádanti gūrtáyaḥ pauré chandayase hávam || 5 || 16 ||

50

I glorify the far-famed, the bounteous, resplendent Lord for the sake of his protection, who gives precious wealth by thousands to the dedicated devotee and the offerer of hymns. 1

The resplendent Lord is equipped with hundred-edged forces, and destructive invincible weapons. He showers blessings on His liberal devotees like a mountain rich in springs. He bestows these rewards on His devotees when exhilarated by the devotional prayers. 2

When sweet devotional prayers exhilarate the loving Lord, my homage is offered abundantly to Him like flowing waters. O gracious Lord, may it please you as it is like sweet milch kine to the worshipper. 3

The matchless elixir of devotion that strengthens and gives eloquence is the sweetest of the beverage that is offered to you; in the ecstacy of joy, may you bestow your gifts upon us. O gracious Lord, with these hymns, we have established you in our prayers. 4

He rushes speeding like a horse towards our devotional prayers, offered to Him in our ceremonies, which are adorned by our sweet hymns. O lover of devotional sweet homage, here we have a call to citizens, whom you have been loving the best. 5

॥१७॥ प्र वीरमुग्रं विविचिं धनस्पृतं विभूतिं राधसो महः ।
उद्रीवं वज्रिन्नवतो वसुत्वना सदा पीपेथ दाशुषे ॥६॥
यद्ध नूनं परावति यद्वा पृथिव्यां दिवि ।
युजान इन्द्र हरिभिर्महेमत ऋष्व ऋष्वेभिरा गहि ॥७॥

prá vīrám ugrám vívicim dhanaspŕítam víbhūtim rā́dhaso maháḥ | udrīva vajrinn avató vasutvaná sádā pīpetha dāśúshe || 6 || yád dha nūnám parāváti yád vā prithivyā́m diví | yujāná indra háribhir mahemata rishvá rishvébhir ā́ gahi || 7 ||

रथिरासो हरयो ये ते अस्रिध ओजो वातस्य पिप्रति ।
येभिर्नि दस्युं मनुषो निघोषयो येभिः स्वः परीयसे ॥८॥
एतावतस्ते वसो विद्याम शूर नव्यसः ।
यथा प्राव एतशं कृत्व्ये धने यथा वशं दशव्रजे ॥९॥
यथा कण्वे मघवन्मेधे अध्वरे दीर्घनीथे दमूनसि ।
यथा गोशर्ये असिषासो अद्रिवो मयि गोत्रं हरिश्रियम् ॥१०॥

rathirā́so hárayo yé te asrídha ójo vā́tasya píprati | yébhir ní dásyum mánusho nighóshayo yébhiḥ sváḥ paríyase || 8 || etā́vatas te vaso vidyā́ma śūra návyasaḥ | yáthā prā́va étaśam krítvye dháne yáthā váśam dáśavraje || 9 || yáthā káṇve maghavan médhe adhvaré dīrghánīthe dámūnasi | yáthā góśarye ásishāso adrivo máyi gotrám hariśríyam || 10 || 17 ||

May we praise the Lord who is powerful, brave, wise, controller of vast treasures, and extremely adorable. O Lord of resolute will-power, you shower wealth and wisdom on the worshipper like an ever-flowing fountain. 6

Whether you are at a far distance or on the earth or in heaven, O resplendent Lord of lofty counsel, one amongst lofties, may you harness your energies and come, O praise-worthy lord, the lofty one, with the lofty. 7

The vital powers which draw your chariot of universe are harmless; they surpass the impetuous strength of wind; through them you silence the evil forces against men, and with them you go round the sky. 8

O gracious hero, may we learn afresh to know you as you are. Surely you have been helping the vigilant men in the decisive battle, and giving aid to get control over even all round disciplined forces of enemies. 9

O bounteous Lord, as you have been giving help to the wise and pious in their sacred works, and to the man constantly engaged in efforts and the one resisting sensuous pleasure, may you in the same manner, O Lord of resolute will power, give me a herd of kine and cattle and wealth shining like gold. 10

(५१) एकपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः श्रुष्टिगुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१८॥ यथा मनौ सांवरणौ सोममिन्द्रापिबः सुतम् ।
नीपातिथौ मघवन्मेध्यातिथौ पुष्टिगौ श्रुष्टिगौ सचा ॥१॥
पार्षद्वाणः प्रस्कण्वं समसादयच्छयानं जिव्रिमुद्धितम् ।
सहस्राण्यसिषासद्गवामृषिस्त्वोतो दस्यवे वृकः ॥२॥

51.

Yáthā mánau sấṃvaraṇau sómam indrấpibaḥ sutám | nípātithau maghavan médhyātithau púshṭigau ṣrúshṭigau sácā || 1 || pārshadvāṇáḥ práskaṇvaṃ sám asādayac cháyā-naṃ jívrim úddhitam | sahásrāṇy asishāsad gávām ríshis tvóto dásyave vṛíkaḥ || 2 ||

य उक्थेभिर्न विन्धते चिकिद्य ऋषिचोदनः ।
इन्द्रं तमच्छा वद नव्यस्या मत्यरिष्यन्तं न भोजसे ॥३॥
यस्मा अर्कं सप्तशीर्षाणमानृचुस्त्रिधातुमुत्तमे पदे ।
स त्वि१मा विश्वा भुवनानि चिक्रददादिज्जनिष्ट पौंस्यम् ॥४॥

yá ukthébhir ná vindháte cikíd yá ṛishicódanaḥ | índraṃ tám áchā vada návyasyā maty árishyantaṃ ná bhójase || 3 || yásmā arkáṃ saptáṣīrshāṇam ānṛicús tridhấtum uttamé padé | sá tv ìmấ víṣvā bhúva-nāni cikradad ấd íj janishṭa paúṅsyam || 4 ||

51

O resplendent bounteous Lord, may you inspire the mind of the true seeker as in the past you have been inspiring leading ascetics of profound knowledge and mendicants of venerability as well as those possessing extrovert and introvert intellects. 1

The outspeaking teacher approaches the man of wisdom, lying crippled and decrepid. Aided by you, (O resplendent Lord), may the seer, deadly hostile to the wicked, desire to obtain thousands of kine (i.e. thousandfold wisdom). 2

May you glorify that resplendent Lord with the newest hymns who has been presently praised by sacred lores. He is wise and inspirer of sages, ever eager to enjoy. 3

It is He, who is established in sevenfold rays of the sun and in the three regions extending to the loftiest. He sends His divine roars down to all the living things and so displays His divine powers. 4

यो नो दाता वसूनामिन्द्रं तं हूमहे वयम् ।
विद्मा ह्यस्य सुमतिं नवीयसीं गमेम गोमति व्रजे ॥५॥

yó no dātā́ vásūnām índram tám hūmahe vayám | vidmá hy àsya sumatím návīyasīm gaméma gómati vrajé || 5 || 18 ||

॥१०॥ यस्मै त्वं वसो दानाय शिक्षसि स रायस्पोषमश्नुते ।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥६॥
कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे ।
उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते ॥७॥
प्र यो ननक्षे अभ्योजसा क्रिविं वधैः शुष्णं निघोषयन् ।
यदेदस्तम्भीत्प्रथयन्नमूं दिवमादिज्जनिष्ट पार्थिवः ॥८॥
यस्यायं विश्व आर्यो दासः शेवधिपा अरिः ।
तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत्सो अज्यते रयिः ॥९॥
तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः ।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः ॥१०॥

yásmai tvám vaso dānā́ya śíkshasi sá rāyás pósham aśnute | tám tvā vayám maghavann indra girvaṇaḥ sutā́vanto havāmahe || 6 || kadā́ caná starī́r asi néndra saścasi dāśúshe | úpopén nú maghavan bhū́ya ín nú te dā́nam devásya pṛicyate || 7 || prá yó nanakshé abhy ójasā krívim vadhaíḥ śúshṇam nighosháyan | yadéd ástambhīt pratháyann amū́m dívam ā́d íj janishṭa pā́rthivaḥ || 8 || yásyāyám víśva ā́ryo dā́saḥ śevadhipā́ aríḥ | tirás cid aryé rúśame pā́rīravi túbhyét só ajyate rayíḥ || 9 || taraṇyávo mádhumantam ghṛitaścútam víprāso arkám ānṛicuḥ | asmé rayíḥ paprathe vṛíshṇyam śávo 'smé suvānā́sa índavaḥ || 10 || 19 ||

We invoke that resplendent Lord who bestows precious things on us; for we know the way of seeking his newest favour. May our intellect be guided by his divine radiance. 5

O gracious Lord, the one whom you help to give so that he gives to others, gets from you abundance of wealth and prosperity. Through devotional effection, we invoke you, the resplendent and the bounteous Lord, as you love to hear the devotional songs. 6

Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more. 7

You overpower the violence by your might and silence the exploiter with his own weapons. When he spreads abroad the distant sky and props it up, then the first dweller on earth is born. 8

You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. 9

The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength spread among us and so too the spiritual delight. 10

(५२) द्विपञ्चाशं सूक्तम्

(१-१०) दशार्चस्यास्य सूक्तस्य काण्व आयुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२०॥

यथा मनौ विवस्वति सोमं शक्रापिबः सुतम् ।
यथा त्रिते छन्द इन्द्र जुजोषस्यायौ मादयसे सचा ॥१॥
पृषध्रे मेध्ये मातरिश्वनीन्द्र सुवाने अमन्दथाः ।
यथा सोमं दशशिप्रे दशोण्ये स्यूमरश्मावृजूनसि ॥२॥

52.

Yáthā mánau vívasvati sómam ṣakrápibaḥ sutám | yáthā trité chánda indra jújoshasy āyaú mādayase sácā || 1 || príshadhre médhye mātaríṣvanîndra suvāné ámandathāḥ | yáthā sómam dáṣaṣipre dáṣoṇye syúmaraṣmāv ṛíjūnasi || 2 ||

य उक्था केवला दधे यः सोमं धृषितापिबत् ।
यस्मै विष्णुस्त्रीणि पदा विचक्रम उप मित्रस्य धर्मभिः ॥३॥
यस्य त्वमिन्द्र स्तोमेषु चाकनो वाजे वाजिञ्छतक्रतो ।
तं त्वा वयं सुदुघामिव गोदुहो जुहूमसि श्रवस्यवः ॥४॥

yá ukthá kévalā dadhé yáḥ sómam dhṛishitápibat | yásmai víshṇus tríṇi padá vicakramá úpa mitrásya dhármabhiḥ || 3 || yásya tvám indra stómeshu cākáno váje vājiñ chatakrato | tám tvā vayám sudúghām iva godúho juhūmási ṣravasyávaḥ || 4 ||

52

O resplendent self, as you enjoy the spiritual knowledge originated in the mind, and as you relish the melodious songs of the threefold-free-sages, so may you enjoy the nearness of the universal law. 1

O resplendent self, may you be delighted in the proximity of such seekers who are full of spiritual joy, swift and strong as the cosmic wind, full of tenfold happiness, helpers of their dependents, brilliant as sun-rays and straight-forward. 2

It is He, who appropriates these sacred hymns for Himself, who bravely accepts sweet devotion, for whom the all-pervading sun himself comes striding his three wide steps and helps Him in a friendly way. 3

O performer of hundreds of selfless deeds, you are bountiful to him, whose praises and oblations you accept delightfully; seeking renown, we invoke you as the milk-man invokes the cow who yields abundant milk. 4

यो नो॑ दा॒ता स नः॑ पि॒ता म॒हाँ उ॒ग्र ई॑शान॒कृत् ।
अया॑मन्नु॒ग्रो म॒घवा॑ पुरू॒वसु॒र्गोरश्व॑स्य॒ प्र दा॑तु नः ॥५॥

yó no dātā́ sá naḥ pitā́ mahā́ñ ugrá Īṣānakṛít | áyāmann ugró maghávā purūvásur gór áṣvasya prá dātu naḥ || 5 || 20 ||

॥२१॥

यस्मै॒ त्वं व॑सो दा॒नाय॒ मंह॑से॒ स रा॒यस्पोष॑मिन्वति ।
व॒सू॒यवो॒ वसु॑पतिं श॒तक्र॑तुं॒ स्तोमै॒रिन्द्रं॑ हवामहे ॥६॥
कु॒दा च॒न प्र यु॑च्छस्यु॒भे नि पा॑सि॒ जन्म॑नी ।
तुरी॑यादित्य॒ हव॑नं त इन्द्रि॒यमा त॑स्थाव॒मृतं॑ दि॒वि ॥७॥
यस्मै॒ त्वं म॑घवन्निन्द्र गिर्वणः॒ शिक्षो॒ शिक्ष॑सि दा॒शुषे॑ ।
अ॒स्माकं॒ गिर॑ उ॒त सु॑ष्टु॒तिं व॑सो कण्व॒वच्छृ॑णु॒धी हव॑म् ॥८॥
अस्ता॑वि॒ मन्म॑ पू॒र्व्यं ब्रह्मेन्द्रा॑य वोचत ।
पू॒र्वीरृ॒तस्य॑ बृह॒तीर॑नूषत॒ स्तो॒तुर्मे॒धा अ॑सृक्षत ॥९॥
समिन्द्रो॒ रायो॑ बृह॒तीर॑धूनुत॒ सं क्षो॒णी समु॒ सूर्य॑म् ।
सं शु॒क्रासः॒ शुच॑यः॒ सं गवा॑शिरः॒ सोमा॒ इन्द्र॑ममन्दिषुः ॥१०॥

yásmai tvám vaso dānā́ya mán̐hase sá rāyás pósham invati | vasūyávo vásupatim ṣatákratum stómair índram havāmahe || 6 || kadā́ caná prá yuchasy ubhé ní pāsi jánmanī | túrīyāditya hávanam ta indriyám ā́ tasthāv amṛ́tam diví || 7 || yásmai tvám maghavann indra girvaṇaḥ ṣíksho ṣíkshasi dāṣúshe | asmā́kam gíra utá sushṭutím vaso kaṇvavác chṛiṇudhī hávam || 8 || ástāvi mánma pūrvyám bráhméndrāya vocata | pūrvír ṛitásya bṛihatír anūshata stotúr medhā́ asṛikshata || 9 || sám índro rā́yo bṛihatír adhūnuta sáṃ kshoṇī́ sám u sū́ryam | sáṃ ṣukrā́saḥ ṣúcayaḥ sáṃ gávāṣiraḥ sómā índram amandishuḥ || 10 || 21 ||

He gives riches to us as our father. He is so powerful that He can make anyone sovereign at His will. May He, the strong and bounteous Lord, give us immense wealth, cows and horses. 5

O provider of comforts, whomsoever you bless, he obtains wealth and becomes prosperous; therefore, we call on the resplendent Lord of wealth, the performer of benevolent deeds, with our devotional songs. 6

O you, the sun-like resplendent Lord, you are never neglectful; you guard both types of men (good and bad) with your care. You are the source of all worldly pleasure; you are immortal. Your radiance is established in lofty heaven. 7

O resplendent bounteous Lord, worthy of invocations, may you hear our hymns and our invocations of praise, as of those whom you favour with your blessings and who are most wise. 8

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many *Bṛhati* verses in the ceremonies in which devotees have poured forth many hymns. 9

The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment. 10

(५३) त्रिपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२२॥

उपमं त्वा मघोनां ज्येष्ठं च वृषभाणाम् ।
पूर्भित्तमं मघवन्निन्द्र गोविदमीशानं राय ईमहे ॥१॥
य आयुं कुत्समतिथिग्वमर्दयो वावृधानो दिवेदिवे ।
तं त्वा वयं हर्यश्वं शतक्रतुं वाजयन्तो हवामहे ॥२॥

53.

Upamáṃ tvā maghónāṃ jyéshṭhaṃ ca vṛishabhāṇām | pūrbhíttamam maghavann indra govídam íṣānam rāyá īmahe || 1 || yá āyúṃ kútsam atithigvám árdayo vāvṛidhānó divé-dive | táṃ tvā vayáṃ háryaṣvaṃ ṣatákratuṃ vājayánto havāmahe || 2 ||

आ नो विश्वेषां रसं मध्वः सिञ्चन्त्वद्रयः ।
ये परावति सुन्विरे जनेष्वा ये अर्वावतीन्दवः ॥३॥
विश्वा द्वेषांसि जहि चाव चा कृधि विश्वे सन्वन्त्वा वसु ।
शीष्टेषु चित्ते मदिरासो अंशवो यत्रा सोमस्य तृम्पसि ॥४॥

á no víṣveshāṃ rásam mádhvaḥ siñcantv ádrayaḥ | yé parāváti sunviré jáneshv á yé arvāvátíndavaḥ || 3 || víṣvā dvéshāṅsi jahí cáva cá kṛidhi víṣve sanvantv á vásu | ṣíshṭeshu cit te madiráso aṅṣávo yátrā sómasya tṛimpási || 4 || 22 ||

53

We come to you, O bounteous resplendent Lord, the highest among the bounties, the strongest among the strong, the best destroyer of the strongholds of evils, the provider of worldly riches, and the lord of all treasures. 1

We glorify the Lord, who, increasing His strength day by day, provides long life, wisdom and hospitality. O performer of hundreds of noble deeds, arousing you by our offerings, we call you to come with your bay-horses (i.e.with your vital forces). 2

Let the stones pour forth the honey juice for us all, the drops of devotional elixir. These drops have been pressed and squeezed out by all our people who are at a distance or near us. 3

May you repel all enmities and keep them far away; let us all win treasures for ourselves. Even among the intellectuals, the exhilarating parts of the prayful verses are effective, where you, O Lord, saturate yourself with divine love. 4

॥२३॥ इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः ।
आ शंतम शंतमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥५॥
आजितुरं सत्पतिं विश्वचर्षणिं कृधि प्रजास्वाभगम् ।
प्र सू तिरा शचीभिर्ये त उक्थिनः क्रतुं पुनत आनुषक् ॥६॥
यस्ते साधिष्ठोऽवसे ते स्याम भरेषु ते ।
वयं होत्राभिरुत देवहूतिभिः ससवांसो मनामहे ॥७॥
अहं हि ते हरिवो ब्रह्म वाजयुराजिं यामि सदोतिभिः ।
त्वामिदेव तममे समश्वयुर्गव्युरग्रे मथीनाम् ॥८॥

índra nédīya éd ihi mitámedhābhir ūtíbhiḥ | ā́ ṣaṃtama ṣáṃtamābhir abhíshṭibhir ā́ svāpe svāpíbhiḥ || 5 || ājitúram sátpatim viṣvácarshaṇiṃ kridhí prajásv ā́bhagam | prá sū́ tirā ṣácībhir yé ta ukthínaḥ krátum punatá ānushák || 6 || yás te sā́dhishṭhó 'vase té syāma bháreshu te | vayáṃ hótrābhir utá deváhūtibhiḥ sasavā́ṅso manāmahe || 7 || ahám hí te harivo bráhma vājayúr ājíṃ yā́mi sádotíbhiḥ | tvā́m íd evá tám áme sám aṣvayúr gavyúr ágre mathīnā́m || 8 || 23 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य काण्वो मातरिश्वा ऋषिः । (१–२, ५–८) प्रथमाद्वितीययोर्ऋचोः पञ्चम्यादिचतसृणाञ्चेन्द्रः, (३–४) तृतीयाचतुर्थ्योश्च विश्वे देवा देवताः । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२४॥ एतत्त इन्द्र वीर्यं गीर्भिर्गृणन्ति कारवः ।
ते स्तोभन्त ऊर्जमावन्घृतश्चुतं पौरासो नक्षन्धीतिभिः ॥१॥

54.

Etát ta indra vīryàṃ gīrbhír griṇánti kārávaḥ | té stóbhanta ū́rjam āvan ghritaṣcútam paurā́so nakshan dhītíbhiḥ || 1 ||

O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most auspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings. 5

May you bless with progeny, that leader of all men, who is victorious in the struggles and who is a strong protector. May you thoroughly help with your powers the men who sing your glory and keep their spirits ever pure and bright. 6

May we fight the battle of life with the assurance of surely obtaining your help. With holy offerings and divine invocations, we worship you to fulfil our aspirations. 7

O Lord of vital forces, I go into prayer and into battle to obtain benefit with your aid. It is you, whom I make friendly, when I go seeking worldly gains and wisdom of and fight the opponents. 8

54

O resplendendent Lord, the singers chanting hymns glorify your strength. They offer sacred viands dropping with butter. These offerers have come near you with their prayers. 1

नक्षन्त इन्द्रमवसे सुकृत्यया येषां सुतेषु मन्दसे ।
यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्व ॥२॥
आ नो विश्वे सजोषसो देवासो गन्तनोप नः ।
वसवो रुद्रा अवसे न आ गमञ्छृण्वन्तु मरुतो हवम् ॥३॥
पूषा विष्णुर्हवनं मे सरस्वत्यवन्तु सप्त सिन्धवः ।
आपो वातः पर्वतासो वनस्पतिः शृणोतु पृथिवी हवम् ॥४॥

nákshanta índram ávase sukrityáyā yéshām sutéshu **mándase** | yáthā samvarté ámado yáthā krisá evásmé indra **matsva** || 2 || á no vísve sajóshaso dévāso gántanópa naḥ | **vásavo rudrá ávase na á gaman chrinvántu marúto hávam** || 3 || **pūshá** víshnur hávanam me sárasvaty ávantu saptá **síndhavaḥ** | **ápo vátaḥ párvatāso vánaspátiḥ srinótu prithiví hávam** || 4 || 24 ||

॥२५॥

यदिन्द्र राधो अस्ति ते माघोनं मघवत्तम ।
तेन नो बोधि सधमाद्यो वृधे भगो दानाय वृत्रहन् ॥५॥
आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।
वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्विरे ॥६॥

yád indra rádho ásti te mághonam maghavattama | téna no bodhi sadhamádyo vridhé bhágo dānáya vritrahan || 5 || **ájipate nripate tvám íd dhí no vája á vakshi sukrato** | **vītí hótrābhir utá devávītibhiḥ sasavánso ví srinvire** || 6 ||

They approach the resplendent Lord with holy ceremonies for their protection. Surely their devotion delights you, just as you are pleased with the devotion of those who are possessors of worldly gains, and those who do not possess anything. May you, resplendent Lord, be delighted with us. 2

May all Nature's bounties come to us with one accord; let the cosmic forces provide comforts; and those, who punish for the offence, come near us to help, and may the vital principles listen to our call. 3

May the lord of divine forces, such as the sun, the omnipresent ether, and the divine speech, also seven rivers of the firmament, give ear unto my call. 4

O resplendent Lord, the destroyer of evil forces, best of all the bounteous forces, may you with your own precious gifts be our benefactor and companion for good. 5

O leader of heroic forces, the lord of battle, mighty in action, may you guide us in the conflict. May I be renowned like those who obtain their wishes by dedicated actions, by invocations, and by honouring Nature's forces. 6

सन्ति ह्यर्य आशिष इन्द्र आयुर्जनानाम् ।
अस्मान्नक्षस्व मघवन्नुपावसे धुक्षस्व पिप्युषीमिषम् ॥७॥
वयं त इन्द्र स्तोमेभिर्विधेम त्वमस्माकं शतक्रतो ।
महि स्थूरं शशयं राधो अह्रयं प्रस्कण्वाय नि तोशय ॥८॥

sánti hy àryá āśísha índra ā́yur jánānām | asmā́n nakshasva maghavann úpā́vase dhukshásva pipyúshīm ísham || 7 || vayám̐ ta indra stómebhir vidhema tvám asmā́kam̐ śatakrato | máhi sthūrám̐ śaśayám̐ rā́dho áhrayam práskaṇvāya ní tośaya || 8 || 25 ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य काण्वः कृश ऋषिः । इन्द्रः प्रस्कण्वस्य दानस्तुतिश्च देवते । (१–२, ४) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्याश्च गायत्री, (३, ५) तृतीयापञ्चम्योश्चानुष्टुप् छन्दसी ॥

॥२६॥ भूरीदिन्द्रस्य वीर्यं व्यख्यमभ्यायति । राधस्ते दस्यवे वृक ॥१॥
शतं श्वेतास उक्षणो दिवि तारो न रोचन्ते । मह्ना दिवं न तस्तभुः ॥२॥
शतं वेणूञ्छतं शुनः शतं चर्माणि म्लातानि ।
शतं मे बल्बजस्तुका अरुषीणां चतुःशतम् ॥३॥

55.

Bhū́rīd índrasya vīryàm̐ vy ákhyam abhy ā́yati | rā́dhas te dasyave vṛika || 1 || śatám̐ śvetā́sa ukshá̄ṇo diví tā́ro ná rocante | mahnā́ dívam̐ ná tastabhuḥ || 2 || śatā́m̐ veṇū́ñ chatám̐ śúnaḥ śatám̐ cármāṇi mlātā́ni | śatám me balbajastuká árushīṇām̐ cátuḥśatam || 3 ||

Our hopes rest on the resplendent Lord, who is dependable and the true refuge of all people. O bounteous Lord, come near us for our protection and provide ample nourishment for us as the stream of rivers provides water. 7

O resplendent Lord, we glorify you with hymns, O performer of hundreds of selfless deeds, may you be ours and bestow upon the enlightened devotees such inexhaustible, exuberant wealth, which does not decay with passing of time. 8

55

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers. 1

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens. 2

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession. 3

सुदेवाः स्थ काण्वायना वयोवयो विचरन्तः । अश्वासो न चङ्क्रमत ॥४॥
आदित्साप्तस्य चर्किरन्नानूनस्य महि श्रवः ।
श्यावीरतिध्वसन्पथश्चक्षुषा चन संनशे ॥५॥

sudevá stha kāṇvāyanā váyo-vayo vicarántaḥ | áṣvāso ná caṅkramata || 4 || ád ít sāptásya carkirann ánūnasya máhi ṣrávaḥ | ṣyávīr atidhvasán patháṣ cákshushā caná saṃnáṣe || 5 || 28 ||

(५६) षट्पञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य काण्वः पृषध्र ऋषिः । (१–४) प्रथमादिचतुर्ऋचामिन्द्रः प्रस्कण्वस्य दानस्तुतिश्च, (५) पञ्चम्याश्चाग्निसूर्यौ देवताः । (१–४) प्रथमादिचतुर्ऋचां गायत्री, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥२७॥ प्रति ते दस्यवे वृक राधो अदर्श्यह्रयम् । द्यौर्न प्रथिना शवः ॥१॥
दश मह्यं पौतक्रतः सहस्रा दस्यवे वृकः । नित्याद्रायो अमंहत ॥२॥
शतं मे गर्दभानां शतमूर्णावतीनाम् । शतं दासाँ अति स्रजः ॥३॥
तत्रो अपि प्राणीयत पूतक्रतायै व्यक्ता । अश्वानामिन्न यूथ्याम् ॥४॥
अचेत्यग्निश्चिकितुर्हव्यवाट् स सुमद्रथः
अग्निः शुक्रेण शोचिषा बृहत्सूरो अरोचत दिवि सूर्यो अरोचत ॥५॥

56.

Práti te dasyave vṛika rádho adarṣy áhrayam | dyaúr ná prathiná ṣávaḥ || 1 || dáṣa máhyam pautakratáḥ sahásrā dáṣyave vṛíkaḥ | nítyād rāyó amaṅhata || 2 || ṣatám me gardabhánāṃ ṣatám úrṇāvatīnām | ṣatáṃ dāsáň áti srájaḥ || 3 || tátro ápi práṇīyata pūtákratāyai vyàktā | áṣvānām ín ná yūthyàm || 4 || ácety agníṣ cikitúr havyavấṭ sá sumádrathaḥ | agníḥ ṣukréṇa ṣocíshā bṛihát sū́ro arocata diví sū́ryo arocata || 5 || 27 ||

May you have the blessings of Nature's bounties, O enlightened devotee. And may you, feeling young and ever young, step out vigorously like steeds. 4

Let the devotees extol the seven-yoked team of cosmic forces; great is the strength of the person, who is not yet fully grown. It seems that many dark-brown mares are rushing along the path so that no eye can follow them. 5

56

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven. 1

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure. 2

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me. 3

A well-adorned mare which is not one of the common horses of the herd has also been brought to be given as a gift to the performer of sacred works. 4

Then the fire-divine, with its resplendent flame, comes to shine as the sun shines in the sky. This divine fire, the bearer of the sacred offerings, comes with its cosmic chariot. 5

(५७) सप्तपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२८॥ युवं देवा क्रतुना पूर्व्येण युक्ता रथेन तविषं यजत्रा ।
आगच्छतं नासत्या शचीभिरिदं तृतीयं सवनं पिबाथः ॥१॥
युवां देवास्त्रय एकादशासः सत्याः सत्यस्य ददृशे पुरस्तात् ।
अस्माकं यज्ञं सवनं जुषाणा पातं सोममश्विना दीद्यग्नी ॥२॥

57.

Yuvám devā krátunā pūrvyéṇa yuktá ráthena tavishám yajatrā | ā́gachatam nāsatyā ṣácībhir idám tritī́yam sávanam pibāthaḥ || 1 || yuvā́m devás tráya ekādaṣā́saḥ satyā́ḥ satyásya dadṛiṣe purástāt | asmā́kam yajñám sávanam jushāṇā́ pātám sómam aṣvinā dī́dyagnī || 2 ||

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत्ताँ उप याता पिबध्यै ॥३॥
अयं वां भागो निहितो यजत्रेमा गिरो नासत्योप यातम् ।
पिबतं सोमं मधुमन्तमस्मे प्र दाश्वांसमवतं शचीभिः ॥४॥

paṇā́yyam tád aṣvinā kṛitám vām vṛishabhó divó rájasaḥ pṛithivyā́ḥ | sahásram ṣáṅsā utá yé gávishṭau sárvāṅ ít tā́ṅ úpa yātā píbadhyai || 3 || ayám vām bhāgó níhito yajatremā́ gíro nāsatyópa yātam | píbatam sómam mádhumantam asmé prá dāṣvā́ṅsam avatam ṣácībhiḥ || 4 || 28 ||

57

O sacred twin-divines, both of you come quickly with your cosmic chariot, endowed with your perennial wisdom. O ever-true divines, may you come with your mighty powers and accept our tributes in the *afternoon* (the third *Savana*) worship. 1

O ever-true twin-divines, the three and thirty—innumerable cosmic forces—witness your arrival before sunrise. O twin-divines, may you beaming with flames of fire-divine accept our elixir of devotional love. 2

O twin-divines, your performance has been worthy of veneration. Verily you are the showerer of blessings on the creatures of heaven, mid-region and earth. Also wonderful are your thousands of solar rays at the time of water-evaporation. For all these come here to accept our elixir of devotional love. 3

O sacred ones, ever-true, here is your share of offerings presented to you. O ever-true divines, come to hear these praises, and enjoy along with us our sweet elixir of devotion; and with your powers, protect your true devotee. 4

(५८) अष्टपञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । (१) प्रथमर्चो विश्वे देवा ऋत्विजो वा, (२-३) द्वितीयातृतीययोश्च विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२९॥ यमृत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति ।
यो अनूचानो ब्राह्मणो युक्त आसीत्का स्वित्तत्र यजमानस्य संवित् ॥१॥
एक एवाग्निर्बहुधा समिद्ध एकः सूर्यो विश्वमनु प्रभूतः ।
एकैवोषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव सर्वम् ॥२॥
ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम् ।
चित्रामघा यस्य योगेऽधिजज्ञे तं वां हुवे अति रिक्तं पिबध्यै ॥३॥

58.

Yám ṛitvíjo bahudhā́ kalpáyantaḥ sácetaso yajñám imáṃ váhanti | yó anūcānó brāhmaṇó yuktá āsīt kā́ svit tátra yájamānasya saṃvít || 1 || éka evāgnír bahudhā́ sámiddha ékaḥ sū́ryo víṣvam ánu prábhūtaḥ | ékaivóshā́ḥ sárvam idáṃ ví bhāty ékaṃ vā́ idáṃ ví babhūva sárvam || 2 || jyótishmantaṃ ketumántaṃ tricakráṃ sukháṃ rátham sushádam bhū́rivāram | citrā́maghā yásya yóge 'dhijajñe táṃ vāṃ huvé áti riktam píbadhyai || 3 || 29 ||

[११]

(५९) एकोनषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काण्वः सुपर्ण ऋषिः । इन्द्रावरुणौ देवते । जगती छन्दः ॥

॥३०॥ इमानि वां भागधेयानि सिस्रत इन्द्रावरुणा प्र महे सुतेषु वाम् ।
यज्ञेयज्ञे ह सवना भुरण्यथो यत्सुन्वते यजमानाय शिक्षथः ॥१॥

59.

Imā́ni vām bhāgadhéyāni sisrata índrāvaruṇā prá mahé sutéshu vām | yajñé-yajñe ha sávanā bhuraṇyátho yát sunvaté yájamānāya ṣíkshathaḥ || 1 ||

58

Who is he whom the wise priests bring when they arrange the offering of various forms? Who is employed as a learned priest? And what is the worshipper's knowledge regarding him? 1

The universal fire-divine is one though kindled in various ways. The sun is one pre-eminently shining over all; dawn is one that illuminates the firmament; one is that which manifests in all. 2

I invoke the one who is bright and radiant, rich in enlightenment, who possesses a comfortable chariot yoked with three wheels, that comes rolling lightly, and at whose yoking, the marvellous treasures are obtained. I invoke that person to participate in the enjoyment of the divine elixir. 3

59.

O lord of vitality and virtues, these offerings are presented to you as your share of our homage. At every worship or sacred act, you hasten to accept our oblations when you help the householder who pays homage to you. 1

निषिध्वरीरोषधीराप आस्तामिन्द्रावरुणा महिमानमाशत ।
या सिस्रतू रजसः पारे अध्वनो ययोः शत्रुर्नकिरादेव ओहते ॥२॥
सत्यं तदिन्द्रावरुणा कृशस्य वां मध्व ऊर्मिं दुहते सप्त वाणीः ।
ताभिर्दाश्वांसमवतं शुभस्पती यो वामदब्धो अभि पाति चित्तिभिः ॥३॥
घृतप्रुषः सौम्या जीरदानवः सप्त स्वसारः सदन ऋतस्य ।
या ह वामिन्द्रावरुणा घृतश्चुतस्ताभिर्धत्तं यजमानाय शिक्षतम् ॥४॥

nishshídhvarīr óshadhīr ápa āstām índrāvaruṇā mahimánam āśata | yá sísratū rájasaḥ pāré ádhvano yáyoḥ śátrur nákir ádeva óhate || 2 || satyám tád indrāvaruṇā kriśásya vām mádhva ūrmím duhate saptá vánīḥ | tábhir dāśvánsam avataṃ śubhas patī yó vām ádabdho abhí páti cíttibhiḥ || 3 || ghritaprúshaḥ saúmyā jīrádānavaḥ saptá svásāraḥ sádana ritásya | yá ha vām indrāvaruṇā ghritaścútas tábhir dhattaṃ yájamānāya śikshatam || 4 || 30 ||

॥३१॥ अवोचाम महते सौभगाय सत्यं त्वेषाभ्यां महिमानमिन्द्रियम् ।
अस्मान्त्स्विन्द्रावरुणा घृतश्चुतस्त्रिभिः साप्तेभिरवतं शुभस्पती ॥५॥
इन्द्रावरुणा यदृषिभ्यो मनीषां वाचो मतिं श्रुतमदत्तमग्रे ।
यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तपसाभ्यपश्यम् ॥६॥
इन्द्रावरुणा सौमनसमदृप्तं रायस्पोषं यजमानेषु धत्तम् ।
प्रजां पुष्टिं भूतिमस्मासु धत्तं दीर्घायुत्वाय प्र तिरतं न आयुः ॥७॥

ávocāma mahaté saúbhagāya satyám tveshábhyām mahimánam indriyám | asmán sv ìndrāvaruṇā ghritaścútas tríbhiḥ sāptébhir avataṃ śubhas patī || 5 || índrāvaruṇā yád rishíbhyo manīshám vācó matím śrutám adattam ágre | yáni sthánāny asrijanta dhírā yajñám tanvānás tápasābhy àpaśyam || 6 || índravaruṇā saumanasám ádriptaṃ rāyás pósham yájamaneshu dhattam | prajám pushtím bhūtim asmásu dhattaṃ dīrghāyutváya prá tiratam na áyuḥ || 7 || 31 ||

O lord of vitality and virtues, the plants and waters gain their power, as you go beyond the path of the firmament. No godless man can afford to exist as your enemy. 2

O lord of vitality and virtues, true is that saying of your sage : "the seven sacred metres of speech distil the stream of honey." O lord of splendour, may you aid that pious man who unbewildered keeps you ever in his thoughts. 3

O lord of vitality and virtues, the seven sister streams (five senses, mind and intellect) who are blissful, life givers and bright like pure butter—pour out sweet and shining elixir. May you provide strength and wisdom to the offerer of the worship. 4

O lord of vitality and virtues, to our great pleasure, we declare these two bright ones, the real strength of the supreme Lord. O lords of splendour, help us, the offerers of shining elixir, through these three times seven (21) aids. 5

O lord of vitality and virtues, as I see you have been giving divine speech, wisdom, and fame to the sages. I would also see the places which the ancient sages prepare for themselves, as they spread the web of sacrifice with holy austerities. 6

O lord of vitality and virtues, grant to the devotees cheerfulness without pride, and abundance of wealth; may you grant us food and prosperity and lengthen out our days that we may see long life. 7

[अथ सप्तमोऽनुवाकः ॥] (६०) षष्टितमं सूक्तम्

(१-२०) विंशत्यृचस्यास्य सूक्तस्य प्रागाथो भर्ग ऋषिः । अग्निर्देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३२॥

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥१॥
अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥२॥
अग्ने कविर्वेधा असि होता पावक यक्ष्यः ।
मन्द्रो यजिष्ठो अध्वरेष्वीड्यो विप्रेभिः शुक्र मन्मभिः ॥३॥

60.

Agna á yāhy agníbhir hótāraṃ tvā vriṇīmahe | á tvám anaktu práyatā havíshmatī yájishṭham barhír āsáde || 1 || ácha hí tvā sahasaḥ sūno aṅgiraḥ srúcaṣ cáranty adhvaré | ūrjó nápātaṃ ghritákeṣam īmahe 'gníṃ yajñéshu pūrvyám || 2 || ágne kavír vedhá asi hótā pāvaka yákshyaḥ | mandró yájishṭho adhvaréshv íḍyo víprebhiḥ ṣukra mánmabiḥ || 3 ||

अद्रोघमा वहोशतो यविष्ठ्य देवाँ अजस्र वीतये ।
अभि प्रयांसि सुधिता वसो गहि मन्दस्व धीतिभिर्हितः ॥४॥
त्वमित्सप्रथा अस्यग्ने त्रातर्ऋतस्कविः ।
त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः ॥५॥

ádrogham á vahoṣató yavishṭhya deváñ ajasra vītáye | abhí práyāṅsi súdhitā vaso gahi mándasva dhītíbhir hitáḥ || 4 || tvám ít sapráthā asy ágne trātar ritás kavíḥ | tváṃ víprāsaḥ samidhāna dīdiva á vivāsanti vedhásaḥ || 5 || 32 ||

60

O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; to come and enshrine our hearts. 1

O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice—the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames. 2

O adorable Lord, you are wise, the sage, the creator, and the showerer of benefits. O purifier, O bright one, you are the source of bliss, most adorable and worthy to be worshipped with hymns in all noble deeds by enlightened devotees. 3

O ever-young and eternal one, may you bring the loving divine powers to me, guileless, to accept my tributes; O granter of comforts, come to accept food oblations; and being set in the altar, rejoice with praises. 4

O adorable fire-divine, you are truthful, the seer and widely spread; O kindled refulgent lord, the devotees invoke you to come and bless all. 5

॥३३॥

शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे महाँ असि ।
देवानां शर्मन्मम सन्तु सूरयः शत्रूषाहः स्वग्नयः ॥६॥
यथा चिद्वृद्धमतसमग्ने संजूर्वसि क्षमि ।
एवा दह मित्रमहो यो अस्मध्रुग्दुर्मन्मा कश्च वेनति ॥७॥
मा नो मर्ताय रिपवे रक्षस्विने माघशंसाय रीरधः ।
अस्रेधद्भिस्तरणिभिर्यविष्ठ्य शिवेभिः पाहि पायुभिः ॥८॥

ṣócā ṣocishṭha dīdihí viṣé máyo rásva stotré mahán̐ asi | devánām ṣárman máma santu sūráyaḥ ṣatrūsháhaḥ svagnáyaḥ || 6 || yáthā cid vṛiddhám atasám ágne saṃjúrvasi kshámi | evá daha mitramaho yó asmadhrúg durmánmā káṣ ca vénati || 7 || má no mártāya ripáve rakshasvíne mághásaṅsāya rīradhaḥ | ásredhadbhis tarániibhir yavishṭhya ṣivébhiḥ pāhi pāyúbhiḥ || 8 ||

पाहि नो अग्न एकया पाह्युत द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥९॥
पाहि विश्वस्माद्रक्षसो अराव्णः प्र स्म वाजेषु नोऽव ।
त्वामिद्धि नेदिष्ठं देवतातय आपिं नक्षामहे वृधे ॥१०॥

pāhí no agna ékayā pāhy ùtá dvitíyayā | pāhí gīrbhís tisṛíbhir ūrjām pate pāhí catasṛíbhir vaso || 9 || pāhí víṣvasmād raksháso árāvṇaḥ prá sma vájeshu no 'va | tvám íd dhí nédishṭhaṃ devátātaya āpíṃ nákshāmahe vṛidhé || 10 || 33 ||

O most resplendent fire-divine, may you shine forth and illuminate us; may you give happiness to all men and to your worshippers; you are supreme; may our noble men abide in the bliss of Nature's bounties, and subdue their rivals, and maintain their bright fires. 6

O fire-divine, you burn down the dry timber on the earth, so, O cherisher of our friends, may you burn him who injures us and whosoever evil-minded conspires to harm us. 7

Subject us not (as a prey) to strong mortal enemy, nor to the malevolent; O most youthful lord, guard us with your auspicious, unassailable and victorious protective measures. 8

O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches. 9

May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them. 10

॥३४॥ आ नो॑ अग्ने वयो॒वृधं॑ र॒यिं पा॑वक॒ शंस्य॑म् ।
रास्वा॑ च न उपमाते पुरु॒स्पृहं॒ सुनी॑ती॒ स्वय॑शस्तरम् ॥११॥
येन॒ वंसा॑म॒ पृत॑नासु॒ शर्ध॑त॒स्तर॑न्तो अ॒र्य आ॒दिशः॑ ।
स त्वं नो॑ वर्ध॒ प्रय॑सा शचीवसो॒ जिन्वा॒ धियो॑ वसु॒विदः॑ ॥१२॥
शिशा॑नो वृष॒भो य॑थाग्निः शृङ्गे॒ दवि॑ध्वत् ।
ति॒ग्मा अ॑स्य॒ हन॑वो॒ न प्र॑ति॒धृषे॑ सु॒जम्भः॒ सह॑सो य॒हुः ॥१३॥

ā́ no agne vayovṛídham rayím pāvaka śáṅsyam | rásvā ca na upamāte puruspṛíham śúnītī sváyaśastaram || 11 || yéna váṅsāma pṛítanāsu śárdhatas táranto aryá ādíśaḥ | sá tvám no vardha práyasā śacīvaso jínvā dhíyo vasuvídaḥ || 12 || śíśāno vṛishabhó yathāgníḥ śṛíṅge dávidhvat | tigmā́ asya hánavo ná pratidhṛíshe sujámbhaḥ sáhaso yahúḥ || 13 ||

न॒हि ते॑ अग्ने वृषभ प्रति॒धृषे॒ जम्भा॑सो॒ यद्वि॒तिष्ठ॑से ।
स त्वं नो॑ होतः॒ सुहु॑तं ह॒विष्कृ॑धि॒ वंस्वा॑ नो॒ वार्या॑ पु॒रु ॥१४॥
शेषे॒ वने॑षु मा॒त्रोः सं त्वा॒ मर्ता॑स इन्धते ।
अत॑न्द्रो ह॒व्या व॑हसि हवि॒ष्कृत॒ आदिद्दे॒वेषु॑ राजसि ॥१५॥

nahí te agne vṛishabha pratidhṛíshe jámbhāso yád vitíshṭhase | sá tvám no hotaḥ súhutam havísh kṛidhi váṅsvā no váryā purú || 14 || śéshe vánceshu mātróḥ sám tvā mártāsa indhate | átandro havyá vahasi havishkṛíta ā́d íd devéshu rājasi || 15 || ३४ ||

O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow on us, O wealth-giver, that wealth of wisdom which all crave, and which is glorious, and which brings its own fame. 11

Wherewith we may overcome our adversities in the battle of life and destroy the designs of our wicked opponents, may you, O Lord of wealth and wisdom, bless us with food and quicken our thoughts so that we prosper. 12

The fire-divine brandishes his punitive powers as a bull who whets and tosses his horns; his sharp punitive jaws cannot be resisted. He is the son of strength, mighty-toothed. 13

O powerful fire-divine, when you spread out your teethlike flames on all sides, no one can resist them; may you make our oblations fruitful and grant us store of precious rewards. 14

You lie dormant within your mother's (womb) in the woods, which the mortal devotees kindle through attrition. Unweariedly you carry the offerings of the worshipper; thence you shine among Nature's bounties. 15

॥३५॥

सप्त होतारस्तमिदीळते त्वाग्ने सुत्यजमह्रयम् ।
भिनत्स्यद्रिं तपसा वि शोचिषा प्राग्ने तिष्ठ जनाँ अति ॥१६॥
अग्निमग्निं वो अध्रिगुं हुवेम वृक्तबर्हिषः ।
अग्निं हितप्रयसः शश्वतीष्वा होतारं चर्षणीनाम् ॥१७॥

saptá hótāras tám íd īḷate tvā́gne sutyájam áhrayam | bhinátsy ádrim tápasā ví śocíshā prā́gne tishṭha jánāñ áti || 16 || agním-agnim vo ádhrigum huvéma vriktábarhishaḥ | agním hitáprayasaḥ śaśvatíshv ā́ hótāram carshaṇīnā́m || 17 ||

केतेन शर्मन्त्सचते सुषामण्यग्ने तुभ्यं चिकित्वना ।
इषण्यया नः पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥१८॥
अग्ने जरितर्विश्पतिस्तेपानो देव रक्षसः ।
अप्रोषिवान्गृहपतिर्महाँ असि दिवस्पायुर्दुरोणयुः ॥१९॥
मा नो रक्ष आ वेशीदाघृणीवसो मा यातुर्यातुमावताम् ।
परोगव्यूत्यनिरामप क्षुधमग्ने सेध रक्षस्विनः ॥२०॥

kétena śárman sacate sushāmáṇy ágne túbhyam cikitvánā | ishaṇyáyā naḥ pururúpam ā́ bhara vā́jam nédishṭham ūtáye || 18 || ágne járitar viśpátis tepānó deva rakshásaḥ | áproshivān grihápatir mahā́ñ asi divás pāyúr duroṇayúḥ || 19 || mā́ no ráksha ā́ veśīd āghriṇīvaso mā́ yātúr yātumā́vatām | parogavyūty ánirām ápa kshúdham ágne sédha rakshasvínaḥ || 20 || 35 ||

O fire-divine, granter of all good things, unfailing, the seven priests glorify you. You cleave the clouds with your heat and fervent glow. May you rise up and rest with Nature's bounties. 16

O fire-divine, the irresistible, now that we have made all preparations, let us invoke you. Having placed the oblation, let us invoke the cosmic fire-divine abiding in all places, the chief invoking priest of men. 17

O fire-divine, the worshipper pays homage to you by praises, chanted by the experienced priest in the ceremony celebrated with beautiful SAMAN hymns. May you of your own accord bring us such food and wealth of varied sorts, as are always within reach as aid to us. 18

O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of heaven, ever-present there. 19

O lord of brilliant wealth and wisdom, let no evil enter us, and let no evil spirit torment our mind. O fire-divine, may you drive far away poverty and hunger beyond a pasture-measure (*gavyuti*), and chase away the strong demonic forces. 20

(६१) एकषष्टितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य प्रागाथो भर्ग ऋषिः। इन्द्रो देवता। प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३६॥

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥१॥
तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥२॥
आ वृषस्व पुरूवसो सुतस्येन्द्रान्धसः।
विद्मा हि त्वा हरिवः पृत्सु सासहिमधृष्टं चिद्दधृष्वणिम् ॥३॥

61.

Ubháyam ṣriṇávac ca na índro arvág idáṃ vácaḥ | satrácyā maghávā sómapītaye dhiyá ṣávishṭha á gamat || 1 || táṃ hí svarájaṃ vṛishabháṃ tám ójase dhisháṇe nishṭatakshátuḥ | utópamánām prathamó ní shīdasi sómakāmaṃ hí te mánaḥ || 2 || á vṛishasva purūvaso sutásyendrándhasaḥ | vidmá hí tvā harivaḥ pṛitsú sāsahím ádhṛishṭaṃ cid dadhṛishváṇim || 3 ||

अप्रामिसत्य मघवन्तथेदसदिन्द्र क्रत्वा यथा वशः।
सनेम वाजं तव शिप्रिन्नवसा मक्षू चिद्यन्तो अद्रिवः ॥४॥
शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥५॥

áprāmisatya maghavan táthéd asad índra krátvā yáthā váṣaḥ | sanéma vájaṃ táva ṣiprinn ávasā makshú cid yánto adrivaḥ || 4 || ṣagdhy ū shú ṣacīpata índra víṣvābhir ūtíbhiḥ | bhágaṃ ná hí tvā yaṣásaṃ vasuvídam ánu ṣūra cárāmasi || 5 || 36 ||

61

May the resplendent Lord come here and listen to both our hymns, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion. 1

He is self-resplendent and powerful. The heaven and earth honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept our devotional offerings. 2

O resplendent Lord, rich in wealth and wisdom, may you shower strengthening food everywhere. O possessor of vital energies, we know you as unconquerable and the overpowerer in the fight. 3

O resplendent and bounteous lord of unbroken truth, let it be so as you in your wisdom decide to happen. May we, O lord of resolute mind, obtain food with your help; and may we without delay achieve highest wisdom, O Lord of justice. 4

O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom. 5

॥३७॥ पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
नकिर्हि दानं परिमर्धिषत्त्वे यद्यद्यामि तदा भर ॥६॥
त्वं ह्येहि चेरवे विदा भगं वसुत्तये ।
उद्वावृषस्व मघवन्गविष्टय उदिन्द्राश्वमिष्टये ॥७॥

pauró áṣvasya purukríd gávām asy útso deva hiraṇyáyaḥ | nákir hí dánam parimárdhishat tvé yád-yad yámi tád á bhara || 6 || tvám hy éhi cérave vidá bhágam vásuttaye | úd vāvṛishasva maghavan gávishṭaya úd indráṣvamishṭaye || 7

त्वं पुरू सहस्राणि शतानि च यूथा दानाय मंहसे ।
आ पुरन्दरं चकृम विप्रवचस इन्द्रं गायन्तोऽवसे ॥८॥
अविप्रो वा यदविधद्विप्रो वेन्द्र ते वचः ।
स प्र ममन्दत्त्वाया शतक्रतो प्राचामन्यो अहंसन ॥९॥
उग्रबाहुर्म्रक्षकृत्वा पुरन्दरो यदि मे शृणवद्धवम् ।
वसूयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥१०॥

tvám purú sahásrāṇi ṣatáni ca yūthá dānáya maṁhase | á puraṁdarám cakṛima vípravacasa índram gáyantó 'vase || 8 || avipró vā yád ávidhad vípro vendra te vácaḥ | sá prá mamandat tvāyá ṣatakrato prácāmanyo áhaṃsana || 9 || ugrábāhur mrakshakṛítvā puraṁdaró yádi me ṣriṇávad dhávam | vasūyávo vásupatim ṣatákratum stómair índram havāmahe || 10 || 37 ||

You are the increaser of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you. 6

Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker. 7

You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils. 8

O resplendent Lord, performer of hundreds of selfless deeds, pride-personified, and with full confidence in self, whosoever, whether unskilled or skilled, offers devotion to you, his wishes are fulfilled by you. 9

With our prayers we invoke the resplendent Lord, the performer of hundreds of selfless deeds and the lord of riches, in case, He, the breaker down of strongholds of evils, equipped with strong measures to destroy the adversities, is prepared to hear my invocation. 10

॥३८॥

न पापासो मनामहे नारायासो न जल्हवः ।
यदिन्न्विन्द्रं वृषणं सचा सुते सखायं कृणवामहै ॥११॥
उग्रं युयुज्म पृतनासु सासहिमृणकातिमदाभ्यम् ।
वेदा भृमं चित्सनिता रथीतमो वाजिनं यमिदू नशत् ॥१२॥
यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव तन्न ऊतिभिर्वि द्विषो वि मृधो जहि ॥१३॥

ná pāpā́so manāmahe nā́rāyāso ná jáḷhavaḥ | yád ín nv índram vríshaṇaṃ sácā suté sákhāyam kriṇávāmahai || 11 || ugrám yuyujma prítanāsu sāsahím riṇákātim ádābhyam | védā bhrimáṃ cit sánitā rathítamo vājínam yám íd ū náṣat || 12 || yáta indra bháyāmahe táto no ábhayaṃ kridhi | mághavañ chagdhí táva tán na ūtíbhir ví dvísho ví mrídho jahi || 13 ||

त्वं हि राधस्पते राधसो महः क्षयस्यासि विधतः ।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥१४॥
इन्द्रः स्पळुत वृत्रहा परस्पा नो वरेण्यः ।
स नो रक्षिषच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥१५॥

tváṃ hí rādhaspate rā́dhaso maháḥ kshā́yasyā́si vidhatáḥ | táṃ tvā vayáṃ maghavann indra girvaṇaḥ sutā́vanto havāmahe || 14 || índra spā́ḷ utá vritrahā́ paraspā́ no váreṇyaḥ | sá no rakshishac caramáṃ sá madhyamáṃ sá paścā́t pātu naḥ puráḥ || 15 || 38 ||

We cannot worship Him with sinful mind, or miserly habits, or without faith in sacred fire-rituals. We assemble together to worship the resplendent Lord, the showerer of benefits with our pious deeds and make the Lord our true friend. 11

We approach our lord to help us in our struggles as He is powerful, the subduer of evils, the inviolate, to whom we are all indebted for prayers, and invincible. He, the best of charioteers, knows who is entitled for help and to whom should He extend His helping hand. 12

O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us. 13

O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotee. 14

The resplendent Lord is omniscient, all-knower, the destroyer of evils and most covetable adversities, the best protector. May He bless our son, also the last and middle ones, and keep watch from behind and before. 15

॥३९॥ त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।
आरे अस्मत्कृणुहि दैव्यं भयमारे हेतीरदेवीः ॥१६॥
अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः ।
विश्वा च नो जरितॄन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥१७॥
प्रभङ्गी शूरो मघवा तुवीमघः संमिश्लो वीर्याय कम् ।
उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥१८॥

tvám naḥ paṣcád adharád uttarát purá índra ní pāhi viṣvátaḥ | āré asmát kriṇuhi daívyam bhayám āré hetír ádevīḥ || 16 || adyádyā ṣváḥ-ṣva índra trásva paré ca naḥ | víṣva ca no jaritṛín satpate áhā dívā náktam ca rakshishaḥ || 17 || prabhangí ṣúro maghávā tuvímaghaḥ sámmiṣlo vīryáya kám | ubhá te bāhú vríshaṇā ṣatakrato ní yá vájram mimikshátuḥ || 18 || ३९ ||

(६२) द्विषष्टितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो घौरः प्रगाथ ऋषिः । इन्द्रो देवता । (१–६, १०–१२) प्रथमादितृचद्वयस्य दशम्यादितृचस्य च पङ्क्तिः, (७–९) सप्तम्यादितृचस्य च बृहती छन्दसी ॥

॥४०॥ प्रो अस्मा उपस्तुतिं भरता यज्जुजोषति ।
उक्थैरिन्द्रस्य माहिनं वयो वर्धन्ति सोमिनो भद्रा इन्द्रस्य रातयः ॥१॥
अयुजो असमो नृभिरेकः कृष्टीरयास्यः ।
पूर्वीरति प्र वावृधे विश्वा जातान्योजसा भद्रा इन्द्रस्य रातयः ॥२॥

62.

Pró asma úpastutim bháratā yáj jújoshati | ukthaír índrasya máhinam váyo vardhanti somíno bhadrá índrasya ratáyaḥ || 1 || ayujó ásamo nṛíbhir ékaḥ krishṭír ayásyaḥ | purvír áti prá vāvṛidhe víṣvā jātány ójasā bhadrá índrasya rātáyaḥ || 2 ||

O resplendent Lord, may you protect us from the west, from the south, from the north, from the east and from every side. May He keep away far from us the supernatural calamities and far away the weapons of the demons. 16

Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the god, protect us, your praisers, in all days, by day and by night. 17

The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerers of blessings. 18

62

The singers of the sacred hymns magnify the might of the resplendent Lord with their recited hymns. May you present offering of praises to Him, as He enjoys it. Blessed are the rewards that the resplendent Lord gives. 1

He alone, without a companion, and unlike any other divine power, surpasses men of yore. He excels in His strength all other beings. Blessed are the rewards that the resplendent Lord gives. 2

अहितेन चिदर्वता जीरदानुः सिषासति ।
प्रवाच्यमिन्द्र तत्तव वीर्याणि करिष्यतो भद्रा इन्द्रस्य रातयः ॥३॥
आ याहि कृणवाम त इन्द्र ब्रह्माणि वर्धना ।
येभिः शविष्ठ चाकनो भद्रमिह श्रवस्यते भद्रा इन्द्रस्य रातयः ॥४॥
धृषतश्चिद्धृषन्मनः कृणोषीन्द्र यत्त्वम् ।
तीव्रैः सोमैः सपर्यतो नमोभिः प्रतिभूषतो भद्रा इन्द्रस्य रातयः ॥५॥
अव चष्ट ऋचीषमोऽवताँ इव मानुषः ।
जुष्ट्वी दक्षस्य सोमिनः सखायं कृणुते युजं भद्रा इन्द्रस्य रातयः ॥६॥

áhitena cid árvatā jīrádānuḥ sishāsati | praváeyaṁ indra tát táva vīryā̀ṇi karishyató bhadrá índrasya rātáyaḥ || 3 || á yāhi kriṇávāma ta indra bráhmāṇi várdhana | yébhiḥ ṣavishṭha cākáno bhadrám ihá ṣravasyaté bhadrá índrasya rātáyaḥ || 4 || dhṛishatáṣ cid dhṛishán mánaḥ kriṇóshīndra yát tvám | tīvraíḥ sómaiḥ saparyató námobhiḥ pratibhúshato bhadrá índrasya rātáyaḥ || 5 || áva cashṭa ṛícishamo 'vatáñ iva mánushaḥ | jushṭví dákshasya somínaḥ sákhāyaṃ kriṇute yújaṃ bhadrá índrasya ratáyaḥ || 6 || 40 ||

॥४१॥ विश्वे त इन्द्र वीर्यं देवा अनु क्रतुं ददुः ।
भुवो विश्वस्य गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥७॥
गृणे तदिन्द्र ते शव उपमं देवतातये ।
यद्धंसि वृत्रमोजसा शचीपते भद्रा इन्द्रस्य रातयः ॥८॥

víṣve ta indra vīryàṃ devá ánu krátuṃ daduḥ | bhúvo víṣvasya gópatiḥ purushṭuta bhadrá índrasya ratáyaḥ || 7 || griṇé tád indra te ṣáva upamáṃ devátātaye | yád dháñsi vṛitrám ójasa ṣacīpate bhadrá índrasya rātáyaḥ || 8 ||

The resplendent Lord is the swift giver of blessings, even with a stead unyoked. O resplendent Lord, your greatness displayed by your powers must be proclaimed. Blessed are the rewards that the resplendent Lord gives. 3

O resplendent Lord, come hither; let us perform our sacred ceremonies to honour your might by which, O most mighty one, you will bless the devotee who strives for food and fame. Blessed are the rewards that the resplendent supreme Lord gives. 4

The resplendent Lord makes the mind of that resolute devotee more resolute who worships Him with intense devotion, and constantly keeps praying with his reverent prayer. Blessed are the rewards that the resplendent Lord gives. 5

The resplendent Lord, worthy of adoration, looks down with favour as a (thirsty) man looks down with eagerness on wells; and being well-pleased with a devotee in intense love with Him, He makes him His intimate friend. Blessed are the rewards that the resplendent Lord gives. 6

O resplendent Lord, all Nature's bounties accept you as their superior in strength and wisdom. O Lord, adored by all, may you be the guardian of all the universe. Blessed are the rewards that the resplendent Lord gives. 7

O resplendent Lord, I extol that might of yours, of highly coveted in sacred performances. You dispel darkness, O lord of cosmic sacrifice, by your strength. Blessed are the rewards that the resplendent Lord gives. 8

समनेव वपुष्यतः कृणवन्मानुषा युगा ।
विदे तदिन्द्रश्चेतनमध श्रुतो भद्रा इन्द्रस्य रातयः ॥९॥
उज्जातमिन्द्र ते शव उत्त्वामुत्तव क्रतुम् ।
भूरिगो भूरि वावृधुर्मघवन्तव शर्मणि भद्रा इन्द्रस्य रातयः ॥१०॥
अहं च त्वं च वृत्रहन्त्सं युज्याव सनिभ्य आ ।
अरातीवा चिदद्रिवोऽनु नौ शूर मंसते भद्रा इन्द्रस्य रातयः ॥११॥
सत्यमिद्वा उ तं वयमिन्द्रं स्तवाम नानृतम् ।
महाँ असुन्वतो वधो भूरि ज्योतींषि सुन्वतो भद्रा इन्द्रस्य रातयः ॥१२॥

sáma-neva vapushyatáḥ krinávan mánushā yugá | vidé tád índraṣ cétanam ádha ṣrutó bhadrá índrasya rātáyaḥ || 9 || új jātám indra te ṣáva út tvám út táva krátum | bhúrigo bhúri vāvridhur mághavan táva ṣármaṇi bhadrá índrasya rātáyaḥ || 10 || ahám ca tvám ca vritrahan sám yujyāva saníbhya á | arātīvá cid adrivó 'nu nau ṣūra mansate bhadrá índrasya rātáyaḥ || 11 || satyám íd vá u tám vayám índram stavāma nánritam | mahán ásunvato vadhó bhúri jyótīnshi sunvató bhadrá índrasya rātáyaḥ || 12 || 41 ||

(६३) त्रिषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाथ ऋषिः । (१-११) प्रथमाद्येकादशर्चामिन्द्रः, (१२) द्वादश्याश्च देवा देवताः । (१, ४-५, ७) प्रथमर्चश्चतुर्थीपञ्चमीसप्तमीनाञ्चानुष्टुप्, (२-३, ६, ८-११) द्वितीयातृतीयाषष्ठीनामष्टम्यादिचतसृणाञ्च गायत्री, (१२) द्वादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥४२॥ स पूर्व्यो महानां वेनः क्रतुभिरानजे । यस्य द्वारा मनुष्पिता देवेषु धिय आनजे ॥१॥

63.

Sá pūrvyó mahánām venáḥ krátubhir ānaje | yásya dvárā mánush pitá devéshu dhíya ānajé || 1 ||

The resplendent Lord confers division of Time on mankind, as a woman wins her lover of one mind. The Lord very well knows our deeds, so manifested for which He is renowned. Blessed are the rewards that the resplendent Lord gives. 9

O resplendent bounteous Lord, rich in wisdom, those devotees who live under your refuge and comfort. greatly augment your glory since its manifestation and also speak high of your wisdom and achievements. Blessed are the rewards that the resplendent Lord gives. 10

O destroyer of evils, O resolute and brave, may you and I be closely united for gaining wealth and bliss. Even malignant agrees with this (that your companionship gives this reward), O Lord of justice. Blessed are the rewards that the resplendent Lord gives. 11

Let us extol the resplendent Lord as Truth and not Falsehood. Utter is the destruction of the infidel, and the regions of enlightenment are for the devotee. Blessed are the rewards that the resplendent Lord gives. 12

63

He (the resplendent Lord) is most ancient, beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the householder, makes his prayers effective and is honoured by Nature's bounties. 1

दि॒वो मान॒ं नोत्स॑द॒न्त्सोम॑पृष्ठासो॒ अद्र॑यः । उ॒क्था ब्रह्म॑ च॒ शंस्या॑ ॥२॥
स वि॒द्वाँ अङ्गि॑रोभ्य॒ इन्द्रो॒ गा अ॑वृणो॒दप॑ । स्तु॒षे तद॑स्य॒ पौंस्य॑म् ॥३॥
स प्र॒त्नथा॑ कविवृ॒ध इन्द्रो॑ वा॒कस्य॑ व॒क्षणि॑ः । शि॒वो अ॒र्कस्य॒ होम॑न्यस्म॒त्रा ग॒न्त्ववसे ॥४॥
आदू॒ नु ते॒ अनु॒ क्रतु॒ं स्वाहा॒ वर॑स्य॒ यज्य॑वः ।
श्वा॒त्रम॒र्का अ॑नूषते॒न्द्र गो॒त्रस्य॑ दा॒वने॑ ॥५॥
इन्द्रे॒ विश्वा॑नि वी॒र्या॑ कृ॒तानि॒ कर्त्वा॑नि च । यम॒र्का अ॑ध्व॒रं वि॒दुः ॥६॥

divó mánam nót sadan sómaprishthāso ádrayah | ukthá bráhma ca sáṅsyā || 2 || sá vidváñ áṅgirobhya índro gá avrinod ápa | stushé tád asya paúṅsyam || 3 || sá pratnáthā kavivridhá índro vākásya vakshánih | sivó 'arkásya hómany asmatrá gantv ávase || 4 || ád ū nú te ánu krátum sváhā várasya yájyavah | svātrám arká anūshaténdra gotrásya dāváne || 5 || índre vísvani vīryà kritáni kártvani ca | yám arká adhvarám vidúh || 6 || 42 ||

॥४३॥ यत्पाञ्च॑जन्यया वि॒शेन्द्रे॒ घोषा॒ असृ॑क्षत ।
अस्तृ॑णाद्ब॒र्हणा॑ वि॒पो॒३॑ऽर्यो मान॑स्य॒ स क्षय॑ः ॥७॥
इ॒यमु॑ ते॒ अनु॑ष्टुतिश्चकृ॒षे तानि॒ पौंस्या॑ । प्राव॑श्च॒क्रस्य॑ वर्त॒निम् ॥८॥
अ॒स्य वृष्णो॒ व्योद॑न उ॒रु क्र॑मिष्ट जी॒वसे॑ । यव॒ं न प॒श्व आ द॑दे ॥९॥

yát páñcajanyayā viséndre ghóshā ásrikshata | ástrinad barhánā vipò 'ryó mánasya sá ksháyah || 7 || iyám u te ánushtutis cakrishé táni paúṅsyā | právas cakrásya vartaním || 8 || asyá vríshno vyódana urú kramishta jīváse | yávam ná pasvá á dade || 9 ||

May the equipments, the press-stones etc. useful for the sacred ceremony, never foresake our Lord, the maker of celestial region, nor the praises and hymns which are to be chanted. 2

The wise resplendent self discovers the lost cows of wisdom and discloses it to the vital senses. This, his great achievement, must be extolled. 3

As in former times, so now too, the Self blesses tne worshipper and helps him, when he expresses his sincere faith. May He come among us auspicious for our protection during the devotional offerings. 4

Forthwith, O resplendent Lord, the priests offer oblation to the fire with the exclamation *Svaha*, and the reciters successively praise your deeds for the attainment of the wealth of kine. 5

The singers know that all the beneficial deeds of might, performed or yet to be performed, rest with the resplendent Lord, who is unharmful. 6

When praises are addressed to the resplendent Lord by people of five classes, He destroys their foes by His strength; He, the Lord, is the abode of the worshipper's. 7

This praise is verily yours, for you have accomplished these many deeds and sped the wheel on its way. 8

When sustenance of various kinds is distributed over by the resplendent Lord, the showerer of blessings, all men step out with wide strides since life is so dear to them. They receive their share as cattle receive corn. 9

तद्दधाना अवस्यवो युष्माभिर्दक्षपितरः । स्याम मरुत्वतो वृधे ॥१०॥
बळृत्वियाय धाम्न ऋक्वभिः शूर नोनुमः । जेषामेन्द्र त्वया युजा ॥११॥
अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतौ सजोषाः ।
यः शंसते स्तुवते धायि पज्र इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः ॥१२॥

tád dádhāna avasyávo yushmá-
bhir dákshapitaraḥ | syáma marútvato vṛidhé || 10 || bál
ṛitvíyāya dhámna ríkvabhiḥ śūra nonumaḥ | jéshāmendra
tváyā yujá || 11 || asmé rudrá mehána párvataso vṛitrahátye
bhárahūtau sajóshaḥ | yáḥ śáṅsate stuvaté dháyi pajrá ín-
drajyeshṭha asmáṅ avantu deváḥ || 12 || ४३ ||

(६४) चतुःषष्टितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाय ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

१४४ उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥
पदा पणीँरराधसो नि बाधस्व महाँ असि । नहि त्वा कश्चन प्रति ॥२॥
त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥
एहि प्रेहि क्षयो दिव्याघोषञ्चर्षणीनाम् । ओभे पृणासि रोदसी ॥४॥

64.

Út tvā mandantu stómāḥ kriṇushvá rádho adrivaḥ | áva
brahmadvísho jahi || 1 || padá paṇíṅr arādháso ní bādhasva
mahán asi | nahí tvā kás caná práti || 2 || tvám īśishe sutá-
nam índra tvam ásutānām | tvám rájā jánānām || 3 || éhi
préhi ksháyo divy āghóshañ carshaṇīnám | óbhé priṇāsi ró-
dasi || 4 ||

Presenting our praise and desiring protection, may we, with you, O priest, obtain wealth and food to offer worship to the Lord, an associate of the vital principles. 10

True, O Hero, by our hymns we offer praise to you. You appear at the due time of worship wearing auspicious splendour. may we conquer our enemies with you as our ally. 11

May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. 12

64

May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels. 1

May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are. 2

You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation. 3

May you come hither from heaven to our dwelling, announcing to your men. You fill both, the heaven and the earth. 4

त्यं चित्पर्वतं गिरिं शतवन्तं सहस्रिणम् । वि स्तोतृभ्यो रुरोजिथ ॥५॥
वयमु त्वा दिवा सुते वयं नक्तं हवामहे । अस्माकं काममा पृण ॥६॥

tyám cit párvatam girím ṣatávantam sahasríṇam | ví stotṛíbhyo rurojitha || 5 || vayám u tvā dívā suté vayám náktam havāmahe | asmā́kam kā́mam ā́ pṛiṇa || 6 || 44 ||

१४५॥ क्व१ स्य वृषभो युवा तुविग्रीवो अनानतः । ब्रह्मा कस्तं सपर्यति ॥७॥
कस्य स्वित्सवनं वृषा जुजुष्वाँ अव गच्छति । इन्द्रं क उ स्विदा चके ॥८॥
कं ते दाना असक्षत वृत्रहन्कं सुवीर्या । उक्थे क उ स्विदन्तमः ॥९॥

kvà syá vṛishabhó yúvā tuvigrívo ánānataḥ | brahmā́ kás tám saparyati || 7 || kásya svit sávanam vṛíshā jujushvā́n áva gachati | índram ká u svid ā́ cake || 8 || kám te dānā́ asakshata vṛítrahan kám suvíryā | ukthé ká u svid ántamaḥ || 9 ||

अयं ते मानुषे जने सोमः पूरुषु सूयते । तस्येहि प्र द्रवा पिब ॥१०॥
अयं ते शर्यणावति सुषोमायामधि प्रियः । आर्जीकीये मदिन्तमः ॥११॥
तमद्य राधसे महे चारुं मदाय घृष्वये । एहीमिन्द्र द्रवा पिब ॥१२॥

ayám te mánushe jáne sómaḥ pūrúshu sūyate | tásyéhi prá dravā piba || 10 || ayám te ṣaryaṇávati sushómāyām ádhi priyáḥ | ārjīkī́ye madíntamaḥ || 11 || tám adyá rádhase mahé cā́rum mádāya ghṛíshvaye | éhīm indra dráva píba || 12 || 45 ||

May you break open the gnarled cloud with its hundreds and thousands of showers for your worshippers. 5

We invoke you at devotions offered by day and also invoke you by night; please fulfil our heart's desire. 6

Where is that showerer of benefits, ever-young, strong necked and who bows to none? Who is that priest that worships Him? 7

Whose offerings does the Lord, the showerer, accept? Who is the person that knows the resplendent Lord? 8

O destroyer of evils, in what way do our devotional offerings or heroic praises honour you ? Who is your dearest and nearest in the land? 9

These devotional songs are offered to you among men by me, a mortal. May you come hither; come swiftly and be delighted. 10

These delightful feelings of ecstasy originate in the lake of our heart along the river of intellect and in the land of the sense organs. 11

Come today, O resplendent Lord; hasten and enjoy our devotional expressions for our prosperity, and for your own exhilaration when you successfully crush the foes. 12

(६५) पञ्चषष्टितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाथ ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४६॥ यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः । आ याहि तूयमाशुभिः ॥१॥
यद्वा प्रस्रवणे दिवो मादयासे स्वर्णरे । यद्वा समुद्रे अन्धसः ॥२॥
आ त्वा गीर्भिर्महामुरुं हुवे गामिव भोजसे । इन्द्र सोमस्य पीतये ॥३॥
आ त इन्द्र महिमानं हरयो देव ते महः । रथे वहन्तु बिभ्रतः ॥४॥
इन्द्रं गृणीष उ स्तुषे महाँ उग्र ईशानकृत् । एहि नः सुतं पिब ॥५॥
सुतावन्तस्त्वा वयं प्रयस्वन्तो हवामहे । इदं नो बर्हिरासदे ॥६॥

65

Yád indra prág ápāg údaṅ nyàg vā hūyáse nṛíbhiḥ | ā́ yāhi tū́yam āṣúbhiḥ || 1 || yád vā prasrávaṇe divó mādáyāse svàrṇare | yád vā samudré ándhasaḥ || 2 || ā́ tvā gīrbhír mahā́m urúṃ huvé gā́m iva bhójase | índra sómasya pītáye || 3 || ā́ ta indra mahimā́nam hárayo deva te máhaḥ | ráthe vahantu bíbhrataḥ || 4 || índra gṛiṇīshá u stushé mahā́ñ ugrá īṣānakṛít | éhi naḥ sutám piba || 5 || sutā́vantas tvā vayám práyasvanto havāmahe | idáṃ no barhír āsáde || 6 || 46 ||

॥४७॥ यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥७॥
इदं ते सोम्यं मध्वधुक्षन्नद्रिभिर्नरः । जुषाण इन्द्र तत्पिब ॥८॥
विश्वाँ अर्यो विपश्चितोऽति ख्यस्तूयमा गहि । अस्मे धेहि श्रवो बृहत् ॥९॥

yác cid dhí ṣáṣvatām ásíndra sā́dhāraṇas tvám | táṃ tvā vayáṃ havāmahe || 7 || idáṃ te somyám mádhv ádhukshann ádribhir náraḥ | jushāṇá indra tát piba || 8 || víṣvāñ aryó vipaṣcító 'ti khyas tū́yam ā́ gahi | asmé dhehi ṣrávo bṛihát || 9 ||

65

O resplendent lord, when you are invoked by us, the leaders of the ceremonies, from the east, the west, the north, or the south, come here quickly with your speedy vital forces. 1

Whereas you rejoice the blissful heaven, full of divine light, or in the ocean-like expanse, or you are busy on the earth where sacrifices are performed,—2

—O resplendent Lord, supreme and vast, by my praises, you are invoked to come and drink the elixir of our devotional prayers with delight as a cow eats fodder. 3

Let your vital steeds yoked to your chariot, O resplendent Lord, O divine, bring you here with your splendours and majesty. 4

O resplendent Lord, the strong, the wielder of sovereignity, you are being invoked and praised; may you come here and accept our devotional elixir of praises. 5

We, who have made all preparations of offerings, and have arranged for dedicational prayers, are calling you to come and be enshrined in our hearts. 6

O resplendent Lord, you are the common Lord of all the worshippers; and as such we invoke you now. 7

The devotees have pressed for you with these stones, the sweet elixir of devotion. May you, O resplendent Lord, be pleased to accept it with delight. 8

O Lord, please ignore all other worshippers and come quickly to us and give us abundant food and fame. 9

दाता मे पृषतीनां राजा हिरण्यवीनाम् । मा देवा मघवा रिषत् ॥१०॥
सहस्रे पृषतीनामधि श्चन्द्रं बृहत्पृथु । शुक्रं हिरण्यमा ददे ॥११॥
नपातो दुर्गहस्य मे सहस्रेण सुराधसः । श्रवो देवेष्वक्रत ॥१२॥

dātá me príshatīnām rájā hiraṇyavínām | má devā maghávā rishat || 10 || sahásre príshatīnām ádhi ṣcandrám bṛihát pṛithú | ṣukrám híraṇyam á dade || 11 || nápāto durgáhasya me sahásreṇa surádhasaḥ | ṣrávo devéshv akrata || 12 || 47 ||

(६६) षट्षष्टितमं सूक्तम

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य प्रगाथः कलिर्ऋषिः । इन्द्रो देवता । (१–१४) प्रथमादिचतुर्दशर्चां प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (१५) पञ्चदश्याश्चानुष्टुप् छन्दंसी ॥

॥४८॥

तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये ।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥१॥
न यं दुध्रा वरन्ते न स्थिरा मुरो मदे सुशिप्रमन्धसः ।
य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥२॥
यः शक्रो मृक्षो अश्व्यो यो वा कीजो हिरण्ययः ।
स ऊर्वस्य रेजयत्यपावृतिमिन्द्रो गव्यस्य वृत्रहा ॥३॥

66

Tárobhir vo vidádvasum índram sabádha ūtáye | bṛihád gáyantaḥ sutásome adhvaré huvé bháraṃ ná kāríṇam || 1 || ná yáṃ dudhrá várante ná sthirá múro máde suṣiprám ándhasaḥ | yá ādrítyā ṣaṣamānáya sunvaté dátā jaritrá ukthyàm || 2 || yáḥ ṣakró mṛikshó áṣvyo yó vā kíjo hiraṇyáyaḥ | sá ūrvásya rejayaty ápāvṛitim índro gávyasya vṛitrahá || 3 ||

O Nature's bounties, let not the king (the resplendent Lord) be harmed; He gives me cows adorned with gold. 10

Besides a thousand cows, I receive gift of gold, pure, brilliant and in large quantities. 11

Myself born in poverty and sorrow, my children, by divine providence, obtain food in abundance, and cattle in thousands. 12

66

May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the *Bṛhat-Saman* in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household. 1

He is the lord of resolute will power. when He is in the state of raputre of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who reverently praises Him, and offers devotion and songs. 2

He is the powerful lord, purifier and master of all vital forces; He is illustrious and splendrous like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3

निखातं चिद्यः पुरुसंभृतं वसूदिद्वपति दाशुषे ।
वज्री सुशिप्रः हर्यश्व इत्करदिन्द्रः क्रत्वा यथा वशत् ॥४॥
यद्वावन्थ पुरुष्टुत पुरा चिच्छूर नृणाम् ।
वयं तत्त इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः ॥५॥

níkhātaṃ cid yáḥ purusambhṛitáṃ vásūd íd vápati dāṣúshe | vajrī́ suṣipró háryaṣva ít karad índraḥ krátvā yáthā váṣat || 4 || yád vāvántha purushṭuta purā́ cic chūra nṛiṇā́m | vayáṃ tát ta indra sáṃ bharāmasi yajñám ukthám turáṃ vácaḥ || 5 || 48 ||

॥४९॥

सचा सोमेषु पुरुहूत वज्रिवो मदाय द्युक्ष सोमपाः ।
त्वमिद्धि ब्रह्मकृते काम्यं वसु देष्ठः सुन्वते भुवः ॥६॥
वयमेनमिदा ह्योऽपीपेमेह वज्रिणम् ।
तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥७॥
वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
सेमं नः स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥८॥

sácā sómeshu puruhūta vajrivo mádāya dyuksha somapāḥ | tvám íd dhí brahmakṛíte kā́myaṃ vásu déshṭhaḥ sunvaté bhúvaḥ || 6 || vayám enam idā́ hyó 'pīpemehá vajríṇam | tásmā u adyá samanā́ sutám bharā́ nūnám bhūshata ṣruté || 7 || vṛíkaṣ cid asya vāraṇá urāmáthir ā́ vayúneshu bhūshati | sémáṃ na stómaṃ jujushāṇá ā́ gahíndra prá citráyā dhiyā́ || 8 ||

He scatters forth ample wealth, accumulated by many, to His devotees. The resplendent Self, possessor of adamant will power, handsome in appearance, lord of vital faculties, acts freely as He pleases when propitiated with admiration. 4

O resplendent Self, praised by all, we hasten to bring to you our devotion and appreciation, which you have been expecting to receive from your sincere devotees since ancient times. 5

May you, O possessor of adamant will power, invoked by all, O celestial being, O acceptor of devotional love, be present at our worship performed for your exhilaration. You are the giver of delightful wealth and wisdom to him who prays and offers sincere devotion to you. 6

Today, yesterday, and all the days, let the resolute will power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten here on hearing our admiration. 7

Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you, graciously accepting our praises, come speedily to us with wondrous thoughts, and welcome our greetings. 8

कदू न्व१स्याकृतमिन्द्रस्यास्ति पौंस्यम् ।
केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥९॥
कदू महीरधृष्टा अस्य तविषीः कदु वृत्रघ्नो अस्तृतम् ।
इन्द्रो विश्वान्बेकनाटाँ अहर्दृश उत क्रत्वा पणीँरभि ॥१०॥

kád ū nv àsyā̆kṛitam índrasyāsti paúṅsyam | kéno nú kaṃ ṣrómatena ná ṣuṣruve janúshaḥ pári vṛitrahā́ || 9 || kád ū mahír ádhṛishṭā asya távishīḥ kád u vṛitraghnó ástṛitam | índro víṣvān bekanā́tāṅ ahardṛíṣa utá krátvā paṇī́ṅr abhí || 10 || 49 ||

॥५०॥ वयं घा ते अपूर्व्येन्द्र ब्रह्माणि वृत्रहन् ।
पुरूतमासः पुरुहूत वज्रिवो भृतिं न प्र भरामसि ॥११॥
पूर्वीश्चिद्धि त्वे तुविकूर्मिन्नाशसो हवन्त इन्द्रोतयः ।
तिरश्चिदर्यः सवना वसो गहि शविष्ठ श्रुधि मे हवम् ॥१२॥
वयं घा ते त्वे इद्विन्द्र विप्रा अपि ष्मसि ।
नहि त्वदन्यः पुरुहूत कश्चन मघवन्नस्ति मर्डिता ॥१३॥
त्वं नो अस्या अमतेरुत क्षुधो३ऽभिशस्तेरव स्पृधि ।
त्वं न ऊती तव चित्रया धिया शिक्षा शचिष्ठ गातुवित् ॥१४॥
सोम इद्वः सुतो अस्तु कलयो मा बिभीतन ।
अपेदेष ध्वस्मायति स्वयं घैषो अपायति ॥१५॥

vayáṃ ghā te ápūrvyéndra bráhmāṇi vṛitrahan | purūtámāsaḥ puruhūta vajrivo bhṛitíṃ ná prá bharāmasi || 11 || pūrvíṣ cid dhí tvé tuvikūrminn āṣáso hávanta indrotáyaḥ | tiráṣ cid aryáḥ sávanā́ vaso gahi ṣávishṭha ṣrudhí me hávam || 12 || vayáṃ gha te tvé íd v índra vípra ápi shmasi | **nahí tvád** anyáḥ puruhūta káṣ caná mághavann ásti mar**ditā́ || 13 || tváṃ** no asyā́ ámater utá kshudhó 'bhíṣaster áva **spṛidhi | tváṃ** na ūtí táva citráya dhiyā́ ṣíkshā ṣacishṭha **gātuvít || 14 ||** sóma íd vaḥ sutó astu kálayo mā́ bibhītana | ápéd eshá dhvasmā́yati svayáṃ ghaishó ápāyati || 15 || 50 ||

What act of might is there, which now remains unaccomplished by the inner self? Who has not heard His glorious title and his fame? He is renowned to be destroyer of evils from His birth. 9

How great and resistless and how invincible and matchless is the power of this destroyer of evils? He, the self, by his energies excels and overpowers all the dishonest usurpers, who only see the bright today (but have dark days ahead). 10

O resplendent self, the destroyer of evils, invoked by all, we, your very constant worshippers, offer new hymns to you as a regular honorarium from us, O possessor of resolute will power. 11

O resplendent Self, doer of many great deeds, the devotees invoke you with manifold hopes for protections which you do offer. O mightiest Lord, bestower of comforts, hear my call and rejecting the offerings of our opponents, come to us to bless us. 12

O resplendent Self, we are verily yours, therefore, we, the worshippers, entirely depend on you. There is none but only you to show us favour, O bounteous divine power, invoked by all. 13

May you deliver us from this dire poverty, hunger and calumny. May you grant us your protection with your wondrous might and thought; O mightiest, only you know the right way. 14

O pious devotees, let your sincere devotion be offered only to the Lord; fear not, O dear ones, this darkening spirit shall depart and vanish of its own accord. 15

(६७) सप्तषष्टितमं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य साम्मदो मत्स्यो मैत्रावरुणिर्मान्यो वा जालनद्धा बहवो मत्स्या वा ऋषयः । आदित्या देवताः । गायत्री छन्दः ॥

१॥ त्यान्नु क्षत्रियाँ अव आदित्यान्याचिषामहे । सुमृळीकाँ अभिष्टये ॥१॥
मित्रो नो अत्यंहुतिं वरुणः पर्षदर्यमा । आदित्यासो यथा विदुः ॥२॥
तेषां हि चित्रमुक्थ्यं१ वरूथमस्ति दाशुषे । आदित्यानामरंकृते ॥३॥
महि वो महतामवो वरुण मित्रार्यमन् । अवांस्या वृणीमहे ॥४॥
जीवान्नो अभि धेतनादित्यासः पुरा हथात् । कद्ध स्थ हवनश्रुतः ॥५॥

67

Tyán nú kshatríyāñ áva ādityán yācishāmahe | sumṛilīkáñ abhíshṭaye || 1 || mitró no áty aṅhatím várunaḥ parshad aryamá | ādityáso yáthā vidúḥ || 2 || téshāṃ hí citrám ukthyàṃ várūtham ásti dāsúshe | ādityánām araṃkríte || 3 || máhi vo mahatám ávo váruṇa mítrāryaman | ávāṅsy á vṛiṇīmahe || 4 || jīván no abhí dhetanádityāsaḥ purá háthāt | kád dha stha havanaṣrutaḥ || 5 || 51 ||

॥१२॥ यद्वः श्रान्ताय सुन्वते वरूथमस्ति यच्छर्दिः । तेना नो अधि वोचत ॥६॥
अस्ति देवा अंहोरुर्वस्ति रत्नमनागसः । आदित्या अद्भुतैनसः ॥७॥
मा नः सेतुः सिषेदयं महे वृणक्तु नस्परि । इन्द्र इद्धि श्रुतो वशी ॥८॥
मा नो मृचा रिपूणां वृजिनानामविष्यवः । देवा अभि प्र मृक्षत ॥९॥
उत त्वामदिते मह्यहं देव्युप ब्रुवे । सुमृळीकामभिष्टये ॥१०॥

yád vaḥ ṣrāntáya sunvaté várūtham ásti yác chardíḥ | ténā no ádhi vocata || 6 || ásti devā aṅhór urv ásti rátnam ánāgasaḥ | ádityā ádbhutainasaḥ || 7 || má naḥ sétuḥ sished ayám mahé vṛiṇaktu nas pári | índra íd dhí ṣrutó vaṣī || 8 || má no mṛicá ripuṇáṃ vṛijinánām avishyavaḥ | dévā abhí prá mṛikshata || 9 || utá tvám adite mahy ahám devy úpa bruve | sumṛilīkám abhíshṭaye || 10 || 52 ||

67

We solicit for protection these brave men, and the learned, who are kind to assist, in the fulfilment of our desires. 1

May the learned, the friendly, the virtuous, and the men of justice bear us across our distress as they know well how to assist. 2

To those learned men belongs wonderful wealth. They are worthy of all praise and help those who offer devotion and serve God. 3

You are great, O virtuous, O friendly and O men of justice; and great is your protection; we implore your protections. 4

O learned men, hasten to us before we die,—within our life-time; where are you, O hearers of our call? 5

May you graciously bless us with whatever wealth, whatever dwellings you can give to your devotees, who offer devotion and toil earnestly. 6

O godly learned men, great is (the crime) of the sinner; and treasure of happiness belongs to the sinless. I know you are void of sin. 7

Let not the snare bind us; may the resplendent Lord, subduer of all and renowned, release us from fetters for great acts. 8

O divines, ready to protect, molest us not with the destructive net of our wicked enemies. 9

O mighty mother Infinity, I call you to come to me; may you be kind to assist in the fulfilment of our desires. 10

॥५३॥ पर्षि दीने गभीर आँ उग्रपुत्रे जिघांसतः । माकिस्तोकस्य नो रिषत् ॥११॥
अनेहो न उरुव्रज उरूचि वि प्रसर्तवे । कृधि तोकाय जीवसे ॥१२॥
ये मूर्धानः क्षितीनामदब्धासः स्वयशसः । व्रता रक्षन्ते अद्रुहः ॥१३॥
ते न आस्नो वृकाणामादित्यासो मुमोचत । स्तेनं बद्धमिवादिते ॥१४॥
अपो षु ण इयं शरुरादित्या अप दुर्मतिः । अस्मदेत्वजघ्नुषी ॥१५॥

párshi dīné gabhīrá áñ úgraputre jíghāṅsataḥ | mákis tokásya no rishat || 11 || anehó na uruvraja úrūci ví prásartave | kridhí tokáya jīváse || 12 || yé múrdhánaḥ kshitīnám ádabdhāsaḥ sváyaśasaḥ | vratá rákshante adrúhaḥ || 13 || té na asnó vríkaṇām ádityāso mumócata | stenám baddhám ivadite || 14 || ápo shú ṇa iyám śárur ádityā ápa durmatíḥ | asmád etv ájaghnushī || 15 || 53 ||

॥५४॥ शश्वद्धि वः सुदानव आदित्या ऊतिभिर्वयम् । पुरा नूनं बुभुज्महे ॥१६॥
शश्वन्तं हि प्रचेतसः प्रतियन्तं चिदेनसः । देवाः कृणुथ जीवसे ॥१७॥
तत्सु नो नव्यं सन्यस आदित्या यन्मुमोचति । बन्धाद्बद्धमिवादिते ॥१८॥
नास्माकमस्ति तत्तर आदित्यासो अतिष्कदे । यूयमस्मभ्यं मृळत ॥१९॥

śáśvad dhí vaḥ sudānava ádityā ūtíbhir vayám | purá nūnám bubhujmáhe || 16 || śáśvantaṃ hí pracetasaḥ pratiyántaṃ cid énasaḥ | dévāḥ kriṇuthá jīváse || 17 || tát sú no návyaṃ sányasa ádityā yán múmocati | bandhád baddhám ivádite || 18 || násmákam asti tát tára ádityāso atishkáde | yūyám asmábhyam mriḷata || 19 ||

O mother infinity, I call you to come to me. May you be kind to me to assist. Let not the snare hurt our children, plunged in shallow or deep waters. 11

O wide-ruling and far-spread mother-divine, may you come to us, the innocent, so that we may move freely and our children may live long. 12

They, who are at the top of men, invincible, benevolent and lord of self-sustained glory, abide by the accepted statutes. 13

O learned men, O mother Infinity, deliver us from the jaws of the ravening wolf as the thieves from captivity. 14

O learned men, let this snare, let the malevolent design, turn away from us without injuring. 15

O bounteous glorious men, we have enjoyed your help both now and in the days of old. 16

O wise divinities, keep us away from the host of sinners, working against us, so that we may live. 17

O learned men and mother Earth, may this latest protective measure release us from the bond of sin like a prisoner from his bonds. 18

O enlightened men, we have not enough strength to get rid of this snare of sin; may you graciously grant us your assistance. 19

मा नो॑ हे॒तिर्वि॒वस्व॑त॒ आदि॑त्याः कृ॒त्रिमा॒ शरु॑ः । पु॒रा नु ज॒रसो॑ वधीत् ॥२०॥
वि षु द्वेषो॒ व्यंहु॒तिमादि॑त्यासो॒ वि संहि॑तम् । विष्व॒ग्वि वृ॑हता॒ रप॑ः ॥२१॥

má no hetír vivásvata áditya̱h kritrima sáruh | purá nú jaráso vadhit || 20 || ví shú dvésho vy ànhatím ádityaso ví sámhitam | víshvag ví vrihata rápah || 21 || 54 ||

(६८) अष्टषष्टितमं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१–१३) प्रथमादित्रयोदशर्चामिन्द्रः, (१४–१९) चतुर्दश्यादितृचद्वयस्य च ऋक्षाश्वमेधयोर्दानस्तुतिर्देवताः । (१–१२) प्रथमादिद्वादशर्चामानुष्टुभः प्रगाथः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीनामनुष्टुप्, (२–३, ५–६, ८–९, ११–१२) द्वितीयातृतीयापञ्चमीषष्ठ्यष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री], (१३–१९) त्रयोदश्यादिसप्तानाञ्च गायत्री छन्दसी ॥

॥१॥ आ त्वा॒ रथं॒ यथो॒तये॑ सु॒म्नाय॑ वर्तयामसि । तु॒वि॒कू॒र्मिमृ॑ती॒षह॒मिन्द्र॒ शवि॑ष्ठ॒ सत्प॑ते ॥१॥
तुवि॑शुष्म॒ तुवि॑क्रतो॒ शची॑वो॒ विश्व॑या मते । आ प॑प्राथ महित्व॒ना ॥२॥
यस्य॑ ते महि॒ना म॒हः परि॑ ज्मा॒यन्त॑मी॒यतु॑ः । हस्ता॒ वज्रं॑ हिर॒ण्ययम् ॥३॥
वि॒श्वान॑रस्य॒ वस्पति॒मना॑नतस्य॒ शव॑सः । एवै॑श्च चर्षणी॒नामू॒ती हु॑वे॒ रथा॑नाम् ॥४॥
अ॒भिष्ट॑ये स॒दावृ॑धं॒ स्व॑र्मीळ्हेषु॒ यं नर॑ः । नाना॒ हव॑न्त ऊ॒तये॑ ॥५॥

68

Á tva rátham yáthotáye sumnáya vartayamasi | tuvikurmím ritisháham índra sávishtha sátpate || 1 || túvisushma túvikrato sácivo vísvaya mate | á paprátha mahitvaná || 2 || yásya te mahiná mahá̱h pári jmayántam iyátuh | hásta vájram hiranyáyam || 3 || visvánarasya vas pátim ánanatasya sávasah | évais ca carshanínám ūtí huve ráthānam || 4 || abhíshtaye sadávridham svàrmilheshu yám nárah | nána hávanta utáye || 5 || 1 ||

Let not the mighty wheel of time, a net woven with divine hands, destroy us before old age. 20

O glorious divines, may you utterly dispel all sin, destroy wickedness, destroy the closely drawn net, and destroy evils everywhere. 21

68

O most powerful, resplendent lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds. 1

You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty. 2

You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions). 3

I invoke the (resplendent Lord) or that might which subdues all enemies and bows to none, and which rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected. 4

Men appeal to Him for aid in various ways in their struggles. I invoke Him for help, whose strength increases ever more and more. 5

॥२॥ परोमात्रमृचीषममिन्द्रमुग्रं सुराधसम् । ईशानं चिद्वसूनाम् ॥६॥
तंतमिद्राधसे मह इन्द्रं चोदामि पीतये । यः पूर्व्यामनुष्टुतिमीशे कृष्टीनां नृतुः ॥७॥
न यस्य ते शवसान सख्यमानंश मर्त्यः । नकिः शवांसि ते नशत् ॥८॥
त्वोतासस्त्वा युजाप्सु सूर्ये महद्धनम् । जयेम पृत्सु वज्रिवः ॥९॥
तं त्वा यज्ञेभिरीमहे तं गीर्भिर्गिर्वणस्तम ।
इन्द्र यथा चिदाविथ वाजेषु पुरुमाय्यम् ॥१०॥

parómātram ṛícīshamam índram ugrám surádhasam | íṣanam cid vásunām || 6 || tám-tam íd rádhase mahá índram codāmi pītáye | yáḥ pūrvyám ánushṭutim íṣe kṛishṭīnám nṛitúḥ || 7 || ná yásya te ṣavasāna sakhyám anáṅṣa mártyaḥ | nákiḥ ṣávāṅsi te naṣat || 8 || tvótāsas tvá yujápsú súrye mahád dhánam | jáyema pṛitsú vajrivaḥ || 9 || tám tvā yajñébhir īmahe tám gīrbhír girvaṇastama | índra yáthā cid ávitha vájeshu purumáyyam || 10 || 2 ||

॥३॥ यस्य ते स्वादु सख्यं स्वाद्वी प्रणीतिरद्रिवः । यज्ञो वितन्तसाय्यः ॥११॥
उरु णस्तन्वे३ तने उरु क्षयाय नस्कृधि । उरु णो यन्धि जीवसे ॥१२॥
उरुं नृभ्य उरुं गव उरुं रथाय पन्थाम् । देववीतिं मनामहे ॥१३॥
उप मा षड्द्वाद्वा नरः सोमस्य हर्ष्या । तिष्ठन्ति स्वादुरातयः ॥१४॥

yásya te svādú sakhyám svādví práṇītir adrivaḥ | yajñó vitantasáyyah || 11 || urú ṇas tanvè tána urú ksháyāya nas kṛidhi | urú ṇo yandhi jīvásе || 12 || urúm nṛíbhya urúm gáva urúm ráthāya pánthām | devávītim manāmahe || 13 || úpa mā shád dvá-dvā náraḥ sómasya hárshyā | tíshṭhanti svādurātáyaḥ || 14 ||

I invoke the resplendent Lord, measureless, worthy of praise, the mighty, most bountiful, and the sole lord of treasures. 6

I direct my praises to Him, and to Him alone, to the resplendent Lord, so that He may be pleased to accept devotions for my great gains; to Him, who is inspirer of success, who rules over all the sacred ceremonies performed at the start of all dedicated works. 7

You are so mighty that no mortal reaches the heights of your friendship, and none attains your might. 8

Protected by you, O Lord of justice, may we win ample wealth as your ally in battles of life, ever-bathing in the water and beholding the sun. 9

We adore you with sacrifices and with devotional songs, O resplendent Lord, a great lover of the devotional prayers, since you have been protecting me, the offerer of praises, in life-struggles. 10

O Lord of punitive justice, your friendship is sweet; sweet too is your liberality. Men must devote to dedicated actions in honour of you. 11

May you give to us, ourselves and to our children, ample wealth and spacious dwelling places. May you grant us our desires, so that we may live happily. 12

We solicit spacious path for our fellow-workers, for our cattle, for our chariot, for the successful performance of worship. 13

The six (two eyes, two ears and a pair of tongue and nose) come to me in pairs bearing pleasant gifts, in the exhilaration of the worldly joy. 14

ऋज्राविन्द्रोत आ ददे हरी ऋक्षस्य सूनवि । आश्वमेधस्य रोहिता ॥१५॥

rijráv indrotá á dade hárī ríkshasya sūnávi | āṣvamedhásya róhitā || 15 || 3 ||

४॥ सुरथाँ आतिथिग्वे स्वभीशूँरार्क्षे । आश्वमेधे सुपेशसः ॥१६॥
षळश्वाँ आतिथिग्व इन्द्रोते वधूमतः । सचा पूतक्रतौ सनम् ॥१७॥
ऐषु चेतद्वृषण्वत्यन्तर्ऋज्रेष्वरुषी । स्वभीशुः कशावती ॥१८॥
न युष्मे वाजबन्धवो निनित्सुश्चन मर्त्यः । अवद्यमधि दीधरत् ॥१९॥

suráthāñ ātithigvé svabhīṣúñr ārkshé | āṣvamedhé supéṣasaḥ || 16 || shál áṣvāñ ātithigvá indroté vadhúmataḥ | sáca pūtákratau sanam || 17 || aíshu cetad vríshaṇvaty antár rijréshv árushī | svabhīṣúḥ káṣāvatī || 18 || ná yushmé vājabandhavo ninitsúṣ caná mártyaḥ | avadyám ádhi dīdharat || 19 || 4 ||

(६९) एकोनसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१-१०,१३-१८) प्रथमादिदशर्चां त्रयोदश्यादिषण्णाञ्चेन्द्रः, (११) एकादश्या पूर्वार्धस्य विश्वे देवाः, (११-१२) एकादश्या उत्तरार्धस्य द्वादश्याश्च वरुणो देवताः । (१, ३, ७-१०, १२-१५) प्रथमर्चस्तृतीयायाः सप्तम्यादिचतसृणां द्वादश्यादिचतसृणाञ्चानुष्टुप्, (२) द्वितीयाया उष्णिक्, (४-६) चतुर्थ्यादितृचस्य गायत्री, (११, १६) एकादशीषोडश्योः पङ्क्तिः, (१७-१८) सप्तदश्यष्टादश्योश्च बृहती छन्दांसि ॥

५॥ प्रप्र वस्त्रिष्टुभमिषं मन्दद्वीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

69.

Prá-pra vas trishṭúbham ísham mandádvīrāyéndave | dhiyá vo medhásātaye púraṃdhyā vivāsati || 1 ||

I receive two straight-going steeds from the giver of the sense of sight, two bay-horses from the giver of the sense of hearing, and two red ones (roans) from the giver of the sense of smell and taste. 15

I receive two steeds with excellent chariots from the giver of the sense of sight; two horses with excellent reins from the giver of hearing and two horses with excellent ornaments from the giver of smell and taste. 16

With my other gifts I receive six steeds with their mares (the lingerings of sense-desires), from the pious giver of the sense organs, the son of the mental faculty. 17

Among these straight-going steeds, there is one matured roan-mare (the discriminating intellect) with excellent reins and whip. 18

O fellow sense organs (act in a way so that) not even the man who loves to blame may find a single fault in you. 19

69

May you present your sacrificial homage with the *Trc* or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness. 1

नदं व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनूनामिषुध्यसि ॥२
ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः ।
जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः ॥३॥
अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥
आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥५॥

nadáṃ va óḍatīnāṃ nadáṃ yóyuvatīnāṃ | pátiṃ vo ághnyānāṃ dhenūnām ishudhyasi || 2 || tā́ asya sū́dadohasaḥ sómaṃ śrīṇanti pṛ́śnayaḥ | jánman devā́nāṃ víśas trishv ā́ rocané diváḥ || 3 || abhí prá gópatiṃ giréndram arca yathā vidé | sūnúṃ satyásya sátpatim || 4 || ā́ hárayaḥ sasṛijriré 'rushīr ádhi barhíshi | yátrābhí saṃnávāmahe || 5 || 5 ||

॥ इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु । यत्सीमुपह्वरे विदत् ॥६॥
उद्यद्ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।
मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥७॥
अर्चत प्रार्चत प्रियमेधासो अर्चत । अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत ॥८॥
अव स्वराति गर्गरो गोधा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ॥९॥

índrāya gā́va āśíraṃ duduhré vajríṇe mádhu | yát sīm upahvaré vidát || 6 || úd yád bradhnásya vishṭápaṃ gṛihám índraś ca gánvahi | mádhvaḥ pītvā́ sacevahi tríḥ saptá sákhyuḥ padé || 7 || árcata prā́rcata príyamedhāso árcata | árcantu putraká utá púraṃ ná dhṛishṇv àrcata || 8 || áva svarāti gárgaro godhā́ pári sanishvaṇat | píṅgā pári canishkadad índrāya bráhmódyatam || 9 ||

For your sake, I invoke you who are the creator of dawns, the giver of musical notes to the conjugating rivers, the protector of cows, whom none may kill. 2

These dappled kine yield milk in plenty as from a well; which is mixed with the medicinal elixir and offered three times a day in the fire-ritual; and the oblations rise high to the brilliant abode of the sun. 3

May you praise, as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of the good. 4

Let the speedy brilliant vital divine forces bring Him down to our synod where we in concert sing devotional songs. 5

The cow-like divine speech has yielded the sweet milk of wisdom (i. e. the exhilarating elixir) for the resplendent Lord, the possessor of adamantine will power. This wisdom then gets assimilated in the proximity of heart. 6

I (the soul) and supreme Lord, in communion, mount high up to the realm of the spiritual light; then having drunk the draught of spiritual joy, let us be united and reach that summit where twenty-one divine powers are seated by. 7

O pious devotees, may you glorify the resplendent Lord and sing songs of His praise; may your children also sing laudations as warriors sing praises of strong forts. 8

The war-drum utters its sound; the leathern *godha* twangs; the tawny bow-string leaps to and fro; may this hymn be raised to reach the Lord. 9

आ यत्पतन्त्येन्यः सुदुघा अनपस्फुरः । अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥१०॥

á yát pátanty enyàḥ sudúghā ánapasphuraḥ | apasphúram gribhāyata sómam índrāya pátave || 10 || 6 ||

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत ।
वरुण इदिह क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥११॥
सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव ॥१२॥
यो व्यतीँरफाणयत्सुयुक्ताँ उप दाशुषे । तक्वो नेता तदिद्वपुरुपमा यो अमुच्यत ॥१३॥
अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत्कनीन ओदनं पच्यमानं परो गिरा ॥१४॥
अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥१५॥
आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।
अध द्युक्षं सचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥१६॥

ápād índro ápād agnír víṣve devá amatsata | váruṇa íd ihá kshayat tám ápo abhy ànūshata vatsám saṃṣíṣvarīr iva || 11 || sudevó asi varuṇa yásya te saptá síndhavaḥ | anu-kshấranti kākúdam sūrmyàm sushirám iva || 12 || yó vyá-tīṅr áphāṇayat súyuktān úpa dāṣúshe | takvó netá tád íd vápur upamá yó ámucyata || 13 || átíd u ṣakrá ohata índro víṣvā áti dvíshaḥ | bhinát kanína odanám pacyámānam paró girá || 14 || arbhakó ná kumārakó 'dhi tishṭhan návam rá-tham | sá pakshan mahishám mṛigám pitré mātré vibhu-krátum || 15 || á tú suṣipra dampate rátham tishṭhā hiraṇ-yáyam | ádha dyukshám sacevahi sahásrapādam arushám svastigám anehásam || 16 ||

When the streams of thoughts rush forth like the dappled cows unflinching and easy to be milked, seize them quickly and mix them with the elixir of spiritual devotion and offer the drink to the resplendent self for enjoyment. 10

The soul drinks this divine elixir; all the divine powers drink it with delight; let our virtuous mind taste it with joy, and may our pious seekers appreciate it as the mother cows love their calves. 11

O blissful Lord, you are full of divine light; the seven streams of sense organs keep themselves flowing into your palate as it were a pipe with wide mouth. 12

It is he (the self) who directs his well-harnessed prancing vital faculties for his well-being. He, the swift guide, a deliverer of blessings, comparable only to Himself, is delivered from mortal worries. 13

The mighty self verily overpowers his adversaries. He is lovable and far-abiding. He cleaves the clouds by his thundering voice. 14

Like a young boy, He mounts His splendid chariot and prepares for His father and mother (earth and heaven) the great deer-like multipurposeful clouds. 15

O lord of your home, handsome-jawed, may you ascend your heavenly golden chariot which is bright, thousand-footed, sinless and auspiciously moving, and let both of us meet there and enjoy. 16

तं घेमित्था नमस्विन उप स्वराजमासते ।
अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने ॥१७॥
अनु प्रत्नस्यौकसः प्रियमेधास एषाम् ।
पूर्वामनु प्रयतिं वृक्तबर्हिषो हितप्रयस आशत ॥१८॥

tám ghem itthā́ namasvína úpa svarā́jam āsate | árthaṃ cid asya súdhitaṃ yád étava āvartáyanti dāváne || 17 || ánu pratnásyaúkasaḥ priyámedhāsa eshām | pū́rvām ánu práyatiṃ vriktábarhish‿ hitáprayasa āṣata || 18 || 7 ||

(७०) सप्ततितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः पुरुहन्मा ऋषिः । इन्द्रो देवता । (१–६) प्रथमादितृचद्वयस्य प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (७–१२) सप्तम्यादिषड्चां बृहती, (१३) त्रयोदश्या उष्णिक्, (१४) चतुर्दश्या अनुष्टुप्, (१५) पञ्चदश्याश्च पुर उष्णिक् छन्दांसि ॥

॥८॥ यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥१॥
इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि ।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥२॥
नकिष्टं कर्मणा नशद्यश्चकार सदावृधम् ।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्ण्वोजसम् ॥३॥

70

Yó rā́jā carshaṇīnā́ṃ yā́tā ráthebhir ádhriguḥ | víṣvāsāṃ tarutā́ pṛ́tanānāṃ jyéshṭho yó vritrahā́ gṛiṇé || 1 || índraṃ táṃ ṣumbha puruhanmann ávase yásya dvitā́ vidhartári | hástāya vájraḥ práti dhāyi darṣató mahó divé ná sū́ryaḥ || 2 || nákish ṭáṃ kármaṇā naṣad yáṣ cakā́ra sadā́vṛidham | índraṃ ná yajñaír viṣvágūrtam ṛ́bhvasam ádhṛishṭam dhṛishṇvòjasam || 3 ||

Pious devotees, presenting praises, worship the self-resplendent Lord with reverence, so that they may obtain His well-stored wealth and wisdom at the right time, when vital faculties bring him on his way. 17

The wise devotee (having purified themselves with all the disciplines) have reached their original abode of divines. They have made all the preparations for the dedicated service, such as spreading the grass and placing the offerings. (This constitutes the ritual aspect; on the spiritual side, the discipline is of purification, contemplation and the enjoyment of final bliss). 18

70

I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils. 1

Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for obtaining protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the sun in heaven. 2

None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong. 3

अषाळ्हमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुज्रयः ।
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामो अनोनवुः ॥४॥
यद्द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥५॥

áshāḷham ugrám pṛítanāsu sāsahím yásmin mahī́r urujráyaḥ | sám dhenávo jā́yamāne anonavur dyā́vaḥ kshā́mo anonavuḥ || 4 || yád dyā́va indra te ṣatáṃ ṣatám bhū́mīr utá syúḥ | ná tvā vajrin sahásraṃ sū́ryā ánu ná jātám ashṭa ródasī || 5 || 8 ||

॥१०॥ आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥६॥
न सीमदेव आपदिषं दीर्घायो मर्त्यः ।
एतग्वा चिद्य एतशा युयोजते हरी इन्द्रो युयोजते ॥७॥
तं वो महो महाय्यमिन्द्रं दानाय सक्षणिम् ।
यो गाधेषु य आरणेषु हव्यो वाजेष्वस्ति हव्यः ॥८॥
उदू षु णो वसो महे मृशस्व शूर राधसे ।
उदू षु मह्यै मघवन्मघत्तय उदिन्द्र श्रवसे महे ॥९॥
त्वं न इन्द्र ऋतयुस्त्वानिदो नि तृम्पसि ।
मध्ये वसिष्व तुविनृम्णोर्वोर्नि दासं शिश्नथो हथैः ॥१०॥

ā́ paprātha mahinā́ vṛíshṇyā vṛishan víṣvā ṣavishṭha ṣávasā | asmā́ñ ava maghavan gómati vrajé vájriñ citrā́bhir ūtíbhiḥ || 6 || ná sīm ádeva āpad ísham dīrghāyo mártyaḥ | étagvā cid yá étaṣā yuyójate hárī índro yuyójate || 7 || táṃ vo mahó mahā́yyam índraṃ dānā́ya sakshā́ṇim | yó gādhéshu yá ā́raṇeshu hávyo vā́jeshv ásti hávyaḥ || 8 || úd ū shú ṇo vaso mahé mṛiṣásva ṣūra rā́dhase | úd ū shú mahyaí maghavan maghā́ttaya úd indra ṣrávase mahé || 9 || tváṃ na indra ṛitayús tvānído ní tṛimpasi | mádhye vasishva tuvinṛimṇorvór ní dāsáṃ ṣiṣnatho háthaiḥ || 10 || 9 ||

I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him. 4

O Lord of resplendence, were there a hundred heavens or a hundred earths—not even a thousand suns could be equal to you at your manifestation nor both the worlds of heaven and earth could be equal to your splendour. 5

O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure full of kine. 6

O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds. 7

Great priests worship that resplendent Lord who is propitiated by sacrificial homage and who is to be invoked in the shallows of land and in the depths of oceans and who is to be invoked in battles. 8

O brave, the giver of dwellings, raise us up to enjoy abundant food; raise us up, O bounteous Lord for abundant wealth; raise us up, Lord of resplendence for abundant fame. 9

O Lord of resplendence, you delight in offerings. You trample down your slanderers. O possessor of vast wealth, give us shelter under your vital parts and strike down the infidel with your blows. 10

॥१०॥ अन्यव्रतममानुषमयज्वानमदेवयुम् ।
अव स्वः सखा दुधुवीत पर्वतः सुघ्नाय दस्युं पर्वतः ॥११॥
त्वं न इन्द्रासां हस्ते शविष्ठ दावने ।
धानानां न सं गृभायास्मयुर्द्विः सं गृभायास्मयुः ॥१२॥
सखायः क्रतुमिच्छत कथा राधाम शरस्य ।
उपस्तुतिं भोजः सूरिर्यो अह्रयः ॥१३॥

anyávratam ámānusham áyajvānam ádevayum | áva sváḥ sákhā dudhuvīta párvataḥ sughnáya dásyum párvataḥ || 11 || tvám na indrāsām háste ṣavishṭha dāváne | dhānánām ná sám gṛibhāyásmayúr dvíḥ sám gṛibhāyásmayúḥ || 12 || sákhāyaḥ krátum ichata kathá rādhāma ṣarásya | úpastutim bhojáḥ sūrír yó áhrayaḥ || 13 ||

भूरिभिः समह ऋषिभिर्बर्हिष्मद्भिः स्तविष्यसे ।
यदित्थमेकमेकमिच्छर वत्सान्पराददः ॥१४॥
कर्णगृह्या मघवा शौरदेव्यो वत्सं नस्त्रिभ्य आनयत् । अजां सूरिर्न धातवे ॥१५॥

bhúribhiḥ samaha ṛíshibhir barhíshmadbhi stavishyase | yád itthám ékam-ekam íc chára vatsán parādádaḥ || 14 || karṇagṛíhyā maghávā ṣauradevyó vatsám nas tribhyá ánayat | ajám sūrír ná dhátave || 15 || 10 ||

May your friend, the cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire-sacrificials, and who does not show reverence to Nature's bounties. 11

O most powerful resplendent Lord, loving us may you please take these gifts of wealth and cattle in your hand as grains of corn, and give us. Please give us the same second time and repeatedly with the same favour. 12

O my companions, give good heed to the worship, for, otherwise, how can we worthily pronounce the praise of the Lord, the destroyer, who is the recompenser of enemies and the sender of rewards and who is unvanquished. 13

O resplendent Lord, the common object of our worship, you are praised by many austere sages, for, it is you, the destroyer of foes who thus gives calves, one by one, in succession to your worshippers. 14

May the bounteous Lord, taking them by the ears, take away the cows with their calves from the clutches of their enemies just as an owner leads a goat to a drinking pond. 15

(७१) एकसप्ततितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसौ सुदीतिपुरुमीळ्हौ तयोरन्यतरो वा ऋषिः । अग्निर्देवता ।
(१-९) प्रथमादिनवर्चां गायत्री, (१०-१५) दशम्यादिषण्णाञ्च प्रगाथः (विषमर्चां
बृहती, समर्चा सतोबृहती) छन्दसी ॥

॥११॥ त्वं नो॑ अग्ने म॒होभिः॑ पा॒हि विश्व॑स्या॒ अरा॑तेः । उ॒त द्वि॒षो मर्त्य॑स्य ॥१॥
न॒हि म॒न्युः पौरु॑षेय॒ ईशे॒ हि वः॑ प्रियजात । त्वमिद॑सि॒ क्षपा॑वान् ॥२॥
स नो॒ विश्वे॑भिर्दे॒वेभि॒रूर्जो॑ नपा॒द्भद्र॑शोचे । र॒यिं दे॑हि वि॒श्ववा॑रम् ॥३॥
न तम॑ग्ने॒ अरा॑तयो॒ मर्तं॑ युवन्त रा॒यः । यं त्राय॑से दा॒श्वांस॑म् ॥४॥
यं त्वं वि॑प्र मे॒धसा॑ता॒वग्ने॑ हि॒नोषि॒ धना॑य । स त॒वोती॑ गोषु॒ गन्ता॑ ॥५॥

71

Tváṃ no agne máhobhiḥ pāhí víśvasyā árāteḥ | utá dvishó mártyasya || 1 || nahí manyúḥ paúrusheya íśe hí vaḥ priyajāta | tvám íd asi kshápāvān || 2 || sá no víśvebhir devébhir úrjo napād bhádraśoce | rayíṃ dehi viśvávāram || 3 || na tám agne árātayo mártaṃ yuvanta rāyáḥ | yáṃ tráyase dāśváṅsam || 4 || yáṃ tváṃ vipra medhásātāv ágne hinóshi dhánāya | sá távotí góshu gántā || 5 || 11 ||

॥१२॥ त्वं र॒यिं पु॑रु॒वीर॑मग्ने॒ दा॒शुषे॒ मर्ता॑य । प्र णो॑ नय॒ वस्यो॒ अच्छ॑ ॥६॥
उ॒रु॒ष्या णो॒ मा परा॑ दा अघाय॒ते जा॑तवेदः । दु॒राध्ये॒३॒॑ मर्ता॑य ॥७॥
अग्ने॒ माकि॑ष्टे दे॒वस्य॑ रा॒तिमदे॑वो युयोत । त्वमी॑शिषे॒ वसू॑नाम् ॥८॥
स नो॒ वस्व॒ उप॑ मा॒स्यूर्जो॑ नपा॒न्माहि॑नस्य । सखे॑ वसो जरि॒तृभ्यः॑ ॥९॥
अच्छा॑ नः शी॒रशो॑चिषं॒ गिरो॑ यन्तु दर्श॒तम् ।
अच्छा॑ य॒ज्ञासो॒ नम॑सा पुरू॒वसुं॑ पुरुप्रश॒स्तमू॒तये॑ ॥१०॥

tváṃ rayím puruvíram ágne dāśúshe mártāya | prá ṇo naya vásyo ácha || 6 || urushyá ṇo mā́ párā dā aghāyaté jātavedaḥ | durādhyè mártāya || 7 || ágne mákish ṭe devásya rātím ádevo yuyota | tvam īśishe vásūnām || 8 || sá no vásva úpa māsy ū́rjo napān máhinasya | sákhe vaso jaritṛ́bhyaḥ || 9 || áchā naḥ śīráśocishaṃ gíro yantu darśatám | áchā yajñā́so námasā purūvásum purupraśastám ūtáye || 10 || 12 ||

71

O adoreble Lord, may you protect us by your greatness against all malignity and hate of mortal man. 1

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night. 2

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all. 3

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity. 4

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance. 5

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss. 6

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man. 7

O adorable Lord, let not the godless take away the wealth which you, the divine, have given, for you are the lord of all treasures. 8

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures. 9

Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations come for protection near him who is rich in wealth and rich in praise. 10

॥१३॥ अ॒ग्निं सू॒नुं सह॑सो जा॒तवे॑दसं दा॒नाय॒ वार्या॑णाम् ।
द्वि॒ता यो भूद॒मृतो॒ मर्त्ये॒ष्वा होता॑ म॒न्द्रत॑मो वि॒शि ॥११॥
अ॒ग्निं वो॑ देवय॒ज्यया॒ग्निं प्र॑य॒त्य॑ध्व॒रे ।
अ॒ग्निं धी॒षु प्र॑थ॒मम॒ग्निमर्व॑त्य॒ग्निं क्षैत्रा॑य॒ साध॑से ॥१२॥

agním sūnúm sáhaso jātávedasam dānáya váryāṇām | dvitá yó bhúd amṛíto mártyeshv á hótā mandrátamo viśí || 11 || agním vo devayajyáyāgním prayaty àdhvaré | agním dhīshú prathamám agním árvaty agním kshaítrāya sádhase || 12 ||

अ॒ग्निरि॒षां स॒ख्ये द॑दातु न॒ ईशे॒ यो वार्या॑णाम् ।
अ॒ग्निं तो॒के तन॑ये॒ शश्व॑दीमहे॒ वसुं॒ सन्तं॑ तनू॒पाम् ॥१३॥
अ॒ग्निमी॑ळि॒ष्वाव॑से॒ गाथा॑भिः शी॒रशो॑चिषम् ।
अ॒ग्निं रा॒ये पु॑रुमीळ्ह श्रु॒तं नरो॒ऽग्निं सु॑दी॒तये॑ छ॒र्दिः ॥१४॥
अ॒ग्निं द्वेषो॒ योत॒वै नो॑ गृणीमस्य॒ग्निं शं योश्च॒ दात॑वे ।
विश्वा॑सु वि॒क्ष्व॑वि॒तेव॒ हव्यो॒ भुव॒द्वस्तु॑र्ऋषू॒णाम् ॥१५॥

agnír ishám sakhyé dadātu na íśe yó váryāṇām | agním toké tánaya śáśvad īmahe vásum sántam tanūpám || 13 || agním īḷishvávase gáthābhiḥ śīráśocisham | agním rāyé purumīḷha śrutám náro 'gním sudītáye chardíḥ || 14 || agním dvésho yótavaí no griṇīmasy agním śám yóś ca dátave | víśvāsu vikshv àvitéva hávyo bhúvad vástur ṛishūṇám || 15 || 13 ||

(Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house. 11

(O worshippers), I praise fire-divine for the inauguration of your divine offering at the time of worship. The fire-divine is first in reverence amongst Nature's bounties at our rites; I praise the fire-divine when enemies approach and I praise the same for the procurement of land. 12

May the fire-divine in his friendship give us food, as he is the lord of all desirable things; we solicit abundance for our sons and grandsons from fire-divine, who is also the giver of dwellings and the protector of our bodies. 13

Solicit with your hymns for protection the adorable fire-divine whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper; the other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee. 14

We praise the adorable Lord so that He may keep off our enemies and their malignities; we praise the Lord so that He may give us peace and bliss. May He be worshipped well as the giver of cottage to the seers. He is verily the protector of all men. 15

(७२) द्विसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य प्रागाथो हर्यत ऋषिः । अग्निर्हवींषि वा देवताः । गायत्री छन्दः ॥

॥१४॥ हुविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः । विद्वाँ अस्य प्रशासनम् ॥१॥
नि तिग्ममभ्यंशुं सीदद्धोता मनावधि । जुषाणो अस्य सख्यम् ॥२॥
अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया । गृभ्णन्ति जिह्वया ससम् ॥३॥
जाम्यतीतपे धनुर्वयोधा अरुहद्वनम् । दृषदं जिह्वयावधीत् ॥४॥
चरन्वत्सो रुशन्निह निदातारं न विन्दते । वेति स्तोतव अम्ब्यम् ॥५॥

72

Havísh kriṇudhvam á gamad adhvaryúr vanate púnaḥ | vidvā́ñ asya praṣásanam || 1 || ní tigmám abhy àṅṣúm sídad dhótā manáv ádhi | jushāṇó asya sakhyám || 2 || antár ichanti tám jáne rudrám paró manīsháyā | gribhṇánti jihváyā sasám || 3 || jāmy àtītape dhánur vayodhá aruhad vánam | drishádam jihváyávadhīt || 4 || cáran vatsó rúṣann ihá nidātáram ná vindate | véti stótava ambyàm || 5 || 14 ||

॥१५॥ उतो न्वस्य यन्महदश्वावद्योजनं बृहत् । दामा रथस्य ददृशे ॥६॥
दुहन्ति सप्तैकामुप द्वा पञ्च सृजतः । तीर्थे सिन्धोरधि स्वरे ॥७॥
आ दशभिर्विवस्वत इन्द्रः कोशमचुच्यवीत् । खेदया त्रिवृता दिवः ॥८॥
परि त्रिधातुरध्वरं जूर्णिरेति नवीयसी । मध्वा होतारो अञ्जते ॥९॥
सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम् । नीचीनबारमक्षितम् ॥१०॥

utó nv àsya yán mahád áṣvāvad yójanam brihád | dāmá ráthasya dádriṣe || 6 || duhánti saptaíkām úpa dvá páñca srijataḥ | tīrthé síndhor ádhi svaré || 7 || á daṣábhir vivásvata índraḥ kóṣam acucyavīt | khédayā trivrítā diváḥ || 8 || pári tridhátur adhvarám jūrṇír eti návīyasī | mádhvā hótāro añjate || 9 || siñcánti námasāvatám uccácakram párijmānam | nīcínabāram ákshitam || 10 || 15 ||

72

May you present oblations. He has come and let the head priest *(adhvaryu)*, who is well-skilled in devotional works, once again present offerings. 1

The invoker (the *hotṛ*) sits down by the side hot flame, rejoicing in his friendship towards the head priest. 2

For the sake of the offerer, they (the priests) thoughtfully place the fire in the forefront, and arouse it by prayers, while it sleeps. 3

The fire-divine, giver of food, scorches the vast bow of the firmament. He mounts the waters; and with his tongue-like flames he strikes the clouds. 4

Roaming like a calf, the bright-shining fire-divine finds none to fetter him and seeks a chanter to recite the praises. 5

And as soon as the great strong harness of his steeds and the traces of his chariot are seen—6

—the seven milk a single cow, of whom the two direct the other five to work on the resounding shore of the river. 7

Entreated by the ten fingers of the worshipper, the Lord of resplendence urges the clouds to fall from heaven with His threefold measure from the sky. 8

The newly-kindled flame fed on three materials (milk preparations, herbs and foodgrains), proceeds around the sacred fire; the priests annoint it with butter. 9

With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below. 10

॥१६॥ अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु । अवतस्य विसर्जने ॥११॥
गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥१२॥
आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम् । रसा दधीत वृषभम् ॥१३॥
ते जानत स्वमोक्यं१ सं वत्सासो न मातृभिः । मिथो नसन्त जामिभिः ॥१४॥
उप स्रक्केषु बप्सतः कृण्वते धरुणं दिवि । इन्द्रे अग्ना नमः स्वः ॥१५॥

abhyā́ram íd ádrayo níshiktam púshkare mádhu | avatásya visárjane || 11 || gā́va úpāvatāvatám mahī́ yajñásya rapsúdā | ubhā́ kárṇā hiraṇyáyā || 12 || ā́ suté siñcata śrí-yam ródasyor abhiśríyam | rasā́ dadhīta vṛishabhám || 13 || té jānata svám okyàm sám vatsā́so ná mātṛíbhiḥ | mithó nasanta jāmíbhiḥ || 14 || úpa srákveshu bápsataḥ kṛiṇvaté dharúṇam diví | índre agnā́ námaḥ sváḥ || 15 || 16 ||

॥१७॥ अधुक्षत्पिप्युषीमिषमूर्जं सप्तपदीमरिः । सूर्यस्य सप्त रश्मिभिः ॥१६॥
सोमस्य मित्रावरुणोदिता सूर आ ददे । तदातुरस्य भेषजम् ॥१७॥
उतो न्वस्य यत्पदं हर्यतस्य निधान्यम् । परि द्यां जिह्वयातनत् ॥१८॥

ádhukshat pipyúshīm ísham ū́rjam saptápadīm aríḥ | sū́ryasya saptá raśmíbhiḥ || 16 || sómasya mitrāvaruṇóditā sū́ra ā́ dade | tád ā́turasya bheshajám || 17 || utó nv àsya yát padám haryatásya nidhānyàm | pári dyā́m jihváyātanat || 18 || 17 ||

The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down. 11

Draw near, O cows, to the cauldron; the two mighty ones-heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden. 12

Drop into the milked stream the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids *(mixture* of *Soma* and milk) to the fire—the showerer of blessings. 13

They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin. 14

They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with his jaws, they minister all the food to the fire-divine as well as the resplendent lord (the sun). 15

The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one. 16

O the Lord of light and plasma, I take the herbal juice when the sun is risen; it is a medicine to the sick. 17

He (the fire-divine), standing in the place chosen by me, the eager offerer, as a spot for presenting oblations, fills the sky on every side with his tongue-like blaze. 18

(७३) त्रिसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्यात्रेयो गोपवनः सप्तवध्रिर्वा ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥१८॥ उदीराथामृतायते युञ्जाथामश्विना रथम् । अन्ति षद्भूतु वामवः ॥१॥
निमिषश्चिज्जवीयसा रथेना यातमश्विना । अन्ति षद्भूतु वामवः ॥२॥
उप स्तृणीतमत्रये हिमेन घर्ममश्विना । अन्ति षद्भूतु वामवः ॥३॥
कुह स्थः कुह जग्मथुः कुह श्येनेव पेतथुः । अन्ति षद्भूतु वामवः ॥४॥
यदद्य कर्हि कर्हि चिच्छुश्रूयातमिमं हवम् । अन्ति षद्भूतु वामवः ॥५॥

73

Úd īrāthām ritayaté yuñjáthām aṣvinā rátham | ánti shád bhūtu vām ávaḥ || 1 || nimíshaṣ cij jávīyasā ráthená yātam aṣvinā | ánti shád — || 2 || úpa strinītam átraye hiména gharmám aṣvinā | ánti shád — || 3 || kúha sthaḥ kúha jagmathuḥ kúha ṣyenéva petathuḥ | ánti shád — || 4 || yád adyá kárhi kárhi cic chusrūyátam imám hávam | ánti shád || 5 || 18 ||

॥१०॥ अश्विना यामहूतमा नेदिष्ठं याम्याप्यम् । अन्ति षद्भूतु वामवः ॥६॥
अवन्तमत्रये गृहं कृणुतं युवमश्विना । अन्ति षद्भूतु वामवः ॥७॥
वरेथे अग्निमातपो वदते वल्ग्वत्रये । अन्ति षद्भूतु वामवः ॥८॥
प्र सप्तवध्रिराशसा धारामग्नेरशायत । अन्ति षद्भूतु वामवः ॥९॥
इहा गतं वृषण्वसू शृणुतं म इमं हवम् । अन्ति षद्भूतु वामवः ॥१०॥

aṣvínā yāmahútamā nédishṭham yāmy ápyam | ánti shád -- || 6 || ávantam átraye grihám krinutám yuvám aṣvinā | ánti shád -- || 7 || várethe agním ātápo vádate valgv átraye | ánti shád — || 8 || prá saptávadhrir āṣásā dhárām agnér aṣāyata | ánti shád — || 9 || ihá gatam vrishaṇvasū ṣriṇutám ma imám hávam | ánti shád -- || 10 || 19 ||

73

Rise, O twin-divines, on my behalf, as I prepare to perform benevolent works; may you yoke your car; let your protecting help be near us. 1

Come, O twin-divines, in your chariot which moves quicker than the twinkling of an eye. Let your protecting help be near us. 2

O twin-divines, you have cooled the fire (of worries) of the destitute by covering with ice (of refuge). Let your protecting help be near us. 3

Where are you? Whither are you gone ? Whither have you flown like hawks ? Let your protecting help be near us. 4

If this day, at any time or in some place, you listen to my invocation, let your protecting help be near us. 5

The twin-divines are the first to listen to our invocations; I approach for the closest friendship; let your protecting help be near us. 6

O twin-divines, you make a sheltering house for the destitute, let your protecting help be near us. 7

You ward off the fire from its fierceness for the destitute, while he adores you earnestly; let your protecting aid be near us. 8

Through his prayer, the seven-tongued dragon has obtained the flame-edge of fire (i. e. has come out of its basket); let your protecting aid be near us. 9

Come here, O lords of abundant wealth, listen to this invocation of mine. Let your protecting aid be near us. 10

॥२०॥ किमिदं वां पुराणवज्जरतोरिव शस्यते । अन्ति षद्भूतु वामवः ॥११॥
समानं वां सजात्यं समानो बन्धुरश्विना । अन्ति षद्भूतु वामवः ॥१२॥
यो वां रजांस्यश्विना रथो वियाति रोदसी । अन्ति षद्भूतु वामवः ॥१३॥
आ नो गव्येभिरश्व्यैः सहस्रैरुप गच्छतम् । अन्ति षद्भूतु वामवः ॥१४॥

kím idám̐ vām purāṇaváj járator iva ṣasyate | ánti shád — || 11 || samānám̐ vām̐ sajātyàm samānó bándhur aṣvinā | ánti shád — || 12 || yó vām̐ rájāṅsy aṣvinā rátho viyáti ródasī | ánti shád — || 13 || á no gavyebhir áṣvyaiḥ sahásrair úpa gachatam | ánti shád — || 14 ||

मा नो गव्येभिरश्व्यैः सहस्रेभिरति ख्यतम् । अन्ति षद्भूतु वामवः ॥१५॥
अरुणप्सुरुषा अभूदकर्ज्योतिर्ऋतावरी । अन्ति षद्भूतु वामवः ॥१६॥
अश्विना सु विचाकशद्वृक्षं परशुमाँ इव । अन्ति षद्भूतु वामवः ॥१७॥
पुरं न धृष्णवा रुज कृष्णया बाधितो विशा । अन्ति षद्भूतु वामवः ॥१८॥

má no gávyebhir áṣvyaiḥ sahásrebhir áti khyatam | ánti shád — || 15 || aruṇápsur ushá abhūd ákar jyótir ṛitávarī | ánti shád — || 16 || aṣvínā sú vicákaṣad vṛikshám paraṣumáñ iva | ánti shád — || 17 || púram̐ ná dhṛishṇav á ruja kṛishṇáyā bādhitó viṣá | ánti shád || 18 || 20 ||

Why is this repeated invocation addressed to you, as if you were decrepit like an old man?—let your protecting aid be near us. 11

O twin-divines, common is your relationship and your kindred is also the same; let your protecting aid be near us. 12

Your cosmic chariot, O twin-divines, moves swiftly through the worlds, through heaven and earth; let your protecting aid be near us. 13

Come to us with thousands of herds of cattle and horses; let your protecting aid be near us. 14

Ignore us not with your thousands of herds of cattle and horses; let your protecting aid be near us. 15

The purple-tinted dawn has appeared, the mistress of the sacrifice spreads her light, let your protecting aid be near us. 16

O twin-divines, the splendidly-brilliant sun clears the darkness as the woodman with his axe a tree; let your protecting help be near us. 17

O bold (poet) entangled by the black band (of the basket), break through it as through a fort; let your protecting aid be near us. 18

(७४) चतुःसप्ततितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयो गोपवन ऋषिः । (१–१२) प्रथमादिद्वादशर्चामग्निः, (१३–१५) त्रयोदश्यादितृचस्य चार्क्षस्य श्रुतर्वणो दानस्तुतिर्देवते । (१–१२) प्रथमादिद्वादशर्चामानुष्टुभः प्रगाथः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीनामनुष्टुप्, (२–३, ५–६, ८–९, ११–१२) द्वितीयातृतीयापञ्चमीषष्ठ्यष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री], (१३–१५) त्रयोदश्यादितृचस्य चानुष्टुप् छन्दसी ॥

॥२१॥ विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥१॥
यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥२॥
पन्यांसं जातवेदसं यो देवतात्युद्यता । हव्यान्यैरयद्दिवि ॥३॥

74

Visó-viso vo átithim vājayántah purupriyám | agním vo dúryam váca stushé sūshásya mánmabhih || 1 || yám jánāso havíshmanto mitrám ná sarpírāsutim | prasánsanti prásastibhih || 2 || pányānsam jātávedasam yó devátāty údyatā | havyány aírayat diví || 3 ||

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।
यस्य श्रुतर्वा बृहन्नार्क्षो अनीक एधते ॥४॥
अमृतं जातवेदसं तिरस्तमांसि दर्शतम् । घृताहवनमीड्यम् ॥५॥

áganma vritrahántamam jyéshtham agním ánavam | yásya srutárvā brihánn ārkshó ánīka édhate || 4 || amrítam jātávedasam tirás támānsi darsatám | ghritáhavanam ídyam || 5 || 21 ||

74

O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home. 1

(The fire-divine) whom men, bearing oblations and clarified butter worship with songs of praise as a friend;—2

—worship him, who is much lauded and omniscient. The earnest praiser of his worshipper sends to heaven the oblations presented in the worship. 3

We have come to that most excellent fire-divine who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore waxes great. 4

He (the fire-divine) is immortal and all-knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection. 5

॥२२॥ सबाधो यं जना इमे३ऽग्निं हव्येभिरीळते । जुह्वानासो यतस्रुचः ॥६॥
इयं ते नव्यसी मतिरग्ने अधाय्यस्मदा ।
मन्द्र सुजात सुक्रतोऽमूर दस्मातिथे ॥७॥
सा ते अग्ने शंतमा चनिष्ठा भवतु प्रिया । तया वर्धस्व सुष्टुतः ॥८॥
सा द्युम्नैर्द्युम्निनी बृहदुपोप श्रवसि श्रवः । दधीत वृत्रतूर्ये ॥९॥
अश्वमिद्गां रथप्रां त्वेषमिन्द्रं न सत्पतिम् ।
यस्य श्रवांसि तूर्वथ पन्यंपन्यं च कृष्टयः ॥१०॥

sabádho yáṃ jánā imè 'gníṃ havyébhir íḷate | júhvānāso yatásrucaḥ || 6 || iyáṃ te návyasī matír ágne ádhāyy asmád ā́ | mándra sújāta súkrató 'mūra dásmā́tithe || 7 || sā́ te agne ṣáṃtamā cánishṭhā bhavatu priyā́ | táyā vardhasva súshṭutaḥ || 8 || sá dyumnaír dyumnínī bṛihád úpopa ṣrávasi ṣrávaḥ | dádhīta vṛitratū́rye || 9 || áṣvam íd gā́ṃ rathaprā́ṃ tveshám índraṃ ná sátpatim | yásya ṣrávāṅsi tū́rvatha pányam-panyaṃ ca kṛishṭáyaḥ || 10 || 22 ||

॥२३॥ यं त्वा गोपवनो गिरा चनिष्ठदग्ने अङ्गिरः । स पावक श्रुधी हवम् ॥११॥
यं त्वा जनास ईळते सबाधो वाजसातये । स बोधि वृत्रतूर्ये ॥१२॥
अहं हुवान आर्क्षे श्रुतर्वणि मदच्युति ।
शर्धांसीव स्तुकाविनां मृक्षा शीर्षा चतुर्णाम् ॥१३॥

yáṃ tvā gopávano girā́ cánishṭhad agne aṅgiraḥ | sá pāvaka ṣrudhī hávam || 11 || yáṃ tvā jánāsa íḷate sabádho vā́jasātaye | sá bodhi vṛitratū́rye || 12 || ahám huvāná ārkshé ṣrutárvaṇi madacyúti | ṣárdhāṅsīva stukāvínām mṛikshā́ ṣírshā́ caturṇā́m || 13 ||

That fire-divine is He, whom these priestly men worship with oblations and offer devotion as if with uplifted ladles. 6

This new hymn has been made by us for you, O the blissful, the well-manifested, the one glorious in deeds, the unbewildered, the beautiful and O the one dear as guest of men. 7

O adorable Lord, may it be dear to you, most pleasant and most agreeable. May you, well praised by it, grow mightier. 8

May this hymn be the rich source of wealth, and splendid with splendours. May it make your glory more glorious in the battle with the foe. 9

O men, adore the bright fire-divine who goes like a horse and fills our chariots (with the spoils of battle); and who is the protector of the good, like the Lord of resplendence and by whose might you win over (your enemies) the praiseworthy stock of wealth and food. 10

O most vital fire-divine, purifier, listen to my prayer. The seer of secret lore has made you the generous giver (of food) by his praise. 11

The worshippers implore you to obtain nourishment. May you listen to them during the battle with the foe. 12

Summoned before the seer of the divine lore, the humbler of the pride of adversaries, I purify with my hands the extremities (i.e. the longings and lingerings) of the four (sense organs—eye, tongue, nose and ear), as men shave the long wool of rams. 13

मां चत्वार आशवः शविष्ठस्य द्रवित्नवः ।
सुरथासो अभि प्रयो वक्षन्वयो न तुग्र्यम् ॥१४॥
सत्यमित्त्वा महेनदि परुष्ण्यव देदिशम् ।
नेमापो अश्वदातरः शविष्ठादस्ति मर्त्यः ॥१५॥

mā́m̐ catvā́ra āṣávaḥ ṣávishṭhasya dravitnávaḥ | suráthāso abhí práyo vákshan váyo ná túgryam || 14 || satyám ít tvā mahenadi párushṇy áva dediṣam | ném āpo aṣvadā́taraḥ ṣávishṭhād asti mártyaḥ || 15 || 23 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२४॥ युक्ष्वा हि देवहूतमाँ अश्वाँ अग्ने रथीरिव । नि होता पूर्व्यः सदः ॥१॥
उत नो देव देवाँ अच्छा वोचो विदुष्टरः । श्रद्विश्वा वार्या कृधि ॥२॥
त्वं ह यद्यविष्ठ्य सहसः सूनवाहुत । ऋतावा यज्ञियो भुवः ॥३॥
अयमग्निः सहस्रिणो वाजस्य शतिनस्पतिः । मूर्धा कवी रयीणाम् ॥४॥
तं नेमिमृभवो यथा नमस्व सहूतिभिः । नेदीयो यज्ञमङ्गिरः ॥५॥

75

Yukshvá hí devahū́tamāñ áṣvāñ agne rathī́r iva | ní hótā pūrvyáḥ sadaḥ || 1 || utá no deva devā́ñ áchā voco vidúshṭaraḥ | ṣrád víṣvā vā́ryā kṛidhi || 2 || tvám̐ ha yád yavishṭhya sáhasaḥ sūnav āhuta | ṛitā́vā yajñíyo bhúvaḥ || 3 || ayám agníḥ sahasríṇo vā́jasya ṣatínas pátiḥ | mūrdhā́ kaví rayīṇā́m || 4 || tám nemím ṛibhávo yathā́ namasva sáhūtibhiḥ | nédīyo yajñám aṅgiraḥ || 5 || 24 ||

Four coursers yoked to a splendid car bear me forth to the sacred feast as the (four) boats carry the imported material home. 14

O the mighty carrier (across troubles), verily I declare to you the great truth : there is no mortal who gives energy more liberally than this most mighty power. 15

75

O fire-divine, like a charioteer, yoke your divine-steeds,—i.e. the forces, to invite Nature's bounties and first be seated yourself as their invoker. 1

O fire-divine, you are profoundly skilful; call for us hitherward the cosmic forces and assure that all our wishes will be fulfilled, 2

—since, O most youthful, the source of strength; O invoked one (in sacrifice), you are truthful and worthy of worship. 3

This fire-divine is the lord of hundred-fold and thousand-fold wealth. He is the chief of riches and a sage of piercing vision. 4

O cosmic fire technician, as craftsmen bend the felly, so direct the sacrifice towards yourself at our general call. 5

॥२५॥ तस्मै॑ नू॒नम॒भिद्य॑वे वा॒चा वि॑रूप॒ नित्य॑या । वृष्णे॑ चोदस्व सुष्टु॒तिम् ॥६॥
कमु॑ ष्विदस्य॒ सेन॑याग्नेरपा॑कचक्षसः । प॒णिं गोषु॑ स्तरामहे ॥७॥
मा नो॑ दे॒वानां॒ विशः॑ प्रस्ना॒तीरि॑वो॒स्राः । कृ॒शं न हा॑सु॒रघ्न्याः॑ ॥८॥
मा नः॑ सम॒स्य दू॒ढ्यः॑ परि॑द्वेषसो अंहु॒तिः । ऊ॒र्मिर्न नाव॒मा व॑धीत् ॥९॥
नम॑स्ते अग्न॒ ओज॑से गृ॒णन्ति॑ देव कृ॒ष्टयः॑ । अमै॑र॒मित्र॑मर्दय ॥१०॥

tásmai nūnám abhídyave vācā́ virūpa nítyayā | vṛíshṇe codasva sushṭutím || 6 || kám u shvid asya sénayāgnér ápākacakshasaḥ | paṇím góshu starāmahe || 7 || mā́ no devā́nāṃ víśaḥ prasnātír ivosrā́ḥ | kṛiśám ná hāsur ághnyāḥ || 8 || mā́ naḥ samasya dūḍhyàḥ páridveshaso aṅhatíḥ | ūrmír ná nā́vam ā́ vadhīt || 9 || námas te agna ójase gṛiṇánti deva kṛishṭáyaḥ | ámair amítram ardaya || 10 || 26 ||

॥२६॥ कु॒वित्सु नो॒ गवि॑ष्टये॒ऽग्ने॑ सं॒वेषि॑षो र॒यिम् । उरु॑कृदु॒रु ण॑स्कृधि ॥११॥
मा नो॑ अ॒स्मिन्म॑हाध॒ने परा॑ वर्ग्भार॒भृद्य॑था । सं॒वर्गं॒ सं र॒यिं ज॑य ॥१२॥
अ॒न्यम॒स्मद्भि॒या इ॒यमग्ने॒ सिष॑क्तु दु॒च्छुना॑ । वर्धा॑ नो॒ अम॑व॒च्छवः॑ ॥१३॥
यस्याजु॑षन्नम॒स्विनः॒ शमी॒मदु॑र्मखस्य वा । तं घेद॒ग्निर्वृ॒धाव॑ति ॥१४॥
पर॑स्या॒ अधि॑ सं॒वतोऽव॑राँ अ॒भ्या त॑र । यत्रा॒हमस्मि॒ ताँ अ॑व ॥१५॥

kuvít sú no gávishṭayé 'gne saṃvéshisho rayím | úrukṛid urú ṇas kṛidhi || 11 || mā́ no asmín mahādhané párā varg bhārabhṛíd yathā | saṃvárgaṃ sáṃ rayíṃ jaya || 12 || anyám asmád bhiyā́ iyám ágne síshaktu duchúnā | várdhā no ámavac chávaḥ || 13 || yásyā́jushan namasvínaḥ śámīm ádurmakhasya vā | táṃ ghéd agnír vṛidhā́vati || 14 || párasyā ádhi saṃvátó 'varāñ abhy ā́ tara | yatrāhám ásmi tā́ñ ava || 15 ||

O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn.* 6

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine ? 7

Let the company of Nature's bounties not fail us, like dawns that float away or like cows who leave the unfaithful. 8

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship. 9

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength. 10

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live. 11

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us. 12

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life. 13

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts. 14

Deliver us wholly from the hostile men and shield those, among whom I stand. 15

विद्मा हि ते पुरा वयमग्ने पितुर्यथावसः । अधा ते सुम्नमीमहे ॥१६॥

vidmá hí te purá vayám ágne pitúr yáthávasaḥ | ádhā te sumnâm īmahe || 16 || 26 ||

(७६) षट्सप्ततितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२७॥ इमं नु मायिनं हुव इन्द्रमीशानमोजसा । मरुत्वन्तं न वृञ्जसे ॥१॥
अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनच्छिरः । वज्रेण शतपर्वणा ॥२॥
वावृधानो मरुत्सखेन्द्रो वि वृत्रमैरयत् । सृजन्त्समुद्रिया अपः ॥३॥
अयं ह येन वा इदं स्वर्मरुत्वता जितम् । इन्द्रेण सोमपीतये ॥४॥
मरुत्वन्तमृजीषिणमोजस्वन्तं विरप्शिनम् । इन्द्रं गीर्भिर्हवामहे ॥५॥

76

Imáṃ nú māyínaṃ huva índram íṣānam ójasā | marútvantam na vriñjáse || 1 || ayám índro marútsakhā ví vritrásyābhinac chíraḥ | vájreṇa ṣatáparvaṇa || 2 || vāvridhānó marútsakhéndro ví vritrám airayat | sriján samudríyā apáḥ || 3 || ayáṃ ha yéna vá idáṃ svàr marútvatā jitám | índreṇa sómapītaye || 4 || marútvantam rijīshíṇam ójasvantaṃ virapṣínam | índraṃ gīrbhír havāmahe || 5 ||

O adorable Lord, from time immemorial we have known your gracious and father-like help; so we again pray to you for happiness. 16

76

For the destruction of my adversities, I invoke now; the wise resplendent self,—the one that functions in association with vital breath and is the sovereign ruler of all by his might. 1

The resplendent self, in association of vital breath, cleaves into pieces the head of Nescience with his hundred-knotted bolt of adamantine will-power. 2

The resplendent self associated with vital breath rends the devil of Nescience asunder, and releases the obstructed thoughts of higher level (i.e. the waters from the firmament) to flow freely. 3

This is that resplendent Lord, by whom, in association with vital forces, the yonder heaven is conquered for quaffing the spiritual elixir. 4

We invoke with our praises the mighty resplendent Lord, who is associated with vital forces, and is the vigorous accepter of the sacred residue of the oblation. 5

इन्द्रं प्रत्नेन मन्मना मरुत्वन्तं हवामहे । अस्य सोमस्य पीतये ॥६॥

índram pratnéna mánmanā marútvantam havāmahe | asyá sómasya pītáye || 6 || 27 ||

॥२८॥ मरुत्वाँ इन्द्र मीढ्वः पिबा सोमं शतक्रतो । अस्मिन्यज्ञे पुरुष्टुत ॥७॥
तुभ्येदिन्द्र मरुत्वते सुताः सोमासो अद्रिवः । हृदा हूयन्त उक्थिनः ॥८॥
पिबेदिन्द्र मरुत्सखा सुतं सोमं दिविष्टिषु । वज्रं शिशान ओजसा ॥९॥

márutvāñ indra mīḍhvaḥ píbā sómam śatakrato | asmín yajñé purushṭuta || 7 || túbhyéd indra marútvate sutáḥ sómāso adrivaḥ | hṛidá hūyanta ukthínaḥ || 8 || píbéd indra marútsakhā sutám sómam dívishṭishu | vájram śíśāna ójasā || 9 ||

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चमू सुतम् ॥१०॥
अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् । इन्द्र यद्दस्युहाभवः ॥११॥
वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम् । इन्द्रात्परि तन्वं ममे ॥१२॥

uttíshṭhann ójasā sahá pītví śípre avepayaḥ | sómam indra camū́ sutám || 10 || ánu tvā ródasī ubhé krákshamāṇam akṛipetām | índra yád dasyuhā́bhavaḥ || 11 || vā́cam ashṭā́padīm ahám návasraktim ṛitaspṛ́śam | índrāt pári tanvàm mame || 12 || 28 ||

With an eternal hymn, we invoke the resplendent Lord who is associated with vital forces and enjoys this spiritual elixir. 6

O resplendent Lord, showerer of blessings, performer of hundreds of selfless works, invoked by all, may you associated with vital forces enjoy the spiritual elixir. 7

O mighty thunderer, the resplendent Lord, an associate of vital forces, verily these delightful spiritual experiences, expressed with sacred hymns, and recited with faith and devotion are offered to you. 8

Drink, O resplendent Lord, joined with your friends, the vital forces, this elixir of spiritual joy, expressed on the recurring sacred days, and sharpen your bolt of justice with renewed vigour. 9

O resplendent Lord, with full expression of joy on your face, you enjoy the quaff of divine elixir, effused between the press-stones. 10

Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel. 11

I make this sacrificial hymn, rising through eight steps (through eight cardinal directions), and finally it takes the ninth one (the sun in the Zenith). This is still less than the dimensions of the resplendent Lord. 12

(७७) सप्तसप्ततितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां गायत्री, (१०-११) दशम्येकादश्योश्च प्रगाथः (दशम्या बृहती, एकादश्याः सतोबृहती) छन्दसी ॥

॥२९॥ जज्ञानो नु शतक्रतुर्वि पृच्छदिति मातरम् । क उग्राः के ह शृण्विरे ॥१॥
आदीं शवस्यब्रवीदौर्णवाभमहीशुवम् । ते पुत्र सन्तु निष्टुरः ॥२॥
समित्तान्वृत्रहाखिदत्खे अराँ इव खेदया । प्रवृद्धो दस्युहाभवत् ॥३॥
एकया प्रतिधापिबत्साकं सरांसि त्रिंशतम् । इन्द्रः सोमस्य काणुका ॥४॥
अभि गन्धर्वमतृणदबुध्नेषु रजःस्वा । इन्द्रो ब्रह्मभ्य इद्वृधे ॥५॥

77

Jajñanó nú ṣatákratur ví prichad íti mātáram | ká ugrā́ḥ ké ha ṣriṇvire || 1 || ā́d īṃ ṣavasy àbravīd aurṇavābhám ahīṣúvam | té putra santu nishṭúraḥ || 2 || sám ít tā́n vritrahā́khidat khé arā́ñ iva khédayā | právriddho dasyuhā́bhavat || 3 || ékayā pratidhā́pibat sākáṃ sárāṅsi triṅṣátam | índraḥ sómasya kāṇukā́ || 4 || abhí gandharvám atriṇad abudhnéshu rájassv ā́ | índro brahmábhya íd vridhé || 5 || २७ ||

॥३०॥ निराविध्यद्गिरिभ्य आ धारयत्पक्वमोदनम् । इन्द्रो बुन्दं स्वाततम् ॥६॥
शतब्रध्न इषुस्तव सहस्रपर्ण एक इत् । यमिन्द्र चकृषे युजम् ॥७॥
तेन स्तोतृभ्य आ भर नृभ्यो नारिभ्यो अत्तवे । सद्यो जात ऋभुष्ठिर ॥८॥

nír āvidhyad giríbhya ā́ dhārāyat pakyám odanám | índro bundáṃ svā̀tatam || 6 || ṣatábradhna íshus táva sahásraparṇa éka ít | yám indra cakṛishé yújam || 7 || ténа stotṛ́bhya ā́ bhara nṛíbhyo nā́ribhyo áttave | sadyó jātá ṛibhushṭhira || 8 ||

77

As soon as born (at the sun-rise), he (the sun-divine), the performer of hundred selfless works, asks his mother : who are the mighty powers, who are the renowned? 1

His strong mother answered—O son, the conceit and the wicked are your two opponents in the society; may they be vanquished by you. 2

The destroyer of wicked-forces (the resplendent Lord) crushes both of them as spokes are hammered into naves of a chariot wheel. Then, the vanquisher of enemies swells in vigour. 3

Then the resplendent Lord (the sun-divine), at one draught drinks the contents of thirty lakes, full of divine elixir. 4

The resplendent sun pierces the clouds' vacant regions of space for the prosperity of wise sages. 5

The resplendent sun from the mountains shoots down with his far-stretched arrow and thereby causes to ripen the paddy. 6

That single shaft of yours, O sun, which you have made your faithful friend, is hundred-pointed, and thousand-feathered. 7

May you, O mighty and firm in battle since your birth, bring wealth for sustenance to us who are your praisers'—to our men and women. 8

एता च्यौत्नानि ते कृता वर्षिष्ठानि परीणसा । हृदा वीड्वधारयः ॥९॥
विश्वेत्ता विष्णुराभरदुरुक्रमस्त्वेषितः ।
शतं महिषान्क्षीरपाकमोदनं वराहमिन्द्र एमुषम् ॥१०॥
तुविक्षं ते सुकृतं सूमयं धनुः साधुर्बुन्दो हिरण्ययः ।
उभा ते बाहू रण्या सुसंस्कृत ऋदूपे चिदृदूवृधा ॥११॥

etā́ cyautnā́ni te kritā́ várshishthāni párīṇasā | hridā́ vīḍv ádhārayaḥ || 9 || víṣvét tā́ víshṇur ā́bharad urukramás tvéshitaḥ | ṣatám mahishā́n kshīrapākám odanám varāhám índra emushám || 10 || tuvikshám te súkritam sūmáyam dhánuḥ sādhúr bundó hiraṇyáyaḥ | ubhā́ te bāhū́ ráṇyā súsaṃskrita ridūpé cid ridūvrídhā || 11 || 30 ||

(७८) अष्टसप्ततितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । (१–९) प्रथमादिनवर्चां गायत्री, (१०) दशम्याश्च बृहती छन्दसी ॥

॥३१॥ पुरोळाशं नो अन्धस इन्द्र सहस्रमा भर । शता च शूर गोनाम् ॥१॥
आ नो भर व्यञ्जनं गामश्वमभ्यञ्जनम् । सचा मना हिरण्यया ॥२॥
उत नः कर्णशोभना पुरूणि धृष्णवा भर । त्वं हि शृण्विषे वसो ॥३॥
नकीं वृधीक इन्द्र ते न सुषा न सुदा उत । नान्यस्त्वच्छूर वाघतः ॥४॥
नकीमिन्द्रो निकर्तवे न शक्रः परिशक्तवे । विश्वं शृणोति पश्यति ॥५॥

78

Puroḷā́ṣam no ándhasa índra sahásram ā́ bhara | ṣatā́ ca ṣūra gónām || 1 || ā́ no bhara vyáñjanam gā́m áṣvam abhyáñjanam | sácā manā́ hiraṇyáyā || 2 || utá naḥ karṇaṣóbhanā purū́ṇi dhrishṇav ā́ bhara | tvám hí ṣriṇvishé vaso || 3 || nákīm vridhīká indra te ná sushā́ ná sudā́ utá | nā́nyás tvác chūra vāghátaḥ || 4 || nákīm índro níkartave ná ṣakráḥ páriṣaktave | víṣvam ṣriṇoti páṣyati || 5 || 31 ||

These gigantic all-round comprehending efforts are put forth by you; you have firmly determined in your mind to accomplish them. 9

The wide-traversing sun, despatched by you, brings all the waters created by you; he brings hundreds of cattle and rice boiled in milk; it is the resplendent sun who slays the water-steeling boar (i.e. the cloud). 10

Most deadly is your well-made auspicious bow with an unfailing golden arrow; your two warlike arms are fully equipped; destructively overthrowing, destructively piercing. 11

78

O brave resplendent, bring us thousands and hundreds of riches (or cows) and accept our sweet loving devotion and offerings. 1

Bless us with condiments, cows, horses, cosmetics (oil etc.) and along with them precious golden vessel. 2

O resolute giver of dwellings, bring us ear-ornaments. You are widely renowned as giver. 3

O brave, there is none other than you for our prosperity, no other as the distributor of wealth, and no other as the granter of rewards. There is no other than you, as our leader in sacrifices. 4

Resplendent Lord cannot be brought low and cannot be overpowered,—He hears all; He sees all. 5

॥३२॥ स मन्युं मर्त्यानामदब्धो नि चिकीषते । पुरा निदश्चिकीषते ॥६॥
क्रत्वा इत्पूर्णमुदरं तुरस्यास्ति विधतः । वृत्रघ्नः सोमपाव्नः ॥७॥
त्वे वसूनि संगता विश्वा च सोम सौभगा । सुदात्वपरिह्वृता ॥८॥
त्वामिद्यवयुर्मम कामो गव्युर्हिरण्ययुः । त्वामश्वयुरेषते ॥९॥
तवेदिन्द्राहमाशसा हस्ते दात्रं चना ददे ।
दिनस्य वा मघवन्त्संभृतस्य वा पूर्धि यवस्य काशिना ॥१०॥

sá manyúm mártyānām ádabdho ní cikīshate | purā́ nidáṣ cikīshate || 6 || krátva ít pūrṇám udáram turásyāsti vidhatáḥ | vṛitraghnáḥ somapā́vnaḥ || 7 || tvé vásūni sáṃgatā víṣvā ca soma saúbhagā | sudā́tv áparihvṛitā || 8 || tvā́m íd yavayúr máma kā́mo gavyúr hiraṇyayúḥ | tvā́m aṣvayúr éshate || 9 || távéd indrāhám āṣásā háste dā́traṃ canā́ dade | dinásya vā maghavan sámbhṛitasya vā pūrdhí yávasya kāṣínā || 10 || 32 ||

(७९) एकोनाशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य भार्गवः कृत्नुर्ऋषिः । सोमो देवता । (१–८) प्रथमाद्यष्टर्चां गायत्री, (९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥३३॥ अयं कृत्नुरगृभीतो विश्वजिदुद्भिदित्सोमः । ऋषिर्विप्रः काव्येन ॥१॥
अभ्यूर्णोति यन्नग्नं भिषक्ति विश्वं यत्तुरम् । प्रेमन्धः ख्यन्निः श्रोणो भूत् ॥२॥

79

Ayáṃ kṛitnúr ágṛibhīto viṣvajíd udbhíd ít sómaḥ | ṛíshir vípraḥ kā́vyena || 1 || abhy ū̆rṇoti yán nagnám bhishákti víṣvaṃ yát turám | prém andháḥ khyan níḥ ṣroṇó bhū̆t || 2 ||

Unharmed by anyone, He brings low the wrath of mortals and can never be deceived; ere anyone reproches him, he humbles him down. 6

The heart of the lover of spiritual joy is always full by the praises of the devotee. He is the slayer of the all-shrouding darkness. 7

O cherisher of noble deeds, all the riches are combined in you and precious things and all unblemished gifts are easy for you to bestow. 8

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone. 9

O resplendent Lord, I grasp in my hand my sickle with a prayer to you. May you fill (up my bags), O bounteous Lord, with your handful of barley already cut or piled up. 10

79

Here is this blissful Lord, all-creating, never restrained, all-conquering, producer of fruit, the seer and the wise; (may we pray Him) with a poem. 1

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks. 2

त्वं सोम तनूकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यः । उरु यन्तासि वरूथम् ॥३॥
त्वं चित्ती तव दक्षैर्दिव आ पृथिव्या ऋजीषिन् । यावीरघस्य चिद्द्वेषः ॥४॥
अर्थिनो यन्ति चेदर्थं गच्छानिद्ददुषो रातिम् । ववृज्युस्तृष्यतः कामम् ॥५॥

tvám soma tanūkṛídbhyo dvéshobhyo 'nyákṛite-**bhyaḥ** | **urú** yantási várūtham || 3 || tváṃ cittí táva dákshair **divá á** **pṛithivyá** ṛijīshin | yā́vīr aghásya cid dvéshaḥ || 4 || **arthíno** yánti céd ártham gáchān íd dadúsho rātím | va-**vṛijyús** **tṛíshyataḥ** **kámam** || 5 || 33 ||

॥३४॥ विदद्यत्पूर्व्यं नष्टमुदीमृतायुमीरयत् । प्रेमायुस्तारीदतीर्णम् ॥६॥
सुशेवो नो मृळयाकुरदृप्तक्रतुरवातः । भवा नः सोम शं हृदे ॥७॥
मा नः सोम सं वीविजो मा वि बीभिषथा राजन् ।
मा नो हार्दि त्विषा वधीः ॥८॥
अव यत्स्वे सधस्थे देवानां दुर्मतीरीक्षे ।
राजन्नप द्विषः सेध मीढ्वो अप स्रिधः सेध ॥९॥

vidád yát pūrvyáṃ nashṭám úd īm ṛitāyúm īrayat | prém ā́yus tārīd átīrṇam || 6 || suṣévo no mṛiḷayā́kur ádṛip-takratur avātáḥ | bhávā naḥ soma śáṃ hṛidé || 7 || mā́ naḥ soma sáṃ vīvijo mā́ ví bībhishathā rājan | mā́ no hā́rdi tvishā́ vadhīḥ || 8 || áva yát své sadhásthe devā́nāṃ durma-tī́r íkshe | rā́jann ápa dvíshaḥ sedha mī́ḍhvo ápa srídhaḥ sedha || 9 || 34 ||

O love-divine, you offer us a wide defence against hatred of alien that wastes and weakens us. 3

O truth-seeker, by your wisdom and skill, driveaw ay the enmity of our oppressor whether he is on earth or in the sky. 4

The implorers beg for wealth, and they depend on the bounty of the liberal giver. By your grace, men satisfy the desires of the thirsty. 5

May he recover whatever is lost of him, and may (the Lord) inspire the pious man, and lengthen out his remaining life. 6

O most gracious blissful Lord, conferring tender love, void of pride in your achievements, and never failing, please dwell auspiciously in our hearts. 7

O blissful Lord, cause us not to tremble, frighten us not; O king, please injure not our sentiments with your wrath. 8

When in my house, I see the wicked enemies of Nature's bounties, then O king, drive away those who hate us,—O showerer of blessings, drive away those who wish to harm us. 9

(८०) अशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य नौधस एकद्यूर्ऋषिः । (१-९) प्रथमादिनवर्चामिन्द्रः, (१०) दशम्याश्च देवा देवताः । (१-९) प्रथमादिनवर्चां गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥३५॥ नह्य१न्यं बळाकरं मर्डितारं शतक्रतो । त्वं न इन्द्र मृळय ॥१॥
यो नः शश्वत्पुराविथामृध्रो वाजसातये । स त्वं न इन्द्र मृळय ॥२॥
किमङ्ग रध्रचोदनः सुन्वानस्यावितेदसि । कुवित्स्विन्द्र णः शकः ॥३॥
इन्द्र प्र णो रथमव पश्चाच्चित्सन्तमद्रिवः । पुरस्तादेनं मे कृधि ॥४॥
हन्तो नु किमाससे प्रथमं नो रथं कृधि । उपमं वाजयु श्रवः ॥५॥

80

Nahy ànyám baḷấkaram marḍitấraṃ ṣatakrato | tváṃ na indra mṛiḷaya || 1 || yó naḥ ṣáṣvat purấvithấmṛidhro vấjasātaye | sá tváṃ na indra mṛiḷaya || 2 || kím aṅgá radhracódanaḥ sunvānásyāvitéd asi | kuvít sv ìndra ṇaḥ ṣákaḥ || 3 || índra prá ṇo rátham ava paṣcấc cit sántam adrivaḥ | purástād enam me kṛidhi || 4 || hánto nú kím āsase prathamáṃ no rátham kṛidhi | upamaṃ vajayú ṣrávaḥ || 5 || 35 ||

॥३६॥ अवा नो वाजयुं रथं सुकरं ते किमित्परि । अस्मान्त्सु जिग्युषस्कृधि ॥६॥
इन्द्र दृह्यस्व पूरसि भद्रा त एति निष्कृतम् । इयं धीर्ऋत्वियावती ॥७॥
मा सीमवद्य आ भागुर्वी काष्ठा हितं धनम् । अपावृक्ता अरत्नयः ॥८॥
तुरीयं नाम यज्ञियं यदा करस्तदुश्मसि । आदित्पतिर्न ओहसे ॥९॥

áva no vajayúṃ ráthaṃ sakaraṃ te kím ít pári | asmán sú jigyúshas kṛidhi || 6 || índra dṛíhyasva púr asi bhadrá ta eti nishkṛitám | iyáṃ dhír ṛitvíyāvatı || 7 || mấ sīm avadyá á bhag urvi káshṭha hitáṃ dhánam | apávṛikta aratnáyaḥ || 8 || turíyaṃ náma yajñíyaṃ yadá káras tád uṣmasi | ấd ít pátir na ohase || 9 ||

80

Truly, O resplendent Lord, performer of hundreds of selfless tasks, I know no other bestower of happiness; may you be pleased to be gracious unto us. 1

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy. 2

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord? 3

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamantine will power. 4

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near. 5

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious. 6

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you. 7

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded. 8

May you assume your fourth sacrificial name, the *sacrificial* (the *yajniya* or *somayaji*); we long for it; surely then you would be leading us as our protector. 9

अवीवृधद्वो अमृता अमन्दीदेकद्युर्देवा उत याश्च देवीः ।
तस्मा उ राधः कृणुत प्रशस्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥१०॥

ávīvṛidhad vo amṛitā ámandīd ekadyúr deva utá yāś ca devīḥ | tásmā u rādhaḥ kriṇuta praśastám prātár makshú dhiyávasur jagamyāt || 10 || 36 ||

(८१) एकाशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३७॥ आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय । महाहस्ती दक्षिणेन ॥१॥
विद्मा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवोभिः ॥२॥
नहि त्वा शूर देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥
एतो न्विन्द्रं स्तवामेशानं वस्वः स्वराजम् । न राधसा मर्धिषन्नः ॥४॥
प्र स्तोषदुप गासिषच्छ्रवत्साम गीयमानम् । अभि राधसा जुगुरत् ॥५॥

81

Ā tū na indra kshumántam citrám grābhám sám gribhāya | mahāhastí dákshiṇena || 1 || vidmā́ hí tvā tuvikūrmím tuvídeshṇam tuvī́magham | tuvimātrám ávobhiḥ || 2 || nahí tvā śūra devā́ ná mártāso dítsantam | bhīmám ná gā́m vāráyante || 3 || éto nv índram stávāmeśānam vásvaḥ svarā́jam | ná rā́dhasā mardhishan naḥ || 4 || prá stoshad úpa gāsishac chrávat sā́ma gīyámānam | abhí rā́dhasā jugurat || 5 || 37 ||

O immortal divines and their attributes (their consorts), the lone-illuminator, the sun, has been exalting and delighting you; bestow upon him abundance; and may he who rewards pious acts with wealth, come soon and early. 10

81

O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food. 1

We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give. 2

O victorious lord, when you wish to give, neither divines nor men can refrain you, just as it becomes difficult to face a fearful bull. 3

Hasten hither; let us glorify the resplendent Lord, the possessor of wealth and the self-sovereign. Let none harm us by his wealth. 4

May we sing the prelude; may we hear the chants of His glory; may He listen to our hymns as they are chanted; may He, endowed with wealth, accept us favourably. 5

॥३८॥ आ नो भर दक्षिणेनाभि सव्येन प्र मृश। इन्द्र मा नो वसोर्निर्भाक् ॥६॥
उप क्रमस्वा भर धृषता धृष्णो जनानाम्। अदाशूष्टरस्य वेदः ॥७॥
इन्द्र य उ नु ते अस्ति वाजो विप्रेभिः सनित्वः। अस्माभिः सु तं सनुहि ॥८॥
सद्योजुवस्ते वाजा अस्मभ्यं विश्वश्चन्द्राः। वशैश्च मक्षू जरन्ते ॥९॥

á no bhara dákshiṇenābhí savyéna prá mṛiṣa | índra má no vásor nír bhāk || 6 || úpa kramasvá bhara dhṛishatá dhṛishṇo jánānām | ádāṣūshṭarasya védaḥ || 7 || índra yá u nú te ásti vájo víprebhiḥ sánitvaḥ | asmábhiḥ sú táṃ sanuhi || 8 || sadyojúvas te vájā asmábhyaṃ viṣváṣcandrāḥ | váṣaiṣ ca makshú jarante || 9 || 38 ||

(८२) द्व्यशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

॥१॥ आ प्र द्रव परावतोऽर्वावतश्च वृत्रहन्। मध्वः प्रति प्रभर्मणि ॥१॥
तीव्राः सोमास आ गहि सुतासो मादयिष्णवः। पिबा दधृग्यथोचिषे ॥२॥
इषा मन्दस्वादु तेऽरं वराय मन्यवे। भुवत्त इन्द्र शं हृदे ॥३॥
आ त्वशत्रवा गहि न्युक्थानि च हूयसे। उपमे रोचने दिवः ॥४॥

82

A prá drava parāváto 'rvāvátaṣ ca vṛitrahan | mádhvaḥ práti prábharmaṇi || 1 || tīvrāḥ sómāsa á gahi sutáso māda-yishṇávaḥ | píbā dadhṛíg yáthocishé || 2 || ishá mandasvád u té 'raṃ várāya manyáve | bhúvat ta indra ṣáṃ hṛidé || 3 || á tv àṣatrav á gahi ny ùkthāni ca hūyase | upamé rocané diváḥ || 4 ||

O resplendent Lord, bring us gifts with your right hand, and with your left bestow them on us; let us not miss our share of wealth. 6

Come hither, O bold one and bring us boldly the wealth of him who is pre-eminently a niggard amongst men. 7

O resplendent Lord, give us abundantly that wealth which is yours and which is to be obtained by the wise worshippers. 8

May your early-procurable riches, pleasing to all, come to us; the aspirants spontaneously offer their praises. 9

82

Hasten, O repeller of shrouding darkness, from afar or from high, for the acceptance of the exhilarating elixir of sweet devotional love. 1

Come hither; the delightful elixir of intensely devotional love is expressed; drink it as you love to accept it unhesitatingly. 2

O resplendent Lord, rejoice yourself with this strengthening food – let it satisfy your wish and appease your foe-restraining anger; may it be enjoyable to your heart's content. 3

May you who has no enemy, come to us hither; we call you down here to the hymns of praise in heaven's sublimest realm of light. 4

तुभ्यायमद्रिभिः सुतो गोभिः श्रीतो मदाय कम् । प्र सोम इन्द्र हूयते ॥५॥

túbhyáyám ádribhiḥ sutó góbhiḥ ṣrītó mádāya kám | prá sóma indra hūyate || 5 || 1 ||

॥२॥ इन्द्र श्रुधि सु मे हवमस्मे सुतस्य गोमतः । वि पीतिं तृप्तिमश्नुहि ॥६॥
य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥७॥
यो अप्सु चन्द्रमा इव सोमश्चमूषु ददृशे । पिबेदस्य त्वमीशिषे ॥८॥
यं ते श्येनः पदाभरत्तिरो रजांस्यस्पृतम् । पिबेदस्य त्वमीशिषे ॥९॥

índra ṣrudhí sú me hávam asmé sutásya gómataḥ | ví pītím triptím aṣnuhi || 6 || yá indra camaséshv á́ sómaṣ camū́shu te sutáḥ | píbéd asya tvám īṣishe || 7 || yó apsú candrámā iva sómaṣ camū́shu dádriṣe | píbéd asya tvám īṣishe || 8 || yáṃ te ṣyenáḥ padábharat tiró rájāṅsy áspritam | píbéd asya tvám īṣishe || 9 || 2 ||

(८३) त्र्यशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥३॥ देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमूतये ॥१॥

83

Devā́nām íd ávo mahát tád á́ vriṇīmahe vayám | vríshṇām asmábhyam ūtáye || 1 ||

O resplendent Lord, this devotional prayer expressed with hard toil and mixed with sincere love (just as the herbal elixir expressed with stones and mixed with milk) is offered auspiciously for your exhilaration. 5

O resplendent Lord, hear with favour my call; be present to accept this elixir of devotional invocation, blent with the milk of love and be delighted. 6

O sovereign Lord of resplendence whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it. 7

Whatever elixir is visible in the ritual vessels here, like the moon reflected in the waters, may you kindly cherish it as you are the sovereign lord. 8

Whatever divine elixir of love, till then unstinted, the *Gayatri* metre, the hawk, brings for you with its feet, having won it from the guardians of the upper worlds, may you accept it as you are the sovereign Lord. 9

83

For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings. 1

ते नः सन्तु युजः सदा वरुणो मित्रो अर्यमा । वृधासश्च प्रचेतसः ॥२॥
अति नो विष्पिता पुरु नौभिरपो न पर्षथ । यूयमृतस्य रथ्यः ॥३॥
वामं नो अस्त्वर्यमन्वामं वरुण शंस्यम् । वामं ह्यावृणीमहे ॥४॥
वामस्य हि प्रचेतस ईशानासो रिशादसः । नेमादित्या अघस्य यत् ॥५॥

té naḥ santu yújaḥ sádā váruṇo mitró aryamā́ | vṛidhā́sas ca prácetasaḥ || 2 || áti no vishpitā́ purú naubhír apó ná parshatha | yūyám ṛitásya rathyaḥ || 3 || vāmám no astv aryaman vāmám varuṇa ṡáṅsyam | vāmám hy āvṛiṇīmáhe || 4 || vāmásya hí pracetasa íṡānāso riṡā́dasaḥ | ném ādityā aghásya yát || 5 || ३ ||

॥४॥ वयमिद्वः सुदानवः क्षियन्तो यान्तो अध्वन्ना । देवा वृधाय हूमहे ॥६॥
अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥७॥
प्र भ्रातृत्वं सुदानवोऽध द्विता समान्या । मातुर्गर्भे भरामहे ॥८॥
यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः । अधा चिद्व उत ब्रुवे ॥९॥

vayám íd vaḥ sudānavaḥ kshiyánto yánto ádhvann ā́ | dévā vṛidháya hūmahe || 6 || ádhi na indraishāṃ víshṇo sajātyā̀nām | itā́ máruto áṡvinā || 7 || prá bhrātṛitvám sudānavó 'dha dvitā́ samānyā́ | mātúr gárbhe bharāmahe || 8 || yūyám hí shṭhā́ sudānava índrajyeshṭhā abhídyavaḥ | ádhā cid va utá bruve || 9 || ४ ||

May these supremely wise divine powers, Lord of light, bliss and justice, be ever our allies and make us prosperous. 2

O charioteers of the cosmic sacrifice of universe, may you conduct us safe over many wide-spread adversities as in ships across the water floods. 3

O Lord of cosmic justice, may we possess wealth, the wealth worthy to be praised. O Lord of virtues, it is the wealth that we ask for. 4

O lords of cosmic radiance, you are mighty in wisdom and repellers of adversities, you are the lords of wealth. May none of us possess that wealth which is earned by sinful means. 5

O bounteous divines, whether we dwell at home or on journey on the road, we invoke you to make us prosperous. 6

Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines, we are kith and kin to you. 7

O bounteous divines, we proclaim, that you are bound in one brotherhood, since you have been one in the mother's womb, and later on are born in diverse manner. 8

O bounteous divines, may you come and be here with the sun as your chief in your full radiance; I invoke you again and again. 9

(८४) चतुरशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥५॥ प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१॥
कविमिव प्रचेतसं यं देवासो अध द्विता । नि मर्त्येष्वादधुः ॥२॥
त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुधी गिरः । रक्षा तोकमुत त्मना ॥३॥
कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥४॥
दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥५॥

84

Préshṭham vo átithiṃ stushé mitrám iva priyám | agníṃ ráthaṃ ná védyam || 1 || kavím iva prácetasaṃ yáṃ deváso ádha dvitá | ní mártyeshv ādadhúḥ || 2 || tváṃ yavishṭha **dāṣúsho nṝ́ñḥ pāhi ṣriṇudhí gírah | rákshā tokám utá tmánā** || 3 || **káyā te agne aṅgira ū́rjo napād úpastutim | várāya deva manyáve** || 4 || dáṣema kásya mánasā yajñásya **sahaso yaho | kád u voca** idáṃ námaḥ || 5 || 5 ||

॥६॥ अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः । वाजद्रविणसो गिरः ॥६॥
कस्य नूनं परीणसो धियो जिन्वसि दंपते । गोषाता यस्य ते गिरः ॥७॥
तं मर्जयन्त सुक्रतुं पुरोयावानमाजिषु । स्वेषु क्षयेषु वाजिनम् ॥८॥
क्षेति क्षेमेभिः साधुभिर्नकिर्यं घ्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥९॥

ádhā tváṃ hí nas káro víṣvā asmábhyaṃ sukshitī́ḥ | **vā́jadraviṇaso gírah** || 6 || kásya nūnám párīṇaso dhíyo jinvasi **dampate** | góshātā yásya te gíraḥ || 7 || tám marjayanta **sukrátum** puroyávānam ājíshu | svéshu ksháyeshu vājínam || 8 || kshéti kshémebhiḥ sādhúbhir nákir yáṃ ghnánti hánti **yáḥ** | ágne suvíra edhate || 9 || 6 ||

84

I adore fire-divine dear as a guest and loving as a friend who brings us riches as if laden on a chariot. 1

—Whom as a far fore-seeing sage, the divine powers establish in two-fold ways among mortal men. 2

O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children. 3

O fire divine, O adorable, the Lord of vital forces, the son of energy, with what hymns shall I adore you, praise you, for your venerable pride? 4

O child of strength, tell me with what offering of the worshipper shall we present to you with devoted mind and what prayer shall I now speak to you? 5

O Lord, be it so that our songs, as rewards, bring to us happy habitations, abundant wealth and food. 6

O Lord of the house (or universe), tell me, whose offerings and songs delight you the most and whose prayers inspire you to grant us the wealth of wisdom. 7

They keep him bright in their houses, the one who is renowned for glorious deeds, who is mighty and champion in the battles of life. 8

He dwells at home with all efficient protections, whom none can harm but who himself can punish anyone. He becomes strong and prosperous with heroic children. 9

(८५) पञ्चाशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥७॥ आ मे हवं नासत्याश्विना गच्छतं युवम् । मध्वः सोमस्य पीतये ॥१॥
इमं मे स्तोममश्विनेमं मे शृणुतं हवम् । मध्वः सोमस्य पीतये ॥२॥
अयं वां कृष्णो अश्विना हवते वाजिनीवसू । मध्वः सोमस्य पीतये ॥३॥
शृणुतं जरितुर्हवं कृष्णस्य स्तुवतो नरा । मध्वः सोमस्य पीतये ॥४॥
छर्दिर्यन्तमदाभ्यं विप्राय स्तुवते नरा । मध्वः सोमस्य पीतये ॥५॥

85

Á me hávam nāsatyáṣvinā gáchatam yuvám | mádhvaḥ sómasya pītáye || 1 || imám me stómam aṣvinemám me srinutam hávam | mádhvaḥ sómasya pītáye || 2 || ayám vām kríshṇo aṣvinā hávate vājinīvasū | mádhvaḥ sómasya pītáye || 3 || srinutám jaritúr hávam kríshṇasya stuvató narā | mádhvaḥ sómasya pītáye || 4 || chardír yantam ádābhyam víprāya stuvaté narā | mádhvaḥ sómasya pītáye || 5 || 7 ||

॥८॥ गच्छतं दाशुषो गृहमित्था स्तुवतो अश्विना । मध्वः सोमस्य पीतये ॥६॥
युञ्जाथां रासभं रथे वीड्वङ्गे वृषण्वसू । मध्वः सोमस्य पीतये ॥७॥
त्रिवन्धुरेण त्रिवृता रथेना यातमश्विना । मध्वः सोमस्य पीतये ॥८॥
नू मे गिरो नासत्याश्विना प्रावतं युवम् । मध्वः सोमस्य पीतये ॥९॥

gáchatam dāṣúsho griháṃ itthá stuvató aṣvinā | mádhvaḥ sómasya pītáye || 6 || yuñjáthāṃ rásabham ráthe vīḍvañge vrishaṇvasū | mádhvaḥ sómasya pītáye || 7 || trivandhuréṇa trivrítā ráthenā yātam aṣvinā | mádhvaḥ sómasya pītáye || 8 || nú me gíro nāsatyáṣvinā právatam yuvám | mádhvaḥ sómasya pītáye || 9 || 8 ||

85

O ever-true twin-divines, may you come to my invocation, —that you drink the elixir of devotional love. 1

O twin-divines, may you hear this my invocation,—that you drink the elixir of devotional love. 2

This charming devotee is invoking you O twin-divines, lords of ample wealth,—that you drink the elixir of devotional love. 3

O leaders of all, may you hear the invocation of the charming devotee, the hymner, who is praying,—that you drink the elixir of devotional love. 4

O leaders, grant an inviolable home to the sage who sings your prayers,—that you drink elixir of devotional love. 5

O twin-divines, may you come to the house of the offerer who thus praises you—that you drink the elixir of devotional love. 6

May you harness the mule to your firmly-jointed chariot which draws you,—that you drink the elixir of devotional love. 7

Come here, O twin-divines, with your three seated triangular chariot,—that you drink the elixir of devotional love. 8

O ever-true twin-divines, may you hasten quickly to listen to my praises,—that you drink the elixir of devotional love. 9

(८६) षडशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः कृष्णः कार्ष्णिर्विश्वको वा ऋषिः । अश्विनौ देवते । जगती छन्दः ॥

॥१॥ उभा हि दस्रा भिषजा मयोभुवोभा दक्षस्य वचसो बभूवथुः ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या मुमोचतम् ॥१॥
कथा नूनं वां विमना उप स्तवद्युवं धियं ददथुर्वस्यइष्टये ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या मुमोचतम् ॥२॥
युवं हि ष्मा पुरुभुजेममेधतुं विष्णाप्वे ददथुर्वस्यइष्टये ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या मुमोचतम् ॥३॥

86

Ubhá hí dasrá bhishájā mayobhúvobhá dákshasya vácaso babhūváthuḥ | tá vāṃ víṣvako havate tanūkṛithé má no ví yaushṭaṃ sakhyá mumócatam || 1 || kathá nūnáṃ vāṃ vímanā úpa stavad yuváṃ dhíyaṃ dadathur vásyaïshṭaye | tá vāṃ víṣvako — || 2 || yuváṃ hí shmā purubhujemám edhatúṃ vishṇāpvè dadáthur vásyaïshṭaye | tá vāṃ víṣvako — || 3 ||

उत त्यं वीरं धनसामृजीषिणं दूरे चित्सन्तमवसे हवामहे ।
यस्य स्वादिष्ठा सुमतिः पितुर्यथा मा नो वि यौष्टं सख्या मुमोचतम् ॥४॥
ऋतेन देवः सविता शमायत ऋतस्य शृङ्गमुर्विया वि पप्रथे ।
ऋतं सासाह महि चित्पृतन्यतो मा नो वि यौष्टं सख्या मुमोचतम् ॥५॥

utá tyáṃ vīráṃ dhanasáṃ ṛijīshíṇaṃ dūré cit sántam ávase havāmahe | yásya svádishṭhā sumatíḥ pitúr yathā má no ví yaushṭaṃ sakhyá mumócatam || 4 || ṛiténa deváḥ savitá ṣamāyata ṛitásya ṣṛíñgam urviyá ví paprathe | ṛitáṃ sāsāha máhi cit pṛitanyató má no ví yaushṭaṃ sakhyá mumócatam || 5 || १ ||

86

Both of you, the wondrous, physicians, source of happiness and the object of the tributes of skilled sages. The family-head invokes you for the sake of his son—may you not severe our friendship, please come and set me free. 1

How shall we praise you now who is un-attentive? You have been giving him wisdom for the attainment of excellent wealth. The family-head invokes you for the sake of his son,—may you not severe our friendship; please come and set me free. 2

O twin-divines, possessors of great wealth, you have been giving to our posterity this prosperity for their full progress. The family-head invokes you for the sake of his son, may you not severe our friendship; please come and set me free. 3

We summon that brave leader to our protection, who is the possessor of bliss, and enjoyer of wealth. Though he dwells far away, we call him to help us. His gracious favour, like that of a father, is most sweet. May you not severe our friendship; please come and set me free. 4

In accordance to eternal order, the divine sun extinguishes himself (in the evening), toils and spreads far and wide the horns of eternal order (in the morning). The eternal order quells even the mighty assailants. May you not severe our friendships, please come and set me free. 5

(८७) सप्ताशीतितमं सूक्तम्

(१-६) षड़ृचस्यास्य सूक्तस्य वासिष्ठो द्युम्नीक आङ्गिरसः प्रियमेधो वाङ्गिरसः कृष्णो वा ऋषिः । अश्विनौ देवते । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१०॥

द्युम्नी वां स्तोमो अश्विना क्रिविर्न सेक आ गतम् ।
मध्वः सुतस्य स दिवि प्रियो नरा पातं गौराविवेरिणे ॥१॥
पिबतं घर्मं मधुमन्तमश्विना बर्हिः सीदतं नरा ।
ता मन्दसाना मनुषो दुरोण आ नि पातं वेदसा वयः ॥२॥
आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।
ता वर्तिर्यातमुप वृक्तबर्हिषो जुष्टं यज्ञं दिविष्टिषु ॥३॥

87

Dyumní vām stómo aṣvinā krívir ná séka ā́ gatam | mádhvaḥ sutásya sá diví priyó narā pātáṃ gaurā́v ivériṇe || 1 || píbataṃ gharmám mádhumantam aṣvinā́ barhíḥ sīdataṃ narā | tā́ mandasānā́ mánusho duroṇá ā́ ní pātaṃ védasā váyaḥ || 2 || ā́ vāṃ víṣvābhir ūtíbhiḥ priyámedhā ahūshata | tā́ vartír yātam úpa vṛiktábarhisho júshṭaṃ yajñáṃ díviṣhṭishu || 3 ||

पिबतं सोमं मधुमन्तमश्विना बर्हिः सीदतं सुमत् ।
ता वावृधाना उप सुष्टुतिं दिवो गन्तं गौराविवेरिणम् ॥४॥
आ नूनं यातमश्विनाश्वेभिः प्रुषितप्सुभिः ।
दस्रा हिरण्यवर्तनी शुभस्पती पातं सोममृतावृधा ॥५॥
वयं हि वां हवामहे विपन्यवो विप्रासो वाजसातये ।
ता वल्गू दस्रा पुरुदंससा धियाश्विना श्रुष्ट्या गतम् ॥६॥

píbataṃ sómam mádhumantam aṣvinā́ barhíḥ sīdataṃ sumát | tā́ vāvṛidhānā́ úpa sushṭutíṃ divó gantáṃ gaurā́v ivériṇam || 4 || ā́ nūnáṃ yātam aṣvinā́ṣvebhiḥ prushitápsubhiḥ | dásrā híraṇyavartanī ṣubhas patī pātáṃ sómam ṛitāvṛidhā || 5 || vayáṃ hí vāṃ hávāmahe vipanyávo víprāso vā́jasātaye | tā́ valgū́ dasrā́ purudáṅsasā dhiyā́ṣvinā ṣrushṭy ā́ gatam || 6 || 10 ||

87

O twin-divines, your praises filled with splendour as a well is filled with water in time of rain; come like fountain to pour the stream. The sweet elixir of devotion is effused; come and relish it like two wild bulls (*Gaura*) at a pool. 1

Drink, O twin-divines and drink the exhilarating drops of devotional love. Be seated yourselves, O leaders, in the sacred hearts of devotees and with joyful heart accept it in the house of the worshipper. May you preserve his life by means of wealth. 2

The dear worshippers invoke you to come with all your protective measures; come in the early morning to the dwelling of the offerer who has completed all preparations like clipping of sacred grass to worship you (at the fire-ritual). 3

O twin-divines accept the exhilarating love, sit down with your radiant glow on the sacred seat. Magnified by our praises may you come from heaven to our sacred works as two wild bulls to a pool. 4

Come, O twin-divines, full of splendour with your shining cosmic forces, riding in golden chariots. You are lords of good fortune and upholders of truth. May you accept our loving devotion.

We, your wise praisers, invoke you for obtaining strengthening food. So wondrous, fair and famed for great deeds, O twin-divines, when you hear our praises, come to us. 6

(८८) अष्टाशीतितमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥११॥ तं वो॑ द॒स्ममृ॑ती॒षहं॒ वसो॑र्मन्दा॒नमन्ध॑सः ।
अ॒भि व॒त्सं न स्वस॑रेषु धे॒नव॒ इन्द्रं॑ गी॒र्भिर्न॑वामहे ॥१॥
द्यु॒क्षं सु॒दानुं॒ तवि॑षीभि॒रावृ॑तं गि॒रिं न पु॑रु॒भोज॑सम् ।
क्षु॒मन्तं॒ वाजं॑ श॒तिनं॑ सह॒स्रिणं॑ म॒क्षू गोम॑न्तमीमहे ॥२॥

88

Tám vo dasmám ṛitīshúham vásor mandānám ándhasaḥ | abhí vatsám ná svásareshu dhenáva índram gīrbhír navāmahe || 1 || dyukshám sudánum távishībhir ávṛitam girím ná purubhójasam | kshumántam vájam satínam sahasríṇam makshú gómantam īmahe || 2 ||

न त्वा॑ बृ॒हन्तो॒ अद्र॑यो॒ वर॑न्त इन्द्र वी॒ळवः॑ ।
यद्दित्स॑सि स्तुव॒ते माव॑ते॒ वसु॒ नकि॒ष्टदा मि॑नाति ते ॥३॥
योद्धा॑सि॒ क्रत्वा॒ शव॑सो॒त दं॒सना॒ विश्वा॑ जा॒ताभि म॒ज्मना॑ ।
आ त्वा॒यम॒र्क ऊ॒तये॑ ववर्तति॒ यं गोत॑मा॒ अजी॑जनन् ॥४॥
प्र हि रि॑रि॒क्ष ओज॑सा दि॒वो अन्ते॑भ्य॒स्परि॑ ।
न त्वा॑ विव्याच॒ रज॑ इन्द्र॒ पार्थि॑व॒मनु॑ स्व॒धां व॑वक्षिथ ॥५॥
नकिः॒ परि॑ष्टिर्मघवन्म॒घस्य॑ ते॒ यद्दा॒शुषे॑ दश॒स्यसि॑ ।
अ॒स्माकं॑ बोध्यु॒चथ॑स्य चोदि॒ता मंहि॑ष्ठो॒ वाज॑सातये ॥६॥

ná tvā bṛihánto ádrayo váranta indra vīḷávaḥ | yád dítsasi stuvaté mávate vásu nákish ṭád á mināti te || 3 || yóddhāsi krátvā śávasotá daṅsánā víśvā jātábhí majmánā | á tvāyám arká ūtáye vavartati yám gótamā ájījanan || 4 || prá hí ririkshá ójasā divó ántebhyas pári | ná tvā vivyāca rája indra párthivam ánu svadhám vavakshitha || 5 || nákiḥ párishṭir maghavan maghásya te yád dāśúshe daśasyási | asmákam bodhy ucáthasya coditá máṅhishṭho vájasātaye || 6 || 11 ||

88

We offer love and praise with our hymns, as cows low to their calf in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. 1

We solicit the radiant, bounteous giver, surrounded by powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and multiplied by hundred and a thousand-fold. 2

The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as I, none can object you therein. 3

You are warrior by your strength, wisdom and wondrous deeds. In might you excel all. May this hymn, which the enlightened sages compose, attract you this way for their protection. 4

O resplendent Lord, by your might you extend beyond the limits of heaven; and the region of the earth cannot comprehend you. May you bring us food and drink. 5

None can refrain you from being a liberal giver to your devotee, O bounteous Lord. O most liberal giver listen to our praise so that we may win food and favour from you. 6

(८९) एकोननवतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । (१-४) प्रथमादिचतुर्ऋचां प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती), (५-६) पञ्चमीषष्ठ्योरनुष्टुप्, (७) सप्तम्याश्च बृहती छन्दांसि ॥

॥१२॥

बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।
येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥१॥
अपाधमदभिशस्तीरशस्तिहाथेन्द्रो द्युम्न्याभवत् ।
देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥२॥
प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥३॥

89

Bṛihád índrāya gāyata máruto vṛitrahántamam | yéna jyótir ájanayann ṛitāvṛídho devám deváya jágṛivi || 1 || ápādhamad abhíṣastīr aṣastiháthéndro dyumny ābhavat | devás ta indra sakhyáya yemire bṛíhadbhāno márudgaṇa || 2 || prá va índrāya bṛihaté máruto bráhmārcata | vṛitrám hanati vṛitrahá ṣatákratur vájreṇa ṣatáparvaṇā || 3 ||

अभि प्र भर धृषता धृषन्मनः श्रवश्चित्ते असद्बृहत् ।
अर्षन्त्वापो जवसा वि मातरो हनो वृत्रं जया स्वः ॥४॥
यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय । तत्पृथिवीमप्रथयस्तदस्तभ्ना उत द्याम् ॥५॥

abhí prá bhara dhṛishatá dhṛishanmanaḥ ṣrávaṣ cit te asad bṛihát | árshantv ápo jávasā ví mātáro háno vṛitrám jáyā svàḥ || 4 || yáj jáyathā apūrvya mághavan vṛitrahátyāya | tát pṛithivím aprathayas tád astabhnā utá dyám || 5 ||

89

Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the *Brhat-Saman*, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment. 1

The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of the troops of vital forces, Nature's bounties are invoking you for your friendship. 2

O priest, may you utter forth the hymn to your great lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with his hundred-edged thunderbolt. 3

O daring and fearless (Lord of resplendence), there is abundance of food with you. Please bring it to us. Let the mother waters—the rain water—impetuously spread over the earth as you smite down the demon of shrouding clouds and conquer every one. 4

O bounteous Lord; there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth, and brought the heavens, the luminaries, into existence. 5

तत्ते॑ य॒ज्ञो अ॑जायत॒ तद॒र्क उ॒त हस्कृ॑तिः । तद्विश्व॑मभि॒भूर॑सि॒ यज्जा॒तं यच्च॒ जन्त्व॑म् ॥६॥
आ॒मासु॑ प॒क्वमैर॑य॒ आ सूर्यं॑ रोहयो दि॒वि ।
घ॒र्मं न साम॑न्तपता सुवृ॒क्तिभि॒र्जुष्टं॒ गिर्व॑णसे बृ॒हत् ॥७॥

tát te yajñó ajāyata tád arká utá háskritiḥ | tád víṣvam abhibhū́r asi yáj jātám yác ca jántvam || 6 || āmā́su pakvám aíraya ā́ sū́ryam rohayo diví | gharmám ná sā́man tapatā suvriktíbhir júshṭam gírvaṇase brihát || 7 || 12 ||

(९०) नवतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥१३॥ आ नो॒ विश्वा॑सु॒ हव्य॒ इन्द्रः॑ स॒मत्सु॑ भूषतु ।
उप॒ ब्रह्मा॑णि॒ सव॑नानि वृत्र॒हा प॑रम॒ज्या ऋची॑षमः ॥१॥
त्वं दा॒ता प्र॑थ॒मो राध॑साम॒स्यसि॑ स॒त्य ई॑शान॒कृत् ।
तु॒वि॒द्यु॒म्नस्य॒ युज्या वृ॑णीमहे पु॒त्रस्य॒ शव॑सो म॒हः ॥२॥
ब्रह्मा॑ त इन्द्र गिर्वणः क्रि॒यन्ते॒ अन॑तिद्भुता ।
इ॒मा जु॑षस्व हर्यश्व॒ योज॒नेन्द्र॒ या ते॒ अम॑न्महि ॥३॥

90

Ā́ no víṣvāsu hávya índraḥ samátsu bhūshatu | úpa bráhmāṇi sávanāni vritrahā́ paramajyā́ ṛícīshamaḥ || 1 || tvám dātā́ prathamó rā́dhasām asy ási satyá īṣānakṛít | tuvidyumnásya yújyā vriṇīmahe putrásya ṣávaso maháḥ || 2 || bráhmā ta indra girvaṇaḥ kriyánte ánatidbhutā | imā́ jushasva haryaṣva yójanéndra yā́ te ámanmahi || 3 ||

Then the sacrifice was produced for you, and thence the delightful hymns of *R.K.* (the revealed knowledge); thus in your power, you surpass all, whatever has been or whatsoever would be. 6

In the raw cow, you produce the ripe milk. Then you cause the sun to rise to heaven. (O priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred *Saman* hymns and also sing the *Brhat Saman* to Him who loves to hear praise-songs. 7

90

May the resplendent Lord who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise. 1

You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength. 2

O resplendent Lord, you are the object of these hymns. The unexaggerated praises are offered to you by us. O lord of vital faculties accept these fitting hymns, which we have thought out for you. 3

त्वं हि सत्यो मघवन्ननानतो वृत्रा भूरि न्यृञ्जसे ।
स त्वं शविष्ठ वज्रहस्त दाशुषेऽर्वाञ्चं रयिमा कृधि ॥४॥
त्वमिन्द्र यशा अस्यृजीषी शवसस्पते ।
त्वं वृत्राणि हंस्यप्रतीन्येक इदनुत्ता चर्षणीधृता ॥५॥
तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे ।
महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्नवन् ॥६॥

tvám hí satyó maghavann ánānato vritrá bhúri nyriñjáse | sá tvám ṣavishṭha vajrahasta dāṣúshe 'rváñcam rayím á kridhi || 4 || tvám indra yaṣá asy rijīshí ṣavasas pate | tvám vritráṇi haṅsy apratíny éka íd ánuttā carshaṇīdhrítā || 5 || tám u tvā nūnám asura prácetasam rádho bhāgám ivemahe | mahíva kríttiḥ ṣaraṇá ta indra prá te sumná no aṣnavan || 6 || 13 ||

(९१) एकनवतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्यात्रेय्यपाला ऋषिका । इन्द्रो देवता । (१–२) प्रथमाद्वितीययोर्ऋचोः पङ्क्तिः, (३–७) तृतीयादिपञ्चानाञ्चानुष्टुप् छन्दसी ॥

॥१४॥ कन्या३ वारवायती सोममपि स्रुताविदत् ।
अस्तं भरन्त्यब्रवीदिन्द्राय सुनवै त्वा शक्राय सुनवै त्वा ॥१॥
असौ य एषि वीरको गृहंगृहं विचाकशत् ।
इमं जम्भसुतं पिब धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् ॥२॥

91

Kanyā̀ vā́r avāyatī́ sómam ápi srutávidat | ástam bhárantỵ abravīd índrāya sunavai tvā ṣakrā́ya sunavai tvā || 1 || asaú yá éshi vīrakó griháṃ-griham vicā́kaṣad | imáṃ jámbhasutam piba dhānā́vantam karambhíṇam apūpávantam ukthínam || 2 ||

O bounteous Lord, you are truthful; yourself unhumbled, you humble down many a wicked. O most mighty, the wielder of adamantine will-power, may you enrich your worshipper. 4

O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away. 5

As such, we invoke you now, O Lord of vital forces, the possessor of Supreme Knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So, may your blessings and favours reach us. 6

91

A maiden going to the stream of water, finds a *soma* herb in the path; as she carries it home she says, I will press it for the supreme Lord, I will press thee for the all-powerful Lord. 1

You, a hero, go from house to house, bright in your splendour; may you please enjoy this herb pressed under molars, along with fried grains of barley, the curds and the cakes, and sing the songs of praise. 2

आ च॒न त्वा॑ चिकित्सा॒मोऽधि॑ च॒न त्वा॒ नेम॑सि ।
शनै॑रिव शन॒कैरि॒वेन्द्रा॒येन्दो॒ परि॑ स्रव ॥३॥
कु॒विच्छक॑त्कु॒वित्कर॑त्कु॒विन्नो॒ वस्य॑स॒स्कर॑त् ।
कु॒वित्प॑ति॒द्विषो॑ य॒तीरिन्द्रे॑ण सं॒गमा॑महै ॥४॥
इ॒मानि॒ त्रीणि॑ वि॒ष्टपा॒ तानी॑न्द्र॒ वि रो॑हय ।
शिर॑स्त॒तस्यो॒र्वरा॒मादि॒दं म॒ उपो॒दरे॑ ॥५॥

á caná tvā cikitsāmó 'dhi caná tvā némasi | ṣánair iva ṣanakaír ivéndrāyendo pári srava || 3 || kuvíc chákat kuvít kárat kuvín no vásyasas kárat | kuvít patidvísho yatī́r índreṇa saṃgámāmahai || 4 || imā́ni trī́ṇi vishṭápā tā́nīndra ví rohaya | ṣíras tatásyorvárām ā́d idám ma úpodáre || 5 ||

अ॒सौ च॒ या न॑ उ॒र्वरा॒दि॒मां त॒न्वं१॒॑ मम॑ ।
अथो॑ त॒तस्य॒ यच्छिर॒: सर्वा॒ ता रो॑म॒शा कृ॑धि ॥६॥
खे रथ॑स्य॒ खेऽन॑स॒: खे यु॒गस्य॑ शतक्रतो ।
अ॒पा॒लामि॑न्द्र॒ त्रिष्पू॒त्व्यकृ॑णो॒: सूर्य॑त्वचम् ॥७॥

asaú ca yā́ na urvárā́d imā́ṃ tanvàm máma | átho tatásya yác chíraḥ sárvā tā́ romaṣā́ kṛidhi || 6 || khé ráthasya khé 'nasaḥ khé yugásya ṣatakrato | apālā́m indra trísh pūtvy ákṛiṇoḥ sū́ryatvacam || 7 || 14 ||

We wish to know you well, yet we know you not. O loving elixir, flow forth for the resplendent Lord, first slowly, then quickly. 3

May the Lord of resplendence repeatedly make us powerful. May he help us and work for us. May he repeatedly make us wealthier. May He unite me with my husband, who has been indifferent, unconcerned and unfriendly with me so far. 4

May you cause to grow all these three places, my father's bald head, his barren field and the part of my body below my waist. 5

May you make all these three bear a crop—the (barren) field of my father, my body and the (bald) head of my father. 6

Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e. her body physically cleaned); then she has been passed through the hole of a cart, (i. e. her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e. spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. 7

(९.२) द्विनवतितमं सूक्तम्

त्रयस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसः श्रुतकक्षः सुकक्षो वा ऋषिः। इन्द्रो देवता। (१) प्रथम-र्चोऽनुष्टुप्, (२-३३) द्वितीयादित्रयस्त्रिंशदृचाञ्च गायत्री छन्दसी ॥

॥१५॥ पान्तमा वो अन्धस इन्द्रमभि प्र गायत। विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम् ॥१॥
पुरुहूतं पुरुष्टुतं गाथान्यं सनश्रुतम्। इन्द्र इति ब्रवीतन ॥२॥
इन्द्र इन्नो महानां दाता वाजानां नृतुः। महाँ अभिज्ञ्वा यमत् ॥३॥
अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः। इन्दोरिन्द्रो यवाशिरः ॥४॥
तम्वभि प्रार्चतेन्द्रं सोमस्य पीतये। तदिद्ध्यस्य वर्धनम् ॥५॥

92

Pántam a vo ándhasa índram abhí prá gāyata | viṣvā-sáham ṣatákratum máṅhishṭhaṃ carshaṇīnám || 1 || puruhūtám purushṭutám gāthānyàṃ sánaṣrutam | índra íti bravītana || 2 || índra ín no mahánāṃ dātá vájānāṃ nṛitúḥ | mahán̐ abhijñv á yamat || 3 || ápād u ṣipry ándhasaḥ sudákshasya prahoshíṇaḥ | índor índro yávāṣiraḥ || 4 || tám v abhí prárcaténdraṃ sómasya pītáye | tád íd dhy àsya várdhanam || 5 || 15 ||

॥१६॥ अस्य पीत्वा मदानां देवो देवस्यौजसा। विश्वाभि भुवना भुवत् ॥६॥
त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम्। आ च्यावयस्यूतये ॥७॥

asyá pītvá mádānāṃ devó devásyaújasā | víṣvābhí bhúvanā bhuvat || 6 || tyám u vaḥ satrāsáhaṃ víṣvāsu gīrshv áyatam | á cyāvayasy ūtáye || 7 ||

92

May you sing the glory of that resplendent Lord, who accepts all your ablotions, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men. 1

Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all and who is worthy of songs and renowned as eternal. 2

May the resplendent who causes all to rejoice, be the giver of abundant riches to us; may He, the mighty, bring riches to the devotee, who pray with humility. 3

The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship. 4

May you loudly praise that resplendent supreme that He may be delighted to accept our love. Verily it is this, which gives Him strength. 5

When the Lord is pleased to accept delightful prayers, He, through the strength of the divine love, conquers all things which have been created. 6

May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, who pervades even all our praises. 7

युध्मं सन्तमनर्वाणं सोमपामनपच्युतम् । नरमवार्यक्रतुम् ॥८॥
शिक्षा ण इन्द्र राय आ पुरु विद्वाँ ऋचीषम । अवा नः पार्ये धने ॥९॥
अतश्चिदिन्द्र ण उपा याहि शतवाजया । इषा सहस्रवाजया ॥१०॥

yudhmáṃ sántam anarvá-ṇaṃ somapám ánapacyutam | náram avāryákratum || 8 || ṣí-kshā ṇa indra rāyá á purú vidváñ ṛicīshama | ávā naḥ párye dháne || 9 || átaṣ cid indra ṇa úpá yāhi ṣatávājayā | ishá sahásravājayā || 10 || 16 ||

॥१७॥ अयाम धीवतो धियोऽर्वद्भिः शक्र गोदरे । जयेम पृत्सु वज्रिवः ॥११॥
वयमु त्वा शतक्रतो गावो न यवसेष्वा । उक्थेषु रणयामसि ॥१२॥
विश्वा हि मर्त्यत्वनानुकामा शतक्रतो । अगन्म वज्रिन्नाशसः ॥१३॥
त्वे सु पुत्र शवसोऽवृत्रन्कामकातयः । न त्वामिन्द्राति रिच्यते ॥१४॥
स नो वृषन्त्सनिष्ठया सं घोरया द्रवित्न्वा । धियाविड्ढि पुरंध्या ॥१५॥

áyāma dhívato dhíyó 'rvadbhiḥ ṣakra godare | jáyema pritsú vajrivaḥ || 11 || vayám u tvā ṣatakrato gávo ná yá-vaseshv á | ukthéshu raṇayāmasi || 12 || víṣvā hí martyatva-nánukāmá ṣatakrato | áganma vajrinn āṣásaḥ || 13 || tvé sú putra ṣavasó 'vṛitran kámakātayaḥ | ná tvám indráti ri-cyate || 14 || sá no vṛishan sánishṭhayā sáṃ ghoráyā dra-vitnvá | dhiyáviḍḍhi púraṃdhyā || 15 || 17 ||

॥१८॥ यस्ते नूनं शतक्रतविन्द्र द्युम्नितमो मदः । तेन नूनं मदे मदेः ॥१६॥

yás te nūnáṃ ṣatakratav índra dyumnítamo mádaḥ | téna nūnám máde madeḥ || 16 ||

The warrior whom none oppose and none can over-throw, the accepter of the devotion, the leader whose deeds cannot be hindered. 8

O resplendent omniscient, worthy of our praise, who knowest all things, may you send us plentiful riches. May you help us with the wealth seized from enemies. 9

Come to us, O resplendent Lord from any place with food that gives hundred fold strength, a thousand fold strength. 10

O glorious Lord, the wielder of the bolt of justice, the cleaver of obstructions, may we, the possessor of wisdom, overpower evils in the battle of life by your vigour and wisdom. 11

O performer of selfless deeds, we try to greet you with our praises, as the herdsman tries to please the cattle by taking them to pasture. 12

O performer of hundreds of deeds, wielder of bolt of justice, all mortal behaviours follow the innate desires may all that we crave be attained. 13

O source of strength, all men who cherish their wishes come to you for fulfilment; O resplendent Lord, none can surpass you. 14

O showerer of blessings, protect us through your care, with your most bounteous and speedy and yet terrifying actions. 15

O resplendent, performer of hundreds of deeds, may you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of our loving devotion. 16

यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः । य ओजोदातमो मदः ॥१७॥
विद्मा हि यस्ते अद्रिवस्त्वादत्तः सत्य सोमपाः । विश्वासु दस्म कृष्टिषु ॥१८॥
इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१९॥
यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त संसदः । इन्द्रं सुते हवामहे ॥२०॥

yás te citrásravastamo yá indra vritrahántamah | yá ojodátamo mádah || 17 || vidmá hí yás te adrivas tvádattah satya somapāh | vísvāsu dasma krishtíshu || 18 || índrāya mádvane sutám pári shtobhantu no gírah | arkám arcantu kārávah || 19 || yásmin vísvā ádhi sríyo ránanti saptá samsádah | índram sué havāmahe || 20 || 18 ||

॥१९॥ त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत । तमिद्वर्धन्तु नो गिरः ॥२१॥
आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥२२॥
विव्यक्थ महिना वृषन्भक्षं सोमस्य जागृवे । य इन्द्र जठरेषु ते ॥२३॥
अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्य इन्दवः ॥२४॥
अरमश्वाय गायति श्रुतकक्षो अरं गवे । अरमिन्द्रस्य धाम्ने ॥२५॥

tríkadrukeshu cétanam deváso yajñám atnata | tám íd vardhantu no gírah || 21 || á tvā visantv índavah samudrám iva síndhavah | ná tvám indráti ricyate || 22 || vivyáktha mahiná vrishan bhakshám sómasya jāgrive | yá indra jatháreshu te || 23 || áram ta indra kuksháye sómo bhavatu vritrahan | áram dhámabhya índavah || 24 || áram ásvāya gāyati srutákaksho áram gáve | áram índrasya dhámne || 25 ||

O resplendent Lord, verily your carouse which is most widely renowned is most destructive of your enemies but most renovating to your strength. 17

O wielder of bolt of justice, smiter of enemies, truthful drinker of the elixir of loving devotion, we know the value of the reward, given by you to all you faithful devotees. 18

Let the songs of praises expressed to the exhilarated be effectual on every side, resplendent Lord. May the poets sing the songs of praises. 19

Now when the Prayers are recited the resplendent Lord we invoke in Him all glories rest and in His domain all the seven senses rejoice. 20

In the three regions, Nature's bounties extend their cosmic sacrifice, that inspire sacrificial acts in the minds of men. Let our songs inspire these performances for prosperity. 21

Let the drops of divine love enter your heart, as the rivers enter sea, none surpasses you. 22

The resplendent Lord, the Showerer of blessings, everwakeful, you attain by your strength the drinking of this celestial juice which enters into thy heart and mind. 23

O resplendent Lord, dispeller of darkness, may the divine love be enough for your heart and mind. May the drops be enough for your numerous bodies. 24

The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts. 25

अरं हि ष्मा सुतेषु णः सोमेष्विन्द्र भूषसि । अरं ते शक्र दावने ॥२६॥

áram hí shmā sutéshu naḥ sómeshv indra bhúshasi | áram te sakra dāváne || 26 || 19 ||

॥२०॥ पराकात्ताच्चिदद्रिवस्त्वां नक्षन्त नो गिरः । अरं गमाम ते वयम् ॥२७॥
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्यं मनः ॥२८॥
एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः । अधा चिदिन्द्र मे सचा ॥२९॥

parākáttāc cid adrivas tvā́m nakshanta no gíraḥ | áram gamāma te vayám || 27 || evá hy ási vīrayúr evá sū́ra utá sthiráḥ | evá te rā́dhyam mánaḥ || 28 || evá rātís tuvīmagha vísvebhir dhāyi dhātṛ́bhiḥ | ádhā cid indra me sácā || 29 ||

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ॥३०॥
मा न इन्द्राभ्यादिशः सूरो अक्तुष्वा यमन् । त्वा युजा वनेम तत् ॥३१॥
त्वयेदिन्द्र युजा वयं प्रति ब्रुवीमहि स्पृधः । त्वमस्माकं तव स्मसि ॥३२॥
त्वामिद्धि त्वायवोऽनुनोनुवतश्चरान् । सखाय इन्द्र कारवः ॥३३॥

mó shú brahméva tandrayúr bhúvo vājānām pate | mátsvā sutásya gómataḥ || 30 || mā́ na indra abhy ā̀dísaḥ sū́ro aktúshv ā́ yaman | tvā́ yujā́ vanema tát || 31 || tváyéd indra yujā́ vayám práti bruvīmahi spṛ́dhaḥ | tvám asmā́kam táva smasi || 32 || tvā́m íd dhí tvāyávo 'nunónuvatas cárān | sákhāya indra kārávaḥ || 33 || 20 ||

When our devotional prayers are presented, you are very substantially able to accept them—May they be enough with you to be given liberally to us. 26

O wielder of bolt of justice, may our praises reach you even from afar; may we come very close to you. 27

You verily love to overcome the wicked, you are a hero and firm, your mind is to be propitiated. 28

O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally. 29

Be not like a lazy priest, O Lord of nourishment; rejoice by drinking the elixir of divine love mixed with dedication. 30

O resplendent Lord let not the ill-designs threaten and obstruct us at night; let us crush them with your help. 31

With the resplendent Lord as our helper, let us answer those who envy us, for you are ours and we are yours. 32

O resplendent Lord, may your friends, the poets devoted to your service sing loudly your praise-songs, again and again. 33

(९३) त्रिनवतितमं सूक्तम्

(१–३४) चतुस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसः सुकक्ष ऋषिः । (१–३३) प्रथमादित्रयस्त्रिंशदृचामिन्द्रः, (३४) चतुस्त्रिंश्या्श्चेन्द्र ऋभवश्च देवताः । गायत्री छन्दः ॥

॥२१॥ उद्घेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१॥
नव यो नवतिं पुरो बिभेद बाह्वोजसा । अहिं च वृत्रहावधीत् ॥२॥
स न इन्द्रः शिवः सखाश्वावद्गोमद्यवमत् । उरुधारेव दोहते ॥३॥
यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥४॥
यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे । उतो तत्सत्यमित्तव ॥५॥

93

Úd ghéd abhí ṣrutámagham vṛishabhám náryāpasam | ástāram eshi sūrya || 1 || náva yó navatím púro bibhéda bāhvòjasā | áhim ca vṛitrahávadhīt || 2 || sá na índraḥ ṣiváḥ sákhāṣvāvad gómad yávamat | urúdhāreva dohate || 3 || yád adyá kác ca vṛitrahann udágā abhí sūrya | sárvam tád indra te váṣe || 4 || yád vā pravṛiddha satpate ná marā íti mányase | utó tát satyám ít táva || 5 || 21 ||

॥२२॥ ये सोमासः परावति ये अर्वावति सुन्विरे । सर्वाँस्ताँ इन्द्र गच्छसि ॥६॥
तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥७॥
इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः । द्युम्नी श्लोकी स सोम्यः ॥८॥
गिरा वज्रो न संभृतः सबलो अनपच्युतः । ववक्ष ऋष्वो अस्तृतः ॥९॥

yé sómāsaḥ parāváti yé arvāváti sunviré | sárvāñs tāñ indra gachasi || 6 || tám índram vājayāmasi mahé vṛitráya hántave | sá vṛíshā vṛishabhó bhuvat || 7 || índraḥ sá dámane kṛitá ójishṭhaḥ sá máde hitáḥ | dyumní ṣlokí sá somyáḥ || 8 || girá vájro ná sámbhṛitaḥ sábalo ánapacyutaḥ | vavakshá ṛishvó ástṛitaḥ || 9 ||

93

O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men; 1

and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked. 2

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley. 3

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control. 4

O Lord of all, that is quite True, when at the height of your glory, you think, "I shall never die". This thought of yours is indeed true. 5

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near. 6

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer. 7

The Resplendent exists for giving (us blessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love. 8

The powerful resplendent is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable. 9

दुर्गे चिन्नः सुगं कृधि गृणान इन्द्र गिर्वणः । त्वं च मघवन्वशः ॥१०॥

durgé cin naḥ sugáṃ kṛidhi gṛi-
ṇāná indra girvaṇaḥ | tváṃ ca maghavan váṣaḥ || 10 || २२ ||

॥२३॥ यस्य ते नू चिदादिशं न मिनन्ति स्वराज्यम् । न देवो नाध्रिगुर्जनः ॥११॥
अधा ते अप्रतिष्कुतं देवी शुष्मं सपर्यतः । उभे सुशिप्र रोदसी ॥१२॥
त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु रुशत्पयः ॥१३॥
वि यदहेरध त्विषो विश्वे देवासो अक्रमुः । विदन्मृगस्य ताँ अमः ॥१४॥
आदु मे निवरो भुवद्वृत्रहादिष्ट पौंस्यम् । अजातशत्रुरस्तृतः ॥१५॥

yásya te nū́ cid ādíṣaṃ ná minánti svarā́jyam | ná devó nā́dhrigur jánaḥ || 11 || ádhā te ápratishkutaṃ deví ṣúshmaṃ saparyataḥ | ubhé suṣipra ródasī || 12 || tvám etád adhārayaḥ kṛishṇā́su róhiṇīshu ca | párushṇīshu rúṣat páyaḥ || 13 || ví yád áher ádha tvishó víṣve devā́so ákramuḥ | vidán mṛigásya tā́ñ ámaḥ || 14 || ā́d u me nivaró 'bhuvad vṛitrahā́dishṭa paúṅsyam | ájātaṣatrur ástṛitaḥ || 15 || २३ ||

॥२४॥ श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम् । आ शुषे राधसे महे ॥१६॥
अया धिया च गव्यया पुरुणामन्पुरुष्टुत । यत्सोमेसोम आभवः ॥१७॥
बोधिन्मना इदस्तु नो वृत्रहा भूर्यासुतिः । शृणोतु शक्र आशिषम् ॥१८॥

ṣrutáṃ vo vṛitrahántamam prá ṣárdhaṃ carshaṇīnā́m | ā́ ṣushe rā́dhase mahé || 16 || ayā́ dhiyā́ ca gavyayā́ púru-ṇāman púrushṭuta | yát sóme-soma ā́bhavaḥ || 17 || bodhín-manā íd astu no vṛitrahā́ bhū́ryāsutiḥ | ṣriṇótu ṣakrá āṣísham || 18 ||

O resplendent, worthy of our priase, may you hymned by us, make our path plain even in the midst of difficulties; (hear us) bounteous Lord, since you love us. 10

You are the one whose commandments and Truthful domain can never be defied—neither by divine powers nor by men, howsoever irresistible. 11

O Lord of handsome appearance, the two divines, heaven and earth, reverse your might which no one can resist. 12

It is you who deposits white milk in the black and the red and in the cows with spotted skins. 13

When in their state of misery, all the divine powers shrink in various directions, overpowered by the furious might of the wicked, the fear of the monster seizes them. 14

Then the resplendent supreme, the repeller of dark forces, conqueror of evils, puts forth His might. Verily He has no enemies and is invincible. 15

The best evil-destroyer and the famous champion of mankind—I urge Him to grant munificence. 16

O Lord, bearing many names and praised by many, when you are present at our various sacred ceremonies, may we be endowed with keen intellect followed by virtuous actions. 17

May the destroyer of evils to whom many libations are offered, know our desires—may the bright and vigorous Lord hear our Praises. 18

कया॒ त्वं न॑ ऊ॒त्याभि प्र म॑न्दसे वृषन् । कया॑ स्तो॒तृभ्य॒ आ भ॑र ॥१९॥
कस्य॒ वृषा॑ सु॒ते सचा॑ नि॒युत्वा॑न्वृष॒भो र॑णत् । वृ॒त्र॒हा सोम॑पीतये ॥२०॥

káyā tvám na ūtyábhí prá mandase vrishan | káyā stotríbhya á bhara || 19 || kásya vríshā suté sácā niyútvān vrishabhó ranat | vritrahá sómapītaye || 20 || 24 ||

॥२५॥ अ॒भी षु ण॒स्त्वं र॒यिं म॑न्दसा॒नः स॑ह॒स्रिण॑म् । प्र॒य॒न्ता बो॑धि दा॒शुषे॑ ॥२१॥
पत्नी॑वन्तः सु॒ता इ॒म उ॒शन्तो॑ यन्ति वी॒तये॑ । अ॒पां जग्मि॑र्निचुम्पु॒णः ॥२२॥
इ॒ष्टा होत्रा॑ असृक्ष॒तेन्द्रं॑ वृ॒धासो॑ अध्व॒रे । अच्छा॑वभृ॒थमोज॑सा ॥२३॥
इ॒ह त्या स॑ध॒माद्या॒ हरी॒ हिर॑ण्यकेश्या । वो॒ळ्हाम॒भि प्रयो॑ हि॒तम् ॥२४॥
तुभ्यं॒ सोमाः॑ सु॒ता इ॒मे स्ती॒र्णं ब॒र्हिर्वि॑भावसो । स्तो॒तृभ्य॒ इन्द्र॒मा व॑ह ॥२५॥

abhí shú nas tvám rayím mandasānáh sahasrínam | prayantá bodhi dāsúshe || 21 || pátnīvantah sutá imá usánto yanti vītáye | apám jágmir nicumpunáh || 22 || ishtá hótrā asrikshaténdram vridháso adhvaré | áchāvabhrithám ójasā || 23 || ihá tyá sadhamádyā hárī híranyakesyā | volhám abhí práyo hitám || 24 || túbhyam sómāh sutá imé stīrnám barhír vibhāvaso | stotríbhya índram á vaha || 25 || 25 ||

॥२६॥ आ ते॒ दक्षं॒ वि रो॑च॒ना दध॒द्रत्ना॒ वि दा॒शुषे॑ । स्तो॒तृभ्य॒ इन्द्र॑मर्चत ॥२६॥
आ ते॑ दधामीन्द्रि॒यमु॒क्था विश्वा॑ शतक्रतो । स्तो॒तृभ्य॑ इन्द्र मृळय ॥२७॥

á te dáksham ví rocaná dádhad rátnā ví dāsúshe | stotríbhya índram arcata || 26 || á te dadhāmīndriyám ukthá vísvā satakrato | stotríbhya indra mrilaya || 27 ||

O Showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous? 19

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompanied libations, you come and rejoice to accept the loving devotion? 20

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee. 21

These devotional elixirs with their consorts i. e. waters lovingly to be enjoyed. The exhilarating food or the elixir spreads to waters. 22

The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and there by bring the task to completion. 23

(Repitition of VIII 32-29) 24

O fire, these sweet oblations of medicinal herbs are ready for you and all the preparations are complete, may the resplendent Lord be invoked now for the benefit of worshippers. 25

May He give strength, His brilliant light and precious things to you, His worshipper and to His praising devotees who adore the Lord of resplendence. 26

O performer of hundreds of selfless actions, possessor of wondrous strength I offer you all the praises; O resplendent Lord, be gracious to your worshippers. 27

भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो । यदिन्द्र मृळयासि नः ॥२८॥
स नो विश्वान्या भर सुवितानि शतक्रतो । यदिन्द्र मृळयासि नः ॥२९॥
त्वामिद्वृत्रहन्तम सुतावन्तो हवामहे । यदिन्द्र मृळयासि नः ॥३०॥

bhadrám-bhadram na á bharésham ū́rjam ṣatakrato | yád indra mriḷáyāsi naḥ || 28 || sá no víṣvāny á bhara suvitáni ṣatakrato | yád indra mriḷáyāsi naḥ || 29 || tvám íd vritrahantama sutávanto havāmahe | yád indra mriḷáyāsi naḥ || 30 || 26 ||

॥२७॥ उप नो हरिभिः सुतं याहि मदानां पते । उप नो हरिभिः सुतम् ॥३१॥
द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उप नो हरिभिः सुतम् ॥३२॥

úpa no háribhiḥ sutám yāhí madānām pate | úpa no háribhiḥ sutám || 31 || dvitá yo vritrahántamo vidá índraḥ ṣatákratuḥ | úpa no háribhiḥ sutám || 32 ||

त्वं हि वृत्रहन्नेषां पाता सोमानामसि । उप नो हरिभिः सुतम् ॥३३॥
इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम् । वाजी ददातु वाजिनम् ॥३४॥

tvám hí vritra-hann eshām pātá sómānām ási | úpa no háribhiḥ sutám || 33 || índra ishé dadātu na ribhukshánam ribhúm rayím | vājí dadātu vājínam || 34 || 27 ||

Bring to us what is most auspicious, O Performer of hundreds of noble deeds, bring to us food and strength; for O resplendent Lord you have been kind to us. 28

Bring to us all blessings, O Performer of selfless deeds; for O resplenpent Lord, you have been kind to us. 29

Bearing the loving devotion of heart, we invoke you the mightiest repeller of evils; for O resplendent Lord, you have been kind to us. 30

O Lord of rapturous joy come with vital vigour to our expressed devotion, come with your vital faculties to our place of worship. 31

O resplendent Lord, the dispeller of darkness, your power is known in a two fold way. May you come with your vital divines to our effused libation. 32

O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation. 33

May the Lord of respledence give us the bounteous enlightened person to partake of our sacred viands. May He, the mighty, give us physical strength. 34

[अथ दशमोऽनुवाकः ॥] (९४) चतुर्नवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो बिन्दुः पूतदक्षो वा ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥२८॥ गौर्धयति मरुतां श्रवस्युर्माता मघोनाम् । युक्ता वह्नी रथानाम् ॥१॥
यस्या देवा उपस्थे व्रता विश्वे धारयन्ते । सूर्यामासा दृशे कम् ॥२॥
तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः । मरुतः सोमपीतये ॥३॥
अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥४॥
पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः । त्रिषधस्थस्य जावतः ॥५॥
उतो न्वस्य जोषमाँ इन्द्रः सुतस्य गोमतः । प्रातर्होतेव मत्सति ॥६॥

94

Gaúr dhayati marútām̐ ṣravasyúr mātā́ maghónām | yuktā́ váhnī ráthānām | 1 || yásya devā́ upásthe vratā́ víṣve dhārā́yante | sū́ryamā́sā driṣé kám || 2 || tát sú no víṣve aryá ā́ sádā griṇanti kārávaḥ | marútaḥ sómapītaye || 3 || ásti sómo ayám sutáḥ píbanty asya marútaḥ | utá svarā́jo aṣvínā || 4 || píbanti mitró aryamā́ tánā pūtásya váruṇaḥ | trishadhasthásya jā́vataḥ || 5 || utó nv àsya jósham ā́m̐ índraḥ sutásya gómataḥ | prātár hóteva matsati || 6 || 28 ||

॥२९॥ कद्दत्विषन्त सूरयस्तिर आप इव स्रिधः । अर्षन्ति पूतदक्षसः ॥७॥
कद्वो अद्य महानां देवानामवो वृणे । त्मना च दस्मवर्चसाम् ॥८॥

kád atvishanta sūráyas tirá ā́pa iva srídhaḥ | árshanti pūtádakshasaḥ || 7 || kád vo adyá mahā́nām devā́nām ávo vriṇe | tmánā ca dasmávarcasām || 8 ||

94

The cow (Firmament), the famous mother of the wealthy rain shedding clouds—she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots. 1

She is the one in whose bosom all Nature's bounties maintain rest and the sun and moon move in peace to maintain their ever-lasting laws. 2

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir. 3

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it. 4

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity. 5

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest. 6

When shall the divine sages gleam and shine like waters across the sky? When shall the vital principles, pure in vigour, destroyers of adversities, come to bless our offering? 7

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves? 8

आ ये विश्वा पार्थिवानि पप्रथन्रोचना दिवः । मरुतः सोमपीतये ॥९॥
त्यान्नु पूतदक्षसो दिवो वो मरुतो हुवे । अस्य सोमस्य पीतये ॥१०॥
त्यान्नु ये वि रोदसी तस्तभुर्मरुतो हुवे । अस्य सोमस्य पीतये ॥११॥
त्यं नु मारुतं गणं गिरिष्ठां वृषणं हुवे । अस्य सोमस्य पीतये ॥१२॥

á yé víśvā pā́rthivāni paprāthan rocanā diváḥ | marútaḥ sómapītaye || 9 || tyā́n nú pūtádakshaso divó vo maruto huve | asyá sómasya pītáye || 10 || tyā́n nú yé ví ródasī tastabhúr marúto huve | asyá sómasya pītáye || 11 || tyám nú mā́rutam gaṇám girishṭhā́m vríshaṇam huve | asyá sómasya pītáye || 12 || २९ ||

(९५) पञ्चनवतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसस्तिरश्चीर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥३०॥

आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः ।
अभि त्वा समनूषतेन्द्र वत्सं न मातरः ॥१॥
आ त्वा शुक्रा अचुच्यवुः सुतास इन्द्र गिर्वणः ।
पिबा त्वस्यान्धस इन्द्र विश्वासु ते हितम् ॥२॥
पिबा सोमं मदाय कमिन्द्र श्येनाभृतं सुतम् ।
त्वं हि शश्वतीनां पती राजा विशामसि ॥३॥

95

Á tvā gíro rathī́r ivā́sthuḥ sutéshu girvaṇaḥ | abhí tvā sám anūshaténdra vatsám ná mātáraḥ || 1 || á tvā śukrā́ acucyavuḥ sutā́sa indra girvaṇaḥ | píbā tv àsyā́ndhasa índra víśvāsu te hitám || 2 || píbā sómam mádāya kám indra śyenā́bhṛitam sutám | tvám hí śáśvatīnām pátī rā́jā viśā́m ási || 3 ||

We invoke those cosmic vital principles to accept our reverence who have spread out all the realms of earth and the luminaries of heaven. 9

O vital principles, resplendent, pure in vigour, I invoke you to accept our loving elixir. 10

I invoke those vital principles who have sustained and propped the heavens and earth apart, to cherish the elixir. 11

I invoke that vigorous band of the vital principles that abides in the clouds, the Showerers to accept our elixir. 12

95

O resplendent Lord, worthy of praise, when the loving devotion is expressed, our Songs hasten to you as a charioteer to his goal; they low towards you as a mother-kine towards their calves. 1

O resplendent Lord, worthy of praise, let the bright devotional melodies flow to you. May you accept your portion of this beverage. It is set for you in every house. 2

O resplendent Lord, may you accept to your full satisfaction the effused elixir of our love, brought down on this earth by the divine hawk. You are the lord of all the families of men. You are Self-resplendent. 3

श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति ।
सुवीर्यस्य गोमतो रायस्पूर्धि महाँ असि ॥४॥
इन्द्र यस्ते नवीयसीं गिरं मन्द्रामजीजनत् ।
चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥५॥

ṣrudhí hávam tirașcyá índra yás tvā saparyáti | suvíryasya gómato rāyás pūrdhi mahā́ñ asi || 4 || índra yás te návīyasīṃ gíram mandrā́m ájījanat | cikitvínmanasam dhíyam pratnā́m ṛitásya pipyúshīm || 5 || 30 ||

॥३१॥

तमु ष्टवाम यं गिर इन्द्रमुक्थानि वावृधुः ।
पुरूण्यस्य पौंस्या सिषासन्तो वनामहे ॥६॥
एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
शुद्धैरुक्थैर्वावृध्वांसं शुद्ध आशीर्वान्ममत्तु ॥७॥
इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्यः ॥८॥
इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।
शुद्धो वृत्राणि जिघ्नसे शुद्धो वाजं सिषाससि ॥९॥

tám u shṭavāma yáṃ gíra índram ukthā́ni vāvṛidhúḥ | purū́ṇy asya paúṅsyā síshāsanto vanāmahe || 6 || éto nv índraṃ stávāma ṣuddhám ṣuddhéna sā́mnā | ṣuddhaír ukthaír vāvṛidhvā́ṅsaṃ ṣuddhá āṣírvān mamattu || 7 || índra ṣuddhó na ā́ gahi ṣuddháḥ ṣuddhā́bhir ūtíbhiḥ | ṣuddhó rayíṃ ní dhāraya ṣuddhó mamaddhi somyáḥ || 8 || índra ṣuddhó hí no rayíṃ ṣuddhó rátnāni dāṣúshe | ṣuddhó vṛitrā́ṇi jighnase ṣuddhó vā́jaṃ sishāsasi || 9 || 31 ||

O Lord of resplendence, listen to the Prayer of the one who faithfully serves you and satisfy him with wealth of Kine and Valiant off-spring. You are really magnanimous. 4

O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn; a hymn that springs from careful thought and which is full of sacred Truth and which is eternal. 5

Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers we honour Him. 6

Come now and let us glorify Pure Lord resplendence with Pure SAMAṆ hymns. Let the Pure recited hymns mixed with devotional love gladden Him and magnify His glory. 7

O Lord of resplendence, come to us, Purified with your pure Protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy. 8

O Pure Lord of resplendence, give us wealth; and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment. 9

(९६) षण्णवतितमं सूक्तम्

(१–२१) एकविंशत्यृचस्यास्य सूक्तस्य मारुतो द्युतान आङ्गिरसस्तिरश्चीर्वा ऋषिः । (१–१३, १४, १६–२१) प्रथमादित्रयोदशर्चां चतुर्दश्याः पादत्रयस्य षोडश्यादिषण्णाञ्चेन्द्रः, (१४) चतुर्दश्यास्तुरीयपादस्य मरुतः, (१५) पञ्चदश्याश्चेन्द्राबृहस्पती देवताः । (१–३, ५–२०) प्रथमादितृचस्य पञ्चम्यादिषोडशर्चाञ्च त्रिष्टुप्, (४) चतुर्थ्या विराट्, (२१) एकविंश्याश्च पुरस्ताज्ज्योतिस्त्रिष्टुप् छन्दांसि ॥

॥३२॥ अस्मा उषास आतिरन्त याममिन्द्राय नक्तमूर्म्याः सुवाचः ।
अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तराय सिन्धवः सुपाराः ॥१॥
अतिविद्धा विथुरेणा चिदस्त्रा त्रिः सप्त सानु संहिता गिरीणाम् ।
न तद्देवो न मर्त्यस्तुतुर्याद्यानि प्रवृद्धो वृषभश्चकार ॥२॥
इन्द्रस्य वज्र आयसो निमिश्ल इन्द्रस्य बाह्वोर्भूयिष्ठमोजः ।
शीर्षन्निन्द्रस्य क्रतवो निरेक आसन्नेषन्त श्रुत्या उपाके ॥३॥

96

Asmá ushása ā́tiranta yā́mam índrāya náktam ū́rmyāḥ suvā́caḥ | asmá ā́po mātáraḥ saptá tasthur nṛíbhyas tárāya síndhavaḥ supārā́ḥ || 1 || átividdhā vithuréṇā cid ástrā tríḥ saptá sā́nu sáṃhitā giriṇā́m | ná tád devó ná mártyas tuturyād yā́ni právṛiddho vṛishabhás cakā́ra || 2 || índrasya vájra āyasó nímiṣla índrasya bāhvór bhū́yishṭham ójaḥ | ṣīrshánn índrasya krátavo nireká āsánn éshanta ṣrútyā upāké || 3 ||

मन्ये त्वा यज्ञियं यज्ञियानां मन्ये त्वा च्यवनमच्युतानाम् ।
मन्ये त्वा सत्वनामिन्द्र केतुं मन्ये त्वा वृषभं चर्षणीनाम् ॥४॥
आ यद्वज्रं बाह्वोरिन्द्र धत्से मदच्युतमहये हन्तवा उ ।
प्र पर्वता अनवन्त प्र गावः प्र ब्रह्माणो अभिनक्षन्त इन्द्रम् ॥५॥

mányе tvā yajñíyaṃ yajñíyānām mányе tvā cyávanam ácyutānām | mánye tvā sátvanām indra ketúm mánye tvā vṛishabháṃ carshaṇīnā́m || 4 || ā́ yád vájram bāhvór indra dhátse madacyútam áhaye hántavā́ u | prá párvatā ánavanta prá gā́vaḥ prá brahmā́ṇo abhinákshanta índram || 5 || 32 ||

96

For Him, the resplendent Lord, the dawns make their courses longer; for Him the nights utter pleasant voices; for Him the waters, the seven mothers and the seven rivers stand still and offer an easy passage for men to cross over. 1

By Him, the thrower of bolt, unassisted, the thrice-seven (21) ridges of the mountains are pierced as under. Neither divines nor any mortal can accomplish what He the Showerer does in his full grown vigour. 2

The resplendent's iron bolt of justice is grasped firmly in His hand; enormous strength rests in His arms. When He goes forth to battle His thoughts (in head) and speech (in mouth) are inspiring to every-one and His followers rush near to hear His commands. 3

I count you as the holiest of the holy and the over-thrower of the imperishable. I count you as the banner of warriors; and Showerer of blessings to men. 4

When O resplendent Lord you grasp in your arms thy pride-humbling thunderbolt to smite the dragon of evil clouds loudly roar and the cows loudly bellow. At that hour, the Brahmanas offer their worship to the Supreme Lord. 5

॥३३॥ तमु ष्टवाम य इमा जजान विश्वा जातान्यवराण्यस्मात् ।
इन्द्रेण मित्रं दिधिषेम गीर्भिरुपो नमोभिर्वृषभं विशेम ॥६॥
वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः ।
मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥७॥
त्रिः षष्टिस्त्वा मरुतो वावृधाना उस्रा इव राशयो यज्ञियासः ।
उप त्वेमः कृधि नो भागधेयं शुष्मं त एना हविषा विधेम ॥८॥

tám u shṭavāma yá imā́ jajā́na víṣvā jātā́ny ávarāṇy asmāt | índreṇa mitrám̐ didhishema gīrbhír úpo námobhir vṛishabhám̐ viṣema || 6 || vṛitrásya tvā ṣvasáthād íshamāṇā víṣve devā́ ajahur yé sákhāyaḥ | marúdbhir indra sakhyám̐ te astv áthemā́ víṣvāḥ pṛ́tanā jayāsi || 7 || tríḥ shashṭís tvā marúto vāvṛidhānā́ usrā́ iva rāṣáyo yajñíyāsaḥ | úpa tvémaḥ kṛidhí no bhāgadhéyam̐ ṣúshmam̐ ta enā́ havíshā vidhema || 8 ||

तिग्ममायुधं मरुतामनीकं कस्त इन्द्र प्रति वज्रं दधर्ष ।
अनायुधासो असुरा अदेवाश्चक्रेण ताँ अप वप ऋजीषिन् ॥९॥
मह उग्राय तवसे सुवृक्तिं प्रेरय शिवतमाय पश्वः ।
गिर्वाहसे गिर इन्द्राय पूर्वीर्धेहि तन्वे कुविदङ्ग वेदत् ॥१०॥

tigmám ā́yudham marútām ánīkam̐ kás ta índra práti vájram̐ dadharsha | anāyudhā́so ásurā adevā́ṣ cakréṇa tā́ñ ápa vapa ṛijīshin || 9 || mahá ugrā́ya tavā́se suvṛiktím préraya ṣivátamāya paṣváḥ | gírvāhase gíra índrāya pūrvī́r dhehí tanvè kuvíd aṅgá védat || 10 || ३३ ||

Let us praise that Lord of resplendence who made these Worlds and Creatures. All beings are indeed subsequent to Him. May we maintain friendship with supreme Lord by our hymns. Let us bring the Showerer of blessings near us by our praises. 6

All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces. 7

These three sixty vital principles have been worthy of respect and nourish your vigour like milch cows gathered together. We come to you, may you grant us a happy portion. We think that we produce strength in you by paying our homage. 8

Who can withstand your sharp weapon, the host of vital principles, and the thunderbolt of yours, O Lord of resplendence? The infidels are weaponless and they have been abondoned by godly men. Drive them away by your discus of straight-forward justice. 9

For obtaining wealth, offer melodious hymn to supreme Lord who is powerful, majestic, strong, mighty and most auspicious, sing many praises to the resplendent for He appreciates them immensely. For the sake of me, and for the sake of my child, may He instantly give ample wealth. 10

॥३४॥ उक्थवाहसे विभ्वे मनीषां द्रुणा न पारमीरया नदीनाम् ।
नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वेदत् ॥११॥
तद्विविद्धि यत्त इन्द्रो जुजोषत्स्तुहि सुष्टुतिं नमसा विवास ।
उप भूष जरितर्मा रुवण्यः श्रावया वाचं कुविदङ्ग वेदत् ॥१२॥
अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥१३॥

ukthávāhase vibhvè manīshám drúṇā ná pārám īrayā nadínām | ní spriṣa dhiyá tanvì ṣrutásya júshṭatarasya kuvíd aṅgá védat || 11 || tád viviḍḍhi yát ta índro jújoshat stuhí sushṭutím námasā́ vivāsa | úpa bhūsha jaritar mā́ ruvaṇyaḥ ṣrāváyā vā́cam kuvíd aṅgá védat || 12 || áva drapsó aṅṣumátīm atishṭhad iyānáḥ krishṇó daṣábhiḥ sahásraiḥ | ā́vat tám índraḥ ṣácyā dhámantam ápa snéhitīr nrimáṇā adhatta || 13 ||

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥१४॥
अध द्रप्सो अंशुमत्या उपस्थेऽधारयत्तन्वं तित्विषाणः ।
विशो अदेवीरभ्याचरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ॥१५॥

drapsám apaṣyam víshuṇe cárantam upahvaré nadyò aṅṣumátyāḥ | nábho ná krishṇám avatasthivā́ṅsam íshyāmi vo vrishaṇo yúdhyatājaú || 14 || ádha drapsó aṅṣumátyā upásthé 'dhārayat tanvàm titvishāṇáḥ | víṣo ádevīr abhy ā̀cárantīr bríhaspátinā yujéndraḥ sasāhe || 15 || 34 ||

Send forth your Praise—songs to mighty resplendent who is borne by hymns as in a boat across the rivers. Bring that wealth for the sake of child through prayer of the Lord who is renowned and benevolent. May He instantly give ample wealth. 11

Perform those of your ceremonies that the resplędent Lord may accept. Praise Him to whom Praise belongs. Worship Him with your Service. O priest, adorn yourself, grieve not. Let Lord of respendence hear your praise. May He Quickly give ample wealth. 12

The swift-moving darkness of nescreves with ten thousand dark elements stood in the depths of celestial ocean. By His might resplendent Supreme (the Sun, the source of enlightenment) catches him shorting in the water; He, the benevolent to man, smites His malicious bands. 13

I see the swift-moving demon lurking in an inaccessible place, in the depths of the celestial ocean. I see the dark demon standing there as the sun in a cloud. I appeal to you, O Showerers; "Conquer him in battle". 14

Then the swift-moving one (the cloud) shining forth assumed his own body in the bosom of the celestial Ocean. The resplendent sun associated with the cosmic force of universe as his ally conquers the clouds of nescience that comes against him. 15

॥३५॥ त्वं ह त्यत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूळ्हे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः ॥१६॥
त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्थ ।
त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥१७॥
त्वं ह त्यद्वृषभ चर्षणीनां घनो वृत्राणां तविषो बभूथ ।
त्वं सिन्धूँरसृजस्तस्तभानान्त्वमपो अजयो दासपत्नीः ॥१८॥
स सुक्रतू रणिता यः सुतेष्वनुत्तमन्युर्यो अहेव रेवान् ।
य एक इन्नर्यपांसि कर्ता स वृत्रहा प्रतीदन्यमाहुः ॥१९॥
स वृत्रहेन्द्रश्चर्षणीधृत्तं सुष्टुत्या हव्यं हुवेम ।
स प्राविता मघवा नोऽधिवक्ता स वाजस्य श्रवस्यस्य दाता ॥२०॥
स वृत्रहेन्द्र ऋभुक्षाः सद्यो जज्ञानो हव्यो बभूव ।
कृण्वन्नपांसि नर्या पुरूणि सोमो न पीतो हव्यः सखिभ्यः ॥२१॥

tvám ha tyát saptábhyo jáyamāno 'ṣatrúbhyo abhavaḥ ṣátrur indra | gūḷhé dyávāprithiví ánv avindo vibhumádbhyo bhúvanebhyo ráṇam dhāḥ || 16 || tvám ha tyád apratimānám ójo vájreṇa vajrin dhrishitó jaghantha | tvám ṣúshṇasyávātiro vádhatrais tvám gá indra ṣácyéd avindaḥ || 17 || tvám ha tyád vrishabha carshaṇīnám ghanó vritráṇām tavishó babhūtha | tvám síndhūṅr asrijas tastabhānán tvám apó ajayo dāsápatnīḥ || 18 || sá sukrátū ráṇitā yáḥ sutéshv ánuttamanyur yó áheva reván | yá éka ín náry ápāṅsi kártā sá vritrahá prátíd anyám āhuḥ || 19 || sá vritrahéndraṣ carshaṇīdhrít tám sushṭutyá hávyam huvema | sá prāvitá maghávā no 'dhivaktá sá vájasya ṣravasyàsya dātá || 20 || sá vritrahéndra ribhukshá́ḥ sadyó jajñānó hávyo babhūva | kriṇvánn ápāṅsi náryā purúṇi sómo ná pītó hávyaḥ sákhibhyaḥ || 21 || 35 ||

Then, at your birth O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty Worlds. 16

O Thunder armed, the resolute one, you strike that power with your bolt; which was unrivalled. You destroy cruel power with your weapons. O resplendent you recover the wealth by your wisdom. 17

You are the Showerer of gifts and mighty destroyer of the hindrances of thy worshippers. You set the obstructed rivers flowing freely; you win the waters, unduly controlled by infidels. 18

Most wise is he, who is delighted in the loving devotion expressed by devotees. His wrath cannot he repelled. He is splendid as day. He alone performs cosmic rites for his worshipper. He alone is the dispeller of darkness, a match to everyone as they say. 19

The resplendent Lord is the destroyer of evils, the sustainer of men; let us invoke Him with an excellent hymn, since He alone is worthy of praise. He is bounteous, our protector, our encourager. He is the bestower of food that makes us glorious. 20

As soon as born, i.e. since eternity, He, the resplendent becomes the dispeller of evils. He is the leader of the enlightened ones and worthy to be invoked. Performing many sacred acts for men, He is worthy of reverence. His associates also appreciate the loving devotion. 21

(९७) सप्तनवतितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काश्यपो रेभ ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां बृहती, (१०, १३) दशमीत्रयोदश्योरतिजगती, (११-१२) एकादशीद्वादश्योरुपरिष्टाद्बृहती, (१४) चतुर्दश्यास्त्रिष्टुप्, (१५) पञ्चदश्याश्च जगती छन्दांसि ॥

॥३६॥

या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः ।
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥१॥
यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।
यजमाने सुन्वति दक्षिणावति तस्मिन्तं धेहि मा पणौ ॥२॥
य इन्द्र सस्त्यव्रतोऽनुष्वापमदेवयुः ।
स्वैः ष एवैर्मुमुरत्पोष्यं रयिं सनुतर्धेहि तं ततः ॥३॥

97

Yā́ indra bhúja ā́bharaḥ svàrvāñ ásurebhyaḥ | stotā́ram ín maghavann asya vardhaya yé ca tvé vṛiktábarhishaḥ || 1 || yám indra dadhishé tvám áśvam gā́m bhāgám ávyayam | yájamāne sunvatí dákshiṇāvati tásmin tám dhehi mā́ paṇaú || 2 || yá indra sásty avrató 'nushvā́pam ádevayuḥ | svaíḥ shá évair mumurat póshyaṃ rayíṃ sanutár dhehi táṃ tátaḥ || 3 ||

यच्छक्रासि परावति यदर्वावति वृत्रहन् ।
अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति ॥४॥
यद्वासि रोचने दिवः समुद्रस्याधि विष्टपि ।
यत्पार्थिवे सदने वृत्रहन्तम यदन्तरिक्ष आ गहि ॥५॥

yác chakrā́si parāváti yád arvāváti vṛitrahan | átas tvā gīrbhír dyugád indra keśíbhiḥ sutā́vāñ ā́ vivāsati || 4 || yád vā́si rocané diváḥ samudrásyā́dhi vishṭápi | yát pā́rthive sádane vṛitrahantama yád antáriksha ā́ gahi || 5 || ३८ ||

97

O resplendent, the lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who Praise you and who surrender their worldly gains at your feet. 1

Those horses, those cows, that imperishable wealth which you secure from infidels, bestow them on the faithful worshipper who offers loving devotion to you and is liberal to the priests, not on the niggard. 2

O resplendent, the one, who is careless and carelessly disregards divine powers and pays no homage to you – Let him lose his Precious Wealth by his own evil devices and then may you hide from him the wealth that gives prosperity. 3

O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand—the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds. 4

Or whether you are in the brightness of heaven, or at the base of the sea, or whether, O mightiest dispeller of darkness, in some place on this earth, or in the firmament—come to us. 5

॥३७॥ स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।
मादयस्व राधसा सूनृतावतेन्द्र राया परीणसा ॥६॥
मा न इन्द्र परा वृणग्भवा नः सधमाद्यः ।
त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥७॥
अस्मे इन्द्र सचा सुते नि षदा पीतये मधु ।
कृधी जरित्रे मघवन्नवो महदस्मे इन्द्र सचा सुते ॥८॥

sá naḥ sómeshu somapāḥ sutéshu ṣavasas pate | **mādáyasva rā́dhasā** sūnṛítāvaténdra rāyā́ párīṇasā || 6 || mā́ na **indra párā** vṛiṇag bhávā naḥ sadhamā́dyaḥ | tvám na ūtí **tvám ín na** ā́pyam mā́ na indra párā vṛiṇak || 7 || asmé in**dra sácā** sutó ní shadā pītáye mádhu | kṛidhí jaritré ma**ghavann ávo** mahád asmé indra sácā suté || 8 ||

न त्वा देवास आशत न मर्त्यासो अद्रिवः ।
विश्वा जातानि शवसाभिभूरसि न त्वा देवास आशत ॥९॥
विश्वाः पृतना अभिभूतरं नरं सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे ।
क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनम् ॥१०॥

ná tvā de**vā́sa āṣata** ná mártyāso adrivaḥ | víṣvā jātā́ni ṣávasābhi**bhū́r asi ná tvā devā́sa** āṣata || 9 || víṣvāḥ pṛítanā abhibhū́**taram náram** sajū́s tatakshur índram jajanúṣ ca rājáse | **krátvā várishṭham vára** āmúrim utógrám ójishṭham tavá**sam tarasvínam** || 10 || 37 ||

O Lord of resplendence, Cherisher of noble deeds of strength, now that our loving devotion is expressed, may you delight us with your wholesome food and ample wealth. 6

O Lord of resplendence, turn us not away but share in our joy; you are our Protector, you are our Kith and Kin; turn us not away. 7

Sit with us, O resplendent, at the place of worship to cherish the Sweetness of our benevolent deeds. O bounteous Lord, sit beside us and render great protection to your praiser. 8

O Thunderer, neither divine forces nor mortals equal you by their acts; you surpass all beings by your might; even the cosmic powers are not equal to you. 9

The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to Shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, the Stalwart and the furious. 10

॥२८॥ समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।
स्वर्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥११॥
नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा ।
सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥१२॥
तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि ।
मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा सुपथा कृणोतु वज्री ॥१३॥

sám īṃ rebháso asvarann índraṃ sómasya pītáye | svàrpatiṃ yád īṃ vṛidhé dhṛitávrato hy ójasā sám ūtíbhiḥ || 11 || nemíṃ namanti cákshasā mesháṃ víprā abhisvárā | sudītáyo vo adrúhó 'pi kárṇe tarasvínaḥ sám ṛíkvabhiḥ || 12 || tám índram johavīmi maghávānam ugráṃ satrá dádhānam ápratishkutaṃ ṣávāṅsi | máṅhishṭho gīrbhír ấ ca yajñíyo vavártad rāyé no víṣvā supáthā kriṇotu vajrí || 13 ||

त्वं पुरं इन्द्र चिकिदेना व्योजसा शविष्ठ शक्र नाशयध्यै ।
त्वद्विश्वानि भुवनानि वज्रिन्द्यावा रेजेते पृथिवी च भीषा ॥१४॥
तन्म ऋतमिन्द्र शूर चित्र पात्वपो न वज्रिन्दुरिताति पर्षि भूरि ।
कदा न इन्द्र राय आ दशस्येर्विश्वप्स्न्यस्य स्पृहयाय्यस्य राजन् ॥१५॥

tvám púra indra cikíd enā vy ójasā ṣavishṭha ṣakra nāṣayádhyai | tvád víṣvāni bhúvanāni vajrin dyấvā rejete pṛithiví ca bhishấ || 14 || tán ma ṛitám indra ṣūra citra pātv apó ná vajrin duritấti parshi bhúri | kadá na indra rāyá ấ daṣasyer viṣvápsnyasya spṛihayáyyasya rājan || 15 || ३८ ||

The spiritually realized sages together Praise the resplendent that He may accept loving devotion. He is the lord of light and strength. He is observant of pious laws which enhance His strength and His protecting capacity. 11

At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharming. May you also, full of earnestness, whisper in his ear your hymns. 12

Again and again I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May he draw nigh through our songs. He, the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us. 13

The resplendent Lord, the mightiest and refulgent, you verily know how to destroy those strongholds (of wickedness). By your strength, all the powers of the World tremble,—O thunderer, heaven and earth tremble with fear. 14

O Lord of resplendence, hero, assuming many forms, may your truth be my guard. Bear us, O most powerful, over our many sins as across waters. O radiant when will you honour us with covetable opulence which may be all-nourishing and manifold? 15

(९८) अष्टनवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । (१-६, ८) प्रथमादिषड्चस्याष्टम्या ऋचश्चोष्णिक्, (७, १०-११) सप्तमीदशम्येकादशीनां ककुप्, (९, १२) नवमीद्वादश्योश्च पुर उष्णिक् छन्दांसि ॥

॥१॥ इन्द्रा॑य॒ साम॑ गायत॒ विप्रा॑य बृह॒ते बृ॒हत् । ध॒र्म॒कृते॑ विप॒श्चिते॑ पन॒स्यवे॑ ॥१॥
त्वमि॑न्द्राभि॒भूर॑सि॒ त्वं सूर्य॑मरोचयः । वि॒श्वक॑र्मा वि॒श्वदे॑वो म॒हाँ अ॑सि ॥२॥
वि॒भ्राज॒ञ्ज्योति॑षा॒ स्व१॒॑रग॑च्छो रोच॒नं दि॒वः । दे॒वास्त॑ इन्द्र स॒ख्याय॑ येमिरे ॥३॥
एन्द्र॑ नो गधि प्रि॒यः स॑त्रा॒जिद॑गोह्यः । गि॒रिर्न वि॒श्वत॑स्पृ॒थुः पति॑र्दि॒वः ॥४॥
अ॒भि हि स॑त्य सोमपा उ॒भे ब॒भूथ॒ रोद॑सी । इन्द्रासि॑ सुन्व॒तो वृ॒धः पति॑र्दि॒वः ॥५॥
त्वं हि शश्व॑तीना॒मिन्द्र॑ द॒र्ता पु॒राम॑सि । ह॒न्ता दस्यो॒र्मनो॑र्वृ॒धः पति॑र्दि॒वः ॥६॥

98

Indraya sáma gayata víprāya brihaté brihát | dharmakríte vipascíte panasyáve || 1 || tvám indrabhibhúr asi tvám sūryam arocayaḥ | viṣvákarmā viṣvádevo mahā́ñ asi || 2 || vibhrájañ jyótisha svàr ágacho rocanám diváḥ | devás ta indra sakhyáya yemire || 3 || éndra no gadhi priyáḥ satrājíd ágohyaḥ | girír ná viṣvátas prithúḥ pátir diváḥ || 4 || abhí hí satya somapā ubhé babhū́tha ródasi | índrāsi sunvató vridháḥ pátir diváḥ || 5 || tvám hí sásvatīnām índra dartá purám ási | hantá dásyor mánor vridháḥ pátir diváḥ || 6 || 1 ||

॥२॥ अधा॒ ही॑न्द्र गिर्वण॒ उप॑ त्वा॒ कामा॑न्म॒हः स॑सृ॒ज्महे॑ । उ॒देव॒ यन्त॑ उ॒दभिः॑ ॥७॥
वार्ण त्वा॑ य॒व्याभि॒र्वर्ध॑न्ति शूर॒ ब्रह्मा॑णि । वा॒वृ॒ध्वांसं॑ चिदद्रिवो दि॒वेदि॑वे ॥८॥

ádhā hindra girvaṇa úpa tvā kāman maháḥ sasrijmáhe | udéva yánta udábhiḥ || 7 || vár ṇá tvā yavyábhir várdhanti sūra bráhmaṇi | vāvridhvánsam cid adrivo divé-dive || 8 ||

98

Sing a *Saman* hymn, a *Brhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion. 1

Your are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty. 2

O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship. 3

Come to us, O resplendent, O beloved, a great triumphant, the whom none can canceal and lord of heaven, vast as a mountain spread on all sides. 4

O truthful cherisher of noble deeds, you surpass heaven and earth; O resplendent you are the fasterer of him who prepares the libation. You are the lord of heaven. 5

O resplendent, you are the stormer of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven. 6

O resplendent, lover of hymns, we sent our earnest praises to you as people sporting in a water pool (splash their friends) with handful water. 7

As a lake swell with the rivers, so our praises, O hero, O thunderer, augment you as you grow more and more day by day. 8

युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे । इन्द्रवाहा वचोयुजा ॥९॥
त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे । आ वीरं पृतनाषहम् ॥१०॥
त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अधा ते सुम्नमीमहे ॥११॥
त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो । स नो रास्व सुवीर्यम् ॥१२॥

yuñjánti hárı ishirásya gáthayoraú rátha urúyuge | indravāha vacoyúja ‖ 9 ‖ tvám na indrá bharaṁ ójo nṛimṇám satakrato vicarshaṇe | á vīrám pṛitanasháham ‖ 10 ‖ tvám hí naḥ pitá vaso tvám mātá satakrato babhúvitha | ádhā te sumnám īmahe ‖ 11 ‖ tvám sushmin puruhūta vājayántam úpa bruve satakrato | sá no rāsva suvíryam ‖ 12 ‖ 2 ‖

(९९) नवनवतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । प्रगाथः
(विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३॥

त्वामिदा ह्यो नरोऽपीप्यन्वज्रिन्भूर्णयः ।
स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥१॥
मत्स्वा सुशिप्र हरिवस्तदीमहे त्वे आ भूषन्ति वेधसः ।
तव श्रवांस्युपमान्युक्थ्या सुतेष्विन्द्र गिर्वणः ॥२॥

99

Tvám idá hyó náró 'pīpyan vajrin bhúrṇayaḥ | sá indra stómavāhasām ihá ṣrudhy úpa svásaram á gahi ‖ 1 ‖ mátsvā suṣipra harivas tád īmahe tvé á bhūshanti vedhásaḥ | táva ṣrávāṅsy upamány ukthyà sutéshv indra girvaṇaḥ ‖ 2 ‖

With holy songs are yoked to the broad wide-yoked chariot, carrying the resplendent Sun, the two horses moving at the word-signal. 9

O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion. 10

O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which is yours. 11

O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give wealth. 12

99

O thunderer, your rich and opulent worshippers—every day, to-day and yesterday have been offering devotion; which you have accepted. Listen to us O resplendent, who offer you praise. May you please come to our dwellings. 1

O Lord of vital faculties, handsome and fair, rejoice, we pray to you. May your votaries come to you. O resplendent, lover of songs, may your glories be exemplary and claim our lauds. 2

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥३॥
अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥४॥
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥५॥
अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥६॥

ṣráyanta iva sū́ryaṃ víṣvéd índrasya bhakshata | vásūni jāté jánamāna ójasā práti bhāgáṃ ná dīdhima || 3 || ánarṣarātiṃ vasudā́m úpa stuhi bhadrā́ índrasya rātáyaḥ | só asya kā́maṃ vidható ná roshati máno dānā́ya codáyan || 4 || tvám indra prátūrtishv abhí víṣvā asi spṛ́dhaḥ | aṣastihā́ janitā́ viṣvatū́r asi tváṃ tūrya tarushyatáḥ || 5 || ánu te ṣúshmaṃ turáyantam īyatuḥ kshoṇī́ ṣíṣuṃ ná mātárā | víṣvās te spṛ́dhaḥ ṣnathayanta manyáve vṛitráṃ yád indra tū́rvasi || 6 ||

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
आशुं जेतारं हेतारं रथीतममतूर्तं तुग्र्यावृधम् ॥७॥
इष्कर्तारमनिष्कृतं सहस्कृतं शतमूतिं शतक्रतुम् ।
समानमिन्द्रमवसे हवामहे वसवानं वसूजुवम् ॥८॥

itá ūtī́ vo ajáram prahetā́ram áprahitam | āṣúṃ jétāraṃ hétāraṃ rathítamam átūrtaṃ tugryāvṛídham || 7 || ishkartā́ram ánishkṛitaṃ sáhaskṛitaṃ ṣatá́mūtiṃ ṣatákratum | samānám índram ávase havāmahe vásavānaṃ vasūjúvam || 8 || 3 ||

As the gathering solar rays proceed to the sun, so the vital principles clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share. 3

Praise him the bestower of wealth whose bounties are never evil; gifts of the Lord of resplendence are fortunate. He never fails in fulfilling the desires of His worshipper and always unhesitatingly gives boons. 4

O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. 5

Heaven and earth follow your destructive forces as mothers to the child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. 6

Summon hither for protection; Him who never grows old, who is the repeller of enemies – himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augmenter of water. 7

We solicit for our protection, resplendent, the consecrator of others but himself consecrated by none, source of strength, possessing hundred fold protection; possessing hundred fold knowledge, judicious to all, rich in wealth and granter of treasuries. 8

(१००) शततमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य (१-३, ६-१२) प्रथमादितृचस्य षष्ठ्यादिसप्तानामृचां भार्गवो नेमः, (४-५) चतुर्थीपञ्चम्योश्चेन्द्र ऋषी । (१-७, १२) प्रथमादिसप्तर्चां द्वादश्याश्चेन्द्रः, (८) अष्टम्याः सुपर्ण इन्द्रो वा, (९) नवम्या वज्रो इन्द्रो वा, (१०-११) दशम्येकादश्योश्च वाग्देवताः । (१-५, १०-१२) प्रथमादिपञ्चर्चां दशम्यादितृचस्य च त्रिष्टुप्, (६) षष्ठ्या जगती, (७-९) सप्तम्यादितृचस्य चानुष्टुप् छन्दांसि ॥

॥४॥ अयं त एमि तन्वा पुरस्ताद्विश्वे देवा अभि मा यन्ति पश्चात् ।
यदा मह्यं दीधरो भागमिन्द्रादिन्मया कृणवो वीर्याणि ॥१॥
दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः ।
असश्च त्वं दक्षिणतः सखा मेऽधा वृत्राणि जङ्घनाव भूरि ॥२॥

100

Ayám ta emi tanvā̀ purástād víṣve devā́ abhí mā yanti paṣcā́t | yadā́ máhyam̐ dī́dharo bhāgám indrā́d ín máyā krinavo vīryā̀ṇi || 1 || dádhāmi te mádhuno bhakshám ágre hitás te bhāgáḥ sutó astu sómaḥ | ā́sas ca tvám̐ dakshiṇatáḥ sákhā mé 'dhā vṛitrā́ṇi jaṅghanāva bhū́ri || 2 ||

प्र सु स्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।
नेन्द्रो अस्तीति नेम उ त्व आह क ईं ददर्श कमभि ष्टवाम ॥३॥
अयमस्मि जरितः पश्य मेह विश्वा जातान्यभ्यस्मि मह्ना ।
ऋतस्य मा प्रदिशो वर्धयन्त्यादर्दिरो भुवना दर्दरीमि ॥४॥

prá sú stómam bharata vājayánta índrāya satyám̐ yádi satyám ásti | néndro astī́ti néma u tva āha ká īm̐ dadarṣa kám abhí shṭavāma || 3 || ayám asmi jaritaḥ páṣya mehá víṣvā jātā́ny abhy àsmi mahnā́ | ṛitásya mā pradíṣo vardhayanty ādardiró bhúvanā dardarīmi || 4 ||

100

I with my child come here before you along with all nature's bounties who follow behind me. O resplendent Lord when you keep my share of wealth for me, may you put forth your strength in my favour. 1

I offer the elixir of the exhilarating drink first to you, let the effused enjoyable ambrosia be placed within you; may you be a friend on my right hand, then shall you and I cast down our all adversities. 2

O my companions, eager to put a fight against one's own evils, may you fervently offer sincere praises to the resplendent Lord. Since His name is Truth, He is personified truth. Only the agnostic says, "There is no Lord Resplendent. Is there any who has ever seen him? Whom shall we praise?" 3

"Here I am, O worshipper, behold me here; in my greatness I surpass all that exists. The holy commandments magnify me by their laudations, rending with strength I rend the World's as under". 4

आ यन्मा वेना अरुहन्नृतस्यँ एकमासीनं हर्यतस्य पृष्ठे ।
मनश्चिन्मे हृद आ प्रत्यवोचदचिक्रदञ्छिशुमन्तः सखायः ॥५॥
विश्वेत्ता ते सवनेषु प्रवाच्या या चकर्थ मघवन्निन्द्र सुन्वते ।
पारावतं यत्पुरुसंभृतं वस्वपावृणोः शरभाय ऋषिबन्धवे ॥६॥

á yán mā venā́ aruhann ṛitásyañ ékam ā́sīnaṃ haryatásya pṛishṭhé | mánaṣ cin me hṛidá ā́ práty avocad ácikradañ chíṣumantaḥ sákhāyaḥ || 5 || víṣvét tā́ te sávaneshu pravā́cyā yā́ cakártha maghavann indra sunvaté | pā́rāvataṃ yát purusambhṛitáṃ vásv apávṛiṇoḥ ṣarabhā́ya ṛíshibandhave || 6 || 4 ||

॥५॥ प्र नूनं धावता पृथङ्नेह यो वो अवावरीत् ।
नि षीं वृत्रस्य मर्मणि वज्रमिन्द्रो अपीपतत् ॥७॥
मनोजवा अयमान आयसीमतरत्पुरम् ।
दिवं सुपर्णो गत्वाय सोमं वज्रिण आभरत् ॥८॥
समुद्रे अन्तः शयत उद्ना वज्रो अभीवृतः ।
भरन्त्यस्मै संयतः पुरःप्रस्रवणा बलिम् ॥९॥
यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद मन्द्रा ।
चतस्र ऊर्जं दुदुहे पयांसि क्व स्विदस्याः परमं जगाम ॥१०॥

prá nūnáṃ dhāvatā pṛ́thañ néhá yó vo ávāvarīt | ní shīṃ vṛitrásya mármaṇi vájram índro apīpatat || 7 || mánojavā áyamāna āyasīm atarat púram | dívaṃ suparṇó gatvā́ya sómaṃ vajríṇa ā́bharat || 8 || samudré antáḥ ṣayata udnā́ vájro abhī́vṛitaḥ | bháranty asmai saṃyátaḥ puráḥ-prasravaṇā balím || 9 || yád vā́g vádanty avicetanā́ni rā́shṭrī devā́nāṃ nishasā́da mandrā́ | cátasra ū́rjaṃ duduhe páyāṅsi kvà svid asyāḥ paramáṃ jagāma || 10 ||

When the lovers of sacred laws approach me, while I sit alone across Nature's Splendour, then my mind within proclaims to my heart, "my friends with their children are calling and crying for me." 5

Verily all those your deeds; O bounteous Lord, are to be declared at prayer halls, which you have achieved for him who offers libations. Verily you open the gate of paradise for the austere sage and his kith and kin. 6

Now haste severally and individually forward; he, your opponent, is not here who stopped your way,—has not the Lord of resplendence let fall His thunderbolt in the very vitals of that evil your enemy? 7

Rushing swift with the speed of thought, he, the falcon, the bird of wisdom, passes through the iron fort; then having gone to heaven, he brings the ambrosia to the thunderer. 8

The thunderbolt of punitive justice lies in the midst of the firmament with the cosmic waters compassed round about; and the enemies flying in front of the battle, bring offerings of submission to it. 9

When the divine speech, the queen, the gladdener of the divine forces, is enshrined uttering things not to be comprehended, she milks drink and sustenance for the four quarters of the earth. But whither now does her best portion vanish? 10

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु ॥११॥
सखे विष्णो वितरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्कभे ।
हनाव वृत्रं रिणचाव सिन्धूनिन्द्रस्य यन्तु प्रसवे विसृष्टाः ॥१२॥

devíṃ vā́cam ajanayanta devā́s tā́ṃ viṣvárūpāḥ paṣávo vadanti | sā́ no mandrésham ū́rjaṃ dúhānā dhenúr vā́g asmā́n úpa súshṭutaítu || 11 || sákhe vishṇo vitaráṃ ví kramasva dyaúr dehí lokáṃ vájrāya vishkábhe | hánāva vṛitráṃ riṇácāva síndhūn índrasya yantu prasavé vísṛishṭāḥ || 12 || 5 ||

(१०१) एकोत्तरशततमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य भार्गवो जमदग्निर्ऋषिः । (१-४, ५) प्रथमादिचतुर्ऋचां पञ्चम्याः पादत्रयस्य च मित्रावरुणौ, (५-६) पञ्चम्यास्तुरीयपादस्य षष्ठ्याश्चादित्याः, (७-८) सप्तम्यष्टम्योरश्विनौ, (९-१०) नवमीदशम्योर्वायुः, (११-१२) एकादशीद्वादश्योः सूर्यः, (१३) त्रयोदश्या उषाः सूर्यप्रभा वा, (१४) चतुर्दश्याः पवमानः, (१५-१६) पञ्चदशीषोडश्योश्च गौर्देवताः । (१-२, ५-१२) प्रथमाद्वितीययोर्ऋचोः पञ्चम्याद्यष्टानाञ्च प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती), (३) तृतीयाया गायत्री, (४) चतुर्थ्याः सतोबृहती, (१३) त्रयोदश्या बृहती, (१४-१६) चतुर्दश्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

॥६॥ ऋधगित्था स मर्त्यः शशमे देवतातये ।
यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥१॥
वर्षिष्ठक्षत्रा उरुचक्षसा नरा राजाना दीर्घश्रुत्तमा ।
ता बाहुता न दंसना रथर्यतः साकं सूर्यस्य रश्मिभिः ॥२॥

101

Ṛídhag itthā́ sá mártyaḥ ṣaṣamé devátātaye | yó nūnáṃ mitrā́váruṇāv abhíshṭaya āćakré havyádātaye || 1 || várshishṭhakshatrā urucákshasā nárā rā́jānā dīrghaṣrúttamā | tā́ bāhútā ná daṅsánā ratharyátaḥ sākáṃ sū́ryasya raṣmíbhiḥ || 2 ||

The divine powers produce the goddess of speech; even animals of every kind utter some words; may She, the speech, the all-gladdening cow, yielding food and drink come to us, worthily Lauded. 11

O all-pervading Lord, my comrade, stride forth lustily; O heaven, make room to contain the bolt of lightning. Let us smite dark demon of evil, let us free the rivers; let them flow free at the command of our resplendent Lord. 12

101

The offerer of worship who succeeds in invoking the Light and Bliss for the attainment of his desires, in truth consecrates the oblation for the cosmic sacrifice. 1

Those two leaders (Light and Bliss) of cosmic forces, who are great in might, far-seeing, resplendent and most far-hearing, perform their deeds like two arms, by the help of the rays of the Sun. 2

प्र यो वां मित्रावरुणाजिरो दूतो अद्रवत् । अयःशीर्षा मदेरघुः ॥३॥
न यः संपृच्छे न पुनर्हवीतवे न संवादाय रमते ।
तस्मान्नो अद्य समृतेरुरुष्यतं बाहुभ्यां न उरुष्यतम् ॥४॥
प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।
वरूथ्यं१ वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥५॥

prá yó vām mitrāvaruṇājiró dūtó ádravat | áyaḥśirshā máderaghuḥ || 3 || ná yáḥ sampríche ná púnar hávītave ná saṃvādáya rámate | tásman no adyá sámriter urushyatam bāhúbhyāṃ na urushyatam || 4 || prá mitráya prāryamṇé sacathyàm ṛitāvaso | varūthyàṃ váruṇe chándyaṃ vácaḥ stotráṃ rájasu gayata || 5 || 6 ||

॥७॥ ते हिन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणाम् ।
ते धामान्यमृता मर्त्यानामदब्धा अभि चक्षते ॥६॥
आ मे वचांस्युद्यता द्युमत्तमानि कर्त्वा ।
उभा यातं नासत्या सजोषसा प्रति हव्यानि वीतये ॥७॥
रातिं यद्वामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।
प्राचीं होत्रां प्रतिरन्तावितं नरा गृणाना जमदग्निना ॥८॥
आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
अन्तः पवित्र उपरि श्रीणानो३ऽयं शुक्रो अयामि ते ॥९॥

té hinvire aruṇáṃ jényaṃ vásv ékaṃ putráṃ tisṛṇáṃ | té dhámāny amṛítā mártyānam ádabdhā abhí cakshate || 6 || á me vácāṅsy údyata dyumáttamani kártvā | ubhá yātaṃ nāsatyā sajóshasā práti havyáni vītáye || 7 || rātím yád vam arakshásaṃ hávāmahe yuvábhyāṃ vājinīvasū | prácīṃ hótrāṃ pratirántāv itaṃ narā gṛiṇānā jamádagninā || 8 || á no yajñáṃ divispṛíśaṃ váyo yāhí sumánmabhiḥ | antáḥ pavítra upári śrīṇānó 'yáṃ śukró ayami te || 9 ||

O light and bliss, the one who hastens to appear before you, becomes the messenger of Nature's bounties; he wears an iron head and exults in his wealth. 3

He whom no man questions nor summons back, who waits not for dialogue—defend us today from him and from his encounter; defend us from his arms. 4

O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to these radiant divine forces. 5

It is these who inspire one radiant and victory giving source of strength for the three regions; they are invincible and immortal, and survey all the abodes of mortal men. 6

O ever true divines, come hither with accordant mind to listen to my uplifted glorious praises and my rites; come to partake of my offerings. 7

O Lords of great Wealth, when we solicit your bounty, that wealth which demons cannot thwart, then, both of you O leaders of our ceremonies, directed and adored by enlightened preceptors come to us, furthering our most ancient and glorious praises. 8

Come, O Lord of Vitality, to our heaven reaching prayers with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. 9

वेत्यध्वर्युः पथिभी रजिष्ठैः प्रति हव्यानि वीतये ।
अधा नियुत्व उभयस्य नः पिब शुचिं सोमं गवाशिरम् ॥१०॥

véty adhvar-
yúḥ pathíbhī rájishṭhaiḥ práti havyáni vītáye | ádhā niyutva
ubháyasya naḥ piba śúcim sómam gávāśiram || 10 || 7 ||

॥८॥ बण्महाँ असि सूर्य बळादित्य महाँ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥११॥
बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥
इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।
चित्रेव प्रत्यदर्श्यायत्यन्तर्दशसु बाहुषु ॥१३॥
प्रजा ह तिस्रो अत्यायमीयुर्न्यन्या अर्कमभितो विविश्रे ।
बृहद्ध तस्थौ भुवनेष्वन्तः पवमानो हरित आ विवेश ॥१४॥

báṇ maháñ asi sūrya báḷ āditya maháñ asi | mahás te
sató mahimá panasyate 'ddhá deva maháñ asi || 11 || báṭ
sūrya śrávasā maháñ asi satrá deva maháñ asi | mahná de-
vánām asuryàḥ puróhito vibhú jyótir ádābhyam || 12 || iyám
yá nícy arkíṇī rūpá róhiṇyā kṛitá | citréva práty adarśy
āyaty àntár daśásu bāhúshu || 13 || prajá ha tisró atyáyam
īyur ny ànyá arkám abhíto viviśre | bṛihád dha tasthau
bhúvaneshv antáḥ pávamāno haríta á viveśa || 14 ||

The ministrant priest comes by the straightest paths to realise divine experiences of spiritual joy. Then, O lord of the Vital World, may you have both the drinks, one the elixir of pure devotion and the other, which is mixed with the milk of dedicated actions. 10

Verily, you are great, O radiant sun; verily, you are great O eternal, the greatness of the great one, we adore; Verily you are great, O supreme God. 11

Verily, O Sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are the destroyer of the wicked and the preceptor. Your glory is wide-spread and unconquerable. 12

She (dawn) bending lowly downwards, clothed in red hues and rich in rays, is seen advancing with various tints to the ten regions spread out like arms. 13

Three kinds of manifested Nature's Creatures—move across our sight. The others enter around the cosmic glows. The mighty Lord (the Sun) stands within the Worlds; wind, the purifier embraces all the quarters of space. 14

मा॒ता रु॒द्राणां॑ दुहि॒ता वसू॑नां॒ स्वसा॑दि॒त्याना॑म॒मृत॑स्य॒ नाभिः॑ ।
प्र नु वो॑चं चिकि॒तुषे॒ जना॑य॒ मा गामना॑गा॒मदि॑तिं वधिष्ट ॥१५॥
व॒चो॒विदं॒ वाच॑मुदी॒रय॑न्तीं॒ विश्वा॑भिर्धी॒भिरु॑प॒तिष्ठ॑मानाम् ।
दे॒वीं दे॒वेभ्यः॒ पर्ये॒युषीं॒ गामा मा॑वृक्त॒ मर्त्यो॑ द॒भ्रचे॑ताः ॥१६॥

mātá rudrāṇām duhitá vásūnām svásādityanam amṛ́tasya nábhiḥ | prá nú vocam cikitúshe jánāya mā́ gā́m ánāgām áditim vadhishṭa || 15 || vacovídam vā́cam udīráyantīm víśvābhir dhībhír upatíshṭhamānām | devī́m devébhyaḥ páry eyúshīm gā́m ā́ māvṛikta mártyo dabhrácetāḥ || 16 || 8 ||

(१०२) द्व्युत्तरशततमं सूक्तम्

(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्य भार्गवः प्रयोगो बार्हस्पत्यः पावको वाग्निर्वा, सहसः सुतौ गृहपतियविष्ठौ वा तयोरन्यतरो वा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥९॥ त्वम॑ग्ने बृ॒हद्वयो॒ दधा॑सि देव दा॒शुषे॑ । क॒विर्गृ॒हप॑ति॒र्युवा॑ ॥१॥
स न॒ ईळा॑नया स॒ह दे॒वाँ अ॑ग्ने दुव॒स्युवा॑ । चि॒किद्वि॑भान॒वा व॑ह ॥२॥
त्वया॑ ह स्विद्यु॒जा व॒यं चोदि॑ष्ठेन यविष्ठ्य । अ॒भि ष्मो॒ वाज॑सातये ॥३॥
औ॒र्व॒भृ॒गु॒वच्छुचि॑मप्नवान॒वदा हु॑वे । अ॒ग्निं स॑मु॒द्रवा॑ससम् ॥४॥
हु॒वे वात॑स्वनं क॒विं प॒र्जन्य॑क्रन्द्यं॒ सहः॑ । अ॒ग्निं स॑मु॒द्रवा॑ससम् ॥५॥

102

Tvám agne bṛihád váyo dádhāsi deva dāśúshe | kavír gṛihápatir yúvā || 1 || sá na īḷānayā sahá devā́ñ agne duvasyúvā | cikíd vibhānav ā́ vaha || 2 || tváyā ha svid yujā́ vayám códishṭhena yavishṭhya | abhí shmo vā́jasātaye || 3 || aurvabhṛiguvác chúcim apnavānavád ā́ huve | agním samudrávāsasam ||4|| huvé vā́tasvanam kavím parjányakrandyam sáhaḥ | agním samudrávāsasam || 5 || 9 ||

She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia—I address to men of wisdom—kill not her, the sinless inviolate COW. 15

The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her. 16

102

O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper. 1

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise. 2

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour. 3

The one who is like an austere sage and like an honest toiler—such a pure fire-divine pervading the entire space of firmament, I invoke. 4

The one who is most wise and who roars like wind along with a loud thunder of the cloud—such a fire-divine, pervading the entire space of firemament, I invoke. 5

॥१०॥ आ सवं सवितुर्यथा भगस्येव भुजिं हुवे । अग्निं समुद्रवाससम् ॥६॥
अग्निं वो वृधन्तमध्वराणां पुरूतमम् । अच्छा नप्त्रे सहस्वते ॥७॥
अयं यथा न आभुवत्त्वष्टा रूपेव तक्ष्या । अस्य क्रत्वा यशस्वतः ॥८॥
अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते । आ वाजैरुप नो गमत् ॥९॥
विश्वेषामिह स्तुहि होतॄणां यशस्तमम् । अग्निं यज्ञेषु पूर्व्यम् ॥१०॥

á savám savitúr yathā bhágasyeva bhujím huve | agním samudrávāsasam || 6 || agním vo vridhántam adhvarā́ṇām purūtámam | áchā náptre sáhasvate || 7 || ayám yáthā na ābhúvat tváshṭā rūpéva táksbyā | asyá krátvā yáṣasvatah || 8 || ayám víṣvā abhí ṣríyo 'gnír devéshu patyate | á vájair úpa no gamat || 9 || víṣveshām ihá stuhi hótrīṇām yaṣástamam | agním yajñéshu pūrvyám || 10 || 10 ||

॥११॥ शीरं पावकशोचिषं ज्येष्ठो यो दमेष्वा । दीदाय दीर्घश्रुत्तमः ॥११॥
तमर्वन्तं न सानसिं गृणीहि विप्र शुष्मिणम् । मित्रं न यातयज्जनम् ॥१२॥
उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः । वायोरनीके अस्थिरन् ॥१३॥

ṣīrám pāvakáṣocisham jyéshṭho yó dámeshv á | dīdáya dīrghaṣrúttamah || 11 || tám árvantam ná sānasím griṇīhí vipra ṣushmíṇam | mitrám ná yātayájjanam || 12 || úpa tvā jāmáyo gíro dédiṣatīr havishkrítah | vāyór ánīke asthiran || 13 ||

The one who is like the productive power of creator and like the Lord of grace and showerer of bliss – such a fire-divine, pervading the entire space of firmament, I invoke. 6

At our solemn rite, free from violence, I call to the fire-divine—the one wide-spreading, most abundant and mighty, for attaining courageous grandson (brave progeny). 7

May He stand by us as a creator and through His power shape us into an exemplary model and may we find glory through His art. 8

The fire-divine is supreme surpassing the glory of other Nature's bounties; may he come to us with abudance of food. 9

May you praise him who is the most glorious of all the ministrant priests. The fire-divine is foremost at all places of worship. 10

(May we praise the fire-divine) who is pure light, and pervades all, is the eldest, and shines in all homes; he is the swiftest to hear from far away. 11

O sage glorify him who wins the battle like a strong steed; and who like a friend conquers all over adversities. 12

The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality. 13

यस्य॑ त्रि॒धात्ववृ॑तं ब॒र्हिस्त॒स्थावसं॑दिनम् । आप॑श्चि॒न्नि द॑धा प॒दम् ॥१४॥
प॒दं दे॒वस्य॑ मी॒ळ्हुषोऽना॑धृष्टाभिरू॒तिभिः॑ । भ॒द्रा सूर्य॑ इ॒वोप॒दृक् ॥१५॥

yásya tridhátv ávritam barhís tastháv ásamdinam | āpaş cin ní dadhā padám || 14 || padám devásya mīlhúshó 'nādhrishtābhir ūtíbhiḥ | bhadrá sűrya ivopadrík || 15 || 11 ||

॥१२॥ अग्ने॑ घृ॒तस्य॑ धी॒तिभि॑स्तेपा॒नो दे॑व शो॒चिषा॑ । आ दे॒वान्व॑क्षि॒ यक्षि॑ च ॥१६॥
तं त्वा॑जनन्त मा॒तरः॑ क॒विं दे॒वासो॑ अङ्गिरः । ह॒व्य॒वा॒हममर्त्य॑म् ॥१७॥
प्रचे॑तसं त्वा क॒वेऽग्ने॑ दू॒तं वरे॑ण्यम् । ह॒व्य॒वाहं॒ नि षे॑दिरे ॥१८॥
न॒हि मे॒ अस्त्यघ्न्या॒ न स्वधि॑ति॒र्वन॑न्वति । अथै॒तादृग्भ॑रामि ते ॥१९॥
यद॑ग्ने॒ कानि॒ कानि॑ चि॒दा ते॒ दारू॑णि द॒ध्मसि॑ । ता जु॑षस्व यविष्ठ्य ॥२०॥
यदत्त्यु॑पजि॒ह्विका॒ यद्व॒म्रो अ॑ति॒सर्प॑ति । सर्व॒ं तद॑स्तु ते घृ॒तम् ॥२१॥
अ॒ग्निमि॒न्धानो॒ मन॑सा॒ धियं॑ सचेत॒ मर्त्यः॑ । अ॒ग्निमी॑धे वि॒वस्व॑भिः ॥२२॥

ágne ghritásya dhītíbhis tepanó deva socíshā | á devấn vakshi yákshi ca || 16 || tám tvājananta mātáraḥ kavím devấso aṅgiraḥ | havyavấham ámartyam || 17 || pracetasam tvā kavé 'gne dūtám várenyam | havyavấham ni shedire || 18 || nahí me ásty ághnyā ná svádhitir vánanvati | áthaitadŕig bharāmi te || 19 || yád agne káni káni cid á te dárūṇi dadhmási | tá jushasva yavishṭhya || 20 || yád átty upajíhvikā yád vamró atisárpati | sárvam tád astu te ghritám || 21 || agním índhāno mánasā dhíyam saceta mártyaḥ | agním īdhe vivásvabhiḥ || 22 || 12 ||

The cosmic waters find their place in him for whom the triple uncovered, but unbound firmament is established. 14

Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun. 15

O fire-divine, blazing with radiance through our oblation of pure butter, bear our sacrifice to Nature's bounties and honour them. 16

Nature's bounties, as mothers, have borne you, O fire-divine, the seer, the immortal and the bearer of the oblation. 17

O all-wise fire-divine, the seer, the messenger, the most excellent, the bearer of the oblation, the enlightened sages enshrine you at the altar. 18

Neither Cow I have, nor axe with me for cutting the wood, inspite of it, I have come to you to offer my sincere devotion. 19

Most youthful fire-divine, whatsoever fuel that we offer to you, may you be pleased there-with. 20

Whatever timber the white ant has gnawed or whatever the emmet has infested—may it all be welcome to you as butter. 21

Let a man, when he kindles fire ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests. 22

(१०३) त्र्युत्तरशततमं सूक्तम्

(१–१४) चतुर्दशर्चस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः । (१–१३) प्रथमादित्रयोदशर्चामग्निः, (१४) चतुर्दश्याश्चाग्नामरुतो देवताः । (१–४, ६) प्रथमादिचतुर्ऋचां षष्ठ्याश्च बृहती, (५) पञ्चम्या विराड्रूपा, (७, ९, ११, १३) सप्तमीनवम्येकादशीत्रयोदशीनां सतोबृहती, (८, १२) अष्टमीद्वादश्योः ककुप्, (१०) दशम्या ह्रसीयसी गायत्री, (१४) चतुर्दश्याश्चानुष्टुप् छन्दांसि ॥

॥१३॥ अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।
उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥१॥
प्र दैवोदासो अग्निर्देवाँ अच्छा न मज्मना ।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य सानवि ॥२॥
यस्मादेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः ।
सहस्रसां मेधसाताविव त्मनाग्निं धीभिः सपर्यत ॥३॥

103

Ádarṣi gātuvíttamo yásmin vratány ādadhúḥ | úpo shú jātám ā́ryasya várdhanam agníṃ nakshanta no gíraḥ || 1 || prá daívodāso agnír devā́ñ ácha ná majmánā | ánu mātáram prithivī́ṃ ví vāvrite tasthaú nā́kasya sā́navi || 2 || yásmād réjanta krishṭáyaṣ carkrítyāni kriṇvatáḥ | sahasrasā́m medhásātāv iva tmánāgníṃ dhībhíḥ saparyata || 3 ||

प्र यं राये निनीषसि मर्तो यस्ते वसो दाशत् ।
स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्रपोषिणम् ॥४॥
स दृळ्हे चिदभि तृणत्ति वाजमर्वता स धत्ते अक्षिति श्रवः ।
त्वे देवत्रा सदा पुरूवसो विश्वा वामानि धीमहि ॥५॥

prá yáṃ rāyé nínīshasi márto yás te vaso dā́ṣat | sá vīrám dhatte agna ukthaṣaṅsínaṃ tmánā sahasraposhíṇam || 4 || sá driḷhé cid abhí triṇatti vā́jam árvatā sá dhatte ákshiti ṣrávaḥ | tvé devatrā́ sádā purūvaso víṣva vāmā́ni dhīmahi || 5 || 13 ||

103

Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men. 1

Fire-divine when invoked during the sunshine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven. 2

Men tremble (on account of the uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you continue to devoutly worship in the solemn rite the adorable Lord the bestower of thousands of blessings. 3

O fire-divine bestower of dwellings the mortal whom you wish to lead the opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and a lord of great wealth. 4

O Lord of vast wealth, he (the devotee) with his vigour wins wealth stored even in the strong-holds of enemy and gains unperishable fame. O Lord, in your divine protection we constantly obtain all our cherished treasures. 5

॥१४॥ यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नये ॥६॥
अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः ।
उभे तोके तनये दस्म विश्पते पर्षि राधो मघोनाम् ॥७॥
प्र मंहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे । उपस्तुतासो अग्नये ॥८॥

yó víșvā dáyate vásu hótā mandró jánānām | mádhor ná pátrā prathamány asmai prá stómā yanty agnáye ‖ 6 áșvam ná gīrbhí rathyàm sudánavo marmrijyánte devayávah | ubhé toké tánaye dasma vișpate párshi rádho maghónām ‖ 7 ‖ prá máṅhishṭhāya gāyata ritávne brihaté șukrásocishe | úpastutāso agnáye ‖ 8 ‖

आ वंसते मघवा वीरवद्यशः समिद्धो द्युम्न्याहुतः ।
कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिरागमत् ॥९॥
प्रेष्ठमु प्रियाणां स्तुह्यासावातिथिम् । अग्निं रथानां यमम् ॥१०॥

á vaṅsate maghávā vīrávad yáșaḥ sámiddho dyumny áhutaḥ | kuvín no asya sumatír návīyasy áchā vájebhir āgámat ‖ 9 ‖ préshṭham u priyáṇām stuhy āsāvátithim | agním ráthānām yámam ‖ 10 ‖ 14 ‖

May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men. 6

The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children. 7

O Chanters, sing forth to the mighty adorable Lord who is most bounteous, observant of truth and radiant with His refulgentce. 8

The opulent, glorious and adorable Lord when worshipped and enkindled, pours fourth on his devotees abundance of food along-with progeny; may his ever-fresh favour continually come to us with all kinds of strength. 9

Praise, O singer of hymns, the adorable Lord, the dearest guest of our friends, and the controller of the cosmic chariot. 10

॥१५॥ उदि॑ता॒ यो निदि॑ता॒ वेदि॑ता॒ वस्वा य॒ज्ञियो॑ व॒वर्त॑ति ।
दु॒ष्टरा॒ यस्य॑ प्रव॒णे नोर्मयो॑ धि॒या वाजं॒ सिषा॑सतः ॥११॥
मा नो॑ हृणीता॒मति॑थि॒र्वसु॑र॒ग्निः पु॑रुप्रश॒स्त ए॒षः । यः सु॒होता॑ स्वध्व॒रः ॥१२॥
मो ते रि॑षन्ये अच्छो॑क्तिभिर्व॒सोऽग्ने केभि॑श्चि॒देवैः ।
की॒रिश्चि॒द्धि त्वामीट्टे॑ दू॒त्या॑य रा॒तह॑व्यः स्वध्व॒रः ॥१३॥
आग्ने॑ याहि म॒रुत्स॑खा रु॒द्रेभिः॒ सोम॑पीतये ।
सोभ॑र्या॒ उप॑ सुष्टु॒तिं मा॒दय॑स्व॒ स्वर्ण॑रे ॥१४॥

úditā yó nídita védita vásv á yajñíyo vavártati | dushṭárā yásya pravaṇé nórmáyo dhiyá vájam síshāsataḥ || 11 || má no hriṇītām átithir vásur agníḥ purupraśastá esháḥ | yáḥ suhótā svadhvaráḥ || 12 || mó té rishan yé áchoktibhir vasó 'gne kébhiś cid évaiḥ | kīríś cid dhí tvám íṭṭe dūtyàya rātáhavyaḥ svadhvaráḥ || 13 || ágne yāhi marútsakhā rudrébhiḥ sómapītaye | sóbharyā úpa sushṭutím mādáyasva svàrṇare || 14 || 15 ||

He is the explorer of treasurer open and concealed, and brings them hither. When He rushes to fight with evil, His power is hard to be checked like waves of rivers rushing down a declivity. 11

May none obstruct adorable lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice. 12

O adorable Lord, giver of dwellings, let not those be harmed who approach you in whatsoever manner with hymns of praise, may you become the envoy of the Worshipper who offers his libation and duly performs sacrificial acts and praises you. 13

O adorable Lord, friendly to vital powers, come with cosmic vitality to cherish our loving devotion; come to bless the praises virtuous devotee; delight yourself at our solemn rite. 14

NOTES

Book 8

Hymns 41-103

अष्टमं मण्डलम्

सूक्तानि ४१–१०३

NOTES ON BOOK No. 8

Hymn-41

For verse 2, see Nir.X.5.

2. **Nabhakasya,** नाभाकस्य, of the pain daspiser; See नभाकऽवत् VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्षत् पञ्चप्राणा मनोबुद्धि श्च स्वसेव यस्याः सा सरस्वती, सत्यावाणी)–*Daya.* On VI.61.10—The seven means: five vital breaths, mind and intellect; सप्तस्वसारम्—Nir. X. 5; also seven kinds of metre or speech: सप्तिभ: वाग्भि: "I praise him who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of **Nabhaka** at the same time. Let all others be killed." (गिरा गीत्यास्तुत्या, with speech, i.e. song or eulogy, पितॄणां च मन्मभि:, मननीयै: स्तोमै:, equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभाकस्य प्रशस्तिभि:, at the same time Nabhaka was a seer, ऋषिर्नाभाको बभूव, who in his speech, called him one having seven sisters at the birth of these flowing rivers—य: स्यन्दमानानामासामुपोदये सप्तस्वसारमेनमाह वाग्भि: स मध्यम इति निरुच्यते—He, Varuna, is called one belonging to the middle region; अथैष एव भवति, now this is he himself, नभन्तामन्यके समे, let all others be killed. By all others is meant, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful,—मा भूवन्नन्यके सर्वे ये नो द्विषन्ति पापधिय: पापसंकल्पा: —Nir. X. 5.

Nabhakasya, also means "of the sky covered with clouds"—मेघावृतस्याकाशस्य (नाभाक: नभते वधकर्मा – Nigh. II.19).

Pitrinam, पितॄणां, of the seasons (ऋतवो वै पितर: —SBr. *II*. 4.1.32. The colour of lighting (विद्युत्) at the beginning of the rainy season (month of *asadha*, आषाढ़) indicates the forth-coming season:

वाताय कपिला विद्युदातपायाति लोहिनी।
कृष्णा सर्वविनाशाय दुर्भिक्षाय सिता भवेत्॥

If the lighting is of yellow colour, it indicates the forth-coming storms; if of intense red colour, then of abnormal hot weather; if of the dark colour, then it is indicative of utter destruction; and if white colour, then the forth-coming famine, if of ordinary usual colour, it indicates favourable and auspicious healthy and conducive conditions. Mahabhasye. II.3.13).

Hymn-42

The hymns have two triplets; verses 1-3 are devoted to Varuna and 4-6 to Asvins. The Ṛsi is *Arcanas* or Nabhaka and the metre anustup.

For Varuna, see earlier notes; he has meted the measure of the earth; is a supreme monarch, he is wise guardian of ambrosia; with his reliance, one ascends in life the safe-bearing vessel to cross over all difficulties.

For Atri, Asvins and Nasatya, see earlier notes.

Hymn-43

For verse 31, see Nir. IV. 14.

Virupa Angirasa is the Ṛsi of the hymn and it is devoted to Agni and is in the Gayatri metre; Agni is the fire divine; He is the most adorable Lord, all-beholding; knows all that is born, the *Jatavedas*; he is able to consume vast forests with his smoke-bannered fires, borne by the wind, diversely spreading in the firmament. His station is in the waters, he clings to the plants, becomes their embryo and is re-born. One of the finest description of Agni is in this hymn.

3. **Arokah-Iva,** आरोका:ऽइव, like wild animals (आरोचमाना: पशव इव — *Sayana*).

Dat-bhih, with teeth (दत्ऽभि: दन्तै:—*Sayana*).

4. **Vṛthak,** वृथक्=पृथक् diversely. See Yv. XXXIII. 2, where पृथक्, is for वृथक्.

5. **Ketavah**, ensigns. (केतव: ज्ञापका: —*Daya*. on Yv. VIII. 40; rays, किरणा:—Yv. XXX. 31; प्रज्ञानानि—Yu. VII. 41; विविध जगत: पृथक् पृथग् रचनादि नियामका ज्ञापका: प्रकाशकाश्चेश्वरस्य गुणा: —*Daya.*).

6. **Dhasim,** food (धासि मन्नम्; क्षुत् धासि इत्यन्न नामसु पाठात्—Nigh. 11.7).

7. **Tarunih,** तरुणीः, tender herbs (तरुणीः श्रोषधीः).

8. **Janjanabhavan,** जञ्जणाऽभवन् = मल्मलाभवन इति ज्वलति कर्मसु पाठात्— Nigh. I. 17; blazing.

10. **Nisanam,** निसानं = लिह्वानं = Kisses.

Juhvah, ladle (= स्रुच् ; जुह्वः होमसाधनभूतायाः स्रुचः —*Sayana*).

11. **Uksa,** उक्ष; OX; *Uksannaya*, for the eater of the ox.

Vasannaye, वशान्नाय, for the eater of the marrow (वशान्नं यस्यासौ वशान्नः —*Sayana*).

Somaprsthaya, सोमपृष्ठाय = सोमघृत पृष्ठाय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमपृष्ठाय सोम-पृष्ठो येन तस्मै = अग्नये—*Daya*. on Yv. XX. 78).

13. **Bhrgu-vat,** like Bhrgu, as by Bhrgu (Bhrgu = man of distinction (भृगव इति पदनाम—Nigh. V. 5) विद्यायाऽविद्याया भर्जका निवारकाः, the one who dispels ignorance by his enlightenment.—*Daya*. on I.143.4; I.127.7.

Manusvat, मनुष्वत्, by Manus; by intellectuals.

Angirasvat, अंगिरस्वत्, by men of vitality.

14. **Agni,** thou art killed by Agni, a sage by a sage, a saint by a saint and a friend by freind, See Ait. Br. I. 16 : "For thou, O Agni, by Agni, sage by the sage, good by the good," (he says); one is a sage, the other a sage; one is good, the other good. "Friend with friend thou art enkindled" (he says); he is his own friend in that Agni is Agni's (अग्ने अग्निना विप्रो विप्रेण सन्त्सतेति विप्र इतरो विप्र इतरः तन्नितरः सन्नितरः सखा सख्या समिध्यस इत्येष ह वा अस्य स्वः सखा । यदग्निरग्नेस्तं मर्जयत सुक्रतुं पुरोयावान माजिष—Ait. Br. I. 16).

16. **Robit-asva,** रोहिदश्व, **driven as if on red horses (one who has red horses).**

18. **Angirastama,** अंगिरस्तम, most vital among vital forces.

19. **Manisinah,** मनीषिण:, intellectuals (मनस ईश्वरा: —*Sayana*).

Medhirasah, मेधिरास:, men of wisdom (मेधाविन: —*Sayana*).

Dhibhih, with actions and thoughts (धीभि: कर्मभि: —*Sayana*).

Admasadyaya, for the attainment of food; for the furtherance of their property (अद्मसद्या अन्नस्य भजनाय—*Sayana*).

28. **Sahaskrta,** procured by mechanical strength; i.e. by the process of attrition (सहस्कृत: सहसाबलेन कृतश्चासि—*Sayana*).

29. **Dhasim,** food (धासि अन्नं हवि: —*Sayana*; Nigh. II. 7).

31. **Siram pavaka-socisam,** शीरंपावकशोचिषं —(Praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्), it rests through all (अनुशायिनमिति वा) or pervades all (आशिनमिति वा—Nir. IV. 14).

32. **Sardhan,** doing with speed, boldness of force (शर्धन् बलं कुर्वन्—*Sayana*; वेगं कुर्वन्—*Venkata*).

Hymn-44

The hymn is devoted to Agni, the Ṛsi is Virupa Angiras.

2. **Suktani,** सूक्तानि, Su+uktani, sweet spoken words.

5. **Haryata** (vocative), O propitious one. O 'amiable one; O

beloved (हर्यत कामयमान—*Sayana*).

6. **Ṛtvijam,** the priest (ऋत्विजं ऋतौ यष्टव्यम्, i.e. one that is to be adored in due season; see I. 1. 1., also ऋतुयष्टारं, i.e. one who offers in due season (*Sayana* on V. 22. 2).

7. **Kavikratum,** him by whom the rites are performed (कविक्रतुं क्रान्तकर्माणम्); the wise; possessing sharp intellect; omniscient (क्रान्तप्रज्ञ, सर्वज्ञ—*Sayana* on III. 2.4; III. 14. 7; I. 1.5; कविः सर्वज्ञा सकलविद्यायुक्ता क्रतुः प्रज्ञा कर्म क्रमदर्शनं वा यस्यतम्—*Daya.* on Yv. IV. 25; अग्निं=भौतिकम् on III. 2.4; कवीनां विदुषां क्रतुः प्रज्ञाकर्म वा क्रतुवता यस्य स तम्—*Daya.* on III. 27. 12).

Kavi, कवि, wise. He is so called because his presence is desired (√कम्), or the word is derived from √कव्, to praise (कविः क्रान्तदर्शनो भवति कवतेर्वा—Nir. XII. 13, on V. 81.2).

9. **Santya,** O giver of good (सन्त्य भजनशील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from *Sat.* सत्.=benevolent, kind.

11. **Risatah,** those who injure (रीषतः=रिषतः हिंसकान्—*Sayana*) (रिष हिंसायाम्; रिषे=रेषणाय, हिंसकाय Nir. X. 45; cf. VII. 34. 17; V. 41.16, usually occuring with Ahirbudhnya.

13. **Urjah,** ऊर्जः, food (usually energy, or fuel) (ऊर्जः अन्नस्य—*Sayana*; from ऊर्क्=अन्न, Nigh. II.7)

Urjah-napatam, source of energy, son of food.

14. **Agne,** O fire of spirituality.

Barhisi, बर्हिषि यज्ञे; in the hearts.

Devaih, divine attributes.

16. **Apam retansi,** seeds of aquatic life, (अपां रेतांसि स्थावर जंगमात्मकानि भूतानि—*Sayana*); the seed of waters, the movable and immovable productions of the creative waters.

21. **Sucivrata-tamah,** the purest offerer; extremely pure in functions (शुचिव्रततमः अतिशयेन शुद्धकर्मा—*Sayana*).

23. **Yat syam aham tvam, tvam va gha sya aham,** If I were thou or thou wert I; or if I were rich like you or you were poor like me.

24. **Kam,** कम्=च=and=cum.

Vibhavasuh, rich in splendour (विभावसुः दीप्तिधनः —*Sayana*).

25. **Dhrtavrataya,** to the observant of pious rites (धृतव्रताय धृतकर्मणे —*Sayana*).

Vasrasah girah, my loud praises; (वाश्रासः वाशनशीलाः गिरः स्तुतयः —*Sayana*).

26. **Visvadam,** all-consuming; all devouring; the devourer of entire oblation (विश्वादं सर्वस्य हविषोऽत्तारम्—*Sayana*).

Puru vepasam, the performer of numerous acts (पुरुवेपसम् बहुकर्माणम्—*Sayana*).

27. **Stomaih,** स्तोमैः praises (स्तोत्रः)

28. **Santya,** see note on verse 9. (सन्त्य भजनीय, adorable even *phala-prada*, फलप्रद, or giver of success).

सन्त्य (vocative)—I.15.12; 36.2; 45.5; 9;III. 21.3; V.51.3; VIII.19.26; 44.9; 28.

29. Adma-sat, seated at the oblations; see *Adma-Sadyaya*: VIII.43.19.

अद्मऽसत् — I.124.4; VIII. 44.29

अद्मऽसदः — VI. 30.3

अद्मऽसदाम् — VII.83 7

अद्मऽसद्याय — VIII 43.19

अद्मऽसद्वा — VI. 4.4.

30. Kave, O wise (कवे क्रान्तकर्मन् !—*Sayana*).

Duritebhyah, prior to sins (or enemies), or misfortunes (दुरितेभ्यः पापेभ्यः).

Mrdhrebhyah, prior to assailants, (मृधेभ्यः हिंसकेभ्यः).

Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14; III.21 and IV.2 respectively.

1. Anusak, आनुषक्, it is the name of a series in succession (आनुषग् इति नामानुपूर्वस्य । अनुषक्तं भवति —Nir. VI.14). Also आनुषक् आनुकूल्ये.

Strnanti barhih anusak, स्तृणन्ति बर्हिः आनुषक्, they spread the grass successively.

For *Anusak*, मानुषक्, see : I.13.5; I.52.14; 58.3;72.7; II.6.8; III.11.1; 41.2; IV.4.10; 7.2; 5.12.3; V.6.6; 10; 9.1; 16.2; 18.2; 21.2; 22.2; 26.8; VI.5.3; 48.4; VIII. 44.8 etc.

(मानुषक्=अनुकूलं, II.6.8; अनुकूलतया I.58.3; मानुकूल्ये VI.48.4—*Daya*.).

2. Prthuh svaruh, broad their sacred shaving पृथु: स्वरु: ; *Svaru* is not explained by Sayana; it is the first shaving or splinter from the sacrificial post—*Wilson*. See *Katyayana*, VI. 4.12; VI. 9.12.

स्वरु: —IV.6.3; VIII 45.2; स्वरूणां VII.35.7.

Svarum, the giver of heat; the sun (स्वरुं तापकमादित्यम् —*Daya*. On I.92.5; *Svaruh* = स्वरु: उपदेष्टा, the instructor, *Daya*. on IV.6.3; *Svarunam*, स्वरूणां = यज्ञशालास्तम्भशब्दानाम्—of the sound coming from the sacrificial post); स्वृ शब्दोपतापयो:—Unadi I 10 (स्वरु: - स्वर्यन्त उपतप्यन्ते प्राणिनोऽनेनेति स्वरु: वज्रं वा).

3. Ayuddhah, Unopposed powerless to combat (अयुद्ध: इत् प्रागयोद्धेव). See also I.32.6. (अयोद्धेव०).

5. Apsah na, like a stately elephant (अप्स: न दर्शनीयोगज इव—*Sayana*; *apsah* is also beautiful lightning. See Nir. III.5 and V. 13 for अप्सस् (निरिणीते अप्स: —I.124.7; अप्स इति रूपनाम—Nigh III.7); displays her beauty like a smiling damsel).

Apsas, is a synonym of beauty: it is derived from the negative of √प्सा, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception (*Sakapuni*). In "whatever forbidden food." *apsas* signifies something which is not to be eaten.

From *apsas* is also derived the word '*upsarah*', one who possesses a beautiful person (Nir. V. 13).

Girih, गिरिः, cloud—Nigh. I.10.

7. **Svasvayu**, स्वश्वयुः, borne by excellent vital energies, desirous of gallant steeds (स्वश्वयुः कल्याणमश्वमिच्छन्—*Sayana*).

8. **Vajrin**, वज्रिन्, O strong and resolute.

13. **Gayam**, गयम्=गृहम् (गयं गृहमिवो उपद्रवेभ्यो रक्षकम्).

Adarinam, the opener (आदारिणं आदर्तारम्—*Sayana* cf. VIII. 24.4).

Arujam, आरुजम्, guarding from harm.

14. **Panim**, the trader; barterer, (see I.33.3. also).

15. **Vedah**, वेदः, wealth; treasure (*Nigh*. II.10; see VII.15.3).

Revan, रेवान्, opulent (रेवान् धनवान्—*Sayana*).

Adasurih, the miser, one who does not give alms (अदाशुरिः अदानशीलः —*Sayana*).

20. **Rambhah**, रम्भः and **pinakam**, पिनाकम्, are synonyms of staff. *Rambhah*, i.e. people grasp it: We grasped thee as decrepit people their staff (आ त्वा रम्भं न जिव्रयः ररम्भ). The sense is that we lean on thee as decrepit man on their staff (रम्भः पिनाकमिति दण्डस्य। रम्भ आरभन्त एनम्। आरभामहे त्वा जीर्णा इव दण्डम् —Nir. III.21).

24. **Goparinasa**, by sincere dedication; **also by the Soma mixed** with milk (गोपरीणसा गव्येन पयसा संमिश्रितेन सोमेन—*Sayana*).

Gaurah—Buffalo (*Wilson*); deer (गौर: मृग:, deer or a beast—*Sayana)*.

26. Kadruvah, pertaining to Kadru,—the name of a Ṛsi; a sincere seeker; *Kadru* is also pitcher. *Kadruvah* word does not occur anywhere else in the Ṛgveda.

27. Yadau, यदौ, from *Yadu*, people toiling hard. See earlier notes on *Yadu.*

Turvase, तुर्वशे, from तुर्वश, Turvasa; see earlier notes; also intellectual people; active person keen to obtain the four fruits: *dharma*, *artha*, *kama*, and *moksa*.

Ahnavayyam, अह्नवाय्यम्, day to day miseries. Name of an enemy (*Wilson*; *Sayana*). The word does not occur anywhere else in the Ṛgveda. Macdonell and keith have taken no note of it. Also *ahnu*= he prevailed indisputable in battle.

Turvane, in the combat or battle (तुर्वणे संग्रामे—*Sayana*).

29. Ṛbhuksanam, ऋभुक्षणम्=महान्तम्, mighty; see earlier notes:

ऋभुक्षण: — VII.48.1; X.92.11; (vocative); IV.37.3; 5; 7; 8; VII.37.1; 2; VIII.7.9; 12; 20.2; X.93.7.

ऋभुक्षणम् — I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also ऋभुक्षा: (Nigh. III.3; महन्नाम; Nir. IX. 3; king of the Ṛbhus).

Tugrya-Vrdham, तुग्र्यावृधम=तुग्र्यस्वृधम्,, augmenters of water (उदकस्य वर्धयितारम्—*Sayana*; तुग्र्या=water, Nigh. I.12).

30. Trisokaya for attaining three splendours; for the one with triple splendour (see also X.29.2); for *trisoka* or for people of three regions. (त्रिशोकाय त्रिशोकनामर्ष्यर्थम्—*Sayana*), Trisoka being the name of an ancient mythical Rṣi (I.112.12; VIII.45.30; also Av. IV. 29.6). A Saman or chant; named after him is referred to in the *Pancavimsa Brahmana* (VIII.1)—*Macdonell* and *Keith*.

Also the one who has regrets for being involved in malicious qualities, actions and temperaments (त्रिषु दुष्ट गुणकर्मस्वभावेषु शोको यस्य विदुषः सः —*Daya.* on I.112.12).

Girim, cloud (गिरिं मेघम्—Nigh. I.10).

37. See Nir. IV 2. O men, what friend has said, "Unprovoked I have killed my friend? Who flies from us."=Here the word मर्या, *marya*, is synonym of man, or it may be a synonym of boundary (since boudary is settled by men). (मर्या इति मनुष्यनाम मर्यादाभिधानं वा स्यात् मर्यादा मर्यैरादीयते). Boundary is the line of division between two bounded places (मर्यादा मर्यादिनो विभागः).

Methati (मेथति) means to provoke (मेथतिराक्रोशकर्मा—Nir. IV.2).

Hymn-46

1. Tva-vatah vayam smasi, त्वावतः वयं स्मसि "We belong to one like thee; since none other is like Thee, we are Thine."

8. Nṛbhih, from men from foes (नृभिः नृभ्यः शत्रुभ्यः —*Sayana*).

9. **Taruta,** the deliverer from enemies (तरुता शत्रूणां तारकः—*Sayana*).

12. Visve manusa, all men; all priests associated with **men** (विश्वे

सर्वेष्यच्वयंवादय: मानुषा मनुष्य सम्बन्धिन: —*Sayana*).

14. **Vah**—व:=यूयं=you all (*Sayana*); or for your sake (वो युष्माकं हिताय—*Sayana*).

Vaco yatha, वचो यथा, in your words, or, i.e. in the Gayatri or Tristubh metre (वच: वाग्युष्मदीया यथा येन प्रकारेण प्रवर्त्तते गायत्र्या त्रिष्टुभा वा—*Sayana*).

15. Nunam-atha, नूनमथ; it is not नूनमद्य (नूनं+मद्य) as mistaken by *Sayana*.

16. **Athyatha** (अति+अथ); it is not अद्यापि or अप्यद्य as mistaken by *Sayana*.

17. Visva-manusam marutam iyaksasi, thou art worshipped of all men: thou showest favour to all men and the Maruts; or to the Maruts who are known to all men (cf VI. 49.4).

18. **Ajmabhih**, with streaming trains of clouds; along with vehemently flowing waters (अज्मभि: बलै: बलकरैरुदकै: —*Sayana*); *ajman* is also गमनम् cf. I 112.17; also *sangrama*=अज्म=combat, Nigh. II.17; cf. I.112.17)

19. **Codayat mate,** O impeller, O inspirer; O thou whose mind sends or brings wealth to this worshipper (चोदयन्मते । चोदयन्ती धनं प्रेरयन्ती मतिर्यस्य स:—*Sayana*). Also see V.8.6, where it is applied to *Caksuh*, eye: चक्षु चोदयन्मति, having the mind as its instigator.

20. **Bhujyum purvyam** (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Asvins, *Purvyam*, going before in the battle and *Bhujyum* the preserver of all. (पूर्व्यं संग्रामेष्वग्रतो गन्तारं; भुज्युम्—"भुज्पालने", सर्वस्व रक्षकम्—*Sayana* on VIII.22.2); also भुज्युं भोजयितारम्; पूर्व्यं प्रवृद्धम् —*Sayana*).

21. **Ivat,** ईवत् = गमनवत् गवादिलक्षणम्, such, so great.

Purtam adade, पूर्तं आददे, would receive this complete gift.

Vasah, वश:, god-depending; having reliance in God. (कामयमाना:—विद्वज्जन—*Daya.* on I.129.1).

Pṛthusravas, possessor of immense treasures; far-famed (in mythology, a king of this name).

The term is mentioned twice in connection with Vasa, वश—I.116.21; VIII.46.21. In the present verse, it refers to the generosity of पृथुश्रवस कानीता. For the episode, see the Sankhayana Srauta Sutra.

Asvyah, अश्व्य:=अश्वपुत्र:, if refers to *vasa* as the son of *Asva.* (See I.112.10; 116.21; VIII.8.20; 24.14; 46.21; 23; 50.9; X.40.7).

Kanite, loving Lord. The word occurs twice in this hymn also:

कानीतस्य—VIII.46.24.

कानीते —VIII.46.21.

27. **Aratve,** अरट्वे for the courteous (the term occurs nowhere else in the Ṛgveda)

Akse, अक्षे, for the liberal.

Nahuse, नहुषे, for men.

Sukṛtvani, सुकृत्वनि, determined to perform noble deeds.

These names Aradva, Aksa, Nahusa, and Sukrtvan are regarded in mythology as either the officers of Pṛthusravas or other Kings.

सुकृत्वनि — VIII.46.27

सुकृत्वने — VIII.13.7

नहुषः — I.122.8; 10.11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VIII.46.27

नहुष्यस्य — X.63.1

नहुष्याणि — IX.88.2

नहुष्येभिः — IX.91.2

28. Asvesitam, inspired by vital energies (or horses) (अश्वेषितं अश्वैः प्राषितम्—brought by horses—*Sayana*).

Rajesitam, रजेषितम्, brought by camels or mules (रजः शब्देनोष्ट्रो गर्दभो वोच्यते—*Sayana*; *Venkata*).

Sunesitam, शुनेषितम्, brought by dogs.

Ajma, food (अज्म अन्नम्—*Sayana*, Nigh. II.7).

Hymn-47

The Adityas, as well usas (उषस्, dawn) are the deities. Various self-luminary bodies in the celestial region are the Adityas; or different solar rays of the widest spectrum are the Adityas. The Adityas advert evils: they are giver of happiness, as birds spread their wings over their young. Their aids are void of arms. It is only through painful means that their favours are gained, but he whom Adityas visit gains riches without difficulty. (1—7), Aditi, the mother Infinity, the *Prakṛti* is the mother of Mitra, Aryaman and Varuna (9) The Adityas give us cattle, milch kine and male offsprings (12).

Trita Aptya ought to be free from all evils (the evils of physical, mental and spiritual realms, *tri*, the three), the Adityas, and the ***usas*** help in eradicating these evils (13-16) Usas is invoked to get rid of evil dreams, ill-omened dreams (14-18).

Anehasah vah Utayah su utayo va utayah, this is the refrain of verses 1-18; your aids are void of harm; your aids are true aids (मनेहस: व: ऊतय सुऽऊतय: व: ऊनय:).

4. **Visvasya gha it,** विश्वस्य घ इत्, of every one (who does not offer sacrifice; सर्वस्याप्ययष्टु—*Sayana*).

6. **Parih-vṛta it ana,** परिह्‌वृता इत् अना, by painful means; by observing penance etc. (परपीडितेनैव तपो नियमादिना—*Sayana*).

Ana janah, the living man; the man that breathes (मना प्राणयुक्ता जन: —*Sayana*); one endowed with life; cf. IV. 30.3. विश्वे च न इह् धना त्वा—*Sayana*—"Verily men succumb through the loss of wealth given by you"—*Wilson*.

Asha vah (प्राश व:), swiftly moving (प्राशव: शीघ्र गमना: **According to the *Pada-Patha* प्राश and व: are separate terms, but Sayana in interpreta-**

tion has combined into one मानव:).

7. **Sa-prathah sarma,** सप्रथ: शर्म=समान प्रथना: सर्वत: पृथुभूता वा शर्म सुखम्; You have given great (सप्रथ:) happiness (शर्म).

Tam tigmam, that fierce or harsh (तिग्मं तीक्ष्णं).

Tyajah, wrath, anger (त्यज: क्रोधनामैतत्—*Sayana*).

9. **Revatah,** (*Nigh.* II.13) wealthy; rich (रेवत: धनवत: —*Sayana*)

Aryamnah, अर्यम्ण:, of Aryaman; of the vital wind.

10. **Tridhatuh,** Three *gunas*; three elements; three-fold—the three, cold (शीत), heat (आतप) and moist or wet wind (वात), (See VI.67.2 in connection with वरूथ्यम्—शीतवातातपानां वारयितृ; also त्रिवरूथ—VIII.18.21—शीतातपवर्षाणां निवारकम्—*Sayana*). According to Dayananda we have: त्रिधातव: (1)—सत्व, रजस् तमस्, (V. 47.4) three elements; (2) अस्थि, मज्जा, वीर्यं —Yv. XXI. 37). (bone, marrow and semen).

त्रिवरूथ: (three abodes)—1. शीत (cold), उष्ण (hot) and वर्षा (moisture)—(VI.46.9).

2. भूमि. (ground), अध: (underground), अन्तरिक्ष (midspace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निकृष्ट (worst)—(VI.15.9).

4. आध्यात्मिक (spiritual), आधिदैविक (mental), and आधिभौतिक (physical) Yv. XV.1) pleasures.

5. Rains, winter and summer (V.4.8).

11. **Sutirtham,** secure destination (सुतीर्थं शोभनावतार प्रदेशम्—*Sayana*); secure place to land (घाट) by the side of river.

Spasah, स्पशः, visible, shore (स्पशः स्पष्टाः, स्थिताइत्यर्थः—*Sayana*); from √स्पश्, to see: As a man standing on the shore looks down on the water below or on someone in it (यथा कूलस्थः पुरुषोऽधोगतमुदकं जिज्ञासुस्तत्रस्थं मनुष्यं वा—*Sayana*).

12. **Na avayai na upayai** (न अवस्यै न उपस्यै), neither to threaten nor to assail us; nor to him who threatens or assails us. (अवयै हिंसितुं अवगच्छते, उपयै उपगच्छते—*Sayana*).

13. **Trite aptye,** त्रिते आप्त्ये, Trita Aptya was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him (Av.XIX. 56.4)—*Trite Aptye asmat are dadhatana,* keep it far from us in Trita Aptya (*Roth*), *are* (आरे) means far or at a distance (आरे दूरे—*Sayana*).

14. **Tritaya Aptyaya para vaha,** त्रिताय आप्त्याय परा वह, keep it far away for Trita Aptya.

The Asvalayana Grhya Sutras prescribe the verses 14-15 to be recited after an unpleasant dream.

Trita-Aptya are the three accessible regions (physical, mental and spiritual) the three regions of self-consciousness in which dreams submerge and from which dreams again rise.

15. **Niska,** gold or gold ornament; *niska,* is also a gold coin. (4 *Survarnas*= 1 *Niska*). See:

निष्कऽग्रीव—V.19.3

निष्कम् —II.33.10; VIII.47.15

निष्कान् —I.126.2.

निष्कग्रीव: —निष्कं चतुस्सौवर्ण-प्रमितमाभूषणं ग्रीवायां यस्य स: —*Daya.* on V.19.3; निष्कं सुवर्णाऽऽभूषणम्—*Daya.* on II.33.10; निष्कान् सौवर्णान् अश्वान् तुरङ्गान्—*Daya.* on I.26.2).

16. Tad-annaya, let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नाय। यदेवजागरावस्थायां भोजयत्वेन प्रसिद्धं मधुपायसादि स्वप्नेऽपि भोक्त्र इत्यर्थ: —*Sayana*).

17 Kalam, कलाम्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the Ṛgveda.

Safam, शफम्, hoof (or bones etc. as unfit). See Taittiriya Sam VI.I.10; here शफ = 1/8 of the value of a cow, and कला as very small portion in the sale and purchase of Soma or कला = 1/16 of the value of a cow. The word शफम् does not occur anywhere else in the Ṛgveda; though we have

शफऽआरुज: — X.44.9

शफऽआरुजम् — X.87.12

शफऽच्युत: — I.33.14

शफम् — VIII.47.17

शफऽवत् — III.39.6

शफात् — I.116.7; 117.6

शफानाम् — 163.5; V 6.7

शफोऽइव — II.19.3.

(शफेषु गवादि खुर विह्लेषु च्युतः पतित आसिक्तो यः सः शफच्युतः —*Daya.* on I.33.14); शफात् खुरात्, शंफणति प्रापयतीति शफोवेगस्तस्माद्वा—*Daya.* on I.117.6; शफानां शं फणाति तेषां (वेगानाम्)—*Daya.* on I.163.5).

Hymn-48

For verses 7 and 10, See Nir. 7 and VI.4 respectively.

The entire hymn is devoted to *Soma*; which is an ecstatic elixir of life, which man by his life's efforts oozes out in the Anandamaya and Vijnanamaya Kosas or the inner-most core of the body complex. This there becomes the sap of life. It creates love, thrill and appreciation for the Highest Self, His creativity, and His love.

The Soma, as the sap of life, is enjoyed by all gods (the sense-organs), including Indra, the individual self. It emanates from the Highest Self, (1-2); we become immortal when we drink *Soma*, (3); It becomes the bliss of our hearts (4); it delivers one from sickness (5); it kindles our life, and is spiritually exhilarating (6). King Soma prolongs our life (7). Soma blesses us for our welfare, (8) and is the guardian of our bodies (9). Soma has been placed within us (10). When the mighty Soma climbs into us, our life is prolonged and we get rid of all sickness (11). On its accounts, we the mortals become immortal (12). May be ever be dear to Soma (14). It nourishes us from all sides; may it guard us from behind and front (15).

2. **Srausti-iva,** like the swift one (श्रोष्टी । श्रुटीति क्षिप्रनाम । तत्सम्बन्धी श्रोष्टी । क्षिप्रगाम्यश्वः —*Sayana*); like the swift moving horse.

7. **Ahani-iva vasarani**—"may we with an active mind partake of thy pressed Soma, as if it were paternal property. O king Soma prolong our lives as the sun prolongs the summer days."

Days (वासराणि) are so called because they are of different courses (वासराणि वेसराणि विवासनानि गमनानीति वा), or they are bright, or they pass away.

9. **Vasyah,** best of all (वस्य: श्रेष्ठान्).

10. **Rdudarena sakhya saceya,** ऋदूदरेण सख्या सचेय, *Rdu-udara* means Soma; its inside (उदर) is soft, or it is soft inside the man. (ऋदूदर: सोम: । मृदूदर: । मृदूदरेष्विति वा—Nir. VI.4).

12,13. **Pitarah,** parents.

14. **Nidrah,** dreams (निद्र: स्वप्ना: —*Sayana*).

Visvaha, विश्वह, always; all the days (विश्वह सर्वेष्वप्यह:सु —*Sayana*).

Vayodhah, the giver of food (वयोधा: वयोऽधा: अन्नदाता—*Sayana*).

Hymns-49-59

The Valakhilya Hymns

The eleven hymns of the Eighth Mandala of the Rgveda from 49-59. are commonly known as the *Valakhilyam,* वालखिल्यम्. Their Rsis and Devatas are as follows:

Hymn	*Rsi*	*Devata*	*No. of verses*
49 (i)	Praskanva	Indra	10
50 (ii)	Pustiguh	Indra	10

51 (iii)	Srustiguh	Indra	10
52 (iv)	Ayuh	Indra	10
53 (v)	Medhyah	Indra	8
54 (vi)	Matarisvan	Indra (Visvedevah, 3, 4)	8
55 (vii)	Krsah	Praskanva —Danam	5
56 (viil)	Prsadhrah	Indra Agni-Surya, 5	5
57 (ix)	Medhyah	Asvinau	4
58 (x)	Medhyah	Visvedevah	3
59 (xi)	Suparnah	Indra-Varuna	7

All the rsis belong to the family of Kanva, and the total number of verses are 80. With the exception of the hymn 55 (which relates to the munificience of Praskanva), the *devata* of the first eight hymns is Indra; Indra-Varuna pair is of the hymn 59, Visvedevah of the hymn 58.

The *Brhaddevata* takes notice of only 8 hymns (VIII, 49-56); "Now the following (49-56) eight hymns by seers of ardent brilliance, are addressed to Indra; but the twenty-sixth Pragatha couplet here (VIII.54. 3-4) is addressed to Visvedevah. The last verse (मचेत्यग्निः, 56.5) is to Agni, but the ending of this verse दिवि सूर्यो मरोचत is devoted to the

Sun." The *Bṛhaddevata* makes no reference to the hymns 57-59; and hence according to certain authorities, the Valakhilya Hymns are only eight in number. This is in agreement with the Kashmir Khila collection, which (Chapter III. 1-14) only contains the first eight (VIII.49-56), introduced with the words बालखिल्या: परेऽष्टौ (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhanasas* and *Apam* as follows: ये नखा: । ते वैखानसा: । ये वाला:, ते वालखिल्या: । यो रस: सोऽपाम् । (from the intent determination of Prajapati were born Vaikhanasa seers from *nakha*, nails; Valakhilya seers from Vala (वाल) or hairs, and the marine creatures like tortoise (kurma) from the body sap or essence—प्रजापते: सत्यसंकल्पात् तत्सकल्पानुसारेण तत्तद्वस्तूत्पद्यते; तस्यशरीरस्य ये नखा: प्रासंस्ते वैखानस नामका मुनयोऽभवन् । ये च शरीरवाला: केशास्ते वालखिल्य नामका मुनयोऽभवन् । य: शिरस्य रस: सारांश: सोऽपां मध्ये काश्चित् कूर्मोऽभूत्—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the Ṛgveda, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिल) and *Khilya* (खिल्य) appear to have the same meaning. According to Roth, these terms denote the waste land between the cultivated fields, but he admits that this sense does not suit the passage of the Ṛgveda (प्रभिन्ने खिल्ये निदधाति देव्युम्—VI.28.2; खिल्ये खण्डेषु भवे—*Daya*.) in which it is said that God places the worshipper on an unbroken khilya (प्रभिन्ने खिल्ये), and he accordingly conjectures the reading प्रखिल्य भिन्ने, the land unbroken by barren strips. According to Oldenberg, *Khilya* means the land which lay between cultivated fields, but which need not be deemed to have been unfertile.

The second reference to Khilyas in the Ṛgveda is X 142 3. (उत खिल्या उर्वराणां भवन्ति). These are the only two places where the word Khilya occurs in the Ṛgveda (VI.28.2; and X.142.3). The words *Vaikhanasa* and *Valkhilya* do not occur in the Ṛg. text.

In the *Sarvanukarama* (Index) of the Ṛgveda, there is no reference to the hymn 58, (५८ सूक्तविषये सर्वानुक्रम सूक्तं नास्ति).

Khila-hymns in Book I—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रयिर्न: पितृवित्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to *Indravaruna*; for them, we have a reference in the Bṛhaddevata (III.119) as follows : दशाश्विनानीमानीति इन्द्रावरुणयोस्तुतिः । This eleventh Khila, devoted to Indra-Varuna appears as the eleventh Valakhilya Hymn VIII. 59 (xi), the seer of which according to the *Sarvanukramani* is *Suparna*. This collection of the eleven Khila hymns in the Book I is spoken of in the *Ṛgvidhana* I.20.3 as the eleven purifying *Suparna* Hymns. (सौपर्णानि पवित्राणि सूक्तान्येकादश). Of the ten Asvin Hymns, we know only the Pratikas of two (viz. माश्वद्विवाम—of the first, and one of the others प्रवारायन्तु मधुनो घृतस्य).

Valakhilya and the Aitareya and Kausitaki Brahmanas—The Valakhilya hymns have been used at several places in the Aitareya Brahmana, usually along with the Nabhanedistha (नाभानेदिष्ट), Vṛsakapi (वृषाकपि) and Evayamarut (एवयामरुत्): V.15. (xxii.10); VI.30 (xxx.4); VI.36 (xxx.10). The Kausitaki Brahmana of the Ṛgveda school also refers to the Valakhilyas (xxx 4; xxx 8): I shall quote the latter one : "Having recited the strophe and anti-strophe, he recites the Valakhilyas; the strophe and antistrophe are the body, the Valakhilyas the breaths; these breaths are not separated (from the body). They say "why are they (called) Valakhilyas?" That which is not in contact in two fields, they call *Khila*; these breaths are a hair (बाल) in breath and are not separated; therefore are they Valakhilyas.

Padapatha (पदपाठ)—Just as the Pada Pathas are available for other Ṛg .Hymns, similarly they are also available for the Valakhilyas. This also shows that reverence to the Valakhilyas was shown as much as to the other Ṛg. Hymns. Dayananda in his Caturved Visaya Suci चतुर्वेद विषयसूची, refers to the hymns (astaka VI, adhyaya 4, varga 14-31, with पदार्थविद्या), as the usual subject matter.

Arguments against these Hymns—

Sayana in is his commentary has not commented on the Valakhilya Hymns. The Sayana Commentary, edited by the Vaidika Samsodhana

Mandala, Tilak Maharastra University Poona (1941) gives a very recent Commentary of the Valakhilya verses, procured from the Government Sanskrit Pathshala Library, written by an unknown scholar. It might have been written by a Pandit of Punya-pattana, Poona (Pune). Venkata Madhava has commented on the Mandala VIII of the Ṛgveda, but he does not comment on these Hymns. The Nirukta of Yaska gives no reference to the hymns of the Valakhilya. Wilson's and Griffith' translations include these hymns only in the form of Appendix. Of course Cowell (in Wilson's Translations) and Griffith both of them have given their excellent translations on their usual lines.

The following words occur only in the Valakhilya Hymns and nowhere else in the Ṛgveda : नीपातिथिम्, पुष्टिगो, श्रुष्टिगो, सांवरणी, पार्षद्वाण:, वस्यवेवृक, पूतक्रतु, पूतक्रता, ऋजूनस्, दशोण्य, दशशिप्र, शीष्ट ।

Hymn-49

The Ṛsi is *Praskanva*; प्रस्कण्व; the deity Indra and the metre is Pragatha (the odd line *Bṛhati* and the even *sato-bṛhati*).

2. **Satanika-iva,** शतानीकाऽइव, like a weapon with a hundred edges (Cowell); with a hundred hosts (*Griffith*); with a large number of armies of enemy (शतानीकेव अपरिमितान्येव रिपु सैन्यानि); the commander of hundreds of battalions; Lord of hundreds of powers.

Dhṛsnuya, धृष्णुया, with boldness.

Dasuse, दाशुषे, for the charitable person; for the offerer.

Gireh rasah, गिरे: रसा:, like the water brooks from a mountain as water-streams from clouds (गिरि=मेघनाम=पर्वत, Nigh. 1.10).

Vṛtrani, वृत्राणि, sins,evils, nescience.

3. **Girvanah,** गिर्वणः, O, the one praised by the speech of devotee (गिर्वणः गोभिर्वननीयेन्द्र; Lover of the song (*Griffith*); Lover of hymns (*Wilson*).

Madah, exhilarating (मदाः हर्षकराः).

Apo na okyam sarah, as waters flow to a lake, the reservoir.

Indavah, exhilarating; pleasing; the soft-hearted one (Soma juice);

4. **Anehasam,** always protecting, incomparable, matchless; free from sins.

Pratarnam, capable of taking across through difficulties; helpful (प्रतरणं प्रवर्धनम्); strengthening;

Vivaksnan, pleasing; swelling, praise worthy, energy giving, (विवक्षणं प्रतिशयेन स्तुत्यम्).

Ksudra-Iva, क्षुद्रा इव, like the small honey-bee; like the meek and humble (क्षुद्रेव दीनेभ्य इव).

Dhṛsat = **dṛsad** (दृषद् = धृषद् = millstone).

Kirasi nah Ksudreva dhrsat, scatter thy gifts over us, even as the dust (*Griffith*); pour out treasure for us just as the millstone pours out meals (*Cowell*).

Tmana = atmana, त्मना = आत्मना, but itself (स्वयमेव).

5. **Stomam,** to our laud (*Griffith*); to our praise (Cowell).

Hiyanah, urged on (हियान: प्रेर्यमाण:).

Sotṛbhih, by the Soma-pressers (सोतृभि: सोमाभिषवकर्तृभि:).

Dhenavah, words or speech; cows; milk-products.

6. **Udri-iva avatah,** उद्री ऽइव अवत:, as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव । उदकान् उदकवान् अवतो न कूप इव स यथा सस्यादि सेकत्रे जल क्षरति तद्वत्) *udriva*=one with the raised mouth.

Vibhutim aksita-vasum, विभूतिमक्षिता वसुम्, prosperity with unfailing wealth.

7. **Asubhih,** with swift ones, with speeds (आशुभि: शीघ्रगामिभि: with speedy horses, शीघ्रगामिभिरश्वै:). *Ugrebhih*, with mighty ones (उग्रेभि: उद्गूर्णबलै: Indras horses are said to be swift and mighty ones.

8. **Harayah,** steeds coursers; horses; rays.

Asavah, आशव:, speedy.

Vata-iva prasaksinah, swift to victory like the winds (*Griffith*); over-powering like the winds (*Wilson*) (वाता इव प्रसक्षिण: वायव इव प्रकर्षण संगच्छमाना:).

Manusah apatyam, Manu's seed (*Griffith*); race of Manu (मनुष: मनो: अपत्यं अपतनहेतुं यजमानम्) man, the house-holder or Yajamana.

Pariyese, encircles (परीयसे सर्वत आगच्छसि).

Visvam svardṛse, whole heaven becomes visible: (विश्वं स्व: स्वं स्वर्लोकं

वृते द्रष्टुमिच्छसि).

9. **Medhyatithi**, mendicant, a seer of this name (मेध्यातिथि); in mythology, the one whose guests are respectable and dedicated (मेध्यातिथिम् मेध्या: संगमनीया: पवित्रा अतिथयो यस्य तम्—शिल्पिजनम्—*Daya.* on I.36.17; मेध्यैरतिथिभिर्युक्तोऽध्यापक:—*Daya.* on I.36.10; पवित्रै: पूजकै: शिष्यवर्गयुक्तो विद्वान्—*Daya.* on I.36.11).

Nipatithim, the name of a seer (नीपातिथिम्); leading ascetic; the respectable person who shows the right path.

नीपऽअतिथिम्—VIII.49.9

नीपऽअतिथौ—VIII.51.1.

The name occurs only in the Valakhilya hymns, and that too only at these two places.

The hymn VIII. 34 of the Ṛgveda is also assigned to this Ṛsi by Anukramani. A *Saman* or chant of his is mentioned in the Pancavimsa Brahmana (XIV.10.4).

10 For *kanva* and *trasadasyu* (one who is a terror to infidels); See earlier notes.

Pakthe, in the one matured in experience; in *paktha* (पक्थ), a favourite of the Asvins. Name of a king in mythology. Paktha is also the name of a people (VII.18.7); as one of the tribes that opposed the Trtsu-Bharatas (तृत्सु भरत) in the *Dasarajna* (दाशराज्ञ) of battle of the ten Kings. In the three passages of the Ṛgveda (VIII.22.10; 49.10; X.61.1), a Paktha is referred to as a protege of the Asvins; the second passage connects him with *Trasadasyu*, whose tribe, the *Purus*, were aided by the Pakthas in their unsuccessful onslaught on Sudas (सुदास्). In the third passage, he seems specified as Turvayana (तूर्वयाण), and appears

as an opponent of Cyavana (च्यवान). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (*Macdonell* and *keith*).

Dasavraja, (दशव्रज) is the name of a protege of the Asvins in VIII.8.20; 49.1; 50.9.

See our earlier note. Men of all round discipline; one with ten disciplined organs of sense and action.

Gosarya, (गोशर्य), the name of a kastriya; the name of a protege of the Asvin (VIII.8.20; 49.10; 50.10). See earlier note. *Go* (गो)=string of a bow; *sara* (शर)=arrow; *gosarya*, for a trained archer.

Hymn-50

1. **Sakram,** शक्रम्, All-potent, almighty Lord; an epithet of Indra.

Sahasrena-iva manhate, सहस्रेण इव मंहते, one who gives as it were, in thousands.

Sunvate, सुन्वते, sheds the juice; one who shows intense devotion.

Stuvate, स्तुवते, one who worships.

Suradhasam, precious wealth (सुराधसं शोभनधनोपेतम्).

2. **Sata-anika,** शतानीका, with hundred mouths, or innumerable arrowheads or points (शतानीका: शतपरिमितानि अनीकानि मुखानि यासां ता:).

Hetayah, weapons for purposes of killing (हेतय: हनन साधनान्यायुधानि).

Maghavatsu, in liberal and rich worshippers (मघवत्सु हविर्लक्षणधनवत्सु

यजमानेषु); amongst the respectable affluent persons.

Girih, गिरि:, cloud or mountain.

3. Sutasah, the flowing, or effusing (सुतास: अभिषुता:); exuding devotional love (like sweat).

Dughah-iva, like milch-kine (दुघिदु घा धेनवो यथा).

Apo-na, like water steams (आपो न । ता यथा स्नानपानादिना सफलीक्रियन्ते तद्वत्).

4. Dhitayah, fingets (धीतय: अंगुलय:, *Nigh.* II.5); praises or prayers (धीतिभि:=well composed hymns, VI 61.2; धीतिभि: कर्मभि:, with actions, Nir.XI.16).

Stotresu, स्तोत्रेषु, in the midst of hymns.

5. **Tosate,** तोशते for the suppression (तोशतिर्वधकर्मा; "नितोशते निबर्हयति" —इति वधकर्मसु पाठात्—Nigh. II.19).

Atyah na, like a constant moving horse or horse-rider (अत्यो न सतत गमनशीलोऽश्व इव).

Iyanah, rushing (इयान: गच्छन्).

Svadhvare, in the sacred or pleasing uninjuring *Yajna*, or festival (स्वध्वरे शोभनयज्ञे । अध्वर इति यज्ञनाम । ध्वरतिर्हिंसा कर्मा । तत्प्रतिषेध:, Nir. I.8; *Adhvara* is a synonymn of *sacrifice*, the verb √ध्वृ, *dhvṛ*, means to kill; *a-dhvara* denotes the negation of it (killing).

Paure havam, the call to Paura; the invitation to Paura's house.

According to Roth, *paura* means the filler, the satisfier; "thou approvest summons to the satisfying beverage." (*Cowell*).

Paura, it is a commune of numerous types or categories of people.

7. **Ṛsvah ṛsvebhih a gahi**, come Lofty with Lofty ones (ऋष्व: ऋष्वेभि: भा गहि—ऋष्वै: महद्भि: हरिभि: ऋष्व: महांस्त्वमा गहि भागच्छास्मद् यज्ञम्). Lofty ones may be the mighty horses (महद्भि हरिभि: एतत्संज्ञकैरश्वै:).

Haribhih yujanah, yoked with steeds; in the company of intellectuals.

8. **Harayah,** bays, horses, steeds, the individual souls.

Rathirasah, that draw the chariots (the souls in the chariot of body).

9. **Etasam,** एतशम्, a ṛsi (seer) known by this name in the Vedic mythology (I.62.15; IV.30.6; V.29.5 and others). See our earlier notes; a protege whom Indra helped against the Sun-god, Surya; mostly horse of the Sun; the cavalry (एतशं अश्वसैन्यम्).

10. **Gotram harisriyam,** a staff (गोत्रं) graced with bay steeds; a gold-bright stall of kine (हरिश्रियम् । हरि: हरितवर्णा श्री: लक्ष्मीर्यस्य तादृशम्); a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (गोत्र).

Dirghanithe, a qualifying adjective to *medhe adhvare*, i.e. at the sacrificial feast of long duration (दीर्घनीथे दीर्घस्वर्लोक पर्यन्तं नीथं हवि: प्रापणं यस्य तस्यभूते, i.e. carrier for a long-long time along a long path. Also "to Dirghanitha, thine home friend-*Griffith* also *Cowell*.

Medhe, in the sacred Yajna or sacrifice (मेधेयज्ञे).

Hymn-51 (iii)

1. **Nipatithau,** (नीपातिथौ), (See VIII.49.9). one who carries oblations to gods and gives protection to the Yajamana (the householder, the performer of the sacrifice is Nipa (नीप). Like the guest of that one is *Nipatithi* (नयति हविर्देवान् पाति रक्षति यजमानं चेति नीपः। तादृशोऽतिथिर्यस्य, तस्मिन् नीपातिथौ).

Manu, (मनु), the descendent of *Samvarna* (सांवरण), *Nipatithi Medhatithi Pustigu* (पुष्टिगु) and *Srustigu* (श्रुष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

Medhyatithau, an ascetic, venerable as a guest (अतिथि=संन्यासी, in the sacred acts and ceremonies. (मेध्यातिथौ मेध्यः यज्ञार्हः। अतिथिर्यस्य तादृश एतन्नामके ऋषौ)।

Pustigau, pertaining to Pustigu (पुष्टिगु); one possessing cow, the sustainer of the family; a Ṛsi of that type or name (पुष्टिगौ। पुष्टिः कुटुम्बपोषिका गौर्यस्य), on the post of prosperity in respect to cattle, wealth and land.

Srustigau, pertaining to Srustigu (श्रुष्टिगु); *srusti* is a synoym of moving with speed (श्रुष्टीति क्षिप्रनाम; Nir. VI.12; 13; see VII.39.4; a padanama (पदनाम), Nigh. IV.3; श्रुष्टिः शीघ्रव्यापिनी गौर्यस्य तादृशे मयि च whose speech or cow is quick and speedy).

Samvarnau. सांवरणौ, to be selected out or given preference in a rightful manner.

Pustigau. *Srustigau* and *Samvarnau,* these words occur nowhere

else in the Ṛgveda.

2. Parasad-vanah, पार्षद्वाण:, the son of Prsadvan (पृषद्वाण); one keen to learn divine speech (mentioned as a wonder-work—*Macdonell and Keith*). The term does not occur anywhere else in the Ṛgveda.

Praskanva, see earlier notes; a Ṛsi of hymns I 44-50, VIII 49; IX 95. See I.44 6; 45.3; VIII.3.9; 51.2; 54.8. A teacher or disciple of divine wisdom.

Jibrim, decripit (जिव्रिं जराजीर्णम्).

Uddhitau, forlorn (उद्धितं; ऊर्ध्वदेशे स्थापितम्); nicely settled; bound by nice relations

Dasyave-vṛka, the giver of enlightenment to liberal devotee (दस्यु =devotee who surrenders his all to Lord) Literally, it means "wolf to the Dasyu"; the name of a man occuring four times in the *Valakhilya Hymns* only; VIII.51.2; 55.1; 56.1; 2).

In one hymn, (VIII.51) he is called a *Ṛsi*, but in two others, he is clearly a prince, victorious over Dasyus, and a generous patron of the singer. He is said to be the son of putakratu (पूतक्रतु) VIII. 56.2 and *Putakrata* was his wife, VIII.56.4 (पौतक्रत: and पूतक्रतायै). These two terms occur in the *Valakhilya Hymns* only (a term पूतऽक्रतो occurs in VIII.68,17 also).

3. Ya ukthebhir na vindhate, य उक्थेभिर्न विन्धते, who does not lack hymns of praise (*Griffith*); who has no lack of praise (*Cowell*) (विन्धते परिचरति । विधति: परिचरणकर्मा । विधतिदर्नि कर्मा— Nir. X.23).

Vada navyasyamati, sing with the newest hyms (नव्यस्या नवतरा मतो स्तुति वद ब्रूहि).

Ṛsicodanah, worth being instructed or impelled by ṛsis or the enlightened teachers (ऋषिचोदन: ऋषीणां मंत्राणां तद्द्रष्टृणां वा चोदन: प्रवर्त्तकोस्ति).

4. **Saptasirsanam,** the seven-headed hymn (सप्तशीर्षाणां सप्तसंख्याका: शीर्षवत् प्रधानभूतं रश्मयो यस्य तादृशम्), like the one with seven rays (seven colours of spectrum).

Tridhatum, त्रिधातुम्, the sustainer of the three regions, *bhuh, bhuvah* and *svah* (त्रिधातुं त्रयाणां भूरादिलोकानां पोषकम्); three-parted (*Griffith*).

Uttame pade, in the loftiest region or place; in the highest region (उत्तमे हृदे उत्कृष्टतमे स्थाने; द्युलोकाख्ये स्थितम्).

5. **Naviyasim sumatim,** his newest favour (नवीयसींनवतरामकृतपूर्वां सुमतिं कल्याणीं मति मनुग्रह बुद्धिम्); well-intensely worded divine speech.

Gomati Vraje, a stable full of kine; a stall rich in cows. (गोमति गवोपेते व्रजे गजाश्वादि पशुसमूहे); in this human body, provided with sense organs.

6. **Rayasposam,** रायस्पोषम्, abundance of wealth, (wealth and nourishment); prosperity of all types.

7. **Kadacana starih na,** never fruitless; never injuring (स्तरी: हिंसक: कदाचन कदापि नास्ति न भवति)

8. **Nanakse,** overtakes (ननक्षे व्याप्नोतिस्म)

Krivi, a demon of this name; a water-well, a tank (क्रिविरिति कूपनाम—Nigh. III. 23; see II.17.6); an injurer, कृणोति हिनस्ति येन् तत्—Yv. X.20.

Susna, a demon or *asura* of this name; also a cloud; thunder of

a cloud; an oppressor of the type of thunder. (शुष्णः शोषकं बलवन्तम्)—*Daya.* on I.56.3; VII.19.2); strength (शुष्णं बलनाम Nigh. II.9); the sun (शुष्णस्य आदित्यस्य—Nir, V.16); susna is a demon which entered into the eye of a man and has become the pupil of the eye (शुष्णो दानवः प्रत्यङ् पतित्वा मनुष्याणामक्षीण प्रविवेश स एष कनीनकः कुमारक इव परिभासते—SBr. III.1.3.13). Susna as demon is also mentioned along with Sambara, Pipru and Varcin.

For Susna, see among numerous others (शुष्णस्य)

शुष्णः—VI 20.5

शुष्णम्—I.11.7; 33.12; 56.3; 63.3; 101.2; 103 8; 129.9; II. 14.5; 19 6; III.31.8; IV.16.12; V. 29.9; 32.4; VI. 16 8; 26.3; 31.3; VII. 19.2; VIII. 51.8; X.22.7; 14; 99 9; 111.5

शुष्णहत्येषु —I.51.6

शुष्णे —VIII.6.14.

For **Krivim**, see I.30.1; II.17.6; 22.2; VIII.20.24; 22.12; 51.8.

9. For Arya, Dasa (दास), Rusama (रुशम) and Paviru (पवीरु), see our earlier notes.

रुशमम् —VIII.3.12

रुशमाः —V.30.12

रुशमानाम् —V.30.14

रुशमासः —V.30.13

रुशमे —VIII.4.2; 51.9

रुशमेषु —V.30.15.

Arye rusame paviravi, in the Vaisya (business class), equipped with weapon a ksattriya (soldier class).

Rusama, an injurer (रुशमानां हिंसकमंत्रीणाम् —*Daya*. on V.30.14); those who kill an injurer (ये रुशान् हिंसकान् मिन्वन्ति ते —V.30.12; —V.30.13); also all ordainer

For Paviru :

पवीरवान् —X.60.3

पवीरवि —VIII.51.9 (occurs only in this verse)

पवीरवस्य —I.174.4

(पवीरवत् प्रशस्त: पवीर: —ploughshare—फालो विद्यते यस्मिन् तत् ; लाङ्गलं काष्ठम् —*Daya*. on Yv, XII.71; also पवीर: from पवि=thunderbolt (Nigh. II.20), तत् हरन् मत्वर्थीयश्छान्दस:। पवि: शल्यो भवति यद् विपुनाति कायम्। तद्वत्। पवीरमायुधम्। तद्वान इन्द्र: पवीरवान् —Nir. XII.30: भतितस्योपवीरवान् —XX.60.3)

Pavi, means a javelin, because it tears the body open; *paviram*, पवीरं, means a pointed weapon, i.e. furnished with javelins; *pavi-ra-van* पवी-र-वान्, one who possesses this weapon, i.e. Indra.)

Paviravi is one who takes hold of weapons for defence purposes (यो शस्त्रादि रक्षार्थं पवीरं शस्त्रं वाति प्राप्नोति तस्मिन्, मर्यं वैश्ये —*Daya*. on Yv. XXXIII.82.

Paviravi, पावीरवी, is divine speech (पावीरवी च दिव्यावाक्), (Nir. XII. 30).

Hymn-52 (iv)

1. Vivasvati Manau, with Manu called Vivasvan (*Griffith*); the lord of different classes of people; the benevolent administrator, also in the illumined mind.

Sakra the endeavouring self.

Ayau, in the midst of men; of the living man; of light or of water (आयोः अयनस्य मनुष्यस्य ज्योतिषो वोदकस्य वा —Nir. XI.49 on प्र भृक्षस्यायोः। सिषक्तु न ऊर्जव्यस्य पुष्टेः—V.41.19).

Also *ayuh*, आयुः=*vayuh*, वायुः=*ayanah*, अयनः —Nir. IX 9; ayu, vayu, the swift one.

2. Matarisvan, मातरिश्वन्, the ṛsi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

Medhya, मेध्य, the ṛsi of the hymn VIII.57 and 58 (ix and x) also excellent food.

Prsadhra, पृषध्र, the ṛsi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

Ṛjunasi, ऋजूनसि, one with simple and straight nose; one who has control on vital breaths.

Syuma rasmau, स्यूम रश्मौ, highly radiating; one with a hate of enlightenment. A favourite of Asvins (I.112.16).

Dasonye, दशोण्ये, dasonya is one possessing control on ten vital breaths. (प्राण, अपान, व्यान, समान, उदान, नाग, कूर्म, कृकल, देवदत्त and धनञ्जय)

Dasasipre, दशशिप्रे, dasasipra is one who is master of his five sense organs and five organs of actions. The terms ऋजूनस्, दशोण्य and दशशिप्र do not occur anywhere else in the Rgveda.

5. **Goh-asvasya data,** गोरश्वस्यदाता, the giver of cows and horses, or wisdom and vigour.

Isanakṛta, ईशानकृत, ruler over all that He creates; ruling as he wills (*Griffith*). He who acts as the sovereign (*Cowell*).

7. **Kada Cana prayucchasi,** never neglects Ubhe janmani both the worlds, this and beyond.

Turiya, O fourth one, O beyond all.

Aditya, the regulator of the creation; the Sun. The list of four is Varuna, Mitra, Aryeman and Aditya;—in this fourth is Aditya.

Havanam Indriyam, हवनं इन्द्रियम्, the call on Indra; th resplendence worthy of invocation. (इन्द्रियम्-resplendence).

8. **Purvyam astavi,** अस्ताविपूर्व्यम्—sung is the song, that comes from eternity (the song of ancient time-*Griffith*).

9. **Purvih ṛtasya bṛhatih anusata,** पूर्वीः ऋतस्य बृहतीः अनूषत, **have** sung many a *Bṛhati* of sacrifice.

10. **Ksoni,** क्षोणी earth.

Gavasirah, गवाशिर:, mingled with milk.

Hymn-53

1. **Maghavan,** मघवन्, O full of excellent wealth and riches; an epithet of Indra.

Jyestham, the eldest, the highest, the nearest (ज्येष्ठं अतिशयेन प्रशस्यम्)

2. **Ayu, Kutsa and Atithigva,** see our earlier notes (eg. I.53.10—त्वमस्मैकुत्समतिथिग्वमायुम्). The names of ṛsis according to mythology.

Ayum, आयुम्, long life, related to

Atithigvam, अतिथिग्वम्, hospitality, related to

Kutsam, कुत्सम्, wisdom, related to

3. **Paravati,** those at a distance; (परावति दूरदेशे वर्तमाना:); pressed out afar (*Griffith*).

Arvavati, those at close quarters; those near (अर्वावति समीपदेशे वर्तमाना:); pressed near us (*Griffith*).

Adrayah, madhvah, pressing stones (in connection with the Soma pressing); (अद्रय: अद्रिप्रभवास्ते सोमा: मध्व: मधुरम्); मध्व:=meath, mead, fermented honey (*Griffith*); मध्व: रस: —the honey-juice (*Cowell*).

Adrayah, also like the cloud (अद्रि:=मेघनाम, Nigh. I.10).

Madhvam rasam the sweet elixir of enlightenment.

4. **Sistesu,** शीष्टेषु=शिष्टेषु, amongs the gentry; among the *Sistas* (a tribe of no importance).

The word शीष्ट occurs only in this *Valakhilya Hymn* and nowhere else in the *Ṛgveda*.

5. **Svape Svapibhih,** O brother, with brotherly feeling; O good kinsmen. with good kinsmen (स्वापे is vocative) (स्वापे सुवरामाप्तेन्द्र, O readily approachable Indra; (स्वापिभिः शोभना आपयः आप्ता बान्धवः यासु ताभिः); स्वापिभिः= सु+आपिभिः ; स्वाप्ने= सु+आपे; आप्लृव्याप्तौ; (pervading); आप्लृ सम्पने (चुरा०), approachable, available.

6. **Ajiture,** victorious in battle (आजितुरे संग्रामे त्वरमाणम्; जित्वरमित्यर्थः); आजौ=संग्रामनाम, Nigh.II.17).

7. **Bharesu,** in combats, in battle (भरेषु संग्रामेषु— Nigh. II.17).

Sasavansah, one rich in food (ससवांसः हविर्लक्षणान्नवन्तः); which praising (ससम्=अन्ननाम, Nigh. II.7).

Hotrabhih, with holy offerings; with words of praise (होत्राभिः वाग्भिः स्तुतिलक्षणाभिः ; होत्रा=वाङ्नाम Nigh. I.11. (*Griffith*).

Manamahe, we mean; we acknowledge; we praise or worship (Cowell). (मनामहे स्तुमः).

Vayam hotrabhih......manamahe, we worship thee with invocations and prayers when we obtain our desire. (*Cowell*); with holy offerings and invocations, we mean, that we may win the spoil (*Griffith*).

8. **Brahma,** prayer, resplendence, food (ब्रह्म=अन्नम्, Nigh. II.7).

Vajayuh ajim, one who longs for food, strength or spoils in battle (वाजः अन्ननाम, Nigh. II.7); आजिम्=आजौ=अज्म-संग्रामम्, Nigh. II.17); वाजः-पाजः-बलनाम—Nigh. II.9).

Sam ame, सं+अमे, unite myself (सम् अमे संगतो भवामि).

Mathinam agre, in the forefront line, while crushing the raiders (at the raiders, head-*Griffith*; at the head of plunderer—*Cowell*).

Hymn-54 (vi)

1. **Girbhih,** गीर्भिः, by words or speech; by praises.

Paurasah, पौरासः, the disciplined men, people or folk, (पुरोभवा स्तोतारः); the offerers (*Cowell*).

Ghrtascutam, to you, the giver of spirit and valour; (thy power that droppeth oil-*Griffith* (घृतश्चुतं घृतस्राविणं गवादिगणम्).

Dhitibhih, धीतिभिः ; by figers, by virtuous actions (धीतिभः अंगुलीभिः).

Naksan, have drawn, came close (नक्षन् व्याप्नुवन्ति).

2. **Krsah,** कृशः, Rsi of the Hymn VIII.55 (vii) (कृशः काण्व ऋषिः) ; also a Yajamana of this name, (कृशे एतन्नाम्नि यजमाने); also feeble and weak; physically weak on account of austerity and penance.

Eva asme matsva, एवास्मे मत्स्व, be glad with us.

3. **Visve devasah,** all godly or learned people; all Nature's bounties.

Vasavah, they who provide protection; the Vasus.

Rudrah, the punishers of the wicked; loving like the vital breaths.

Marutah, men; the cloud-bearing winds.

4. **Pusa,** पूषा, the sustainer, the sun.

Visnuh, विष्णुः, the all-pervading; even widely spread atmosphere.

Sarasvati, सरस्वती, the divine speech of enlightenment.

Sapta-sindhavah, सप्तसिन्धवः, the seven streams of vital breaths.

Apah, आपः, waters.

Vatah, वातः, winds.

5. **Sadhamadyah,** one who enjoys in the company of others; feast-companion. (सधमाद्यः सहमादन योग्यः).

6. **Ajipate,** O lord of battles, (आजिपते संग्रामपालक).

Hotrabhih, with words of prayers (होत्राभिः स्तुतिलक्षणाभिः वाग्भिः), by

invocations.

Devavitibhih, देववीतिभि:, by entertainment of gods (*Griffith*), (देववीतिभि: देवकतु`काशने:); by the virtuous qualities of the learned ones.

Vitih, वीती:, by feasts (वीती: प्रशनवान् स्तुतिभि: प्रोत्सहमानो हविरत्तेत्यर्थ:); by sacrificial feasts (*Griffith*); full of wisdom.

Srnvire, शृण्विरे, are far-famed; high fame is theirs.

Viti......*srnvire*; high fame is theirs who win by invocations, feasts and entertainment of the Gods (*Griffith*); far-famed are those who obtain their desires, by sacrificial fests, by invocations and by entertaining the gods (*Cowell*). May the glory of those persons be heard far and wide who with enlightened words of wisdom offer their praises and prayers to Lord. Compare this line with verse 7 of hymn 53.

8. **Praskanva,** प्रस्कण्व, learned wise person of special merits.

Sthuram, स्थूरम्, solid, firm.

Sasayam, शशयम्, exuberant.

Ahrayam, अहर्यम्, inexhaustible.

Hymn-55 (vii)

2. **Divi satam svetasah uksanah tara na rocante**—A hundred heavenly bodies, while in radiance are shining like the stars in heaven

(this refers to hundreds of white self-luminous stars in heaven).

Uksan, उक्षण्, the word has been ridiculously translated "oxen" by Cowell and Griffith.

Venun, वेणून्. bamboos; pipe organs of music (वेणून् मस्करान्).

Sunah, शुन:, dogs (शुन: सारमेयान्).

Mlatani carmani, tanned and softened hides or skins; leather sheets well-tanned (म्लातानि मृदूकृतानि चर्माणि अजिनानि).

Bulbajastuka, tufts of *bulbaja*, a kind of coarse grass, *Elusine Indica*, used for numerous purposes when plaited. (बल्बजस्तुका: तृणपूला:).

Arusinam, of red coloured cows (आरूषीणामारोचमानानां गवाम्) or red-hued mares (*Griffith*; *Cowell*).

4. **Kanvayanah,** काण्वायना:, O disciples of men of wisdom (*vocative*).

5. **Syavih,** श्यावी:, dark or brown cows (श्यावी: कपिला गा:); dark mares (*Griffith*).

Syavih pathah, the red and dark (of vitality and inertia) paths of life (*rajasa* and *tamasa*).

Saptasya, साप्तस्य, the controller of the seven vital breaths or seven voices; team of seven; seven-yoked team.

Hymn-56 (viii)

1. **Dasyave vṛkah,** the suppressor or subjugater of infidels or Dasyus, i.e. Indra (हे वृक शत्रुविकर्तनेन्द्र !) *vṛka* is also moon because her light is disclosed, or because her light is not sufficient or because her light is strong-compared with stars. (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विक्रान्त ज्योतिष्को वा —Nir. V.20).

The sun is also called *vṛka,* because he dispels darkness (आदित्योऽपि वृक उच्यते । यथा वृङ्क्ते—Nir. V.21 on I.117.6).

A dog is also called *vṛka* on account of biting (श्वापि वृक उच्यते । विकर्तनात्—V.21. on VIII.66.8).

2. **Amamhat,,** अमंहत्, gave (or gives); awarded or awards (अमंहत् अदुः).

Dasa sahasra dasyave vṛkah, दशसहस्रा दस्यवे वृकाः, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of Dasyus (slaves) (अयुत संख्याकान् दस्यून् ; अत्र दस्यु पक्षे विकर्तनात् वृकः । आदित्यपक्षे विद्वत् पक्षे ईश्वरपक्षे च विकृतज्योतिषको विक्रान्तज्योतिष्को । यदा वृङ्क्ते इतिवक्र । इति विवेकः).

Pautakratah, पौतक्रतः, an epithet of Indra because his actions are also pure, or virtuous (हे पौतक्रतः पवित्रकर्मवन्निन्द्र).

Also Pautakratah is son of *Putakrata,* (पूतक्रता the mother). Perhaps she is so known as being the wife of *Putakratu,* (पूतक्रतु, the father).

5. **Havyavat agnih,** the fire produced by attrition which is the carrier of oblations (हव्यवाट् हविषां वोढा).

Sumat rathah, with his car, or with the car that moves by itself

(सुमत् रथ: स्वयमेव रंहणस्वभाव: ; सुमत् स्वयमित्यर्थ: —Nir. VI.22; i.e. *sumat* means 'of one's own accord').

Hymn-57 (ix)

1. **Yajatra**, यजत्रा, the respectable men of enlightenment; an epithet for *Asivins* (यजत्रा यजनीयौ देवौ द्योतमानावश्विनौ).

Nasatya, नासत्या—नासत्यौ, not untruth i.e. both of them truthful (सत्यभूतौ), an epithet for Asvins.

Tṛtiya savana, the third libation; the period of life after the age of 48 (अथ यान्यष्टा चत्वारिंशद् वर्षाणि तत् तृतीयं सवनम्—Chandogya Up. III.16.

2. **Devah trayah-ekadasasah**, देवास्त्रय: एकादशास:, thirty three gods: (अष्टौ वसव: एकादश रुद्रा द्वादशादित्या: प्रजापतिश्च वषट्कारश्च, 8 vasus; 11 rudras, 12 adityas, prajapati and *vasatkara*).

The thirty-three gods may also be 11 of the terrestrial region, 11 of the midspace and 11 of the celestial.

3. **Divah-rajasah pṛthivyah**, of the celestial, midspace and terrestrial regions.

Vṛsabhah, the sun, the cloud-born lightning, and the terrestrial fire produced by attrition.

Hymn-58 (x)

1. **Anucanah brahmanah**, an intellectual person of deep learning;

a learned Brahmana.

2 The verse indicates that one and the same *Agni* or energy is present in the fire produced by attrition for consuming oblations; the same is in the sun, the one and the same shines everywhere, in all the heavenly bodies (अग्निं यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव —Katha; तत्सृष्ट्वा तदेवानुप्राविशत् —Taitt. Up, II.6; सूर्य आत्मा जगतस्तस्थुषश्च—I.115.1); just as Agni, Surya and all these Nature's bounties are one but appear differently in different bodies, similarly the Supreme Self is also one, but His glory shines every where.

3. **Citramagha yasya yoge addijanje**—She of wondrous wealth was born to harness (चित्रं चायनीयं मघं गवाश्वादि लक्षणं धनं यस्याः सा चित्रमघा) *Jyotismantam*, bright and radiant (ज्योतिष्मन्तं ज्योतींषि सूर्यादीनि प्रकाश्यत्वेन सन्ति यस्य तम् । "तस्य भासा सर्वमिदं विभाति" —Up.

Ketumantam, diffusing splendour (*ketu* is banner; *ketu* is wisdom; केतुः-केतः-प्रज्ञा, Nigh. III.9).

Tricakram, त्रिचक्रम्, rolling three-wheeled.

Sukham susadam, offering an easy-seat or comfortable seat (सुषदम् । शोभने आत्मस्वरूपे सीदति तिष्ठतीति सुषत् सुप्रतिष्ठः तम्).

Bhurivaram, full of many gifts (*Cowell*); treasureladen (*Griffith*); dear to so many creatures (भूरिवारं भूरिभिर्बहुभिः प्राणिभिः वरो वरणीयस्तम्).

Hymn-59 (xi)

The Ṛsi of this hymn is Suparnah Kanva; and the hymn is devoted to Indra-Varuna, and the metres are tristup and jagati.

Indra is the energy-factor and varuna is the fluid factor, curative and exhilarating.

1. **Bhagadheyani,** shares (भागधेयानि भवदंश भूतानि) (in the rituals the shares of offerings line *caru*, चरु and *purodasa*, पुरोडाश etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेषु अभिषुतेषु सोमेषु).

Siksathah, शिक्षथ:, assist (शिक्षथ: अभिमतं प्रयच्छथ: ; शिक्षतिर्दान कर्मा— Nigh. III 20).

2. **Osadhih-apah,** ओषधी:-आप:, plants and waters (व्रीह्याद्या ओषधय:, आप: उदकानि).

Nih sidhvari, नि:ऽसिध्वरी, one with efficacious vigour (नि:षिध्वरी नितरां मंगलस्वभावा).

Rajasah, pare, beyond midspace (रजस: अन्तरिक्षलोकस्य सम्बन्धिन: पारे पारतीरे).

Adhvanah, of paths (अध्वनो मार्गस्य).

Na kih at eva ohate, none becomes strong enough to gain success, (also नकि: ओहते न कोऽपि तर्कगोचरो भवति).

Adevah satruh, the infidel, god-opposing, enemy, (अदेवा देवप्रतियोगी असुरादि: शत्रु: शातयिता).

3. **Sapta-vanih,** divine speech expressed in seven metres, from

the Gayatri to jagati (सप्तवाणी: सप्तसंख्याका: सर्पण स्वभावा वा वाणी: । वाण्य: सप्तहोत्रकाणां स्तुतिरूपा वाच:) seven holy voices (see IX.103.3; अभिवाणी ऋषीणां सप्तनूषत).

Krsasya, कृशस्य, of *Krsa,* is who has gone feeble and weak on account of severe self-imposed austerities (a relation of the Yajamana, the sacrificer of this name).

Krsa is mentioned with *samvarta* as a pious sacrificer to Indra in the Valkhilya Hymn (VIII.54.2), and as a speaker of truth (VIII.59.3) and whilst a third is traditionally ascribed to his authorship. He seems also to be mentioned with Sayu, शयु, as a protege of the Asvins in X.40.8; युवं ह कृशं युवमश्विना शयुम्, but here the word may merely denote the "feeble man". (*Macdonell and Keith*)

कृशम्—VI.28.6, VIII.75.8; X.40.8

कृशस्य—II.12.6; VIII.59.3; X.39.3

कृशाय—X.117.3

कृशे—VIII.54.2.

4. Sapta svasarah, seven sisters; sister-streams of the Soma (*Cowell*); (सप्त सप्तसंख्याका: स्वसार: स्वयं सारिण्यो वाण्य: सन्ति), the seven divine speeches through seven metres).

5. Tribhih-Saptebhih, त्रिभि: सप्तभि:, through the three times seven, 3×7=21 (see *tri-saptah* at numerous places). The seven horses of the sun in three groups (सप्तयोऽश्वा: तेषां समूह: । सप्तयूथैस्तै: त्रिसंख्याकैरश्वसमूहै:). Also perhaps the Maruts, thrice-seven, being used indefinitely for a larger number consisting of troops of seven (I.133.6).

Twenty-one out of the evolutionary elements in the school of the

Samkhyá.

Hym-60

2. **Ghrtakesam,** One with brandishing flames (घृतकेशं ज्वालाकेशम्—*Venkata*; butter-haired—Wilson cf. घृतपृष्ठम्, butter-backed; (प्रदीप्तकेशस्थानीय-ज्वालम्—*Sayana*).

Napatam, non-protector (नपातं न पातयितारम्—*Sayana*).

6. **Surayah,** wise persons, priests, the praisers (सूरयः स्तोतारः—*Venkata*; स्तोतारो मेधाविनोऽस्माकं पुत्रादयः ; hymners or sons—*Sayana*).

9. **Ekaya, dvitiyaya, tisrbhih and Catasrbhih,** by one, by second, by three, by four, i.e. Rc, Yajus, Saman and Nigada (एकयागिरा ऋचा:—*Venkata*; *Sayana* ; ऋगाद्यास्तिस: गद्यपद्यकाव्यलक्षणा चतुर्था गी:—*Uvat*; एकया गिरा ऋग्-लक्षणया उत अपि च द्वितीयया यजुर्लक्षणया स्तुत: सन्, तिसृभिर्गीर्भि: ऋग्यजुसाम लक्षणाभि:, चतसृभि: ऋग्यजु: सामनिगदलक्षणाभि: स्तुतो न: पाहि—*Mahidhara* on Yv. XXVII.43). May also be परा, मध्यमा, पश्यन्ती and वैखरी spesch.

10. **Arvanah,** one who does not liberally give; impious; a troublesome person (अराव्ण: अदातु:—*Venkata*).

11. **Vayahvrdham,** food-augmenting (वय: वृधम् अन्नस्य वर्धयितारम्—*Venkata*; अन्नस्य वर्धकम्—*Sayana*; आ वयति= अत्ति कर्म; Nigh. II.8; वय:=अन्नम्; food; Nir. VI.4—See VII.69.4—परि ध्रंससोमना वां वयो गात्).

Upamate; O wealth-giver (उपमाते ! धनं य: समीपे करोति स तथोक्त: —*Venkata*; उपास्यन्तसमीपे माति नो धनमित्युपमाति: ; addressed to Agni—*Sayana*).

13. **Sacivaso,** O thou who by wisdom establishes our rites

(*Wilson*) (अन्नीवसो, हे प्रज्ञया वासीयत: —*Venkata*; also क्वंबल ! *Venkata* and *Sayana*).

Vasuvidah, wealth obtaining (वसुविद: धनस्य सम्भकानि—*Venkata*).

Yahuh, child or son (यहु: पुत्र: —*Venkata*; सहसो यहु: सहस: पुत्र: —*Sayana*; यहु: सहस: —the son of strength—*Wilson*).

Asya hanavah. flames of the fire (अस्य अग्ने: हनवो न हनव इव हनुस्थानीया ज्वाला: —*Sayana*).

16. **Pra agne tistha janan ati**—O fire-divine, rest with Nature's bounties (प्राग्ने हे अग्ने जनान् अस्मान् अति अतीत्य प्रतिष्ठ प्रगच्छ हविरादाय देवान् प्रति—*Sayana*; go forth having overcome our enemies—*Wilson*).

Tapasa, by heat (तपसा तापकेन—*Sayana*).

Socisa, by glow (शोचिषा तेजसा—*Sayana*).

17. **Vṛkta-barhisah,** have cut the sacred grass; have made all preparations (वृक्त बर्हिष: विच्छिन्न बर्हिष: —*Venkata*).

20. **Parah gavyuti,** beyond a gavyuti (गव्यूति) a Krosas, about 4 miles (पर:ऽगव्यूति गव्यूते: क्रोशात् परस्तात् —*Venkata*; क्रोशद्वयात् देशात् परस्तात्—*Sayana*; गव्यूति मार्गम् —*Daya*. on V 66 3; क्रोशद्वयम् on III.62.16: क्रोशयुग्मम् on Yv.XXI.9).

Hymn–61

For verse 11, see Nir. VI.25.

1. **Dhiya**, धिया, thought.

Satracya, inclined to us (सत्राच्या अञ्चन्त्या—*Venkata*; अस्माकं सहाञ्चन्त्या —*Sayana*)

Savisthah, mightiest (शविष्ठ: अतिशयेन बलवान् —*Sayana*).

4. **Aprami-Satya, Maghavan!**, O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (अप्रामिऽसत्य! अविनश्यत्सत्य! मघवन्! —*Venkata*; हे अहिंसित सत्य! हे इन्द्र! —*Sayana*).

5. **Sacipate**, O Lord of rites (शचीपते वेदवाच: पालक! —*Daya*. on 1.106.6; प्रजास्वामिन् on VI.45.9), (शचि=वाणी, speech; सत्कर्म=righteous actions; प्रज्ञा=wisdom; प्रजा=people).

Bhagam na, like happiness; bliss-giving (भगं न भाग्यमिव —*Sayana*; भाग्याधिपतिम् —*Venkata*).

9. **Pracamanyo**, O pride prsonified!, whose wrath presses ever forwards (प्राचामन्यो प्राचीन क्रोध अप्रतिहतक्रोध —*Sayana*).

Ahamsan, who meets the foe proclaiming "It is I". (अहमित्युक्तवा य: शत्रून् भजते स: अहंसन: —*Venkata*; हे अहंसन्! संग्रामेऽहमित्यात्मनो महत्त्वं प्रकाशवन्, यं शत्रुं संभजते; —used for Indra—*Sayana*).

11. **Na papaso manamahe narayaso na jalhavah**, we do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity and activity, said the seer (न पापा मन्यामहे । नाधना: । न ज्वलनेन हीना: । अस्त्यस्मासु ब्रह्मचर्यमध्ययनं तपो दान कर्मेत्यृषिरवोचत् —Nir. VI.25).

Na papso manamahe, we are not evil; we do not appear evil.

12. Rina' Katim, to whom we are all indebted (ऋणकातिं ऋणभूत स्तुतिं ऋणवत् फलप्रदानेन स्तोतारम्, him to whom praise is due as a debt—*Venkata*; ऋणकातिं ऋणसम्भूत स्तुतिम्। यस्मै स्तुतिर्ऋणवदवश्यं क्रियते तं सदृशम्। अथवा ऋणवदवश्य फलप्रदस्तुतिम् —*Sayana*)

According to Wilson, Sayana's explanation of this verse is obscure; he seems to take *vajinam* twice over with a difference in meaning in each clause (वाजिनं बलवन्तमश्वं), the mighty horse; as well as वाजिनं हविष्मन्तं, the one with offerings. Wilson supposes that *veda*, i.e. knows is to be repeated in the second clause; he, the best of the charioteers, knows (among steeds) the strong racer, and (among men), he, the bounteous, (knows) the offerer whom he is to reach.

15. Spat-Uta, omniscient (स्पट् उत वेत्ता—*Venkata*; स्पशतिर्ज्ञानकर्मा; स्पट् सर्वस्यज्ञाता --*Sayana*. स्पट् स्पष्टा (राजा)—*Daya.* on V.59.I; स्पश बाधन स्पर्शनयो:); also the seer of all (सर्वद्रष्टा).

17. Adyadya, Svah-Svah, अद्याद्या श्व: श्व: , every today and every tomorrow.

Hymn-62

'For verse 11, see Nir. I.4.

1. Mahinam vayah, ample food (माहिनं वय: महत् अन्नम्—*Venkata*; महत् अन्नं सोमलक्षणम्—*Sayana*); also mighty strength.

5. Avatan' iva, like water-wells (अवतान् इव कूपान् इव—*Venkata*; just as a thirsty man looks for water deep into the well).

Sominah, devotee in intense love; a house-holder or sacrificer सोमिन: सोमानुष्णम्—*Venkata*, यजमानस्य —*Sayana*; सोमा: प्रशस्ता: पदार्था: सन्ति यस्य तस्य गृहस्थ जनस्य —*Daya.* on I.151.2).

8. **Upamam,** near at hand (उपमं अन्तिकम्—*Venkata*)

Devatataye, for the sacrificer or devotee or worshipper (देवतातये यजमानाय —*Venkata*; यजमानाय यज्ञार्थं वा—*Sayana*); highly coveted in sacred performance).

9. **Samana' iva vapusyatah,** as a woman of one mind enjoys the body of her lover (or as a woman, who shows no partiality wins her lovers to her; or as a woman enjoys or wins the body of her lovers of one mind) (समनऽइव समनेव समानमनस्का योषिदिव सा यथा वपुष्यतः वपुरिच्छतः पुरुषान् कृणवत् करोति स्ववशान्—*Sayana*).

10. **Ujjatam,** since manifestation, when it was born जातं प्रादुर्भूतम् —*Venkata*).

Savah, strength (शवः बलम्—*Sayana*).

Kratum, knowledge (क्रतुं प्रज्ञां स्वानुकूलाम्—*Sayana*; प्रज्ञानाम् —*Venkata*).

11. **Aham ca tvam ca vṛtrahan,** अहं च त्वं च वृत्रहन्!,—Yaska in his Nirukta (1.4) quotes this phrase to show that the word *ca* is used in the sense of aggregation and is joined together with both as "I and you, O slayer of Vṛtra".

12. **Asunvatah,** infidel who does not offer (असुन्वतः अयष्टुः ; one who does not press out the Soma for sacrifice).

Sunvatah, the devotee who offers *Soma* in the sacrifice. (सुन्वतं अभिषवं कुर्वतः —*Sayana*).

Bhuri jyotinsi, भूरि ज्योतींषि, plenty of blessings.

Hymn-63

For verse 7, see Nir. III.8.

1. Manuspita, father of the family (पिता=sustainer; father; head of the family) (पिता सर्वेषां पालक:—*Sayana*; the protector of all).

Dvara, by whose door (द्वारा द्वारेण—*Venkata*).

7. Ksayah, abode; residence (क्षय: निवास:—*Sayana*).

Panca janyaya, by the Pancajana; by people of five categories; (i) intellectuals, (ii) people of defence, (iii) dealers in trade, agriculture and industry, (iv) labour class, and (v) the nonscheduled, the *nisada*,—(निषादपञ्चमाश्चत्वारो वर्णा: पाञ्चजन्या: ; पाञ्चजन्य: पञ्चसु सकलविशेषु अध्यापकोपदेशक, राजसभा-सेना-सर्वजनाधीशेषु जनेषु भव: — *Daya*. पञ्चजना इति मनुष्य नाम—Nigh. II.3; Nir. III.8).

The *Pancajana* word occurs in X.53.4 also. **Yaska** in his Nirukta (III.8) comments on this thus : Ye five-tribes, enjoy my sacrifice (पञ्चजना ममोहोत्रं जुषध्वम्). According to same, (the five tribes) are the gandharvas, the manes, gods, demons and evil spirits: गन्धर्वा: पितरो देवा असुरा रक्षांसि; again, they are the four categories with *nisada* as the fifth (चत्वारोवर्णा निषाद: पञ्चम इत्यौपमन्यव:), so says Aupamanyava (*nisada* is hunter, because he lives by killing animals, sin is embodied in him (*ni*+√*sad*)—निषाद: कस्मात् । निषदने: भवति । निषण्णस्मि न्पापकमिति नैरुक्ता: (Nir. III.8). In its continuity, the Nirukta comments on यत्पाञ्चजन्यया विशा—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पञ्च) is a united number (i.e it remains uniflicted in the masculine, feminite and neuter genders. (पञ्च पृक्ता संख्या स्त्रीपुंनपुंसकेष्वविशिष्टा).

Hymn-64

1. Brahmadvisah, the despiser of God and the Veda; an infidel

(ब्रह्मद्विषः ब्राह्मणः द्वेष्टॄन् राक्षसान्—*Venkata*; despiser of Brahmana, the holy educated class).

3. **Satanam**, of the expressed one; the affused Soma; of the effused soma

Asutanam, of the non-effused.

4. **Girim**, cloud (गिरिं मेघम्—*Venkata, Sayana*).

Parvavantam, gharled or knotted (पर्वतं पर्ववन्तम्—*Venkata*).

11. **Saryanavati**, intellect; the innermost cavity of consciousness, (a lake of this name according to Śayana and others : शर्यणावति—"कुरुक्षेत्रस्य जघनार्धे भवे सरस्वन्ते" कुरुक्षेत्रस्य जघनार्धभवे शरवृणोपेते सरसि, i.e. in the lower parts of Kuruksetra.

For reference, see :

शर्यणाऽवतः—X.35.2

शर्यणाऽवति—I.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Dayananda, the under-tract of ground with harmful creatures is Saryanavati (हिंसनीय पदार्थयुक्त भूमितल—on IX.113.1 in the Sanskara-vidhi); and also शर्यणोऽन्तरिक्षदेशस्तस्याऽदूर भवे—*Daya*. on I.84.14).

Susoma, सुषोमा, fine beautiful mortal body (to some, it is a river of this name. For references, see :

सुऽसोमया—X.75.5 (नदीसूक्त)

सुषोमायाम्—VIII.64.11

सुषोमे—VIII.7.29.

No river has been identified of this name. According to some speculations, it is the modern Suwan, mentioned by Megasthenes *Soavon*. To Roth, it is a Soma-vessel; when the word is used as masculine (VIII.7.29), it means people and it has been once used as feminine (VIII 64.11). The Nirukta identifies the word with *Sindhu* (सुषोमा सिन्धु :— Nir. IX.26), which according to Macdonell and Keith is absurd.

Arjikiye, the sense-organs; a sacred land; also regarded as a river of this name. For references, see

आर्जीकात्—IX.113.2

आर्जीकीये—X.75.5

आर्जीकीये (with different accents)—VIII.64.11

आर्जीके—VIII.7.29

आर्जीकेषु—IX.65.23.

The two masculine forms (आर्जीक and आर्जीकीय) may denote people or land; the feminine (आर्जीकीया) designates the river of the land *Macdonald and Keith*). Hillebrandt locates the country in or near Kashmir, as Arrian mentions Arsaces, brother of Abhisares, who presumably took this name from his people, and Abhisara (अभिसार) bordered on Kashmir. According to Pischel, Arjika (आर्जीक) is an unidentified country. According to Roth or zimmer, the word is not a

proper name. Hillebrandt recognizes *arjikiya* as the name of the Upper Indus; or it may even be Vitasta or Jhelum. Brunnhofer identifies it with Arghesan, a tributary of the Arghanab.

Hymn–65

2. **Andhasah,** usually pertaining to food (Nigh. ग्रन्धः=ग्रन्ननाम—II.7); according to Sayana here it means water as the cause of food (ग्रन्धोऽन्नम्, तेन तत्कारणमुदकं लक्ष्यते—*Sayana*).

Samudre, in the midspace (समुद्रे समुन्दनापादान भूतेऽन्तरिक्षे माद्यसि—*Sayana*).

Svah-nare, in this world (स्वः नरे=स्वर्णरे=सर्वनरे or ग्रस्मिन् लोके—*Venkata*).

7. **Sasvatam,** to all the worshippers (शश्वतां बहूनां यजमानानां—*Sayana*).

Sadharanah, साधारणः , common; ordinary.

11. **Brhatprthu,** in a large quantity (बृहत्पृथु महत् विस्तृत—*Sayana*).

Pṛsatinam, cows of dappled colour (पृषतीनां गवः —*Sayana*).

Sahasre......bṛhat pṛthu, upon a thousand cows I obtain gold (*Wilson*); the cows came as it were laden with gold from Indra (एन्द्रेणानीत—*Sayana*).

Napatah, nominative plural, children (*Wilson*); unprotected (नपातः ग्ररक्षितस्य—*Sayana*).

Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. **Made Susipram,** (मदे सुशिप्रम्) in the Ṛk. ; मदेषु शिप्र (in the Sama Veda, II.33. 688).

Adrtya, आदृत्य, from √*dṛ* to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanze.

Mṛksah, well-washed; purified (मृक्षः शोधकः परिचरणीयो वा—*Sayana*).

Asvyah, अश्व्यः, all-pervading; see previous notes.

Kijah, कीजः, wonderful (कीजः । कीज इत्यद्भुतमाह; किमस्य कथं जात इति—
—*Sayana*).

Gavyasya, stock of divine speech; the Veda; herd of kine (गव्यस्य गोसमूहस्य—*Sayana*).

4. **Puru Sambhṛtam,** accumulated by many, sustained by many sense organs.

Nikhatam puru- sambhṛtam vasu udvapati, digs out the treasure accumulated at one place, in that way, (निखातं चित् भूमौ खात्वा स्थापितमपि सम्भृतं संगृहीत यागादानादिकं कृत्वेदृशं पुरुबहु वसु धनम् उदिद्वपति उद्वपत्येव—*Sayana*).

Sayana separates the two words *puru* and *sambhṛtam*, "the buried wealth, plenteous and accumulated". He takes the wealth as accumu-

lated stores from former sacrifices.

7. **Samana,** समना, for battle (समनम्=संग्रामनाम, Nigh. II.17); with uuited mind (समना संग्रामार्थम्—*Sayana*).

8. **Vṛkas cid asya varanah ura'mathih,** the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warder. A dog is called *vṛka* on account of biting (श्वापि वृक उच्यते। विकर्त्तनात्—Nir. V.21. There are several meanings of *Vṛka*; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (वृकश्चित्·स्तेनोऽपि वारण: वारयिता सर्वस्य सन्नपि उरामथि: शत्रूणां मार्गे गच्छतां मथिता सन्नपि—*Sayana*).

Vrkah cid uramathih, (i) one that digs the earth like a plough, (ii) the destroyer of darkness at the night time like a moon; (iii) the destroyer of nescience like a wolf devouring a sheep

10. **Beka' natan,** बेकऽनाटान्, usurer; *Baka-natah* are, indeed, the usurers, so called because they make their (principal sum) double, or because they advance (on security) of double (value) or because they demand double (price). In the present verse, we have : Indra overcomes all the usurers who behold the daylight and the dishonest merchants. (बेक नाटा: खलु कुसीदिनो भवन्ति। द्विगुणकारिणो वा। द्विगुणदायिनो वा। द्विगुणं कामयन्त इति वा—Nir. VI.26).

In the word "Bekanatah, बेकनाटा: ", the prefix बे, *be*, stands for two in the corrupted form (बे इत्पयभ्रंशो द्विशब्दार्थे। एकं कार्षापणमृणिकाय प्रयच्छन् द्वौ मह्यं दातव्य······नयेन दर्शयन्ति, ततो द्विशब्देनैक शब्देन च नाटयन्तीति बेकमाटा: —*Sayana*).

For *Bekanatah*, also see Panini— न ते नासिकायां संज्ञायां टीटञ् नाटज्—भ्रटच: —V.2 31.

The other derivations are : बेकनाटा बेकनासिका: भेकमासिका: विकटनासिका वा। अथवा। बिचिर पृथग्भावे। वेक: पृथग्भाव:। वेकनाटा: छिन्ननास:। बिनासिका। विवेकशील नासिका: कुशला वा।

8. **Adhardrsah,** beholders of sunlight (अहर्दृशः सूर्यदृशः । य इमान्यहानि पश्यन्ति न पराणीति वा । अभि भवति कर्मणा—Nir. VI.26).

Panin, पणीन्, dishonest merchants (पणींश्च वणिजः —Nir. VI.26)

11. **Bhṛtim,** भृतिं, regular honorarium, wages of salary.

13 **Vayam gha te tve,** वयं घ ते त्वे, we are verily thus.

14 **Sacistha,** शचिष्ठ, mightiest.

Gatu'vit, गातुऽवित्, one acquainted with the path. (मार्गज्ञः —*Venkata*; मार्गज्ञ उपायज्ञस्त्वम्—*Sayana*).

15. **Kalayah,** dear ones, enlightened ones, sincere workers; children and close relatives (कलयः पुत्राणां ज्ञातीनां च सम्बोधनम् —*Venkata*).

Hymn-67

For verse 5, see Nir. VI.27.

1. **Adityam,** learned ones; sages of the highest austerity, Brahmacarins of the supreme level.

5. "O Adityas, run to us the living ones before the slaughter; where are you, the heares of our call". (जीवितो नोऽभिधावतादित्याः पुराहननात् । क्व नु स्थ ह्वानश्रुत इति—Nir. VI.27).

It is known to be the composition of the fish caught in net.

(मत्स्यानां जालमापन्नानामेतदार्षं वेदयन्ते).

The Nirukta then proceeds to give the etymology of the word *matsya* (मत्स्य, fish); the fish are so called because they float in water, or they ravel in eating each other (मत्स्या मधा उदके स्यन्दन्ते । माद्यन्तेऽन्योन्यं भक्षणायेति वा)

Jala, (जाल, net) is so called because it moves in water (water= जल; जालं जलचरं भवति । जलेभवं वा । जलेशयं वा—Nir. VI.27).

7. **Amhoh,** अंहो: , of the sinner.

11. Ugraputre, O mother of mighty children or full of mighty offspring in consistency of the word *gabhīra* meaning water (गभीरम्= उदकनाम—Nigh I.12).

15. **Saruh,** Snare, an injurer (शरु: हिंसिका प्रसिति: जालिक प्रेरिता—*Sayana*).

Ajaghnusi, innocuous; without injuring (अजघ्नुषी अहिंसन्ती सती—*Sayana*).

18. **Navyam,** latest (नव्यं नव्यं स्तुत्यम्—*Sayana*).

Sanyase. protective measure, the measure for getting released (सन्यसे संभजनाय).

Tatnah Sanyase, that which releases us (*tat* or *that* may either be net or your favour—तत्बन्धकं or युष्मदनुग्रहादस्मान् मुञ्चतु—*Sayana*).

In the former case, the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance—*Wilson*).

19. **Tarah,** strength; speed (तर: वेग: —*Venkata*).

20. **Vivasvatah hetih,** the weapon of Yama, or of the supreme sovereign. The wheel of time (विवस्वत: हेति: वैवस्वतस्य यमस्य हेतिभूता—*Venkata*).

Hymn–68

For verse 1 and 4, see Nir. V.3 and XII.21 re pectively.

1. **A tva ratham yatha utaye,** to thee for protection as to a chariot.

Utih; protection, is derived from the √अव्, to protect (प्रतिरवनात्—Nir. V.3).

Sumnaya, for well-being (सुम्नाय सुखाय—*Venkata*; *Sayana*).

Tuvi, many, several, (तुवि=बहु).

Tuvi-kurmim, accomplisher of may deeds; rich in deeds, or actions (तुविकूर्मि बहो: कर्तारम्—*Venkata*; बहुकर्माणम्—*Sayana*)

Rtisaham, ऋतीषहम्=ऋतिऽसहम्, subduer or evil forces or cruel persons (ऋतीषहम् हिंसकानामभिभवितारम्—*Sayana*).

2. **Tuvi-susma,** O possessor of immense strength (तुविशुष्म ! बहुबल! —*Venkata*).

Tuvi-krato, O doer of many actions of repute. (तुविक्रतो! बहुकर्मन्!).

3. **Jmayantan,** the all-pervading or extensive (*jma*=ज्मा=पृथिवी, extensive earth; पृथिव्यां सर्वतो व्याप्नुवन्तम्—*Sayana*).

4. **Evaih ca carsaninam uti huve rathanam,** I invoke him to come with his protections in the onsets of your soldiers (चर्षणीनाम्) and chariots (रथीनाम्)—*Wilson.* "I invoke for you, and Lord of *Visvanara*, whose prowess is unhumbled, with the desires of human beings and with the protection of chariot"—In this sacrifice, I invoke Indra (Lord) of Visvanara, i e , the Sun, of unhumbled prowess or of mighty strength (शवस:), with desires (एवै: कामै:), courses (अयनै:), or protection (ऊती) of men (चर्षणीनाम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here *Visvanara* is Aditya, the Sun (विश्वानरस्य आदित्यस्य । अनानतस्य । शवसो महतो बलस्य । एषैश्च कामैरयनैरवनैर्वा । चर्षणीनाम् मनुष्याणाम् । ऊत्या च पथा रथानाम् । इन्द्रमस्मिन् यज्ञे ह्वयामि—Nir. XII.21).

7. **Purvyam,** ancient, old one, the best; also at the opening of sacrifice (पूर्व्यं यज्ञमुखस्थानम्—*Venkata*; पूर्वे भवां यज्ञमुखस्थाम्—*Sayana*).

Nṛtuh, the leader (नृतु: विनेता—*Venkata*; फलस्य नेता देव: —*Sayana*).

Anustutim, praise in proper sequence (अनुष्टुतिम् अनुक्रमेण क्रियमाणां स्तुतिम्—*Sayana*).

9. **Apsu Surye,** in waters, in the Sun, i e bathe in water and see the Sun. According to Sayana, we may perform our accustomed bathings in the water, and when the Sun is risen, may set about our accustomed tasks. (अप्सु स्नातुं सूर्यं द्रष्टुं च । स्नानादिव्यवहारं कर्तुं सूर्ये उदिते सति गमनादि व्यवहारं कर्तुमित्यर्थ:—*Sayana*).

10. **Purumayyam,** पुरुमाय्यम्, possessing many wisdoms; also the offerer of many praises; A proper name (*St. Peters. Dict.*).

14. **Sad,** षड्, the six; *dvadva*, in three pairs, i.e. 2 eyes, 2 ears, and a pair of nose and tongue (or 2 passages or nostrils in nose).

15. Rjau, ऋजो, two eyes.

Hari, हरी, two ears.

Rohita, रोहिता, nose and tongue.

I receive two straight going steeds (eyes) with excellent chariots from the givers of the sense of sight, *Indrota* and *atithigva*; two horses (ears) with excellent reins from the giver of hearing, *Ṛksa* and his son; and two horses (nose and tongue) with excellent ornaments from the givers of senses of smell and taste, *Aamedha* and his son.

According to Venkata and Sayana, the distribution of six horses is like this :

(i) two fast moving horses (ऋजो) between Atithigva (प्रतिथिग्व) and his son Indrota (इन्द्रोत);

(ii) two green horses (हरी) between Ṛksa (ऋक्ष) and his son

(iii) two red horses (रोहिता) between Asvamedha (प्रश्वमेघ) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपुत्रयोरभेदात्).

17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (षट् प्रश्वान्).

For sacrificial details, see *Katyayana* (II.8.68).

Hymn-69

For verses 6 and 12, See Nir. VI.8 and V.27 respectively.

1. **Medhasataye,** for benevolent activities; for or with divine wisdom; for the accomplishment of sacrifice (मेधसातये यज्ञ भजनार्थं—*Venkata*; यज्ञसंभजनाय—*Sayana*).

Purandhya, with great wisdom (पुरंध्या बहुप्रज्ञया —*Sayana*).

Dhiya, by actions (धिया कर्मणा—*Sayana*).

Mandat-viraya, one who gladdens heros or children (मन्दद्वीराय । यो वीरान् हर्षयति स मन्दद्वीरः —*Sayana*; *Venkata*).

Indave, for *indu*, the bliss-giver; for Indra, the resplendent. (इन्दवे इन्द्राय । इन्दतेरैश्वर्यकर्मण इदं रूपम् —*Sayana*).

Tristubham, threefold praise-song (त्रिष्टुभं तृचं —*Venkata*; स्तोम त्रयोपेतम्, *Sayana*).

2 **Odatinam,** of dawns (Nigh. I.8; ओदती=उषस्).

Yoyuvatinam, of rivers; of the conjugating rivers (योयुवत्यः नद्यः, उदकेन मिश्रयन्ति इति).

Nadam (I), the author or the creator of dawns; Indra is one of the twelve senses (नदम् । उत्पादकमित्यर्थः । इन्द्रेण ह्युषस उत्पद्यन्त इन्द्रस्यैव सूर्यत्वात् । "विवस्वदिन्द्र सम्य" इति द्वादशादित्यमध्य इन्द्रः पठितः —*Sayana*).

Nadam (II), roarer, causing noise or sound (नदम् शब्दयितारम् —

Sayana).

Aghnyanam, cows, inviolable as they are (अघ्न्यानां अहन्तव्यानां गवम् — *Sayana*).

3. Suda-dohasah, *Suda* is a synonym of *Kupa* (कूप) or well (Nigh. III.23); hence cows giving like wells.

Prsnayah, white cows (पृश्नय: पृश्निवर्णा गाव: —*Sayana*).

Trisu, at the three *Savanas* or oblations (त्रिषु त्रिष्वपि सवनेषु).

Devanam janman, at the birth place of gods, i.e., Nature's bounties, i.e. the celestral region (देवानां जन्मन् जन्मस्थाने । दिवीत्यर्थ: —*Sayana*).

Divah, of the Sun of Aditya (दिव: आदित्यस्य —*Sayana*; *Venkata*).

4. Gopatim, guardian of speech or wisdom; lord of cows (गोपतिं गवां स्वामिनम् —*Sayana*).

Yatha vide, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदे । स यथा स्वात्मानं स्तुतप्रकारं जानाति यथा वा यागं प्रति गन्तव्यमिति जानाति तथार्चेति —*Sayana*).

Satyasya Sunum, Son of truth (सत्यस्य सूनुं यज्ञस्य सत्यस्य वा पुत्रम् — *Sayana*).

Satpatim, protector of good (or of Yajamana) (सत्पतिं सतां यजमानानां पालकम् —*Sayana*).

6. Asiram, sweet milk; the sustaining milk (आशिरं आश्रयण साधनं पय

शाविकम् —*Sayana*).

Asih, आशीः, a mixture of Soma and milk is so called from being mixed (आ√श्री) or from being slightly cooked (आ√श्रा, to cook) (आशीराश्रयणाद्वा । आश्रपणाद् वा —Nir. VI.8). For Indra, kine yield mixture (इन्द्राय गाव आशिरम्).

Vajrine, वज्रिणे, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamantine justice.

7. **Vistapam,** abode, home (विष्टपं गृहम् —*Venkata*; स्थानम् —*Sayana*).

Bradhnasya, of the Sun (ब्रध्नस्य सूर्यस्य).

8. **Priyamedhasah,** O pious devotees, persons belonging to Priyamedha *gotra* —प्रियमेधासः प्रियमेध सम्बन्धिनस्तद् गोत्रा यूयं —*Sayana*).

9. **Gargarah,** drum (गर्गरः गर्गरध्वनि युक्तो वाद्य विशेषः —*Sayana*).

Godha, leather garn (गोधा हस्तघ्नः —*Sayana*; *Venkata*).

11. **Indrah,** इन्द्रः, lower resplendent self, the soul.

Vishvedevah, विश्वेदेवाः, divine powers.

Varunah, वरुणः, virtuous mind.

Apah, आपः, pious seekers.

Sinsvarih, the accompanying cows (or sense organs) सिश्वरीः सिश्वर्यः

संगच्छमाना गाव: —*Venkata*; *Sayana*).

12. Surmyam, fair-flowing pipe; सूर्म्यंशब्दो गदायां दृष्ट: —'एषा वै सूर्मी कर्णकावत्येतया ह स्म वै देवा असुराणा शततर्हांस्तृंहन्ति (Tait. S I.5.76); i.e. this is a pipe with projections; by it the gcds made piercings of hundieds of the *asuras.*

Sapta Sindhavah, सप्तसिन्धवः, seven rivers (गंगाद्या: सप्तनद्य: —*Sayana*).

Susiram, abyss, pipe with wide mouth, (इह तु सुषिरे काष्ठविशेषे वर्तते — *Venkata*).

"O Varuna, thou art a benevolent god, into whose palate flows the seven rivers as into a hollow channel". Thou art a benevolent god, i.e. a bountiful god (सुदेवस्त्वं कल्याणदान:), or a munificient god; O Varuna, to thee belong the seven rivers. A river (*sindhu*) is so called from √*sru*, स्रु, flowing (सिन्धु: स्रवणात्) Into thy palate flows seven streams. *Su-urmi* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सूर्मि: कल्याणोर्मि:) —Nir. V.27.

Kakudam, palate (काकुदं जिह्वा —*Venkata*; तालुम् —*Sayana*). Palate is called *kakudam*; *kokuva*=signifies tongue, that tongue is placed under it (काकुदं तान्वित्याचक्षते । जिह्वा कोकुवा साऽस्मिन्धीयते). Tongue or *jihva* is *kokuva*, because being noisy (kokuyamana), it utters sounds Or it may be derived from the root *kokuy*, √कोकूय्, meaning to make a sound (जिह्वा कोकुवा । कोकूयमाना वर्णान्नुदतीति वा । कोकूयतेर्वा स्याच्छब्दकर्मण:).

Tongue is so called *jihva* because it calls out again and again (*johuva*) (जिह्वा जोहुवा).

The word *talu* for palate is derived from the root *tr* (√तृ), to cross; it is the highest part in the mouth; or from *lat* (√लत्), meaning to be long by metathesis like *talam*, surface (तालु: तरते: । तीर्णतममङ्गम् । लततेर्वा स्याद् लम्बकर्मण: विपरीतात् । यथा तलम् (the word *lata*, लता, for creeper is also

derived from the same root without metathesis. (वर्तेस्यविपर्ययः) —Nir. V.26.

13. **Takvah.** swift, quick in sacred action (तक्वः । तकतिर्गतिकर्मा — Nigh. II.14; यज्ञगमनशीलः —*Sayana*; *takvah neta*, swift bearer of blessings.

Aphanayat, directs (अफाणयत् उपगमयति फणतिर्गतिकर्मा; also "फणगतौ" — *Sayana*; See Nir. II.28 for आपनीफणत् —IV.40.4; a reduplicated form of √फण्, to bound.

Vapuh, produces rains (वपुः उदकमुत्पादयतीति —*Sayana*; उदकं वपति — *Venkata*).

14. **Odanam,** clouds (ओदनम्=मेघ —Nigh. I.10).

Bhinat odanam pacyamanah parah gira, cleaves the cloud smitten by the thunder voice (परः मेघानां परस्ताद् वर्तमान इन्द्रः ओदनं मेघनामैतत् । मेघं भिनत् अभिनत् भिनत्ति वृष्ट्यर्थम् —*Sayana*).

Hymn-70

1. **Taruta,** तरुता=तारकः, deliverer; may means conquerer also (cf. विश्वेषां तरुतारं —VIII.1.21). (तरुता तारकः —*Venkata*; *Sayana*).

2. **Puruhanman,** O brave hero (name of a Ṛsi—*Sayana*); one who is able to destroy numberless enemies.

Dvita, two forms; of two-fold might (i.e. of mercy and punishment both); one form is *hastaya vajrah*, strong in punishing wicked, and the other *mahah darsatah*, very charming and benevolent (द्विता द्वित्वमस्त्योग्रमनोग्रयम् । तत्र शत्रून् हन्तुमुग्रत्वं स्वदनग्रहा या सोम्यं चेति ईतमस्ति —*Sayana*).

Hastaya, for the hand (हस्ताय कराय हननाय शत्रूणां, i.e. for destroying

enemies —*Sayana*).

Darsatah, benevolent, pleasing (दर्शत: दर्शनीय: —*Sayana*).

4. **Dhenavah,** people (men and cattle) (धेनव: हविरादिना पीणयित्र्य: प्रजा गाव एव वा—*Sayana*).

Anonavuh, welcome or greet with praises (अनोनवु: समस्तुवन्—*Sayana*; प्रीणयित्र्य: —*Venkata*). [From heaven (द्याव:) to earth (क्षाम:), every one copraising, cf. "त्रिवृतो लोका:"—Ait. Br. II. 17 for plural].

6. **Gomatih,** full of cows, well-stockers (गोमति/व्रजे—*Venkata*: गोमति बहुभिर्गोभिर्युक्ते—*Venkata*).

Vraje, व्रजे Cowpen

8. **Gadhesu,** in the depths of water; in waters (गाधेषु उदकेषु—*Venkata*; *Sayana*).

Vajesu, in battles (वाजेषु संग्रामेषु—*Venkata*).

A'aranesu, आऽअरणेषु, on shallow lands (आरणेषु गन्तव्येषु निम्नेष्वुदकेषु स्थलेषु वा).

Havyah asti, is to be invoked (हव्य: अस्ति आहूतव्यो भवति—*Sayana*).

10. **Ni sisnatho hathaih,** You smite with your blows (हथै: हननै: निशिश्नथ: मारयसि—*Sayana*).

Urvoh madhye vasisva, give us shelter under your thighs; make use of your family members. (ऊर्वो: मध्ये अस्मान् वसिष्व; ऊरुभ्यामाच्छादय—*Sayana*).

Tuvinṛmna, O one with immense wealth (तुविनृम्ण प्रभूतधन सत्वं—*Sayana*).

11. Parvatah, पर्वत:, cloud=*parjanyah* a god, friend of Indra (According to Sayana, ṛsi—पर्वत: तव सखिभूत: पर्वत ऋषि: यद्यप्यन्यं देवमिष्ट्वा स्वर्गं प्राप्नोति स तथापि पातयति ऋषि:, cf. VII. 37.8; according to Ludwing, a sacrificer whose generosity is praised; but according to Macdonell and Keith, the god Parvat, the spirit of the mountain, is meant).

13. Bhojah, the recompenser of enemies (भोज: शत्रूणां भोजयिता —*Sayana*).

Surih, सूरि:, impeller (सूरि: प्रेरक:); giver of rewards.

Ahrayah, unvanquished (अह्रय: अनवनत: —*Venkata*; *Sayana*).

14. Ekam-ekam, one by one; also many (एकं एकं बहून्; वत्समित्येवं बहून्, calves or cows).

Vatsam, calf or cow even (वत्स शब्दो वत्स मातॄणां गवामुपलक्षक: —*Sayana*).

Saura-daivyah, one gifted in the craft of battle; won the battle and hence cow (शौरदेव्य: दीव्यन्ति क्रीडन्त इति देवा योद्धार: । शूराश्च ते देवाश्च शूरदेवा: । तेषां हितम् शौरदेवं युद्धम् । तत्सम्बन्धिन्यो गा: । युद्धे शत्रून् हृत्वा तत्सम्बन्धिन्य इत्यर्थ: —*Sayana*; शौरदेव्य: शूरदेवानां इदं युद्धं शौरदेवम् । युद्धकुशल: शौरदेव्य: —*Venkata*).

Hymn-71

1. **Mahobhih,** by the greatness; by our worship; by immense wealth (महोभिः पूजाभिर्महद्भिर्धनैर्वा—*Sayana*).

2. **Ksapavan,** the lord of night (we shall protect thee from men day by day, and thou wilt protect thyself by night from evil spirits as fire then burns brightest. (क्षपावान् रात्रिमान् अग्नि । रात्रौ अग्निर्विशेषेण तेजस्वी भवति —*Sayana*).

3. **Visvavaram**, created by all; chosen by all; associated with all gods (विश्ववारं सर्वैर्वरणीय धनम् —*Sayana*).

5. cf. I. 86.3—

Medhasatau, in the performance of the sacrifice (मेधसातौ यज्ञस्य संभजने —*Sayana*).

11. **Dvita yah bhuta amrtah,** who is doubly immortal as perpetually burning amongst mortals.

Visi, विशि among the sacrificers.

14. **Sira-socisam,** शीरशोचिषम् —bright and consuming.

Purumilha, पुरुमील्ह, much renowned; possessing numerous worthy attributes (पुरुमीढः पुरुभिर्बहुभिः पदार्थैः सिक्तः —*Daya.* on I.183.5; see also I.151.2).

15. **Sam yosea,** शम्=peace; योः, bliss; freedom from fear and

pain; peace and bliss (शं सुखम् । यो: च भयानामभिश्रणम् —*Sayana*; यो: पदार्थानां पृथक्करणं दुःखात् पृथग्भूतम्; दुःखवियोजनम् —*Daya*).

Hymn-72

1. **Adhyaryuh**, the head priest (from *adhvare*, inviolable; the priest that bears ill-will to none. *Adhvar-yuh* (priest)=*Adhvara-yuh*; i.e. he directs the sacrifice; he is the leader of the sacrifice, or else, he loves the sacrifice. (अध्वर्युः । अध्वर्युरध्वरयुः । अध्वरं युनक्ति । अध्वरस्य नेता । अध्वरं कामयत इति वा । —Nir. I.8).

Adhvara, sacrifice; the verb *dhvar*, √ध्वर, means to **kill**, and therefore *adhvara*=*a*+*dhvara*, denotes the negation of killing. (अध्वर इति यज्ञनाम । ध्वरिति हिंसाकर्मा । तत्प्रतिषेधः —Nir. I.8; also आत्मनोऽध्वरमहिंसा व्यवहारं कामयमानः । विद्वान्-शिल्पी, a technician —*Daya*. on VI.61.2 and V 37.2; यज्ञकर्त्ता on II.5.6).

2. **Hota, hoṭr**, invoker. See Nir. I.8; IV.26, VII 5; 15; 23; 31; VIII.21 Refer to : ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्वरीषु । ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः (X 71.11)

One sits increasing the store of stanzas; a second chants the *gayatra* hymn in Sakvari measures. One, i.e. Brahman expounds the science of being; whilst another metes the measure of the sacrifice". In this verse, the duties of the priests are assigned : (i) *hotr*, the invoker is the one who sits increasing the store of stanza (ṛc, ऋच्); (ii) Udgatṛ, उद्गातृ the second chants the *gayatra* hymn; (iii) *Brahma* is supereminent from knowledge; he is omniscient (ब्रह्मा । सर्वविद्यः । सर्वं वेदुतमर्हति । ब्रह्मा परिवृढ़ः श्रुततः । ब्रह्म परिवृढ़ं सर्वतः); (iv) *Adhvaryu* अध्वर्यु, who metes the measure of sacrifice, the performing priest (Nir. I.8) (See also Nir VII.5 : यथा होताध्वर्यु ब्रह्मोद्गातेत्यप्येकस्य सह—the priest, although *he is one*, on account of the diversity of his functions (कर्मपृथक्त्वात्), is called the sacrificer (होतृ), the director of the sacrifice (अध्वर्यु), the possessor of the sacred lore (ब्रह्मा), and the chanter (उद्गातृ). Also hota, the worthy of being invoked (होतुर्ह्वातिव्यस्य —Nir. IV.26 on I.164.1).

3. **Sasam,** in the sleeping state (सस्तं स्वपनम् —*Venkata*; ससं स्वपन्तमग्निम् —*Sayana*)

Jihvaya grbhnanti, perceives through speech or tongue; i.e. realizes through prayers (जिह्वया । जन्ये जनक शब्द: जिह्वा प्रभवया स्तुत्य गृह्णन्ति गृह्णन्ति अंगुलिभि: —*Sayana*) (they seize him, as he sleeps, with their tongues or with their hymns —*Wilson*).

Rudra, रुद्र, one who inflicts pain (रुद्रम् । रुत् दु:खम् । तस्य द्रावयितारम् —*Sayana*; दुष्टानां शत्रूणां रोदयित: ; रोदयत्यन्यायकारिणा जनान् स रुद्र: —*Daya.*). Also, the word is derived from *rut*, meaning praise (अथवा रुत् स्तुति: । तया गन्तव्यम्, स्तुत्यमित्यर्थ: —*Sayana*; praiser (रुद्र इति स्तोतृनाम; रुद्र = praiser, Nigh. III.16). One who gives honest advice (रुत: सत्योपदेशान् राति ददाति —*Daya.* on I 114.3; one who cures from all diseases—*Daya.* on II.33.15).

4. **Jami,** extensive or vast (जामि प्रवृद्धं सर्वमतिरिच्य वर्तमानम्. *Jami* is a synonym of tautology, fool, and one born in thesame caste (जाम्यतिरेकनाम । बालिशस्य वा । समानजातीयस्य वोपजन: —Nir. IV.20).

Vayodhah, the giver of food (वयोधा: = वय:धा: अन्नस्य दाताग्नि: —*Sayana*)

Vanam, water (वनम् = उदकम्, Nigh. I.12).

Drsadam, by the cloud (दृषदं मेघम् —*Venkata*, *Sayana*).

Jihvaya, by the flames (जिह्वया ज्वालया —*Sayana*). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— दावाग्नि पक्षे वनं तरुसमूहं हन्ति, or it cleaves the hard stones also — जिह्वया दृषदं कठिनमपि पाषाणं भिनत्ति —*Sayana*).

8. **Dasabhih,** by ten (fingers) (दशभि: अंगुलिभि: —*Venkata*; दशभि: अंगुलीभिर्यचित: —*Sayana*).

Khedaya, by rays (खेदया रश्मिभिः —*Venkata*; *Sayana*).

Trivṛta, three-fold measures (त्रिवृता त्रिप्रकार वर्तनवता; three-fold rays or hammer).

9. **Tridhatuh,** त्रिधातुः; fed on three sorts of materials (milk preparations, herbs and food grains).

10. **Avatam,** the inexhaustible cauldron (अवतं महावीरम् – *Venkata*, *Sayana*); avata, a mataphor for cloud; one with a wheel at the top; see also verses 11 and 12.

Ucca-cakram, going round circular above (उच्चा-चक्रम् उपरिस्थित चक्रम् —*Sayana*).

Nicinabaram, cauldron placed below (नीचीनबारं नीचीन द्वारम् — *Sayana*).

11. **Puskare,** in a large spoon, upayamani spoon for drinking milk (पुष्करे वपुष्करे प्रवृद्ध उपयमनी पात्रे —*Sayana*); also in the midspace.

Adrayah, clouds; also reverent pri ests (अद्रयः आद्रियमाणा अध्वर्य्वादयः —*Sayana*; अद्रिः=मेघ=cloud,—Nigh. I.10).

12. **Ubhakarana hiranyaya,** vessel with both ears golden (or of gold or silver) (उभा उभौ कर्णा कर्णस्थानीयौ द्वौ रुक्मौ हिरण्यया हिरण्मयौ सुवर्णरजतमयौ — *Sayana*)

13. **Vṛsabham,** showerer, fire or agni (वृषभं वर्षकमग्निम् –*Sayana*) See Tait. Br. आग्नेयी वा एषा यदजा (III.7.3.1).

14. Te, they, the cows (ते ता गाव: —*Sayana*).

16. Saptapadim, seven stepped; (सप्त सृप्ता संख्या—Nir. IV.26; seven is an extended number); land extensively inhabited by people.

Suryasya sapta rasmibhih, by seven rays (seven colours of the spectrum) of the Sun.

Isam, इषं, food (इषं मन्नम्)

Urjam, ऊर्जं, sap (ऊर्जं रसम्); energy.

18. Pari dyam jihvaya atanat, fills the sky on every side with his flame or blaze.

19. Yatpadam nidhanyam, the spot (for presenting the oblations); a spot specially suited for growing harvest (यत्पदं निधान्यं हविषां निधानार्हमुत्तरवेदि मकाए तत्र स्थितानि: —*Sayana*).

Hymn-73

1. Anti sat bhutu vam avah, let your protection abide near me (this is the restrain of all the eighteen verses of this hymn, अन्ति सद् भूतु वाम् अव:).

3. Atraye, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

Himena, by water (हिमेन उदकेन —*Sayana*; also see—हिमेनाग्निं घ्रंसमवारयेथाम्—I.116.8).

6. **Yamahutama,** invoked or called in emergence (यामहूतमा प्रतिशयेन काले ह्वातव्यौ —*Sayana*).

Nedistam yamyapyam, enter in the closest kinship (नेदिष्टं प्रन्तिकतमम् प्राप्यं बान्धवं च यामि तयोः —*Sayana*)

7. **Atraye,** for the destitute, see verse 3; also, **for getting free from triple pains** (i.e., for *atri*).

9. **Sapta-vadhrih,** seven tongued dragon (a flame with seven tongues; the controller of the seven vital (name of Ṛsi according to *Sayana*, सप्तवधिः महर्षिः) For *Saptavadhri*, see—

सप्तवध्रये —V.78.6; X.39.9

सप्तवध्रिः —VIII.73.9

सप्तवध्रिम्—V.78.5.

Saptavadhri is one who has a control on seven (the five sense-organs, mind and intellect)—पञ्चज्ञानेन्द्रियाणि मनो बुद्धिश्च सप्तहृता यस्य —*Daya.* on V.78.6; हृतसप्तेन्द्रियम् —*Daya.* on V.78.5.

Saptavadhri is the name of a protege of the Asvins who appear to have rescued him from a tree in which he had got fastened (V.78.5; VIII.73.9; X.39.9; see also Av. IV.29.4). *Macdonell* and *Keith*); may be identical with *Atri* (*Geldner*).

11. **Purana'vat,** पुराणवत्, like a very old person.

Jaratoh'iva, जरतोऽइव, like a decripit.

16. Aruna'psuh, अरुणप्सु:. purple-tinted (down) one with fair colour (शुभ्रवर्णं —*Sayana*).

17. Vṛksam parasuman'iva, a wood-cutter with his axe a tree.

18. Dhṛsnava, धृष्णवा=धृष्णो+आ, bold (धृष्णो ! धर्षक ! addressed by Saptavadhri to himself; or by Gopavana trisapta-vadhri —*Sayana*).

Visa, a basket (विशा प्रवेशयन्त्या पेटिकया —*Sayana*).

Kṛsnaya badhito visa, कृष्णया बाधित: विशा—distressed by the entangling and detaining basket; distressed by the black people (*Wilson*) (कृष्णया आकर्षया विशा प्रवेशयन्त्या पेटिका बाधित: —*Sayana*).

Hymn-74

1. **Duryam,** homely, domestic, dear and familiar.

Vajayantah, desirous of food and strength; desirous of enlightenment and vigour. (वाजयन्त: अन्नमिच्छन्त: —*Venkata*).

Viso-visah, of the entire people (विशोविश: सर्वस्या: प्रजाया: —*Sayana*).

4. **Arksah,** आर्ष := आर्ष: ; pertaining to a ṛksa or ṛsi, a seer; also one capable of punishing enemies.

Srutarva, श्रुतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ṛksa ऋक्ष—*Sayana*). Srutarvan Arksa is the name of a prince whose liberality is celebrated in the

present hymn VIII 74; 13, and whose victory over *Mgraya*, मृगय, is mentioned in X.49.5 (*Macdonell* and *Keith*).

5. **Ghrta' ahavanam,** घृतऽ आहवनम्, well worthy of receiving the offerings of ghi, घी or affection (घृत=स्नेह=affection).

7. **Amura,** अमूर=अमूढ, unbewildered.

Dasma, O pleasing to look (दस्म दर्शनीय !)

Mandra, O happy one (मन्द्र मोदमान !).

9. **Dyumnaih dyumnini,** द्युम्नै: द्युमनी:, by gilittering food; द्युम्निनी, one possessing food (द्युम्नैः द्योतमानैरन्नैः द्युम्निनी अन्नवती —*Sayana*; हविर्भिः हविष्मती —*Venkata*).

Sravasi Sravah, heap abundance on abundance (श्रवसि श्रवः अन्नस्य उपरि अनुपक्षीणे पूर्वस्मिन् अन्ने —*Venkata*)

Vrtraturye, वृत्र-तूर्य, battle against a foe (वृत्रतूर्ये संग्रामे —Nigh II.17).

10. **Panyam panyam,** store of enemies.

Asvam it gam, one going like a horse (गां गन्तारम्, अश्वं इत् । इच्छब्द इवार्थे —*Sayana*).

Krstayah, men of agriculture; the cultured men; men in general (कृष्टयः मनुष्याः परिचरतेति शेषः —*Sayana*).

(For **Krsti,** कृष्टि: see Nir. X.22; 29; 31; कृष्टय इति मनुष्यनाम, cf. III.59.1; IV.38.10; X.178.3).

11. Gopavanah, गोपवन: , the seer of, the secret lore (name of a ṛsi —*Sayana*). Name of a poet of the race of Atri. *Gaupavana* (गौपवन), pupil of Pautimasya, पौतिमाष्य, is mentioned in the first two traditions (list of teachers) in the Kanva recension of the Brhadaranyaka Up. III.6.1; IV. 6.1 (*Macdonell* and *Keith*) *Gira,* गिरा, praise.

13. Arkse Srutarvani, आर्क्षे श्रुतर्वणि, see verse 4.

Mrksa, to purify.

Sayana gives *Vṛksa*)वृक्षा) as a reading for *Mrksa* (मृक्षा), which he explains as Kesavanti (having hairs or wool) (वृक्षा वृक्षाणि । वृश्च्यन्त इति वृक्षा: केशा: । तद्वन्ति वृक्षाणि; he gives another alternative : अथवा वृक्षा वृक्षेण । व्रश्चनसाधनत्वात् वृक्षो हस्त: । तेनोन्मृजामि ।

Caturnam, of the horses; of the four horses (according to Sayana, the horses given by Srutarvan, श्रुतर्वण्)

Sardhamsi-iva, like well grown (long) hairs (शर्धांसि इव उच्छ्रितानि लोमानीव).

Stuka-avinam, wool of rams; (स्तुकाऽवि न ऊर्णायव: । स्तुक: केशसन्घात: ; bunch of hairs —*Sayana*).

14. Vayah, birds (a poetic metaphor for ships).

Tugryam, the imported material; for Bhujyu and Tugrya, see earlier notes. According to traditionalists, Tugra is the name of the father of Bhujya, a protege of the Asvins, and thus Bhujyu is known as

Tugrya (VIII.3.23; 74.4) or *Taugrya* (I.117.15; 118.6; 182.5,6; VIII.5.22, X.39.4).

The word *tugra* means a strong man who can put up a fight with enemy.

Asavah, fast moving horses (आशव: अश्वा:).

15. **Parusni,** a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (परुष्णीं पालिकाम्, the sustainer, the earth *Daya.* on VII.18 8; विभागवतीम्, having divisions as of an army, *Daya.* on IV.22.2; परुष्ण्याम् पालनकर्त्र्याम् पृथिव्याम्, *Daya.* on V.52 9).

Mahenadi, O great river (महाऽनदि, हे महानदि !).

Hymn-75

For verse 9, see Nir. V. 23.

1. see Yv. XIII.37.

4. **Patih satinahpatih, sahasrinah,** lord of hundreds and thousands.

Murdha kavi, an outstanding seer of piercing vision (मूर्धा उच्छ्रित: कवी क्रान्तप्रज्ञ: —*Venkata*; मूर्धा शिरोवदुन्नत: कवि: मेधावी —*Sayana*).

Rayinam, of wealth (रयीणां धनानाम् —*Sayana*).

5. **Nemim ṛbhavah,** as the Ṛbhus (the artisans) bend the circumference of a wheel; see also VII.32.20 (नमे नेमिं तष्टा इव).

6. **Virupa,** O one of multiform; name of a Maharsi (हे विरूप! नाना रूपं तन्नामक महर्षे —*Sayana*).

Nunam, now, this time (नूनं इदानीं —*Venkata*).

Abhidyave, all round shining (अभिद्यवे अभिगतदीप्तये —*Venkata*; *Sayana*).

7. **Apaka-Caksasah,** missile (*Griffith*); of un-measured radiance (अपाकचक्षसः अनल्पचक्षसः —*Sayana*; अनल्प तेजसः —*Venkata*).

Panim, पणिम्, exploiter.

Staramahe, shall we overthrow, or defeat (स्तरामहे । स्तरणं हिंसनम्—*Venkata*).

8. **Usrah,** उस्राः, milk-streaming.

Aghnyah, cows (inviolable), (Nigh. II.11; V.5 (पदनाम); also अघ्न्याहन्तव्या भवति; *aghnya*, cow is so called because she is not to be killed, अ + √हन्, or she is the destroyer of sin—Nir. XI.43).

9. **Dudhyah,** दूढ्यः = दुःऽध्यः, an evil-minded.

Samasya, of everyone (समस्य सर्वस्य —*Venkata*).

"Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat", Evil-minded, i.e. whose minds are sinful (दूढ्यः=दुर्धियः पापधियः ; परिद्वेषसो सर्वतो द्वेषसो अंहृतिः —Nir. V.23).

Urmi (wave) is derived from √ऊर्ण to cover.

Nau, a boat is so-called because it is to be pulled through (√नी) or the word may be derived from the root nam, नम्, to bend. (ऊर्मिरिव नावमावधीत । ऊर्मिरूर्णो तेः । नौः प्रणोत्तव्या भवति नमतेर्वा —Nir. V.23)

11. Uru-Kṛt uru kṛdhi, giver of abundance (or of wide space) give us abundance (उरुकृत् बहुकृत् उरु बहु नः अस्माकं कृधि कुर्विति —*Venkata*).

15. Yatra aham asmi tan ava, यत्र अहं अस्मि तां अव shield those among whom I stand (or among whom I am).

Hymn-76

9. **Divistisu,** दिविष्टिषु, on the recurring sacred days (दिविष्टिषु अस्माकह्लामभि गमनेषु; दिवः स्वर्गस्य वैषणेषु निमित्तेषु —*Sayana*).

10. Ut-tisthan ojase, rising up in thy strength (उत्+तिष्ठन् ओजसा बलेन —*Sayana*).

Camu, between the two boards (चमू चम्वोः अधिषवण फलकयोः —*Venkata*; *Sayana*).

11. Kraksamanan, whilst smiting foes (क्रक्षमाणं शत्रून् विलिखन्तम् —*Sayana*, *Venkata*).

Akripetam, follow thee (अकृपेतां अनुकल्पयेताम् —*Venkata*) ; shudder.

13. Astapadim, अष्टापदीम्, eight points of the sky (eight cardinal directrons = north, south, east, west, and four half-quarters or corner points : ईशान (N—E); आग्नेय (S—E); नैऋत्य (S—w); and वायव्य

(N—W); (दिग्भि: अवान्तरदिग्भि: —*Venkata*).

Navasraktim, rising to the ninth (i.e. the sun in the zenith) (चार्यदिग्भि: अवान्तरदिग्भि: च अष्टापदीम् ताभि: आदित्येन च नवस्रक्तिम् —*Venkata*).

Hymn-77

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively.

1. Sṛnvire. शृण्विरे, renowned (विश्रुता —*Venkata*), heard even today.

2. Aurna'vabham, descendent of Urnavabhi (ऊर्णवाभि); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौण्डिन्य. (Bṛhada. Up. IV.5.26. Madhyandina) (ii) a teacher of this name in the Nirukta VII.15; XII.19. He is normally said to belong to the school of *Aitihasikas*, the traditionalists. He was probably an eclectic.

Ahisu'vam, wicked (in administration). In tradition, the name of an *Asura* (Aurnavabham and Ahisuvam, both are regarded as Asuras or demons —*Sayana*, *Venkata*)

और्णवाभम्—VIII. 32.26; 77.2 (ऊर्णवाभि word does not occur in the Ṛgveda).

अहीशुव: —X.144.3

अहीशुवम्—VIII.32.2; 26; 77.2.

Both the terms, Aurnavabham and Ahisuvam occur together in the Ṛgveda; VIII. 32.26; 77.2; Ahisuvam singly occurs in VIII. 32.2.

4 Saransi trimsatam, सरांसित्रिंशतम्, thirty lakes of soma.

At one single draught, Indra (the sun) drank thirty lakes full of Soma.

At one draught alone; Indra drank them together, i.e.a long with one another (साकं सहेत्यर्थः).

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इन्द्रः सोमस्य काणुका। कान्तकानीति वा। क्रान्तकानीति वा। कृतकानीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completetely satisfied (इन्द्र : सोमस्य कान्त इति वा । कणेघात इति वा । कणेहतः । कान्तिहतः).

The ritualists explain like this : There are thirty libation-vessels consecrated to one deity at the meridional pressing of the Soma-juice. These (libation-vessels), they drink at a single draught. They are here called lakes. "There are thirty days and nights in the second and thirty in the first half of a month," say the etymolisgists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.

(तत्रैनद् याज्ञिका वेदयन्ते ! त्रिंशदुक्थपात्राणि माध्यन्दिने सवन एकदेवतानि । तान्येतस्मिन् काल एकेन प्रतिधानेन पिबन्ति । तान्यत्र सरांस्युच्यन्ते । त्रिंशदपरपक्षस्याहोरात्राः । त्रिंशत्पूर्वपक्षस्येति नैरुक्ताः । तद्या एताश्चान्द्रमस्य आगामिन्य आपो भवन्ति रश्मयस्ता अपरपक्षे पिबन्ति —Nir V.11).

5. Gandhavram, the cloud (गन्धर्वो मेघः —*Venkata*; वामुदकं धारयतीति मेघः—*Sayana*) Gandharva also means wind or **air** (यो गां पृथिवीं धरति स वायुः ; air the sustains that earth, *Daya.* on 1.163.2; **also the sun,** यो गां पृथिवीं वाणीं

व धरति धारयति वा स सूर्यलोकः — *Daya*. on Yv. II.3; a learned one, **यो गां वेदवाचं** धरति सः विद्वान् पण्डितो जनः — *Daya*. on Yv. XXXII.9; also moon, **यो गाः सूर्यकिरणान्** धरति स चन्द्रमाः Yv.XVIII.40).

Gandharvas are also persons devoted to aesthetics and fine arts : गानविद्याकुशलाः —*Daya*. on Yv.XII.98. Beauty personified (**रूपमिति** गन्धर्वाः (उपासते) —SBr. X.5.2.20; lovers of maidens, योषित्कामा वै गन्धर्वाः —SBr. III.2.4.3; स्त्रीकामा वै गन्धर्वाः —*Ait. Br*. I.27; तत्गन्धर्वाः) उ ह स्त्रीकामाः —Kausitaki Br. II.9; wind, वातो गन्धर्वः SBr. IX.4.1.10; vital breaths, Jaim Up. III.36.3; mind, मनो गन्धर्वः —SBr. IX.4.1.11; fire, अग्निर्गन्धर्वः —SBr. IX.4.1.7; moon, चन्द्रमा गन्धर्वः —SBr. IX.4.1.9. the sun, सूर्यो गन्धर्वः —SBr. IX.4.1.8; they are twenty-seven, गन्धर्वाः सप्तविंशतिः —SBr. V.1.4.8.

Abudhnesu rajah-su, in the vacant or nonhabitable regions of space (**अबुध्नेषु** पदनिधानयोग्यस्थानरहितेषु रजःसु लोकेषु —*Sayana*).

6. "From the mountains, Indra transfixed the mellow cloud and held his well-aimed arrow." From the mountains Indra held the well-aimed arrow and transfixed the well-ripe cloud, the giver of rain-water. (ओदनं उदकदानं मेघम् । वृन्दे बुन्देन व्याख्यातम् । वृन्दारकश्च —Nir. VI.34)

Bundah, बुन्दः means arrow; it pierces; it inspires awe; or it shines while it flies (बुन्द इषुर्भवति । बिन्दो वा । भिन्दो वा । भयदो वा भासमानो द्रवतीति वा — Nir. VI.32).

8. **Sadyah jatah,** forth with increased (*Wilson*); सद्यः तदानीमेव जातः अस्माभिर्दत्तेन सोमेन प्रवृद्धः —*Sayana*); one who has immediately gained popularity.

Rbhu-sthira (vocative), O mighty and firm in battle ! (ऋभुष्ठिर! महान्-स्थिरः च तयोक्तः —*Venkata*, ऋभुः = उरु-प्रभूतः, and hence *rbhusthira* is उरुः प्रभूतः स्थिरश्च संग्रामे स तथोक्तः —*Sayana*).

Cyautnani, strengths, powers, energies; efforts; strong persons (च्यौत्नमिति बलनाम —Nigh. II.9.; च्यवन्ति शत्रवो येभ्यस्तानि बलानि —*Daya.* on VII.19.5); praises (च्यौत्नानि स्तोत्राणि —*Daya.* on I.173.4).

च्यौत्न:—X.50.4

च्यौत्ना—VI.47.2; VIII.2.33

च्यौत्नानि—I.173.4; IV.31.9; VII.19.5; VIII.77.9

च्यौत्नाय—VI.18.8

च्यौत्नेन—X.49.11

च्यौत्नै: —VIII.16.6.

Mountains are regarded as the supporters or the stays of the earth (भूमे: कीलवद् धारणाय —*Sayana*).

Varsisthani, gigantic (वर्षिष्ठानि अतिशयेन प्रवृद्धानि —*Sayana*).

Parinasa, far reaching (परीणसा परितो न तानि, अतएव 'च्यौत्नानि' इति भाव —*Sayana*).

Vidu adharayah, वीळु अधारय: fixed them firm (वीळु स्थिराणि—*Sayana*).

10. Varaham, to a cloud (वराहो मेघो भवति । वराहार: —Nir. V.4), *Varaha* is cloud; it brings (√हृ) the best means of livelihood (वर+आहार); this is supported by a passage from a *Brahmana.* (untraced) : "वरमाहारमाहर्षि" —इति च ब्राह्मणम् । See also "Vidhyat varaham tiro adrim asta."

बिभ्यद् वराहं तिरो अद्रिमस्ता (1.61.7) : from afar, he pierced the cloud by hurling his thunderbolt. This other meaning of *Varaha* (boar) is derived from the same root also; he tears up the roots, or he tears up all the good roots. (अयमपीतरो वराह एतस्मादेव । वृहति मूलानि । वरं वरं मूलं वृहतीति वा —Nir. V.4)

We have a Vedic quotation : "Indra slew the ravening boar" (वराहमिन्द्र एमुषम्—VIII.77.10). *Angirasas* are also called "*Varahas*" ब्रह्मणस्पतिर्वृषभिर्वराहैः (the lord of prayer, with the powerfull Angirasas—X.67.7.)

The group of atmospheric gods are called *Varahavah* (पश्यन् हिरण्यचक्रानयो दंष्ट्रान् विधावतो वराहून् —I.88.5; seeing the groups of atmospheric gods, of golden chariot wheels, of iron-tusks, running) —Nir. V.4.

Sayana gives two interpretations of this verse : (i) The etymological school, Nairukta :- *Visnu* is the sun, the bringer of rain, and also bringer of cattle and food ; the *varaha* (boar) is one of the personifications of the cloud as smitten by Indra's thunderbolt.

(ii) the school of mythology or tradition, *Aitihasika* : (For this see Tait. Sambita VI.2.4); the sacrifice went away from the gods in the form of Visnu and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, "who has passed over me ?" "I am he who smites in the stronghold; who art thou ?" "I am he who brings from the strong hold." He said. "Thou art called he who smites in the strong hold. Now a *boar*, the stealer of the good, keeps the wealth of the Asuras which is to be one beyond the seven hills. Him smite, if thou art he who smites in the stronghold." He plucked out a bunch of *darbha* grass, pierced the seven hills and smote him. He said, "Thou art called, he who brings from the stronghold; bring him. So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won; that alone is the reason why the Vedi is so called',' (i.e. the *Upsads*). A similar

story is given in the Caraka Brahmana also. (For the legend, see I.61.7 also : मुषा यद् विष्णुः पचतं सहीयान् विध्यद् वराहं तिरो अद्रिमस्ता).

11. Bundah, arrow (since it pierces, it inspires awe, or it shines when it flies (बुन्द इषुर्भवति । बिन्दो वा । भिन्दो वा । भयदो वा । भासमानो द्रवतीति वा—Nir. VI.32)

"Thy bow is most powerful, strongly made, and well-shaped. Thy arrow is golden and swift. Both the arms which knock down enemies and increase sweetness for us) are well-equipped and fit for war."

Tuvīksam, powerful, having a great capacity of discharging arrows (तुविक्षं बहुविक्षेपं महविक्षेपं वा —Nir. VI.33)

Sumayam, delightful (सुमयं सुसुखम् —Nir. VI.33)

Ranya=*ranyau* (रण्या=रण्यौ=रमणीयौ सांग्राम्यौ वा; beautiful or well-equipped for battle

Ṛdupe, knocking down by movement, or by motion (ऋदूपे अर्दनपातिनौ, गमनपातिनौ) or, knocking down by sound or knocking down at a great distance (शब्दपातिनौ दूरपातिनौ वा) —Nir. VI.33.

Cid-ṛdu-vṛdha, चिदृदूवृधा, destructively piercing; piercing the vital parts by movement, by motion; piercing from the sound, or piercing from a distance (मर्मण्यर्दन वेधिनौ. गमनवेधिनौ । शब्दवेधिनौ । दूरवेधिनौ वा) —Nir. VI.33).

Hymn-78

The hymn refers to cows (गोनाम) ; food grains (अन्धस:, 1), condiments (व्यञ्जनम्, 2), horses (अश्वम्, 2); oils or cosmetics (अभ्यञ्जनम्), sheep (हिरण्यया, 2; may mean gold vessels also), ear ornaments (कर्णशोभना, 3), barley (*yavyuh* यवयु:—seeking *yava* or barley, 9) along with *gavyuh*, गव्यु:—seeking cows and *hiranyayuh*, हिरण्ययु:—seeking gold or sheep, *asvayuh*, अश्वयु:—seeking horses, 9). The tenth verse refers to *datram*, दात्रम्, a sickle, held in hand (*haste*, हस्ते; barley cut and piled (*dinasya*, दिनस्य, cut; sambhṛtasya, सम्भृतस्य, piled यवस्य, of barley; *Kasina*, काशिना, handful, same as mustina, मुष्ठिना, 10).

The word *vrihi* (व्रीहि) for rice does not occur in the Ṛgveda; we have the word *dhana* for fried or parched barley or other grains (धानानाम भृष्टयवाद्यन्नानां —*Daya*. on Yv. XIX.22; (पक्वान्नविशेषा: —III.35.7; अग्नि संस्कृतान्नविशेषान्—III.35.3; भृष्टान्नानि VI.29.4; यवा: IV.24.7).

धानम् — III.7.6

धाना: — 1.16.2; III.35.3; 7; 52.5-8; IV.24.7; VI.29.4; X.28.1

धानानाम् — VIII.70.12

धानावत् — III 43.4

धानावन्तम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the Ṛgvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word vrihi (व्रीहि),—*Wilson*.

यवम् — I.23.15; 117.21; 176.2; V.85.3; VIII.3.4; VIII.2.3; 22.6; 63.9; X.27.8; 43.7; 131.2

यवऽमत् — VIII.93.3; IX.69.8; X.42.7

यवऽमन्तः — X.131.2

यवम्ऽइव — X.68.3

यवम्ऽग्रवम् — IX.55.1

यवऽयुः — VIII.78.9

Hymn-79

1 **Viṣvajit,** (विश्वजित्), conquerer of all.

Udbhit, producer of fruit (उद्भित उदभेत्ता —*Venkata*; फलस्य उद्भेदक —*Sayaṇa*)

Kṛtnuh, all creating (कृत्नुः कर्त्ता —*Venkata*)

Agṛbhitah, obustructed by none of the enemies (अगृभीतः शत्रुभि अगृहीतः —*Venkata*)

Visvajit and **Udbhit** are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment (*Wilson*) (विश्वजित् सर्वस्य नेता, उद्भित् फलस्योद्भेदकः । अथवा विश्वजिदुभिदौ सोमयागौ । तयोर्निष्पादकत्वात्तद्रूपः —*Sayana*).

3. **Yantasi,** (यन्तासि), provide or offer.

Varutham, Shelter, protection (वरूथं वरकम् —*Sayana*).

"Thou art the restrainer from the enmities etc.; thou art a wide shelter." (*Mahidhara* on Yv. V.35)

4. **Ṛjisin,** ऋजीषिन्, O straight forward gentleman : O seeker of truth : (हे तृतीय सवनस्थेन ऋजीषेण तद्वत् —*Venkata*) (ऋजीषिणं ऋजूनां सरलानां धार्मिकाणां जनानामीषितुं शीलम् —*Daya*. on VI.42.2; प्रशस्तमुपार्जनं विद्यते यस्मिंस्तम् —on I.64.12; ऋजीषिन् सरलस्वभाव —VII.42.3; ऋजीषि सरलत्वं यस्य प्रति तत्सम्बद्धो —on VI.17.10) (O Ṛjisin : i.e., thou, who possessest the remains of the Soma, offered in the Tṛtiya Savana (third season—of Tait.Samhita. VI.1.6).

6. **Atirnam,** life not yet crossed; the unending life.

Pra im ayuh tarit atirnam, प्र ईम् आयु: तरित् अतीर्णम्, lengthens out his unending life (i.e. the life not yet crossed).

Ut irayati, urges him on (उत् ईरयति प्रवर्धयति —*Venkata*).

Hymn-80

Ekadyuh, is the seer of the hymn; the word occurs in verse 10 (एकद्यू:); it means "the lone illuminator", —perhaps thus it refers to the Sun. The word does not occur anywhere else in the Rgveda.

3. **Kim anga,** किम् अङ्ग, what now (किम् क्षिप्रम् —*Venkata*).

Radhracodanah, director of the worshipper (रध्रचोदन: रध्रस्य राधकस्य य: चोदयति धनम्—*Venkata*; रध्रं राधकं चोदयतीति रध्रचोदन: —*Sayana*).

Sunvanasya avita, guardian of the offerer (सुन्वानस्य अविता, guardian of

the faithful).

5. **Vajayu,** coveting for food or victory (वाजयु अन्नमिच्छत—*Venkata*; अस्माकमन्नमिच्छत—*Sayana*).

Sravah, श्रव: , fame; also food (श्रव: अन्नं हविर्लक्षणम्—*Sayana*).

6. **Vajayum,** वाजयुम्, coveting for food (or victory) (वाजयुं अन्नमिच्छुम् —*Venkata*).

8. **Urvikastha,** far off (उर्वी) is the goal (काष्ठा), (उर्वीकाष्ठा बह्वन्तराल आज्यन्त: । आज्यन्तोऽपि काष्ठोच्यते । 'क्रान्त्वा स्थिता भवति'—cf. Nir.II.15; *Say.'na*).

The word *Kastha*, काष्ठा, is a synonym of many objects:

(i) *Kastha* means quarter; they are situated having gone across (तत्र काष्ठा इत्येतदनेकस्यापि सत्यस्य नाम भवति । काष्ठा दिशो भवन्ति । क्रान्त्वा स्थिता भवन्ति).

(ii) *Kastha* also means intermediate quarters; they are situated having crossed each other (काष्ठा उपदिशो भवन्ति । इतरेतरं क्रान्त्वा स्थिता भवन्ति).

(iii) The Sun is called *Kastha* also; it is situated having gone across (आदित्योऽपि काष्ठोच्यते । क्रान्त्वास्थितो भवति).

(iv) Destination is called *Kastha* also; it is situated having gone across (आज्यन्तोऽपि काष्ठोच्यते । क्रान्त्वा स्थितो भवति).

(v) Waters are also called *Kastha*; they are situated, having gone

across i.e. stationary waters (आपोऽपि काष्ठा उच्यन्ते। क्रान्त्वा स्थिता भवन्तीति स्थावराणाम्)—Nir. II.15. (see also अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये. निहितं शरीरम् —I.32.10).

For *Kastha*, see:

काष्ठा — VIII.80.8

काष्ठाः — I.37.10; 59.6; 63.5; IV.58.7

काष्ठानाम् — I 32.10

काष्ठाम् — VII.93.3; IX.21.7

काष्ठायाः — X.102.9.

काष्ठासु — I.146.5; VI.46.1

Apavrktah, be excluded

Aratnayah, enemies (अरत्नयः अरममाणाः शत्रवः —*Sayana*; अदाताः अयजमानाः शत्रवः —*Venkata*)

9. Turiyam nama, the fourth name (*Somayaji*, सोमयाजी is the fourth name; सोमयाजीति तुरीयं नाम तच्च यज्ञियम् —*Sayana*).

The first three names pertaining to Yajna (यज्ञियं) are; (i) names pertaining to constellatious, नक्षत्रनाम like Arjunyau, Phalgunyau etc. (ii) the hidden or secret names, गुह्यंनाम, (iii) the revealed names (open names), प्रकाशनाम.

In this case, one may refer to the Satapatha Brahmana (II.1.2.11) also. "He may also set up his fires under the Phalgunis. They, the Phalgunis, are Indra's asterism, and even correspond to him in name; for indeed Indra is also called Arjuna, this being his mystic name, and they (the Phalgunis) are also called Arjunis." Hence he overtly calls them Phalgunis, for who dares to use his (god's) mystic name? फल्गुनीष्वनीऽआदधीत् । एता वा ऽ इन्द्र नक्षत्र यत्फल्गुन्योऽप्यस्य प्रतिनामन्योऽर्जुनो ह वै नामेन्द्रो यदस्य गुह्यं नामार्जुन्यो वै नामैतास्ता एतत् परोऽक्षमाचक्षते फल्गुन्य इति को ह्येतस्यार्हति गुह्यं नाम गृहीतुम्).

Hymn-81

The Ṛsi of the hymn is Kusidi of the family of Kanva.

2. Tuvi kurmi, तुविऽकूर्मी, achiever of many great deeds,

Tuvi desnam, तुविऽदेष्णम्, bestower of plentiful gifts.

Tuvi magham, तुविऽमघम्, lord of immense wealth.

Turi matram, तुविऽमात्रम्=बहु प्रमाणम् —*Venkata*; of huge dimension's or vast in size.

3. Bhimam gam, भीमं गाम, terrible bull.

4. Ait u nu, एत उ नु, come at once, O dear one ! hasten hither.

5. Up gasi-sat, उप गासिषत्, may you sing the upagana or prelude उपगानं च करोतु —*Venkata*).

6. A no bhara daksinena, आ नो भर दक्षिणेन may you bring us wealth with your right hand (धनं दक्षिणेन हस्तेन आहर —*Venkata*).

Abhi savyena pra mrsa, अभि सव्येन प्र मृषा, may you encourage us with your left hand.

Ma nirbhak, मा निर्भक्, deprive us not; exclude us not.

9. **Visva candrah,** All-rejoicing (विश्वचन्द्राः सर्वकान्ताः —*Venkata*; सर्व हिरण्योपेता बहूनामाह्लादका वा —*Sayana*).

Vasaih full of desires : with all aspirations (वशैः कामैः हेतुभिः — —*Venkata*; कामैरनेकैर्युक्ताः —*Sayana*).

Maksu, मक्षू, spontaneously : immediately (मक्षू शीघ्रम् —*Sayana*)

Hymn-82

4. **Asatro ,** अशत्रो, O the one without any enemy (असपत्न —*Venkata*).

Upa' me, from close quarters (उपमे समीपे —*Sayana*).

Upa me rocane divah, from the resplendent heaven; in the highest splendour of heaven; from the world of heaven illumined by its own splendour; that is, by deities residing there (दिवः एव तेजसा दीप्यमानात् द्युलोकात्। तत्रस्थैर्देवैरित्यर्थः। रोचने अग्निभिर्दीप्याने च —*Sayana*)

7. **Camasesu,** in the bowls; in the cups (चमसेषु एतन्नामकेषु पात्रेषु —*Sayana*).

Camusu, in the saucers (चमूषु। चमन्ति यजन्त्यत्रेति चम्वो ग्रहाः (चमू=ग्रह) तेषु —*Sayana*; *camu,* चमू, is also army.

9. Yam te syenah pada a abharat, यं ते श्येनः पदा आ अभरत् —Whatever the hawk bore, according to traditionalists, this refers to Gayatri, who in the form of a hawk or falcon brought the Soma on earth from heaven (Tait. Samhita VI.1.6.4; At. Br. III. 25-27; गायत्री पक्षिरूपं धारयित्वा पद्भ्यां सोममाहरत् —*Sayana*) (Refer to *kadru-suparna* dispute; the metres are the descendents of *Suparni*. *Kadru* (earth) told *Suparni* (heaven). "In the third heaven from here is the Soma; fetch it; and by it buy your release". The Soma could not be brought by any of the metres like the Jagati and the Tristubh. Then the Gayatri flew up, of four syllables, together with a female goat and light. Then the goat won (Soma) for her, and so the goat has the name (*aja*, अज). The Gayatri brought back the Soma and the four syllables (two of the Jagati and two of the Tristubh which they had lost in the effort of getting the Soma), and so became of eight syllables—Tait. Sam. VI.1.6.4.

Hymn-83

2. Yujah, allies; associate (युजः सहायः —*Sayana*).

4. Vamam, wealth (वामं धनम् —*Venkata*).

5. Risadasah, O repeller of enemies (रिशादसः रिशतामसि तारः —*Venkata*).

Aghasya yat, belongs to sin (अघस्य यत् अघस्य सम्बन्धि —*Venkata*).

6. Ksiyantah, stay at home (क्षियन्तः गृहेष्वग्निहोत्रार्थं निवसन्तः ; stay at home for performing the Agnihotra —*Sayana*).

Adhvan yantah, go abroad on the road; go out for the collection of fuel etc. for the Agnihotra (अध्वन अध्वनि समिदाहरणार्थं यान्तः गच्छन्तः —*Sayana*).

7. **Indra,** इन्द्र, O Indra! O lightning!

Visno, विष्णो, O Visnu! O sun!

Marutah, मरुत: , cloud-bearing wind.

8. **Bharamahe,** we proclaim (प्रभरणं उच्चारणम् प्रकाशनं वा —*Venkata*; उच्चारयाम: प्रकाशयामो वा —*Sayana*).

Samanya, समान्या=सामान्येन (पूर्वं सर्वेषां देवानां सांहृत्येन तत: —*Sayana*)

Matuh, of the mother; of Aditi (मातु: अदिते: —*Sayana*).

Garbhe bhratrtvam pra bharamahe, brotherhood of yours in your mother's womb.

There is a legend in the Taittiriya Samhita to this effect (अदिति: पुत्रकामा साध्येभ्यो देवेभ्यो ब्रह्मौदनम पचत् —Tait. S. VI.5.6). Aditi offers a certain offering to the gods, and conceives four of the Adityas on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the Adityas and conceives *Vivasvat*. But here in this legned, there is nothing of the birth of Pusan and Aryaman; though according to Sayana—तस्यै पूषा चार्यमा चाजायेताम्, i.e. these two are also born (*Wilson*).

Hymn-84

Usnas, the son of *Kavi*, is the seer of this hymn.

2. **Dvita,** द्विता, in twofold ways; in twofold functions (द्विता द्वेध:).

This refers to Agni, with twofold functions as the *garhapatya* **and the** *ahavaniya*; **or else the Agni as cosmic sacrifice and terrestrial fire.**

Dvita Martyesu ni a'dadhus, amongst men (द्विता द्वैधं मर्त्येषु मनुष्येषु नि प्रादधुः। गार्हपत्यं आहवनीयं च। यद्वा दिवि वर्तमानस्य पृथिव्यां च यस्य निधानं कृतवन्तः — *Venkata*).

4. **Urjah napat,** son of food (नपात् अन्नस्यपुत्र!) (vocative along with *Agne* and *Angirah*) (in this verse *urjah*=food, not fuel).

Varaya manyave, to the venerable pride: to the excellent scorner of enemies (वरांय वरणीयाय मन्यवे अभिमन्यमानाय शत्रून् —*Venkata*).

5. **Yaho,** O son; *sahasah yaho*, O son of a strength (यहो सहसो पुत्र! —*Venkata*).

7. **Gosata,** गोऽषाता=गोऽसाता, wealth of kine, wealth of wisdom.

9. **Kseti,** stays at his home (क्षेति स्वगृहे निवसति —*Sayana*).

Ksemebhih Sadhubhih, with all efficient protections (क्षेमेभिः पालनैः सह साधुभिः साधयद्भिः —*Sayana*).

Hymn-85

Krsna Angiras is the seer.

The refrain of the verses of this hymn is "मध्वः सोमस्य पीतये"; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.

3. Krsna, कृष्ण, the charming devotee (according to the traditionalists, the name of the seer of this hymn; see *Krsnasya*, कृष्णस्य in verse 4 also. The tradition assigns to him or to *Visvaka* (विश्वक) son of Krsna (कार्ष्णि) the authorship of the next hymn VIII. 86. The word *Krsniya* (कृष्णीय) may be a patronymic formed from the same name in two other hymns of the *Rgveda* (I.116.23; 117.7), where the Asvins are said to have restored *Visnapu* to Visvaka Krsniya. In that case, Krsna would seem to be the grandfather of Visnapu—*Macdonell* and *Keith*).

7. Rasabham, ass, mule or horse, the animal that makes pleasing sound (रासभं शब्दायमानमेतन्नामकमश्वम्; "रासभावश्विनोः" इति रासभेवाश्विनो रथस्यवाहनौ —*Sayana*).

Vidvange, firmly-built; all parts of body firm and strong (वीड्वंगे । वीडुर्दृढः । दृढाङ्गापेते —*Sayana*).

8. Tribandhurena, त्रिबन्धुरेण, three-seated (त्रिफलका संघाटेन—*Venkata*).

Trivrta, त्रिवृता, triangular (त्रिवृता त्रिकोणेन —*Venkata*; *Sayana*).

Hymn-86

Krsna Angiras, Visvaka or Karsni is the seer of the hymn. The refrain of the hymn is मानो वि यौष्टं सख्यामुमोचतम् (severe not our friendships, but fling loose or set me free).

1. Dasra, दस्रा, wondrous (दस्रा दर्शनीयौ); subduer of enemies सर्वेषां शत्रूणामुपक्षपयितारौ —*Sayana*).

Visvakah, विश्वकः, the family-head (name of a Rsi —*Sayana*). The word *visvaka* विश्वक, occurs only in this hymn in the first three verses VIII.86.1-3, and nowhere else in the Rgveda.

Daksasya, of a sage with skill; Prajapati of this name (*Sayana*).

Tanu'krthe, for the sake of son (तनूऽकृथे पुत्रस्यकृते —*Venkata*).

Mumocatam. set me free; fling loose (मुमोचतम् अस्मानागन्तुं रथेस्थित्वाश्व-प्रग्रहान् मुञ्चतम् —*Sayana*).

2. **Vimanah,** विमना: , unattentive (a Rsi of this name —*Sayana*).

Visnapve, for the sake of posterity or son or grandson (विष्णाप्वे मम पुत्रे पौत्रे वा —*Venkata*).

Visnapu is the name of the Rsi's son or grandson also in mythology.

4. **Uta tyam viram avase havamahe,** उत त्यं वीरं अवसे हवामहे, we summon that hero for our protection (since it is for the son to protect the father, पुत्रोहि पितरं रक्षति —*Sayana*).

Rjisinam, the possessor of bliss; the possessor of Soma.

"**Rjisin,** is generally an epithet of Indra, and is always explained by Sayana, as here," possessor of stale Soma—III.32.1; 36.10 etc.), *Rjisa*, ऋजीष, also means "enemy-repelling."

ऋजीषम् — I.32.6

ऋजीषिण: — I.87.1; II.34.1; VIII.32.1

ऋजीषिणम् — I.64.12; VI.42.2; VIII.76.5; 86.4;

ऋजीषन् — III.32.1; 36.10; 43.5; 50.3; VI.17.10; 20.2; VII.24.3; VIII.79.4; 96.9

ऋजीषी —III.46.3; IV.16.1; 5; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

5. **Rtasya Srngam,** horn of truth (ऋतस्य सत्यस्य शृंगं प्रथम् —*Sayana*).

Savita, impeller; the sun; the creator (सविता सर्वस्य स्वस्वकर्मणि प्रेरक: — *Sayana*).

The verse is in the praise of truth (सत्य प्रशंसा). Sayana seems to explain the verse implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Asvins must fulfil the duties of ancient friendship and hear the Rsi's prayer (*Wilson*).

Hymn-87

1. **Dyumni**, glorious (द्युम्नी).

According to traditionalists, this may be the *sad-Vasisthah* (षड् वसिष्ठ:) or Priyamedhah, (प्रियमेध:) or an Angirasa (आंगिरस). (वसिष्ठ पुत्रो द्युम्नीक ऋषिरांगिरस: प्रियमेधो वा —*Sayana*).

For *Dyumni*, see — I.36.8; 91.2; VIII.87.1; 89.2; 93.8; 103.9; IX.109.7; X.69.5; 96.3; 159.4; 174.4.

The word *dyumnika* does not occur in the Rgveda. (द्युम्नी प्रशस्तधना, यशस्वी, the well known, rich, famous, glorious—*Daya*. on I.91.2; बहु प्रशंसा-धनयुक्त, इन्द्र: Yv. XXXIII.95 ; द्युम्नानि बहुविधानि धनानि भवन्ति यस्मिन्—*Daya*. on I.36.8).

Krivih, well (क्रिविरिति कूपनाम —Nigh. III.23) (कूपो यथा सेके उदकसेचने वृष्टौ भवन्त्यां नाल्पोदको भवति, तद्वत्—*Sayana*, as a well (with water) in the time of rain).

Gaurau iva, like teo gauras (deers) drink at a pool. Again the same in verse 4.

Irine, at a lake or pool (इरिणे तटाकादिषूदकपानार्थं शीघ्रमागच्छत स्तद्वत् —*Sayana*).

2. Gharmam, as it drops (घर्मं 'घृ क्षरणदीप्त्योः' पात्रेषु क्षरन्त सोमम् —*Sayana*; or it may also mean as an earthen pot called *mahavira*, and signify the milk boiled in it : "Drink Asvins the exhilarating (Soma) and the milk" (*Wilson*).

Mandasana, rejoicing (मन्दसाना सोमपानेन मोदमानौ —*Sayana*).

3. Priyamedhah, those whose sacrifices are acceptable; worshippers (प्रियमेधः । मेधो यज्ञः प्रियतमयज्ञाः यजमानाः —*Sayana*). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (पूजायां बहुवचनम्).

5. Dasra, full of glory; worth seeing; the subduer of enemies (दस्रा दस्रौ दर्शनीयौ उपक्षयितारौ; epithet of Asvins—*Sayana*).

Hymn-88

The Ṛsi is Nodhas

1. Svasaresu, in the stalls (स्वसरेषु । स्वसराणि अहानि स्वयंसारीण्यपि वा । स्वरादित्यो भवति । स एनानि सारयति), *svasarani* means days; they move of their

own accord. Or else, *Svar* means the sun; he causes them to move Nir. V.4): See I.3.8 (उस्रा इव स्वसराणि).

Normally, the word means *days,* but whilst Sayana takes it as "days" in the first clause, "We praise thee in the days" सूर्यनेतृकेषु दिवसेषु वयमभिष्टुम:), in the second clause he interprets the same word as "Stalls" (तत्र दृष्टान्त: । वत्सं न यथा धेनव: नव प्रसूतिका धेनव: स्वसरेषु । सुष्ट्वस्यन्ते प्रेर्यन्ते गावोऽत्रेति स्वसराणि गोष्ठानि).

Vasoh=Vasayituh, (cf. VI.16.25), in the excellent beverage (वसो: वासयितुर्द्रव्यस्य निवासयितु: । यद्वा । वसो: पात्रे निवसत: —*Sayana*).

2. Ksumantam, Sound-producing (क्षुमन्तं शब्दवन्तम् —*Venkata*; also renowned (क्षुमन्तं शब्दवन्तम् । "टुक्षु शब्दे" । अनेन पुत्रादिकं लक्ष्यते । स्तोत्रादीनि कुर्वाणम् —Causing praises by means of the children which it will produce —*Sayana*).

4. Gotamah, enlightened sages; the sons of Gotama, like Nodhas —*Sayana*); the most devoted worshipper (गोतम: गच्छतीति गो: स्तोता, सोऽतिशयत: —*Daya.* on I.62.13; विद्यायुक्तो जन: —on I.78.2; बहुधेनुयुक्त: —on, I.79.4; मेधावी —on I.183.5; गोतमा: अतिशयेन स्तोतार: — on I.78.1).

Hymn-89

For verse, 7, see Nir. VI.14.

Nṛmedha and Purumedha of the Angirasa family are the Ṛsis.

1. **Ṛtavṛdhah,** Upholder of truth; devoted to knowledge and truth (eternal laws) ऋतावृध: य ऋतेन वेद विज्ञानेन वर्धन्ते, तान् —*Daya.* on Yv. XIX.65; सत्यविद्या वर्धका: —on VI 52.10; ऋतावृधा यावृतेन जलेन यथार्थतया शिल्पक्रियया वा वर्धेते तौ अश्विनौ; or यावृतेन सत्यानुष्ठानेन वर्धेते तौ अश्विनौ —*Daya.* on I.47.1.

6. **Arkah,** अर्कः , hymns of RK.

Haskrtih, that which indicates pleasure and satisfaction; joyous (हस्कृतिः हर्षस्य सूचकः —*Venkata*).

Yat jatam yat ca jantaam, यत् जातं यत् च जन्त्वम्, whatever has been or will be born.

7. **Girvanah,** a god (गिर्वणा देवो भवति। गीर्भिरेनं वनयन्ति —Girvanah means a god; they win him over with hymns.

Justam girvanase brhat, जुष्टं गिर्वणसे बृहत्, the agreeable; the sublime hymn to the god—Nir. VI.14.

Hymn-90

1. **Rcisamah,** worthy of praise (ऋचीषमः स्तुत्या समः —*Venkata*).

Param' jyah, परमज्याः , the mighty crusher or subduer (परमज्याः प्रकर्षेण क्षपयिता —*Venkata*).

5. **Rjisi,** lover or possessor of divine elixir (ऋजीषीऽपार्जितोऽभिष्टुतः सोमः , तद्वान् — *Sayana*).

6. **Asura,** O living one, O Lord of vital breath (असुर ! हे बलवन् ! *Venkata,* बलवन्, प्राणवन् ! — *Sayana*)

Krttih, कृत्तिः ; the word has several meanings, (Nir. V.22) (i) fame or glory; and also food;

The word is derived from √कृत्, to cut; it signifies fame or food

(कृत्ति: कृन्तते: । यशो वा । अन्नं वा): Great like fame is thy protection, O Indra— महीव कृत्ति: शरणा त इन्द्र as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame—सुमहत्त इन्द्र शरणमन्तरिक्षे कृत्तिरिवेति —Nir.).

(ii) **Krttih** also means garment; the word is derived from the same root √कृत् (इयमपीतरा कृत्तिरेतस्मादेव); it is made of cotton-threads—सूत्रमयी.

Clad in skin, trident in hand, and with bow outstretched—कृत्तिवासा: पिनाकहस्तो अवतत धन्वा—Kathaka Sam. IX.7; cf. अवतत धन्वा पिनाकवास: etc Yv. III.61; SBr II. 6.2.17; and अवततधन्वा कृत्तिवासा: पिनाकहस्त: —Tait. Sam. I.8.6.2), also wander about wearing the skin garment and come to us hearing the trident —कृत्तिवसान आचर पिनाकं बिभ्रदागहि—Yv. XVI.51.

(iii) The word is also used for the sake of comparison; (बाहूराजन्य: कृत: —X.90.12). This explained by Durga as giving the third meaning of the word i.e. 'a skin', from the analogy of a cotton garment.

Hymn-91

The Rsika of the hymn is Apala (अपाला), the daughter of Atri. Wilson summarizes the legend of Apala from Satyayana Brahmana thus;

Apala, the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband. She returned to her father's hermitage and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to Indra, and as she was returning, she found some *Soma* plants in the road. She gathered them and ate them as she walked. Indra hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones braising there. She explained the reason

of the sound, and Indra turned away. She called after him, "Why dost thou turn away? Thou goest from house to house to drink the Soma, now then drink the Soma ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art *Indra*, but if thou comest to my house, I will pay thee due honour."

Feeling however sure that it was really Indra's he addressed the later half of the third verse to the *Soma* in her month. Indra then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (V.4): "I have been repudiated by my husband, and yet Indra comes to me." Indra then granted her a boon and she thus chose "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow". Indra granted the three boons.

2. **Karambha,** करम्भ, a mixture of fried barley, meal and butter and curds.

The word *Apala*, अपाला, occurs only once in the ***Rgveda*** (VIII.91.7); which means maiden, yet to be married (just as the word "*pati*", one that offers protection means a husband also, similarly the one who has not yet received protection, i.e., is yet unmarried, is known as *Apala*).

Apala, the unmarried virgin, is seeking *Soma*, the young person with blooming youth, a *brahmacarin*. *Sruta* (स्रुता) is that girl who has taken a purificatory bath after her menses, or the one who has completed her studies in the *asrama* of her preceptor; now it is for her to select the young man for her companionship (ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् — Av. XI.5.18; अर्यमणं यजामहे सुबन्धुं पतिवेदनम् । उर्वारुकमिव बन्धनात्प्रेत: मुञ्चामि नामुत: — Av XIV.1.17); त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मामुत: — Yv.III.60).

This *pativedana* is indicated by the term *sruta api vidat* (verse 1) i.e. obtain or choose the husband with the feelings of love and attrac-

tion. **The word "*astam bharanti*" means establishing herself in the household life (*gṛhastha*, गृहस्थ).**

2. The verse (2) has the term *virakah* वीरक:, **the boy hero with** whom *apala*, the maiden, is going to be married. **The word *jambhe-suti*,** pressed by my teeth, means in this context the child born of the union of the two, husband and wife (जम्भसुतम् । जाया च पतिश्च जम्पती । जायतेऽस्यां जनयति इति वा जाया । बिभर्ति इति भ: । उभौ जम्भौ । ताभ्यामुत्पन्नो जम्भसुत: तम् । धानवन्तम् । धानं आधानम्, गर्भाधानसंस्कारवन्तम् । स्वयं विधिवत् आहितम् । करम्भिणम् । करम्य: करम्भ: । करोते रम्भच् प्रत्यय: । क्रियावान् कर्मकुशल: । अपूपवन्तम् । अपदूरे आचार्यगृहे उपवन्तं उपवीतवन्तम् । मध्यमपद-लोप: उक्थिनम । उक्थो वेदो गुरूपदेशो वा तद्वन्तम्).

3. **In this verse, the young man to the married, is in the intense love for the girl, and is known as *indu*, इन्दु.** Indu becomes Indra **after marriage.**

4 The verse has been addressed to such **a husband or Indra,** who is rich enough to maintain the familv.

5, 6. The maiden demands three **things from the husband,** (i) **growth** on father's head (the word *tata*, तत, **also means the dear son,** तनोति सन्ततिमिति तत: , i.e. the husband. (ii) her own fertility and (iii) the fertility of the agricultural land.

7. **Rathasya khe,** in the void or whole of the chariot.

Anasah khe, in the void of the cart.

Yugasya khe, in the void of the yoke.

This refers to the three means of transport.

Surya-tvacam, with the splendour of the sun (सूर्यत्वचं सूर्यसमान त्वचम् ।

त्वग्दोषमपनम्य सूर्यसदृशकान्तिमिन्द्र: करोति — the blemishes of skin are removed and replaced by the shining skin—*Sayana*).

Triḥ putvi akṛnoh, thrice did'st thou purify, According to the legend quoted by Sayana, Indra dragged Apala through the wide hole (*kha*) of the chariot, the narrower hole of the cart and finally through a small hole of the yoke, and she cast off three skins. The first skin became a hedge hog, the second an alligator, and the third chameleon. According to wilson, and also Prof. Ausfrecht, the hole or space of the chariot and cart represents the opening between the four wheels; the whole of the yoke is the opening through which the animal's head passed. (*Homer's* II 19,406).

Hymn-92

For verse 22, see Nir. VI.24.

The Ṛsi of the hymn is Srutakaksa or Sukaksa Angirasa.

1. **Visvasaham,** subduer of all enemies (विश्वासाहम्=विश्वस्सहम्, सर्वेषां शत्रूणामभिभवितारं सर्वेषां भूतजातानां वा —*Sayana*).

Satakratum, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (शतक्रतुं बहुविध प्रज्ञानं बहुविधकर्माणं वा—*Sayana*).

2. **Gathanyam,** worth singing (गाथान्यं गानयोग्यं गातव्यम्—*Sayana*).

3. **Mahanam,** of great (महानां महतां).

Vajanam, variety of foods (वाजानां अन्नानाम् or महानाम्। वर्णव्यत्यय:।

मघानां वाजानामन्नानाम् च).

Nṛtuh, the leader of worshippers, cows etc. (नृतुः स्तोतृभ्यो गवादि नेता —*Sayana*; Unadi —नृतिशृध्यो कूः —I.91).

4. Sudaksasya, of an enlightened devotee; (according to traditionalists, *Sudaksa*, सुदक्ष, is the name of a Ṛsi).

Prahosinah, assiduously engaged in worship or sacrifice (प्रहोषिणः प्रकर्षेण देवान् हविर्भिर्जुह्वतः —*Sayana*); प्रकर्षेण जुह्वतः —*Venkata.* The word does not occur anywhere else in the Ṛgveda. For *Prahose* (प्रहोषे), see I.150.2 (प्रहोषे यो जुहोति तस्मै—*Daya.*) (प्र+हु दानादानयोः); प्र+होषि=प्रजुहोसु —VI.44.14; दानादानयोः —*Daya.*].

Yavasirah, यवाशिरः, Soma beverage cooked with barley (यवस्प्राशिरः । श्रीङ् पाके । यवैरामिश्रितं यवैः सह पक्वम्—*Sayana*).

Andhasah, food, here Soma (अन्धसः सोमलक्षणमन्नम् —*Sayana*).

6. Visvabhi bhuvana, विश्वाभि भुवना=विश्वानि भुवनानि all worlds.

9. Parye dhane, by the wealth of enemies (पार्ये पाराः शत्रवः तत्र भवे । धने आजिहीर्षित शत्रुधने —*Sayana*).

11. Dhiyah, धियः, wisdom.

Dhi'vatah, धीऽवतः, the possessor of wisdom.

Arvat'bhih, अर्वतऽभिः, by vigour; by horses (सर्वतो गन्तृभिः त्वया दत्तै अश्वैः —*Sayana*).

Godare, Cleaver of mountains (गोऽदरे गवां पर्वतानां दारयितर्हे—from √दृ, विदारणे, to cleave—*Sayana*).

12. Yavasesu, यवसेषु, on the pastures (*gavah na yavasesu*), cattles with different kinds of pastures (गावो न यथा गोपाल: यवसेसु तृणविशेषेषु गावो गा: पशून् —*Sayana*).

15. Sanisthaya, most bounteous; by the induction; **by thy action;** by your gift (सनिष्ठया । 'षणु दाने' धनादेर्दातृतमया).

Ghoraya, awful (घोरया सपत्नानां भयकारिण्या).

Dravitnva, Many-cherishing; speedy; *foe-repelling* (द्रवित्न्वा द्रावयित्र्या —*Venkata,* शत्रूणां पलायित्र्या —*Sayana*).

Sam Avid-dhi, protect us from all sides; protect us at once (अविड्ढि समन्तात् पालय—*Sayana*, सम् अभिपालय —*Venkata*).

18. Visvasu Kṛstisu, among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु कृष्टिषु सर्वेषु सोमस्य दातृषु यजमानेषु —*Sayana*, विश्वेषु यजमानेषु —*Venkata*).

19. Arkam, अर्कम्, songs of praise.

Karavah, कारव: , poets.

20. Sapta-Sansadah, the seven invokers (सप्तसंसद: सप्तहोता· —*Venkata*; five sense organs, mind and intellect, thus seven; सम्यक् यज्ञेषु कर्मकरणार्थं सीदन्तीति संसदम् —*Sayana*; सम्यक् सीदन्ति यासु ता सभा: —*Daya.* on Yv. XXVI.1).

Trikadrukesu, in three regions (see VIII.13.18, which adds two more words तदावृधम् at the end—तमिद वर्धन्तु नो गिरा सदावृधम्). According to Sayana, the three *kadrukas* are *Jyotih* (ज्योतिः, light), Gauh (गौः, cows) and *Ayuh* (आयुः, life) (त्रिकद्रुकेषु आभिप्लविकेषु अहःसु । ज्योतिर्गौरायुरिति त्रिकद्रुकाः)—The first three days of Abhiplava, a religious ceremony which lasts six days and is a part of the gavamayana, गवां अयन, sacrifice. The first three days are known as *jyotis, go* and *ayus* and the last three days are known as *go, ayus*, and *jyotis.—Wilson.*

22. "आ त्वा विशन्त्विन्दवः", for this much see I.15.1 also; Yaska quotes आ त्वा विशन्त्विन्दव आ गल्दा धमनीम् (Nir. VI.24; let the Soma draughts flow into thee, aye; and the extracted juices of vessels. *Galda* means juices thus extracted in the vessels, or *dhamanis*), See गल्दया, galdaya,—VIII.1.20.

23. Jagrve, जागृवे, O wakeful one (जागरणशील —*Venkata*).

25. Aram, अरम्=अलम्, enough (अरं पर्याप्तम्).

Asvaya, for horse; for vigour.

Gave, for cow; for wisdom.

Dhamne, for house (धाम्ने गृहाय, तदर्थं च).

26. Davane, for the liberal giver; for the bounteous. (दावने दात्रे —*Venkata*).

27. Parakattat, from a long distance; from a far (पराकात्तात् अतिदूरात् —*Sayana*).

32. Tvam asmakam tava samasi, **त्वं अस्माकं तव स्मसि, thou art ours; we are thine.**

Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यऽअपसम् नृहित कर्माणम्—*Venkata;* नरहितं नर्यम् । नरहितकर्माणम् —*Sayana*).

3. Uru-dhara'iva dohate, like a richly streaming (cow) (उरुधाराऽइव । गौः इव पयः दोहते —*Venkata;* उरुधारेव । दोहनकाले प्रभूतपयोधारा यद्वा बहूनां पोषयित्री गौर्यथा वत्सस्य पयो दोग्धि तथा प्रभूतं धनमस्माकं दोग्धु ददातु —*Sayana*).

11. Adhriguh janah, irresistible hero (अधिगुः अधृतगमनः जनः मनुष्यः —*Venkata;* अधृतगमनः संग्रामे त्वरमाणो वीरोऽपि —*Sayana*).

Savarajyam, one's own empire; rightful empire (स्वराज्यं तव स्वभूतं राज्यं च । यद्वा स्व शब्देन स्वर्गोऽभिधीयते । स्वर्गस्वामित्वम् —*Sayana*).

13. Parusni, spotted (परुष्णी पर्ववती —Nir. IX.26); पर्ववतीषु गोषु श्वेतम् इति —*Venkata*, **(three types of cows: कृष्णा, black; रोहिती, red, and परुष्णी Parusni, spotted or white).**

21. Prayante, giver (प्रयन्ता प्रदाता —*Venkata*).

22. "These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters."

Nicumpunah, means Soma (निचुम्पुणः सोमः), the exhilarating food,

i.e. if exhilarates (when mixed) with water (निचाम्य पृणः। निचमनेन प्रीणाति — Nir. V.17; "चमु अदने" निचान्तो भक्षितः पृणः प्रीणयिता। यद्वा। निचमनेन प्रीणाति, इति भक्षणेन तर्पयतीति निचुम्पुणः —*Sayana*).

Nicamanena, by eating; by partaking.

Patnivants, accompanied by their consorts, i.e. water (पत्नीवन्तः सुता इमेऽद्भिः सोमा).

Usantah yanti vitaye, flow lovingly to be partaken, i.e. to be drunk (उशन्तः यन्ति वीतये कामयमाना यन्ति वीतये पानायापाम् —Nir. V.17).

Apam jagmih nicumpunah, अपां जग्मिः निचुम्पुणः, Soma goes to waters. Ocean is called *nicumpuna* also; it is filled with water. The last sacrificial ablution is called *nicumpuna* also. On this occasion, they recite in a low tone: or they put the sacrificial utensils down (गन्ता निचुम्पुणः। समुद्रोऽपि निचुम्पुण उच्यते। निचमनेन पूर्यते। अवभृथोऽपि निचुम्पुण उच्यते। नीचैरस्मिन् क्वणन्ति। नीचैर्दधतीति वा). See अवभृथ निचुम्पुणः Yv.III.48, निचुम्पुण निचुंकुणेति च —Nir. V.18).

The word *nicumpuna* occurs nowhere else in the Ṛgveda.

23. **Hotra,** होत्रा, the seven organs of senses (five sense organs).

28. **Bhadram-bhadram,** the most blessed (भद्रं भद्रं कल्याणतमम्) and also wealth (भद्रंधनम् —*Venkata, Sayana*).

29. **Satakrato,** O one of hundred actions and hundred wisdoms, (शतक्रतो शतविधकर्मन्! शतप्रज्ञ!).

31. **Haribhih,** with vital vigour; with innumerable horses

(cf. II.18.6, आ शतेन हरिभिरुह्यमानः बहूनामश्वानां श्रुतेरत्नापि शतसहस्रसंख्याकैरश्वैः —
—*Sayana*).

Upnah, उपनः आदरार्थः (for respect).

34, Rbhuksana, from *Rbhuksa*, great, intellectual; wise (ऋभुक्षा इति महन्नाम —Nigh. III.3; *Daya.* on VII : 48.1; the wise and learned, on VII.37.1; ये ऋभून् मेधाविनः क्षाययति निवासयति ज्ञापयति वा तम् ऋभुक्षणम् —*Daya.* on I.111.4).

According to traditionalists, *Ṛbhuksana* was the eldest and *Vaja* (वाज), the youngest of the three brothers (ऋभु-विभु and वाज —see earlier notes). 'The Rbhus have a share in the evening libation between Prajapati and Savitri —Ait. Br. III.30

Hymn-94

1. Gauh, गौः, firmament; cow; wisdom; sense organ; speech (गौः पृश्निरूपा—"पृश्नियं वै पयसो मरुतो जाताः" इति श्रुतेः यद्वा । गौर्माध्यमिकी वाक् । तत्रैव मध्यमस्थाने मरुतामपि —*Sayana*). (See also पृश्निमातरः=गोर्माता, I 23.10; पृश्न्याः, II 34.2).

3. "All our priests (नः विश्वे अर्यः) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us." (मरुतः सोमपानाय आह्वातव्या —*Venkata*; अर्यः स्तोत्रकरणार्थमित- स्ततो गन्तारः, those who move hithe hither for singing the praises; कारवः = स्तोतारः, the priests—*Sa*...

4. Svarajah, the self-resplendent (स्वराजः स्वयं दीप्ताः — *Venkata*; may be an epithet of Soma, instead of Maruts—*Wilson*).

5. **Tri-Sadhasthasya**, of those who abide in three places :

dronakalasa, *adhavaniya*, and *putabhrt* (द्रोणकलश आधवनीयः पूतभृदिति तानि स्थानानि —*Venkata*; the Soma juice when extracted is poured in the *Adhavaniya*, a kind of trough; thence it is poured into a cloth in order to strain it. This cloth is called *pavitra*, पवित्र or *dasapavitra*, दशापवित्र: below the cloth is another trough called *putabhrit* पूतभृत् (*Haug*).

Javatah, जावतः=जववतः, speedy (वेगवन्तम् —*Venkata*; स्तुत्यजनवन्तम् — *Sayana*) granting posterity —*Wilson*.

Varunah, venerable (वरुणः दुःखादीनां शत्रूणां वा वरिता निवारकः —the one who protects us against pain or enemies —*Sayana*).

Mitrah, God, the friend (मित्रः सर्वेषां स्वस्वकर्मणि प्रवर्तकत्वात् सखिभूतः — *Sayana*; the one who inspires every one like a friend to do his respective duties).

Tana putasya, purified by the straining cloth (तना पूतस्य पवित्रेण पूतम् —*Venkata*; तना । ततमूर्णास्तुकेनेति तनं दशापवित्रम् । पूतस्य शोधितम् —*Sayana*).

Hymn-95

3. **Syenabhrtam,** brought by the falcon or hawk (see I.80.2; brought by the Gayatri —दिवः गायत्र्याहृतम् —*Venkata*; see earlier notes).

4. **Tirascya,** तिरश्च्या, by a devotee who has surrendered every thing to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरश्चा तिर्यग् गत्या —*Daya*. on I.61 12; येन तिरोऽस्वतिन —Yv. XI.23; तिरश्चीतनः, तिर्यग् गमनः किरणो दीप्तिः —Yv. XXIII.74.

According to Sayana, the name of a Ṛsi.

7. Sayana quotes a legend from the Satyayana **Brahmana** : Indra, after the slaughter of *Vṛtra*, being polluted by the guilt of Brahmanicide, ब्रह्महत्या, begged the Ṛsis to purify him by their Saman hymns. They accordingly said these verses and he became purified. (***Wilson***; see verse 7, 8 and 9).

Hymn-96

1. **Urmya**, ऊर्म्या, night (Nigh. I.7; मर्तेरुच्च—Unadi, IV.44; from 'ऋ गतिप्रापणयोः ; √ṛ, to move, to go; to reach; ऋच्छति गच्छतीति ऊर्मिः जलतरङ्गो वा —*Daya.*) Every-one goes to his home during night (सर्वैरभिगन्तव्याः । रात्रौ हि सर्वे स्वनिवासं गच्छन्ति । स्वनिलय प्राप्तिहेतुभूता रात्रयः —*Sayana*).

Naktam urmya suvacah, नक्तं ऊर्म्याः सुवाचः , the nights ultered auspicious voice by night. Sayana says, "all men read the Veda etc. in the later-half of the night (*Brahma-muhurta*, ब्रह्ममुहूर्त), therefore the voices of the night are very auspicious" (नक्तम् अपररात्रिकाले सुवाचः शोभनवाचो भवन्ति । तस्मिन् काले हि सर्वे वेदाध्ययनादीनि कुर्वन्ति । तस्मात् कल्याणवाचोऽभवन्).

Alternatively, **urmyah**, having been encouraged, *naktam* during the night, *suvacah* they utter auspicious speech.

Sapta apah, extending or succeeding people, the next coming waters; the seven waters (सप्त सृप्ता संख्या, Nir. IV.26; seven is an extended number).

2. **Trih-Sapta**, thrice-seven i.e. twenty-one. *Trih-Sapta Sanu samhita girinam atividdha*, pierced asunder the twenty-one table lands (त्रिःसप्त एकविंशति संख्यानि संहिता संहितान्येकत्र संघीभूतानि गिरीणां सप्तानां पर्वतानां सानु सानूनि प्रतिविद्धा प्रतिविद्धानि —*Sayana*).

3. **Sirsan kratavah nireke asan a isanta**, ample employment for the

head and mouth (head is employed in fitting the halmet (इन्द्रस्य शीर्षन् शिरसि ऋतव: कर्माणि शिरस्त्राण निधानादीनि । यद्वा । शिर इति गलप्रभृत्यूर्ध्वमङ्गमुच्यते । तत्रत्याभ्याम-क्षिभ्यां दर्शनप्रेरणादीनि कर्माणि भवन्ति; all the portion above the neck is head; there we have eyes which are used in seeing the enemies—*Sayana*.

4. **Manye tva cyavanam acyutanam,** I regard thee as the over-thrower of the imperishable i.e. of the heroes not to be overthrown (मन्ये त्वा च्यवनं च्यावयितारं । अच्युतानामपि वीराणाम् —*Venkata*; अच्युतानां च्युतिरहितानामपि पर्वतानां च्यवन च्यावयितारं वज्रेण विभेदकमिति । यद्वा । अच्युतानां बलेन च्यावयितुमशक्यानां बलिनां वीराणामपि स्वबलेन विद्रावयितारम् —*Sayana*).

5. **Gavah,** Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar —प्र पर्वता अनवन्त प्र गाव: , when the cows loudly bellow; प्रकर्षेण अशब्दयन् मेघा: तत्स्थानि उदकानि—"यदद: सम्प्रयतीरहावनदता हते । तस्मादा नद्यो नामस्थ तावो नामानि सिन्धव." इति मंत्र: —Taitt. S. V.6.1.2; Av. III.13 1; *when as ye went below, ye cried (अनदत्) on the slaying of the Serpent,* therefore are ye criers (नद्य:) by name; these are your names, O streams).

6. **Indrena mitram didhisema girbhih,** may we maintain friend-ship with Indra by praises (तेन अनेन इन्द्रेण वयं स्तुतिभि: मैत्रीं धारयेम —*Venkata*; i e. मित्रम्=मैत्रीम्).

7. **Marut'bhih Indra sakhyam,** Maruts continued to be friends of Indra in all eventualities; they alone did never leave Indra (Indra= the self, the *atman*; *Maruts*=vital *pranas*).

8. **Trih-sastih,** त्रि: षष्टि: , Sixty-three (63 Maruts); or thrice-sixty =180. According to Venkata, there were nine companies of Maruts, each composed of seven, and hence 9X7=63 (ईदृङ् चान्यादृङ् च, Taitt. S. I.8.13.2; IV.6.5.5; एवमादिका: सप्तका नवगणा: भवन्ति).

The *yajnikas* quote the seven-groups in a variety of ways (See the Yajurveda. XVII.80-84).

(80) शुक्र ज्योति: —of pure radiance

चित्र —of varied

सत्य —of true

ज्योति —radiant

शुक्र —true

ऋतपा—protector of holy order

अत्य हा —beyond distress

(81) ईदृङ् —such like

अन्यादृङ् —other like

सदृङ् —thus like

प्रतिसदृङ् —similar

मित: —measured

संमित: —commensurate

सभरा: —harmonious.

(83) ऋतजित् — winner of rights

सत्यजित् —winner of truth

सेनजित् —host-conquering

सुषेण —lord of goodly host

अन्तिमित्र —one with near-friends

दूरे —one with far-away friends

अमित्र —non friend

(85) स्तवान् —self powerful

प्रघासी —voracious

साम्तपन —kin to the sun

गृहमेधी —house holder

क्रीडी —play-lover

शाकी —mighty

उज्जेषी —conqueror

and similar others.

10. Tanve, तन्वे, for my son, (तनेति कुत्सितमिति तनूस्तनय: । तस्मै पुत्राय —*Sayana*).

Anga, —instantly (अङ्ग क्षिप्रम्).

Kuvit, कुवित्, ample (wealth) (कुवित् बहुनामैतत् —*Sayana*).

13. Amsumatim, अंशुमतीम् by the side of celestial ocean (name of a river—*Sayana, Venkata*).

Krṣnah, कृष्ण: , the demon of nescience, Sayana quotes a legend: Indra aided by *Bṛhaspati* and the *Maruts* slew the asura *Kṛsna* (कृष्ण), who with ten thousand other *asuras* had occupied the river Amsumati (perhaps the present Yamuna). The Brhaddevaṭa also gives a legend: Soma being afraid of Vṛtra, took refuge with kuru by the river Amsumati; Indra followed it with Bṛhaspati and the Maruts, and begged it to return. It however, refused and attempted to resist, but it was ultimately conquered and carried back to the gods, who drank it and in consequence, vanquished the demons.

Drapsa, द्रप्स,=सोम, Soma; the dropping; swift moving.

Amsumati, the sunlight (Benfey) and Indra in the parable is the Sun, behind the cloud.

Kṛsna, cloud, the demon of nescience.

16. Saptabhyah jayamanah asatrubhyah, the seven born without any enemy of theirs (कृष्ण, वृत्र, नमुचि, शम्बर and others; the seven types of clouds like nimbus, cumglus, stratus, etc.)

Hymn-97

The Ṛsi of the hymn is Rebha (see verse 11 for this term, *Rebhas*).

3. Adevayuh, careless of gods; ungodly in actions (अदेवयुः देवान् युष्मान् कामयमानः —*Sayana*).

Anusvapam, sleeping away (अनुस्वापम् अनुवृत्तस्वप्नं यथा भवति तथा —*Sayana*; *Venkata*).

Avratah, regardless of duties (अव्रतः व्रतरहितो भूत्वा —*Sayana*).

Rayim, wealth (रयिं धनम्).

5. Vistapi, in some region (विष्टपि विष्टपे तत्सम्बन्धे कस्मिंश्चित् स्थाने — —*Sayana*).

8. Jaritre, for the sake of praiser (जरित्रे स्तोत्रे); जरिता = स्तावकः — *Daya*. on V.63.3; स्तोता on IV.17.19;(जरित्रे विद्यागुण प्रकाशकाय याचमानायाऽर्चिताय वा on IV.24.21; स्तुत्याय on IV.16.18).

11. Rebhasah, the praisers (रेभासः स्तोतारः —*Venkata*) (रेभति अर्चनकर्मा, Nigh, III.14; रेभः स्तोतृनाम —Nigh, III.16; see VI.3.6).

12. Mesam, rain sprinkling; joy-bestowing; also ram (मेषम् । सेचनकर्त्तारम् —*Daya*. on Yv. XXI.40; वृष्टिद्वारासेक्तारम् —on I.51.1; सुखजलाभ्यां सर्वान् सेक्तारम् —on I.52.1; यो मिषति स्पर्द्धते सः पशुः —on Yv. XIX.90; अवि-जातिविशेषः —on Yv. XXIV.30).

14. Bhisarejete, भीषारेजेते, tremble by way of fear (भीषा भीत्या रेजेते

कम्पन्ते —*Venkata*; भीषा त्वत्तो भीत्या रेजेते कम्पते —*Sayana*) (cf. अरेजेतां रोदसी; द्यावा-पृथिवी, 1.31.3).

15. **Visva'psnyasya,** विश्वप्स्न्यस्य, here *psa*, प्स is the name of form, रूपनाम, and hence of multiform or manifold in its kinds.

Hymn-98

The Ṛsi for verse 1, see Nir VII.2, is **Nṛmedha of the family** of Angiras.

1. **Indraya Sama gayata,** इन्द्राय साम गायत, chant the Saman verses for the sake of Indra. This line is quoted by Yaska (Nir. VII.2), as an illustration where the deity (as Indra here) is addresed indirectly (परोक्षकृता:). Such verses or stanzas are composed in all the cases (*vibhaktis*) of nouns, but the verb of the third person only (तत्र परोक्षकृता: सर्वाभिर्नाम विभक्तिभिर्युज्यन्ते । प्रथम पुरुषैश्चाख्यातस्य).

3. **Rocanam divah,** light or the sun of the sky (दिव: आदित्यस्य रोचनम् —*Venkata*; "thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)" (दिव: आदित्यस्य रोचनं प्रकाशकमधि-करणत्वेन —*Sayana*).

6. **Manoh vṛdhah,** the fosterer of man (मनो: मनुष्यस्य वृध: वर्धयिता — —*Venkata*; मनुष्यस्य यागादिकं कुर्वत: वृध: वर्धक: *Sayana*, man being the one who offers sacrifice).

7. **Sasṛjmahe udeva yantah udabhih,** men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यन्त:), i.e., a river or the waters, that is the sea (समुद्र लक्षणै:) desire an eightfold gain. (यथा उदकेन गच्छन्त: पुरुषा अञ्जलिनोत्क्षिप्य उदकै: समीपस्थान् संसृजन्ति —*Venkata*; उदेव

यथोदकेन यन्त: गच्छन्त: उदभि: अञ्जलिना उत्क्षिप्य उदकैः समीपस्थान् पुरुषान् क्रीडार्थं संसृजन्ति — *Sayana*).

8. **Vah na tva yavyabhih vardhanti,** as the lake swells with rivers, so our praises augment thee (*yavyabhih,* with rivers, नदीभि: "अवनयो यव्या: — Nigh. I.13, अवनय: = यव्या: = नदीनाम).

10. **Ā bhara viram pṛtana'saham,** bring us a host-over powering champion, i e a son (*Wilson*) (पृतनाषहं सेनासहं सेनाभिभवितारम्).

Hymn-99

For verses 3 and 4, see Nir. VI. 8 and VI.23 respectively.

1. **Ida,** इदा, today (इदा = अद्य —*Venkata*).

Hyah, श्व: , tomorrow.

Bhurnayah, ready with oblations (भूर्णय: हविर्भिर्भरणशीला: —*Sayana*); benevolent ruler; opulent.

3. "Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and yet to be born, with vigour; we did not think of every share."

Absolutely dependent they approach the sun (समाश्रिता: सूर्यमुपतिष्ठन्ते). Or else, it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun (अपि वोपमार्थं स्यात् । सूर्यमिवेन्द्रमुपतिष्ठन्त इति). Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born (सर्वाणीन्द्रस्य धनानि

विभमाणा: । स यथा धनानि विभजति जाते च जनिष्यमाणे च). Let us think of that portion with vigour, with strength, (तं वयं भागमनुध्यायाम् । ओजसा बलेन).

Ojas, vigour, (ओज ओजतेर्वा, उब्जतेर्वा, the word is derived from √ओज्, to be strong, or from √उब्ज, to subdue).—Nir. VI.8.

4. **Anarsaratim vasudam upa stuhi,** अनर्शरातिं वसुदामुप स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

Anarsadatim,, अनर्शदातिम् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (अनर्शरातिमनश्लीलदानम् अश्लीलं पापकम् —Nir VI.23).

5. **Visvatuh,** विश्वतूः , smiter of all the enemies (विश्वतूः सर्वस्य शत्रुवर्गस्य हिंसिता).

Asastiha, अशस्तिहा, smiter of all the demons (हिंस्राणां अशस्तीनां हन्ता).

Praturtisu, in the conflict or battle (प्रतूर्तिषु संग्रामेषु —*Sayana*).

Visvah sprdhah, all the forces of the enemy (विश्वाः सर्वाः स्पृधः युद्धकारिणीः शत्रुसेनाः —*Sayana*).

Turya, O the opposer of enemy! (हे तूर्य! शत्रूणां बाधकेन्द्र!) an epithet for Indra

7. **Tugryavrham,** augmenter of water (तुग्र्यावृधं उदकस्य वर्धयितारमिन्द्रम् —*Sayana*; तुग्र्या=उदक=water, Nigh. I.12).

8. **Iskartaram,** इष्कर्तारम्, the consecrator of enemies (शत्रूणां संस्कर्तारम् —*Sayana*).

Anih'kṛtam, अनि:अकृतम्, consecrated by none.

Vasavanam, hiding treasures in his stores (वसवानं धनान्याच्छादयन्तम् —*Sayana*).

Vasujuvam, sender of wealth to his worshippers (वसुजुवं यजमानेभ्यो वसूनां प्रेरयितारम् —*Sayana*).

Hymn-100

For verses 10 and 11, see Nir. XI.28. and XI 29 respectively. For verses 10 and 11, the Ṛsi is *Vac* and the term occurs in both these verses.

1. **Maya kṛṇavah viryani,** Put fourth thy strength on my side. यदा त्वं मह्यं शत्रुषु स्थितं भागं दीधर: धारयसि इन्द्र! अनन्तरं एव मया सह मच्छतं जेतुं वीर्याणि कृणव: कुर्या:—*Venkata,* i.e. if thou wishest to give me the wealth of my enemies, come and help me to overcome them (शत्रुजयार्थं गच्छत: सपुत्रस्य मम साहाय्यं कुरु, यदि शत्रुधनं मह्यं दित्ससि —*Venkata,* in that case, help me along with the son while you proceed to overcome the enemy).

3. **Vajayantah,** in case you intend to proceed to the battle field (वाजयन्त: संग्रामिच्छन्त:)· war loving companion.

Prabharata, प्रभरत=प्रहरत, offer fervently.

Nemah um iti tvah aha, नेम. ॐ इति त्वा: आह-न इन्द्र: अस्ति. Nema says, "verily, there is no Indra" The word *nemah* means certain persons, like, agnostics. To those who raise doubts in the benevolence and existence of the supreme Lord Indra, Indra replies forcefully in the next verse—(4).

6. **Paravatam**; पारावतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावन्नाम्न: कस्यचित् स्वभूतम् —*Venkata*).

Sarabhaya, शरभाय, austere sage (according to traditionalists Sarabha is a Ṛsi).

Purusambhrtm, पुरुऽसंभृतम् —collected by many (—*Venkata*); that wealth of Paravat thou hast opened (अपऽअवृणोः) to Sarabha, so that it may be collected by many. (*Sayana*).

7 Sayana reads नि for न of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder (अवावरीत्) you, Indra has thrown (अपीपतत्—नितरां अपातयत) his belt in the vitals of that enemy (वृत्रस्य मर्माणि)"

Wilson's rendering is thus:

"Haste now severally forward; he is not here who stopped your way,—has not Indra let fall his thunderbolt in the very vitals of that enemy?"

8. Again a reference to *suparna* (Gayatri) who brought soma from heaven.

10. When vac, (वाक्), speaking unknown words (अविचेतनानि) sat own as the charming queen (राष्ट्री), of the Gods, the four (चतस्र) milked (दुहे) food and milk, but where did her best portion go (क्व: स्विदस्या: परमं गामेनि)

When Vac, speaking unknown, i.e. unintelligible, words (अविचेतनानि अज्ञातानि) sat down as the charming pleasing queen of the gods (राष्ट्री

देवानां निषसाद मन्द्रा मदना), all the four quarters milked food and waters (चतस्रोऽनुदिश ऊर्जं दुदुहेपयांसि). But where did her best portion go? (क्व स्विदस्याः परमं जगामेति). It may be that which goes to the earth or that which is taken away by the rays of the sun (यत्पृथिवीं गच्छतीति वा । यदादित्यरश्मयो हरन्तीति वा)—Nir. XI.28.

11 The gods (देवाः) generated the divine speech (देवीं वाचं मजनयन्त). Animals (पशवः) of all shapes (विश्वरूपाः) speak it (वदन्ति). May that charming milch cow (सा नो मन्द्रा दुहाना धेनुः), in the form of speech (वाक्), bestowing on us strength-giving food (मस्मान् उप इषं ऊर्जं) easily (सुष्टुता) approach us (उप मास्तु).

The gods generated the goddess *Vac*; animals of all shape speak it, i e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवीं वाचमजनयन्त देवाः । तां सर्वरूपाः पशवो वदन्ति । व्यक्तवाचश्चाव्यक्तवाचश्च). May that pleasant milch cow, in the form of Vac bestowing food and juice on us, easily approach us (सा नो मदनान्नं च रसं च दुहाना धेनुर्वागस्मानुपैतु सुष्टुता)—Nir. XI.29.

Visvarupah, विश्वरूपाः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्वं रूपा व्यक्तवाचश्चाव्यक्तवाचश्च, the idea taken from Yaska).

12. Dehi lokam vajraya viskambhe, देहि लोकं वज्राय विस्कम्भे, **give** room to contain the thunderbolt. The Brhad-devata gives a legend in this connection:

' **Vrtra** had enveloped the three worlds and stood there in his fierce energy, Indra could not conquer him, and he went to Visnu and said, "I will smite Vrtra; do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbott, Visnu consented and did so and heavens gave an open space. All this is related in the verse" (*Wilson*). Obviously all this refers to clouds, the sun and lightning.

Hymn-101

Jamadagni of the family of Bhrgu is the seer of the hymn. **For** the word *Jamadagni*; see verse 8.

Jamadagni, जमदग्नि=jamat+agni (जमत्ऽग्नि). see:

जमत्ऽग्निना —III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निऽदत्ता —III.53.15

जमदग्निऽवत् —VIII.96.3; IX.97.51.

Jamadagni'datta, जमदग्नि दत्ता, cognized by eye; the self evident (जमदग्निदत्ता चक्षुषा प्रत्यक्षेण दत्ता; Jamadagni is eye, चक्षुर्वै जमदग्निऋषिः —**SBr.** VIII.1.2.3. ***Daya.*** on III.53.15).

Jamadagnina, जमदग्निना, evidently cognized by eye (चक्षुषा प्रत्येक्षण — *Daya.* on III.62.18).

Jamadagnih, जमदग्निः=प्रज्वलिताग्निः=नयनम्, the eye (*Daya.* on Yv. XIII.56, *jamat*=जमत्=synonym of *jvalatah*, Nigh. I.17, a name concerning fire, flame, or ignition: We have in Nir. VII.24, जमत्ऽग्निभिः आहुतः Asva-layana Srauta Sutra, VIII 9). i.e. sacrificed with blazing fires. Blazing fires, i e. profusely generated fires, or burning fires; it is with them that the sacrifice is made. (जमदग्नयः प्रजमिताग्नयो वा । प्रज्वलिताग्नयो वा).

1. **Ittha,** इत्था, truth, reality; in this way; (Nigh. III.10; the synonyms for truth, सत्य, are बट्, श्रत्, सत्रा, श्रद्धा इत्था and ऋत, (for *ittha*, see V.59 2, बट्+इत्था=बलित्था) (See Yv. XXXIII.87 for this verse).

Mitra, मित्र, light; in-breath.

Varuna, वरुण, bliss; up-breath.

Ṛdhak, ऋधक्, truth, truly, verily (यः संमृध्नोति सः —*Daya.*; संमृद्धियंथा स्यात् तथा—*Daya.* Yv. VIII.20; स्वीकारे, III.25.1; सत्ये VII.57.4; यथार्थम् VI.40.5.

Devatataye, for the good of every one; for the sacrifice; for a control on mind and sense organs. Also for attaining divine qualities (देवतातये दिव्यगुण प्राप्तये —*Daya.* III.26.2; देवेभ्यः विद्वद्भ्यो दिव्यगुणेभ्यो वा —*Daya.*)

"Verily that man who worships Mitra and Varuna (friend and venerable lord) for the attainment of his desires and the one who gives oblations, becomes thereby perfectly tranquil and able to perform the sacrifice (ऋधग् देवतातये)" (*Mahidhara*).

Havyadataye, हव्यदातये, to the offerer; to the Yajamana (हव्यदातये हव्यानामादातुमर्हाणामादानाय —*Daya.*).

2. **Bahutana,** बाहुता न, like two arms (बाहुता भुजौ न इव —*Venkata*), that is, they obtain the sacrifice as the arms accomplish an object (यथा भुजौ स ह कर्म प्रविशतः, तद्वत् यज्ञं प्राप्नुत इति —*Venkata*).

3. **Ayah'sirsa,** अयःशीर्षा, iron (or golden) helmet (हिरण्यालंकृत शिरस्कः —*Venkata*).

5. **Varuthyam,** produced in the sacrificial chamber (वरूथ्यं यज्ञगृहभवम् —*Venkata*; यज्ञगृहे भवम् —*Sayana*).

Rajasu, to the kings (राजसु-मित्रादीन् राज्ञः, i.e. Mitra, Varuna, Aryaman etc. —*Venkata*).

6. Jenyam, victory-giving; also what is to be conquered or won (जेन्यं जयसाधनम् —*Venkata*).

Vasu=vasum, the sun as one of the Vasus, "they send him for the dispelling of darkness of the three worlds." (ते प्रेरयन्ति अरुणवर्णं जयसाधनम् वसु इति । एतदेव आह एकम् पुत्रम् तिसृणाम् पृथिव्यादीनाम् आदित्यं प्रेरयन्ति —*Venkata*).

Vasu may also mean wealth or gold; then "it was these who sent the red gold victory—giving", or "the reward of victory." (*Wilson*)

10. Adhvaryuh veti, अध्वर्युः वेति. the priest comes; i e. from the *havirdhanam*, a cart for the Soma (वेति गच्छति अध्वर्युः हविर्धानात् रजिष्ठैः ऋजुतमैः पथिभिः मार्गैः —*Venkata*).

Rajisthaih रजिष्ठैः, by the straight—most, or by the shortest path.

Niyutvah, O Lord of the vital world; O Lord of the *Niyut* steeds.

11. See Yv. XXXIII.39; *Bat*, बट्, synonym of truth, Nigh. III.10.

Panasyate addha, पनस्यते अद्धा, is praised rightly.

12. See Yv. XXXIII.40.

Asuryah, slayer of the *asuras* (असुर्यः असुराणां हन्ता —*Venkata*); also beneficient to living beings—*Mahidhara*. Also असुर्यः=असुभ्यः प्राणेभ्यो हितः परमेश्वरः —*Daya*. on Yv.XXXIII.40).

13 Dasasu babusu, from the ten quarters or cardinal directions

(बवसु वांहुषु स्थानीयासु दिक्षु इति —*Venkata*).

In this verse, we have a praise of Usas or dawn or the light of the sun (उषस: स्तुति: सूर्यप्रभाया वा —*Sayana*).

14. **Haritah**, the quarters (दिशो वै हरितस्ता अयं पवमान आविष्ट: —*Venkata*).

To explain this verse, the Satapatha Brahmana (II.5.1.4; 5) gives a legend: Prajapati desired to create, and after intense penance, produced in succession three kinds of creatures (प्रजा हि तिस्र:)—birds, small snakes (*Sarisrpa*, सरीसृप), and serpents, but they all died. He then reflected on the cause of the failure; and perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this, he created a fourth kind, which were thus fed and lived. The other (अन्या:) are those which thus survived.

Brhat, the great; this refers to the sun; and alternatively to Prajapati (बृहत् महान् असावादित्य: । प्रजापतिरित्येके—*Sayana*).

For the cretion, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5 .

16. **Vacovidam vacam ut' irayantim**, (the cows) who herself utters speech and gives speech to others. So long as men are hungry, they remain silent, but when they have taken milk and are thus fed, they start talking (क्षुधितो हि न वाचम् उदीरयति, पय: पीत्वा पश्चात् उदीरयति —*Venkata*).

Martyah dabhracetah, man who does not possess sense; the one who is a fool (मर्त्य: मनुष्य: दभ्रचेता: अल्पचेता: —*Venkata*).

Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The Ṛsi of the hymn is *Prayoga* of the family of Bhṛgu; or *Agnirbarhaspatya* or *Pavaka* or one or both of the two Agnis, the sons of Sahas; called *Grhapati*, and *Yavistha*

4. **Aurva Bhṛgu vat,** like मौर्वभृगु ; it may be the *dvandva* compound मौर्व+भृगु, like Aurva and Bhṛgu (*Benfey*) Aurva is sometimes called the son, sometimes the grandson, and sometimes only a descendent of Bhrgu.

Aurva, inside the earth.

Bhṛgu, shining, glorious.

The compound of the two may mean the sun; or the austere-sage.

Apnovanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवाससम् वाडवम् —*Venkata*; or Omnipresent in the entire space of the firmament.

7. **Adhvaranam,** अध्वराणाम्, of the inviolable rites; pertaining to the rites free from violence.

8. **Tvasta,** त्वष्टा, creator.

Taksya, carpenter (तक्ष्या विकर्तव्यानि रूपेव त्वष्टा रूपाणि वर्धकिरिव, may deal

with us as a carpenter deals with the timber he has to cut—*Sayana*).

11 Siram pavaka-socisam, शीरं पावकशोचिषम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्); it rests through all or pervades all (अनुशायिनमिति वा । आशिनमिति वा —Nir. IV.14).

14. Tridhatu-avrtam barhih, triple-uncovered (त्रिधातु अनावृतम् बर्हि: —*Venkata*: त्रिधातु त्रि: अवृतं अनावृतं च असन्दिनं अबद्धं च । स्तरण काले हि बर्हिरबद्धं भवति —*Sayana*).

Apah cit ni dadha padam, the waters find their place in him (आप: अपि पदं निदधति अन्तरिक्ष्या माध्यमिके —*Venkata, Sayana*).

Barhih, बर्हि: , firmament.

Asam'dinam; असम्‌दिनम्, united, unbound.

15. Anadhrstabhih utibhih, अनाधृष्टाभि: ऊतिभि: , with inviolable protections.

Midhusah, the bestower of happiness, auspicious.

17. Angirah, fire divine.

21. Yat atti upajihvika yat vamrah ati'sarpati, when the emmet eats, when the pismire crawls (यत् अत्ति उपजिह्विका यदा वम्र: अतिसर्पति), *vamribhih* and *upajihvikah* are synonymous of emmets (वम्रीभिरुपजिह्विका इति सीमिकानाम)

Vamryah, (emmets) are so called from vomiting (वम्र्या वमनात्).

Simika, (emmet) is so called from crawling (सीमिका स्यमनात्);

Upajihvikah, smellers. (उपजिह्विका उपजिघ्रय:). See also वम्रीभि: पुत्रमग्रुवो अदानम् —IV.19.9.

[unmarried maidens (have taken) the undivided son from the emmets.] —Nir. III 20.

22. **Vivasvibhih,** विवस्विभि: , priests.

Hymn-103

Sobhari of the family of Kanva is the Ṛsi of this hymn.

2. **Daivah'dasah,** invoked by Divodasa according to the traditionalists. Here it, however, means sunshine or enlightenment. The term दैव:ऽदास: occurs nowhere else in the Ṛgveda.

Divodasam, दिवोदासम्, the giver of light; ('दिवश्च दास उपसंख्यानम् —Astadhyayi VI.3.21; विज्ञानमयस्य प्रकाशस्यदातारम् —*Daya.* on IV.26.3; दिवोदासस्य =प्रकाशदातु: (सूर्यस्य) —*Daya.* on VI.16.19; दिवोदासेभि: प्रकाशस्य दातृभि: —*Daya.* on I.130.10.

Majmana, मज्मना, with speed or force (मज्मना बलेन —*Venkata* शुद्धिकारण-क्षेपणाऽऽख्येन बलेन —*Daya.* on I.64.3; अनन्तेन बलेन on I. 143.4; मज्मना= बलनाम Nigh. II.9).

3. **Rejanta,** tremble (रेजन्त कम्पन्ते —*Venkata*).

Sahasra'sam, सहस्रऽसाम्, thousand of blessings; giver of thousands (सहस्रसाम् सहस्रस्य दातारम्).

5. **Dṛdhe cit,** strong; stronghold of enemies (स दृढे चित् अपि शत्रुपुरे स्थितम्).

Abhi-tṛnatti, spoils, wastes, destroys, defeats (अभि-तृणत्ति हिनस्ति —*Sayana*).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense inexhaustible wealth, food or prosperity.

Vamani, wealth, treasure (वामानि धनानि —*Venkata*).

Alternatively, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth. (*Wilson*)

Puruvaso, O Lord of vast wealth (पुरूवसो ! हे बहुधन ! — *Venkata*).

7. **Deva-yavah,** Yajamanas, worshippers or householders, (देवयव: यजमाना: —*Venkata*).

Gibhih, गीर्भि: , by songs.

/

Sudanavah, liberal givers (सुदानव: शोभनदाना —*Venkata*).

Dasma, O graceful Lord (दस्म ! दर्शनीय ! —*Venkata*).

8. **Ṛtavne,** ऋतावने=ऋतऽवने, observant of truth (ऋतवने=यज्ञवते —*Venkata*; यज्ञवते सत्यव्रते वा —*Sayana*).

9. **Vira vat,** with children (वीरवत् पुत्रवत् —*Venkata*).

Maghava, wealthy (मघवा धनवान्).

Yasah, यश: , fame, i.e. fame-giving food (यश: यशस्करं अन्नम्—*Sayana*).

Dyumni, one possessing food; famous; glorious (**द्युम्नी अन्नवान् यशस्वी वा । ' द्युम्नं द्योततेर्यशो वान्नं वा"** —Nir. V.5. *dyumnam* is derived from the root √**द्युत्**, to shine and means glory or food. See VII.25.3 for *dyumnam*).

14. Svah'nare, स्वर्नरे=स्व:ऽनरे; in the yajna-performance (**यजनि लक्षणे कर्मणि** —*Sayana*)

Sobharyah. **सोभर्यः** , of sobhari; of the virtuous devotee=**सोभरेः** .

For *sobhari*, see :

सोभरवः —VIII.19.32

सोभरिम् —VIII.5.26

सोभरी —VIII.22.15

सोभरीणाम् —VIII.20.8

सोभरीऽयवः —VIII.20.2

सोभरे —VIII.19.2

सोभर्यः —VIII.103.14.

About the Translators

Swami Satya Prakash Saraswati
A renowned Vedic scholar, a prolific writer who took to *sanyas* after having served meritoriously as head of the Chemistry Department of Allahabad University. He brings to bear scientific temper to his spiritual writings.

Shri Satyakam Vidyalankar
A profound Vedic scholar having a number of books about the Vedas to his credit, a veteran editor of Hindi Dailies like *Arjun, Navyug* etc. and celebrated journals like *Dharmyug* and *Navneet,* was also a poet of great merit.

THE FOUR VEDAS

COMPLETE TRANSLATION IN ENGLISH
(A SET OF 22 VOLUMES)

Translated by
Swami Satya Prakash Saraswati &
Satyakam Vidyalankar

Ved Mantras in Sanskrit with
transliteration followed by translation
in easily understandable modern English
Printed by offset with beautiful binding
More than 10,000 pages
Being offered at cost price

Rig Veda *12 Volumes (Rs. 1100)*
Atharva Veda *5 Volumes (Rs. 400)*
Sama Veda *2 Volumes (Rs. 200)*
Yajur Veda *3 Volumes (Rs. 300)*

Complete set of Four Vedas
priced at Rs 2000 only (22 volumes)

Outstation orders will be
supplied against bank draft of Rs. 2300
(Rs. 2000 + Rs. 300 for packing & forwarding)

Published by
D.A.V. Publication Division
(VED PRATISHTHAN वेद प्रतिष्ठान)
Arya Samaj Building, UP Block
Pitampura, Delhi - 110034

ISBN 978-81-89492-19-9
9788189492205

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ
ऋग्वेद संहिता

with
English Translation
by
Swami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume X
Book VIII, Hymns [41—103]
दशमं भागः
अष्टमं मण्डलम्, सूक्तानि [४१—१०३]

Veda Pratishthana
New Delhi

ṚGVEDA, Vol. X

Published by the Veda Pratishthana, New Delhi

Sole Selling Agents

S. CHAND & COMPANY LTD

Head Office : Ram Nagar, New Delhi-110055

Show Room : 4/16-B, Asaf Ali Road, New Delhi-110002

Branches :

Mai Hiran Gate, Jullundur-144008
Aminabad Park, Lucknow-226001
Blackie House,
103/5, Walchand Hirachand Marg,
Opp. GPO. Bombay-400001
Khazanchi Road, Patna-800004
Sultan Bazar, Hyderabad-500001
152, Anna Salai, Madras-600002
285/J, Bipin Behari Ganguli Street,
Calcutta-700012
3, Gandhi Sagar East,
Nagpur-440002
KPCC Bldg., Race Course Road,
Bangalore 560009
8-1, Banerjee Road,
Eranakulam North, Cochin-682018

Printed at :

Shiksha Bharati Press, G. T. Road, Shahdara, Delhi

CONTENTS

IN MEMORY OF

VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

Ved Ratan Mohan

Foreword

by

Dr. L.M. Singhvi
Executive Chairman, Veda Pratisthana.

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमि. पुत्रोऽहं पृथिव्या ......अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, सभ्रातरो वावृधु: सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातर द्विक्षन् मा स्वसारमुत स्वसा......अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पि: ।
वयं सोमस्य विश्वह प्रियास: सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभि: श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्रा: । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्रा. बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववारा: । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

अष्टमं मण्डलम्

(४१) एकचत्वारिंशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । वरुणो देवता । महापङ्क्तिश्छन्दः ॥

२६॥ अस्मा ऊ षु प्रभूतये वरुणाय मरुद्भ्योऽर्चा विदुष्टरेभ्यः ।
यो धीता मानुषाणां पश्वो गा इव रक्षति नभन्तामन्यके समे ॥१॥
तमू षु समना गिरा पितॄणां च मन्मभिः ।
नाभाकस्य प्रशस्तिभिर्यः सिन्धूनामुपोदये सप्तस्वसा स मध्यमो नभन्तामन्यके समे ॥२॥
स क्षपः परि षस्वजे न्युस्रो मायया दधे स विश्वं परि दर्शतः ।
तस्य वेनीरनु व्रतमुषस्तिस्रो अवर्धयन्नभन्तामन्यके समे ॥३॥

41

Asmá ū shú prábhūtaye váruṇaya marúdbhyó 'rcā vidúshṭarebhyaḥ | yó dhītā́ mā́nushāṇām paṣvó gā́ iva rákshati nábhantām anyaké same || 1 || tám ū shú samanā́ girā́ pitṝṇā́m ca mánmabhiḥ | nābhākásya práṣastibhir yáḥ síndhūnām úpodayé saptásvasā sá madhyamó nábhantām anyaké same || 2 || sá kshápaḥ pári shasvaje ny ùsró māyáyā dadhe sá víṣvam pári darṣatáḥ | tásya vénīr ánu vratám ushás tisró avardhayan nábhantām anyaké same || 3 ||

ṚGVEDA SAMHITĀ

BOOK EIGHT

Hymn-41

May you offer priase to that opulent venerable Lord and to the vital principles. The venerable Lord protects men by His acts as the herdsman guards the cattle. May all our adversities vanish. 1

I praise him (the sun-divine), the venerable lord, with that song and hymn with which our ancient sages have been praying and with that song, repeated by a pain-despiser too. The lord of vapours rises up in the vicinity of rivers; there are seven streams (sisters) in the midst of them. May all our adversities vanish. 2

He embraces beautiful nights and with swift movements He encompasses the universe by His mysterious power. Visible over all is he. All who are desirous of his favour diligently offer him worship at three times a day (morning, noon, and evening). May all our adversities vanish. 3

यः ककुभो निधारयः पृथिव्यामधि दर्शतः ।
स माता पूर्व्यं पदं तद्वरुणस्य सप्त्यं स हि गोपा इवेर्यो नभन्तामन्यके समे ॥४॥
यो धर्ता भुवनानां य उस्राणामपीच्या३ वेद नामानि गुह्या ।
स कविः काव्या पुरु रूपं द्यौरिव पुष्यति नभन्तामन्यके समे ॥५॥

yáḥ kakúbho nidhārayáḥ pṛithivyám ádhi darṣatáḥ | sá mátā pūrvyám padám tád váruṇasya sáptyam sá hí gopá ivéryo nábhantām anyaké same || 4 || yó dhartá bhúvanānām yá usrāṇām apīcyà véda námāni gúhyā | sá kavíḥ kávyā purú rūpám dyaúr iva pushyati nábhantām anyaké same || 5 || 26 ||

॥२७॥ यस्मिन्विश्वानि काव्या चक्रे नाभिरिव श्रिता ।
त्रितं जूती सपर्यत व्रजे गावो न संयुजे युजे अश्वाँ अयुक्षत नभन्तामन्यके समे ॥६॥
य आस्वत्क आशये विश्वा जातान्येषाम् ।
परि धामानि मर्मृशद्वरुणस्य पुरो गये विश्वे देवा अनु व्रतं नभन्तामन्यके समे ॥७॥
स समुद्रो अपीच्यस्तुरो द्यामिव रोहति नि यदासु यजुर्दधे ।
स माया अर्चिना पदास्तृणान्नाकमारुहन्नभन्तामन्यके समे ॥८॥

yásmin víṣvāni kávyā cakré nábhir iva ṣritá | tritám jūtí saparyata vrajé gávo ná saṃyúje yujé áṣvāñ ayukshata nábhantām anyaké same || 6 || yá āsv átka āṣáye víṣvā jātány eshām | pári dhámāni mármṛiṣad váruṇasya puró gáye víṣve devá ánu vratám nábhantām anyaké same || 7 || sá samudró apīcyàs turó dyám iva rohati ní yád āsu yájur dadhé | sá māyá arcínā padástṛiṇān nákam áruhan nábhantām anyaké same || 8 ||

He is visible above the earth and sustains the quarters of the horizon. He mèasures out (the entire space) which is the eternal abode of his venerability; he is our lord like the keeper of cattle. May all our adversities vanish. 4

He is the sustainer of all the regions, knows the hidden and secret names of the mysterious rays, He is a sage who cherishes the act of sages, as the heaven cherishes numerous forms. May all our adversities vanish. 5

In him all pious acts are concentrated like the nave set within the wheel. May you worship him, quickly, who pervades all the three worlds. As men assemble the cattle in their pasture, in the same manner, the horses have been gathered (to assail us) by our opponents. May all our adversities vanish. 6

He wraps these regions as a robe; he gives refuge to all the creatures. All Nature's bounties precede the chariot of the venerable Lord, while manifesting His glories at the time of worship. May all our adversities vanish. 7

He is the hidden ocean; swiftly he mounts the heaven as the sun ascends the sky. When He establishes the cosmic sacrifice in those regions, He demolishes with his brilliant radiance the devices of obstructing forces and ascends to heaven. May all our adversities vanish. 8

यस्य श्वेता विचक्षणा तिस्रो भूमीरधिक्षितः ।
त्रिरुत्तराणि पप्रतुर्वरुणस्य ध्रुवं सदः स सप्तानामिरज्यति नभन्तामन्यके समे ॥९॥
यः श्वेताँ अधिनिर्णिजश्चक्रे कृष्णाँ अनु व्रता ।
स धाम पूर्व्यं ममे यः स्कम्भेन वि रोदसी अजो न द्यामधारयन्नभन्तामन्यके समे ॥१०॥

yásya ṣvetá́ vicakshaṇá́ tisró **bhū́mīr** adhikshitáḥ | trír úttarāṇi paprátur váruṇasya dhruváṃ sádaḥ sá saptānám irajyati nábhantām anyaké same || 9 || yáḥ ṣvetá́ñ ádhinirṇijaṣ cakré krishṇá́ñ ánu vratá́ | sá **dhá́ma** pūrvyám mame yá skambhéna ví ródasī ajó ná dyá́m ádhārayan nábhantām anyaké same || 10 || 27 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य काण्वो नाभाक आत्रेयोऽर्चनाना वा ऋषिः । (१–३) प्रथमतृचस्य वरुणः, (४–६) द्वितीयतृचस्य चाश्विनौ देवताः । (१–३) प्रथमतृचस्य त्रिष्टुप्, (४–६) द्वितीयतृचस्य चानुष्टुप् छन्दसी ॥

॥२८॥ अस्तभ्नाद्द्यामसुरो विश्ववेदा अमिमीत वरिमाणं पृथिव्याः ।
आसीदद्विश्वा भुवनानि सम्राड्विश्वेत्तानि वरुणस्य व्रतानि ॥१॥
एवा वन्दस्व वरुणं बृहन्तं नमस्या धीरममृतस्य गोपाम् ।
स नः शर्म त्रिवरूथं वि यंसत्पातं नो द्यावापृथिवी उपस्थे ॥२॥

42.

Ástabhnād dyám ásuro viṣvávedā ámimīta varimáṇam prithivyáḥ | ásīdad víṣvā bhúvanāni samrá́ḍ víṣvét tá́ni váruṇasya vratá́ni || 1 || evá́ vandasva váruṇam brihántam namasyá́ dhíram amrítasya gopám | sá naḥ ṣárma trivárūthaṃ ví yaṅsat pātáṃ no dyávāprithivī upásthe || 2 ||

His bright far-seeing rays pervade all the three regions, and have further filled the three superior realms of heaven. Firm is the abode of the venerable Lord, who rules over the seven cosmic streams of firmament. May all our adversities vanish. 9

In his successive functions, he emits his bright rays (during day) or turns them dark (during the night). He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish. 10

42

The powerful venerable Lord, the possessor of all wealth has fixed the heaven. He measures out the wide expanses of the broad earth, and presides over all worlds as a supreme monarch. All these are the holy operations of the venerable Lord. 1

May you glorify the mighty venerable Lord and revere this guardian of immortality. May He bestow upon us a triply-guarded habitation. May heaven and earth preserve us within their lap. 2

इमां धियं शिक्षमाणस्य देव क्रतुं दक्षं वरुण सं शिशाधि ।
ययाति विश्वा दुरिता तरेम सुतर्माणमधि नावं रुहेम ॥३॥
आ वां ग्रावाणो अश्विना धीभिर्विप्रा अचुच्यवुः ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥४॥
यथा वामत्रिरश्विना गीर्भिर्विप्रो अजोहवीत् ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥५॥
एवा वामह्व ऊतये यथाहुवन्त मेधिराः ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥६॥

imáṃ dhíyaṃ śíkshamāṇasya deva krátuṃ dákshaṃ varuṇa sáṃ śiśādhi | yáyáti víśvā duritá tárema sutármāṇam ádhi nā́vaṃ ruhema || 3 || ā́ vāṃ grā́vāṇo aśvinā dhībhír víprā acucyavuḥ | nā́satyā sómapītaye nábhantām anyaké same || 4 || yáthā vām átrir aśvinā gīrbhír vípro ájohavīt | nā́satyā sómapītaye nábhantām anyaké same || 5 || evā́ vām ahva ūtáye yáthā́huvanta médhirāḥ | nā́satyā sómapītaye nábhantām anyaké same || 6 || 28 ||

[अथ षष्ठोऽनुवाकः ॥]   (४३) त्रिचत्वारिंशं सूक्तम्

(१–३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२९॥ इमे विप्रस्य वेधसोऽग्नेरस्तृतयज्वनः । गिरः स्तोमास ईरते ॥१॥
अस्मै ते प्रतिहर्यते जातवेदो विचर्षणे । अग्ने जनामि सुष्टुतिम् ॥२॥
आरोका इव घेदह तिग्मा अग्ने तव त्विषः । दद्भिर्वनानि बप्सति ॥३॥

43.

Imé víprasya vedháso 'gnér ástṛitayajvanaḥ | gíra stómāsa īrate || 1 || ásmai te pratiháryate jā́tavedo vícarshaṇe | ágne jánāmi sushṭutím || 2 || ārokā́ iva ghéd áha tigmā́ agne táva tvíshaḥ | dadbhír vánāni bapsati || 3 ||

O venerable Lord, may you inspire the worshipful devotee and sharpen his intellect to perform benevolent acts. May we ascend the ship that bears us safely to get across all difficulties. 3

O evertrue twin-divines, the pious worshippers, with their songs, induce you to come hitherward to enjoy devotional elixir. May all our adversities vanish. 4

O evertrue twin-divines, as the triply detached sage has been eagerly calling you with his hymns to enjoy the devotional elixir, so I also invoke you. May all our adversities vanish. 5

As all the wise men have been invoking you for protection, O evertrue twin-divines, I also invoke you to come and enjoy our devotional elixir. May all our adversities vanish. 6

43

These reciters of praises invoke the fire-divine who is all-wise, creative and performer of uninterrupted cosmic sacrifice. 1

O all-beholding, all pervading fire-divine, I repeat earnest prayers to you for your delight. 2

O fire-divine, your fierce flames consume the forest, as the sharpened teeth of wild animals destroy (the plants). 3

हरयो धूमकेतवो वातजूता उप द्यवि । यतन्ते वृथगग्नयः ॥४॥
एते त्ये वृथगग्नय इद्धासः समदृक्षत । उषसामिव केतवः ॥५॥

hárayo dhūmá-
ketavo vátajūtā úpa dyávi | yátante vríthag agnáyaḥ || 4 ||
eté tyé vríthag agnáya iddhásaḥ sám adrikshata | ushásām
iva ketávaḥ || 5 || 29 ||

॥३०॥ कृष्णा रजांसि पत्सुतः प्रयाणे जातवेदसः । अग्निर्यद्रोधति क्षमि ॥६॥
धासिं कृण्वान ओषधीर्बप्सदग्निर्न वायति । पुनर्यन्तरुणीरपि ॥७॥
जिह्वाभिरह नन्नमदर्चिषा जञ्जणाभवन् । अग्निर्वनेषु रोचते ॥८॥
अप्स्वग्ने सधिष्टव सौषधीरनु रुध्यसे । गर्भे सञ्जायसे पुनः ॥९॥
उदग्ने तव तद्घृतादर्ची रोचत आहुतम् । निंसानं जुह्वो मुखे ॥१०॥

krishṇá rájaṅsi patsutáḥ prayáṇe jātávedasaḥ | agnír yád ródhati kshámi || 6 || dhāsíṃ kriṇvāná óshadhīr bápsad agnír ná vāyati | púnar yán táruṇīr ápi || 7 || jihvábhir áha nánnamad arcísha jañjaṇābhávan | agnír váneshu rocate || 8 || apsv àgne sádhish ṭáva saúshadhīr ánu rudhyase | gárbhe sáñ jāyase púnaḥ || 9 || úd agne táva tád ghritád arcí rocata áhutam | níṅsānam juhvò múkhe || 10 || 30 ||

॥३१॥ उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे । स्तोमैर्विधेमाग्नये ॥११॥
उत त्वा नमसा वयं होतर्वरेण्यक्रतो । अग्ने समिद्भिरीमहे ॥१२॥

ukshánnaya vaśánnaya sómaprishṭhaya vedháse | stó-
**mair vidhemāgnáye || 11 || utá tvā námasā vayáṃ hótar vá-
reṇyakrato | ágne samídbhir īmahe || 12 ||**

Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. 4

These diversely-kindled fiery flames are all around made visible even as the ensigns of the dawn. 5

As this all pervading fire speeds along, the black dust is raised by its feet when this fire spreads upon the earth. 6

Making the plants its food the fire-divine consumes them and is never satiated, and falls upon the tender shrubs again. 7

Bending the trees down with all its tongues (flames), it flickers in its fiery glow; the fire-divine looks splendid in the woods. 8

O fire-divine, your original place is in the waters, yet you force your way into the plants and becoming their embryo, you are born anew. 9

O fire-divine, worshipped with offerings, your flames shine out from the sacred butter with kisses on the ladle's mouth. 10

Let us adore with hymns the fire-divine, who is fed on agricultural products, dairy products, and who bears the herbal plants on the back. 11

We solicit you, O fire-divine, the invoker of Nature's bounties and performer of sacred rites, with oblations and with fuel. 12

उत त्वा भृगुवच्छुचे मनुष्वदग्न आहुत । अङ्गिरस्वद्धवामहे ॥१३॥
त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन्त्सता । सखा सख्या समिध्यसे ॥१४॥
स त्वं विप्राय दाशुषे रयिं देहि सहस्रिणम् । अग्ने वीरवतीमिषम् ॥१५॥

utá tvā bhriguvác chuce manushvád agna āhuta | aṅgirasvád dhavāmahe || 13 || tvám hy àgne agnínā vípro víprena sán satá | sákhā sákhyā samidhyáse || 14 || sá tvám víprāya dāsúshe rayím dehi sahasrínam | ágne vīrávatīm ísham || 15 || 31 ||

॥३२॥ अग्ने भ्रातः सहस्कृत रोहिदश्व शुचिव्रत । इमं स्तोमं जुषस्व मे ॥१६॥
उत त्वाग्ने मम स्तुतो वाश्राय प्रतिहर्यते । गोष्ठं गाव इवाशत ॥१७॥
तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अग्ने कामाय येमिरे ॥१८॥
अग्निं धीभिर्मनीषिणो मेधिरासो विपश्चितः । अद्मसद्याय हिन्विरे ॥१९॥
तं त्वामज्मेषु वाजिनं तन्वाना अग्ने अध्वरम् । वह्निं होतारमीळते ॥२०॥

ágne bhrātah sáhaskrita róhidasva súcivrata | imám stómam jushasva me || 16 || utá tvāgne máma stúto vāsrāya pratiháryate | goshthám gáva ivāsata || 17 || túbhyam tá aṅgirastama vísvāh sukshitáyah príthak | ágne kámāya yemire || 18 || agním dhībhír manīshíno médhirāso vipascítah | admasádyāya hinvire || 19 || tám tvám ájmeshu vājínam tanvāná agne adhvarám | váhnim hótāram īlate || 20 || 32 ||

॥३३॥ पुरुत्रा हि सदृङ्ङसि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥२१॥

purutrá hí sadríññ ási víso vísvā ánu prabhúh | samátsu tvā havāmahe || 21 ||

O holy fire-divine, worshipped with oblations, we adore you in like-manner, as you have been adored by men of distinction, by intellectuals and by men of vitality. 13

O divine, you are a fire, kindled by fire; you are a sage, kindled by a sage; you are a saint, kindled by a saint; and you are a friend, kindled by a friend. 14

O adorable lord, may you bestow upon the pious worshipper infinite riches, food and brave progeny. 15

O fire-divine, our brother, the source of strength, driven as if on red horses, performer of pure acts, may you be propitiated by our laudations. 16

My praises hasten to you, O fire-divine, as the cows enter their stalls to meet the lowing calf that longs for milk. 17

O fire-divine, most vital among vital forces, all people, howsoever rich, turn towards you for attainment of their desires. 18

The intellectuals, the wise and the sagacious, with their thoughts and actions propitiate the fire-divine for the furtherance of their prosperity. 19

While making preparations to adore you in their homes, the worshippers glorify you, O powerful fire-divine, the bearer of the oblations and the invoker of Nature's bounties. 20

You are the adorable lord, beholder of all people of the universe alike in all the regions. We invoke you to help us in our struggles. 21

तमीळिष्व य आहुतोऽग्निर्विभ्राजते घृतैः । इमं नः शृणवद्धवम् ॥२२॥
तं त्वा वयं हवामहे शृण्वन्तं जातवेदसम् । अग्ने घ्नन्तमप द्विषः ॥२३॥
विशां राजानमद्भुतमध्यक्षं धर्मणामिमम् । अग्निमीळे स उ श्रवत् ॥२४॥
अग्निं विश्वायुवेपसं मर्यं न वाजिनं हितम् । सप्तिं न वाजयामसि ॥२५॥

tám īḷishva yá áhuto 'gnír vibhrájate ghritaíḥ | imám naḥ sriṇavad dhávam || 22 || tám tvā vayám havāmahe sriṇvántam jātávedasam | ágne ghnántam ápa dvíshaḥ || 23 || viṣám rájānam ádbhutam ádhyaksham dhármaṇām imám | agním īḷe sá u sravat || 24 || agním viṣváyuvepasam máryam ná vājínam hitám | sáptim ná vājayāmasi || 25 || 33 ||

॥३४॥ घ्नन्मृध्राण्यप द्विषो दहन्रक्षांसि विश्वहा । अग्ने तिग्मेन दीदिहि ॥२६॥
यं त्वा जनास इन्धते मनुष्वदङ्गिरस्तम । अग्ने स बोधि मे वचः ॥२७॥
यदग्ने दिविजा अस्यप्सुजा वा सहस्कृत । तं त्वा गीर्भिर्हवामहे ॥२८॥
तुभ्यं घेत्ते जना इमे विश्वाः सुक्षितयः पृथक् । धासिं हिन्वन्त्यत्तवे ॥२९॥
ते घेदग्ने स्वाध्योऽहा विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥३०॥

ghnán mridhrány ápa dvísho dáhan rákshāṅsi viṣváhā | ágne tigména dīdihi || 26 || yám tvā jánāsa indhaté manushvád aṅgirastama | ágne sá bodhi me vácaḥ || 27 || yád agne divijá ásy apsujá vā sahaskrita | tám tvā gīrbhír havāmahe || 28 || túbhyam ghét té jánā imé víṣvāḥ sukshitáyaḥ príthak | dhāsím hinvanty áttave || 29 || té ghéd agne svādhyó 'hā víṣvā nricákshasaḥ | tárantaḥ syāma durgáhā || 30 || 34 ||

॥३५॥ अग्निं मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् । हृद्भिर्मन्द्रेभिरीमहे ॥३१॥
स त्वमग्ने विभावसुः सृजन्त्सूर्यो न रश्मिभिः । शर्धन्तमांसि जिघ्नसे ॥३२॥
तत्ते सहस्व ईमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥३३॥

agním mandrám purupriyáṃ ṣīrám pāvakáṣocisham | hridbhír mandrébhir īmahe || 31 || sá tvám agne vibhávasuḥ srịján sū́ryo ná raṣmíbhiḥ | ṣárdhan támāṅsi jighnase || 32 || tát te sahasva īmahe dātráṃ yán nópadásyati | tvád agne váryaṃ vásu || 33 || 35 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥३६॥ समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन्हव्या जुहोतन ॥१॥
अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मन्मना । प्रति सूक्तानि हर्य नः ॥२॥
अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे । देवाँ आ सादयादिह ॥३॥

44.

Samídhāgníṃ duvasyata ghritaír bodhayatā́tithim | ā́smin havyā́ juhotana || 1 || ágne stómaṃ jushasva me várdhasvānéna mánmanā | práti sūktā́ni harya naḥ || 2 || agníṃ dūtám puró dadhe havyavā́ham úpa bruve | devā́ṅ ā́ sādayād ihá || 3 ||

With cheerful heart and delightful sweet hymns, we venerate the gladdening fire-divine, dear to all, abiding in sacred acts, and burning with purifying brilliance. 31

O fire-divine, rich in light like the rising sun, displaying strength by your beams, may you boldly destroy the darkness of ignorance. 32

We solicit from you, O fire-divine, the source of energy, that choicest wealth which you grant with blessings and which does not decay. 33

44

May you honour the fire-divine, dear as honoured guest with your fuel and awaken it by offering butter. Dedicate your offerings in it. 1

O fire-divine, may you accept my laudations and be magnified by my prayers. May you welcome my sweetly spoken words. 2

I establish to the fire-divine the foremost status of the messenger. I adore it as the bearer of the oblations; may it inspire Nature's bounties to occupy their functional places. 3

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः । अग्ने शुक्रास ईरते ॥४॥
उप त्वा जुह्वो३ मम घृताचीर्यन्तु हर्यत । अग्ने हव्या जुषस्व नः ॥५॥

ut te brihánto arcáyah samidhānásya dīdivaḥ | ágne ṣukrása īrate || 4 || úpa tvā juhvò máma ghritácīr yantu haryata | ágne havyá jushasva naḥ || 5 || 36 ||

॥३७॥ मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् । अग्निमीळे स उ श्रवत् ॥६॥
प्रत्नं होतारमीड्यं जुष्टमग्निं कविक्रतुम् । अध्वराणामभिश्रियम् ॥७॥
जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् । अग्ने यज्ञं नय ऋतुथा ॥८॥
समिधान उ सन्त्य शुक्रशोच इहा वह । चिकित्वान्दैव्यं जनम् ॥९॥
विप्रं होतारमद्रुहं धूमकेतुं विभावसुम् । यज्ञानां केतुमीमहे ॥१०॥

mandrám hótāram ritvíjam citrábhānum vibhávasum | agním īḷe sá u ṣravat || 6 || pratnám hótāram íḍyam júsh-ṭam agním kavíkratum | adhvaráṇām abhiṣríyam || 7 || ju-shānó añgirastamemá havyány ānushák | ágne yajñám naya rituthá || 8 || samidhāná u santya ṣúkraṣoca ihá vaha | ci-kitván daívyam j nam || 9 || vípram hótāram adrúham dhū-máketum vibhávasum | yajñánām ketúm īmahe || 10 || 37 ||

॥३८॥ अग्ने नि पाहि नस्त्वं प्रति ष्म देव रीषतः । भिन्धि द्वेषः सहस्कृत ॥११॥
अग्निः प्रत्नेन मन्मना शुम्भानस्तन्वं१ स्वाम् । कविर्विप्रेण वावृधे ॥१२॥

ágne ní pāhi nas tvám práti shma deva ríshataḥ | bhin-dhí dvéshaḥ sahaskrita || 11 || agníḥ pratnéna mánmanā ṣúmbhānas tanvàm svám | kavír víprena vāvridhe || 12

O brilliant fire-divine, as you are kindled, your great flames start blazing up. 4

O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings. 5

I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations. 6

(I worship) the fire-divine, the eternal invoker, adorable, beloved, the performer of wise deeds and the visitant of solemn ceremonies. 7

O fire-divine, best of all vital forces, may you continually accept our offerings and conduct cosmic sacrifice at the proper seasons. 8

O brilliant-flamed, the virtuous, the knower, may you, while enkindled, bring Nature's bounties of celestial region towards us. 9

We solicit the wise invoker of Nature's bounties, the beneficient, the smoke-bannered, the resplendent and the ensign of sacred acts. 10

O brilliant fire-divine, procured by mechanical strength, may you protect us against those, who injure us, and drive away our adversities. 11

The wise fire-divine, decorating its form with brilliant flame, and chanting of hymns, grows in night through the singing of hymns. 12

ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम् । अस्मिन्यज्ञे स्वध्वरे ॥१३॥
स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा । देवैरा सत्सि बर्हिषि ॥१४॥
यो अग्निं तन्वो३ दमे देवं मर्तः सपर्यति । तस्मा इद्दीदयद्वसु ॥१५॥

ūrjó nápātam á huve 'gním pāvakáṣocisham | asmín yajñé svadhvaré || 13 || sá no mitramahas tvám ágne ṣukréṇa ṣocíshā | devaír á satsi barhíshi || 14 || yó agním tanvò dáme devám mártaḥ saparyáti | tásmā íd dīdayad vásu || 15 || 38 ||

॥३०॥ अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतांसि जिन्वति ॥१६॥
उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते । तव ज्योतींष्यर्चयः ॥१७॥
ईशिषे वार्यस्य हि दात्रस्याग्ने स्वर्पतिः । स्तोता स्यां तव शर्मणि ॥१८॥
त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः । त्वां वर्धन्तु नो गिरः ॥१९॥
अदब्धस्य स्वधावतो दूतस्य रेभतः सदा । अग्नेः सख्यं वृणीमहे ॥२०॥

agnír mūrdhá diváḥ kakút pátiḥ prithivyá ayám | apáṃ rétāṅsi jinvati || 16 || úd agne ṣúcayas táva ṣukrá bhrájanta īrate | táva jyótīṅshy arcáyaḥ || 17 || íṣishe váryasya hí dātrásyāgne svàrpatiḥ | stotá syāṃ táva ṣármaṇi || 18 || tvám agne manīshíṇas tváṃ hinvanti címttibhiḥ | tváṃ vardhantu no gíraḥ || 19 || ádabdhasya svadhávato dūtásya rébhataḥ sádā | agnéḥ sakhyáṃ vriṇīmahe || 20 || 39 ||

I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony. 13

O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance. 14

Whosoever mortal worships the divine fire within his house for the attainment of wealth and riches, to him it gives all these. 15

The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. 16

O fire-divine, may your shining, pure and bright flames go upward with your lustre and splendour. 17

O fire-divine, lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace. 18

O fire-divine, they, who understand, invoke you; they please you by their actions; let our prayers magnify your glory. 19

We ever solicit the friendship of fire-divine, the invincible, the powerful one, the messenger and admirer of Nature's bounties. 20

॥४०॥ अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः । शुची रोचत आहुतः ॥२१॥
उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा । अग्ने सख्यस्य बोधि नः ॥२२॥
यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्युष्टे सत्या इहाशिषः ॥२३॥
वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः । स्याम ते सुमतावपि ॥२४॥
अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः । गिरो वाश्रास ईरते ॥२५॥

agníḥ ṣúcivratatamaḥ ṣúcir vípraḥ ṣúciḥ kavíḥ | ṣúcī rocata áhutaḥ || 21 || utá tvā dhītáyo máma gíro vardhantu viṣváhā | ágne sakhyásya bodhi naḥ || 22 || yád agne syám ahám tvám tvám vā ghā syá ahám | syúsh ṭe satyá iháṣí-shaḥ || 23 || vásur vásupatir hí kam ásy agne vibhávasuḥ | syáma te sumatáv ápi || 24 || ágne dhṛitávratāya te samudráyeva síndhavaḥ | gíro vāṣrása īrate || 25 || 40 ||

॥४१॥ युवानं विश्पतिं कविं विश्वादं पुरुवेपसम् । अग्निं शुम्भामि मन्मभिः ॥२६॥
यज्ञानां रथ्ये वयं तिग्मजम्भाय वीळवे । स्तोमैरिषेमाग्नये ॥२७॥
अयमग्ने त्वे अपि जरिता भूतु सन्त्य । तस्मै पावक मृळय ॥२८॥
धीरो ह्यस्यद्मसद्विप्रो न जागृविः सदा । अग्ने दीदयसि द्यवि ॥२९॥
पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

yúvānaṃ viṣpátiṃ kavíṃ viṣvádam puruvépasam | ag-níṃ ṣumbhāmi mánmabhiḥ || 26 || yajñánāṃ rathyè vayáṃ tigmájambhāya vīḷáve | stómair ishemāgnáye || 27 || ayám agne tvé ápi jaritá bhūtu santya | tásmai pāvaka mṛiḷaya || 28 || dhíro hy ásy admasád vípro ná jágṛiviḥ sádā | ágne dīdáyasi dyávi || 29 || purágne duritébhyaḥ purá mṛidhré-bhyaḥ kave | prá ṇa áyur vaso tira || 30 || 41 ||

The divine fire is extremely pure in creativity, and shines pure when invoked. 21

May my dedicated actions and devotional songs ever invigorate you; may you always think of our friendly bond. 22

O fire-divine, if I were you and you were I, your blessings here should come through. 23

O fire-divine, you are the giver of dwellings, the lord of wealth and rich in light; may we always enjoy your favour. 24

O fire-divine, observant of pious acts, our resonant songs of praise proceed to you as rivers hasten to a sea. 25

I glorify with hymns the ever-young fire-divine, the supreme lord of men, the all-wise, the all-consuming and inspirer of all sacred acts. 26

Let us seek with our hymns the fire-divine, the guide of all sacred sacrificial acts, strengthened with sharp-jaw of justice. 27

May my fellow brothers also be your worshippers, O adorable fire-divine, O purifier, give them happiness. 28

Verily you are wise, the sharer of oblations and ever wakeful as the seer (for our well-being). May you, O fire-divine, shine in the sky. 29

O wise fire-divine, giver of dwellings, may you prolong our lives before misfortunes or assailants fall on us. 30

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-४२) द्विचत्वारिंशदृचस्यास्य सूक्तस्य काण्वस्त्रिशोक ऋषिः । (१) प्रथमर्चोऽग्नीन्द्रौ,
(२-४२) द्वितीयाद्येकचत्वारिंशदृचाञ्चेन्द्रो देवते । गायत्री छन्दः ॥

॥४२॥ आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ॥१॥
बृहन्निदिध्म एषां भूरि शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥
अयुद्ध इद्युधा वृतं शूर आजति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥
आ बुन्दं वृत्रहा ददे जातः पृच्छद्वि मातरम् । क उग्राः के ह शृण्विरे ॥४॥
प्रति त्वा शवसी वदद्गिरावप्सो न योधिषत् । यस्ते शत्रुत्वमाचके ॥५॥

Ā́ ghā yé agním indhaté strinánti barhír ānushák | yéshām índro yúvā sákhā || 1 || brihánn íd idhmá eshām bhū́ri sastám prithúḥ sváruḥ | yéshām índro yúvā sákhā || 2 || áyuddha íd yudhā́ vrítaṃ sū́ra ā́jati sátvabhiḥ | yéshām índro yúvā sákhā || 3 || ā́ bundáṃ vritrahā́ dade jātáḥ prichad ví mātáram | ká ugrā́ḥ ké ha srinvire || 4 || práti tvā savasí vadad girā́v ápso ná yodhishat | yás te satrutvám ācaké || 5 || 42 ||

॥४३॥ उत त्वं मघवञ्छृणु यस्ते वष्टि ववक्षि तत् । यद्वीळयासि वीळु तत् ॥६॥
यदाजिं यात्याजिकृदिन्द्रः स्वश्वयुरुप । रथीतमो रथीनाम् ॥७॥
वि षु विश्वा अभियुजो वज्रिन्विष्वग्यथा वृह । भवा नः सुश्रवस्तमः ॥८॥

utá tvám maghavañ chrinu yás te váshti vavákshi tát | yád vīḷáyāsi vīḷú tát || 6 || yád ājím yā́ty ājikríd índraḥ svasvayúr úpa | rathī́tamo rathī́nām || 7 || ví shú vísvā abhiyújo vájrin víshvag yáthā vriha | bhávā naḥ susrávastamaḥ || 8 ||

45

The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord. 1

Ample is their fuel to burn, many their hymns to sing and wide their splinters; in case their close friend is the ever-young resplendent Lord. 2

Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever-young resplendent Lord. 3

As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents?" 4

The powerful mother answers, "O son, he who seeks your enmity, fights as lightning in clouds." 5

O bounteous Lord, may you hear this: "surely you grant all what your devotees ask of you; whomsoever you make firm keeps firm." 6

When the resplendent Lord, the fighter, goes to battle borne by excellent vital energies, He is the foremost amongst the charioteers. 7

O Lord, the thunderer, may you repel all attacks coming on us from any directions; may you be to us a most abundant benefactor. 8

अस्माकं सु रथं पुर इन्द्रः कृणोतु सातये । न यं धूर्वन्ति धूर्तयः ॥९॥
वृज्याम ते परि द्विषोऽरं ते शक्र दावने । गमेमेदिन्द्र गोमतः ॥१०॥

asmákam sú rátham purá índrah krinotu sātáye | ná yám dhúrvanti dhūrtáyah || 9 || vrijyáma te pári dvíshó 'ram te sakra dāváne | gaméméd indra gómatah || 10 || 43 ||

॥४४॥ शनैश्चिद्यन्तो अद्रिवोऽश्वावन्तः शतग्विनः । विवक्षणा अनेहसः ॥११॥
ऊर्ध्वा हि ते दिवेदिवे सहस्रा सूनृता शता । जरितृभ्यो विमंहते ॥१२॥
विद्मा हि त्वा धनंजयमिन्द्र दृळ्हा चिदारुजम् । आदारिणं यथा गयम् ॥१३॥
ककुहं चित्त्वा कवे मन्दन्तु धृष्णविन्दवः । आ त्वा पणिं यदीमहे ॥१४॥
यस्ते रेवाँ अदाशुरिः प्रममर्ष मघत्तये । तस्य नो वेद आ भर ॥१५॥

sánais cid yánto adrivó 'svāvantah satagvínah | vivákshanā anehásah || 11 || urdhvá hí te divé-dive sahásrā sūnrítā satá | jaritríbhyo vimánhate || 12 || vidmá hí tvā dhanamjayám índra drilhá cid ārujám | ādārinam yáthā gáyam || 13 || kakuhám cit tvā kave mándantu dhrishnav índavah | á tvā panim yád ímahe || 14 || yás te reváñ ádāsurih pramamársha maghátttaye | tásya no véda á bhara || 15 || 44 ||

॥४५॥ इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः । पुष्टावन्तो यथा पशुम् ॥१६॥
उत त्वाबधिरं वयं श्रुत्कर्णं सन्तमूतये । दूरादिह हवामहे ॥१७॥

imá u tvā ví cakshate sákhāya indra somínah | pushtávanto yáthā pasúm || 16 || utá tvábadhiram vayám srútkarnam sántam utáye | dūrád ihá havāmahe || 17 ||

May the resplendent Lord, whom no wicked force can harm, set our chariot in foremost place for the aquisition of rewards. 9

O powerful Lord, may we escape our enemies; may we come to you for your generous rewards, rich in cattle. 10

O Lord, strong and resolute, may we slowly approach you to be rich in vital powers and be possessed of unrivalled treasure, and unharmed (by calamities). 11

Your exalted excellence gives day by day hundreds and thousands of precious and auspicious rewards to your worshippers. 12

O resplendent Lord, we know you as the winner of wealth and breaker of firm obstacles. You are the opener (of the gate of wealth) and (giver of shelter) as a house. 13

O all-wise, exalted and brave Lord, subduer of evil forces, when we solicit you, the barterer, may our adorations exhilarate you. 14

May you bring to us the treasure of that opulent person, who is unwilling to give, and who reviles you regarding your generosity of bestowing wealth. 15

O resplendent, these our friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle. 16

We invoke you here from afar for our protection, for you are not deaf; your ears are always open to hear. 17

यच्छुश्रूया इमं हवं दुर्मर्षं चक्रिया उत । भवेरापिर्नो अन्तमः ॥१८॥
यच्चिद्धि ते अपि व्यथिर्जगन्वांसो अमन्महि । गोदा इदिन्द्र बोधि नः ॥१९॥
आ त्वा रम्भं न जिव्रयो ररभ्मा शवसस्पते । उश्मसि त्वा सधस्थ आ ॥२०॥

yác chu-
ṣrūyá imám hávam durmárshaṃ cakriyā utá | bháver āpír no ántamaḥ || 18 || yác cid dhí te ápi vyáthir jaganváṅso ámanmahi | godá íd indra bodhi naḥ || 19 || á tvā rambháṃ ná jívrayo rarabhmá ṣavasas pate | uṣmási tvā sadhástha á || 20 || 45 ||

स्तोत्रमिन्द्राय गायत पुरुनृम्णाय सत्वने । नकिर्यं वृण्वते युधि ॥२१॥
अभि त्वा वृषभा सुते सुतं सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥२२॥
मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् । माकीं ब्रह्मद्विषो वनः ॥२३॥
इह त्वा गोपरीणसा महे मन्दन्तु राधसे । सरो गौरो यथा पिब ॥२४॥
या वृत्रहा परावति सना नवा च चुच्युवे । ता संसत्सु प्र वोचत ॥२५॥

stotrám índrāya gāyata purunṛimṇáya sátvane | nákir yáṃ vṛiṇvaté yudhí || 21 || abhí tvā vṛishabhā suté sutáṃ sṛijāmi pītáye | trimpá vy àṣnuhī mádam || 22 || má tvā mūrá avishyávo mópahásvāna á dabhan | mákīm brahmadvísho vanaḥ || 23 || ihá tvā góparīṇasā mahé mandantu rádhase | sáro gauró yáthā piba || 24 || yá vṛitrahá parāváti sánā návā ca cucyuvé | tá saṃsátsu prá vocata || 25 || 46 ||

If you hear this invocation, please display your invincible power and be our very nearest friend. 18

Whenever we come to you in our distress and offer praises, we only think of you. O resplendent Lord, may you give us wisdom. 19

O Lord of strength, we lean on you as old men lean on a staff. We entreat you to be always with us in the sacred works. 20

May you sing a song of praise to the resplendent Lord who is rich in wealth and bountiful and whom no one challenges in war. 21

When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion. 22

Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and godless. 23

Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond. 24

Proclaim in our congregations those old and new riches which our Lord, the destroyer of evils, sends from afar. 25

४७॥ अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । अत्रादेदिष्ट पौंस्यम् ॥२६॥
सत्यं तत्तुर्वशे यदौ विदानो अह्नवाय्यम् । व्यानट् तुर्वणे शमि ॥२७॥
तरणिं वो जनानां त्रदं वाजस्य गोमतः । समानमु प्र शंसिषम् ॥२८॥

ápibat kadrúvaḥ sutám índraḥ sahásrabāhve | átrādedishṭa paúṅsyam || 26 || satyám̐ tát turváśe yádau vídāno ahnavāyyám | vy ànaṭ turváṇe śámi || 27 || taráṇim̐ vo jánānām̐ tradám̐ vā́jasya gómataḥ | samānám u prá śaṅsisham || 28 ||

ऋभुक्षणं न वर्तव उक्थेषु तुग्र्यावृधम् । इन्द्रं सोमे सचा सुते ॥२९॥
यः कृन्तदिद्वि योन्यं त्रिशोकाय गिरिं पृथुम् । गोभ्यो गातुं निरेतवे ॥३०॥

ṛibhukshánam̐ ná vártava ukthéshu tugryāvṛídham | índram̐ sóme sácā suté || 29 || yáḥ kṛintád íd ví yonyám̐ triśókāya girím pṛithúm | góbhyo gātúm̐ níretave || 30 || 47 ||

४८॥ यद्दधिषे मनस्यसि मन्दानः प्रेदियक्षसि । मा तत्करिन्द्र मृळय ॥३१॥
दभ्रं चिद्धि त्वावतः कृतं शृण्वे अधि क्षमि । जिगात्विन्द्र ते मनः ॥३२॥
तवेदु ताः सुकीर्तयोऽसन्नुत प्रशस्तयः । यदिन्द्र मृळयासि नः ॥३३॥

yád dadhishé manasyási mandānáḥ préd íyakshasi | mā́ tát kar indra mṛiḷáya || 31 || dabhrám̐ cid dhí tvā́vataḥ kṛitám̐ śṛiṇvé ádhi kshámi | jígātv indra te mánaḥ || 32 || távéd u tā́ḥ sukīrtáyó 'sann utá práśastayaḥ | yád indra mṛiḷáyāsi naḥ || 33 ||

The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher. 26

He finds undeniable strength in intellectual people and also in those toiling and thereby He conquers against the day to day miseries. 27

I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle. 28

I praise through hymns the mighty resplendent Lord, the augmenter of waters, for the attainment of wealth and wisdom while the devotional worship is performed with prayers. 29

It is only He who cleaves the hill for the people of three regions so that the wide womb is formed to allow the cows in captivity to issue forth. 30

Whatever anger you incur in your exhilaration, whatever you plan in your mind, or think to penalize us, O resplendent Lord, please do it not, but be kind to bless us. 31

O resplendent Lord, whatever little has been done by you for us is renowned on the earth. May your kindness turn to us. 32

O resplendent Lord, when you are kind to us, yours shall be this eulogy, and yours shall be these hymns of praises. 33

मा न एकस्मिन्नागसि मा द्वयोरुत त्रिषु । वधीर्मा शूर भूरिषु ॥३४॥
बिभया हि त्वावत उग्रादभिप्रभङ्गिणः । दस्मादहमृतीषहः ॥३५॥

má na ékasminn ágasi má dváyor utá trishú | vádhīr má ṣūra bhúrishu || 34 || bibháyā hí tvávata ugrád abhiprabhaṅgíṇaḥ | dasmád ahám ṛitīsháhah || 35 || 48 ||

॥४९॥ मा सख्युः शूनमा विदे मा पुत्रस्य प्रभूवसो । आवृत्वद्भूतु ते मनः ॥३६॥
को नु मर्या अमिथितः सखा सखायमब्रवीत् । जहा को अस्मदीषते ॥३७॥
एवारे वृषभा सुतेऽसिन्वन्भूर्यावयः । श्वघ्नीव निवता चरन् ॥३८॥
आ त एता वचोयुजा हरी गृभ्णे सुमद्रथा । यदीं ब्रह्मभ्य इद्ददः ॥३९॥
भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः । वसु स्पार्हं तदा भर ॥४०॥
यद्वीळाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम् । वसु स्पार्हं तदा भर ॥४१॥
यस्य ते विश्वमानुषो भूरेर्दत्तस्य वेदति । वसु स्पार्हं तदा भर ॥४२॥

má sákhyuḥ ṣúnam á vide má putrásya prabhūvaso | āvṛítvad bhūtu te mánaḥ || 36 || kó nú maryā ámithitaḥ sákhā sákhāyam abravīt | jahá kó asmád īshate || 37 || eváre vṛishabhā suté 'sinvan bhúry āvayaḥ | ṣvaghnîva nivátā cáran || 38 || á ta etá vacoyújā hárī gṛibhṇe sumádrathā | yád īm brahmábhya íd dádaḥ || 39 || bhindhí víṣvā ápa dvíshaḥ pári bádho jahí mṛídhaḥ | vásu spārháṃ tád á bhara || 40 || yád vīḷáv indra yát sthiré yát párṣāne párābhṛitam | vásu spārháṃ tád á bhara || 41 || yásya te viṣvamānusho bhúrer dattásya védati | vásu spārháṃ tád á bhara || 42 || 49 ||

O brave Lord, penalize us not for one sin, not for two, not for three, even not for many. 34

I am afraid of one like you only. You are terrible, the destroyer of evils and strong enough to endure all attacks. 35

O bounteous Lord, may I never live to see my friend or son in distress; may your mind remain ever favourable towards me. 36

"O mortals, which friend, has, without provocation, ever abused a friend? who again is one that leaves his friend in distress?" 37

O showerer of blessings, when the devotional prayers are offered, you have always been eagerly accepting them to your delight like a hunter rushing down to his victim. 38

I draw here towards you the two horses harnessed to a beautiful car and yoked by hymns, since you give precious wealth to the sincere devotees. 39

May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for. 40

O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible,—bring us that wealth which we long for. 41

O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for. 42

(४६) षट्चत्वारिंशं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याश्व्यो वश ऋषिः। (१-२०, २९-३१, ३३) प्रथमादिविंशत्यृचामेकोनत्रिंश्यादितृचस्य त्रयस्त्रिंश्याश्चेन्द्रः. (२१-२४) एकविंश्यादिचतसृणां कानीतस्य पृथुश्रवसो दानस्तुतिः. (२५-२८, ३२) पञ्चविंश्यादिचतसृणां द्वात्रिंश्याश्च वायुर्देवताः। (१) प्रथमर्चः पादनिचृत्. (२-४, ६, १०, २३, २९, ३३) द्वितीयादितृचस्य षष्ठीदशमीत्रयोविंश्येकोनत्रिंशीत्रयस्त्रिंशीनाञ्च गायत्री. (५) पञ्चम्याः ककुप्. (७, १९) सप्तम्येकोनविंश्योर्बृहती. (८) अष्टम्या अनुष्टुप्. (९) नवम्याः सतोबृहती. (११-१२) एकादशीद्वादश्योर्विपरीतोत्तरः प्रगाथः (एकादश्या बृहती, द्वादश्या विपरीता सतोबृहती). (१३) त्रयोदश्या द्विपदा जगती. (१४) चतुर्दश्या पिपीलिकमध्या बृहती. (१५) पञ्चदश्याः ककुम्न्यङ्कुशिरा. (१६) षोडश्या विराट्. (१७) सप्तदश्या जगती. (१८) अष्टादश्या उपरिष्टाद्बृहती. (२०) विंश्या विषमपदा बृहती. (२१-२२, २४, ३२) एकविंशीद्वाविंशीचतुर्विंशीद्वात्रिंशीनां पङ्क्तिः. (२५-२८) पञ्चविंश्यादिचतसृणां प्रगाथः [(२५, २७) पञ्चविंशीसप्तविंश्योर्बृहती, (२६, २८) षड्विंश्यष्टाविंश्योः सतोबृहती]. (३०) त्रिंश्या द्विपदा विराट्, (३१) एकत्रिंश्याश्चोष्णिक् छन्दांसि॥

॥१॥ त्वावतः पुरूवसो वयमिन्द्र प्रणेतः। स्मसि स्थातर्हरीणाम् ॥१॥
त्वां हि सत्यमद्रिवो विद्म दातारमिषाम्। विद्म दातारं रयीणाम् ॥२॥

46.

Tvā́vataḥ purūvaso vayám indra praṇetaḥ | smási sthātar harīṇām || 1 || tvā́m hí satyám adrivo vidmá dātā́ram ishā́m | vidmá dātā́ram rayīṇā́m || 2 ||

आ यस्य ते महिमानं शतमूते शतक्रतो। गीर्भिर्गृणन्ति कारवः ॥३॥
सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा। मित्रः पान्त्यद्रुहः ॥४॥
दधानो गोमदश्ववत्सुवीर्यमादित्यजूत एधते। सदा राया पुरुस्पृहा ॥५॥

ā́ yásya te mahimā́nam ṣátamūte ṣátakrato | gīrbhír griṇánti kārávaḥ || 3 || sunīthó ghā sá mártyo yám marúto yám aryamā́ | mitrā́ḥ pā́nty adrúhaḥ || 4 || dádhāno gómad áṣvavad suvī́ryam ādityájūta edhate | sádā rāyā́ puruspṛ́hā || 5 || 1 ||

46

O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies. 1

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all. 2

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs. 3

Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of light, gives protection. 4

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children. 5

॥२॥ तमिन्द्रं दानमीमहे शवसानमभीर्वम् । ईशानं राय ईमहे ॥६॥
तस्मिन्हि सन्त्यूतयो विश्वा अभीरवः सचा ।
तमा वहन्तु सप्तयः पुरूवसुं मदाय हरयः सुतम् ॥७॥
यस्ते मदो वरेण्यो य इन्द्र वृत्रहन्तमः ।
य आददिः स्व१र्नृभिर्यः पृतनासु दुष्टरः ॥८॥
यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वस्ति तरुता ।
स नः शविष्ठ सवना वसो गहि गमेम गोमति व्रजे ॥९॥
गव्यो षु णो यथा पुराश्वयोत रथया । वरिवस्य महामह ॥१०॥

tám índram dā́nam īmahe ṣavasānám ábhīrvam | íṣā-nam rāyá īmahe || 6 || tásmin hí sánty ūtáyo víṣvā ábhīra-vaḥ sácā | tám ā́ vahantu sáptayaḥ purūvásum mádāya há-rayaḥ sutám || 7 || yás te mádo várenyo yá indra vṛitra-hántamaḥ | yá ādadíḥ svàr nṛíbhir yáḥ pṛítanāsu dushṭá-raḥ || 8 || yó 'dushṭáro viṣvavāra ṣravā́yyo vā́jeshv ásti ta-rutā́ | sá naḥ ṣavishṭha sávanā́ vaso gahi gaméma gómati vrajé || 9 || gavyó shú no yáthā purā́ṣvayótá rathayā́ | vari-vasyá mahāmaha || 10 || 2 ||

॥३॥ नहि ते शूर राधसोऽन्तं विन्दामि सत्रा ।
दशस्या नो मघवन्नू चिदद्रिवो धियो वाजेभिराविथ ॥११॥
य ऋष्वः श्रावयत्सखा विश्वेत्स वेद जनिमा पुरुष्टुतः ।
तं विश्वे मानुषा युगेन्द्रं हवन्ते तविषं यतस्रुचः ॥१२॥

nahí te ṣūra rā́dhasó 'ntaṃ vindā́mi satrā́ | daṣasyā́ no maghavan nū́ cid adrivo dhíyo vā́jebhir āvitha || 11 || yá ṛishváḥ ṣrāvayátsakhā víṣvét sá veda jánimā purushṭutáḥ | tám víṣve mā́nushā yugéndraṃ havante tavishám yatásru-caḥ || 12 ||

We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord. 6

Verily, in Him are combined all the protective measures; He is the Lord of vast wealth. May His gliding-steeds like blessings bear Him to the sacred place of devotion for his exhilaration. 7

That ecstacy of joy which is pre-eminent and which utterly destroys your enemies and which wins tributes from men and which is invincible in battles of cosmic life,— 8

—that ecstasy of yours, O well-worthy of praise, and the deliverer from enemies, (is remarkable). May you come to accept our oblations, O most mighty one, the giver of dwellings, may we obtain a treasure full of wisdom. 9

O lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever. 10

O brave and bounteous Lord, I find no limit to your munificence. O Lord of resolute will-power, may you bestow your rewards on us and bless our offerings by giving us ample wealth and wisdom. 11

The graceful resplendent Lord is glorified and praised by His friends; He knows all generations; all men adore Him at all times and offer devotion like the pure butter being poured by ladles. 12

स नो॒ वाजे॑ष्वવિता पु॑रू॒वसुः॑ पुरः॒स्था॒ता म॒घवा॑ वृत्र॒हा भु॑वत् ॥१३॥
अ॒भि वो॑ वी॒रमन्ध॑सो॒ मदे॑षु गाय गि॒रा म॒हा विचे॑तसम् ।
इन्द्रं॒ नाम॒ श्रुत्यं॑ शा॒किनं॒ वचो॒ यथा॑ ॥१४॥
द॒दी रेक्ण॑स्त॒न्वे॑ द॒दिर्वसु॑ द॒दिर्वाजे॑षु पुरुहूत वा॒जिन॑म् । नू॒नमथ॑ ॥१५॥

sá no vájeshv avitá purūvásuḥ purasthātá maghávā vṛitrahá bhuvat || 13 || abhí vo vīrám ándhaso mádeshu gāya girá mahá vícetasam | índraṃ náma ṣrútyaṃ ṣākínaṃ váco yáthā || 14 || dadí réknas tanvè dadír vásu dadír vájeshu puruhūta vājínam | nūnám átha || 15 || 3 ||

॥३॥ वि॒श्वे॑षामिर॒ज्यन्तं॒ वसू॑नां सास॒ह्वांसं॑ चिद॒स्य वर्प॑सः । कृ॒प॒य॒तो नू॒नमत्यथ॑ ॥१६॥
म॒हः सु वो॒ अर॑मिषे॒ स्तवा॑महे मी॒ळ्हुषे॑ अरंग॒माय॒ जग्म॑ये ।
य॒ज्ञेभि॑र्गी॒र्भिर्वि॒श्वम॑नुषां म॒रुता॑मियक्षसि॒ गाये॑ त्वा॒ नम॑सा गि॒रा ॥१७॥
ये पा॒तय॑न्ते॒ अज्म॑भिर्गि॒रीणां॒ स्नुभि॑रेषाम् ।
य॒ज्ञं म॑हि॒ष्वणी॑नां सु॒म्नं तु॑वि॒ष्वणी॑नां॒ प्राध्व॒रे ॥१८॥
प्र॒भ॒ङ्गं दु॑र्मती॒नामिन्द्र॑ शविष्ठा भ॑र । र॒यिम॒स्मभ्यं॒ युज्यं॑ चोदयन्मते॒ ज्येष्ठं॑ चोदयन्मते ॥१९॥

víṣveshām irajyántaṃ vásūnāṃ sāsahvánsaṃ cid asyá várpasaḥ | kṛipayató nūnám áty átha || 16 || maháḥ sú vo áram ishe stávāmahe mīḷhúshe araṃgamáya jágmaye | yajñébhir gīrbhír viṣvámanushām marútām iyakshasi gáye tvā námasā girá || 17 || yé pātáyante ájmabhir girīṇáṃ snúbhir eshām | yajñám mahishváṇīnaṃ sumnáṃ tuvishváṇīnām prádhvaré || 18 || prabhaṅgáṃ durmatīnám índra ṣavishṭhá bhara | rayím asmábhyaṃ yújyaṃ codayanmate jyéshṭhaṃ codayanmate || 19 ||

May the bounteous Lord, the destroyer of the evils of ignorance, be our champion and protector in critical struggles of our life. 13

O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises. 14

O glorified by all (the resplendent Lord), may you give wealth, give treasure and vigour and provide abundant food in critical times of life-struggle just now, without delay. 15

May the Lord of all precious things, who according to His pleasure can change His charming forms, give us abundant wealth and wisdom just now, without delay. 16

We praise with oblations and hymns that blissful mighty Lord, showerer of bounties and very much wish that He comes. You are worshipped by every man, including cloud-bearing winds. May I adore you constantly with song and prayers. 17

We offer devotion to those loud-sounding clouds who rush along with streaming trains of rain showers; may we obtain in the worship the happiness which these loud roarers bestow. 18

O resplendent Lord, the mightiest, may you, O inspirer of intellect, bring to us suitable wealth that crushes men of evil minds. O inspirer, bring to us most excellent wealth. 19

सनितः सुसनितरुग्र चित्र चेतिष्ठ सूनृत ।
प्रासहा सम्राट् सहुरिं सहन्तं भुज्युं वाजेषु पूर्व्यम् ॥२०॥

sánitaḥ súsanitar úgra cítra cétishṭha sū́nṛita | prāsáhā samrāṭ sáhurim sáhantam bhujyúm vájeshu pū́rvyam || 20 || 4 ||

॥५॥

आ स एतु य ईवदाँ अदेवः पूर्तमाददे ।
यथा चिद्वशो अश्व्यः पृथुश्रवसि कानीते३ऽस्या व्युष्याददे ॥२१॥
षष्टिं सहस्राश्व्यस्यायुतासनमुष्ट्रानां विंशतिं शता ।
दश श्यावीनां शता दश त्र्यरुषीणां दश गवां सहस्रा ॥२२॥
दश श्यावा ऋधद्रयो वीतवारास आशवः । मथ्रा नेमिं नि वावृतुः ॥२३॥
दानासः पृथुश्रवसः कानीतस्य सुराधसः ।
रथं हिरण्ययं ददन्मंहिष्ठः सूरिरभूद्वर्षिष्ठमकृत श्रवः ॥२४॥
आ नो वायो महे तने याहि मखाय पाजसे ।
वयं हि ते चकृमा भूरि दावने सद्यश्चिन्महि दावने ॥२५॥

ā́ sá etu yá ívad ā́ñ ádevaḥ pūrtám ādadé | yáthā cid váṣo aṣvyáḥ prithuṣrávasi kānītè 'syá vyúshy ādadé || 21 || shashṭím sahásrāṣvyasyāyútāsanam úshṭrāṇām viṅṣatím ṣatā́ | dáṣa ṣyā́vīnām ṣatā́ dáṣa tryàrushīṇām dáṣa gávām sahásrā || 22 || dáṣa ṣyāvā́ ṛidhádrayo vītávārāsa āṣávaḥ | mathrā́ nemím ní vāvṛituḥ || 23 || dā́nāsaḥ prithuṣrávasaḥ kānītásya surā́dhasaḥ | rátham hiraṇyáyam dádan máṅhishṭhaḥ sūrír abhūd várshishṭham akṛita ṣrávaḥ || 24 || ā́ no vāyo mahé táne yāhí makhā́ya pā́jase | vayám hí te cakṛimā́ bhū́ri dāváne sadyáṣ cin máhi dāváne || 25 || 5 ||

O most bountiful, strong, wondrous, most splendid, excellent and supremely truthful; may you, by our prowess, O universal ruler, overpower them who attack us, and may you bring to us ample wealth for our enjoyment. 20

Let the new disciple, though not so divine, approach the one who has received the living gift of knowledge. May he, the God-dependent soul, the enjoyer of fruits, approach the loving Lord, the possessor of immense treasures, for enlightenment during the break of dawn. 21

I, the God-blessed wealthy person, thank Him for possessing sixty thousand horses, ten thousand cattle, twenty hundred camels, and a thousand brown mares with three red patches. 22

(Let me thank God and proclaim): "I have ten brown horses, who turn the wheel of my chariot with swift whirl; they are of high speed and mature vigour." 23

These are the gifts of the loving Lord, the possessor of immense treasures. He donates golden chariot and proves himself most liberal and wise. He Himself wins wide fame in the world. 24

Come to us, O Lord of vitality, to bestow upon us great wealth and glorious strength. We have been offering to you, O giver of abundant wealth, so that you give much to us; we are also just now offering the same to you, the giver of gifts. 25

॥२॥ यो अश्वेभिर्वहते वस्त उस्रास्त्रिः सप्त सप्ततीनाम् ।
एभिः सोमेभिः सोमसुद्भिः सोमपा दानाय शुक्रपूतपाः ॥२६॥
यो म इमं चिदु त्मनामन्दच्चित्रं दावने ।
अरट्वे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुक्रतुः ॥२७॥
उचथ्ये३ वपुषि यः स्वराळुत वायो घृतस्नाः ।
अश्वेषितं रजेषितं शुनेषितं प्राज्म तदिदं नु तत् ॥२८॥

yó áṣvebhir váhate vásta usrás tríḥ saptá saptatīnā́m | ebhíḥ sómebhiḥ somasúdbhiḥ somapā dānáya ṣukrapūtapāḥ || 26 || yó ma imám cid u tmánā́mandac citrám dāváne | araṭvé ákshe náhushe sukṛítvani sukṛíttarāya sukrátuḥ || 27 || ucathyè vápushi yáḥ svarā́ḷ utá vāyo ghṛitasnā́ḥ | áṣveshitam rájeshitam ṣúneshitam prájma tád idám nú tát || 28 ||

अध प्रियमिषिराय षष्टिं सहस्रासनम् । अश्वानामिन्न वृष्णाम् ॥२९॥
गावो न यूथमुप यन्ति वध्रय उप मा यन्ति वध्रयः ॥३०॥
अध यच्चारथे गणे शतमुष्ट्राँ अचिक्रदत् । अध श्वित्नेषु विंशतिं शता ॥३१॥

ádha priyám ishirā́ya shashṭím sahásrasanam | áṣvānām ín ná vṛíshṇām || 29 || gávo ná yūthám úpa yanti vádhraya úpa mā́ yanti vádhrayaḥ || 30 || ádha yác cā́rathe gaṇé ṣatám úshṭrāñ ácikradat | ádha ṣvítneshu viñṣatím ṣatā́ || 31 ||

He, the sun, comes speedily mounted on horses and invested with thrice seven times seventy (3x7x70=1470) golden rays of morning. He (the sun) comes to you, the Lord, with these healing herbs; and learned priests offer our invocations to you, the acceptor of loving devotion,—bright and pure. 26

Of His own sweet-will, He has been pleased to give me these honoured gifts. He is the performer of good works, and inspires men who are courteous, liberal, and determined to perform noble deeds on the basis of their preeminent good actions. 27

O Lord of vital energies, you are self-resplendent in your glorious form; you are bright like pure butter, you grant me the gifts of divine spirituality inspired by vital energies, willing efforts, and god-inspired love. Surely these are inspired by the blessings of our Lord. 28

May I enjoy these gifts worthy to be enjoyed by the beneficient kings, corresponding to sixty thousand bulls, vital and vigorous like horses. 29

As the cows approach the herd, in the same manner the castrated bullocks come for refuge; may the bullocks come to me for refuge. 30

He calls hundred camels (to be donated) when the herd has been grazing in the woods, and two thousand white cows from among the white herds. 31

शतं दासे बल्बूथे विप्रस्तरुक्ष आ ददे ।
ते ते वायविमे जना मदन्तीन्द्रगोपा मदन्ति देवगोपाः ॥३२॥
अध स्या योषणा मही प्रतीची वशमश्व्यम् । अधिरुक्मा वि नीयते ॥३३॥

ṣatáṃ dāsé balbūthé vípras tárukṣha á dade | té te vāyav imé jánā mádantíndragopā mádanti devágopāḥ || 32 || ádha syá yóshaṇā mahí pratīcí váṣam aṣvyám | ádhirukmā ví nīyate || 33 || 6 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्यात्रेयस्त्रित ऋषिः । (१-१३) प्रथमादित्रयोदशर्चामादित्याः,
(१४-१८) चतुर्दश्यादिपञ्चानाञ्चादित्योषसो देवताः । महापङ्क्तिश्छन्दः ॥

॥७॥ महि वो महतामवो वरुण मित्र दाशुषे ।
यमादित्या अभि द्रुहो रक्षथा नेमघं नशदनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१॥
विदा देवा अघानामादित्यासो अपाकृतिम् ।
पक्षा वयो यथोपरि व्यस्मे शर्म यच्छतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥२॥
व्यस्मे अधि शर्म तत्पक्षा वयो न यन्तन ।
विश्वानि विश्ववेदसो वरूथ्या मनामहेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥३॥

47.

Máhi vo mahatám ávo váruṇa mítra dāṣúshe | yám ādityā abhí druhó rákshathā ném aghám naṣad aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 1 || vidá devā aghánām ádityāso apákṛitim | pakshá váyo yáthopári vy àsmé ṣárma yachatāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 2 || vy àsmé ádhi ṣárma tát pakshá váyo ná yantana | víṣvāni viṣvavedaso varūthyà manāmahe 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 3 ||

The sage accepts the donation of hundreds from the liberal giver and benefactor. O vital Lord, we belong here to you, and you alone. Men rejoice when protected by the resplendent Lord and guarded by Nature's bounties. 32

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth. 33

47

O Lord of light and bliss, great are you and great are your protections which you give to the dedicated devotees. No evil can harm him, whom, O the cosmic solar rays, you guard from injury. Your aids are void of harm, and verily your aids are true aids. 1

O Lord of cosmic solar rays, you know the way to keep all evils at a distance; may you grant us happiness as birds by their wings over their off-springs. Your aids are void of harm and verily your aids are true aids. 2

May you grant us happiness as birds by their wings over their offsprings; O possessor of all wealth, we solicit from you all riches suitable for our life, your aids are void of harm and verily your aids are true aids. 3

यस्मा अरासत क्षयं जीवातुं च प्रचेतसः ।
मनोर्विश्वस्य घेदिम आदित्या राय ईशतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥४॥
परि णो वृणजन्नघा दुर्गाणि रथ्यो यथा ।
स्यामेदिन्द्रस्य शर्मण्यादित्यानामुतावस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥५॥

yásmā árāsata ksháyam jīvátum ca prácetasaḥ | mánor víṣvasya ghéd imá ādityá̄ rāyá īṣate 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 4 || pári ṇo vriṇajann aghá durgáṇi rathyò yathā | syāméd índrasya ṣármaṇy ādityá̄nām utávasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 5 || 7 ||

॥८॥ परिह्वृतेदना जनो युष्मादत्तस्य वायति ।
देवा अदभ्रमाश वो यमादित्या अहेतनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥६॥
न तं तिग्मं चन त्यजो न द्रासदभि तं गुरु ।
यस्मा उ शर्म सप्रथ आदित्यासो अराध्वमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥७॥
युष्मे देवा अपि ष्मसि युध्यन्त इव वर्मसु ।
यूयं महो न एनसो यूयमर्भादुरुष्यतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥८॥

parihvritéd aná jáno yushmádattasya vāyati | dévā ádabhram āṣa vo yám ādityā áhetanāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 6 || ná táṃ tigmáṃ caná tyájo ná drāsad abhí táṃ gurú | yásmā u ṣárma saprátha á̄dityāso árādhvam aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 7 || yushmé devā ápi shmasi yúdhyanta iva vármasu | yūyám mahó na énaso yūyám árbhād urushyatāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 8 ||

To whomsoever these agile solar rays give shelter and the means of life, they keep full control over the wealth of everyone; your aids are void of harm and verily your aids are true aids. 4

May our sins and sorrows pass us by, as drivers of the chariots avoid rough roads; may we abide in resplendent Lord's guard and in the protection of the cosmic solar rays; your aids are void of harm and verily your aids are true aids. 5

Verily men obtain by painful means the wealth which you bestow on them; O divine cosmic rays, the person, whom you favour, wins great riches; your aids are void of harm and verily your aids are true aids. 6

On him shall neither fear nor wrath fall and no heavy calamity visits him whom the cosmic solar rays give shelter and extensive happiness; your aids are void of harm and verily your aids are true aids. 7

O divine, may we abide in you as warriors in their armour; may you guard us from great calamities and guard us from even small ones; your aids are void of harm and verily your aids are true aids. 8

अदितिर्न उरुष्यत्वदितिः शर्म यच्छतु ।
माता मित्रस्य रेवतोऽर्यम्णो वरुणस्य चानेहसो व ऊतयः सुऊतयो व ऊतयः ॥९॥
यद्देवाः शर्म शरणं यद्भद्रं यदनातुरम् ।
त्रिधातु यद्वरूथ्यं१ तदस्मासु वि यन्तनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१०॥

áditir na urushyatv áditiḥ ṣárma yachatu | mātá mitrásya reváto 'ryamṇó váruṇasya cāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 9 || yád devāḥ ṣárma ṣaraṇám yád bhadrám yád anāturám | tridhátu yád varūthyàm tád asmásu ví yantanāneháso va utáyaḥ suūtáyo va ūtáyaḥ || 10 || 8 ||

॥९॥ आदित्या अव हि ख्यताधि कूलादिव स्पशः ।
सुतीर्थमर्वतो यथानु नो नेषथा सुगमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥११॥
नेह भद्रं रक्षस्विने नावयै नोपया उत ।
गवे च भद्रं धेनवे वीराय च श्रवस्यतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१२॥
यदाविर्यदपीच्यं१ देवासो अस्ति दुष्कृतम् ।
त्रिते तद्विश्वमाप्त्य आरे अस्मद्दधातनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१३॥

ádityā áva hí khyátádhi kúlād iva spáṣaḥ | sutīrthám árvato yathánu no neshathā sugám aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 11 || néhá bhadrám rakshasvíne návayaí nópayá utá | gáve ca bhadrám dhenáve vīráya ca ṣravasyatè 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 12 || yád āvír yád apīcyàm dévāso ásti dushkṛitám | trité tád víṣvam āptyá āré asmád dadhātanāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 13 ||

May Mother Eternity defend us, may Mother Eternity guard us and give happiness; verily, she is the mother of Nature's bounties such as the sun, the vital wind and the ocean; your aids are void of harm and verily your aids are true aids. 9

O divine powers, grant to us that happiness which is secured, auspicious and free from sickness, and which is triply strong and fit for shelter; your aids are void of harm and verily your aids are true aids. 10

O lord of cosmic rays, look down upon us as a guide exploring from the shore of a sea; as men lead horses to secure destination, so conduct us along a good path; your aids are void of harm and verily your aids are true aids. 11

Let there be no peace and prosperity to insurgents, nor to him who threatens or assails us; but let there be prosperity to our cattle and milch kine and for the man, who strives for fame; your aids are void of harm and verily your aids are true aids. 12

O divine, may you remove far away from us even far away from three accessible regions, —each evil, manifest or concealed; your aids are void of harm and verily your aids are true aids. 13

यच्च गोषु दुष्वप्न्यं यच्चास्मे दुहितर्दिवः ।
त्रिताय तद्विभावर्याप्त्याय परा वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१४॥
निष्कं वा घा कृणवते स्रजं वा दुहितर्दिवः ।
त्रिते दुष्वप्न्यं सर्वमाप्त्ये परि दद्मस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१५॥

yác ca góshu dushvápnyaṃ yác cāsmé duhitar divaḥ | tritáya tád v'bhāvary āptyáya párā vahānehāso va ūtáyaḥ suūtáyo va ūtáyaḥ || 14 || nishkáṃ vā ghā kriṇávate srájaṃ vā duhitar divaḥ | trité dushvápnyaṃ sárvam āptyé pári dadmasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 15 || 9 ||

॥१०॥ तदन्नाय तदपसे तं भागमुपसेदुषे ।
त्रिताय च द्विताय चोषो दुष्वप्न्यं वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१६॥
यथा कलां यथा शफं यथ ऋणं संनयामसि ।
एवा दुष्वप्न्यं सर्वमाप्त्ये सं नयामस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१७॥
अजैष्माद्यासनाम चाभूमानागसो वयम् ।
उषो यस्माद्दुष्वप्न्यादभैष्माप तदुच्छत्वनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१८॥

tádannāya tádapase tám bhāgám upasedúshe | tritáya ca dvitáya cósho dushvápnyaṃ vahāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 16 || yáthā kalấṃ yáthā ṣapháṃ yátha riṇáṃ saṃnáyāmasi | evá dushvápnyaṃ sárvam āptyé sáṃ nayāmasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 17 || ájaishmādyásanāma cábhūmánāgaso vayám | úsho yásmād dushvápnyād ábhaishmápa tád uchatv aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 18 || 10 ||

O daughter of heaven (the dawn), whatever ill-dream threatens ourselves or relates to our cattle's distress, remove it to the wide far away regions of subconsciousness; even away from the three such regions; your aids are void of harm and verily your aids are true aids. 14

O lady of the light (dawn), whatever ill dream that threatens the maker of gold ornaments or the maker of garlands, let us trasfer it to the remote distances of wide regions of subconsciousness, second and the third; your aids are void of harm and verily your aids are true aids. 15

O lady of the light, may you drive away the evil dream to the second and third regions (of subconsciousness),—such a dream, in which we appear to be creatures and souls of remote distances, who are ordained to enjoy or do what we enjoy and do while awake; your aids are void of harm and verily your aids are true aids. 16

As we throw off the nails of fingers and hoofs of animals (as insignificant parts) and as we discharge debt, in the same manner disburse all the evil dreams to the remote regions (places of our subconsciousness); your aids are void of harm and verily your aids are true aids. 17

O dawns, may we be free from evil dreams; may these dreams. which we were afraid of, depart from us and may we feel today victorious and happy; your aids are void of harm and verily your aids are true aids. 18

(४८) अष्टचत्वारिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य घौरः काण्वः प्रगाथ ऋषिः । सोमो देवता । (१-४, ६-१५) प्रथमादिचतुर्ऋचां षष्ठ्यादिदशानाञ्च त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दसी ॥

स्वादोरभक्षि वयसः सुमेधाः स्वाध्यो वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो अभि संचरन्ति ॥१॥
अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य ।
इन्दविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः ॥२॥
अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य ॥३॥

48.

Svādór abhakshi váyasah sumedhā́h svādhyò varivovíttarasya | víṣve yám devā́ utá mártyāso mádhu bruvánto abhí saṃcáranti || 1 || antáṣ ca prā́gā áditir bhavāsy avayātā́ háraso daívyasya | índav índrasya sakhyám jushāṇáh ṣraúshṭīva dhúram ánu rāyá ridhyāh || 2 || ápāma sómam amṛítā abhūmáganma jyótir ávidāma devā́n | kím nūnám asmā́n kriṇavad árātih kím u dhūrtír amṛita mártyasya || 3 ||

शं नो भव हृद आ पीत इन्दो पितेव सोम सूनवे सुशेवः ।
सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः ॥४॥
इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विस्रसश्चरित्रादुत मा स्रामाद्यवयन्त्विन्दवः ॥५॥

sáṃ no bhava hridá ā́ pītá indo pitéva soma sūnáve suṣévah | sákheva sákhya uruṣaṅsa dhírah prá ṇa ā́yur jīváse soma tārīh || 4 || imé mā pītā́ yaṣása urushyávo rátham ná gā́vah sám anāha párvasu | té ma rakshantu visrásaṣ carítrād utá mā srā́mād yavayantv índavah || 5 || 11 ||

48

May I with wisdom and devotion enjoy the delicious and widely honoured health-giving food, which all godly men and divine powers proclaim to be sweet, and try to procure for eating. 1

O delightful elixir, you are divinely pure and as you enter within unimpaired, you avert the anger of the divine forces; may you, enjoying the friendship of the resplendent, carry us to wealth as a swift horse brings the chariot speedily (to riches). 2

As we drink the elixir of divine love, we become immortal; we attain the heavenly light, we have known the secrets of divine forces. Now what would the malignant do to harm us? O immortal, what mortal man's deception now to us? 3

O pure divine elixir, may you be sweet and blissful when absorbed into our hearts, as a kind father to his son, or as a friend to a friend. O pure elixir, worthy of wide praise, may you extend our years that we live long. 4

I have drunk these glorious drops of divine elixir which give me freedom. Closely they knit together my joints as bullocks drawing together a chariot falling in pieces. Let them protect my foot from slipping on the way. May they deliver me from sickness. 5

॥१२॥ अग्निं न मा मथितं सं दिदीपः प्र चक्षय कृणुहि वस्यसो नः ।
अथा हि ते मद आ सोम मन्ये रेवाँ इव प्र चरा पुष्टिमच्छ ॥६॥
इषिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः ।
सोम राजन्प्र ण आयूंषि तारीरहानीव सूर्यो वासराणि ॥७॥

agním ná mā mathitám sám didīpaḥ prá cakshaya kriṇuhí vásyaso naḥ | áthā hí te máda ā́ soma mánye revā́ñ iva prá carā pushṭím ácha || 6 || ishiréṇa te mánasā sutásya bhakshīmáhi pítryasyeva rāyáḥ | sóma rājan prá ṇa ā́yūṅshi tārīr áhānīva sū́ryo vāsarā́ṇi || 7 ||

सोम राजन्मृळया नः स्वस्ति तव स्मसि व्रत्या३स्तस्य विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो मा नो अर्यो अनुकामं परा दाः ॥८॥
त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषसत्था नृचक्षाः ।
यत्ते वयं प्रमिनाम व्रतानि स नो मृळ सुषखा देव वस्यः ॥९॥
ऋदूदरेण सख्या सचेय यो मा न रिष्येद्धर्यश्व पीतः ।
अयं यः सोमो न्यधाय्यस्मे तस्मा इन्द्रं प्रतिरमेम्यायुः ॥१०॥

sóma rājan mriḷáyā naḥ svastí táva smasi vratyā̀s tásya viddhi | álarti dáksha utá manyúr indo mā́ no aryó anukāmám párā dāḥ || 8 || tvám hí nas tanvàḥ soma gopā́ gā́tre-gātre nishasáttthā nricákshāḥ | yát te vayám pramināma vratā́ni sá no mriḷa sushakhā́ deva vásyaḥ || 9 || ridūdáreṇa sákhyā saceya yó mā ná ríshyed dharyaṣva pītáḥ | ayám yáḥ sómo ny ádhāyy asmé tásmā índram pratíram emy ā́yuḥ || 10 || 12 ||

O divine elixir, kindle me like the fire produced by friction; give us a clearer insight and make us rich in enlightenment; I praise you now for exhilaration; come now, full of wealth and wisdom, to nourish us. 6

May we enjoy the pleasure you give with an enlivened spirit as men enjoy paternal wealth. O love divine, may you prolong our lives as the sun makes the universal days grow longer. 7

O elixir, the glorious one, bless us for our welfare; we are your worshippers; may you recognize it. O the shining one, may not the enemy become strong and fierce; may you not give us up unto our foeman's pleasure. 8

O divine elixir, you are the guardian of our bodies, you dwell in each limb as the beholder of men. When we offend you against your holy statutes, may you, as a kind friend, best of all, be gracious. 9

O Lord of vital energies, may I have a friend whose heart is tender, and who will never harm me even when intoxicated with power. May this elixir be deposited within me permanently; for this I pray to the resplendent Lord. 10

॥१३॥ अप॒ त्या अ॑स्थु॒रनि॑रा॒ अमी॑वा॒ निर॑त्रस॒न्तमि॑षीची॒रभै॑षुः ।
आ सोमो॑ अ॒स्माँ अ॑रुह॒द्विहा॑या॒ अग॑न्म॒ यत्र॑ प्रति॒रन्त॒ आयुः॑ ॥११॥
यो न॒ इन्दुः॑ पितरो हृ॒त्सु पी॒तोऽम॑र्त्यो॒ मर्त्याँ॑ आवि॒वेश॑ ।
तस्मै॒ सोमा॑य ह॒विषा॑ विधेम मृळी॒के अ॑स्य सु॒म॒तौ स्या॑म ॥१२॥
त्वं सो॑म पि॒तृभिः॑ संविदा॒नोऽनु॒ द्यावा॑पृथि॒वी आ त॑तन्थ ।
तस्मै॑ त इन्दो ह॒विषा॑ विधेम व॒यं स्या॑म॒ पत॑यो र॒यीणा॑म् ॥१३॥

ápa tyá asthur ánirā ámīvā nír atrasan támishīcīr ábhaishuḥ | á sómo asmáñ aruhad víhāyā áganma yátra pratiránta áyuḥ || 11 || yó na índuḥ pitaro hṛitsú pītó 'martyo mártyāñ āvivéṣa | tásmai sómāya havíshā vidhema mṛilīké asya sumataú syāma || 12 || tvám soma pitṛíbhiḥ saṃvidānó 'nu dyávāpṛithiví á tatantha | tásmai ta indo havíshā vidhema vayáṃ syāma pátayo rayīṇám || 13 ||

त्रा॒तारो॑ देवा॒ अधि॑ वोचता नो॒ मा नो॑ नि॒द्रा ई॑शत॒ मोत जल्पिः॑ ।
व॒यं सोम॑स्य वि॒श्वह॑ प्रि॒यासः॑ सु॒वीरा॑सो वि॒दथ॒मा व॑देम ॥१४॥
त्वं नः॑ सोम वि॒श्वतो॑ वयो॒धास्त्वं स्व॒र्विदा॑ विशा॒ नृचक्षाः॑ ।
त्वं न॑ इन्द ऊ॒तिभिः॑ स॒जोषाः॑ पा॒हि प॒श्चाता॑दु॒त वा॑ पु॒रस्ता॑त् ॥१५॥

trátāro devā ádhi vocatā no má no nidrá īṣata mótá jálpiḥ | vayáṃ sómasya viṣváha priyásaḥ suvírāso vidátham á vadema || 14 || tváṃ naḥ soma viṣváto vayodhás tváṃ svarvíd á viṣā nṛicákshāḥ | tváṃ na inda ūtíbhiḥ sajóshāḥ pāhí paṣcátād utá vā purástāt || 15 || 13 ||

May these irremovable sicknesses lose their strength and vanish. Let these terrible pains, which have made us tremble, go away. May the mighty elixir getting active be effective to the climax. Let us feel that we have attained that draught by which men prolong life. 11

That elixir, drunken into our hearts, has entered, immortal into us, the mortals, so let us, O fathers, invoke this elixir with devotion, may we rest securely in his grace and favour. 12

O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. 13

O Nature's bounties, the protectors, may you give us your blessings. Let not dreams or idle talks overpower us. May we be ever-dear to the divine Lord, and along with brave sons around us, may we address the synod. 14

O divine love, may you provide life-giving food from all sides. You are the bestower of happiness, beholder of all men; may you enter us, and, rejoicing with your protecting powers, preserve us from behind and before. 15

(४९) एकोनपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१४॥ अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥१॥
शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥२॥

49

Abhí prá vaḥ surádhasam índram arca yáthā vidé | yó jaritríbhyo maghávā purūvásuḥ sahásreṇeva ṣíkshati || 1 || ṣatánīkeva prá jigāti dhrishṇuyá hánti vritráṇi dāṣúshe | girér iva prá rásā asya pinvire dátrāṇi purubhójasaḥ || 2 ||

आ त्वा सुतास इन्दवो मदा य इन्द्र गिर्वणः ।
आपो न वज्रिन्नन्वोक्यं सरः पृणन्ति शूर राधसे ॥३॥
अनेहसं प्रतरणं विवक्षणं मध्वः स्वादिष्ठमीं पिब ।
आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव त्मना धृषत् ॥४॥
आ नः स्तोममुप द्रवद्धियानो अश्वो न सोतृभिः ।
यं ते स्वधावन्त्स्वदयन्ति धेनव इन्द्र कण्वेषु रातयः ॥५॥

ấ tvā sutắsa índavo mádā yá indra girvaṇaḥ | ấpo ná vajrinn ánv okyàm sáraḥ priṇánti ṣūra rádhase || 3 || anehásam pratáraṇam vivákshaṇam mádhvaḥ svádishṭham īm piba | ấ yáthā mandasānáḥ kirási naḥ prá kshudréva tmánā dhrishát || 4 || ấ na stómam úpa dravád dhiyānó áṣvo ná sótribhiḥ | yám te svadhāvan svadáyanti dhenáva índra káṇveshu rātáyaḥ || 5 || 14 ||

49

I praise to you, O bounteous resplendent Lord, granter of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication. 1

He, equipped with his punitive forces, gets a control over hundreds of armies of adversities. He destroys the enemies of His munificient and liberal worshipper, and grants in ample rewards swelling like a stream flowing out of a mountain. 2

The delightful devotional prayers reach you, O resplendent Lord, the lover of hymns. These prayful melodies seek and surround you as waters seek and flow to their accustomed lake where they finally rest. 3

May you drink the elixir of devotion which strengthens and gives eloquence, and which is the sweetest of the elixir for your exaltation. May you in your exhilaration bestow your reward of treasure on us, just as the millstone pours out dustlike flour. 4

O resplendent Lord, self-strong, may you come quickly to our place of prayers, urged on by the repeated praises which are sweet as milk. Among wise devotees, these are the gifts to glorify you. 5

॥१५॥

उग्रं न वीरं नमसोप सेदिम विभूतिमक्षितावसुम् ।
उद्रीव वज्रिन्नवतो न सिञ्चते क्षरन्तीन्द्र धीतयः ॥६॥
यद्ध नूनं यद्वा यज्ञे यद्वा पृथिव्यामधि ।
अतो नो यज्ञमाशुभिर्महेमत उग्र उग्रेभिरा गहि ॥७॥

ugrám ná vīrám námasópa sedima víbhūtim ákshitāvasum | udríva vajrinn avató ná siñcaté ksharantīndra dhītáyaḥ || 6 || yád dha nūnám yád vā yajñé yád vā prithivyám ádhi | áto no yajñám āsúbhir mahemata ugrá ugrébhir á gahi || 7 ||

अजिरासो हरयो ये त आशवो वाता इव प्रसक्षिणः ।
येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्दृशे ॥८॥
एतावतस्त ईमह इन्द्र सुम्नस्य गोमतः ।
यथा प्रावो मघवन्मेध्यातिथिं यथा नीपातिथिं धने ॥९॥
यथा कण्वे मघवन्त्रसदस्यवि यथा पक्थे दशव्रजे ।
यथा गोशर्ये असनोर्ऋजिश्वनीन्द्र गोमद्धिरण्यवत् ॥१०॥

ajiráso hárayo yé ta āsávo vátā iva prasakshíṇaḥ | yébhir ápatyam mánushaḥ parīyase yébhir vísvam svàr drisé || 8 || etávatas ta īmaha índra sumnásya gómataḥ | yáthā právo maghavan médhyātithim yáthā nípātithim dháne || 9 || yáthā káṇve maghavan trasádasyavi yáthā pakthé dásavraje | yáthā gósarye ásanor rijísvanīndra gómad dhíraṇyavat || 10 || 15 ||

O resplendent Lord, we approach you, who are a mighty hero, strong, pre-eminent and possessor of imperishable wealth; our prayers flow forth as a plenteous spring pours out its streams. 6

Whether you are now busy at the place of cosmic sacrifice or whether you are on the earth, come from there with your speedy vital forces, O Lord of lofty counsel, powerful. May you come swiftly with your mighty forces. 7

Your vital cosmic forces are agile and swift, and over-powering like the winds; with them, you encircle the realm of human world and therewith the entire luminous heaven becomes visible as if. 8

O resplendent, from you we solicit prosperity and wealth and wisdom. As a bounteous Lord, you help mendicants of venerability, and in the field of learning you help the leading ascetics interested in intellectual pursuits. 9

O bounteous Lord, as you have been giving abundant kine and gold to the wise devotees and to the terrifiers of the wicked, as well as favouring men of matured wisdom and persons of all-round discipline, men spiritually advanced and of straight-forward nature (in the same way may you favour us also). 10

(५०) पञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः पुष्टिगुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥१६॥

प्र सु श्रुतं सुराधसमर्चा शक्रमभिष्टये ।
यः सुन्वते स्तुवते काम्यं वसु सहस्रेणेव मंहते ॥१॥
शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥२॥
यदीं सुतास इन्दवोऽभि प्रियममन्दिषुः ।
आपो न धायि सवनं म आ वसो दुघा इवोप दाशुषे ॥३॥

50.

Prá sú srutám surádhasam árcā sakrám abhíshṭaye | yáḥ sunvaté stuvaté kámyam vásu sahásreṇeva máṅhate || 1 || satánīkā hetáyo asya dushṭárā índrasya samísho mahíḥ | girír ná bhujmá maghávatsu pinvate yád īṃ sutá ámandishuḥ || 2 || yád īṃ sutása índavo 'bhí priyám ámandishuḥ | ápo ná dhāyi sávanam ma á vaso dúghā ivópa dāsúshe || 3 ||

अनेहसं वो हवमानमूतये मध्वः क्षरन्ति धीतयः ।
आ त्वा वसो हवमानास इन्दव उप स्तोत्रेषु दधिरे ॥४॥
आ नः सोमे स्वध्वर इयानो अत्यो न तोशते ।
यं ते स्वदावन्त्स्वदन्ति गूर्तयः पौरे छन्दयसे हवम् ॥५॥

anehásaṃ vo hávamānam ūtáye mádhvaḥ ksharanti dhītáyaḥ | á tvā vaso hávamānāsa índava úpa stotréshu dadhire || 4 || á naḥ sóme svadhvará iyānó átyo ná tosate | yáṃ te svadāvan svádanti gūrtáyaḥ pauré chandayase hávam || 5 || 16 ||

50

I glorify the far-famed, the bounteous, resplendent Lord for the sake of his protection, who gives precious wealth by thousands to the dedicated devotee and the offerer of hymns. 1

The resplendent Lord is equipped with hundred-edged forces, and destructive invincible weapons. He showers blessings on His liberal devotees like a mountain rich in springs. He bestows these rewards on His devotees when exhilarated by the devotional prayers. 2

When sweet devotional prayers exhilarate the loving Lord, my homage is offered abundantly to Him like flowing waters. O gracious Lord, may it please you as it is like sweet milch kine to the worshipper. 3

The matchless elixir of devotion that strengthens and gives eloquence is the sweetest of the beverage that is offered to you; in the ecstacy of joy, may you bestow your gifts upon us. O gracious Lord, with these hymns, we have established you in our prayers. 4

He rushes speeding like a horse towards our devotional prayers, offered to Him in our ceremonies, which are adorned by our sweet hymns. O lover of devotional sweet homage, here we have a call to citizens, whom you have been loving the best. 5

॥१७॥ प्र वीरमुग्रं विविचिं धनस्पृतं विभूतिं राधसो महः ।
उद्रीव वज्रिन्नवतो वसुत्वना सदा पीपेथ दाशुषे ॥६॥
यद्ध नूनं परावति यद्वा पृथिव्यां दिवि ।
युजान इन्द्र हरिभिर्महेमत ऋष्व ऋष्वेभिरा गहि ॥७॥

prá vīrám ugrám víviciṃ dhanaspṛítam víbhūtiṃ rā́dhaso maháḥ | udríva vajrinn avató vasutvanā́ sádā pīpetha dāṣúshe || 6 || yád dha nūnám parāváti yád vā pṛithivyā́ṃ diví | yujāná indra háribhir mahemata ṛishvá ṛishvébhir ā́ gahi || 7 ||

रथिरासो हरयो ये ते अस्रिध ओजो वातस्य पिप्रति ।
येभिर्नि दस्युं मनुषो निघोषयो येभिः स्वः परीयसे ॥८॥
एतावतस्ते वसो विद्याम शूर नव्यसः ।
यथा प्राव एतशं कृत्व्ये धने यथा वशं दशव्रजे ॥९॥
यथा कण्वे मघवन्मेधे अध्वरे दीर्घनीथे दमूनसि ।
यथा गोशर्ये असिषासो अद्रिवो मयि गोत्रं हरिश्रियम् ॥१०॥

rathirā́so hárayo yé te asrídha ójo vā́tasya píprati | yébhir ní dásyum mánusho nighóshayo yébhiḥ sváḥ paríyase || 8 || etā́vatas te vaso vidyā́ma ṣūra návyasaḥ | yáthā prā́va étaṣaṃ kṛítvye dháne yáthā váṣaṃ dáṣavraje || 9 || yáthā káṇve maghavan médhe adhvaré dīrghánīthe dámūnasi | yáthā góṣarye ásishāso adrivo máyi gotráṃ hariṣríyam || 10 || 17 ||

May we praise the Lord who is powerful, brave, wise, controller of vast treasures, and extremely adorable. O Lord of resolute will-power, you shower wealth and wisdom on the worshipper like an ever-flowing fountain. 6

Whether you are at a far distance or on the earth or in heaven, O resplendent Lord of lofty counsel, one amongst lofties, may you harness your energies and come, O praiseworthy lord, the lofty one, with the lofty. 7

The vital powers which draw your chariot of universe are harmless; they surpass the impetuous strength of wind; through them you silence the evil forces against men, and with them you go round the sky. 8

O gracious hero, may we learn afresh to know you as you are. Surely you have been helping the vigilant men in the decisive battle, and giving aid to get control over even all round disciplined forces of enemies. 9

O bounteous Lord, as you have been giving help to the wise and pious in their sacred works, and to the man constantly engaged in efforts and the one resisting sensuous pleasure, may you in the same manner, O Lord of resolute will power, give me a herd of kine and cattle and wealth shining like gold. 10

(५१) एकपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः श्रुष्टिगुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥१८॥

यथा मनौ सांवरणौ सोममिन्द्रापिबः सुतम् ।
नीपातिथौ मघवन्मेध्यातिथौ पुष्टिगौ श्रुष्टिगौ सचा ॥१॥
पार्षद्वाणः प्रस्कण्वं समसादयच्छयानं जिव्रिमुद्धितम् ।
सहस्राण्यसिषासद्गवामृषिस्त्वोतो दस्यवे वृकः ॥२॥

51.

Yáthā mánau sáṃvaraṇau sómam indrā́pibaḥ sutám | nípātithau maghavan médhyātithau púshṭigau ṣrúshṭigau sácā || 1 || pārshadvāṇáḥ práskaṇvaṃ sám asādayac cháyā-naṃ jívrim úddhitam | sahásrāṇy asishāsad gávām ríshis tvóto dásyave vṛ́kaḥ || 2 ||

य उक्थेभिर्न विन्धते चिकिद्य ऋषिचोदनः ।
इन्द्रं तमच्छा वद नव्यस्या मत्यरिष्यन्तं न भोजसे ॥३॥
यस्मा अर्कं सप्तशीर्षाणमानृचुस्त्रिधातुमुत्तमे पदे ।
स त्विमा विश्वा भुवनानि चिक्रददादिज्जनिष्ट पौंस्यम् ॥४॥

yá ukthébhir ná vindháte cikíd yá ṛishicódanaḥ | índraṃ tám áchā vada návyasyā maty árishyantaṃ ná bhójase || 3 || yásmā arkáṃ saptáṣīrshāṇam ānṛicús tridhátum uttamé padé | sá tv imā́ víṣvā bhúvanāni cikradad ā́d íj janishṭa paúṅsyam || 4 ||

51

O resplendent bounteous Lord, may you inspire the mind of the true seeker as in the past you have been inspiring leading ascetics of profound knowledge and mendicants of venerability as well as those possessing extrovert and introvert intellects. 1

The outspeaking teacher approaches the man of wisdom, lying crippled and decrepid. Aided by you, (O resplendent Lord), may the seer, deadly hostile to the wicked, desire to obtain thousands of kine (i.e. thousandfold wisdom). 2

May you glorify that resplendent Lord with the newest hymns who has been presently praised by sacred lores. He is wise and inspirer of sages, ever eager to enjoy. 3

It is He, who is established in sevenfold rays of the sun and in the three regions extending to the loftiest. He sends His divine roars down to all the living things and so displays His divine powers. 4

यो नो॑ दा॒ता वसू॑ना॒मिन्द्रं॒ तं हू॑महे व॒यम् ।
वि॒द्मा ह्य॑स्य सुम॒तिं नवी॑यसीं ग॒मेम॒ गोम॑ति व्र॒जे ॥५॥

yó no dātá
vásūnām índram tám hūmahe vayám | vidmá hy àsya sumatím návīyasīm gaméma gómati vrajé || 5 || 18 ||

॥१९॥

यस्मै॒ त्वं व॑सो दा॒नाय॒ शिक्ष॑सि॒ स रा॒यस्पोष॑मश्नु॒ते ।
तं त्वा॑ व॒यं म॑घवन्निन्द्र गिर्वणः सु॒ताव॑न्तो हवामहे ॥६॥
क॒दा च॒न स्त॒रीर॑सि॒ नेन्द्र॑ सश्चसि दा॒शुषे॑ ।
उपो॒पेन्नु म॑घव॒न्भूय॒ इन्नु ते॒ दानं॑ दे॒वस्य॑ पृच्यते ॥७॥
प्र यो न॑न॒क्षे अ॒भ्योज॑सा॒ क्रिविं॑ व॒धैः शुष्णं॑ निघो॒षय॑न् ।
य॒देद॒स्तम्भी॑त्प्र॒थय॑न्न॒मूं दि॒वमादिज्ज॑निष्ट॒ पार्थि॑वः ॥८॥
यस्या॒यं विश्व॒ आर्यो॒ दासः॑ शेवधि॒पा अ॒रिः ।
ति॒रश्चि॑द॒र्ये रु॒शमे॒ परी॑रवि॒ तुभ्येत्सो अ॑ज्यते र॒यिः ॥९॥
तु॒र॒ण्यवो॒ मधु॑मन्तं घृत॒श्चुतं॒ विप्रा॑सो अ॒र्कमा॑नृचुः ।
अ॒स्मे र॒यिः प॑प्रथे॒ वृष्ण्यं॒ शवो॒ऽस्मे सु॑वा॒नास॒ इन्द॑वः ॥१०॥

yásmai tvám vaso dānáya síkshasi sá rayás pósham aṣnute | tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe || 6 || kadá caná starír asi néndra saṣcasi dāṣúshe | úpopén nú maghavan bhúya ín nú te dánam devásya pṛicyate || 7 || prá yó nanakshé abhy ójasā krívim vadhaíḥ súshṇam nighosháyan | yadéd ástambhīt prathá-yann amúm dívam ád íj janishṭa párthivaḥ || 8 || yásyāyám víṣva áryo dásaḥ ṣevadhipá aríḥ | tirás cid aryé rúṣame párīravi túbhyét só ajyate rayíḥ || 9 || turaṇyávo mádhumantam ghṛitaṣcútam víprāso arkám ānṛicuḥ | asmé rayíḥ paprathe vṛíshṇyam ṣávo 'smé suvānása índavaḥ || 10 || 19 ||

We invoke that resplendent Lord who bestows precious things on us; for we know the way of seeking his newest favour. May our intellect be guided by his divine radiance. 5

O gracious Lord, the one whom you help to give so that he gives to others, gets from you abundance of wealth and prosperity. Through devotional effection, we invoke you, the resplendent and the bounteous Lord, as you love to hear the devotional songs. 6

Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more. 7

You overpower the violence by your might and silence the exploiter with his own weapons. When he spreads abroad the distant sky and props it up, then the first dweller on earth is born. 8

You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. 9

The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength spread among us and so too the spiritual delight. 10

(५२) द्विपञ्चाशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्व आयुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२०।

यथा मनौ विवस्वति सोमं शक्रापिबः सुतम् ।
यथा त्रिते छन्द इन्द्र जुजोषस्यायौ मादयसे सचा ॥१॥
पृषध्रे मेध्ये मातरिश्वनीन्द्र सुवाने अमन्दथाः ।
यथा सोमं दशशिप्रे दशोण्ये स्यूमरश्मावृजूनसि ॥२॥

52.

Yáthā mánau vívasvati sómaṃ ṣakrápibaḥ sutám | yáthā trité chánda indra jújoshasy āyaú mādayase sácā || 1 || príshadhre médhye mātaríṣvaníndra suvāné ámandathāḥ | yáthā sómaṃ dáṣaṣipre dáṣoṇye syū́maraṣmāv ṛíjūnasi || 2 ||

य उक्था केवला दधे यः सोमं धृषितापिबत् ।
यस्मै विष्णुस्त्रीणि पदा विचक्रम उप मित्रस्य धर्मभिः ॥३॥
यस्य त्वमिन्द्र स्तोमेषु चाकनो वाजे वाजिञ्छतक्रतो ।
तं त्वा वयं सुदुघामिव गोदुहो जुहूमसि श्रवस्यवः ॥४॥

yá ukthá kévalā dadhé yáḥ sómaṃ dhṛishitápibat | yásmai víshṇus tríṇi padá vicakramá úpa mitrásya dhármabhiḥ || 3 || yásya tvám indra stómeshu cākáno vája vājiñ chatakrato | tám tvā vayáṃ sudúghām iva godúho juhūmási ṣravasyávaḥ || 4 ||

52

O resplendent self, as you enjoy the spiritual knowledge originated in the mind, and as you relish the melodious songs of the threefold-free-sages, so may you enjoy the nearness of the universal law. 1

O resplendent self, may you be delighted in the proximity of such seekers who are full of spiritual joy, swift and strong as the cosmic wind, full of tenfold happiness, helpers of their dependents, brilliant as sun-rays and straight-forward. 2

It is He, who appropriates these sacred hymns for Himself, who bravely accepts sweet devotion, for whom the all-pervading sun himself comes striding his three wide steps and helps Him in a friendly way. 3

O performer of hundreds of selfless deeds, you are bountiful to him, whose praises and oblations you accept delightfully; seeking renown, we invoke you as the milk-man invokes the cow who yields abundant milk. 4

यो नो दाता स नः पिता महाँ उग्र ईशानकृत् ।
अयामन्नुग्रो मघवा पुरूवसुर्गोरश्वस्य प्र दातु नः ॥५॥

yó no dātā́ sá naḥ pitā́ mahā́ñ ugrá īṣānakṛít | áyāmann ugró maghávā purūvásur gór áṣvasya prá dātu naḥ || 5 || 20 ||

॥८२॥

यस्मै त्वं वसो दानाय मंहसे स रायस्पोषमिन्वति ।
वसूयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥६॥
कदा चन प्र युच्छस्युभे नि पासि जन्मनी ।
तुरीयादित्य हवनं त इन्द्रियमा तस्थावमृतं दिवि ॥७॥
यस्मै त्वं मघवन्निन्द्र गिर्वणः शिक्षो शिक्षसि दाशुषे ।
अस्माकं गिर उत सुष्टुतिं वसो कण्ववच्छृणुधी हवम् ॥८॥
अस्तावि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत ।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥९॥
समिन्द्रो रायो बृहतीरधूनुत सं क्षोणी समु सूर्यम् ।
सं शुक्रासः शुचयः सं गवाशिरः सोमा इन्द्रममन्दिषुः ॥१०॥

yásmai tvám vaso dānā́ya máñhase sá rāyás pósham invati | vasūyávo vásupatim ṣatákratum stómair índram havāmahe || 6 || kadā́ caná prá yuchasy ubhé ní pāsi jánmanī | túrīyāditya hávanam ta indriyám ā́ tasthāv amṛítam diví || 7 || yásmai tvám maghavann indra girvaṇaḥ ṣíksho ṣíkshasi dāṣúshe | asmā́kam gíra utá sushṭutím vaso kaṇvavác chṛiṇudhī hávam || 8 || ástāvi mánma pūrvyám bráhméndrāya vocata | pūrvír ṛitásya bṛihatír anūshata stotúr medhā́ asṛikshata || 9 || sám índro rā́yo bṛihatír adhūnuta sám kshoṇí sám u sū́ryam | sám ṣukrā́saḥ ṣúcayaḥ sám gávāṣiraḥ sómā índram amandishuḥ || 10 || 21 ||

He gives riches to us as our father. He is so powerful that He can make anyone sovereign at His will. May He, the strong and bounteous Lord, give us immense wealth, cows and horses. 5

O provider of comforts, whomsoever you bless, he obtains wealth and becomes prosperous; therefore, we call on the resplendent Lord of wealth, the performer of benevolent deeds, with our devotional songs. 6

O you, the sun-like resplendent Lord, you are never neglectful; you guard both types of men (good and bad) with your care. You are the source of all worldly pleasure; you are immortal. Your radiance is established in lofty heaven. 7

O resplendent bounteous Lord, worthy of invocations, may you hear our hymns and our invocations of praise, as of those whom you favour with your blessings and who are most wise. 8

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many *Bṛhati* verses in the ceremonies in which devotees have poured forth many hymns. 9

The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment. 10

(५३) त्रिपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२२॥

उपमं त्वां मघोनां ज्येष्ठं च वृषभाणाम् ।
पूर्भित्तमं मघवन्निन्द्र गोविदमीशानं राय ईमहे ॥१॥
य आयुं कुत्समतिथिग्वमर्दयो वावृधानो दिवेदिवे ।
तं त्वां वयं हर्यश्वं शतक्रतुं वाजयन्तो हवामहे ॥२॥

53.

Upamám tvā maghónām jyéshtham ca vrishabhánām | pūrbhíttamam maghavann indra govídam íṣānam rāyá īmahe || 1 || yá āyúm kútsam atithigvám árdayo vāvridhānó divé-dive | tám tvā vayám háryaṣvam ṣatákratum vājayánto havāmahe || 2 ||

आ नो विश्वेषां रसं मध्वः सिञ्चन्त्वद्रयः ।
ये परावति सुन्विरे जनेष्वा ये अर्वावतीन्दवः ॥३॥
विश्वा द्वेषांसि जहि चाव चा कृधि विश्वे सन्वन्त्वा वसु ।
शीष्टेषु चित्ते मदिरासो अंशवो यत्रा सोमस्य तृम्पसि ॥४॥

á no víṣveshām rasam mádhvaḥ siñcantv ádrayaḥ | yé parāváti sunviré jáneshv á yé arvāvátíndavaḥ || 3 || víṣvā dvéshānsi jahí cáva cá kridhi víṣve sanvantv á vásu | ṣíshteshu cit te madiráso anṣávo yátrā sómasya trimpási || 4 || २२ ||

53

We come to you, O bounteous resplendent Lord, the highest among the bounties, the strongest among the strong, the best destroyer of the strongholds of evils, the provider of worldly riches, and the lord of all treasures. 1

We glorify the Lord, who, *increasing* His strength day by day, provides long life, wisdom and hospitality. O performer of hundreds of noble deeds, arousing you by our offerings, we call you to come with your bay-horses (i.e.with your vital forces). 2

Let the stones pour forth the honey juice for us all, the drops of devotional elixir. These drops have been pressed and squeezed out by all our people who are at a distance or near us. 3

May you repel all enmities and keep them far away; let us all win treasures for ourselves. Even among the intellectuals, the exhilarating parts of the prayful verses are effective, where you, O Lord, saturate yourself with divine love. 4

॥२३॥

इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः ।
आ शंतम शंतमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥५॥
आजितुरं सत्पतिं विश्वचर्षणिं कृधि प्रजास्वाभगम् ।
प्र सू तिरा शचीभिर्ये त उक्थिनः क्रतुं पुनत आनुषक् ॥६॥
यस्ते साधिष्ठोऽवसे ते स्याम भरेषु ते ।
वयं होत्राभिरुत देवहूतिभिः ससवांसो मनामहे ॥७॥
अहं हि ते हरिवो ब्रह्म वाजयुराजिं यामि सदोतिभिः ।
त्वामिदेव तममे समश्वयुर्गव्युरग्रे मथीनाम् ॥८॥

índra nédīya éd ihi mitámedhābhir ūtíbhiḥ | á ṣaṃtama ṣáṃtamābhir abhíshṭibhir á svāpe svāpíbhiḥ || 5 || ājitúraṃ sátpatiṃ visvácarshaṇiṃ kridhí prajásv ábhagam | prá sū́ tirā ṣácībhir yé ta ukthínaḥ krátum punatá ānushák || 6 || yás te sádhishṭhó 'vase té syāma bháreshu te | vayáṃ hótrābhir utá deváhūtibhiḥ sasavánso manāmahe || 7 || aháṃ hí te harivo bráhma vājayúr ājíṃ yámi sádotíbhiḥ | tvám íd evá tám áme sám aṣvayúr gavyúr ágre mathīnám || 8 || 23 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काण्वो मातरिश्वा ऋषिः । (१-२, ५-८) प्रथमाद्वितीययोर्ऋचोः पञ्चम्यादिचतसृणाञ्चेन्द्रः, (३-४) तृतीयाचतुर्थ्योश्च विश्वे देवा देवताः । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२४॥

एतत्त इन्द्र वीर्यं गीर्भिर्गृणन्ति कारवः ।
ते स्तोभन्त ऊर्जमावन्घृतश्चुतं पौरासो नक्षन्धीतिभिः ॥१॥

54.

Etát ta indra vīryàṃ gīrbhír griṇánti kārávaḥ | té stóbhanta úrjam āvan ghṛitaṣcútam pauráso nakshan dhītíbhiḥ || 1 ||

O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most auspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings. 5

May you bless with progeny, that leader of all men, who is victorious in the struggles and who is a strong protector. May you thoroughly help with your powers the men who sing your glory and keep their spirits ever pure and bright. 6

May we fight the battle of life with the assurance of surely obtaining your help. With holy offerings and divine invocations, we worship you to fulfil our aspirations. 7

O Lord of vital forces, I go into prayer and into battle to obtain benefit with your aid. It is you, whom I make friendly, when I go seeking worldly gains and wisdom of and fight the opponents. 8

54

O resplendendent Lord, the singers chanting hymns glorify your strength. They offer sacred viands dropping with butter. These offerers have come near you with their prayers. 1

नक्षन्त इन्द्रमवसे सुकृत्यया येषां सुतेषु मन्दसे ।
यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्व ॥२॥
आ नो विश्वे सजोषसो देवासो गन्तनोप नः ।
वसवो रुद्रा अवसे न आ गमञ्छृण्वन्तु मरुतो हवम् ॥३॥
पूषा विष्णुर्हवनं मे सरस्वत्यवन्तु सप्त सिन्धवः ।
आपो वातः पर्वतासो वनस्पतिः शृणोतु पृथिवी हवम् ॥४॥

nákshanta índram ávase sukṛityáyā yéshāṃ sutéshu **mándase** | yáthā saṃvarté ámado yáthā kṛiṣá evā́smé indra **matsva** || 2 || ā́ no víṣve sajóshaso dévāso gántanópa naḥ | **vásavo rudrā́** ávase na ā́ gamañ chṛiṇvántu marúto hávam || 3 || **pūshā́** víshṇur hávanam me sárasvaty ávantu saptá **síndhavaḥ** | **ā́po vā́taḥ pávatāso** vánaspátiḥ ṣṛiṇótu **pṛithiví hávam** || 4 || 24 ||

॥२५॥

यदिन्द्र राधो अस्ति ते माघोनं मघवत्तम ।
तेन नो बोधि सधमाद्यो वृधे भगो दानाय वृत्रहन् ॥५॥
आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।
वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्विरे ॥६॥

yád indra rā́dho ásti te mā́ghonam maghavattama | **téna** no bodhi sadhamā́dyo vṛidhé bhágo dānā́ya vṛitrahan || 5 || **ā́jipate nṛipate tvám íd dhí no vā́ja ā́ vakshi sukrato** | **vītí hótrābhir utá devā́vītibhiḥ sasavā́nso** ví ṣṛiṇvire || 6 ||

They approach the resplendent Lord with holy ceremonies for their protection. Surely their devotion delights you, just as you are pleased with the devotion of those who are possessors of worldly gains, and those who do not possess anything. May you, resplendent Lord, be delighted with us. 2

May all Nature's bounties come to us with one accord; let the cosmic forces provide comforts; and those, who punish for the offence, come near us to help, and may the vital principles listen to our call. 3

May the lord of divine forces, such as the sun, the omnipresent ether, and the divine speech, also seven rivers of the firmament, give ear unto my call. 4

O resplendent Lord, the destroyer of evil forces, best of all the bounteous forces, may you with your own precious gifts be our benefactor and companion for good. 5

O leader of heroic forces, the lord of battle, mighty in action, may you guide us in the conflict. May I be renowned like those who obtain their wishes by dedicated actions, by invocations, and by honouring Nature's forces. 6

सन्ति ह्य१र्य आशिष इन्द्र आयुर्जनानाम् ।
अस्मान्नक्षस्व मघवन्नुपावसे धुक्षस्व पिप्युषीमिषम् ॥७॥
वयं ते इन्द्र स्तोमेभिर्विधेम त्वमस्माकं शतक्रतो ।
महि स्थूरं शशयं राधो अह्रयं प्रस्कण्वाय नि तोशय ॥८॥

sánti hy àryá āṣísha índra áyur jánānām | asmán nakshasva maghavann úpávase dhukshásva pipyúshīm ísham || 7 || vayám̐ ta indra stómebhir vidhema tvám asmákam̐ ṣatakrato | máhi sthūrám̐ ṣaṣayám̐ rádho áhrayam práskaṇvāya ní toṣaya || 8 || 25 ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य काण्वः कृश ऋषिः । इन्द्रः प्रस्कण्वस्य दानस्तुतिश्च देवते । (१–२, ४) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्याश्च गायत्री (३, ५) तृतीयापञ्चम्योश्चानुष्टुप् छन्दसी ॥

॥२६॥ भूरीदिन्द्रस्य वीर्य१ं व्यख्यमभ्यायति । राधस्ते दस्यवे वृक ॥१॥
शतं श्वेतास उक्षणो दिवि तारो न रोचन्ते । मह्ना दिवं न तस्तभुः ॥२॥
शतं वेणूञ्छतं शुनः शतं चर्माणि म्लातानि ।
शतं मे बल्बजस्तुका अरुषीणां चतुःशतम् ॥३॥

55.

Bhuríd índrasya vīryàm̐ vy ákhyam abhy áyati | rádhas te dasyave vṛika || 1 || ṣatám̐ ṣvetása uksháṇo diví táro ná rocante | mahná dívam̐ ná tastabhuḥ || 2 || ṣatám̐ veṇúñ chatám̐ ṣúnaḥ ṣatám̐ cármāṇi mlātáni | ṣatám me balbajastuká árushīṇām̐ cátuḥṣatam || 3 ||

Our hopes rest on the resplendent Lord, who is dependable and the true refuge of all people. O bounteous Lord, come near us for our protection and provide ample nourishment for us as the stream of rivers provides water. 7

O resplendent Lord, we glorify you with hymns, O performer of hundreds of selfless deeds, may you be ours and bestow upon the enlightened devotees such inexhaustible, exuberant wealth, which does not decay with passing of time. 8

55

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers. 1

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens. 2

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession. 3

सुदेवाः स्थ काण्वायना वयोवयो विचरन्तः । अश्वासो न चङ्क्रमत ॥४॥
आदित्साप्तस्य चर्किरन्नानूनस्य महि श्रवः ।
श्यावीरतिध्वसन्पथश्चक्षुषा चन संनशे ॥५॥

sudevá stha kāṇvāyanā váyo-vayo vicarántaḥ | áṣvāso ná caṅkramata || 4 || ád ít sāptásya carkirann ánūnasya máhi ṣrávaḥ | ṣyávīr atidhvasán patháṣ cákshushā caná saṃnáṣe || 5 || 26 ||

(५६) षट्पञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य काण्वः पृषध्र ऋषिः । (१–४) प्रथमादिचतुर्ऋचामिन्द्रः प्रस्कण्वस्य दानस्तुतिश्च, (५) पञ्चम्याश्चाग्निसूर्यौ देवताः । (१–४) प्रथमादिचतुर्ऋचां गायत्री, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥२७॥ प्रति ते दस्यवे वृक राधो अदर्श्यह्रयम् । द्यौर्न प्रथिना शवः ॥१॥
दश मह्यं पौतक्रतः सहस्रा दस्यवे वृकः । नित्याद्रायो अमंहत ॥२॥
शतं मे गर्दभानां शतमूर्णावतीनाम् । शतं दासाँ अति स्रजः ॥३॥
तत्रो अपि प्राणीयत पूतक्रतायै व्यक्ता । अश्वानामिन्न यूथ्याम् ॥४॥
अचेत्यग्निश्चिकितुर्हव्यवाट् स सुमद्रथः
अग्निः शुक्रेण शोचिषा बृहत्सूरो अरोचत दिवि सूर्यो अरोचत ॥५॥

56

Práti te dasyave vṛika rádho adarṣy áhrayam | dyaúr ná prathiná ṣávaḥ || 1 || dáṣa mahyam pautakratáḥ sahásrā dásyave vṛíkaḥ | nítyād rāyó amaṅhata || 2 || ṣatám me gardabhānāṃ ṣatám ū́rṇāvatīnām | ṣatáṃ dāsā́ṅ áti srájaḥ || 3 || tátro ápi práṇīyata pūtákratāyai vyàktā | áṣvānām ín ná yūthyàm || 4 || ácety agníṣ cikitúr havyavā́ṭ sá sumádrathaḥ | agníḥ ṣukréṇa ṣocíshā bṛihát sū́ro arocata diví sū́ryo arocata || 5 || 27 ||

May you have the blessings of Nature's bounties, O enlightened devotee. And may you, feeling young and ever young, step out vigorously like steeds. 4

Let the devotees extol the seven-yoked team of cosmic forces; great is the strength of the person, who is not yet fully grown. It seems that many dark-brown mares are rushing along the path so that no eye can follow them. 5

56

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven. 1

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure. 2

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me. 3

A well-adorned mare which is not one of the common horses of the herd has also been brought to be given as a gift to the performer of sacred works. 4

Then the fire-divine, with its resplendent flame, comes to shine as the sun shines in the sky. This divine fire, the bearer of the sacred offerings, comes with its cosmic chariot. 5

(५७) सप्तपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२८॥ युवं देवा क्रतुना पूर्व्येण युक्ता रथेन तविषं यजत्रा ।
आगच्छतं नासत्या शचीभिरिदं तृतीयं सवनं पिबाथः ॥१॥
युवां देवास्त्रय एकादशासः सत्याः सत्यस्य ददृशे पुरस्तात् ।
अस्माकं यज्ञं सवनं जुषाणा पातं सोममश्विना दीद्यग्नी ॥२॥

57.

Yuváṃ devā krátunā pūrvyéṇa yuktá ráthena tavisháṃ yajatrā | ágachataṃ nāsatyā ṣácībhir idáṃ tritíyaṃ sávanam pibāthaḥ || 1 || yuvāṃ devás tráya ekādaṣásaḥ satyáḥ satyásya dadriṣe purástāt | asmákaṃ yajñáṃ sávanaṃ jushāṇá pātáṃ sómam aṣvinā dídyagnī || 2 ||

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत्ताँ उप याता पिबध्यै ॥३॥
अयं वां भागो निहितो यजत्रेमा गिरो नासत्योप यातम् ।
पिबतं सोमं मधुमन्तमस्मे प्र दाश्वांसमवतं शचीभिः ॥४॥

paṇáyyaṃ tád aṣvinā kritáṃ vāṃ vrishabhó divó rájasaḥ prithivyáḥ | sahásraṃ ṣáṅsā utá yé gávishṭau sárvāṅ ít táṅ úpa yātā píbadhyai || 3 || ayáṃ vāṃ bhāgó níhito yajatremá gíro nāsatyópa yātam | píbataṃ sómam mádhumantam asmé prá dāṣváṅsam avataṃ ṣácībhiḥ || 4 || 28 ||

57

O sacred twin-divines, both of you come quickly with your cosmic chariot, endowed with your perennial wisdom. O ever-true divines, may you come with your mighty powers and accept our tributes in the *afternoon* (the third *Savana*) worship. 1

O ever-true twin-divines, the three and thirty—innumerable cosmic forces—witness your arrival before sunrise. O twin-divines, may you beaming with flames of fire-divine accept our elixir of devotional love. 2

O twin-divines, your performance has been worthy of veneration. Verily you are the showerer of blessings on the creatures of heaven, mid-region and earth. Also wonderful are your thousands of solar rays at the time of water-evaporation. For all these come here to accept our elixir of devotional love. 3

O sacred ones, ever-true, here is your share of offerings presented to you. O ever-true divines, come to hear these praises, and enjoy along with us our sweet elixir of devotion; and with your powers, protect your true devotee. 4

(५८) अष्टपञ्चाशं सूक्तम्
(१-३) तृचस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । (१) प्रथमर्चो विश्वे देवा ऋत्विजो वा,
(२-३) द्वितीयातृतीययोश्च विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२९॥ यमृत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति ।
यो अनूचानो ब्राह्मणो युक्त आसीत्का स्वित्तत्र यजमानस्य संवित् ॥१॥
एक एवाग्निर्बहुधा समिद्ध एकः सूर्यो विश्वमनु प्रभूतः ।
एकैवोषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव सर्वम् ॥२॥
ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम् ।
चित्रामघा यस्य योगेऽधिजज्ञे तं वां हुवे अति रिक्तं पिबध्यै ॥३॥

58.

Yám ritvíjo bahudhá kalpáyantaḥ sácetaso yajñám imáṃ váhanti | yó anūcānó brāhmaṇó yuktá āsīt kā́ svit tátra yájamānasya saṃvít || 1 || éka evāgnír bahudhá sámiddha ékaḥ sū́ryo víṣvam ánu prábhūtaḥ | ékaivóshāḥ sárvam idáṃ ví bhāty ékaṃ vā́ idáṃ ví babhūva sárvam || 2 || jyótishmantaṃ ketumántaṃ tricakráṃ sukháṃ ráthaṃ sushádam bhū́rivāram | citrā́maghā yásya yóge 'dhijajñe táṃ vāṃ huvé áti riktam píbadhyai || 3 || 29 ||

[११]
(५९) एकोनषष्टितमं सूक्तम्
(१-७) सप्तर्चस्यास्य सूक्तस्य काण्वः सुपर्ण ऋषिः । इन्द्रावरुणौ देवते । जगती छन्दः ॥

॥३०॥ इमानि वां भागधेयानि सिस्रत इन्द्रावरुणा प्र महे सुतेषु वाम् ।
यज्ञेयज्ञे ह सवना भुरण्यथो यत्सुन्वते यजमानाय शिक्षथः ॥१॥

59.

Imáni vām bhāgadhéyāni sisrata índrāvaruṇā prá mahé sutéshu vām | yajñé-yajñe ha sávanā bhuraṇyátho yát sunvaté yájamānāya síkshathaḥ || 1 ||

58

Who is he whom the wise priests bring when they arrange the offering of various forms? Who is employed as a learned priest? And what is the worshipper's knowledge regarding him? 1

The universal fire-divine is one though kindled in various ways. The sun is one pre-eminently shining over all; dawn is one that illuminates the firmament; one is that which manifests in all. 2

I invoke the one who is bright and radiant, rich in enlightenment, who possesses a comfortable chariot yoked with three wheels, that comes rolling lightly, and at whose yoking, the marvellous treasures are obtained. I invoke that person to participate in the enjoyment of the divine elixir. 3

59.

O lord of vitality and virtues, these offerings are presented to you as your share of our homage. At every worship or sacred act, you hasten to accept our oblations when you help the householder who pays homage to you. 1

निष्षिध्वरीरोषधीराप आस्तामिन्द्रावरुणा महिमानमाशत ।
या सिस्रतू रजसः पारे अध्वनो ययोः शत्रुर्नकिरादेव ओहते ॥२॥
सत्यं तदिन्द्रावरुणा कृशस्य वां मध्व ऊर्मिं दुहते सप्त वाणीः ।
ताभिर्दाश्वांसमवतं शुभस्पती यो वामदब्धो अभि पाति चित्तिभिः ॥३॥
घृतप्रुषः सौम्या जीरदानवः सप्त स्वसारः सदन ऋतस्य ।
या ह वामिन्द्रावरुणा घृतश्चुतस्ताभिर्धत्तं यजमानाय शिक्षतम् ॥४॥

nịshshídhvarīr óshadhīr ápa āstām índrāvaruṇā mahimánam āṣata | yā́ sísratū rájasaḥ pāré ádhvano yáyoḥ ṣátrur nákir ádeva óhate || 2 || satyám tád indrāvaruṇa krịṣásya vām mádhva ūrmíṃ duhate saptá vā́ṇīḥ | tā́bhir daṣváṅsam avataṃ ṣubhas patī yó vām ádabdho abhí pā́ti cíttibhiḥ || 3 || ghṛitaprúshaḥ saúmya jīrádānavaḥ saptá svásāraḥ sádana ṛitásya | yā́ ha vām indrāvaruṇā ghṛitaṣcútas tā́bhir dhattaṃ yájamānāya ṣikshatam || 4 || 30 ||

॥३१॥ अवोचाम महते सौभगाय सत्यं त्वेषाभ्यां महिमानमिन्द्रियम् ।
अस्मान्त्स्विन्द्रावरुणा घृतश्चुतस्त्रिभिः साप्तेभिरवतं शुभस्पती ॥५॥
इन्द्रावरुणा यदृषिभ्यो मनीषां वाचो मतिं श्रुतमदत्तमग्रे ।
यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तपसाभ्यपश्यम् ॥६॥
इन्द्रावरुणा सौमनसमदृप्तं रायस्पोषं यजमानेषु धत्तम् ।
प्रजां पुष्टिं भूतिमस्मासु धत्तं दीर्घायुत्वाय प्र तिरतं न आयुः ॥७॥

ávocāma mahaté saúbhagāya satyáṃ tveshábhyām mahimánam indriyám | asmán sv indrāvaruṇā ghṛitaṣcútas tríbhiḥ sāptébhir avataṃ ṣubhas patī || 5 || índravaruṇā yád ṛishíbhyo manīshā́ṃ vacó matíṃ ṣrutám adattam ágre | yā́ni sthā́nāny asṛijanta dhī́ra yajñáṃ tanvanā́s tápasābhy àpaṣyam || 6 || índravaruṇa saumanasám ádṛiptaṃ rayás póshaṃ yájamaneshu dhattam | prajā́m pushṭím bhutim asmā́su dhattaṃ dīrghayutvā́ya prá tirataṃ na ā́yuḥ || 7 || 31 ||

O lord of vitality and virtues, the plants and waters gain their power, as you go beyond the path of the firmament. No godless man can afford to exist as your enemy. 2

O lord of vitality and virtues, true is that saying of your sage : "the seven sacred metres of speech distil the stream of honey." O lord of splendour, may you aid that pious man who unbewildered keeps you ever in his thoughts. 3

O lord of vitality and virtues, the seven sister streams (five senses, mind and intellect) who are blissful, life givers and bright like pure butter—pour out sweet and shining elixir. May you provide strength and wisdom to the offerer of the worship. 4

O lord of vitality and virtues, to our great pleasure, we declare these two bright ones, the real strength of the supreme Lord. O lords of splendour, help us, the offerers of shining elixir, through these three times seven (21) aids. 5

O lord of vitality and virtues, as I see you have been giving divine speech, wisdom, and fame to the sages. I would also see the places which the ancient sages prepare for themselves, as they spread the web of sacrifice with holy austerities. 6

O lord of vitality and virtues, grant to the devotees cheerfulness without pride, and abundance of wealth; may you grant us food and prosperity and lengthen out our days that we may see long life. 7

[अथ सप्तमोऽनुवाकः ॥]

(६०) षष्टितमं सूक्तम्

(१-२०) विंशत्यृचस्यास्य सूक्तस्य प्रागाथो भर्ग ऋषिः । अग्निर्देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३२॥

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥१॥
अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥२॥
अग्ने कविर्वेधा असि होता पावक यक्ष्यः ।
मन्द्रो यजिष्ठो अध्वरेष्वीड्यो विप्रेभिः शुक्र मन्मभिः ॥३॥

60.

Agna á yāhy agníbhir hótāram tvā vriṇīmahe | á tvám anaktu práyatā havíshmatī yájishṭham barhír āsáde || 1 || ácha hí tvā sahasaḥ sūno aṅgiraḥ srúcaṣ cáranty adhvaré | ūrjó nápātam ghṛitákeṣam īmahe 'gním yajñéshu pūrvyám || 2 || ágne kavír vedhá asi hótā pāvaka yákshyaḥ | mandró yájishṭho adhvaréshv ídyo víprebhiḥ ṣukra mánmabhiḥ || 3 ||

अद्रोघमा वहोशतो यविष्ठ्य देवाँ अजस्र वीतये ।
अभि प्रयांसि सुधिता वसो गहि मन्दस्व धीतिभिर्हितः ॥४॥
त्वमित्सप्रथा अस्यग्ने त्रातर्ऋतस्कविः ।
त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः ॥५॥

ádrogham á vahoṣató yavishṭhya deváñ ajasra vītáye | abhí práyāṅsi súdhitā vaso gahi mándasva dhītíbhir hitáḥ || 4 || tvám ít sapráthā asy ágne trātar ṛitás kavíḥ | tvám víprāsaḥ samidhāna dīdiva á vivāsanti vedhásaḥ || 5 || 32 ||

60

O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; to come and enshrine our hearts. 1

O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice—the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames. 2

O adorable Lord, you are wise, the sage, the creator, and the showerer of benefits. O purifier, O bright one, you are the source of bliss, most adorable and worthy to be worshipped with hymns in all noble deeds by enlightened devotees. 3

O ever-young and eternal one, may you bring the loving divine powers to me, guileless, to accept my tributes; O granter of comforts, come to accept food oblations; and being set in the altar, rejoice with praises. 4

O adorable fire-divine, you are truthful, the seer and widely spread; O kindled refulgent lord, the devotees invoke you to come and bless all. 5

॥३३॥

शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे महाँ असि ।
देवानां शर्मन्मम सन्तु सूरयः शत्रूषाहः स्वग्नयः ॥६॥
यथा चिद्वृद्धमतसमग्ने संजूर्वसि क्षमि ।
एवा दह मित्रमहो यो अस्मध्रुग्दुर्मन्मा कश्च वेनति ॥७॥
मा नो मर्ताय रिपवे रक्षस्विने माघशंसाय रीरधः ।
अस्रेधद्भिस्तरणिभिर्यविष्ठ्य शिवेभिः पाहि पायुभिः ॥८॥

ṣócā ṣocishṭha dīdihí viṣé máyo rásva stotré mahā́ṅ asi | devā́nām ṣárman máma santu sūráyaḥ ṣatrūsháhaḥ svagnáyaḥ || 6 || yáthā cid vṛiddhám atasám ágne saṃjū́rvasi kshámi | evā́ daha mitramaho yó asmadhrúg durmánmā káṣ ca vénati || 7 || mā́ no mártāya ripáve rakshasvíne mā́ghásaṅsāya rīradhaḥ | ásredhadbhis taráṇibhir yavishṭhya ṣivébhiḥ pāhi pāyúbhiḥ || 8 ||

पाहि नो अग्न एकया पाह्युत द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥९॥
पाहि विश्वस्माद्रक्षसो अराव्णः प्र स्म वाजेषु नोऽव ।
त्वामिद्धि नेदिष्ठं देवतातय आपिं नक्षामहे वृधे ॥१०॥

pāhí no agna ékayā pāhy utá dvitī́yayā | pāhí gīrbhís tisṛíbhir ūrjām pate pāhí catasṛíbhir vaso || 9 || pāhí víṣvasmād raksháso árāvṇaḥ prá sma vā́jeshu no 'va | tvā́m íd dhí nédishṭham devátātaya āpím nákshāmahe vṛidhé || 10 || 33 ||

O most resplendent fire-divine, may you shine forth and illuminate us; may you give happiness to all men and to your worshippers; you are supreme; may our noble men abide in the bliss of Nature's bounties, and subdue their rivals, and maintain their bright fires. 6

O fire-divine, you burn down the dry timber on the earth, so, O cherisher of our friends, may you burn him who injures us and whosoever evil-minded conspires to harm us. 7

Subject us not (as a prey) to strong mortal enemy, nor to the malevolent; O most youthful lord, guard us with your auspicious, unassailable and victorious protective measures. 8

O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches. 9

May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them. 10

॥३४॥ आ नो॑ अग्ने वयो॒वृधं॑ र॒यिं पा॑वक॒ शंस्य॑म् ।
रास्वा॑ च न उपमाते पुरु॒स्पृहं॑ सु॒नीती॒ स्वय॑शस्तरम् ॥११॥
येन॒ वंसा॑म॒ पृत॑नासु॒ शर्ध॑त॒स्तर॑न्तो अ॒र्य आ॒दिशः॑ ।
स त्वं नो॑ वर्ध॒ प्रय॑सा शचीवसो॒ जिन्वा॒ धियो॑ वसु॒विदः॑ ॥१२॥
शिशा॑नो वृष॒भो य॑था॒ग्निः शृङ्गे॒ दवि॑ध्वत् ।
ति॒ग्मा अ॑स्य॒ हन॑वो॒ न प्र॑ति॒धृषे॑ सु॒जम्भः॒ सह॑सो य॒हुः ॥१३॥

á no agne vayovṛídham rayím pāvaka ṣáṅsyam | rásvā ca na upamāte puruspṛíham súnītī sváyaṣastaram || 11 || yéna váṅsāma pṛítanāsu ṣárdhatas táranto aryá ādíṣaḥ | sá tváṃ no vardha práyasā ṣacīvaso jínvā dhíyo vasuvídaḥ || 12 || ṣíṣāno vṛishabhó yathāgníḥ ṣṛíṅge dávidhvat | tigmá asya hánavo ná pratidhṛíshe sujámbhaḥ sáhaso yahúḥ || 13 ||

न॒हि ते॑ अग्ने वृषभ प्रति॒धृषे॒ जम्भा॑सो॒ यद्वि॒तिष्ठ॑से ।
स त्वं नो॑ होतः॒ सुहु॑तं ह॒विष्कृ॑धि॒ वंस्वा॑ नो॒ वार्या॑ पु॒रु ॥१४॥
शेषे॒ वने॑षु मा॒त्रोः सं त्वा॒ मर्ता॑स इन्धते ।
अत॑न्द्रो ह॒व्या व॑हसि हवि॒ष्कृत॒ आदिद्दे॒वेषु॑ राजसि ॥१५॥

nahí te agne vṛishabha pratidhṛíshe jámbhāso yád vitíshṭhase | sá tváṃ no hotaḥ súhutaṃ havísh kṛidhi váṅsvā no váryā purú || 14 || ṣéshe váneshu mātróḥ sáṃ tvā mártāsa indhate | átandro havyá vahasi havishkṛíta ád íd devéshu rājasi || 15 || ३४ ||

O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow on us, O wealth-giver, that wealth of wisdom which all crave, and which is glorious, and which brings its own fame. 11

Wherewith we may overcome our adversities in the battle of life and destroy the designs of our wicked opponents, may you, O Lord of wealth and wisdom, bless us with food and quicken our thoughts so that we prosper. 12

The fire-divine brandishes his punitive powers as a bull who whets and tosses his horns; his sharp punitive jaws cannot be resisted. He is the son of strength, mighty-toothed. 13

O powerful fire-divine, when you spread out your teethlike flames on all sides, no one can resist them; may you make our oblations fruitful and grant us store of precious rewards. 14

You lie dormant within your mother's (womb) in the woods, which the mortal devotees kindle through attrition. Unweariedly you carry the offerings of the worshipper; thence you shine among Nature's bounties. 15

॥३५॥ सप्त होतारस्तमिदीळते त्वाग्ने सुत्यजमह्रयम् ।
भिनत्स्यद्रिं तपसा वि शोचिषा प्राग्ने तिष्ठ जनाँ अति ॥१६॥
अग्निमग्निं वो अध्रिगुं हुवेम वृक्तबर्हिषः ।
अग्निं हितप्रयसः शश्वतीष्वा होतारं चर्षणीनाम् ॥१७॥

saptá hótāras tám íd īḷate tvágne sutyájam áhrayam | bhinátsy ádrim tápasā ví ṣocíshā prágne tishṭha jánāñ áti || 16 || agním-agnim vo ádhrigum huvéma vriktábarhishaḥ | agním hitáprayasaḥ ṣaṣvatíshv á hótāram carshaṇīnám || 17 ||

केतेन शर्मन्त्सचते सुषामण्यग्ने तुभ्यं चिकित्वना ।
इषण्यया नः पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥१८॥
अग्ने जरितर्विश्पतिस्तेपानो देव रक्षसः ।
अप्रोषिवान्गृहपतिर्महाँ असि दिवस्पायुर्दुरोणयुः ॥१९॥
मा नो रक्ष आ वेशीदाघृणीवसो मा यातुर्यातुमावताम् ।
परोगव्यूत्यनिरामप क्षुधमग्ने सेध रक्षस्विनः ॥२०॥

kétena ṣárman sacate sushāmáṇy ágne túbhyam cikitvánā | ishaṇyáyā naḥ pururúpam á bhara vájam nédishṭham ūtáye || 18 || ágne járitar viṣpátis tepānó deva rakshásaḥ | áproshivān griliápatir mahán asi divás pāyúr duroṇayúḥ || 19 || má no ráksha á veṣīd āghriṇīvaso má yātúr yātumávatām | parogavyūty ánirām ápa kshúdham ágne sédha rakshasvínaḥ || 20 || ³⁵ ||

O fire-divine, granter of all good things, unfailing, the seven priests glorify you. You cleave the clouds with your heat and fervent glow. May you rise up and rest with Nature's bounties. 16

O fire-divine, the irresistible, now that we have made all preparations, let us invoke you. Having placed the oblation, let us invoke the cosmic fire-divine abiding in all places, the chief invoking priest of men. 17

O fire-divine, the worshipper pays homage to you by praises, chanted by the experienced priest in the ceremony celebrated with beautiful SAMAN hymns. May you of your own accord bring us such food and wealth of varied sorts, as are always within reach as aid to us. 18

O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of heaven, ever-present there. 19

O lord of brilliant wealth and wisdom, let no evil enter us, and let no evil spirit torment our mind. O fire-divine, may you drive far away poverty and hunger beyond a pasture-measure (*gavyuti*), and chase away the strong demonic forces. 20

(६१) एकषष्टितमं सूक्तम्
(१-१८) अष्टादशर्चस्यास्य सूक्तस्य प्रगाथो भर्ग ऋषिः। इन्द्रो देवता। प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः॥

॥३६॥ उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥१॥
तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥२॥
आ वृषस्व पुरूवसो सुतस्येन्द्रान्धसः।
विद्मा हि त्वा हरिवः पृत्सु सासहिमधृष्टं चिद्दधृष्वणिम् ॥३॥

61.

Ubháyam srinávac ca na índro arvág idám vácah | satrácyā maghávā sómapītaye dhiyá sávishtha á gamat || 1 || tám hí svarájam vrishabhám tám ójase dhisháne nishtatakshátuh | utópamánām prathamó ní shīdasi sómakāmam hí te mánah || 2 || á vrishasva purūvaso sutásyendrándhasah | vidmá hí tvā harivah pritsú sāsahím ádhrishtam cid dadhrishvánim || 3 ||

अप्रामिसत्य मघवन्तथेदसदिन्द्र क्रत्वा यथा वशः।
सनेम वाजं तव शिप्रिन्नवसा मक्षू चिद्यन्तो अद्रिवः ॥४॥
शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥५॥

áprāmisatya maghavan táthéd asad índra krátva yáthā vásah | sanéma vájam táva siprinn ávasa makshú cid yánto adrivah || 4 || sagdhy ū shú sacīpata índra vísvābhir ūtíbhih | bhágam ná hí tvā yasásam vasuvídam ánu sūra cáramasi || 5 || 36 ||

61

May the resplendent Lord come here and listen to both our hymns, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion. 1

He is self-resplendent and powerful. The heaven and earth honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept our devotional offerings. 2

O resplendent Lord, rich in wealth and wisdom, may you shower strengthening food everywhere. O possessor of vital energies, we know you as unconquerable and the over-powerer in the fight. 3

O resplendent and bounteous lord of unbroken truth, let it be so as you in your wisdom decide to happen. May we, O lord of resolute mind, obtain food with your help; and may we without delay achieve highest wisdom, O Lord of justice. 4

O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom. 5

॥३७॥

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
नकिर्हि दानं परिमर्धिषत्त्वे यद्यद्यामि तदा भर ॥६॥
त्वं ह्येहि चेरवे विदा भगं वसुत्तये ।
उद्वावृषस्व मघवन्गविष्टय उदिन्द्राश्वमिष्टये ॥७॥

pauró ā́ṣvasya purukṛ́d gávām asy útso deva hiraṇyáyaḥ | nákir hí dā́nam parimárdhishat tvé yád-yad yā́mi tád ā́ bhara || 6 || tvā́m hy éhi cérave vidā́ bhágam vásuttaye | úd vāvṛishasva maghavan gávishṭaya úd indrā́ṣvam-ishṭaye || 7

त्वं पुरू सहस्राणि शतानि च यूथा दानाय मंहसे ।
आ पुरन्दरं चकृम विप्रवचस इन्द्रं गायन्तोऽवसे ॥८॥
अविप्रो वा यदविधद्विप्रो वेन्द्र ते वचः ।
स प्र ममन्दत्त्वाया शतक्रतो प्राचामन्यो अहंसन ॥९॥
उग्रबाहुर्म्रक्षकृत्वा पुरन्दरो यदि मे शृणवद्धवम् ।
वसूयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥१०॥

tvā́m purū́ sahásrāṇi ṣatā́ni ca yūthā́ dānā́ya maṅhase | ā́ puraṁdarám cakṛima vípravacasa índram gā́yantó 'vase || 8 || avipró vā yád ávidhad vípro vendra te vácaḥ | sá prá mamandat tvāyā́ ṣatakrato prā́cāmanyo áhaṃsana || 9 || ugrábāhur mrakshakṛ́tvā puraṁdaró yádi me ṣṛiṇávad dhávam | vasūyávo vásupatim ṣatákratum stómair índram havāmahe || 10 || 37 ||

You are the increaser of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you. 6

Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker. 7

You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils. 8

O resplendent Lord, performer of hundreds of selfless deeds, pride-personified, and with full confidence in self, whosoever, whether unskilled or skilled, offers devotion to you, his wishes are fulfilled by you. 9

With our prayers we invoke the resplendent Lord, the performer of hundreds of selfless deeds and the lord of riches, in case, He, the breaker down of strongholds of evils, equipped with strong measures to destroy the adversities, is prepared to hear my invocation. 10

॥३८॥ न पापासो मनामहे नारायासो न जल्हवः ।
यदिन्न्विन्द्रं वृषणं सचा सुते सखायं कृणवामहै ॥११॥
उग्रं युयुज्म पृतनासु सासहिमृणकातिमदाभ्यम् ।
वेदा भृमं चित्सनिता रथीतमो वाजिनं यमिदू नशत् ॥१२॥
यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव तन्न ऊतिभिर्वि द्विषो वि मृधो जहि ॥१३॥

ná pāpā́so manāmahe nā́rāyāso ná jáḷhavaḥ | yád ín nv índram vṛíshaṇam sácā suté sákhāyam kriṇávāmahai || 11 || ugrám yuyujma pṛítanāsu sāsahím riṇákātim ádabhyam | védā bhṛimám cit sánitā rathítamo vājínam yám íd u náṣat || 12 || yáta indra bháyāmahe táto no ábhayam kṛidhi | mághavañ chagdhí táva tán na ūtíbhir ví dvísho ví mṛídho jahi || 13 ||

त्वं हि राधस्पते राधसो महः क्षयस्यासि विधतः ।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥१४॥
इन्द्रः स्पळुत वृत्रहा परस्पा नो वरेण्यः ।
स नो रक्षिषच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥१५॥

tvám hí rādhaspate rā́dhaso maháḥ kṣháyasyā́si vidhatáḥ | tám tvā vayám maghavann indra girvaṇaḥ sutā́vanto havāmahe || 14 || índra spā́ḷ utá vṛitrahā́ paraspā́ no váreṇyaḥ | sá no rakshishac caramám sá madhyamám sá paścā́t pātu naḥ puráḥ || 15 || 38 ||

We cannot worship Him with sinful mind, or miserly habits, or without faith in sacred fire-rituals. We assemble together to worship the resplendent Lord, the showerer of benefits with our pious deeds and make the Lord our true friend. 11

We approach our lord to help us in our struggles as He is powerful, the subduer of evils, the inviolate, to whom we are all indebted for prayers, and invincible. He, the best of charioteers, knows who is entitled for help and to whom should He extend His helping hand. 12

O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us. 13

O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotee. 14

The resplendent Lord is omniscient, all-knower, the destroyer of evils and most covetable adversities, the best protector. May He bless our son, also the last and middle ones, and keep watch from behind and before. 15

॥३९॥ त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।
आरे अस्मत्कृणुहि दैव्यं भयमारे हेतीरदेवीः ॥१६॥
अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः ।
विश्वा च नो जरितृन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥१७॥
प्रभङ्गी शूरो मघवा तुवीमघः संमिश्लो वीर्याय कम् ।
उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥१८॥

tvám naḥ paṣcád adharád uttarát purá índra ní pahi viṣvátaḥ | aré asmát kriṇuhi daívyam bhayám āré hetír ádevīḥ || 16 || adyádyā ṣváḥ-ṣva índra trásva paré ca naḥ | víṣva ca no jaritrín satpate áhā dívā náktam ca rakshishaḥ || 17 || prabhangí ṣúro maghávā tuvímaghaḥ sámmiṣlo vīryàya kám | ubhá te bāhú vríshaṇā ṣatakrato ní yá vájram mimikshátuḥ || 18 || ३९ ||

(६२) द्विषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो घौरः प्रगाथ ऋषिः । इन्द्रो देवता । (१-६, १०-१२) प्रथमादितृचद्वयस्य दशम्यादितृचस्य च पङ्क्तिः, (७-९) सप्तम्यादितृचस्य च बृहती छन्दसी ॥

॥४०॥ प्रो अस्मा उपस्तुतिं भरता यज्जुजोषति ।
उक्थैरिन्द्रस्य माहिनं वयो वर्धन्ति सोमिनो भद्रा इन्द्रस्य रातयः ॥१॥
अयुजो असमो नृभिरेकः कृष्टीरयास्यः ।
पूर्वीरति प्र वावृधे विश्वा जातान्योजसा भद्रा इन्द्रस्य रातयः ॥२॥

62.

Pró asma úpastutim bháratā yáj jújoshati | ukthaír índrasya máhinam váyo vardhanti somíno bhadrá índrasya ratáyaḥ || 1 || ayujó ásamo nríbhir ékaḥ krishṭír ayásyaḥ | purvír áti prá vāvridhe víṣvā jātány ójasā bhadrá índrasya rātáyaḥ || 2 ||

O resplendent Lord, may you protect us from the west, from the south, from the north, from the east and from every side. May He keep away far from us the supernatural calamities and far away the weapons of the demons. 16

Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the god, protect us, your praisers, in all days, by day and by night. 17

The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerers of blessings. 18

62

The singers of the sacred hymns magnify the might of the resplendent Lord with their recited hymns. May you present offering of praises to Him, as He enjoys it. Blessed are the rewards that the resplendent Lord gives. 1

He alone, without a companion, and unlike any other divine power, surpasses men of yore. He excels in His strength all other beings. Blessed are the rewards that the resplendent Lord gives. 2

अहितेन चिदर्वता जीरदानुः सिषासति ।
प्रवाच्यमिन्द्र तत्तव वीर्याणि करिष्यतो भद्रा इन्द्रस्य रातयः ॥३॥
आ याहि कृणवाम त इन्द्र ब्रह्माणि वर्धना ।
येभिः शविष्ठ चाकनो भद्रमिह श्रवस्यते भद्रा इन्द्रस्य रातयः ॥४॥
धृषतश्चिद्धृषन्मनः कृणोषीन्द्र यत्त्वम् ।
तीव्रैः सोमैः सपर्यतो नमोभिः प्रतिभूषतो भद्रा इन्द्रस्य रातयः ॥५॥
अव चष्ट ऋचीषमोऽवताँ इव मानुषः ।
जुष्ट्वी दक्षस्य सोमिनः सखायं कृणुते युजं भद्रा इन्द्रस्य रातयः ॥६॥

áhitena cid árvatā jīrádānuḥ sishāsati | praváčya a indra tát táva vīryāṇi karishyató bhadrá índrasya rātá..ḥ || 3 || á yāhi kriṇávāma ta indra bráhmāṇi várdhana | yébhiḥ ṣavishṭha cākáno bhadrám ihá ṣravasyaté bhadrá índrasya rātáyaḥ || 4 || dhrishatáṣ cid dhrishán mánaḥ kriṇóshīndra yát tvám | tīvraíḥ sómaiḥ saparyató námobhiḥ pratibhúshato bhadrá índrasya rātáyaḥ || 5 || áva cashṭa ríeishamo 'vatáñ iva mánushaḥ | jushṭví dákshasya somínaḥ sákhayaṃ kriṇute yújam bhadrá índrasya ratáyaḥ || 6 || 40 ||

॥४१॥ विश्वे त इन्द्र वीर्यं देवा अनु क्रतुं ददुः ।
भुवो विश्वस्य गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥७॥
गृणे तदिन्द्र ते शव उपमं देवतातये ।
यद्धंसि वृत्रमोजसा शचीपते भद्रा इन्द्रस्य रातयः ॥८॥

víṣve ta indra vīryàṃ devá ánu krátuṃ daduḥ | bhúvo víṣvasya gópatiḥ purushṭuta bhadrá índrasya ratáyaḥ || 7 || griṇé tád indra te ṣáva upamáṃ devátātaye | yád dháñsi vritrám ójasa ṣacīpate bhadra índrasya rátáyaḥ || 8 ||

The resplendent Lord is the swift giver of blessings, even with a stead unyoked. O resplendent Lord, your greatness displayed by your powers must be proclaimed. Blessed are the rewards that the resplendent Lord gives. 3

O resplendent Lord, come hither; let us perform our sacred ceremonies to honour your might by which, O most mighty one, you will bless the devotee who strives for food and fame. Blessed are the rewards that the resplendent supreme Lord gives. 4

The resplendent Lord makes the mind of that resolute devotee more resolute who worships Him with intense devotion, and constantly keeps praying with his reverent prayer. Blessed are the rewards that the resplendent Lord gives. 5

The resplendent Lord, worthy of adoration, looks down with favour as a (thirsty) man looks down with eagerness on wells; and being well-pleased with a devotee in intense love with Him, He makes him His intimate friend. Blessed are the rewards that the resplendent Lord gives. 6

O resplendent Lord, all Nature's bounties accept you as their superior in strength and wisdom. O Lord, adored by all, may you be the guardian of all the universe. Blessed are the rewards that the resplendent Lord gives. 7

O resplendent Lord, I extol that might of yours, of highly coveted in sacred performances. You dispel darkness, O lord of cosmic sacrifice, by your strength. Blessed are the rewards that the resplendent Lord gives. 8

The resplendent Lord confers division of Time on mankind, as a woman wins her lover of one mind. The Lord very well knows our deeds, so manifested for which He is renowned. Blessed are the rewards that the resplendent Lord gives. 9

O resplendent bounteous Lord, rich in wisdom, those devotees who live under your refuge and comfort. greatly augment your glory since its manifestation and also speak high of your wisdom and achievements. Blessed are the rewards that the resplendent Lord gives. 10

O destroyer of evils, O resolute and brave, may you and I be closely united for gaining wealth and bliss. Even malignant agrees with this (that your companionship gives this reward), O Lord of justice. Blessed are the rewards that the resplendent Lord gives. 11

Let us extol the resplendent Lord as Truth and not Falsehood. Utter is the destruction of the infidel, and the regions of enlightenment are for the devotee. Blessed are the rewards that the resplendent Lord gives. 12

63

He (the resplendent Lord) is most ancient, beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the householder, makes his prayers effective and is honoured by Nature's bounties. 1

दिवो मानं नोत्सदन्त्सोमपृष्ठासो अद्रयः । उक्था ब्रह्म च शंस्या ॥२॥
स विद्वाँ अङ्गिरोभ्य इन्द्रो गा अवृणोदप । स्तुषे तदस्य पौंस्यम् ॥३॥
स प्रत्नथा कविवृध इन्द्रो वाकस्य वक्षणिः । शिवो अर्कस्य होमन्यस्मत्रा गन्त्ववसे ॥४॥
आदू नु ते अनु क्रतुं स्वाहा वरस्य यज्यवः ।
श्वात्रमर्का अनूषतेन्द्र गोत्रस्य दावने ॥५॥
इन्द्रे विश्वानि वीर्या कृतानि कर्त्वानि च । यमर्का अध्वरं विदुः ॥६॥

divó mánam nót sadan sómaprishṭhāso ádrayaḥ | ukthá bráhma ca sáṅsyā || 2 || sá vidvấṅ áṅgirobhya índro gấ avriṇod ápa | stushé tád asya paúṅsyam || 3 || sá pratnáthā kavivṛidhá índro vākásya vakshániḥ | sivó arkásya hómany asmatrá gantv ávase || 4 || ấd ū nú te ánu krátuṃ sváhā várasya yájyavaḥ | svātrám arkấ anūshaténdra gotrásya dāváne || 5 || índre vísvani vīryà kritáni kártvani ca | yám arkấ adhvaráṃ vidúḥ || 6 || 42 ||

॥४३॥ यत्पाञ्चजन्यया विशेन्द्रे घोषा असृक्षत ।
अस्तृणाद्बर्हणा विपोऽर्यो मानस्य स क्षयः ॥७॥
इयमु ते अनुष्टुतिश्चकृषे तानि पौंस्या । प्रावश्चक्रस्य वर्तनिम् ॥८॥
अस्य वृष्णो व्योदन उरु क्रमिष्ट जीवसे । यवं न पश्व आ ददे ॥९॥

yát páñcajanyayā visếndre ghósha ásrikshata | ástriṇad barháṇā vipò 'ryó mánasya sá ksháyaḥ || 7 || iyám u te ánushṭutis cakrishé tāni paúṅsyā | právas cakrásya vartaním || 8 || asyá vríshṇo vyódana urú kramishṭa jīváse | yávaṃ ná pasvá ā́ dade || 9 ||

May the equipments, the press-stones etc. useful for the sacred ceremony, never foresake our Lord, the maker of celestial region, nor the praises and hymns which are to be chanted. 2

The wise resplendent self discovers the lost cows of wisdom and discloses it to the vital senses. This, his great achievement, must be extolled. 3

As in former times, so now too, the Self blesses tne worshipper and helps him, when he expresses his sincere faith. May He come among us auspicious for our protection during the devotional offerings. 4

Forthwith, O resplendent Lord, the priests offer oblation to the fire with the exclamation *Svaha*, and the reciters successively praise your deeds for the attainment of the wealth of kine. 5

The singers know that all the beneficial deeds of might, performed or yet to be performed, rest with the resplendent Lord, who is unharmful. 6

When praises are addressed to the resplendent Lord by people of five classes, He destroys their foes by His strength; He, the Lord, is the abode of the worshipper's. 7

This praise is verily yours, for you have accomplished these many deeds and sped the wheel on its way. 8

When sustenance of various kinds is distributed over by the resplendent Lord, the showerer of blessings, all men step out with wide strides since life is so dear to them. They receive their share as cattle receive corn. 9

तद्दधाना अवस्यवो युष्माभिर्दक्षपितरः । स्याम मरुत्वतो वृधे ॥१०॥
बळृत्वियाय धाम्न ऋक्वभिः शूर नोनुमः । जेषामेन्द्र त्वया युजा ॥११॥
अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतौ सजोषाः ।
यः शंसते स्तुवते धायि पज्र इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः ॥१२॥

tád dádhana avasyávo yushmá-
bhir dákshapitaraḥ | syáma marútvato vṛidhé || 10 || báḷ
ṛitvíyaya dhámna ríkvabhiḥ śūra nonumaḥ | jéshamendra
tváya yujá || 11 || asmé rudrá mehána párvataso vṛitrahátye
bhárahūtau sajóshaḥ | yáḥ sáṅsate stuvaté dháyi pajrá ín-
drajyeshṭha asmáṅ avantu deváḥ || 12 || 43 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाथ ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४४॥ उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥
पदा पणींरराधसो नि बाधस्व महाँ असि । नहि त्वा कश्चन प्रति ॥२॥
त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥
एहि प्रेहि क्षयो दिव्या३घोषञ्चर्षणीनाम् । ओभे पृणासि रोदसी ॥४॥

64.

Út tva mandantu stómaḥ kriṇushvá rádho adrivaḥ | áva
brahmadvísho jahi || 1 || padá paṇíṅr arádhaso ní badhasva
mahán asi | nahí tvā káś caná práti || 2 || tvám íśishe sutá-
nam índra tvam ásutānām | tváṃ rájā jánānām || 3 || éhi
préhi kshá̄yo divy ā̀ghóshañ carshaṇīnám | óbhé priṇāsi ró-
dasi || 4 ||

Presenting our praise and desiring protection, may we, with you, O priest, obtain wealth and food to offer worship to the Lord, an associate of the vital principles. 10

True, O Hero, by our hymns we offer praise to you. You appear at the due time of worship wearing auspicious splendour. may we conquer our enemies with you as our ally. 11

May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. 12

64

May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels. 1

May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are. 2

You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation. 3

May you come hither from heaven to our dwelling, announcing to your men. You fill both, the heaven and the earth. 4

त्यं चित्पर्वतं गिरिं शतवन्तं सहस्रिणम् । वि स्तोतृभ्यो रुरोजिथ ॥५॥
वयमु त्वा दिवा सुते वयं नक्तं हवामहे । अस्माकं काममा पृण ॥६॥

tyáṃ cit párvataṃ giríṃ ṣatávantaṃ sahasríṇam | ví stotríbhyo rurojitha || 5 || vayám u tvā dívā suté vayáṃ náktaṃ havāmahe | asmákaṃ kā́mam á priṇa || 6 || 44 ||

॥४५॥ क्व १ स्य वृषभो युवा तुविग्रीवो अनानतः । ब्रह्मा कस्तं सपर्यति ॥७॥
कस्य स्वित्सवनं वृषा जुजुष्वाँ अव गच्छति । इन्द्रं क उ स्विदा चके ॥८॥
कं ते दाना असक्षत वृत्रहन्कं सुवीर्या । उक्थे क उ स्विदन्तमः ॥९॥

kvà syá vrishabhó yúva tuvigrívo ánānataḥ | brahmá kás táṃ saparyati || 7 || kásya svit sávanaṃ vríshā jujushváñ áva gachati | índraṃ ká u svid á cake || 8 || káṃ te daná asakshata vrítrahan káṃ suvíryā | ukthé ká u svid ánta-maḥ || 9 ||

अयं ते मानुषे जने सोमः पूरुषु सूयते । तस्येहि प्र द्रवा पिब ॥१०॥
अयं ते शर्यणावति सुषोमायामधि प्रियः । आर्जीकीये मदिन्तमः ॥११॥
तमद्य राधसे महे चारुं मदाय घृष्वये । एहीमिन्द्र द्रवा पिब ॥१२॥

ayáṃ te mánushe jáne sómaḥ pūrúshu sūyate | tásyéhi prá dravā píba || 10 || ayáṃ te ṣaryaṇávati sushó-māyām ádhi priyáḥ | ārjīkíye madíntamaḥ || 11 || tám adyá rádhase mahé cárum mádāya ghríshvaye | éhīm indra dráva píba || 12 || 45 ||

May you break open the gnarled cloud with its hundreds and thousands of showers for your worshippers. 5

We invoke you at devotions offered by day and also invoke you by night; please fulfil our heart's desire. 6

Where is that showerer of benefits, ever-young, strong-necked and who bows to none? Who is that priest that worships Him? 7

Whose offerings does the Lord, the showerer, accept? Who is the person that knows the resplendent Lord? 8

O destroyer of evils, in what way do our devotional offerings or heroic praises honour you ? Who is your dearest and nearest in the land? 9

These devotional songs are offered to you among men by me, a mortal. May you come hither; come swiftly and be delighted. 10

These delightful feelings of ecstasy originate in the lake of our heart along the river of intellect and in the land of the sense organs. 11

Come today, O resplendent Lord; hasten and enjoy our devotional expressions for our prosperity, and for your own exhilaration when you successfully crush the foes. 12

(६५) पञ्चषष्टितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाथ ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४६॥ यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः । आ याहि तूयमाशुभिः ॥१॥
यद्वा प्रस्रवणे दिवो मादयासे स्वर्णरे । यद्वा समुद्रे अन्धसः ॥२॥
आ त्वा गीर्भिर्महामुरुं हुवे गामिव भोजसे । इन्द्र सोमस्य पीतये ॥३॥
आ त इन्द्र महिमानं हरयो देव ते महः । रथे वहन्तु बिभ्रतः ॥४॥
इन्द्रं गृणीष उ स्तुषे महाँ उग्र ईशानकृत् । एहि नः सुतं पिब ॥५॥
सुतावन्तस्त्वा वयं प्रयस्वन्तो हवामहे । इदं नो बर्हिरासदे ॥६॥

65

Yád indra prág ápāg údañ nyàg vā hūyáse nríbhiḥ | á yāhi túyam āṣúbhiḥ || 1 || yád vā prasrávaṇe divó mādáyāse svàrṇare | yád vā samudré ándhasaḥ || 2 || á tvā gīrbhír mahám urúm huvé gám iva bhójase | índra sómasya pītáye || 3 || á ta indra mahimánam hárayo deva te máhaḥ | ráthe vahantu bíbhrataḥ || 4 || índra griṇīshá u stushé mahán̐ ugrá īṣānakrít | éhi naḥ sutám píba || 5 || sutávantas tvā vayám práyasvanto havāmahe | idám no barhír āsáde || 6 || 46 ||

॥४७॥ यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥७॥
इदं ते सोम्यं मध्वधुक्षन्नद्रिभिर्नरः । जुषाण इन्द्र तत्पिब ॥८॥
विश्वाँ अर्यो विपश्चितोऽति ख्यस्तूयमा गहि । अस्मे धेहि श्रवो बृहत् ॥९॥

yác cid dhí ṣáṣvatām ásīndra sádhāraṇas tvám | tám tvā vayám havāmahe || 7 || idám te somyám mádhv ádhukshann ádribhir náraḥ | jushāṇá indra tát piba || 8 || víṣvān̐ aryó vipaṣcító 'ti khyas túyam á gahi | asmé dhehi ṣrávo brihát || 9 ||

65

O resplendent lord, when you are invoked by us, the leaders of the ceremonies, from the east, the west, the north, or the south, come here quickly with your speedy vital forces. 1

Whereas you rejoice the blissful heaven, full of divine light, or in the ocean-like expanse, or you are busy on the earth where sacrifices are performed,—2

—O resplendent Lord, supreme and vast, by my praises, you are invoked to come and drink the elixir of our devotional prayers with delight as a cow eats fodder. 3

Let your vital steeds yoked to your chariot, O resplendent Lord, O divine, bring you here with your splendours and majesty. 4

O resplendent Lord, the strong, the wielder of sovereignity, you are being invoked and praised; may you come here and accept our devotional elixir of praises. 5

We, who have made all preparations of offerings, and have arranged for dedicational prayers, are calling you to come and be enshrined in our hearts. 6

O resplendent Lord, you are the common Lord of all the worshippers; and as such we invoke you now. 7

The devotees have pressed for you with these stones, the sweet elixir of devotion. May you, O resplendent Lord, be pleased to accept it with delight. 8

O Lord, please ignore all other worshippers and come quickly to us and give us abundant food and fame. 9

दाता मे पृषतीनां राजा हिरण्यवीनाम् । मा देवा मघवा रिषत् ॥१०॥
सहस्रे पृषतीनामधि श्चन्द्रं बृहत्पृथु । शुक्रं हिरण्यमा ददे ॥११॥
नपातो दुर्गहस्य मे सहस्रेण सुराधसः । श्रवो देवेष्वक्रत ॥१२॥

dātá me príshaṭīnām rájā hiraṇyavínām | má devā maghávā rishat || 10 || sahásre príshaṭīnām ádhi ṣcandrám bṛihát pṛithú | ṣukrám híraṇyam á dade || 11 || nápāto durgáhasya me sahásreṇa surádhasaḥ | ṣrávo devéshv akrata || 12 || 47 ||

(६६) षट्षष्टितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य प्रागाथः कलिर्ऋषिः । इन्द्रो देवता । (१-१४) प्रथमादिचतुर्दशर्चां प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (१५) पञ्चदश्याश्चानुष्टुप् छन्दसी ॥

॥४८॥

तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये ।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥१॥
न यं दुध्रा वरन्ते न स्थिरा मुरो मदे सुशिप्रमन्धसः ।
य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥२॥
यः शक्रो मृक्षो अश्व्यो यो वा कीजो हिरण्ययः ।
स ऊर्वस्य रेजयत्यपावृतिमिन्द्रो गव्यस्य वृत्रहा ॥३॥

66

Tárobhir vo vidádvasum índraṃ sabádha ūtáye | bṛihád gáyantaḥ sutásome adhvaré huvé bháraṃ ná kāríṇam || 1 || ná yáṃ dudhrá várante ná sthirá múro máde susiprám ándhasaḥ | yá ādṛítyā ṣaṣamānáya sunvaté dátā jaritrá ukthyàm || 2 || yáḥ ṣakró mṛikshó áṣvyo yó vā kíjo hiraṇ-yáyaḥ | sá ūrvásya rejayaty ápāvṛitim índro gávyasya vṛitrahá || 3 ||

O Nature's bounties, let not the king (the resplendent Lord) be harmed; He gives me cows adorned with gold. 10

Besides a thousand cows, I receive gift of gold, pure, brilliant and in large quantities. 11

Myself born in poverty and sorrow, my children, by divine providence, obtain food in abundance, and cattle in thousands. 12

66

May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the *Bṛhat-Saman* in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household. 1

He is the lord of resolute will power. when He is in the state of raputre of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who reverently praises Him, and offers devotion and songs. 2

He is the powerful lord, purifier and master of all vital forces; He is illustrious and splendrous like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3

निखातं चिद्यः पुरुसंभृतं वसूदिद्वपति दाशुषे ।
वज्री सुशिप्रः हर्यश्व इत्करदिन्द्रः क्रत्वा यथा वशत् ॥४॥
यद्वावन्थ पुरुष्टुत पुरा चिच्छूर नृणाम् ।
वयं तत्त इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः ॥५॥

níkhātam cid yáḥ purusambhritám vásūd íd vápati dāṣúshe | vajrí suṣipró háryaṣva ít karad índraḥ krátvā yáthā váṣat || 4 || yád vāvántha purushṭuta purá cic chūra nriṇám | vayám tát ta indra sám bharāmasi yajñám ukthám turám vácaḥ || 5 || 48 ||

॥४९॥

सचा सोमेषु पुरुहूत वज्रिवो मदाय द्युक्ष सोमपाः ।
त्वमिद्धि ब्रह्मकृते काम्यं वसु देष्ठः सुन्वते भुवः ॥६॥
वयमेनमिदा ह्योऽपीपेमेह वज्रिणम् ।
तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥७॥
वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
सेमं नः स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥८॥

sácā sómeshu puruhūta vajrivo mádāya dyuksha somapāḥ | tvám íd dhí brahmakríte kámyam vásu déshṭhaḥ sunvaté bhúvaḥ || 6 || vayám enam idá hyó 'pīpemehá vajríṇam | tásmā u adyá samaná sutám bharā nūnám bhūshata ṣruté || 7 || vríkaṣ cid asya vāraṇá urāmáthir á vayúneshu bhūshati | sémám na stómam jujushāṇá á gahíndra prá citráyā dhiyá || 8 ||

He scatters forth ample wealth, accumulated by many, to His devotees. The resplendent Self, possessor of adamant will power, handsome in appearance, lord of vital faculties, acts freely as He pleases when propitiated with admiration. 4

O resplendent Self, praised by all, we hasten to bring to you our devotion and appreciation, which you have been expecting to receive from your sincere devotees since ancient times. 5

May you, O possessor of adamant will power, invoked by all, O celestial being, O acceptor of devotional love, be present at our worship performed for your exhilaration. You are the giver of delightful wealth and wisdom to him who prays and offers sincere devotion to you. 6

Today, yesterday, and all the days, let the resolute will power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten here on hearing our admiration. 7

Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you, graciously accepting our praises, come speedily to us with wondrous thoughts, and welcome our greetings. 8

कद् नव१ूस्याकृतमिन्द्रस्यास्ति पौंस्यम् ।
केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥९॥
कदू महीरधृष्टा अस्य तविषीः कदु वृत्रघ्नो अस्तृतम् ।
इन्द्रो विश्वान्बेकनाटाँ अहर्दृश उत क्रत्वा पणीँरभि ॥१०॥

kád ū nv àsyákritam índrasyāsti paúṅsyam | kéno nú kaṃ srómatena ná suṣruve janúshah pári vritrahá || 9 || kád ū mahír ádhrishtā asya távishīḥ kád u vritraghnó ástritam | índro vísvān bekanátāṅ ahardrísa utá krátvā paṇíṅr abhí || 10 || 49 ||

॥४०॥

वयं घा ते अपूर्व्येन्द्र ब्रह्माणि वृत्रहन् ।
पुरूतमासः पुरुहूत वज्रिवो भृतिं न प्र भरामसि ॥११॥
पूर्वीश्चिद्धि त्वे तुविकूर्मिन्नाशसो हवन्त इन्द्रोतयः ।
तिरश्चिदर्यः सवना वसो गहि शविष्ठ श्रुधि मे हवम् ॥१२॥
वयं घा ते त्वे इद्विन्द्र विप्रा अपि ष्मसि ।
नहि त्वदन्यः पुरुहूत कश्चन मघवन्नस्ति मर्डिता ॥१३॥
त्वं नो अस्या अमतेरुत क्षुधो३ऽभिशस्तेरव स्पृधि ।
त्वं न ऊती तव चित्रया धिया शिक्षा शचिष्ठ गातुवित् ॥१४॥
सोम इद्वः सुतो अस्तु कलयो मा बिभीतन ।
अपेदेष ध्वस्मायति स्वयं घैषो अपायति ॥१५॥

vayáṃ ghā te ápūrvyéndra bráhmāṇi vritrahan | purūtámāsaḥ puruhūta vajrivo bhritím ná prá bharāmasi || 11 || pūrvíṣ cid dhí tvé tuvikūrminn āṣáso hávanta indrotáyaḥ | tirás cid aryáḥ sávanā vaso gahi sávishtha srudhí me hávam || 12 || vayáṃ gha te tvé íd v índra vípra ápi shmasi | nahi tvád anyáḥ puruhuta káṣ caná mághavann ásti marditá || 13 || tváṃ no asyá ámater utá kshudhò 'bhísaster áva spridhi | tváṃ na ūtí táva citráya dhiyá síksha sacishtha gātuvít || 14 || sóma íd vaḥ sutó astu kálayo má bibhītana | ápéd eshá dhvasmáyati svayáṃ ghaishó ápayati || 15 || 50 ||

What act of might is there, which now remains unaccomplished by the inner self? Who has not heard His glorious title and his fame? He is renowned to be destroyer of evils from His birth. 9

How great and resistless and how invincible and matchless is the power of this destroyer of evils? He, the self, by his energies excels and overpowers all the dishonest usurpers, who only see the bright today (but have dark days ahead). 10

O resplendent self, the destroyer of evils, invoked by all, we, your very constant worshippers, offer new hymns to you as a regular honorarium from us, O possessor of resolute will power. 11

O resplendent Self, doer of many great deeds, the devotees invoke you with manifold hopes for protections which you do offer. O mightiest Lord, bestower of comforts, hear my call and rejecting the offerings of our opponents, come to us to bless us. 12

O resplendent Self, we are verily yours, therefore, we, the worshippers, entirely depend on you. There is none but only you to show us favour, O bounteous divine power, invoked by all. 13

May you deliver us from this dire poverty, hunger and calumny. May you grant us your protection with your wondrous might and thought; O mightiest, only you know the right way. 14

O pious devotees, let your sincere devotion be offered only to the Lord; fear not, O dear ones, this darkening spirit shall depart and vanish of its own accord. 15

(६७) सप्तषष्टितमं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य साम्मदो मत्स्यो मैत्रावरुणिर्मान्यो वा जालनद्धा बहवो मत्स्या वा ऋषयः । आदित्या देवताः । गायत्री छन्दः ॥

॥५१॥ त्यान्नु क्षत्रियाँ अव आदित्यान्याचिषामहे । सुमृळीकाँ अभिष्टये ॥१॥
मित्रो नो अत्यंहतिं वरुणः पर्षदर्यमा । आदित्यासो यथा विदुः ॥२॥
तेषां हि चित्रमुक्थ्यं वरूथमस्ति दाशुषे । आदित्यानामरंकृते ॥३॥
महि वो महतामवो वरुण मित्रार्यमन् । अवांस्या वृणीमहे ॥४॥
जीवान्नो अभि धेतनादित्यासः पुरा हथात् । कद्ध स्थ हवनश्रुतः ॥५॥

67

Tyán nú kshatríyāñ áva ādityán yācishamahe | sumṛiḷīkáñ abhíshṭaye || 1 || mitró no áty aṅhatím váruṇaḥ parshad aryamá | ādityáso yáthā vidúḥ || 2 || tésham hí citrám ukthyàm várūtham ásti daṣúshe | adityánam aramkríte || 3 || máhi vo mahatám ávo váruṇa mítrāryaman | ávāñsy á vṛiṇīmahe || 4 || jīván no abhí dhetanádityāsaḥ purá háthāt | kád dha stha havanaṣrutaḥ || 5 || 51 ||

॥५२॥ यद्वः श्रान्ताय सुन्वते वरूथमस्ति यच्छर्दिः । तेना नो अधि वोचत ॥६॥
अस्ति देवा अंहोरुर्वस्ति रत्नमनागसः । आदित्या अद्भुतैनसः ॥७॥
मा नः सेतुः सिषेदयं महे वृणक्तु नस्परि । इन्द्र इद्धि श्रुतो वशी ॥८॥
मा नो मृचा रिपूणां वृजिनानामविष्यवः । देवा अभि प्र मृक्षत ॥९॥
उत त्वामदिते मह्यहं देव्युप ब्रुवे । सुमृळीकामभिष्टये ॥१०॥

yád vaḥ ṣrāntáya sunvaté várūtham ásti yác chardíḥ | téna no ádhi vocata || 6 || ásti devā aṅhór urv ásti rátnam ánāgasaḥ | ádityā ádbhutainasaḥ || 7 || má naḥ sétuḥ sished ayám mahé vṛiṇaktu nas pári | índra íd dhí ṣrutó vaṣí || 8 || má no mṛicá ripuṇám vṛijinánām avishyavaḥ | dévā abhí prá mṛikshata || 9 || utá tvám adite mahy ahám devy úpa bruve | sumṛiḷīkám abhíshṭaye || 10 || 52 ||

67

We solicit for protection these brave men, and the learned, who are kind to assist, in the fulfilment of our desires. 1

May the learned, the friendly, the virtuous, and the men of justice bear us across our distress as they know well how to assist. 2

To those learned men belongs wonderful wealth. They are worthy of all praise and help those who offer devotion and serve God. 3

You are great, O virtuous, O friendly and O men of justice; and great is your protection; we implore your protections. 4

O learned men, hasten to us before we die,—within our life-time; where are you, O hearers of our call? 5

May you graciously bless us with whatever wealth, whatever dwellings you can give to your devotees, who offer devotion and toil earnestly. 6

O godly learned men, great is (the crime) of the sinner; and treasure of happiness belongs to the sinless. I know you are void of sin. 7

Let not the snare bind us; may the resplendent Lord, subduer of all and renowned, release us from fetters for great acts. 8

O divines, ready to protect, molest us not with the destructive net of our wicked enemies. 9

O mighty mother Infinity, I call you to come to me; may you be kind to assist in the fulfilment of our desires. 10

॥५.३॥ पर्षि दीने गभीर आँ उग्रपुत्रे जिघांसतः । माकिस्तोकस्य नो रिषत् ॥११॥
अनेहो न उरुव्रज उरूचि वि प्रसर्तवे । कृधि तोकाय जीवसे ॥१२॥
ये मूर्धानः क्षितीनामदब्धासः स्वयशसः । व्रता रक्षन्ते अद्रुहः ॥१३॥
ते न आस्नो वृकाणामादित्यासो मुमोचत । स्तेनं बद्धमिवादिते ॥१४॥
अपो षु ण इयं शरुरादित्या अप दुर्मतिः । अस्मदेत्वजघ्नुषी ॥१५॥

párshi dīné gabhīrá áñ úgraputre jíghāñsataḥ | mákis tokásya no rishat || 11 || anehó na uruvraja úrūci ví prá-sartave | kṛidhí tokáya jīváse || 12 || yé mūrdhánaḥ kshitīnám ádabdhāsaḥ sváyaṣasaḥ | vratá rákshante adrúhaḥ || 13 || té na asnó vṛíkaṇam ádityāso mumócata | stenám baddhám ivadite || 14 || ápo shú ṇa iyáṃ ṣárur áditya ápa durmatíḥ | asmád etv ájaghnushī || 15 || 53 ||

॥५.४॥ शश्वद्धि वः सुदानव आदित्या ऊतिभिर्वयम् । पुरा नूनं बुभुज्महे ॥१६॥
शश्वन्तं हि प्रचेतसः प्रतियन्तं चिदेनसः । देवाः कृणुथ जीवसे ॥१७॥
तत्सु नो नव्यं सन्यस आदित्या यन्मुमोचति । बन्धाद्बद्धमिवादिते ॥१८॥
नास्माकमस्ति तत्तर आदित्यासो अतिष्कदे । यूयमस्मभ्यं मृळत ॥१९॥

ṣáṣvad dhí vaḥ sudanava ádityā utíbhir vayám | purá nūnám bubhujmáhe || 16 || ṣáṣvantaṃ hí pracetasaḥ prati-yántaṃ cid énasaḥ | dévaḥ kṛiṇuthá jīváse || 17 || tát sú no návyaṃ sányasa áditya yán múmocati | bandhád baddhám ivadite || 18 || násmákam asti tát tára ádityāso atishkáde | yūyám asmábhyaṃ mṛiḷata || 19 ||

O mother infinity, I call you to come to me. May you be kind to me to assist. Let not the snare hurt our children, plunged in shallow or deep waters. 11

O wide-ruling and far-spread mother-divine, may you come to us, the innocent, so that we may move freely and our children may live long. 12

They, who are at the top of men, invincible, benevolent and lord of self-sustained glory, abide by the accepted statutes. 13

O learned men, O mother Infinity, deliver us from the jaws of the ravening wolf as the thieves from captivity. 14

O learned men, let this snare, let the malevolent design, turn away from us without injuring. 15

O bounteous glorious men, we have enjoyed your help both now and in the days of old. 16

O wise divinities, keep us away from the host of sinners, working against us, so that we may live. 17

O learned men and mother Earth, may this latest protective measure release us from the bond of sin like a prisoner from his bonds. 18

O enlightened men, we have not enough strength to get rid of this snare of sin; may you graciously grant us your assistance. 19

मा नो हेतिर्विवस्वत आदित्याः कृत्रिमा शरुः । पुरा नु जरसो वधीत् ॥२०॥
वि षु द्वेषो व्यंहतिमादित्यासो वि संहितम् । विष्वग्वि वृहता रपः ॥२१॥

má no hetír vivásvata áditvāḥ kritríma sáruḥ | purá nú jaráso vadhīt || 20 || ví shú dvésho vy àṁhatím áditvaso ví sáṃhitam | víshvag ví vṛihata rápaḥ || 21 || 54 ||

(६८) अष्टषष्टितमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१-१३) प्रथमादित्रयोदशर्चामिन्द्रः, (१४-१९) चतुर्दश्यादितृचद्वयस्य च ऋक्षाश्वमेधयोर्दानस्तुतिर्देवताः । (१-१२) प्रथमादिद्वादशर्चामानुष्टुभः प्रगाथः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीनामनुष्टुप्, (२-३, ५-६, ८-९, ११-१२) द्वितीयातृतीयापञ्चमीषष्ठ्यष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री], (१३-१९) त्रयोदश्यादिसप्तानाञ्च गायत्री छन्दसी ॥

॥१॥ आ त्वा रथं यथोतये सुम्नाय वर्तयामसि । तुविकूर्मिमृतीषहमिन्द्र शविष्ठ सत्पते ॥१॥
तुविशुष्म तुविक्रतो शचीवो विश्वया मते । आ पप्राथ महित्वना ॥२॥
यस्य ते महिना महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥
विश्वानरस्य वस्पतिमनानतस्य शवसः । एवैश्च चर्षणीनामूती हुवे रथानाम् ॥४॥
अभिष्टये सदावृधं स्वर्मीळ्हेषु यं नरः । नाना हवन्त ऊतये ॥५॥

68

Á tva ráthaṃ yáthotáye sumnáya vartayamasi | tuvikurmím ritīsháham índra sávishtha sátpate || 1 || túvisushma túvikrato sácivo vísvaya mate | á papratha mahitvaná || 2 || yásya te mahiná maháḥ pári jmayántam ıyátuḥ | hásta vájraṃ hiraṇyáyam || 3 || visvánarasya vas pátim ánānatasya sávasaḥ | évais ca carshaṇīnám ūtí huve ráthānam || 4 || abhíshṭaye sadávṛidhaṃ svàrmīḷheshu yáṃ náraḥ | nána hávanta utáye || 5 || 1 ||

Let not the mighty wheel of time, a net woven with divine hands, destroy us before old age. 20

O glorious divines, may you utterly dispel all sin, destroy wickedness, destroy the closely drawn net, and destroy evils everywhere. 21

68

O most powerful, resplendent lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds. 1

You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty. 2

You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions). 3

I invoke the (resplendent Lord) or that might which subdues all enemies and bows to none, and which rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected. 4

Men appeal to Him for aid in various ways in their struggles. I invoke Him for help, whose strength increases ever more and more. 5

॥२॥ प॒रोमा॑त्रमृची॑षम॒मिन्द्र॑मु॒ग्रं सु॒राध॑सम् । ईशा॑नं चि॒द्वसू॑नाम् ॥६॥
तंत॒मिद्राध॑से म॒ह इन्द्रं॑ चोदा॒मि पी॒तये॑ । यः पू॒र्व्याम॑नुष्टु॒तिमीशे॑ कृष्टी॒नां नृ॒तुः ॥७॥
न यस्य॑ ते शवसान स॒ख्यमा॒नंश॒ मर्त्यः॑ । नकिः॒ शवां॑सि ते नशत् ॥८॥
त्वोता॑स॒स्त्वा यु॒जाप्सु सूर्ये॑ म॒हद्धन॑म् । जये॑म पृ॒त्सु व॑ज्रिवः ॥९॥
तं त्वा॑ य॒ज्ञेभि॑रीमहे॒ तं गी॒र्भिर्गि॑र्वणस्तम ।
इन्द्र॒ यथा॑ चि॒दावि॑थ॒ वाजे॑षु पुरु॒माय्य॑म् ॥१०॥

parómātram ṛícīshamam índram ugrám surádhasam | íṣānam cid vásunam || 6 || tám-tam íd rádhase mahá índram codāmi pītáye | yáḥ pūrvyám ánushṭutim íṣe kṛishṭīnám nṛitúḥ || 7 || ná yásya te ṣavasāna sakhyám anáṅṣa mártyaḥ | nákiḥ ṣávāṅsi te naṣat || 8 || tvótāsas tvá yujápsú sū́rye mahád dhánam | jáyema pṛitsú vajrivaḥ || 9 || tám tvā yajñébhir īmahe tám gīrbhír girvaṇastama | índra yáthā cid ávitha vā́jeshu purumáyyam || 10 || 2 ||

॥३॥ यस्य॑ ते स्वा॒दु स॒ख्यं स्वा॒द्वी प्रणी॑तिरद्रिवः । य॒ज्ञो वि॑तन्त॒साय्यः॑ ॥११॥
उ॒रु ण॑स्त॒न्वे॒ तन॑ उ॒रु क्षया॑य नस्कृधि । उ॒रु णो॑ यन्धि जी॒वसे॑ ॥१२॥
उ॒रुं नृभ्य॑ उ॒रुं गव॑ उ॒रुं रथा॑य॒ पन्था॑म् । दे॒ववी॑तिं मनामहे ॥१३॥
उप॑ मा॒ षड्द्वाद्वा॒ नरः॒ सोम॑स्य॒ हर्ष्या॑ । तिष्ठ॑न्ति स्वादुरा॒तयः॑ ॥१४॥

yásya te svādú sakhyám svādví práṇītir adrivaḥ | yajñó vitantasā́yyaḥ || 11 || urú ṇas tanvè tána urú ksháyāya nas kṛidhi | urú ṇo yandhi jīváse || 12 || urúm nṛíbhya urúm gáva urúm ráthāya pánthām | devávītim manāmahe || 13 || úpa mā shád dvā́-dvā náraḥ sómasya hárshyā | tíshṭhanti svādurātáyaḥ || 14 ||

I invoke the resplendent Lord, measureless, worthy of praise, the mighty, most bountiful, and the sole lord of treasures. 6

I direct my praises to Him, and to Him alone, to the resplendent Lord, so that He may be pleased to accept devotions for my great gains; to Him, who is inspirer of success, who rules over all the sacred ceremonies performed at the start of all dedicated works. 7

You are so mighty that no mortal reaches the heights of your friendship, and none attains your might. 8

Protected by you, O Lord of justice, may we win ample wealth as your ally in battles of life, ever-bathing in the water and beholding the sun. 9

We adore you with sacrifices and with devotional songs, O resplendent Lord, a great lover of the devotional prayers, since you have been protecting me, the offerer of praises, in life-struggles. 10

O Lord of punitive justice, your friendship is sweet; sweet too is your liberality. Men must devote to dedicated actions in honour of you. 11

May you give to us, ourselves and to our children, ample wealth and spacious dwelling places. May you grant us our desires, so that we may live happily. 12

We solicit spacious path for our fellow-workers, for our cattle, for our chariot, for the successful performance of worship. 13

The six (two eyes, two ears and a pair of tongue and nose) come to me in pairs bearing pleasant gifts, in the exhilaration of the worldly joy. 14

ऋज्राविन्द्रोत आ ददे हरी ऋक्षस्य सूनवि । आश्वमेधस्य रोहिता ॥१५॥

rijrâv indrotá á dade hárī ríkshasya sūnávi | āṣvamedhásya róhitā || 15 || 3 ||

॥४॥ सुरथाँ आतिथिग्वे स्वभीशूँरार्क्षे । आश्वमेधे सुपेशसः ॥१६॥
षळश्वाँ आतिथिग्व इन्द्रोते वधूमतः । सचा पूतक्रतौ सनम् ॥१७॥
ऐषु चेतद्वृषण्वत्यन्तर्ऋज्रेष्वरुषी । स्वभीशुः कशावती ॥१८॥
न युष्मे वाजबन्धवो निनित्सुश्चन मर्त्यः । अवद्यमधि दीधरत् ॥१९॥

suráthāñ ātithigvé svabhīṣū́ñr ārkshé | āṣvamedhé supéṣasaḥ || 16 || shál áṣvāñ ātithigvá indroté vadhū́mataḥ | sáca pūtákratau sanam || 17 || aíshu cetad vríshaṇvaty antár rijréshv árushī | svabhīṣúḥ káṣāvatī || 18 || ná yushmé vājabandhavo ninitsúṣ caná mártyaḥ | avadyám ádhi dīdharat || 19 || 4 ||

(६९) एकोनसप्ततितमं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१–१०,१३–१८) प्रथमादिदशर्चां त्रयोदश्यादिषण्णाश्चेन्द्रः, (११) एकादश्या पूर्वार्धस्य विश्वे देवाः, (११–१२) एकादश्या उत्तरार्धस्य द्वादश्याश्च वरुणो देवताः । (१, ३, ७–१०, १२–१५) प्रथमर्चस्तृतीयायाः सप्तम्यादिचतसृणां द्वादश्यादिचतसृणाञ्चानुष्टुप्, (२) द्वितीयाया उष्णिक्, (४–६) चतुर्थ्यादितृचस्य गायत्री, (११, १६) एकादशीषोडश्योः पङ्क्तिः, (१७–१८) सप्तदश्यष्टादश्योश्च बृहती छन्दांसि ॥

॥५॥ प्रप्र वस्त्रिष्टुभमिषं मन्दद्वीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

69.

Prá-pra vas trishṭúbham ísham mandádvīrayéndave | dhiyá vo medhásātaye púraṃdhyá vivāsati || 1 ||

I receive two straight-going steeds from the giver of the sense of sight, two bay-horses from the giver of the sense of hearing, and two red ones (roans) from the giver of the sense of smell and taste. 15

I receive two steeds with excellent chariots from the giver of the sense of sight; two horses with excellent reins from the giver of hearing and two horses with excellent ornaments from the giver of smell and taste. 16

With my other gifts I receive six steeds with their mares (the lingerings of sense-desires), from the pious giver of the sense organs, the son of the mental faculty. 17

Among these straight-going steeds, there is one matured roan-mare (the discriminating intellect) with excellent reins and whip. 18

O fellow sense organs (act in a way so that) not even the man who loves to blame may find a single fault in you. 19

69

May you present your sacrificial homage with the *Trc* or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness. 1

नदं व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनूनामिषुध्यसि ॥२॥
ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः ।
जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः ॥३॥
अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥
आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥५॥

nadám va ódatīnām nadám yóyuvatīnām | pátim vo ághnyānām dhenūnám ishudhyasi || 2 || tá asya sū́dadohasaḥ sómaṃ srīṇanti pṛíśnayaḥ | jánman devánām víṣas trishv á rocané diváḥ || 3 || abhí prá gópatim giréndram arca yathā vidé | sūnúṃ satyásya sátpatim || 4 || ā́ hárayaḥ sasṛijriré 'rushīr ádhi barhíshi | yátrābhí saṃnávāmahe || 5 || 5 ||

॥६॥ इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु । यत्सीमुपह्वरे विदत् ॥६॥
उद्यद्ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।
मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥७॥
अर्चत प्रार्चत प्रियमेधासो अर्चत । अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत ॥८॥
अव स्वराति गर्गरो गोधा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ॥९॥

índrāya gáva āṣíraṃ duduhré vajríṇe mádhu | yát sīm upahvaré vidát || 6 || úd yád bradhnásya vishṭápaṃ gṛihám índraṣ ca gánvahi | mádhvaḥ pītvá sacevahi tríḥ saptá sákhyuḥ padé || 7 || árcata prárcata príyamedhāso árcata | árcantu putraká utá púraṃ ná dhṛishṇv àrcata || 8 || áva svarāti gárgaro godhá pári sanishvaṇat | píṅgā pári canishkadad índrāya bráhmódyatam || 9 ||

For your sake, I invoke you who are the creator of dawns, the giver of musical notes to the conjugating rivers, the protector of cows, whom none may kill. 2

These dappled kine yield milk in plenty as from a well; which is mixed with the medicinal elixir and offered three times a day in the fire-ritual; and the oblations rise high to the brilliant abode of the sun. 3

May you praise, as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of the good. 4

Let the speedy brilliant vital divine forces bring Him down to our synod where we in concert sing devotional songs. 5

The cow-like divine speech has yielded the sweet milk of wisdom (i. e. the exhilarating elixir) for the resplendent Lord, the possessor of adamantine will power. This wisdom then gets assimilated in the proximity of heart. 6

I (the soul) and supreme Lord, in communion, mount high up to the realm of the spiritual light; then having drunk the draught of spiritual joy, let us be united and reach that summit where twenty-one divine powers are seated by. 7

O pious devotees, may you glorify the resplendent Lord and sing songs of His praise; may your children also sing laudations as warriors sing praises of strong forts. 8

The war-drum utters its sound; the leathern *godha* twangs; the tawny bow-string leaps to and fro; may this hymn be raised to reach the Lord. 9

आ यत्पतन्त्येन्यः सुदुघा अनपस्फुरः । अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥१०॥

á yát pátanty enyàḥ sudúghā ánapasphuraḥ | apasphúram gribhāyata sómam índrāya pátave || 10 || 6 ||

॥७॥ अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत ।
वरुण इदिह क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥११॥
सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव॥१२॥
यो व्यतीँरफाणयत्सुयुक्ताँ उप दाशुषे । तक्वो नेता तदिद्वपुरुपमा यो अमुच्यत ॥१३॥
अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत्कनीन ओदनं पच्यमानं परो गिरा ॥१४॥
अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥१५॥
आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।
अध द्युक्षं सचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥१६॥

ápād índro ápād agnír víṣve devā́ amatsata | váruṇa íd ihá kshayat tám ā́po abhy ànūshata vatsám saṃṣíṣvarīr iva || 11 || sudevó asi varuṇa yásya te saptá síndhavaḥ | anukshā́ranti kākúdam sūrmyàṃ sushirā́m iva || 12 || yó vyátīṅr áphāṇayat súyuktān úpa dāṣúshe | takvó netā́ tád íd vápur upamā́ yó ámucyata || 13 || átíd u ṣakrá ohata índro víṣvā áti dvíshaḥ | bhinát kanī́na odanám pacyámānam paró girā́ || 14 || arbhakó ná kumārakó 'dhi tishṭhan návaṃ rátham | sá pakshan mahishám mṛigám pitré mātré vibhukrátum || 15 || ā́ tū́ suṣipra dampate ráthaṃ tishṭhā hiraṇyáyam | ádha dyukshám sacevahi sahásrapādam arushám svastigā́m anehásam || 16 ||

When the streams of thoughts rush forth like the dappled cows unflinching and easy to be milked, seize them quickly and mix them with the elixir of spiritual devotion and offer the drink to the resplendent self for enjoyment. 10

The soul drinks this divine elixir; all the divine powers drink it with delight; let our virtuous mind taste it with joy, and may our pious seekers appreciate it as the mother cows love their calves. 11

O blissful Lord, you are full of divine light; the seven streams of sense organs keep themselves flowing into your palate as it were a pipe with wide mouth. 12

It is he (the self) who directs his well-harnessed prancing vital faculties for his well-being. He, the swift guide, a deliverer of blessings, comparable only to Himself, is delivered from mortal worries. 13

The mighty self verily overpowers his adversaries. He is lovable and far-abiding. He cleaves the clouds by his thundering voice. 14

Like a young boy, He mounts His splendid chariot and prepares for His father and mother (earth and heaven) the great deer-like multipurposeful clouds. 15

O lord of your home, handsome-jawed, may you ascend your heavenly golden chariot which is bright, thousand-footed, sinless and auspiciously moving, and let both of us meet there and enjoy. 16

तं घेमित्था नमस्विन उप स्वराजमासते ।
अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने ॥१७॥
अनु प्रत्नस्यौकसः प्रियमेधास एषाम् ।
पूर्वामनु प्रयतिं वृक्तबर्हिषो हितप्रयस आशत ॥१८॥

tám ghem itthá namasvína úpa svarájam āsate | ártham cid asya súdhitam yád étava āvartáyanti dāváne || 17 || ánu pratnásyaúkasaḥ priyámedhāsa eshām | púrvām ánu práyatim vriktábarhisho hitáprayasa āsata || 18 || 7 ||

(७०) सप्ततितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः पुरुहन्मा ऋषिः । इन्द्रो देवता । (१-६) प्रथमादितृचद्वयस्य प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (७-१२) सप्तम्यादिषड्‌चां बृहती, (१३) त्रयोदश्या उष्णिक्, (१४) चतुर्दश्या अनुष्टुप्, (१५) पञ्चदश्याश्च पुर उष्णिक् छन्दांसि ॥

॥८॥ यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥१॥
इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि ।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥२॥
नकिष्टं कर्मणा नशद्यश्चकार सदावृधम् ।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्ण्वोजसम् ॥३॥

70

Yó rájā carshaṇīnám yátā ráthebhir ádhriguḥ | víśvāsām **tarutá** prítanānām jyéshṭho yó vritrahá griṇé || 1 || índram **tám** śumbha puruhanman ávase yásya dvitá vidhartári | **hástāya vájraḥ** práti dhāyi darśató mahó divé ná súryaḥ **|| 2 ||** nákish ṭám kármaṇā naśad yáś cakára sadávridham | **índram** ná yajñaír viśvágūrtam ríbhvasam ádhrishṭam dhrishṇvòjasam || 3 ||

Pious devotees, presenting praises, worship the self-resplendent Lord with reverence, so that they may obtain His well-stored wealth and wisdom at the right time, when vital faculties bring him on his way. 17

The wise devotee (having purified themselves with all the disciplines) have reached their original abode of divines. They have made all the preparations for the dedicated service, such as spreading the grass and placing the offerings. (This constitutes the ritual aspect; on the spiritual side, the discipline is of purification, contemplation and the enjoyment of final bliss). 18

70

I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils. 1

Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for obtaining protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the sun in heaven. 2

None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong. 3

अषाळ्हमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुज्रयः ।
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामो अनोनवुः ॥४॥
यद्द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥५॥

áshāḷham ugrám prítanāsu sāsahíṃ yásmin mahír urujráyaḥ | sáṃ dhenávo jáyamāne anonavur dyávaḥ kshámo anonavuḥ || 4 || yád dyáva indra te ṣatáṃ ṣatám bhúmīr utá syúḥ | ná tvā vajrin sahásraṃ sū́ryā ánu ná jātám ashṭa ródasī || 5 || 8 ||

॥९॥ आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥६॥
न सीमदेव आपदिषं दीर्घायो मर्त्यः ।
एतग्वा चिद्य एतशा युयोजते हरी इन्द्रो युयोजते ॥७॥
तं वो महो महाय्यमिन्द्रं दानाय सक्षणिम् ।
यो गाधेषु य आरणेषु हव्यो वाजेष्वस्ति हव्यः ॥८॥
उदू षु णो वसो महे मृशस्व शूर राधसे ।
उदू षु मह्यै मघवन्मघत्तय उदिन्द्र श्रवसे महे ॥९॥
त्वं न इन्द्र ऋतयुस्त्वानिदो नि तृम्पसि ।
मध्ये वसिष्व तुविनृम्णोर्वोर्नि दासं शिश्नथो हथैः ॥१०॥

á paprātha mahiná vríshṇyā vrishan víṣvā ṣavishṭha ṣávasā | asmā́ñ ava maghavan gómati vrajé vájriñ citrā́bhir ūtíbhiḥ || 6 || ná sīm ádeva āpad ísham dīrghāyo mártyaḥ | étagvā cid yá étaṣā yuyójate hárī índro yuyójate || 7 || táṃ vo mahó maháyyam índraṃ dānáya sakshánim | yó gādhéshu yá áraṇeshu hávyo vájeshv ásti hávyaḥ || 8 || úd ū shú ṇo vaso mahé mriṣásva ṣūra rádhase | úd ū shú mahyaí maghavan maghattaya úd indra ṣrávase mahé || 9 || tváṃ na indra ṛitayús tvānído ní trimpasi | mádhye vasishva tuvinrimṇorvór ní dāsáṃ ṣiṣnatho háthaiḥ || 10 || 9 ||

I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him. 4

O Lord of resplendence, were there a hundred heavens or a hundred earths—not even a thousand suns could be equal to you at your manifestation nor both the worlds of heaven and earth could be equal to your splendour. 5

O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure full of kine. 6

O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds. 7

Great priests worship that resplendent Lord who is propitiated by sacrificial homage and who is to be invoked in the shallows of land and in the depths of oceans and who is to be invoked in battles. 8

O brave, the giver of dwellings, raise us up to enjoy abundant food; raise us up, O bounteous Lord for abundant wealth; raise us up, Lord of resplendence for abundant fame. 9

O Lord of resplendence, you delight in offerings. You trample down your slanderers. O possessor of vast wealth, give us shelter under your vital parts and strike down the infidel with your blows. 10

॥१०॥ अन्यव्रतममानुषमयज्वानमदेवयुम् ।
अव स्वः सखा दुधुवीत पर्वतः सुघ्नाय दस्युं पर्वतः ॥११॥
त्वं न इन्द्रासां हस्ते शविष्ठ दावने ।
धानानां न सं गृभायास्मयुर्द्विः सं गृभायास्मयुः ॥१२॥
सखायः क्रतुमिच्छत कथा राधाम शरस्य ।
उपस्तुतिं भोजः सूरिर्यो अह्रयः ॥१३॥

anyávratam ámānusham áyajvānam ádevayum | áva sváḥ sákhā dudhuvīta párvataḥ sughnáya dásyum párvataḥ || 11 || tvám̐ na indrāsām̐ háste ṣavishṭha dāváne | dhānánām̐ ná sám̐ gribhāyāsmayúr dvíḥ sám̐ gribhāyāsmayúḥ || 12 || sákhāyaḥ krátum ichata kathá rādhāma ṣarásya | úpastutim bhojáḥ sūrír yó áhrayaḥ || 13 ||

भूरिभिः समह ऋषिभिर्बर्हिष्मद्भिः स्तविष्यसे ।
यदित्थमेकमेकमिच्छर वत्सान्पराददः ॥१४॥
कर्णगृह्या मघवा शौरदेव्यो वत्सं नस्त्रिभ्य आनयत् । अजां सूरिर्न धातवे ॥१५॥

bhúribhiḥ samaha ríshibhir barhíshmadbhi stavishyase | yád itthám ékam-ekam íc chára vatsán parādádaḥ || 14 || karṇagríhyā maghávā ṣauradevyó vatsám̐ nas tribhyá ánayat | ajám̐ sūrír ná dhátave || 15 || 10 ||

May your friend, the cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire-sacrificials, and who does not show reverence to Nature's bounties. 11

O most powerful resplendent Lord, loving us may you please take these gifts of wealth and cattle in your hand as grains of corn, and give us. Please give us the same second time and repeatedly with the same favour. 12

O my companions, give good heed to the worship, for, otherwise, how can we worthily pronounce the praise of the Lord, the destroyer, who is the recompenser of enemies and the sender of rewards and who is unvanquished. 13

O resplendent Lord, the common object of our worship, you are praised by many austere sages, for, it is you, the destroyer of foes who thus gives calves, one by one, in succession to your worshippers. 14

May the bounteous Lord, taking them by the ears, take away the cows with their calves from the clutches of their enemies just as an owner leads a goat to a drinking pond. 15

(७१) एकसप्ततितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसौ सुदीतिपुरुमीळ्हौ तयोरन्यतरो वा ऋषिः । अग्निर्देवता । (१-९) प्रथमादिनवर्चां गायत्री, (१०-१५) दशम्यादिषण्णाञ्च प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दसी ॥

॥११॥ त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः । उत द्विषो मर्त्यस्य ॥१॥
नहि मन्युः पौरुषेय ईशे हि वः प्रियजात । त्वमिदसि क्षपावान् ॥२॥
स नो विश्वेभिर्देवेभिरूर्जो नपाद्भद्रशोचे । रयिं देहि विश्ववारम् ॥३॥
न तमग्ने अरातयो मर्तं युवन्त रायः । यं त्रायसे दाश्वांसम् ॥४॥
यं त्वं विप्र मेधसातावग्ने हिनोषि धनाय । स तवोती गोषु गन्ता ॥५॥

71

Tváṃ no agne máhobhiḥ pāhí vísvasyā árāteḥ | utá dvishó mártyasya || 1 || nahí manyúḥ paúrusheya íṣe hí vaḥ priyajāta | tvám íd asi kshápāvān || 2 || sá no vísvebhir devébhir úrjo napād bhádrasoce | rayíṃ dehi visvávāram || 3 || na tám agne árātayo mártaṃ yuvanta rāyáḥ | yáṃ tráyase dāsváṅsam || 4 || yáṃ tváṃ vipra medhásātāv ágne hinóshi dhánāya | sá távotí góshu gántā || 5 || 11 ||

॥१२॥ त्वं रयिं पुरुवीरमग्ने दाशुषे मर्ताय । प्र णो नय वस्यो अच्छ ॥६॥
उरुष्या णो मा परा दा अघायते जातवेदः । दुराध्ये मर्ताय ॥७॥
अग्ने माकिष्टे देवस्य रातिमदेवो युयोत । त्वमीशिषे वसूनाम् ॥८॥
स नो वस्व उप मास्यूर्जो नपान्माहिनस्य । सखे वसो जरितृभ्यः ॥९॥
अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।
अच्छा यज्ञासो नमसा पुरूवसुं पुरुप्रशस्तमूतये ॥१०॥

tváṃ rayím puruvíram ágne dāsúshe mártāya | prá ṇo naya vásyo ácha || 6 || urushyá ṇo mā́ párā dā aghāyaté jātavedaḥ | durādhyè mártāya || 7 || ágne mákish ṭe devásya rātím ádevo yuyota | tvam īsishe vásūnām || 8 || sá no vásva úpa māsy úrjo napān máhinasya | sákhe vaso jaritríbhyaḥ || 9 || áchā naḥ sīrásocisham gíro yantu darsatám | áchā yajñáso námasā purūvásum purupraṣastám ūtáye || 10 || 12 ||

71

O adoreble Lord, may you protect us by your greatness against all malignity and hate of mortal man. 1

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night. 2

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all. 3

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity. 4

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance. 5

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss. 6

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man. 7

O adorable Lord, let not the godless take away the wealth which you, the divine, have given, for you are the lord of all treasures. 8

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures. 9

Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations come for protection near him who is rich in wealth and rich in praise. 10

॥१३॥

अ॒ग्निं सू॒नुं सह॑सो जा॒तवे॑दसं दा॒नाय॒ वार्या॑णाम् ।
द्वि॒ता यो भूद॒मृतो॒ मर्त्ये॒ष्वा होता॑ म॒न्द्रत॑मो वि॒शि ॥११॥
अ॒ग्निं वो॑ देवय॒ज्यया॒ग्निं प्र॑य॒त्य॑ध्व॒रे ।
अ॒ग्निं धी॒षु प्र॑थ॒मम॒ग्निमर्व॑त्य॒ग्निं क्षैत्रा॑य॒ साध॑से ॥१२॥

agním sūnúm sáhaso jātávedasam dānáya váryāṇām | dvitá yó bhúd amríto mártyeshv á hóta mandrátamo visí || 11 || agním vo devayajyáyāgním prayaty àdhvaré | agním dhīshú prathamám agním árvaty agním kshaítrāya sádhase || 12 ||

अ॒ग्निरि॒षां स॒ख्ये द॑दातु न॒ ईशे॒ यो वार्या॑णाम् ।
अ॒ग्निं तो॒के तन॑ये॒ शश्व॑दीमहे॒ वसुं॒ सन्तं॑ तनू॒पाम् ॥१३॥
अ॒ग्निमी॑ळि॒ष्वाव॑से॒ गाथा॑भिः शी॒रशो॑चिषम् ।
अ॒ग्निं रा॒ये पु॑रुमीळ्ह श्रु॒तं नरो॒ऽग्निं सु॑दी॒तये॑ छ॒र्दिः ॥१४॥
अ॒ग्निं द्वेषो॒ योत॒वै नो॑ गृणीमस्य॒ग्निं शं योश्च॒ दात॑वे ।
विश्वा॑सु वि॒क्ष्व॑वि॒तेव॒ हव्यो॒ भुव॒द्वस्तु॑र्ऋ॒षूणा॑म् ॥१५॥

agnír ishám sakhyé dadātu na íṣe yó váryāṇām | agním toké tánaya ṣáṣvad īmahe vásum sántam tanūpám || 13 || agním īlishvávase gáthābhiḥ ṣīráṣocisham | agním rāyé purumīlha srutám náro 'gním sudītáye chardíḥ || 14 || agním dvésho yótavaí no griṇīmasy agním ṣám yóṣ ca dátave | víṣvāsu vikshv àvitéva hávyo bhúvad vástur rishūṇám || 15 || 13 ||

(Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house. 11

(O worshippers), I praise fire-divine for the inauguration of your divine offering at the time of worship. The fire-divine is first in reverence amongst Nature's bounties at our rites; I praise the fire-divine when enemies approach and I praise the same for the procurement of land. 12

May the fire-divine in his friendship give us food, as he is the lord of all desirable things; we solicit abundance for our sons and grandsons from fire-divine, who is also the giver of dwellings and the protector of our bodies. 13

Ṣolicit with your hymns for protection the adorable fire-divine whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper; the other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee. 14

We praise the adorable Lord so that He may keep off our enemies and their malignities; we praise the Lord so that He may give us peace and bliss. May He be worshipped well as the giver of cottage to the seers. He is verily the protector of all men. 15

(७२) द्विसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य प्रागाथो हर्यत ऋषिः । अग्निर्हवींषि वा देवताः । गायत्री छन्दः ॥

॥१४॥ हविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः । विद्वाँ अस्य प्रशासनम् ॥१॥
नि तिग्ममभ्यंशुं सीदद्धोता मनावधि । जुषाणो अस्य सख्यम् ॥२॥
अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया । गृभ्णन्ति जिह्वया ससम् ॥३॥
जाम्यतीतपे धनुर्वयोधा अरुहद्वनम् । दृषदं जिह्वयावधीत् ॥४॥
चरन्वत्सो रुशन्निह निदातारं न विन्दते । वेति स्तोतव अम्ब्यम् ॥५॥

72

Havísh kriṇudhvam á gamad adhvaryúr vanate púnaḥ | vidváñ asya praṣásanam || 1 || ní tigmám abhy àṅṣúm sídad dhótā manáv ádhi | jushāṇó asya sakhyám || 2 || antár ichanti táṃ jáne rudrám paró manīsháyā | gribhṇánti jihváyā sasám || 3 || jāmy àtītape dhánur vayodhá aruhad vánam | drishádaṃ jihváyávadhīt || 4 || cáran vatsó rúṣann ihá nidātáraṃ ná vindate | véti stótava ambyàm || 5 || 14 ||

॥१५॥ उतो न्वस्य यन्महदश्वावद्योजनं बृहत् । दामा रथस्य ददृशे ॥६॥
दुहन्ति सप्तैकामुप द्वा पञ्च सृजतः । तीर्थे सिन्धोरधि स्वरे ॥७॥
आ दशभिर्विवस्वत इन्द्रः कोशमचुच्यवीत् । खेदया त्रिवृता दिवः ॥८॥
परि त्रिधातुरध्वरं जूर्णिरेति नवीयसी । मध्वा होतारो अञ्जते ॥९॥
सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम् । नीचीनबारमक्षितम् ॥१०॥

utó nv àsya yán mahád áṣvāvad yójanam brihád | dāmá ráthasya dádriṣe || 6 || duhánti saptaíkām úpa dvá páñca srijataḥ | tīrthé síndhor ádhi svaré || 7 || á ḍaṣábhir vivásvata índraḥ kóṣam acucyavīt | khédayā trivrítā diváḥ || 8 || pári tridhátur adhvaráṃ jūrṇír eti návīyasī | mádhvā hótāro añjate || 9 || siñcánti námasāvatám uccácakram párijmānam | nīcínabāram ákshitam || 10 || 15 ||

72

May you present oblations. He has come and let the head priest *(adhvaryu)*, who is well-skilled in devotional works, once again present offerings. 1

The invoker (the *hotṛ*) sits down by the side hot flame, rejoicing in his friendship towards the head priest. 2

For the sake of the offerer, they (the priests) thoughtfully place the fire in the forefront, and arouse it by prayers, while it sleeps. 3

The fire-divine, giver of food, scorches the vast bow of the firmament. He mounts the waters; and with his tongue-like flames he strikes the clouds. 4

Roaming like a calf, the bright-shining fire-divine finds none to fetter him and seeks a chanter to recite the praises. 5

And as soon as the great strong harness of his steeds and the traces of his chariot are seen—6

—the seven milk a single cow, of whom the two direct the other five to work on the resounding shore of the river. 7

Entreated by the ten fingers of the worshipper, the Lord of resplendence urges the clouds to fall from heaven with His threefold measure from the sky. 8

The newly-kindled flame fed on three materials (milk preparations, herbs and foodgrains), proceeds around the sacred fire; the priests annoint it with butter. 9

With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below. 10

॥१६॥ अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु । अवतस्य विसर्जने ॥११॥
गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥१२॥
आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम् । रसा दधीत वृषभम् ॥१३॥
ते जानत स्वमोक्यं सं वत्सासो न मातृभिः । मिथो नसन्त जामिभिः ॥१४॥
उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि । इन्द्रे अग्ना नमः स्वः ॥१५॥

abhyā́ram íd ádrayo níshiktam púshkare mádhu | avatásya visárjane || 11 || gā́va úpāvatāvatám mahī́ yajñásya rapsúdā | ubhā́ kárṇā hiraṇyáyā || 12 || ā́ suté siñcata śríyam ródasyor abhiśríyam | rasā́ dadhīta vṛishabhám || 13 || té janata svám okyàm sám vatsā́so ná mātṛíbhiḥ | mithó nasanta jāmíbhiḥ || 14 || úpa srákveshu bápsataḥ kṛiṇvaté dharúṇam diví | índre agnā́ námaḥ sváḥ || 15 || 16 ||

॥१७॥ अधुक्षत्पिप्युषीमिषमूर्जं सप्तपदीमरिः । सूर्यस्य सप्त रश्मिभिः ॥१६॥
सोमस्य मित्रावरुणोदिता सूर आ ददे । तदातुरस्य भेषजम् ॥१७॥
उतो न्वस्य यत्पदं हर्यतस्य निधान्यम् । परि द्यां जिह्वयातनत् ॥१८॥

ádhukshat pipyúshīm ísham ū́rjam saptápadīm aríḥ | sū́ryasya saptá raśmíbhiḥ || 16 || sómasya mitrāvaruṇóditā sū́ra ā́ dade | tád ā́turasya bheshajám || 17 || utó nv àsya yát padám haryatásya nidhānyàm | pári dyā́m jihváyātanat || 18 || 17 ||

The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down. 11

Draw near, O cows, to the cauldron; the two mighty ones-heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden. 12

Drop into the milked stream the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids *(mixture* of *Soma* and milk) to the fire—the showerer of blessings. 13

They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin. 14

They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with his jaws, they minister all the food to the fire-divine as well as the resplendent lord (the sun). 15

The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one. 16

O the Lord of light and plasma, I take the herbal juice when the sun is risen; it is a medicine to the sick. 17

He (the fire-divine), standing in the place chosen by me, the eager offerer, as a spot for presenting oblations, fills the sky on every side with his tongue-like blaze. 18

(७३) त्रिसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्यात्रेयो गोपवनः सप्तवध्रिर्वा ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

उदीराथामृतायते युञ्जाथामश्विना रथम् । अन्ति षद्भूतु वामवः ॥१॥
निमिषश्चिज्जवीयसा रथेना यातमश्विना । अन्ति षद्भूतु वामवः ॥२॥
उप स्तृणीतमत्रये हिमेन घर्ममश्विना । अन्ति षद्भूतु वामवः ॥३॥
कुह स्थः कुह जग्मथुः कुह श्येनेव पेतथुः । अन्ति षद्भूतु वामवः ॥४॥
यदुद्य कर्हि कर्हि चिच्छुश्रूयातमिमं हवम् । अन्ति षद्भूतु वामवः ॥५॥

73

Úd īrāthām ṛitāyaté yuñjāthām aṣvinā rátham | ánti shád bhūtu vām ávaḥ || 1 || nimíshaṣ cij jávīyasa ráthenā́ yātam aṣvinā | ánti shád — || 2 || úpa stṛiṇītam átraye hiména gharmám aṣvinā | ánti shád — || 3 || kúha sthaḥ kúha jagmathuḥ kúha ṣyenéva petathuḥ | ánti shád — || 4 || yád adyá kárhi kárhi cic chuṣrūyātam imám hávam | ánti shád — || 5 || 18 ||

अश्विना यामहूतमा नेदिष्ठं याम्याप्यम् । अन्ति षद्भूतु वामवः ॥६॥
अवन्तमत्रये गृहं कृणुतं युवमश्विना । अन्ति षद्भूतु वामवः ॥७॥
वरेथे अग्निमातपो वदते वल्ग्वत्रये । अन्ति षद्भूतु वामवः ॥८॥
प्र सप्तवध्रिराशसा धारामग्नेरशायत । अन्ति षद्भूतु वामवः ॥९॥
इहा गतं वृषण्वसू शृणुतं म इमं हवम् । अन्ति षद्भूतु वामवः ॥१०॥

aṣvínā yāmahūtamā nédishṭhaṃ yāmy ā́pyam | ánti shád — || 6 || ávantam átraye gṛiháṃ kṛiṇutáṃ yuvám aṣvinā | ánti shád — || 7 || várethe agním ātápo vádate valgv átraye | ánti shád — || 8 || prá saptávadhrir āṣásā dhā́rām agnér aṣāyata | ánti shád — || 9 || ihá gatam vṛishaṇvasū ṣṛiṇutám ma imáṃ hávam | ánti shád — || 10 || 19 ||

73

Rise, O twin-divines, on my behalf, as I prepare to perform benevolent works; may you yoke your car; let your protecting help be near us. 1

Come, O twin-divines, in your chariot which moves quicker than the twinkling of an eye. Let your protecting help be near us. 2

O twin-divines, you have cooled the fire (of worries) of the destitute by covering with ice (of refuge). Let your protecting help be near us. 3

Where are you? Whither are you gone ? Whither have you flown like hawks ? Let your protecting help be near us. 4

If this day, at any time or in some place, you listen to my invocation, let your protecting help be near us. 5

The twin-divines are the first to listen to our invocations; I approach for the closest friendship; let your protecting help be near us. 6

O twin-divines, you make a sheltering house for the destitute, let your protecting help be near us. 7

You ward off the fire from its fierceness for the destitute, while he adores you earnestly; let your protecting aid be near us. 8

Through his prayer, the seven-tongued dragon has obtained the flame-edge of fire (i. e. has come out of its basket); let your protecting aid be near us. 9

Come here, O lords of abundant wealth, listen to this invocation of mine. Let your protecting aid be near us. 10

॥२०॥ किमिदं वां पुराणवज्जरतोरिव शस्यते । अन्ति षद्भूतु वामवः ॥११॥
समानं वां सजात्यं समानो बन्धुरश्विना । अन्ति षद्भूतु वामवः ॥१२॥
यो वां रजांस्यश्विना रथो वियाति रोदसी । अन्ति षद्भूतु वामवः ॥१३॥
आ नो गव्येभिरश्व्यैः सहस्रैरुप गच्छतम् । अन्ति षद्भूतु वामवः ॥१४॥

kím idám̐ vām purāṇavát járator iva sasyate | ánti shád — || 11 || samānám̐ vām̐ sajātyàm̐ samānó bándhur aṣvinā | ánti shád — || 12 || yó vām̐ rájāṅsy aṣvinā rátho viyā́ti ródasī | ánti shád — || 13 || ā́ no gavyebhir áṣvyaiḥ sahásrair úpa gachatam | ánti shád — || 14 ||

मा नो गव्येभिरश्व्यैः सहस्रेभिरति ख्यतम् । अन्ति षद्भूतु वामवः ॥१५॥
अरुणप्सुरुषा अभूदकर्ज्योतिर्ऋतावरी । अन्ति षद्भूतु वामवः ॥१६॥
अश्विना सु विचाकशद्वृक्षं परशुमाँ इव । अन्ति षद्भूतु वामवः ॥१७॥
पुरं न धृष्णवा रुज कृष्णया बाधितो विशा । अन्ति षद्भूतु वामवः ॥१८॥

mā́ no gávyebhir áṣvyaiḥ sahásrebhir áti khyatam | ánti shád — || 15 || aruṇápsur ushā́ abhūd ákar jyótir ṛitā́varī | ánti shád — || 16 || aṣvínā sú vicā́kaṣad vṛikshám paraṣumā́ṅ iva | ánti shád — || 17 || púram̐ ná dhṛishṇav ā́ ruja kṛishṇáyā bādhitó viṣā́ | ánti shád || 18 || 20 ||

Why is this repeated invocation addressed to you, as if you were decrepit like an old man?—let your protecting aid be near us. 11

O twin-divines, common is your relationship and your kindred is also the same; let your protecting aid be near us. 12

Your cosmic chariot, O twin-divines, moves swiftly through the worlds, through heaven and earth; let your protecting aid be near us. 13

Come to us with thousands of herds of cattle and horses; let your protecting aid be near us. 14

Ignore us not with your thousands of herds of cattle and horses; let your protecting aid be near us. 15

The purple-tinted dawn has appeared, the mistress of the sacrifice spreads her light, let your protecting aid be near us. 16

O twin-divines, the splendidly-brilliant sun clears the darkness as the woodman with his axe a tree; let your protecting help be near us. 17

O bold (poet) entangled by the black band (of the basket), break through it as through a fort; let your protecting aid be near us. 18

(७४) चतुःसप्ततितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयो गोपवन ऋषिः । (१–१२) प्रथमादिद्वादशर्चामग्निः, (१३–१५) त्रयोदश्यादितृचस्य चार्क्ष्यस्य श्रुतर्वणो दानस्तुतिर्देवते । (१–१२) प्रथमादिद्वादशर्चामानुष्टुभः प्रगाथः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीनामनुष्टुप् , (२–३, ५–६, ८–९, ११–१२) द्वितीयातृतीयापञ्चमीषष्ठ्यष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री], (१३–१५) त्रयोदश्यादितृचस्य चानुष्टुप् छन्दसी ॥

॥२१॥ विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥१॥
यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥२॥
पन्यांसं जातवेदसं यो देवतात्युद्यता । हव्यान्यैरयद्दिवि ॥३॥

74

Visó-viso vo átithiṃ vājayántaḥ purupriyám | agníṃ vo dúryaṃ váca stushé ṣūshásya mánmabhiḥ || 1 || yáṃ jánāso havíshmanto mitráṃ ná sarpírāsutim | praṣáṅsanti práṣastibhiḥ || 2 || pányāṅsaṃ jātávedasaṃ yó devátāty údyatā | havyány aírayat diví || 3 ||

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।
यस्य श्रुतर्वा बृहन्नार्क्षो अनीक एधते ॥४॥
अमृतं जातवेदसं तिरस्तमांसि दर्शतम् । घृताहवनमीड्यम् ॥५॥

áganma vṛitrahántamam jyéshṭham agním ánavam | yásya ṣrutárvā bṛihánn ārkshó ánīka édhate || 4 || amṛítam jātávedasaṃ tirás támāṅsi darṣatám | ghṛitáhavanam íḍyam || 5 || 21 ||

74

O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home. 1

(The fire-divine) whom men, bearing oblations and clarified butter worship with songs of praise as a friend;—2

—worship him, who is much lauded and omniscient. The earnest praiser of his worshipper sends to heaven the oblations presented in the worship. 3

We have come to that most excellent fire-divine who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore waxes great. 4

He (the fire-divine) is immortal and all-knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection. 5

॥२२॥ सबाधो यं जना इमे३ऽग्निं हव्येभिरीळते । जुह्वानासो यतस्रुचः ॥६॥
इयं ते नव्यसी मतिरग्ने अधाय्यस्मदा ।
मन्द्र सुजात सुक्रतोऽमूर दस्मातिथे ॥७॥
सा ते अग्ने शंतमा चनिष्ठा भवतु प्रिया । तया वर्धस्व सुष्टुतः ॥८॥
सा द्युम्नैर्द्युम्निनी बृहदुपोप श्रवसि श्रवः । दधीत वृत्रतूर्ये ॥९॥
अश्वमिद्गां रथप्रां त्वेषमिन्द्रं न सत्पतिम् ।
यस्य श्रवांसि तूर्वथ पन्यंपन्यं च कृष्टयः ॥१०॥

sabádho yáṃ jánā imè 'gníṃ havyébhir íḷate | júhvānāso yatásrucaḥ || 6 || iyáṃ te návyasī matír ágne ádhāyy asmád ā́ | mándra sújāta súkrató 'mūra dásmā́tithe || 7 || sā́ te agne ṣáṃtamā cánishṭhā bhavatu priyā́ | táyā vardhasva súshṭutaḥ || 8 || sá dyumnaír dyumnínī bṛihád úpopa ṣrávasi ṣrávaḥ | dádhīta vṛitratū́rye || 9 || áṣvam íd gā́ṃ rathaprā́ṃ tveshám índraṃ ná sátpatim | yásya ṣrávāṅsi tū́rvatha pányam-panyaṃ ca kṛishṭáyaḥ || 10 || 22 ||

॥२३॥ यं त्वा गोपवनो गिरा चनिष्ठदग्ने अङ्गिरः । स पावक श्रुधी हवम् ॥११॥
यं त्वा जनास ईळते सबाधो वाजसातये । स बोधि वृत्रतूर्ये ॥१२॥
अहं हुवान आर्क्षे श्रुतर्वणि मदच्युति ।
शर्धांसीव स्तुकाविनां मृक्षा शीर्षा चतुर्णाम् ॥१३॥

yáṃ tvā gopávano girā́ cánishṭhad agne aṅgiraḥ | sá pāvaka ṣrudhī hávam || 11 || yáṃ tvā jánāsa íḷate sabádho vā́jasātaye | sá bodhi vṛitratū́rye || 12 || ahám huvāná ārkshé ṣrutárvaṇi madacyúti | ṣárdhāṅsīva stukāvínām mṛikshā́ ṣīrshā́ caturṇā́m || 13 ||

That fire-divine is He, whom these priestly men worship with oblations and offer devotion as if with uplifted ladles. 6

This new hymn has been made by us for you, O the blissful, the well-manifested, the one glorious in deeds, the unbewildered, the beautiful and O the one dear as guest of men. 7

O adorable Lord, may it be dear to you, most pleasant and most agreeable. May you, well praised by it, grow mightier. 8

May this hymn be the rich source of wealth, and splendid with splendours. May it make your glory more glorious in the battle with the foe. 9

O men, adore the bright fire-divine who goes like a horse and fills our chariots (with the spoils of battle); and who is the protector of the good, like the Lord of resplendence and by whose might you win over (your enemies) the praiseworthy stock of wealth and food. 10

O most vital fire-divine, purifier, listen to my prayer. The seer of secret lore has made you the generous giver (of food) by his praise. 11

The worshippers implore you to obtain nourishment. May you listen to them during the battle with the foe. 12

Summoned before the seer of the divine lore, the humbler of the pride of adversaries, I purify with my hands the extremities (i.e. the longings and lingerings) of the four (sense organs—eye, tongue, nose and ear), as men shave the long wool of rams. 13

मां चत्वार आशवः शविष्ठस्य द्रवित्नवः ।
सुरथासो अभि प्रयो वक्षन्वयो न तुग्र्यम् ॥१४॥
सत्यमित्त्वा महेनदि परुष्ण्यव देदिशम् ।
नेमापो अश्वदातरः शविष्ठादस्ति मर्त्यः ॥१५॥

mā́m catvā́ra āṣávah ṣávishṭhasya dravitnávaḥ | surátháso abhí práyo vákshan váyo ná túgryam || 14 || satyám ít tvā mahenadi párushṇy áva dediṣam | ném āpo aṣvadā́taraḥ ṣávishṭhād asti mártyaḥ || 15 || 23 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२४॥ युक्ष्वा हि देवहूतमाँ अश्वाँ अग्ने रथीरिव । नि होता पूर्व्यः सदः ॥१॥
उत नो देव देवाँ अच्छा वोचो विदुष्टरः । श्रद्विश्वा वार्या कृधि ॥२॥
त्वं ह यद्यविष्ठ्य सहसः सूनवाहुत । ऋतावा यज्ञियो भुवः ॥३॥
अयमग्निः सहस्रिणो वाजस्य शतिनस्पतिः । मूर्धा कवी रयीणाम् ॥४॥
तं नेमिमृभवो यथा नमस्व सहूतिभिः । नेदीयो यज्ञमङ्गिरः ॥५॥

75

Yukshvā́ hí devahū́tamāñ áṣvāñ agne rathī́r iva | ní hótā pūrvyáḥ sadaḥ || 1 || utá no deva devā́ñ áchā voco vidúshṭaraḥ | ṣrád víṣvā vā́ryā kṛidhi || 2 || tvám ha yád yavishṭhya sáhasaḥ sūnav āhuta | ṛitā́vā yajñíyo bhúvaḥ || 3 || ayám agníḥ sahasríṇo vā́jasya ṣatínas pátiḥ | mūrdhā́ kaví rayīṇā́m || 4 || tā́m nemím ṛibhávo yathā́ namasva sáhūtibhiḥ | nédīyo yajñám aṅgiraḥ || 5 || 24 ||

Four coursers yoked to a splendid car bear me forth to the sacred feast as the (four) boats carry the imported material home. 14

O the mighty carrier (across troubles), verily I declare to you the great truth : there is no mortal who gives energy more liberally than this most mighty power. 15

75

O fire-divine, like a charioteer, yoke your divine-steeds,—i.e. the forces, to invite Nature's bounties and first be seated yourself as their invoker. 1

O fire-divine, you are profoundly skilful; call for us hitherward the cosmic forces and assure that all our wishes will be fulfilled, 2

—since, O most youthful, the source of strength; O invoked one (in sacrifice), you are truthful and worthy of worship. 3

This fire-divine is the lord of hundred-fold and thousand-fold wealth. He is the chief of riches and a sage of piercing vision. 4

O cosmic fire technician, as craftsmen bend the felly, so direct the sacrifice towards yourself at our general call. 5

॥२५॥ तस्मै नूनमभिद्यवे वाचा विरूप नित्यया । वृष्णे चोदस्व सुष्टुतिम् ॥६॥
कमु ष्विदस्य सेनयाग्नेरपाकचक्षसः । पणिं गोषु स्तरामहे ॥७॥
मा नो देवानां विशः प्रस्नातीरिवोस्राः । कृशं न हासुरघ्न्याः ॥८॥
मा नः समस्य दूढ्यः परिद्वेषसो अंहतिः । ऊर्मिर्न नावमा वधीत् ॥९॥
नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१०॥

tásmai nūnám abhídyave vācā́ virūpa nítyayā | vríshṇe codasva sushṭutím || 6 || kám u shvid asya sénayāgnér ápākacakshasaḥ | paṇím góshu starāmahe || 7 || mā́ no devā́nāṃ víṣaḥ prasnātī́r ivosrā́ḥ | kriṣā́ṃ ná hāsur ághnyāḥ || 8 || mā́ naḥ samasya dūḍhyàḥ páridveshaso aṅhatíḥ | ūrmír ná nā́vam ā́ vadhīt || 9 || námas te agna ójase griṇánti deva krishṭáyaḥ | ámair amítram ardaya || 10 || 25 ||

॥२६॥ कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम् । उरुकृदुरु णस्कृधि ॥११॥
मा नो अस्मिन्महाधने परा वर्ग्भारभृद्यथा । संवर्गं सं रयिं जय ॥१२॥
अन्यमस्मद्भिया इयमग्ने सिषक्तु दुच्छुना । वर्धा नो अमवच्छवः ॥१३॥
यस्याजुषन्नमस्विनः शमीमदुर्मखस्य वा । तं घेदग्निर्वृधावति ॥१४॥
परस्या अधि संवतोऽवराँ अभ्या तर । यत्राहमस्मि ताँ अव ॥१५॥

kuvít sú no gávishṭayé 'gne saṃvéshisho rayím | úrukrid urú ṇas kridhi || 11 || mā́ no asmín mahā́dhané párā varg bhārabhríd yathā | saṃvárgaṃ sáṃ rayíṃ jaya || 12 || anyám asmád bhiyā́ iyám ágne síshaktu duchúnā | várdhā no ámavac chávaḥ || 13 || yásyā́jushan namasvínaḥ ṣámīm ádurmakhasya vā | tám ghéd agnír vridhā́vati || 14 || párasyā ádhi saṃvátó 'varā́ṅ abhy ā́ tara | yatrāhám ásmi tā́ṅ ava || 15 ||

O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn.˙ 6

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine ? 7

Let the company of Nature's bounties not fail us, like dawns that float away or like cows who leave the unfaithful. 8

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship. 9

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength. 10

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live. 11

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us. 12

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life. 13

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts. 14

Deliver us wholly from the hostile men and shield those, among whom I stand. 15

वि॒द्मा हि ते॑ पु॒रा व॒यमग्ने॑ पि॒तुर्यथाव॑सः । अधा॑ ते सु॒म्नमी॑महे ॥१६॥

vidmá hí te purá vayám ágne pitúr yáthávasaḥ |
ádhā te sumnám īmahe || 16 || 26 ||

(७६) षट्सप्ततितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२७॥ इ॒मं नु मा॒यिनं॑ हुव॒ इन्द्र॒मीशा॑न॒मोज॑सा । म॒रुत्व॑न्तं॒ न वृ॒ञ्जसे॑ ॥१॥
अ॒यमिन्द्रो॑ म॒रुत्स॑खा॒ वि वृ॒त्रस्या॑भिन॒च्छिरः॑ । वज्रे॑ण श॒तप॑र्वणा ॥२॥
वा॒वृ॒धा॒नो म॒रुत्स॒खेन्द्रो॒ वि वृ॒त्रमै॑रयत् । सृ॒जन्त्स॑मु॒द्रिया॑ अ॒पः ॥३॥
अ॒यं ह॒ येन॒ वा इ॒दं स्व॑र्म॒रुत्व॑ता जि॒तम् । इन्द्रे॑ण॒ सोम॑पीतये ॥४॥
म॒रुत्व॑न्तमृजी॒षिण॒मोज॑स्वन्तं वि॒रप्शिन॑म् । इन्द्रं॑ गी॒र्भिर्ह॑वामहे ॥५॥

76

Imám nú māyínam huva índram íṣānam ójasā | marútvantam na vriñjáse || 1 || ayám índro marútsakhā ví vritrásyābhinac chírah | vájreṇa ṣatáparvaṇa || 2 || vāvridhānó marútsakhéndro ví vritrám airayat | srijánt samudríyā apáḥ || 3 || ayám ha yéna vá idám svàr marutvatā jitám | índreṇa sómapītaye || 4 || marútvantam rijīshíṇam ójasvantam virapṣínam | índram gīrbhír havāmahe || 5 ||

O adorable Lord, from time immemorial we have known your gracious and father-like help; so we again pray to you for happiness. 16

76

For the destruction of my adversities, I invoke now; the wise resplendent self,—the one that functions in association with vital breath and is the sovereign ruler of all by his might. 1

The resplendent self, in association of vital breath, cleaves into pieces the head of Nescience with his hundred-knotted bolt of adamantine will-power. 2

The resplendent self associated with vital breath rends the devil of Nescience asunder, and releases the obstructed thoughts of higher level (i.e. the waters from the firmament) to flow freely. 3

This is that resplendent Lord, by whom, in association with vital forces, the yonder heaven is conquered for quaffing the spiritual elixir. 4

We invoke with our praises the mighty resplendent Lord, who is associated with vital forces, and is the vigorous accepter of the sacred residue of the oblation. 5

इन्द्रं प्रत्नेन मन्मना मरुत्वन्तं हवामहे । अस्य सोमस्य पीतये ॥६॥

índram pratnéna mánmanā marútvantaṃ havāmahe | asyá sómasya pītáye || 6 || 27 ||

॥२८॥ मरुत्वाँ इन्द्र मीढ्वः पिबा सोमं शतक्रतो । अस्मिन्यज्ञे पुरुष्टुत ॥७॥
तुभ्येदिन्द्र मरुत्वते सुताः सोमासो अद्रिवः । हृदा हूयन्त उक्थिनः ॥८॥
पिबेदिन्द्र मरुत्सखा सुतं सोमं दिविष्टिषु । वज्रं शिशान ओजसा ॥९॥

márutvāñ indra mīḍhvaḥ píba sómaṃ ṣatakrato | asmín yajñé purushṭuta || 7 || túbhyéd indra marútvate sutā́ḥ sómāso 'drivaḥ | hṛidā́ hūyanta ukthínaḥ || 8 || píbéd indra marútsakhā sutáṃ sómaṃ dívishṭishu | vájraṃ ṣíṣāna ójasā || 9 ||

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चमू सुतम् ॥१०॥
अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् । इन्द्र यद्दस्युहाभवः ॥११॥
वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम् । इन्द्रात्परि तन्वं ममे ॥१२॥

uttíshṭhann ójasā sahá pītví ṣípre avepayaḥ | sómam indra camū́ sutám || 10 || ánu tva ródasī ubhé krákshamāṇam akṛipetām | índra yád dasyuhā́bhavaḥ || 11 || vā́cam ashṭā́padīm ahám návasraktim ṛitaspṛíṣam | índrāt pári tanvàṃ mame || 12 || 28 ||

With an eternal hymn, we invoke the resplendent Lord who is associated with vital forces and enjoys this spiritual elixir. 6

O resplendent Lord, showerer of blessings, performer of hundreds of selfless works, invoked by all, may you associated with vital forces enjoy the spiritual elixir. 7

O mighty thunderer, the resplendent Lord, an associate of vital forces, verily these delightful spiritual experiences, expressed with sacred hymns, and recited with faith and devotion are offered to you. 8

Drink, O resplendent Lord, joined with your friends, the vital forces, this elixir of spiritual joy, expressed on the recurring sacred days, and sharpen your bolt of justice with renewed vigour. 9

O resplendent Lord, with full expression of joy on your face, you enjoy the quaff of divine elixir, effused between the press-stones. 10

Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel. 11

I make this sacrificial hymn, rising through eight steps (through eight cardinal directions), and finally it takes the ninth one (the sun in the Zenith). This is still less than the dimensions of the resplendent Lord. 12

(७७) सप्तसप्ततितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां गायत्री, (१०-११) दशम्येकादश्योश्च प्रगाथः (दशम्या बृहती, एकादश्याः सतोबृहती) छन्दसी ॥

॥२९॥ जज्ञानो नु शतक्रतुर्वि पृच्छदिति मातरम् । क उग्राः के ह शृण्विरे ॥१॥
आदीं शवस्यब्रवीदौर्णवाभमहीशुवम् । ते पुत्र सन्तु निष्टुरः ॥२॥
समित्तान्वृत्रहाखिदत्खे अराँ इव खेदया । प्रवृद्धो दस्युहाभवत् ॥३॥
एकया प्रतिधापिबत्साकं सरांसि त्रिंशतम् । इन्द्रः सोमस्य काणुका ॥४॥
अभि गन्धर्वमतृणदबुध्नेषु रजःस्वा । इन्द्रो ब्रह्मभ्य इद्वृधे ॥५॥

77

Jajñanó nú ṣatákratur ví prichad íti mātáram | ká ugráḥ ké ha sriṇvire ‖ 1 ‖ ā́d īṃ ṣavasy àbravīd aurṇavābhám ahīṣúvam | té putra santu nishṭúraḥ ‖ 2 ‖ sám ít tán vritra-hákhidat khé arā́n iva khédayā | právriddho dasyuhā́bha-vat ‖ 3 ‖ ékayā pratidhā́pibat sākáṃ sárāṅsi triṅṣátam | ín-draḥ sómasya kāṇuká ‖ 4 ‖ abhí gandharvám atriṇad abudh-néshu rájassv ā́ | índro brahmábhya íd vridhé ‖ 5 ‖ 29 ‖

॥३०॥ निराविध्यद्गिरिभ्य आ धारयत्पक्वमोदनम् । इन्द्रो बुन्दं स्वाततम् ॥६॥
शतब्रध्न इषुस्तव सहस्रपर्ण एक इत् । यमिन्द्र चकृषे युजम् ॥७॥
तेन स्तोतृभ्य आ भर नृभ्यो नारिभ्यो अत्तवे । सद्यो जात ऋभुष्ठिर ॥८॥

nír āvidhyad giríbhya ā́ dhārá̄yat pakvám odanám | ín-dro bundáṃ svā́tatam ‖ 6 ‖ ṣatábradhna íshus táva sahásra-parṇa éka ít | yám indra cakrishé yújam ‖ 7 ‖ téna stotrí-bhya ā́ bhara nríbhyo nā́ribhyo áttave | sadyó jāta ribhu-shṭhira ‖ 8 ‖

77

As soon as born (at the sun-rise), he (the sun-divine), the performer of hundred selfless works, asks his mother : who are the mighty powers, who are the renowned? 1

His strong mother answered—O son, the conceit and the wicked are your two opponents in the society; may they be vanquished by you. 2

The destroyer of wicked-forces (the resplendent Lord) crushes both of them as spokes are hammered into naves of a chariot wheel. Then. the vanquisher of enemies swells in vigour. 3

Then the resplendent Lord (the sun-divine), at one draught drinks the contents of thirty lakes, full of divine elixir. 4

The resplendent sun pierces the clouds' vacant regions of space for the prosperity of wise sages. 5

The resplendent sun from the mountains shoots down with his far-stretched arrow and thereby causes to ripen the paddy. 6

That single shaft of yours, O sun, which you have made your faithful friend, is hundred-pointed, and thousand-feathered. 7

May you, O mighty and firm in battle since your birth, bring wealth for sustenance to us who are your praisers'—to our men and women. 8

एता च्यौत्नानि ते कृता वर्षिष्ठानि परीणसा । हृदा वीड्वधारयः ॥९॥
विश्वेत्ता विष्णुराभरदुरुक्रमस्त्वेषितः ।
शतं महिषान्क्षीरपाकमोदनं वराहमिन्द्र एमुषम् ॥१०॥
तुविक्षं ते सुकृतं सूमयं धनुः साधुर्बुन्दो हिरण्ययः ।
उभा ते बाहू रण्या सुसंस्कृत ऋदूपे चिदृदूवृधा ॥११॥

etá cyautnáni te kritá várshishthāni párīṇasā | hridá vīdv ádhārayaḥ || 9 || vísvét tá víshṇur ábharad urukramás tvéshitaḥ | ṣatam mahishán kshīrapākám odanám varāhám índra emushám || 10 || tuvikshám te súkritam sūmáyam dhánuḥ sādhúr bundó hiraṇyáyaḥ | ubhá te bāhú ráṇyā súsaṃskrita ridūpé cid ridūvrídhā || 11 || 30 ||

(७८) अष्टसप्ततितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । (१–९) प्रथमादिनवर्चां गायत्री, (१०) दशम्याश्च बृहती छन्दसी ॥

॥३१॥ पुरोळाशं नो अन्धस इन्द्र सहस्रमा भर । शता च शूर गोनाम् ॥१॥
आ नो भर व्यञ्जनं गामश्वमभ्यञ्जनम् । सचा मना हिरण्यया ॥२॥
उत नः कर्णशोभना पुरूणि धृष्णवा भर । त्वं हि शृण्विषे वसो ॥३॥
नकीं वृधीक इन्द्र ते न सुषा न सुदा उत । नान्यस्त्वच्छूर वाघतः ॥४॥
नकीमिन्द्रो निकर्तवे न शक्रः परिशक्तवे । विश्वं शृणोति पश्यति ॥५॥

78

Puroḷáṣam no ándhasa índra sahásram á bhara | ṣatá ca ṣūra gónām || 1 || á no bhara vyáñjanam gám áṣvam **abhyáñjanam | sácā maná** hiraṇyáyā || 2 || utá naḥ karṇaṣó**bhanā purūṇi dhṛishṇav** á bhara | tváṃ hí ṣriṇvishé vaso || 3 || nákīṃ vridhīká indra te ná sushá ná sudá utá | nán**yás tvác chūra vāghátaḥ** || 4 || nákīm índro níkartave ná **ṣakráḥ páriṣaktave** | vísvam ṣriṇoti páṣyati || 5 || 31 ||

These gigantic all-round comprehending efforts are put forth by you; you have firmly determined in your mind to accomplish them. 9

The wide-traversing sun, despatched by you, brings all the waters created by you; he brings hundreds of cattle and rice boiled in milk; it is the resplendent sun who slays the water-steeling boar (i.e. the cloud). 10

Most deadly is your well-made auspicious bow with an unfailing golden arrow; your two warlike arms are fully equipped; destructively overthrowing, destructively piercing. 11

78

O brave resplendent, bring us thousands and hundreds of riches (or cows) and accept our sweet loving devotion and offerings. 1

Bless us with condiments, cows, horses, cosmetics (oil etc.) and along with them precious golden vessel. 2

O resolute giver of dwellings, bring us ear-ornaments. You are widely renowned as giver. 3

O brave, there is none other than you for our prosperity, no other as the distributor of wealth, and no other as the granter of rewards. There is no other than you, as our leader in sacrifices. 4

Resplendent Lord cannot be brought low and cannot be overpowered,—He hears all; He sees all./5

॥३२॥ स मन्युं मर्त्यानामदब्धो नि चिकीषते । पुरा निदश्चिकीषते ॥६॥
क्रत्व इत्पूर्णमुदरं तुरस्यास्ति विधतः । वृत्रघ्नः सोमपाव्नः ॥७॥
त्वे वसूनि संगता विश्वा च सोम सौभगा । सुदात्वपरिह्वृता ॥८॥
त्वामिद्यवयुर्मम कामो गव्युर्हिरण्ययुः । त्वामश्वयुरेषते ॥९॥
तवेदिन्द्राहमाशसा हस्ते दात्रं चना ददे ।
दिनस्य वा मघवन्त्संभृतस्य वा पूर्धि यवस्य काशिना ॥१०॥

sá manyúm mártyānām ádabdho ní cikīshate | purā́ nidás̩ cikīshate || 6 || krátva ít pūrṇám udáram turásyāsti vidhatáḥ | vṛitraghnáḥ somapā́vnaḥ || 7 || tvé vásūni sáṃgatā vísvā ca soma saúbhagā | sudā́tv áparihvṛitā || 8 || tvā́m íd yavayúr máma kā́mo gavyúr hiraṇyayúḥ | tvā́m asvayúr éshate || 9 || tavéd indrāhám āsásā háste dā́tram canā́ daae | dinásya vā maghavan sámbhṛitasya vā pūrdhí yávasya kāsínā || 10 || 32 ||

(७९) एकोनाशीतितमं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य भार्गवः कृत्नुर्ऋषिः । सोमो देवता । (१-८) प्रथमाद्यष्टर्चां गायत्री,
(९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥३३॥ अयं कृत्नुरगृभीतो विश्वजिदुद्भिदित्सोमः । ऋषिर्विप्रः काव्येन ॥१॥
अभ्यूर्णोति यन्नग्नं भिषक्ति विश्वं यत्तुरम् । प्रेमन्धः ख्यन्निः श्रोणो भूत् ॥२॥

79

Ayáṃ kṛitnúr ágṛibhīto visvajíd udbhíd ít sómaḥ | ríshir vípraḥ kā́vyena || 1 || abhy ūrṇoti yán nagnám bhishákti vísvaṃ yát turám | prém andháḥ khyan níḥ sroṇó bhūt || 2 ||

Unharmed by anyone, He brings low the wrath of mortals and can never be deceived; ere anyone reproches him, he humbles him down. 6

The heart of the lover of spiritual joy is always full by the praises of the devotee. He is the slayer of the all-shrouding darkness. 7

O cherisher of noble deeds, all the riches are combined in you and precious things and all unblemished gifts are easy for you to bestow. 8

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone. 9

O resplendent Lord, I grasp in my hand my sickle with a prayer to you. May you fill (up my bags), O bounteous Lord, with your handful of barley already cut or piled up. 10

79

Here is this blissful Lord, all-creating, never restrained, all-conquering, producer of fruit, the seer and the wise; (may we pray Him) with a poem. 1

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks. 2

त्वं सोम तनूकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यः । उरु यन्तासि वरूथम् ॥३॥
त्वं चित्ती तव दक्षैर्दिव आ पृथिव्या ऋजीषिन् । यावीरघस्य चिद्द्वेषः ॥४॥
अर्थिनो यन्ति चेदर्थं गच्छानिद्ददुषो रातिम् । ववृज्युस्तृष्यतः कामम् ॥५॥

tvám soma tanūkrídbhyo dvéshobhyo 'nyákrite-**bhyah** | **urú** yantási várūtham || 3 || tvám cittí táva dákshair **divá á** prithivyá rijīshin | yávīr aghásya cid dvéshah || 4 || **arthíno** yánti céd ártham gáchān íd dadúsho rātím | va-vrijyús tríshyatah kámam || 5 || 33

॥३४॥ विदद्यत्पूर्व्यं नष्टमुदीमृतायुमीरयत् । प्रेमायुस्तारीदतीर्णम् ॥६॥
सुशेवो नो मृळयाकुरदृप्तक्रतुरवातः । भवा नः सोम शं हृदे ॥७॥
मा नः सोम सं वीविजो मा वि बीभिषथा राजन् ।
मा नो हार्दि त्विषा वधीः ॥८॥
अव यत्स्वे सधस्थे देवानां दुर्मतीरीक्षे ।
राजन्नप द्विषः सेध मीढ्वो अप स्रिधः सेध ॥९॥

vidád yát pūrvyám nashtám úd īm ritāyúm īrayat | prém áyus tārīd átīrnam || 6 || susévo no mrilayákur ádrip-takratur avātáh | bhávā nah soma sám hridé || 7 || má nah soma sám vīvijo má ví bībhishathā rājan | má no hárdi tvishá vadhīh || 8 || áva yát své sadhásthe devánām durma-tír íkshe | rájann ápa dvíshah sedha mídhvo ápa srídhah sedha || 9 || 34 ||

O love-divine, you offer us a wide defence against hatred of alien that wastes and weakens us. 3

O truth-seeker, by your wisdom and skill, driveaw ay the enmity of our oppressor whether he is on earth or in the sky. 4

The implorers beg for wealth, and they depend on the bounty of the liberal giver. By your grace, men satisfy the desires of the thirsty. 5

May he recover whatever is lost of him, and may (the Lord) inspire the pious man, and lengthen out his remaining life. 6

O most gracious blissful Lord, conferring tender love, void of pride in your achievements, and never failing, please dwell auspiciously in our hearts. 7

O blissful Lord, cause us not to tremble, frighten us not; O king, please injure not our sentiments with your wrath. 8

When in my house, I see the wicked enemies of Nature's bounties, then O king, drive away those who hate us,—O showerer ol blessings, drive away those who wish to harm us. 9

(८०) अशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य नौधस एकद्यूर्ऋषिः । (१-९) प्रथमादिनवर्चामिन्द्रः, (१०) दशम्याश्च देवा देवताः । (१-९) प्रथमादिनवर्चां गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥३५॥ नह्य१न्यं बळाकरं मर्डितारं शतक्रतो । त्वं न इन्द्र मृळय ॥१॥
यो नः शश्वत्पुराविथामृध्रो वाजसातये । स त्वं न इन्द्र मृळय ॥२॥
किमङ्ग रध्रचोदनः सुन्वानस्यावितेदसि । कुवित्स्विन्द्र णः शकः ॥३॥
इन्द्र प्र णो रथमव पश्चाच्चित्सन्तमद्रिवः । पुरस्तादेनं मे कृधि ॥४॥
हन्तो नु किमाससे प्रथमं नो रथं कृधि । उपमं वाजयु श्रवः ॥५॥

80

Nahy ànyám baḷákaram marḍitáram ṣatakrato | tvám na indra mriḷaya || 1 || yó naḥ ṣáṣvat purávithámṛidhro vájasataye | sá tvám na indra mriḷaya || 2 || kím angá radhracódanaḥ sunvánásyávitéd asi | kuvít sv indra ṇaḥ ṣákaḥ || 3 || índra prá ṇo rátham ava paṣcác cit sántam adrivaḥ | purástád enam me kṛidhi || 4 || hánto nú kím asase prathamám no rátham kṛidhi | upamam vajayú ṣrávaḥ || 5 || 35 ||

॥३६॥ अवा नो वाजयुं रथं सुकरं ते किमित्परि । अस्मान्त्सु जिग्युषस्कृधि ॥६॥
इन्द्र दृह्यस्व पूरसि भद्रा त एति निष्कृतम् । इयं धीर्ऋत्वियावती ॥७॥
मा सीमवद्य आ भागुर्वी काष्ठा हितं धनम् । अपावृक्ता अरत्नयः ॥८॥
तुरीयं नाम यज्ञियं यदा करस्तदुश्मसि । आदित्पतिर्न ओहसे ॥९॥

áva no vajayúm rátham sakaram te kím ít pári | asmán sú jigyúshas kṛidhi || 6 || índra dṛíhyasva púr asi bhadrá ta eti nishkṛitám | iyam dhír ṛitvíyávatı || 7 || má sīm avadyá á bhag urvi káshṭha hitám dhanam | apávṛikta aratnáyaḥ || 8 || turiyam náma yajñíyam yadá káras tád uṣmasi | ád ít patir na ohase || 9 ||

80

Truly, O resplendent Lord, performer of hundreds of self-less tasks, I know no other bestower of happiness; may you be pleased to be gracious unto us. 1

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy. 2

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord? 3

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamantine will power. 4

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near. 5

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious. 6

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you. 7

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded. 8

May you assume your fourth sacrificial name, the *sacrificial* (the *yajniya* or *somayaji*); we long for it; surely then you would be leading us as our protector. 9

अवीवृधद्वो अमृता अमन्दीदेकद्यूर्देवा उत याश्च देवीः ।
तस्मा उ राधः कृणुत प्रशस्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥१०॥

ávīvṛidhad vo amṛitā ámandīd ekadyúr deva utá yáṣ ca devīḥ | tásma u rádhaḥ kṛiṇuta praṣastám prātár makshú dhiyávasur jagamyat || 10 || 36 ||

(८१) एकाशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३७॥ आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय । महाहस्ती दक्षिणेन ॥१॥
विद्मा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवोभिः ॥२॥
नहि त्वा शूर देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥
एतो न्विन्द्रं स्तवामेशानं वस्वः स्वराजम् । न राधसा मर्धिषन्नः ॥४॥
प्र स्तोषदुप गासिषच्छ्रवत्साम गीयमानम् । अभि राधसा जुगुरत् ॥५॥

81

Á tú na indra kshumántam citrám grabhám sám gṛibhāya | mahāhastí dákshiṇena || 1 || vidmá hí tvā tuvikūrmím tuvídeshṇam tuvímagham | tuvimātrám ávobhiḥ || 2 || nahí tvā ṣūra devá ná mártāso dítsantam | bhīmám ná gám vāráyante || 3 || éto nv índram stávāméṣānam vásvaḥ svarājam | ná rádhasā mardhishan naḥ || 4 || prá stoshad úpa gāsishac chrávat sáma gīyámānam | abhí rádhasā jugurat || 5 || 37 ||

O immortal divines and their attributes (their consorts), the lone-illuminator, the sun, has been exalting and delighting you; bestow upon him abundance; and may he who rewards pious acts with wealth, come soon and early. 10

81

O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food. 1

We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give. 2

O victorious lord, when you wish to give, neither divines nor men can refrain you, just as it becomes difficult to face a fearful bull. 3

Hasten hither; let us glorify the resplendent Lord, the possessor of wealth and the self-sovereign. Let none harm us by his wealth. 4

May we sing the prelude; may we hear the chants of His glory; may He listen to our hymns as they are chanted; may He, endowed with wealth, accept us favourably. 5

॥३८॥ आ नो भर दक्षिणेनाभि सव्येन प्र मृश । इन्द्र मा नो वसोर्निर्भाक् ॥६॥
उप क्रमस्वा भर धृषता धृष्णो जनानाम् । अदाशूष्टरस्य वेदः ॥७॥
इन्द्र य उ नु ते अस्ति वाजो विप्रेभिः सनित्वः । अस्माभिः सु तं सनुहि ॥८॥
सद्योजुवस्ते वाजा अस्मभ्यं विश्वश्चन्द्राः । वशैश्च मक्षू जरन्ते ॥९॥

á no bhara dákshiṇenābhí savyéna prá mṛiṣa | índra má no vásor nír bhāk || 6 || úpa kramasvá bhara dhṛishatá dhṛishṇo jánānām | ádāṣūshṭarasya védaḥ || 7 || índra yá u nú te ásti vájo víprebhiḥ sánitvaḥ | asmábhiḥ sú tám sanuhi || 8 || sadyojúvas te vájā asmábhyam viṣváṣcandrāḥ | váṣaiṣ ca makshú jarante || 9 || 38 ||

(८२) द्व्यशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ आ प्र द्रव परावतोऽर्वावतश्च वृत्रहन् । मध्वः प्रति प्रभर्मणि ॥१॥
तीव्राः सोमास आ गहि सुतासो मादयिष्णवः । पिबा दधृग्यथोचिषे ॥२॥
इषा मन्दस्वादु तेऽरं वराय मन्यवे । भुवत्त इन्द्र शं हृदे ॥३॥
आ त्वशत्रवा गहि न्युक्थानि च हूयसे । उपमे रोचने दिवः ॥४॥

82

Á prá drava parāváto 'rvāvátaṣ ca vṛitrahan | mádhvaḥ práti prábharmaṇi || 1 || tīvráḥ sómāsa á gahi sutáso mādayishṇávaḥ | píbā dadhṛíg yáthocishé || 2 || ishá mandasvád u té 'raṃ váraya manyáve | bhúvat ta indra ṣáṃ hṛidé || 3 || á tv àṣatrav á gahi ny ùktháni ca hūyase | upamé rocané diváḥ || 4 ||

O resplendent Lord, bring us gifts with your right hand, and with your left bestow them on us; let us not miss our share of wealth. 6

Come hither, O bold one and bring us boldly the wealth of him who is pre-eminently a niggard amongst men. 7

O resplendent Lord, give us abundantly that wealth which is yours and which is to be obtained by the wise worshippers. 8

May your early-procurable riches, pleasing to all, come to us; the aspirants spontaneously offer their praises. 9

82

Hasten, O repeller of shrouding darkness, from afar or from high, for the acceptance of the exhilarating elixir of sweet devotional love. 1

Come hither; the delightful elixir of intensely devotional love is expressed; drink it as you love to accept it unhesitatingly. 2

O resplendent Lord, rejoice yourself with this strengthening food – let it satisfy your wish and appease your foe-restraining anger; may it be enjoyable to your heart's content. 3

May you who has no enemy, come to us hither; we call you down here to the hymns of praise in heaven's sublimest realm of light. 4

तुभ्यायमद्रिभिः सुतो गोभिः श्रीतो मदाय कम् । प्र सोम इन्द्र हूयते ॥५॥

túbhyayám ádribhiḥ sutó góbhiḥ ṣrītó mádāya kám | prá sóma indra hūyate || 5 || 1 ||

॥२॥ इन्द्र श्रुधि सु मे हवमस्मे सुतस्य गोमतः । वि पीतिं तृप्तिमश्नुहि ॥६॥
य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥७॥
यो अप्सु चन्द्रमा इव सोमश्चमूषु ददृशे । पिबेदस्य त्वमीशिषे ॥८॥
यं ते श्येनः पदाभरत्तिरो रजांस्यस्पृतम् । पिबेदस्य त्वमीशिषे ॥९॥

índra ṣrudhí sú me hávam asmé sutásya gómataḥ | ví pītíṃ triptím aṣnuhi || 6 || yá indra camaséshv á́ sómaṣ camū́shu te sutáḥ | píbéd asya tvám īṣishe || 7 || yó apsú candrámā iva sómaṣ camū́shu dádriṣe | píbéd asya tvám īṣishe || 8 || yáṃ te ṣyenáḥ padábharat tiró rájāṅsy áspṛitam | píbéd asya tvám īṣishe || 9 || 2 ||

(८३) त्र्यशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥३॥ देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमूतये ॥१॥

83

Devā́nām íd ávo mahát tád á́ vriṇīmahe vayám | vṛíshṇām asmábhyam ūtáye || 1 ||

O resplendent Lord, this devotional prayer expressed with hard toil and mixed with sincere love (just as the herbal elixir expressed with stones and mixed with milk) is offered auspiciously for your exhilaration. 5

O resplendent Lord, hear with favour my call; be present to accept this elixir of devotional invocation, blent with the milk of love and be delighted. 6

O sovereign Lord of resplendence whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it. 7

Whatever elixir is visible in the ritual vessels here, like the moon reflected in the waters, may you kindly cherish it as you are the sovereign lord. 8

Whatever divine elixir of love, till then unstinted, the *Gayatri* metre, the hawk, brings for you with its feet, having won it from the guardians of the upper worlds, may you accept it as you are the sovereign Lord. 9

83

For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings. 1

ते नः सन्तु युजः सदा वरुणो मित्रो अर्यमा । वृधासश्च प्रचेतसः ॥२॥
अति नो विष्पिता पुरु नौभिरपो न पर्षथ । यूयमृतस्य रथ्यः ॥३॥
वामं नो अस्त्वर्यमन्वामं वरुण शंस्यम् । वामं ह्यावृणीमहे ॥४॥
वामस्य हि प्रचेतस ईशानासो रिशादसः । नेमादित्या अघस्य यत् ॥५॥

té naḥ santu yújaḥ sádā váruṇo mitró aryamā́ | vṛidhā́saṣ ca prácetasaḥ || 2 || áti no vishpitā́ purú naubhír apó ná parshatha | yūyám ṛitásya rathyaḥ || 3 || vāmám no astv aryaman vāmáṃ varuṇa ṣáṅsyam | vāmáṃ hy ā̀vṛiṇīmáhe || 4 || vāmásya hí pracetasa íṣānāṣo riṣādasaḥ | ném ādityā aghásya yát || 5 || 3 ||

॥४॥ वयमिद्वः सुदानवः क्षियन्तो यान्तो अध्वन्ना । देवा वृधाय हूमहे ॥६॥
अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥७॥
प्र भ्रातृत्वं सुदानवोऽध द्विता समान्या । मातुर्गर्भे भरामहे ॥८॥
यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः । अधा चिद्व उत ब्रुवे ॥९॥

vayám íd vaḥ sudānavaḥ kshiyánto yánto ádhvann ā́ | dévā vṛidhā́ya hūmahe || 6 || ádhi na indraishāṃ víshṇo sajātyā̀nām | itā́ máruto áṣvinā || 7 || prá bhrātṛitváṃ sudānavó 'dha dvitā́ samānyā́ | mātúr gárbhe bharāmahe || 8 || yūyáṃ hí shṭhā́ sudānava índrajyeshṭhā abhídyavaḥ | ádhā cid va utá bruve || 9 || 4 ||

May these supremely wise divine powers, Lord of light, bliss and justice, be ever our allies and make us prosperous. 2

O charioteers of the cosmic sacrifice of universe, may you conduct us safe over many wide-spread adversities as in ships across the water floods. 3

O Lord of cosmic justice, may we possess wealth, the wealth worthy to be praised. O Lord of virtues, it is the wealth that we ask for. 4

O lords of cosmic radiance, you are mighty in wisdom and repellers of adversities, you are the lords of wealth. May none of us possess that wealth which is earned by sinful means. 5

O bounteous divines, whether we dwell at home or on journey on the road, we invoke you to make us prosperous. 6

Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines, we are kith and kin to you. 7

O bounteous divines, we proclaim, that you are bound in one brotherhood, since you have been one in the mother's womb, and later on are born in diverse manner. 8

O bounteous divines, may you come and be here with the sun as your chief in your full radiance; I invoke you again and again. 9

(८४) चतुरशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥५॥ प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१॥
कविमिव प्रचेतसं यं देवासो अध द्विता । नि मर्त्येष्वादधुः ॥२॥
त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुधी गिरः । रक्षा तोकमुत त्मना ॥३॥
कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥४॥
दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥५॥

84

Préshthaṃ vo átithiṃ stushé mitrám iva priyám | agníṃ ráthaṃ ná védyam || 1 || kavím iva prácetasaṃ yáṃ deváso ádha dvitá | ní mártyeshv adadhúḥ || 2 || tváṃ yavishṭha dāṣúsho nṛíñḥ pāhi ṣriṇudhí gírah | rákshā tokám utá tmánā || 3 || káyā te agne aṅgira úrjo napād úpastutim | várāya deva manyáve || 4 || dáṣema kásya mánasā yajñásya sahaso yaho | kád u voca idáṃ námaḥ || 5 || 5 ||

॥६॥ अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः । वाजद्रविणसो गिरः ॥६॥
कस्य नूनं परीणसो धियो जिन्वसि दंपते । गोषाता यस्य ते गिरः ॥७॥
तं मर्जयन्त सुक्रतुं पुरोयावानमाजिषु । स्वेषु क्षयेषु वाजिनम् ॥८॥
क्षेति क्षेमेभिः साधुभिर्नकिर्यं घ्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥९॥

ádhā tváṃ hí nas káro víṣva asmábhyaṃ sukshitíḥ | vájadraviṇaso gírah || 6 || kásya nūnám páriṇaso dhíyo jinvasi dampate | góshatā yásya te gíraḥ || 7 || tám marjayanta sukrátum puroyávānam ājíshu svéshu kshάyeshu vājínam || 8 || kshéti kshémebhiḥ sādhúbhir nákir yáṃ ghnánti hánti yáḥ | ágne suvíra edhate || 9 || 6 ||

84

I adore fire-divine dear as a guest and loving as a friend who brings us riches as if laden on a chariot. 1

—Whom as a far fore-seeing sage, the divine powers establish in two-fold ways among mortal men. 2

O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children. 3

O fire divine, O adorable, the Lord of vital forces, the son of energy, with what hymns shall I adore you, praise you, for your venerable pride? 4

O child of strength, tell me with what offering of the worshipper shall we present to you with devoted mind and what prayer shall I now speak to you? 5

O Lord, be it so that our songs, as rewards, bring to us happy habitations, abundant wealth and food. 6

O Lord of the house (or universe), tell me, whose offerings and songs delight you the most and whose prayers inspire you to grant us the wealth of wisdom. 7

They keep him bright in their houses, the one who is renowned for glorious deeds, who is mighty and champion in the battles of life. 8

He dwells at home with all efficient protections, whom none can harm but who himself can punish anyone. He becomes strong and prosperous with heroic children. 9

(८५) पञ्चाशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥७॥ आ मे हवं नासत्याश्विना गच्छतं युवम् । मध्वः सोमस्य पीतये ॥१॥
इमं मे स्तोममश्विनेमं मे शृणुतं हवम् । मध्वः सोमस्य पीतये ॥२॥
अयं वां कृष्णो अश्विना हवते वाजिनीवसू । मध्वः सोमस्य पीतये ॥३॥
शृणुतं जरितुर्हवं कृष्णस्य स्तुवतो नरा । मध्वः सोमस्य पीतये ॥४॥
छर्दिर्यन्तमदाभ्यं विप्राय स्तुवते नरा । मध्वः सोमस्य पीतये ॥५॥

85

Á me hávam nāsatyáṣvinā gáchatam yuvám | mádhvaḥ sómasya pītáye || 1 || imám me stómam aṣvinemám me sriṇutam hávam | mádhvaḥ sómasya pītáye || 2 || ayám vām kríshṇo aṣvinā hávate vājinīvasū | mádhvaḥ sómasya pītáye || 3 || sriṇutám jaritúr hávam kríshṇasya stuvató narā | mádhvaḥ sómasya pītáye || 4 || chardír yantam ádābhyam víprāya stuvaté narā | mádhvaḥ sómasya pītáye || 5 || 7 ||

॥८॥ गच्छतं दाशुषो गृहमित्था स्तुवतो अश्विना । मध्वः सोमस्य पीतये ॥६॥
युञ्जाथां रासभं रथे वीड्वङ्गे वृषण्वसू । मध्वः सोमस्य पीतये ॥७॥
त्रिवन्धुरेण त्रिवृता रथेना यातमश्विना । मध्वः सोमस्य पीतये ॥८॥
नू मे गिरो नासत्याश्विना प्रावतं युवम् । मध्वः सोमस्य पीतये ॥९॥

gáchatam dāṣúsho griháṃ itthá stuvató aṣvinā | mádhvaḥ sómasya pītáye || 6 || yuñjáthāṃ rásabhaṃ ráthe vīḍvañge vrishaṇvasū | mádhvaḥ sómasya pītáye || 7 || trivandhuréṇa trivrítā ráthenā yātam aṣvinā | mádhvaḥ sómasya pītáye || 8 || nú me gíro nāsatyáṣvinā právatam yuvám | mádhvaḥ sómasya pītáye || 9 || 8 ||

85

O ever-true twin-divines, may you come to my invocation, —that you drink the elixir of devotional love. 1

O twin-divines, may you hear this my invocation,—that you drink the elixir of devotional love. 2

This charming devotee is invoking you O twin-divines, lords of ample wealth,—that you drink the elixir of devotional love. 3

O leaders of all, may you hear the invocation of the charming devotee, the hymner, who is praying,—that you drink the elixir of devotional love. 4

O leaders, grant an inviolable home to the sage who sings your prayers,—that you drink elixir of devotional love. 5

O twin-divines, may you come to the house of the offerer who thus praises you—that you drink the elixir of devotional love. 6

May you harness the mule to your firmly-jointed chariot which draws you,—that you drink the elixir of devotional love. 7

Come here, O twin-divines, with your three seated triangular chariot,—that you drink the elixir of devotional love. 8

O ever-true twin-divines, may you hasten quickly to listen to my praises,—that you drink the elixir of devotional love. 9

(८६) षडशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः कृष्णः कार्ष्णिर्विश्वको वा ऋषिः । अश्विनौ देवते । जगती छन्दः ॥

॥९॥ उभा हि दस्रा भिषजा मयोभुवोभा दक्षस्य वचसो बभूवथुः ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या मुमोचतम् ॥१॥
कथा नूनं वां विमना उप स्तवद्युवं धियं ददथुर्वस्यइष्टये ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या मुमोचतम् ॥२॥
युवं हि ष्मा पुरुभुजेममेधतुं विष्णाप्वे ददथुर्वस्यइष्टये ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या मुमोचतम् ॥३॥

86

Ubhā́ hí dasrā́ bhishájā mayobhúvobhā́ dákshasya vácaso babhūváthuḥ | tā́ vām víṣvako havate tanūkrithé mā́ no ví yaushṭam sakhyā́ mumócatam || 1 || kathā́ nūnám vām vímanā úpa stavad yuvám dhíyam dadathur vásyaïshtaye | tā́ vām víṣvako — || 2 || yuvám hí shmā purubhujemám edhatúm vishṇāpvè dadáthur vásyaïshṭaye | tā́ vām víṣvako — || 3 ||

उत त्यं वीरं धनसामृजीषिणं दूरे चित्सन्तमवसे हवामहे ।
यस्य स्वादिष्ठा सुमतिः पितुर्यथा मा नो वि यौष्टं सख्या मुमोचतम् ॥४॥
ऋतेन देवः सविता शमायत ऋतस्य शृङ्गमुर्विया वि पप्रथे ।
ऋतं सासाह महि चित्पृतन्यतो मा नो वि यौष्टं सख्या मुमोचतम् ॥५॥

utá tyám vīrám dhanasám rijīshíṇam dūré cit sántam ávase havāmahe | yásya svā́dishṭhā sumatíḥ pitúr yathā mā́ no ví yaushṭam sakhyā́ mumócatam || 4 || riténa deváḥ savitā́ ṣamāyata ritásya ṣríṅgam urviyā́ ví paprathe | ritám sāsāha máhi cit pritanyató mā́ no ví yaushṭam sakhyā́ mumócatam || 5 || ७ ||

86

Both of you, the wondrous, physicians, source of happiness and the object of the tributes of skilled sages. The family-head invokes you for the sake of his son—may you not severe our friendship, please come and set me free. 1

How shall we praise you now who is un-attentive? You have been giving him wisdom for the attainment of excellent wealth. The family-head invokes you for the sake of his son,—may you not severe our friendship; please come and set me free. 2

O twin-divines, possessors of great wealth, you have been giving to our posterity this prosperity for their full progress. The family-head invokes you for the sake of his son, may you not severe our friendship; please come and set me free. 3

We summon that brave leader to our protection, who is the possessor of bliss, and enjoyer of wealth. Though he dwells far away, we call him to help us. His gracious favour, like that of a father, is most sweet. May you not severe our friendship; please come and set me free. 4

In accordance to eternal order, the divine sun extinguishes himself (in the evening), toils and spreads far and wide the horns of eternal order (in the morning). The eternal order quells even the mighty assailants. May you not severe our friendships, please come and set me free. 5

(८७) सप्ताशीतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य वासिष्ठो द्युम्नीक आङ्गिरसः प्रियमेधो वाङ्गिरसः कृष्णो वा ऋषिः । अश्विनौ देवते । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१०॥

द्युम्नी वां स्तोमो अश्विना क्रिविर्न सेक आ गतम् ।
मध्वः सुतस्य स दिवि प्रियो नरा पातं गौराविवेरिणे ॥१॥
पिबतं घर्मं मधुमन्तमश्विना बर्हिः सीदतं नरा ।
ता मन्दसाना मनुषो दुरोण आ नि पातं वेदसा वयः ॥२॥
आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।
ता वर्तिर्यातमुप वृक्तबर्हिषो जुष्टं यज्ञं दिविष्टिषु ॥३॥

87

Dyumní vāṃ stómo aṣvinā krívir ná séka ấ gatam | **mádhvaḥ** sutásya sá diví priyó narā pātáṃ gaurấv **ivériṇe** || 1 || píbataṃ gharmám mádhumantam aṣviná barhíḥ sīdataṃ narā | tấ mandasānấ mánusho duroṇá ấ ní pātaṃ védasā váyaḥ || 2 || ấ vāṃ víṣvābhir ūtíbhiḥ priyámedhā abhūshata | tấ vartír yātam úpa vṛiktábarhisho júshṭaṃ **yajñáṃ** díviṣhṭishu || 3 ||

पिबतं सोमं मधुमन्तमश्विना बर्हिः सीदतं सुमत् ।
ता वावृधाना उप सुष्टुतिं दिवो गन्तं गौराविवेरिणम् ॥४॥
आ नूनं यातमश्विनाश्वेभिः प्रुषितप्सुभिः ।
दस्रा हिरण्यवर्तनी शुभस्पती पातं सोममृतावृधा ॥५॥
वयं हि वां हवामहे विपन्यवो विप्रासो वाजसातये ।
ता वल्गू दस्रा पुरुदंससा धियाश्विना श्रुष्ट्या गतम् ॥६॥

píbataṃ sómam mádhumantam aṣviná barhíḥ sīdataṃ sumát | tấ vāvṛidhānấ úpa sushṭutíṃ divó **gantám gaurấv ivériṇam** || 4 || ấ nūnáṃ yātam aṣvinấṣvebhiḥ **prushitápsubhiḥ** | dásrā híraṇyavartanī ṣubhas patī pātáṃ **sómam ṛitấvṛidhā** || 5 || vayáṃ hí vāṃ hávāmahe vipanyávo **víprāso vấjasātaye** | tấ valgū́ dasrấ purudáṅsasā dhiyáṣvinā ṣrushṭy ấ gatam || 6 || 10 ||

87

O twin-divines, your praises filled with splendour as a well is filled with water in time of rain; come like fountain to pour the stream. The sweet elixir of devotion is effused; come and relish it like two wild bulls (*Gaura*) at a pool. 1

Drink, O twin-divines and drink the exhilarating drops of devotional love. Be seated yourselves, O leaders, in the sacred hearts of devotees and with joyful heart accept it in the house of the worshipper. May you preserve his life by means of wealth. 2

The dear worshippers invoke you to come with all your protective measures; come in the early morning to the dwelling of the offerer who has completed all preparations like clipping of sacred grass to worship you (at the fire-ritual). 3

O twin-divines accept the exhilarating love, sit down with your radiant glow on the sacred seat. Magnified by our praises may you come from heaven to our sacred works as two wild bulls to a pool. 4

Come, O twin-divines, full of splendour with your shining cosmic forces, riding in golden chariots. You are lords of good fortune and upholders of truth. May you accept our loving devotion.

We, your wise praisers, invoke you for obtaining strengthening food. So wondrous, fair and famed for great deeds, O twin-divines, when you hear our praises, come to us. 6

(८८) अष्टाशीतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥११॥ तं वो॑ द॒स्मम्ऋ॑ती॒षहं॒ वसो॑र्मन्दा॒नमन्ध॑सः ।
अ॒भि व॒त्सं न स्वस॑रेषु धे॒नव॒ इन्द्रं॑ गी॒र्भिर्न॑वामहे ॥१॥
द्यु॒क्षं सु॒दानुं॒ तवि॑षीभि॒रावृ॑तं गि॒रिं न पु॑रु॒भोज॑सम् ।
क्षु॒मन्तं॒ वाजं॑ श॒तिनं॑ सह॒स्रिणं॑ म॒क्षू गोम॑न्तमीमहे ॥२॥

88

Tám vo dasmám ṛitīsháham vásor mandanám ándhasaḥ | abhí vatsám ná svásareshu dhenáva índram gīrbhír navāmahe || 1 || dyukshám sudánum távishībhir ávṛitam girím ná purubhójasam | kshumántam vájam ṣatínam sahasríṇam makshú gómantam īmahe || 2 ||

न त्वा॑ बृ॒हन्तो॒ अद्र॑यो॒ वर॑न्त इन्द्र वी॒ळवः॑ ।
यद्दित्स॑सि स्तुव॒ते माव॑ते॒ वसु॒ नकि॒ष्टदा मि॑नाति ते ॥३॥
योद्धा॑सि॒ क्रत्वा॒ शव॑सो॒त दं॒सना॒ विश्वा॑ जा॒ताभि म॒ज्मना॑ ।
आ त्वा॒यमर्क ऊ॒तये॑ ववर्तति॒ यं गोत॑मा॒ अजी॑जनन् ॥४॥
प्र हि रि॑रि॒क्ष ओज॑सा दि॒वो अन्ते॑भ्य॒स्परि॑ ।
न त्वा॑ विव्याच॒ रज॑ इन्द्र॒ पार्थि॑व॒मनु॑ स्व॒धां व॑वक्षिथ ॥५॥
नकि॒: परि॑ष्टिर्मघवन्म॒घस्य॑ ते॒ यद्दा॒शुषे॑ दश॒स्यसि॑ ।
अ॒स्माकं॑ बोध्यु॒चथ॑स्य चोदि॒ता मंहि॑ष्ठो॒ वाज॑सातये ॥६॥

ná tvā bṛihánto ádrayo váranta indra vīḷávaḥ | yád dítsasi stuvaté mávate vásu nákish ṭád á mināti te || 3 || yóddhāsi krátvā ṣávasotá daṅsánā víṣvā jātábhí majmánā | á tvāyám arká ūtáye vavartati yám gótamā ájījanan || 4 || prá hí ririkshá ójasā divó ántebhyas pári | ná tvā vivyāca rája indra párthivam ánu svadhám vavakshitha || 5 || nákiḥ párishṭir maghavan maghásya te yád dāṣúshe daṣasyási | asmákam bodhy ucáthasya coditá máṅhishṭho vájasātaye || 6 || 11 ||

88

We offer love and praise with our hymns, as cows low to their calf in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. 1

We solicit the radiant, bounteous giver, surrounded by powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and multiplied by hundred and a thousand-fold. 2

The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as I, none can object you therein. 3

You are warrior by your strength, wisdom and wondrous deeds. In might you excel all. May this hymn, which the enlightened sages compose, attract you this way for their protection. 4

O resplendent Lord, by your might you extend beyond the limits of heaven; and the region of the earth cannot comprehend you. May you bring us food and drink. 5

None can refrain you from being a liberal giver to your devotee, O bounteous Lord. O most liberal giver listen to our praise so that we may win food and favour from you. 6

(८९) एकोननवतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । (१–४) प्रथमादिचतुर्ऋचां प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती), (५–६) पञ्चमीषष्ठ्योरनुष्टुप्, (७) सप्तम्याश्च बृहती छन्दांसि ॥

॥१२॥

बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।
येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥१॥
अपाधमदभिशस्तीरशस्तिहाथेन्द्रो द्युम्न्याभवत् ।
देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥२॥
प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥३॥

89

Bṛihád ındrāya gāyata máruto vṛitrahántamam | yéna jyótir ájanayann ṛitāvṛídho devám̐ deváya jágṛivi || 1 || ápādhamad abhíṣastīr aṣastiháthéndro dyumny ábhavat | devás ta indra sakhyáya yemire bṛíhadbhāno márudgaṇa || 2 || prá va índrāya bṛihaté máruto bráhmārcata | vṛitrám̐ hanati vṛitrahá ṣatákratur vájreṇa ṣatáparvaṇā || 3 ||

अभि प्र भर धृषता धृषन्मनः श्रवश्चित्ते असद्बृहत् ।
अर्षन्त्वापो जवसा वि मातरो हनो वृत्रं जया स्वः ॥४॥
यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय । तत्पृथिवीमप्रथयस्तदस्तभ्ना उत द्याम् ॥५॥

abhí prá bhara dhṛishatá dhṛishanmanaḥ ṣrávaṣ cit te asad bṛihát | árshantv ápo jávasā ví mātáro háno vṛitrám̐ jáyā svàḥ || 4 || yáj jáyathā apūrvya mághavan vṛitrahátyāya | tát pṛithivím aprathayas tád astabhnā utá dyám || 5 ||

89

Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the *Brhat-Saman*, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment. 1

The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of the troops of vital forces, Nature's bounties are invoking you for your friendship. 2

O priest, may you utter forth the hymn to your great lord of resplendence. Let the performer of hundreds of self-less works, the slayer of shrouding Nescience, conquer the devil with his hundred-edged thunderbolt. 3

O daring and fearless (Lord of resplendence), there is abundance of food with you. Please bring it to us. Let the mother waters—the rain water—impetuously spread over the earth as you smite down the demon of shrouding clouds and conquer every one. 4

O bounteous Lord, there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth, and brought the heavens, the luminaries, into existence. 5

तत्ते यज्ञो अजायत तदर्क उत हस्कृतिः । तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम् ॥६॥
आमासु पक्वमैरय आ सूर्यं रोहयो दिवि ।
घर्मं न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥७॥

tát te yajñó ajāyata tád arká utá háskritiḥ | tád víśvam abhibhū́r asi yáj jātám yác ca jántvam || 6 || āmā́su pakvám aíraya ā́ sū́ryam rohayo diví | gharmám ná sā́man tapatā suvriktíbhir júshṭam gírvaṇase brihát || 7 || 12 ||

(९०) नवतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१३॥ आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
उप ब्रह्माणि सवनानि वृत्रहा परमज्या ऋचीषमः ॥१॥
त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥२॥
ब्रह्मा त इन्द्र गिर्वणः क्रियन्ते अनतिद्भुता ।
इमा जुषस्व हर्यश्व योजनेन्द्र या ते अमन्महि ॥३॥

90

Ā́ no víśvāsu hávya índraḥ samátsu bhūshatu | úpa bráhmāṇi sávanāni vritrahā́ paramajyā́ ríċīshamaḥ || 1 || tvám dātā́ prathamó rā́dhasām asy ási satyá īśānakrít | tuvidyumnásya yújyā vriṇīmahe putrásya śávaso maháḥ || 2 || bráhmā ta indra girvaṇaḥ kriyánte ánatidbhutā | imā́ jushasva haryaśva yójanéndra yā́ te ámanmahi || 3 ||

Then the sacrifice was produced for you, and thence the delightful hymns of *R.K.* (the revealed knowledge); thus in your power, you surpass all, whatever has been or whatsoever would be. 6

In the raw cow, you produce the ripe milk. Then you cause the sun to rise to heaven. (O priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred *Saman* hymns and also sing the *Brhat Saman* to Him who loves to hear praise-songs. 7

90

May the resplendent Lord who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise. 1

You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength. 2

O resplendent Lord, you are the object of these hymns. The unexaggerated praises are offered to you by us. O lord of vital faculties accept these fitting hymns, which we have thought out for you. 3

त्वं हि स॒त्यो म॑घव॒न्ननान॑तो वृ॒त्रा भूरि॑ न्यृ॒ञ्जसे॑ ।
स त्वं श॑विष्ठ वज्रहस्त दा॒शुषे॒ऽर्वाञ्चं॑ र॒यिमा कृ॑धि ॥४॥
त्वमि॑न्द्र य॒शा अ॑स्यृजी॒षी शव॑सस्पते ।
त्वं वृ॒त्राणि॑ हंस्यप्र॒तीन्येक॒ इदनु॑त्ता चर्षणी॒धृता॑ ॥५॥
तमु॑ त्वा नू॒नम॑सुर॒ प्रचे॑तसं॒ राधो॑ भा॒गमि॑वेमहे ।
म॒हीव॒ कृत्तिः॑ शर॒णा त॑ इन्द्र॒ प्र ते॑ सु॒म्ना नो॑ अश्नवन् ॥६॥

tvám hi satyó maghavann ánānato vritrá bhúri nyriñjáse | sá tvám savishṭha vajrahasta dāsúshe 'rváñcam rayím á kridhi || 4 || tvám indra yasá asy rijīshí savasas pate | tvám vritráṇi haṅsy apratíny éka íd ánutta carshaṇīdhritā || 5 || tám u tvā nūnám asura prácetasam rádho bhāgám ivemahe | mahíva kríttiḥ saraṇá ta indra prá te sumná no asnavan || 6 || 13

(९१) एकनवतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेय्यपाला ऋषिका । इन्द्रो देवता । (१-२) प्रथमाद्वितीययोर्ऋचोः पङ्क्तिः, (३-७) तृतीयादिपञ्चानाञ्चानुष्टुप् छन्दसी ॥

॥१४॥ क॒न्या३॒ वार॑वाय॒ती सोम॒मपि॑ स्रु॒ताविद॑त् ।
अस्तं॒ भर॑न्त्यब्रवी॒दिन्द्रा॑य सुनवै त्वा श॒क्राय॑ सुनवै त्वा ॥१॥
अ॒सौ य एषि॑ वीर॒को गृ॒हंगृ॑हं वि॒चाक॑शत् ।
इ॒मं जम्भ॑सुतं पिब धा॒नाव॑न्तं कर॒म्भिण॑मपू॒पव॑न्तमु॒क्थिन॑म् ॥२॥

91

Kanyà vár avayatí somam ápi srutávidat | ástam bháranty abravíd índraya sunavai tvā sakráya sunavai tvā || 1 || asaú yá éshi vīrakó griháṃ-grihaṃ vicákasad | imáṃ jámbhasutam piba dhānávantaṃ karambhíṇam apūpávantam ukthínam || 2

O bounteous Lord, you are truthful; yourself unhumbled, you humble down many a wicked. O most mighty, the wielder of adamantine will-power, may you enrich your worshipper. 4

O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away. 5

As such, we invoke you now, O Lord of vital forces, the possessor of Supreme Knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So, may your blessings and favours reach us. 6

91

A maiden going to the stream of water, finds a *soma* herb in the path; as she carries it home she says, I will press it for the supreme Lord, I will press thee for the all-powerful Lord. 1

You, a hero, go from house to house, bright in your splendour; may you please enjoy this herb pressed under molars, along with fried grains of barley, the curds and the cakes, and sing the songs of praise. 2

आ चन त्वा चिकित्सामोऽधि चन त्वा नेमसि ।
शनैरिव शनकैरिवेन्द्रायेन्दो परि स्रव ॥३॥
कुविच्छकत्कुवित्करत्कुविन्नो वस्यसस्करत् ।
कुवित्पतिद्विषो यतीरिन्द्रेण संगमामहै ॥४॥
इमानि त्रीणि विष्टपा तानीन्द्र वि रोहय ।
शिरस्ततस्योर्वरामादिदं म उपोदरे ॥५॥

ā́ caná tvā cikitsāmó 'dhi caná tvā némasi | ṣánair iva ṣanakaír ivéndrāyendo pári srava || 3 || kuvíc chákat kuvít kárat kuvín no vásyasas kárat | kuvít patidvísho yatír índreṇa saṃgámāmahai || 4 || imā́ni tríṇi vishṭápā tā́nīndra ví rohaya | ṣíras tatásyorvárām ā́d idám ma úpodáre || 5 ||

असौ च या न उर्वरादिमां तन्वं१ मम ।
अथो ततस्य यच्छिरः सर्वा ता रोमशा कृधि ॥६॥
खे रथस्य खेऽनसः खे युगस्य शतक्रतो ।
अपालामिन्द्र त्रिष्पूत्व्यकृणोः सूर्यत्वचम् ॥७॥

asaú ca yā́ na urvárā́d imā́ṃ tanvàm máma | átho tatásya yác chíraḥ sárvā tā́ romaṣā́ kṛidhi || 6 || khé ráthasya khé 'nasaḥ khé yugásya ṣatakrato | apālā́m indra trísh pūtvy ákṛiṇoḥ sū́ryatvacam || 7 || 14 ||

We wish to know you well, yet we know you not. O loving elixir, flow forth for the resplendent Lord, first slowly, then quickly. 3

May the Lord of resplendence repeatedly make us powerful. May he help us and work for us. May he repeatedly make us wealthier. May He unite me with my husband, who has been indifferent, unconcerned and unfriendly with me so far. 4

May you cause to grow all these three places, my father's bald head, his barren field and the part of my body below my waist. 5

May you make all these three bear a crop—the (barren) field of my father, my body and the (bald) head of my father. 6

Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e. her body physically cleaned); then she has been passed through the hole of a cart, (i. e. her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e. spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. 7

(९२) द्विनवतितमं सूक्तम्

(१–३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसः श्रुतकक्षः सुकक्षो वा ऋषिः । इन्द्रो देवता । (१) प्रथमर्चोऽनुष्टुप्, (२–३३) द्वितीयादिद्वात्रिंशदृचाञ्च गायत्री छन्दसी ॥

॥१५॥ पान्तमा वो अन्धस इन्द्रमभि प्र गायत । विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम् ॥१॥
पुरुहूतं पुरुष्टुतं गाथान्यं सनश्रुतम् । इन्द्र इति ब्रवीतन ॥२॥
इन्द्र इन्नो महानां दाता वाजानां नृतुः । महाँ अभिज्ञ्वा यमत् ॥३॥
अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः । इन्दोरिन्द्रो यवाशिरः ॥४॥
तम्वभि प्रार्चतेन्द्रं सोमस्य पीतये । तदिद्ध्यस्य वर्धनम् ॥५॥

92

Pántam a vo ándhasa índram abhí prá gāyata | viṣvāsáham ṣatákratum máṅhishṭham carshaṇīnám || 1 || puruhūtám purushṭutám gāthānyàm sánaṣrutam | índra íti bravītana || 2 || índra ín no mahánām dātá vájānām nṛitúḥ | maháñ abhijñv á yamat || 3 || ápād u ṣipry ándhasaḥ sudákshasya prahoshíṇaḥ | índor índro yávāṣiraḥ || 4 || tám v abhí prárcaténdram sómasya pītáye | tád íd dhy àsya várdhanam || 5 || 15 ||

॥१६॥ अस्य पीत्वा मदानां देवो देवस्यौजसा । विश्वाभि भुवना भुवत् ॥६॥
त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम् । आ च्यावयस्यूतये ॥७॥

asyá pītvá mádānām devó devásyaújasā | víṣvābhí bhúvanā bhuvat || 6 || tyám u vaḥ satrāsáham víṣvāsu gīrshv áyatam | á cyāvayasy ūtáye || 7 ||

92

May you sing the glory of that resplendent Lord, who accepts all your ablotions, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men. 1

Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all and who is worthy of songs and renowned as eternal. 2

May the resplendent who causes all to rejoice, be the giver of abundant riches to us; may He, the mighty, bring riches to the devotee, who pray with humility. 3

The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship. 4

May you loudly praise that resplendent supreme that He may be delighted to accept our love. Verily it is this, which gives Him strength. 5

When the Lord is pleased to accept delightful prayers, He, through the strength of the divine love, conquers all things which have been created. 6

May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, who pervades even all our praises. 7

The warrior whom none oppose and none can over-throw, the accepter of the devotion, the leader whose deeds cannot be hindered. 8

O resplendent omniscient, worthy of our praise, who knowest all things, may you send us plentiful riches. May you help us with the wealth seized from enemies. 9

Come to us, O resplendent Lord from any place with food that gives hundred fold strength, a thousand fold strength. 10

O glorious Lord, the wielder of the bolt of justice, the cleaver of obstructions, may we, the possessor of wisdom, overpower evils in the battle of life by your vigour and wisdom. 11

O performer of selfless deeds, we try to greet you with our praises, as the herdsman tries to please the cattle by taking them to pasture. 12

O performer of hundreds of deeds, wielder of bolt of justice, all mortal behaviours follow the innate desires may all that we crave be attained. 13

O source of strength, all men who cherish their wishes come to you for fulfilment; O resplendent Lord, none can surpass you. 14

O showerer of blessings, protect us through your care, with your most bounteous and speedy and yet terrifying actions. 15

O resplendent, performer of hundreds of deeds, may you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of our loving devotion. 16

यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः । य ओजोदातमो मदः ॥१७॥
विद्मा हि यस्ते अद्रिवस्त्वादत्तः सत्य सोमपाः । विश्वासु दस्म कृष्टिषु ॥१८॥
इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१९॥
यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त संसदः । इन्द्रं सुते हवामहे ॥२०॥

yás te citrásravastamo yá indra vritrahántamah | yá ojodátamo mádah || 17 || vidmá hí yás te adrivas tvádattah satya somapāh | vísvāsu dasma krishtíshu || 18 || índrāya mádvane sutám pári shtobhantu no gírah | arkám arcantu kārávah || 19 || yásmin vísvā ádhi sríyo rápanti saptá samsádah | índram suté havāmahe || 20 || 18 ||

॥१९॥ त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत । तमिद्वर्धन्तु नो गिरः ॥२१॥
आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥२२॥
विव्यक्थ महिना वृषन्भक्षं सोमस्य जागृवे । य इन्द्र जठरेषु ते ॥२३॥
अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्य इन्दवः ॥२४॥
अरमश्वाय गायति श्रुतकक्षो अरं गवे । अरमिन्द्रस्य धाम्ने ॥२५॥

tríkadrukeshu cétanam deváso yajñám atnata | tám íd vardhantu no gírah || 21 || á tvā visantv índavah samudrám iva síndhavah | ná tvám indráti ricyate || 22 || vivyáktha mahiná vrishan bhakshám sómasya jāgrive | yá indra jatháreshu te || 23 || áram ta indra kuksháye sómo bhavatu vritrahan | áram dhámabhya índavah || 24 || áram ásvāya gāyati srutákaksho áram gáve | áram índrasya dhámne || 25 ||

O resplendent Lord, verily your carouse which is most widely renowned is most destructive of your enemies but most renovating to your strength. 17

O wielder of bolt of justice, smiter of enemies, truthful drinker of the elixir of loving devotion, we know the value of the reward, given by you to all you faithful devotees. 18

Let the songs of praises expressed to the exhilarated be effectual on every side, resplendent Lord. May the poets sing the songs of praises. 19

Now when the Prayers are recited the resplendent Lord we invoke in Him all glories rest and in His domain all the seven senses rejoice. 20

In the three regions, Nature's bounties extend their cosmic sacrifice, that inspire sacrificial acts in the minds of men. Let our songs inspire these performances for prosperity. 21

Let the drops of divine love enter your heart, as the rivers enter sea, none surpasses you. 22

The resplendent Lord, the Showerer of blessings, everwakeful, you attain by your strength the drinking of this celestial juice which enters into thy heart and mind. 23

O resplendent Lord, dispeller of darkness, may the divine love be enough for your heart and mind. May the drops be enough for your numerous bodies. 24

The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts. 25

अरं हि ष्मा सुतेषु णः सोमेष्विन्द्र भूषसि । अरं ते शक्र दावने ॥२६॥

áram hí shmā sutéshu naḥ sómeshv indra bhū́shasi | áram te śakra dāváne || 26 || 19 ||

॥२०॥ पराकात्ताच्चिदद्रिवस्त्वां नक्षन्त नो गिरः । अरं गमाम ते वयम् ॥२७॥
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्यं मनः ॥२८॥
एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः । अधा चिदिन्द्र मे सचा ॥२९॥

parākáttāc cid adrivas tvā́m nakshanta no gíraḥ | áram gamāma te vayám || 27 || evā́ hy ási vīrayúr evā́ śū́ra utá sthiráḥ | evā́ te rā́dhyam mánaḥ || 28 || evā́ rātís tuvīmagha víśvebhir dhāyi dhātṛ́bhiḥ | ádhā cid indra me sácā || 29 ||

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ॥३०॥
मा न इन्द्राभ्या३दिशः सूरो अक्तुष्वा यमन् । त्वा युजा वनेम तत् ॥३१॥
त्वयेदिन्द्र युजा वयं प्रति ब्रुवीमहि स्पृधः । त्वमस्माकं तव स्मसि ॥३२॥
त्वामिद्धि त्वायवोऽनुनोनुवतश्चरान् । सखाय इन्द्र कारवः ॥३३॥

mó shú brahméva tandrayúr bhúvo vājānām pate | mátsvā sutásya gómataḥ || 30 || mā́ na indra abhy ā̀díśaḥ sū́ro aktúshv ā́ yaman | tvā́ yujā́ vanema tát || 31 || tvā́yéd indra yujā́ vayám práti bruvīmahi spṛ́dhaḥ | tvám asmā́kam táva smasi || 32 || tvā́m íd dhí tvāyávo 'nunónuvataś cárān | sákhāya indra kārávaḥ || 33 || 20 ||

When our devotional prayers are presented, you are very substantially able to accept them—May they be enough with you to be given liberally to us. 26

O wielder of bolt of justice, may our praises reach you even from afar; may we come very close to you. 27

You verily love to overcome the wicked, you are a hero and firm, your mind is to be propitiated. 28

O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally. 29

Be not like a lazy priest, O Lord of nourishment; rejoice by drinking the elixir of divine love mixed with dedication. 30

O resplendent Lord let not the ill-designs threaten and obstruct us at night; let us crush them with your help. 31

With the resplendent Lord as our helper, let us answer those who envy us, for you are ours and we are yours. 32

O resplendent Lord, may your friends, the poets devoted to your service sing loudly your praise-songs, again and again. 33

(९३) त्रिनवतितमं सूक्तम्

(१-३४) चतुस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसः सुकक्ष ऋषिः । (१-३३) प्रथमादित्रयस्त्रिंशदृचामिन्द्रः, (३४) चतुस्त्रिंश्याश्चेन्द्र ऋभवश्च देवताः । गायत्री छन्दः ॥

॥२१॥ उद्घेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१॥
नव यो नवतिं पुरो बिभेद बाह्वोजसा । अहिं च वृत्रहावधीत् ॥२॥
स न इन्द्रः शिवः सखाश्वावद्गोमद्यवमत् । उरुधारेव दोहते ॥३॥
यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥४॥
यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे । उतो तत्सत्यमित्तव ॥५॥

93

Úd ghéd abhí srutámagham vrishabhám náryāpasam | ástāram eshi sūrya || 1 || náva yó navatím púro bibhéda bāhvòjasā | áhim ca vritrahávadhīt || 2 || sá na índrah siváh sákhāsvāvad gómad yávamat | urúdhāreva dohate || 3 || yád adyá kác ca vritrahann udágā abhí sūrya | sárvam tád indra te váse || 4 || yád va pravriddha satpate ná marā íti mányase | utó tát satyám ít táva || 5 || 21 ||

॥२२॥ ये सोमासः परावति ये अर्वावति सुन्विरे । सर्वाँस्ताँ इन्द्र गच्छसि ॥६॥
तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥७॥
इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः । द्युम्नी श्लोकी स सोम्यः ॥८॥
गिरा वज्रो न संभृतः सबलो अनपच्युतः । ववक्ष ऋष्वो अस्तृतः ॥९॥

yé sómāsah parāváti yé arvāváti sunviré | sárvāṅs tāṅ indra gachasi || 6 || tám índram vājayāmasi mahé vritrāya hántave | sá vríshā vrishabhó bhuvat || 7 || índrah sá dámane kritá ójishthah sá máde hitáh | dyumní slokí sá somyáh || 8 || girá vájro ná sámbhritah sábalo ánapacyutah | vavakshá rishvó ástritah || 9 ||

93

O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men; 1

and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked. 2

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley. 3

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control. 4

O Lord of all, that is quite True, when at the height of your glory, you think, "I shall never die". This thought of yours is indeed true. 5

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near. 6

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer. 7

The Resplendent exists for giving (us blessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love. 8

The powerful resplendent is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable. 9

दुर्गे चिन्नः सुगं कृधि गृणान इन्द्र गिर्वणः। त्वं च मघवन्वशः॥१०॥

durgé cin naḥ sugám kridhi gri-
ṇāná indra girvaṇaḥ | tvám ca maghavan vásaḥ || 10 || 22 ||

॥२३॥ यस्य ते नू चिदादिशं न मिनन्ति स्वराज्यम्। न देवो नाध्रिगुर्जनः॥११॥
अधा ते अप्रतिष्कुतं देवी शुष्मं सपर्यतः। उभे सुशिप्र रोदसी॥१२॥
त्वमेतदधारयः कृष्णासु रोहिणीषु च। परुष्णीषु रुशत्पयः॥१३॥
वि यदहेरध त्विषो विश्वे देवासो अक्रमुः। विदन्मृगस्य ताँ अमः॥१४॥
आदु मे निवरो भुवद्वृत्रहादिष्ट पौंस्यम्। अजातशत्रुरस्तृतः॥१५॥

yásya te nū́ cid ādíṣam ná minánti svarā́jyam | **ná devó**
nā́dhrigur jánaḥ || 11 || ádhā te ápratishkutam **deví śúsh-**
mam saparyataḥ | ubhé suṣipra ródasī || 12 || **tvám etád**
adhārayaḥ krishṇā́su róhiṇīshu ca | párushṇīshu **rúṣat pá-**
yaḥ || 13 || ví yád áher ádha tvishó víṣve **devā́so ákramuḥ** |
vidán mrigásya tā́ñ ámaḥ || 14 || ā́d u me nivaró **bhuvad**
vṛitrahā́dishṭa paúṁsyam | ájātaṣatrur ástṛitaḥ || 15 || 23 ||

॥२४॥ श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम्। आ शुषे राधसे महे॥१६॥
अया धिया च गव्यया पुरुणामन्पुरुष्टुत। यत्सोमेसोम आभवः॥१७॥
बोधिन्मना इदस्तु नो वृत्रहा भूर्यासुतिः। शृणोतु शक्र आशिषम्॥१८॥

ṣrutám vo vṛitrahántamam prá ṣárdham carshaṇīnā́m |
ā́ ṣushe rā́dhase mahé || 16 || ayā́ dhiyā́ ca gavyayā́ púru-
ṇāman púrushṭuta | yát sóme-soma ā́bhavaḥ || 17 || bodhín-
manā íd astu no vṛitrahā́ bhū́ryāsutiḥ | ṣriṇótu ṣakrá āṣí-
sham || 18 ||

O resplendent, worthy of our priase, may you hymned by us, make our path plain even in the midst of difficulties; (hear us) bounteous Lord, since you love us. 10

You are the one whose commandments and Truthful domain can never be defied—neither by divine powers nor by men, howsoever irresistible. 11

O Lord of handsome appearance, the two divineṣ, heaven and earth, reverse your might which no one can resist. 12

It is you who deposits white milk in the black and the red and in the cows with spotted skins. 13

When in their state of misery, all the divine powers shrink in various directions, overpowered by the furious might of the wicked, the fear of the monster seizes them. 14

Then the resplendent supreme, the repeller of dark forces, conqueror of evils, puts forth His might. Verily He has n. enemies and is invincible. 15

The best evil-destroyer and the famous champion of mankind—I urge Him to grant munificence. 16

O Lord, bearing many names and praised by many, when you are present at our various sacred ceremonies, may we be endowed with keen intellect followed by virtuous actions. 17

May the destroyer of evils to whom many libations are offered, know our desires—may the bright and vigorous Lord hear our Praises. 18

कया॒ त्वं न॑ ऊ॒त्याभि प्र म॑न्दसे वृषन् । कया॑ स्तो॒तृभ्य॒ आ भ॑र ॥१९॥
कस्य॒ वृषा॑ सु॒ते सचा॑ नि॒युत्वा॑न्वृष॒भो र॑णत् । वृ॒त्र॒हा सोम॑पीतये ॥२०॥

káyā tvám na ūtyā́bhí prá mandase vṛishan | káyā stotṛíbhya ā́ bhara || 19 || kásya vṛíshā suté sácā niyútvān vṛishabhó raṇat | vṛitrahā́ sómapītaye || 20 || 24 ||

॥२५॥ अ॒भी षु ण॒स्त्वं र॒यिं म॑न्द॒सा॒नः स॑ह॒स्रिण॑म् । प्र॒य॒न्ता बो॑धि दा॒शुषे॑ ॥२१॥
पत्नी॑वन्तः सु॒ता इ॒म उ॒शन्तो॑ यन्ति वी॒तये॑ । अ॒पां जग्मि॑र्निचुम्पु॒णः ॥२२॥
इ॒ष्टा होत्रा॑ असृक्ष॒तेन्द्रं॑ वृ॒धासो॑ अध्व॒रे । अच्छा॑वभृ॒थमोज॑सा ॥२३॥
इ॒ह त्या स॑ध॒माद्या॒ हरी॒ हिर॑ण्यकेश्या । वो॒ळ्हाम॒भि प्रयो॑ हि॒तम् ॥२४॥
तुभ्यं॒ सोमाः॑ सु॒ता इ॒मे स्ती॒र्णं ब॒र्हिर्वि॑भावसो । स्तो॒तृभ्य॒ इन्द्र॒मा व॑ह ॥२५॥

abhí shú ṇas tvám rayím mandasānáḥ sahasríṇam | prayantā́ bodhi dāṣúshe || 21 || pátnīvantaḥ sutā́ imá uṣánto yanti vītáye | apā́m jágmir nicumpuṇáḥ || 22 || ishṭā́ hótrā asṛikshaténdram vṛidhā́so adhvaré | áchāvabhṛithám ójasā || 23 || ihá tyā́ sadhamā́dyā hárī híraṇyakeṣyā | voḷhā́m abhí práyo hitám || 24 || túbhyam sómāḥ sutā́ imé stīrṇám barhír vibhāvaso | stotṛíbhya índram ā́ vaha || 25 || 25 ||

॥२६॥ आ ते॒ दक्षं॒ वि रो॑च॒ना दध॒द्रत्ना॒ वि दा॒शुषे॑ । स्तो॒तृभ्य॒ इन्द्र॑मर्चत ॥२६॥
आ ते॑ दधामीन्द्रि॒यमु॒क्था विश्वा॑ शतक्रतो । स्तो॒तृभ्य॑ इन्द्र मृळय ॥२७॥

ā́ te dáksham ví rocanā́ dádhad rátnā ví dāṣúshe | stotṛíbhya índram arcata || 26 || ā́ te dadhāmīndriyám ukthā́ víṣvā ṣatakrato | stotṛíbhya indra mṛiḷaya || 27 ||

O Showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous? 19

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompanied libations, you come and rejoice to accept the loving devotion? 20

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee. 21

These devotional elixirs with their consorts i. e. waters lovingly to be enjoyed. The exhilarating food or the elixir spreads to waters. 22

The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and there by bring the task to completion. 23

(Repitition of VIII 32-29) 24

O fire, these sweet oblations of medicinal herbs are ready for you and all the preparations are complete, may the resplendent Lord be invoked now for the benefit of worshippers. 25

May He give strength, His brilliant light and precious things to you, His worshipper and to His praising devotees who adore the Lord of resplendence. 26

O performer of hundreds of selfless actions, possessor of wondrous strength I offer you all the praises; O resplendent Lord, be gracious to your worshippers. 27

भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो। यदिन्द्र मृळयासि नः ॥२८॥
स नो विश्वान्या भर सुवितानि शतक्रतो। यदिन्द्र मृळयासि नः ॥२९॥
त्वामिद्वृत्रहन्तम सुतावन्तो हवामहे। यदिन्द्र मृळयासि नः ॥३०॥

bhadrám-bhadram na á bharésham úrjam ṣatakrato | yád indra mriḷáyāsi naḥ || 28 || sá no víṣvāny á bhara suvitáni ṣatakrato | yád indra mriḷáyāsi naḥ || 29 || tvám íd vritrahantama sutávanto havāmahe | yád indra mriḷáyāsi naḥ || 30 || 26 ||

॥२७॥ उप नो हरिभिः सुतं याहि मदानां पते। उप नो हरिभिः सुतम् ॥३१॥
द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः। उप नो हरिभिः सुतम् ॥३२॥

úpa no háribhiḥ sutám yahí madānām pate | úpa no háribhiḥ sutám || 31 || dvitá yo vritrahántamo vidá índraḥ ṣatákratuḥ | úpa no háribhiḥ sutám || 32 ||

त्वं हि वृत्रहन्नेषां पाता सोमानामसि। उप नो हरिभिः सुतम् ॥३३॥
इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम्। वाजी ददातु वाजिनम् ॥३४॥

tvám hí vritrahann eshām pātá sómānām ási | úpa no háribhiḥ sutám || 33 || índra ishé dadātu na ribhukshánam ribhúm rayím | vājí dadātu vājínam || 34 || 27 ||

Bring to us what is most auspicious, O Performer of hundreds of noble deeds, bring to us food and strength; for O resplendent Lord you have been kind to us. 28

Bring to us all blessings, O Performer of selfless deeds; for O resplenpent Lord, you have been kind to us. 29

Bearing the loving devotion of heart, we invoke you the mightiest repeller of evils; for O resplendent Lord, you have been kind to us. 30

O Lord of rapturous joy come with vital vigour to our expressed devotion, come with your vital faculties to our place of worship. 31

O resplendent Lord, the dispeller of darkness, your power is known in a two fold way. May you come with your vital divines to our effused libation. 32

O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation. 33

May the Lord of respledence give us the bounteous enlightened person to partake of our sacred viands. May He, the mighty, give us physical strength. 34

[अथ दशमोऽनुवाकः ॥] (९४) चतुर्नवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो बिन्दुः पूतदक्षो वा ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥२८॥ गौर्धयति मरुतां श्रवस्युर्माता मघोनाम् । युक्ता वह्नी रथानाम् ॥१॥
यस्या देवा उपस्थे व्रता विश्वे धारयन्ते । सूर्यामासा दृशे कम् ॥२॥
तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः । मरुतः सोमपीतये ॥३॥
अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥४॥
पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः । त्रिषधस्थस्य जावतः ॥५॥
उतो न्वस्य जोषमाँ इन्द्रः सुतस्य गोमतः । प्रातर्होतेव मत्सति ॥६॥

94

Gaúr dhayati marútāṃ ṣravasyúr mātá maghónām | yuktá váhnī ráthānām || 1 || yásya devá upásthe vratá víṣve dhāráyante | sūryamásā driṣé kám || 2 || tát sú no víṣve aryá á sádā griṇanti karávaḥ | marútaḥ sómapītaye || 3 || ásti sómo ayáṃ sutáḥ píbanty asya marútaḥ | utá svarájo aṣvínā || 4 || píbanti mitró aryamá tána pūtásya váruṇaḥ | trishadhasthásya jávataḥ || 5 || utó nv àsya jósham áñ índraḥ sutásya gómataḥ | prātár hóteva matsati || 6 || 28 ||

॥२९॥ कद॑त्विषन्त सूरयस्तिर आप इव स्रिधः । अर्षन्ति पूतदक्षसः ॥७॥
कद्वो अद्य महानां देवानामवो वृणे । त्मना च दस्मवर्चसाम् ॥८॥

kád atvishanta suráyas tirá ápa iva srídhaḥ | árshanti pūtádakshasaḥ || 7 || kád vo adyá mahánāṃ devánām ávo vriṇe | tmánā ca dasmávarcasām || 8 ||

94

The cow (Firmament), the famous mother of the wealthy rain shedding clouds—she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots. 1

She is the one in whose bosom all Nature's bounties maintain rest and the sun and moon move in peace to maintain their ever-lasting laws. 2

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir. 3

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it. 4

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity. 5

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest. 6

When shall the divine sages gleam and shine like waters across the sky? When shall the vital principles, pure in vigour, destroyers of adversities, come to bless our offering? 7

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves? 8

आ ये विश्वा पार्थिवानि पप्रथन्रोचना दिवः । मरुतः सोमपीतये ॥९॥
त्यान्नु पूतदक्षसो दिवो वो मरुतो हुवे । अस्य सोमस्य पीतये ॥१०॥
त्यान्नु ये वि रोदसी तस्तभुर्मरुतो हुवे । अस्य सोमस्य पीतये ॥११॥
त्यं नु मारुतं गणं गिरिष्ठां वृषणं हुवे । अस्य सोमस्य पीतये ॥१२॥

á yé víṣvā pắrthivāni paprắthan rocanā́ diváḥ | marútaḥ sómapītaye || 9 || tyā́n nú pūtádakshaso divó vo maruto huve | asyá sómasya pītáye || 10 || tyā́n nú yé ví ródasī tastabhúr marúto huve | asyá sómasya pītáye || 11 || tyám nú mā́rutam gaṇám girishṭhā́m vrísbaṇam huve | asyá sómasya pītáye || 12 || 29 ||

(९५) पञ्चनवतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसस्तिरश्चीर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥३०॥

आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः ।
अभि त्वा समनूषतेन्द्र वत्सं न मातरः ॥१॥
आ त्वा शुक्रा अचुच्यवुः सुतास इन्द्र गिर्वणः ।
पिबा त्वस्यान्धस इन्द्र विश्वासु ते हितम् ॥२॥
पिबा सोमं मदाय कमिन्द्र श्येनाभृतं सुतम् ।
त्वं हि शश्वतीनां पती राजा विशामसि ॥३॥

95

Ā́ tvā gíro rathī́r ivā́sthuḥ sutéshu girvaṇaḥ | abhí tvā sám anūshaténdra vatsám ná mātáraḥ || 1 || ā́ tvā ṣukrā́ acucyavuḥ sutā́sa indra girvaṇaḥ | píbā tv àsyā́ndhasa índra víṣvāsu te hitám || 2 || píbā sómam mádāya kám índra ṣyenā́bhṛitam sutám | tvám hí ṣáṣvatīnām pátī rā́jā viṣā́m ási || 3 ||

We invoke those cosmic vital principles to accept our reverence who have spread out all the realms of earth and the luminaries of heaven. 9

O vital principles, resplendent, pure in vigour, I invoke you to accept our loving elixir. 10

I invoke those vital principles who have sustained and propped the heavens and earth apart, to cherish the elixir. 11

I invoke that vigorous band of the vital principles that abides in the clouds, the Showerers to accept our elixir. 12

95

O resplendent Lord, worthy of praise, when the loving devotion is expressed, our Songs hasten to you as a charioteer to his goal; they low towards you as a mother-kine towards their calves. 1

O resplendent Lord, worthy of praise, let the bright devotional melodies flow to you. May you accept your portion of this beverage. It is set for you in every house. 2

O resplendent Lord, may you accept to your full satisfaction the effused elixir of our love, brought down on this earth by the divine hawk. You are the lord of all the families of men. You are Self-resplendent. 3

श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति ।
सुवीर्यस्य गोमतो रायस्पूर्धि महाँ असि ॥४॥
इन्द्र यस्ते नवीयसीं गिरं मन्द्रामजीजनत् ।
चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥५॥

srudhí hávam tirascyá índra yás tvā saparyáti | suvíryasya gómato rāyás pūrdhi mahāñ asi || 4 || índra yás te návīyasīm gíram mandrám ájījanat | cikitvínmanasam dhíyam pratnám ritásya pipyúshīm || 5 || 30 ||

॥३१॥

तमु ष्टवाम यं गिर इन्द्रमुक्थानि वावृधुः ।
पुरूण्यस्य पौंस्या सिषासन्तो वनामहे ॥६॥
एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
शुद्धैरुक्थैर्वावृध्वांसं शुद्ध आशीर्वान्ममत्तु ॥७॥
इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्यः ॥८॥
इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।
शुद्धो वृत्राणि जिघ्नसे शुद्धो वाजं सिषाससि ॥९॥

tám u shtavāma yám gíra índram ukthāni vāvridhúh | purúny asya paúṅsyā síshāsanto vanāmahe || 6 || éto nv índram stávāma suddhám suddhéna sámnā | suddhaír ukthaír vāvridhváṅsam suddhá āsírvān mamattu || 7 || índra suddhó na á gahi suddháh suddhábhir ūtíbhih | suddhó rayím ní dhāraya suddhó mamaddhi somyáh || 8 || índra suddhó hí no rayím suddhó rátnāni dāsúshe | suddhó vritráni jighnase suddhó vájam sishāsasi || 9 || 31 ||

O Lord of resplendence, listen to the Prayer of the one who faithfully serves you and satisfy him with wealth of Kine and Valiant off-spring. You are really magnanimous. 4

O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn; a hymn that springs from careful thought and which is full of sacred Truth and which is eternal. 5

Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers we honour Him. 6

Come now and let us glorify Pure Lord resplendence with Pure SAMAṆ hymns. Let the Pure recited hymns mixed with devotional love gladden Him and magnify His glory. 7

O Lord of resplendence, come to us, Purified with your pure Protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy. 8

O Pure Lord of resplendence, give us wealth; and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment. 9

(९६) षण्णवतितमं सूक्तम्

(१–२१) एकविंशत्यृचस्यास्य सूक्तस्य मारुतो द्युतान आङ्गिरसस्तिरश्चीर्वा ऋषिः। (१–१३, १४, १६–२१) प्रथमादित्रयोदशर्चां चतुर्दश्याः पादत्रयस्य षोडश्यादिषण्णाश्चेन्द्रः, (१४) चतुर्दश्यास्तुरीयपादस्य मरुतः, (१५) पञ्चदश्याश्चेन्द्राबृहस्पती देवताः। (१–३, ५–२०) प्रथमादितृचस्य पञ्चम्यादिषोडशर्चाञ्च त्रिष्टुप्, (४) चतुर्थ्या विराट्, (२१) एकविंश्याश्च पुरस्ताज्ज्योतिस्त्रिष्टुप् छन्दांसि ॥

॥३२॥ अस्मा उषास आतिरन्त याममिन्द्राय नक्तमूर्म्याः सुवाचः ।
अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तराय सिन्धवः सुपाराः ॥१॥
अतिविद्धा विथुरेणा चिदस्त्रा त्रिः सप्त सानु संहिता गिरीणाम् ।
न तद्देवो न मर्त्यस्तुतुर्याद्यानि प्रवृद्धो वृषभश्चकार ॥२॥
इन्द्रस्य वज्र आयसो निमिश्ल इन्द्रस्य बाह्वोर्भूयिष्ठमोजः ।
शीर्षन्निन्द्रस्य क्रतवो निरेक आसन्नेषन्त श्रुत्या उपाके ॥३॥

96

Asmá ushása átiranta yámam índrāya náktam ū́rmyāḥ suvácaḥ | asmá ā́po mātáraḥ saptá tasthur nṛíbhyas tárāya síndhavaḥ supārā́ḥ || 1 || átividdhā vithuréṇā cid ástrā tríḥ saptá sā́nu sáṃhitā girīṇā́m | ná tád devó ná mártyas tuturyād yā́ni právṛiddho vṛishabhás cakā́ra || 2 || índrasya vájra āyasó nímiṣla índrasya bāhvór bhū́yishṭham ójaḥ | ṣīrshánn índrasya krátavo nireká āsánn éshanta ṣrútyā upāké || 3 ||

मन्ये त्वा यज्ञियं यज्ञियानां मन्ये त्वा च्यवनमच्युतानाम् ।
मन्ये त्वा सत्वनामिन्द्र केतुं मन्ये त्वा वृषभं चर्षणीनाम् ॥४॥
आ यद्वज्रं बाह्वोरिन्द्र धत्से मदच्युतमहये हन्तवा उ ।
प्र पर्वता अनवन्त प्र गावः प्र ब्रह्माणो अभिनक्षन्त इन्द्रम् ॥५॥

mányе tvā yajñíyaṃ yajñíyānām mányе tvā cyávanam ácyutānām | mányе tvā sátvanām indra ketúm mányе tvā vṛishabháṃ carshaṇīnā́m || 4 || ā́ yád vájram bāhvór indra dhátse madacyútam áhaye hántavā́ u | prá párvatā ánavanta prá gā́vaḥ prá brahmā́ṇo abhinákshanta índram || 5 || 32 ||

96

For Him, the resplendent Lord, the dawns make their courses longer; for Him the nights utter pleasant voices; for Him the waters, the seven mothers and the seven rivers stand still and offer an easy passage for men to cross over. 1

By Him, the thrower of bolt, unassisted, the thrice-seven (21) ridges of the mountains are pierced as under. Neither divines nor any mortal can accomplish what He the Showerer does in his full grown vigour. 2

The resplendent's iron bolt of justice is grasped firmly in His hand; enormous strength rests in His arms. When He goes forth to battle His thoughts (in head) and speech (in mouth) are inspiring to every-one and His followers rush near to hear His commands. 3

I count you as the holiest of the holy and the over-thrower of the imperishable. I count you as the banner of warriors; and Showerer of blessings to men. 4

When O resplendent Lord you grasp in your arms thy pride-humbling thunderbolt to smite the dragon of evil clouds loudly roar and the cows loudly bellow. At that hour, the Brahmanas offer their worship to the Supreme Lord. 5

॥३३॥ तमु ष्टवाम य इमा जजान विश्वा जातान्यवराण्यस्मात् ।
इन्द्रेण मित्रं दिधिषेम गीर्भिरुपो नमोभिर्वृषभं विशेम ॥६॥
वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः ।
मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥७॥
त्रिः षष्टिस्त्वा मरुतो वावृधाना उस्रा इव राशयो यज्ञियासः ।
उप त्वेमः कृधि नो भागधेयं शुष्मं त एना हविषा विधेम ॥८॥

tám u shṭavāma yá imā́ jajā́na víṣvā jātā́ny ávarāṇy asmāt | índreṇa mitrā́m didhishema gīrbhír úpo námobhir vṛishabhā́m viṣema || 6 || vṛitrásya tvā ṣvasáthād íshamāṇā víṣve devā́ ajahur yé sákhāyaḥ | marúdbhir indra sakhyám te astv áthemā́ víṣvāḥ pṛ́tanā jayasi || 7 || tríḥ shashṭís tvā marúto vāvṛidhānā́ usrā́ iva rāṣáyo yajñíyāsaḥ | úpa tvémaḥ kṛidhí no bhāgadhéyam ṣúshmam ta enā́ havíshā vidhema || 8 ||

तिग्ममायुधं मरुतामनीकं कस्त इन्द्र प्रति वज्रं दधर्ष ।
अनायुधासो असुरा अदेवाश्चक्रेण ताँ अप वप ऋजीषिन् ॥९॥
मह उग्राय तवसे सुवृक्तिं प्रेरय शिवतमाय पश्वः ।
गिर्वाहसे गिर इन्द्राय पूर्वीर्धेहि तन्वे कुविदङ्ग वेदत् ॥१०॥

tigmám ā́yudham marútām ánīkam kás ta índra práti vájram dadharsha | anāyudhā́so ásurā adevā́ṣ cakréṇa tā́ñ ápa vapa ṛijīshin || 9 || mahá ugrā́ya tavásc suvṛiktím préraya ṣivátamāya paṣváḥ | gírvāhase gíra índrāya pūrvī́r dhehí tanvè kuvíd aṅgá védat || 10 || ३३ ||

Let us praise that Lord of resplendence who made these Worlds and Creatures. All beings are indeed subsequent to Him. May we maintain friendship with supreme Lord by our hymns. Let us bring the Showerer of blessings near us by our praises. 6

All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces. 7

These three sixty vital principles have been worthy of respect and nourish your vigour like milch cows gathered together. We come to you, may you grant us a happy portion. We think that we produce strength in you by paying our homage. 8

Who can withstand your sharp weapon, the host of vital principles, and the thunderbolt of yours, O Lord of resplendence? The infidels are weaponless and they have been abondoned by godly men. Drive them away by your discus of straight-forward justice. 9

For obtaining wealth, offer melodious hymn to supreme Lord who is powerful, majestic, strong, mighty and most auspicious, sing many praises to the resplendent for He appreciates them immensely. For the sake of me, and for the sake of my child, may He instantly give ample wealth. 10

॥३४॥ उक्थवाहसे विभ्वे मनीषां द्रुणा न पारमीरया नदीनाम् ।
नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वेदत् ॥११॥
तद्विविड्ढि यत्त इन्द्रो जुजोषत्स्तुहि सुष्टुतिं नमसा विवास ।
उप भूष जरितर्मा रुवण्यः श्रावया वाचं कुविदङ्ग वेदत् ॥१२॥
अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥१३॥

ukthávāhase vibhvè manīshám drúṇā ná pāráṃ īrayā nadínām | ní sprisa dhiyá tanvì srutásya júshṭatarasya kuvíd aṅgá védat || 11 || tád viviḍḍhi yát ta índro jújoshat stuhí sushṭutím námasá vivāsa | úpa bhūsha jaritar má ruvaṇyaḥ srāváya vácaṃ kuvíd aṅgá védat || 12 || áva drapsó aṅsumátīm atishṭhad iyānáḥ krishṇó dasábhiḥ sahásraiḥ | ávat tám índraḥ sácyā dhámantam ápa snéhitīr nrimáṇā adhatta || 13 ||

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥१४॥
अध द्रप्सो अंशुमत्या उपस्थेऽधारयत्तन्वं तित्विषाणः ।
विशो अदेवीरभ्याचरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ॥१५॥

drapsám apasyaṃ víshuṇe cárantam upahvaré nadyò aṅsumátyāḥ | nábho ná krishṇám avatasthivánsam íshyāmi vo vrishaṇo yúdhyatājaú || 14 || ádha drapsó aṅsumátyā upásthé 'dhārayat tanvàṃ titvishāṇáḥ | víso ádevīr abhy ácárantīr bríhaspátinā yujéndraḥ sasāhe || 15 || 34 ||

Send forth your Praise—songs to mighty resplendent who is borne by hymns as in a boat across the rivers. Bring that wealth for the sake of child through prayer of the Lord who is renowned and benevolent. May He instantly give ample wealth. 11

Perform those of your ceremonies that the resplẹdent Lord may accept. Praise Him to whom Praise belongs. Worship Him with your Service. O priest, adorn yourself, grieve not. Let Lord of respendence hear your praise. May He Quickly give ample wealth. 12

The swift-moving darkness of nescreves with ten thousand dark elements stood in the depths of celestial ocean. By His might resplendent Supreme (the Sun, the source of enlightenment) catches him shorting in the water; He, the benevolent to man, smites His malicious bands. 13

I see the swift-moving demon lurking in an inaccessible place, in the depths of the celestial ocean. I see the dark demon standing there as the sun in a cloud. I appeal to you, O Showerers; "Conquer him in battle". 14

Then the swift-moving one (the cloud) shining forth assumed his own body in the bosom of the celestial Ocean. The resplendent sun associated with the cosmic force of universe as his ally conquers the clouds of nescience that comes against him. 15

॥३५॥ त्वं ह त्यत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूळ्हे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः ॥१६॥
त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्थ ।
त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥१७॥
त्वं ह त्यद्वृषभ चर्षणीनां घनो वृत्राणां तविषो बभूथ ।
त्वं सिन्धूँरसृजस्तस्तभानान्त्वमपो अजयो दासपत्नीः ॥१८॥
स सुक्रतू रणिता यः सुतेष्वनुत्तमन्युर्यो अहेव रेवान् ।
य एक इन्नर्यपांसि कर्ता स वृत्रहा प्रतीदन्यमाहुः ॥१९॥
स वृत्रहेन्द्रश्चर्षणीधृत्तं सुष्टुत्या हव्यं हुवेम ।
स प्राविता मघवा नोऽधिवक्ता स वाजस्य श्रवस्यस्य दाता ॥२०॥
स वृत्रहेन्द्र ऋभुक्षाः सद्यो जज्ञानो हव्यो बभूव ।
कृण्वन्नपांसि नर्या पुरूणि सोमो न पीतो हव्यः सखिभ्यः ॥२१॥

tvám̥ ha tyát saptábhyo jáyamāno 'ṣatrúbhyo abhavaḥ ṣátrur indra | gūḷhé dyávāpṛithiví ánv avindo vibhumádbhyo bhúvanebhyo ráṇam dhāḥ || 16 || tvám̥ ha tyád apratimānám ójo vájreṇa vajrin dhṛishitó jaghantha | tvám̥ ṣúshṇasyávātiro vádhatrais tvám̥ ga indra ṣácyéd avindaḥ || 17 || tvám̥ ha tyád vṛishabha carshaṇīnám ghanó vṛitráṇām̥ tavishó babhūtha | tvám̥ síndhūñr asṛijas tastabhānán tvám apó ajayo dāsápatnīḥ || 18 || sá sukrátū ráṇitā yáḥ sutéshv ánuttamanyur yó áheva revā́n | yá éka ín náry ápāṅsi kártā sá vṛitrahá prátíd anyám āhuḥ || 19 || sá vṛitrahéndraṣ carshaṇīdhṛít tám̥ sushṭutyá hávyam̥ huvema | sá prāvitá maghávā no 'dhivaktá sá vájasya ṣravasyàsya dātá || 20 || sá vṛitrahéndra ṛibhukshā́ḥ sadyó jajñānó hávyo babhūva | kṛiṇvánn ápāṅsi náryā purū́ṇi sómo ná pītó hávyaḥ sákhibhyaḥ || 21 || 35 ||

(९७) सप्तनवतितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काश्यपो रेभ ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां बृहती, (१०, १३) दशमीत्रयोदश्योरतिजगती, (११-१२) एकादशीद्वादश्योरुपरिष्टाद्बृहती, (१४) चतुर्दश्यास्त्रिष्टुप्, (१५) पञ्चदश्याश्च जगती छन्दांसि ॥

॥३६॥

या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः ।
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥१॥
यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।
यजमाने सुन्वति दक्षिणावति तस्मिन्तं धेहि मा पणौ ॥२॥
य इन्द्र सस्त्यव्रतोऽनुष्वापमदेवयुः ।
स्वैः ष एवैर्मुमुरत्पोष्यं रयिं सनुतर्धेहि तं ततः ॥३॥

97

Yá indra bhújа ábharaḥ svàrvāñ ásurebhyaḥ | stotáram ín maghavann asya vardhaya yé ca tvé vṛiktábarhishaḥ || 1 || yám indra dadhishé tvám áṣvam gā́m bhāgám ávyayam | yájamane sunvati dákshiṇāvati tásmin táṃ dhehi mā́ paṇaú || 2 || yá indra sásty avrató 'nushvā́pam ádevayuḥ | svaíḥ shá évair mumurat póshyaṃ rayíṃ sanutár dhehi táṃ tátaḥ || 3 ||

यच्छक्रासि परावति यदर्वावति वृत्रहन् ।
अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति ॥४॥
यद्वासि रोचने दिवः समुद्रस्याधि विष्टपि ।
यत्पार्थिवे सदने वृत्रहन्तम यदन्तरिक्ष आ गहि ॥५॥

yác chakrási parāváti yád arvāváti vṛitrahan | átas tvā gīrbhír dyugád indra keṣíbhiḥ sutā́vāñ ā́ vivāsati || 4 || yád vā́si rocané diváḥ samudrásyádhi vishṭápi | yát pā́rthive sádane vṛitrahantama yád antáriksha ā́ gahi || 5 || 36 ||

97

O resplendent, the lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who Praise you and who surrender their worldly gains at your feet. 1

Those horses, those cows, that imperishable wealth which you secure from infidels, bestow them on the faithful worshipper who offers loving devotion to you and is liberal to the priests, not on the niggard. 2

O resplendent, the one, who is careless and carelessly disregards divine powers and pays no homage to you – Let him lose his Precious Wealth by his own evil devices and then may you hide from him the wealth that gives prosperity. 3

O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand—the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds. 4

Or whether you are in the brightness of heaven, or at the base of the sea, or whether, O mightiest dispeller of darkness, in some place on this earth, or in the firmament—come to us. 5

॥३७॥ स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।
मादयस्व राधसा सूनृतावतेन्द्र राया परीणसा ॥६॥
मा न इन्द्र परा वृणग्भवा नः सधमाद्यः ।
त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥७॥
अस्मे इन्द्र सचा सुते नि षदा पीतये मधु ।
कृधी जरित्रे मघवन्नवो महदस्मे इन्द्र सचा सुते ॥८॥

sá nah sómeshu somapāh sutéshu ṣavasas pate | mādá-**yasva** **rā́dhasā** sūnṛítāvaténdra rāyā́ párīṇasā || 6 || mā́ na **indra** **párā** vṛiṇag bhávā nah sadhamā́dyah | tvám na ūtí **tvám** **ín** na ā́pyam mā́ na indra párā vṛiṇak || 7 || asmé in-**dra** **sácā** suté ní shadā pītáye mádhu | kṛidhí jaritré ma-**ghavann** **ávo** mahád asmé indra sácā suté || 8 ||

न त्वा देवास आशत न मर्त्यासो अद्रिवः ।
विश्वा जातानि शवसाभिभूरसि न त्वा देवास आशत ॥९॥
विश्वाः पृतना अभिभूतरं नरं सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे ।
क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनम् ॥१०॥

ná tvā de-**vā́sa** **āṣata** ná mártyāso adrivah | víṣvā jātáni ṣávasābhi-**bhū́r** **asi** ná tvā devā́sa āṣata || 9 || víṣvāh pṛítanā abhibhū́-**taram** **náram** sajū́s tatakshur índram jajanúṣ ca rājáse | **krátvā** **várishtham** vára āmúrim utográm ójishtham tavá-**sam** **tarasvínam** || 10 || 37 ||

O Lord of resplendence, Cherisher of noble deeds of strength, now that our loving devotion is expressed, may you delight us with your wholesome food and ample wealth. 6

O Lord of resplendence, turn us not away but share in our joy; you are our Protector, you are our Kith and Kin; turn us not away. 7

Sit with us, O resplendent, at the place of worship to cherish the Sweetness of our benevolent deeds. O bounteous Lord, sit beside us and render great protection to your praiser. 8

O Thunderer, neither divine forces nor mortals equal you by their acts; you surpass all beings by your might; even the cosmic powers are not equal to you. 9

The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to Shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, the Stalwart and the furious. 10

॥३८॥ समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।
स्वर्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥११॥
नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा ।
सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥१२॥
तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि ।
मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा सुपथा कृणोतु वज्री ॥१३॥

sám īm rebháso asvarann índram sómasya pītáye | **svàrpatim** yád īm vridhé dhritávrato hy ójasā sám ūtíbhih || 11 || nemím namanti cákshasā mesháṃ víprā abhisvárā | sudītáyo vo adrúhó 'pi kárne tarasvínah sám ríkvabhih || 12 || tám índram johavīmi maghávānam ugrám satrá dádhānam ápratishkutam śávāṅsi | máṅhishtho gīrbhír á́ ca yajñíyo vavártad rāyé no víśvā supáthā krinotu vajrí || 13 ||

त्वं पुर इन्द्र चिकिदेना व्योजसा शविष्ठ शक्र नाशयध्यै ।
त्वद्विश्वानि भुवनानि वज्रिन्द्यावा रेजेते पृथिवी च भीषा ॥१४॥
तन्म ऋतमिन्द्र शूर चित्र पात्वपो न वज्रिन्दुरिताति पर्षि भूरि ।
कदा न इन्द्र राय आ दशस्येर्विश्वप्स्न्यस्य स्पृहयाय्यस्य राजन् ॥१५॥

tvám púra indra cikíd enā vy ójasā śavishtha śakra nāśayádhyai | **tvád** víśvāni bhúvanāni vajrin dyá́vā rejete prithiví ca bhīshá́ || 14 || tán ma ritám indra śūra citra pātv apó ná vajrin duritáti parshi bhúri | kadá na indra rāyá á́ daśasyer viśvápsnyasya sprihayáyyasya rājan || 15 || ३८ ||

The spiritually realized sages together Praise the resplendent that He may accept loving devotion. He is the lord of light and strength. He is observant of pious laws which enhance His strength and His protecting capacity. 11

At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharming. May you also, full of earnestness, whisper in his ear your hymns. 12

Again and again I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May he draw nigh through our songs. He, the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us. 13

The resplendent Lord, the mightiest and refulgent, you verily know how to destroy those strongholds (of wickedness). By your strength, all the powers of the World tremble,—O thunderer, heaven and earth tremble with fear. 14

O Lord of resplendence, hero, assuming many forms, may your truth be my guard. Bear us, O most powerful, over our many sins as across waters. O radiant when will you honour us with covetable opulence which may be all-nourishing and manifold? 15

(९८) अष्टनवतितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । (१–६, ८) प्रथमादिषृचद्वयस्याष्टम्या ऋचश्चोष्णिक्, (७, १०–११) सप्तमीदशम्येकादशीनां ककुप्, (९, १२) नवमीद्वादश्योश्च पुर उष्णिक् छन्दांसि ॥

॥१॥ इन्द्राय साम गायत विप्राय बृहते बृहत् । धर्मकृते विपश्चिते पनस्यवे ॥१॥
त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः । विश्वकर्मा विश्वदेवो महाँ असि ॥२॥
विभ्राजञ्ज्योतिषा स्व१रगच्छो रोचनं दिवः । देवास्त इन्द्र सख्याय येमिरे ॥३॥
एन्द्र नो गधि प्रियः सत्राजिदगोह्यः । गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥४॥
अभि हि सत्य सोमपा उभे बभूथ रोदसी । इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥५॥
त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि । हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥६॥

98

índraya sáma gayata víprāya brihaté brihát | dharmakríte vipaścíte panasyáve ‖ 1 ‖ tvám indrabhibhúr asi tvám sűryam arocayaḥ | viṣvákarmā viṣvádevo mahắn asi ‖ 2 ‖ vibhrájañ jyótisha svàr ágacho rocanám diváḥ | devás ta indra sakhyáya yemire ‖ 3 ‖ éndra no gadhi priyáḥ satrājíd ágohyaḥ | girír ná viṣvátas prithúḥ pátir diváḥ ‖ 4 ‖ abhí hí satya somapā ubhé babhűtha ródasī | índrāsi sunvató vridháḥ pátir diváḥ ‖ 5 ‖ tváṃ hí śáśvatīnām índra dartá purám ási | hantá dásyor mánor vridháḥ pátir diváḥ ‖ 6 ‖ 1 ‖

॥२॥ अधा हीन्द्र गिर्वण उप त्वा कामान्महः ससृज्महे । उदेव यन्त उदभिः ॥७॥
वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि । वावृध्वांसं चिदद्रिवो दिवेदिवे ॥८॥

ádha hindra girvaṇa úpa tva káman maháḥ sasrijmahe | udéva yánta udábhiḥ ‖ 7 ‖ vár ṇá tva yavyábhir várdhanti śura bráhmaṇi | vāvridhvánsaṃ cid adrivo divé-dive ‖ 8 ‖

98

Sing a *Saman* hymn, a *Bṛhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion. 1

Your are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty. 2

O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship. 3

Come to us, O resplendent, O beloved, a great triumphant, the whom none can canceal and lord of heaven, vast as a mountain spread on all sides. 4

O truthful cherisher of noble deeds, you surpass heaven and earth; O resplendent you are the fasterer of him who prepares the libation. You are the lord of heaven. 5

O resplendent, you are the stormer of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven. 6

O resplendent, lover of hymns, we sent our earnest praises to you as people sporting in a water pool (splash their friends) with handful water. 7

As a lake swell with the rivers, so our praises, O hero, O thunderer, augment you as you grow more and more day by day. 8

युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे । इन्द्रवाहा वचोयुजा ॥९॥
त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे । आ वीरं पृतनाषहम् ॥१०॥
त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अधा ते सुम्नमीमहे ॥११॥
त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो । स नो रास्व सुवीर्यम् ॥१२॥

yuñjánti hárı ishirásya gáthayoraú rátha urúyuge | indra-
váha vacoyúja 9 tvám na indrá bharaṅ ójo nṛimṇáṃ
ṣatakrato vicarshaṇe | á virám pṛitanasháham | 10 || tváṃ
hí naḥ pitá vaso tvám matá ṣatakrato babhúvitha | ádhā
te sumnám ımahe 11 tváṃ ṣushmin puruhūta vājayán-
tam úpa bruve ṣatakrato | sá no rasva suvíryam || 12 || 2 ||

(९९) नवनवतितमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । प्रगाथः
(विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३॥ त्वामिदा ह्यो नरोऽपीप्यन्वज्रिन्भूर्णयः ।
स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥१॥
मत्स्वा सुशिप्र हरिवस्तदीमहे त्वे आ भूषन्ति वेधसः ।
तव श्रवांस्युपमान्युक्थ्या सुतेष्विन्द्र गिर्वणः ॥२॥

99

Tvám idá hyó náró 'pīpyan vajrin bhúrṇayaḥ | sá in-
dra stómavāhasām ihá ṣrudhy úpa svásaram á gahi || 1 ||
mátsvā suṣipra harivas tád īmahe tvé á bhūshanti vedhá-
saḥ | táva ṣrávāṅsy upamány ukthyà sutéshv indra girva-
ṇaḥ || 2 ||

With holy songs are yoked to the broad wide-yoked chariot, carrying the resplendent Sun, the two horses moving at the word-signal. 9

O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion. 10

O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which is yours. 11

O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give wealth. 12

99

O thunderer, your rich and opulent worshippers—every day, to-day and yesterday have been offering devotion; which you have accepted. Listen to us O resplendent, who offer you praise. May you please come to our dwellings. 1

O Lord of vital faculties, handsome and fair, rejoice, we pray to you. May your votaries come to you. O resplendent, lover of songs, may your glories be exemplary and claim our lauds. 2

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥३॥
अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥४॥
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥५॥
अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥६॥

ṣrā́yanta iva sū́ryam̐ víṣvéd índrasya bhakshata | vásūni jāté jánamāna ójasā práti bhāgám̐ ná dīdhima || 3 || ánarṣarātim̐ vasudā́m úpa stuhi bhadrā́ índrasya rātáyaḥ | só asya kā́mam̐ vidható ná roshati máno dānā́ya codáyan || 4 || tvám indra prátūrtishv abhí víṣvā asi spṛ́dhaḥ | aṣastihā́ janitā́ viṣvatū́r asi tvám̐ tūrya tarushyatáḥ || 5 || ánu te ṣúshmam̐ turáyantam īyatuḥ kshoṇí ṣíṣum̐ ná mātárā | víṣvās te spṛ́dhaḥ ṣnathayanta manyáve vṛitrám̐ yád indra tū́rvasi || 6 ||

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
आशुं जेतारं हेतारं रथीतममतूर्तं तुग्र्यावृधम् ॥७॥
इष्कर्तारमनिष्कृतं सहस्कृतं शतमूतिं शतक्रतुम् ।
समानमिन्द्रमवसे हवामहे वसवानं वसूजुवम् ॥८॥

itá ūtí vo ajáram prahetā́ram áprahitam | āṣúm̐ jétāram̐ hétāram̐ rathítamam átūrtam̐ tugryāvṛ́dham || 7 || ishkartā́ram ánishkṛitam̐ sáhaskṛitam̐ ṣatámūtim̐ ṣatákratum | samānám índram ávase havāmahe vásavānam̐ vasūjúvam || 8 || 3 ||

As the gathering solar rays proceed to the sun, so the vital principles clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share. 3

Praise him the bestower of wealth whose bounties are never evil; gifts of the Lord of resplendence are fortunate. He never fails in fulfilling the desires of His worshipper and always unhesitatingly gives boons. 4

O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. 5

Heaven and earth follow your destructive forces as mothers to the child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. 6

Summon hither for protection; Him who never grows old, who is the repeller of enemies – himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augmenter of water. 7

We solicit for our protection, resplendent, the consecrator of others but himself consecrated by none, source of strength, possessing hundred fold protection; possessing hundred fold knowledge, judicious to all, rich in wealth and granter of treasuries. 8

(१००) शततमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य (१–३, ६–१२) प्रथमादितृचस्य षष्ठ्यादिसप्तानामृचां भार्गवो नेमः, (४–५) चतुर्थीपञ्चम्योश्चेन्द्र ऋषी । (१–७, १२) प्रथमादिसप्तर्चां द्वादश्याश्चेन्द्रः, (८) अष्टम्याः सुपर्ण इन्द्रो वा, (९) नवम्या वज्रो इन्द्रो वा, (१०–११) दशम्येकादश्योश्च वाग्देवताः । (१–५, १०–१२) प्रथमादिपञ्चर्चां दशम्यादितृचस्य च त्रिष्टुप्, (६) षष्ठ्या जगती, (७–९) सप्तम्यादितृचस्य चानुष्टुप् छन्दांसि ॥

॥४॥ अयं त एमि तन्वा पुरस्ताद्विश्वे देवा अभि मा यन्ति पश्चात् ।
यदा मह्यं दीधरो भागमिन्द्रादिन्मया कृणवो वीर्याणि ॥१॥
दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः ।
असश्च त्वं दक्षिणतः सखा मेऽधा वृत्राणि जङ्घनाव भूरि ॥२॥

100

Ayáṃ ta emi tanvā̀ purástād víṣve devā́ abhí mā yanti **paṣcā́t** | yadā́ máhyam dī́dharo bhāgám indrā́d ín máyā **kriṇavo** vīryā̀ṇi || 1 || dádhāmi te mádhuno bhakshám ágre **hitás** te bhāgáḥ sutó astu sómaḥ | ásaṣ ca tváṃ dakshiṇatáḥ **sákhā** mé 'dhā vṛitrā́ṇi jaṅghanāva bhū́ri || 2 ||

प्र सु स्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।
नेन्द्रो अस्तीति नेम उ त्व आह क ईं ददर्श कमभि ष्टवाम ॥३॥
अयमस्मि जरितः पश्य मेह विश्वा जातान्यभ्यस्मि मह्ना ।
ऋतस्य मा प्रदिशो वर्धयन्त्यादर्दिरो भुवना दर्दरीमि ॥४॥

prá sú **stómam** bharata vājayánta índrāya satyáṃ yádi satyám **ásti** | **néndro** **astī́ti** **néma** u tva āha ká īṃ dadarṣa kám **abhí** **shṭavāma** || 3 || ayám asmi jaritaḥ páṣya mehá víṣvā jātā́ny abhy àsmi mahnā́ | ṛitásya mā pradíṣo vardhayanty ādardiró bhúvanā dardarīmi || 4 ||

100

I with my child come here before you along with all nature's bounties who follow behind me. O resplendent Lord when you keep my share of wealth for me, may you put forth your strength in my favour. 1

I offer the elixir of the exhilarating drink first to you, let the effused enjoyable ambrosia be placed within you; may you be a friend on my right hand, then shall you and I cast down our all adversities. 2

O my companions, eager to put a fight against one's own evils, may you fervently offer sincere praises to the resplendent Lord. Since His name is Truth, He is personified truth. Only the agnostic says, "There is no Lord Resplendent. Is there any who has ever seen him? Whom shall we praise?" 3

"Here I am, O worshipper, behold me here; in my greatness I surpass all that exists. The holy commandments magnify me by their laudations, rending with strength I rend the World's as under". 4

आ यन्मा वेना अरुहन्नृतस्यँ एकमासीनं हर्यतस्य पृष्ठे ।
मनश्चिन्मे हृद आ प्रत्यवोचदचिक्रदञ्छिशुमन्तः सखायः ॥५॥
विश्वेत्ता ते सवनेषु प्रवाच्या या चकर्थ मघवन्निन्द्र सुन्वते ।
पारावतं यत्पुरुसंभृतं वस्वपावृणोः शरभाय ऋषिबन्धवे ॥६॥

á yán mā venā́ áruhann ritásyañ ékam ā́sīnam haryatásya prishthé | mánaș cin me hridá á práty avocad ácikradañ chíșumantaḥ sákhāyaḥ || 5 || vișvét tá te sávaneshu pravā́cyā yā́ cakártha maghavann indra sunvaté | pā́rāvatam yát purusambhritám vásv apávriṇoḥ șarabhā́ya ríshibandhave || 6 || ४ ||

॥५॥ प्र नूनं धावता पृथङ्नेह यो वो अवावरीत् ।
नि षीं वृत्रस्य मर्मणि वज्रमिन्द्रो अपीपतत् ॥७॥
मनोजवा अयमान आयसीमतरत्पुरम् ।
दिवं सुपर्णो गत्वाय सोमं वज्रिण आभरत् ॥८॥
समुद्रे अन्तः शयत उद्ना वज्रो अभीवृतः ।
भरन्त्यस्मै संयतः पुरःप्रस्रवणा बलिम् ॥९॥
यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद मन्द्रा ।
चतस्र ऊर्जं दुदुहे पयांसि क्व स्विदस्याः परमं जगाम ॥१०॥

prá nūnám dhāvatā príthañ néhá yó vo ávāvarīt | ní shīm vritrásya mármaṇi vájram índro apīpatat || 7 || mánojava áyamana āyasīm atarat púram | dívam suparṇó gatvā́ya sómam vajríṇa ā́bharat || 8 || samudré antáḥ șayata udná vájro abhívritaḥ | bháranty asmai samyátaḥ puráḥ-prasravaṇā balím || 9 || yád vā́g vádanty avicetanā́ni rā́shtrī devā́nām nishasā́da mandrā́ | cátasra ū́rjam duduhe páyāñsi kvà svid asyāḥ paramám jagāma || 10 ||

When the lovers of sacred laws approach me, while I sit alone across Nature's Splendour, then my mind within proclaims to my heart, "my friends with their children are calling and crying for me." 5

Verily all those your deeds; O bounteous Lord, are to be declared at prayer halls, which you have achieved for him who offers libations. Verily you open the gate of paradise for the austere sage and his kith and kin. 6

Now haste severally and individually forward; he, your opponent, is not here who stopped your way,—has not the Lord of resplendence let fall His thunderbolt in the very vitals of that evil your enemy? 7

Rushing swift with the speed of thought, he, the falcon, the bird of wisdom, passes through the iron fort; then having gone to heaven, he brings the ambrosia to the thunderer. 8

The thunderbolt of punitive justice lies in the midst of the firmament with the cosmic waters compassed round about; and the enemies flying in front of the battle, bring offerings of submission to it. 9

When the divine speech, the queen, the gladdener of the divine forces, is enshrined uttering things not to be comprehended, she milks drink and sustenance for the four quarters of the earth. But whither now does her best portion vanish? 10

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु ॥११॥
सखे विष्णो वितरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्कभे ।
हनाव वृत्रं रिणचाव सिन्धूनिन्द्रस्य यन्तु प्रसवे विसृष्टाः ॥१२॥

devī́m vā́cam ajanayanta devā́s tā́m viṣvárūpāḥ paṣávo vadanti | sā́ no mandrésham ū́rjam dúhānā dhenúr vā́g asmā́n úpa súshṭutaitu || 11 || sákhe vishṇo vitarám ví kramasva dyaúr dehí lokám vájrāya vishkábhe | hánāva vṛitrám riṇácāva síndhūn índrasya yantu prasavé vísṛishṭāḥ || 12 || 5 ||

(१०१) एकोत्तरशततमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य भार्गवो जमदग्निर्ऋषिः । (१-४, ५) प्रथमादिचतुर्ऋचां पञ्चम्याः पादत्रयस्य च मित्रावरुणौ, (५-६) पञ्चम्यास्तुरीयपादस्य षष्ठ्याश्चादित्याः, (७-८) सप्तम्यष्टम्योरश्विनौ, (९-१०) नवमीदशम्योर्वायुः, (११-१२) एकादशीद्वादश्योः सूर्यः, (१३) त्रयोदश्या उषाः सूर्यप्रभा वा, (१४) चतुर्दश्याः पवमानः (१५-१६) पञ्चदशीषोडश्योश्च गौर्देवताः । (१-२, ५-१२) प्रथमाद्वितीययोर्ऋचोः पञ्चम्याद्यष्टानाञ्च प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती), (३) तृतीयाया गायत्री, (४) चतुर्थ्याः सतोबृहती, (१३) त्रयोदश्या बृहती, (१४-१६) चतुर्दश्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

॥६॥ ऋधगित्था स मर्त्यः शशमे देवतातये ।
यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥१॥
वर्षिष्ठक्षत्रा उरुचक्षसा नरा राजाना दीर्घश्रुत्तमा ।
ता बाहुता न दंसना रथर्यतः साकं सूर्यस्य रश्मिभिः ॥२॥

101

Ṛídhag itthā́ sá mártyaḥ ṣaṣamé devátātaye | yó nūnám mitrā́váruṇāv abhíshṭaya āckakré havyádātaye || 1 || várshishṭhakshatrā urucákshasā nára rā́jānā dīrghaṣrúttamā | tā́ bāhútā ná daṅsánā ratharyataḥ sākám sū́ryasya raṣmíbhiḥ || 2 ||

The divine powers produce the goddess of speech; even animals of every kind utter some words; may She, the speech, the all-gladdening cow, yielding food and drink come to us, worthily Lauded. 11

O all-pervading Lord, my comrade, stride forth lustily; O heaven, make room to contain the bolt of lightning. Let us smite dark demon of evil, let us free the rivers; let them flow free at the command of our resplendent Lord. 12

101

The offerer of worship who succeeds in invoking the Light and Bliss for the attainment of his desires, in truth consecrates the oblation for the cosmic sacrifice. 1

Those two leaders (Light and Bliss) of cosmic forces, who are great in might, far-seeing, resplendent and most far-hearing, perform their deeds like two arms, by the help of the rays of the Sun. 2

प्र यो वां मित्रावरुणाजिरो दूतो अद्रवत् । अयःशीर्षा मदेरघुः ॥३॥
न यः संपृच्छे न पुनर्हवीतवे न संवादाय रमते ।
तस्मान्नो अद्य समृतेरुरुष्यतं बाहुभ्यां न उरुष्यतम् ॥४॥
प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।
वरूथ्यं वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥५॥

prá yó vām mitrāvaruṇājiró dūtó ádravat | áyaḥśīrshā máderaghuḥ || 3 || ná yáḥ sampṛíche ná púnar hávītave ná saṃvādáya rámate | tásman no adyá sámṛiter urushyatam bāhúbhyāṃ na urushyatam || 4 || prá mitrāya prāryamṇé sacathyàm ṛitāvaso | varūthyàṃ váruṇe chándyaṃ váca stotráṃ rājasu gayata || 5 || 6 ||

॥३॥ ते हिन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणाम् ।
ते धामान्यमृता मर्त्यानामदब्धा अभि चक्षते ॥६॥
आ मे वचांस्युद्यता द्युमत्तमानि कर्त्वा ।
उभा यातं नासत्या सजोषसा प्रति हव्यानि वीतये ॥७॥
रातिं यद्वामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।
प्राचीं होत्रां प्रतिरन्ताविंतं नरा गृणाना जमदग्निना ॥८॥
आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
अन्तः पवित्र उपरि श्रीणानोऽयं शुक्रो अयामि ते ॥९॥

té hinvire aruṇáṃ jényaṃ vásv ékam putráṃ tisṛṇám | té dhámāny amṛítā mártyānam ádabdha abhí cakshate || 6 || á me vácāṅsy údyata dyumáttamani kártvā | ubhā yataṃ nāsatya sajóshasā práti havyáni vītáye || 7 || rātíṃ yád vam arakshásaṃ hávāmahe yuvábhyāṃ vajinīvasū | prácīṃ hótrāṃ pratirántāv itaṃ nara gṛiṇāná jamádagninā || 8 || á no yajñáṃ divispṛíśaṃ vấyo yāhí sumánmabhiḥ | antáḥ pavítra upári śrīṇānò 'yáṃ śukró ayami te || 9 ||

O light and bliss, the one who hastens to appear before you, becomes the messenger of Nature's bounties; he wears an iron head and exults in his wealth. 3

He whom no man questions nor summons back, who waits not for dialogue—defend us today from him and from his encounter; defend us from his arms. 4

O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to these radiant divine forces. 5

It is these who inspire one radiant and victory giving source of strength for the three regions; they are invincible and immortal, and survey all the abodes of mortal men. 6

O ever true divines, come hither with accordant mind to listen to my uplifted glorious praises and my rites; come to partake of my offerings. 7

O Lords of great Wealth, when we solicit your bounty, that wealth which demons cannot thwart, then, both of you O leaders of our ceremonies, directed and adored by enlightened preceptors come to us, furthering our most ancient and glorious praises. 8

Come, O Lord of Vitality, to our heaven reaching prayers with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. 9

वेत्यध्वर्युः पथिभी रजिष्ठैः प्रति हव्यानि वीतये ।
अधा नियुत्व उभयस्य नः पिब शुचिं सोमं गवाशिरम् ॥१०॥

véty adhvar-
yúḥ pathíbhī rájishṭhaiḥ práti havyáni vitáye | ádhā niyutva ubháyasya naḥ piba śúcim sómam gávāśiram || 10 || 7 ||

॥८॥

बण्महाँ असि सूर्य बळादित्य महाँ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥११॥
बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥
इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।
चित्रेव प्रत्यदर्श्यायत्यन्तर्दशसु बाहुषु ॥१३॥
प्रजा ह तिस्रो अत्यायमीयुर्न्यन्या अर्कमभितो विविश्रे ।
बृहद्ध तस्थौ भुवनेष्वन्तः पवमानो हरित आ विवेश ॥१४॥

bán mahán̐ asi sūrya bál āditya mahán̐ asi | mahás te sató mahimá panasyate 'ddhá deva mahán̐ asi || 11 || báṭ surya śrávasā mahán̐ asi satrá deva mahán̐ asi | mahná devánām asuryàḥ puróhito vibhú jyótir ádābhyam || 12 || iyáṃ yá níey arkíṇī rūpá róhiṇya kritá | citréva práty adarśy ayaty àntár daśásu bāhúshu || 13 || prajá ha tisró atyáyam íyur ny ànyá arkám abhíto viviśre | bribád dha tasthau bhúvaneshv antáḥ pávamāno haríta á viveśa || 14 ||

The ministrant priest comes by the straightest paths to realise divine experiences of spiritual joy. Then, O lord of the Vital World, may you have both the drinks, one the elixir of pure devotion and the other, which is mixed with the milk of dedicated actions. 10

Verily, you are great, O radiant sun; verily, you are great O eternal, the greatness of the great one, we adore; Verily you are great, O supreme God. 11

Verily, O Sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are the destroyer of the wicked and the preceptor. Your glory is wide-spread and unconquerable. 12

She (dawn) bending lowly downwards, clothed in red hues and rich in rays, is seen advancing with various tints to the ten regions spread out like arms. 13

Three kinds of manifested Nature's Creatures—move across our sight. The others enter around the cosmic glows. The mighty Lord (the Sun) stands within the Worlds; wind, the purifier embraces all the quarters of space. 14

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।
प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥१५॥
वचोविदं वाचमुदीरयन्तीं विश्वाभिर्धीभिरुपतिष्ठमानाम् ।
देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दभ्रचेताः ॥१६॥

mātā rudrāṇām duhitā vásūnām svásādityanam amṛtasya nābhiḥ । prá nú vocam cikitúshe jánāya mā́ gā́m ánāgām áditim vadhishta ‖ 15 ‖ vacovídam vā́cam udīráyantīm víṣvābhir dhībhír upatíshṭhamānām | devī́m devébhyaḥ páry eyúshīm gā́m ā́ māvṛikta mártyo dabhrácetāḥ ‖ 16 ‖ ८ ‖

(१०२) द्व्युत्तरशततमं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य भार्गवः प्रयोगो बार्हस्पत्यः पावको वाग्निर्वा, सहसः सुतौ गृहपतियविष्ठौ वा तयोरन्यतरो वा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥९॥ त्वमग्ने बृहद्वयो दधासि देव दाशुषे । कविर्गृहपतिर्युवा ॥१॥
स न ईळानया सह देवाँ अग्ने दुवस्युवा । चिकिद्विभानवा वह ॥२॥
त्वया ह स्विद्युजा वयं चोदिष्ठेन यविष्ठ्य । अभि ष्मो वाजसातये ॥३॥
और्वभृगुवच्छुचिमप्नवानवदा हुवे । अग्निं समुद्रवाससम् ॥४॥
हुवे वातस्वनं कविं पर्जन्यक्रन्द्यं सहः । अग्निं समुद्रवाससम् ॥५॥

102

Tvám agne bṛihád váyo dádhāsi deva dāṣúshe | kavír gṛihápatir yúvā ‖ 1 ‖ sá na īḷānayā sahá deváñ agne duvasyúvā | cikíd vibhānav ā́ vaha ‖ 2 ‖ tváyā ha svid yujā́ vayám códishṭhena yavishṭhya | abhí shmo vā́jasātaye ‖ 3 ‖ aurvabhṛiguvác chúcim apnavānavád ā́ huve | agním samudrávāsasam ‖4‖ huvé vā́tasvanam kavím parjányakrandyam sáhaḥ | agním samudrávāsasam ‖ 5 ‖ ९ ‖

She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia—I address to men of wisdom—kill not her, the sinless inviolate COW. 15

The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her. 16

102

O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper. 1

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise. 2

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour. 3

The one who is like an austere sage and like an honest toiler—such a pure fire-divine pervading the entire space of firmament, I invoke. 4

The one who is most wise and who roars like wind along with a loud thunder of the cloud—such a fire-divine, pervading the entire space of firemament, I invoke. 5

॥१०॥ आ स॒वं स॑वि॒तुर्य॑था॒ भग॑स्येव भु॒जिं हु॑वे । अ॒ग्निं स॑मु॒द्रवा॑ससम् ॥६॥
अ॒ग्निं वो॑ वृ॒धन्त॑मध्व॒राणां॑ पुरु॒तम॑म् । अच्छा॒ नप्त्रे॒ सह॑स्वते ॥७॥
अ॒यं यथा॑ न आ॒भुव॒त्त्वष्टा॑ रू॒पेव॒ तक्ष्या॑ । अ॒स्य क्रत्वा॒ यश॑स्वतः ॥८॥
अ॒यं विश्वा॑ अ॒भि श्रि॒योऽग्निर्दे॒वेषु॑ पत्यते । आ वाजै॒रुप॑ नो गमत् ॥९॥
विश्वे॑षामि॒ह स्तु॑हि॒ होतॄ॑णां य॒शस्त॑मम् । अ॒ग्निं य॒ज्ञेषु॑ पू॒र्व्यम् ॥१०॥

á savám̥ savitúr yathā bhágasyeva bhujím̥ huve | agním̥ samudrávāsasam || 6 || agním̥ vo vṛidhántam adhvarā́ṇām purūtámam | áchā náptre sáhasvate || 7 || ayám̥ yáthā na ābhúvat tváshṭā rūpéva tákshyā | asyá krátvā yáṣasvataḥ || 8 || ayám̥ víṣvā abhí ṣríyo 'gnír devéshu patyate | á vā́jair úpa no gamat || 9 || víṣveshām ihá stuhi hótṝīṇām̥ yaṣásta-mam | agním̥ yajñéshu pūrvyám || 10 || 10 ||

॥११॥ शी॒रं पा॑व॒कशो॑चिषं॒ ज्येष्ठो॒ यो दमे॒ष्वा । दी॒दाय॑ दी॒र्घश्रु॑त्तमः ॥११॥
तमर्व॑न्तं॒ न सा॑न॒सिं गृ॑णी॒हि वि॑प्र शु॒ष्मिण॑म् । मि॒त्रं न या॑त॒यज्ज॑नम् ॥१२॥
उप॑ त्वा जा॒मयो॒ गिरो॒ देदि॑शतीर्हवि॒ष्कृतः॑ । वा॒योरनी॑के अस्थिरन् ॥१३॥

ṣīrám pāvakáṣocisham̥ jyéshṭho yó dámeshv á | dīdā́ya dīrghaṣrúttamaḥ || 11 || tám árvantam̥ ná sānasím̥ gṛiṇīhí vipra ṣushmíṇam | mitrám̥ ná yātayájjanam || 12 || úpa tvā jāmáyo gíro dédiṣatīr havishkṛítaḥ | vāyór ánīke asthiran || 13 ||

The one who is like the productive power of creator and like the Lord of grace and showerer of bliss – such a fire-divine, pervading the entire space of firmament, I invoke. 6

At our solemn rite, free from violence, I call to the fire-divine—the one wide-spreading, most abundant and mighty, for attaining courageous grandson (brave progeny). 7

May He stand by us as a creator and through His power shape us into an exemplary model and may we find glory through His art. 8

The fire-divine is supreme surpassing the glory of other Nature's bounties; may he come to us with abudance of food. 9

May you praise him who is the most glorious of all the ministrant priests. The fire-divine is foremost at all places of worship. 10

(May we praise the fire-divine) who is pure light, and pervades all, is the eldest, and shines in all homes; he is the swiftest to hear from far away. 11

O sage glorify him who wins the battle like a strong steed; and who like a friend conquers all over adversities. 12

The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality. 13

यस्य॑ त्रि॒धात्ववृ॑तं ब॒र्हिस्त॒स्थावसं॑दिनम् । आप॑श्चि॒न्नि द॑धा प॒दम् ॥१४॥
प॒दं दे॒वस्य॑ मी॒ळ्हुषोऽना॑धृष्टाभिरू॒तिभिः॑ । भ॒द्रा सूर्य॑ इवोप॒दृक् ॥१५॥

yásya tridhátv ávritam barhís tastháv ásaṃdinam | āpaṣ cin ní dadhā padám || 14 || padáṃ devásya mīḷhúshó 'nādhrishṭābhir ūtíbhiḥ | bhadrá sūrya ivopadrík || 15 || 11 ||

॥१२॥ अग्ने॑ घृ॒तस्य॑ धी॒तिभि॑स्तेपा॒नो दे॑व शो॒चिषा॑ । आ दे॒वान्व॑क्षि॒ यक्षि॑ च ॥१६॥
तं त्वा॑जनन्त मा॒तरः॑ क॒विं दे॒वासो॒ अङ्गिरः । ह॒व्य॒वा॒हममर्त्यम् ॥१७॥
प्रचे॑तसं त्वा क॒वेऽग्ने॑ दू॒तं वरे॑ण्यम् । ह॒व्य॒वा॒हं नि षे॑दिरे ॥१८॥
न॒हि मे॒ अस्त्यघ्न्या॒ न स्वधि॑ति॒र्वन॑न्वति । अथै॒ता॒दृग्भ॑रामि ते ॥१९॥
यद॑ग्ने॒ कानि॒ कानि॑ चि॒दा ते॒ दारू॑णि द॒ध्मसि॑ । ता जु॑षस्व यविष्ठ्य ॥२०॥
यदत्त्यु॑पजि॒ह्विका॒ यद्व॒म्रो अ॑ति॒सर्प॑ति । सर्वं॒ तद॑स्तु ते घृ॒तम् ॥२१॥
अ॒ग्निमिन्धा॑नो॒ मन॑सा॒ धियं॑ सचेत॒ मर्त्यः॑ । अ॒ग्निमी॑धे वि॒वस्व॑भिः ॥२२॥

ágne ghritásya dhītíbhis tepanó deva ṣocíshā | á deván vakshi yákshi ca || 16 || táṃ tvājananta mātáraḥ kavíṃ deváso añgiraḥ | havyavāham ámartyam || 17 || prácetasaṃ tvā kavé 'gne dūtáṃ várenyam | havyaváhaṃ ni shedire || 18 || nahí me ásty ághnyā ná svádhitir vánanvati | áthaitādríg bharāmi te || 19 || yád agne káni káni cid á te dárūṇi dadhmási | tá jushasva yavishthya || 20 || yád átty upajíhvikā yád vamró atisárpati | sárvam tád astu te ghritám || 21 || agním índhāno mánasā dhíyaṃ saceta mártyaḥ | agním īdhe vivásvabhiḥ || 22 || 12 ||

The cosmic waters find their place in him for whom the triple uncovered, but unbound firmament is established. 14

Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun. 15

O fire-divine, blazing with radiance through our oblation of pure butter, bear our sacrifice to Nature's bounties and honour them. 16

Nature's bounties, as mothers, have borne you, O fire-divine, the seer, the immortal and the bearer of the oblation. 17

O all-wise fire-divine, the seer, the messenger, the most excellent, the bearer of the oblation, the enlightened sages enshrine you at the altar. 18

Neither Cow I have, nor axe with me for cutting the wood, inspite of it, I have come to you to offer my sincere devotion. 19

Most youthful fire-divine, whatsoever fuel that we offer to you, may you be pleased there-with. 20

Whatever timber the white ant has gnawed or whatever the emmet has infested—may it all be welcome to you as butter. 21

Let a man, when he kindles fire ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests. 22

(१०३) त्र्युत्तरशततमं सूक्तम्

(१–१४) चतुर्दशर्चस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः। (१–१३) प्रथमादित्रयोदशर्चामग्निः, (१४) चतुर्दश्याश्चाग्निमरुतो देवताः। (१–४, ६) प्रथमादिचतुर्ऋचां षष्ठ्याश्च बृहती, (५) पञ्चम्या विराड्रूपा, (७, ९, ११, १३) सप्तमीनवम्येकादशीत्रयोदशीनां सतोबृहती, (८, १२) अष्टमीद्वादश्योः ककुप्, (१०) दशम्या ह्रसीयसी गायत्री, (१४) चतुर्दश्याश्चानुष्टुप् छन्दांसि ॥

॥१३॥ अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।
उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥१॥
प्र दैवोदासो अग्निर्देवाँ अच्छा न मज्मना ।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य सानवि ॥२॥
यस्माद्रेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः ।
सहस्रसां मेधसाताविव त्मनाग्निं धीभिः सपर्यत ॥३॥

103

Ádarṣi gātuvíttamo yásmin vratány ādadhúḥ | úpo shú **jātám** ā́ryasya várdhanam agním nakshanta no gíraḥ ‖ 1 ‖ **prá daívodāso** agnír deváñ áchā ná majmánā | ánu mātá-**ram** pṛithivím ví vāvṛite tasthaú nā́kasya sā́navi ‖ 2 ‖ yá-**smād** réjanta kṛishṭáyaṣ carkṛítyāni kṛiṇvatáḥ | sahasrasā́m **medhásātāv** iva tmánāgním dhībhíḥ saparyata ‖ 3 ‖

प्र यं राये निनीषसि मर्तो यस्ते वसो दाशत् ।
स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्रपोषिणम् ॥४॥
स दृळ्हे चिदभि तृणत्ति वाजमर्वता स धत्ते अक्षिति श्रवः ।
त्वे देवत्रा सदा पुरूवसो विश्वा वामानि धीमहि ॥५॥

prá yám **rāyé nínīshasi** márto yás te vaso dā́ṣat | sá vīrám dhatte **agna ukthaṣaṅsínam** tmánā sahasraposhíṇam ‖ 4 ‖ sá dṛiḻhé **cid abhí** tṛiṇatti vā́jam árvatā sá dhatte ákshiti ṣrávaḥ | **tvé devatrá** sádā purūvaso víṣvā vāmā́ni dhīmahi ‖ 5 ‖ 14

103

Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men. 1

Fire-divine when invoked during the sunshine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven. 2

Men tremble (on account of the uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you continue to devoutly worship in the solemn rite the adorable Lord the bestower of thousands of blessings. 3

O fire-divine bestower of dwellings the mortal whom you wish to lead the opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and a lord of great wealth. 4

O Lord of vast wealth, he (the devotee) with his vigour wins wealth stored even in the strong-holds of enemy and gains unperishable fame. O Lord, in your divine protection we constantly obtain all our cherished treasures. 5

॥१४॥ यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नये ॥६॥
अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः ।
उभे तोके तनये दस्म विश्पते पर्षि राधो मघोनाम् ॥७॥
प्र मंहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे । उपस्तुतासो अग्नये ॥८॥

yó víṣvā dáyate vásu hótā mandró jánānām | mádhor ná pátrā prathamány asmai prá stómā yanty agnáye ‖ 6 ‖ áṣvaṃ ná gīrbhí rathyàṃ sudánavo marmṛijyánte devayávaḥ | ubhé toké tánaye dasma viṣpate párshi rádho maghónām ‖ 7 ‖ prá máṅhishṭhāya gāyata ṛitávne bṛihaté ṣukráṣocishe | úpastutāso agnáye ‖ 8 ‖

आ वंसते मघवा वीरवद्यशः समिद्धो द्युम्न्याहुतः ।
कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिरागमत ॥९॥
प्रेष्ठमु प्रियाणां स्तुह्यासावातिथिम् । अग्निं रथानां यमम् ॥१०॥

á vaṅsate maghávā vīrávad yáṣaḥ sámiddho dyumny áhutaḥ | kuvín no asya sumatír návīyasy áchā vájebhir ágamat ‖ 9 ‖ préshṭham u priyáṇām stuhy āsāvátithim | agníṃ ráthānāṃ yámam ‖ 10 ‖ 14 ‖

May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men. 6

The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children. 7

O Chanters, sing forth to the mighty adorable Lord who is most bounteous, observant of truth and radiant with His refulgentce. 8

The opulent, glorious and adorable Lord when worshipped and enkindled, pours fourth on his devotees abundance of food along-with progeny; may his ever-fresh favour continually come to us with all kinds of strength. 9

Praise, O singer of hymns, the adorable Lord, the dearest guest of our friends, and the controller of the cosmic chariot. 10

॥१५॥

उदिता यो निदिता वेदिता वस्वा यज्ञियो ववर्तति ।
दुष्टरा यस्य प्रवणे नोर्मयो धिया वाजं सिषासतः ॥११॥
मा नो हृणीतामतिथिर्वसुरग्निः पुरुप्रशस्त एषः । यः सुहोता स्वध्वरः ॥१२॥
मो ते रिषन्ये अच्छोक्तिभिर्वसोऽग्ने केभिश्चिदेवैः ।
कीरिश्चिद्धि त्वामीट्टे दूत्याय रातहव्यः स्वध्वरः ॥१३॥
आग्ने याहि मरुत्सखा रुद्रेभिः सोमपीतये ।
सोभर्या उप सुष्टुतिं मादयस्व स्वर्णरे ॥१४॥

úditā yó níditā véditā vásv á yajñíyo vavártati | dushṭárā yásya pravaṇé nórmáyo dhiyá vájam síshāsataḥ || 11 || má no hriṇītām átithir vásur agníḥ purupraṣastá eshálḥ | yáḥ suhótā svadhvaráḥ || 12 || mó té rishan yé áchoktibhir vasó 'gne kébhiṣ cid évaiḥ | kiríṣ cid dhí tvám íṭṭe dūtyàya rātáhavyaḥ svadhvaráḥ || 13 || ágne yāhi marútsakhā rudrébhiḥ sómapītaye | sóbharyā úpa sushṭutím mādáyasva svàrṇare || 14 || 15 ||

He is the explorer of treasurer open and concealed, and brings them hither. When He rushes to fight with evil, His power is hard to be checked like waves of rivers rushing down a declivity. 11

May none obstruct adorable lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice. 12

O adorable Lord, giver of dwellings, let not those be harmed who approach you in whatsoever manner with hymns of praise, may you become the envoy of the Worshipper who offers his libation and duly performs sacrificial acts and praises you. 13

O adorable Lord, friendly to vital powers, come with cosmic vitality to cherish our loving devotion; come to bless the praises virtuous devotee; delight yourself at our solemn rite. 14

NOTES

Book 8

Hymns 41-103

अष्टमं मण्डलम्

सूक्तानि ४१–१०३

NOTES ON BOOK No. 8

Hymn-41

For verse 2, see Nir.X.5.

2. Nabhakasya, नाभाकस्य, of the pain daspiser; See नभाकऽवत् VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्थात् पञ्चप्राणा मनोबुद्धिश्च स्वसेव यस्याः सा सरस्वती, सत्यावाणी)-*Daya.* On VI.61.10—The seven means: five vital breaths, mind and intellect; सप्तस्वसारम्—Nir. X. 5; also seven kinds of metre or speech: सप्तिभः वाग्भिः "I praise him who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nabhaka at the same time. Let all others be killed." (गिरा गीत्यास्तुत्या, with speech, i.e. song or eulogy, पितॄणां च मन्मभिः, मननीयैः स्तोमैः, equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभाकस्य प्रशस्तिभिः, at the same time Nabhaka was a seer, ऋषिर्नाभाको बभूव, who in his speech, called him one having seven sisters at the birth of these flowing rivers—यः स्यन्दमानानामासामुपोदये सप्तस्वसारमेनमाह वाग्भिः स मध्यम इति निरुच्यते—He, Varuna, is called one belonging to the middle region; अथैष एव भवति, now this is he himself, नभन्तामन्यके समे, let all others be killed. By all others is meant, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful,—मा भुवन्नन्यके सर्वे ये नो द्विषन्ति पापधियः पापसंकल्पाः — Nir. X. 5.

Nabhakasya, also means "of the sky covered with clouds"—मेघावृतस्याकाशस्य (नाभाकः नभते वधकर्मा – Nigh. II.19).

Pitrinam, पितॄणां, of the seasons (ऋतवो वै पितरः —SBr. *II.* 4.1.32. The colour of lighting (विद्युत्) at the beginning of the rainy season (month of *asadha,* आषाढ़) indicates the forth-coming season:

वाताय कपिला विद्युदातपायाति लोहिनी ।
कृष्णा सर्वविनाशाय दुर्भिक्षाय सिता भवेत् ॥

If the lighting is of yellow colour, it indicates the forth-coming storms; if of intense red colour, then of abnormal hot weather; if of the dark colour, then it is indicative of utter destruction; and if white colour, then the forth-coming famine, if of ordinary usual colour, it indicates favourable and auspicious healthy and conducive conditions. Mahabhasye. II.3.13).

Hymn-42

The hymns have two triplets; verses 1-3 are devoted to **Varuna and 4-6 to Asvins. The Ṛsi is *Arcanas* or Nabhaka and the metre anustup.**

For Varuna, see earlier notes; he has meted the measure of the earth; is a supreme monarch, he is wise guardian of ambrosia; with his reliance, one ascends in life the safe-bearing vessel to cross over all difficulties.

For Atri, Asvins and Nasatya, see earlier notes.

Hymn-43

For verse 31, see Nir. IV. 14.

Virupa Angirasa is the Ṛsi of the hymn and it is devoted to Agni and is in the Gayatri metre; Agni is the fire divine; He is the most adorable Lord, all-beholding; knows all that is born, the *Jatavedas*; he is able to consume vast forests with his smoke-bannered fires, borne by the wind, diversely spreading in the firmament. His station is in the waters, he clings to the plants, becomes their embryo and is re-born. One of the finest description of Agni is in this hymn.

3. **Arokah-Iva,** आरोकाःऽइव, like wild animals (आरोचमानाः पशव इव—*Sayana*).

Dat-bhih, with teeth (दत्ऽभिः दन्तैः—*Sayana*).

4. **Vṛthak,** वृथक्=पृथक् diversely. See Yv. XXXIII. 2, where पृथक्, is for वृथक्.

5. **Ketavah,** ensigns. (केतवः ज्ञापकाः —*Daya*. on Yv. VIII. 40; rays, किरणाः—Yv. XXX. 31; प्रज्ञानानि—Yu. VII. 41; विविध जगतः पृथक् पृथग् रचनादि नियामका ज्ञापकाः प्रकाशकाश्चेपूवरस्य गुणाः —*Daya.*).

6. **Dhasim,** food (धासिं अन्नम्; क्षुत् धासि इत्यन्न नामसु पाठात्—Nigh. 11.7).

7. **Tarunih,** तरुणी:, tender herbs (तरुणीः ओषधीः).

8. **Janjanabhavan,** जञ्जणाऽभवन्=मलमलाभवन इति ज्वलति कर्मसु पाठात्—Nigh. I. 17; blazing.

10. **Nisanam,** निसानं=लिहानं=Kisses.

Juhvah, ladle (=स्रुच् ; जुह्वः होमसाधनभूतायाः स्रुचः —*Sayana*).

11. **Uksa,** उक्ष; OX; *Uksannaya,* for the eater of the ox.

Vasannaye, वशान्नाय, for the eater of the marrow (वशान्नं यस्यासौ वशान्नः —*Sayana*).

Somaprsthaya, सोमपृष्ठाय= सोमघृत पृष्ठाय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमपृष्ठाय सोम-पृष्ठो येन तस्मै=अग्नये—*Daya.* on Yv. XX. 78).

13. **Bhrgu-vat,** like Bhrgu, as by Bhrgu (Bhrgu=man of distinction (भृगव इति पदनाम—Nigh. V. 5) विद्यायाऽविद्याया भर्जका निवारकाः, the one who dispels ignorance by his enlightenment.—*Daya.* on I.143.4; I.127.7.

Manusvat, मनुष्वत्, by Manus; by intellectuals.

Angirasvat, अंगिरस्वत्, by men of vitality.

14. **Agni,** thou art killed by Agni, a sage by a sage, a saint by a saint and a friend by freind, See Ait. Br. I. 16 : "For thou, O Agni, by Agni, sage by the sage, good by the good," (he says); one is a sage, the other a sage; one is good, the other good. "Friend with friend thou art enkindled" (he says); he is his own friend in that Agni is Agni's (अग्ने अग्निना विप्रो विप्रेण सन्त्सतेति विप्र इतरो विप्र इतरः सन्नितरः सन्नितरः सखा सख्या समिध्यस इत्येष ह वा अस्य स्वः सखा । यदग्निरग्नेस्त मर्जयत सुकृतु पुरोयावान माजिष—Ait. Br. I. 16).

16. **Rohit-asva,** **रोहिदश्व,** **driven as if on red horses (one who has red horses).**

18. **Angirastama,** अंगिरस्तम, most vital among vital forces

19. **Manisinah,** मनीषिणः, intellectuals (मनस ईश्वराः —*Sayana*).

Medhirasah, मेधिरास:, men of wisdom (मेधाविन: —*Sayana*).

Dhibhih, with actions and thoughts (धीभि: कर्मभि: —*Sayana*).

Admasadyaya, for the attainment of food; for the furtherance of their property (अद्मसद्या अन्नस्य भजनाय—*Sayana*).

28. **Sahaskrta,** procured by mechanical strength; i.e. by the process of attrition (सहस्कृत: सहस्साबलेन कृतश्चासि—*Sayana*).

29. **Dhasim,** food (धासि अन्न हवि. —*Sayana*; Nigh. II. 7).

31. **Siram pavaka-socisam,** शीरंपावकशोचिषं —(Praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्), it rests through all (अनुशायिनमिति वा) or pervades all (आशिनमिति वा—Nir. IV. 14).

32. **Sardhan,** doing with speed, boldness of force (शर्धन् बलं कुर्वन्—*Sayana*; वेगं कुर्वन्—*Venkata*).

Hymn-44

The hymn is devoted to Agni, the Ṛsi is Virupa Angiras.

2. **Suktani,** सूक्तानि, Su+uktani, sweet spoken words.

5. **Haryata** (vocative), O propitious one. O 'amiable one; O

beloved (हर्यंत कामयमान—*Sayana*).

6. Ṛtvijam, the priest (ऋत्विजं ऋतौ यष्टव्यम्, i.e. one that is to be adored in due season; see I. 1. 1 , also ऋतुयष्टारं, i.e. one who offers in due season (*Sayana* on V. 22 2).

7. Kavikratum, him by whom the rites are performed (कविक्रतु क्रान्तकर्माणम्); the wise; possessing sharp intellect; omniscient (क्रान्तप्रज्ञ, सर्वज्ञ—*Sayana* on III. 2.4; III. 14. 7; I. 1.5; कविः सर्वज्ञा सकलविद्यायुक्ता क्रतुः प्रज्ञा कर्म क्रमदर्शनं वा यस्यतम्—*Daya.* on Yv IV. 25; अग्नि=भौतिकम् on III. 2.4; कवीनां विदुषां क्रतुः प्रज्ञाकर्म वा क्रतुवता यस्य स तम्—*Daya.* on III. 27. 12).

Kavi, कवि, wise. He is so called because his presence is desired (√कम्), or the word is derived from √कव्, to praise (कविः क्रान्तदर्शनो भवति कवतेर्वा—Nir. XII. 13, on V. 81.2).

9. Santya, O giver of good (सन्त्य भजनशील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from *Sat.* सत्.=benevolent, kind.

11. Risatah, those who injure (रीषतः=रिषतः हिंसकान्—*Sayana*) (रिष हिंसायाम्; रिषे=रेषणाय, हिंसकाय Nir. X. 45; cf. VII. 34. 17; V. 41.16, usually occuring with Ahirbudhnya

13. Urjah, ऊर्जः, food (usually energy, or fuel) (ऊर्जः अन्नस्य—*Sayana*; from ऊर्क=अन्न, Nigh. II.7)

Urjah-napatam, source of energy, son of food.

14. Agne, O fire of spirituality.

Barhisi, बर्हिषि यज्ञे; in the hearts.

Devaih, divine attributes.

16 Apam retansi, seeds of aquatic life, (अपां रेतांसि स्थावर जंगमात्मकानि भूतानि—*Sayana*); the seed of waters, the movable and immovable productions of the creative waters.

21. Sucivrata-tamah, the purest offerer; extremely pure in functions (शुचिव्रततमः अतिशयेन शुद्धकर्मा—*Sayana*).

23. Yat syam aham tvam, tvam va gha sya aham, If I were thou or thou wert I; or if I were rich like you or you were poor like me.

24. Kam, कम्=च=and=cum.

Vibhavasuh, rich in splendour (विभावसुः दीप्तिधनः —*Sayana*).

25. Dhrtavrataya, to the observant of pious rites (धृतव्रताय धृतकर्मणे —*Sayana*).

Vasrasah girah, my loud praises; (वाश्रासः वाशनशीलाः गिरः स्तुतयः —*Sayana*).

26. Visvadam, all-consuming; all devouring; the devourer of entire oblation (विश्वादं सर्वस्य हविषोऽत्तारम्—*Sayana*).

Puru vepasam, the performer of numerous acts (पुरुवेपसम् बहुकर्माणम्—*Sayana*).

27. Stomaih, स्तोमैः praises (स्तोत्रः)

28. Santya, see note on verse 9. (सन्त्य भजनीय, adorable even *phala-prada*, फलप्रद, or giver of success).

सन्त्य (vocative)—I.15.12; 36.2; 45.5; 9;III. 21.3; V.51.3; VIII.19.26; 44 9; 28.

29. **Adma-sat,** seated at the oblations; see *Adma-Sadyaya*: VIII.43.19.

अद्मऽसत् — I.124.4; VIII. 44.29

अद्मऽसदः — VI. 30.3

अद्मऽसदाम् — VII.83 7

अद्मऽसद्याय — VIII 43.19

अद्मऽसद्वा — VI. 4.4.

30 **Kave,** O wise (कवे क्रान्तकर्मन् !—*Sayana*).

Duritebhyah, prior to sins (or enemies), or misfortunes (दुरितेभ्यः पापेभ्यः).

Mrdhrebhyah, prior to assailants, (मृध्रेभ्यः हिंसकेभ्यः).

Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14; III.21 and IV.2 respectively.

1. **Anusak,** आनुषक्, it is the name of a series in succession (आनुषग् इति नामानुपूर्वस्य । अनुषक्तं भवति —Nir. VI.14). Also आनुषक् आनुकूल्ये.

Strnanti barhih anusak, स्तृणन्ति बर्हिः आनुषक्, they spread the grass successively.

For *Anusak*, मानुषक्, see : I.13.5; I.52.14; 58.3;72.7; II.6.8; III.11.1; 41.2; IV.4.10; 7.2; 5.12.3; V.6.6; 10; 9.1; 16.2; 18 2; 21.2; 22.2; 26.8; VI.5.3; 48.4; VIII. 44.8 etc.

(मानुषक्=अनुकूलं, II.6.8; मनुकूलतया I.58.3; मानुकूल्ये VI.48.4—*Daya*.).

2. Prthuh svaruh, broad their sacred shaving पृथु: स्वरु: ; *Svaru* is not explained by Sayana; it is the first shaving or splinter from the sacrificial post—*Wilson*. See *Katyayana*, VI. 4.12; VI. 9.12.

स्वरु: —IV 6.3; VIII 45.2; स्वरूणां VII.35.7.

Svarum, the giver of heat; the sun (स्वरुं तापकमादित्यम् —*Daya*. On I.92.5; *Svaruh* = स्वरु: उपदेष्टा, the instructor, *Daya*. on IV.6.3; *Svarunam*, स्वरूणां = यज्ञशालास्तम्भशब्दानाम्—of the sound coming from the sacrificial post); स्वृ शब्दोपतापयो:—Unadi I 10 (स्वरु: - स्वर्यन्त उपतप्यन्ते प्राणिनोऽनेनेति स्वरु: वज्रं वा).

3. Ayuddhah, Unopposed powerless to combat (मयुद्ध: इत् प्रागयोद्धेव). See also I.32.6. (मयोद्धेव०).

5. Apsah na, like a stately elephant (अप्स: न दर्शनीयोगज इव—*Sayana*; *apsah* is also beautiful lightning. See Nir III.5 and V. 13 for अप्सस् (निरिणीते मप्स: —I.124.7; अप्स इति रूपनाम—Nigh III.7); displays her beauty like a smiling damsel).

Apsas, is a synonym of beauty, it is derived from the negative of √प्सा, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception (*Sakapuni*). In "whatever forbidden food." *apsas* signifies something which is not to be eaten.

From *apsas* is also derived the word '*apsarah*', one who possesses a beautiful person (Nir. V. 13).

Girih, गिरिः, cloud—Nigh. I.10.

7. **Svasvayu,** स्वश्वयुः, borne by excellent vital energies, desirous of gallant steeds (स्वश्वयुः कल्याणमश्वमिच्छन्—*Sayana*).

8. **Vajrin,** वज्रिन्, O strong and resolute.

13. **Gayam,** गयम्=गृहम् (गयं गृहमिवो अपद्रवेभ्यो रक्षकम्).

Adarinam, the opener (आदारिणं आदर्त्तारम्—*Sayana* cf. VIII. 24.4).

Arujam, आरुजम्, guarding from harm.

14. **Panim,** the trader; barterer, (see I.33.3. also).

15. **Vedah,** वेदः, wealth; treasure (*Nigh.* II.10; see VII.15.3).

Revan, रेवान्, opulent (रेवान् धनवान्—*Sayana*).

Adasurih, the miser, one who does not give alms (अदाशुरिः अदानशीलः —*Sayana*).

20. **Rambhah,** रम्भः and **pinakam,** पिनाकम्, are synonyms of staff. *Rambhah,* i.e. people grasp it: We grasped thee as decrepit people their staff (आ त्वा रम्भं न जिव्रयः ररम्भ). The sense is that we lean on thee as decrepit man on their staff (रम्भः पिनाकमिति दण्डस्य। रम्भ आरभन्त एनम्। आरभामहे त्वा जीर्णा इव दण्डम् —Nir. III.21).

24. **Goparinasa,** by sincere dedication; also by the Soma mixed with milk (गोपरीणसा गव्येन पयसा संमिश्रितेन सोमेन—*Sayana*).

Gaurah—Buffalo (*Wilson*); deer (गौर: मृग:, deer or a beast—*Sayana)*.

26. **Kadruvah,** pertaining to Kadru,—the name of a Ṛsi; a sincere seeker; *Kadru* is also pitcher. *Kadruvah* word does not occur anywhere else in the Ṛgveda.

27. **Yadau,** यदौ, from *Yadu,* people toiling hard. See earlier notes on *Yadu.*

Turvase, तुर्वशे, from तुर्वश, Turvasa; see earlier notes; also intellectual people; active person keen to obtain the four fruits: *dharma, artha, kama,* and *moksa.*

Ahnavayyam, अह्नवाय्यम्, day to day miseries. Name of an enemy (*Wilson*; *Sayana*). The word does not occur anywhere else in the Ṛgveda. Macdonell and keith have taken no note of it. Also *ahnu*= he prevailed indisputable in battle.

Turvane, in the combat or battle (तुर्वणे संग्रामे—*Sayana*).

29. **Ṛbhuksanam,** ऋभुक्षणम्=महान्तम्, mighty; see earlier notes:

ऋभुक्षण: — VII.48.1: X.92.11; (vocative); IV.37.3; 5; 7; 8; VII.37.1; 2; VIII.7.9; 12; 20.2; X.93.7.

ऋभुक्षणम् — I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also ऋभुक्षा: (Nigh. III.3; महन्नाम: Nir. IX. 3; king of the Ṛbhus).

Tugrya-Vrdham, तुग्र्यावृधम=तुग्र्यऽवृधम्,, augmenters of water (उदकस्य वर्धयितारम् –*Sayana*; तुग्र्या=water, Nigh. I 12).

30. Trisokaya for attaining three splendours; for the one with triple splendour (see also X.29.2); for *trisoka* or for people of three regions. (त्रिशोकाय त्रिशोकनामर्ष्यर्थम्—*Sayana*), Trisoka being the name of an ancient mythical Rsi (I.112.12; VIII.45.30; also Av. IV. 29.6). A Saman or chant, named after him is referred to in the *Pancavimsa Brahmana* (VIII.1)—*Macdonell* and *Keith.*

Also the one who has regrets for being involved in malicious qualities, actions and temperaments (त्रिषु दुष्ट गुणकर्मस्वभावेषु शोको यस्य विदुषः सः —*Daya.* on I.112.12).

Girim, cloud (गिरिं मेघम्—Nigh. I.10).

37. See Nir. IV 2. O men, what friend has said, "Unprovoked I have killed my friend? Who flies from us."=Here the word मर्या, *marya*, is synonym of man, or it may be a synonym of boundary (since boudary is settled by men). (मर्या इति मनुष्यनाम मर्यादाभिधानं वा स्यात् मर्यादा मर्यैरादीयते). Boundary is the line of division between two bounded places (मर्यादा मर्यादिनो विभागः).

Methati (मेथति) means to provoke (मेथतिराक्रोशकर्मा—Nir. IV.2).

Hymn–46

1. Tva-vatah vayam smasi. त्वाऽवतः वय स्मसि "We belong to one like thee; since none other is like Thee, we are Thine."

8. Nrbhih, from men from foes (नृभिः नृभ्यः शत्रुभ्यः —*Sayana*).

9. Taruta, the deliverer from enemies (तरुता शत्रूणां तारकः—*Sayana*).

12. Visve manusa, all men; all priests associated with men (विश्वे

सर्वेष्वध्वर्यवादय: मानुषा मनुष्य सम्बन्धिन: —*Sayana*).

14. Vah—व:=यूयं=you all (*Sayana*); or for your sake (वो युष्माक हिताय—*Sayana*).

Vaco yatha. वचो यथा. in your words, or, i.e. in the Gayatri or Tristubh metre (वच: वाग्युष्मदीया यथा येन प्रकारेण प्रवर्त्तते गायत्र्या त्रिष्टुभा वा—*Sayana*).

15. Nunam-atha, नूनमथ: it is not नूनमद्य (नूनं+अद्य) as mistaken by *Sayana*.

16. Athyatha (अति+अथ); it is not अद्यापि or अप्यद्य as mistaken by *Sayana*.

17. Visva-manusam marutam iyaksasi, thou art worshipped of all men: thou showest favour to all men and the Maruts; or to the Maruts who are known to all men (cf VI. 49.4).

18. Ajmabhih, with streaming trains of clouds; along with vehemently flowing waters (अज्मभि: बलै: बलकरैरुदकै: —*Sayana*); *ajman* is also गमनम् cf. I 112.17; also *sangrama*=अज्म=combat, Nigh. II.17; cf. I.112.17)

19. Codayat mate, O impeller, O inspirer; O thou whose mind sends or brings wealth to this worshipper (चोदयन्मते । चोदयन्ती धनं प्रेरयन्ती मतिर्यस्य स:—*Sayana*). Also see V.8.6, where it is applied to *Caksuh*, eye: चक्षु चोदयन्मति, having the mind as its instigator.

20. Bhujyum purvyam (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Asvins, *Purvyam*, going before in the battle and *Bhujyum* the preserver of all. (पूर्व्यं संग्रामेष्वग्रतो गन्तार; भुज्युम्—"भुज्पालने", सर्वस्व रक्षकम्—*Sayana* on VIII.22.2); also भुज्यु भोजयितारम्; पूर्व्यं प्रवृद्धम् —*Sayana*).

21. **Ivat**, ईवत् – गमनवत् गवादिलक्षणम्, such, so great.

Purtam adade. पूर्तं आदद, would receive this complete **gift.**

Vasah, वश:, god-depending: having reliance in God. (**कामयमाना:**— विद्वज्जन — *Daya.* on I.129.1)

Prthusravas, possessor of immense treasures; **far-famed (in mythology, a king of this name).**

The term is mentioned twice in connection with Vasa, वश— I.116.21; VIII.46.21. In the present verse, it refers to the generosity of पृथुश्रवस कानीता. For the episode, see the Sankhayana Srauta Sutra.

Asvyah, अश्व्य: = अश्वपुत्र:, if refers to *vasa* as the son of *Asva*. (See I.112 10; 116 21; VIII.8.20: 24.14: 46.21: 23; 50.9; X.40.7).

Kanite, loving Lord. The word occurs twice in this hymn also:

कानीतस्य — VIII.46.24.

कानीते —VIII.46 21

27. **Aratve**, अरत्वे for the courteous (the term occurs nowhere else in the Rgveda)

Akse, अक्षे, for the liberal

Nahuse, नहुषे, for men.

Sukrtvani, सुकृत्वनि, determined to perform noble deeds.

These names Aradva, Aksa, Nahusa, and Sukrtvan are regarded in mythology as either the officers of Pṛthusravas or other Kings.

सुकृत्वनि — VIII.46.27

सुकृत्वने — VIII.13.7

नहुषः — I.122.8; 10.11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VIII.46.27

नहुष्यस्य — X.63.1

नहुष्याणि — IX.88.2

नहुष्येभिः — IX.91.2

28. Asvesitam, inspired by vital energies (or horses) (अश्वेषित अश्वैः प्रापितम्—brought by horses—*Sayana*).

Rajesitam, रजेषितम्, brought by camels or mules (रजः शब्दनोष्ट्रो गर्दभो वोच्यते—*Sayana*; *Venkata*).

Sunesitam, शुनेषितम्, brought by dogs.

Ajma, food (अज्म अन्नम्—*Sayana*, Nigh. II.7).

Hymn-47

The Adityas, as well usas (उषस्, dawn) are the deities. Various self-luminary bodies in the celestial region are the Adityas; or different solar rays of the widest spectrum are the Adityas. The Adityas advert evils: they are giver of happiness, as birds spread their wings over their young. Their aids are void of arms. It is only through painful means that their favours are gained, but he whom Adityas visit gains riches without difficulty. (1—7), Aditi, the mother Infinity, the *Prakrti* is the mother of Mitra, Aryaman and Varuna (9) The Adityas give us cattle, milch kine and male offsprings (12).

Trita Aptya ought to be free from all evils (the evils of physical, mental and spiritual realms, *tri*, the three), the Adityas, and the *usas* help in eradicating these evils (13-16) Usas is invoked to get rid of evil dreams, ill-omened dreams (14-18).

Anehasah vah Utayah su utayo va utayah, this is the refrain of verses 1-18; your aids are void of harm; your aids are true aids (अनेहस: व: ऊतय सुऽऊतय: व: ऊतय:).

4. **Visvasya gha it,** विश्वस्य घ इत्, of every one (who does not offer sacrifice; सर्वस्याप्ययष्टु:—*Sayana*).

6. **Parih-vrta it ana,** परिहृवृता इत् अना, by painful means; by observing penance etc. (परपीडितेनैव तपो नियमादिना—*Sayana*).

Ana janah, the living man; the man that breathes (अनो प्राणयुक्ता जन: —*Sayana*); one endowed with life; cf. IV. 30.3. विश्वे च न इह् अना त्वा—*Sayana*—"Verily men succumb through the loss of wealth given by you"—*Wilson*.

Asha vah (आश व:), swiftly moving (आशव: शीघ्र गमना: According to the *Pada-Patha* आश and व: are separate terms, but Sayana in interpreta-

tion has combined into one मानव:).

7. **Sa-prathah sarma,** सप्रथ: शर्म=समान प्रथना: सर्वत: पृथुभूता वा शर्म सुखम्; You have given great (सप्रथ:) happiness (शर्म).

Tam tigmam, that fierce or harsh (तिग्मं तीक्ष्णं).

Tyajah, wrath, anger (त्यज: क्रोधनामैतत्—*Sayana*).

9. **Revatah,** (*Nigh*. II.13) wealthy; rich (रेवत: धनवत: —*Sayana*)

Aryamnah, अर्यम्ण:, of Aryaman; of the vital wind.

10. **Tridhatuh,** Three *gunas*; three elements; three-fold — the three, cold (शीत), heat (आतप) and moist or wet wind (वात), (See VI.67.2 in connection with वरूथ्यम्—शीतवातातपानां वारयितृ; also त्रिवरूथ—VIII.18.21— शीतातपवर्षाणां निवारकम्—*Sayana*). According to Dayananda we have: त्रिधातव: (1)—सत्व, रजस् तमस्, (V. 47.4) three elements; (2) अस्थि, मज्जा, वीर्य — Yv. XXI. 37). (bone, marrow and semen).

त्रिवरूथ: (three abodes)—1. शीत (cold), उष्ण (hot) and वर्षा (moisture)—(VI.46.9).

2. भूमि. (ground), अध: (underground), अन्तरिक्ष (midspace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निकृष्ट (worst)— (VI.15.9).

4. आध्यात्मिक (spiritual), आधिदैविक (mental), and आधिभौतिक (physical) Yv. XV.1) pleasures.

5. Rains, winter and summer (V.4.8).

11. Sutirtham, secure destination (सुतीर्थं शोभनावतार प्रदेशम्—*Sayana*); secure place to land (घाट) by the side of river.

Spasah, स्पशः, visible, shore (स्पशः स्पष्टाः, स्थिताइत्यर्थः—*Sayana*); from √स्पश्, to see: As a man standing on the shore looks down on the water below or on someone in it (यथा कूलस्थः पुरुषोऽधोगतमुदकं जिज्ञासुस्तत्रस्थं मनुष्यं वा—*Sayana*).

12. Na avayai na upayai (न अवय्यै न उपय्यै), neither to threaten nor to assail us; nor to him who threatens or assails us. (अवयै हिंसितुं भवगच्छते, उपयै उपगच्छते—*Sayana*).

13. Trite aptye, त्रिते आप्त्ये, Trita Aptya was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him (Av.XIX. 56.4)—*Trite Aptye asmat are dadhatana*, keep it far from us in Trita Aptya (*Roth*), *are* (आरे) means far or at a distance (आरे दूरे—*Sayana*).

14. Tritaya Aptyaya para vaha, त्रिताय आप्त्याय परा वह, keep it far away for Trita Aptya.

The Asvalayana Grhya Sutras prescribe the verses 14-15 to be recited after an unpleasant dream.

Trita-Aptya are the three accessible regions (physical, mental and spiritual) the three regions of self-consciousness in which dreams submerge and from which dreams again rise.

15. Niska, gold or gold ornament; *niska,* is also a gold coin. (4 *Survarnas*= 1 *Niska*). See:

निष्कऽग्रीव—V. 19.3

निष्कम् —II.33.10; VIII.47.15

निष्कान् —I.126.2.

निष्कग्रीव: —निष्क चतुस्सौवर्ण-प्रमितमाभूषणं ग्रीवायां यस्य स: —*Daya*. on V.19.3; निष्कं सुवर्णाऽऽभूषणम्—*Daya*. on II.33.10; निष्कान् सौवर्णान् अश्वान् तुरङ्गान्—*Daya*. on I.26.2)

16. Tad-annaya. let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नाय। यदेवजागरावस्थायां भोजयत्वेन प्रसिद्ध मधुपायसादि स्वप्नेऽपि भोक्त्र इत्यर्थः —*Sayana*).

17 Kalam, कलाम्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the Ṛgveda.

Safam, शफम्, hoof (or bones etc. as unfit). See Taittiriya Sam VI.I.10; here शफ = 1/8 of the value of a cow, and कला as very small portion in the sale and purchase of Soma or कला = 1/16 of the value of a cow. The word शफम् does not occur anywhere else in the Ṛgveda; though we have

शफऽआरुज: — X.44.9

शफऽआरुजम् — X.87.12

शफऽच्युत: — I.33.14

शफम् — VIII.47.17

शफऽवत् — III.39.6

शफात् — I.116.7; 117.6

शफानाम् — 163.5; V 6.7

शफोऽइव — II.19.3.

(शफेषु गवादि खुर चिह्नेषु च्युतः पतित आसिक्तो यः सः शफच्युतः —*Daya.* on I.33.14); शफात् खुरात्, शंफणति प्रापयतीति शफोवेगस्तस्माद्वा— *Daya.* on I.117.6; शफानां शं फणाति तेषा (वेगानाम्)—*Daya.* on I.163.5).

Hymn-48

For verses 7 and 10, See Nir. 7 and VI.4 respectively.

The entire hymn is devoted to *Soma*; which is an ecstatic elixir of life, which man by his life's efforts oozes out in the Anandamaya and Vijnanamaya Kosas or the inner-most core of the body complex. This there becomes the sap of life. It creates love, thrill and appreciation for the Highest Self, His creativity, and His love.

The Soma, as the sap of life, is enjoyed by all gods (the sense-organs), including Indra, the individual self. It emanates from the Highest Self, (1-2); we become immortal when we drink *Soma*, (3); It becomes the bliss of our hearts (4); it delivers one from sickness (5); it kindles our life, and is spiritually exhilarating (6). King Soma prolongs our life (7). Soma blesses us for our welfare, (8) and is the guardian of our bodies (9). Soma has been placed within us (10). When the mighty Soma climbs into us, our life is prolonged and we get rid of all sickness (11). On its accounts, we the mortals become immortal (12). May be ever be dear to Soma (14). It nourishes us from all sides; may it guard us from behind and front (15).

2. **Srausti-iva,** like the swift one (श्रौष्टी । श्रुटीति क्षिप्रनाम । तत्सम्बन्धी श्रौष्टी । क्षिप्रगाम्यश्व: —*Sayana*); like the swift moving horse.

7. **Ahani-iva vasarani**—"may we with an active mind partake of thy pressed Soma, as if it were paternal property. O king Soma prolong our lives as the sun prolongs the summer days."

Days (वासराणि) are so called because they are of different courses (वासराणि वेसराणि विवासनानि गमनानीति वा), or they are bright, or they pass away.

9. **Vasyah,** best of all (वस्य: श्रेष्ठान्).

10. **Rdudarena sakhya saceya,** ऋदूदरेण सख्या सचेय, *Rdu-udara* means Soma; its inside (उदर) is soft, or it is soft inside the man. (ऋदूदर: सोम: । मृदूदर: । मृदूदरेष्विति वा—Nir. VI.4).

12,13. **Pitarah,** parents.

14. **Nidrah,** dreams (निद्र: स्वप्ना: —*Sayana*).

Visvaha, विश्वह्, always; all the days (विश्वह् सर्वेष्वप्यह:सु —*Sayana*).

Vayodhah, the giver of food (वयोधा: वयोऽधा: अन्नदाता—*Sayana*).

Hymns-49-59

The Valakhilya Hymns

The eleven hymns of the Eighth Mandala of the Rgveda from 49-59, are commonly known as the *Valakhilyam*, वालखिल्यम्. Their Rsis and Devatas are as follows:

Hymn	*Rsi*	*Devata*	*No. of verses*
49 (i)	Praskanva	Indra	10
50 (ii)	Pustiguh	Indra	10

51 (iii)	Srustiguh	Indra	10
52 (iv)	Ayuh	Indra	10
53 (v)	Medhyah	Indra	8
54 (vi)	Matarisvan	Indra (Visvedevah, 3, 4)	8
55 (vii)	Kṛsah	Praskanva —Danam	5
56 (viil)	Prsadhrah	Indra Agni-Surya, 5	5
57 (ix)	Medhyah	Asvinau	4
58 (x)	Medhyah	Visvedevah	3
59 (xi)	Suparnah	Indra-Varuna	7

All the ṛsis belong to the family of Kanva, and the total number of verses are 80. With the exception of the hymn 55 (which relates to the munificience of Praskanva), the *devata* of the first eight hymns is Indra; Indra-Varuna pair is of the hymn 59, Visvedevah of the hymn 58.

The *Bṛhaddevata* takes notice of only 8 hymns (VIII, 49-56); "Now the following (49-56) eight hymns by seers of ardent brilliance, are addressed to Indra; but the twenty-sixth Pragatha couplet here (VIII.54. 3-4) is addressed to Visvedevah. The last verse (प्रचेत्यग्नि:, 56.5) is to Agni, but the ending of this verse दिवि सूर्यो भरोचत is devoted to the

Sun." The *Bṛhaddevata* makes no reference to the hymns 57-59; and hence according to certain authorities, the Valakhilya Hymns are only eight in number. This is in agreement with the Kashmir Khila collection, which (Chapter III. 1-14) only contains the first eight (VIII.49-56), introduced with the words वालखिल्या: परेऽष्टौ (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhanasas* and *Apam* as follows: ये नखा:। ते वैखानसा:। ये वाला:, ते वालखिल्या:। यो रस: सोऽपाम्। (from the intent determination of Prajapati were born Vaikhanasa seers from *nakha*, nails; Valakhilya seers from Vala (वाल) or hairs, and the marine creatures like tortoise (kurma) from the body sap or essence—प्रजापते: सत्यसकल्पात् तत्सकल्पानुसारेण तत्तद्वस्तूत्पद्यते; तस्यशरीरस्य ये नखा: मासंस्ते वैखानस नामका मुनयोऽभवन्। ये च शरीरवाला: केशास्ते वालखिल्य नामका मुनयोऽभवन्। य: शिरस्य रस: सारांश: सोऽपां मध्ये काश्चित् कूर्मोऽभूत्—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the Ṛgveda, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिल) and *Khilya* (खिल्य) appear to have the same meaning. According to Roth, these terms denote the waste land between the cultivated fields, but he admits that this sense does not suit the passage of the Ṛgveda (मभिन्ने खिल्ये निदधाति देव्युम्—VI.28.2; खिल्ये खण्डेषु भवे—*Daya*.) in which it is said that God places the worshipper on an unbroken khilya (मभिन्ने खिल्ये), and he accordingly conjectures the reading मखिल्य भिन्ने, the land unbroken by barren strips. According to Oldenberg, *Khilya* means the land which lay between cultivated fields, but which need not be deemed to have been unfertile.

The second reference to Khilyas in the Ṛgveda is X 142 3. (उत खिल्या उर्वराणां भवन्ति). These are the only two places where the word Khilya occurs in the Ṛgveda (VI.28.2; and X.142.3). The words *Vaikhanasa* and *Valkhilya* do not occur in the Ṛg. text.

In the *Sarvanukarama* (Index) of the Ṛgveda, there is no reference to the hymn 58, (५८ सूक्तविषये सर्वानुक्रम सूत्र नास्ति).

Khila-hymns in Book I—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रयिर्नय: पितृवृत्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to *Indravaruna*; for them, we have a reference in the Bṛhaddevata (III.119) as follows : दशाश्विनानीमानीति इन्द्रावरुणयोस्तुति: । This eleventh Khila, devoted to Indra-Varuna appears as the eleventh Valakhilya Hymn VIII. 59 (xi), the seer of which according to the *Sarvanukramani* is *Suparna*. This collection of the eleven Khila hymns in the Book I is spoken of in the *Ṛgvidhana* I.20.3 as the eleven purifying *Suparna* Hymns (सौपर्णानि पवित्राणि सूक्तान्येकादश) Of the ten Asvin Hymns, we know only the Pratikas of two (viz गाश्वद्विवाम—of the first, and one of the others प्रधारायन्तु मधुनो घृतस्य).

Valakhilya and the Aitareya and Kausitaki Brahmanas—The Valakhilya hymns have been used at several places in the Aitareya Brahmana, usually along with the Nabhanedistha (नाभानेदिष्ट), Vṛsakapi (वृषाकपि) and Evayamarut (एवयामरुत्): V 15. (xxii.10); VI.30 (xxx.4); VI.36 (xxx.10). The Kausitaki Brahmana of the Ṛgveda school also refers to the Valakhilyas (xxx 4; xxx 8): I shall quote the latter one : "Having recited the strophe and anti-strophe, he recites the Valakhilyas; the strophe and antistrophe are the body, the Valakhilyas the breaths; these breaths are not separated (from the body). They say "why are they (called) Valakhilyas?" That which is not in contact in two fields, they call *Khila*; these breaths are a hair (बाल) in breath and are not separated; therefore are they Valakhilyas.

Padapatha (पदपाठ)—Just as the Pada Pathas are available for other Ṛg .Hymns, similarly they are also available for the Valakhilyas. This also shows that reverence to the Valakhilyas was shown as much as to the other Ṛg. Hymns. Dayananda in his Caturved Visaya Suci चतुर्वेद विषयसूची, refers to the hymns (astaka VI, adhyaya 4, varga 14-31, with पदार्थविद्या), as the usual subject matter.

Arguments against these Hymns—

Sayana in is his commentary has not commented on the Valakhilya Hymns. The Sayana Commentary, edited by the Vaidika Samsodhana

Mandala, Tilak Maharastra University Poona (1941) gives a very recent Commentary of the Valakhilya verses, procured from the Government Sanskrit Pathshala Library, written by an unknown scholar. It might have been written by a Pandit of Punya-pattana, Poona (Pune). Venkata Madhava has commented on the Mandala VIII of the Ṛgveda, but he does not comment on these Hymns. The Nirukta of Yaska gives no reference to the hymns of the Valakhilya. Wilson's and Griffith' translations include these hymns only in the form of Appendix. Of course Cowell (in Wilson's Translations) and Griffith both of them have given their excellent translations on their usual lines.

The following words occur only in the Valakhilya Hymns and nowhere else in the Ṛgveda : नीपातिथिम्, पुष्टिगो, श्रुष्टिगो, सांवरणो, पार्षद्वाण:, दस्यवेवृक, पूतक्रतु, पूतक्रता, ऋजूनस्, दशोण्य, दशशिप्र, शीष्ट ।

Hymn-49

The Ṛsi is *Praskanva*; प्रस्कण्व; the deity Indra and the metre is Pragatha (the odd line *Bṛhati* and the even *sato-bṛhati*).

2. **Satanika-iva,** शतानीकाऽइव, like a weapon with a hundred edges (Cowell); with a hundred hosts (*Griffith*); with a large number of armies of enemy (शतानीकेव मपरिमितान्येव रिपु सैन्यानि); the commander of hundreds of battalions; Lord of hundreds of powers.

Dhṛsnuya, धृष्णुया, with boldness.

Dasnse, दाशुषे, for the charitable person; for the offerer.

Gireh rasah, गिरे: रसा:, like the water brooks from a mountain as water-streams from clouds (गिरि=मेघनाम=पर्वत, Nigh. I.10).

Vṛtrani, वृत्राणि, sins,evils, nescience.

3. **Girvanah,** गिर्वण:, O, the one praised by the speech of devotee (गिर्वण: गोभिर्वननीयेन्द्र; Lover of the song (*Griffith*); Lover of hymns (*Wilson*).

Madah, exhilarating (मदा: हृषकरा:).

Apo na okyam sarah, as waters flow to a lake, the reservoir.

Indavah, exhilarating; pleasing; the soft-hearted one (Soma juice);

4. **Anehasam**, always protecting, incomparable, matchless; free from sins.

Pratarnam, capable of taking across through difficulties; helpful (प्रतरणं प्रवर्धनम्); strengthening;

Vivaksnan, pleasing; swelling, praise worthy, energy giving, (विवक्षणं अतिशयेन स्तुत्यम्).

Ksudra-iva, क्षुद्रा इव, like the small honey-bee; like the meek and humble (क्षुद्रेव दीनेभ्य इव).

Dhṛsat =**dṛsad** (दृषद्=धृषद्=millstone).

Kirasi nah Ksudreva dhrsat, scatter thy gifts over us, even as the dust (*Griffith*); pour out treasure for us just as the millstone pours out meals (*Cowell*).

Tmana=**atmana,** त्मना=आत्मना, but itself (स्वयमेव).

5. **Stomam,** to our laud (*Griffith*); to our praise (Cowell).

Hiyanah, urged on (हियान: प्रेर्यमाण:).

Sotṛbhih, by the Soma-pressers (सोतृभि: सोमाभिषवकर्तृभि:).

Dhenavah, words or speech; cows; milk-products.

6. Udri-iva avatah, उद्री ऽइव अवत:, as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव । उदकान् उदकवान् अवतो न कूप इव स यथा सस्यादि सेकत्रे जल क्षरति तद्वत्) *udriva*=one with the raised mouth.

Vibhutim aksita-vasum, विभूतिमक्षिता वसुम्, prosperity with unfailing wealth.

7. Asubhih, with swift ones, with speeds (आशुभि: शीघ्रगामिभि: with speedy horses, शीघ्रगामिभिरश्वै:). *Ugrebhih,* with mighty ones (उग्रेभि: उद्गूर्णबलै: Indras horses are said to be swift and mighty ones.

8. Harayah, steeds coursers; horses; rays.

Asavah, आशव:, speedy.

Vata-iva prasaksinah, swift to victory like the winds (*Griffith*); over-powering like the winds (*Wilson*) (वाता इव प्रसक्षिण: वायव इव प्रकर्षेण संगच्छमाना:).

Manusah apatyam, Manu's seed (*Griffith*); race of Manu (मनुष: मनो: अपत्यं अपतनहेतु यजमानम्) man, the house-holder or Yajamana.

Pariyese, encircles (परीयसे सर्वत आगच्छसि).

Visvam svardṛse, whole heaven becomes visible: (विश्वं स्व: स्वं स्वर्लोकं

दृशे द्रष्टुमिच्छसि).

9. **Medhyatithi,** mendicant, a seer of this name (मेध्यातिथि); in mythology, the one whose guests are respectable and dedicated (मेध्यातिथिम् मेध्या: संगमनीया: पवित्रा अतिथयो यस्य तम्—शिल्पिजनम्—*Daya.* on I.36.17; मेध्यैरतिथिभिर्युक्तोऽध्यापक:—*Daya.* on I.36.10; पवित्रै: पूजकै: शिष्यवर्गैर्युक्तो विद्वान्—*Daya.* on I.36.11).

Nipatithim, the name of a seer (नीपातिथिम्); leading ascetic; the respectable person who shows the right path.

नीपऽअतिथिम्—VIII.49.9

नीपऽअतिथौ—VIII.51.1.

The name occurs only in the Valakhilya hymns, and that too only at these two places.

The hymn VIII. 34 of the Ṛgveda is also assigned to this Ṛsi by Anukramani. A *Saman* or chant of his is mentioned in the Pancavimsa Brahmana (XIV.10.4).

10 For *kanva* and *trasadasyu* (one who is a terror to infidels); See earlier notes.

Pakthe, in the one matured in experience; in *paktha* (पक्थ), a favourite of the Asvins Name of a king in mythology. Paktha is also the name of a people (VII.18.7); as one of the tribes that opposed the Trtsu-Bharatas (तृत्सु भरत) in the *Dasarajna* (दाशराज्ञ) of battle of the ten Kings. In the three passages of the Ṛgveda (VIII.22.10; 49.10; X.61.1), a Paktha is referred to as a protege of the Asvins; the second passage connects him with *Trasadasyu,* whose tribe, the *Purus,* were aided by the Pakthas in their unsuccessful onslaught on Sudas (सुदास्). In the third passage, he seems specified as Turvayana (तूर्वयाण), and appears

as an opponent of Cyavana (च्यवान). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (*Macdonell* and *keith*).

Dasavraja, (दशव्रज) is the name of a protege of the Asvins in VIII.8.20; 49.1; 50.9.

See our earlier note. Men of all round discipline; one with ten disciplined organs of sense and action.

Gosarya, (गोशर्य), the name of a kastriya; the name of a protege of the Asvin (VIII.8.20; 49 10; 50.10). See earlier note. *Go* (गो)=string of a bow; *sara* (शर)=arrow; *gosarya,* for a trained archer.

Hymn-50

1. **Sakram,** शक्रम्, All-potent, almighty Lord; an epithet of Indra.

Sahasrena-iva manhate, सहस्रेण इव मंहते, one who gives as it were, in thousands.

Sunvate, सुन्वते, sheds the juice; one who shows intense devotion.

Stuvate, स्तुवते, one who worships.

Suradhasam, precious wealth (सुराधसं शोभनधनोपेतम्).

2. **Sata-anika,** शतानीका, with hundred mouths, or innumerable arrowheads or points (शतानीका: शतपरिमितानि अनीकानि मुखानि यासां ता:).

Hetayah, weapons for purposes of killing (हेतय: हनन साधनान्यायुधानि).

Maghavatsu, in liberal and rich worshippers (मघवत्सु हविलक्षणधनवत्सु

यजमानेषु); amongst the respectable affluent persons.

Girih, गिरिः, cloud or mountain.

3. Sutasah, the flowing, or effusing (सुतास: अभिषुता:); exuding devotional love (like sweat).

Dughah-iva, like milch-kine (हविर्दुघा धेनवो यथा).

Apo-na, like water steams (आपो न। ता यथा स्नानपानादिना सफलीक्रियन्ते तद्वत्).

4. Dhitayah, fingets (धीतय: अंगुलय:, *Nigh.* II.5); praises or prayers (धीतिभि:==well composed hymns, VI 61.2; धीतिभि: कर्मभि:, with actions, Nir.XI.16).

Stotresu, स्तोत्रेषु, in the midst of hymns.

5. Tosate, तोशते for the suppression (तोशतिर्वधकर्मा; "नितोशते निर्वहयति" —इति वधकर्मसु पाठात्—Nigh. II.19).

Atyah na, like a constant moving horse or horse-rider (अत्यो न सतत गमनशीलोऽश्व इव).

Iyanah, rushing (इयान: गच्छन्).

Svadhvare, in the sacred or pleasing uninjuring *Yajna*, or festival (स्वध्वरे शोभनयज्ञे। अध्वर इति यज्ञनाम। ध्वरतिहिंसा कर्मा। तत्प्रतिषेध:, Nir. I.8; *Adhvara* is a synonymn of *sacrifice*, the verb √ध्वृ, *dhvṛ*, means to kill; *a-dhvara* denotes the negation of it (killing).

Paure havam, the call to Paura; the invitation to Paura's house.

According to Roth, *paura* means the filler, the satisfier; "thou approvest summons to the satisfying beverage." (*Cowell*).

Paura, it is a commune of numerous types or categories of people.

7. **Ṛsvah ṛsvebhih a gahi**, come Lofty with Lofty ones (ऋष्व: ऋष्वेभि: आ गहि—ऋष्वै: महद्भि: हरिभि: ऋष्व: महांस्त्वमा गहि आगच्छास्मद् यज्ञम्). Lofty ones may be the mighty horses (महद्भि हरिभि· एतत्संज्ञकैरश्वै:).

Haribhih yujanah, yoked with steeds; in the company of intellectuals.

8. **Harayah**, bays, horses, steeds, the individual souls.

Rathirasah, that draw the chariots (the souls in the chariot of body).

9. **Etasam**, एतशम्, a ṛsi (seer) known by this name in the Vedic mythology (I.62.15; IV.30.6; V.29.5 and others). See our earlier notes; a protege whom Indra helped against the Sun-god, Surya; mostly horse of the Sun; the cavalry (एतशं अश्वसैन्यम्).

10. **Gotram harisriyam,** a staff (गोत्रं) graced with bay steeds; a gold-bright stall of kine (हरिश्रियम् । हरि: हरितवर्णा श्री: लक्ष्मीर्यस्य तादृशम्); a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (गोत्र).

Dirghanithe, a qualifying adjective to *medhe adhvare*, i.e. at the sacrificial feast of long duration (दीर्घनीथे दीर्घस्वर्लोक पर्यन्तं नीथं हवि: प्रापण यस्य तस्यभूते, i.e. carrier for a long-long time along a long path. Also "to Dirghanitha, thine home friend-*Griffith* also *Cowell.*

Medhe, in the sacred Yajna or sacrifice (मेधेयज्ञे).

Hymn-51 (iii)

1. **Nipatithau,** (नीपातिथौ), (See VIII.49.9). one who carries oblations to gods and gives protection to the Yajamana (the householder, the performer of the sacrifice is Nipa (नीप). Like the guest of that one is *Nipatithi* (नयति हविर्देवान् पाति रक्षति यजमानं चेति नीप:। तादृशोऽतिथिर्यस्य, तस्मिन् नीपातिथौ).

Manu, (मनु), the descendent of *Samvarna* (सांवरण), *Nipatithi Medhatithi Pustigu* (पुष्टिगु) and *Srustigu* (श्रुष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

Medhyatithau, an ascetic, venerable as a guest (अतिथि=संन्यासी, in the sacred acts and ceremonies. (मेध्यातिथौ मेध्य: यज्ञार्ह:। अतिथिर्यस्य तादृश एतन्नामके ऋषौ)।

Pustigau, pertaining to Pustigu (पुष्टिगु); one possessing cow, the sustainer of the family; a Ṛsi of that type or name (पुष्टिगौ। पुष्टि: कुटुम्बपोषिका गौर्यस्य), on the post of prosperity in respect to cattle, wealth and land.

Srustigau, pertaining to Srustigu (श्रुष्टिगु); *srusti* is a synoym of moving with speed (श्रुष्टीति क्षिप्रनाम; Nir. VI.12: 13; see VII.39.4; a padanama (पदनाम), Nigh. IV.3; श्रुष्टि: शीघ्रव्यापिनी गौर्यस्य तादृशे मयि च whose speech or cow is quick and speedy).

Samvarnau. सांवरणौ, to be selected out or given preference in a rightful manner.

Pustigau. *Srustigau* and *Samvarnau*, these words occur nowhere

else in the Ṛgveda.

2. **Parasad-vanah,** पार्षद्वाण:, the son of Prsadvan (पृषद्वाण); one keen to learn divine speech (mentioned as a wonder-work—*Macdonell and Keith*). The term does not occur anywhere else in the Ṛgveda.

Praskanva, see earlier notes; a Ṛsi of hymns I 44-50, VIII 49; IX 95. See I.44 6; 45.3; VIII.3.9; 51.2; 54.8. A teacher or disciple of divine wisdom.

Jibrim, decripit (जिव्रिं जराजीर्णम्).

Uddhitau, forlorn (उद्धितं; ऊर्ध्वदेशे स्थापितम्); nicely settled; bound by nice relations

Dasyave-vṛka, the giver of enlightenment to liberal devotee (दस्यु =devotee who surrenders his all to Lord) Literally, it means "wolf to the Dasyu"; the name of a man occuring four times in the *Valakhilya Hymns* only; VIII.51.2; 55.1; 56.1; 2).

In one hymn, (VIII.51) he is called a *Ṛsi,* but in two others, he is clearly a prince, victorious over Dasyus, and a generous patron of the singer. He is said to be the son of putakratu (पूतक्रतु) VIII. 56.2 and *Putakrata* was his wife, VIII.56.4 (पौतक्रत: and पूतक्रतायै). These two terms occur in the *Valakhilya Hymns* only (a term पूतऽक्रतो occurs in VIII.68,17 also).

3. **Ya ukthebhir na vindhate,** य उक्थेभिर्न विन्धते, who does not lack hymns of praise (*Griffith*): who has no lack of praise (*Cowell*) (विन्धते परिचरति । विधति: परिचरणकर्मा । विधतिर्दानि कर्मा— Nir. X.23).

Vada navyasyamati, sing with the newest hyms (नव्यस्या नवतरा मता स्तुतिं वद ब्रूहि).

Ṛsicodanah, worth being instructed or impelled by ṛsis or the enlightened teachers (ऋषिचोदन: ऋषीणां मंत्राणां तद्द्रष्टॄणां वा चोदन: प्रवर्त्तकोस्ति).

4. **Saptasirsanam,** the seven-headed hymn (सप्तशीर्षाणां सप्तसंख्याका: शीर्षवत् प्रधानभूतं दश्मयो यस्य तादृशम्), like the one with seven rays (seven colours of spectrum).

Tridhatum, त्रिधातुम्, the sustainer of the three regions, *bhuh, bhuvah* and *svah* (त्रिधातुं त्रयाणां भूरादिलोकानां पोषकम्); three-parted (*Griffith*).

Uttame pade, in the loftiest region or place; in the highest region (उत्तमे हृदे उत्कृष्टतमे स्थाने; द्युलोकाख्ये स्थितम्).

5. **Naviyasim sumatim,** his newest favour (नवीयसींनवतरामकृतपूर्वां सुमतिं कल्याणीं मतिं अनुग्रह बुद्धिम्); well-intensely worded divine speech.

Gomati Vraje, a stable full of kine; a stall rich in cows. (गोमति गवोपेते व्रजे गजाश्वादि पशुसमूहे); in this human body, provided with sense organs.

6. **Rayasposam,** रायस्पोषम्, abundance of wealth, (wealth and nourishment); prosperity of all types.

7. **Kadacana starih na,** never fruitless; never injuring (स्तरी: हिंसक: कदाचन कदापि नासि न भवसि)

8. **Nanakse,** overtakes (ननक्षे व्याप्नोतिस्म)

Krivi, a demon of this name: a water-well, a tank (क्रिविरिति कूपनाम—Nigh. III. 23; see II.17.6); an injurer, कृणोति हिनस्ति येन् तत्—Yv. X.20.

Susna, a demon or *asura* of this name; also a cloud; thunder of

रुशमे —VIII.4.2; 51.9

रुशमेषु —V.30.15.

Arye rusame paviravi, in the Vaisya (business class), equipped with weapon a ksattriya (soldier class).

Rusama, an injurer (रुशमानां हिंसकमंत्रीणाम् —*Daya.* on V.30.14); those who kill an injurer (ये रुशान् हिंसकान् मिन्वन्ति ते —V.30.12; —V.30.13); also all ordainer

For Paviru :

पवीरवान् —X.60.3

पवीरवि —VIII.51.9 (occurs only in this verse)

पवीरवस्य —I.174.4

(पवीरवत् प्रशस्त: पवीर: —ploughshare—फालो विद्यते यस्मिन् तत् ; लाङ्गलं काष्ठम् —*Daya.* on Yv, XII.71; also पवीर: from पवि=thunderbolt (Nigh. II.20), तत् इरन् मत्वर्थीयश्छान्दस: । पवि: शल्यो भवति यद् विपुनाति कायम् । तद्वत् । पवीरमायुधम् । तद्वान् इन्द्र: पवीरवान् —Nir. XII.30: अतितस्थौपवीरवान् —XX.60.3)

Pavi, means a javelin, because it tears the body open; *paviram,* पवीरं, means a pointed weapon, i.e. furnished with javelins; *pavi-ra-van* पवी-र-वान्, one who possesses this weapon, i.e. Indra.)

Paviravi is one who takes hold of weapons for defence purposes (यो धनादि रक्षार्थं पवीरं शस्त्रं वाति प्राप्नोति तस्मिन्, अर्ये वैश्ये —*Daya.* on Yv. XXXIII.82.

Paviravi, पावीरवी, is divine speech (पावीरवी च दिव्यावाक्), (Nir. XII. 30).

Hymn-52 (iv)

1. **Vivasvati Manau,** with Manu called Vivasvan (*Griffith*); the lord of different classes of people; the benevolent administrator, also in the illumined mind.

Sakra the endeavouring self.

Ayau, in the midst of men; of the living man; of light or of water (आयो: अयनस्य मनुष्यस्य ज्योतिषो बोदकस्य वा —Nir. XI.49 on अभूक्षस्यायो: । सिषक्तु न ऊर्जव्यस्य पुष्टे:—V.41.19).

Also *ayuh*, आयु:=*vayuh*, वायु:=*ayanah*, अयन: —Nir. IX 9; ayu, vayu, the swift one.

2. **Matarisvan,** मातरिश्वन्, the ṛsi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

Medhya, मेध्य, the ṛsi of the hymn VIII.57 and 58 (ix and x) also excellent food.

Prsadhra, प्रषध्र, the ṛsi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

Rjunasi, ऋजूनसि, one with simple and straight nose; one who has control on vital breaths.

Syuma rasmau, स्यूम रश्मौ, highly radiating; one with a hate of enlightenment. A favourite of Asvins (I.112.16).

Dasonye, दशोण्ये, dasonya is one possessing control on ten vital breaths. (प्राण, अपान, व्यान, समान, उदान, नाग, कूर्म, कृकल, देवदत्त and धनञ्जय)

Dasasipre, दशशिप्रे, dasasipra is one who is master of his five sense organs and five organs of actions. The terms ऋजूनस्, दशोण्य and दशशिप्र do not occur anywhere else in the Rgveda.

5. **Goh-asvasya data,** गोरश्वस्यदाता, the giver of cows and horses, or wisdom and vigour.

Isanakṛta, ईशानकृत, ruler over all that He creates; ruling as he wills (*Griffith*). He who acts as the sovereign (*Cowell*).

7. **Kada Cana prayucchasi,** never neglects Ubhe janmani both the worlds, this and beyond.

Turiya, O fourth one, O beyond all.

Aditya, the regulator of the creation; the Sun. The list of four is Varuna, Mitra, Aryeman and Aditya;—in this fourth is Aditya.

Havanam Indriyam, हवनं इन्द्रियम्, the call on Indra; th resplendence worthy of invocation. (इन्द्रियम्-resplendence).

8. **Purvyam astavi,** अस्ताविपूर्व्यम्—sung is the song, that comes from eternity (the song of ancient time-*Griffith*).

9. **Purvih ṛtasya bṛhatih anusata,** पूर्वीः ऋतस्य बृहतीः अनूषत, **have** sung many **a** *Bṛhati* of sacrifice.

10. **Ksoni,** क्षोणी earth.

Gavasirah, गवाशिर:, mingled with milk.

Hymn-53

1. **Maghavan,** मघवन्, O full of excellent wealth and riches; an epithet of Indra.

Jyestham, the eldest, the highest, the nearest (ज्येष्ठं अतिशयेन प्रशस्यम्)

2. **Ayu, Kutsa and Atithigva,** see our earlier notes (eg. I.53.10— त्वमस्मैकुत्समतिथिग्वमायुम्). The names of ṛsis according to mythology.

Ayum, आयुम्, long life, related to

Atithigvam, अतिथिग्वम्, hospitality, related to

Kutsam, कुत्सम्, wisdom, related to

3. **Paravati,** those at a distance; (परावति दूरदेशे वर्तमाना:); pressed out afar (*Griffith*).

Arvavati, those at close quarters; those near (अर्वावति समीपदेशे वर्तमाना:); pressed near us (*Griffith*).

Adrayah, madhvah, pressing stones (in connection with the Soma pressing); (अद्रय: अद्रिप्रभवास्ते सोमा: मध्व: मधुरम्); मध्व:=meath, mead, fermented honey (*Griffith*); मध्व: रस: —the honey-juice (*Cowell*).

Adrayah, also like the cloud (अद्रि:=मेघनाम, Nigh. I.10).

Madhvam rasam the sweet elixir of enlightenment.

4. **Sistesu,** शीष्टेषु=शिष्टेषु, amongs the gentry; among the *Sistas* (a tribe of no importance).

The word शीष्ट occurs only in this *Valakhilya Hymn* and nowhere else in the *Ṛgveda.*

5. **Svape Svapibhih,** O brother, with brotherly feeling; O good kinsmen, with good kinsmen (स्वापे is vocative) (स्वापे सुतरामाप्तेन्द्र, O readily approachable Indra; (स्वापिभि: शोभना आपय: आप्ता बान्धव: यासु ताभि:); स्वापिभि:= सु+आपिभि: ; स्वाऽपे= सु+आपे; आप्लृव्याप्तौ; (pervading); आप्लृ लम्भने (चुरा०), approachable, available.

6. **Ajiture,** victorious in battle (आजितुरे संग्रामे त्वरमाणम्; जित्वरमित्यर्थ:); आजौ=संग्रामनाम, Nigh.II.17).

7. **Bharesu,** in combats, in battle (भरेषु संग्रामेषु— Nigh. II.17).

Sasavansah, one rich in food (ससवांस: हविर्लक्षणान्नवन्त:); which praising (ससम्=अन्ननाम, Nigh. II.7).

Hotrabhih, with holy offerings; with words of praise (होत्राभि: वाग्भि: स्तुतिलक्षणाभि: ; होत्रा=वाङ्नाम Nigh. I.11. (*Griffith*).

Manamahe, we mean; we acknowledge; we praise or worship (Cowell). (मनामहे स्तुम:).

Vayam hotrabhih......manamahe, we worship thee with invocations and prayers when we obtain our desire. (*Cowell*); with holy offerings and invocations, we mean, that we may win the spoil (*Griffith*).

8. **Brahma**, prayer, resplendence, food (ब्रह्म=अन्नम्, Nigh. II.7).

Vajayuh ajim, one who longs for food, strength or spoils in battle (वाज: अन्ननाम, Nigh. II.7); आजिम्=आजौ=अज्म-संग्रामम्, Nigh. II.17); वाज:-पाज:-बलनाम—Nigh. II.9).

Sam ame, सं+अमे, unite myself (सम् अमे संगतो भवामि).

Mathinam agre, in the forefront line, while crushing the raiders (at the raiders, head-*Griffith*; at the head of plunderer—*Cowell*).

Hymn-54 (vi)

1. **Girbhih**, गीर्भि:, by words or speech; by praises.

Paurasah, पौरास:, the disciplined men, people or folk, (पुरोभवा स्तोतार:); the offerers (*Cowell*).

Ghṛtascutam, to you, the giver of spirit and valour; (thy power that droppeth oil-*Griffith* (घृतश्चुतं घृतस्राविणं गवादिगणम्).

Dhitibhih, धीतिभि: ; by figers, by virtuous actions (धीतिभ: अंगुलीभि:).

Naksan, have drawn, came close (नक्षन् व्याप्नुवन्ति).

2. **Kṛsah**, कृश:, Ṛsi of the Hymn VIII.55 (vii) (कृश: काण्व ऋषि:) ; also a Yajamana of this name, (कृशे एतन्नाम्नि यजमाने); also feeble and weak; physically weak on account of austerity and penance.

Eva asme matsva, एवास्मे मत्स्व, be glad with us.

3. **Visve devasah,** all godly or learned people; all Nature's bounties.

Vasavah, they who provide protection; the Vasus.

Rudrah, the punishers of the wicked; loving like the vital breaths.

Marutah, men; the cloud-bearing winds.

4. **Pusa,** पूषा, the sustainer, the sun.

Visnuh, विष्णु:, the all-pervading; even widely spread atmosphere.

Sarasvati, सरस्वती, the divine speech of enlightenment.

Sapta-sindhavah, सप्तसिन्धव:, the seven streams of vital breaths.

Apah, आप:, waters.

Vatah, वात:, winds.

5. **Sadhamadyah,** one who enjoys in the company of others; feast-companion. (सधमाद्य: सहमादन योग्य:).

6. **Ajipate,** O lord of battles, (आजिपते संग्रामपालक).

Hotrabhih, with words of prayers (होत्राभि: स्तुतिलक्षणाभि: वाग्भि:), by

invocations.

Devavitibhih, देववीतिभिः, by entertainment of gods (*Griffith*), (देववीतिभि: देवकर्तुं काशनैः); by the virtuous qualities of the learned ones.

Vitih, वीतीः, by feasts (वीतीः अशनवान् स्तुतिभिः प्रोत्सहमानो हविरत्तेत्यर्थः); by sacrificial feasts (*Griffith*); full of wisdom.

Srnvire, शृण्विरे, are far-famed; high fame is theirs.

Viti......*srnvire*; high fame is theirs who win by invocations, feasts and entertainment of the Gods (*Griffith*); far-famed are those who obtain their desires, by sacrificial fests, by invocations and by entertaining the gods (*Cowell*). May the glory of those persons be heard far and wide who with enlightened words of wisdom offer their praises and prayers to Lord. Compare this line with verse 7 of hymn 53.

8. Praskanva, प्रस्कण्व, learned wise person of special merits.

Sthuram, स्थूरम्, solid, firm.

Sasayam, शशयम्, exuberant.

Ahrayam, अहर्यम्, inexhaustible.

Hymn-55 (vii)

2. Divi satam svetasah uksanah tara na rocante—A hundred heavenly bodies, while in radiance are shining like the stars in heaven

(this refers to hundreds of white self-luminous stars in heaven).

Uksan, उक्षण, the word has been ridiculously translated "oxen" by Cowell and Griffith.

Venun, वेणून् bamboos; pipe organs of music (वेणून् मस्करान्).

Sunah, शुन:, dogs (शुन: सारमेयान्).

Mlatani carmani, tanned and softened hides or skins; leather sheets well-tanned (म्लातानि मृदूकृतानि चर्माणि अजिनानि).

Bulbajastuka, tufts of *bulbaja,* a kind of coarse grass, *Elusine Indica*, used for numerous purposes when plaited. (बल्बजस्तुका: तृणपूला:).

Arusinam, of red coloured cows (आरुषीणामारोचमानानां गवाम्) or red-hued mares (*Griffith*; *Cowell*).

4. **Kanvayanah,** काण्वायना:, O disciples of men of wisdom (*vocative*).

5. **Syavih,** श्यावी:, dark or brown cows (श्यावी: कपिला गा:); dark mares (*Griffith*).

Syavih pathah, the red and dark (of vitality and inertia) paths of life (*rajasa* and *tamasa*).

Saptasya, साप्तस्य, the controller of the seven vital breaths or seven voices; team of seven; seven-yoked team.

Hymn-56 (viii)

1. **Dasyave vṛkah,** the suppressor or subjugater of infidels or Dasyus, i.e. Indra (हे वृक शत्रुविकर्तनेन्द्र !) *vṛka* is also moon because her light is disclosed, or because her light is not sufficient or because her light is strong-compared with stars. (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विक्रान्त ज्योतिष्को वा —Nir. V.20).

The sun is also called *vṛka,* because he dispels darkness (आदित्योऽपि वृक उच्यते । यदा वृङ्क्ते—Nir. V.21 on I.117.6).

A dog is also called *vṛka* on account of biting (श्वापि वृक उच्यते। विकर्तनात्—V.21. on VIII.66.8).

2. **Amamhat,,** अमंहत्, gave (or gives); awarded or awards (अमंहत् अदुः).

Dasa sahasra dasyave vṛkah, दशसहस्रा दस्यवे वृकाः, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of Dasyus (slaves) (अयुत संख्याकान् दस्यून् ; अत्र दस्यु पक्षे विकर्तनात् वृकः । आदित्यपक्षे विद्वन् पक्षे ईश्वरपक्षे च विकृतज्योतिषको विक्रान्तज्योतिष्को । यदा वृङ्क्ते इतिवक्र । इति विवेकः).

Pautakratah, पौतक्रतः, an epithet of Indra because his actions are also pure, or virtuous (हे पौतक्रतः पवित्रकर्मवन्निन्द्र).

Also Pautakratah is son of *Putakrata,* (पूतक्रता the mother). Perhaps she is so known as being the wife ot *Putakratu,* (पूतक्रतु, the father).

5. **Havyavat agnih,** the fire produced by attrition which is the carrier of oblations (हव्यवाट् हविषां वोढा).

Sumat rathah, with his car, or with the car that moves by itself

(सुमत् रथ: स्वयमेव रंहणस्वभाव: ; सुमत् स्वयमित्यर्थ: —Nir. VI.22; i.e. ***sumat*** **means 'of one's own accord').**

Hymn-57 (ix)

1. **Yajatra**, यजत्रा, the respectable men of enlightenment; an epithet for *Asivins* (यजत्रा यजनीयौ देवौ द्योतमानावश्विनौ).

Nasatya, नासत्या—नासत्यौ, not untruth i.e. both of them truthful (सत्यभूतौ), an epithet for Asvins.

Tṛtiya savana, the third libation; the period of life after the age of 48 (अथ यान्यष्टा चत्वारिंशद् वर्षाणि तत् तृतीयं सवनम्—Chandogya Up. III.16.

2. **Devah trayah-ekadasasah**, देवास्त्रय: एकादशास:, thirty three gods: (अष्टौ वसव: एकादश रुद्रा द्वादशादित्या: प्रजापतिश्च वषट्कारश्च, 8 vasus; 11 rudras, 12 adityas, prajapati and *vasatkara*).

The thirty-three gods may also be 11 of the terrestrial region, 11 of the midspace and 11 of the celestial.

3. **Divah-rajasah pṛthivyah**, of the celestial, midspace and terrestrial regions.

Vṛsabhah, the sun, the cloud-born lightning, and the terrestrial fire produced by attrition.

Hymn-58 (x)

1. **Anucanah brahmanah**, an intellectual person of deep learning;

a learned Brahmana.

2 The verse indicates that one and the same *Agni* or energy is present in the fire produced by attrition for consuming oblations; the same is in the sun, the one and the same shines everywhere, in all the heavenly bodies (अग्निं यथैको भुवन प्रविष्टो रूप रूपं प्रतिरूपो बभूव —Katha; तत्सृष्ट्वा तदेवानुप्राविशत् —Taitt. Up, II.6; सूर्य आत्मा जगतस्तस्थुषश्च—I.115.1); just as Agni, Surya and all these Nature's bounties are one but appear differently in different bodies, similarly the Supreme Self is also one, but His glory shines every where.

3. **Citramagha yasya yoge addijanje**—She of wondrous wealth was born to harness (चित्रं चायनीयं मघं गवाश्वादि लक्षणं धनं यस्याः सा चित्रमघा) *Jyotismantam*, bright and radiant (ज्योतिष्मन्तं ज्योतींषि सूर्यादीनि प्रकाश्यत्वेन सन्ति यस्य तम् । "तस्य भासा सर्वमिदं विभाति" —Up.

Ketumantam, diffusing splendour (*ketu* is banner; *ketu* is wisdom; केतुः-केतः-प्रज्ञा, Nigh. III.9).

Tricakram, त्रिचक्रम्, rolling three-wheeled.

Sukham susadam, offering an easy-seat or comfortable seat (सुषदम् । शोभने आत्मस्वरूपे सीदति तिष्ठतीति सुषत् सुप्रतिष्ठः तम्).

Bhurivaram, full of many gifts (*Cowell*); treasureladen (*Griffith*); dear to so many creatures (भूरिवारं भूरिभिर्बहुभिः प्राणिभिः वरो वरणीयस्तम्).

Hymn-59 (xi)

The Ṛsi of this hymn is Suparnah Kanva; and the hymn is devoted to Indra-Varuna, and the metres are tristup and jagati.

Indra is the energy-factor and varuna is the fluid factor, curative and exhilarating.

1. **Bhagadheyani,** shares (भागधेयानि भवदंश भूतानि) (in the rituals the shares of offerings line *caru*, चरु and *purodasa*, पुरोडाश etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेषु अभिषुतेषु सोमेषु).

Siksathah, शिक्षथः, assist (शिक्षथः अभिमतं प्रयच्छथ: ; शिक्षतिर्दान कर्मा— Nigh. III 20).

2. **Osadhih-apah,** ओषधीः-आपः, plants and waters (व्रीह्याद्या ओषधयः, आपः उदकानि).

Nih sidhvari, निःश्षिध्वरी, one with efficacious vigour (निःषिध्वरी नितरां मंगलस्वभावा).

Rajasah, pare, beyond midspace (रजसः अन्तरिक्षलोकस्य सम्बन्धिनः पारे पारतीरे).

Adhvanah, of paths (अध्वनो मार्गस्य).

Na kih at eva ohate, none becomes strong enough to gain success, (also नकिः ओहते न कोऽपि तर्कगोचरो भवति).

Adevah satruh, the infidel, god-opposing, enemy, (अदेवा देवप्रतियोगी असुरादिः शत्रुः शातयिता).

3. **Sapta-vanih,** divine speech expressed in seven metres, from

Samkhya.

Hym-60

2. **Ghrtakesam,** One with brandishing flames (घृतकेशं ज्वालाकेशम्—*Venkata*; butter-haired—Wilson cf. घृतपृष्ठम्, butter-backed; (प्रदीप्तकेशस्थानीयज्वालम्—*Sayana*).

Napatam, non-protector (नपातं न पातयितारम्—*Sayana*).

6. **Surayah,** wise persons, priests, the praisers (सूरयः स्तोतारः—*Venkata*; स्तोतारो मेधाविनोऽस्माकं पुत्रादयः ; hymners or sons—*Sayana*).

9. **Ekaya, dvitiyaya, tisrbhih and Catasrbhih,** by one, by second, by three, by four, i.e. Rc, Yajus, Saman and Nigada (एकयागिरा ऋचाः—*Venkata*; *Sayana* ; ऋगाद्यास्तिस्रः गद्यपद्यकाव्यलक्षणा चतुर्थी गीः—*Uvat*; एकया गिरा ऋग्लक्षणया उत अपि च द्वितीयया यजुर्लक्षणया स्तुतः सन्, तिसृभिर्गीर्भिः ऋग्यजुसाम लक्षणाभिः, चतसृभिः ऋग्यजुः सामनिगदलक्षणाभिः स्तुतो नः पाहि—*Mahidhara* on Yv. XXVII.43). May also be परा, मध्यमा, पश्यन्ती and वैखरी spesch.

10. **Arvanah,** one who does not liberally give; impious; a troublesome person (अराव्णः अदातुः —*Venkata*).

11. **Vayahvrdham,** food-augmenting (वयः वृधम् अन्नस्य वर्धयितारम्—*Venkata*; अन्नस्य वर्धकम्—*Sayana*; आ वयति= अत्ति कर्म; Nigh. II.8; वयः=अन्नम्; food; Nir. VI.4—See VII 69.4—परि घ्रंससोमना वां वयो गात्).

Upamate; O wealth-giver (उपमाते ! धनं यः समीपे करोति स तथोक्तः —*Venkata*; उपास्मत्समीपे माति नो धनमित्युपमातिः ; addressed to Agni—*Sayana*).

13. **Sacivaso,** O thou who by wisdom establishes our rites

(*Wilson*) (शचीवसो, हे प्रज्ञया वासीयत: —*Venkata*; also कमंधन ! *Venkata* and *Sayana*).

Vasuvidah, wealth obtaining (वसुविद: धनस्य लम्भकानि—*Venkata*).

Yahuh, child or son (यहु: पुत्र: —*Venkata*; सहसो यहु: सहस: पुत्र: —*Sayana*; यहु: सहस: —the son of strength—*Wilson*).

Asya hanavah. flames of the fire (अस्य अग्ने: हनवो न हनव इव हनुस्थानीया ज्वाला: —*Sayana*).

16. Pra agne tistha janan ati—O fire-divine, rest with Nature's bounties (प्राग्ने हे अग्ने जनान् अस्मान् अति अतीत्य प्रतिष्ठ प्रगच्छ हविरादाय देवान् प्रति—*Sayana*; go forth having overcome our enemies—*Wilson*).

Tapasa, by heat (तपसा तापकेन—*Sayana*).

Socisa, by glow (शोचिषा तेजसा—*Sayana*).

17. Vṛkta-barhisah, have cut the sacred grass; have made all preparations (वृक्त बर्हिष: विच्छिन्न बर्हिष: —*Venkata*)

20. Parah gavyuti, beyond a gavyuti (गव्यूति) a Krosas, about 4 miles (पर:उगव्यूति गव्यूते: क्रोशात् परस्तात् —*Venkata*; क्रोशद्वयात् देशात् परस्तात्—*Sayana*; गव्यूति मार्गम्—*Daya.* on V 66 3; क्रोशद्वयम् on III.62.16: क्रोशयुग्मम् on Yv.XXI.9).

Hymn-61

For verse 11, see Nir. VI.25.

1. **Dhiya**, धिया, thought.

Satracya, inclined to us (सत्राच्या अञ्चन्त्या—*Venkata*; अस्माकं सहाञ्चन्त्या —*Sayana*)

Savisthah, mightiest (शविष्ठ: अतिशयेन बलवान् —*Sayana*).

4. **Aprami-Satya, Maghavan!**, O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (अप्रामिऽसत्य! अविनश्यत्सत्य! मघवन्! —*Venkata*; हे अहिंसित सत्य! हे इन्द्र! —*Sayana*).

5. **Sacipate**, O Lord of rites (शचीपते वेदवाच: पालक! —*Daya*. on 1.106.6; प्रजास्वामिन् on VI.45.9), (शचि=वाणी, speech; सत्कर्म=righteous actions; प्रज्ञा=wisdom; प्रजा=people).

Bhagam na, like happiness; bliss-giving (भगं न भाग्यमिव —*Sayana*; भाग्याधिपतिम् —*Venkata*).

9. **Pracamanyo**, O pride prsonified!, whose wrath presses ever forwards (प्राचामन्यो प्राचीन क्रोध अप्रतिहतक्रोध —*Sayana*).

Ahamsan, who meets the foe proclaiming "It is I". (अहमित्युक्तवा य: शत्रून् भजते स: अहसन: —*Venkata*; हे अहंसन्! संग्रामेऽहमित्यात्मनो महत्वं प्रकाशवन्, यं शत्रुं संभजते; —used for Indra—*Sayana*).

11. **Na papaso manamahe narayaso na jalhavah**, we do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity and activity, said the seer (न पापा मन्यामहे । नाधना: । न ज्वलनेन हीना: । अस्त्यस्मासु ब्रह्मचर्यमध्ययनं तपो दान कर्मेत्यृषिरवोचत् —Nir. VI.25).

Na papso manamahe, we are not evil; we do not appear evil.

12. **Rina' Katim,** to whom we are all indebted (ऋणकातिं ऋणभूत स्तुतिं ऋणवत् फलप्रदानेन स्तोतारम्, him to whom praise is due as a debt—*Venkata*; ऋणकातिं ऋणसम्भूत स्तुतिम्। यस्मै स्तुतिऋ्णवदवश्यं क्रियते तं सदृशम्। अथवा ऋणवदवश्य फलप्रदस्तुतिम् —*Sayana*)

According to Wilson, Sayana's explanation of this verse is obscure; he seems to take *vajinam* twice over with a difference in meaning in each clause (वाजिनं बलवन्तमश्वं), the mighty horse; as well as वाजिनं हविष्मन्तं, the one with offerings. Wilson supposes that *veda*, i.e. knows is to be repeated in the second clause; he, the best of the charioteers, knows (among steeds) the strong racer, and (among men), he, the bounteous, (knows) the offerer whom he is to reach.

15. **Spat-Uta,** omniscient (स्पट् उत वेत्ता—*Venkata*; स्पशतिर्दर्शनकर्मा; स्पट् सर्वस्यज्ञाता --*Sayana.* स्पट् स्पष्टा (राजा)—*Daya.* on V.59.1; स्पशबाधन स्पर्शनयोः); also the seer of all (सर्वद्रष्टा).

17 **Adyadya, Svah-Svah,** अद्याद्या श्वः श्वः , every today and every tomorrow.

Hymn-62

For verse 11, see Nir. I.4.

1. **Mahinam vayah,** ample food (माहिनं वयः महत् अन्नम्—*Venkata*; महत् अन्नं सोमलक्षणम्—*Sayana*); also mighty strength.

5. **Avatan' iva,** like water-wells (अवतान् इव कूपान् इव—*Venkata*; just as a thirsty man looks for water deep into the well).

Sominah, devotee in intense love; a house-holder or sacrificer सोमिनः सोमातृष्णम्—*Venkata*, यजमानस्य—*Sayana*; सोमाः प्रशस्ताः पदार्थाः सन्ति यस्य तस्य गृहस्थ जनस्य —*Daya.* on I.151.2).

8. **Upamam,** near at hand (उपमं अन्तिकम्—*Venkata*)

Devatataye, for the sacrificer or devotee or worshipper (देवतातये यजमानाय —*Venkata*; यजमानाय यज्ञार्थं वा—*Sayana*); highly coveted in sacred performance).

9. **Samana' iva vapusyatah,** as a woman of one mind enjoys the body of her lover (or as a woman, who shows no partiality wins her lovers to her; or as a woman enjoys or wins the body of her lovers of one mind) (समनऽइव समनेव समानमनस्का योषिदिव सा यथा वपुष्यतः वपुरिच्छतः पुरुषान् कृणवत् करोति स्ववशान्—*Sayana*).

10. **Ujjatam,** since manifestation, when it was born जातं प्रादुर्भूतम् —*Venkata*).

Savah, strength (शवः बलम्—*Sayana*).

Kratum, knowledge (क्रतुं प्रज्ञां स्वानुकूलाम्—*Sayana*; प्रज्ञानाम् —*Venkata*).

11. **Aham ca tvam ca vṛtrahan,** अहं च त्वं च वृत्रहन्!,—Yaska in his Nirukta (1.4) quotes this phrase to show that the word *ca* is used in the sense of aggregation and is joined together with both as "I and you, O slayer of Vṛtra".

12. **Asunvatah,** infidel who does not offer (असुन्वतः अयष्टुः ; one who does not press out the Soma for sacrifice).

Sunvatah, the devotee who offers *Soma* in the sacrifice. (सुन्वतं अभिषवं कुर्वतः —*Sayana*).

Bhuri jyotinsi, भूरि ज्योतींषि, plenty of blessings.

Hymn-63

For verse 7, see Nir. III.8.

1. **Manuspita**, father of the family (पिता=sustainer; father; head of the family) (पिता सर्वेषा पालकः—*Sayana*; the protector of all).

Dvara, by whose door (द्वारा द्वारेण—*Venkata*).

7. **Ksayah**, abode; residence (क्षयः निवासः —*Sayana*).

Panca janyaya, by the Pancajana; by people of five categories; (i) intellectuals, (ii) people of defence, (iii) dealers in trade, agriculture and industry, (iv) labour class, and (v) the nonscheduled, the *nisada*,—(निषादपञ्चमाञ्चत्वारो वर्णाः पाञ्चजन्याः ; पाञ्चजन्यः पञ्चसु सकलविद्येषु अध्यापकोपदेशक, राजसभा-सेना-सर्वजनाधीशेषु जनेषु भवः — *Daya*. पञ्चजना इति मनुष्य नाम—Nigh. II.3; Nir III.8).

The *Pancajana* word occurs in X.53.4 also. Yaska in his Nirukta (III.8) comments on this thus : Ye five-tribes, enjoy my sacrifice (पञ्चजना ममोहोत्रं जुषध्वम्). According to same, (the five tribes) are the gandharvas, the manes, gods, demons and evil spirits: गन्धर्वाः पितरो देवा असुरा रक्षांसि; again, they are the four categories with *nisada* as the fifth (चत्वारोवर्णा निषादः पञ्चम इत्यौपमन्यवः), so says Aupamanyava (*nisada* is hunter, because he lives by killing animals, sin is embodied in him (*ni*+√*sad*)—निषादः कस्मात् । निषदने: भवति । निषण्णस्मि न्पापकमिति नैरुक्ताः (Nir. III.8). In its continuity, the Nirukta comments on यत्पाञ्चजन्यया विशा—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पञ्च) is a united number (i.e it remains uniflicted in the masculine, feminite and neuter genders. (पञ्च पृक्ता संख्या स्त्रीपुंनपुंसकेष्वविशिष्टा).

Hymn-64

1. **Brahmadvisah**, the despiser of God and the Veda; an infidel

(ब्रह्मद्विष: ब्रह्मण: द्वेष्टॄन् राक्षसान्—*Venkata*; despiser of Brahmana, the holy educated class).

3. **Sutanam,** of the expressed one; the affused Soma; of the effused soma

Asutanam, of the non-effused.

4. **Girim,** cloud (गिरिं मेघम्—*Venkata, Sayana*).

Parvavantam, gharled or knotted (पर्वतं पर्ववन्तम्—*Venkata*).

11. **Saryanavati**, intellect; the innermost cavity of consciousness, (a lake of this name according to Sayana and others : शर्यणावति—'कुरुक्षेत्रस्य जघनार्धं भवे सरस्वन्ते'' कुरुक्षेत्रस्य जघनार्धभवे शरतृणोपेते सरसि, i.e. in the lower parts of Kuruksetra.

For reference, see :

शर्यणाऽवत: —X.35.2

शर्यणाऽवति—I.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Dayananda, the under-tract of ground with harmful creatures is Saryanavati (हिंसनीय पदार्थयुक्त भूमितल—on IX.113.1 in the Sanskara-vidhi); and also शर्यणोऽन्तरिक्षदेशस्तस्याऽदूर भवे—*Daya*. on I.84.14).

Susoma, सुषोमा, fine beautiful mortal body (to some, it is a river of this name. For references, see :

सुऽसोमया—X.75.5 (नदीसूक्त)

सुषोमायाम्—VIII.64.11

सुषोमे—VIII.7.29.

No river has been identified of this name. According to some speculations, it is the modern Suwan, mentioned by Megasthenes *Soavon*. To Roth, it is a Soma-vessel; when the word is used as masculine (VIII.7.29), it means people and it has been once used as feminine (VIII 64.11). The Nirukta identifies the word with *Sindhu* (सुषोमा सिन्धुः :— Nir. IX.26), which according to Macdonell and Keith is absurd.

Arjikiye, the sense-organs; a sacred land; also regarded as a river of this name. For references, see

आर्जीकात्—IX.113.2

आर्जीकीये—X.75.5

आर्जीकीये (with different accents)—VIII.64.11

आर्जीके—VIII.7.29

आर्जीकेषु—IX.65.23.

The two masculine forms (आर्जीक and आर्जीकीय) may denote people or land; the feminine (आर्जीकीया) designates the river of the land *Macdonald and Keith*). Hillebrandt locates the country in or near Kashmir, as Arrian mentions Arsaces, brother of Abhisares, who presumably took this name from his people, and Abhisara (अभिसार) bordered on Kashmir. According to Pischel, Arjika (आर्जीक) is an unidentified country. According to Roth or zimmer, the word is not a

proper name. Hillebrandt recognizes *arjikiya* as the name of the Upper Indus; or it may even be Vitasta or Jhelum. Brunnhofer identifies it with Arghesan, a tributary of the Arghanab.

Hymn-65

2. Andhasah, usually pertaining to food (Nigh. अन्धः=अन्ननाम—II.7); according to Sayana here it means water as the cause of food (अन्धोऽन्नम्, तेन तत्कारणमुदकं लक्ष्यते—*Sayana*).

Samudre, in the midspace (समुद्रे समुन्दनापादान भूतेऽन्तरिक्षे भाग्रसि—*Sayana*).

Svah-nare, in this world (स्वः नरे=स्वर्णरे=सर्वनरे or अस्मिन् लोके—*Venkata*).

7. **Sasvatam,** to all the worshippers (शश्वतां बहूनां यजमानानां—*Sayana*).

Sadharanah, साधारणः, common; ordinary.

11. Brhatprthu, in a large quantity (बृहत्पृथ महत् विस्तृत—*Sayana*).

Pṛsatinam, cows of dappled colour (पृषतीनां गवः —*Sayana*).

Sahasre......bṛhat pṛthu, upon a thousand cows I obtain gold (*Wilson*); the cows came as it were laden with gold from Indra (एन्द्रेणानीत—*Sayana*).

Napatah, nominative plural, children (*Wilson*); unprotected (नपातः अरक्षितस्य—*Sayana*).

Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. **Made Susipram,** (मदे सुशिप्रम्) in the Ṛk. ; मदेषु शिप्र (in the Sama Veda, II.33. 688).

Adrtya, आदृत्य, from $\sqrt{dṛ}$ to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanze.

Mṛksah, well-washed; purified (मृक्षः शोधकः परिचरणीयो वा—*Sayana*).

Asvyah, अश्व्यः , all-pervading; see previous notes.

Kijah, कीजः , wonderful (कीज. । कीज इत्यद्भुतमाह; किमस्य कथं जात इति——*Sayana*).

Gavyasya, stock of divine speech; the Veda; herd of kine (गव्यस्य गोसमूहस्य—*Sayana*).

4. **Puru Sambhṛtam,** accumulated by many, sustained by many sense organs.

Nikhatam puru- sambhṛtam vasu udvapati, digs out the treasure accumulated at one place, in that way, (निखातं चित् भूमौ खात्वा स्थापितमपि सम्भृत संगृहीत यागादानादिक कृत्वेदृशं पुरुबहु वसु धनम् उदिद्वपति उद्वपत्येव—*Sayana*).

Sayana separates the two words *puru* and *sambhṛtam*, "the buried wealth, plenteous and accumulated". He takes the wealth as accumu-

lated stores from former sacrifices.

7. **Samana,** समना, for battle (समनम्=संग्रामनाम, Nigh. II.17); with uuited mind (समना संग्रामार्थम्—*Sayana*).

8. **Vṛkas cid asya varanah ura'mathih,** the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warder. A dog is called *vṛka* on account of biting (श्वापि वृक उच्यते। विकर्त्तनात्—Nir. V.21. There are several meanings of *Vṛka*; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (वृकश्चित्·स्तेनोऽपि वारणः वारयिता सर्वस्य सन्नपि उरामथिः शत्रूणां मार्गे गच्छतां मथिता सन्नपि—*Sayana*).

Vrkah cid uramathih, (i) one that digs the earth like a plough, (ii) the destroyer of darkness at the night time like a moon; (iii) the destroyer of nescience like a wolf devouring a sheep

10. **Beka' natan,** बेकऽनाटान्, usurer; *Baka-natah* are, indeed, the usurers, so called because they make their (principal sum) double, or because they advance (on security) of double (value) or because they demand double (price). In the present verse, we have : Indra overcomes all the usurers who behold the daylight and the dishonest merchants. (बेक नाटाः खलु कुसीदिनो भवन्ति। द्विगुणकारिणो वा। द्विगुणदायिनो वा। द्विगुणं कामयन्त इति वा—Nir. VI.26).

In the word "Bekanatah, बेकनाटाः ", the prefix बे, *be*, stands for two in the corrupted form (बे इत्यपभ्रंशो द्विशब्दार्थे। एकं कार्षापणमृणिकाय प्रयच्छन् द्वौ मह्यं दातव्य ······नयेन दर्शयन्ति, ततो द्विशब्देनैक शब्देन च नाटयन्तीति बेकनाटाः —*Sayana*).

For *Bekanatah*, also see Panini— न ते नासिकायां सज्ञायां टीटञ् नाटज्—भ्रटचः —V 2 31.

The other derivations are : बेकनाटा बेकनासिकाः भेकनासिकाः विकटनासिका वा। अथवा। विचिर पृथग्भावे। वेकः पृथग्भावः। वेकनाटाः छिन्ननासः। विनासिका। विवेकशील नासिकाः कुशला वा।

8. **Adhardrsah,** beholders of sunlight (अहर्दृशः सूर्यदृशः । य इमान्यहानि पश्यन्ति न पराणीति वा । अभि भवति कर्मणा—Nir. VI.26).

Panin, पणीन्, dishonest merchants (पणींश्च वणिजः —Nir. VI.26)

11. **Bhṛtim,** भृति, regular honorarium, wages of salary.

13 **Vayam gha te tve,** वयं घ ते त्वे, we are verily thus.

14 **Sacistha,** शचिष्ठ, mightiest.

Gatu'vit, गातुऽवित्, one acquainted with the path. (मार्गज्ञः —*Venkata*; मार्गज्ञ उपायज्ञस्त्वम्—*Sayana*).

15. **Kalayah,** dear ones, enlightened ones, sincere workers; children and close relatives (कलयः पुत्राणां ज्ञातीनां च सम्बोधनम् —*Venkata*).

Hymn-67

For verse 5, see Nir. VI.27.

1. **Adityam,** learned ones; sages of the highest austerity, Brahmacarins of the supreme level.

5. "O Adityas, run to us the living ones before the slaughter; where are you, the heares of our call". (जीवितो नोऽभिधावतादित्याः पुराहननात् । क्व नु स्थ ह्वानश्रुत इति—Nir. VI.27).

It is known to be the composition of the fish caught in net.

(मत्स्यानां जालमापन्नानामेतदार्षं वेदयन्ते).

The Nirukta then proceeds to give the etymology of the word *matsya* (मत्स्य, fish); the fish are so called because they float in water, or they ravel in eating each other (मत्स्या मधा उदके स्पन्दन्ते । माद्यन्तेऽन्योन्यं भक्षणा-येति वा)

Jala, (जाल, net) is so called because it moves in water (water= जल; जालं जलचरं भवति । जलेभवं वा । जलेशय वा—Nir. VI.27).

7. Amhoh, अंहो: , of the sinner.

11. Ugraputre, O mother of mighty children or full of mighty offspring in consistency of the word *gabhira* meaning water (गभीरम्= उदकनाम—Nigh I.12).

15. Saruh, Snare, an injurer (शरु: हिंसिका प्रसिति: जालिक प्रेरिता—*Sayana*).

Ajaghnusi, innocuous; without injuring (अजघ्नुषी अहिंसन्ती सती—*Sayana*).

18. Navyam, latest (नव्यं नव्यं स्तुत्यम्—*Sayana*).

Sanyase. protective measure, the measure for getting released (सन्यसे संभजनाय).

Tatnah Sanyase, that which releases us (*tat* or *that* may either be net or your favour—तत्बन्धकं or युष्मदनुग्रहादस्मान् मुञ्चतु—*Sayana*).

In the former case, the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance—*Wilson*).

19. Tarah, strength; speed (तरः वेगः —*Venkata*).

20. Vivasvatah hetih, the weapon of Yama, or of the supreme sovereign. The wheel of time (विवस्वतः हेतिः वैवस्वतस्य यमस्य हेतिभूता—*Venkata*).

Hymn–68

For verse 1 and 4, see Nir. V.3 and XII.21 re pectively.

1. A tva ratham yatha utaye, to thee for protection as to a chariot.

Utih; protection, is derived from the √अव्, to protect (अवितरवनात्—Nir. V.3).

Sumnaya, for well-being (सुम्नाय सुखाय—*Venkata; Sayana*).

Tuvi, many, several, (तुवि=बहु).

Tuvi-kurmim, accomplisher of may deeds; rich in deeds, or actions (तुविकूर्मि बहोः कर्तारम्—*Venkata*; बहुकर्माणम्—*Sayana*)

Rtisaham, ऋतीषहम्=ऋतिऽसहम्, subduer or evil forces or cruel persons (ऋतीषहम् हिंसकानामभिभवितारम्—*Sayana*).

2. Tuvi-susma, O possessor of immense strength (तुविशुष्म ! बहुबल! —*Venkata*).

Tuvi-krato, O doer of many actions of repute. (तुविक्रतो! बहुकर्मन्!).

3. Jmayantan, the all-pervading or extensive (*jma*=ज्मा=पृथिवी, extensive earth; पृथिव्यां सर्वतो व्याप्नुवन्तम्—*Sayana*).

4. **Evaih ca carsaninam uti huve rathanam,** I invoke him to come with his protections in the onsets of your soldiers (चर्षणीनाम्) and chariots (रथीनाम्)—*Wilson*. "I invoke for you, and Lord of *Visvanara*, whose prowess is unhumbled, with the desires of human beings and with the protection of chariot"—In this sacrifice, I invoke Indra (Lord) of Visvanara, i e , the Sun, of unhumbled prowess or of mighty strength (शवस:), with desires (एवै: कामै:), courses (अयनै:), or protection (ऊती) of men (चर्षणीनाम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here *Visvanara* is Aditya, the Sun (विश्वानरस्य आदित्यस्य । अनानतस्य । शवसो महतो बलस्य । एषैश्च कामैरयनैरवनैर्वा । चर्षणीनाम् मनुष्याणाम् । ऊत्या च पथा रथानाम् । इन्द्रमस्मिन् यज्ञे ह्वयामि—Nir. XII.21).

7. **Purvyam,** ancient, old one, the best; also at the opening of sacrifice (पूर्व्यं यज्ञमुखस्थानम्—*Venkata*; पूर्वं भवा यज्ञमुखस्थाम्—*Sayana*).

Nṛtuh, the leader (नृतु: विनेता—*Venkata*; फलस्य नेता देव: —*Sayana*).

Anustutim, praise in proper sequence (अनुष्टुतिम् अनुक्रमेण क्रियमाणां स्तुतिम्—*Sayana*).

9. **Apsu Surye,** in waters, in the Sun, i e bathe in water and see the Sun. According to Sayana, we may perform our accustomed bathings in the water, and when the Sun is risen, may set about our accustomed tasks. (अप्सु स्नातु सूर्यं द्रष्टु च । स्नानादिव्यवहारं कर्तुं सूर्ये उदिते सति गमनादि व्यवहारं कर्तुमित्यर्थ:—*Sayana*).

10. **Purumayyam,** पुरुमाय्यम्, possessing many wisdoms; also the offerer of many praises; A proper name (*St. Peters. Dict.*).

14. **Sad,** षड्, the six; *dvadva*, in three pairs, i.e. 2 eyes, 2 ears, and a pair of nose and tongue (or 2 passages or nostrils in nose).

15. **Rjau,** ऋजौ, two eyes.

Hari, हरी, two ears.

Rohita, रोहिता, nose and tongue.

I receive two straight going steeds (eyes) with excellent chariots from the givers of the sense of sight, *Indrota* and *atithigva*; two horses (ears) with excellent reins from the giver of hearing, *Ṛksa* and his son; and two horses (nose and tongue) with excellent ornaments from the givers of senses of smell and taste, *Aamedha* and his son.

According to Venkata and Sayana, the distribution of six horses is like this :

(i) two fast moving horses (ऋजौ) between Atithigva (अतिथिग्व) and his son Indrota (इन्द्रोत);

(ii) two green horses (हरी) between Ṛksa (ऋक्ष) and his son

(iii) two red horses (रोहिता) between Asvamedha (अश्वमेध) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपुत्रयोरभेदात्).

17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (षड् अश्वान्).

For sacrificial details, see *Katyayana* (II.8.68).

Hymn-69

For verses 6 and 12, See Nir. VI.8 and V.27 respectively.

1. **Medhasataye,** for benevolent activities; for or with divine wisdom; for the accomplishment of sacrifice (मेधसातये यज्ञ भजनार्थं—*Venkata*; यज्ञसंभजनाय—*Sayana*).

Purandhya, with great wisdom (पुरंध्या बहुप्रज्ञया —*Sayana*).

Dhiya, by actions (धिया कर्मणा—*Sayana*).

Mandat-viraya, one who gladdens heros or children (मन्दद्वीराय । यो वीरान् हर्षयति स मन्दद्वीरः —*Sayana*; *Venkata*).

Indave, for *indu*, the bliss-giver; for Indra, the resplendent. (इन्दवे इन्द्राय । इन्दतेरैश्वर्यकर्मण इदं रूपम् —*Sayana*).

Tristubham, threefold praise-song (त्रिष्टुभं तृचं —*Venkata*; स्तोम त्रयोपेतम्, *Sayana*).

2 **Odatinam,** of dawns (Nigh. I.8; ओदती=उषस्).

Yoyuvatinam, of rivers; of the conjugating rivers (योयुवत्यः नद्यः, उदकेन मिश्रयन्ति इति).

Nadam (I), the author or the creator of dawns; Indra is one of the twelve senses (नदम् । उत्पादकमित्यर्थः । इन्द्रेण ह्युषस उत्पद्यन्त इन्द्रस्यैव सूर्यत्वात् । "विवस्वदिन्द्र सम्म्य" इति द्वादशादित्यमध्य इन्द्रः पठितः —*Sayana*).

Nadam (II), roarer, causing noise or sound (नदम् शब्दयितारम् —

Sayana).

Aghnyanam, cows, inviolable as they are (अघ्न्यानां अहन्तव्यानां गवम् —*Sayana*).

3. Suda-dohasah, *Suda* is a synonym of *Kupa* (कूप) or well (Nigh. III.23); hence cows giving like wells.

Prsnayah, white cows (पृश्नय: पृश्निवर्णा गाव: —*Sayana*).

Trisu, at the three *Savanas* or oblations (त्रिषु त्रिष्वपि सवनेषु).

Devanam janman, at the birth place of gods, i.e., Nature's bounties, i.e. the celestral region (देवानां जन्मन् जन्मस्थाने । दिवीत्यर्थ: —*Sayana*).

Divah, of the Sun of Aditya (दिव: आदित्यस्य —*Sayana*; *Venkata*).

4. Gopatim, guardian of speech or wisdom; lord of cows (गोपतिं गवां स्वामिनम् —*Sayana*).

Yatha vide, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदे । स यथा स्वात्मानं स्तुतप्रकारं जानाति यथा वा यागं प्रति गन्तव्यमिति जानाति तथार्चेति —*Sayana*).

Satyasya Sunum, Son of truth (सत्यस्य सूनुं यज्ञस्य सत्यस्य वा पुत्रम् —*Sayana*).

Satpatim, protector of good (or of Yajamana) (सत्पतिं सतां यजमानानां पालकम् —*Sayana*).

6. Asiram, sweet milk; the sustaining milk (आशिरं आश्रयण साधनं पय

मादिकम् —*Sayana*).

Asih, माशी: , a mixture of Soma and milk is so called from being mixed (मा√शृ) or from being slightly cooked (आ√श्रा, to cook) (माशीराश्रयणाद्वा । माश्रपणाद् वा —Nir. VI.8). For Indra, kine yield mixture (इन्द्राय गाव माशिरम्).

Vajrine, वज्रिणे, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamantine justice.

7. **Vistapam,** abode, home (विष्टपं गृहम् —*Venkata*; स्थानम् —*Sayana*).

Bradhnasya, of the Sun (ब्रध्नस्य सूर्यस्य).

8 **Priyamedhasah,** O pious devotees, persons belonging to Priyamedha *gotra* —प्रियमेधास: प्रियमेध सम्बन्धिनस्तद् गोत्रा यूयं —*Sayana*).

9. **Gargarah,** drum (गगर: गर्गरध्वनि युक्तो वाद्य विशेष: —*Sayana*).

Godha, leather garn (गोधा हस्तघ्न: —*Sayana*; *Venkata*).

11. **Indrah,** इन्द्र: , lower resplendent self, the soul.

Vishvedevah, विश्वेदेवा: , divine powers.

Varunah, वरुण: , virtuous mind.

Apah, माप:, pious seekers.

Sinsvarih, the accompanying cows (or sense organs) सिश्वरी: सिश्वर्य:

संगच्छमाना गाव: —*Venkata*; *Sayana*).

12. Surmyam, fair-flowing pipe; सूर्म्यशब्दो गदायां दृष्टः —"एषा वै सूर्मी कर्णकावत्येतया ह स्म वैदेवा असुराणा शततर्हास्तृंहन्ति (Tait. S I.5.76); i e. this is **a** pipe with projections; by it the gcds made piercings of hundreds of the *asuras*.

Sapta Sindhavah, सप्तसिन्धवः, seven rivers (गंगाद्याः सप्तनद्यः —*Sayana*).

Susiram, abyss, pipe with wide mouth, (इह तु सुषिरे काष्ठविशेषे वर्तते —*Venkata*).

"O Varuna, thou art a benevolent god, into whose palate flows the seven rivers as into a hollow channel". Thou art a benevolent god, i.e. a bountiful god (सुदेवस्त्वं कल्याणदानः), or a munificient god; O Varuna, to thee belong the seven rivers. A river (*sindhu*) is so called from √*sru*, स्रु, flowing (सिन्धुः स्रवणात्) Into thy palate flows seven streams. *Su-urmi* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सूर्मिः कल्याणोर्मिः) —Nir. V.27.

Kakudam, palate (काकुद जिह्वा —*Venkata*; तालुम् —*Sayana*). Palate is called *kakudam*; *kokuva*=signifies tongue, that tongue is placed under it (काकुदं तात्वित्याचक्षते । जिह्वा कोकुवा साऽस्मिन्धीयते). Tongue or *jihva* is *kokuva*, because being noisy (kokuyamana), it utters sounds Or it may be derived from the root *kokuy*. √कोकूय्, meaning to make a sound (जिह्वा कोकुवा । कोकूयमाना वर्णान्नुदतीति वा । कोकूयतेर्वा स्याच्छब्दकर्मणः).

Tongue is so called *jihva* because it calls out again and again (*johuva*) (जिह्वा जोहुवा).

The word *talu* for palate is derived from the root *tṛ* (√तृ), to cross; it is the highest part in the mouth; or from *lat* (√लत्), meaning to be long by metathesis like *talam*, surface (तालु: तरते: । तीर्णतममङ्गम् । लततेर्वा स्याद् लम्बकर्मण: विपरीतात् । यथा तलम् (the word *lata*, लता, for creeper is also

derived from the same root without metathesis. (लतेत्यविपर्ययः) —Nir. V.26.

13. Takvah. swift, quick in sacred action (तक्वः। तकतिर्गतिकर्मा — Nigh. II.14; यज्ञगमनशील: —*Sayana*; *takvah neta*, swift bearer of blessings.

Aphanayat, directs (अफाणयत् उपगमयति फणतिर्गतिकर्मा; also "फणगतौ" —*Sayana*; See Nir. II.28 for आपनीफणत् —IV.40.4; a reduplicated form of √फण्, to bound.

Vapuh, produces rains (वपुः उदकमुत्पादयतीति —*Sayana*; उदकं वपति —*Venkata*).

14. Odanam, clouds (ओदनम्=मेघ —Nigh. I.10).

Bhinat odanam pacyamanah parah gira, cleaves the cloud smitten by the thunder voice (परः मेघानां परस्ताद् वर्त्तमान इन्द्रः ओदनं मेघनामैतत्। मेघं भिनत् अभिनत् भिनत्ति वृष्ट्यर्थम् —*Sayana*).

Hymn-70

1. Taruta, तरुता=तारकः, deliverer; may means conquerer also (cf. विश्वेषां तरुतारं —VIII.1.21). (तरुता तारकः —*Venkata*; *Sayana*).

2. Puruhanman, O brave hero (name of a Ṛsi—*Sayana*); one who is able to destroy numberless enemies.

Dvita, two forms; of two-fold might (i.e. of mercy and punishment both); one form is *hastaya vajrah*, strong in punishing wicked, and the other *mahah darsatah*, very charming and benevolent (द्विता द्वित्वमस्त्योग्रयमनोग्रयम्। तव शत्रून् हन्तुमुग्रत्वं त्वदनग्रहा या नोग्रय चेति द्वैतमस्ति —*Sayana*).

Hastaya, for the hand (हस्ताय कराय हननाय शत्रूणां, i.e. for destroying

enemies —*Sayana*).

Darsatah, benevolent, pleasing (दर्शत: दर्शनीय: —*Sayana*).

4. **Dhenavah,** people (men and cattle) (धेनव: हविरादिना पीणयित्र्य: प्रजा गाव एव वा—*Sayana*).

Anonavuh, welcome or greet with praises (अनोनवु: समस्तुवन्—*Sayana*; प्रीणयित्र्य: —*Venkata*). [From heaven (द्याव:) to earth (क्षाम:), every one copraising, cf. "त्रिवृतो लोका:"—Ait. Br. II. 17 for plural].

6 **Gomatih**, full of cows, well-stockers (गोमति/व्रजे—*Venkata*; गोमति बहुभिर्गोभिर्युक्ते—*Venkata*).

Vraje, व्रजे Cowpen

8. **Gadhesu**, in the depths of water; in waters (गाधेषु उदकेषु—*Venkata*; *Sayana*).

Vajesu, in battles (वाजेषु संग्रामेषु—*Venkata*).

A'aranesu, आऽअरणेषु, on shallow lands (आरणेषु गन्तव्येषु निम्नेष्वुदकेषु स्थलेषु वा).

Havyah asti, is to be invoked (हव्य: अस्ति आहूतव्यो भवति—*Sayana*).

10. Ni sisnatho hathaih, You smite with your blows (हथै: हननै: निशिश्नथ: मारयसि—*Sayana*).

Urvoh madhye vasisva, give us shelter under your thighs; make use of your family members. (ऊर्वो: मध्ये अस्मान् वसिष्व; ऊरुभ्यामाच्छादय—*Sayana*).

Tuvinṛmna, O one with immense wealth (तुविनृम्ण प्रभूतधन सत्वं—*Sayana*).

11. Parvatah, पर्वत:, cloud=*parjanyah* a god, friend of Indra (According to Sayana, ṛsi—पर्वत: तव सखिभूत: पर्वत ऋषि: यद्यप्यन्यं देवमिष्ट्वा स्वर्गं प्राप्नोति स तथापि पातयति ऋषि:, cf. VII 37.8; according to Ludwing, a sacrificer whose generosity is praised; but according to Macdonell and Keith, the god Parvat, the spirit of the mountain, is meant).

13. Bhojah, the recompenser of enemies (भोज: शत्रूणां भोजयिता—*Sayana*).

Surih, सूरि:, impeller (सूरि: प्रेरक:); giver of rewards.

Ahrayah, unvanquished (अह्रय: अनवनत: —*Venkata*; *Sayana*).

14. Ekam-ekam, one by one; also many (एकं एकं बहून्, वत्समित्येव बहून्, calves or cows).

Vatsam, calf or cow even (वत्स शब्दो वत्स मातॄणां गवामुपलक्षक—*Sayana*).

Saura-daivyah, one gifted in the craft of battle; won the battle and hence cow (शौरदेव्य: दीव्यन्ति क्रीडन्त इति देवा योद्धार । शूराश्च ते देवाश्च शूरदेवा: । तेषां हितम् शौरदेव युद्धम् । तत्सम्बन्धिन्यो गा: । युद्धे शत्रून् हत्वा तत्सम्बन्धिन्य इत्यर्थ: —*Sayana*; शौरदेव्य: शूरदेवाना इदं युद्ध शौरदेवम् । युद्धकुशल. शौरदेव्य: —*Venkata*).

Hymn-71

1. **Mahobhih,** by the greatness; by our worship; by immense wealth (महोभिः पूजाभिर्महद्भिर्धनैर्वा—*Sayana*).

2. **Ksapavan,** the lord of night (we shall protect thee from men day by day, and thou wilt protect thyself by night from evil spirits as fire then burns brightest. (क्षपावान् रात्रिमान् असि । रात्रौ अग्निर्विशेषेण तेजस्वी भवति —*Sayana*).

3 **Visvavaram**, created by all; chosen by all; associated with all gods (विश्ववारं सर्वैर्वरणीय धनम् —*Sayana*).

5. cf. I. 86.3—

Medhasatau, in the performance of the sacrifice (मेधसातौ यज्ञस्य संभजने —*Sayana*).

11. **Dvita yah bhuta amṛtah,** who is doubly immortal as perpetually burning amongst mortals.

Visi, विशि among the sacrificers.

14. **Sira-socisam,** शीरशोचिषम् —bright and consuming.

Purumilha, पुरुमीलह, much renowned; possessing numerous worthy attributes (पुरुमीढः पुरुभिर्बहुभिः पदार्थैः सिक्तः —*Daya.* on I.183.5; see also I 151.2).

15. **Sam yosea,** शम्=peace; योः, bliss; freedom from fear and

pain; peace and bliss (शं सुखम् । यो: च भयानामभिश्रणम् —*Sayana*; यो: पदार्थानां पृथक्करणं दुःखात् पृथग्भूतम्; दुःखवियोजनम् —*Daya*).

Hymn-72

1. Adhyaryuh, the head priest (from *adhvare*, inviolable; the priest that bears ill-will to none *Adhvar-yuh* (priest)=*Adhvara-yuh*; i.e. he directs the sacrifice; he is the leader of the sacrifice, or else, he loves the sacrifice. (अध्वर्युः । अध्वर्युरध्वरयुः । अध्वरं युनक्ति । अध्वरस्य नेता । अध्वरं कामयत इति वा । —Nir. I.8).

Adhvara, sacrifice; the verb *dhvar*, √ध्वर, means to kill, and therefore *adhvara*=*a*+*dhvara*, denotes the negation of killing. (अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा । तत्प्रतिषेधः —Nir. I 8; also आत्मनोऽध्वरमहिंसा व्यवहार कामयमानः । विद्वान्-शिल्पी, a technician —*Daya*. on VI.61 2 and V 37.2; यज्ञकर्त्ता on II.5.6).

2. Hota, hotr, invoker. See Nir. I 8; IV 26, VII 5; 15, 23; 31; VIII.21 Refer to : ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्वरीषु । ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः (X 71.11)

One sits increasing the store of stanzas; a second chants the *gayatra* hymn in Sakvari measures. One, i.e. Brahman expounds the science of being; whilst another metes the measure of the sacrifice". In this verse, the duties of the priests are assigned : (i) *hotr*, the invoker is the one who sits increasing the store of stanza (ṛc, ऋच्); (ii) Udgatṛ, उद्गातृ the second chants the *gayatra* hymn; (iii) *Brahma* is supereminent from knowledge; he is omniscient (ब्रह्मा । सर्वविद्यः । सर्वं वेदितुमर्हति । ब्रह्मा परिवृढ़ः श्रुततः । ब्रह्म परिवृढ़ं सर्वतः); (iv) *Adhvaryu* अध्वर्युः, who metes the measure of sacrifice, the performing priest (Nir. I.8) (See also Nir VII.5 : यथा होताध्वर्युर्ब्रह्मोद्गातेत्यप्येकस्य सतः—the priest, although *he is one*, on account of the diversity of his functions (कर्मपृथक्त्वात्), is called the sacrificer (होतृ), the director of the sacrifice (अध्वर्युः), the possessor of the sacred lore (ब्रह्मा), and the chanter (उद्गातृ). Also hota, the worthy of being invoked (होतुर्ह्वातव्यस्य —Nir. IV.26 on I.164.1).

3 Sasam, in the sleeping state (ससं स्वपनम् —*Venkata*; ससं स्वपन्तमग्निम् —*Sayana*)

Jihvaya grbhnanti, perceives through speech or tongue; i.e. realizes through prayers (जिह्वया । जन्ये जनक शब्द: जिह्वा प्रभवया स्तुत्य गृभ्णन्ति गृह्णन्ति अंगुलिभि: —*Sayana*) (they seize him, as he sleeps, with their tongues or with their hymns —*Wilson*).

Rudra, रुद्र, one who inflicts pain (रुद्रम् । रुत् दु:खम् । तस्य द्रावयितारम् —*Sayana*; दुष्टानां शत्रूणां रोदयित: ; रोद्रयत्यन्यायकारिणा जनान् स रुद्र: —*Daya.*). Also, the word is derived from *rut*, meaning praise (अथवा रुत् स्तुति: । तया गन्तव्यम्, स्तुत्यमित्यर्थ: —*Sayana*; praiser (रुद्र इति स्तोतृनाम; रुद्र = praiser, Nigh. III.16). One who gives honest advice (रुत: सत्योपदेशान् राति ददाति —*Daya.* on I 114.3; one who cures from all diseases—*Daya.* on II.33.15).

4. Jami, extensive or vast (जामि प्रवृद्धं सर्वमतिरिच्य वर्तमानम्. *Jami* is a synonym of tautology, fool, and one born in thesame caste (जाम्यतिरेकनाम । बालिशस्य वा । समानजातीयस्य वोपजन: —Nir. IV.20).

Vayodhah, the giver of food (वयोधा: = वय:धा: अन्नस्य दाताग्नि: —*Sayana*)

Vanam, water (वनम् = उदकम्, Nigh. I.12).

Drsadam, by the cloud (दृषदं मेघम् —*Venkata, Sayana*).

Jihvaya, by the flames (जिह्वया ज्वालया —*Sayana*). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— दावाग्नि पक्षे वन तरुसमूह हन्ति, or it cleaves the hard stones also — जिह्वया दृषदं कठिनमपि पाषाण भिनत्ति —*Sayana*).

8. Dasabhih, by ten (fingers) (दशभि: अंगुलिभि: —*Venkata*; दशभि: अगुलीभिर्यचित: —*Sayana*).

Khedaya, by rays (खेदया रश्मिभिः —*Venkata*; *Sayana*).

Trivṛta, three-fold measures (त्रिवृता त्रिप्रकार वर्तनवता; three-fold rays or hammer).

9. Tridhatuh, त्रिधातुः ; fed on three sorts of materials (milk preparations, herbs and food grains).

10. Avatam, the inexhaustible cauldron (अवत महावीरम् – *Venkata, Sayana*); avata, a mataphor for cloud; one with a wheel at the top; see also verses 11 and 12.

Ucca-cakram, going round circular above (उच्चा-चक्रम् उपरिस्थित चक्रम् —*Sayana*).

Nicinabaram, cauldron placed below (नीचीनबार नीचीन द्वारम् — *Sayana*).

11. Puskare, in a large spoon, upayamani spoon for drinking milk (पुष्करे वपुष्करे प्रवृद्ध उपयमनी पात्रे —*Sayana*); also in the midspace.

Adrayah, clouds; also reverent pri ests (अद्रयः आद्रियमाणा अध्वर्य्वादयः —*Sayana*; अद्रिः=मेघ=cloud,—Nigh. I.10).

12. Ubhakarana hiranyaya, vessel with both ears golden (or of gold or silver) (उभा उभौ कर्णा कर्णस्थानीयौ द्वौ स्वमौ हिरण्यया हिरण्मयौ सुवर्णरजतमयौ — *Sayana*)

13. Vṛsabham, showerer, fire or agni (वृषभ वर्षकमग्निम् –*Sayana*) See Tait. Br. आग्नेयी वा एषा यदजा (III.7.3.1).

14. Te, they, the cows (ते ता गाव: —*Sayana*).

16. Saptapadim, seven stepped; (सप्त सृप्ता संख्या—Nir. IV.26; seven is an extended number); land extensively inhabited by people.

Suryasya sapta rasmibhih, by seven rays (seven colours of the spectrum) of the Sun.

Isam, इषं, food (इषं अन्नम्)

Urjam, ऊर्जं, sap (ऊर्जं रसम्); energy.

18. Pari dyam jihvaya atanat, fills the sky on every side with his flame or blaze.

19. Yatpadam nidhanyam, the spot (for presenting the oblations); a spot specially suited for growing harvest (यत्पदं निधान्यं हविषां निधानार्हं मुत्तरवेदि लक्षण तत्र स्थितवानि: —*Sayana*).

Hymn-73

1. Anti sat bhutu vam avah, let your protection abide near me (this is the restrain of all the eighteen verses of this hymn, अन्ति सत् भूतु वाम् अव:).

3. Atraye, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

Himena, by water (हिमेन उदकेन —*Sayana*; also see—हिमेनाग्निं घ्रंसमवारयेथम्—I.116.8).

6. Yamahutama, invoked or called in emergence (यामहूतमा प्रतिशयेन काले ह्वातव्यौ —*Sayana*).

Nedistam yamyapyam, enter in the closest kinship (नेदिष्टं अन्तिकतमम् आप्यं बान्धवं च यामि तयोः —*Sayana*'

7. **Atraye,** for the destitute, see verse 3; also, **for getting free from triple pains** (i.e., for *atri*).

9. Sapta-vadhrih, seven tongued dragon (a flame with seven tongues; the controller of the seven vital (name of Ṛsi according to *Sayana*, सप्तवधिः महर्षिः) For *Saptavadhri*, see—

सप्तऽवध्रये —V.78.6; X.39.9

सप्तऽवध्रिः —VIII.73.9

सप्तऽवध्रिम्—V.78.5.

Saptavadhri is one who has a control on seven (the five sense-organs, mind and intellect)—पञ्चज्ञानेन्द्रियाणि मनो बुद्धिश्च सप्तहता यस्य —*Daya.* on V.78.6; हतसप्तेन्द्रियम् —*Daya.* on V.78.5.

Saptavadhri is the name of a protege of the Asvins who appear to have rescued him from a tree in which he had got fastened (V 78.5; VIII.73.9; X.39.9; see also Av. IV.29.4). *Macdonell* and *Keith*); may be identical with *Atri* (*Geldner*).

11. Purana'vat, पुराणऽवत्, like a very old person.

Jaratoh'iva, जरतोऽइव, like a decripit.

16. **Aruna'psuh,** अरुणप्सु:. purple-tinted (down) **one with fair** colour (शुभ्रवर्णा —*Sayana*).

17. **Vṛksam parasuman'iva,** a wood-cutter **with his** axe **a tree.**

18. **Dhṛsnava,** धृष्णवा=धृष्णो+आ, bold (धृष्णो ! धर्षक ! addressed by Saptavadhri to himself; or by Gopavana trisapta-vadhri —*Sayana*).

Visa, a basket (विशा प्रवेश्यन्त्या पेटिकया —*Sayana*).

Kṛsnaya badhito visa, कृष्णया बाधित: विशा—distressed by the entangling and detaining basket; distressed by the black people (*Wilson*) (कृष्णया आकर्षया विशा प्रवेशयन्त्या पेटिका बाधित: —*Sayana*).

Hymn-74

1. **Duryam,** homely, domestic, dear and familiar.

Vajayantah, desirous of food and strength; desirous of enlightenment and vigour. (वाजयन्त: अन्नमिच्छन्त: —*Venkata*).

Viso-visah, of the entire people (विशोविश: सर्वस्या: प्रजाया: –*Sayana*).

4. **Arksah,** आर्ष := आर्ष: ; pertaining to a ṛksa or ṛsi, a seer; also one capable of punishing enemies.

Srutarva, श्रुतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ṛksa ऋक्ष—*Sayana*). Srutarvan Arksa is the name of a prince whose liberality is celebrated in the

present hymn VIII 74; 13, and whose victory over *Mgraya*, मृगय, is mentioned in X.49.5 (*Macdonell* and *Keith*).

5. Ghṛta' ahavanam, घृतऽ आहवनम्, well worthy of receiving the offerings of ghi, घी or affection (घृत=स्नेह=affection).

7. Amura, अमूर=अमूढ, unbewildered.

Dasma, O pleasing to look (दस्म दर्शनीय !)

Mandra, O happy one (मन्द्र मोदमान !).

9. Dyumnaih dyumnini, द्युम्नैः द्युमनीः, by gilittering food; द्युम्निनी, one possessing food (द्युम्नैः द्योतमानैरन्नैः द्युम्निना अन्नवती —*Sayana*; हविर्भिः हविष्मती —*Venkata*).

Sravasi Sravah, heap abundance on abundance (श्रवसि श्रवः अन्नस्य उपरि अनुपक्षीणे पूर्वस्मित् अन्ने —*Venkata*)

Vṛtraturye, वृत्र-तूर्ये, battle against a foe (वृत्रतूर्ये संग्रामे —Nigh II.17).

10. Panyam panyam, store of enemies.

Asvam it gam, one going like a horse (गां गन्तारम्, अश्वं इत् । इच्छब्द इवार्थे —*Sayana*).

Kṛstayah, men of agriculture; the cultured men; men in general (कृष्टयः मनुष्याः परिचरतेति शेषः —*Sayana*).

(For **Krsti,** कृष्टि: see Nir. X.22; 29; 31; कृष्टय इति मनुष्यनाम, cf. III.59.1; IV.38.10; X.178.3).

11. Gopavanah, गोपवन: , the seer of the secret lore (name of a ṛsi —*Sayana).* Name of a poet of the race of Atri. *Gaupavana* (गौपवन), pupil of Pautimasya, पौतिमाष्य, is mentioned in the first two traditions (list of teachers) in the Kanva recension of the Brhadaranyaka Up. III.6.1; IV. 6.1 (*Macdonell* and *Keith*) *Gira,* गिरा, praise.

13. Arkse Srutarvani, आर्क्षे श्रुतर्वणि, see verse 4.

Mrksa, to purify.

Sayana gives *Vṛksa*)वृक्षा) as a reading for *Mrksa* (मृक्षा), which he explains as Kesavanti (having hairs or wool) (वृक्षा वृक्षाणि । वृश्च्यन्त इति वृक्षा: केशा: । तद्वन्ति वृक्षाणि; he gives another alternative : अथवा वृक्षा वृक्षेण । व्रश्चनसाधनत्वाद् वृक्षो हस्त: । तेनो-मृजामि ।

Caturnam, of the horses; of the four horses (according to Sayana, the horses given by Srutarvan, श्रुतर्वण्)

Sardhamsi-iva, like well grown (long) hairs (शर्धांसि इव उच्छ्रितानि लोमानीव).

Stuka-avinam, wool of rams; (स्तुकाऽवि न ऊर्णायव: । स्तुक: केशसन्घान: ; bunch of hairs —*Sayana*).

14. Vayah, birds (a poetic metaphor for ships).

Tugryam, the imported material; for Bhujyu and Tugrya, see earlier notes. According to traditionalists, Tugra is the name of the father of Bhujya, a protege of the Asvins, and thus Bhujyu is known as

Tugrya (VIII.3.23; 74.4) or *Taugrya* (I.117.15; 118.6; 182.5,6; VIII.5.22, X.39.4).

The word *tugra* means a strong man who can put up a fight with enemy.

Asavah, fast moving horses (आशव: अश्वा:).

15. Parusni, a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (परुष्णीं पालिकाम्, the sustainer, the earth *Daya.* on VII.18 8; विभागवतीम्, having divisions as of an army, *Daya.* on IV.22.2; परुष्ण्याम् पालनकर्त्र्याम् पृथिव्याम्, *Daya.* on V.52 9).

Mahenadi, O great river (महाऽनदि, हे महानदि !).

Hymn-75

For verse 9, see Nir. V. 23.

1. see Yv. XIII.37.

4. Patih satinahpatih, sahasrinah, lord of hundreds and thousands.

Murdha kavi, an outstanding seer of piercing vision (मूर्धा उच्छ्रित: कवी क्रान्तप्रज्ञ: —*Venkata*; मूर्धा शिरोवदुन्नत: कवि: मेधावी —*Sayana*).

Rayinam, of wealth (रयीणां धनानाम् —*Sayana*).

5. Nemim ṛbhavah, as the Ṛbhus (the artisans) bend the circumference of a wheel; see also VII.32.20 (नमे नेमिं तष्टा इव).

6. **Virupa**, O one of multiform; name of a **Maharsi** (हे **विरूप! नाना** रूपे तन्नामक महर्षे —*Sayana*).

Nunam, now, this time (नूनं इदानीं —*Venkata*).

Abhidyave, all round shining (अभिद्यवे अभिगतदीप्तये —*Venkata*; *Sayana*).

7. **Apaka-Caksasah**, missile (*Griffith*); of un-measured radiance (अपाकचक्षसः अनल्पचक्षसः —*Sayana*; अनल्प तेजसः —*Venkata*).

Panim, पणिम्, exploiter.

Staramahe, shall we overthrow, or defeat (स्तरामहे । स्तरणं हिंसनम्—*Venkata*).

8. **Usrah**, उस्राः, milk-streaming.

Aghnyah, cows (inviolable), (Nigh. II.11; V.5 (पदनाम); also अघ्न्याहन्तव्या भवति; *aghnya*, cow is so called because she is not to be killed, अ + √हन्, or she is the destroyer of sin—Nir. XI.43).

9 **Dudhyah**, दूढ्यः = दुःध्यः, an evil-minded.

Samasya, of everyone (समस्य सर्वस्य —*Venkata*).

"Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat", Evil-minded, i.e. whose minds are sinful (दूढ्यः=दुर्धियः पापधियः ; परिद्वेषसो सर्वतो द्वेषसो अंहतिः —Nir. V.23).

Urmi (wave) is derived from √ऊर्ण to cover.

Nau, a boat is so-called because it is to be pulled through (√नी) or the word may be derived from the root nam, नम्, to bend. (उर्मिरिव नावमावधीत । ऊर्मिरूर्णोते: । नौ: प्रणोत्तव्या भवति नमतेर्वा —Nir. V.23)

11. Uru-Kṛt uru kṛdhi, giver of abundance (or of wide space) give us abundance (उरुकृत् बहुकृत् उरु बहु न: अस्माकं कृधि कुर्विति —*Venkata*).

15. Yatra aham asmi tan ava, यत्र अहं अस्मि तां अव shield those among whom I stand (or among whom I am).

Hymn-76

9. Divistisu, दिविष्टिषु, on the recurring sacred days (दिविष्टिषु अस्माकह्वामभि गमनेषु; दिव· स्वर्गस्य वैषणेषु निमित्तेषु —*Sayana*).

10. Ut-tisthan ojase, rising up in thy strength (उत्+तिष्ठन् ओजसा बलेन —*Sayana*).

Camu, between the two boards (चमू चम्वो: अधिषवण फलकयो: —*Venkata*; *Sayana*).

11. Kraksamanan, whilst smiting foes (क्रक्षमाणं शत्रून् विलिखन्तम् —*Sayana*, *Venkata*).

Akripetam, follow thee (अकृपेतां अनुकल्पयेताम् —*Venkata*) ; shudder.

13. Astapadim, अष्टाऽपदीम्, eight points of the sky (eight cardinal directrons = north, south, east, west, and four half-quarters or corner points : ईशान (N—E); आग्नेय (S—E); नैर्ऋत्य (S—w); and वायव्य

(N—W); (दिग्भि: अवान्तरदिग्भि: —*Venkata*).

Navasraktim, rising to the ninth (i.e. the sun in the zenith) (चार्चदिग्भि: अवान्तरदिग्भि: च अष्टापदीम् ताभि: आदित्येन च नवस्रक्तिम् —*Venkata*).

Hymn-77

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively.

1. Sṛnvire. शृण्विरे, renowned (विश्रुता —*Venkata*), **heard even** today.

2. Aurna'vabham, descendent of Urnavabhi (ऊर्णवाभि); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौण्डिन्य (Bṛhada. Up. IV.5.26. Madhyandina) (ii) a teacher of this name in the Nirukta VII.15; XII.19. He is normally said to belong to the school of *Aitihasikas*, the traditionalists. He was probably an eclectic.

Ahisu'vam. wicked (in administration). In tradition, the name of an *Asura* (Aurnavabham and Ahisuvam, both are regarded as Asuras or demons —*Sayana, Venkata*)

और्णवाभम्—VIII. 32.26; 77.2 (ऊर्णवाभि word does not occur in the Ṛgveda).

अहीशुव: —X.144.3

अहीशुवम्—VIII.32.2; 26; 77.2

Both the terms, Aurnavabham and Ahisuvam occur together in the Ṛgveda; VIII. 32.26; 77.2; Ahisuvam singly occurs in VIII. 32.2.

4 Saransi trimsatam, सरांसित्रिंशतम्, thirty lakes of soma.

At one single draught, Indra (the sun) drank thirty lakes full of Soma.

At one draught alone; Indra drank them together, i.e.a long with one another (साकं सहेत्यर्थः).

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इन्द्रः सोमस्य काणुका। कान्तकानीति वा। क्रान्तकानीति वा। कृतकानीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completetely satisfied (इन्द्र. सोमस्य कान्त इति वा। कणेघात इति वा। कणेहतः। कान्तिहतः).

The ritualists explain like this : There are thirty libation-vessels consecrated to one deity at the meridional pressing of the Soma-juice. These (libation-vessels), they drink at a single draught. They are here called lakes. "There are thirty days and nights in the second and thirty in the first half of a month," say the etymolisgists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.

(तत्रैतद् याज्ञिका वेदयन्ते। त्रिंशदुक्थपात्राणि माध्यन्दिने सवन एकदेवतानि। तान्येतस्मिन् काल एकेन प्रतिधानेन पिबन्ति। तान्यत्र सरांस्युच्यन्ते। त्रिंशदपरपक्षस्याहोरात्राः। त्रिंशत्पूर्वपक्षस्येति नैरुक्ताः। तद्या एताश्चान्द्रमस्य आगामिन्य आपो भवन्ति रश्मयस्ता अपरपक्षे पिबन्ति —Nir V 11).

5. Gandhavram, the cloud (गन्धर्वो मेघः —*Venkata*; **वायुरुदकं धारयतीति** मेघः—*Sayana*) Gandharva also means wind or air (**यो गां पृथिवीं धरति स वायुः**; air the sustains that earth, *Daya* on I.163.2; also **the sun,** यो गां पृथिवीं धार्णा

व धरति धारयति वा स सूर्यलोकः — *Daya.* on Yv. II.3; a learned one, **यो गां वेदवाचं** धरति सः विद्वान् पण्डितो जनः – *Daya.* on Yv. XXXII.9; also moon, **यो गाः सूर्यकिरणान्** धरति स चन्द्रमाः Yv.XVIII.40).

Gandharvas are also persons devoted to aesthetics and fine arts : गानविद्याकुशलाः —*Daya.* on Yv.XII.98. Beauty personified (रूपमिति गन्धर्वाः (उपासते) —SBr. X 5.2.20; lovers of maidens, योषित्कामा वै गन्धर्वाः —SBr. III.2.4.3; स्त्रीकामा वै गन्धर्वाः —*Ait. Br.* I.27; तत्गन्धर्वाः) उ ह स्त्रीकामाः —Kausitaki Br. II.9; wind, वातो गन्धर्वः SBr. IX.4.1.10; vital breaths, Jaim Up. III.36 3; mind, मनो गन्धर्वः —SBr. IX.4.1.11; fire, अग्निर्गन्धर्वः —SBr. IX.4.1.7; moon, चन्द्रमा गन्धर्वः —SBr. IX.4.1.9. the sun, सूर्यो गन्धर्वः —SBr. IX.4.1.8; they are twenty-seven, गन्धर्वाः सप्तविंशतिः —SBr. V.1.4.8.

Abudhnesu rajah-su, in the vacant or nonhabitable regions of space (**अबुध्नेषु पदनिधानयोग्यस्थानरहितेषु रजःसु लोकेषु** —*Sayana*).

6. "From the mountains, Indra transfixed the mellow cloud and held his well-aimed arrow." From the mountains Indra held the well-aimed arrow and transfixed the well-ripe cloud, the giver of rain-water. (ओदनं उदकदानं मेघम् । बृन्दे बुन्देन व्याख्यातम् । वृन्दारकश्च —Nir. VI.34)

Bundah, बुन्दः means arrow; it pierces; it inspires awe; or it shines while it flies (बुन्द इषुर्भवति । बिन्दो वा । भिन्दो वा । भयदो वा भासमानो द्रवतीति वा — Nir. VI.32).

8. Sadyah jatah, forth with increased (*Wilson*); सद्यः तदानीमेव जातः अस्माभिर्दत्तेन सोमेन प्रवृद्धः —*Sayana*); one who has immediately gained popularity.

Ṛbhu-sthira (vocative), O mighty and firm in battle ! (ऋभुष्ठिर! महान्-स्थिरः च तयोक्तः —*Venkata*, ऋभुः=उरु-प्रभूतः, and hence *rbhusthira* is उरुः प्रभूतः स्थिरश्च संग्रामे स तथोक्तः – *Sayana*).

Cyautnani, strengths, powers, energies; efforts; strong persons (च्यौत्नमिति बलनाम —Nigh. II.9.; च्यवन्ति शत्रवो येभ्यस्तानि बलानि —*Daya.* on VII.19.5); praises (च्यौत्नानि स्तोत्राणि —*Daya.* on I.173.4).

च्यौत्नः—X 50.4

च्यौत्ना—VI.47.2; VIII.2.33

च्यौत्नानि—I.173.4; IV.31.9; VII.19.5; VIII.77.9

च्यौत्नाय—VI.18.8

च्यौत्नेन—X.49.11

च्यौत्नैः —VIII 16.6.

Mountains are regarded as the supporters or the stays of the earth (भूमेः कीलवद् धारणाय —*Sayana*).

Varsisthani, gigantic (वर्षिष्ठानि अतिशयेन प्रवृद्धानि —*Sayana*).

Parinasa, far reaching (परीणसा परितो न तानि, अतएव 'च्यौत्नानि' इति भाव —*Sayana*).

Vidu adharayah, वीळु अधारयः fixed them firm (वीळु स्थिराणि—*Sayana*).

10. Varaham, to a cloud (वराहो मेघो भवति । वराहार —Nir. V.4), *Varaha* is cloud; it brings (√हृ) the best means of livelihood (वर+आहार); this is supported by a passage from a *Brahmana.* (untraced) : "वरमाहारमाहर्षि" —इति च ब्राह्मणम् । See also "Vidhyat varaham tiro adrim asta."

विध्यद् वराह् तिरो अद्रिमस्ता (1.61.7) : from afar, he pierced the cloud by hurling his thunderbolt. This other meaning of *Varaha* (boar) is derived from the same root also; he tears up the roots, or he tears up all the good roots. (अयमपीतरो वराह एतस्मादेव । वृहति मूलानि । वर वर मूल वृहतीति वा —Nir. V.4)

We have a Vedic quotation : "Indra slew the ravening boar" (वराहमिन्द्र एमुषम्—VIII.77.10). *Angirasas* are also called "*Varahas*" ब्रह्मणस्पतिर्वृषभिर्वराहैः (the lord of prayer, with the powerfull Angirasas—X.67.7.)

The group of atmospheric gods are called *Varahavah* (पश्यन् हिरण्य चक्रानयो दंष्ट्रान् विधावतो वराहून् —I.88.5; seeing the groups of atmospheric gods, of golden chariot wheels, of iron-tusks, running) —Nir. V.4.

Sayana gives two interpretations of this verse : (i) The etymological school, Nairukta : *Visnu* is the sun, the bringer of rain, and also bringer of cattle and food ; the *varaha* (boar) is one of the personifications of the cloud as smitten by Indra's thunderbolt.

(ii) the school of mythology or tradition, *Aitihasika* : (For this see Tait. Samhita VI.2 4); the sacrifice went away from the gods in the form of Visnu and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, "who has passed over me ?" "I am he who smites in the stronghold; who art thou ?" "I am he who brings from the strong hold." He said. "Thou art called he who smites in the strong hold. Now a *boar*, the stealer of the good, keeps the wealth of the Asuras which is to be one beyond the seven hills. Him smite, if thou art he who smites in the stronghold." He plucked out a bunch of *darbha* grass, pierced the seven hills and smote him. He said, "Thou art called, he who brings from the stronghold; bring him. So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won; that alone is the reason why the Vedi is so called',' (i.e. the *Upsads*). A similar

story is given in the Caraka Brahmana also. (For the legend, see I.61.7 also : मुषा यद् विष्णुः पचतं सहीयान् विध्यद् वराहं तिरो अद्रिमस्ता).

11. Bundah, arrow (since it pierces, it inspires awe, or it shines when it flies (बुन्द इषुर्भवति । बिन्दो वा । भिन्दो वा । भयदो वा । भासमानो द्रवतीति वा— Nir. VI.32)

"Thy bow is most powerful, strongly made, and well-shaped. Thy arrow is golden and swift. Both the arms which knock down enemies and increase sweetness for us) are well-equipped and fit for war."

Tuviksam, powerful, having a great capacity of discharging arrows (तुविक्षं बहुविक्षेपं महाविक्षेपं वा —Nir. VI.33)

Sumayam, delightful (सुमयं सुसुखम् —Nir. VI.33)

Ranya=*ranyau* (रण्या=रण्यौ=रमणीयौ सांग्राम्यौ वा; beautiful or well-equipped for battle

Ṛdupe, knocking down by movement, or by motion (ऋदूपे अर्दनपातिनौ, गमनपातिनौ) or, knocking down by sound or knocking down at a great distance (शब्दपातिनौ दूरपातिनौ वा) —Nir. VI.33.

Cid-ṛdu-vṛdha, चिदृदूवृधा, destructively piercing; piercing the vital parts by movement, by motion; piercing from the sound, or piercing from a distance (मर्मण्यर्दन वेधिनौ. गमनवेधिनौ । शब्दवेधिनौ । दूरवेधिनौ वा) —Nir. VI.33).

Hymn-78

The hymn refers to cows (गोनाम) ; food grains (अन्धस:, 1), condiments (व्यञ्जनम्, 2), horses (अश्वम्, 2); oils or cosmetics (अभ्यञ्जम्), sheep (हिरण्यया, 2; may mean gold vessels also), ear ornaments (कर्णऽशोभना, 3), barley (*yavyuh* यवऽयु:—seeking *yava* or barley, 9) along with *gavyuh*, गव्यु:—seeking cows and *hiranyayuh*, हिरण्ययु:—seeking gold or sheep, *asvayuh*, अश्वयु:—seeking horses, 9). The tenth verse refers to *datram*, दात्रम्, a sickle, held in hand (*haste*, हस्ते; barley cut and piled (*dinasya*, दिनस्य, cut; sambhṛtasya, सम्भृतस्य, piled यवस्य, of barley; ***Kasina***, काशिना, handful, same as mustina, मुष्टिना, 10).

The word *vrihi* (व्रीहि) for rice does not occur in the Ṛgveda; we have the word *dhana* for fried or parched barley or other grains (धानानाम भृष्टयवाद्यन्नानां —*Daya.* on Yv. XIX.22; (पक्वान्नविशेषा: —III.35.7; अग्नि संस्कृतान्नविशेषान्—III.35.3; भृष्टान्नानि VI.29.4; यवा: IV.24.7).

धानम् — III.7.6

धाना: — 1.16.2; III.35.3; 7; 52.5-8; IV 24.7; VI.29.4; X.28 1

धानानाम् — VIII.70.12

धानाऽवत् — III 43.4

धानाऽवन्तम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the Ṛgvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word vrihi (व्रीहि),—*Wilson.*

यवम् — I.23.15; 117.21; 176.2; V.85.3; VIII.3.4; VIII.2.3; 22.6; 63.9; X.27.8; 43.7; 131.2

यवऽमत् — VIII.93.3; IX.69.8; X.42.7

यवऽमन्तः — X.131.2

यवम्ऽइव — X.68.3

यवम्ऽयवम् — IX.55.1

यवऽयुः — VIII.78.9

Hymn-79

1 **Visvajit,** (विश्वजित), conquerer of all.

Udbhit, producer of fruit (उद्भित उदभेत्ता —*Venkata*; फलस्य उद्भेदक —*Sayana*)

Krtnuh, all creating (कृत्नुः कर्त्ता —*Venkata*)

Agrbhitah, obustructed by none of the enemies (अगृभीतः शत्रुभि अगृहीतः —*Venkata*)

Visvajit and **Udbhit** are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment (*Wilson*) (विश्वजित् सर्वस्य नेता, उद्भित् फलस्योद्भेदकः। अथवा विश्वजिदुभिदौ सोमयागौ। तयोर्निष्पादकत्वात्तद्रूपः —*Sayana*).

3. **Yantasi**, (यन्तासि), provide or offer.

Varutham, Shelter, protection (वरूथं वरकम् —*Sayana*).

"Thou art the restrainer from the enmities etc.; thou art a wide shelter." (*Mahidhara* on Yv. V.35)

4. **Ṛjisin**, ऋजीषिन्, O straight forward gentleman : O seeker of truth : (हे तृतीय सवनस्थेन ऋजीषेण तद्वत् —*Venkata*) (ऋजीषिणं ऋजूनां सरलानां धार्मिकाणां जनानामीषितुं शीलम् —*Daya.* on VI.42.2; प्रशस्तमुपार्जनं विद्यते यस्मिंस्तम् —on I.64.12; ऋजीषिन् सरलस्वभाव —VII.42.3; ऋजीषि सरलत्वं यस्य प्रति तत्सम्बद्धौ —on VI.17.10) (O Ṛjisin : i e., thou, who possessest the remains of the Soma, offered in the Tṛtiya Savana (third season—of Tait.Samhita· VI.1.6).

6. **Atirnam**, life not yet crossed; the unending life.

Pra im ayuh tarit atirnam, प्र ईम् आयु: तरित् अतीर्णम्, lengthens out his unending life (i.e the life not yet crossed).

Ut irayati, urges him on (उत् ईरयति प्रवर्धयसि —*Venkata*).

Hymn-80

Ekadyuh, is the seer of the hymn; the word occurs in verse 10 (एकद्यू:); it means "the lone illuminator", —perhaps thus it refers to the Sun. The word does not occur anywhere else in the Rgveda.

3. **Kim anga**, किम् अङ्ग, what now (किम् क्षिप्रम् —*Venkata*).

Radhracodanah, director of the worshipper (रध्रचोदन: रध्रस्य राधकस्य य: चोदयति धनम्—*Venkata*; रध्रं राधकं चोदयतीति रध्रचोदन: —*Sayana*).

Sunvanasya avita, guardian of the offerer (सुन्वानस्य अविता, guardian of

the faithful).

5. **Vajayu**, coveting for food or victory (वाजयु अन्नमिच्छत—*Venkata*; अस्माकमन्नमिच्छत—*Sayana*).

Sravah, श्रव: , fame; also food (श्रव: अन्नं हविर्लक्षणम्—*Sayana*).

6. **Vajayum**, वाजयुम्, coveting for food (or victory) (वाजयुं अन्नमिच्छुम् —*Venkata*).

8. **Urvikastha**, far off (उर्वी) is the goal (काष्ठा), (उर्वीकाष्ठा बह्वन्तराल आज्यन्त: । आज्यन्तोऽपि काष्ठोच्यते । 'क्रान्त्वा स्थिता भवति'—cf. Nir.II.15; *Say. na*).

The word *Kastha*, काष्ठा, is a synonym of many objects:

(i) *Kastha* means quarter; they are situated having gone across (तत्र काष्ठा इत्येतदनेकस्यापि सत्वस्य नाम भवति । काष्ठा दिशो भवन्ति । क्रान्त्वा स्थिता भवन्ति).

(ii) *Kastha* also means intermediate quarters; they are situated having crossed each other (काष्ठा उपदिशो भवन्ति । इतरेतरं क्रान्त्वा स्थिता भवन्ति).

(iii) The Sun is called *Kastha* also; it is situated having gone across (आदित्योऽपि काष्ठोच्यते । क्रान्त्वास्थितो भवति).

(iv) Destination is called *Kastha* also; it is situated having gone across (आज्यन्तोऽपि काष्ठोच्यते । क्रान्त्वा स्थितो भवति).

(v) Waters are also called *Kastha*; they are situated, having gone

across i.e. stationary waters (आपोऽपि काष्ठा उच्यन्ते। क्रान्त्वा स्थिता भवन्तीति स्थावराणाम्)—Nir. II.15. (see also अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहित शरीरम् —I.32.10).

For *Kastha*, see:

काष्ठा — VIII.80.8

काष्ठाः — I.37.10; 59.6; 63.5; IV.58.7

काष्ठानाम् — I 32.10

काष्ठाम् — VII.93.3; IX.21.7

काष्ठायाः — X.102.9.

काष्ठासु — I.146.5; VI.46.1

Apavṛktah, be excluded

Aratnayah, enemies (अरत्नय. अरममाणाः शत्रवः —*Sayana*; अदाना: यजमाना: शत्रव: —*Venkata*)

9. Turiyam nama, the fourth name (*Somayaji*, सोमयाजी is the fourth name; सोमयाजीति तुरीयं नाम तच्च यज्ञियम् —*Sayana*).

The first three names pertaining to Yajna (यज्ञियं) are; (i) names pertaining to constellatious, नक्षत्रनाम like Arjunyau, Phalgunyau etc. (ii) the hidden or secret names, गुह्यनाम, (iii) the revealed names (open names), प्रकाशनाम.

In this case, one may refer to the Satapatha Brahmana (II.1.2 11) also. "He may also set up his fires under the Phalgunis. They, the Phalgunis, are Indra's asterism, and even correspond to him in name; for indeed Indra is also called Arjuna, this being his mystic name, and they (the Phalgunis) are also called Arjunis " Hence he overtly calls them Phalgunis, for who dares to use his (god's) mystic name? फल्गुनीष्वनीऽग्रादधीत् । एता वा ऽ इन्द्र नक्षत्र यत्फल्गुन्योऽप्यस्य प्रतिनामन्योऽर्जुनो ह वै नामेन्द्रो यदस्य गुह्यं नामार्जुन्यो वै नामैतास्ता एतत् परोऽक्षमाचक्षते फल्गुन्य इति को ह्येतस्यार्हति गुह्यं नाम गृहीतुम्).

Hymn-81

The Rsi of the hymn is Kusidi of the family of Kanva.

2. **Tuvi kurmi,** तुविऽकूर्मी, achiever of many great deeds,

Tuvi desnam, तुविऽदेष्णम्, bestower of plentiful gifts.

Tuvi magham, तुविऽमघम्, lord of immense wealth.

Turi matram, तुविऽमात्रम्=बहु प्रमाणम् —*Venkata*; of huge dimension's or vast in size.

3. **Bhimam gam,** भीमं गाम, terrible bull.

4. **Ait u nu,** एत उ नु, come at once, O dear one ! hasten hither.

5. **Up gasi-sat,** उप गासिषत्, may you sing the upagana or prelude उपगानं च करोतु —*Venkata*).

6. **A no bhara daksinena,** आ नो भर दक्षिणेन may you bring us wealth with your right hand (धन दक्षिणेन हस्तेन आहर —*Venkata*).

Abhi savyena pra mrsa, अभि सव्येन प्र मृषा, may you encourage us with your left hand.

Ma nirbhak, मा निर्भक्, deprive us not; exclude us not.

9. **Visva candrah,** All-rejoicing (विश्वचन्द्राः सर्वकान्ताः —*Venkata*; सर्व हिरण्योपेता बहूनामाह्लादका वा —*Sayana*).

Vasaih full of desires : with all aspirations (वशैः कामैः हेतुभिः — —*Venkata*; कामैरनेकैर्युक्ताः —*Sayana*)

Maksu, मक्षू, spontaneously : immediately (मक्षू शीघ्रम् —*Sayana*)

Hymn-82

4. **Asatro ,** अशत्रो, O the one without any enemy (असपत्न —*Venkata*).

Upa' me, from close quarters (उपऽमे समीपे —*Sayana*).

Upa me rocane divah, from the resplendent heaven; in the highest splendour of heaven, from the world of heaven illumined by its own splendour; that is, by deities residing there (दिवः एव तेजसा दीप्यमानात् द्युलोकात् । तत्रस्थैर्देवैरित्यर्थः । रोचने अग्निभिर्दीप्याने च —*Sayana*)

7 **Camasesu,** in the bowls; in the cups (चमसेषु एतन्नामकेषु पात्रेषु —*Sayana*).

Camusu, in the saucers (चमूषु । चमन्ति यजन्त्यत्रेति चम्वो ग्रहाः (चमू=ग्रह) तेषु —*Sayana*; *camu*, चमू, is also army.

9. Yam te syenah pada a abharat, यं ते श्येनः पदा ग्रा ग्रभरत् —Whatever the hawk bore, according to traditionalists, this refers to Gayatri, who in the form of a hawk or falcon brought the Soma on earth from heaven (Tait. Samhita VI.1.6.4; At. Br. III. 25-27; गायत्री पक्षिरूपं धारयित्वा पद्भ्यां सोममाहरत् —*Sayana*) (Refer to *kadru-suparna* dispute; the metres are the descendents of *Suparni*. *Kadru* (earth) told *Suparni* (heaven). "In the third heaven from here is the Soma; fetch it; and by it buy your release". The Soma could not be brought by any of the metres like the Jagati and the Tristubh. Then the Gayatri flew up, of four syllables, together with a female goat and light. Then the goat won (Soma) for her, and so the goat has the name (*aja*, ग्रज). The Gayatri brought back the Soma and the four syllables (two of the Jagati and two of the Tristubh which they had lost in the effort of getting the Soma), and so became of eight syllables—Tait. Sam. VI.1.6.4.

Hymn-83

2. Yujah, allies; associate (युजः सहायः —*Sayana*).

4. Vamam, wealth (वामं धनम् —*Venkata*).

5. Risadasah, O repeller of enemies (रिशादसः रिशतामसि तारः —*Venkata*).

Aghasya yat, belongs to sin (ग्रघस्य यत् ग्रघस्य सम्बन्धि —*Venkata*).

6. Ksiyantah, stay at home (क्षियन्तः गृहेष्वग्निहोत्रार्थं निवसन्तः; stay at home for performing the Agnihotra —*Sayana*).

Adhvan yantah, go abroad on the road; go out for the collection of fuel etc. for the Agnihotra (ग्रध्वन ग्रध्वनि समिदाहरणार्थं यान्तः गच्छन्तः —*Sayana*).

7. **Indra,** इन्द्र, O Indra! O lightning!

Visno, विष्णो, O Visnu! O sun!

Marutah, मरुत: , cloud-bearing wind.

8. **Bharamahe,** we proclaim (प्रभरणं उच्चारणम् प्रकाशनं वा —*Venkata;* उच्चारयाम: प्रकाशयामो वा —*Sayana*).

Samanya, समान्या=सामान्येन (पूर्वं सर्वेषा देवानां सांहृत्येन तत: —*Sayana*)

Matuh, of the mother; of Aditi (मातु: अदिते: —*Sayana*).

Garbhe bhratrtvam pra bharamahe, brotherhood of yours in your mother's womb.

There is a legend in the Taittiriya Samhita to this effect (अदिति: पुत्रकामा साध्येभ्यो देवेभ्यो ब्रह्मौदनम पचत् —Tait. S. VI.5.6). Aditi offers a certain offering to the gods, and conceives four of the Adityas on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the Adityas and conceives *Vivasvat*. But here in this legned, there is nothing of the birth of Pusan and Aryaman; though according to Sayana—तस्यै पूषा चार्यमा चाजायेताम्, i.e. these two are also born (*Wilson*).

Hymn-84

Usnas, the son of *Kavi*, is the seer of this hymn.

2. **Dvita,** द्विता, in twofold ways; in twofold functions (द्विता द्वैध:).

This refers to Agni, with twofold functions as the ***garhapatya*** **and the** ***ahavaniya*****; or else the Agni as cosmic sacrifice and terrestrial fire.**

Dvita Martyesu ni a'dadhus, amongst men (द्विता ईधं मर्त्येषु मनुष्येषु नि म्रादधुः । गार्हपत्यं म्राहवनीयं च । यद्वा दिवि वर्तमानस्य पृथिव्यां च यस्य निधानं कृतवन्तः — *Venkata*).

4. Urjah napat, son of food (नपात् अन्नस्यपुत्र!) (vocative along with *Agne* and *Angirah*) (in this verse *urjah*=food, not fuel).

Varaya manyave, to the venerable pride: to the excellent scorner of enemies (वरांय वरणीयाय मन्यवे अभिमन्यमानाय शत्रून् —*Venkata*).

5. Yaho, O son; *sahasah yaho*, O son of a strength (यहो सहसो पुत्र! —*Venkata*).

7. Gosata, गोऽषाता=गोऽसाता, wealth of kine, wealth of wisdom.

9. Kseti, stays at his home (क्षेति स्वगृहे निवसति —*Sayana*).

Ksemebhih Sadhubhih, with all efficient protections (क्षेमेभिः पालनैः सह साधुभिः साधयद्‌भिः —*Sayana*).

Hymn-85

Krsna Angiras is the seer.

The refrain of the verses of this hymn is "मध्वः सोमस्य पीतये"; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.

3. **Krsna,** कृष्णा, the charming devotee (according to the traditionalists, the name of the seer of this hymn; see *Krsnasya,* कृष्णस्य in verse 4 also. The tradition assigns to him or to *Visvaka* (विश्वक) son of Krsna (कार्ष्णि) the authorship of the next hymn VIII. 86. The word *Krsniya* (कृष्णीय) may be a patronymic formed from the same name in two other hymns of the *Rgveda* (I.116.23; 117.7), where the Asvins are said to have restored *Visnapu* to Visvaka Krsniya. In that case, Krsna would seem to be the grandfather of Visnapu—*Macdonell* and *Keith*).

7. **Rasabham,** ass, mule or horse, the animal that makes pleasing sound (रासभं शब्दायमानमेतन्नामकमश्वम्; "रासभावश्विनोः" इति रासभेवावाश्विनो रथस्यवाहनौ —*Sayana*).

Vidvange, firmly-built; all parts of body firm and strong (वीड्वंगे। वीड्वू दृढः। दृढाङ्गापेते —*Sayana*).

8. **Tribandhurena,** त्रिबन्धुरेण, three-seated (त्रिफलका संघाटेन—*Venkata*).

Trivrta, त्रिवृता, triangular (त्रिवृता त्रिकोणेन —*Venkata*; *Sayana*).

Hymn-86

Krsna Angiras, Visvaka or Karsni is the seer of the hymn. The refrain of the hymn is मानो वि यौष्टं सख्यामुमोचतम् (severe not our friendships, but fling loose or set me free).

1. **Dasra,** दस्रा, wondrous (दस्रा दर्शनीयो); subduer of enemies सर्वेषां शत्रूणामुपक्षपयितारौ —*Sayana*).

Visvakah, विश्वकः, the family-head (name of a Rsi —*Sayana*). The word *visvaka* विश्वक, occurs only in this hymn in the first three verses VIII.86.1-3, and nowhere else in the Rgveda.

Daksasya, of a sage with skill; Prajapati of this name (*Sayana*).

Tanu'krthe, for the sake of son (तनूऽकृथे पुत्रस्यकृते —*Venkata*).

Mumocatam set me free; fling loose (मुमोचतम् अस्मानागन्तु रथेस्थित्वाश्व-प्रग्रहान् मुञ्चतम् —*Sayana*).

2. Vimanah, विमना:, unattentive (a Rsi of this name —*Sayana*).

Visnapve, for the sake of posterity or son or grandson (विष्णाप्वे मम पुत्रे पौत्रे वा —*Venkata*).

Visnapu is the name of the Rsi's son or grandson also in mythology.

4. Uta tyam viram avase havamahe, उत त्यं वीरं अवसे हवामहे, we summon that hero for our protection (since it is for the son to protect the father, पुत्रोहि पितरं रक्षति —*Sayana*).

Rjisinam, the possessor of bliss; the possessor of Soma.

"**Rjisin,** is generally an epithet of Indra, and is always explained by Sayana, as here," possessor of stale Soma—III.32.1; 36.10 etc.), *Rjisa*, ऋजीष, also means "enemy-repelling."

ऋजीषम् — I.32.6

ऋजीषिण: — I.87.1; II.34.1; VIII.32.1

ऋजीषिणम् — I.64.12; VI.42.2; VIII.76.5; 86 4;

ऋजीषन् — III.32.1; 36.10; 43.5; 50.3; VI.17.10; 20.2; VII.24.3; VIII.79.4; 96.9

ऋजीषी —III.46.3; IV.16.1; 5; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

5. **Ṛtasya Sṛngam,** horn of truth (ऋतस्य सत्यस्य श्रृंगं प्रग्रम् —*Sayana*).

Savita, impeller; the sun; the creator (सविता सर्वस्य स्वस्वकर्मणि प्रेरक: — *Sayana*).

The verse is in the praise of truth (सत्य प्रशंसा). Ṣayana seems to explain the verse implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Asvins must fulfil the duties of ancient friendship and hear the Ṛsi's prayer (*Wilson*).

Hymn-87

1. **Dyumni**, glorious (द्युम्नी).

According to traditionalists, this may be the *sad-Vasisthah* (षड् वसिष्ठ:) or Priyamedhah, (प्रियमेध:) or an Angirasa (आंगिरस). (वसिष्ठ पुत्रो द्युम्नीक ऋषिरांगिरस: प्रियमेधो वा —*Sayana*).

For *Dyumni*, see — I.36.8; 91.2; VIII.87.1; 89.2; 93.8; 103.9; IX.109.7; X.69.5; 96.3; 159.4; 174.4.

The word *dyumnika* does not occur in the Ṛgveda. (द्युम्नी प्रशस्तधना, यशस्वी, the well known, rich, famous, glorious—*Daya.* on I.91.2; बहु प्रशंसा-धनयुक्त, इन्द्र: Yv. XXXIII.95 ; द्युम्नानि बहुविधानि धनानि भवन्ति यस्मिन्—*Daya.* on I.36.8).

Krivih, well (क्रिविरिति कूपनाम —Nigh. III.23) (कूपो यथा सेके उदकसेचने वृष्टौ भवन्त्यां नाल्पोदको भवति, तद्वत्—*Sayana,* as a well (with water) in the time of rain).

Gaurau iva, like teo gauras (deers) drink at a pool. Again the same in verse 4.

Irine, at a lake or pool (इरिणे तटाकादिषूदकपानार्थं शीघ्रमागच्छत स्तद्वत् —*Sayana*).

2. Gharmam, as it drops (घर्मं 'घृ क्षरणदीप्त्योः' पात्रेषु क्षरन्त सोमम् —*Sayana*; or it may also mean as an earthen pot called *mahavira,* and signify the milk boiled in it : "Drink Asvins the exhilarating (Soma) and the milk" (*Wilson*).

Mandasana, rejoicing (मन्दसाना सोमपानेन मोदमानौ —*Sayana*).

3. Priyamedhah, those whose sacrifices are acceptable; worshippers (प्रियमेधः । मेधोयज्ञः प्रियतमयज्ञाः यजमानाः —*Sayana*). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (पूजायां बहुवचनम्).

5. Dasra, full of glory; worth seeing; the subduer of enemies (दस्रा दस्रौ दर्शनीयौ उपक्षयितारौ; epithet of Asvins—*Sayana*).

Hymn-88

The Ṛsi is Nodhas

1. Svasaresu, in the stalls (स्वसरेषु । स्वसराणि अहानि स्वयंसारीण्यपि वा । स्वरादित्यो भवति । स एनानि सारयति), *svasarani* means days; they move of their

own accord. Or else, *Svar* means the sun; he causes them to move Nir. V.4): See I.3.8 (उस्रा इव स्वसराणि).

Normally, the word means *days,* but whilst Sayana takes it as "days" in the first clause, "We praise thee in the days" सूर्यनेतृकेषु दिवसेषु वयमभिष्टुम:), in the second clause he interprets the same word as "Stalls" (तत्र दृष्टान्त: । वत्सं न यथा धेनव: नव प्रसूतिका धेनव: स्वसरेषु । सुष्ट्वस्यन्ते प्रेर्यन्ते गावोऽत्रेति स्वसराणि गोष्ठानि).

Vasoh=Vasayituh, (cf. VI.16.25), in the excellent beverage (वसो: वासयितुर्द्ु:खस्य निवासयितु: । यद्वा । वसो: पात्रे निवसत: —*Sayana*).

2. Ksumantam, Sound-producing (क्षुमन्त शब्दवन्तम् —*Venkata;* also renowned (क्षुमन्त शब्दवन्तम् । "टुक्षु शब्दे" । अनेन पुत्रादिकं लक्ष्यते । स्तोत्रादीनि कुर्वाणम् — Causing praises by means of the children which it will produce — *Sayana*)

4. Gotamah, enlightened sages; the sons of Gotama, like Nodhas —*Sayana*); the most devoted worshipper (गोतम: गच्छतीति गो: स्तोता, सोऽतिशयन: —*Daya.* on I.62 13; विद्यायुक्तो जन: —on I.78.2; बहुधेनुयुक्त: —on, I.79 4; मेधावी —on I.183.5; गोतमा: अतिशयेन स्तोतार: — on I.78.1).

Hymn-89

For verse, 7, see Nir. VI.14.

Nṛmedha and Purumedha of the Angirasa family are the Ṛsis.

1. Ṛtavṛdhah, Upholder of truth; devoted to knowledge and truth (eternal laws) ऋतावृध: य ऋतेन वेद विज्ञानेन वर्धन्ते, तान् —*Daya.* on Yv. XIX.65; सत्यविद्या वर्धका: —on VI 52.10; ऋतावृधा यावृतेन जलेन यथार्थतया शिल्पक्रियया वा वर्धेते तौ अश्विनौ; or यावृतेन सत्यानुष्ठानेन वर्धेते तौ अश्विनौ —*Daya.* on I.47.1.

6. **Arkah,** अर्क: , hymns of RK.

Haskṛtih, that which indicates pleasure and satisfaction; joyous (हस्कृति: हर्षस्य सूचक: —*Venkata*).

Yat jatam yat ca jantaam, यत् जातं यत् च जन्त्वम्, whatever has been or will be born.

7. Girvanah, a god (गिर्वणा देवो भवति। गीर्भिरेनं वनयन्ति —Girvanah means a god; they win him over with hymns.

Justam girvanase bṛhat, जुष्टं गिर्वणसे बृहत्, the agreeable; the sublime hymn to the god—Nir. VI.14.

Hymn-90

1. **Ṛcisamah,** worthy of praise (ऋचीषम: स्तुत्या सम: —*Venkata*).

Param' jyah, परमज्या: , the mighty crusher or subduer (परमज्या: प्रकर्षेण क्षपयिता —*Venkata*).

5. **Ṛjisi,** lover or possessor of divine elixir (ऋजीषीऽपार्जितोऽभिष्टुत: सोम: , तद्वान् – *Sayana*).

6. Asura, O living one, O Lord of vital breath (असुर ! हे बलवन् ! *Venkata*, बलवन्, प्राणवन् ! – *Sayana*)

Kṛttih, कृत्ति: ; the word has several meanings, (Nir. V.22) (i) fame or glory; and also food;

The word is derived from √कृत्. to cut; it signifies fame or food

(कृत्ति: कृन्तते: । यशो वा । अन्नं वा): Great like fame is thy protection, O Indra—महीव कृत्ति: शरणा त इन्द्र as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame—सुमहत्त इन्द्र शरणमन्तरिक्षे कृत्तिरिवेति —Nir.).

(ii) **Krttih** also means garment; the word is derived from the same root √कृत् (इयमपीतरा कृत्तिरेतस्मादेव); it is made of cotton-threads—सूत्रमयी.

Clad in skin, trident in hand, and with bow outstretched—कृत्तिवासा: पिनाकहस्तो अवतत धन्वा—Kathaka Sam. IX.7; cf. अवतत धन्वा पिनाकवास: etc Yv. III.61; SBr II. 6.2.17; and अवततधन्वा कृत्तिवासा: पिनाकहस्त: —Tait. Sam. I.8.6.2), also wander about wearing the skin garment and come to us hearing the trident —कृत्तिवसान आचर पिनाकं बिभ्रदागहि—Yv. XVI.51.

(iii) The word is also used for the sake of comparison; (बाहू राजन्य: कृत: —X.90.12). This explained by Durga as giving the third meaning of the word i.e. 'a skin', from the analogy of a cotton garment.

Hymn-91

The Ṛsika of the hymn is Apala (अपाला), the daughter of Atri. Wilson summarizes the legend of Apala from Satyayana Brahmana thus;

Apala, the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband. She returned to her father's hermitage and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to Indra, and as she was returning, she found some *Soma* plants in the road. She gathered them and ate them as she walked. Indra hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones braising there. She explained the reason

of the sound, and Indra turned away. She called after him, "Why dost thou turn away? Thou goest from house to house to drink the Soma, now then drink the Soma ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art *Indra*, but if thou comest to my house, I will pay thee due honour."

Feeling however sure that it was really Indra's he addressed the later half of the third verse to the *Soma* in her month. Indra then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (V.4): "I have been repudiated by my husband, and yet Indra comes to me." Indra then granted her a boon and she thus chose "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow". Indra granted the three boons.

2. **Karambha,** करम्भ, a mixture of fried barley, meal and butter and curds.

The word *Apala*, अपाला, occurs only once in the *Rgveda* (VIII.91.7), which means maiden, yet to be married (just as the word "*pati*", one that offers protection means a husband also, similarly the one who has not yet received protection, i.e., is yet unmarried, is known as *Apala*).

Apala, the unmarried virgin, is seeking *Soma*, the young person with blooming youth, a *brahmacarin*. *Sruta* (श्रुता) is that girl who has taken a purificatory bath after her menses, or the one who has completed her studies in the *asrama* of her preceptor; now it is for her to select the young man for her companionship (ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् — Av. XI.5.18; अर्यमणं यजामहे सुबन्धुं पतिवेदनम् । उर्वारुकमिव बन्धनात्प्रेत: मुञ्चामि नामुत: — Av XIV.1.17); त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मामुत: — Yv.III.60).

This *pativedana* is indicated by the term *sruta api vidat* (verse 1) i.e. obtain or choose the husband with the feelings of love and attrac-

tion. **The word** ***"astam bharanti"*** **means establishing herself in the household life** (*gṛhastha*, गृहस्थ).

2. The verse (2) has the term *virakah* वीरक:, **the** boy hero with whom *apala*, the maiden, is going to be married. The word *jambhe-suti*, pressed by my teeth, means in this context the child born of the union of the two, husband and wife (जम्भसुतम् । जाया च पतिश्च जम्पती । जायतेऽस्यां जनयति इति वा जाया । बिभर्ति इति भ: । उभौ जम्भौ । ताभ्यामुत्पन्नो जम्भसुत: तम् । धानवन्तम् । धानं आधानम्, गर्भाधानसंस्कारवन्तम् । स्वयं विधिवत् आहितम् । करम्भिणम् । करम्य: करम्भ: । करोते रम्भच् प्रत्यय: । क्रियावान् कर्मकुशल: । अपूपवन्तम् । अपदूरे आचार्यगृहे उपवन्तं उपवीतवन्तम् । मध्यमपद-लोप: उक्थिनम । उक्थो वेदो गुरूपदेशो वा तद्वन्तम्).

3. In this verse, the young man to the married, is **in** the **intense love for the** girl, and is known as *indu*, इन्दु. Indu becomes Indra **after marriage**.

4 The verse has been addressed to such **a husband or Indra**, who is rich enough to maintain the family.

5, 6. The maiden demands three things **from** the husband, (i) **growth** on father's head (the word *tata*, तत, also means the dear son, तनोति सन्ततिमिति तत: , i.e. the husband. (ii) her own fertility and (iii) the fertility of the agricultural land.

7. Rathasya khe, in the void or whole of the chariot.

Anasah khe, in the void of the cart.

Yugasya khe, in the void of the yoke.

This refers to the three means of transport.

Surya-tvacam, with the splendour of the sun (सूर्यत्वचं सूर्यसमान त्वचम् ।

त्वग्दोषमपगम्य सूर्यसदृशकान्तिमिन्द्र: करोति – the blemishes of skin are removed and replaced by the shining skin—*Sayana*).

Trih putvi akṛnoh, thrice did'st thou purify, According to the legend quoted by Sayana, Indra dragged Apala through the wide hole (*kha*) of the chariot, the narrower hole of the cart and finally through a small hole of the yoke, and she cast off three skins. The first skin became a hedge hog, the second an alligator, and the third chameleon. According to wilson, and also Prof. Ausfrecht, the hole or space of the chariot and cart represents the opening between the four wheels; the whole of the yoke is the opening through which the animal's head passed. (*Homer's* II 19,406).

Hymn-92

For verse 22, see Nir. VI.24.

The Ṛsi of the hymn is Srutakaksa or Sukaksa Angirasa.

1. **Visvasaham,** subduer of all enemies (विश्वासाहम्=विश्वऽसहम्, सर्वेषां शत्रूणामभिभवितारं सर्वेषां भूतजातानां वा —*Sayana*).

Satakratum, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (शतक्रतुं बहुविध प्रज्ञानं बहुविधकर्माणां वा—*Sayana*).

2. **Gathanyam,** worth singing (गाथान्यं गानयोग्यं गातव्यम्—*Sayana*).

3. **Mahanam,** of great (महानां महतां).

Vajanam, variety of foods (वाजानां अन्नानाम् or महानाम्। वर्णव्यत्यय:।

मघाना वाजानामन्नानाम् च).

Nṛtuh, the leader of worshippers, cows etc. (नृतु: स्तोतृभ्यो गवादि नेता —*Sayana*; Unadi —नृतिशृध्यो कू: —I.91).

4. **Sudaksasya,** of an enlightened devotee; (according to traditionalists, *Sudaksa*, सुदक्ष, is the name of a Ṛsi).

Prahosinah, assiduously engaged in worship or sacrifice (प्रहोषिण: प्रकर्षेण देवान् हविर्भिर्जुह्वत· —*Sayana*); प्रकर्षेण जुह्वत: —*Venkata*. The word does not occur anywhere else in the Ṛgveda. For *Prahose* (प्रहोषे), see I.150.2 (प्रहोषे यो जुहोति तस्मै—*Daya*) (प्र+हु दानादानयो:); प्र+होषि=प्रजुहोमु —VI.44.14; दानादानयो: —*Daya*.].

Yavasirah, यवाशिर:, Soma beverage cooked with barley (यवऽआशिर: । श्रीङ् पाके । यवैरामिश्रित यवै: सह पक्वम्—*Sayana*).

Andhasah, food, here Soma (अन्धस: सोमलक्षणमन्नम् —*Sayana*).

6. **Visvabhi bhuvana,** विश्वाभि भुवना=विश्वानि भुवनानि all worlds.

9. **Parye dhane,** by the wealth of enemies (पार्ये पारा: शत्रव: तत्र भवे । धने आजिहीर्षि ते शत्रुधने —*Sayana*).

11. **Dhiyah,** धिय:, wisdom.

Dhi'vatah, धीऽवत:, the possessor of wisdom.

Arvat'bhih, अर्वतऽभि:, by vigour; by horses (सर्वतो गन्तृभि: त्वया दत्तै अश्वै: —*Sayana*).

Godare, Cleaver of mountains (गोऽदरे गवां पर्वतानां दारयितर्हे—from √दृ, विदारणे, to cleave—*Sayana*).

12. Yavasesu, यवसेषु, on the pastures (*gavah na yavasesu*), cattles with different kinds of pastures (गावो न यथा गोपालः यवसेसु तृणविशेषेषु गावो गाः पशून् —*Sayana*).

15. Sanisthaya, most bounteous; by the induction; by thy action; by your gift (सनिष्ठया । 'षणु दाने' सनादेर्दातृतमया).

Ghoraya, awful (घोरया सपत्नानां भयकारिण्या).

Dravitnva, Many-cherishing, speedy; foe-repelling (द्रवित्न्वा द्रावयित्र्या —*Venkata*, शत्रूणां पलायित्र्या —*Sayana*).

Sam Avid-dhi, protect us from all sides; protect us at once (अविड्ढि समन्तात् पालय—*Sayana*, सम् अभिपालय —*Venkata*).

18. Visvasu Krstisu, among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु कृष्टिषु सर्वेषु सोमस्य दातृषु यजमानेषु —*Sayana*, विश्वेषु यजमानेषु —*Venkata*).

19. Arkam, अर्कम्, songs of praise.

Karavah, कारवः, poets.

20. Sapta-Sansadah, the seven invokers (सप्तसंसदः सप्तहोता· —*Venkata*; five sense organs, mind and intellect, thus seven; सम्यक् यज्ञेषु कर्मकरणार्थं सीदन्तीति संसदम् —*Sayana*; सम्यक् सीदन्ति यासु ता सभाः —*Daya.* on Yv. XXVI.1).

Trikadrukesu, in three regions (see VIII.13.18, which adds two more words तदावृधम् at the end—तमिद वर्धन्तु नो गिरा तदावृधम्). According to Sayana, the three *kadrukas* are *Jyotih* (ज्योति:, light), Gauh (गो: , cows) and *Ayuh* (आयु: , life) (त्रिकद्रुकेषु आभिप्लविकेषु अहः सु । ज्योतिगोरायुरिति त्रिकद्रुकाः)—The first three days of Abhiplava, a religious ceremony which lasts six days and is a part of the gavamayana, गवां अयन, sacrifice. The first three days are known as *jyotis*, *go* and *ayus* and the last three days are known as *go*, *ayus*, and *jyotis*.—*Wilson*.

22. "आ त्वा विशन्त्विन्दवः", for this much see I.15.1 also; Yaska quotes आ त्वा विशन्त्विन्दव आ गल्दा धमनीम् (Nir. VI.24; let the Soma draughts flow into thee, aye; and the extracted juices of vessels. *Galda* means juices thus extracted in the vessels, or *dhamanis*), See गल्दया, galdaya,—VIII.1.20

23. **Jagrve**, जागृवे, O wakeful one (जागरणशील —*Venkata*).

25. **Aram**, अरम्=अलम्, enough (अरं पर्याप्तम्).

Asvaya, for horse; for vigour.

Gave, for cow; for wisdom.

Dhamne, for house (धाम्ने गृहाय, तदर्थं च).

26. **Davane**, for the liberal giver; for the bounteous. (दावने दात्रे —*Venkata*).

27. **Parakattat**, from a long distance; from a far (पराकात्तात् अतिदूरात् —*Sayana*).

32 Tvam asmakam tava samasi, **त्वं अस्माकं तव स्मसि,** thou art ours; we are thine.

Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यऽअपसम् नृहित कर्मणम्—*Venkata*; नरहितं नर्यम् । नरहितकर्माणम् —*Sayana*)

3. Uru-dhara'iva dohate, like a richly streaming (cow) (उरुधाराऽइव । गौः इव पयः दोहते —*Venkata*; उरुधारेव । दोहनकाले प्रभूतपयोधारा यद्वा बहूनां पोषयित्री गौर्यथा वत्सस्य पयो दोग्धि तथा प्रभूतं धनमस्माकं दोग्धु ददातु —*Sayana*).

11. Adhriguh janah, irresistible hero (अध्रिगुः अधृतगमनः जनः मनुष्यः —*Venkata*; अधृतगमनः संग्रामे त्वरमाणो वीरोऽपि —*Sayana*).

Savarajyam, one's own empire; rightful empire (स्वराज्य तव स्वभूत राज्यं च । यद्वा स्व शब्देन स्वर्गोऽभिधीयते । स्वर्गस्वामित्वम् —*Sayana*).

13. Parusni, spotted (परुष्णी पर्ववती —Nir. IX.26); पर्ववतीषु गोषु श्वेतम् इति —*Venkata*, (three types of cows: कृष्णा, black; रोहिती, red, and परुष्णी Parusni, spotted or white).

21. Prayante, giver (प्रयन्ता प्रदाता —*Venkata*).

22. "These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters."

Nicumpunah, means Soma (निचुम्पुणः सोमः), the exhilarating food,

i.e. if exhilarates (when mixed) with water (निचान्त पृण: । निचमनेन प्रीणाति — Nir. V.17; "चमु अदने" निचान्तो भक्षित: पृण: प्रीणयिता । यद्वा । निचमनेन प्रीणाति, इति भक्षणेन तर्पयतीति निचुम्पुण: —*Sayana*).

Nicamanena, by eating; by partaking.

Patnivants, accompanied by their consorts, i.e. water (पत्नीवन्त: सुता इमेऽद्भि: सोमा).

Usantah yanti vitaye, flow lovingly to be partaken, i.e. to be drunk (उशन्त: यन्ति वीतये कामयमाना यन्ति वीतये पानायापांम् —Nir. V.17).

Apam jagmih nicumpunah, अपां जग्मि: निचुम्पुण: , Soma goes to waters. Ocean is called *nicumpuna* also; it is filled with water. The last sacrificial ablution is called *nicumpuna* also. On this occasion, they recite in a low tone: or they put the sacrificial utensils down (गन्ता निचुम्पुण: । समुद्रोऽपि निचुम्पुण उच्यते । निचमनेन पूर्यते । अवभृथोऽपि निचुम्पुण उच्यते । नीचैरस्मिन् क्वणन्ति । नीचैर्दधतीति वा). See अवभृथ निचुम्पुण: Yv III.48, निचुम्पुण निचुकुणेति च —Nir. V.18).

The word *nicumpuna* occurs nowhere else in the Ṛgveda.

23. **Hotra,** होत्रा, the seven organs of senses (five sense organs).

28. **Bhadram-bhadram,** the most blessed (भद्रं भद्रं कल्याणतमम्) and also wealth (भद्रधनम् —*Venkata, Sayana*).

29. **Satakrato,** O one of hundred actions and hundred wisdoms, (शतक्रतो शतविधकर्मन् ! शतप्रज्ञ !).

31. **Haribhih,** with vital vigour; with innumerable horses

(cf. II.18 6, आ शतेन हरिभिरुह्यमानः बहूनामश्वानां श्रुतेरत्रापि शतसहस्रसंख्याकैरश्वैः —
—Sayana).

Upnah, उपनः आदरार्थः (for respect).

34, Rbhuksana, from *Rbhuksa*, great, intellectual; wise (ऋभुक्षा इति महन्नाम —Nigh. III.3; *Daya.* on VII : 48.1; the wise and learned, on VII.37.1; ये ऋभून् मेधाविनः क्षाययति निवासयति ज्ञापयति वा तम् ऋभुक्षणम् —*Daya.* on I.111.4).

According to traditionalists, *Ṛbhuksana* was the eldest and *Vaja* (वाज), the youngest of the three brothers (ऋभु-विभु and वाज —see earlier notes). The Rbhus have a share in the evening libation between Prajapati and Savitri —Ait. Br. III.30

Hymn-94

1. Gauh, गौः, firmament; cow; wisdom; sense organ; speech (गौः पृश्निरूपा—"पृश्नियै वै पयसो मरुतो जाताः" इति श्रुतेः यद्वा। गौर्माध्यमिकी वाक्। तत्रैव मध्यमस्थाने मरुतामपि —*Sayana*). (See also पृश्निमातरः=गोर्माता, I 23.10; पृश्न्याः, II 34.2).

3. "All our priests (नः विश्वे अर्यः) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us." (मरुतः सोमपानाय आह्वातव्या —*Venkata*; अर्यः स्तोत्रकरणार्थमितस्ततो गन्तारः, those who move hither and thither for singing the praises; कारवः = स्तोतारः, the priests—*Sayana*).

4. Svarajah, the self-resplendent (स्वराजः स्वय दीप्ताः —*Venkata*; may be an epithet of Soma, instead of Maruts—*Wilson*).

5. Tri-Sadhasthasya, of those who abide in three places :

dronakalasa, *adhavaniya*, and *putabhrt* (द्रोणकलश आधवनीय: पूतभृदिति तानि स्थानानि —*Venkata*; the Soma juice when extracted is poured in the *Adhavaniya*, a kind of trough; thence it is poured into a cloth in order to strain it. This cloth is called *pavitra*, पवित्र or *dasapavitra*, दशापवित्र; below the cloth is another trough called *putabhrit* पूतभृत् (*Haug*).

Javatah, जावत:=जववत: , speedy (वेगवन्तम —*Venkata*; स्नुत्यजनवन्तम् —*Sayana*) granting posterity —*Wilson*.

Varunah, venerable (वरुण: दु.खादीना शत्रुणा वा वरिता निवारक: —the one who protects us against pain or enemies —*Sayana*).

Mitrah, God, the friend (मित्र: सर्वेषां स्वस्वकर्मणि प्रवर्तकत्वात् सखिभूत: —*Sayana*; the one who inspires every one like a friend to do his respective duties).

Tana putasya, purified by the straining cloth (तना पूतस्य पवित्रेण पूतम् —*Venkata*; तना । ततमूर्णास्तुकेनेति तनं दशापवित्रम् । पूतस्य शोधितम् —*Sayana*).

Hymn-95

3. **Syenabhrtam,** brought by the falcon or hawk (see I.80.2; brought by the Gayatri —दिव: गायत्र्याहृतम् —*Venkata*; see earlier notes).

4. **Tirascya,** तिरश्च्या, by a devotee who has surrendered every thing to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरश्चा तिर्यग् गत्या —*Daya*. on I.61 12; येन तिरोऽञ्चतिन —Yv. XI.23; तिरश्चीतन: , तिर्य ग् गमन: किरणो दीप्ति: —Yv. XXIII.74.

According to Sayana, the name of a Ṛsi.

7. Sayana quotes a legend from the Satyayana Brahmana : Indra, after the slaughter of *Vṛtra*, being polluted by the guilt of Brahmanicide, ब्रह्महत्या, begged the Ṛsis to purify him by their Saman hymns. They accordingly said these verses and he became purified. (*Wilson*; see verse 7, 8 and 9).

Hymn–96

1. **Urmya,** ऊर्म्या, night (Nigh. I.7; मर्तेरुच्च—Unadi, IV.44; from 'ऋ गतिप्रापणयो: ; √r, to move, to go; to reach; ऋच्छति गच्छतीति ऊर्मि: अमतरङ्गो वा —*Daya.*) Every-one goes to his home during night (सर्वैरभिगन्तव्या: । रात्रौ हि सर्वे स्वनिवासं गच्छन्ति । स्वनिलय प्राप्तिहेतुभूता रात्रय: —*Sayana*).

Naktam urmya suvacah, नक्तं ऊर्म्या: सुवाच: , the nights ultered auspicious voice by night. Sayana says, "all men read the Veda etc. in the later-half of the night (*Brahma-muhurta*, ब्रह्ममुहूर्त), therefore the voices of the night are very auspicious" (नक्तम् अपररात्रिकाले सुवाच: शोभनवाचो भवन्ति । तस्मिन् काले हि सर्वे वेदाध्ययनादीनि कुर्वन्ति । तस्मात् कल्याणवाचोऽभवन्).

Alternatively, **urmyah**, having been encouraged, *naktam* during the night, *suvacah* they utter auspicious speech.

Sapta apah, extending or succeeding people, the next coming waters, the seven waters (सप्त सृप्ता संख्या, Nir. IV.26; seven is an extended number).

2. **Trih-Sapta,** thrice-seven i.e. twenty-one. *Trih-Sapta Sanu samhita girinam atividdha*, pierced asunder the twenty-one table lands (त्रि:सप्त एकविंशति सङ्ख्यानि सहिता सहितान्येकत्र सघीभूतानि गिरीणां सप्तानां पर्वतानां सानु सानूनि प्रतिविद्धा प्रतिविद्धानि —*Sayana*).

3. **Sirsan kratavah nireke asan a isanta,** ample employment for the

head and mouth (head is employed in fitting the halmet (इन्द्रस्य शीर्षन् शिरसि ऋतव: कर्माणि शिरस्त्राण निधानादीनि । यद्वा । शिर इति गलप्रभृत्यूर्ध्वमङ्गमुच्यते । तत्रत्याभ्याम-क्षिभ्यां दर्शनप्रेरणादीनि कर्माणि भवन्ति;-all the portion above the neck is head; there we have eyes which are used in seeing the enemies—*Sayana*.

4. **Manye tva cyavanam acyutanam,** I regard thee as the over-thrower of the imperishable i.e. of the heroes not to be overthrown (मन्ये त्वा च्यवन च्यावयितारं । अच्युतानामपि वीराणाम् —*Venkata*; अच्युतानां च्युतिरहितानामपि पर्वताना च्यवन च्यावयितार वज्रेण विभेदकमिति । यद्वा । अच्युताना बलेन च्यावयितुमशक्यानां बलिनां वीराणामपि स्वबलेन विद्रावयितारम् —*Sayana*).

5 **Gavah,** Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar —प्र पर्वता अनवन्त प्र गाव: , when the cows loudly bellow; प्रकर्षेण अशब्दयन् मेघा. तत्स्थानि उदकानि—"यदद: सम्प्रयतीदहवानदता हते । तस्मादा नद्यो नामस्थ तावो नामानि सिन्धव " इति मंत्र: —Taitt. S. V.6.1 2; Av. III.13 1; when as ye went below, ye cried (अनदत्) on the slaying of the Serpent, therefore are ye criers (नद्य:) by name; these are your names, O streams).

6. **Indrena mitram didhisema girbhih,** may we maintain friend-ship with Indra by praises (तेन अनेन इन्द्रेण वयं स्तुतिभि: मैत्री धारयेम —*Venkata*; i e. मित्रम्=मैत्रीम्).

7. **Marut'bhih Indra sakhyam,** Maruts continued to be friends of Indra in all eventualities; they alone did never leave Indra (Indra= the self, the *atman*; *Maruts*=vital *pranas*).

8. **Trih-sastih,** त्रि: षष्टि: , Sixty-three (63 Maruts); or thrice-sixty =180. According to Venkata, there were nine companies of Maruts, each composed of seven, and hence 9X7=63 (इदृङ् चान्यादृङ् च, Taitt. S. I.8.13.2; IV.6.5.5; एवमादिका: सप्तका नवगणा: भवन्ति).

The *yajnikas* quote the seven-groups in a variety of ways (See the Yajurveda. XVII.80-84).

(80) शुक्र ज्योतिः —of pure radiance

चित्र —of varied

सत्य —of true

ज्योति —radiant

शुक्र —true

ऋतपा—protector of holy order

अत्य हा —beyond distress

(81) ईदृङ् —such like

अन्यादृङ् —other like

सदृङ् —thus like

प्रतिसदृङ् —similar

मितः —measured

समितः —commensurate

सभराः —harmonious.

(83) ऋतजित् — winner of rights

सत्यजित् —winner of truth

सेनजित् —host-conquering

सुषेण —lord of goodly host

अन्तिमित्र —one with near-friends

दूरे —one with far-away friends

अमित्र —non friend

(85) स्तवान् —self powerful

प्रघासी —voracious

सान्तपन —kin to the sun

गृहमेधी —house holder

क्रीडी —play-lover

शाकी —mighty

उज्जेषी —conqueror

and similar others.

10. Tanve, तन्वे, for my son, (तनेति कुमभिति तनूस्तनयः। तस्मै पुत्राय — —*Sayana*).

Anga, —instantly (अङ्ग क्षिप्रम्).

Kuvit, कुवित्, ample (wealth) (कुवित् बहुनामैतत् —*Sayana*).

13. Amsumatim, अंशुमतीम् by the side of celestial ocean (name of a river—*Sayana*, *Venkata*).

Krsnah, कृष्णः, the demon of nescience, Sayana quotes a legend: Indra aided by *Brhaspati* and the *Maruts* slew the asura *Krsna* (कृष्ण), who with ten thousand other *asuras* had occupied the river Amsumati (perhaps the present Yamuna). The Brhaddevata also gives a legend: Soma being afraid of Vrtra, took refuge with kuru by the river Amsumati; Indra followed it with Brhaspati and the Maruts, and begged it to return. It however, refused and attempted to resist, but it was ultimately conquered and carried back to the gods, who drank it and in consequence, vanquished the demons.

Drapsa, द्रप्स,=सोम, Soma; the dropping; swift moving.

Amsumati, the sunlight (Benfey) and Indra in the parable is the Sun, behind the cloud.

Krsna, cloud, the demon of nescience.

16. Saptabhyah jayamanah asatrubhyah, the seven born without any enemy of theirs (कृष्ण, वृत्र, नमुचि, शम्बर and others; the seven types of clouds like nimbus, cumglus, stratus, etc.)

Hymn-97

The Ṛsi of the hymn is Rebha (see verse 11 for this term, *Rebhas*).

3. **Adevayuh,** careless of gods; ungodly in actions (अदेवयुः देवान् युष्मान कामयमानः —*Sayana*).

Anusvapam, sleeping away (अनुस्वापम् अनुवृत्तस्वप्न यथा भवति तथा —*Sayana; Venkata*).

Avratah, regardless of duties (अव्रतः व्रतरहितो भूत्वा —*Sayana*).

Rayim, wealth (रयिं धनम्).

5. **Vistapi,** in some region (विष्टपि विष्टपे तत्सम्बन्धे कस्मिंश्चित् स्थाने — —*Sayana*).

8. **Jaritre,** for the sake of praiser (जरित्रे स्तोत्रे); जरिता:- स्तावकः — *Daya*. on V.63 3; स्तोता on IV.17.19;(जरित्रे विद्यागुण प्रकाशकाय याचमानायाऽर्याचिताय वा on IV.24.21; स्तुत्याय on IV.16.18).

11. **Rebhasah,** the praisers (रेभासः स्तोतारः —*Venkata*) (रेभति अर्चनकर्मा, Nigh, III.14; रेभः स्तोतृनाम —Nigh, III.16; see VI.3.6).

12. **Mesam,** rain sprinkling; joy-bestowing; also ram (मेषम् । सेचनकर्त्तारम् —*Daya*. on Yv. XXI.40; वृष्टिद्वारासेक्तारम् —on I.51.1; सुखजलाभ्यां सर्वान् सेक्तारम् —on I.52.1; यो मिषति स्पर्द्धते स पशुः —on Yv. XIX.90; अवि-जातिविशेषः —on Yv. XXIV.30).

14. **Bhisarejete,** भीषारेजेते, tremble by way of fear (भीषा भीत्या रेजेते

कम्पन्ते —*Venkata*; भीषा त्वत्तो भीत्या रेजेते कम्पते —*Sayana*) (cf. अरेजेतां रोदसी; द्यावापृथिवी, 1.31.3).

15. **Visva'psnyasya,** विश्वप्स्न्यस्य, here *psa*, प्स is the name of form, रूपनाम, and hence of multiform or manifold in its kinds.

Hymn-98

The Ṛsi for verse 1, see Nir VII.2, is Nṛmedha of the family of Angiras.

1. **Indraya Sama gayata,** इन्द्राय साम गायत, chant the Saman verses for the sake of Indra. This line is quoted by Yaska (Nir. VII.2), as an illustration where the deity (as Indra here) is addresed indirectly (परोक्षकृता:). Such verses or stanzas are composed in all the cases (*vibhaktis*) of nouns, but the verb of the third person only (तत्र परोक्षकृता: सर्वाभिर्नाम विभक्तिभिर्युज्यन्ते । प्रथम पुरुषैश्चाख्यातस्य).

3. **Rocanam divah,** light or the sun of the sky (दिव: आदित्यस्य रोचनम् —*Venkata*; "thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)" (दिव: आदित्यस्य रोचनं प्रकाशकमधिकरणत्वेन —*Sayana*).

6. **Manoh vṛdhah,** the fosterer of man (मनो: मनुष्यस्य वृध: वर्धयिता —*Venkata*; मनुष्यस्य यागादिक कुर्वत: वृध: वर्धक: *Sayana*, man being the one who offers sacrifice).

7. **Sasṛjmahe udeva yantah udabhih,** men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यन्त:), i.e., a river or the waters, that is the sea (समुद्र लक्षणं.) desire an eightfold gain. (यथा उदकेन गच्छन्त: पुरुषा अञ्जलिनोत्क्षिप्य उदकै: समीपस्थान् संसृजन्ति —*Venkata*; उदेव

यथोदकेन यन्त: गच्छन्त: उदभि: अञ्जलिना उत्क्षिप्य उदकै: समीपस्थान् पुरुषान् क्रीडार्थं संसृजन्ति — *Sayana*).

8. Vah na tva yavyabhih vardhanti, as the lake swells with rivers, so our praises augment thee (*yavyabhih,* with rivers, नदीभि: "अवनयो यव्या: — Nigh. I.13, अवनय: = यव्या: = नदीनाम).

10. A bhara viram pṛtana'saham, bring us a host-over powering champion, i e a son (*Wilson*) (पृतनाषहं सेनासहं सेनाभिभवितारम्).

Hymn-99

For verses 3 and 4, see Nir. VI. 8 and VI.23 respectively.

1. Ida, इदा, today (इदा = अद्य — *Venkata*).

Hyah, ह्य:, tomorrow.

Bhurnayah, ready with oblations (भूर्णय: हविर्भिर्भरणशीला: — *Sayana*); benevolent ruler; opulent.

3. "Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and yet to be born, with vigour; we did not think of every share."

Absolutely dependent they approach the sun (समाश्रिता: सूर्यमुपतिष्ठन्ते). Or else, it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun (अपि वोपमार्थं स्यात्। सूर्यमिवेन्द्रमुपतिष्ठन्त इति). Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born (सर्वाणीन्द्रस्य धनानि

विभमाणा: । स यथा धनानि विभजति जाते च जनिष्यमाणे च) Let us think of that portion with vigour, with strength, (तं वयं भागमनुध्यायाम् । ओजसा बलेन).

Ojas, vigour, (ओज ओजतेर्वा, उब्जतेर्वा, the word is derived from √ओज्, to be strong, or from √उब्ज, to subdue).—Nir. VI.8.

4. **Anarsaratim vasudam upa stuhi,** अनर्शरातिं वसुदामुप स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

Anarsadatim,, अनर्शदातिम् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (अनर्शरातिमनश्लीलदानम् अश्लीलं पापकम् —Nir VI.23).

5. **Visvatuh,** विश्वतु: , smiter of all the enemies (विश्वतु: सर्वस्य शत्रुवर्गस्य हिंसिता).

Asastiha, अशस्तिहा, smiter of all the demons (देव्यानां अशस्तीनां हन्ता).

Praturtisu, in the conflict or battle (प्रतूर्तिषु सग्रामेषु —*Sayana*).

Visvah sprdhah, all the forces of the enemy (विश्वा: सर्वा: स्पृध: युद्धकारिणी: शत्रुसेना: —*Sayana).*

Turya, O the opposer of enemy! (हे तूर्य! शत्रूणां बाधकेन्द्र!) an epithet for Indra

7. **Tugryavrham,** augmenter of water (तुग्र्यावृधं उदकस्य वर्धयितारमिन्द्रम् —*Sayana*; तुग्र्या=उदक=water, Nigh. I.12).

8. **Iskartaram,** इष्कर्तारम्, the consecrator of enemies (शत्रूणां संस्कर्तारम् —*Sayana*).

Anih'krtam, अनि:स्कृतम्, consecrated by none.

Vasavanam, hiding treasures in his stores (वसवान धनान्याच्छादयन्तम — *Sayana*).

Vasujuvam, sender of wealth to his worshippers (वसुजुव यजमानेभ्यो वसूनां प्रेरयितारम् —*Sayana*).

Hymn-100

For verses 10 and 11, see Nir. XI.28. and XI 29 respectively. For verses 10 and 11, the Rsi is *Vac* and the term occurs in both these verses.

1. **Maya krnavah viryani,** Put fourth thy strength on my side. यदा त्वं मह्यं शत्रुषु स्थितं भागं दीघर: धारयसि इन्द्र! अनन्तरं एव मया सह मच्छत् जेतु वीर्याणि कृणव: कुर्या:—*Venkata*, i.e. if thou wishest to give me the wealth of my enemies, come and help me to overcome them (शत्रुजयार्थं गच्छत: सपुत्रस्य मम साहाय्य कुरु, यदि शत्रुधनं मह्यं दित्ससि —*Venkata*, in that case, help me along with the son while you proceed to overcome the enemy).

3. **Vajayantah,** in case you intend to proceed to the battle field (वाजयन्त: संग्राममिच्छन्त:)· war loving companion.

Prabharata, प्रभरत=प्रहरत, offer fervently.

Nemah um iti tvah aha, नेम. ऊँ इति त्वा: आह-न इन्द्र: अस्ति, Nema says, "verily, there is no Indra" The word *nemah* means certain persons, like, agnostics. To those who raise doubts in the benevolence and existence of the supreme Lord Indra, Indra replies forcefully in the next verse—(4).

6. **Paravatam:** पारावतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावन्नाम्न: कस्यचित् स्वभूतम् —*Venkata*).

Sarabhaya, शरभाय, austere sage (according to traditionalists Sarabha is a Ṛsi).

Purusambhṛtm, पुरुसंभृतम् —collected by many (—*Venkata*); that wealth of Paravat thou hast opened (अपऽअवृणोः) to Sarabha, so that it may be collected by many. (*Sayana*).

7 Sayana reads नि for न of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder (अवावरीत्) you, Indra has thrown (अपीपतत्—नितरां अपातयत) his belt in the vitals of that enemy (वृत्रस्य मर्मणि)"

Wilson's rendering is thus:

"Haste now severally forward; he is not here who stopped your way,—has not Indra let fall his thunderbolt in the very vitals of that enemy?"

8. Again a reference to *suparna* (Gayatri) who brought soma from heaven.

10. When **vac,** (वाक्), speaking unknown words (अविचेतनानि) sat down as the charming queen (राष्ट्री), of the Gods, the four (चतस्र) milked (दुदुहे) food and milk, but where did her best portion go (क्व: स्विदस्या: परमं जगामेति)

When Vac, speaking **unknown, i.e. unintelligible,** words (अविचेतनानि अविज्ञातानि) sat down as the charming pleasing queen of the gods (राष्ट्री

देवानां निषसाद मन्द्रा मदना), all the four quarters milked food and waters (चतस्रोऽनुदिश ऊर्जं दुदुहेपयांसि). But where did her best portion go? (क्व स्विदस्याः परमं जगामेति). It may be that which goes to the earth or that which is taken away by the rays of the sun (यत्पृथिवीं गच्छतीति वा । यदादित्यरश्मयो हरन्तीति वा)—Nir. XI.28.

11 The gods (देवाः) generated the divine speech (देवीं वाचं अजनयन्त). Animals (पशवः) of all shapes (विश्वरूपाः) speak it (वदन्ति). May that charming milch cow (सा नो मन्द्रा दुहाना धेनुः), in the form of speech (वाक्), bestowing on us strength-giving food (अस्मान् उप इषं ऊर्जं) easily (सुष्टुता) approach us (उप आस्तु).

The gods generated the goddess *Vac*; animals of all shape speak it, i e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवीं वाचमजनयन्त देवाः । तां सर्वरूपाः पशवो वदन्ति । व्यक्तवाचश्चाव्यक्त-वाचश्च). May that pleasant milch cow, in the form of Vac bestowing food and juice on us, easily approach us (सा नो मदनान्न च रस च दुहाना धेनुर्वागस्मानुपैतु सुष्टुता)—Nir. XI.29.

Visvarupah, विश्वरूपाः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्वा रूपा व्यक्तवाचश्चाव्यक्तवाचश्च, the idea taken from Yaska).

12. Dehi lokam vajraya viskambhe, देहि लोकं वज्राय विस्कम्भे, **give** room to contain the thunderbolt. The Bṛhad-devata gives a legend in this connection:

'**Vṛtra** had enveloped the three worlds and stood there in his fierce energy, Indra could not conquer him, and he went to Visnu and said, "I will smite Vṛtra; do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbott, Visnu consented and did so and heavens gave an open space. All this is related in the verse" (*Wilson*). Obviously all this refers to clouds, the sun and lightning.

Hymn-101

Jamadagni of the family of Bhrgu is the seer of the hymn. **For** the word *Jamadagni*; see verse 8.

Jamadagni, जमदग्नि=jamat+agni (जमत्ऽअग्नि). see:

जमत्ऽअग्निना —III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निऽदत्ता —III.53.15

जमदग्निऽवत् —VIII.96 3; IX.97 51.

Jamadagni'datta, जमदग्नि दत्ता, cognized by eye: the self evident (जमदग्निदत्ता चक्षुषा प्रत्यक्षेण दत्ता; Jamadagni is eye, चक्षुर्वै जमदग्निर्ऋषिः —**SBr.** VIII.1.2.3 *Daya.* on III.53.15).

Jamadagnina, जमदग्निना, evidently cognized by eye (चक्षुषा प्रत्येक्षण — *Daya*. on III.62.18).

Jamadagnih, जमदग्निः=प्रज्वलिताग्नि =नयनम्, the eye (*Daya* on Yv. XIII.56, *jamat*=जमत्=synonym of *jvalatah*, Nigh I 17, a name concerning fire, flame, or ignition: We have in Nir. VII 24, जमत्ऽअग्निभिः आहुतः Asva-layana Srauta Sutra, VIII 9). i.e. sacrificed with blazing fires. Blazing fires, i e. profusely generated fires, or burning fires; it is with them that the sacrifice is made. (जमदग्नय: प्रजमिताग्नयो वा । प्रज्वलिताग्नयो वा).

1. **Ittha,** इत्था, truth, reality; in this way; (Nigh. III.10; the synonyms for truth, सत्य, are बट्, श्रत्, सत्रा, श्रद्धा इत्था and ऋत, (for *ittha*, see V 59 2, बट्+इत्था=बलित्था) (See Yv. XXXIII.87 for this verse).

Mitra, मित्र, light; in-breath.

Varuna, वरुण, bliss; up-breath.

Ṛdhak, ऋधक्, truth, truly, verily (य: संमृध्नोति स: —*Daya.*; संमृद्धियंथा स्यात् तथा—*Daya.* Yv. VIII.20; स्वीकारे, III.25.1; सत्ये VII.57.4; यथार्थम् VI.40.5.

Devatataye, for the good of every one; for the sacrifice; for a control on mind and sense organs. Also for attaining divine qualities (देवतातये दिव्यगुण प्राप्तये —*Daya.* III.26.2; देवेभ्य: विद्वद्भ्यो दिव्यगुणेभ्यो वा —*Daya.*)

"Verily that man who worships Mitra and Varuna (friend and venerable lord) for the attainment of his desires and the one who gives oblations, becomes thereby perfectly tranquil and able to perform the sacrifice (ऋधग् देवतातये)" (*Mahidhara*).

Havyadataye, हव्यदातये, to the offerer; to the Yajamana (हव्यदातये हव्यानामादातुमर्हणामादानाय —*Daya.*).

2. **Bahutana,** बाहुता न, like two arms (बाहुता भुजौ न इव —*Venkata*), that is, they obtain the sacrifice as the arms accomplish an object (यथा भुजौ स ह कर्म प्रविशत:, तद्वत् यज्ञं प्राप्नुत इति —*Venkata*).

3. **Ayah'sirsa,** अय:शीर्षा, iron (or golden) helmet (हिरण्यालङ्कृत शिरस्क: —*Venkata*).

5. **Varuthyam**, produced in the sacrificial chamber (वरूथ्यं यज्ञगृहभवम् —*Venkata*; यज्ञगृहे भवम् —*Sayana*).

Rajasu, to the kings (राजसु-मित्रादीन् राज्ञ:, i.e. Mitra, Varuna, Aryaman etc. —*Venkata*).

6. **Jenyam**, victory-giving; also what is to be conquered or won (जेन्यं जयसाधनम् —*Venkata*).

Vasu=vasum, the sun as one of the Vasus, "they send him for the dispelling of darkness of the three worlds." (ते प्रेरयन्ति अरुणवर्णं जयसाधनम् वसु इति । एतदेव आह एकम् पुत्रम् त्रिसृणाम् पृथिव्यादीनाम् आदित्यं प्रेरयन्ति —*Venkata*).

Vasu may also mean wealth or gold; then "it was these who sent the red gold victory—giving", or "the reward of victory." (*Wilson*)

10. **Adhvaryuh veti**, अध्वर्युः वेति, the priest comes; i.e. from the *havirdhanam*, a cart for the Soma (वेति गच्छति अध्वर्युः हविर्धानात् रजिष्ठैः ऋजुतमैः पथिभिः मार्गैः —*Venkata*).

Rajisthaih रजिष्ठैः, by the straight—most, or by the shortest path.

Niyutvah, O Lord of the vital world; O Lord of the *Niyut* steeds.

11. See Yv. XXXIII.39; *Bat*, बट्, synonym of truth, Nigh. III.10.

Panasyate addha, पनस्यते अद्धा, is praised rightly.

12. See Yv. XXXIII.40.

Asuryah, slayer of the *asuras* (असुर्यः असुराणां हन्ता —*Venkata*); also beneficient to living beings—*Mahidhara*. Also असुर्यः=असुभ्यः प्राणेभ्यो हितः परमेश्वरः —*Daya*. on Yv.XXXIII.40).

13 **Dasasu bahusu**, from the ten quarters or cardinal directions

(दशसु बाहुषु स्थानीयासु दिक्षु इति —*Venkata*).

In this verse, we have a praise of Usas or dawn or the light of the sun (उषसः स्तुतिः सूर्यप्रभाया वा —*Sayana*).

14 Haritah, the quarters (दिशो वै हरितस्ता ग्रयं पवमान ग्राविष्टः —*Venkata*).

To explain this verse, the Satapatha Brahmana (II.5.1.4; 5) gives a legend: Prajapati desired to create, and after intense penance, produced in succession three kinds of creatures (प्रजा हि तिस्रः)—birds, small snakes (*Sarisrpa*, सरीसृप), and serpents, but they all died. He then reflected on the cause of the failure; and perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this, he created a fourth kind, which were thus fed and lived. The other (ग्रन्याः) are those which thus survived.

Bṛhat, the great; this refers to the sun; and alternatively to Prajapati (बृहत् महान् ग्रसावादित्यः । प्रजापतिरित्येके—*Sayana*).

For the cretion, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5 .

16. Vacovidam vacam ut' irayantim, (the cows) who herself utters speech and gives speech to others. So long as men are hungry, they remain silent, but when they have taken milk and are thus fed, they start talking (क्षुधितो हि न वाचम् उदीरयति, पयः पीत्वा पश्चात् उदीरयति —*Venkata*).

Martyah dabhracetah, man who does not possess sense; the one who is a fool (मर्त्यः मनुष्यः दभ्रचेताः ग्रल्पचेताः —*Venkata*).

Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The Ṛsi of the hymn is *Prayoga* of the family of Bhṛgu; or *Agnirbarhaspatya* or *Pavaka* or one or both of the two Agnis, the sons of Sahas; called *Grhapati*, and *Yavistha*

4 **Aurva Bhṛgu vat,** like और्वभृगु ; it may be the *dvandva* compound और्व+भृगु, like Aurva and Bhṛgu (*Benfey*) Aurva is sometimes called the son, sometimes the grandson, and sometimes only a descendent of Bhrgu.

Aurva, inside the earth.

Bhṛgu, shining, glorious.

The compound of the two may mean the sun; or the austere-sage.

Apnovanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवाससम् वाडवम् —*Venkata*; or Omnipresent in the entire space of the firmament.

7. **Adhvaranam,** अध्वराणाम्, of the inviolable rites; pertaining to the rites free from violence.

8. **Tvasta,** त्वष्टा, creator.

Taksya, carpenter (तक्ष्या विकर्तव्यानि रूपेव त्वष्टा रूपाणि वर्धकिरिव, may deal

with us as a carpenter deals with the timber he has to cut—*Sayana*).

11 Siram pavaka-socisam, शीरं पावकशोचिषम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्); it rests through all or pervades all (अनुशायिनमिति वा । आशिनमिति वा —Nir. IV.14).

14. Tridhatu-avrtam barhih, triple-uncovered (त्रिधातु अनावृतम् बर्हिः —*Venkata*: त्रिधातु त्रिः अवृतं अनावृत च असन्दिनं अबद्धं च । स्तरण काले हि बर्हिरबद्धं भवति — *Sayana*).

Apah cit ni dadha padam, the waters find their place in him (आपः अपि पदं निदधति अन्तरिक्ष्या माध्यमिके —*Venkata, Sayana*).

Barhih, बर्हिः, firmament.

Asam'dinam; असम्दिनम्, united, unbound.

15. Anadhrstabhih utibhih, अनाधृष्टाभिः ऊतिभिः, with inviolable protections.

Midhusah, the bestower of happiness, auspicious.

17. Angirah, fire divine.

21. Yat atti upajihvika yat vamrah ati'sarpati, when the emmet eats, when the pismire crawls (यत् अत्ति उपजिह्विका यदा वम्रः अतिसर्पति), *vamribhih* and *upajihvikah* are synonymous of emmets (वम्रीभिरुपजिह्विका इति सीमिकानाम)

Vamryah, (emmets) are so called from vomiting (वम्र्या वमनात्).

Simika, (emmet) is so called from crawling (सीमिका स्यमनात्);

Upajihvikah, smellers. (उपजिह्विका उपजिघ्रय:). See also वम्रीभि: पुत्रमग्रुवो अदानम् —IV.19.9.

[unmarried maidens (have taken) the undivided son from the emmets.] —Nir. III 20.

22. Vivasvibhih, विवस्विभि: , priests.

Hymn-103

Sobhari of the family of Kanva is the Ṛsi of this hymn.

2. Daivah'dasah, invoked by Divodasa according to the traditionalists. Here it, however, means sunshine or enlightenment. The term दैव:ऽदास: occurs nowhere else in the Ṛgveda.

Divodasam, दिवोदासम्, the giver of light; ('दिवश्च दास उपसंख्यानम् —Astadhyayi VI.3.21; विज्ञानमयस्य प्रकाशस्यदातारम् —*Daya.* on IV.26.3; दिवोदासस्य =प्रकाशदातु: (सूर्यस्य) —*Daya.* on VI.16.19; दिवोदासेभि: प्रकाशस्य दातृभि: —*Daya.* on I.130.10.

Majmana, मज्मना, with speed or force (मज्मना बलेन —*Venkata* शुद्धिकारण-क्षेपणाऽऽख्येन बलेन —*Daya.* on I.64.3; अनन्तेन बलेन on I. 143.4; मज्मना= बलनाम Nigh. II.9).

3. Rejanta, tremble (रेजन्त कम्पन्ते —*Venkata*).

Sahasra'sam, सहस्रसाम्, thousand of blessings; giver of thousands (सहस्रसाम् सहस्रस्य दातारम्).

5. Dṛdhe cit, strong; stronghold of enemies (स दृढे चित् अपि शत्रुपुरे स्थितम्).

Abhi-tṛṇatti, spoils, wastes, destroys, defeats (अभि-तृणत्ति हिनस्ति —*Sayana*).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense inexhaustible wealth, food or prosperity.

Vamani, wealth, treasure (वामानि धनानि —*Venkata*).

Alternatively, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth. (*Wilson*)

Puruvaso, O Lord of vast wealth (पुरूवसो ! हे बहुधन ! — *Venkata*).

7. **Deva-yavah,** Yajamanas, worshippers or householders, (देवयवः यजमानाः —*Venkata*).

Gibhih, गीर्भिः , by songs.

Sudanavah, liberal givers (सुदानवः शोभनदाना —*Venkata*).

Dasma, O graceful Lord (दस्म ! दर्शनीय ! —*Venkata*).

8. **Ṛtavne,** ऋतावने=ऋतऽवने, observant of truth (ऋतावने=यज्ञवते —*Venkata*; यज्ञवते सत्यव्रते वा —*Sayana*).

9. **Vira vat,** with children (वीरवत् पुत्रवत् —*Venkata*).

Maghava, wealthy (मघवा धनवान्).

Yasah, यशः , fame, i.e. fame-giving food (यशः यशस्करं अन्नम्—*Sayana*).

Dyumni, one possessing food; famous; glorious (द्युम्नी अन्नवान् यशस्वी वा । 'द्युम्नं द्योततेर्यशो वान्नं वा" —Nir. V.5. *dyumnam* is derived from the root √द्युत्, to shine and means glory or food. See VII.25.3 for *dyumnam*).

14. Svah'nare, स्वर्नरे=स्व:ऽनरे; in the yajna-performance (यजनि लक्षणे कर्मणि —*Sayana*)

Sobharyah. सोभर्यः, of sobhari; of the virtuous devotee=सोभरेः.

For *sobhari*, see :

सोभरयः —VIII.19.32

सोभरिम् —VIII.5.26

सोभरी —VIII.22.15

सोभरीणाम् —VIII.20.8

सोभरीऽयवः —VIII.20.2

सोभरे —VIII.19.2

सोभर्यः —VIII.103.14.

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

with

English Translation

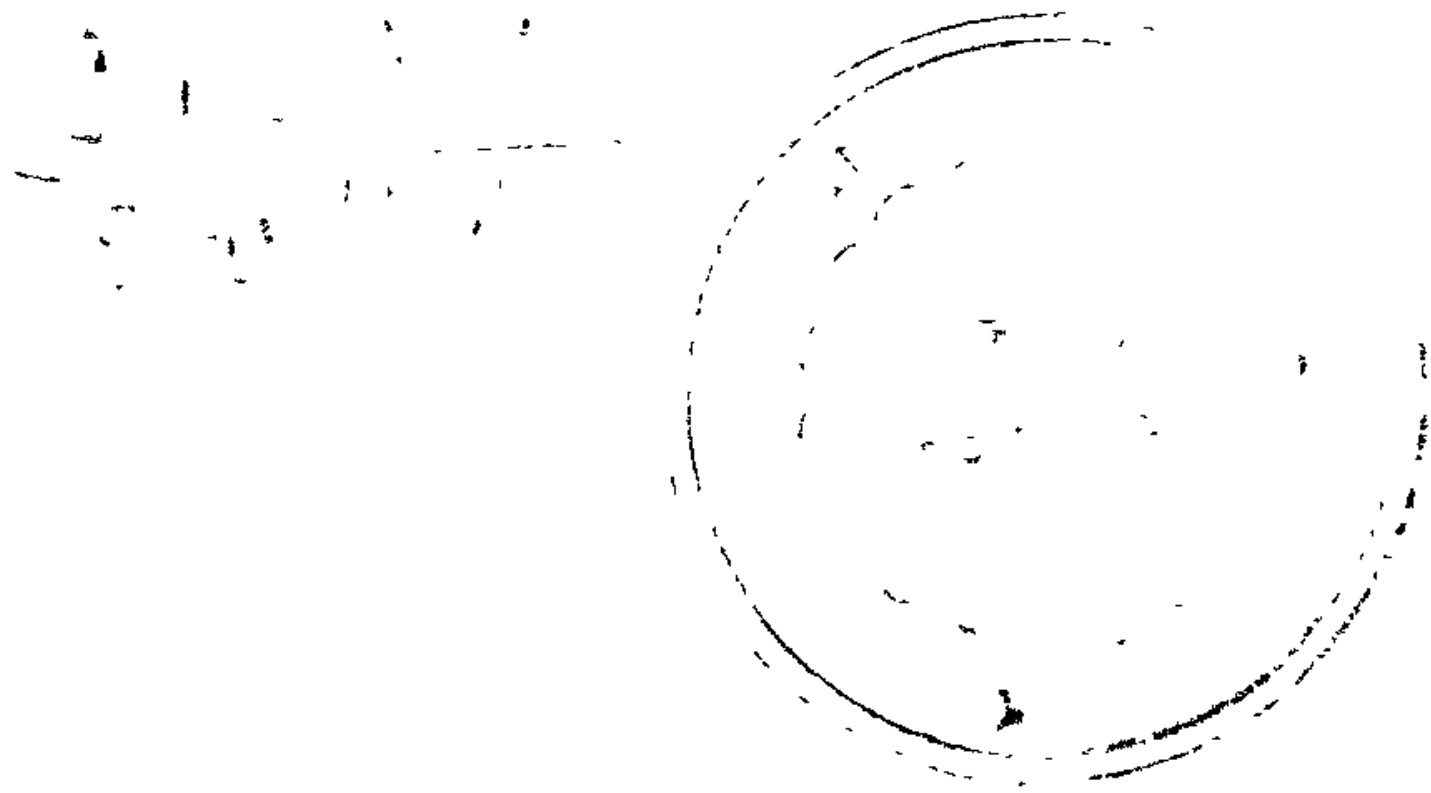
by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume XI

Book IX, Hymns [1—114]

एकादश भाग:

नवमं मण्डलम्, सूक्तानि [१—११४]

Veda Pratishthana
New Delhi

ṚGVEDA, Vol. XI

Published by the Veda Pratishthana, New Delhi

Printed at :
Shiksha Bharati Press, G. T. Road, Shahdara, Delhi

CONTENTS

IN MEMORY OF

VED RATAN MOHAN

Ved Ratan Mohan

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्रा: बहुधा वदन्ति):

आ नो भद्रा: क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिद: ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वत: । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा न: सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववारा: । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

Preface

The Vedas are the Word of God. At the very beginning of the C eation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITA

ऋग्वेद संहिता

नवमं मण्डलम्

---

(१) प्रथमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१६॥ स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुतः ॥१॥
रक्षोहा विश्वचर्षणिरभि योनिमयोहतम् । द्रुणा सधस्थमासदत् ॥२॥
वरिवोधातमो भव मंहिष्ठो वृत्रहन्तमः । पर्षि राधो मघोनाम् ॥३॥
अभ्यर्ष महानां देवानां वीतिमन्धसा । अभि वाजमुत श्रवः ॥४॥

1.

Svádishṭhayā mádishṭhayā pávasva soma dhárayā | índrāya pátave sutáḥ || 1 || rakshohá visvácarshanir abhí yónim áyohatam | drúṇā sadhástham ásadat || 2 || varivodhátamo bhava máṅhishṭho vritrahántamaḥ | párshi rádho maghónām || 3 || abhy àrsha mahánām devánām vītím ándhasā | abhí vájam utá srávaḥ || 4 ||

ṚGVEDA SAMHITĀ

BOOK NINE

1

O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self. 1

It is all-beholding, and a destroyer of the wicked, when collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails. 2

May you be the lavish giver of wealth, most bounteous, the subduer of enemies and may you bestow on us the riches of the affluent. 3

Flow onward to the sacrifice with Nature's bounties and flow here for our strength and fame. 4

त्वामच्छा चरामसि तदिदर्थं दिवेदिवे । इन्दो त्वे न आशसः ॥५॥

tvám áchā caramasi tád id ártham divé-dive | índo tvé na āṣásaḥ || 5 || 16 ||

॥१७॥ पुनाति ते परिस्रुतं सोमं सूर्यस्य दुहिता । वारेण शश्वता तना ॥६॥
तमीमण्वीः समर्य आ गृभ्णन्ति योषणो दश । स्वसारः पार्ये दिवि ॥७॥
तमीं हिन्वन्त्यग्रुवो धमन्ति बाकुरं दृतिम् । त्रिधातु वारणं मधु ॥८॥

punáti te parisrútam sómam sū́ryasya duhitá | várena ṣáṣvatā tánā || 6 || tám īm áṇvīḥ samaryá á gribhṇánti yóshaṇo dáṣa | svásāraḥ párye diví || 7 || tám īm hinvanty agrúvo dhámanti bākurám drítim | tridhátu vāraṇám mádhu || 8 ||

अभीऽ३ममघ्न्या उत श्रीणन्ति धेनवः शिशुम् । सोममिन्द्राय पातवे ॥९॥
अस्येदिन्द्रो मदेष्वा विश्वा वृत्राणि जिघ्नते । शूरो मघा च मंहते ॥१०॥

abhīmám ághnyā utá srīṇánti dhenávaḥ ṣíṣum | sómam índrāya pátave || 9 || asyéd índro mádeshv á víṣvā vritráṇi jighnate | ṣū́ro maghá ca maṅhate || 10 || 17 ||

O dropping divine elixir, we come to you only; this divine worship, offered day by day, is for you only; our invocations are to you alone, and to none else. 5

May the dawn, the daughter of the sun, purify this elixir; your elixir of divine love is gushing in streams through the eternally outstretched ultra-psychic fleecy filter. 6

The ten sister-fingers seize you in the sacrifice (for cleansing the stems of plant with water and squeezing out the sap) on the auspicious day. 7

The fingers carry the plant of the elixir. They, the enlightened priests, crush it and squeeze out the glittering sap on the water skin. The sweet sap is imbibed with three qualities (of invigorating body, mind and intellect), and is enemy-averting. 8

The inviolable kine mingle this fresh celestial elixir with their milk for the enjoyment of the aspirant, the resplendent self. 9

In the exhilaration of this devotional elixir, the aspirant self smites all evil tendencies and bestows prosperity (on the devotees). 10

(२) द्वितीयं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१८॥ पव॑स्व देव॒वीरति॑ प॒वित्रं॑ सोम॒ रंह्या॑ । इन्द्र॑मिन्दो॒ वृषा वि॑श ॥१॥
आ व॑च्यस्व॒ महि॒ प्सरो॒ वृषे॑न्दो द्यु॒म्नव॑त्तमः । आ योनिं॑ धर्ण॒सिः स॑दः ॥२॥
अधु॑क्षत प्रि॒यं मधु॒ धारा॑ सु॒तस्य॑ वे॒धसः॑ । अ॒पो व॑सिष्ट सु॒क्रतुः॑ ॥३॥
म॒हान्तं॑ त्वा म॒हीरन्वापो॑ अर्षन्ति॒ सिन्ध॑वः । यद्गोभि॑र्वासयि॒ष्यसे॑ ॥४॥
स॒मु॒द्रो अ॒प्सु मा॑मृजे विष्ट॒म्भो ध॒रुणो॑ दि॒वः । सोमः॑ प॒वित्रे॑ अस्म॒युः ॥५॥

2.

Pávasva devavír áti pavítram soma ráṅhya | índram indo vríshā́ viṣa || 1 || ā́ vacyasva máhi psáro vríshendo dyumnávattamaḥ | ā́ yónim dharṇasíḥ sadaḥ || 2 || ádhukshata priyám mádhu dhā́rā sutásya vedhásaḥ | apó vasishta sukrátuḥ || 3 || mahā́ntam tvā mahī́r ánv ā́po arshanti síndhavaḥ | yád góbhir vasayishyáse || 4 || samudró apsú mamṛije vishṭambhó dharúṇo diváḥ | sómaḥ pavítre asmayúḥ || 5 || 18 ||

॥१९॥ अचि॑क्रद॒द्वृषा॒ हरि॑र्म॒हान्मि॒त्रो न द॑र्श॒तः । सं सूर्ये॑ण रोचते ॥६॥
गिर॑स्त इन्द॒ ओज॑सा मर्मृ॒ज्यन्ते॑ अप॒स्युवः॑ । याभि॒र्मदा॑य॒ शुम्भ॑से ॥७॥
तं त्वा॒ मदा॑य॒ घृष्व॑य उ लोककृ॒त्नुमी॑महे । तव॒ प्रश॑स्तयो म॒हीः ॥८॥

acikradad vrísha hárir mahān mitró ná darṣatáḥ | sám sū́ryeṇa rocate || 6 || gíras ta inda ójasa marmṛijyánte apasyúvaḥ | yā́bhir mádāya ṣúmbhase || 7 || tám tvā mádāya ghríshvaya u lokakṛitnúm īmahe | táva praṣastayo mahī́ḥ || 8 ||

2

O elixir of joy-divine, dear to Nature's bounties (or sense organs), may you hasten on in your purifying course. O blissful, may you satisfy the resplendent self, the showerer. 1

O blissful elixir, the mighty showerer (of blessings) and the most glorious upholder, may you give us food and strength; may you occupy your assigned position. 2

The stream of the effused creative juice of bliss furnishes the joy-giving milk. Rich in qualities and reactions, it is mingled with waters. 3

When you, O elixir, the mighty, are mixed with milk, the forceful streaming waters flow to you. 4

The divine elixir is the sustainer (of all of us); it is the supporter of heaven and is purified in the waters. For our sake, (it is poured) into the straining cloth (the ultra-psychic fleecy filter). 5

This mighty showerer of blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun. 6

O love divine, the divine words of praise (chanted on the occasion of your effusion) increase our vigour and encourage us for the right conduct. They cleanse (our hearts), and they add to our exhilaration. 7

We pray to secure exhilaration from you; you are the giver of the highest joy to your worshipper, eager to crush evils. Verily, you are worthy of the loftiest adoration. 8

अस्मभ्यमिन्दविन्द्रयुर्मध्वः पवस्व धारया । पर्जन्यो वृष्टिमाँ इव ॥९॥
गोषा इन्दो नृषा अस्यश्वसा वाजसा उत । आत्मा यज्ञस्य पूर्व्यः ॥१०॥

asmábhyam indav indrayúr mádhvah pavasva dhārayā | parjányo vrishtimáñ iva ‖ 9 ‖ goshá indo nrishá asy aṣvasá vājasá utá | ātmá yajñásya purvyáh ‖ 10 ‖ 19 ‖

(३) तृतीयं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२०॥ एष देवो अमर्त्यः पर्णवीरिव दीयति । अभि द्रोणान्यासदम् ॥१॥
एष देवो विपा कृतोऽति ह्वरांसि धावति । पवमानो अदाभ्यः ॥२॥
एष देवो विपन्युभिः पवमान ऋतायुभिः । हरिर्वाजाय मृज्यते ॥३॥
एष विश्वानि वार्या शूरो यन्निव सत्वभिः । पवमानः सिषासति ॥४॥
एष देवो रथर्यति पवमानो दशस्यति । आविष्कृणोति वग्वनुम् ॥५॥

3.

Eshá devó ámartyah parnavír iva dīyati | abhí drónāny asádam ‖ 1 ‖ eshá devó vipá kritó 'ti hvárāṅsi dhāvati | pávamāno ádābhyah ‖ 2 ‖ eshá devó vipanyúbhih pávamāna ritāyúbhih | hárir vájaya mrijyate ‖ 3 ‖ eshá víṣvāni várya ṣúro yánn iva sátvabhih | pávamānah sishāsati ‖ 4 ‖ eshá devó ratharyati pávamano daṣasyati | āvísh krinoti vagvanúm ‖ 5 ‖ 20 ‖

O love divine, you are dear to the resplendent self. May you shower upon us streams of ambrosia, like a raining cloud. 9

O love divine, you are the giver of milch-kine, of children, of horses, and of food; you are the primeval soul of the cosmic sacrifice. 10

3

This divine immortal bliss flies like a bird upon her wings to settle on the sacrificial vessels 1

This divine elixir which has been squeezed out from plants by fingers, is inviolable. It rushes forward against all obstacles and oppositions. 2

This divine ambrosia, while flowing, is adorned (with hymns by the devout and skilled priests), as a horse for battle. 3

This strong one, as it flows along, seems to encompass all sorts of desirable wealth with its power and seeks to bestow it upon us. 4

This love divine, as it drops, hastens, as if a horse to its chariot and bestows rich gifts upon the worshipper. (During its motion), it discovers for itself new ever-thrilling sounds. 5

This divine sap, praised by the priests, gives precious wealth to the worshipper. It is mingled with waters. 6

Away it rushes with its stream across the high regions into heaven and roars as it flows on. 7

Having completed the sacrificial rites, it goes to heaven across the inviolable regions. 8

The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy filter for the enjoyment of Nature's bounties. 9

This elixir ot love divine, multi-functional, produces abundant food, while it flows onward in a stream in the process of purifiaction. 10

4

O love divine, most nourishing, may you welcome (enligtened persons in the holy rites); win over (the enemies) and make us happy and prosperous. 1

O lord of love divine, give us light, heavenly light, give us good fortune, and make us happy and prosperous. 2

O divine bliss, give us strength, give us wisdom, drive away our adversities and make us happy and prosperous. 3

पवीतारः पुनीतन सोममिन्द्राय पातवे । अथा नो वस्यसस्कृधि ॥४॥
त्वं सूर्ये न आ भज तव क्रत्वा तवोतिभिः । अथा नो वस्यसस्कृधि ॥५॥

pávītārah punītana sómam índrāya pátave | áthā — || 4 || tvám sū́rye na á bhaja táva krátvā távotíbhih | áthā — || 5 || 22 ||

॥२३॥ तव क्रत्वा तवोतिभिर्ज्योक्पश्येम सूर्यम् । अथा नो वस्यसस्कृधि ॥६॥
अभ्यर्ष स्वायुध सोम द्विबर्हसं रयिम् । अथा नो वस्यसस्कृधि ॥७॥
अभ्यर्षानपच्युतो रयिं समत्सु सासहिः । अथा नो वस्यसस्कृधि ॥८॥

táva krátvā távotíbhir jyók paṣyema sū́ryam | áthā — || 6 || abhy àrsha svāyudha sóma dvibárhasam rayím | áthā — || 7 || abhy àrshánapacyuto rayím samátsu sāsahíh | áthā — || 8 ||

त्वां यज्ञैरवीवृधन्पवमान विधर्मणि । अथा नो वस्यसस्कृधि ॥९॥
रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर । अथा नो वस्यसस्कृधि ॥१०॥

tvâm yajñaír avīvridhan pávamāna vídharmani | áthā — || 9 || rayím naṣ citrám aṣvínam índo viṣvā́yum á bhara | áthā — || 10 || 23 ||

O priests, press out joy-giving elixir to please the aspirant self, and make us happy and prosperous. 4

O blissful elixir, by your power and protections, may we live long to enjoy the sun. Please make us happy and prosperous. 5

By your wisdom and protections, may we be able to behold the sun for a long time. Please make us happy and prosperous. 6

O bright-weaponed elixir of bliss, shower upon us riches abundant for both worlds. Please make us happy and prosperous. 7

O you, who are unvanquished in the struggle, and subduer of adversities, shower wealth upon us. Please make us happy and prosperous. 8

O pure dropping love divine, they glorify you with sacred performance for their own upholding. Please make us happy and prosperous. 9

O blissful Lord, bring to us varied wealth, abundant in cattle, and a full life. Please make us happy and prosperous. 10

(५) पञ्चमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । (१-७) प्रथमादिसप्तर्चां गायत्री, (८-११) अष्टम्यादिचतसृणाश्चानुष्टुप् छन्दसी ॥

॥२४॥ समिद्धो विश्वतस्पतिः पवमानो वि राजति । प्रीणन्वृषा कनिक्रदत् ॥१॥
तनूनपात्पवमानः शृङ्गे शिशानो अर्षति । अन्तरिक्षेण रारजत् ॥२॥
ईळेन्यः पवमानो रयिर्वि राजति द्युमान् । मधोर्धाराभिरोजसा ॥३॥
बर्हिः प्राचीनमोजसा पवमान स्तृणन्हरिः । देवेषु देव ईयते ॥४॥
उदातैर्जिहते बृहद्द्वारो देवीर्हिरण्ययीः । पवमानेन सुष्टुताः ॥५॥

5

Sámiddho viṣvátas pátiḥ pávamāno ví rājati | prīṇán vṛ́shā kánikradat || 1 || tánūnápat pávamānaḥ ṣṛ́ṅge ṣíṣāno arshati | antárikshena rárajat || 2 || īḷényaḥ pávamāno rayír ví rājati dyumā́n | mádhor dhā́rābhir ójasā || 3 || barhíḥ prācī́nam ójasā pávamāna stṛṇán háriḥ | devéshu devá īyate || 4 || úd ā́tair jihate bṛhád dvā́ro devī́r hiraṇyáyīḥ | pávamānena súshṭutāḥ || 5 || 24 ||

॥२५॥ सुशिल्पे बृहती मही पवमानो वृषण्यति । नक्तोषासा न दर्शते ॥६॥
उभा देवा नृचक्षसा होतारा दैव्या हुवे । पवमान इन्द्रो वृषा ॥७॥

suṣilpé bṛhatī́ mahī́ pávamāno vṛshaṇyati | náktoshā́sā ná darṣaté || 6 || ubhā́ devā́ nṛcákshasā hótārā daívyā huve | pávamāna índro vṛ́shā || 7 ||

5

(The elixir), the enkindled, the sovereign Lord of all, the showerer of blessings, the rejoicer, flows forth, pure in form, and in joy utters a thrilling sound. (*Idhma*=*Samiddha*=*Agni*=enkindled) 1

(The elixir), pure-flowing, with body never-decaying, rushes onwards; sharpening its splendour in the height and glittering across the firmament, (it falls into the receptacle). (*Tanunpat*—with body never decaying) 2

Worthy of all praises, pure-flowing, bright, the bounteous giver (elixir of bliss) shines forth in its might with the sweet streams of water. (*Idyah*=worthy of praises) 3

The bright green-hued (or of golden colour), pure-flowing (elixir of bliss) rushes in its might. It occupies its seat (on sacred grass) pointing towards the east. (*Barhih* =seat on sacred grass) 4

The divine golden doors, praised by the priests together with the bliss are thrown open from the vast heaven. (*Devir-dvarah*=divine door) 5

The pure-flowing love divine, eagerly waits for the handsomely built, lofty and charming pair of night and dawn, not yet visible. (*Nakta-usasa*=pair of night and dawn) 6

I invoke the two celestial divine priests, the two deities who always behold men. (The bliss divine) is pure-flowing. (*Daivyau hotarau*=two celestial divine priests) 7

भारती पवमानस्य सरस्वतीळा मही ।
इमं नो यज्ञमा गमन्तिस्रो देवीः सुपेशसः ॥८॥
त्वष्टारमग्रजां गोपां पुरोयावानमा हुवे ।
इन्दुरिन्द्रो वृषा हरिः पवमानः प्रजापतिः ॥९॥
वनस्पतिं पवमान मध्वा समङ्ग्धि धारया ।
सहस्रवल्शं हरितं भ्राजमानं हिरण्ययम् ॥१०॥
विश्वे देवाः स्वाहाकृतिं पवमानस्या गत ।
वायुर्बृहस्पतिः सूर्योऽग्निरिन्द्रः सजोषसः ॥११॥

bhāratī pávamānasya sárasvatíḷā mahí | imám no yajñám á́ gaman tisró devíḥ supéśasaḥ || 8 || tváshṭāram agrajā́m gopā́m puroyā́vānam á́ huve | índur índro vríshā háriḥ pávamānaḥ prajā́patiḥ || 9 || vánaspátim pavamāna mádhvā sám aṅgdhi dhā́rayā | sahásravalśam háritam bhrā́jamānam hiraṇyáyam || 10 || víśve devā́ḥ sváhākṛitim pávamānasyá́ gata | vāyúr bṛíhaspátiḥ sū́ryo 'gnír índraḥ sajóshasaḥ || 11 || 25 ||

(६) षष्ठं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२६॥ मन्द्रया सोम धारया वृषा पवस्व देवयुः । अव्यो वारेष्वस्मयुः ॥१॥
अभि त्यं मद्यं मदमिन्दविन्द्र इति क्षर । अभि वाजिनो अर्वतः ॥२॥

6

Mandráyā soma dhā́rayā vríshā pavasva devayúḥ | ávyo vā́reshv asmayúḥ || 1 || abhí tyám mádyam mádam índav índra íti kshara | abhí vājíno árvataḥ || 2 ||

May the three beautiful divine virtues, culture, speech and wisdom, come to bless our sacred offerings of bliss divine. (*Bharati*, *Sarasvati* and *Ilha*-culture, speech and wisdom) 8

I invoke the architect of universe, the first-born, the protector, the leader, the golden coloured, pure-flowing divine bliss, delightful, resplendent, the showerer, the protector of all creatures. (*Tvaṣṭṛ*=the architect of universe) 9

O pure-flowing divine bliss, may you consecrate with your streaming ambrosia the ever-green refulgent, golden-hued forest vegetation along with its thousand branches. (*Vanaspati*=lord of forest; vegetation) 10

O all the divinities, the cosmic wind, the cosmic intelligence, the sun, the cosmic fire and lightning come together to the consecrating ceremonies of the joy divine. (*Svahakrtayah*-consecrating ceremonies) 11

6

O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer. 1

May you, O drops of elixir, sovereign as you are, effuse and shower on us exhilarating sap of joy that brings to us vigour of horses. 2

अभि त्यं पूर्व्यं मदं सुवानो अर्ष पवित्र आ । अभि वाजमुत श्रवः ॥३॥
अनु द्रप्सास इन्दव आपो न प्रवतासरन् । पुनाना इन्द्रमाशत ॥४॥
यमत्यमिव वाजिनं मृजन्ति योषणो दश । वने क्रीळन्तमत्यविम् ॥५॥

abhí tyám pūrvyám mádam suvānó arsha pavítra ā́ | abhí vā́jam utá śrávaḥ || 3 || ánu drapsā́sa índava ā́po ná pravátāsaran | punānā́ índram āśata || 4 || yám átyam iva vājínam mṛijánti yóshaṇo dáśa | váne krīḷantam átyavim || 5 || 26 ||

॥२७॥ तं गोभिर्वृषणं रसं मदाय देववीतये । सुतं भराय सं सृज ॥६॥
देवो देवाय धारयेन्द्राय पवते सुतः । पयो यदस्य पीपयत् ॥७॥
आत्मा यज्ञस्य रंह्या सुष्वाणः पवते सुतः । प्रत्नं नि पाति काव्यम् ॥८॥
एवा पुनान इन्द्रयुर्मदं मदिष्ठ वीतये । गुहा चिद्दधिषे गिरः ॥९॥

tám góbhir vṛíshaṇaṃ rásam mádāya devávītaye | sutám bhárāya sáṃ sṛija || 6 || devó devā́ya dhā́rayéndrāya pavate sutáḥ | páyo yád asya pīpáyat || 7 || ātmā́ yajñásya ráṅhyā sushvāṇáḥ pavate sutáḥ | pratnáṃ ní pāti kā́vyam || 8 || evā́ punāná indrayúr mádam madishṭha vītáye | gúhā cid dadhishe gíraḥ || 9 || 27 ||

Flow hitherward to us, and pour forth through the strainer that eternal exhilarating stream of celestial nectar which grants strength and food. 3

The sparkling stream of elixir flows in course of filtration with a speed and moves towards the resplendent soul like waters along a slope. 4

Far from the place of effusion and filtration, the plant of this elixir sportingly grows in forests. The ten fingers pluck it and cleanse, just as (men rub down) a strong horse. 5

May you, after effusion, pour forth this elixir in milk and mix to be enjoyed by Nature's bounties and for our exhilaration. 6

The milk of divine love, when effused, flows to the receptacle in streams for the enjoyment of the aspirant. It sustains and strengthens the self. 7

The expressed sap of divine love is the soul of the cosmic sacrifice. It flows with speed bringing blessings. It maintains its ancient regards and seerhood. 8

This most delightful exhilarating divine sap is offered to the resplendent self for his acceptance. It resounds with a thrill (when it flows from the filters) in the ceremonial hall. 9

(७) सप्तमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

।२८॥ असृग्रमिन्दवः पथा धर्मन्नृतस्य सुश्रियः । विदाना अस्य योजनम् ॥१॥
प्र धारा मध्वो अग्रियो महीरपो वि गाहते । हविर्हविष्षु वन्द्यः ॥२॥
प्र युजो वाचो अग्रियो वृषाव चक्रदद्वने । सद्माभि सत्यो अध्वरः ॥३॥
परि यत्काव्या कविर्नृम्णा वसानो अर्षति । स्वर्वाजी सिषासति ॥४॥
पवमानो अभि स्पृधो विशो राजेव सीदति । यदीमृण्वन्ति वेधसः ॥५॥

7.

Ásrigram índavah pathá dhármann ritásya susríyah | vidāná asya yójanam || 1 || prá dhárā mádhvo agriyó mahír apó ví gāhate | havír havíshshu vándyah || 2 || prá yujó vācó agriyó vríshāva cakradad váne | sádmābhí satyó adhvaráh || 3 || pári yát kávyā kavír nrimná vásāno árshati | svàr vājí sishāsati || 4 || pávamāno abhí sprídho víso rájeva sīdati | yád īm rinvánti vedhásah || 5 || 28 ||

।२९॥ अव्यो वारे परि प्रियो हरिर्वनेषु सीदति । रेभो वनुष्यते मती ॥६॥
स वायुमिन्द्रमश्विना साकं मदेन गच्छति । रणा यो अस्य धर्मभिः ॥७॥
आ मित्रावरुणा भगं मध्वः पवन्त ऊर्मयः । विदाना अस्य शक्मभिः ॥८॥

ávyo váre pári priyó hárir váneshu sīdati | rebhó vanushyate matí || 6 || sá vāyúm índram asvínā sākám mádena gachati | ráṇā yó asya dhármabhih || 7 || á mitrávárunā bhágam mádhvah pavanta ūrmáyah | vidāná asya sákmabhih || 8 ||

7

The excellent streams of divine love, knowing that they have a relation with the resplendent self, flow forth during this sacrifice along the path of the eternal truth. 1

Among all oblations, the oblation of this divine elixir is superb; after effusion, the elixir is mixed with holy waters; the streams of this sweet bliss flow forth pre-eminent. 2

The pre-eminent divine love is the showerer of benefits, ever-true and imperishable. It flows to the sacrificial hall, mixed with waters, uttering continuous thrilling sounds. 3

When the seer, the love divine, full of ample treasures, goes round in the midst of the recitations (by devotees), then the mighty resplendent self seated in the heaven (of heart) rejoices and accepts the invocations. 4

When it (the love divine) is invoked by devotees, the effused elixir, like a king, destroys the malignant persons (the inner wicked tendencies) as well as those who oppose. 5

The green-tinted (love divine), dear to the cosmic forces (or spiritual instincts), blends with the water, and then moves forward for filtration on the ultra-psychic woollen seive in the midst of the thrilling chants by the welcoming priests. 6

He, the householder, who is assiduous in the technique of effusion and filtration of the divine elixir, is blessed by bounties like wind, fire and the twin divines. 7

The stream of sweet divine love flows to the Lord of light and bliss and to the gracious Lord. The worshippers who accept the virtues of this elixir are rewarded with happiness. 8

अस्मभ्यं॑ रोदसी र॒यिं मध्वो॒ वाज॑स्य सा॒तये॑ । श्रवो॒ वसू॑नि॒ सं जि॑तम् ॥९॥

asmábhyam rodasī rayím mádhvo vājasya sātáye sŕávo vásūni sám jitam || 9 || २९ ||

(८) अष्टमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ ए॒ते सोमा॑ अ॒भि प्रि॒यमिन्द्र॑स्य॒ काम॑मक्षरन् । वर्ध॑न्तो अस्य वी॒र्य॑म् ॥१॥
पु॒ना॒नास॑श्चमू॒षदो॒ गच्छ॑न्तो वा॒युम॒श्विना॑ । ते नो॑ धान्तु सु॒वीर्य॑म् ॥२॥
इन्द्र॑स्य सोम॒ राध॑से पु॒ना॒नो हार्दि॑ चोदय । ऋ॒तस्य॒ योनि॑मा॒सद॑म् ॥३॥
मृ॒जन्ति॑ त्वा॒ दश॒ क्षिपो॑ हि॒न्वन्ति॑ स॒प्त धी॒तयः॑ । अनु॒ विप्रा॑ अमादिषुः ॥४॥
दे॒वेभ्य॑स्त्वा॒ मदा॑य॒ कं सृ॑जा॒नमति॒ मे॒ष्यः॑ । सं गोभि॑र्वासयामसि ॥५॥

8.

Eté sómā abhí priyám índrasya kámam aksharan | várdhanto asya vīryàm || 1 || punānásas camūshádo gáchanto vāyúm aṣvínā | té no dhāntu suvíryam || 2 || índrasya soma rádhase punānó hárdi codaya | ṛitásya yónim āsádam || 3 || mṛijánti tvā dáṣa kshípo hinvánti saptá dhītáyaḥ | ánu víprā amādishuḥ || 4 || devébhyas tvā mádāya kám sṛijānám áti meshyàḥ | sám góbhir vāsayāmasi || 5 || 30 ||

O heaven and earth, for the acquisition of this exhilarating divine love, may you win for us fame and riches. 9

8

The divine elixirs instil into the self the pleasing aspirations, enhancing his vigour. 1

Pure-flowing, filling the ladles, these (streams of divine love) proceed to the wind and the twin divines. May they sustain our strength and vigour. 2

O pure effusing divine elixir, you provide gratification to the resplendent self. May you impel him to participate in the place of benevolent works. 3

The ten fingers effuse you and the seven participating priests caress you; the sages gladden you. 4

When you (O divine love) effuse forth along with water, and pass through ultra-psychic fleecy sieve, we wrap you up with the milk of devotion and offer you to Nature's all bounties. 5

॥३१॥ पुनानः कलशेष्वा वस्त्राण्यरुषो हरिः । परि गव्यान्यव्यत ॥६॥
मघोन आ पवस्व नो जहि विश्वा अप द्विषः । इन्दो सखायमा विश ॥७॥
वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि । सहो नः सोम पृत्सु धाः ॥८॥
नृचक्षसं त्वा वयमिन्द्रपीतं स्वर्विदम् । भक्षीमहि प्रजामिषम् ॥९॥

punānáḥ kaláṣeshv á vástrāṇy arushó háriḥ | pári gávyāny avyata || 6 || maghóna á pavasva no jahí víṣvā ápa dvíshaḥ | índo sákhāyam á viṣa || 7 || vṛishṭíṃ diváḥ pári srava dyumnám pṛithivyá ádhi | sáho naḥ sóma pṛitsú dhāḥ || 8 || nṛicákshasaṃ tvā vayám índrapītaṃ svarvídam | bhakshīmáhi prajám ísham || 9 || 31 ||

(९) नवमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३२॥ परि प्रिया दिवः कविर्वयांसि नप्त्योर्हितः । सुवानो याति कविक्रतुः ॥१॥
प्रप्र क्षयाय पन्यसे जनाय जुष्टो अद्रुहे । वीत्यर्ष चनिष्ठया ॥२॥

9.

Pári priyá diváḥ kavír váyāṅsi naptyòr hitáḥ | suvānó yāti kavíkratuḥ || 1 || prá-pra ksháyāya pányase jánāya júshṭo adrúhe | vīty àrsha cánishṭhayā || 2 ||

When (the divine love) is purified in the pitcher of heart, it comes out radiant and green-tinted; when it is further mixed up with milk, it appears that it has put on the raiment derived from cow. 6

Flow on to us, who are your effluent devotees; drive away all our adversaries, O divine love; may you enter into the heart of the resplendent self, your real friend. 7

Pour down rain from heaven, and abundance upon the earth; uphold our strength, O love divine, in our struggle of life. 8

(O divine elixir) you are the contemplator of men, the loving beverage of the resplendent self and the knower of all things; may we, while adoring you, be blessed with progeny and food. 9

9

Not only wise, but you work with your penetrating wisdom; you are rightly placed at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest statures, dear to heaven. 1

(O divine elixir), go forth in a most abundant stream, rich in sustenance; go to the guileless man, your owner, who praises you. 2

That mighty and pure elixir, when born, illumines the mighty parents (heaven and earth), the progenitors (of everything that is born) and the augmenters of eternal truths. 3

Effused by (the ten) fingers, the (love divine) gladdens seven guileless streams of sensation. May you magnify it, the one and undecaying. 4

O resplendent Lord, at your worship, they (the ten fingers) provide the ever-lasting and ever-youthful joy (the divine elixir) for your solemn service. 5

(The divine elixir) is an immortal bearer (of oblations to Nature's bounties); it beholds the seven rivers (of enlightenment), i.e. the elixir is mixed with water, full as a well; he quenches the thirst of the divine elements. 6

Protect us, O lord of bliss, manly in functions, during our undertaking and destroy that power of darkness against which we must contend (unitedly). 7

(O love divine), may you without delay speed on the road for our new praiseworthy hymns; as of old, please continue to display your radiance. 8

O purifier (love divine), you are always good to grant us abundant food, brave offsprings, cattle and horses. May you give us the discriminating wisdom, and also all that we need and cherish. 9

(१०) दशमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३४॥ प्र स्वानासो रथा इवार्वन्तो न श्रवस्यवः । सोमासो राये अक्रमुः ॥१॥
हिन्वानासो रथा इव दधन्विरे गभस्त्योः । भरासः कारिणामिव ॥२॥
राजानो न प्रशस्तिभिः सोमासो गोभिरञ्जते । यज्ञो न सप्त धातृभिः ॥३॥
परि सुवानास इन्दवो मदाय बर्हणा गिरा । सुता अर्षन्ति धारया ॥४॥
आपानासो विवस्वतो जनन्त उषसो भगम् । सूरा अण्वं वि तन्वते ॥५॥

10.

Prá svanáso ráthā ivárvanto ná śravasyávaḥ | sómāso rāyé akramuḥ || 1 || hinvānáso ráthā iva dadhanviré gábhastyoḥ | bhárāsaḥ kārínām iva || 2 || rā́jāno ná práśastibhiḥ sómāso góbhir añjate | yajñó ná saptá dhātṛ́bhiḥ || 3 || pári suvānā́sa índavo mádāya barhánā girā́ | sutā́ arshanti dhā́raya || 4 || āpānā́so vivásvato jánanta usháso bhágam | sū́rā áṇvaṃ ví tanvate || 5 || 34 ||

॥३५॥ अप द्वारा मतीनां प्रत्ना ऋण्वन्ति कारवः । वृष्णो हरस आयवः ॥६॥
समीचीनास आसते होतारः सप्तजामयः । पदमेकस्य पिप्रतः ॥७॥
नाभा नाभिं न आ ददे चक्षुश्चित्सूर्ये सचा । कवेरपत्यमा दुहे ॥८॥

ápa dvā́rā matīnā́m pratnā́ ṛiṇvanti kārávaḥ | vṛ́shṇo hárasa āyávaḥ || 6 || samīcīnā́sa āsate hótāraḥ saptájāmayaḥ | padám ékasya píprataḥ || 7 || nā́bhā nā́bhiṃ na ā́ dade cákshuś cit sū́rye sácā | kavér ápatyam ā́ duhe || 8 ||

10

The elixirs of bliss, longing for food and strength, uttering a sound like chariots, or like horses, have come here for the sake of excellence and prosperity. 1

Coming like chariots (to the place of work and worship), they (the stems of the plant of divine juices) are upheld in the arms (of the priests) or as a load in the arms of a toiler. 2

The libations (of the herbal juices) are anointed with milk (of devotion) as kings with praises and tended as a worship by seven priests. 3

The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration. 4

The elixirs of cosmic brilliance generate the glory, as if of the dawn and whilst they issue forth, and spread, they do so with a thrilling sound. 5

The ancient singers of hymns and the offerers of divine love throw open the doors of cosmic sacrifice. 6

The seven associated ministers (the sense organs) like so many kinsmen. participate with delight in the sacrifice, and with single devotion, bring success to the objective. 7

I take into my navel the navel of the cosmic sacrifice, my eyes become associated with the sun and I effuse out the offspring (i.e. the juice) of the parent sage (i.e. of stems of the plant). 8

अ॒भि प्रि॒या दि॒वस्प॒दम॑ध्व॒र्युभि॒र्गुहा॑ हि॒तम् । सूरः॑ पश्यति॒ चक्ष॑सा ॥९॥

abhí priyā́ divás padám adhvaryúbhir gúhā hitám | sū́raḥ paśyati cákshasā || 9 || 35 ||

(११) एकादशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३६॥ उपा॑स्मै गायता नरः॒ पव॑माना॒येन्द॑वे । अ॒भि दे॒वाँ इय॑क्षते ॥१॥
अ॒भि ते॒ मधु॑ना॒ पयोऽथ॑र्वाणो अशिश्रयुः । दे॒वं दे॒वाय॑ देव॒यु ॥२॥
स नः॑ पवस्व॒ शं गवे॒ शं जना॑य॒ शमर्व॑ते । शं रा॑ज॒न्नोष॑धीभ्यः ॥३॥
ब॒भ्रवे॒ नु स्वत॑वसेऽरु॒णाय॑ दिवि॒स्पृशे॑ । सोमा॑य गा॒थम॑र्चत ॥४॥
हस्त॑च्युतेभि॒रद्रि॑भिः सु॒तं सोम॑ं पुनीतन । मधा॒वा धा॑वता॒ मधु॑ ॥५॥

11.

Úpāsmai gāyatā naraḥ pávamānāyéndave | abhí devā́n íyakshate || 1 || abhí te mádhunā páyó 'tharvāṇo aśiśrayuḥ | devám devā́ya devayú || 2 || sá naḥ pavasva śám gáve śám jánāya śám árvate | śám rājann óshadhībhyaḥ || 3 || babhráve nú svátavase 'ruṇā́ya divispṛ́śe | sómāya gāthám arcata || 4 || hástacyutebhir ádribhiḥ sutám sómam punītana | mádhāv ā́ dhāvatā mádhu || 5 || 36 ||

The mighty self has seen with his own hidden eye, that all the priests (the sense organs) have in their heart enjoyed their divine share of elixir. 9

11

Sing, O leaders of ceremonies, to the glory of this pure-flowing drop of divine love. It is keen to offer worship to Nature's bounties (the verses are chanted whilst the juice is extracted). 1

To the exhilarating juice, the celebrated sages mix the sweet milk which is divine and favourite of all divinties. 2

O radiant divine love, may you grant health and happiness to our people, happiness to our cattle and horses and long life to our herbal plants. 3

May you recite praises to the bright and brown, self-vigorous, and heaven-touching divine elixir. 4

Purify the divine elixir, which has been crushed between stones, whirled by the hands and squeezed. May you mix the sweet milk of devotion in the inebriating elixir. 5

॥३७॥ नमसेदुप सीदत दध्नेदभि श्रीणीतन । इन्दुमिन्द्रे दधातन ॥६॥
अमित्रहा विचर्षणिः पवस्व सोम शं गवे । देवेभ्यो अनुकामकृत् ॥७॥
इन्द्राय सोम पातवे मदाय परि षिच्यसे । मनश्चिन्मनसस्पतिः ॥८॥
पवमान सुवीर्यं रयिं सोम रिरीहि नः । इन्दविन्द्रेण नो युजा ॥९॥

·námaséd úpa sīdata dadhnéd abhí srīṇītana | índum índre dadhātana || 6 || amitrahá vícarshaṇiḥ pávasva soma sám gáve | devébhyo anukāmakrít || 7 || índrāya soma pátave mádāya pári shicyase | manascín mánasas pátiḥ || 8 || pávamāna suvíryam rayím soma rirīhi naḥ | índav índreṇa no yujá || 9 || 37 ||

(१२) द्वादशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३८॥ सोमा असृग्रमिन्दवः सुता ऋतस्य सादने । इन्द्राय मधुमत्तमाः ॥१॥
अभि विप्रा अनूषत गावो वत्सं न मातरः । इन्द्रं सोमस्य पीतये ॥२॥
मदच्युत्क्षेति सादने सिन्धोरूर्मा विपश्चित् । सोमो गौरी अधि श्रितः ॥३॥

12.

Sómā asrigram índavaḥ sutá ritásya sádane | índrāya mádhumattamāḥ || 1 || abhí víprā anūshata gávo vatsám ná mātáraḥ | índram sómasya pītáye || 2 || madacyút ksheti sádane síndhor ūrmá vipascít | sómo gaurí ádhi sritáḥ || 3 ||

(O priests), may you come with reverence; mix the juices of elixir with curds and offer the mixed juices to the resplendent self. 6

O divine elixir, the subduer of enmity, the most wise, fulfiller of aspirations of godly men, may you shower prosperity on our cows and cattle. 7

O elixir of divine love, cognizant of the mind, and its controller as well, you are poured forth as a drink for the exhilaration of the resplendent self. 8

O joy-bestowing effused elixir, may you give us by the grace of the resplendent Lord, such wealth of prosperity, as increases our vigour. 9

12

The sweetest and most flavoured juices of divine elixir (the spiritual love) are effused and poured forth for the acceptance of the resplendent self in the hall of this eternal sacrifice. 1

The wise men call upon the resplendent self to enjoy the divine elixir, as the mother kine low to their calves. 2

The exhilarating elixir, the wise, dwells in its own station; it is further mixed with waters taken from rivers. At the place of sacrifice, it remains under the control of speech (or chants in the middle tone). 3

दि॒वो नाभा॑ विचक्ष॒णोऽव्यो॒ वारे॑ महीयते । सोमो॒ यः सु॒क्रतुः॑ क॒विः ॥४॥
यः सोमः॑ क॒लशे॒ष्वाँ अ॒न्तः प॒वित्र॒ आहि॑तः । तमिन्दुः॒ परि॑ षस्वजे ॥५॥

divó nā́bhā vicakshanó 'vyo vā́re mahīyate | sómo yáḥ su-krátuḥ kavíḥ || 4 || yáḥ sómaḥ kaláśeshv ā́ñ antáḥ pavítra ā́hitaḥ | tám índuḥ pári shasvaje || 5 || 38 ||

॥३९॥ प्र वाच॒मिन्दु॑रिष्यति समु॒द्रस्याधि॑ वि॒ष्टपि॑ । जिन्व॒न्कोशं॑ मधु॒श्चुत॑म् ॥६॥
नित्य॑स्तोत्रो॒ वन॒स्पति॑र्धी॒नाम॒न्तः स॑ब॒र्दुघः॑ । हि॒न्वा॒नो मानु॑षा यु॒गा ॥७॥
अ॒भि प्रि॒या दि॒वस्प॒दा सोमो॑ हिन्वा॒नो अ॑र्षति । विप्र॑स्य॒ धार॑या क॒विः ॥८॥
आ प॑वमान धारय र॒यिं स॒हस्र॑वर्चसम् । अ॒स्मे इ॑न्दो स्वा॒भुव॑म् ॥९॥

prá vā́cam índur ishyati samudrásyā́dhi vishṭápi | jínvan kóśam madhuścútam || 6 || nítyastotro vánaspátir dhīnā́m antáḥ sabardúghaḥ | hinvānó mā́nushā yugā́ || 7 || abhí priyā́ divás padā́ sómo hinvānó arshati | víprasya dhā́rayā kavíḥ || 8 || ā́ pavamāna dhāraya rayíṃ sahásravarcasam | asmé indo svābhúvam || 9 || 39 ||

(१३) त्रयोदशं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ सोमः॑ पुना॒नो अ॑र्षति स॒हस्र॑धारो॒ अत्य॑विः । वा॒योरिन्द्र॑स्य निष्कृ॒तम् ॥१॥

13.

Sómaḥ punānó arshati sahásradhāro átyaviḥ | vāyór índrasya nishkṛitám || 1 ||

The elixir of bliss, the keen observant, the wise seer, is worshipped in the navel of the sky, and is purified by filtering it through a fleecy filter. 4

The one collected in the vats or pots, has now been filtered through the ultra-psychic fleecy filters, and the filtrates are all mixed together. 5

The drops of elixir, abiding in the firmament of the sky, as they fall and flow, make a sound, that delights the nectar-shedding cloud. 6

The praise of the elixir of love is eternal; the plant is known as the lord of forests; and is the shedder of nectar. It inspires many generations of men. Such an elixir enlightens the intellects to their core. 7

The sagacious elixir has been brought from heaven; it flows in a stream to the happy and fortunate houses of the devouts. 8

O purifying divine elixir, may you shower upon us wealth of a thousand radiances, excellent in all respects. 9

13

The purifying love divine, flowing in a thousand streams and passing through the celestial fleecy filters, proceeds to Nature's bounties, such as the wind and the solar rays. 1

पवमानमवस्यवो विप्रमभि प्र गायत । सुष्वाणं देववीतये ॥२॥
पवन्ते वाजसातये सोमाः सहस्रपाजसः । गृणाना देववीतये ॥३॥
उत नो वाजसातये पवस्व बृहतीरिषः । द्युमदिन्दो सुवीर्यम् ॥४॥
ते नः सहस्रिणं रयिं पवन्तामा सुवीर्यम् । सुवाना देवास इन्दवः ॥५॥

pávamānam avasyavo vípram abhí prá gāyata | sushvāṇáṃ devávītaye || 2 || pávante vā́jasātaye sómāḥ sahásrapājasaḥ | griṇānā́ devávītaye || 3 || utá no vā́jasātaye pávasva brihatī́r íshaḥ | dyumád indo suvī́ryam || 4 || té naḥ sahasríṇaṃ rayím pávantām ā́ suvī́ryam | suvānā́ devā́sa índavaḥ || 5 || 1 ||

॥२॥ अत्या हियाना न हेतृभिरसृग्रं वाजसातये । वि वारमव्यमाशवः ॥६॥
वाश्रा अर्षन्तीन्दवोऽभि वत्सं न धेनवः । दधन्विरे गभस्त्योः ॥७॥
जुष्ट इन्द्राय मत्सरः पवमान कनिक्रदत् । विश्वा अप द्विषो जहि ॥८॥
अपघ्नन्तो अराव्णः पवमानाः स्वर्दृशः । योनावृतस्य सीदत ॥९॥

átyā hiyānā́ ná hetríbhir ásrigram vā́jasātaye | ví vā́ram ávyam āśávaḥ || 6 || vāśrā́ arshantíndavo 'bhí vatsáṃ ná dhenávaḥ | dadhanviré gábhastyoḥ || 7 || júshṭa índrāya matsaráḥ pávamāna kánikradat | víśvā ápa dvísho jahi || 8 || apaghnánto árāvṇaḥ pávamānāḥ svardríśaḥ | yónāv ritásya sīdata || 9 || 2 ||

May you, who are desirous of divine protection, sing aloud praises of the cosmic elixir which is being effused for Nature's bounties as their favourite beverage. 2

The elixir of divine love flows for the attainment of nourishment, giving strength in thousands. It secures affection from Nature's bounties when glorified through sacred hymns. 3

O divine love, may you pour forth abundant streams and splendid and excellent vigour for our attainment of food. 4

May those divine libations of spiritual elixir, when effused, bring to us thousand-fold wealth and excellent vigour. 5

Like horses urged to battle by their drivers, the swift-flowing elixir of divine love, hastens through the texture of the cosmic fleecy filter. 6

While flowing, the drops of elixir of divine love make thrilling sounds as if cows lowing to their calves. They are welcome to priests (as guests) received in arms. 7

O pure blissful love divine, you are acceptable and pleasing to the resplendent self. While uttering thrilling sound, may you destroy all our adversaries. 8

May you (O love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidels who refuse to offer worship, come and stay in the prime position of the eternal sacrifice. 9

(१४) चतुर्दशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३॥ परि प्रासिष्यदत्कविः सिन्धोरूर्मावधि श्रितः । कारं बिभ्रत्पुरुस्पृहम् ॥१॥
गिरा यदी सबन्धवः पञ्च व्राता अपस्यवः । परिष्कृण्वन्ति धर्णसिम् ॥२॥
आदस्य शुष्मिणो रसे विश्वे देवा अमत्सत । यदी गोभिर्वसायते ॥३॥
निरिणानो वि धावति जहच्छर्याणि तान्वा । अत्रा सं जिघ्नते युजा ॥४॥
नप्तीभिर्यो विवस्वतः शुभ्रो न मामृजे युवा । गाः कृण्वानो न निर्णिजम् ॥५॥

14.

Pári prásishyadat kavíḥ síndhor ūrmáv ádhi ṣritáḥ | kārám bíbhrat puruspṛíham || 1 || girá yádī sábandhavaḥ páñca vrátā apasyávaḥ | parishkṛiṇvánti dharṇasím || 2 || ád asya ṣushmíṇo ráse víṣve devá amatsata | yádī góbhir vasāyáte || 3 || niriṇānó ví dhāvati jáhac cháryāṇi tánvā | átrā sám jighnate yujá || 4 || naptíbhir yó vivásvataḥ ṣubhró ná māmṛijé yúvā | gáḥ kṛiṇvānó ná nirṇíjam || 5 || 3 ||

॥४॥ अति श्रिती तिरश्चता गव्या जिगात्यण्व्या । वग्नुमियर्ति यं विदे ॥६॥
अभि क्षिपः समग्मत मर्जयन्तीरिषस्पतिम् । पृष्ठा गृभ्णत वाजिनः ॥७॥
परि दिव्यानि मर्मृशद्विश्वानि सोम पार्थिवा । वसूनि याह्यस्मयुः ॥८॥

áti ṣrití tiraṣcátā gavyá jigāty áṇvyā | vagnúm iyarti yáṃ vidé || 6 || abhí kshípaḥ sám agmata marjáyantīr ishás pátim | pṛishṭhá gṛibhṇata vājínaḥ || 7 || pári divyáni már- mṛiṣad víṣvāni soma párthivā | vásūni yāhy asmayúḥ || 8 || 4 ||

14

The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water), and with a thrilling sound pleasing to all, (it comes to a receptacle). 1

All the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts, honour the sustaining love divine with their chants of praises. 2

At that time, all Nature's bounties rejoice in expectation of getting their share of elixir, now enveloped (i.e. mixed) with milk and curds. 3

Descending from the cosmic (or ultra-psychic) filters, it hastens and passes through the interstices of the woollen cloth. Finally, it imparts the ecstatic feeling of unity with its friend, the resplendent self. 4

The divine extract is squeezed and cleansed by the fingers of the sacrificer, and it looks fresh and bright like a handsome young (horse). It makes the milk as one's own abode (i.e. it is mixed with milk and curds). 5

Expressed by the fingers, it proceeds obliquely to the produce of the cow (i.e. it is mixed with milk); it utters a thrilling sound which is familiar to the worshipper. 6

The fingers express the juice from the plant which is the lord of nourishment. They, the fingers, come close to each other at the time of cleansing, and hold vigorously the plant of the elixir. 7

O divine love, may you, holding all the treasures of heaven and earth, come favourably disposed to us. 8

(१५) पञ्चदशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥५॥ एष धिया यात्यण्व्या शूरो रथेभिराशुभिः । गच्छन्निन्द्रस्य निष्कृतम् ॥१॥
एष पुरू धियायते बृहते देवतातये । यत्रामृतास आसते ॥२॥
एष हितो वि नीयतेऽन्तः शुभ्रावता पथा । यदी तुञ्जन्ति भूर्णयः ॥३॥
एष शृङ्गाणि दोधुवच्छिशीते यूथ्यो३ वृषा । नृम्णा दधान ओजसा ॥४॥

15.

Eshá dhiya yaty áṇvya śúro ráthebhir aśúbhiḥ | gáchann índrasya nishkṛitám || 1 || eshá purú dhiyayate bṛihaté devátātaye | yátrāmṛitasa ásate || 2 || eshá hitó vi nıyate 'ntáḥ śubhrávatā pathá | yádi tuñjánti bhúrṇayaḥ || 3 || eshá śríngaṇi dódhuvac chíśite yuthyo vrísha | nṛimṇá dádhana ójasā || 4 ||

एष रुक्मिभिरीयते वाजी शुभ्रेभिरंशुभिः । पतिः सिन्धूनां भवन् ॥५॥
एष वसूनि पिब्दना परुषा ययिवाँ अति । अव शादेषु गच्छति ॥६॥
एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः । प्रचक्राणं महीरिषः ॥७॥
एतमु त्यं दश क्षिपो मृजन्ति सप्त धीतयः । स्वायुधं मदिन्तमम् ॥८॥

eshá rukmíbhir ıyate vājı śubhrébhir aṅśúbhiḥ | pátiḥ síndhūnam bhávan || 5 || eshá vásuni pibdaná párushā yayiváṅ áti | áva śádeshu gachati || 6 || etám mṛijanti márjyam úpa dróṇeshv ayávaḥ | pracakraṇám mahır íshaḥ || 7 || etám u tyáṃ dáśa kshípo mṛijánti saptá dhıtáyaḥ | svayudhám madíntamam || 8 || 5 ||

15

This love divine is heroic. Expressed intelligently by fingers, it proceeds further and hastens as if on a swift chariot to the abode of the resplendent self. 1.

This love divine engages in many sacred performances and promotes divine virtues, which adorn the men of immortal fame. 2

The effused elixir is brought to the place of sacrifice by a path that shines with brilliant light; then the priests offer it (to the resplendent self and to Nature's bounties). 3

He (the divine elixir) tosses his horn, and whets on high like a bull; the lord of the herd thus manifests his might, and thereby brings for us his treasures. 4

Becoming the lord of streams, he (the divine elixir) proceeds along with enthusiasm and vigour (to the place of sacrifice), adorned with brilliant golden rays. 5

At the right time, he overpowers the discomfited concealers of wealth, destroys them and moves to the side of those who abide by his discipline. 6

The priests express the sap of the divine plant into the vessels, which is thereafter purified. The sap is the provider of abundant food. 7

The ten fingers, the seven priests, effuse out this well-weaponed divine elixir which yields great exhilaration. 8

(१६) षोडशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

१६॥ प्र ते सोतार ओण्योः रसं मदाय घृष्वये । सर्गो न तक्त्येतशः ॥१॥
क्रत्वा दक्षस्य रथ्यमपो वसानमन्धसा । गोषामण्वेषु सश्चिम ॥२॥
अनप्तमप्सु दुष्टरं सोमं पवित्र आ सृज । पुनीहीन्द्राय पातवे ॥३॥
प्र पुनानस्य चेतसा सोमः पवित्रे अर्षति । क्रत्वा सधस्थमासदत् ॥४॥

16.

Prá te sotára onyo rásam mádaya ghríshvaye | sárgó ná takty étasah || 1 || krátva dákshasya rathyàm apó vásanam ándhasa | goshám ánveshu sascima || 2 || ánaptam apsú dushtáram sómam pavítra á srija | punihíndraya pátave || 3 || prá punanásya cétasa sómah pavítre arshati | krátva sadhástham ásadat || 4 ||

प्र त्वा नमोभिरिन्दव इन्द्र सोमा असृक्षत । महे भराय कारिणः ॥५॥
पुनानो रूपे अव्यये विश्वा अर्षन्नभि श्रियः । शूरो न गोषु तिष्ठति ॥६॥
दिवो न सानु पिप्युषी धारा सुतस्य वेधसः । वृथा पवित्रे अर्षति ॥७॥
त्वं सोम विपश्चितं तना पुनान आयुषु । अव्यो वारं वि धावसि ॥८॥

pra tva námobhir índava índra sóma asrikshata | mahé bhárava karínah || 5 || punanó rūpé avyáye vísvā árshann abhí sríyah | súro na góshu tishthati || 6 || divó ná sánu pipyúshī dhára sutásya vedhásah | vrítha pavítre arshati || 7 || tvám soma vipascítam tána punaná ayúshu | ávyo váram ví dhavasi || 8 || 6 ||

16

O elixir of divine love, the persons who extract and effuse you out, do it for an exhilaration that is capable of destroying evils. You are a sap that pervades the entire space existing between heaven and earth. May your flow flash like a swift horse. 1

This (elixir) provides strength and speed. In sacred rites, it is mingled with food and water and mixed with milk of cow by our fingers. 2

This unassailable, invincible divine love abides in the cosmic vapours of firmament. May you pour it and purify on the ultra-psychic filter for the enjoyment of the resplendent self. 3

The loving elixir of that devotee who is purified by worship flows upon the ultra-psychic filter and settles at a worthy place, duly assigned in the ceremony. 4

O resplended self, these drops of love divine flow to you with praises and give you vigour for the impending great struggle of life. 5

Purified through the ultra-psychic woollen filter, the divine elixir attains all honours. It stands as if it is a hero in the midst of kine. 6

Nutritious stream of the invigorating love divine falls easily upon the straining cloth as the lofty rain from heaven. 7

O bliss divine, most wise, may you extend your grace and purify men. May your stream of love divine flow unceasingly through the ultra-psychic woollen filters. 8

(१७) सप्तदशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥७॥ प्र निम्नेनेव सिन्धवो घ्नन्तो वृत्राणि भूर्णयः । सोमा असृग्रमाशवः ॥१॥
अभि सुवानास इन्दवो वृष्टयः पृथिवीमिव । इन्द्रं सोमासो अक्षरन् ॥२॥
अत्यूर्मिर्मत्सरो मदः सोमः पवित्रे अर्षति । विघ्नन्रक्षांसि देवयुः ॥३॥
आ कलशेषु धावति पवित्रे परि षिच्यते । उक्थैर्यज्ञेषु वर्धते ॥४॥

17.

Prá nimnéneva síndhavo ghnánto vritráni bhúrṇayaḥ | sómā asṛigram āṣávaḥ || 1 || abhí suvānása índavo vṛishṭá-yaḥ prithivím iva | índram sómāso aksharan || 2 || átyūrmir matsaró mádaḥ sómaḥ pavítre arshati | vighnán rákshāṅsi devayúḥ || 3 || á kaláṣeshu dhāvati pavítre pári shicyate | ukthaír yajñéshu vardhate || 4 ||

अति त्री सोम रोचना रोहन्न भ्राजसे दिवम् । इष्णन्त्सूर्यं न चोदयः ॥५॥
अभि विप्रा अनूषत मूर्धन्यज्ञस्य कारवः । दधानाश्चक्षसि प्रियम् ॥६॥
तमु त्वा वाजिनं नरो धीभिर्विप्रा अवस्यवः । मृजन्ति देवतातये ॥७॥
मधोर्धारामनु क्षर तीव्रः सधस्थमासदः । चारुर्ऋताय पीतये ॥८॥

áti tri soma rocaná róhan ná bhrājase dívam | ishṇán súryam ná codayaḥ || 5 || abhí víprā anūshata mūrdhán yajñásya kārávaḥ | dádhānāṣ cá-kshasi priyám || 6 || tám u tvá vājínam náro dhībhír víprā avasyávaḥ | mṛijánti devátātaye || 7 || mádhor dhárām ánu kshara tīvráḥ sadhástham ásadaḥ | cárur ṛitáya pītáye || 8 || 7 ||

17

Like rivers flowing along a steep descent, the rapid streams of divine love flow with full zeal (through the strainers). They are the destroyers of dark forces. 1

The drops of love divine, as they are expressed, flow to the resplendent self like the rains falling upon the ground. 2

The elixir of divine love flows across the strainer with swelling waves. It is exhilarating, inebriating and it destroys the wicked. It is ever keen to go to the divine. 3

It flows to the receptacles of hearts, is strained through the ultra-psychic filters, and is glorified at worship by praises. 4

The divine love, mounting beyond the three worlds, illumines heaven and it voluntarily provides impulsion to the sun as well. 5

The enlightened performers of pious ceremonies glorify it (the elixir) at the time of worship, entertaining affection for the one all-beholding. 6

The sages, leaders of sacred rites, desirous of sustenance, filter and purify you, to be used in the sacred performances; you are the giver of strengthening food. 7

May you flow onward to pour forth streams of the sweet elixir of divine love. May you stay in your receptacle, O sharp-flavoured, for the fulfilment of the eternal rites and for enjoyment. 8

(१८) अष्टादशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥८॥ परि सुवानो गिरिष्ठाः पवित्रे सोमो अक्षाः । मदेषु सर्वधा असि ॥१॥
त्वं विप्रस्त्वं कविर्मधु प्र जातमन्धसः । मदेषु सर्वधा असि ॥२॥
तव विश्वे सजोषसो देवासः पीतिमाशत । मदेषु सर्वधा असि ॥३॥

18.

Pári suvānó girishṭhā́ḥ pavítre sómo akshāḥ | mádeshu sarvadhā́ asi || 1 || tvám̐ vípras tvám̐ kavír mádhu prá jā-tám ándhasaḥ | mádeshu — || 2 || táva víṣve sajóshaso de-vā́saḥ pītím āṣata | mádeshu — || 3 ||

आ यो विश्वानि वार्या वसूनि हस्तयोर्दधे । मदेषु सर्वधा असि ॥४॥
य इमे रोदसी मही सं मातरेव दोहते । मदेषु सर्वधा असि ॥५॥
परि यो रोदसी उभे सद्यो वाजेभिरर्षति । मदेषु सर्वधा असि ॥६॥
स शुष्मी कलशेष्वा पुनानो अचिक्रदत् । मदेषु सर्वधा असि ॥७॥

á yó víṣvāni vā́ryā vásūni hástayor dadhé | mádeshu — || 4 || yá imé ródasī mahī́ sám mātáreva dóhate | mádeshu — || 5 || pári yó ró-dasī ubhé sadyó vā́jebhir árshati | mádeshu — || 6 || sá ṣushmī́ kaláṣeshv á punānó acikradat | mádeshu — || 7 || 8 ||

18

O elixir of bliss, with your habitat on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. You, O nectar, are the supreme sustaining among those who give us ecstatic delight. 1

You are wise; you are a seer; you bestow the sweet honey as if produced from food (herbal plants). You are the supreme sustainer among those who give us ecstatic delight. 2

All divines (the organs of senses and actions) together are pleased to enjoy the drinking of this embrosia. You are the supreme sustainer among those who give us ecstatic delight. 3

You are the one who places in the hands of the worshipper all desirable riches; you are the supreme sustainer among those who give us ecstatic delight. 4

You are the one who milks this great heaven and earth, like two mothers; you are the supreme sustainer among those who give us ecstatic delight. 5

You are the one who in no time goes around and serves both heaven and earth with viands; you are the supreme sustainer among those who give us ecstatic delight. 6

This vigorous nectar of love divine, stocked in vessels, gives thrilling sounds while proceeding for purification; you are the supreme sustainer among those who give us ecstatic delight. 7

(१९) एकोनविंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥९॥ यत्सो॑म चि॒त्रमु॒क्थ्यं॑ दि॒व्यं पार्थि॑वं॒ वसु॑ । तन्न॑: पुना॒न आ भ॑र ॥१॥
यु॒वं हि स्थः स्व॑र्पती॒ इन्द्र॑श्च सोम॒ गोप॑ती । ई॒शा॒ना पि॑प्यतं॒ धियः॑ ॥२॥
वृषा॑ पुना॒न आ॒युषु॑ स्त॒नय॒न्नधि॑ ब॒र्हिषि॑ । हरि॒: सन्योनि॒मास॑दत् ॥३॥

19.

Yát soma citrám ukthyàm divyám párthivam vásu | tán naḥ punāná á bhara || 1 || yuvám hí stháḥ svàrpatī índraș ca soma gópatī | īṣāná pipyatam dhíyaḥ || 2 || vríshā punāná āyúshu stanáyann ádhi barhíshi | háriḥ sán yónim ásadat || 3 ||

अवा॑वशन्त धी॒तयो॑ वृष॒भस्याधि॒ रेत॑सि । सू॒नोर्व॒त्सस्य॑ मा॒तर॑: ॥४॥
कु॒विद्वृ॑षण्यन्ती॑भ्यः पुना॒नो गर्भ॑मा॒दध॑त् । याः शु॒क्रं दु॑ह॒ते पय॑: ॥५॥
उप॑ शिक्षापत॒स्थुषो॑ भि॒यस॒मा धे॑हि॒ शत्रु॑षु । पव॑मान वि॒दा र॒यिम् ॥६॥
नि शत्रो॑: सोम॒ वृष्ण्यं॒ नि शुष्मं॒ नि वय॑स्तिर । दू॒रे वा॑ स॒तो अन्ति॑ वा ॥७॥

ávāvaṣanta dhītáyo vrishabhásyádhi rétasi | sūnór vatsásya mātáraḥ || 4 || kuvíd vrishaṇyántībhyaḥ punānó gárbham ādádhat | yáḥ ṣukrám duhaté páyaḥ || 5 || úpa ṣikshāpatasthúsho bhiyásam á dhehi ṣátrushu | pávamāna vidá rayím || 6 || ní ṣatroḥ soma vríshṇyam ní ṣúshmam ní váyas tira | dūré vā sató ánti vā || 7 || 9 ||

19

Whatever wonderful wealth of glory there be in heaven or on earth, may you, O nectar of bliss, being purified, bring it to us. 1

O nectar of bliss, you and resplendent self both are the lords of everyone; also the lords of our organs of senses; may you, O master, bless us in our intellectual assignments. 2

The celestial elixir, the showerer (of benefit), is purified in the midst of chants of men (the priests), uttering thrilling noise. It lies green-tinted, on its assigned seat. 3

Like the mothers of the born children, the fingers cleanse (the stems of the plant) under waters and crave for the invigorating and strength-giving (elixir of bliss). 4

For purification, the plant of the mighty elixir is washed with waters; the effused elixir stays under water and implants numerous germs (ferments) of activity, and finally the effused elixir after purification is mixed with bright water and milk. 5

May you bring near to us those who stand aloof; may you strike terror into our foes; O pure-flowing elixir, please transfer their riches to us. 6

O lord of bliss, destroy the vigour, the energy, the vital power of our enemy, whether he be close by or at a distance. 7

(२०) विंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१०॥ प्र कविर्देववीतयेऽव्यो वारेभिरर्षति । साह्वान्विश्वा अभि स्पृधः ॥१॥
स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति । पवमानः सहस्रिणम् ॥२॥
परि विश्वानि चेतसा मृशसे पवसे मती । स नः सोम श्रवो विदः ॥३॥

20

Prá kavír devávītayé 'vyo várebhir arshati | sāhvā́n víṣvā abhí spṛídhaḥ || 1 || sá hí shmā jaritṛíbhya ā́ vā́jam gómantam ínvati | pávamānaḥ sahasríṇam || 2 || pári víṣvāni cétasā mṛiṣáse pávase matí | sá naḥ soma ṣrávo vidaḥ || 3 ||

अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुवं रयिम् । इषं स्तोतृभ्य आ भर ॥४॥
त्वं राजेव सुव्रतो गिरः सोमा विवेशिथ । पुनानो वह्ने अद्भुत ॥५॥
स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः । सोमश्चमूषु सीदति ॥६॥
क्रीळुर्मखो न मंहयुः पवित्रं सोम गच्छसि । दधत्स्तोत्रे सुवीर्यम् ॥७॥

abhy àrsha bṛihád yáṣo maghávadbhyo dhruvā́ṃ rayím | íshaṃ stotṛíbhya ā́ bhara || 4 || tvā́ṃ rā́jeva suvrató gírah somā́ viveṣitha | punānó vahne adbhuta || 5 || sá váhnir apsú dushṭáro mṛijyámāno gábhastyoḥ | sómaṣ camū́shu sīdati || 6 || krīḷúr makhó ná maṅhayúḥ pavítraṃ soma gachasi | dádhat stotré suvī́ryam || 7 || 10 ||

20

The ambrosia passes through the texture of the ultra-psychic fleecy sieve to become the beverage of the organs of senses and actions, triumphing over all our adversaries. 1

Verily, it, the pure-flowing ambrosia, bestows upon its praisers thousandfold treasure in the shape of cattle, cow-products and food. 2

You give us all kinds of wealth with your intuition; you flow for us at our praises; as such, O elixir of bliss, grant us sustenance. 3

Bestow upon us great glory; grant durable riches to those who are rich and prosperous; bring food to your praisers. 4

O elixir of divine bliss, the purified and the one pledged for noble deeds, O wonderful bearer of our offerings, may you listen to our praises as a king. 5

O nectar of divine bliss, the bearer of oblations, you abide in the vapours of the firmament; you are difficult to be surpassed by any; we cleanse you by our hands. May you repose in the receptacles of our hearts. 6

O ambrosia, you proceed to the filtering ultra-psychic sieve sportingly; like a chief, you are liberal and generous, and give excellent vigour to him who praises you. 7

(२१) एकविंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥११॥ एते धावन्तीन्दवः सोमा इन्द्राय घृष्वयः । मत्सरासः स्वर्विदः ॥१॥
प्रवृण्वन्तो अभियुजः सुष्वये वरिवोविदः । स्वयं स्तोत्रे वयस्कृतः ॥२॥
वृथा क्रीळन्त इन्दवः सधस्थमभ्येकमित् । सिन्धोरूर्मा व्यक्षरन् ॥३॥

21.

Eté dhāvantíndavaḥ sómā índrāya ghríshvayaḥ | matsa-rásaḥ svarvídaḥ || 1 || pravrinvánto abhiyújaḥ súshvaye va-rivovídaḥ | svayáṃ stotré vayaskrítaḥ || 2 || vríthā krílanta índavaḥ sadhástham abhy ékam ít | síndhor ūrmā́ vy àksharan || 3 ||

एते विश्वानि वार्या पवमानास आशत । हिता न सप्तयो रथे ॥४॥
आस्मिन्पिशङ्गमिन्दवो दधाता वेनमादिशे । यो अस्मभ्यमरावा ॥५॥
ऋभुर्न रथ्यं नवं दधाता केतमादिशे । शुक्राः पवध्वमर्णसा ॥६॥
एत उ त्ये अवीवशन्काष्ठां वाजिनो अक्रत । सतः प्रासाविषुर्मतिम् ॥७॥

eté víṣvāni vā́ryā pávamānāsa āṣata | hitā́ ná sáptayo ráthe || 4 || ā́smin piṣáñgam indavo dádhātā venám ādíṣe | yó asmábhyam árāvā || 5 || ribhúr ná ráthyaṃ návaṃ dádhātā kétam ādíṣe | ṣukrā́ḥ pavadhvam árṇasā || 6 || etá u tyé avīvaṣan kā́shṭhāṃ vājíno akrata | satáḥ prā́sā-vishur matím || 7 || 11 ||

21

These flowing, encouraging (for contest), exhilarating, heaven-conferring streams of ambrosia rush toward the resplendent self. 1

(These elixirs are) graceful in awarding favours, useful in numerous ways, and are the givers of wealth to him, who rightly effuse them. They spontaneously bestow food and nourishment on their praisers. 2

The effused streams of ambrosia come sporting and are finally received in a common receptacle containing water of rivers. 3

Like horses harnessed to a car, these pure streams of nectar bring all desirable blessings to us. 4

O effused streams of love divine, bestow at our indication manifold blessings on pious devotees who may not have given us anything presently. 5

As a great man appoints a commendable charioteer, so may you grant knowledge to our superior and flow glistening with water. 6

These effused streams of joy have been keen at the sacrifice; powerful, they have made for themselves an abiding place; they have animated the intellect of the pious institutor of the sacrificial rite. 7

22

These streams of ambrosia when let out (for filtration), give a thrilling sound as they pass (through the ultra-psychic sieve). (In their movements, they resemble) chariots or the swift horses let loose. 1

Like the gushing winds, like the rain-storms or like the swift whirling flames of fire,— 2

—these pure streams of divine love, sagacious, and mixed with milk and curds, easily participate in our ceremonies performed with intelligence. 3

These elixirs, when purified, come down from the filters to the receptacles; thence they traverse along their assigned paths. They never get exhausted (in their incessant sojourn). 4

Spreading in various directions, they pervade the entire space, from earth to heaven. They extend to all the regions, the highest and the supreme ones. 5

Descending rivers follow this excellent ambrosia as it spreads out to our sacred works; these accomplishments are glorified thereby. 6

O elixir of bliss, you hold the wealth of kine which you win from the greedy persons; you are the force behind the extended thread (of creation). 7

(२३) त्रयोविंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१३॥ सोमा॑ असृग्रमा॒शवो॒ मधो॒र्मद॑स्य॒ धार॑या । अ॒भि विश्वा॑नि॒ काव्या॑ ॥१॥
अनु॑ प्र॒त्नास॒ आ॒यवः॑ प॒दं नवी॑यो अक्रमुः । रु॒चे ज॑नन्त॒ सूर्य॑म् ॥२॥
आ प॑वमान नो भराऱ्यो अदा॑शुषो॒ गय॑म् । कृ॒धि प्र॒जाव॑ती॒रिषः॑ ॥३॥
अ॒भि सोमा॑स आ॒यवः॒ पव॑न्ते॒ मद्यं॒ मद॑म् । अ॒भि कोशं॑ मधु॒श्चुत॑म् ॥४॥

23.

Sómā asrigram āsávo mádhor mádasya dhárayā | abhí vísvāni kávyā || 1 || ánu pratnása āyávaḥ padám náviyo akramuḥ | rucé jananta sũryam || 2 || á pavamāna no bharāryó ádāsusho gáyam | kridhí prajávatīr íshaḥ || 3 || abhí sómāsa āyávaḥ pávante mádyam mádam | abhí kósam madhuscútam || 4 ||

सोमो॑ अर्षति ध॒र्णसि॒र्दधा॑न इन्द्रि॒यं रस॑म् । सु॒वीरो॑ अभिशस्ति॒पाः ॥५॥
इन्द्रा॑य सोम पवसे दे॒वेभ्यः॑ सध॒माद्यः॑ । इन्दो॒ वाजं॑ सिषाससि ॥६॥
अ॒स्य पी॒त्वा मदा॑ना॒मिन्द्रो॑ वृ॒त्राण्य॑प्र॒ति । ज॒घान॑ ज॒घन॑च्च॒ नु ॥७॥

sómo arshati dharnasír dádhāna indriyám rásam | suvíro abhisastipáḥ || 5 || índrāya soma pavase devébhyaḥ sadhamádyaḥ | índo vájam sishāsasi || 6 || asyá pītvá mádānām índro vritrány aprati | jaghána jaghánac ca nú || 7 || १४ ||

23

The swift-flowing ambrosia issues forth in a stream, sweet and exhilarating, whilst the chanting of numerous praises by the sages goes on. 1

These swift-going cosmic horses (of the sun) have been traversing a new field since the eternal past; they as if, impel the sun to give light. 2

O purifier, acquire for us the property and possessions of such a miser landlord as is not liberal in munificience. May you bestow upon us progeny-abounding food. 3

The swift-flowing streams of divine love effuse exhilarating juices; they flow (after filtration) to the honey-storing receptacle. 4

The divine love, the sustainer (of the world), the giver of the sap of life to organs of senses and actions, heroic, a protector against calumny, flows forth (to the receptacles). 5

O nectar of divine love, worthy of worship, you flow forth for the sake of the resplendent soul and for the sake of sense organs (divines); O drop of ambrosia, you vouchsafe to give us food. 6

Having drunk of this divine supreme exhilarating draught, the soul, the irresistible, has been subduing the opponents; may he ever subdue them. 7

(२४) चतुर्विंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१४॥ प्र सोमासो अधन्विषुः पवमानास इन्दवः । श्रीणाना अप्सु मृञ्जत ॥१॥
अभि गावो अधन्विषुरापो न प्रवता यतीः । पुनाना इन्द्रमाशत ॥२॥
प्र पवमान धन्वसि सोमेन्द्राय पातवे । नृभिर्यतो वि नीयसे ॥३॥
त्वं सोम नृमादनः पवस्व चर्षणीसहे । सस्निर्यो अनुमाद्यः ॥४॥

24.

Prá sómāso adhanvishuḥ pávamānāsa índavaḥ | srīṇāná apsú mriñjata || 1 || abhí gávo adhanvishur ápo ná pravátā yatíḥ | punāná índram āṣata || 2 || prá pavamāna dhanvasi sóméndrāya pátave | nṛíbhir yató ví nīyase || 3 || tvám soma nṛimádanaḥ pávasva carhaṇīsáhe | sásnir yó anumádyaḥ || 4 ||

इन्दो यदद्रिभिः सुतः पवित्रं परिधावसि । अरमिन्द्रस्य धाम्ने ॥५॥
पवस्व वृत्रहन्तमोक्थेभिरनुमाद्यः । शुचिः पावको अद्भुतः ॥६॥
शुचिः पावक उच्यते सोमः सुतस्य मध्वः । देवावीरघशंसहा ॥७॥

índo yád ádribhiḥ sutáḥ pavítram paridhávasi | áram índrasya dhámne || 5 || pávasva vritrahantamokthébhir anumádyaḥ | ṣúciḥ pāvakó ádbhutaḥ || 6 || ṣúciḥ pāvaká ucyate sómaḥ sutásya mádhvaḥ | devāvír aghaṣaṅsahá || 7 || 14 ||

24

The purified streams of effused elixirs flow downwards through the ultra-psychic filters, mixed with water, milk and curds. 1

The flowing juices of ambrosia rush like waters flowing down a declivity; filtered and purified, they proceed to the resplendent self. 2

O filtrable ambrosia, you proceed to the resplendent self for his enjoyment. By the priests, you have been prepared and conveyed by them (to the self). 3

O ambrosia of divine love, you are the exhilarator of men; may you flow to the resplendent soul, who is the conqueror of adversaries. You (O elixir) are pure and worthy of adoration. 4

O nectar, when you are effused by crushing under stones, you hasten to the ultra-psychic sieve; verily, you are pure and of worth acceptance (or enjoyment) by the resplendent self. 5

Flow on, best destroyer of evils, to be propitiated by praises. Verily, you are pure, purifying and wonderful. 6

The ambrosia is said to be the yielder of the exhilarating effusion; it is known to be pure, shining and purifier, the gratifier of the enlightened persons and a dertroyer of the wicked. 7

[अथ द्वितीयोऽनुवाकः ॥]

(२५) पञ्चविंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यागस्त्यो दृळ्हच्युत ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१५॥ पर्वस्व दक्षसाधनो देवेभ्यः पीतये हरे । मरुद्भ्यो वायवे मदः ॥१॥
पर्वमान धिया हितो३ऽभि योनिं कनिक्रदत् । धर्मणा वायुमा विश ॥२॥
सं देवैः शोभते वृषा कविर्योनावधि प्रियः । वृत्रहा देववीतमः ॥३॥
विश्वा रूपाण्याविशन्पुनानो याति हर्यतः । यत्रामृतास आसते ॥४॥
अरुषो जनयन्गिरः सोमः पवत आयुषक् । इन्द्रं गच्छन्कविक्रतुः ॥५॥
आ पवस्व मदिन्तम पवित्रं धारया कवे । अर्कस्य योनिमासदम् ॥६॥

25.

Pávasva dakshasádhano devébhyaḥ pītáye hare | marúdbhyo vāyáve mádaḥ || 1 || pávamāna dhiyā́ hitó 'bhí yónim kánikradat | dhármaṇā vāyúm ā́ viṣa || 2 || sám devaíḥ ṣobhate vṛíshā kavír yónāv ádhi priyáḥ | vṛitrahā́ devavítamaḥ || 3 || víṣvā rūpā́ṇy āviṣán punānó yāti haryatáḥ | yátrāmṛítāsa ā́sate || 4 || arushó janáyan gíraḥ sómaḥ pavata āyushák | índram gáchan kavíkratuḥ || 5 || ā́ pavasva madintama pavítram dhárayā kave | arkásya yónim āsádam || 6 || 15 ||

(२६) षड्विंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य दार्ळ्हच्युत इध्मवाह ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१६॥ तममृक्षन्त वाजिनमुपस्थे अदितेरधि । विप्रासो अण्व्या धिया ॥१॥

26.

Tám amṛikshanta vājínam upásthe áditer ádhi | vípraso áṇvyā dhiyā́ || 1 ||

25

O green-hued ambrosia, the bestower of strength, may you flow for the enjoyment of divine powers such as vital principles and vital winds. 1

O purifying ambrosia, suitably placed by sacred rites, may you roaring enter the receiving pot, and come in contact with the wind by your natural rights. 2

This ambrosia, the showerer of benefits, the seer, the beloved, the destroyer of foes, most favourite among the divines, shines in its own home. 3

Pervading all beauteous forms, the pure, the desirable (elixir) goes to the place where the immortal ones abide. 4

Endowed with wisdom of the past, the brilliant nectar of divine love, generating sounds, flows forth continually, and finally it proceeds to the resplendent soul. 5

Most exhilarating and sagacious (elixir) flows through the filter in a stream, and attains its seat in the proximity of the adorable (resplendent soul). 6

26

The priests cleanse with utmost care (or with fingers) that ambrosia, vigorous and agile, on the lap of the mother earth. 1

तं गावो अभ्यनूषत सहस्रधारमक्षितम् । इन्दुं धर्तारमा दिवः ॥२॥
तं वेधां मेधयाह्यन्पवमानमधि द्यवि । धर्णसिं भूरिधायसम् ॥३॥
तमह्यन्भुरिजोर्धिया संवसानं विवस्वतः । पतिं वाचो अदाभ्यम् ॥४॥
तं सानावधि जामयो हरिं हिन्वन्त्यद्रिभिः । हर्यतं भूरिचक्षसम् ॥५॥
तं त्वा हिन्वन्ति वेधसः पवमान गिरावृधम् । इन्दविन्द्राय मत्सरम् ॥६॥

tám gávo abhy ànūshata sahásradhāram ákshitam | índum dhartáram á diváḥ || 2 || tám vedhám medháyahyan pávamānam ádhi dyávi | dharṇasím bhúridhāyasam || 3 || tám ahyan. bhuríjor dhiyá saṃvásānaṃ vivásvataḥ | pátiṃ vācó ádābhyam || 4 || táṃ sánāv ádhi jāmáyo hárim hinvanty ádribhiḥ | haryatám bhúricakshasam || 5 || táṃ tvā hinvanti vedhásaḥ pávamāna girāvṛ́dham | índav índrāya matsarám || 6 || 16 ||

(२७) सप्तविंशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१७॥ एष कविरभिष्टुतः पवित्रे अधि तोशते । पुनानो घ्नन्नप स्रिधः ॥१॥
एष इन्द्राय वायवे स्वर्जित्परि षिच्यते । पवित्रे दक्षसाधनः ॥२॥

27

Eshá kavír abhíshṭutaḥ pavítre ádhi toṣate | punānó ghnánn ápa srídhaḥ || 1 || eshá índrāya vāyáve svarjít pári shicyate | pavítre dakshasádhanaḥ || 2 ||

The sacred hymns propitiate that ambrosia flowing in a thousand streams, which is inexhaustible and is the sustainer of heaven. 2

They elevate to heaven by their keen intellect that creative (ambrosia), the purifier, the sustainer and the upholder of all. 3

The worshippers elevate by the fingers (by their arms) that unconquerable (ambrosia), the Lord of praise abiding (in receptacles). 4

The fingers effuse (from the plant) that green-tinted, desirable and far-beholding sap, after having crushed with stones the plant stems placed at a high level. 5

Men of intelligence invoke you, O pure and refined elixir; you provide exhilaration to the resplendent self, and all these praises are addressed to you. 6

27

This purifying ambrosia of divine love, lauded as if it is a sage, passes through the ultra-psychic fleecy filter. It drives away all the opponents. 1

This invigorating heaven-conquering ambrosia is poured upon the ultra psychic filter for the gratification of the cosmic forces as the sun and the wind. 2

एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः । सोमो वनेषु विश्ववित् ॥३॥
एष गव्युरचिक्रदत्पवमानो हिरण्ययुः । इन्दुः सत्राजिदस्तृतः ॥४॥
एष सूर्येण हासते पवमानो अधि द्यवि । पवित्रे मत्सरो मदः ॥५॥
एष शुष्म्यसिष्यददन्तरिक्षे वृषा हरिः । पुनान इन्दुरिन्द्रमा ॥६॥

eshá nṛíbhir ví nī-yate divó mūrdhā́ vṛíshā sutáḥ | sómo vá́neshu viṣvavít || 3 || eshá gavyúr acikradat pávamāno hiraṇyayúḥ | índuḥ satrājíd ástṛitaḥ || 4 || eshá súryeṇa hāsate pávamāno ádhi dyávi | pavítre matsaró mádaḥ || 5 || eshá ṣushmy àsishya-dad antárikshe vṛíshā háriḥ | punāná índur índram á || 6 || 17 ||

(२८) अष्टाविंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१८॥ एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः । अव्यो वारं वि धावति ॥१॥
एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः । विश्वा धामान्याविशन् ॥२॥
एष देवः शुभायतेऽधि योनावमर्त्यः । वृत्रहा देववीतमः ॥३॥

28.

Eshá vājí hitó nṛíbhir viṣvavín mánasas pátiḥ | ávyo vá́raṃ ví dhāvati || 1 || eshá pavítre aksharat sómo devé-bhyaḥ sutáḥ | víṣvā dhá́māny āviṣán || 2 || eshá deváḥ ṣu-bhayaté 'dhi yónav ámartyaḥ | vṛitrahá devavítamaḥ || 3 ||

This effused ambrosia, the elixir of divine love, is the showerer of benefits, the summit of heaven and prominent among forest produces. It is all-knowing and thus conducted by the pious men (to the spots of benevolent sacrifices). 3

This ambrosia resounds as it drops, yearning to give us cattle and gold and is the conqueror of foes, irresistible and purifier. 4

This pure-flowing exhilarating elixir of divine love mounts up with the Sun's rays to the sky and then drops on the ultra-psychic filter. 5

This powerful and purifying ambrosia, the showerer of blessings, green-tinted, shining when pure, flows through the firmament (the filter), is meant to be enjoyed by the resplendent self. 6

28

This swift-flowing ambrosia, placed in the vessel by pious men, runs to the fabric of ultra-psychic fleecy filter. It is omniscient and lord of mental complex. 1

This ambrosia has been effused for divines (all organs of senses and actions) and it flows into the ultra-psychic filter. It penetrates through all the functional spots. 2

This divine immortal ambrosia is brilliant in its own place, is the destroyer of evils and is the most devoted to divine functional organs. 3

एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः । अभि द्रोणानि धावति ॥४॥
एष सूर्यमरोचयत्पवमानो विचर्षणिः । विश्वा धामानि विश्ववित् ॥५॥
एष शुष्म्यदाभ्यः सोमः पुनानो अर्षति । देवावीरघशंसहा ॥६॥

eshá vríshā kánikradad daṣábhir jamíbhir yatáḥ | abhí dróṇani dhavati || 4 || eshá sū́ryam arocayat pávamāno vícarshaṇiḥ | víṣva dhámani viṣvavít || 5 || eshá ṣushmy ádābhyaḥ sómaḥ punānó arshati | devāvír aghaṣaṅsahá || 6 || 18 ||

(२९) एकोनत्रिंशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१९॥ प्रास्य धारा अक्षरन्वृष्णः सुतस्यौजसा । देवाँ अनु प्रभूषतः ॥१॥
सप्तिं मृजन्ति वेधसो गृणन्तः कारवो गिरा । ज्योतिर्जज्ञानमुक्थ्यम् ॥२॥
सुषहा सोम तानि ते पुनानाय प्रभूवसो । वर्धा समुद्रमुक्थ्यम् ॥३॥
विश्वा वसूनि संजयन्पवस्व सोम धारया । इनु द्वेषांसि सध्र्यक् ॥४॥

29

Prásya dhárā aksharan vríshṇaḥ sutásyaújasā | **devā́ṅ ánu prabhū́shataḥ** || 1 || **sáptim mṛijanti vedháso griṇántaḥ kārávo girá** | **jyótir jajñānám ukthyàm** || 2 || **sushábā soma táni te punānáya prabhūvaso** | **várdhā samudrám ukthyàm** || 3 || **víṣvā vásūni saṃjáyan pávasva soma dhárayā** | **inú dvéshāṅsi sadhryàk** || 4 ||

This showerer of blessings, cleansed and squeezed by ten fingers hastens uttering a sound to the receiving pots. 4

This purified (sap), all-contemplating and all-knowing, gives radiance to the sun and all the spots of the sacred performances. 5

This powerful, invincible, purifying ambrosia which is protector of divine functional organs and the destroyer of the wicked, proceeds to receptacles after purification and filtration. 6

29

The streams of this effused ambrosia of love divine, the showerer of blessings, flow forth with speed and force. (The elixir) seeks to surpass all other divine powers in strength. 1

The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation. 2

O Lord of love divine, you are the distributor of abundant wealth. When you are purified, you look radiant. May you therefore fill the praise-deserving ocean (i.e. the pitcher containing water) to the brim. 3

O ambrosia, flow in a full stream, conquering for us all treasures. May you drive away all our enemies (to great distances). 4

रक्षा सु नो अररुषः स्वनात्समस्य कस्य चित् । निदो यत्र मुमुच्महे ॥५॥
एन्दो पार्थिवं रयिं दिव्यं पवस्व धारया । द्युमन्तं शुष्ममा भर ॥६॥

rákshā sú no árarushaḥ svanát samasya kásya cit | nidó yátra mumucmáhe || 5 || éndo párthivam rayím divyám pavasva dhárayā | dyumántam śúshmam á bhara || 6 || 19 ||

(३०) त्रिंशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्याङ्गिरसो बिन्दुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२०॥ प्र धारा अस्य शुष्मिणो वृथा पवित्रे अक्षरन् । पुनानो वाचमिष्यति ॥१॥
इन्दुर्हियानः सोतृभिर्मृज्यमानः कनिक्रदत् । इयर्ति वग्नुमिन्द्रियम् ॥२॥
आ नः शुष्मं नृषाह्यं वीरवन्तं पुरुस्पृहम् । पवस्व सोम धारया ॥३॥
प्र सोमो अति धारया पवमानो असिष्यदत् । अभि द्रोणान्यासदम् ॥४॥

30.

Prá dhárā asya śushmíṇo vríthā pavítre aksharan | punānó vácam ishyati || 1 || índur hiyānáḥ sotríbhir mrijyámānaḥ kánikradat | íyarti vagnúm indriyám || 2 || á naḥ śúshmam nrishâhyam vīrávantam puruspríham | pávasva soma dhárayā || 3 || prá sómo áti dhárayā pávamāno asishyadat | abhí dróṇāny āsádam || 4 ||

Preserve us from the reproach of every one, who makes no offerings, is vicious and wicked, and who utters ill words, so that we may be free (from anxiety). 5

O Lord of ambrosia, may you pour in streams the terrestrial and celestial riches and bring to us brilliant vigour. 6

30

The streams of the effused divine elixir, active and strong, flow without any effort through the ultra-psychic fleecy filter. During filtration, the elixir is, as if, gladdened to listen to the chants of praise. 1

Urged by the workers who press it out, the divine elixir during purification, filtration, and flow utters a characteristic voice of thrill and impels the organs of sense and action (for their right functions). 2

O divine elixir, may you flow forth for us in a stream, and bestow on us the foe-dispelling strength, and herioc progeny, coveted by so many of us. 3

This purified elixir of love flows out in a stream and is received in the pitchers of the innermost consciousness. 4

अप्सु त्वा मधुमत्तमं हरिं हिन्वन्त्यद्रिभिः । इन्दुविन्द्राय पीतये ॥५॥
सुनोता मधुमत्तमं सोममिन्द्राय वज्रिणे । चारुं शर्धाय मत्सरम् ॥६॥

apsú tvā mádhumattamam há-
rim hinvanty ádribhiḥ | índav índrāya pītáye || 5 || sunótā **mádhumattamam** sómam índrāya vajríṇe | cā́rum ṣárdhāya **matsarám** || 6 || 20 ||

(३१) एकत्रिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२१॥ प्र सोमासः स्वाध्यः पवमानासो अक्रमुः । रयिं कृण्वन्ति चेतनम् ॥१॥
दिवस्पृथिव्या अधि भवेन्दो द्युम्नवर्धनः । भवा वाजानां पतिः ॥२॥
तुभ्यं वाता अभिप्रियस्तुभ्यमर्षन्ति सिन्धवः । सोम वर्धन्ति ते महः ॥३॥
आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् । भवा वाजस्य संगथे ॥४॥
तुभ्यं गावो घृतं पयो बभ्रो दुदुह्रे अक्षितम् । वर्षिष्ठे अधि सानवि ॥५॥

31.

Prá sómāsaḥ svādhyàḥ pávamānāso akramuḥ | rayím **kriṇvanti cétanam** || 1 || divás prithivyā́ ádhi bhávendo dyu-**mnavárdhanaḥ** | bhávā vā́jānām pátiḥ || 2 || túbhyam vā́tā **abhipríyas** túbhyam arshanti síndhavaḥ | sóma várdhanti te **máhaḥ** || 3 || ā́ pyāyasva sám etu te viṣvátaḥ soma vrísh-ṇyam | bhávā vā́jasya samgathé || 4 || **túbhyam gā́vo ghri-tám** páyo bábhro duduhré ákshitam | **várshishṭhe ádhi sá-navi** || 5 ||

स्वायुधस्य ते सतो भुवनस्य पते वयम् । इन्दो सखित्वमुश्मसि ॥६॥

svāyudhásya te sató bhúvanasya pate vayám | índo sakhitvám uṣmasi || 6 || 21 ||

(३२) द्वात्रिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

।२२॥ प्र सोमासो मदच्युतः श्रवसे नो मघोनः । सुता विदथे अक्रमुः ॥१॥
आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥
आदीं हंसो यथा गणं विश्वस्यावीवशन्मतिम् । अत्यो न गोभिरज्यते ॥३॥

32.

Prá sómāso madacyútaḥ ṣrávase no maghónaḥ | sutá vidáthe akramuḥ || 1 || ád īṃ tritásya yóshaṇo hárim hinvanty ádribhiḥ | índum índrāya pītáye || 2 || ád īṃ haṅsó yáthā gaṇáṃ víṣvasyāvīvaṣan matím | átyo ná góbhir ajyate || 3 ||

उभे सोमावचाकशन्मृगो न तक्तो अर्षसि । सीदन्नृतस्य योनिमा ॥४॥
अभि गावो अनूषत योषा जारमिव प्रियम् । अगन्नाजिं यथा हितम् ॥५॥
अस्मे धेहि द्युमद्यशो मघवद्भ्यश्च मह्यं च । सनिं मेधामुत श्रवः ॥६॥

ubhé somāvacákaṣan mṛigó ná taktó arshasi | sídann ṛitásya yónim á || 4 || abhí gávo anūshata yóshā jārám iva priyám | ágann ājím yáthā hitám || 5 || asmé dhehi dyumád yáṣo maghávadbhyaṣ ca máhyaṃ ca | saním medhám utá ṣrávaḥ || 6 || 22 ||

O elixir of devotional bliss, the Lord of all beings, bearing arms of protection, we crave for your friendship. 6

32

May the elixirs of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance—for us who are the organizers of sacrifice. 1

And now, the stems of the plant are crushed under stones, and the fingers of the triply-enlightened priest effuse out the green-tinted elixir for the enjoyment of the resplendent self. 2

And like a swan entering its own flock, this divine ambrosia excites everyone and captures his thoughts. Like a horse bathed with water, the divine elixir is covered with the milk of devotion (i.e. is mixed with water, milk and curds).

O elixir, you behold both the worlds, run like a speedy deer; come along with milk and take a seat of honour in the sacred performances. 4

The songs of praises commend you as å beloved praises her lover; as a hero, you hasten to a joyful contest. 5

May you bestow illustrious fame on us,—both on our rich participants and me (the poor). Grant us wealth, intelligence and glory. 6

(३३) त्रयस्त्रिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यास्त्रित ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२३॥ प्र सोमा॑सो विप॒श्चितो॒ऽपां न य॑न्त्यू॒र्मय॑ः । वना॑नि महि॒षा इ॑व ॥१॥
अ॒भि द्रोणा॑नि ब॒भ्रव॑ः शु॒क्रा ऋ॒तस्य॒ धार॑या । वाजं॒ गोम॑न्तमक्षरन् ॥२॥
सु॒ता इन्द्रा॑य वा॒यवे॒ वरु॑णाय म॒रुद्भ्य॑ः । सोमा॑ अर्षन्ति॒ विष्ण॑वे ॥३॥
ति॒स्रो वाच॒ उदी॑रते॒ गावो॑ मिमन्ति धे॒नव॑ः । हरि॑रेति॒ कनि॑क्रदत् ॥४॥
अ॒भि ब्रह्मी॑रनूषत य॒ह्वीर्ऋ॒तस्य॑ मा॒तर॑ः । म॒र्मृ॒ज्यन्ते॑ दि॒वः शिशु॑म् ॥५॥
रा॒यः स॑मु॒द्रांश्च॒तुरो॒ऽस्मभ्य॑ं सोम वि॒श्वत॑ः । आ प॑वस्व सह॒स्रिण॑ः ॥६॥

33.

Prá sómāso vipaṣcíto 'pā́m ná yanty ūrmáyaḥ | vánāni mahishā́ iva || 1 || abhí dróṇāni babhrávaḥ ṣukrā́ ṛitásya dhā́rayā | vā́jam gómantam aksharan || 2 || sutā́ índrāya vāyáve váruṇāya marúdbhyaḥ | sómā arshanti víshṇave || 3 || tisró vā́ca úd īrate gā́vo mimanti dhenávaḥ | hárir eti kánikradat || 4 || abhí bráhmīr anūshata yahvī́r ṛitásya mātáraḥ | marmṛijyánte diváḥ ṣíṣum || 5 || rāyáḥ samudrā́ṅṣ catúro 'smábhyam soma viṣvátaḥ | ā́ pavasva sahasríṇaḥ || 6 || 23 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यास्त्रित ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२४॥ प्र सु॑वा॒नो धार॑या॒ तनेन्दु॑र्हि॒न्वा॒नो अ॑र्षति । रु॒जद्दृ॒ळ्हा व्योज॑सा ॥१॥

34

Prá suvānó dhā́rayā tánéndur hinvānó arshati | rujád dṛilhā́ vy ójasā || 1 ||

33

The conscientious drops of divine love rush along like waves of water or like buffaloes to forests. 1

The brown bright drops flow with strength to the pitchers with a stream of divine ambrosia; they pour forth food accompanied with kine (or milk products). 2

The effused elixir of divine love proceeds to Nature's bounties such as the sun, the wind, the ocean, the moving clouds and to the cosmos. 3

The priests utter the three sacred texts (the Ṛk, the Yajus and the Samans); the milch kine low on being milked, while the green–tinted elixir flows with roaring sound (to the collecting vessel). 4

While they purify and decorate the child of heaven (the elixir of love divine), the priests utter words of praises through the divine texts pertaining to holy rites, supreme and sacred. 5

From every side, O Lord of love and joy, pour upon us oceans of riches; from all the four quarters, fulfil our thousands of aspirations. 6

34

The elixir of divine love when effused and expressed, flows in a stream to the filter, breaking down strong fortresses of opposition by its strength. 1

सुत इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमो अर्षति विष्णवे ॥२॥
वृषाणं वृषभिर्यतं सुन्वन्ति सोममद्रिभिः । दुहन्ति शक्मना पयः ॥३॥
भुवत्त्रितस्य मर्ज्यो भुवदिन्द्राय मत्सरः । सं रूपैरज्यते हरिः ॥४॥
अभीमृतस्य विष्टपं दुहते पृश्निमातरः । चारु प्रियतमं हविः ॥५॥
समेनमह्रुता इमा गिरो अर्षन्ति सस्रुतः । धेनूर्वाश्रो अवीवशत् ॥६॥

sutá índrāya vāyáve várunāya marúdbhyaḥ | sómo arshati víshṇave || 2 || vríshāṇam vríshabhir yatám sunvánti sómam ádribhiḥ | duhánti śákmanā páyaḥ || 3 || bhúvat tritásya márjyo bhúvad índrāya matsaráḥ sám rūpaír ajyate hárih || 4 || abhím ritásya vishṭápam duhaté príśnimātaraḥ | cáru priyátamam havíḥ || 5 || sám enam áhrutā imá gíro arshanti sasrútaḥ dhenúr vāśró avīvaśat || 6 || 24 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्याङ्गिरसः प्रभूवसुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२५॥ आ नः पवस्व धारया पवमान रयिं पृथुम् । यया ज्योतिर्विदासि नः ॥१॥
इन्दो समुद्रमीङ्खय पवस्व विश्वमेजय । रायो धर्ता न ओजसा ॥२॥
त्वया वीरेण वीरवोऽभि ष्याम पृतन्यतः । क्षरा णो अभि वार्यम् ॥३॥

35.

Ā naḥ pavasva dhárayā pávamāna rayím prithúm | yáyā jyótir vidási naḥ || 1 || índo samudramīṅkhaya pávasva viśvamejaya | rayó dhartá na ójasā || 2 || tváyā vīréṇa vīravo 'bhí shyāma pritanyatáḥ | kshárā ṇo abhí váryam || 3 ||

The ambrosia effused proceeds to the sun, the wind, the ocean, to the moving clouds and to the cosmos. 2

From the crushed plant, they squeeze out the sap between the effusing stones; they milk out its juice by their efforts. 3

The exhilarating ambrosia is cleansed by the triple-functioning priest for the enjoyment of the resplendent self; the green-tinted elixir is mixed with the ingredients. 4

The forces of cosmos milk out at the place of cosmic sacrifice this elixir which is most beautiful and graceful as an oblation. 5

Our sincere praises flow to him in one united stream and he uttering a sound welcomes the milch kine. 6

35

May you pour forth in streams for us, O purifier (the elixir of bliss),—in such streams, wherewith you bless us enlightenment. May you give us riches in plenty. 1

O loving ambrosia, impeller of the waters, the trembler of all, flow forth by your power as the bearer of wealth to us. 2

With you, O valiant one, our hero, may we overcome our enemies; let whatever is desirable be poured upon us. 3

प्र वाजमिन्दुरिष्यति सिषासन्वाजसा ऋषिः । व्रता विदान आयुधा ॥४॥
तं गीर्भिर्वाचमीङ्खयं पुनानं वासयामसि । सोमं जनस्य गोपतिम् ॥५॥
विश्वो यस्य व्रते जनो दाधार धर्मणस्पतेः । पुनानस्य प्रभूवसोः ॥६॥

prá vájam índur ishyati síshāsan vajasá ríshiḥ | vratā́ vidānā́ áyudhā || 4 || tám gīrbhír vācamīṅkhayám punānám vāsayāmasi | sómam jánasya gópatim || 5 || vísvo yásya vraté jáno dādhā́ra dhármaṇas pátеḥ | punānásya prabhū́vasoḥ || 6 || 25 ||

(३६) षट्त्रिंशं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्याङ्गिरसः प्रभूवसुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२६॥ असर्जि रथ्यो यथा पवित्रे चम्वोः सुतः । कार्ष्मन्वाजी न्यक्रमीत् ॥१॥
स वह्निः सोम जागृविः पवस्व देववीरति । अभि कोशं मधुश्चुतम् ॥२॥
स नो ज्योतींषि पूर्व्य पवमान वि रोचय । क्रत्वे दक्षाय नो हिनु ॥३॥
शुम्भमान ऋतायुभिर्मृज्यमानो गभस्त्योः । पवते वारे अव्यये ॥४॥

36.

Ásarji ráthyo yathā pavítre camvòḥ sutáḥ | kā́rshman vājī́ ny àkramīt || 1 || sá váhniḥ soma jā́gṛiviḥ pávasva devavī́r áti | abhí kóṣam madhuṣcútam || 2 || sá no jyótīṅshi pūrvya pávamāna ví rocaya | krátve dákshāya no hinu || 3 || ṣumbhámāna ṛitāyúbhir mṛijyámāno gábhastyoḥ | pávate vā́re avyáye || 4 ||

The divine elixir is the bestower of food, is the seer, (the source of enlightenment); it is an associate of food; it knows our conducts of life, and is equipped with arms. 4

We clothe with praises that ambrosia of divine love who is the inspirer of praise, the purifier, our cowherd (the guardian of men). 5

On the worship of whom, all men set their hearts—the Lord of virtuous acts, the purified and the possessor of abundant wealth. 6

36

Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out on the battlefield. 1

O ambrosia of divine love, you are the bearer (of oblations), vigilant, devoted to Nature's bounties. May you flow past the ultra-psychic filter-cloth and finally to the honey-dropping containers. 2

O eternal purifier, illume for us the luminaries of heaven and animate us for strength—bestowing benevolent works. 3

Adorned by priests of holy rites and expressed by their hands, the love divine flows through the ultra-psychic fleecy filter. 4

स विश्वा॑ दा॒शुषे॒ वसु॒ सोमो॑ दि॒व्यानि॒ पार्थि॑वा । पव॑ता॒मान्तरि॑क्ष्या ॥५॥
आ दि॒वस्पृ॒ष्ठम॑श्व॒युर्ग॑व्य॒युः सो॑म रोहसि । वी॒र॒युः शव॑सस्पते ॥६॥

sá víśvā dāśúshe vásu sómo divyā́ni pā́rthivā | pávatām ā́ntárikshyā || 5 || ā́ divás prishthám aśvayúr gavyayúḥ soma rohasi | vīrayúḥ śavasas pate || 6 || 26 ||

(३७) सप्तत्रिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्याङ्गिरसो रहूगण ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२७॥ स सु॒तः पी॒तये॒ वृषा॒ सोमः॑ प॒वित्रे॑ अर्षति । वि॒घ्नन्रक्षां॑सि दे॒व॒युः ॥१॥
स प॒वित्रे॑ विचक्ष॒णो हरि॑रर्षति ध॒र्ण॒सिः । अ॒भि योनिं॒ कनि॑क्रदत् ॥२॥
स वा॒जी रो॑च॒ना दि॒वः पव॑मानो॒ वि धा॑वति । र॒क्षो॒हा वार॑म॒व्यय॑म् ॥३॥
स त्रि॒तस्याधि॒ सान॑वि॒ पव॑मानो अरोचयत् । जा॒मिभि॒ः सूर्यं॑ स॒ह ॥४॥

37.

Sá sutáḥ pītáye vríshā sómaḥ pavítre arshati | vighnán rákshāṅsi devayúḥ || 1 || sá pavítre vicakshaṇó hárir arshati dharṇasíḥ | abhí yónim kánikradat || 2 || sá vājī́ rocanā́ diváḥ pávamāno ví dhāvati | rakshohā́ vā́ram avyáyam || 3 || sá tritásyā́dhi sā́navi pávamāno arocayat | jāmíbhiḥ sū́ryaṃ sahá || 4 ||

May that love divine bestow upon the liberal donor all treasures, whether of heaven or earth or the firmament. 5

(O love divine), the lord of food and strength, your glory ascends to the summit of the sky, a glory that gives us horses, kine and brave progeny. 6

37

It, the elixir of bliss, the showerer of benefits, when effused for enjoyment, flows to the ultra-psychic filter for purification. It destroys demons of evils and covets to meet the divine elements. 1

The all—beholding love divine, green and fresh, all-sustaining, flows through the ultra-psychic filter and drops into the pitcher of hearts with resounding voice. 2

This elixir of love divine, speedy like a horse, and illumer of heaven, hastens through the ultra-psychic fleecy filter, and is the destroyer of the demon of evils. 3

This pure elixir, during the sacrifice set by the triply-functioning priest, has lighted up the sun together with other luminaries. 4

स वृत्रहा वृषा सुतो वरिवोविददाभ्यः । सोमो वाजमिवासरत् ॥५॥
स देवः कविनेषितोऽभि द्रोणानि धावति । इन्दुरिन्द्राय मंहना ॥६॥

sa vritrahá vríshā sutó varivovíd ádābhyaḥ | sómo vájam ivāsarat || 5 || sá deváḥ kavíneshitò 'bhí dróṇāni dhāvati | índur índrāya maṅhánā || 6 || 27 ||

(३८) अष्टात्रिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसो रहूगण ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२८॥ एष उ स्य वृषा रथोऽव्यो वारेभिरर्षति । गच्छन्वाजं सहस्रिणम् ॥१॥
एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥
एतं त्यं हरितो दश मर्मृज्यन्ते अपस्युवः । याभिर्मदाय शुम्भते ॥३॥
एष स्य मानुषीष्वा श्येनो न विक्षु सीदति । गच्छञ्जारो न योषितम् ॥४॥
एष स्य मद्यो रसोऽव चष्टे दिवः शिशुः । य इन्दुर्वारमाविशत् ॥५॥
एष स्य पीतये सुतो हरिरर्षति धर्णसिः । क्रन्दन्योनिमभि प्रियम् ॥६॥

38.

Eshá u syá vríshā ráthó 'vyo várebhir arshati | gáchan vájaṃ sahasríṇam || 1 || etáṃ tritásya yóshaṇo háriṃ hinvanty ádribhiḥ | índum índrāya pītáye || 2 || etáṃ tyáṃ haríto dáṣa marmrijyánte apasyúvaḥ | yábhir mádāya ṣúmbhate || 3 || eshá syá mánushīshv á ṣyenó ná vikshú sīdati | gáchañ jāró ná yoshítam || 4 || eshá syá mádyo rasó 'va cashṭe diváḥ ṣíṣuḥ | yá índur váram áviṣat || 5 || eshá syá pītáye sutó hárir arshati dharṇasíḥ | krándan yónim abhí priyám || 6 || 28 ||

This effused elixir, the dispeller of darkness, the showerer of benefits, the giver of wealth, and the invincible proceeds (to the receptacle) as a horse to battle. 5

This divine elixir when effused by the pious devotee hastens in its might to the pitchers of heart. The loving elixir is for the resplendent self in all its dignity. 6

38

This elixir, the showerer of benefits, swift as chariot, passes through the ultra–psychic fleecy filter, bearing nourishing food for thousands of persons. 1

The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh green-tinted elixir for the enjoyment of the resplendent self. 2

The ten fingers, active in effusion express that elixir and by them it is purified for the exhilaration (of the resplendent self). 3

That love divine setlles down in the community of men, like a falcon, speeding like a lover to his beloved. 4

That exhilarating divine juice of love beholds everyone with affection,—the elixir, the child of heaven, that percolates through the ultra-psychic fleecy filter. 5

That green-hued, all-sustaining elixir when effused for enjoyment rushes to its beloved place with resounding voice. 6

(३९) एकोनचत्वारिंशं सूक्तम

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसो बृहन्मतिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२९॥ आशुरर्ष बृहन्मते परि प्रियेण धाम्ना । यत्र देवा इति ब्रवन् ॥१॥
परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः । वृष्टिं दिवः परि स्रव ॥२॥

39.

Āsúr arsha brihanmate pári priyéṇa dhā́mnā | yátra devā́ íti brávan || 1 || parishkriṇvánn ánishkritam jánāya yātáyann íshaḥ | vrishṭím diváḥ pári srava || 2 ||

सुत एति पवित्र आ त्विषिं दधान ओजसा । विचक्षाणो विरोचयन् ॥३॥
अयं स यो दिवस्परि रघुयामा पवित्र आ । सिन्धोरूर्मा व्यक्षरत् ॥४॥

sutá eti pavítra ā́ tvíshim dádhāna ójasā | vicákshāṇo virocáyan || 3 || ayám sá yó divás pári raghuyā́mā pavítra ā́ | síndhor ūrmā́ vy áksharat || 4 ||

आविवासन्परावतो अथो अर्वावतः सुतः । इन्द्राय सिच्यते मधु ॥५॥
समीचीना अनूषत हरिं हिन्वन्त्यद्रिभिः । योनावृतस्य सीदत ॥६॥

āvívāsan parāváto átho arvāvátaḥ sutáḥ | índrāya sicyate mádhu || 5 || samīcīnā́ anūshata hárim hinvanty ádribhiḥ | yónāv ritásya sīdata || 6 || 29 ||

39

O love divine, most sublime in thoughts, flow swift in your lovely splendour, saying, "I go where the divine elements dwell". 1

Sanctifying the unconsecrated devotee and bringing food for the offerer, may you pour down rain from celestial region. 2

This elixir when effused enters the ultra-psychic filter with force, sending forth its light and beholding all illuminated things. 3

Such is this divine elixir that it mounts to regions beyond heaven, and thence it descends in a short while through the ultra-psychic filter in streams like the river-waves. 4

The effused elixir is meant for all divines, whether far off or nigh. It is poured forth, sweet as honey, for the enjoyment of the resplendent soul. 5

In a group they sing hymns of praise; they crush the green (plants of the elixir) with stones. May you sit down at the place of sacrifice. 6

(४०) चत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसो बृहन्मतिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रं धीतिभिः ॥१॥
आ योनिमरुणो रुहद्गमदिन्द्रं वृषा सुतः । ध्रुवे सदसि सीदति ॥२॥
नू नो रयिं महामिन्दोऽस्मभ्यं सोम विश्वतः । आ पवस्व सहस्रिणम् ॥३॥
विश्वा सोम पवमान द्युम्नानीन्दवा भर । विदाः सहस्रिणीरिषः ॥४॥
स नः पुनान आ भर रयिं स्तोत्रे सुवीर्यम् । जरितुर्वर्धया गिरः ॥५॥
पुनान इन्दवा भर सोम द्विबर्हसं रयिम् । वृषन्निन्दो न उक्थ्यम् ॥६॥

40.

Punānó akramīd abhí víṣvā mṛídho vícarshaṇiḥ | ṣumbhánti vípraṃ dhītíbhiḥ || 1 || ā́ yónim aruṇó ruhad gámad índraṃ vṛíshā sutáḥ | dhruvé sádasi sīdati || 2 || nū́ no rayím mahā́m indo 'smábhyaṃ soma viṣvátaḥ | ā́ pavasva sahasríṇam || 3 || víṣvā soma pavamāna dyumnā́nīndav ā́ bhara | vidā́ḥ sahasríṇīr íshaḥ || 4 || sá naḥ punāná ā́ bhara rayíṃ stotré suvíryam | jaritúr vardhayā gíraḥ || 5 || punāná indav ā́ bhara sóma dvibárhasaṃ rayím | vṛíshann indo na ukthyàm || 6 || 30 ||

(४१) एकचत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३१॥ प्र ये गावो न भूर्णयस्त्वेषा अयासो अक्रमुः । घ्नन्तः कृष्णामप त्वचम् ॥१॥

41.

Prá yé gā́vo ná bhū́rṇayas tveshā́ ayā́so ákramuḥ | ghnántaḥ kṛishṇā́m ápa tvácam || 1 ||

40

The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs. 1

This refulgent (elixir), showerer of benefits, when effused, enters the heart of the devotee; it moves to the proximity of the resplendent soul and stays there with permanence in its super-psychic abode. 2

O Lord of purity and love divine, quickly pour upon us from all quarters vast and thousandfold treasures. 3

O Lord of purity and love divine, bring all sorts of wealth and provide food to us in thousand measures. 4

O lord of love divine, pure and dignified, bring us, your worshippers, wealth with offsprings. May you recompense the praises of him who glorifies you. 5

O lord of bliss and love, pure and graceful, bring us wealth (of joy and wisdom) from both worlds; O showerer of benefits, bring us glorious wealth. 6

41

It descends like streams of waters; it is swift, brilliant, rapid and drives off the dark evils. 1

सुवितस्य मनामहेऽति सेतुं दुराव्यम् । साह्वांसो दस्युमव्रतम् ॥२॥
शृण्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः । चरन्ति विद्युतो दिवि ॥३॥
आ पवस्व महीमिषं गोमदिन्दो हिरण्यवत् । अश्वावद्वाजवत्सुतः ॥४॥
स पवस्व विचर्षण आ मही रोदसी पृण । उषाः सूर्यो न रश्मिभिः ॥५॥
परि णः शर्मयन्त्या धारया सोम विश्वतः । सरा रसेव विष्टपम् ॥६॥

suvitásya manāmahé 'ti sétum durāvyàm | sāhváṅso dásyum avratám || 2 || srinvé vrishtér iva svanáh pávamānasya sushmínah | cáranti vidyúto diví || 3 || á pavasva mahím ísham gómad indo híranyavat | ásvāvad vájavat sutáh || 4 || sá pavasva vicarshana á mahí ródasī prina | usháh sūryo ná rasmíbhih || 5 || pári nah sarmayántyā dhárayā soma visvátah | sárā raséva vishtápam || 6 || 31 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३२॥ जनयन्रोचना दिवो जनयन्नप्सु सूर्यम् । वसानो गा अपो हरिः ॥१॥
एष प्रत्नेन मन्मना देवो देवेभ्यस्परि । धारया पवते सुतः ॥२॥

42.

Janáyan rocaná divó janáyann apsú sūryam | vásāno gá apó hárih || 1 || eshá pratnéna mánmanā devó devébhyas pári | dhárayā pavate sutáh || 2 ||

We praise this auspicious elixir which acts as a bridge to carry us across to the region of excellence and bliss and which leaves the regions of woe behind. With its assistance, we triumph over hostile people who do not submit to the virtuous disciplines. 2

The sound of this effused and purified elixir is heard like that of rainfall and in its flashes it is like the lightnings running across the sky. 3

When effused, this elixir bestows abundant prosperity of cows, gold (or goat and sheep), horse and food (strength). 4

Flow on. O all-beholding elixir, fill to the full the vast heaven and earth as the sun fills space after the dawn with his beams. 5

Flow round us, O elixir of love divine, on all sides in a bliss—bestowing stream, like a river down a plateau. 6

42

This green-tinted splendorous ambrosia, generating the luminaries of heaven and generating the sun in the firmament, keeps clothing himself with the descending waters and milk—

It, when effused with holy hymns, flows in a stream; it is divine in its own nature and flows for the divine forces. 2

वावृधानाय तूर्वये पवन्ते वाजसातये । सोमाः सहस्रपाजसः ॥३॥
दुहानः प्रत्नमित्पयः पवित्रे परि षिच्यते । क्रन्दन्देवाँ अजीजनत् ॥४॥
अभि विश्वानि वार्याभि देवाँ ऋतावृधः । सोमः पुनानो अर्षति ॥५॥
गोमन्नः सोम वीरवदश्वावद्वाजवत्सुतः । पवस्व बृहतीरिषः ॥६॥

vāvṛidhānáya tū́rvaye pávante vájasātaye | sómāḥ sahásrapājasaḥ || 3 || duhānáḥ pratnám ít páyaḥ pavítre pári shicyate | krándan devā́ñ ajījanat || 4 || abhí víśvāni váryābhí devā́ñ ṛitāvṛídhaḥ | sómaḥ punānó arshati || 5 || góman naḥ soma vīrávad áśvāvad vájavat sutáḥ | pávasva bṛihatír íshaḥ || 6 || ³² ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

३॥ यो अत्य इव मृज्यते गोभिर्मदाय हर्यतः । तं गीर्भिर्वासयामसि ॥१॥
तं नो विश्वा अवस्युवो गिरः शुम्भन्ति पूर्वथा । इन्दुमिन्द्राय पीतये ॥२॥
पुनानो याति हर्यतः सोमो गीर्भिः परिष्कृतः । विप्रस्य मेध्यातिथेः ॥३॥
पवमान विदा रयिमस्मभ्यं सोम सुश्रियम् । इन्दो सहस्रवर्चसम् ॥४॥

43.

Yó átya iva mṛijyáte góbhir mádāya haryatáḥ | táṃ gīrbhír vāsayāmasi || 1 || táṃ no víśvā avasyúvo gíraḥ śumbhanti pūrváthā | índum índrāya pītáye || 2 || punānó yāti haryatáḥ sómo gīrbhíḥ párishkṛitaḥ | víprasya médhyātitheḥ || 3 || pávamāna vidá rayím asmábhyaṃ soma suśríyam | índo sahásravarcasam || 4 ||

The elixirs of divine love flow with unbounded vigour for the rapid and ever—increasing acquisition of food. 3

Milking forth the eternal fluid, this elixir is poured into the ultra-psychic filter and there with a roar, it generates divine virtues. 4

This love divine, when purified, hastens towards all desirable prosperity and towards divine men who adhere to eternal truth. 5

May this elixir, when effused, pour down treasures upon us consisting of kine, children vigour, strength and abundant food. 6

43

We glorify with praises that loving elixir for our spiritual joy which, like a horse, is cleansed. The purified extract is finally mixed with cow's milk and curds. 1

All our invocations, desiring grace and protection, beautify this elixir now as of old, so that our resplendent soul may enjoy it. 2

This elixir of love divine flows on when beautified at the sacrifices, conducted by the respectable medicants. 3

O flowing elixir of love divine, O delightful, grant us auspicious wealth with thousands of splendour. 4

इन्दुरत्यो न वाजसृत्कनिक्रन्ति पवित्र आ । यदक्षारति देवयुः ॥५॥
पवस्व वाजसातये विप्रस्य गृणतो वृधे । सोम रास्व सुवीर्यम् ॥६॥

índur átyo ná vājasṛít káni-kranti pavítra á | yád ákshār áti devayúḥ || 5 || pávasva vá-jasātaye víprasya griṇató vṛidhé | sóma rásva suvíryam || 6 || 33 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरस अयास्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ प्र ण इन्दो महे तन ऊर्मिं न बिभ्रदर्षसि । अभि देवाँ अयास्यः ॥१॥
मती जुष्टो धिया हितः सोमो हिन्वे परावति । विप्रस्य धारया कविः ॥२॥
अयं देवेषु जागृविः सुत एति पवित्र आ । सोमो याति विचर्षणिः ॥३॥
स नः पवस्व वाजयुश्चक्राणश्चारुमध्वरम् । बर्हिष्माँ आ विवासति ॥४॥
स नो भगाय वायवे विप्रवीरः सदावृधः । सोमो देवेष्वा यमत् ॥५॥

44.

Prá ṇa indo mahé tána ūrmím ná bíbhrad arshasi | abhí deváñ ayásyaḥ || 1 || matí jushṭó dhiyá hitáḥ sómo hinve parāváti | víprasya dhárayā kavíḥ || 2 || ayám devéshu jágṛiviḥ sutá eti pavítra á | sómo yāti vícarshaṇiḥ || 3 || sá naḥ pavasva vājayúṣ cakrāṇáṣ cárum adhvarám | barhíshmāñ á vivāsati || 4 || sá no bhágāya vāyáve vípravīraḥ sadávṛidhaḥ | sómo devéshv á yamat || 5 ||

The nectar of joy divine, beloved of divine forces, when flows through the ultra-psychic filter roars like a courser rushing to battle. 5

May you, O love divine, flow for the acquisition of food of wisdom and for the prosperity of the enlightened person who praises you; may you grant him excellent progeny. 6

44

O love divine, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs). 1

The sage-like love divine, gratified by the praise of the pious worshipper and effused forth for the worship, flows forward in a stream to long distances. 2

This vigilant elixir of love divine, after effusion, proceeds onwards to the ultra-psychic filter; and there-after in the purified form, it, the all-beholding, goes to the sense organs. 3

May you flow for us, who are desirous of obtaining food of wisdom, and make our worship auspicious. (O elixir,) the devotees enshrine you in their hearts. 4

May the elixir which is pressed forth by the seers for obtaining grace and vitality make us ever-prospering. May the elixir grant us wealth of wisdom to be conveyed to gods (i.e. to all the faculties of the humam complex). 5

स नो॑ अ॒द्य वसु॑त्तये क्रतु॒विद्गा॑तु॒वित्त॑मः । वाजं॑ जेषि॒ श्रवो॑ बृ॒हत् ॥६॥

sá no adyá
vásuttaye kratuvíd gātuvíttamaḥ | vā́jaṃ jeshi ṣrávo bṛihát
|| 6 || 1 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्याङ्गिरस अयास्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२॥ स प॑वस्व॒ मदा॑य॒ कं नृ॒चक्षा॑ दे॒ववी॑तये । इन्द॒विन्द्रा॑य पी॒तये॑ ॥१॥
स नो॑ अर्षा॒भि दू॒त्यं१॒॑ त्वमिन्द्रा॑य तोशसे । दे॒वान्त्सखि॑भ्य॒ आ वर॑म् ॥२॥
उ॒त त्वाम॑रु॒णं व॒यं गोभि॑रञ्ज्मो॒ मदा॑य॒ कम् । वि नो॑ रा॒ये दुरो॑ वृधि ॥३॥
अत्यू॒॑ प॒वित्र॑मक्रमीद्वा॒जी धुरं॒ न याम॑नि । इन्दु॑र्दे॒वेषु॑ पत्यते ॥४॥
समी॒ सखा॑यो अस्वर॒न्वने॒ क्रीळ॑न्त॒मत्य॑विम् । इन्दुं॒ नावा॑ अ॑नूषत ॥५॥
तया॑ पवस्व॒ धार॑या॒ यया॑ पी॒तो वि॒चक्ष॑से । इन्दो॑ स्तो॒त्रे सु॒वीर्य॑म् ॥६॥

45.

Sá pavasva mádāya káṃ nṛicákshā devávītaye | índav índrāya pītaye || 1 || sá no arshābhí dūtyàṃ tvám índrāya toṣase | devā́n sákhibhya ā́ váram || 2 || utá tvā́m aruṇā́ṃ vayáṃ góbhir añjmo mádāya kám | ví no rāyé dúro vṛidh || 3 || áty ū pavítram akramīd vājī́ dhúraṃ ná yā́mani | índur devéshu patyate || 4 || sám ī sákhāyo asvaran váne krī́ḷantam átyavim | índuṃ nāvā́ anūshata || 5 || táyā pavasva dhā́rayā yáyā pītó vicákshase | índo stotré suvī́ryam
|| 6 || 2 ||

O receiver of sacred homages, knower of paths of virtues, may you grant us this day abundant food of wisdom and vigour for the acquisition of wealth of enlightenment. 6

45

O elixir of love divine, the beholder of men, flow pleasantly for the joy of the sense organs and for the delight and exhilaration of the resplendent soul. 1

Flow for functioning as the messenger for us; may you (O elixir) appear for the joy of the resplendent soul. May you flow forth for the award of our friends, the sense organs. 2

We invoke you, O purple elixir, for the purpose of exhilaration and mix you with cow's milk and curds; may you throw open the doors for our riches. 3

The ambrosia passes through the ultra-psychic sieve as a horse passes the shafts (of the chariot) for driving. The elixir conveys the exhilaration to the sense organs. 4

His associates praise the elixir as it sports in waters and passes through the ultra-psychic fleecy filter. The hymns (of priests) glorify the drops of divine elixir. 5

Flow forth, O elixir of love divine, with that stream, wherewith, when drunk, you instil wonderful vigour in the hearts of your discerning offerers of praise. 6

(४६) षट्चत्वारिंशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्याङ्गिरस अयास्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३॥ असृग्रन्देववीतयेऽत्यासः कृत्व्या इव । क्षरन्तः पर्वतावृधः ॥१॥
परिष्कृतास इन्दवो योषेव पित्र्यावती । वायुं सोमा असृक्षत ॥२॥
एते सोमास इन्दवः प्रयस्वन्तश्चमू सुताः । इन्द्रं वर्धन्ति कर्मभिः ॥३॥

46.

Ásrigran devávītayé 'tyāsaḥ kŕitvyā iva | ksliárantaḥ parvatāvṛídhaḥ || 1 || párishkritāsa índavo yósheva pítryāvatī | vāyúṃ sómā asrikshata || 2 || eté sómāsa índavaḥ práyasvantaḥ camū́ sutā́ḥ | índraṃ vardhanti kármabhiḥ || 3 ||

आ धावता सुहस्त्यः शुक्रा गृभ्णीत मन्थिना । गोभिः श्रीणीत मत्सरम् ॥४॥
स पवस्व धनंजय प्रयन्ता राधसो महः । अस्मभ्यं सोम गातुवित् ॥५॥
एतं मृजन्ति मर्ज्यं पवमानं दश क्षिपः । इन्द्राय मत्सरं मदम् ॥६॥

á dhāvatā suhastyaḥ sukrā́ gribhṇīta manthínā | góbhiḥ srīṇīta matsarám || 4 || sá pavasva dhanaṃjaya prayantā́ rā́dhaso mahā́ḥ | asmábhyaṃ soma gātuvít || 5 || etám mrijanti márjyam pávamānaṃ dáṣa kshípaḥ | índrāya matsarám mádam || 6 || 1 ||

46

The plants of divine elixir grow on the lofty mountains; the saps obtained from them flow with a speed as of the swift moving courser to the recaptacles for sustaining the sense organs. 1

The juices of love divine pressed and adorned like a bride of the one who has a father, flow to the breathing organs of the human body. 2

These brilliant elixirs, bestowing pleasant nourishment, expressed into the receptacle of the heart gratify resplendent soul with sacred works. 3

May the dextrous priests hasten to me with their attrition apparatus (for producing sacrificial fire) and accept (from me) the brillant elixir. May they mix it with cow's milk and curds. 4

O elixir of divine love, the conqueror of wealth, and the knower of the paths (of virtuous prosperity), may you, the bestower of the vast wealth, flow forth for our sake. 5

The ten fingers purify the purifiable effuse exhilarating juices for the benefit of the resplendent soul. 6

(४७) सप्तचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥४॥ अया सोमः सुकृत्यया महश्चिदभ्यवर्धत । मन्दान उद्वृषायते ॥१॥
कृतानीदस्य कर्त्वा चेतन्ते दस्युतर्हणा । ऋणा च धृष्णुश्चयते ॥२॥
आत्सोम इन्द्रियो रसो वज्रः सहस्रसा भुवत् । उक्थं यदस्य जायते ॥३॥
स्वयं कविर्विधर्तरि विप्राय रत्नमिच्छति । यदी मर्मृज्यते धियः ॥४॥
सिषासतू रयीणां वाजेष्वर्वतामिव । भरेषु जिग्युषामसि ॥५॥

47.

Ayā́ sómaḥ sukrityáyā maháś cid abhy àvardhata | mandānā́ úd vrishāyate || 1 || kritā́nī́d asya kártvā cétante dasyurtárhaṇā | riṇā́ ca dhrishṇuś cayate || 2 || ā́t sóma indriyó ráso vájraḥ sahasrasā́ bhuvat | ukthám yád asya jā́yate || 3 || svayáṃ kavír vidhartári víprāya rátnam ichati | yádī marmrijyáte dhíyaḥ || 4 || sishāsátū rayīṇā́m vā́jeshv árvatām iva | bhā́reshu jigyúshām asi || 5 || 4 ||

(४८) अष्टचत्वारिंशं सूक्तम

(१-५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥५॥ तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः । चारुं सुकृत्ययेमहे ॥१॥
संवृक्तधृष्णुमुक्थ्यं महामहिव्रतं मदम् । शतं पुरो रुरुक्षणिम् ॥२॥

48.

Táṃ tvā nrimṇā́ni bíbhratam sadhástheshu mahó diváḥ | cā́rum sukrityáyemahe || 1 || sáṃvriktadhrishṇum ukthyàm mahā́mahivratam mádam | śatám púro rurukshā́ṇim || 2 ||

47

By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull. 1

Its task is done; its work of crushing wicked tendencies is made manifest; it acquits the debts of the worshipper. 2

When the praise of the resplendent self is recited, the elixir dear to him, vigorous as a thunderbolt, flows forth and gives wealth in thousands. 3

When (the stems of the plant of) the sage-like blissful elixir are cleansed with fingers, the elixir of its own accord desires to provide precious wealth to the pious worshipper. 4

(O blissful elixir), you desire to give wealth to those who conquer in the internal struggle of life, just as men distribute fodder to horses in battle. 5

48

In our sacred ceremonial works we solicit your blessings; you are the possessor of stores of wealth; and you abide in the lofty regions of the heavens. 1

(O divine elixir!) you are overthrower of the resolute adversities; you are the accomplisher of many solemn observances; you are worthy of praises, the exhilarator and the destroyer of a hundred strongholds of evil-doers. 2

अतस्त्वा रयिमभि राजानं सुक्रतो दिवः । सुपर्णो अव्यथिर्भरत् ॥३॥
विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरम् । गोपामृतस्य विर्भरत् ॥४॥
अधा हिन्वान इन्द्रियं ज्यायो महित्वमानशे । अभिष्टिकृद्विचर्षणिः ॥५॥

átas tvā rayím abhí rā́jānam sukrato diváḥ | suparṇó avyathír bharat || 3 || víṣvasmā ít svàr dṛiṣé sā́dhāraṇam rajastúram | gopā́m ṛitásya vír bharat || 4 || ádhā hinvāná indriyám jyā́yo mahitvám ānaṣe | abhishṭikṛíd vícarshaṇiḥ || 5 || 5 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥६॥ पवस्व वृष्टिमा सु नोऽपामूर्मिं दिवस्परि । अयक्ष्मा बृहतीरिषः ॥१॥
तया पवस्व धारया यया गाव इहागमन् । जन्यास उप नो गृहम् ॥२॥
घृतं पवस्व धारया यज्ञेषु देववीतमः । अस्मभ्यं वृष्टिमा पव ॥३॥
स न ऊर्जे व्य१व्ययं पवित्रं धाव धारया । देवासः शृणवन्हि कम् ॥४॥

49.

Pávasva vṛishṭím ā́ sú no 'pā́m ūrmím divás pári | ayakshmā́ bṛihatī́r íshaḥ || 1 || táyā pavasva dhā́rayā yáyā gā́va ihā́gáman | jányāsa úpa no gṛihám || 2 || ghṛitám pavasva dhā́rayā yajñéshu devavī́tamaḥ | asmábhyam vṛishṭím ā́ pava || 3 || sá na ūrjé vy àvyáyam pavítram dhāva dhā́rayā | devā́saḥ ṣṛiṇávan hí kam || 4 ||

O divine elixir, you are the accomplisher of selfless deeds; the unwearied hawk brings you here from distant heaven; you are our lord over riches. 3

The divine bird brings you here so that each may see the light. You are the impeller of spiritual water, the guard of eternal truth and the common sustainer of every one. 4

He is the contemplator of all and the granter of desires. He attains mighty power and majesty when he puts forth his vigour, his resplendence. 5

49

May you pour down upon us a shower of rain from heaven, a stream of waters from the celestial region and plenteous store of wholesome food free from disease. 1

Flow in such a stream that even the cattle belonging to strangers (or opponents) may come to our home. 2

Since you are very loving to Nature's bounties at the cosmic sacrifice, may you shower down water in a stream; may pour down on us floods of rain (i.e. of blessings). 3

May you for our sustenance run through the ultra-psychic fleecy filter with your stream; may our organs of senses hear your sound. 4

This purified elixir flows forth to the receptacle, destroying our wicked tendencies and flashing out splendour as of old. 5

50

Your mighty streams flow forth upwards like the roaring waves of a sea; may you provide impulsion to your sound like that of a rushing arrow. 1

At your effusion, the priests engaged in sacrifice utter the three voices (of Ṛk, Yajuh and Saman), full of joy, when you proceed to the ultra-psychic fleecy filter. 2

They filter out the charming green-tinted, honey-dropping elixir, through the ultra-psychic fleecy filter, after crushing (the plant) with adamantine stones (of will power). 3

O most exhilarating sage-like elixir of penetrating wisdom, flow through the ultra-psychic filter in streams to the receptacle to be co-seated in the innermost cavity along with the resplendent soul. 4

O most exhilarating elixir, anointed with milk (of enlightenment) as a soothing balm, flow forth for the joy of resplendent soul. 5

(५१) एकपञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरस उचथ्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥८॥ अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ सृज । पुनीहीन्द्राय पातवे ॥१॥
दिवः पीयूषमुत्तमं सोममिन्द्राय वज्रिणे । सुनोता मधुमत्तमम् ॥२॥
तव त्य इन्दो अन्धसो देवा मधोर्व्यश्नते । पवमानस्य मरुतः ॥३॥
त्वं हि सोम वर्धयन्त्सुतो मदाय भूर्णये । वृषन्त्स्तोतारमूतये ॥४॥
अभ्यर्ष विचक्षण पवित्रं धारया सुतः । अभि वाजमुत श्रवः ॥५॥

51.

Ádhvaryo ádribhiḥ sutáṃ sómam pavítra á sṛija | punīhíndrāya pátave || 1 || diváḥ pīyúsham uttamáṃ sómam índrāya vajríṇe | sunótā mádhumattamam || 2 || táva tyá indo ándhaso devá mádhor vy àṣnate | pávamānasya marútaḥ || 3 || tváṃ hí soma vardháyan sutó mádāya bhúrṇaye | vṛíshan stotáram ūtáye || 4 || àbhy àrsha vicakshaṇa pavítraṃ dhárayā sutáḥ | abhí vájam utá ṣrávaḥ || 5 || ८ ||

(५२) द्विपञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरस उचथ्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥९॥ परि द्युक्षः सनद्रयिर्भरद्वाजं नो अन्धसा । सुवानो अर्ष पवित्र आ ॥१॥
तव प्रत्नेभिरध्वभिरव्यो वारे परि प्रियः । सहस्रधारो यात्तना ॥२॥

52.

Pári dyukshá̄ḥ sanádrayir bhárad vájaṃ no ándhasā | suvanó arsha pavítra á || 1 || táva pratnébhir ádhvabhir ávyo váre pári priyáḥ | sahásradhāro yāt tánā || 2 ||

51

O pious devotee, may you affuse the elixir that has been purified through the ultra-psychic filter after crushing with rocklike adamantine will power for the joy of your resplendent soul. 1

May you effuse the most sweet-flavoured elixir of devotion, the best ambrosia of heaven for the resplendent soul, the wielder of the adamantine will power. 2

O blissful drops of elixir, the divine sense organs and the vital breaths partake of your sweet purifying sap, the viand of life. 3

For, O elixir of devotion, being effused you approached the worshipper for his protection and superb exhilaration; (you come out) strengthening the vitality of sense organs and fulfilling the desires. 4

May you, O sagacious elixir, when effused in a stream, flow on to give us strength and fame. 5

52

May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters. 1

Your elixir of devotion, dear to the divine powers, flows in a thousand streams, and along the traditional paths, it passes through the ultra-psychic woollen filters. 2

चरुर्न यस्तमीङ्खयेन्दो न दानमीङ्खय । वधैर्वधस्नवीङ्खय ॥३॥
नि शुष्ममिन्दवेषां पुरुहूत जनानाम् । यो अस्माँ आदिदेशति ॥४॥
शतं नं इन्द ऊतिभिः सहस्रं वा शुचीनाम् । पवस्व मंहयद्रयिः ॥५॥

carúr ná yás tám īṅkhayéndo ná dánam īṅkhaya | vadhaír vadhasnav īṅkhaya || 3 || ní śúshmam indav eshām púruhūta jánānam | yó asmáñ adídeśati || 4 || śatáṃ na inda ūtíbhiḥ sahásraṃ vā śúcīnām | pávasva maṅhayádrayiḥ || 5 || ७ ||

(५३) त्रिपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१०॥ उत्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः । नुदस्व याः परिस्पृधः ॥१॥
अया निजघ्निरोजसा रथसङ्गे धने हिते । स्तवा अबिभ्युषा हृदा ॥२॥
अस्य व्रतानि नाधृषे पवमानस्य दूढ्या । रुज यस्त्वा पृतन्यति ॥३॥
तं हिन्वन्ति मदच्युतं हरिं नदीषु वाजिनम् । इन्दुमिन्द्राय मत्सरम् ॥४॥

53.

Út te śúshmāso asthū́ ráksho bhindánto adrivaḥ | nudásva yā́ḥ parispṛ́dhaḥ || 1 || ayá nijaghnír ójasā rathasaṃgé dháne hité | stávā ábibhyusha hṛidá || 2 || ásya vratáni nādhṛ́ishe pávamānasya dūḍhyā̀ | rujá yás tvā pṛitanyáti || 3 || táṃ hinvanti madacyútaṃ háriṃ nadíshu vājínam | índum índrāya matsarám || 4 || १० ||

O elixir of bliss, send him to us who has been like a pot; send us now gifts of wealth; may you come to us in swift-flowing streams; may you come to us, whose plants have been crushed with the blows of the stones. 3

O drops of blissful elixir, invoked by all, may you overthrow the strength of those people who challenge us. 4

O drops of spiritual bliss, may you, who are the distributor of riches, pour forth for our protection hundreds and thousands of the pure streams. 5

53

(O divine elixir,) crushed through stones, your powerful (streams), having scattered and subdued the wicked, are stationed high. May you drive away those adversities which envelop us. 1

By this strength, you become conqueror (of our enemies); I praise you with a fearless heart for the sake of progress of our array of chariots ranged against our opponents and for the sake of gaining wealth. 2

No one with evil thoughts can assail your inviolable prowess whilst you flow forth; you destroy the malignant who defies you in the struggle of life. 3

They, the wise devotees, plunge (the stems of the plants of) the love divine under water (to squeeze out the sap) which is green-tinted, strength-conferring, and exhilarating for the resplendent soul. 4

54

According to the traditional reputation, the invokers effuse this brilliant and pure fluid, the giver of penetrating insight that grants a thousand gifts. 1

Like the sun, it (the divine elixir) is the supervisor of all acts; it hastens to the lakes (of the brain), and unites with the seven down-descending currents from the region of enlightenment. 2

After filtration and purification, the spiritual elixir of divine love shines in its splendour and stands high over all things in the celestial region like the sun. 3

O filtered and purified elixir, always devoted to the resplendent soul, you pour down for the dedicated divine purposes food with milk and curds. 4

55

O elixir of divine love, may you flow forth with your juices of all kinds of food grains for every sort of nourishment and with all felicities. 1

O drops of spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the way the things are born of you, may you come and be seated in the innermost cavity of our hearts. 2

उत नो गोविदश्ववित्पवस्व सोमान्धसा । मक्षूतमेभिरहभिः ॥३॥
यो जिनाति न जीयते हन्ति शत्रुमभीत्य । स पवस्व सहस्रजित् ॥४॥

utá no
govíd aṣvavít pávasva somā́ndhasā | makshū́tamebhir áha-
bhiḥ || 3 || yó jināti ná jīyate hánti ṣátrum abhī́tya | sá
pavasva sahasrajit || 4 || 12 ||

(५६) षट्पञ्चाशं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१३॥ परि सोम ऋतं बृहदाशुः पवित्रे अर्षति । विघ्नन्रक्षांसि देवयुः ॥१॥
यत्सोमो वाजमर्षति शतं धारा अपस्युवः । इन्द्रस्य सख्यमाविशन् ॥२॥

56.

Pári sóma ṛitáṃ bṛihád āṣúḥ pavítre arshati | vighnán
rákshāṅsi devayúḥ || 1 || yát sómo vā́jam árshati ṣatáṃ
dhā́rā apasyúvaḥ | índrasya sakhyáṃ āviṣán || 2 ||

अभि त्वा योषणो दश जारं न कन्यानूषत । मृज्यसे सोम सातये ॥३॥
त्वमिन्द्राय विष्णवे स्वादुरिन्दो परि स्रव । नॄन्त्स्तोतॄन्पाह्यंहसः ॥४॥

abhí tva
yóshaṇo dáṣa jāráṃ ná kanyā̀nūshata | mṛijyáse soma sā-
táye || 3 || tvám índrāya víshṇave svādúr indo pári srava |
nṝín stotṝín pāhy áṅhasaḥ || 4 || 13 ||

O elixir of divine love, granter of wisdom (cattle) and vigour (horses), may you flow with all nourishment to us through days that fly most rapidly. 3

Flow forth, O conqueror of thousands; flow as one who ever conquers and is never conquered, and who attacks with dreadful weapons and destroys evils. 4

56

The sweet elixir of love divine devoted to Nature's bounties flows to the ultra-psychic sieve, destroying the wicked spirits. It is the bestower of eternal enlightenment. 1

Hundreds of ever-active streams of the spiritual elixir pour the strengthening food, while establishing friendship with the resplendent soul. 2

The ten fingers greet you, O elixir, as a maiden greets her lover; thereby, you are cleansed to our advantage. 3

Flow hitherward, O sweet-flavoured elixir of spiritual love; flow for the sake of the resplendent soul and under the blessings of the all-pervading Lord. May you preserve the worshippers, your praisers, from every sort of sin. 4

(५७) सप्तपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१४॥ प्र ते धारा असश्चतो दिवो न यन्ति वृष्टयः । अच्छा वाजं सहस्रिणम् ॥१॥
अभि प्रियाणि काव्या विश्वा चक्षाणो अर्षति । हरिस्तुञ्जान आयुधा ॥२॥
स मर्मृजान आयुभिरिभो राजेव सुव्रतः । श्येनो न वंसु षीदति ॥३॥
स नो विश्वा दिवो वसूतो पृथिव्या अधि । पुनान इन्दवा भर ॥४॥

57.

Prá te dhárā asaṣcáto divó ná yanti vrishṭáyaḥ | ácha vájam sahasríṇam || 1 || abhí priyáṇi kávyā víṣvā cákshāṇo arshati | háris tuñjāná áyudhā || 2 || sá marmṛijāná āyúbhir íbho rájeva suvratáḥ | syenó ná váṅsu shīdati || 3 || sá no víṣvā divó vásūtó prithivyá ádhi | punāná indav á bhara || 4 || 14 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१५॥ तरत्स मन्दी धावति धारा सुतस्यान्धसः । तरत्स मन्दी धावति ॥१॥
उस्रा वेद वसूनां मर्तस्य देव्यवसः । तरत्स मन्दी धावति ॥२॥

58.

Tárat sá mandí dhāvati dhárā sutásyándhasaḥ | tárat sá mandí dhāvati || 1 || usrá veda vásūnām mártasya devy ávasaḥ | tárat sá mandí dhāvati || 2 ||

57

Your streams, that never fail or waste, flow forth like the showers from heaven, and bring for us a thousand stores of food. 1

The ever-green elixir contemplating all the holy acts, pleasing to Nature's bounties, rushes forward brandishing his arms. 2

He, the divine elixir of spirituality, sacred in deliberations, purified by the virtuous men, sits on waters like a fearless king or like a hawk. 3

O elixir of spiritual bliss, when purified, bring us all the treasures that are in heaven and upon this earth. 4

58

He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles); the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight. 1

The stems of the plant of brilliant elixir know how to protect the mortals. The elixir is the bestower of riches. Swiftly runs the rescuing elixir, the giver of delight. 2

ध्वस्रयोः पुरुषन्त्योरा सहस्राणि दद्महे । तरत्स मन्दी धावति ॥३॥
आ ययोस्त्रिंशतं तना सहस्राणि च दद्महे । तरत्स मन्दी धावति ॥४॥

dhvasráyoḥ purushán-
tyor ā́ sahásrāṇi dadmahe | tárat sá mandí dhāvati || 3 || á
yáyos triṅśátaṃ tánā sahásrāṇi ca dádmahe | tárat sá mandí
dhāvati || 4 || 15 ||

(५९) एकोनषष्टितमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१६॥ पवस्व गोजिदश्वजिद्विश्वजित्सोम रण्यजित् । प्रजावद्रत्नमा भर ॥१॥
पवस्वाद्भ्यो अदाभ्यः पवस्वौषधीभ्यः । पवस्व धिषणाभ्यः ॥२॥
त्वं सोम पवमानो विश्वानि दुरिता तर । कविः सीद नि बर्हिषि ॥३॥
पवमान स्वर्विदो जायमानोऽभवो महान् । इन्दो विश्वाँ अभीदसि ॥४॥

59.

Pávasva gojíd aṣvajíd viṣvajít soma raṇyajít | prajā̂vad rátnam ā́ bhara || 1 || pávasvādbhyó ádābhyaḥ pávasvaúshadhībhyaḥ | pávasva dhisháṇābhyaḥ || 2 || tváṃ soma pávamāno víṣvāni duritā́ tara | kavíḥ sīda ní barhíshi || 3 || pávamāna svàr vido jáyamāno 'bhavo mahā́n | índo víṣvāñ abhíd asi || 4 || 16 ||

We have received wealth in thousands from rescuers and peace lovers. Swiftly runs the rescuing elixir, the giver of delight. 3

We have received from those two (1. rescuers, 2. peace lovers), thirty robes and thousand cows. Swiftly runs the rescuing elixir, the giver of delight. 4

59

O nectar of divine bliss, restrainer of sense organs against malices, winner of vigour, conquerer of all things, including covetable wealth, may you flow forth and bring us riches with progeny. 1

May your blessings flow forth with waters, flow forth through the filaments (of the ultra-psychic woollen filter); flow out of the herbs, flow onward while crushed between the stones. 2

O elixir of divine bliss, the purifier, the sage, may you help us to overcome all hindrances and be enshrined in our hearts. 3

O purifying elixir of spiritual bliss, grant all boons; from the very beginning as soon as manifest, you are great; O blissful, you overcome all (vices and adversaries). 4

(६०) षष्टितमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । (१-२, ४) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्याश्च गायत्री, (३) तृतीयायाश्च पुर उष्णिक् छन्दसी ॥

॥१७॥ प्र गायत्रेण गायत पवमानं विचर्षणिम् । इन्दुं सहस्रचक्षसम् ॥१॥
तं त्वा सहस्रचक्षसमथो सहस्रभर्णसम् । अति वारमपाविषुः ॥२॥
अति वारान्पवमानो असिष्यदत्कलशाँ अभि धावति । इन्द्रस्य हार्द्याविशन् ॥३॥
इन्द्रस्य सोम राधसे शं पवस्व विचर्षणे । प्रजावद्रेत आ भर ॥४॥

60.

Prá gāyatréṇa gāyata pávamānaṃ vícarshaṇim | índuṃ sahásracakshasam || 1 || táṃ tvā sahásracakshasam átho sahásrabharṇasam | áti vā́ram apāvishuḥ || 2 || áti vā́rān pávamāno asishyadat kaláṣāñ abhí dhāvati | índrasya hā́rdy āviṣán || 3 || índrasya soma rā́dhase ṣáṃ pavasva vicarshaṇe | prajā́vad réta ā́ bhara || 4 || 17 ||

[अथ तृतीयोऽनुवाकः ॥] (६१) एकषष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसोऽमहीयुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१८॥ अया वीती परि स्रव यस्त इन्दो मदेष्वा । अवाहन्नवतीर्नव ॥१॥
पुरः सद्य इत्थाधिये दिवोदासाय शम्बरम् । अध त्यं तुर्वशं यदुम् ॥२॥
परि णो अश्वमश्वविद्गोमदिन्दो हिरण्यवत् । क्षरा सहस्रिणीरिषः ॥३॥

61.

Ayā́ vītī́ pári srava yás ta indo mádeshv ā́ | avā́han navatír náva || 1 || púraḥ sadyá itthā́dhiye dívodāsāya ṣámbaram | ádha tyáṃ turváṣaṃ yádum || 2 || pári ṇo áṣvam aṣvavíd gómad indo híraṇyavat | ksharā́ sahasríṇīr íshaḥ || 3 ||

60

Sing forth the spiritual hymn, the GAYATRI, to adore the Lord, who is our purifier and who sees us all with thousand eyes. 1

O thousand-eyed, and the sustainer of thousands, the pious devotees make you, O elixir, flow through the ultra-psychic filter. 2

The purifier (the love divine) trickles through the fleecy ultra-psychic filter and hastens to the receptacles of the heart and then passes on to the resplendent soul. 3

The all-beholding divine bliss flows pleasantly for the delight of our soul and nourishment with progeny. 4

61

O love divine, may you flow with that nourshing spirituality which enables the resplendent self to subdue ninety and nine strongholds of nescience in the battle of life; 1 —

—which conquers the strongholds in an instant, in the interests of the seeker of truth, the devout, and subdues the malicious, obstinate and quarrelsome tendencies. 2

O love divine, the knower of the secrets of energy, may you shower forth vigour and wisdom, riches of gold and food in boundless measures. 3

पवमानस्य ते वयं पवित्रमभ्युन्दतः । सखित्वमा वृणीमहे ॥४॥
ये ते पवित्रमूर्मयोऽभिक्षरन्ति धारया । तेभिर्नः सोम मृळय ॥५॥

pávamānasya te vayám pavítram abhyundatáḥ | sakhi-tvám á vriṇīmahe || 4 || yé te pavítram ūrmáyo 'bhikshá-ranti dhárayā | tébhir naḥ soma mṛiḷaya || 5 || 18 ||

॥१९॥ स नः पुनान आ भर रयिं वीरवतीमिषम् । ईशानः सोम विश्वतः ॥६॥
एतमु त्यं दश क्षिपो मृजन्ति सिन्धुमातरम् । समादित्येभिरख्यत ॥७॥
समिन्द्रेणोत वायुना सुत एति पवित्र आ । सं सूर्यस्य रश्मिभिः ॥८॥
स नो भगाय वायवे पूष्णे पवस्व मधुमान् । चारुर्मित्रे वरुणे च ॥९॥
उच्चा ते जातमन्धसो दिवि षद्भूम्या ददे । उग्रं शर्म महि श्रवः ॥१०॥

sá naḥ punāná á bhara rayím vīrávatīm ísham | īṣānaḥ soma viṣvátaḥ || 6 || etám u tyám dáṣa kshípo mṛijánti sín-dhumataram | sám ādityébhir akhyata || 7 || sám índreṇotá vāyúnā sutá eti pavítra á | sám súryasya raṣmíbhiḥ || 8 || sá no bhágāya vāyáve pūshṇé pavasva mádhumān | cárur mitré váruṇe ca || 9 || uccá te jātám ándhaso diví shád bhúmy á dade | ugrám ṣárma máhi ṣrávaḥ || 10 || 19 ||

॥२०॥ एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् । सिषासन्तो वनामहे ॥११॥
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः । वरिवोवित्परि स्रव ॥१२॥

ená víṣvāny aryá á dyumnáni mánushāṇām | síshāsanto vanāmahe || 11 || sá na índrāya yájyave váruṇāya marúd-bhyaḥ | varivovít pári srava || 12 ||

We solicit your friendship; your affection over-flows beyond the limits of the ultra-psychic filter. 4

Delight us, O divine love, with those of your undulations which flow over the ultra-psychic sieve in a stream. 5

O divine love, lord over all, the purifier, bring us riches, food and heroic progeny. 6

The ten fingers cleanse and beautify this divine elixir; the cosmic oceans are the mother of this newborn babe, which along with other children is born of the mother Eternity. 7

When effused, it proceeds to the cleansing sieve with the lightning and the wind along the path of the sun's rays. 8

May you, O sweet-flavoured and beautiful nectar, flow for our splendour, for our virile strength, for our sustenance, for our friendship and venerability. 9

High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power renown and sustenance. 10

With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves. 11

O divine elixir, the possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character. 12

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१३॥
तमिद्वर्धन्तु नो गिरो वत्सं संशिश्वरीरिव । य इन्द्रस्य हृदंसनिः ॥१४॥
अर्षा णः सोम शं गवे धुक्षस्व पिप्युषीमिषम् । वर्धा समुद्रमुक्थ्यम् ॥१५॥

úpo shú jātám aptúram góbhir bhaṅgám párishkṛitam | índum devá ayāsishuḥ || 13 || tám íd vardhantu no gíro vatsám saṃśíśvarīr iva | yá índrasya hṛidaṃsániḥ || 14 || ársha ṇaḥ soma śáṃ gáve dhukshásva pipyúshīm ísham | várdhā samudrám ukthyàm || 15 || 20 ||

॥२१॥ पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम् । ज्योतिर्वैश्वानरं बृहत् ॥१६॥
पवमानस्य ते रसो मदो राजन्नदुच्छुनः । वि वारमव्यमर्षति ॥१७॥
पवमान रसस्तव दक्षो वि राजति द्युमान् । ज्योतिर्विश्वं स्वर्दृशे ॥१८॥
यस्ते मदो वरेण्यस्तेना पवस्वान्धसा । देवावीरघशंसहा ॥१९॥
जघ्निर्वृत्रममित्रियं सस्निर्वाजं दिवेदिवे । गोषा उ अश्वसा असि ॥२०॥

pávamāno ajījanad diváś citrám ná tanyatúm | jyótir vaiśvānarám bṛihát || 16 || pávamānasya te ráso mádo rājann aduchhunáḥ | ví váram ávyam arshati || 17 || pávamāna rásas táva dáksho ví rājati dyumán | jyótir víśvaṃ svàr dṛiśé || 18 || yás te mádo várenyas ténā pavasvándhasā | devāvír aghaśaṅsahá || 19 || jághnir vṛitrám amitríyam sásnir vájaṃ divé-dive | goshá u aśvasá asi || 20 || 21 ||

Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils)—the one adorned with milk and curds. 13

May our praises foster him who wins the heart of the resplendent self, as the milch cows foster their young calf. 14

O elixir of divine love, pour prosperity upon our cattle, milk forth (for us) nutritious food and augment water that merits laudation. 15

The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder. 16

O bright-shining elixir, as you flow, the juice of yours enters the cosmic woollen sieve, exhilarating and free from evil. 17

O purified elixir, your juice as it collects, shines bright; it makes the pervading universal light visible. 18

Flow onward with such of your juice as is exhilarating, most excellent, dear to Nature's bounties and slayer of wicked people. 19

You are the destroyer of the hostile nescience, the enjoyer of battle day by day, the giver of wisdom and the giver of vigour. 20

॥२२॥ संमिश्लो अरुषो भव सूपस्थाभिर्न धेनुभिः । सीदञ्छ्येनो न योनिमा ॥२१॥
स पवस्व य आविथेन्द्रं वृत्राय हन्तवे । वव्रिवांसं महीरपः ॥२२॥
सुवीरासो वयं धना जयेम सोम मीढ्वः । पुनानो वर्ध नो गिरः ॥२३॥
त्वोतासस्तवावसा स्याम वन्वन्त आमुरः । सोम व्रतेषु जागृहि ॥२४॥
अपघ्नन्पवते मृधोऽप सोमो अराव्णः । गच्छन्निन्द्रस्य निष्कृतम् ॥२५॥

sánmislo arusho bhava sūpasthábhir ná dhenúbhiḥ | sídañ chyenó ná yónim ā́ || 21 || sá pavasva yá ā́vithéndram vṛitrā́ya hántave | vavriváṅsam mahī́r apáḥ || 22 || suvī́rāso vayáṃ dhánā jáyema soma mīḍhvaḥ | punānó vardha no gíraḥ || 23 || tvótāsas távávasā syā́ma vanvánta āmúraḥ | sóma vratéshu jāgṛihi || 24 || apaghnán pavate mṛídhó 'pa sómo árāvṇaḥ | gáchann índrasya nishkṛitám || 25 || 22 ||

॥२३॥ महो नो राय आ भर पवमान जही मृधः । रास्वेन्दो वीरवद्यशः ॥२६॥
न त्वा शतं चन ह्रुतो राधो दित्सन्तमा मिनन् । यत्पुनानो मखस्यसे ॥२७॥
पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने । विश्वा अप द्विषो जहि ॥२८॥
अस्य ते सख्ये वयं तवेन्दो द्युम्न उत्तमे । सासह्याम पृतन्यतः ॥२९॥

mahó no rāyá ā́ bhara pávamāna jahí mṛídhaḥ | rā́svendo vīrávad yáṣaḥ || 26 || ná tvā ṣatáṃ caná hrúto rā́dho dítsantam ā́ minan | yát punānó makhasyáse || 27 || pávasvendo vṛíshā sutáḥ kṛidhí no yaṣáso jáne | víṣvā ápa dvísho jahi || 28 || ásya te sakhyé vayáṃ távendo dyumná uttamé | sāsahyā́ma pṛitanyatáḥ || 29 ||

May you now when blended with the milk of the kine become resplendent. You alight like a falcon on your own abode. 21

Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts. 22

O divine elixir of bliss, showerer of blessings and purifier, may we win wealth, beget heroic children and may you augment and accept our praises. 23

Protected by you, through your grace may we be victorious over our adversaries. O blissful Lord, may you be vigilant at our worship. 24

The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord. 25

O drops of ambrosia, the purifier, bring to us plenty of wealth; conquer our foes; grant us fame and brave offspring. 26

O love divine, none of the hundreds of hurdles can harm you when you, pure and neat, propose to give wealth to us, benevolently inclined. 27

O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries. 28

O divine love, may we overcome them who assail us; may we enjoy your friendship, lofty and glorious. 29

या ते भीमान्यायुधा तिग्मानि सन्ति धूर्वणे । रक्षा समस्य नो निदः ॥३०॥

yā́ te bhīmā́ny ā́yu-
dhā tigmā́ni sánti dhū́rvaṇe | rákshā samasya no nidáḥ
|| 30 || 23 ||

(६२) द्विषष्टितमं सूक्तम्
(१-३०) त्रिंशदृचस्यास्य सूक्तस्य भार्गवो जमदग्निर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२४॥ एते असृग्रमिन्दवस्तिरः पवित्रमाशवः । विश्वान्यभि सौभगा ॥१॥
विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः । तना कृण्वन्तो अर्वते ॥२॥
कृण्वन्तो वरिवो गवेऽभ्यर्षन्ति सुष्टुतिम् । इळामस्मभ्यं संयतम् ॥३॥
असाव्यंशुर्मदायाप्सु दक्षो गिरिष्ठाः । श्येनो न योनिमासदत् ॥४॥
शुभ्रमन्धो देववातमप्सु धूतो नृभिः सुतः । स्वदन्ति गावः पयोभिः ॥५॥

62.

Eté asṛigram índavas tiráḥ pavítram āṣávaḥ | víṣvāny abhí saúbhagā || 1 || vighnánto duritā́ purú sugā́ tokā́ya vājínaḥ | tánā kṛiṇvánto árvate || 2 || kṛiṇvánto várivo gáve 'bhy àrshanti sushṭutím | íḷām asmábhyaṃ saṃyátam || 3 || ā́sāvy aṅṣúr mádāyāpsú dáksho girishṭhā́ḥ | ṣyenó ná yónim ā́sadat || 4 || ṣubhrám ándho devávātam apsú dhūtó nṛíbhiḥ sutáḥ | svádanti gā́vaḥ páyobhiḥ || 5 || 24 ||

With your weapons which are formidable for destroying the wicked, please guard us from our every foe. 30

62

These rapid streams of divine love have been directed through the cosmic filter to bring us all felicities— 1

—repelling many evils, bestowing happiness and success upon our sons and warriors. 2

They flow towards our noble eulogy, granting to (us) our cattle-sustaining wealth and food. 3

This rapid (divine elixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay. 4

The cows sweeten this nourishing juice, cherished by divines, with their milk. The sap-plant before being effused by the priests is cleansed in the waters. 5

॥२५॥ आदीमश्वं न हेतारोऽशूशुभन्नमृताय । मध्वो रसं सधमादे ॥६॥
यास्ते धारा मधुश्चुतोऽसृग्रमिन्द ऊतये । ताभिः पवित्रमासदः ॥७॥
सो अर्षेन्द्राय पीतये तिरो रोमाण्यव्यया । सीदन्योना वनेष्वा ॥८॥
त्वमिन्दो परि स्रव स्वादिष्ठो अङ्गिरोभ्यः । वरिवोविद्घृतं पयः ॥९॥
अयं विचर्षणिर्हितः पवमानः स चेतति । हिन्वान आप्यं बृहत् ॥१०॥

ád īm ásvaṃ ná hétāró 'sūsubhann amrítāya | mádhvo rásaṃ sadhamáde || 6 || yás te dhárā madhuṣcútó 'sṛigram inda utáye | tábhiḥ pavítram ásadaḥ || 7 || só arshéndrāya pītáye tiró rómāṇy avyáyā | sídan yónā váneshv á || 8 || tvám indo pári srava svádishṭho áñgirobhyaḥ | varivovíd ghṛitám páyaḥ || 9 || ayáṃ vícarshaṇir hitáḥ pávamānaḥ sá cetati | hinvāná ápyam bṛihát || 10 || 25 ||

॥२६॥ एष वृषा वृषव्रतः पवमानो अशस्तिहा । करद्वसूनि दाशुषे ॥११॥
आ पवस्व सहस्रिणं रयिं गोमन्तमश्विनम् । पुरुश्चन्द्रं पुरुस्पृहम् ॥१२॥
एष स्य परि षिच्यते मर्मृज्यमान आयुभिः । उरुगायः कविक्रतुः ॥१३॥
सहस्रोतिः शतामघो विमानो रजसः कविः । इन्द्राय पवते मदः ॥१४॥

eshá vṛísha vṛíshavrataḥ pávamāno aṣastihá | kárad vásuni dasúshe || 11 || á pavasva sahasríṇaṃ rayíṃ gómantam asvínam | puruṣcandráṃ puruspṛíham || 12 || eshá syá pári shicyate marmṛijyámāna āyúbhiḥ | urugāyáḥ kavíkratuḥ || 13 || sahásrotiḥ ṣatámagho vimáno rájasaḥ kavíḥ | índrāya pavate mádaḥ || 14 ||

Then the ministering priests in the ceremony adorn this juice of the exhilarating (ambrosia) for gaining immortality, as if they are decking a horse. 6

Settle down, O elixir of divine love, on the cosmic filter with those of your streams that shower sweetness and which are poured forth for our protection. 7

Staying for some time in the wooden vessels, may you pass obliquely through the filter of woollen hairs, and hasten (O divine sap) for the enjoyment of the resplendent self. 8

O elixir of divine love, sweet and flavoured, you are the bestower of riches. We mix you with butter and milk to be offered to the fire-technicians. 9

This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known by all. 10

The flowing divine elixir, the showerer of benefits, when engaged in showering, becomes the destroyer of the obstacles and bestows riches upon the offerer of worship. 11

Pour forth thousand-fold much desired and exceedingly glorious and gladdening wealth, both of cattle and steeds. 12

This divine elixir worthy of many praises and of wise designs is effused and beautified by men. 13

This sagacious exhilarating elixir, offering thousand-fold protections and having hundred-fold wealth, is the measure of all the regions. It flows for the resplendent Lord. 14

गिरा जात इह स्तुत इन्दुरिन्द्राय धीयते । विर्योना वसताविव ॥१५॥

girá jātá ihá stutá índur índrāya dhī-yate | vír yónā vasatáv iva || 15 || 26 ||

॥२७॥ पवमानः सुतो नृभिः सोमो वाजमिवासरत् । चमूषु शक्मनासदम् ॥१६॥
तं त्रिपृष्ठे त्रिवन्धुरे रथे युञ्जन्ति यातवे । ऋषीणां सप्त धीतिभिः ॥१७॥
तं सोतारो धनस्पृतमाशुं वाजाय यातवे । हरिं हिनोत वाजिनम् ॥१८॥
आविशन्कलशं सुतो विश्वा अर्षन्नभि श्रियः । शूरो न गोषु तिष्ठति ॥१९॥
आ त इन्दो मदाय कं पयो दुहन्त्यायवः । देवा देवेभ्यो मधु ॥२०॥

pávamānaḥ sutó nríbhiḥ sómo vā́jam ivāsarat | camū́shu ṣákmanāsádam || 16 || tám triprishṭhé trivandhuré ráthe yuñ-janti yā́tave | ríshīṇām saptá dhītíbhiḥ || 17 || tám sotāro dhanaspŗítam āṣúm vā́jāya yā́tave | hárim hinota vājínam || 18 || āviṣán kaláṣam sutó víṣvā árshann abhí ṣríyaḥ | ṣū́ro ná góshu tishṭhati || 19 || ā́ ta indo mádāya kám páyo du-hanty āyávaḥ | devā́ devébhyo mádhu || 20 || 27 ||

॥२८॥ आ नः सोमं पवित्र आ सृजता मधुमत्तमम् । देवेभ्यो देवश्रुत्तमम् ॥२१॥
एते सोमा असृक्षत गृणानाः श्रवसे महे । मदिन्तमस्य धारया ॥२२॥
अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि । सनद्वाजः परि स्रव ॥२३॥

ā́ naḥ sómam pavítra ā́ srijáta mádhumattamam | de-vébhyo devaṣrúttamam || 21 || eté sómā asrikshata griṇānā́ḥ ṣrávase mahé | madíntamasya dhā́raya || 22 || abhí gávyāni vītáye nrimṇā́ punānó arshasi | sanádvājaḥ pári srava || 23 ||

This divine elixir is generated and glorified by praises at this sacrifice. It is deposited in its abode, for the resplendent Lord like a bird on its sheltering nest. 15

The pure elixir expressed by the priests speedily alights upon the sacrificial ladles, as of to battle. 16

O devotees, yoke him to the three-benched, triple-seated sacrificial chariot of the seven sages to go to Nature's divine forces. 17

O effusers, urge forward that wealth-bestowing rapid vigorous steed-like divine elixir to go to the sacrificial battle-field. 18

This elixir while effused enters into the cosmic pitcher, brings us all success and stands like a hero amidst the kine. 19

O divine elixir, the devout priests milk out your sweet juice for Nature's bounties for the purpose of exhilaration. 20

May you pour upon the cosmic filter for us and for the sake of the divine forces the most sweet-flavoured elixir of devotion, which the divine forces hear and respond to most gladly. 21

These much-lauded divine elixirs are let flow in the most exhilarating stream for the sake of obtaining abundant food. 22

In the course of purification, you hasten to cherish the treasures of kine (of wisdom); may you flow hitherward to grant us nourishment. 23

उत नो गोमतीरिषो विश्वा अर्ष परिष्टुभः । गृणानो जमदग्निना ॥२४॥
पवस्व वाचो अग्रियः सोम चित्राभिरूतिभिः । अभि विश्वानि काव्या ॥२५॥

utá no gómatīr ísho víṣvā arsha parishṭúbhaḥ | griṇānó jamádagninā || 24 || pávasva vāćó agriyáḥ sóma citrábhir ūtíbhiḥ | abhí víṣvāni kávyā || 25 || 28 ||

॥२९॥ त्वं समुद्रिया अपोऽग्रियो वाच ईरयन् । पवस्व विश्वमेजय ॥२६॥
तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे । तुभ्यमर्षन्ति सिन्धवः ॥२७॥
प्र ते दिवो न वृष्टयो धारा यन्त्यसश्चतः । अभि शुक्रामुपस्तिरम् ॥२८॥

tvam samudríyā apó 'griyó váca īráyan | pávasva viṣvamejaya || 26 || túbhyemá bhúvanā kave mahimné soma tasthire | túbhyam arshanti síndhavaḥ || 27 || prá te divó ná vrishṭáyo dhárā yanty asaṣcátaḥ | abhí ṣukrám upastíram || 28 ||

इन्द्रायेन्दुं पुनीतनोग्रं दक्षाय साधनम् । ईशानं वीतिराधसम् ॥२९॥
पवमान ऋतः कविः सोमः पवित्रमासदत् । दधत्स्तोत्रे सुवीर्यम् ॥३०॥

índrāyéndum punītanográm dákshāya sádhanam | īṣa-nám vītírādhasam || 29 || pávamana ritáḥ kavíḥ sómaḥ pavítram ásadat | dádhat stotré suvíryam || 30 || 29 ||

And being praised by a person of spiritual blaze, hasten towards us for giving all widely-renowned food and cattle. 24

O foremost leader, may your divine love flow with your marvellous protections towards our praises, towards all our hymns of praise. 25

May you, as a leading inspirer of the lyrics, raising your voice, pour forth the waters of the firmament. 26

O poet of penetrating vision, in your might, these worlds stand firm; and the cosmic rivers flow to pay homage to you. 27

Your streams perpetually flow like showers of rain that fall from heaven upon the white fleece spread under them. 28

May you purify the strong and effectual elixir, the lord of treasures, the giver of enjoyment to the person of resplendence. 29

The flowing divine love, the truth personified and of penetrating vision, is spread all over the cosmic filter, giving great vigour to the worshipper. 30

(६३) त्रिषष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य काश्यपो निध्रुविर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ आ पवस्व सहस्रिणं रयिं सोम सुवीर्यम् । अस्मे श्रवांसि धारय ॥१॥
इषमूर्जं च पिन्वस इन्द्राय मत्सरिन्तमः । चमूष्वा नि षीदसि ॥२॥
सुत इन्द्राय विष्णवे सोमः कलशे अक्षरत् । मधुमाँ अस्तु वायवे ॥३॥
एते असृग्रमाशवोऽति ह्वरांसि बभ्रवः । सोमा ऋतस्य धारया ॥४॥
इन्द्रं वर्धन्तो अप्तुरः कृण्वन्तो विश्वमार्यम् । अपघ्नन्तो अराव्णः ॥५॥

63.

Ā́ pavasva sahasríṇam rayím soma suvíryam | asmé ṣrávāṅsi dhāraya || 1 || ísham ū́rjam ca pinvasa índrāya matsaríntamaḥ | camū́shv ā́ ní shīdasi || 2 || sutá índrāya víshṇave sómaḥ kaláṣe aksharat | mádhumāñ astu vāyáve || 3 || eté asṛigram āṣávó 'ti hvárāṅsi babhrávaḥ | sómā ṛitásya dhā́rayā || 4 || índram várdhanto aptúraḥ kṛiṇvánto víṣvam ā́ryam | apaghnánto árāvṇaḥ || 5 || ३० ||

॥३१॥ सुता अनु स्वमा रजोऽभ्यर्षन्ति बभ्रवः । इन्द्रं गच्छन्त इन्दवः ॥६॥
अया पवस्व धारया यया सूर्यमरोचयः । हिन्वानो मानुषीरपः ॥७॥
अयुक्त सूर एतशं पवमानो मनावधि । अन्तरिक्षेण यातवे ॥८॥

sutā́ ánu svám ā́ rájo 'bhy àrshanti babhrávaḥ | índram gáchanta índavaḥ || 6 || ayā́ pavasva dhā́rayā yáyā sū́ryam árocayaḥ | hinvānó mā́nushīr apáḥ || 7 || áyukta sū́ra étaṣam pávamāno manā́v ádhi | antárikshena yā́tave || 8 ||

63

O Lord of divine bliss, pour upon us thousand-fold wealth; grant excellent progeny and secure ample food for us. 1

You are most exhilarating, and effuse out nourishment and vigour for the resplendent self. You have your seat in the cups (of the worldly regions). 2

The elixir of divine love is effused for the sake of resplendence and omnipresence, as well as for superactivity; it drops into the cosmic pitcher in the most sweet-flavoured form. 3

These swift—flowing saps of elixir, brown in hue, associated with a stream of water, have been flowing ahead incessantly through obstinate channels. 4

Augmenting the strength of respledent self, urging the waters and rejuvenating all noble acts and destroying the infidels— 5

—the effused richly-coloured cosmic divine elixirs flow to the resplendent self and then hasten back to their place of origin. 6

O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to man. 7

The purified elixir harnesses the courser of the sun to travel through the firmament, and reach man. 8

उत त्या हरितो दश सूरो अयुक्त यातवे । इन्दुरिन्द्र इति ब्रुवन् ॥९॥
परीतो वायवे सुतं गिर इन्द्राय मत्सरम् । अव्यो वारेषु सिञ्चत ॥१०॥

utá tyā́ haríto dáśa sū́ro ayukta yā́tave | índur índra ít bruván || 9 || párītó vāyáve sutám gíra índrāya matsarám | ávyo vā́reshu siñcata || 10 || 31 ||

॥३२॥ पवमान विदा रयिमस्मभ्यं सोम दुष्टरम् । यो दूणाशो वनुष्यता ॥११॥
अभ्यर्ष सहस्रिणं रयिं गोमन्तमश्विनम् । अभि वाजमुत श्रवः ॥१२॥
सोमो देवो न सूर्योऽद्रिभिः पवते सुतः । दधानः कलशे रसम् ॥१३॥
एते धामान्यार्या शुक्रा ऋतस्य धारया । वाजं गोमन्तमक्षरन् ॥१४॥
सुता इन्द्राय वज्रिणे सोमासो दध्याशिरः । पवित्रमत्यक्षरन् ॥१५॥

pávamāna vidā́ rayím asmábhyaṃ soma dushṭáram | yó dūṇā́śo vanushyatā́ || 11 || abhy àrsha sahasríṇaṃ rayíṃ gómantam aśvínam | abhí vā́jam utá śrávaḥ || 12 || sómo devó ná sū́ryó 'dribhiḥ pavate sutáḥ | dádhānaḥ kaláśe rásam || 13 || eté dhā́māny ā́ryā śukrā́ ṛitásya dhā́rayā | vā́jaṃ gómantam aksharan || 14 || sutā́ índrāya vajríṇe sómāso dádhyāśiraḥ | pavítram áty aksharan || 15 || 32 ||

॥३३॥ प्र सोम मधुमत्तमो राये अर्ष पवित्र आ । मदो यो देववीतमः ॥१६॥
तमी मृजन्त्यायवो हरिं नदीषु वाजिनम् । इन्दुमिन्द्राय मत्सरम् ॥१७॥

prá soma mádhumattamo rāyé arsha pavítra ā́ | mádo yó devavī́tamaḥ || 16 || tám ī mṛijanty āyávo hárim nadī́shu vājínam | índum índrāya matsarám || 17 ||

The sweet-natured one harnesses the ten horses and exclaiming "O Indra! O Indra!" (O Lord of resplendence!) proceeds towards the sun. 9

O worshippers, pour the divine exhilarating elixir of devotion, effused althrough in all directions, upon the cosmic woollen filter for the sake of superactivity and resplendence. 10

O purified elixir, grant us unassailable wealth, not to be destroyed by our foes. 11

With your stream bring to us thousand-fold wealth of kine and steeds; bring us vigour and renown. 12

This divine elixir when effused flows on his way like the radiant sun pouring its divine essence in the cosmic bowl of universe. 13

These brilliant divine drops have poured for us the eternal truths in a stream of solemn sacrifice assuring for us the prosperity of food and cattle. 14

The divine elixir mixed with curds flows through the cosmic filter and is dedicated to the resplendent Lord, the wielder of the thunderbolt. 15

O Lord of divine elixir, pour into the cosmic filter (the sap of spirituality) to bring us wealth which is most sweet-flavoured, exhilarating and most desired by Nature's bounties. 16

The priests cleanse in the cosmic sacred waters the green-tinted, powerful, exhilarating elixir in dedication to the resplendent Lord. 17

आ पंवस्व हिरंण्यवदश्वांवत्सोम वीरवंत् । वाजं गोमंन्तमा भंर ॥१८॥
परिं वाजे न वाजयुमव्यो वारेंषु सिञ्चत । इन्द्रांय मधुमत्तमम् ॥१९॥
कविं मृजन्ति मर्ज्यं धीभिर्विप्रां अवस्यवंः । वृषा कनिक्रदर्षति ॥२०॥

á pavasva híranyavad áṣvavat soma vīrávat | vájam gómantam á bhara || 18 || pári váje ná vajayúm ávyo váreshu siñcata | índrāya mádhumattamam || 19 || kavím mṛijanti márjyam dhībhír vípra avasyávaḥ | vṛísha kánikrad arshati || 20 || ३ ||

॥३४॥ वृषंणं धीभिरप्तुरं सोमंमृतस्य धारंया । मती विप्राः समंस्वरन् ॥२१॥
पवंस्व देवायुषगिन्द्रं गच्छतु ते मदः । वायुमा रोंह धर्मणा ॥२२॥
पवंमान नि तोंशसे रयिं सोम श्रवाय्यंम् । प्रियः संमुद्रमा विंश ॥२३॥
अपघ्नन्पंवसे मृधः क्रतुवित्सोम मत्सरः । नुदस्वादेवयुं जनंम् ॥२४॥
पवंमाना असृक्षत सोमाः शुक्रास इन्दंवः । अभि विश्वानि काव्यां ॥२५॥

vṛíshaṇam dhībhír aptúram sómam ṛitásya dhárayā | matí víprāḥ sám asvaran || 21 || pávasva devāyushág índram gachatu te mádaḥ | vayúm á roha dhármaṇā || 22 || pávamāna ní toṣase rayím soma ṣraváyyam | priyáḥ samudrám á viṣa || 23 || apaghnán pavase mṛídhaḥ kratuvít soma matsaráḥ | nudásvádevayum jánam || 24 || pávamānā asṛikshata sómaḥ ṣukrása índavaḥ | abhí víṣvāni kávya || 25 || ४ ||

O Lord of divine elixir, may you grant wealth of gold, horses, and brave offspring; also bring us nourishment and cattle. 18

Sprinkle and filter the sweetest elixir upon the cosmic woollen sieve for the resplendent self, seeking success in a battle and the succeeding battles. 19

The worshippers desiring protection cleanse with their fingers and adorn the purifiable divine elixir of penetrating vision, and then, with characteristic sounds, the elixir, the showerer of blessings flows onwards. 20

The wise priests with their fingers cleanse under a stream of water (the stems of the elixir plant) and proceed further for the effusion of the sap with hymns of praise and the juice comes out with a roar. 21

Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity. 22

O purified divine elixir, you squeeze forth the celebrated riches of the enemy; may you, O beloved, enter the ocean. 23

O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow knowledge on us; may you drive off the people who do not respond to Nature's bounties (i. e. to law and order). 24

The brilliant purified divine elixirs have been pouring forth amidst divine praises. 25

॥३५॥ पर्वमानास आशर्वः शुभ्रा असृग्रमिन्दर्वः । घ्नन्तो विश्वा अप द्विषः ॥२६॥
पर्वमाना द्विवस्पर्यन्तरिक्षादसृक्षत । पृथिव्या अधि सानवि ॥२७॥
पुनानः सोम धारयेन्दो विश्वा अप स्रिधः । जहि रक्षांसि सुक्रतो ॥२८॥
अपघ्नन्त्सोम रक्षसोऽभ्यर्ष कनिक्रदत् । द्युमन्तं शुष्ममुत्तमम् ॥२९॥
अस्मे वसूनि धारय सोम दिव्यानि पार्थिवा । इन्दो विश्वानि वार्या ॥३०॥

pávamānasa āṣávaḥ ṣubhrá asṛigram índavaḥ | ghnánto víṣvā ápa dvíshaḥ || 26 || pávamana divás páry antárikshad asṛikshata | pṛithivyá ádhi sánavi || 27 || punānáḥ soma dhárayéndo víṣvā ápa srídhaḥ | jahí rákshāṅsi sukrato || 28 || apaghnán soma rakshâso 'bhy àrsha kánikradat | dyumántam ṣúshmam uttamám || 29 || asmé vásūni dhāraya sóma divyáni párthivā | índo víṣvāni várya || 30 || 35 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३६॥ वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः । वृषा धर्माणि दधिषे ॥१॥
वृष्णस्ते वृष्ण्यं शवो वृषा वनं वृषा मदः । सत्यं वृषन्वृषेदसि ॥२॥
अश्वो न चक्रदो वृषा सं गा इन्दो समर्वतः । वि नो राये दुरो वृधि ॥३॥

64.

Vṛísha soma dyumáṅ asi vṛísha deva vṛíshavrataḥ | vṛíshā dhármāṇi dadhishe || 1 || vṛíshṇas te vṛíshṇyam ṣávo vṛíshā vánam vṛísha mádaḥ | satyám vṛishan vṛishéd asi || 2 || áṣvo ná cakrado vṛíshā sám gá indo sám árvataḥ | ví no rāyé dúro vṛidhi || 3 ||

The purified elixir, swift and bright, is flowing forth driving off all adversaries. 26

The purified elixirs are poured forth from heaven and from heaven and from the firmament upon the summit of the earth. 27

O brilliant divine Lord of elixir, may you let off the elixir purified in a stream, achieving great acts and may you destroy every adversity and obstacle. 28

Driving the evils far off, may you pour forth the divine brilliant and excellent elixir with splendid roar and strength. 29

Bestow upon us, O blissful Lord, the celestial and terrestrial treasures and give us, O benign and benevolent, all boons worth cherishing. 30

64

O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order. 1

O showerer, your strength consists in showering; your worship consists in showering; your joice consists in showing; O showerer, truly you alone are a 'showerer', a vṛsa. 2

O blissful Lord, the showerer, you neigh like a horse; you give us cattle; you give us horses and open the doors for our wealth. 3

असृक्षत प्र वाजिनो गव्या सोमासो अश्वया । शुक्रासो वीरयाशवः ॥४॥
शुम्भमाना ऋतायुभिर्मृज्यमाना गभस्त्योः । पवन्ते वारे अव्यये ॥५॥

ásrikshata prá vājíno gavyá sómāso asvayá | ṣukráso vīrayáṣávaḥ || 4 || ṣumbhámānā ṛitāyúbhir mṛijyámānā gábhastyoḥ | pávante váre avyáye || 5 || 36 ||

॥३७॥ ते विश्वा दाशुषे वसु सोमा दिव्यानि पार्थिवा । पवन्तामान्तरिक्ष्या ॥६॥
पवमानस्य विश्ववित्प्र ते सर्गा असृक्षत । सूर्यस्येव न रश्मयः ॥७॥
केतुं कृण्वन्दिवस्परि विश्वा रूपाभ्यर्षसि । समुद्रः सोम पिन्वसे ॥८॥
हिन्वानो वाचमिष्यसि पवमान विधर्मणि । अक्रान्देवो न सूर्यः ॥९॥
इन्दुः पविष्ट चेतनः प्रियः कवीनां मती । सृजदश्वं रथीरिव ॥१०॥

té víṣvā dāṣúshe vásu sóma divyáni párthivā | pávantām ántárikshyā || 6 || pávamanasya viṣvavit prá te sárga asṛikshata | sū́ryasyeva ná raṣmáyaḥ || 7 || ketúm kriṇván divás pári víṣvā rūpā́bhy àrshasi | samudráḥ soma pinvase || 8 || hinvānó vā́cam ishyasi pávamāna vídharmaṇi | ákrān devó ná sū́ryaḥ || 9 || índuḥ pavishṭa cétanaḥ priyáḥ kavīnā́m matí | sṛijád áṣvaṃ rathír iva || 10 || 37 ||

The powerful, brilliant, rapid divine elixirs are effused in the hope of obtaining cattle, horses and brave offspring. 4

The divine juices are beautified by holy worshippers engaged in selfless sacrifices and cleansed by their hands. May you flow through all the woollen ultra-psychic filters. 5

May those divine juices pour forth for the offerer of libations all the treasures of heaven and earth and of the firmament. 6

O all-beholding Lord of elixir, the streams of your divine sap is being constantly purified and is ever sent forth like the rays of the sun. 7

O Lord of elixir, the divine bliss, you are the ocean, bestowing knowledge; your elixir hastens from heaven to all our various forms and bestows (on us all types of blessings). 8

O Lord, when your purified elixir is poured forth in streams, it neighs in loving sounds; like the bright sun, it moves through the supporting filters. 9

This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse— 10

॥३८॥ ऊर्मिर्यस्ते पवित्र आ देवावीः पर्यक्षरत् । सीदन्नृतस्य योनिमा ॥११॥
स नो अर्ष पवित्र आ मदो यो देववीतमः । इन्दविन्द्राय पीतये ॥१२॥
इषे पवस्व धारया मृज्यमानो मनीषिभिः । इन्दो रुचाभि गा इहि ॥१३॥
पुनानो वरिवस्कृध्यूर्जं जनाय गिर्वणः । हरे सृजान आशिरम् ॥१४॥
पुनानो देववीतय इन्द्रस्य याहि निष्कृतम् । द्युतानो वाजिभिर्यतः ॥१५॥

ūrmír yás te pavítra ā́ devāvī́ḥ paryáksharat | sī́dann ṛitásya yónim ā́ || 11 || sá no arsha pavítra ā́ mádo yó devavī́tamaḥ | índav índrāya pītáye || 12 || ishé pavasva dhā́rayā mṛijyámāno manīshíbhiḥ | índo rucā́bhí gā́ ihi || 13 || punānó várivas kṛidhy ū́rjaṃ jánāya girvaṇaḥ | háre sṛijāná āṣíram || 14 || punānó devávītaya índrasya yāhi nishkṛitám | dyutānó vājíbhir yatáḥ || 15 || 38 ||

॥३९॥ प्र हिन्वानास इन्दवोऽच्छा समुद्रमाशवः । धिया जूता असृक्षत ॥१६॥
मर्मृजानास आयवो वृथा समुद्रमिन्दवः । अग्मन्नृतस्य योनिमा ॥१७॥
परि णो याह्यस्मयुर्विश्वा वसून्योजसा । पाहि नः शर्म वीरवत् ॥१८॥
मिमाति वह्निरेतशः पदं युजान ऋक्वभिः । प्र यत्समुद्र आहितः ॥१९॥

prá hinvānā́sa índavó 'chā samudrám āṣávaḥ | dhiyā́ jūtā́ asṛikshata || 16 || marmṛijānā́sa āyávo vṛíthā samudrám índavaḥ | ágmann ṛitásya yónim ā́ || 17 || pári ṇo yāhy asmayúr víṣvā vásūny ójasā | pāhí naḥ ṣárma vīrávat || 18 || mímāti váhnir étaṣaḥ padáṃ yujāná ṛíkvabhiḥ | prá yát samudrá ā́hitaḥ || 19 ||

—your wave which devoted to Nature's bounties flows to the cosmic filter, alighting upon the place of universal sacrifice. 11

O divine elixir, exhilarating and most devoted to the divine forces, hasten to the ultra-psychic filter for the resplendent self to assimilate. 12

O holy water, cleansed by the priests, may you flow a stream for our sustenance and with fodder go to the cattle. 13

The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows wealth and food upon the worshipper. 14

Purified for the banquet of Nature's bounties, go to the radiant region of the resplendent self, guided by the vigorous and strong. 15

The rapid saps of divine elixir are sent towards the firmament. They are effused by the fingers and thence poured forth. 16

The swift vapours being cleansed approach the firmament without any effort; they go to the original abode of the eternal truth. 17

O divine elixir, our faithful friend, gaurd all our treasures with your might; guard hero-like our sheltering home. 18

The horse of burden neighs, harnessed by the priests to the sacrifice. It moves well-guarded to the sea (the lake, vat or reservoir) 19

आ यद्योनिं हिरण्ययमाशुर्ऋतस्य सीदति । जहात्यप्रचेतसः ॥२०॥

á yád yónim hiraṇyáyam āṣúr ṛitásya sídati | jáhāty ápracetasaḥ || 20 || 39 ||

॥३८॥ अभि वेना अनूषतेयक्षन्ति प्रचेतसः । मज्जन्त्यविचेतसः ॥२१॥
इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः । ऋतस्य योनिमासदम् ॥२२॥
तं त्वा विप्रा वचोविदः परिष्कृण्वन्ति वेधसः । सं त्वा मृजन्त्यायवः ॥२३॥
रसं ते मित्रो अर्यमा पिबन्ति वरुणः कवे । पवमानस्य मरुतः ॥२४॥
त्वं सोम विपश्चितं पुनानो वाचमिष्यसि । इन्दो सहस्रभर्णसम् ॥२५॥

abhí vená anūshatéyakshanti prácetasaḥ | májjanty ávicetasaḥ || 21 || índrāyendo marútvate pávasva mádhumattamaḥ | ṛitásya yónim āsádam || 22 || táṃ tvā víprā vacovídaḥ párish kṛiṇvanti vedhásaḥ | sáṃ tvā mṛijanty āyávaḥ || 23 || rásaṃ te mitró aryamá píbanti váruṇaḥ kave | pávamānasya marútaḥ || 24 || tváṃ soma vipaṣcítam punānó vácam ishyasi | índo sahásrabharṇasam || 25 || 40 ||

॥३९॥ उतो सहस्रभर्णसं वाचं सोम मखस्युवम् । पुनान इन्दवा भर ॥२६॥
पुनान इन्दवेषां पुरुहूत जनानाम् । प्रियः समुद्रमा विश ॥२७॥
दविद्युतत्या रुचा परिष्टोभन्त्या कृपा । सोमाः शुक्रा गवाशिरः ॥२८॥
हिन्वानो हेतृभिर्यत आ वाजं वाज्यक्रमीत् । सीदन्तो वनुषो यथा ॥२९॥

utó sahásrabharṇasaṃ vácaṃ soma makhasyúvam | punāná indav á bhara || 26 || punāná indav eshām púruhūta jánānām | priyáḥ samudrám á viṣa || 27 || dávidyutatyā rucá parishṭóbhantyā kṛipá | somáḥ ṣukrá gávāṣiraḥ || 28 || hinvānó hetṛíbhir yatá á vájaṃ vājy àkramīt | sídanto vanúsho yathā || 29 ||

whilst the swift elixir gladly accepts a place on the golden seat of the sacrificer devoted to truth, it leaves far away the foolish, the infidel. 20

Devoted worshippers glorify the divine elixir; the prudent persons cherish to perform the sacrifice; down sinks the one, mentally-perverted. 21

Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice. 22

The wise performers of pious acts, well-acquainted with the holy love, adorn you; may men skilled in the art, consecrate you. 23

The supra-instincts of friendliness, justice, venerability and humanity, enjoy the holy spiritual sap whilst it drops. 24

Brilliant elixir of bliss, while being filtered and purified, you have been uttering words feeding thousands. 25

O brilliant elixir, when purified bring for our guidance a clear voice of conscience that may feed thousands craving for prosperity. 26

O elixir, invoked by many, you have been purified and are now cherished by these your worshippers; may you enter the firmament (of their hearts). 27

The bright holy juices with their shining radiance and resounding stream are blended with the milk and curds. 28

The powerful elixir urged by the enthusiast devotees goes collected to the battle like warriors as they stand arrayed. 29

ऋधक्सोम स्वस्तये संजग्मानो दिवः कविः । पवस्व सूर्यो दृशे ॥३०॥

ṛidhák soma svastáye saṃjagmānó diváḥ ka-
víḥ | pávasva sū́ryo dṛiśé || 30 || 41 ||

(६५) पञ्चषष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य वारुणिर्भृगुर्भार्गवो जमदग्निर्वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ हिन्वन्ति सूरमुस्रयः स्वसारो जामयस्पतिम् । महामिन्दुं महीयुवः ॥१॥
पवमान रुचारुचा देवो देवेभ्यस्परि । विश्वा वसून्या विश ॥२॥
आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः । इषे पवस्व संयतम् ॥३॥

65.

Hinvánti sū́ram úsrayaḥ svásāro jāmáyas pátim | ma-
hā́m índum mahīyúvaḥ || 1 || pávamāna rucā́-rucā devó de-
vébhyas pári | víśva vásūny ā́ viśa || 2 || ā́ pavamāna sushṭu-
tíṃ vṛishṭíṃ devébhyo dúvaḥ | ishé pavasva saṃyátam
|| 3 ||

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे । पवमान स्वाध्यः ॥४॥
आ पवस्व सुवीर्यं मन्दमानः स्वायुध । इहो ष्विन्दवा गहि ॥५॥

vṛíshā hy ási bhānúnā dyumántaṃ tvā havāmahe | pá-
vamāna svādhyàḥ || 4 || ā́ pavasva suvíryam mándamānaḥ
svāyudha | ihó shv indav ā́ gahi || 5 || 1 ||

O divine elixir of bliss, mighty and prospering, come like a sagacious blessing from heaven for our prosperity, like the sun for our vision. 30

65

The glittering-maidens, the (ten) sister-fingers, of close-birth work side by side for the effusion of bliss-giving elixir,—the impeller and invigorator, mighty and Lord of all. 1

O filtered and purified elixir, shining with reiterated radiance at the top of Nature's all bounties, may you enter into all blessings of prosperity. 2

O purified and filtered elixir, pour on us a well-praised shower in dedication to Nature's bounties: pour a continual shower for our nourishment. 3

We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings. 4

May you, O nobly-armed, pour upon us creative virility. O divine elixir, may you come to us with your favours. 5

॥२॥ यद॒द्भिः प॑रिषि॒च्यसे॑ मृ॒ज्यमा॑नो॒ गभ॑स्त्योः । द्रुणा॑ स॒धस्थ॑मश्नुषे ॥६॥
प्र सोमा॑य व्यश्व॒वत्पव॑मानाय गायत । म॒हे स॒हस्र॑चक्षसे ॥७॥
यस्य॒ वर्णं॑ मधु॒श्चुतं॒ हरिं॑ हि॒न्वन्त्यद्रि॑भिः । इन्दु॒मिन्द्रा॑य पी॒तये॑ ॥८॥
तस्य॑ ते वा॒जिनो॑ व॒यं विश्वा॒ धना॑नि जि॒ग्युषः॑ । स॒खि॒त्वमा वृ॑णीमहे ॥९॥
वृषा॑ पवस्व॒ धार॑या म॒रुत्व॑ते च मत्स॒रः । विश्वा॒ दधा॑न॒ ओज॑सा ॥१०॥

yád adbhíḥ parishicyáse mṛijyámāno gábhastyoḥ | drúṇā sadhástham aṣnushe || 6 || prá sómāya vyaṣvavát pávamānāya gāyata | mahé sahásracakshase || 7 || yásya várṇam madhuṣcútam hárim hinvánty ádribhiḥ | índum índrāya pītáye || 8 || táṣya te vājíno vayám víṣvā dhánāni jigyúshaḥ | sakhitvám ā́ vṛiṇīmahe || 9 || vṛíshā pavasva dhárayā marútvate ca matsaráḥ | víṣvā dádhāna ójasā || 10 || 2 ||

॥३॥ तं त्वा॑ ध॒र्तार॑मो॒ण्यो३॒ः पव॑मान स्व॒र्दृश॑म् । हि॒न्वे वाजे॑षु वा॒जिन॑म् ॥११॥
अ॒या चि॒त्तो वि॒पान॑या॒ हरिः॑ पवस्व॒ धार॑या । युजं॒ वाजे॑षु चोदय ॥१२॥
आ न॑ इन्दो म॒हीमिषं॒ पव॑स्व वि॒श्वद॑र्शतः । अ॒स्मभ्यं॑ सोम गातु॒वित् ॥१३॥

táṃ tvā dhartā́ram oṇyòḥ pávamāna svardṛíṣam | hinvé vā́jeshu vājínam || 11 || ayā́ cittó vipā́nayā háriḥ pavasva dhā́rayā | yújaṃ vā́jeshu codaya || 12 || ā́ na indo mahím ísham pávasva viṣvádarṣataḥ | asmábhyaṃ soma gātuvít || 13 ||

When rubbed and cleansed by the hands, you are blended with consecrated waters; you find your abode in the wooden vats in which you are collected. 6

May you like previous holy chanters sing to the glory of the supreme Lord of divine elixir, the Lord who is great, and all-beholding with his thousands of eyes— 7

—the elixir, honey-dropping, foe-repelling and of pleasing colour. Whom they squeeze out with stones (of hard work and perseverance) for the sake of the resplendent self. 8

We solicit the friendly love of you, O strong, mighty and winner of all the riches. 9

May you, O showerer of benefits, flow in a stream for inspiring mortal men in general and grant us riches by your superior might. 10

You are the sustainer of heaven and earth; O all pure and sanctified, you are the beholder of heaven and extremely powerful. I impel you to participate in our battle (against all odds of life). 11

Cleansed, effused and expressed by my tender fingers, you come out fresh and pleasing in colour, flow forth in a stream and impel (the resplendent self), our ally, for success in life's struggle. 12

O swift-flowing divine elixir, the illuminator of the universe, pour down upon us abundant food and be to us the revealer of the path (to heaven). 13

आ कलशा अनूषतेन्दो धाराभिरोजसा । एन्द्रस्य पीतये विश ॥१४॥
यस्य ते मद्यं रसं तीव्रं दुहन्त्यद्रिभिः । स पवस्वाभिमातिहा ॥१५॥

á kaláṣā anūshaténdo dhā́rābhir ójasā | éndrasya pītáye viṣa || 14 || yásya te mádyam rásam tīvrám duhánty ádribhiḥ | sá pavasvābhimātihā́ || 15 || 3 ||

॥३॥ राजा मेधाभिरीयते पवमानो मनावधि । अन्तरिक्षेण यातवे ॥१६॥
आ न इन्दो शतग्विनं गवां पोषं स्वश्व्यम् । वहा भगत्तिमूतये ॥१७॥
आ नः सोम सहो जुवो रूपं न वर्चसे भर । सुष्वाणो देववीतये ॥१८॥
अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोरुवत् । सीदञ्छ्येनो न योनिमा ॥१९॥
अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमो अर्षति विष्णवे ॥२०॥

rā́jā medhā́bhir īyate pávamāno manā́v ádhi | antárikshena yā́tave || 16 || ā́ na indo ṣatagvínam gávām pósham svā́ṣvyam | váhā bhágattim ūtáye || 17 || ā́ naḥ soma sáho júvo rūpám ná várcase bhara | sushvāṇó devávītaye || 18 || árshā soma dyumáttamo 'bhí dróṇāni róruvat | sī́dañ chyenó ná yónim ā́ || 19 || apsā́ índrāya vāyáve váruṇāya marúdbhyaḥ | sómo arshati víshṇave || 20 || 4 ||

॥४॥ इषं तोकाय नो दधदस्मभ्यं सोम विश्वतः । आ पवस्व सहस्रिणम् ॥२१॥
ये सोमासः परावति ये अर्वावति सुन्विरे । ये वादः शर्यणावति ॥२२॥

ísham tokā́ya no dádhad asmábhyam soma viṣvátaḥ | ā́ pavasva sahasríṇam || 21 || yé sómāsaḥ parāváti yé arvāváti sunviré | yé vādáḥ ṣaryaṇā́vati || 22 ||

O elixir of divine love, they praise the ultra-psychic receptacles together with your sublime streams of elixir; may you enter the streams so that the resplendent self may relish it. 14

The priests express with stones of austerity the sharp exhilarating elixir, which is the destroyer of the evil-minded. 15

The radiant elixir purified at the place of worship is implored with holy songs by the priests to pass through the firmament (of inner consciousness). 16

O divine elixir, bring to us for our protection increase of kine with hundreds of other cattle including beautiful horses and a gift of prosperity. 17

O divine elixir, expressed for the banquet of our organs of sensation, bestow on us strength, speed and a form for brilliance. 18

Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest. 19

The divine elixir, the enjoyer of the water, hastens to the ultra-psychic containers for resplendence, activity, venerability, for human characteristics, and for pervasiveness. 20

O elixir, bestowing food upon our children, may you pour from all quarters thousand-fold riches. 21

May those divine bliss-giving spiritual juices which are effused at a distance or nigh or in the ultra-conscious cavity of heart,— 22

य आर्जीकेषु कृत्वसु ये मध्ये पस्त्यानाम् । ये वा जनेषु पञ्चसु ॥२३॥
ते नो वृष्टिं दिवस्परि पवन्तामा सुवीर्यम् । सुवाना देवास इन्दवः ॥२४॥
पवते हर्यतो हरिर्गृणानो जमदग्निना । हिन्वानो गोरधि त्वचि ॥२५॥

yá ārjīkéshu kṛítvasu
yé mádhye pastyā̀nām | yé vā jáneshu pañcásu || 23 || té no vṛishṭíṃ divás pári pávantām ā́ suvíryam | suvānā́ devā́sa índavaḥ || 24 || pávate haryató hárir gṛiṇānó jamádagninā | hinvānó gór ádhi tvací || 25 || 5 ||

॥६॥ प्र शुक्रासो वयोजुवो हिन्वानासो न सप्तयः । श्रीणाना अप्सु मृञ्जत ॥२६॥
तं त्वा सुतेष्वाभुवो हिन्विरे देवतातये । स पवस्वानया रुचा ॥२७॥
आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे । पान्तमा पुरुस्पृहम् ॥२८॥
आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम् । पान्तमा पुरुस्पृहम् ॥२९॥
आ रयिमा सुचेतुनमा सुक्रतो तनूष्वा । पान्तमा पुरुस्पृहम् ॥३०॥

prá ṣukrā́so vayojúvo hinvānā́so ná sáptayaḥ | ṣrīṇānā́ apsú mṛiñjata || 26 || táṃ tvā sutéshv ābhúvo hinviré devátātaye | sá pavasvānáyā rucā́ || 27 || ā́ te dáksham mayobhúvaṃ váhnim adyā́ vṛiṇīmahe | pā́ntam ā́ puruspṛ́ham || 28 || ā́ mandrám ā́ váreṇyam ā́ vípram ā́ manīshíṇam | pā́ntam ā́ puruspṛ́ham || 29 || ā́ rayím ā́ sucetúnam ā́ sukrato tanū́shv ā́ | pā́ntam ā́ puruspṛ́ham || 30 || 6 ||

—or amongst the straight forward tendencies, or in super-activity in the neighbourhood of the spiritual ultra-streams of consciousness or in the five categories of mankind— 23

—may those celestial elixirs when expressed, pour down upon us from celestial heavenly region and furnish us heroic children. 24

The delightful elixir of pleasing colour, admired by organs of eye, is impelled to flow on cow-hide filter to the receptacles. 25

The bright herbal plants of divine elixirs are the dispensers of food. They are cleansed under the waters iike horses urged by the charioteers, and the filtered juice is then mixed with the milk and curds for consecration. 26

The priests who are present send you forth at the rites at which you are effused for the entire divine forces; may you flow with this splendour. 27

We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evokedby many; — 28

—exhilarating, worthy of choice, the wise, the intelligent, the defender, and coveted by all—; 29

(We choose you; we come to you), O most efficient, for your wealth and spiritual wisdom; and for your posterity. You are the defender and coveted by all. 30

(६६) षट्षष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य शतं वैखानसा ऋषयः । (१-१८, २२-३०) प्रथमाद्यष्टादशर्चां द्वाविंश्यादि-
नवानाञ्च पवमानः सोमः, (१९-२१) एकोनविंश्यादितृचस्य च पवमानोऽग्निर्देवते ।
(१-१७, १९-३०) प्रथमादिसप्तदशर्चामेकोनविंश्यादिद्वादशानाञ्च गायत्री,
(१८) अष्टादश्याश्चानुष्टुप् छन्दसी ॥

॥७॥ पवस्व विश्वचर्षणेऽभि विश्वानि काव्या । सखा सखिभ्य ईड्यः ॥१॥
ताभ्यां विश्वस्य राजसि ये पवमान धामनी । प्रतीची सोम तस्थतुः ॥२॥
परि धामानि यानि ते त्वं सोमासि विश्वतः । पवमान ऋतुभिः कवे ॥३॥
पवस्व जनयन्निषोऽभि विश्वानि वार्या । सखा सखिभ्य ऊतये ॥४॥
तव शुक्रासो अर्चयो दिवस्पृष्ठे वि तन्वते । पवित्रं सोम धामभिः ॥५॥

66.

Pávasva viṣvacarshaṇe 'bhí víṣvāni kā́vyā | sákhā sákhibhya ī́ḍyaḥ || 1 || tā́bhyām víṣvasya rājasi yé pavamāna dhā́manī | pratīcī́ soma tasthátuḥ || 2 || pári dhā́māni yā́ni te tvám somāsi viṣvátaḥ | pávamāna ṛitúbhiḥ kave || 3 || pávasva janáyann ísho 'bhí víṣvāni vā́ryā | sákhā sákhibhya ūtáye || 4 || táva ṣukráso arcáyo divás prishṭhé ví tanvate | pavítram soma dhā́mabhiḥ || 5 || 7 ||

॥८॥ तवेमे सप्त सिन्धवः प्रशिषं सोम सिस्रते । तुभ्यं धावन्ति धेनवः ॥६॥
प्र सोम याहि धारया सुत इन्द्राय मत्सरः । दधानो अक्षिति श्रवः ॥७॥
समु त्वा धीभिरस्वरन्हिन्वतीः सप्त जामयः । विप्रमाजा विवस्वतः ॥८॥
मृजन्ति त्वा समग्रुवोऽव्ये जीरावधि ष्वणि । रेभो यदज्यसे वने ॥९॥

távemé saptá síndhavaḥ praṣísham soma sisrate | túbhyam dhāvanti dhenávaḥ || 6 || prá soma yāhi dhā́rayā sutá índrāya matsaráḥ | dádhāno ákshiti ṣrávaḥ || 7 || sám u tvā dhībhír asvaran hinvatī́ḥ saptá jāmáyaḥ | vípram ājā́ vivásvataḥ || 8 || mṛijánti tvā sám agrúvó 'vye jīrā́v ádhi shváṇi | rebhó yád ajyáse váne || 9 ||

66

O all-beholding, you are adorable; a friend to be sought by friends; may you flow for all, our holy love. 1

O blissful Lord of purified elixir, rule over the universe by those two halves (the northern and southern solstices) which stand facing you. 2

O wise and pure lord of immortality, with your all-round splendour, you encompass on every side and everywhere with the seasons. 3

O blissful, you are a friend; may you for the sake of granting all precious boons of every kind flow onward, generating food for your friends and giving support to us all. 4

O blissful lord, your shining rays accompanied by brilliance, spread the purifying glory over the lofty ridge of heaven. 5

O blissful Lord, the seven rivers, as being yours, flow at your command; the milch-kine hasten to you. 6

Proceed, O Lord of blissful elixir, in a stream when effused; exhilarate the resplendent self and bestow upon us inexhaustible store of sustenance. 7

You, O sage, are invoked by the seven kindred (metres of divine speech) which utter the songs of praises at the worship. 8

The fingers cleanse (the stems squeeze out the juice and filter it) in quickly improvised loud sounding supra-psychic (woollen) filter, when with a noise you are sprinkled with water. 9

पवमानस्य ते कवे वाजिन्त्सर्गा असृक्षत । अर्वन्तो न श्रवस्यवः ॥१०॥

'pávamānasya te kave vájin sárgā asrikshata | árvanto ná sravasyávaḥ || 10 || 8 ||

॥९॥ अच्छा कोशं मधुश्चुतमसृग्रं वारे अव्यये । अवावशन्त धीतयः ॥११॥
अच्छा समुद्रमिन्दवोऽस्तं गावो न धेनवः । अग्मन्नृतस्य योनिमा ॥१२॥
प्र ण इन्दो महे रण आपो अर्षन्ति सिन्धवः । यद्गोभिर्वासयिष्यसे ॥१३॥
अस्य ते सख्ये वयमियक्षन्तस्त्वोतयः । इन्दो सखित्वमुश्मसि ॥१४॥
आ पवस्व गविष्टये महे सोम नृचक्षसे । एन्द्रस्य जठरे विश ॥१५॥

áchā kóṣam madhuṣcútam ásrigram **váre avyáye** | ávā**vaṣanta** dhītáyaḥ || 11 || áchā samudrám **índavó 'stam** gávo **ná dhenávaḥ** | ágmann ritásya yónim á || **12** || **prá ṇa** indo **mahé** **ráṇa** ápo arshanti síndhavaḥ | yád **góbhir vāsayishyáse** || 13 || ásya te sakhyé vayám íyakshantas **tvótayaḥ** | **índo** sakhitvám uṣmasi || 14 || á pavasva gávishṭaye mahé **soma** nricákshase | éndrasya jaṭháre viṣa || 15 || 9 ||

॥१०॥ महाँ असि सोम ज्येष्ठ उग्राणामिन्द ओजिष्ठः । युध्वा सञ्छश्वज्जिगेथ ॥१६॥
य उग्रेभ्यश्चिदोजीयाञ्छूरेभ्यश्चिच्छूरतरः । भूरिदाभ्यश्चिन्मंहीयान् ॥१७॥
त्वं सोम सूर एषस्तोकस्य साता तनूनाम् । वृणीमहे सख्याय वृणीमहे युज्याय ॥१८॥

mahán̐ asi soma jyéshṭha ugráṇām inda ójishṭhaḥ | **yúdhvā** sáñ cháṣvaj jigetha || 16 || yá ugrébhyaṣ cid ójīyāñ **chúrebhyaṣ** cic chúrataraḥ | bhūridábhyaṣ cin **máṅhīyān** || **17** || **tvám** soma súra éshas tokásya sātá tanúnām | vriṇī**máhe** **sakhyáya** vriṇīmáhe yújyāya || 18 ||

O sage of supra-psychic bliss, possessor of food, when you are filtered your food-desiring streams are let loose like horses. 10

They are let loose in the supra-psychic woollen filters to go towards the honey-dropping receptacles. Our fingers have already treated and cleansed the plant. 11

The streams of the supra-psychic bliss go to the ocean, as milch kine to their stall; they go to the place of worship. 12

O divine elixir, at the sacrifice, the flowing waters hasten to cleanse the stems of plants, and subsequently after effusion, the sap is mixed with the curds and milk. 13

O Lord of divine bliss, we abide in your friendship at the hour of sacrifice; depending on your protection, we crave for your friendly love. 14

O divine elixir, flow on for the sake of the mighty wisdom-seeker, for the sake of the beholder of men; may you enter into the very core of the resplendence. 15

O divine elixir, you are great and most worthy of praises; you are most vigorous of the mighty; when engaged in the battle of life, you are always triumphant. 16

You are mightier than the mighty; braver than the brave, and more generous than the generous. 17

O Lord of divine love, you are a hero. Bestow upon us food; may you be the giver of sons; we crave for your friendship, and we cherish your companionship. 18

अग्न आयूंषि पवस आ सुवोर्जमिषं च नः । आरे बाधस्व दुच्छुनाम् ॥१९॥
अग्निरृषिः पवमानः पाञ्चजन्यः पुरोहितः । तमीमहे महागयम् ॥२०॥

ágna áyūṅshi pavasa á suvórjam ísham ca naḥ | āré bādhasva duchúnām || 19 || **agnír ṛíshiḥ pávamānaḥ páñcajanyaḥ puróhitaḥ | tám īmahe mahāgayám** || 20 || 10 ||

॥११॥ अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् । दधद्रयिं मयि पोषम् ॥२१॥
पवमानो अति स्रिधोऽभ्यर्षति सुष्टुतिम् । सूरो न विश्वदर्शतः ॥२२॥
स मर्मृजान आयुभिः प्रयस्वान्प्रयसे हितः । इन्दुरत्यो विचक्षणः ॥२३॥

ágne pávasva svápā asmé várcaḥ suvíryam | dádhad rayím máyi pósham || 21 || pávamāno áti srídho 'bhy àrshati sushṭutím | súro ná viṣvádarṣataḥ || 22 || sá marmṛijāná āyúbhiḥ práyasvān práyase hitáḥ | índur átyo vicakshaṇáḥ || 23 ||

पवमान ऋतं बृहच्छुक्रं ज्योतिरजीजनत् । कृष्णा तमांसि जङ्घनत् ॥२४॥
पवमानस्य जङ्घ्नतो हरेश्चन्द्रा असृक्षत । जीरा अजिरशोचिषः ॥२५॥

pávamāna ṛitám bṛihác chukrám jyótir ajījanat | kṛishṇá támāṅsi jáṅghanat || 24 || pávamānasya jáṅghnato háreṣ candrá asṛikshata | jīrá ajiráṣocishaḥ || 25 || 11 ||

O adorable Lord, you support our lives; you send us fuel and food; may you drive far off the evil instincts. 19

Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the preceder at sacrifices. Hymned by the great, we solicit His blessings. 20

O adorable Lord, the doer of good, may you bestow upon us brightness and brave offspring. May He grant me wealth in plenty for our nourishment. 21

Visible to all like the sun, the divine elixir hastens and proceeds ahead against all evil forces, whilst appropriate praises are offered by worshippers. 22

Repeatedly purified and adorned by the leading priests, the drops of elixir, rich in food, and meant for sustenance, flow on and on continuously; may it be the beholder of all. 23

The purified elixir generates the veracious, all-pervading, bright-shinning light and destroys the gloomy darkness. 24

Ever-flowing have been the gladsome swift-moving streams of the purifid elixir, brilliant and radiating; may the elixir be the destroyer of darkness. 25

॥१२॥ पवमानो रथीतमः शुभ्रेभिः शुभ्रशस्तमः । हरिश्चन्द्रो मरुद्गणः ॥२६॥
पवमानो व्यश्नवद्रश्मिभिर्वाजसातमः । दधत्स्तोत्रे सुवीर्यम् ॥२७॥
प्र सुवान इन्दुरक्षाः पवित्रमत्यव्ययम् । पुनान इन्दुरिन्द्रमा ॥२८॥
एष सोमो अधि त्वचि गवां क्रीळत्यद्रिभिः । इन्द्रं मदाय जोहुवत् ॥२९॥
यस्य ते द्युम्नवत्पयः पवमानाभृतं दिवः । तेन नो मृळ जीवसे ॥३०॥

pávamāno rathītamaḥ ṣubhrébhiḥ ṣubhrásastamaḥ | hárisҫandro marúdgaṇaḥ || 26 || pávamāno vy àṣnavad raṣmíbhir vājasátamaḥ | dádhat stotré suvíryam || 27 || prá suvāná índur akshāḥ pavítram áty avyáyam | punāná índur índram ā́ || 28 || eshá sómo ádhi tvací gávām krīḷaty ádribhiḥ | índram mádāya jóhuvat || 29 || yásya te dyumnávat páyaḥ pávamānábhṛitam diváḥ | téna no mṛiḷa jīvāse || 30 || 12 ||

(६७) सप्तषष्टितमं सूक्तम्

(१-३२) द्वात्रिंशदृचस्यास्य सूक्तस्य सप्तर्षयः–(१-३) प्रथमादितृचस्य बार्हस्पत्यो भरद्वाजः, (४-६) चतुर्थ्यादितृचस्य मारीचः कश्यपः, (७-९) सप्तम्यादितृचस्य राहूगणो गोतमः, (१०-१२) दशम्यादितृचस्य भौमोऽत्रिः, (१३-१५) त्रयोदश्यादितृचस्य गाथिनो विश्वामित्रः, (१६-१८) षोडश्यादितृचस्य भार्गवो जमदग्निः, (१९-२१) एकोनविंश्यादितृचस्य मैत्रावरुणिर्वसिष्ठः, (२२-३२) द्वाविंश्याद्येकादशर्चामाङ्गिरसः पवित्रो वसिष्ठो वोभौ वा ऋषयः । (१-९, १३-२२, २८-३०) प्रथमादिनवर्चां त्रयोदश्यादिदशानामष्टाविंश्यादितृचस्य च पवमानः सोमः, (१०-१२) दशम्यादितृचस्य पवमानः पूषा सोमो वा, (२३-२४) त्रयोविंशीचतुर्विंश्योः पवमानोऽग्निः, (२५) पञ्चविंश्याः पवमानोऽग्निः सविता वा, (२६) षड्विंश्याः पवमानोऽग्निः पवमानाग्निसवितारो वा, (२७) सप्तविंश्याः पवमानोऽग्निर्विश्वे देवा वा, (३१-३२) एकत्रिंशीद्वात्रिंश्योश्च पावमान्यध्येतृस्तुतिर्देवताः । (१-१५, १९-२६, २८-२९) प्रथमादिपञ्चदशर्चामेकोनविंश्याद्यष्टानामष्टाविंश्येकोनत्रिंश्योश्च गायत्री, (१६-१८) षोडश्यादितृचस्य द्विपदा गायत्री, (२७, ३१-३२) सप्तविंश्येकत्रिंशीद्वात्रिंशीनामनुष्टुप्, (३०) त्रिंश्याश्च पुर उष्णिक् छन्दांसि ॥

॥१३॥ त्वं सोमासि धारयुर्मन्द्र ओजिष्ठो अध्वरे । पवस्व मंहयद्रयिः ॥१॥

67.

Tvám somāsi dhārayúr mandrá ójishṭho adhvaré | pávasva maṅhayádrayiḥ || 1 ||

The purified elixir, effusing in streams, riding over the best of the chariots, most radiant with beauteous splendours, green-tinted, invoked by the group of mortals— 26

—may the purified elixir, the most liberal dispenser of food, pervade the world with its rays, granting excellent progeny to the worshipper. 27

The cosmic elixir when effused drops through the fleecy supra-psychic filter, and as filtrate it passes on to the resplendent self. 28

These stems of the plants sport with the stones upon the cattle hide, while crushed and bruised, and the elixir is finally made available for self's exhilaration. 29

O all-pure blissful sap of life, bless us, so that, we may live long with that bright and nutritious milk of yours which has been brought from heaven. 30

67

You are, O Lord of elixir, most exhilarating, and most powerful; you have been ever kind to us when you shed your joyous stream of bliss, while we are engaged in our dedicated performances. May you, the bestower of wealth, continue to flow on and on as ever. 1

त्वं सुतो नृमादनो दधन्वान्मत्सरिन्तमः । इन्द्राय सूरिरन्धसा ॥२॥
त्वं सुष्वाणो अद्रिभिरभ्यर्ष कनिक्रदत् । द्युमन्तं शुष्ममुत्तमम् ॥३॥
इन्दुर्हिन्वानो अर्षति तिरो वाराण्यव्यया । हरिर्वाजमचिक्रदत् ॥४॥
इन्दो व्यव्यमर्षसि वि श्रवांसि वि सौभगा । वि वाजान्त्सोम गोमतः ॥५॥

tvám sutó nrimádano dadhanvā́n matsaríntamaḥ | índrāya sūrír ándhasā || 2 || tvám sushvāṇó ádribhir abhy àrsha kánikradat | dyumántam śúshmam uttamám || 3 || índur hinvānó arshati tiró vā́rāṇy avyáyā | hárir vā́jam acikradat || 4 || índo vy ávyam arshasi ví śrávāṅsi ví saúbhagā | ví vā́jān soma gómataḥ || 5 || 13 ||

आ नं इन्दो शतग्विनं रयिं गोमन्तमश्विनम् । भरा सोम सहस्रिणम् ॥६॥
पवमानास इन्दवस्तिरः पवित्रमाशवः । इन्द्रं यामेभिराशत ॥७॥
ककुहः सोम्यो रस इन्दुरिन्द्राय पूर्व्यः । आयुः पवत आयवे ॥८॥
हिन्वन्ति सूरमुस्रयः पवमानं मधुश्चुतम् । अभि गिरा समस्वरन् ॥९॥

ā́ na indo śatagvínam rayím gómantam aśvínam | bhárā soma sahasríṇam || 6 || pávamānāsa índavas tiráḥ pavítram āśávaḥ | índram yā́mebhir āśata || 7 || kakuháḥ somyó rása índur índrāya pūrvyáḥ | āyúḥ pavata āyáve || 8 || hinvánti sū́ram úsrayaḥ pávamānam madhuścútam | abhí girā́ sám asvaran || 9 ||

When effused, you are the giver of joy to our leading men. You are the bestower (of sustenance). You are ever the best joy giver. With all your nutrient juice, you are an intelligent associate of the resplendent self. 2

Crushed and effused by the pressing stones, you proceed with loud roar (to the receptacle) in a stream; may you grant us bright excellent strength. 3

Divine drops of elixir of spirituality, when effused, flow through the ultra-psychic woollen filter; (the filtrate) comes out (in a stream) with loud roar,—green-tinted and strength-giving. 4

O elixir of divine love, you hasten through the ultra-psychic woollen filter; you grant us food and riches. O blissful Lord, grant us strength and wealth of speech and wisdom. 5

O blissful Lord of divine elixir bring us thousand-fold wealth, consisting of hundreds of cows; grant us excellent wisdom and vigour. 6

The purified swift-flowing divine juices passing through the ultra-psychic filters reach the resplendent self by their own paths. 7

The sages from olden times have been pouring the excellent-sap of the bliss-plant into the ultra-psychic filter after expression, and the clarified juice goes to the resplendent self for whom it is actually meant. 8

The (ten) fingers express the purified honey-dropping heroic elixir; may you, the devotees, hail it with songs of praise. 9

अ॒वि॒ता नो॑ अ॒जाश्वः॑ पू॒षा याम॑नियामनि । आ भ॑क्षत्क॒न्या॑सु नः ॥१०॥

avitā́ no ajā́svaḥ pūshā́ yámani-yāmani | ā́ bhakshat kanyā̀su naḥ || 10 || 14 ||

अ॒यं सोमः॑ कप॒र्दिने॑ घृ॒तं न प॑वते॒ मधु॑ । आ भ॑क्षत्क॒न्या॑सु नः ॥११॥
अ॒यं त॑ आघृणे सु॒तो घृ॒तं न प॑वते॒ शुचि॑ । आ भ॑क्षत्क॒न्या॑सु नः ॥१२॥
वा॒चो ज॒न्तुः क॑वी॒नां पव॑स्व सोम॒ धार॑या । दे॒वेषु॑ रत्न॒धा अ॑सि ॥१३॥
आ क॒लशे॑षु धावति श्ये॒नो वर्म॒ वि गा॑हते । अ॒भि द्रोणा॒ कनि॑क्रदत् ॥१४॥
परि॒ प्र सो॑म ते॒ रसोऽस॑र्जि क॒लशे॑ सु॒तः । श्ये॒नो न त॒क्तो अ॑र्षति ॥१५॥

ayáṃ sómaḥ kapardíne ghṛitáṃ ná pavate mádhu | ā́ bhakshat kanyā̀su naḥ || 11 || ayáṃ ta āghṛiṇe sutó ghṛitáṃ ná pavate ṣúci | ā́ bhakshat kanyā̀su naḥ || 12 || vācó jantúḥ kavīnā́m pávasva soma dhā́rayā | devéshu ratnadhā́ asi || 13 || ā́ kaláṣeshu dhāvati ṣyenó várma ví gāhate | abhí dróṇā kánikradat || 14 || pári prá soma te rásó 'sarji kaláṣe sutáḥ | ṣyenó ná taktó arshati || 15 || 15 ||

पव॑स्व सोम म॒न्दय॒न्निन्द्रा॑य॒ मधु॑मत्तमः ॥१६॥
अस्॑ग्रन्दे॒ववी॑तये वाज॒यन्तो॒ रथा॑ इव ॥१७॥
ते सु॒तासो॑ म॒दिन्त॑माः शु॒क्रा वा॒युम॑सृक्षत ॥१८॥
ग्राव्णा॑ तु॒न्नो अ॒भिष्टु॑तः प॒वित्रं॑ सोम गच्छसि । दध॑त्स्तो॒त्रे सु॒वीर्य॑म् ॥१९॥

pávasva soma mandáyann índrāya mádhumattamaḥ || 16 || ásṛigran devávītaye vājayánto ráthā iva || 17 || té sutáso madíntamāḥ ṣukrā́ vāyúm asṛikshata || 18 || grā́vṇā tunnó abhíshṭutaḥ pavítraṃ soma gachasi | dádhat stotré suvíryam || 19 ||

May the automation-borne nourisher be our protector on all his paths. May He bestow charming virtues on us. 10

This divine elixir flows for the nourisher, decorated with a tiara, providing a sap like butter; may he grant charming virtues to us. 11

This divine elixir is poured forth for you, O shining (nourisher); it flows like clarified sacred butter, may you grant charming virtues to us. 12

O divine elixir, impeller of the poets, whilst they utter their words of praise, flow in a stream; you are the dispenser of treasure among Nature's bounties. 13

He hastens to the ultra-psychic receptacles as a falcon enters its nest and enters the receptacle with a screaming sound. 14

Your loving juice; O Lord of bliss, spreads around when effused into the receptacle as a swift falcon rushes along. 15

O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self. 16

The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth. 17

These effused elixirs, brilliant and extremely exhilarating, are let forth with the speed and sound of the wind for the sake of virile activity. 18

Bruised with the stones and effused, O divine elixir, you enter the ultra-psychic filter bestowing virility upon your praiser. 19

एष तुन्नो अभिष्टुतः पवित्रमति गाहते । रक्षोहा वारमव्ययम् ॥२०॥

eshá tunnó abhíshṭutaḥ pavítram áti gāhate | rakshohá váram avyáyam || 20 || 16 ||

॥१७॥ यदन्ति यच्च दूरके भयं विन्दति मामिह । पवमान वि तज्जहि ॥२१॥
पवमानः सो अद्य नः पवित्रेण विचर्षणिः । यः पोता स पुनातु नः ॥२२॥
यत्ते पवित्रमर्चिष्यग्ने विततमन्तरा । ब्रह्म तेन पुनीहि नः ॥२३॥
यत्ते पवित्रमर्चिवदग्ने तेन पुनीहि नः । ब्रह्मसवैः पुनीहि नः ॥२४॥
उभाभ्यां देव सवितः पवित्रेण सवेन च । मां पुनीहि विश्वतः ॥२५॥

yád ánti yác ca dūraké bhayáṃ vindáti mám ihá | pávamāna ví táj jahi || 21 || pávamānaḥ só adyá naḥ pavítreṇa vícarshaṇiḥ | yáḥ potá sá punātu naḥ || 22 || yát te pavítram arcíshy ágne vítatam antár á | bráhma téna punīhi naḥ || 23 || yát te pavítram arcivád ágne téna punīhi naḥ | brahmasavaíḥ punīhi naḥ || 24 || ubhábhyām deva savitaḥ pavítreṇa savéna ca | mám punīhi viṣvátaḥ || 25 || 17 ||

॥१८॥ त्रिभिष्ट्वं देव सवितर्वर्षिष्ठैः सोम धामभिः । अग्ने दक्षैः पुनीहि नः ॥२६॥
पुनन्तु मां देवजनाः पुनन्तु वसवो धिया ।
विश्वे देवाः पुनीत मा जातवेदः पुनीहि मा ॥२७॥
प्र प्यायस्व प्र स्यन्दस्व सोम विश्वेभिरंशुभिः । देवेभ्य उत्तमं हविः ॥२८॥

tribhísh tváṃ deva savitar várshishṭhaiḥ soma dhámabhiḥ | ágne dákshaiḥ punīhi naḥ || 26 || punántu mám devajanáḥ punántu vásavo dhiyá | víṣve deváḥ punītá mā játavedaḥ punīhí mā || 27 || prá pyāyasva prá syandasva sóma víṣvebhir aṅṣúbhiḥ | devébhya uttamám havíḥ || 28 ||

This elixir, bruised (with stones) and praised, the destroyer, plunges through the ultra-psychic woollen filter, and is the destroyer of evil hurdles. 20

Whatever fear seizes me, near at hand or far away, may you be pleased to dispel that. 21

May that divine elixir, the beholder of all, pure and purifier, purify us now by his purifying power. 22

O adorable Lord, with that lustre which is within you, may you purify us. May you purify us with your spiritual enlightenment. 23

Purify us, O adorable Lord, with that pure radiance which is yours; may you purify us with your divine love. 24

O impeller, O light, purify me by your processes of filtration and of effusion both; purify me from every side. 25

O impeller, O light, O foremost adorable, you preside over all the three regions (behind the fire on the earth, behind the lightning in midspace, and behind the sun in the celestial region). May you purify us with your powerful skills. 26

May the enlightened persons purify me; may the persons of riches make me pure by their wise blessings; may all the bounties of Nature purify me. O omniscient Lord, may you purify me. 27

O Lord of bliss, nourish us with all care. May you be so pleased with us that all types of loving spiritual saps, worthy as offerings to all enlightened divinities, flow toward us. 28

उप॑ प्रि॒यं पनि॑प्नतं॒ युवा॑नमाहुती॒वृध॑म् । अग॑न्म॒ बिभ्र॑तो॒ नमः॑ ॥२९॥
अ॒लाय्य॑स्य प॒र॒शुर्न॑नाश॒ तमा प॑वस्व देव सोम । आ॒खुं चि॑दे॒व दे॑व सोम ॥३०॥
यः पा॑वमा॒नीर॒ध्येत्यृषि॑भिः॒ संभृ॑तं॒ रस॑म् ।
सर्वं॒ स पू॒तम॑श्नाति स्वदि॒तं मा॑त॒रिश्व॑ना ॥३१॥
पा॒व॒मा॒नीर्यो अ॒ध्येत्यृषि॑भिः॒ संभृ॑तं॒ रस॑म् ।
तस्मै॒ सर॑स्वती दुहे क्षी॒रं स॒र्पिर्मधू॑द॒कम् ॥३२॥

úpa priyám pánipnataṃ yúvānam āhutīvṛídham | áganma bíbhrato námaḥ || 29 || aláyyasya parasúr nanāsa tám á pavasva deva soma | ākhúṃ cid evá deva soma || 30 || yáḥ pāvamānír adhyéty ṛíshibhiḥ sámbhṛitaṃ rásam | sárvaṃ sá pūtám aṣnāti svaditám mātarísvanā || 31 || pāvamānír yó adhyéty ṛíshibhiḥ sámbhṛitaṃ rásam | tásmai sárasvatī duhe kshīrám sarpír mádhūdakám || 32 || 18 ||

[अथ चतुर्थोऽनुवाकः ॥] (६८) अष्टषष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य भालन्दनो वत्सप्रिर्ऋषिः । पवमानः सोमो देवता । (१-९) प्रथमादिनवर्चां जगती, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥१९॥ प्र दे॒वमच्छा॒ मधु॑मन्त॒ इन्द॒वोऽसि॑ष्यदन्त॒ गाव॒ आ न धे॒नवः॑ ।
ब॒र्हि॒षदो॑ वच॒नाव॑न्त॒ ऊध॑भिः परि॒स्रुत॑मु॒स्रिया॑ नि॒र्णिजं॑ धिरे ॥१॥
स रोरु॑वद॒भि पूर्वा॑ अचिक्रददुपा॒रुहः॑ श्र॒थय॑न्स्वादते॒ हरिः॑ ।
ति॒रः प॒वित्रं॑ परि॒यन्नु॒रु ज्रयो॒ नि शर्या॑णि दधते दे॒व आ वर॑म् ॥२॥

68.

Prá devám áchā mádhumanta índavó 'sishyadanta gáva á ná dhenávaḥ | barhishádo vacanávanta údhabhiḥ parisrútam usríyā nirṇíjaṃ dhire || 1 || sá róruvad abhí pűrvā acikradad upārúhaḥ srathá yan svādate háriḥ | tiráḥ pavítram pariyánn urú jráyo ní sáryāṇi dadhate devá á váram || 2 ||

That youthful loving lord of bliss we approach, with homage and reverence, who utters the words of wisdom to us, and who is fostered by your offerings. 29

The battle-axe of the aggressor is self-destroyed. Flow to us, divine elixir; (slay) the villain foe alone, O bright elixir. 30

He who reads these *Pavamani* hymns (dedicated to the effusing spiritual sap), the essence of the Veda, received and preserved by the Vedic seers, enjoys his food purified in every way and first sweetened and tasted by the breathing vital complex. 31

For him who recites these *Pavamani* hymns, the essence of the Veda, carefully received and preserved by the sages, the divine mother of speech furnishes the spiritual milk, butter and exhilarating sweetened ambrosia. 32

68

The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass. 1

The fresh divine nectar repeatedly echoes the holy hymns (of the poets) as if with a shriek; while it separates from the growing herbs in a green tint, it particularly sweetens itself; passing through the ultra-psychic filter with speed, it annihilates the evil demoniac obstacles. The shining elixir bestows wealth upon the worshippers. 2

वि यो म॒मे य॒म्या॑ संय॒ती मदः॑ साकं॒वृधा॒ पय॑सा पिन्व॒दक्षि॑ता ।
म॒ही अ॑पा॒रे रज॑सी वि॒वेवि॑दद॒भिव्र॒जन्नक्षि॑तं॒ पाज॒ आ द॑दे ॥३॥
स मा॒तरा॑ वि॒चर॑न्वा॒जय॑न्न॒पः प्र मेधि॑रः स्व॒धया॑ पिन्वते प॒दम् ।
अं॒शुर्यवे॑न पिपिशे य॒तो नृभिः॒ सं जा॒मिभि॒र्नस॑ते॒ रक्ष॑ते॒ शिरः॑ ॥४॥
सं दक्षे॑ण॒ मन॑सा जायते क॒विर्ऋ॒तस्य॒ गर्भो॒ निहि॑तो य॒मा प॒रः ।
यूना॑ ह॒ सन्ता॑ प्रथ॒मं वि ज॑ज्ञतु॒र्गुहा॑ हि॒तं जनि॑म॒ नेम॒मुद्य॑तम् ॥५॥

ví yó mame yamyā́ saṃyatī́ mádaḥ sākaṃvṛ́dhā **páyasā pinvad ákshitā** | mahī́ apāré rájasī vivévidad abhivrájann **ákshitam pā́ja** ā́ dade || 3 || sá mātárā vicáran **vājáyann apáḥ prá médhiraḥ** svadháyā pinvate padám | **aṅṣúr yávena** pipiṣe yató nṛ́bhiḥ sáṃ jāmíbhir násate rákshate **ṣíraḥ** || 4 || sáṃ dákshena mánasā jāyate kavír **ṛitásya gárbho** níhito yamā́ paráḥ | yū́nā ha sántā prathamáṃ ví jajñatur gúhā hitáṃ jánima némam údyatam || 5 || 19 ||

॥२०॥ म॒न्द्रस्य॑ रू॒पं वि॑विदुर्मनी॒षिणः॑ श्ये॒नो यदन्धो॒ अभ॑रत्परा॒वतः॑ ।
तं म॑र्जयन्त सु॒वृधं॑ न॒दीष्वाँ उ॒शन्त॑मं॒शुं प॑रि॒यन्त॑मृ॒ग्मिय॑म् ॥६॥
त्वां मृ॑जन्ति॒ दश॒ योष॑णः सु॒तं सोम॒ ऋषि॑भिर्म॒तिभि॑र्धी॒तिभि॑र्हि॒तम् ।
अव्यो॒ वारे॑भिरु॒त दे॒वहू॑तिभि॒र्नृभि॑र्य॒तो वाज॒मा द॑र्षि सा॒तये॑ ॥७॥

mandrásya rūpáṃ vividur manīshíṇaḥ ṣyenó yád ándho **ábharat** parāvátaḥ | tám marjayanta **suvṛ́dhaṃ** nadíshv ā́ñ uṣántam aṅṣúm pariyántam ṛigmíyam || 6 || **tvā́m mṛijanti dáṣa yóshaṇaḥ sutáṃ sóma ṛ́ishibhir matíbhir dhītíbhir hitám** | ávyo vā́rebhir utá deváhūtibhir nṛ́bhir yató **vā́jam ā́** darshi sātáye || 7 ||

O Lord of exhilarating divine nectar holds in unison, and fills full with milk the eternal, twin-united (regions of heaven and earth). He knows that the two regions are extensively great, and without limits, while moving above them, He assumes imperishable strength. 3

The sage-like nectar wanders through the two worlds; and sends forth the waters. It swells up and strengthens with its own might. The nectar collected by the priests is mixed with extracts of barley. The mixture is stirred skilfully with the compact fingers of the priests. It furnishes protection to all and sundry creatures. 4

The sage-like divine nectar is born with a developed mind. It is the germ of the eternal law. As a rule, it is deposited in the top-region. Both of them (the sun and the moon) were the first to be recognized during the creation. Before the birth, they rested in a secret place, from whence they duly appeared in course of time. 5

The wise worshippers have been knowing the form of the exhilarating divine elixir, ever since the divine falcon brings it from far; they cleanse it in the flowing waters of rivers; the fostering delightful elixir flows around; it deserves our laudation. 6

O life-giving nectar, the ten fingers of the priests cleanse your plants and the priests collect you, when effused in vessels, reciting the songs of praises, and pour you through the ultra-psychic woollen filters. They collect the filtrate in vessels with oblations to Nature. You bestow food to them as gift. 7

परिप्रयन्तं वय्यं सुषंसदं सोमं मनीषा अभ्यनूषत स्तुभः ।
यो धारया मधुमाँ ऊर्मिणा दिव इयर्ति वाचं रयिषाळमर्त्यः ॥८॥
अयं दिव इयर्ति विश्वमा रजः सोमः पुनानः कलशेषु सीदति ।
अद्भिर्गोभिर्मृज्यते अद्रिभिः सुतः पुनान इन्दुर्वरिवो विदत्प्रियम् ॥९॥
एवा नः सोम परिषिच्यमानो वयो दधच्चित्रतमं पवस्व ।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥१०॥

pariprayántaṃ vayyàṃ sushaṃsádaṃ sómam manīshā́ abhy ànūshata stúbhaḥ | yó dhā́rayā mádhumāñ ūrmíṇā divá íyarti vā́cam rayishā́ḷ ámartyaḥ || 8 || ayáṃ divá iyarti víṣvam ā́ rájaḥ sómaḥ punānáḥ kaláṣeshu sīdati | adbhír góbhir mṛijyate ádribhiḥ sutáḥ punāná índur várivo vidat priyám || 9 || evā́ naḥ soma parishicyámāno váyo dádhac citrátamam pavasva | adveshé dyā́vāpṛithiví huvema dévā dhattá rayím asmé suvíram || 10 || 20 ||

(६९.) एकोनसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । पवमानः सोमो देवता । (१-८) प्रथमाद्यष्टर्चां जगती, (९-१०) नवमीदशम्योश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ इषुर्न धन्वन्प्रति धीयते मतिर्वत्सो न मातुरुप सर्ज्यूधनि ।
उरुधारेव दुहे अग्र आयत्यस्य व्रतेष्वपि सोम इष्यते ॥१॥

69.

Íshur ná dhánvan práti dhīyate matír vatsó ná mātúr úpa sarjy ū́dhani | urúdhāreva duhe ágra āyaty ásya vratéshv ápi sóma ishyate || 1 ||

Songs resonate with intelligent praises to invoke the wide-flowing and delightful divine elixir. It rests in good company with associates. As it comes down with its undulating stream of water from the heaven above, it impels people to sing the songs of praise. It is a wealth-conquering immortal. 8

This divine elixir sends from heaven the large quantities of water; being filtered (through the ultra-psychic sieve), it settles in the vessels. The plant is cleansed with water and crushed with stones for effusion and the extract is (finally mixed with) milk. The filtered divine elixir bestows delightful wealth. 9

O blissful elixir, when mixed with water and milk, may you pour on us manifold food and vigour; let us invoke the friendly heaven and earth; O nature's bounties, may you grant us wealth and excellent progeny. 10

69

Our praise is attached (to the resplendent Lord), as an arrow to the bow. The divine elixir has been let loose (to the resplendent self), the fosterer as a calf to the udder of its mother. (The resplendent Lord sheds blessings) as a cow, having a copious stream of milk, yields it at the approach (of the calf); the elixir in the stimulated form is dedicated to the resplendent on all auspicious occasions ·

उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि ।
पवमानः संतनिः प्रघ्नतामिव मधुमान्द्रप्सः परि वारमर्षति ॥२॥
अव्ये वधूयुः पवते परि त्वचि श्रथ्नीते नप्तीरदितेर्ऋतं यते ।
हरिरक्रान्यजतः संयतो मदो नृम्णा शिशानो महिषो न शोभते ॥३॥

úpo matíḥ pṛicyáte sicyáte mádhu mandrájanī codate antár āsáni | pávamānaḥ saṃtaníḥ praghnatám iva mádhumān drapsáḥ pári váram arshati || 2 || ávye vadhūyúḥ pavate pári tvací śrathnīté naptír áditer ṛitáṃ yaté | hárir akrān yajatáḥ saṃyató mádo nṛimṇá śíśāno mahishó ná śobhate || 3 ||

उक्षा मिमाति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम् ।
अत्यक्रमीदर्जुनं वारमव्ययमत्कं न निक्तं परि सोमो अव्यत ॥४॥
अमृक्तेन रुशता वाससा हरिरमर्त्यो निर्णिजानः परि व्यत ।
दिवस्पृष्ठं बर्हणा निर्णिजे कृतोपस्तरणं चम्वोर्नभस्मयम् ॥५॥

ukshá mimāti práti yanti dhenávo devásya devír úpa yanti nishkṛitám | áty akramīd árjunaṃ váram avyáyam átkaṃ ná niktám pári sómo avyata || 4 || ámṛiktena rúśatā vásasā hárir ámartyo nirṇijānáḥ pári vyata | divás pṛishṭhám barháṇā nirṇíje kṛitopastáraṇaṃ camvòr nabhasmáyam || 5 || 21 ||

The resplendent Lord is invoked through songs of praises. The elixir is sprinkled on that occasion; the stream of the pleasant juice is directed towards the mouth, as if, of the resplendent; the effused exhilarating swift-flowing elixir hastens to the ultra-psychic woollen filter like the arrow of the combatants. 2

Seeking its beloved, the stems of the elixir plant are cleansed on the sheep-skin. The plant is the great-grand-daughter of the mother Infinity (from the mother Aditi, the sun; from the sun, the rains; and from rains, the plant or herbs in the fourth generation). It comes to the earth for the sacrifices. The effused elixir is green in colour, adorable, is collected (in ladles); and is exhilarating. It sharpens the vigour and thus enables one to overcome enemies; it shines like one of strength and energy. 3

The showerer roars, the cows flock around him. The divine maidens proceed to the station of the enlightened ones. The radiant elixir passes through the sieve of white sheep-skin. Thereon it clothes itself, as it were, in new shining armour (i.e. the water is mixed with it). 4

The immortal green plant of the elixir puts on a clean and bright garment when washed with water. The filtered elixir, placed in open, shines by the reflection of the sun, standing on the back of the sky, for the destruction (of the sin) and purification. It looks shining when placed in bowls and illumines the two worlds. 5

सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुपः साकमीरते ।
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं चन ॥६॥
सिन्धोरिव प्रवणे निम्न आशवो वृषच्युता मदासो गातुमाशत ।
शं नो निवेशे द्विपदे चतुष्पदेऽस्मे वाजाः सोम तिष्ठन्तु कृष्टयः ॥७॥

sûryasyeva raṣmáyo drāvayitnávo matsarásaḥ prasúpaḥ sākám īrate | tántum tatám pári sárgāsa āṣávo néndrād ṛité pavate dháma kím caná || 6 || síndhor iva pravaṇé nimná āṣávo vṛíshacyutā mádāso gātúm āṣata | ṣám no niveṣé dvipáde cátushpade 'smé vájāḥ soma tishṭhantu kṛishṭáyaḥ || 7 ||

आ नः पवस्व वसुमद्धिरण्यवदश्ववद्गोमद्यवमत्सुवीर्यम् ।
यूयं हि सोम पितरो मम स्थन दिवो मूर्धानः प्रस्थिता वयस्कृतः ॥८॥
एते सोमाः पवमानास इन्द्रं रथा इव प्र ययुः सातिमच्छ ।
सुताः पवित्रमति यन्त्यव्यं हित्वी वव्रिं हरितो वृष्टिमच्छ ॥९॥
इन्दविन्द्राय बृहते पवस्व सुमृळीको अनवद्यो रिशादाः ।
भरा चन्द्राणि गृणते वसूनि देवैर्द्यावापृथिवी प्रावतं नः ॥१०॥

á naḥ pavasva vásumad dhíraṇyavad áṣvāvad gómad yávamat suvíryam | yūyám hí soma pitáro máma sthána divó mūrdhánaḥ prásthitā vayaskṛítaḥ || 8 || eté sómāḥ pávamānāsa índram ráthā iva prá yayuḥ sātím ácha | sutáḥ pavítram áti yanty ávyam hitví vavrím haríto vṛishṭím ácha || 9 || índav índrāya bṛihaté pavasva sumṛilīkó anavadyó riṣádāḥ | bhárā candráṇi gṛiṇaté vásūni devaír dyāvāpṛithivī právatam naḥ || 10 || 22 ||

The rushing, exhilarating, foe-slaying divine elixirs when let loose are filtered together round through the extended cloth like the sun's rays; they flow to no other spot except where the resplendent self is. 6

As in a waterfall or a river the flowing waters readily find their way along a slope to a low ground, in the same way exhilarating elixir of divine love poured forth by the sprinkless finds its way to the resplendent self. May you bless in our home our men (bipeds) and cattle (quadrupeds). May food and men (offspring) ever abide with us. 7

Pour out upon us wealth consisting of treasure, sheep, horses, cattle, barely and great heroic strength. You, O divine elixirs, are my progenitors, staying high up on the summits of heaven and are providers of food. 8

These filtered divine juices speed forth to the resplendent self, worthy of honour, like chariots advancing to a battle. Expressed (with stones) they pass through the ultra-psychic woollen filter, just as casting off infirmity, everyone goes to the place where it rains. 9

O divine drops of elixir, the blameless, the generous, the destroyer of foes, may you flow on for the mighty resplendent self and bring to your worshipper splendid riches. O heaven and earth, may you protect us with your divine treasures. 10

(७०) सप्ततितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो रेणुर्ऋषिः । पवमानः सोमो देवता । (१–९) प्रथमादिनवर्चां जगती, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

।२३॥ त्रिरस्मै सप्त धेनवो दुदुह्रे सत्यामाशिरं पूर्व्ये व्योमनि ।
चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्धत ॥१॥
स भिक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रथे ।
तेजिष्ठा अपो मंहना परि व्यत यदी देवस्य श्रवसा सदो विदुः ॥२॥
ते अस्य सन्तु केतवोऽमृत्यवोऽदाभ्यासो जनुषी उभे अनु ।
येभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मनना अगृभ्णत ॥३॥
स मृज्यमानो दशभिः सुकर्मभिः प्र मध्यमासु मातृषु प्रमे सचा ।
व्रतानि पानो अमृतस्य चारुण उभे नृचक्षा अनु पश्यते विशौ ॥४॥
स मर्मृजान इन्द्रियाय धायस ओभे अन्ता रोदसी हर्षते हितः ।
वृषा शुष्मेण बाधते वि दुर्मतीरादेदिशानः शर्यहेव शुरुधः ॥५॥

70.

Trír asmai saptá dhenávo duduhre sa*t*yám āṣíram pūrvyé vyòmani | catváry anyā́ bhúvanāni nirṇíje cā́rūṇi cakre yád ṛitaír ávardhata || 1 || sá bhíkshamāṇo amṛítasya cā́ruṇa ubhé dyā́vā kā́vyenā ví ṣaṣrathe | téjishṭhā apó maṅhánā pári vyata yádī devásya ṣrávasā sádo vidúḥ || 2 || té asya santu ketávó 'mṛityavó 'dābhyāso janúshī ubhé ánu | yébhir nṛimṇā́ ca devyā̀ ca punatá ā́d íd rā́jānam manánā agṛibhṇata || 3 || sá mṛijyámāno daṣábhiḥ sukármabhiḥ prá madhyamā́su mātṛíshu pramé sácā | vratā́ni pānó amṛítasva cā́ruṇa ubhé nṛicákshā ánu paṣyate víṣau || 4 || sá marmṛijāná indriyā́ya dhāyasa óbhé antá ródasī harshate hitáḥ | vṛíshā ṣúshmeṇa bādhate ví durmatír ādédiṣānaḥ ṣarya-héva ṣurúdhaḥ || 5 || 23 ||

70

For Him, in the eastern sky thrice-seven, i.e. 21 celestial cows (12 months+5 seasons+3 regions+sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law. 1

He (the divine elixir) solicits for the auspicious ambrosia (i.e. sacred waters); both heaven and earth are kept aloof by His poetry or design. He wraps the lustrous waters with his greatness, when (the priests) with the oblation find out the resting abode of the radiant (elixir). 2

May, those—his immortal and invisible—rays, protect both classes of creation (men and cattle). His stimulates human strength and divine food. The sovereign Lord of bliss is invoked by songs of praise. 3

Adorned and cleansed by ten working fingers, it, the companion (of the waters) stands amongst the midmost mothers to measure (the worlds); He is the beholder of men and protects the sacred rites. The auspicious ambrosia looks after both types of men (vicious and virtuous). 4

Being filtered for the supreme resplendent Lord's world-supporting strength, stationed in the midst of both worlds, it goes (everywhere); the showerer destroys evil-minded by his vigour, challenging the evil forces like an archer. 5

॥२४॥ स मातरा न ददृशान उस्रियो नानददेति मरुतामिव स्वनः ।
जानन्नृतं प्रथमं यत्स्वर्णरं प्रशस्तये कमवृणीत सुक्रतुः ॥६॥
रुवति भीमो वृषभस्तविष्यया शृङ्गे शिशानो हरिणी विचक्षणः ।
आ योनिं सोमः सुकृतं नि षीदति गव्ययी त्वग्भवति निर्णिगव्ययी ॥७॥
शुचिः पुनानस्तन्वमरेपसमव्ये हरिर्न्यधाविष्ट सानवि ।
जुष्टो मित्राय वरुणाय वायवे त्रिधातु मधु क्रियते सुकर्मभिः ॥८॥

sá mātárā ná dádriṣāna usríyo nánadad eti marútām iva svanáḥ | jānánn ritám prathamám yát svàrṇaram prá-ṣastaye kám avriṇīta sukrátuḥ || 6 || ruváti bhīmó vrisha-bhás tavishyáyā ṣríṅge ṣíṣāno háriṇī vicakshaṇáḥ | ấ yó-nim sómaḥ súkritam ní shīdati gavyáyī tvág bhavati nirṇíg avyáyı || 7 || ṣúciḥ punānás tanvàm arepásam ávye hárir ny àdhāvishṭa sấnavi | júshṭo mitrấya váruṇāya vāyáve tri-dhấtu mádhu kriyate sukármabhiḥ || 8 ||

पवस्व सोम देववीतये वृषेन्द्रस्य हार्दि सोमधानमा विश ।
पुरा नो बाधाद्दुरितानि पारय क्षेत्रविद्धि दिश आहा विपृच्छते ॥९॥
हितो न सप्तिरभि वाजमर्षेन्द्रस्येन्दो जठरमा पवस्व ।
नावा न सिन्धुमति पर्षि विद्वाञ्छूरो न युध्यन्नव नो निदः स्पः ॥१०॥

pávasva soma de-vávītaye vríshéndrasya hárdi somadhánam ấ viṣa | purấ no bādhád duritáti pāraya kshetravíd dhí díṣa ấhā viprichaté || 9 || hitó ná sáptir abhí vấjam arshéndrasyendo jaṭháram ấ pavasva | nāvấ ná síndhum áti parshi vidvấñ chúro ná yúdhyann áva no nidá spaḥ || 10 || 24 ||

He repeatedly beholding his parents (earth and heaven) proceeds with a loud roar, like cows (looking at their calves and lowing) and like thundering clouds. Water has been the best well-wisher of every man, and as such the elixir mixed with it (water). The intelligent and wise (elixir) has chosen man to be the offerer of its praise. 6

The formidable showerer, the far-sighted, sharpening his green-tinted horns, roars with violent force. The elixir settles on his well-prepared station. The stems of plants are first cleansed on the cowhide and filtered through sheep-wool (ultra-psychic woollen filter). 7

The fresh elixir, brilliant, green-tinted, free from blemishes and stains, and the purifier of body, flows down on the ultra-psychic woollen filter placed at a higher level. It is offered by the priests (to the self) to invoke friendliness, venerability, and the virile activity in the sweetened and exhilarated form of triple qualities. 8

Flow on, O divine elixir, the showerer, for the sake of Nature's bounties, enter the ultra-psychic reservoir of the resplendent self. Bear us beyond misfortune before we are oppressed. He alone, who knows the location, can direct someone else to the spot on enquiry. 9

speedily flow (towards the receptacle) as a horse when urged hastens to the battle. Flow, O elixir, into the belly of the resplendent self. O all-knowing, bear us safe across, as boatmen bear people across a river in a boat and fighting like a hero defend us against reviling evil forces. 10

(७१) एकसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य वैश्वामित्र ऋषभ ऋषिः । पवमानः सोमो देवता । (१-८) प्रथमाद्यष्टर्चां जगती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥२५॥ आ दक्षिणा सृज्यते शुष्म्या३सदं वेति द्रुहो रक्षसः पाति जागृविः ।
हरिरोपशं कृणुते नभस्पय उपस्तिरे चम्वो३र्ब्रह्म निर्णिजे ॥१॥
प्र कृष्टिहेव शूष एति रोरुवदसुर्यं१ वर्णं नि रिणीते अस्य तम् ।
जहाति वव्रिं पितुरेति निष्कृतमुपप्रुतं कृणुते निर्णिजं तना ॥२॥

71.

Ā dákshiṇā sṛijyate ṣushmy àsádaṃ véti druhó rakshásaḥ pāti jágṛiviḥ | hárir opaṣáṃ kṛiṇute nábhas páya upastíre camvòr bráhma nirṇíje || 1 || prá krishṭihéva ṣūshá eti róruvad asuryàṃ várṇaṃ ní riṇīte asya tám | jáhāti vavrím pitúr eti nishkṛitám upaprútaṃ kṛiṇute nirṇíjaṃ tánā || 2 ||

अद्रिभिः सुतः पवते गभस्त्योर्वृषायते नभसा वेपते मती ।
स मोदते नसते साधते गिरा नेनिक्ते अप्सु यजते परीमणि ॥३॥
परि द्युक्षं सहसः पर्वतावृधं मध्वः सिञ्चन्ति हर्म्यस्य सक्षणिम् ।
आ यस्मिन्गावः सुहुताद ऊधनि मूर्धञ्छ्रीणन्त्यग्रियं वरीमभिः ॥४॥

ádribhiḥ sutáḥ pavate gábhastyor vṛishāyáte nábhasā vépate matí | sá modate násate sádhate girá nenikté apsú yájate párīmaṇi || 3 || pári dyukshám sáhasaḥ parvatāvṛídham mádhvaḥ siñcanti harmyásya sakshánim | á yásmin gávaḥ suhutáda údhani mūrdháñ chrīṇánty agriyáṃ várīmabhiḥ || 4 || sám ī rátham ná bhuríjor aheshata dáṣa svásāro ádi-

71

The alms and gifts are presented on sacred occasions. The vigour-infusing elixir is stationed on its proper resting-place; the vigilant elixir guards its worshippers against the malignant forces and adverse circumstances. The green-tinted pleasing elixir makes the all-sustaining clouds as its abode. In the midst of heaven and earth, it has placed the sun to give us light. 1

The powerful elixir advances with a roar like a slayer of (malevolent) men; it assumes that colour which dispels darkness; it abandons bodily infirmity. The oblations (of elixir) go to the prepared (altar). It makes its way through the outstretched ultra-psychic woollen filter. 2

Crushed and bruised with stones worked by hands, it flows. It moves with the dignity of a bull. Invoked with prayers, it wanders through the firmament; it rejoices, and is embraced; when praised with a hymn, it fulfils the desire of the worshippers. The plant is cleansed under water, (and then crushed and effused). The elixir is honoured on all sacred occasions. 3

The powerful exhilarating divine elixirs are dedicated to the resplendent self that dwells in heaven (i.e. in the innermost celestial cavity of heart), who is the augmenter of the clouds, and who is the destroyer of the dwelling (of foes). For his sake, on account of his greatness, the cows, the enjoyers of food, furnish the best or the milk in the uplifted udders (to be mixed with the elixirs). 4

समी॒ रथं॒ न भु॒रिजो॑रहेषत॒ दश॒ स्वसा॑रो॒ अदि॑तेरु॒पस्थ॒ आ ।
जिगा॒दुप॑ ज्रयति॒ गोर॑पी॒च्यं॑ प॒दं यद॑स्य म॒तुथा॒ अजी॑जनन् ॥५॥

sám ī rátham ná bhuríjor aheshata dáṣa svásāro áditer upástha ā́ | jígād úpa jrayati gór apīcyàm padám yád asya matúthā ájījanan || 5 || 25 ||

॥२६॥ श्ये॒नो न योनिं॒ सद॑नं धि॒या कृ॒तं हि॑र॒ण्यय॑मा॒सदं॑ दे॒व एष॑ति ।
ए रि॑णन्ति ब॒र्हिषि॑ प्रि॒यं गि॒राश्वो॒ न दे॒वाँ अप्ये॑ति य॒ज्ञियः॑ ॥६॥
परा॒ व्य॑क्तो अरु॒षो दि॒वः क॒विर्वृषा॑ त्रिपृ॒ष्ठो अ॑नविष्ट॒ गा अ॒भि ।
स॒हस्र॑णीति॒र्यतिः॑ परा॒यती॑ रे॒भो न पू॒र्वीरु॒षसो॒ वि रा॑जति ॥७॥

ṣyenó ná yónim sádanam dhiyā́ kritám hiranyáyam āsádam devá éshati | é rinanti barhíshi priyám girā́ṣvo ná devā́ñ ápy eti yajñíyaḥ || 6 || párā vyàkto arushó diváḥ kavír vríshā triprishthó anavishta gā́ abhí | sahásranītir yátiḥ parāyátī rebhó ná pūrvī́r usháso ví rājati || 7 ||

त्वे॒षं रू॒पं कृ॑णुते॒ वर्णो॑ अस्य॒ स यत्राश॑य॒त्समृ॑ता॒ सेध॑ति स्रि॒धः ।
अ॒प्सा या॑ति स्व॒धया॒ दैव्यं॒ जनं॒ सं सु॑ष्टु॒ती नस॑ते॒ सं गोअ॑ग्रया ॥८॥
उ॒क्षेव॑ यू॒था प॑रि॒यन्नरा॑वी॒दधि॒ त्विषी॑रधित॒ सूर्य॑स्य ।
दि॒व्यः सु॑प॒र्णोऽव॑ चक्षत॒ क्षां सोमः॒ परि॒ क्रतु॑ना पश्यते॒ जाः ॥९॥

tveshám rūpám krinute várno asya sá yátrā́ṣayat sámritā sédhati sridháḥ | apsā́ yāti svadháyā daívyam jánam sám sushtutī́ násate sám góagrayā || 8 || ukshéva yūthā́ pariyánn arāvīd ádhi tvíshīr adhita sū́ryasya | divyáḥ suparnó 'va cakshata kshā́m sómaḥ pári krátunā paṣyate jā́ḥ || 9 || 26 ||

The ten fingers of both the hands urge him (the stems of the elixir plant) near to the ground like arms to a chariot. This divine elixir goes to the receptacles, and there it is mixed with cows' milk. The priests effuse the elixir out whilst offering prayers (and carry it to its resting place). 5

The spiritual elixir of joy, shining, occupies its golden seat within our innermost consciousness as a result of the sacred operations just as a falcon coming to rest in his nest. The devotees send their most-beloved (elixir) by their songs of praise to the place of dedicated sacrifice, just as the horse proceeds to divine dignitaries (in an imperial ceremonial). 6

The divine elixir, radiant, wise, the showerer, flowing in numerous streams, descends from a region beyond. It responds to the praises of the worshippers, offered at the three libations (morning, midday and evening). Led in a thousand directions, coming and going (from receptacles to receptacles), it shines splendidly through many dawns, like one who sings the songs of praise. 7

The colour of this spiritual elixir, its radiance, shines. In all the battles, it beats down the adversaries. It is the giver of ambrosial water; it goes with the oblation to the divine people. It is invoked by hymns of praise and when glorified, one demands from it the only boon, a request for kine or divine speech. 8

Like a bull, finding herds of kine all round, it (the elixir) bellows (when effused). And it assumes the brilliance of the sun. Celestial falcon looks down gracefully upon the earth. The spiritual elixir views all living creatures with loving wisdom. 9

(७२) द्विसप्ततितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिरसो हरिमन्त ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥२७॥ हरिं मृजन्त्यरुषो न युज्यते सं धेनुभिः कलशे सोमो अज्यते ।
उद्वाचमीरयति हिन्वते मती पुरुष्टुतस्य कति चित्परिप्रियः ॥१॥
साकं वदन्ति बहवो मनीषिण इन्द्रस्य सोमं जठरे यदादुहुः ।
यदी मृजन्ति सुगभस्तयो नरः सनीळाभिर्दशभिः काम्यं मधु ॥२॥
अरममाणो अत्येति गा अभि सूर्यस्य प्रियं दुहितुस्तिरो रवम् ।
अन्वस्मै जोषमभरद्विनंगृसः सं द्वयीभिः स्वसृभिः क्षेति जामिभिः ॥३॥
नृधूतो अद्रिषुतो बर्हिषि प्रियः पतिर्गवां प्रदिव इन्दुर्ऋत्वियः ।
पुरंधिवान्मनुषो यज्ञसाधनः शुचिर्धिया पवते सोम इन्द्र ते ॥४॥
नृबाहुभ्यां चोदितो धारया सुतोऽनुष्वधं पवते सोम इन्द्र ते ।
आप्राः क्रतून्त्समजैरध्वरे मतीर्वेर्न द्रुषच्चम्वोरासदद्धरिः ॥५॥

72.

Hárim mṛijanty arushó ná yujyate sám dhenúbhiḥ kaláṣe sómo ajyate | úd vácam īráyati hinváte matí purushṭutásya káti cit paripríyaḥ || 1 || sākám vadanti baһávo manīshíṇa índrasya sómam jaṭháre yád āduhúḥ | yádī mṛijánti súgabhastayo náraḥ sánīḷābhir daṣábhiḥ kā́myam mádhu || 2 || áramamāṇo áty eti gā́ abhí sū́ryasya priyám duhitús tiró rávam | ánv asmai jósham abharad vinaṃgṛisáḥ sám dvayíbhiḥ svásṛibhiḥ ksheti jāmíbhiḥ || 3 || nṛídhūto ádrishuto barhíshi priyáḥ pátir gávām pradíva índur ṛitvíyaḥ | púraṃdhivān mánusho yajñasádhanaḥ ṣúcir dhiyā́ pavate sóma indra te || 4 || nṛíbāhúbhyām coditó dhárayā sutò 'nushvadhám pavate sóma indra te | ā́prāḥ krátūn sám ajair adhvaré matír vér ná drushác camvòr ā́sadad dháriḥ || 5 || 27 ||

72

They, the priests, cleanse the elixir of the green tint. It is harnessed in a sacrifice like a swift horse. The shining elixir is mixed with cow's milk in the pitcher. While he utters a sound, the priests send forth the songs of praise. Thereupon, the householder receives charming boons and treasures in unknown measures. 1

Many wise men utter the songs of praise in one tune while they prepare the divine elixir and the resplendent self drinks this milk to his heart's content. (Prior to effusion), the fair-armed men cleanse the plant of the delightful exhilarating juice with their ten fingers. 2

Unresting, on his way, this divine elixir proceeds further and is mixed with cow's milk. When effused and filtered, the juice utters a cry, dear to dawn, the daughter of the sun. The praisers, meanwhile, sing the songs of praise to delight him. The plant is cleansed with the kindred fingers of both the hands. 3

Shaken and cleansed (by fingers of) men, and bruised and crushed between the stones, effuses out the divine elixir, the delighter, the lord of the cattle (or of sense organs), ancient, distilling, (in the vessels), born in due season, adorned in the sacred place of worship. It invokes intelligence and provides material for man's offerings and is pure. Such an elixir flows for you, O resplendent self, of his own accord. 4

Urged by the arms of men, poured forth in a stream; the spiritual stream of elixir flows for you, O resplendent self, for strength. You accomplish the sacred duties assigned, and overcome all hostile hurdles that come in the way. Loving elixir, green-tinted, rests upon the (ultra-psychic) pitchers like a bird perching on a tree. 5

॥२८॥ अंशुं दुहन्ति स्तनयन्तमक्षितं कविं कवयोऽपसो मनीषिणः ।
समी गावो मतयो यन्ति संयत ऋतस्य योना सदने पुनर्भुवः ॥६॥
नाभा पृथिव्या धरुणो महो दिवोऽपामूर्मौ सिन्धुष्वन्तरुक्षितः ।
इन्द्रस्य वज्रो वृषभो विभूवसुः सोमो हृदे पवते चारु मत्सरः ॥७॥
स तू पवस्व परि पार्थिवं रजः स्तोत्रे शिक्षन्नाधून्वते च सुक्रतो ।
मा नो निर्भाग्वसुनः सादनस्पृशो रयिं पिशङ्गं बहुलं वसीमहि ॥८॥
आ तू न इन्दो शतदात्वश्व्यं सहस्रदातु पशुमद्धिरण्यवत् ।
उप मास्व बृहती रेवतीरिषोऽधि स्तोत्रस्य पवमान नो गहि ॥९॥

aṅsúṃ duhanti stanáyantam ákshitaṃ kavíṃ kaváyo 'páso manīshíṇaḥ | sám ī gávo matáyo yanti saṃyáta ṛitásya yónā sádane punarbhúvaḥ || 6 || nábhā pṛithivyā́ dharúṇo mahó divó 'pā́m ūrmaú síndhushv antár ukshitáḥ | índrasya vájro vṛishabhó vibhū́vasuḥ sómo hṛidé pavate cā́ru matsaráḥ || 7 || sá tū́ pavasva pári pā́rthivaṃ rája stotré ṣíkshann ādhūnvaté ca sukrato | mā́ no nír bhāg vásunaḥ sādanaspṛíṣo rayím piṣáṅgam bahuláṃ vasīmahi || 8 || ā́ tū́ na indo ṣatádātv áṣvyaṃ sahásradātu paṣumád dhíraṇyavat | úpa māsva bṛihatī́ revátīr íshó 'dhi stotrásya pavamāna no gahi || 9 || 28 ||

(७३) त्रिसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः पवित्र ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥२९॥ स्रक्के द्रप्सस्य धमतः समस्वरन्नृतस्य योना समरन्त नाभयः ।
त्रीन्त्स मूर्ध्नो असुरश्चक्र आरभे सत्यस्य नावः सुकृतमपीपरन् ॥१॥

73.

Srákve drapsásya dhámataḥ sám asvarann ṛitásya yónā sám aranta nā́bhayaḥ | trī́n sá mūrdhnó ásuraṣ cakra ārábhe satyásya nā́vaḥ sukṛítam apīparan || 1 ||

The poet seers, the experienced performers of holy ceremonial rites milk forth the sap of spirituality from the plants, loud-sounding and undecaying.
The cows, bearing calves anew, furnish milk all along, and the wise worshippers, gathering together, effuse out the elixir at the sacred spots of sacrifice. 6

The plant of this elixir of divine love, the supporter of the vast heaven, is placed upon the navel of the earth, and is moistened (and cleansed) amongst the rivers in the wave of the waters. It is like the bolt of justice in the hands of the resplendent self. The elixir is the showerer of benefits and the possessor of wealth. The auspicious elixir distils into the heart (of the resplendent self) and exhilarates. 7

O performer of good deeds, please flow quickly round the terrestrial region, giving riches to the worshipper, and to the shaker of the libation. Please do not deprive us of the wealth that enriches our dwellings. May we be invested with abundant wealth of diverse kinds. 8

O Lord of divine love, bring us without delay wealth of a hundred gifts and horses; award us a thousand blessings of cattle and gold; measure unto us abundant riches and food. Come, O purified one, to hear our songs of praise. 9

73

With a characteristic sound, the streams of the rushing divine love flow to the receptacles placed at the centre of the sacrifice. This powerful elixir has overwhelmed the three worlds with its functions. The boats of ever-true divine love fulfill the aspirations of the accomplishers of noble deeds. 1

सम्यक्सम्यञ्चो महिषा अहेषत सिन्धोरूर्मावधि वेना अवीविपन् ।
मधोर्धाराभिर्जनयन्तो अर्कमित्प्रियामिन्द्रस्य तन्वमवीवृधन् ॥२॥
पवित्रवन्तः परि वाचमासते पितैषां प्रत्नो अभि रक्षति व्रतम् ।
महः समुद्रं वरुणस्तिरो दधे धीरा इच्छेकुर्धरुणेष्वारभम् ॥३॥
सहस्रधारेऽव ते समस्वरन्दिवो नाके मधुजिह्वा असश्चतः ।
अस्य स्पशो न नि मिषन्ति भूर्णयः पदेपदे पाशिनः सन्ति सेतवः ॥४॥
पितुर्मातुरध्या ये समस्वरन्नृचा शोचन्तः संदहन्तो अव्रतान् ।
इन्द्रद्विष्टामप धमन्ति मायया त्वचमसिक्नीं भूमनो दिवस्परि ॥५॥

samyák samyáñco mahishá aheshata síndhor ūrmáv ádhi venā́ avīvipan | mádhor dhā́rābhir janáyanto arkám ít priyā́m índrasya tanvàm avīvṛidhan || 2 || pavítravantaḥ pári vā́cam āsate pitaíshām pratnó abhí rakshati vratám | mahā́ḥ samudrám váruṇas tiró dadhe dhírā íc chekur dharúṇeshv ārábham || 3 || sahásradhāré 'va té sám asvaran divó nā́ke mádhujihvā asaṣcátaḥ | ásya spáṣo ná ní mishanti bhū́rṇayaḥ padé-pade pāṣínaḥ santi sétavaḥ || 4 || pitúr mātúr ádhy ā́ yé samásvarann ṛicā́ ṣócantaḥ saṃdáhanto avratā́n | índradvishṭām ápa dhamanti māyáyā tvácam ásiknīm bhū́mano divás pári || 5 || 29 ||

॥३०॥ प्रत्नान्मानादध्या ये समस्वरञ्छ्लोकयन्त्रासो रभसस्य मन्तवः ।
अपानक्षासो बधिरा अहासत ऋतस्य पन्थां न तरन्ति दुष्कृतः ॥६॥

pratnā́n mā́nād ádhy ā́ yé samásvarañ chlókayantrāso rabhasásya mántavaḥ | ápānakshā́so badhirā́ ahāsata ṛitásya pánthāṃ ná taranti dushkṛítaḥ || 6 ||

The mighty assembled devotees send forth their invocations together; desirous of happiness, they cleanse the plant in the waves of the river (or mix water in the effused juice). Reciting praises, they nourish the splendrous body of the resplendent self with the streams of the exhilarating spiritual elixir. 2

With the potential of purification, (the elixir at the time of effusion) is invoked through the divine words. This elixir, their ancient father, protects their work; the venerable elixir overwhelms the vast firmament with exhilaration. The skilful sages are able to conduct the elixir of bliss to the all-sustaining waters. 3

The rays from the halo of the divine love are coming down to the earth through the firmament in thousand streams. Their abode is at the vault of heaven, from whence they, the sweet tongued, emanate. The emanations from the spiritual elixir are swift-moving, not static. At every place are found the junctions, that join everyone with intimate bonds. 4

The rays from the halo of divine love emanate from the fatherly heaven and come down to the motherly earth, illumined by the hymn of praise. These actinic emanations consume the impious ones, and drive away dark evils despised by the resplendent self, from earth and heaven by their wisdom. 5

The fast-moving bright rays worthy of all praise, emanating from the halo of divine love move in unison across the midspace. They avoid blind, as well as the deaf. The wicked (persons) hesitate to traverse the path of eternal truth. 6

The intelligent sages extol the voice of the firmament in the purifying extended divine love with its thousand streams; the vital elements of the cosmos are their servants swift-moving, inviolable, reverend, splendrous, the beholders of mankind. 7

These waves of divine love are the protectors of the cosmic sacrifice and the doers of good deeds; they cannot be resisted; he places in his heart the three purifiers: he, the all-wise, looks over all worlds; he censures those who are hostile in action, and who do not offer sacrifices and render no public good. 8

The thread of the cosmic sacrifice, spread over the ultra-psychic filter, extends as if, by its act up to the tip of venerable Lord's tongue; the prudent devotees attain it; but he who is incompetent and faithless shall sink into the pit of hell, even whilst he is in this world. 9

74

When it, the powerful and brilliant elixir, born in the cosmic waters wishes to enjoy heaven, it roars like a youngling. It comes from the sky to mix with the water that nourishes the cattle, we invoke this elixir by our praises for opulence and shelter. 1

दिवो यः स्कम्भो धरुणः स्वातत आपूर्णो अंशुः पर्येति विश्वतः ।
सेमे मही रोदसी यक्षदावृता समीचीने दाधार समिषः कविः ॥२॥
महि प्सरः सुकृतं सोम्यं मधूर्वी गव्यूतिरदितेर्ऋतं यते ।
ईशे यो वृष्टेरित उस्रियो वृषापां नेता य इतऊतिर्ऋग्मियः ॥३॥

dıvó yá skambhó dharúṇaḥ svâtata ấpūrṇo aṅṣúḥ paryéti viṣvátaḥ | sémé mahí ródasī yakshad āvṛítā samīcīné dādhāra sám íshaḥ kavíḥ || 2 || máhi psáraḥ súkṛitaṃ somyám mádhūrví gávyūtir áditer ṛitáṃ yaté | íṣe yó vṛishṭér itá usríyo vṛíshāpấṃ netấ yá itáūtir ṛigmíyaḥ || 3 ||

आत्मन्वन्नभो दुह्यते घृतं पय ऋतस्य नाभिरमृतं वि जायते ।
समीचीनाः सुदानवः प्रीणन्ति तं नरो हितमव मेहन्ति पेरवः ॥४॥
अरावीदंशुः सचमान ऊर्मिणा देवाव्यं मनुषे पिन्वति त्वचम् ।
दधाति गर्भमदितेरुपस्थ आ येन तोकं च तनयं च धामहे ॥५॥

ātmanván nábho duhyate ghṛitám páya ṛitásya nábhir amṛítaṃ ví jāyate | samīcīnấḥ sudánavaḥ prīṇanti táṃ náro hitám áva mehanti péravaḥ || 4 || árāvīd aṅṣúḥ sácamāna ūrmíṇā devāvyàm mánushe pinvati tvácam | dádhāti gárbham áditer upástha ấ yéna tokáṃ ca tánayaṃ ca dhấmahe || 5 || 31 ||

This elixir of divine love is the supporter of heaven, and the prop of the earth; it spreads widely and fills the vessels and flows in all directions. May it unite the two great worlds by its own strength; it upholds them combined; may it, the sage, bestow food upon its worshippers. 2

There is abundant and well prepared food, made of this divine elixir and sweetened for (the resplendent one) who is to be invoked at that time of worship. For him, the way to earth is broad. He is the Lord of the rain that falls here; he is the possessor of cattle, the showerer of water, and the leader. He helps us hence and thereby deserves our praises. 3

Water, the life sap, is milked from animated clouds of the firmament. Here is the centre of cosmic creation whence the nectar of immortality (the divine elixir) is generated. The most bounteous ones, ever united, love him. As our friend, as leader, as protector, he (the divine sap of bliss) showers down the accumulated (waters of happiness). 5

Combining with the radiant wave, the elixir of divine love roars loudly; it sprinkles its divine nectar for the benefit of the worshipper. It places the cosmic life germ upon the lap of the mother Infinity, whereby we acquire sons and grandsons. 5

॥३२॥ सहस्रधारेऽव ता असश्चतस्तृतीये सन्तु रजसि प्रजावतीः ।
चतस्रो नाभो निहिता अवो दिवो हविर्भरन्त्यमृतं घृतश्चुतः ॥६॥
श्वेतं रूपं कृणुते यत्सिषासति सोमो मीढ्वाँ असुरो वेद भूमनः ।
धिया शमी सचते सेमभि प्रवद्दिवस्कवन्धमव दर्षदुद्रिणम् ॥७॥
अध श्वेतं कलशं गोभिरक्तं कार्ष्मन्ना वाज्यक्रमीत्ससवान् ।
आ हिन्विरे मनसा देवयन्तः कक्षीवते शतहिमाय गोनाम् ॥८॥
अद्भिः सोम पपृचानस्य ते रसोऽव्यो वारं वि पवमान धावति ।
स मृज्यमानः कविभिर्मदिन्तम स्वदस्वेन्द्राय पवमान पीतये ॥९॥

sahásradhāré 'va ta asaṣcátas tṛitíye santu rájasi prajávatīḥ | cátasro nábho níhitā avó divó havír bharanty amṛítam ghṛitaṣcútaḥ || 6 || ṣvetám rūpám kriṇute yát síshāsati sómo mīḍhváñ ásuro veda bhúmanaḥ | dhiyá ṣámī sacate sém abhí pravád divás kávandham áva darshad udríṇam || 7 || ádha ṣvetám kaláṣam góbhir aktám kárshmann á vājy àkramīt sasaván | á hinvire mánasā devayántaḥ kakshívate ṣatáhimāya gónām || 8 || adbhíḥ soma papṛicānásya te rásó 'vyo váram ví pavamāna dhāvati | sá mṛijyámānaḥ kavíbhir madintama svádasvéndrāya pavamāna pītáye || 9 || 32 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥३॥ अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते ।
आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः ॥१॥

75.

Abhí priyáṇi pavate cánohito námāni yahvó ádhi yéshu várdhate | á súryasya bṛiható bṛihánn ádhi rátham víshvañcam aruhad vicakshaṇáḥ || 1 ||

May those elixirs, which are in the third world, the celestial, descend with procreating power. The four brilliances have been sent down from heaven. They bear divine water, and bring elixir and sacred oblation. 6

When divine elixir seeks to gain heaven, it assumes a white colour. Powerful as it is, it showers benefits, and knows how to bestow abundant wealth. By its wisdom it is associated with excellent rites. It bursts asunder the rain cloud from heaven. 7

The divine elixir successfully reaches the white-sprinkled cosmic pitcher like a horse reaching the goal. The devout priests stimulate it with their praise. It bestows cattle upon seers rich with sacred love and who have seen a hundred winters. 8

O purified elixir, when you are diluted with the divine water, your juice passes through the ultra-psychic woollen fleece and thus cleansed by the sages. O exhilarating purified elixir, be sweet-flavoured, so that the resplendent self may gladly accept you. 9

75

The divine elixir is flowing to charming waters, with which it gets mingled and is fostered. He, the great, is beholder of all and mounts the mighty sun's chariot which goes everywhere. 1

ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाभ्यः ।
दधाति पुत्रः पित्रोरपीच्यं नाम तृतीयमधि रोचने दिवः ॥२॥
अव द्युतानः कलशाँ अचिक्रदन्नृभिर्येमानः कोश आ हिरण्यये ।
अभीमृतस्य दोहना अनूषताधि त्रिपृष्ठ उषसो वि राजति ॥३॥
अद्रिभिः सुतो मतिभिश्चनोहितः प्ररोचयन्रोदसी मातरा शुचिः ।
रोमाण्यव्या समया वि धावति मधोर्धारा पिन्वमाना दिवेदिवे ॥४॥
परि सोम प्र धन्वा स्वस्तये नृभिः पुनानो अभि वासयाशिरम् ।
ये ते मदा आहनसो विहायसस्तेभिरिन्द्रं चोदय दातवे मघम् ॥५॥

ṛitásya jihvā́ pavate mádhu priyáṃ vaktā́ pátir dhiyó asyā́ ádābhyaḥ | dádhāti putráḥ pitrór apīcyàṃ nā́ma tṛitī́yam ádhi rocané diváḥ || 2 || áva dyutānáḥ kaláṣāñ acikradan nṛíbhir yemānáḥ kóṣa ā́ hiraṇyáye | abhī́m ṛitásya dohánā anūshatádhi tripṛishṭhá usháso ví rājati || 3 || ádribhiḥ sutó matíbhiṣ cánohitaḥ prarocáyan ródasī mātárā ṣúciḥ | rómāṇy ávyā samáyā ví dhāvati mádhor dhā́rā pínvamānā divé-dive || 4 || pári soma prá dhanvā svastáye nṛíbhiḥ punānó abhí vāsayāṣíram | yé te mádā āhanáso víhāyasas tébhir índraṃ codaya dā́tave maghám || 5 || 33 ||

(७६) षट्सप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥१॥ धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः ।
हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजांसि कृणुते नदीष्वा ॥१॥

76.

Dhartā́ diváḥ pavate kṛítvyo ráso dáksho devā́nām anumā́dyo nṛíbhiḥ | háriḥ sṛijānó átyo ná sátvabhir vṛíthā pājā́ṅsi kṛiṇute nadī́shv ā́ || 1 ||

This elixir is the tongue of the cosmic sacrifice, and is unassailable. It distils the delightful exhilarating (juice) within the lustrous region of the heavens; it (the elixir) assumes a third independent name, unknown even to its parents, the earth and heaven. 2

Shining, it roars aloud, descending into the ultra-psychic vessels, and is pressed by the priests into the golden receptacle; the milkers of the worship glorify it. It is the supporter of the three regions and shines brightly through the morning dawns. 3

It comes out effused when pressed through stones, whilst the priests sing the praises. It is fit for food, and illuminates both heaven and earth, the parents. The extract flows between the ultra-psychic woollen filter, and then diluted with water. The stream of the exhilarating beverage thus gets purified day by day. 4

O divine elixir, may you flow forth for our good. Purified by the priests, may you invest yourself with devotional love. May the exhilarating loud-sounding mighty juices, as are yours, inspire the resplendent self and bestow affluence upon us. 5

76

(The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden—hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water). 1

Like a hero, he carries weapons in his hands, desiring to enjoy felicity. He mounts his chariot in quest of the lost cattle (or wisdom); the elixir of bliss stimulates the strength of the resplendent self; he is invoked by the performers of sacrifice; he (the elixir) is anointed with milk and curds. 2

O divine elixir of bliss, you have been duly purified. With your full exhilarating strength, may you enter the heart of the resplendent self and make both worlds yield milk for us, just as lightning milks the clouds. May you mete out inexhaustible strength into us as a result of our duty-bound performances. 3

Onwards flows (the divine bliss), the sovereign of all the creatures that see the light. He is known as the lord of seers and saints, who sing the praises at the sacrifice where the elixir is effused. He is cleansed by the ray of the sun; he is the burthen of the hymns of praise and his wisdom is beyond our reach. 4

Like a bull in the midst of the herd, you rush to the ultra-psychic receptacle, with a crying sound as you fall upon the water's lap. You effuse and flow for the enjoyment of the resplendent self. May we, under your care and protection, O blissful Lord, be victorious in battle against evils. 5

(७७) सप्तसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥२॥ एष प्र कोशे मधुमाँ अचिक्रददिन्द्रस्य वज्रो वपुषो वपुष्टरः ।
अभीमृतस्य सुदुघा घृतश्चुतो वाश्रा अर्षन्ति पयसेव धेनवः ॥१॥
स पूर्व्यः पवते यं दिवस्परि श्येनो मथायदिषितस्तिरो रजः ।
स मध्व आ युवते वेविजान इत्कृशानोरस्तुर्मनसाह बिभ्युषा ॥२॥

77.

Eshá prá kóse mádhumāñ acikradad índrasya vájro vápusho vápushtarah | abhím ritásya sudúghā ghritascúto vāsrá arshanti páyaseva dhenávah || 1 || sá pūrvyáh pavate yám divás pári syenó mathāyád ishitás tiró rájah | sá mádhva á yuvate vévijāna ít krisánor ástur mánasáha bibhyúshā || 2 ||

ते नः पूर्वास उपरास इन्दवो महे वाजाय धन्वन्तु गोमते ।
ईक्षेण्यासो अह्यो३ न चारवो ब्रह्मब्रह्म ये जुजुषुर्हविर्हविः ॥३॥
अयं नो विद्वान्वनवद्वनुष्यत इन्दुः सत्राचा मनसा पुरुष्टुतः ।
इनस्य यः सदने गर्भमादधे गवामुरुब्जमभ्यर्षति व्रजम् ॥४॥
चक्रिर्दिवः पवते कृत्व्यो रसो महाँ अदब्धो वरुणो हुरुग्यते ।
असावि मित्रो वृजनेषु यज्ञियोऽत्यो न यूथे वृषयुः कनिक्रदत् ॥५॥

té nah púrvāsa úparāsa índavo mahé vájāya dhanvantu gómate | īkshenyàso ahyò ná cáravo bráhma-brahma yé jujushúr havír-havih || 3 || ayám no vidvấn vanavad vanushyatá índuh satrácā mánasā purushtutáh | inásya yáh sádane gárbham ādadhé gávām urubjám abhy árshati vrajám || 4 || cákrir diváh pavate krítvyo ráso maháñ ádabdho váruno hurúg yaté | ásāvi mitró vrijáneshu yajñíyó 'tyo ná yūthé vrishayúh kánikradat || 5 || 2 ||

77

The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more beauteous than the beautiful. The streams of this veracious elixir mix up with water and a good quantity of milk and in the process, make a sound like lowing of kine laden with milk. 1

That ancient elixir effuses out which the hawk, commissioned for the purpose, brings down from heaven passing through the third world, though fully possessed of fear of the bow-armed protector, guarding this stock of bliss with caution. He flies downward, holding fast the blissful elixir, sweet and flavoured, (for the benefit of the resplendent self). 2

May those, first and foremost, fresh streams of divine elixirs flow on their way to give us abundant food and milk. They are pleasing to look upon like beautiful well-adorned women and whom not only our every prayer, even every oblation pleases. 3

May this drop of divine elixir, much lauded with full knowledge, slay them with united mind who desire to slay us. It (the elixir) dwells in the interior of our heart and deposits a germ in the cosmic herds and hastens to fertilize our milk-giving stall of kine. 4

The active, potent juice of heaven is flowing on; the mighty, unassailable and virtuous divine flows from heaven for the sake of him, who in search wanders hither and thither. It is a friend of every one. The adorable divine elixir is effused in affliction, uttering a sound like an ardent horse amidst a herd (of mares). 5

(७८) अष्टसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥३॥ प्र राजा वाचं जनयन्नसिष्यददपो वसानो अभि गा इयक्षति ।
गृभ्णाति रिप्रमविरस्य तान्वा शुद्धो देवानामुप याति निष्कृतम् ॥१॥
इन्द्राय सोम परि षिच्यसे नृभिर्नृचक्षा ऊर्मिः कविरज्यसे वने ।
पूर्वीर्हि ते स्रुतयः सन्ति यातवे सहस्रमश्वा हरयश्चमूषदः ॥२॥
समुद्रिया अप्सरसो मनीषिणमासीना अन्तरभि सोममक्षरन् ।
ता ईं हिन्वन्ति हर्म्यस्य सक्षणिं याचन्ते सुम्नं पवमानमक्षितम् ॥३॥

78.

Prá rā́jā vā́cam janáyann asishyadad apó vásāno abhí gā́ iyakshati | gribhṇā́ti riprám ávir asya tā́nvā ṣuddhó devā́nām úpa yāti nishkritám || 1 || índrāya soma pári shicyase nṛíbhir nṛicákshā ūrmíḥ kavír ajyase váne | pūrvī́r hí te srutáyaḥ sánti yā́tave sahásram áṣvā hárayaṣ camūsháadaḥ || 2 || samudríyā apsaráso manīshíṇam ā́sīnā antár abhí sómam aksharan | tā́ īm hinvanti harmyásya sakshánim yā́cante sumnám pávamānam ákshitam || 3 ||

गोजिन्नः सोमो रथजिद्धिरण्यजित्स्वर्जिदब्जित्पवते सहस्रजित् ।
यं देवासश्चक्रिरे पीतये मदं स्वादिष्ठं द्रप्समरुणं मयोभुवम् ॥४॥
एतानि सोम पवमानो अस्मयुः सत्यानि कृण्वन्द्रविणान्यर्षसि ।
जहि शत्रुमन्तिके दूरके च य उर्वीं गव्यूतिमभयं च नस्कृधि ॥५॥

gojín naḥ sómo rathajíd dhiraṇyajít svarjíd abjít pavate sahasrajít | yám devā́saṣ cakriré pītáye mádam svā́dishṭham drapsám aruṇám mayobhúvam || 4 || etā́ni soma pávamāno asmayúḥ satyā́ni kriṇván dráviṇāny arshasi | jahí ṣátrum antiké dūraké ca yá urvī́m gávyūtim ábhayam ca nas kridhi || 5 || 3 ||

78

This royal divine elixir, raising its voice, flows forth on its way; it clothes itself with water and advances forward whilst the hymns of praises are sung. It then passes to the ultra-psychic woollen filter where its impure residue is retained (and the purified filtrate passes through). Henceforth purified, it passes on to the dwellings of the divine sense-organs. 1

O elixir of devotion, you are expressed by the priests for the resplendent self. You are the observer of men, stimulated, intelligent, and your stems are immersed in water (before effusion). Many are the paths for you to follow and infinite are the spreading green-tinted streams pouring down to the ultra-psychic receptacles. 2

The damsels of the firmament, seated in the midst, flow towards the sagacious elixir; they cherish the one who is the sprinkler of the hall of sacrifice; may, the worshippers, invoke the flowing undecaying elixir, and ask for a boon. 3

The elixir of divine love flows for us. It is the conqueror of cattle, of chariots, of gold, of heaven, of water, of thosand-fold wealth, whom the divinities, the sense organs, greet and accept as their drink for their exhilaration, since it is exceedingly sweet and flavoured. While it drops, it is purple in colour and is the source of happiness. 4

May you bestow all true riches to us. Loving as you are, may you flow on and on, O purified divine elixir of bliss. Destroy our enemy whether he be far or near; grant us a free road and freedom from danger. 5

(७९) एकोनाशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥४॥ अचोदसो नो धन्वन्त्विन्दवः प्र सुवानासो बृहद्दिवेषु हरयः ।
वि च नशन्न इषो अरातयोऽर्यो नशन्त सनिषन्त नो धियः ॥१॥
प्र णो धन्वन्त्विन्दवो मदच्युतो धना वा येभिरर्वतो जुनीमसि ।
तिरो मर्तस्य कस्य चित्परिह्वृतिं वयं धनानि विश्वधा भरेमहि ॥२॥
उत स्वस्या अरात्या अरिर्हि ष उतान्यस्या अरात्या वृको हि षः ।
धन्वन्न तृष्णा समरीत ताँ अभि सोम जहि पवमान दुराध्यः ॥३॥

79.

Accdáso no dhanvantv índavaḥ prá suvānáso briháddiveshu hárayaḥ | ví ca náṣan na ishó árātayo 'ryó naṣanta sánishanta no dhíyaḥ || 1 || prá ṇo dhanvantv índavo madacyúto dhánā vā yébhir árvato junīmási | tiró mártasya kásya cit párihvṛitim vayám dhánāni viṣvádhā bharemahi || 2 || utá svásyā árātyā arír hí shá utányásyā árātyā vṛíko hí sháḥ | dhánvan ná tṛíshṇā sám arīta táñ abhí sóma jahí pavamāna durādhyàḥ || 3 ||

दिवि ते नाभा परमो य आददे पृथिव्यास्ते रुरुहुः सानवि क्षिपः ।
अद्रयस्त्वा बप्सति गोरधि त्वच्य१प्सु त्वा हस्तैर्दुदुहुर्मनीषिणः ॥४॥
एवा त इन्दो सुभ्वं सुपेशसं रसं तुञ्जन्ति प्रथमा अभिश्रियः ।
निदंनिदं पवमान नि तारिष आविस्ते शुष्मो भवतु प्रियो मदः ॥५॥

diví te nábhā paramó yá ādadé pṛithivyás te ruruhuḥ sánavi kshípaḥ | ádrayas tvā bapsati gór ádhi tvacy àpsú tvā hástair duduhur manīshíṇaḥ || 4 || evá ta indo subhvàṃ supéṣasaṃ rásaṃ tuñjanti prathamá abhiṣríyaḥ | nídam-nidam pavamāna ní tārisha āvís te ṣúshmo bhavatu priyó mádaḥ || 5 || 4 ||

79

May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the with-holders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our noble acts. 1

May these honey-dropping elixirs flow to us. May they bring us riches; with their aid, may we encounter the powerful enemy. May we, overcoming everyone who is not friendly to us, deprive the opponent of his precious wealth for our enjoyment. 2

For verily the elixir is the foe of its own enemy and the destroyer of the enemy of another. As thirst overcomes one in a desert, so purified irresistible elixir slays both of them. 3

The best blissful juice, which persons of enlightenment invoke dwells in the navel of heaven. Its stems and offshoots grow upon the summit of the earth; the stones crush you upon the cowhide (or a hard surface of earth); the wise sages milk you with their hands under water. 4

O drops of resplendence, you are effused and pressed out by the leading priest. You when mingled are attractive in form and fully matured. O purified elixir of enlightenment, may you destroy all our reviling thoughts. May your powerful, blissful and rejuvenating (sap) be made available to us. 5

(८०) अशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो वसुर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

सोमस्य धारा पवते नृचक्षस ऋतेन देवान्हवते दिवस्परि ।
बृहस्पते रवथेना वि दिद्युते समुद्रासो न सवनानि विव्यचुः ॥१॥
यं त्वा वाजिन्नघ्न्या अभ्यनूषतायोहतं योनिमा रोहसि द्युमान् ।
मघोनामायुः प्रतिरन्महि श्रव इन्द्राय सोम पवसे वृषा मदः ॥२॥

80.

Sómasya dhārā pavate nṛicákshasa ṛiténa deván havate divás pári | bṛíhaspáte ravátheṇā ví didyute samudráso ná sávanāni vivyacuḥ || 1 || yáṃ tvā vājinn aghnyá abhy ánūshatáyohataṃ yónim á rohasi dyumán | maghónām áyuḥ pratirán máhi ṣráva índrāya soma pavase vṛíshā mádaḥ || 2 ||

एन्द्रस्य कुक्षा पवते मदिन्तम ऊर्जं वसानः श्रवसे सुमङ्गलः ।
प्रत्यङ् स विश्वा भुवनाभि पप्रथे क्रीळन्हरिरत्यः स्यन्दते वृषा ॥३॥
तं त्वा देवेभ्यो मधुमत्तमं नरः सहस्रधारं दुहते दश क्षिपः ।
नृभिः सोम प्रच्युतो ग्रावभिः सुतो विश्वान्देवाँ आ पवस्वा सहस्रजित् ॥४॥
तं त्वा हस्तिनो मधुमन्तमद्रिभिर्दुहन्त्यप्सु वृषभं दश क्षिपः ।
इन्द्रं सोम मादयन्दैव्यं जनं सिन्धोरिवोर्मिः पवमानो अर्षसि ॥५॥

éndrasya kukshá pavate madíntama úrjaṃ vásānaḥ ṣrávase sumañgálaḥ | pratyáñ sá víṣvā bhúvanābhí paprathe kríḷan hárir átyaḥ syandate vṛíshā || 3 || táṃ tvā devébhyo mádhumattamaṃ náraḥ sahásradhāraṃ duhate dáṣa kshípaḥ | nṛíbhiḥ soma prácyuto grávabhiḥ sutó víṣvān deváñ á pavasvā sahasrajit || 4 || táṃ tvā hastíno mádhumantam ádribhir duhánty apsú vṛishabháṃ dáṣa kshípaḥ | índraṃ soma mādáyan daívyaṃ jánaṃ síndhor ivormíḥ pávamāno arshasi || 5 || 5 ||

80

The stream of this blissful elixir, the dream of man, flows forth. By the eternal truth, it invites the divinities from the region of enlightenment to the place of sacrifice. While it flows out with brilliance, the learned leading worshipper sings the hymns of praise in high pitch. The elixir flows in streams to the reservoirs like the rivers covering the land. 1

O divine elixir, the creative power, you are praised by the inviolable divine speech; you sustain the entire creation· your abode (in the innermost cavity) has been fashioned by golden hands; like the sun in the sky, you shine forth above all. You provide us health, wealth, food, long life and divine exhilaration. You flow forth for the sake of the resplendent self, and are the showerer of all benefits. 2

You, as elixir of life, the creative inspiration and power, flow for the satisfaction of the resplendent self and for his ample nourishment. You are clothed with vigour; you extend fortunes to all the beings. You are pleasingly green-tinted, sporting, swift-moving and showerer of benefits as you flow forth. 3

The ten fingers of the priest milk you forth for gods, the sense-organs; most sweet-flavoured, flowing in a thousand streams, poured out by the devotees, squeezed through stones, you, O divine elixir, the winner of thousand-fold wealth, flow to all the psychic powers. 4

You are skilfully milked by ten fingers; the stems of your plant are crushed between stones; the sap is mingled with water. You are sweet and flavoured, a showerer of benefits. You exhilarate the resplendent self, and all the celestial organs of the body. When squeezed and filtered, you rush forth like a wave of water. 5

(८१) एकाशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो वसुर्ऋषिः । पवमानः सोमो देवता । (१–४) प्रथमादिचतुर्ऋचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥६॥ प्र सोमस्य पवमानस्योर्मय इन्द्रस्य यन्ति जठरं सुपेशसः ।
दध्ना यदीमुन्नीता यशसा गवां दानाय शूरमुदमन्दिषुः सुताः ॥१॥
अच्छा हि सोमः कलशाँ असिष्यददत्यो न वोळ्हा रघुवर्तनिर्वृषा ।
अथा देवानामुभयस्य जन्मनो विद्वाँ अश्नोत्यमुत इतश्च यत् ॥२॥
आ नः सोम पवमानः किरा वस्विन्दो भव मघवा राधसो महः ।
शिक्षा वयोधो वसवे सु चेतुना मा नो गयमारे अस्मत्परा सिचः ॥३॥

81.

Prá sómasya pávamānasyormáya índrasya yanti jaṭháraṃ supéṣasaḥ | dadhnā́ yád īm únnītā yaṣásā gávāṃ dānáya ṣū́ram udámandishuḥ sutā́ḥ || 1 || ácā hí sómaḥ kaláṣā̆ṅ ásishyadad átyo ná vóḷhā raghúvartanir vṛíshā | áthā devā́nām ubháyasya jánmano vidvā́ṅ aṣnoty amúta itáṣ ca yát || 2 || ā́ naḥ soma pávamānaḥ kirā́ vásv índo bháva maghávā rā́dhaso maháḥ | ṣíkshā vayodho vásave sú cetúnā mā́ no gáyam āré asmát párā sicaḥ || 3 ||

आ नः पूषा पवमानः सुरातयो मित्रो गच्छन्तु वरुणः सजोषसः ।
बृहस्पतिर्मरुतो वायुरश्विना त्वष्टा सविता सुयमा सरस्वती ॥४॥
उभे द्यावापृथिवी विश्वमिन्वे अर्यमा देवो अदितिर्विधाता ।
भगो नृशंसं उर्वन्तरिक्षं विश्वे देवाः पवमानं जुषन्त ॥५॥

ā́ naḥ pūshā́ pávamānaḥ surātáyo mitró gachantu váruṇaḥ sajóshasaḥ | bṛíhaspátir marúto vāyúr aṣvínā tváshṭā savitā́ suyámā sárasvatī || 4 || ubhé dyā́vāpṛithiví viṣvaminvé aryamā́ devó áditir vidhātā́ | bhágo nṛiṣáṅsa urv àntáriksham víṣve devā́ḥ pávamānaṃ jushanta || 5 || 6 ||

81

The graceful waves of the purified spiritual bliss flow in the ultra-psychic region of the complex of the resplendent self. The elixir has been effused, filtered and mixed with milk and curds of kine,—all to exhilarate the hero, the bestower (of gifts to the devotees). 1

The bliss divine, the showerer, flows towards the pitchers of inner consciousness, like a draught horse, moving with sure and steady paces. It knows both, the ambrosia brought from the other world, the exterior, and also the one existing in this world, the interior (observations from the external and experiences from within). 2

The elixir of life, when effused and purified, enriches us with all sorts of wealth. The divine love is the possessor of affluence; may it also provide us with ample richness of divine experience. O dispenser of sustenance, may you bless this embodied soul with prosperity, along with discriminating faculty. Scatter not riches and blessings distant from us. 3

May the effused life-sustenance come to us. May also come venerability and friendliness, bountiful and of one accord come to us. May also come to us men of valour, the twins divine, the sense of superb activity, the divine knowledge, creativity and impulsion, technical skill, and tractable divine speech. 4

The elixir of life is honoured and loved by all bounties of Nature—be they existing in the pervading pair of earth and heaven. It is valued by people, just and kind, by those blessed by mother Infinity, by the possessors of the faculty of sustenance, and of effulgence, and by bounties in spacious firmament. 5

(८२) द्व्यशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो वसुर्ऋषिः । पवमानः सोमो देवता । (१–४) प्रथमादिचतुरृचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥७॥ असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत् ।
पुनानो वारं पर्येत्यव्ययं श्येनो न योनिं घृतवन्तमासदम् ॥१॥
कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि ।
अपसेधन्दुरिता सोम मृळय घृतं वसानः परि यासि निर्णिजम् ॥२॥
पर्जन्यः पिता महिषस्य पर्णिनो नाभा पृथिव्या गिरिषु क्षयं दधे ।
स्वसार आपो अभि गा उतासरन्त्सं ग्रावभिर्नसते वीते अध्वरे ॥३॥

82.

Ásāvi sómo arushó vríshā hárī rájeva dasmó abhí gá acikradat | punānó váram páry ety avyáyam ṣyenó ná yónim ghritávantam āsádam || 1 || kavír vedhasyá páry eshi máhinam átyo ná mrishtó abhí vájam arshasi | apasédhan duritá soma mrilaya ghritám vásānah pári yāsi nirníjam || 2 || parjányah pitá mahishásya parníno nábhā prithivyá giríshu ksháyam dadhe | svásāra ápo abhí gá utásaran sám grávabhir nasate vīté adhvaré || 3 ||

जायेव पत्यावधि शेव मंहसे पज्राया गर्भ शृणुहि ब्रवीमि ते ।
अन्तर्वाणीषु प्र चरा सु जीवसेऽनिन्द्यो वृजने सोम जागृहि ॥४॥
यथा पूर्वेभ्यः शतसा अमृध्रः सहस्रसाः पर्यया वाजमिन्दो ।
एवा पवस्व सुविताय नव्यसे तव व्रतमन्वापः सचन्ते ॥५॥

jāyéva pátyāv ádhi ṣéva maṅhase pájrāyā garbha ṣrinuhí brávīmi te | antár vánīshu prá carā sú jīváse 'nindyó vrijáne soma jāgrihi || 4 || yáthā púrvebhyah ṣatasá ámridhrah sahasrasáh paryáyā vájam indo | evá pavasva suvitáya návyase táva vratám ánv ápah sacante || 5 || 7 ||

82

The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification. Just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat. 1

You, the wise one, pass through the adorable filter with the intent desire to participate in the noble sacrifice. Just as a horse, you, cleansed with water, proceed to the battle, i.e. to meet the struggles of life. May you drive away all our evils and troubles, and be kind and considerate to us. Clad with water, you, O elixir, pass through the filtering device. 2

The father of the broad-leafed (plant of divine elixir) is the divine cloud; the plant dwells on the navel of the earth among the mountains. The streams of waters are its sisters. The chants of hymns go on while the juice is squeezed out, and it meets the stones at the beloved sacrifice (which crush the stems of the plant). 3

You give delight to your devotee as wife to her husband. O child of cloud, listen to all that I address to you. Pleased with our adorations, may you favour us with full life. O irreproachable divine elixir, please be vigilant against our foes and miseries. 4

Just as you, the divine bliss, have been providing invulnerable strength and wisdom to our ancient sages hundred-fold and thousand-fold, favour us also with the same, and provide us with the latest prosperity. These sacred waters would bring success to all your pledges and functions. 5

(८३) त्र्यशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः पवित्र ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥८॥ प॒वित्रं॑ ते॒ वित॑तं ब्रह्मणस्पते प्र॒भुर्गात्रा॑णि॒ पर्ये॑षि वि॒श्वतः॑ ।
अत॑प्ततनू॒र्न तदा॒मो अ॑श्नुते शृ॒तास॒ इद्वह॑न्त॒स्तत्समा॑शत ॥१॥
तपो॑ष्प॒वित्रं॒ वित॑तं दि॒वस्प॒दे शोच॑न्तो अस्य॒ तन्त॑वो॒ व्य॑स्थिरन् ।
अव॑न्त्यस्य पवी॒तार॑मा॒शवो॑ दि॒वस्पृ॒ष्ठमधि॑ तिष्ठन्ति॒ चेत॑सा ॥२॥

83.

Pavítram te vítatam brahmanas pate prabhúr gấtrāṇi páry eshi viṣvátaḥ | átaptatanūr ná tád āmó aṣnute ṣritása íd váhantas tát sám āṣata || 1 || táposh pavítram vítatam divás padé ṣócanto asya tántavo vy àsthiran | ávantv asya pavītā́ram āṣávo divás prishṭhám ádhi tishṭhanti cétasā || 2 ||

अरू॑रुचदु॒षसः॒ पृश्नि॑रग्रि॒य उ॒क्षा बि॑भर्ति॒ भुव॑नानि वाज॒युः ।
मा॒या॒विनो॑ ममिरे अस्य मा॒यया॑ नृ॒चक्ष॑सः पि॒तरो॒ गर्भ॒मा द॑धुः ॥३॥
ग॒न्ध॒र्व इ॒त्था प॒दम॑स्य रक्षति॒ पाति॑ दे॒वानां॒ जनि॑मा॒न्यद्भु॑तः ।
गृ॒भ्णाति॑ रि॒पुं नि॒धया॑ नि॒धाप॑तिः सु॒कृत्त॑मा॒ मधु॑नो भ॒क्षमा॑शत ॥४॥
ह॒विर्ह॑विष्मो॒ महि॒ सद्म॒ दैव्यं॒ नभो॒ वसा॑नः॒ परि॑ यास्यध्व॒रम् ।
राजा॑ प॒वित्र॑रथो॒ वाज॒मारु॑हः स॒हस्र॑भृष्टिर्जयसि॒ श्रवो॑ बृ॒हत् ॥५॥

árūrucad ushásaḥ pṛ́ṣnir agriyá ukshā́ bibharti bhúvanāni vājayúḥ | māyāvíno mamire asya māyáyā nṛicákshasaḥ pitáro gárbham ā́ dadhuḥ || 3 || gandharvá itthā́ padám asya rakshati pā́ti devā́nām jánimāny ádbhutaḥ | gribhṇā́ti ripúm nidháyā nidhā́patiḥ sukṛ́ttamā mádhuno bhakshám āṣata || 4 || havír havishmo máhi sádma daívyam nábho vásānaḥ pári yāsy adhvarám | rā́jā pavítraratho vā́jam ā́ruhaḥ sahásrabhrishṭir jayasi ṣrávo brihát || 5 || 8 ||

83

O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you. 1

Your filter of the elixir that blazes all opposition (and destroys adversaries) lies at the summit of heaven. The shining filaments of this filter are separated. The brilliant swift-flowing juices protect the pious ones (or the worshippers). They with their supreme intellect attain the highest summit of aspirations. 2

The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super—intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world. 3

The sun verily preserves this station. The elixir of life preserves the races of sentient beings. The lord of nooses seizes our enemy with snare. They who are virtuous in actions have a right to enjoy the sweet-juiced elixir of life. 4

O elixir, you are mixed with water, i.e. you are clad in water, and thence you take the sacrifice to the celestial abode. As a king, you ascend to the battle, mounted on the chariot of your ultra— psychic filter and armed with a thousand weapons, you win abundant food for us. 5

(८४) चतुरशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य वाच्यः प्रजापतिर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥९॥ पव॑स्व देव॒माद॑नो॒ विच॑र्षणिर॒प्सा इन्द्रा॑य॒ वरु॑णाय वा॒यवे॑ ।
कृ॒धी नो॑ अ॒द्य वरि॑वः स्वस्ति॒मदु॑रुक्षि॒तौ गृ॑णीहि॒ दैव्यं॒ जन॑म् ॥१॥
आ यस्त॒स्थौ भुव॑ना॒न्यम॑र्त्यो॒ विश्वा॑नि॒ सोम॒: परि॒ तान्य॑र्षति ।
कृ॒ण्वन्त्सं॑चृ॒तं वि॒चृतं॑म॒भिष्ट॑य॒ इन्दु॑: सिषक्त्यु॒षसं॒ न सूर्य॑: ॥२॥

84.

Pávasva devamádano vícarshanir apsá índrāya várunāya vāyáve | kridhí no adyá várivah svastimád urukshitaú griṇīhi daívyam jánam || 1 || á yás tasthaú bhúvanāny ámartyo víṣvāni sómah pári tány arshati | krinván samcrítam vicrítam abhíshṭaya índuḥ sishakty ushásam ná sū́ryaḥ || 2 ||

आ यो गोभि॑: सृ॒ज्यत॒ ओष॑धी॒ष्वा दे॒वानां॑ सु॒म्न इ॒षय॒न्नुपा॑वसुः ।
आ वि॒द्युता॑ पवते॒ धार॑या सु॒त इन्द्रं॒ सोमो॑ मा॒दय॒न्दैव्यं॒ जन॑म् ॥३॥
ए॒ष स्य सोम॑: पवते सहस्र॒जिद्धि॑न्वा॒नो वाच॑मिषि॒रामु॑ष॒र्बुध॑म् ।
इन्दु॑: समु॒द्रमुदि॑यर्ति वा॒युभि॒रेन्द्र॑स्य॒ हार्दि॑ क॒लशे॑षु सीदति ॥४॥
अ॒भि त्यं गाव॒: पय॑सा पयो॒वृधं॒ सोमं॑ श्रीणन्ति म॒तिभि॑: स्व॒र्विद॑म् ।
ध॒नं॒ज॒यः प॑वते॒ कृत्व्यो॒ रसो॒ विप्र॑: क॒विः काव्ये॑ना॒ स्व॑र्चनाः ॥५॥

á yó góbhiḥ srijyáta óshadhīshv á devánām sumná isháyann úpāvasuḥ | á vidyútā pavate dhárayā sutá índram sómo mādáyan daívyam jánam || 3 || eshá syá sómaḥ pavate sahasrajíd dhinvānó vácam ishirám usharbúdham | índuḥ samudrám úd iyarti vāyúbhir éndrasya hárdi kaláṣeshu sīdati || 4 || abhí tyám gávaḥ páyasā payovrídham sómam ṣrīṇanti matíbhiḥ svarvídam | dhanamjayáḥ pavate krítvyo ráso vípraḥ kavíḥ kávyenā svárcanāḥ || 5 || ९ ||

84

May you flow forth, the exhilarator of the cosmic bounties, the far-sighted, the giver of life-force to the sun, the ocean and the wind. Grant us this day wealth and health; call the celestial people on the auspicious ground of the sacrifice. 1

The immortal elixir of bliss, which is stationed upon the regions, goes about them all; the divine love brings us closer to divine virtues and takes us away from vices. It comes to the sacrifice for the fulfilment of our desires, like the sun following the dawn. 2

The elixir of life force which is created by the sun's rays, (or when mixed with cow's milk) is placed in the herbs for the gratification of the divine powers. It snatches away the property of the foes (to be given to virtuous people). Poured forth in a stream, it flows with the lightning's flash and gladdens the Lord of the sun and the people of heaven. 3

This is the elixir of divine love, the conqueror of thousands; awakened at dawn, it flows stimulating the priests to chant the divine praises. The elixir sends forth its ocean of divine love with the aid of the breathing winds; for the satisfaction of the resplendent self, it is received in the receptacles of hearts. 4

The milk of the cows, i.e. the wisdom of the sages, augments the exhilarating elixir. Mixed with that milk and invoked by praises, it awards us everything. The elixir of the life-force, the winner of wealth, flows forth, purified with wisdom, sacred acts and mature experience. 5

(८५) पञ्चाशीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य भार्गवो वेन ऋषिः । पवमानः सोमो देवता । (१-१०) प्रथमादि-दशर्चां जगती. (११-१२) एकादशीद्वादश्योश्च त्रिष्टुप् छन्दसी ॥

॥१०॥ इन्द्राय सोम सुषुतः परि स्रवापामीवा भवतु रक्षसा सह ।
मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥१॥
अस्मान्त्समर्ये पवमान चोदय दक्षो देवानामसि हि प्रियो मदः ।
जहि शत्रूँरभ्या भन्दनायतः पिबेन्द्र सोममव नो मृधो जहि ॥२॥

85.

Índrāya soma súshutaḥ pári sravápāmīvā bhavatu rákshasā sahá | mā́ te rásasya matsata dvayāvíno dráviṇasvanta ihá santv índavaḥ || 1 || asmā́n samaryé pavamāna codaya dáksho devā́nām ási hí priyó mádaḥ | jahí ṣátrūn̐r abhy ā́ bhandanāyatáḥ píbendra sómam áva no mṛídho jahi || 2 ||

अदब्ध इन्दो पवसे मदिन्तम आत्मेन्द्रस्य भवसि धासिरुत्तमः ।
अभि स्वरन्ति बहवो मनीषिणो राजानमस्य भुवनस्य निंसते ॥३॥
सहस्रणीथः शतधारो अद्भुत इन्द्रायेन्दुः पवते काम्यं मधु ।
जयन्क्षेत्रमभ्यर्षा जयन्नप उरुं नो गातुं कृणु सोम मीढ्वः ॥४॥
कनिक्रदत्कलशे गोभिरज्यसे व्यव्ययं समया वारमर्षसि ।
मर्मृज्यमानो अत्यो न सानसिरिन्द्रस्य सोम जठरे समक्षरः ॥५॥

ádabdha indo pavase madíntama ātméndrasya bhavasi dhāsír uttamáḥ | abhí svaranti bahávo manīshíṇo rā́jānam asyá bhúvanasya niṅsate || 3 || sahásraṇīthaḥ ṣatádhāro ádbhuta índrāyénduḥ pavate kā́myam mádhu | jáyan kshétram abhy àrshā jáyann apá urúṃ no gātúṃ kṛiṇu soma mīḍhvaḥ || 4 || kánikradat kaláṣe góbhir ajyase vy àvyáyaṃ samáyā vā́ram arshasi | marmṛijyámāno átyo ná sānasír índrasya soma jaṭháre sám aksharaḥ || 5 ||

85

Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice). 1

O purified elixir, urge us to victory in battles for you are powerful, dear to the divine powers and the exhilarator. Slay our foes; come to those who chant your praises. O radiant soul, drink the elixir of life-force and destroy the adversaries. 2

May you continue to flow, O elixir of divine love, the inviolable, the most exhilarating, the ruler of the world; you yourself are the best support of the resplendent self; all the sages verily approach and glorify you. 3

The marvellous divine elixir, brought to us in thousands of ways, flowing in a hundred streams, pours forth for the resplendent self, it being his most beloved beverage. May you approach, O elixir, the filter, winning land for us, winning water, and making our path broad and easy. 4

Roaring with thrill you are blended in the pitcher with milk and curds; you pass through the ultra-psychic fleecy filter in the midst. Being cleansed and decked like a prize-winning horse, you flow down, O elixir, (after filtration) in the belly of the resplendent self. 5

स्वादुः पवस्व दिव्याय जन्मने स्वादुरिन्द्राय सुहवीतुनाम्ने ।
स्वादुर्मित्राय वरुणाय वायवे बृहस्पतये मधुमाँ अदाभ्यः ॥६॥

svādúḥ pavasva divyáya
jánmane svādúr índrāya suhávītunāmne | svādúr mitráya
váruṇāya vāyáve bṛíhaspátaye mádhumāñ ádābhyaḥ || 6 || 10 ||

॥११॥ अत्यं मृजन्ति कलशे दश क्षिपः प्र विप्राणां मतयो वाच ईरते ।
पवमाना अभ्यर्षन्ति सुष्टुतिमेन्द्रं विशन्ति मदिरास इन्दवः ॥७॥
पवमानो अभ्यर्षा सुवीर्यमुर्वीं गव्यूतिं महि शर्म सप्रथः ।
माकिर्नो अस्य परिषूतिरीशतेन्दो जयेम त्वया धनंधनम् ॥८॥
अधि द्यामस्थाद्वृषभो विचक्षणोऽरूरुचद्वि दिवो रोचना कविः ।
राजा पवित्रमत्येति रोरुवद्दिवः पीयूषं दुहते नृचक्षसः ॥९॥
दिवो नाके मधुजिह्वा असश्चतो वेना दुहन्त्युक्षणं गिरिष्ठाम् ।
अप्सु द्रप्सं वावृधानं समुद्र आ सिन्धोरूर्मा मधुमन्तं पवित्र आ ॥१०॥
नाके सुपर्णमुपपप्तिवांसं गिरो वेनानामकृपन्त पूर्वीः ।
शिशुं रिहन्ति मतयः पनिप्नतं हिरण्ययं शकुनं क्षामणि स्थाम् ॥११॥

átyam mṛijanti kaláṣe dáṣa kshípaḥ prá víprāṇām matáyo vā́ca īrate | pávamānā abhy àrshanti sushṭutím éndram viṣanti madirā́sa índavaḥ || 7 || pávamāno abhy àrshā suvī́ryam urvī́ṃ gávyūtim máhi ṣárma saprá thaḥ | mā́kir no asyá párishūtir īṣaténdo jáyema tváyā dhánaṃ-dhanam || 8 || ádhi dyā́m asthād vṛishabhó vicakshaṇó 'rūrucad ví divó rocanā́ kavíḥ | rā́jā pavítram áty eti róruvad diváḥ pīyū́shaṃ duhate nṛicákshasaḥ || 9 || divó nā́ke mádhujihvā asaṣcáto venā́ duhanty ukshā́ṇaṃ girishṭhā́m | apsú drapsáṃ vāvṛidhānáṃ samudrá ā́ síndhor ūrmā́ mádhumantam pavítra ā́ || 10 || nā́ke suparṇám upapaptivā́ṅsaṃ gíro venā́nām akṛipanta pūrvī́ḥ | ṣíṣuṃ rihanti matáyaḥ pánipnataṃ hiraṇyáyaṃ ṣakunáṃ kshā́maṇi sthā́m || 11 ||

Flow onwards sweet for the celestial people; flow sweet for the resplendent self, whose name is worthily invoked; flow sweet for the sun, the ocean, the wind and cosmic intelligence; verily you are sweet-flavoured and inviolable. 6

The ten fingers clean the stems of the plant in the cosmic pitcher; the holy singers send forth their praises with hymns; the filtered elixir hastens to the fair praises; the exhilarating saps find their way to the core of the resplendent self. 7

While you are purified, pour on us heroic strengh, extensive pastures, a large and spacious mansion; let no oppressor be lord over us. O elixir, may we gain all opulence through you. 8

The showerer, the beholder has risen above the sky; the seer has illumined the luminaries of heaven; the king is passing through the ultra-psychic filter with a roar. The beholder of men milk forth the ambrosia of heaven. 9

In the heaven of the bright universal sacrifice, the sweet-voiced loving divine powers severally milk forth the mountain-haunting divine elixir; they sprinkle it with waters; it is nourished with waters, become juicy; it is strengthened in the ocean, in the waves of the streams. They sprinkle it sweet-flavoured as it passes through the ultra-psychic filter. 10

The prayers of the enlightened ones of noble desires praise (the divine elixir, which dwells) in heaven, well-winged, falling (to earth); praises give comfort to the crying infant, the golden bird, reposing on the earth. 11

ऊर्ध्वो गन्धर्वो अधि नाके अस्थाद्विश्वा रूपा प्रतिचक्षाणो अस्य ।
भानुः शुक्रेण शोचिषा व्यद्योत्प्रारूरुचद्रोदसी मातरा शुचिः ॥१२॥

ūrdhvó gandharvó ádhi nāke asthād víṣvā rūpā́ praticákshāṇo asya | bhānúḥ ṣukréṇa ṣocíshā vy àdyaut prárūrucad ródasī mātárā ṣúciḥ || 12 || 11 ||

[अथ पञ्चमोऽनुवाकः ॥] (८६) षडशीतितमं सूक्तम्

(१-४८) अष्टचत्वारिंशदृचस्यास्य सूक्तस्य (१-१०) प्रथमादिदशर्चामकृष्टा माषाः, (११-२०) एकादश्यादिदशानां सिकता निवावरी, (२१-३०) एकविंश्यादिदशानां पृश्नयोऽजाः, (३१-४०) एकत्रिंश्यादिदशानामत्रयः, (४१-४५) एकचत्वारिंश्यादिपञ्चानां भौमोऽत्रिः, (४६-४८) षट्चत्वारिंश्यादितृचस्य च भार्गवः शौनको गृत्समद ऋषयः । पवमानः सोमो देवता । जगती छन्दः ॥

॥१२॥ प्र त आशवः पवमान धीजवो मदा अर्षन्ति रघुजा इव त्मना ।
दिव्याः सुपर्णा मधुमन्त इन्दवो मदिन्तमासः परि कोशमासते ॥१॥
प्र ते मदासो मदिरास आशवोऽसृक्षत रथ्यासो यथा पृथक् ।
धेनुर्न वत्सं पयसाभि वज्रिणमिन्द्रमिन्दवो मधुमन्त ऊर्मयः ॥२॥

86.

Prá ta āṣávaḥ pavamāna dhījávo mádā arshanti raghujá iva tmánā | divyā́ḥ suparṇā́ mádhumanta índavo madíntamāsaḥ pári kóṣam āsate || 1 || prá te mádāso madirā́sa āṣávó 'srikshata ráthyāso yáthā príthak | dhenúr ná vatsám páyasābhí vajríṇam índram índavo mádhumanta ūrmáyaḥ || 2 ||

The divine plant of the elixir, the elevated one, has risen high to heaven's vault. From thence, it beholds all the varieties of forms. The sun shines in white light with gleaming splendour. Radiant, it illumines both the parents, heaven and earth. 12

86

The purified divine elixirs are all-pervading, quick as thoughts, exhilarating and swift like offsprings of mares; the celestial sweet flavoured elixirs, thrilling and exciting, alight in the cosmic receptacles. 1

Your exhilarating all-pervading elixirs are let loose separately like chariot-horses; the sweet-flavoured waves of spiritual thrill go to the resplendent self, the wielder of the thunderbolt, as a cow with her milk to the calf. 2

अत्यो न हियानो अभि वाजमर्ष स्वर्वित्कोशं दिवो अद्रिमातरम् ।
वृषा पवित्रे अधि सानो अव्यये सोमः पुनान इन्द्रियाय धायसे ॥३॥
प्र त आश्विनीः पवमान धीजुवो दिव्या असृग्रन्पयसा धरीमणि ।
प्रान्तर्ऋषयः स्थाविरीरसृक्षत ये त्वा मृजन्त्यृषिषाण वेधसः ॥४॥
विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रभोस्ते सतः परि यन्ति केतवः ।
व्यानशिः पवसे सोम धर्मभिः पतिर्विश्वस्य भुवनस्य राजसि ॥५॥

átyo ná hiyānó abhí vájam arsha svarvít kóṣam divó ádrimātaram | vríshā pavítre ádhi sắno avyáye sómaḥ punāná indriyáya dhāyase || 3 || prá ta ắṣvinīḥ pavamāna dhījúvo divyā́ asṛigran páyasā dhárīmaṇi | prántár ṛíshaya stháviriīr asṛikshata yé tvā mṛijánty ṛishishāṇa vedhásaḥ || 4 || víṣvā dhā́māni viṣvacaksha ṛíbhvasaḥ prabhós te satáḥ pári yanti ketávaḥ | vyānaṣíḥ pavase soma dhármabhiḥ pátir víṣvasya bhúvanasya rājasi || 5 || 12 ||

॥१३॥ उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः ।
यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योना कलशेषु सीदति ॥६॥
यज्ञस्य केतुः पवते स्वध्वरः सोमो देवानामुप याति निष्कृतम् ।
सहस्रधारः परि कोशमर्षति वृषा पवित्रमत्येति रोरुवत् ॥७॥
राजा समुद्रं नद्यो३ वि गाहतेऽपामूर्मिं सचते सिन्धुषु श्रितः ।
अध्यस्थात्सानु पवमानो अव्ययं नाभा पृथिव्या धरुणो महो दिवः ॥८॥

६ ubhayátaḥ pávamānasya raṣmáyo dhruvásya satáḥ pári yanti ketávaḥ | yádī pavítre ádhi mṛijyáte háriḥ sáttā ní yónā kaláṣeshu sīdati || 6 || yajñásya ketúḥ pavate svadhvaráḥ sómo devā́nām úpa yāti nishkṛitám | sahásradhārah pári kóṣam arshati vríshā pavítram áty eti róruvat || 7 || rā́jā samudrám nadyò ví gāhate 'pā́m ūrmím sacate síndhushu ṣritáḥ | ádhy asthāt sā́nu pávamāno avyáyam nábhā pṛithivyā́ dharúṇo mahó diváḥ || 8 ||

Like a steed urged on to battle, may you, who are all-knowing, speed onward from heaven to the receptacle, as clouds descend from heaven. The elixir, the showerer of benefits, is being purified at the top upon the ultra-cosmic fleecy filter for the strength of the resplendent sun, who supports the world. 3

O purified elixir, your celestial steed-like streams, quick as thoughts, are poured along with the cosmic milk into the cosmic receptacle; the sages, the ordainers of the sacred traditions, cleanse you. O divine elixir, enjoyed by sages, may you pour your continuous streams in the midst (of the vessel). 4

O all-seeing sovereign, your mighty rays encompass all the spheres; pervading all things, you flow, O elixir, through your functions; and as a lord of the whole word, you rule over everyone. 5

The heralding rays of steady, purified, green-tinted elixir, cleansed upon the cosmic filter, circulate from both the sides. It is finally allowed to repose in the pitchers. 6

This elixir of divine love is the signal of cosmic sacrifice and an object of pious worship; it flows filtered; it approaches the abode of Nature's bounties. This thousand-streamed elixir, the showerer of blessings, rushes to the cosmic receptacle and passes roaring through the cosmic filter. 7

The royal elixir plunges into the firmament, and the rivers thereof; mixed with the streams, it associates with the wave of the waters; being filtered it stands upon the up-lifted cosmic fleecy filter on the navel of the earth. It is the upholder of the vast celestial region. 8

दिवो न सानु स्तनयन्नचिक्रदद्द्यौश्च यस्य पृथिवी च धर्मभिः ।
इन्द्रस्य सख्यं पवते विवेविदत्सोमः पुनानः कलशेषु सीदति ॥९॥
ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः ।
दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रसः ॥१०॥

divó ná sā́nu stanáyann acikradad dyaúsh ca yásya prithiví́ ca dhármabhiḥ | índrasya sakhyám pavate vivévidat sómaḥ punānáḥ kaláseshu sīdati || 9 || jyótir yajñásya pavate mádhu priyám pitā́ devā́nām janitā́ vibhū́vasuḥ | dádhāti rátnam svadháyor apīcyàm madíntamo matsará indriyó rásaḥ || 10 || 13 ||

॥१४॥ अभिक्रन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः ।
हरिर्मित्रस्य सदनेषु सीदति मर्मृजानोऽविभिः सिन्धुभिर्वृषा ॥११॥
अग्रे सिन्धूनां पवमानो अर्षत्यग्रे वाचो अग्रियो गोषु गच्छति ।
अग्रे वाजस्य भजते महाधनं स्वायुधः सोतृभिः पूयते वृषा ॥१२॥
अयं मतवाञ्छकुनो यथा हितोऽव्ये ससार पवमान ऊर्मिणा ।
तव क्रत्वा रोदसी अन्तरा कवे शुचिर्धिया पवते सोम इन्द्र ते ॥१३॥
द्रापिं वसानो यजतो दिविस्पृशमन्तरिक्षप्रा भुवनेष्वर्पितः ।
स्वर्जज्ञानो नभसाभ्यक्रमीत्प्रत्नमस्य पितरमा विवासति ॥१४॥

abhikrándan kalásham vājy àrshati pátir diváḥ satádhāro vicakshaṇáḥ | hárir mitrásya sádaneshu sīdati marmrijānó 'vibhiḥ síndhubhir vríshā || 11 || ágre síndhūnām pávamāno arshaty ágre vācó agriyó góshu gachati | ágre vā́jasya bhajate mahādhanám svāyudháḥ sotríbhiḥ pūyate vríshā || 12 || ayám matávāñ chakunó yáthā hitó 'vye sasāra pávamāna ūrmíṇā | táva krátvā ródasī antarā́ kave súcir dhiyā́ pavate sóma indra te || 13 || drāpím vásāno yajató divisprísam antarikshaprā́ bhúvaneshv árpitaḥ | svàr jajñānó nábhasābhy àkramīt pratnám asya pitáram ā́ vivāsati || 14 ||

Thundering like the summit of the sky, the elixir, by whose support both heaven and earth are upheld, roars. The elixir flows acquiring friendship of the resplendent sun; purified, it alights upon the cosmic pitchers. 9

It (the elixir) is the light of the cosmic sacrifice; it distils sweet delightful juices. It is the parent of Nature's bounties, the generator of all. and the possessor of ample wealth. This, the most exhilarating, exciting and the nourishing elixir supports the hidden treasures of heaven and earth. 10

The rapid elixir, the lord of heaven, the thousand-streamed, the beholder of all, rushes roaring aloud to the cosmic reservoir; the green-tinted one alights on the place of sacrifice, its own friendly home. Mixed with waters. it is filtered pure through the cosmic fleecy hairs. 11

The filtered divine elixir runs in the forefront of the rivers; in the fore-front of the hymns, it goes amongst the rays; in front, it fights for obtaining food. This well-armed, the showerer of benefits, is purified by the worshippers who offer oblation. 12

This much praised, purified elixir is sent forth with the speed of a flying bird; it flows onward in streams of juices through the cosmic fleecy filter. O resplendent Lord, through your sustaining act, your intelligence, the pure elixir flows, purified through both heaven and earth. 13

The elixir, clad in a defensive armour that reaches heaven, fills the firmament (with rains). When mixed with waters, it generates heavenly bliss. Along with waters, it comes to the place of worship, and it invokes its ancient parent (the resplendent Lord). 14

सो अस्य विशे महि शर्म यच्छति यो अस्य धाम प्रथमं व्यानशे ।
पदं यदस्य परमे व्योमन्यतो विश्वा अभि सं याति संयतः ॥१५॥

só asya visé máhi sárma yachati yó asya dhā́ma prathamám vyānasé | padám yád asya paramé vyòmany áto vísvā abhí sám yāti samyátah || 15 || 14 ||

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतं सखा सख्युर्न प्र मिनाति संगिरम् ।
मर्य इव युवतिभिः समर्षति सोमः कलशे शतयाम्ना पथा ॥१६॥
प्र वो धियो मन्द्रयुवो विपन्युवः पनस्युवः संवसनेष्वक्रमुः ।
सोमं मनीषा अभ्यनूषत स्तुभोऽभि धेनवः पयसेमशिश्रयुः ॥१७॥
आ नः सोम संयतं पिप्युषीमिषमिन्दो पवस्व पवमानो अस्रिधम् ।
या नो दोहते त्रिरहन्नसश्चुषी क्षुमद्वाजवन्मधुमत्सुवीर्यम् ॥१८॥
वृषा मतीनां पवते विचक्षणः सोमो अह्नः प्रतरीतोषसो दिवः ।
क्राणा सिन्धूनां कलशाँ अवीवशदिन्द्रस्य हार्द्याविशन्मनीषिभिः ॥१९॥
मनीषिभिः पवते पूर्व्यः कविर्नृभिर्यतः परि कोशाँ अचिक्रदत् ।
त्रितस्य नाम जनयन्मधु क्षरदिन्द्रस्य वायोः सख्याय कर्तवे ॥२०॥

pró ayāsīd índur índrasya nishkritám sákhā sákhyur ná prá mināti samgíram | márya iva yuvatíbhih sám arshati sómah kaláse satáyāmnā pathā́ || 16 || prá vo dhíyo mandrayúvo vipanyúvah panasyúvah samvásaneshv akramuh | sómam manīshā́ abhy ànūshata stúbho 'bhí dhenávah páyasem asisrayuh || 17 || ā́ nah soma samyátam pipyúshīm ísham índo pávasva pávamāno asrídham | yā́ no dóhate trír áhann ásascushī kshumád vā́javan mádhumad suvíryam || 18 || vríshā matīnā́m pavate vicakshanáh sómo áhnah pratarītósháso diváh | krānā́ síndhūnām kalásāñ avīvasad índrasya hā́rdy āvisán manīshíbhih || 19 || manīshíbhih pavate pūrvyáh kavír nríbhir yatáh pári kósāñ acikradat | tritásya nā́ma janáyan mádhu ksharad índrasya vāyóh sakhyā́ya kártave || 20 || 15 ||

At first it genetrates the glorious body of the resplendent sun and gives great happiness to the sunshine. From that station, which is in the highest heaven, it comes victorious in all its encounters. 15

The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher. 16

Your exhilarating tuneful praises advance into the halls of worship; the praisers, the lords of intellect, invoke the elixir with their hymns and the milch kine approach it with their loving milk. 17

O radiant elixir, when purified, you pour upon us accumulated unwasting nutritious food, which without any hurdle is milked for us three times a day. Effusing out with sound, it yields for us the healthy strength, enriched with nourishment, sweetness, and virility. 18

The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn, and the sun, mixes with the waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the sun. The wise invoke it with praises. 19

The ancient sage (the divine elixir) is purified by the wise guided by the priests, and it roars into the receptacles; eulogizing the name of the threefold (the sun or the resplendent Lord), it distils sweet juices to gain the friendship of the sun and wind. 20

॥१६॥ अ॒यं पु॑ना॒न उ॒षसो॒ वि रो॑चयद॒यं सिन्धु॑भ्यो अभवदु लोक॒कृत् ।
अ॒यं त्रिः स॒प्त दु॑दुहा॒न आ॒शिरं॒ सोमो॑ हृ॒दे प॑वते॒ चारु॑ मत्स॒रः ॥२१॥
पव॑स्व सोम दि॒व्येषु॒ धाम॑सु सृजा॒न इ॑न्दो क॒लशे॑ प॒वित्र॒ आ ।
सीद॒न्निन्द्र॑स्य ज॒ठरे॒ कनि॑क्रद॒न्नृभि॑र्य॒तः सूर्य॒मारो॑हयो दि॒वि ॥२२॥
अद्रि॑भिः सु॒तः प॑वसे प॒वित्र॒ आँ इन्द॒विन्द्र॑स्य ज॒ठरे॑ष्वावि॒शन् ।
त्वं नृ॒चक्षा॑ अभवो विचक्षण॒ सोम॑ गो॒त्रमङ्गि॑रोभ्योऽवृणो॒रप॑ ॥२३॥

ayám punāná usháso ví rocayad ayáṃ síndhubhyo abhavad u lokakṛít | ayáṃ tríḥ saptá duduhāná āṣíraṃ sómo hṛidé pavate cáru matsaráḥ || 21 || pávasva soma divyéshu dhámasu sṛijāná indo kaláṣe pavítra á | sídann índrasya jaṭháre kánikradan nṛíbhir yatáḥ sṻryam árohayo diví || 22 || ádribhiḥ sutáḥ pavase pavítra áñ índav índrasya jaṭháreshv āviṣán | tváṃ nṛicákshā abhavo vicakshaṇa sóma gotrám áṅgirobhyo 'vṛiṇor ápa || 23 ||

त्वां सो॑म॒ पव॑मानं स्वा॒ध्यो॒३॒॑ऽनु॒ विप्रा॑सो अमद॒न्नव॒स्यवः॑ ।
त्वां सु॑प॒र्ण आभ॑रद्दि॒वस्परी॑न्दो॒ विश्वा॑भिर्म॒तिभिः॒ परि॑ष्कृतम् ॥२४॥
अव्ये॑ पुना॒नं परि॒ वार॑ ऊ॒र्मिणा॒ हरिं॑ नवन्ते अ॒भि स॒प्त धे॒नवः॑ ।
अ॒पामु॒पस्थे॒ अध्या॒यवः॑ क॒विमृ॒तस्य॒ योना॑ महि॒षा अ॑हेषत ॥२५॥

tváṃ soma pávamānaṃ svādhyó 'nu víprāso amadann avasyávaḥ | tváṃ suparṇá ábharad divás paríndo víṣvābhir matíbhiḥ párishkṛitam || 24 || ávye punānáṃ pári vára ūrmíṇā háriṃ navante abhí saptá dhenávaḥ | apáṃ upásthe ádhy āyávaḥ kavím ṛitásya yónā mahishá aheshata || 25 || 16 ||

When purified, it is he who illumines the dawn; makes the path wide for the rivers to flow; this elixir makes three times seven celestial rivers pour out their curds and milk; it exhilarates and flows pleasantly to the heart. 21

Flow onward, O elixir, to your own heavenly abodes; flow, O sweet elixir, (proceed) to the cosmic pitcher, to the cosmic filter; may you, alighting upon the core of the sun with a roar, and in the midst of the chants of the priests, make the sun ascend the sky. 22

You are pressed out with the help of stones. O elixir, may you flow into the cosmic filter, and enter into the core of the resplendent. O elixir, the contemplator, you look upon mankind with affection, and you release the water (of the clouds) for the sustenance of cows and thus help the sacrificers. 23

O elixir, while being purified, the pious worshippers, desirous of preservation, glorify you (with their chants); the elegant falcon brings you from heaven; O elixir, meanwhile you are adorned with all praises. 24

The seven celestial rivers approach the green-tinted elixir, which flows purified in a stream through the cosmic fleecy filter. The enlightened men urge you, the sage, on the lap of the waters to the place of sacrifice (or mixed with water and milk, they offer your oblations). 25

॥१७॥ इन्दुः पुनानो अति गाहते मृधो विश्वानि कृण्वन्त्सुपथानि यज्यवे ।
गाः कृण्वानो निर्णिजं हर्यतः कविरत्यो न क्रीळन्परि वारमर्षति ॥२६॥
असश्चतः शतधारा अभिश्रियो हरिं नवन्तेऽव ता उदन्युवः ।
क्षिपो मृजन्ति परि गोभिरावृतं तृतीये पृष्ठे अधि रोचने दिवः ॥२७॥
तवेमाः प्रजा दिव्यस्य रेतसस्त्वं विश्वस्य भुवनस्य राजसि ।
अथेदं विश्वं पवमान ते वशे त्वमिन्दो प्रथमो धामधा असि ॥२८॥

índuḥ punānó áti gāhate mṛidho víṣvāni kṛiṇván su-pát̄hāni yájyave | gáḥ kṛiṇvānó nirṇíjam haryatáḥ kavír átyo ná krīḷan pári vā́ram arshati || 26 || asaṣcátaḥ ṣatá-dhārā abhiṣríyo hárim navanté 'va tā́ udanyúvaḥ | kshípo mṛijanti pári góbhir ā́vṛitam tṛitī́ye pṛishṭhé ádhi rocané diváḥ || 27 || távemā́ḥ prajā́ divyásya rétasas tvám víṣvasya bhúvanasya rājasi | áthedám víṣvam pavamāna te váṣe tvám indo prathamó dhāmadhā́ asi || 28 ||

त्वं समुद्रो असि विश्ववित्कवे तवेमाः पञ्च प्रदिशो विधर्मणि ।
त्वं द्यां च पृथिवीं चाति जभ्रिषे तव ज्योतींषि पवमान सूर्यः ॥२९॥
त्वं पवित्रे रजसो विधर्मणि देवेभ्यः सोम पवमान पूयसे ।
त्वामुशिजः प्रथमा अगृभ्णत तुभ्येमा विश्वा भुवनानि येमिरे ॥३०॥

tvám samudró asi viṣva-vit kave távemā́ḥ páñca pradíṣo vídharmaṇi | tvám dyā́m ca pṛithivī́m cāti jabhrishe táva jyótī́nshi pavamāna sū́ryaḥ || 29 || tvám pavítre rájaso vídharmaṇi devébhyaḥ soma pavamāna pūyase | tvā́m uṣíjaḥ prathamā́ agṛibhṇata túbhyemā́ víṣvā bhúvanāni yemire || 30 || 17 ||

The divine elixir, purified, goes across all obstructions, making its way easy for all worshippers; with its fluid body, lovable and wise, it rushes through the cosmic filter like a sporting courser. 26

The ceaseless watery fountains with their hundred streams, commingle with the elixir, ever-seeking to mix with water. The sun's rays approach the green-tinted (elixir) and the swift fingers beautify it in the third sphere illumined by the sun. 27

All these are the offspring of your celestial affluence; you are the ruler of the entire world; so, O purified elixir, this universe is in your control; the divine elixir is the foremost, the first establisher of the eternal law. 28

O sage, you are the ocean, you are omniscient; these five regions rest on your support; you sustain both heaven and earth and O pure-flowing elixir, you nourish the sun and other luminaries. 29

O effused elixir, you are purified for the divine forces in the cosmic filter; you are the supporter of the world. The chief priests desiring benefits look to you alone, and all these worlds offer themselves to your service. 30

॥१८॥ प्र रेभ एत्यति वारमव्ययं वृषा वनेष्वव चक्रदुद्धरिः ।
सं धीतयो वावशाना अनूषत शिशुं रिहन्ति मतयः पनिप्नतम् ॥३१॥
स सूर्यस्य रश्मिभिः परि व्यत तन्तुं तन्वानस्त्रिवृतं यथा विदे ।
नयन्नृतस्य प्रशिषो नवीयसीः पतिर्जनीनामुप याति निष्कृतम् ॥३२॥
राजा सिन्धूनां पवते पतिर्दिव ऋतस्य याति पथिभिः कनिक्रदत् ।
सहस्रधारः परि षिच्यते हरिः पुनानो वाचं जनयन्नुपावसुः ॥३३॥

prá rebhá ety áti vā́ram avyáyam vŕishā váneshv áva cakradad dhárih | sám dhītáyo vāvaśānā́ anūshata śíśum rihanti matáyah pánipnatam || 31 || sá sū́ryasya raśmíbhih pári vyata tántum tanvānás trivṛ́tam yáthā vidé | náyann ṛtásya praśísho návīyasīh pátir jánīnām úpa yāti nishkṛtám || 32 || rā́jā síndhūnām pavate pátir divá ṛtásya yāti pathíbhih kánikradat | sahásradhārah pári shicyate hárih punānó vā́cam janáyann úpāvasuh || 33 ||

पवमान मह्यर्णो वि धावसि सूरो न चित्रो अव्ययानि पव्यया ।
गभस्तिपूतो नृभिरद्रिभिः सुतो महे वाजाय धन्याय धन्वसि ॥३४॥
इषमूर्जं पवमानाभ्यर्षसि श्येनो न वंसु कलशेषु सीदसि ।
इन्द्राय मद्वा मद्यो मदः सुतो दिवो विष्टम्भ उपमो विचक्षणः ॥३५॥

pávamāna máhy árno ví dhāvasi sū́ro ná citró ávyayāni pávyayā | gábhastipūto nṛ́bhir ádribhih sutó mahé vā́jāya dhányāya dhanvasi || 34 || ísham ū́rjam pavamānābhy àrshasi śyenó ná váṅsu kaláśeshu sīdasi | índrāya mádvā mádyo mádah sutó divó vishṭambhá upamó vicakshanáh || 35 || 18 ||

The hissing elixir passes through the cosmic fleecy filter; the green-tinted showerer mixes with water with a thrilling sound; hymns are chanted during the process and holy songs soothen the infant, as he cries. 31

It (the elixir) invests itself with the rays of the sun for its robe, stretching out the triple thread as it knows; guiding the recent adorations of the truthful (worshipper), the elixir, the protector of women, passes into the consecrated vessel. 32

The pure elixir, the sovereign of rivers, flows onward; the lord of heaven, it goes with a shout by the paths of the holy law; green-tinted and wealth-giver elixir is poured forth with its hundred streams, lifting up its voice while being filtered and purified. 33

O purified elixir, you pour forth abundant juice like the wonderful sun-rays, you approach the cosmic fleecy filter. Purified by the hands of the priests and expressed with the stones you flow forth for a mighty wealth-yielding struggle. 34

O flowing elixir, you grant abundant food and strength in streams. You alight on the cosmic pitchers like a falcon on its nest. Your exhilarating effused juice gives joy to the resplendent self and support to heaven, beholding (the entire world). 35

॥१९॥ सप्त स्वसारो अभि मातरः शिशुं नवं जज्ञानं जेन्यं विपश्चितम् ।
अपां गन्धर्वं दिव्यं नृचक्षसं सोमं विश्वस्य भुवनस्य राजसे ॥३६॥
ईशान इमा भुवनानि वीयसे युजान इन्दो हरितः सुपर्ण्यः ।
तास्ते क्षरन्तु मधुमद्घृतं पयस्तव व्रते सोम तिष्ठन्तु कृष्टयः ॥३७॥

saptá svásāro abhí mātárah̩ śíśum̩ návam̩ jajñānám̩ jényam̩ vipaścítam | apā́m̩ gandharvám̩ divyám̩ nr̩icákshasam̩ sómam̩ víśvasya bhúvanasya rājáse || 36 || īśāná imā́ bhúvanāni víyase yujāná indo harítah̩ suparn̩yàh̩ | tā́s te ksharantu mádhumad ghr̩itám̩ páyas táva vraté soma tishthantu kr̩ishtáyah̩ || 37 ||

त्वं नृचक्षा असि सोम विश्वतः पवमान वृषभ ता वि धावसि ।
स नः पवस्व वसुमद्धिरण्यवद्वयं स्याम भुवनेषु जीवसे ॥३८॥
गोवित्पवस्व वसुविद्धिरण्यविद्रेतोधा इन्दो भुवनेष्वर्पितः ।
त्वं सुवीरो असि सोम विश्ववित्तं त्वा विप्रा उप गिरेम आसते ॥३९॥
उन्मध्व ऊर्मिर्वनना अतिष्ठिपदपो वसानो महिषो वि गाहते ।
राजा पवित्ररथो वाजमारुहत्सहस्रभृष्टिर्जयति श्रवो बृहत् ॥४०॥

tvám̩ nr̩icákshā asi soma viśvátah̩ pávamāna vr̩ishabha tā́ ví dhāvasi | sá nah̩ pavasva vásumad dhíranyavad vayám̩ syāma bhúvaneshu jīváse || 38 || govít pavasva vasuvíd dhiran̩yavíd retodhā́ indo bhúvaneshv árpitah̩ | tvám̩ suvíro asi soma viśvavít tám̩ tvā víprā úpa girémá āsate || 39 || ún mádhva ūrmír vanánā atishthipad apó vásāno mahishó ví gāhate | rā́jā pavítraratho vā́jam áruhat sahásrabhr̩ishtir jayati śrávo br̩ihát || 40 || 19 ||

The seven celestial sister mothers approach the new-born victorious sagacious infant, the spiritual elixir, abiding amidst the waters, supporter of water, divine, the beholder of men, so that he may become the ruler of the whole world. 36

O sovereign Lord, as you pass through these worlds, harnessing your well-winged steeds, let them pour forth sweet-flavoured shining sap; may all men, O spiritual elixir, abide in your decree. 37

O spiritual elixir, being everywhere, you behold men from every side; O purifier, the showerer, you wander through cosmic waters, may you pour forth upon us wealth, comprising various treasures and gold; may we have strength to live long in the worlds. 38

O divine elixir, the winner of cattle, wealth, and gold, the fructifier, may you, dressed with cosmic waters, flow onward. O elixir, you are a hero and omniscient; these sages invoke you with hymns of praises. 39

We are hearing the sound of the waves of sweet-flavoured elixir. Clothed in waters, the mighty one plunges (into the cosmic pitcher); the king, whose chariot is the cosmic filter, gets ready to proceed to battle, and armed with a thousand weapons, he wins ample sustenance (for us). 40

॥२०॥ स भन्दना उदियर्ति प्रजावतीर्विश्वायुर्विश्वाः सुभरा अहर्दिवि ।
ब्रह्म प्रजावद्रयिमश्वपस्त्यं पीत इन्दविन्द्रमस्मभ्यं याचतात् ॥४१॥
सो अग्रे अह्नां हरिर्हर्यतो मदः प्र चेतसा चेतयते अनु द्युभिः ।
द्वा जना यातयन्नन्तरीयते नरा च शंसं दैव्यं च धर्तरि ॥४२॥

sá bhandánā úd iyarti prajávatīr viṣváyür víṣvāḥ subhárā áhardivi | bráhma prajávad rayím áṣvapastyam pītá **indav índram** asmábhyaṃ yācatāt || 41 || só ágre áhnām **hárir** haryató mádaḥ prá cétasā cetayate ánu dyúbhiḥ | dvá jána yātáyann antár īyate nárā ca ṣáṅsaṃ daívyaṃ ca dhartári || 42 ||

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु गृभ्णते ॥४३॥
विपश्चिते पवमानाय गायत मही न धारात्यन्धो अर्षति ।
अहिर्न जूर्णामति सर्पति त्वचमत्यो न क्रीळन्नसरद्वृषा हरिः ॥४४॥
अग्रेगो राजाप्यस्तविष्यते विमानो अह्नां भुवनेष्वर्पितः ।
हरिर्घृतस्नुः सुदृशीको अर्णवो ज्योतीरथः पवते राय ओक्यः ॥४५॥

añjáte vy añjate sám añjate krátuṃ rihanti mádhunābhy àñjate | síndhor ucchvāsé patáyantam ukshánaṃ hiraṇyapāváḥ paṣúm āsu gribhṇate || 43 || vipaṣcíte pávamānāya gāyata mahí ná dhárāty ándho arshati | áhir ná jurṇám áti sarpati tvácam átyo ná krīḷann asarad vrísha háriḥ || 44 || agregó rájāpy as tavishyate vimáno áhnām bhúvaneshv árpitaḥ | hárir ghritásnuḥ sudríṣīko arṇavó jyotírathaḥ pavate rāyá okyàḥ || 45 || 20 ||

All the days and all the nights are chanted the glories and praises of this elixir; these praises are easily borne and productive of prosperity; O elixir, when delighted, may you solicit the resplendent Lord to give us food productive of progeny and riches filling our homes. 41

During the early hours of the day, the golden-hued delightful exhilarating elixir is specifically beneficial to intellectuals. It shines during these hours. It elevates to high positions both the participants, the sacrificer and the chanter. 42

They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheepwool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent. 43

Sing forth (O priests) to the intelligent elixir, who sends forth food like a mighty stream; like a snake, he glides out of his old skin. He, the showerer and green-tinted, comes to the receptacle like a sporting horse. 44

The divine elixir, foremost, radiant, dweller in cosmic water, placed in the firmament as the measurer of the days, is glorified; it is golden-hued, shedder of rain, charming, source of moisture, borne as if in a chariot of light. It is friendly and flows giving wealth to all house-holders. 45

॥२१॥ असर्जि स्कम्भो दिव उद्यतो मदः परि त्रिधातुर्भुवनान्यर्षति ।
अंशुं रिहन्ति मतयः पनिप्नतं गिरा यदि निर्णिजमृग्मिणो ययुः ॥४६॥
प्र ते धारा अत्यण्वानि मेष्यः पुनानस्य संयतो यन्ति रंहयः ।
यद्गोभिरिन्दो चम्वोः समज्यस आ सुवानः सोम कलशेषु सीदसि ॥४७॥
पवस्व सोम क्रतुविन्न उक्थ्योऽव्यो वारे परि धाव मधु प्रियम् ।
जहि विश्वान्रक्षस इन्दो अत्रिणो बृहद्वदेम विदथे सुवीराः ॥४८॥

asarji skambhó divá údyato mádaḥ pári tridhátur bhúvanāny arshati | aṅsúṃ rihanti matáyaḥ pánipnatam girá yádi nirṇíjam ṛigmíṇo yayúḥ || 46 || prá te dhárā áty áṇvāni meshyàḥ punānásya saṃyáto yanti ráṅhayaḥ | yád góbhir indo camvòḥ samajyása á suvānáḥ soma kaláseshu sīdasi || 47 || pávasva soma kratuvín na ukthyó 'vyo váre pári dhāva mádhu priyám | jahí vísvān rakshása indo atríṇo bṛihád vadema vidáthe suvíraḥ || 48 || 21 ||

(८७) सप्ताशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२२॥ प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष ।
अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्नयन्ति ॥१॥
स्वायुधः पवते देव इन्दुरशस्तिहा वृजनं रक्षमाणः ।
पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः ॥२॥

87.

Prá tú drava pári kóṣaṃ ní shīda nṛíbhiḥ punānó abhí vájam arsha | áṣvaṃ ná tvā vājínam marjáyantó 'cha barhí raṣanábhir nayanti || 1 || svayudháḥ pavate devá índur aṣastihá vṛijánaṃ rákshamāṇaḥ | pitá devánaṃ janitá sudáksho vishṭambhó divó dharúṇaḥ pṛithivyáḥ || 2 ||

This divine exhilarating elixir, the supporter of heaven, has been let loose. The triply-mingled juice rushes to the waters; the intelligent worshippers caress the elixir which comes out with a hissing sound, and recite hymns in his praise. The chanters of verses approach the embodied beverage with songs and prayers. 46

The rapid streams that flow forth are collected together, and allowed to pass through the interstices of the cosmic fleecy filter. After effusion, O elixir, you are mixed with water in the ladles and come down to the pitchers (and stored and stocked there). 47

Flow for us, O elixir of divine love, cognizant of our worship and deserving praise; pour your beloved, sweet-flavoured juice upon the cosmic fleecy texture for filtration, O elixir, destroy all the voracious wicked forces. Blessed with excellent male offsprings, may we offer ample praises at the congregational gathering. 48

87

Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins. 1

The divine well-armed elixir flows onward, it destroys the wicked and guards us from trecherous onslaught. It is the protector of the divine powers, the progenitor, powerful prop of heaven and earth's support. 2

ऋषिर्विप्रः पुरएता जनानामृभुर्धीर उशना काव्येन ।
स चिद्विवेद निहितं यदासामपीच्यं१ गुह्यं नाम गोनाम् ॥३॥
एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णे परि पवित्रे अक्षाः ।
सहस्रसाः शतसा भूरिदावा शश्वत्तमं बर्हिरा वाज्यस्थात् ॥४॥
एते सोमा अभि गव्या सहस्रा महे वाजायामृताय श्रवांसि ।
पवित्रेभिः पवमाना असृग्रञ्छ्रवस्यवो न पृतनाजो अत्याः ॥५॥

ríshir vípraḥ puraetá jánānām ribhúr dhíra uṣána kávyena | sá cid viveda níhitam yád āsām apīcyàm gúhyam náma gónām || 3 || eshá syá te mádhumāñ indra sómo vríshā vríshṇe pári pavítre akshāḥ | sahasrasáḥ ṣatasá bhūridávā ṣaṣvattamám barhír á vājy àsthāt || 4 || eté sómā abhí gavyá sahásrā mahé vájāyāmrítāya ṣrávāṅsi | pavítrebhiḥ pávamānā asrigrañ chravasyávo ná pritanájo átyāḥ || 5 || 22 ||

॥२३॥ परि हि ष्मा पुरुहूतो जनानां विश्वासरद्भोजना पूयमानः ।
अथा भर श्येनभृत प्रयांसि रयिं तुञ्जानो अभि वाजमर्ष ॥६॥
एष सुवानः परि सोमः पवित्रे सर्गो न सृष्टो अदधावदर्वा ।
तिग्मे शिशानो महिषो न शृङ्गे गा गव्यन्नभि शूरो न सत्वा ॥७॥
एषा ययौ परमादन्तरद्रेः कूचित्सतीरूर्वे गा विवेद ।
दिवो न विद्युत्स्तनयन्त्यभ्रैः सोमस्य ते पवत इन्द्र धारा ॥८॥

pári hí shmā puruhūtó jánānām víṣvásarad bhójanā pūyámānaḥ | áthā bhara ṣyenabhrita práyāṅsi rayím túñjāno abhí vájam arsha || 6 || eshá suvānáḥ pári sómaḥ pavítre sárgo ná srishṭó adadhāvad árvā | tigmé ṣiṣāno mahishó ná ṣríṅge gá gavyánn abhí ṣúro ná sátvā || 7 || eshá yayau paramád antár ádreḥ kúcit satír ūrvé gá viveda | divó ná vidyút stanáyanty abhraíḥ sómasya te pavata indra dhárā || 8 ||

The seer, the sage, the champion of men, deft and sagacious, and brilliantly intelligent, such a poet by his poetic gift, (or a seer by the divine enlightenment) discovers the secret knowledge of those Vedic hymns, the socalled secret milk of those cows, which lies hidden and concealed. 3

For you, O resplendent self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter; the giver of thousand-fold wealth, the giver of hundred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice. 4

These divine elixirs, moving in the direction of thousand viands produced by kine, are purified at the cosmic filter. They are let loose for securing ample food and ambrosia, like horses rushing to the battle for glorious victory. 5

Invoked by many, the elixir under-going purification pours forth all food and sustenance (for everyone of us). Brought on the earth by a divine falcon, may you bring us dainty viands and wealth from all sides. May you send forth such a juice of yours. 6

When effused, this quick-flowing elixir hastens to the cosmic filter, like a steed let loose; whilst alighting, it rushes like a buffalo sharpening his pointed horns, or like a brave warrior in search of cattle. 7

This stream of elixir issues forth from a high region and finds treasure of kine hidden somewhere in the self, the cave within the mountain. The stream of elixir flows for you, O resplendent self, like lightning thundering through the clouds of the midspace. 8

उत स्म राशिं परि यासि गोनामिन्द्रेण सोम सरथं पुनानः ।
पूर्वीरिषो बृहतीर्जीरदानो शिक्षा शचीवस्तव ता उपष्टुत् ॥९॥

utá sma rāṣím pári yāsi gónām índreṇa soma sarátham punānáḥ | pūrvír ísho brihatír jīradāno ṣíkshā ṣacīvas táva tá upashṭút || 9 || 23 ||

(८८) अष्टाशीतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ अयं सोम इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि ।
त्वं ह यं चकृषे त्वं ववृष इन्दुं मदाय युज्याय सोमम् ॥१॥
स ईं रथो न भुरिषाळयोजि महः पुरूणि सातये वसूनि ।
आदीं विश्वा नहुष्याणि जाता स्वर्षाता वन ऊर्ध्वा नवन्त ॥२॥
वायुर्न यो नियुत्वाँ इष्टयामा नासत्येव हव आ शंभविष्ठः ।
विश्ववारो द्रविणोदा इव त्मन्पूषेव धीजवनोऽसि सोम ॥३॥
इन्द्रो न यो महा कर्माणि चक्रिर्हन्ता वृत्राणामसि सोम पूर्भित् ।
पैद्वो न हि त्वमहिनाम्नां हन्ता विश्वस्यासि सोम दस्योः ॥४॥

88.

Ayáṃ sóma indra túbhyaṃ sunve túbhyam pavate tvám asya pāhi | tváṃ ha yáṃ cakrishé tváṃ vavrishá índum mádāya yújyāya sómam || 1 || sá īṃ rátho ná bhurisháḷ ayoji maháḥ purúṇi sātáye vásūni | ád īṃ víṣvā nahushyāṇi jatá svàrshātā vána ūrdhvá navanta || 2 || vāyúr ná yó niyútvāñ ishṭáyamā násatyeva háva á ṣámbhavishṭhaḥ | viṣvávaro draviṇodá iva tmán pushéva dhījávano 'si soma || 3 || índro ná yó mahá kármāṇi cákrir hantá vritráṇām asi soma pur-bhít | paidvó ná hí tvám áhinamnāṃ hantá víṣvasyasi soma dásyoḥ || 4 ||

And being purified, O elixir, you go to the herd of cattle. You and the resplendent self are seated in the same chariot. O prompt-giver, give us, when invoked, plentiful and abundant food, as you are the master of all viands. 9

88

The elixir is expressed for you, O resplendent self; for you it is filtered; may you drink it; it is the delightful elixir, which you yourself have prepared; you have chosen for your exhilaration; it is verily your companion. 1

It has been harnessed like a capacious car that bears abundant treasures to be given to us; it helps everyone of us among men to triumph in the great struggles of life; there it helps its votaries. 2

O elixir, like the wind with its steeds, you go to your destination at pleasure, and like evertrue divines, you grant your devotees abundant felicity when invoked. You have been accepted by all of us as the giver of wealth. Like the supreme nourisher, you are always prompt to help the needy with the speed of mind. 3

O elixir, like the resplendent self, you perform mighty acts; you are the slayer of the wicked and the destroyer of their strongholds. Like the horse of an adventure, you are the killer of serpent, the nescience; you are the eliminator of every evil. 4

अग्निर्न यो वन आ सृज्यमानो वृथा पाजांसि कृणुते नदीषु ।
जनो न युध्वा महत उपब्दिरियर्ति सोमः पवमान ऊर्मिम् ॥५॥
एते सोमा अति वाराण्यव्या दिव्या न कोशासो अभ्रवर्षाः ।
वृथा समुद्रं सिन्धवो न नीचीः सुतासो अभि कलशाँ असृग्रन् ॥६॥
शुष्मी शर्धो न मारुतं पवस्वानभिशस्ता दिव्या यथा विट् ।
आपो न मक्षू सुमतिर्भवा नः सहस्राप्साः पृतनाषाण्न यज्ञः ॥७॥
राज्ञो नु ते वरुणस्य व्रतानि बृहद्गभीरं तव सोम धाम ।
शुचिष्ट्वमसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥८॥

agnír ná yó vána ā́ sṛijyámāno vṛ́ithā pā́jāṅsi kṛiṇute nadī́shu | jáno ná yúdhvā mahatá upabdír íyarti sómaḥ pávamāna ūrmím || 5 || eté sómā áti vā́rāṇy ávyā divyā́ ná kóṣāso abhrávarshāḥ | vṛ́ithā samudrám síndhavo ná nī́cīḥ sutā́so abhí kaláṣāñ asṛigran || 6 || ṣushmī́ ṣárdho ná mā́rutam pavasvā́nabhiṣastā divyā́ yáthā víṭ | ā́po ná makshū́ sumatír bhavā naḥ sahásrāpsāḥ pṛitanāshā́ṇ ná yajñáḥ || 7 || rā́jño nú te váruṇasya vratā́ni — || 8 || २४ ||

(८९) एकोननवतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ प्रो स्य वह्निः पथ्याभिरस्यान्दिवो न वृष्टिः पवमानो अक्षाः ।
सहस्रधारो असदन्न्य१स्मे मातुरुपस्थे वन आ च सोमः ॥१॥

89.

Pró syá váhniḥ pathyā̀bhir asyān divó ná vṛishṭíḥ pávamāno akshāḥ | sahásradhāro asadan ny àsmé mātúr upásthe vána ā́ ca sómaḥ || 1 ||

O elixir, you are born in a forest like fire; you easily manifest your might in the running waters; you are like a warrior who fights roaring against his mighty foe; O elixir, you give rise to ripples while being purified and filtered. 5

These elixir-juices pass through the cosmic fleecy filter. Like rains from heaven, they are showered from the height. The effused juices flow promptly to the cosmic pitchers, as rivers running downwards flow into the ocean. 6

O elixir, strong as you are like the army of the cloud-bearing winds, may you flow forth. You are blameless as innocent folk. May you become quickly favourable to us like waters. You are verily of a thousand forms, adorable like the resplendent self and the victor in battle. 7

Your acts are like those of the royal sovereign, vast and profound; nectar is your abode; you are pure as the beloved sun, and munificent, O elixir, like a great ordainer. 8

89

This effused elixir moves forth along the cosmic paths like a horse of burden; when purified, you, O elixir, flow like the rain from heaven; the thousand-streamed elixir rests in the cosmic family as if on its mother's lap in the cosmic water. 1

राजा सिन्धूनामवसिष्ट वास ऋतस्य नावमारुहद्रजिष्ठाम् ।
अप्सु द्रप्सो वावृधे श्येनजूतो दुह ईं पिता दुह ईं पितुर्जाम् ॥२॥
सिंहं नसन्त मध्वो अयासं हरिमरुषं दिवो अस्य पतिम् ।
शूरो युत्सु प्रथमः पृच्छते गा अस्य चक्षसा परि पात्युक्षा ॥३॥
मधुपृष्ठं घोरमयासमश्वं रथे युञ्जन्त्युरुचक्र ऋष्वम् ।
स्वसार ईं जामयो मर्जयन्ति सनाभयो वाजिनमूर्जयन्ति ॥४॥

rā́jā síndhūnām avasishṭa vā́sa ṛitásya nā́vam ā́ruhad rájishṭhām | apsú drapsó vāvṛidhe ṣyenájūto duhá īm pitā́ duhá īm pitúr jā́m || 2 || siṅhám nasanta mádhvo ayā́saṃ hárim arushám divó asyá pátim | ṣū́ro yutsú prathamáḥ pṛichate gā́ ásya cákshasā pári pāty ukshā́ || 3 || mádhupṛishṭham ghorám ayā́sam áṣvaṃ ráthe yuñjanty urucakrá ṛishvám | ṣvásāra īṃ jāmáyo marjayanti sánābhayo vājínam ūrjayanti || 4 ||

चतस्र ईं घृतदुहः सचन्ते समाने अन्तर्धरुणे निषत्ताः ।
ता ईमर्षन्ति नमसा पुनानास्ता ईं विश्वतः परि षन्ति पूर्वीः ॥५॥
विष्टम्भो दिवो धरुणः पृथिव्या विश्वा उत क्षितयो हस्ते अस्य ।
असत्त उत्सो गृणते नियुत्वान्मध्वो अंशुः पवत इन्द्रियाय ॥६॥
वन्वन्नवातो अभि देववीतिमिन्द्राय सोम वृत्रहा पवस्व ।
शग्धि महः पुरुश्चन्द्रस्य रायः सुवीर्यस्य पतयः स्याम ॥७॥

cátasra īṃ ghṛitadúhaḥ sacante samāné antár dharúṇe níshattāḥ | tā́ īm arshanti námasā punānā́s tā́ īṃ viṣvátaḥ pári shanti pūrvī́ḥ || 5 || vishṭambhó divó dharúṇaḥ pṛithivyā́ víṣvā utá kshitáyo háste asya | ásat ta útso gṛiṇaté niyútvān mádhvo aṅṣúḥ pavata indriyā́ya || 6 || vanvánn ávāto abhí devávītim índrāya soma vṛitrahā́ pavasva | ṣagdhí maháḥ puruṣcandrásya rāyáḥ suvī́ryasya pátayaḥ syāma || 7 || 25 ||

The sovereign divine elixir has put on the vestment of the cosmic vapours. The ship it ascends constitutes of eternal truth in matters of sacrifice; the dripping juice, brought by the celestial falcon, mixes with waters; the *father*, the heavenly Lord, milks him-milks him, the son of the father firmament. 2

The worshippers press out the lion-like elixir, which mixes with water, is green-tinted, shining and the protector of this heaven; it is a foremost hero in battles; among the divinities, it is the first to recover the stolen cows (the lost wisdom); by his might, the showerer, the resplendent Lord, is our protector. 3

The priests harness to the broad-wheeled car of universe, the glossy-backed, terrible, active, graceful courser—the sun; sister fingers, ten in number, cleanse him, and men strengthen this vigorous car of the sun by invocations. 4

The four yielders of butter (the cows) wait upon it, staying in a common shed; being purified, these cows approach the elixir with food and they surround it in numbers from every side. 5

(The elixir is) the prop of heaven, supporter of earth and in its hands, lies the well-being of us all. May you, the fountain (of prosperity) be possessed of energy (or horses), to be awarded to your adorers. The filament of the sweet-flavoured elixir is purified for our winning strength. 6

O elixir, ever victorious, never accepting a defeat, may you approach the congregation of friendship with divine forces; you are the destroyer of evils. May you flow for the satisfaction of the resplendent Lord; grant us abundant and splendid wealth. May we be masters of heroic vigour. 7

(९०) नवतितमं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ प्र हिन्वानो जनिता रोदस्यो रथो न वाजं सनिष्यन्नयासीत् ।
इन्द्रं गच्छन्नायुधा संशिशानो विश्वा वसु हस्तयोरादधानः ॥१॥
अभि त्रिपृष्ठं वृषणं वयोधामाङ्गूषाणामवावशन्त वाणीः ।
वना वसानो वरुणो न सिन्धून्वि रत्नधा दयते वार्याणि ॥२॥
शूरग्रामः सर्ववीरः सहावाञ्जेता पवस्व सनिता धनानि ।
तिग्मायुधः क्षिप्रधन्वा समत्स्वषाळ्हः साह्वान्पृतनासु शत्रून् ॥३॥

90.

Prá hinvānó janitá ródasyo rátho ná vájam sanishyánn ayāsīt | índram gáchann áyudhā samsísano vísvā vásu hástayor ādádhānaḥ || 1 || abhí triprishthám vríshaṇam vayodhám āṅgūshánām avāvaṣanta vánīḥ | vánā vásāno váruṇo ná síndhūn ví ratnadhá dayate váryāṇi || 2 || ṣúragrāmaḥ sárvavīraḥ sáhāvāñ jétā pavasva sánitā dhánāni | tigmáyudhaḥ kshiprádhanvā samátsv áshāḷhaḥ sāhván prítanāsu ṣátrūn || 3 ||

उरुगव्यूतिरभयानि कृण्वन्त्समीचीने आ पवस्वा पुरन्धी ।
अपः सिषासन्नुषसः स्व१र्गाः सं चिक्रदो महो अस्मभ्यं वाजान् ॥४॥
मत्सि सोम वरुणं मत्सि मित्रं मत्सीन्द्रमिन्दो पवमान विष्णुम् ।
मत्सि शर्धो मारुतं मत्सि देवान्मत्सि महामिन्द्रमिन्दो मदाय ॥५॥
एवा राजेव क्रतुमाँ अमेन विश्वा घनिघ्नद्दुरिता पवस्व ।
इन्दो सूक्ताय वचसे वयो धा यूयं पात स्वस्तिभिः सदा नः ॥६॥

urúgavyūtir ábhayāni krinván samīciné á pavasvā púramdhī | apáḥ síshāsann ushásaḥ svàr gáḥ sám cikrado mahó asmábhyam vájān || 4 || mátsi soma váruṇam mátsi mitrám mátsíndram indo pavamāna víshṇum | mátsi ṣárdho márutam mátsi deván mátsi mahám índram indo mádāya || 5 || evá rájeva krátumāñ ámena víṣvā ghánighnad duritá pavasva | índo sūktáya vácase váyo dhā yūyám pāta svastíbhiḥ sádā naḥ || 6 || 26 ||

90

Urged and invoked, the elixir is the generator of heaven andearth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self. 1

The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches. 2

Flow on your way as a leader of a host of warriors, all ardent and heroic; the elixir is full of strength, victorious, giver of riches, sharp-weaponed, a bowman efficient and quick, irresistible in battle, and who overthrows the hostile army. 3

Flow on your way as the one whose paths are broad, who gives security and unites heaven and earth. It keeps well in order and discipline the dawns, the sun, the radiations. For this it cries aloud. May he, the elixir, give us ample food. 4

O elixir, may you exhilarate ocean, exhilarate the sun; O flowing elixir, exhilarate lightning and wind, exhilarate the company of clouds, exhilarate all the divines; may you glorify the mighty universal self for his rejoicing. 5

Thus like a king, performing your functions, flow on, O elixir, destroying all evils by your might: O elixlr, give food in response to our well-recited praises; may you cherish us ever with your blessings. 6

(९१) एकनवतितमं सूक्तम्

(१–६) षड्डचस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

असर्जि वक्वा रथ्ये यथाजौ धिया मनोता प्रथमो मनीषी ।
दश स्वसारो अधि सानो अव्येऽजन्ति वह्निं सदनान्यच्छ ॥१॥
वीती जनस्य दिव्यस्य कव्यैरधि सुवानो नहुष्येभिरिन्दुः ।
प्र यो नृभिरमृतो मर्त्येभिर्मर्मृजानोऽविभिर्गोभिरद्भिः ॥२॥

91.

Asarji vákvā ráthye yáthājaú dhiyá manótā prathamó manīshí | dáṣa svásāro ádhi sā́no ávyé 'janti váhnim sáda nāny ácha || 1 || vītí jánasya divyásya kavyaír ádhi suvānó nahushyèbhir índuḥ | prá yó nṛíbhir amṛíto mártyebhir marmṛijānó 'vibhir góbhir adbhíḥ || 2 ||

वृषा वृष्णे रोरुवदंशुरस्मै पवमानो रुशदीर्ते पयो गोः ।
सहस्रमृक्वा पथिभिर्वचोविदध्वस्मभिः सूरो अण्वं वि याति ॥३॥
रुजा दृळ्हा चिद्रक्षसः सदांसि पुनान इन्द ऊर्णुहि वि वाजान् ।
वृश्चोपरिष्टात्तुजता वधेन ये अन्ति दूरादुपनायमेषाम् ॥४॥
स प्रत्नवन्नव्यसे विश्ववार सूक्ताय पथः कृणुहि प्राचः ।
ये दुष्षहासो वनुषा बृहन्तस्तांस्ते अश्याम पुरुकृत्पुरुक्षो ॥५॥

vṛíshā vṛíshṇe ró-ruvad aṅṣúr asmai pávamāno rúṣad īrte páyo góḥ | sa-hásram ṛíkvā pathíbhir vacovíd adhvasmábhiḥ sū́ro áṇvaṃ ví yāti || 3 || rujá dṛiḷhá cid rakshásaḥ sádāṅsi punāná inda urṇuhi ví vájān | vṛiṣcópárishṭāt tujatá vadhéna yé ánti durád upanāyám eshām || 4 || sá pratnaván návyase viṣva-vara suktáya patháḥ kṛiṇuhi prácaḥ | yé duḥsháhāso va-núshā bṛihántas tā́ṅs te aṣyāma purukṛit puruksho || 5 ||

91

Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir is effused out after the recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant, and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place. 1

The purified juice of the elixir, effused out by enlightened mortals is brought to the place of sacrifice to be used as a nourishing food of the celestial people (i.e. for nourishing the participants in the sacrifice, as well as for sustaining divine natural forces in cosmos). The elixir is divine and immortal though effused and purified by mortal (priests). It has been filtered through the cosmic fleecy filter, mixed with water and strengthened with milk and curds. 2

The divine elixir, the showerer of blessings, while being purified, goes roaring to mix with the shining milk of cow. Greeted with laudation, cognizant of sacred praise, the elixir passes through the filter by a thousand imperishable pathways. 3

O divine elixir, when purified, put on the strength and demolish the strong dwellings of demoniac adversaries, whether they come from above, from near or from far; destroy their leaders as well, destroy all their forces. 4

O universally adorable, may you as of old rennovate old paths on new lines, teach old traditions to your new worshippers. O doer of many acts, praised through numerous hymns, may we obtain such blessings and portions from you as are difficult to defeat, and being mighty, may you inflict injury on our foes. 5

एवा पुनानो अपः स्वर्गा अस्मभ्यं तोका तनयानि भूरि ।
शं नः क्षेत्रमुरु ज्योतींषि सोम ज्योङ्नः सूर्यं दृशये रिरीहि ॥६॥

evá punānó apáḥ svàr gā́ asmábhyam toká tánayāni bhū́ri | śáṃ naḥ kshétram urú jyótīṅshi soma jyóṅ naḥ sū́ryaṃ driśáye rirīhi || 6 || 1 ||

(९२) द्विनवतितमं सूक्तम्

(१–६) षड्ृचस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२॥ परि सुवानो हरिरंशुः पवित्रे रथो न सर्जि सनये हियानः ।
आपच्छ्लोकमिन्द्रियं पूयमानः प्रति देवाँ अजुषत प्रयोभिः ॥१॥
अच्छा नृचक्षा असरत्पवित्रे नाम दधानः कविरस्य योनौ ।
सीदन्होतेव सदने चमूषूपेमग्मन्नृषयः सप्त विप्राः ॥२॥
प्र सुमेधा गातुविद्विश्वदेवः सोमः पुनानः सद एति नित्यम् ।
भुवद्विश्वेषु काव्येषु रन्तानु जनान्यतते पञ्च धीरः ॥३॥
तव त्ये सोम पवमान निण्ये विश्वे देवास्त्रय एकादशासः ।
दश स्वधाभिरधि सानो अव्ये मृजन्ति त्वा नद्यः सप्त यह्वीः ॥४॥

92

Pári suvānó hárir aṅśúḥ pavítre rátho ná sarji sanáye hiyānáḥ | ápac chlókam indriyám pūyámānaḥ práti devā́ñ ajushata práyobhiḥ || 1 || áchā nricákshā asarat pavítre nā́ma dádhānaḥ kavír asya yónau | sī́dan hóteva sádane camū́shū́pem agmann ríshayaḥ saptá víprāḥ || 2 || prá sumedhā́ gātuvíd viśvádevaḥ sómaḥ punānáḥ sáda eti nítyam | bhúvad víśveshu kā́vyeshu rántānu jánān yatate páñca dhī́raḥ || 3 || táva tyé soma pavamāna niṇyé víśve devā́s tráya ekādaśā́saḥ | dáśa svadhā́bhir ádhi sā́no ávye mrijánti tvā nadyàḥ saptá yahvī́ḥ || 4 ||

Thus being purified, bestow upon us the light of heaven and earth, and grant many sons and grandsons; give us health, ample land and bright luminaries and grant us long life to see the sunshine years after years. 6

92

The golden-hued elixir, effused, activated and urged, comes to the cosmic filter as a chariot to the battle-field for the acquisition of riches; being filtered, it listens to the praise of the resplendent self and gratifies Nature's bounties with sustenance. 1

He who beholds men and retains the water, proceeds to his place on the cosmic filter like a ministrant priest sitting at the worship. The elixir flows to its cups; the seven wise seers approach it with praise. 2

The elixir, the intelligent, the knower of the right path, accompanied by all divine forces, goes to its abode (the receptacle) after purification. Let it rejoice in all sacred praises. The sage elixir endeavours to satisfy all the five classes of beings (the intelligentsia, the warriors, the traders, the labour, and the unclassified). 3

O flowing elixir, the thrice eleven (33) universal divine entities live in your secret heaven, the ten fingers cleanse you with the waters upon the elevated cosmic fleecy filter; the seven great rivers provide water (for cleansing purposes). 4

तन्नु सत्यं पवमानस्यास्तु यत्र विश्वे कारवः संनसन्त ।
ज्योतिर्यदह्ने अकृणोदु लोकं प्रावन्मनुं दस्यवे करभीकम् ॥५॥
परि सद्मेव पशुमान्ति होता राजा न सत्यः समितीरियानः ।
सोमः पुनानः कलशाँ अयासीत्सीदन्मृगो न महिषो वनेषु ॥६॥

tán nú satyám pávamānasyāstu yátra víṣve kārávaḥ saṃnásanta | jyótir yád áhne ákriṇod u lokám právan mánuṃ dásyave kar abhíkam || 5 || pári sádmeva paṣumánti hótā rája ná satyáḥ sámitīr iyānáḥ | sómaḥ punānáḥ kaláṣāñ ayāsīt sídan mrigó ná mahishó vánesliu || 6 || २ ||

(९.३) त्रिनवतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गोतमो नोधा ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥३॥ साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥१॥
सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः ।
मर्यो न योषामभि निष्कृतं यन्त्सं गच्छते कलश उस्रियाभिः ॥२॥
उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धाराभिः सचते सुमेधाः ।
मूर्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न निक्तैः ॥३॥

93.

Sākamúksho marjayanta svásāro dáṣa dhírasya dhītáyo dhánutrīḥ | háriḥ páry adravaj jáḥ sū́ryasya drónaṃ nanakshe átyo ná vājí || 1 || sám mātríbhir ná ṣíṣur vāvaṣānó vríshā dadhanve puruváro adbhíḥ | máryo ná yóshām abhí nishkritám yán sám gachate kaláṣa usríyābhiḥ || 2 || utá prá pipya ū́dhar ághnyāyā índur dhárābhiḥ sacate sumedháḥ | mūrdhánam gávaḥ páyasā camū́shv abhí ṣrīṇanti vásubhir ná niktaíḥ || 3 ||

May that truthful place (i.e. the sacrifice) of the flowing elixir be quickly ours, where all the worshippers assemble. That very light which brightens the day protects the mankind also. The elixir utilizes its effulgence for the destruction of non-believers and malicious persons. 5

As the ministrant priest proceeds to the house, full of kine and cattle, or just as the king, pledged for truth and justice, comes to parliament, or just as a buffalo comes to waters, so the divine elixir comes to the pitchers. 6

93

Ten sister-like fingers, ten in number, of cosmic hand, sprinkling together, are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher like a swift horse. 1

The showerer of blessings (the divine elixir), loved by all and longing to meet divines, is sustained by the consecrated waters as the infant by its mother. Going to its resting place, like a youth to meet his damsel, it mixes in the cosmic reservoir with milk and curds. 2

And it nourishes the milch-cow's udder; the sagacious elixir is poured down in streams; the cows clothe the elevated elixir in the ladles with their milk as with newly washed dresses. 3

स नो॑ दे॒वेभि॑ः पवमान र॒देन्दो॑ र॒यिम॒श्विनं॑ वावशा॒नः ।
र॒थि॒रा॒य॒तामु॑श॒ती पुर॑न्धिरस्म॒द्र्य१॒॑गा दा॒वने॒ वसू॑नाम् ॥४॥
नू नो॑ र॒यिमुप॑ मास्व नृ॒वन्तं॑ पुना॒नो वा॒ताप्यं॑ वि॒श्वश्च॑न्द्रम् ।
प्र व॑न्दि॒तुरि॑न्दो ता॒र्यायु॑ः प्रा॒तर्म॒क्षू धि॒याव॑सुर्जगम्यात् ॥५॥

sá no devébhiḥ pavamāna radéndo rayím aṣvínam vāvaṣānáḥ | rathirāyátām uṣatí púraṃdhir asmadryàg ā́ dāváne vásūnām || 4 || nū́ no rayím úpa māsva nṛivántam punānó vātápyam viṣváṣcandram | prá vanditúr indo tāry ā́yuḥ prātár makshū́ dhiyā́vasur jagamyāt || 5 || 3 ||

(९४) चतुर्नवतितमं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः कण्व ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥४॥

अधि॒ यद॑स्मिन्वा॒जिनी॑व॒ शुभ॒ः स्पर्ध॑न्ते॒ धिय॒ः सूर्ये॒ न विश॑ः ।
अ॒पो वृ॑णा॒नः प॑वते कवी॒यन्व्र॒जं न प॑शु॒वर्ध॑नाय॒ मन्म॑ ॥१॥
द्वि॒ता व्यू॒र्ण्वन्न॒मृत॑स्य॒ धाम॑ स्व॒र्विदे॒ भुव॑नानि प्रथन्त ।
धिय॑ः पिन्वा॒नाः स्वस॑रे॒ न गाव॑ ऋता॒यन्ती॑र॒भि वा॑वश्र॒ इन्दु॑म् ॥२॥

94.

Ádhi yád asmin vājínīva ṣúbha spárdhante dhíyaḥ sū́rye ná víṣaḥ | apó vriṇānáḥ pavate kavīyán vrajám ná paṣuvárdhanāya mánma || 1 || dvitā́ vyūrṇuvánn amṛítasya dhā́ma svarvíde bhúvanāni prathanta | dhíyaḥ pinvānā́ḥ svásare ná gā́va ṛitāyántīr abhí vāvaṣra índum || 2 ||

O flowing elixir, may you, associated with Nature's bounties, our well-wishers, bestow upon us wealth and vigour; may your capacious mind, speeding on cosmic chariots come towards us to give us treasures. 4

O divine elixir, while being sanctified, measure out to us riches and a large family of men and also universally loving waters. O elixir, may the life of your praiser be prolonged; may he, rich in intelligence, flourish every morn from day to day. 5

94

The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in the waters, flows eager to meet its worshippers, like a cowherd going to a pleasant cow-stall for the nourishment of his cattle. 1

(The ambrosia is mixed twice with waters), thus the elixir, twice opens the abode of water. During that period, for it, the omniscient, all the worlds expand. The gratifying laudations, appropriate for the worship, invoke the divine elixir, which stays at the place of sacrifice, just as the kine staying and lowing in their stalls. 2

परि यत्कविः काव्या भरते शूरो न रथो भुवनानि विश्वा ।
देवेषु यशो मर्ताय भूषन्दक्षाय रायः पुरुभूषु नव्यः ॥३॥
श्रिये जातः श्रिय आ निरियाय श्रियं वयो जरितृभ्यो दधाति ।
श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या समिथा मितद्रौ ॥४॥
इषमूर्जमभ्य१र्षाश्वं गामुरु ज्योतिः कृणुहि मत्सि देवान् ।
विश्वानि हि सुषहा तानि तुभ्यं पवमान बाधसे सोम शत्रून् ॥५॥

pári yát **kavíḥ** **kā́vyā** **bhárate** **ṣū́ro** ná rátho bhúvanāni víṣvā | de**véshu** **yáṣo** **mártāya** bhū́shan dákshāya rāyáḥ purubhū́shu **návyaḥ** || 3 || **ṣriyé** jātáḥ ṣriyá ā́ nír iyāya ṣríyaṃ **váyo** **ja-ritríbhyo** dadhāti | ṣríyaṃ vásānā amṛitatvám **āyan** **bhá-vanti** satyā́ samithā́ mitádrau || 4 || **ísham** **ū́rjam** **abhy** **àr-shā́ṣvam** gā́m ur‘ jyótiḥ **kṛiṇuhi** **mátsi** **devā́n** | **víṣvāni** **hí** **su-shā́hā** tā́ni **túbhyam** **pávamāna** **bā́dhase** **soma** **ṣátrūn** || 5 || ४ ||

(९५) पञ्चनवतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥५॥ कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः ।
नृभिर्यतः कृणुते निर्णिजं गा अतो मतीर्जनयत स्वधाभिः ॥१॥
हरिः सृजानः पथ्यामृतस्येयर्ति वाचमरितेव नावम् ।
देवो देवानां गुह्यानि नामाविष्कृणोति बर्हिषि प्रवाचे ॥२॥

95.

Kánikranti hárir ā́ sṛijyámānaḥ sídan vánasya jaṭháre punānáḥ | nṛíbhir yatáḥ kṛiṇute nirṇíjaṃ gā́ áto matír ja-nayata svadhā́bhiḥ || 1 || háriḥ sṛijānáḥ pathyā̀m ṛitásyéyarti vā́cam aritéva nā́vam | devó devā́nāṃ gúhyāni nā́māvísh kṛiṇoti barhíshi pravā́ce || 2 ||

The enlightened divine cosmic elixir listens to the invocations of the priests. Like a chariot, it goes round all the regions and gains popularity. Whatsoever wealth abides with immortals, it brings to the mortal-man. It is to be glorified at the place of universal sacrifice for the procurement of fresh and the preservation of the riches already bestowed. 3

It is generated for prosperity; it issues forth; it gives prosperity and sustenance to those who praise him. Clothing themselves in its prosperity, they obtain immortality, it moves with measured tread in its course and makes the struggles of life successful and victorious. 4

Bring to us food and fuel, horses and cattle; give us ample light. May all bounties of Nature be endowed with exhilaration. On your accounts, the devils have all been killed. O flowing elixir, subdue all our adversaries. 5

95

The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds. Chant hymns of praises and give offering of the elixir. 1

The golden-hued elixir, when let loose, sends forth its thrilling voice that indicates the path of truth as the boatman propels his boat; the bright elixir reveals to its worshippers squatting on the green lawns the secret names of the Lord. 2

अपामिवेदूर्मयस्तर्तुराणाः प्र मनीषा ईरते सोममच्छ ।
नमस्यन्तीरुप च यन्ति सं चा च विशन्त्युशतीरुशन्तम् ॥३॥
तं मर्मृजानं महिषं न सानावंशुं दुहन्त्युक्षणं गिरिष्ठाम् ।
तं वावशानं मतयः सचन्ते त्रितो बिभर्ति वरुणं समुद्रे ॥४॥
इष्यन्वाचमुपवक्तेव होतुः पुनान इन्दो वि ष्या मनीषाम् ।
इन्द्रश्च यत्क्षयथः सौभगाय सुवीर्यस्य पतयः स्याम ॥५॥

apā́m ivéd ūrmáyas tárturā-ṇāḥ prá manīshā́ īrate sómam ácha | namasyántīr úpa ca yánti sáṃ cā́ ca viṣanty uṣatír uṣántam || 3 || tám marmṛi-jānám mahishám ná sā́nāv aṅśúṃ duhanty ukshá̄ṇam gi-rishṭhā́m | táṃ vāvaṣānā́m matáyaḥ sacante tritó bibharti váruṇaṃ samudré || 4 || íshyan vā́cam upavaktéva hótuḥ pu-nānā́ indo ví shya manīshā́m | índraṣ ca yát ksháyathaḥ saúbhagāya suvíryasya pátayaḥ syāma || 5 || 5 ||

(९६) षण्णवतितमं सूक्तम्

(१–२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य दैवोदासिः प्रतर्दन ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

।६॥ प्र सेनानीः शूरो अग्रे रथानां गव्यन्नेति हर्षते अस्य सेना ।
भद्रान्कृण्वन्निन्द्रहवान्त्सखिभ्य आ सोमो वस्त्रा रभसानि दत्ते ॥१॥
समस्य हरिं हरयो मृजन्त्यश्वहयैरनिशितं नमोभिः ।
आ तिष्ठति रथमिन्द्रस्य सखा विद्वाँ एना सुमतिं यात्यच्छ ॥२॥

96.

Prá senānī́ḥ ṣū́ro ágre ráthānāṃ gavyánn eti hárshate asya sénā | bhadrā́n kriṇvánn indrahavā́n sákhibhya ā́ sómo vástrā rabhasā́ni datte || 1 || sám asya hárim hárayo mṛijanty aṣvahayaír ániṣitaṃ námobhiḥ | ā́ tishṭhati rátham índrasya sákhā vidvā́ṅ ena sumatíṃ yāty ácha || 2 ||

It is true that the priests hurrying like the waves of the waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge in the divine elixir. 3

They, the devotees, milk forth like a buffalo the cleansed divine elixir, who dwells on a high place, who is the showerer, the sprinkler, and is placed between the two hemispheres; hymns follow and attend it as it roars; the sun, who dwells in the three abodes, supports it. The elixir is the defeater of adversaries in the firmament. 4

O elixir, while being purified you encourage us to offer prayers; may you direct us to sacred duties like an invoking priest. May you evoke our intellect, while you and the resplendent Lord, are present together. May we be prosperous; may we become the possessors of heroic vigour. 5

96

In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes, The oblations and invocations are for the resplendent self to bring prosperity to friends. 1

The priests, decked with gold, express its green-tinted juice. The elixir mounts the chariot unyoked with horses and proceeds to the place of sacrifice (where hymns are chanted in its praise). The wise elixir is friendly to the resplendent self and meets the worshippers with affection 2

स नो देव देवताते पवस्व महे सोम प्सरस इन्द्रपानः ।
कृण्वन्नपो वर्षयन्द्यामुतेमामुरोरा नो वरिवस्या पुनानः ॥३॥
अजीतयेऽहतये पवस्व स्वस्तये सर्वतातये बृहते ।
तदुशन्ति विश्व इमे सखायस्तदहं वश्मि पवमान सोम ॥४॥
सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः ॥५॥

sá no deva devátāte pavasva mahé soma psárasa indrapánaḥ | kriṇvánn apó varsháyan dyā́m utémā́m urór ā́ no varivasyā punānáḥ || 3 || ájītayé 'hataye pavasva svastáye sarvátātaye brihaté | tád uṣanti víṣva imé sákhāyas tád ahám vaṣmi pavamāna soma || 4 || sómaḥ pavate janitā́ matīnā́m janitā́ divó janitā́ prithivyā́ḥ | janitā́gnér janitā́ sū́ryasya janiténdrasya janitótá víshṇoḥ || 5 || 6 ||

॥७॥

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन् ॥६॥
प्रावीविपद्वाच ऊर्मिं न सिन्धुर्गिरः सोमः पवमानो मनीषाः ।
अन्तः पश्यन्वृजनेमावराण्या तिष्ठति वृषभो गोषु जानन् ॥७॥

brahmā́ devā́nām padavī́ḥ kavīnā́m ṛ́shir víprāṇām mahishó mrigā́ṇām | ṣyenó grídhrāṇām svádhitir vánānām sómaḥ pavítram áty eti rébhan || 6 || právīvipad vācá ūrmím ná síndhur gíraḥ sómaḥ pávamāno manīshā́ḥ | antáḥ páṣyan vrijánemā́varāṇy ā́ tishṭhati vrishabhó góshu jānán || 7 ||

O divine elixir, the beverage of the resplendent self, flow onward to bless our sacrifice conducted to invoke all Nature's bounties. Activating water, you cause rain to fall across the midspace down upon this earth. May you come from the wide firmament, pure in form, to bestow upon us wealth. 3

Flow onward for our immunity from defeat and slaughter; flow on for our happiness and for the great universal sacrifice invoking Nature's all bounties. This is the wish of these friends assembled; even mine is this wish, O flowing divine elixir. 4

The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth. 5

The divine elixir, as it passes with the thrilling sound through the ultra-psychic filter is supreme and superb among Nature's bounties, the foremost guide among the sages, the seer among the pious, the mightiest bull among wild animals, an eagle among the birds, and the hatchet of deadly weapons. 6

The purified elixir, like a river, stirs the wave of sound (i.e., it evokes for a chant of hymns). Beholding the hidden treasure and knowing all about the concealed knowledge, it presides over these irresistible powers. 7

स मत्सरः पृत्सु वन्वन्नवातः सहस्ररेता अभि वाजमर्ष ।
इन्द्रायेन्दो पवमानो मनीष्यं१शोरूर्मिमीरय गा इषण्यन् ॥८॥
परि प्रियः कलशे देववात इन्द्राय सोमो रण्यो मदाय ।
सहस्रधारः शतवाज इन्दुर्वाजी न सप्तिः समना जिगाति ॥९॥
स पूर्व्यो वसुविज्जायमानो मृजानो अप्सु दुदुहानो अद्रौ ।
अभिशस्तिपा भुवनस्य राजा विदद्गातुं ब्रह्मणे पूयमानः ॥१०॥

sá matsaráḥ pritsú vanvánn ávātaḥ sahásraretā abhí vájam arsha | índrāyendo pávamāno manīshy àṅsór ūrmím īraya gá ishaṇyán || 8 || pári priyáḥ kaláṣe devávāta índrāya sómo ráṇyo mádāya | sahásradhāraḥ ṣatávāja índur vājí ná sáptiḥ sámanā jigāti || 9 || sá pūrvyó vasuvíj jáyamāno mṛijānó apsú duduhānó ádrau | abhiṣastipá bhúvanasya rájā vidád gātúm bráhmaṇe pūyámānaḥ || 10 || 7 ||

॥८॥ त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पवमान धीराः ।
वन्वन्नवातः परिधीँरपोर्णु वीरेभिरश्वैर्मघवा भवा नः ॥११॥
यथापवथा मनवे वयोधा अमित्रहा वरिवोविद्धविष्मान् ।
एवा पवस्व द्रविणं दधान इन्द्रे सं तिष्ठ जनयायुधानि ॥१२॥
पवस्व सोम मधुमाँ ऋतावापो वसानो अधि सानो अव्ये ।
अव द्रोणानि घृतवान्ति सीद मदिन्तमो मत्सर इन्द्रपानः ॥१३॥

tváyā hí naḥ pitáraḥ soma púrve kármāṇi cakrúḥ pavamāna dhírāḥ | vanvánn ávātaḥ paridhíṅr áporṇu vīrébhir áṣvair maghávā bhavā naḥ || 11 || yáthápavathā mánave vayodhá amitrahá varivovíd dhavíshmān | evá pavasva dráviṇaṃ dádhāna índre sáṃ tishṭha janáyáyudhāni || 12 || pávasva soma mádhumāṅ ṛitávāpó vásāno ádhi sáno ávye | áva dróṇāni ghṛitávānti sīda madíntamo matsará indrapáṇaḥ || 13 ||

The elixir is the exhilarator; it harms the foes in battles, and yet itself never harmed. It flows through a thousand streams; it resists strength and vigour of the enemy. Being purified, O sage-like flowing elixir, may you mixed with milk send waves of thrill for the resplendent self. 8

The pleasing delightful elixir approached by divine powers, proceeds to the cosmos to exhilarate the resplendent self; the thousand-streamed and vigorous, the divine elixir proceeds like a strong horse to battle. 9

The eternal divine elixir, from its inception, is the finder of the hidden treasure; it is cleaned in the waters and milked under the pressing stones. It is the defender against enemies, and is the sovereign of the world; when purified for the worship, it leads the worshipper along the right path. 10

O flowing elixir, with your assistance, our ancient and wise sages have been performing their sacred duties; may you, fighting the foes and remaining unvanquished, slay the wicked enemies, open the enclosures and enrich us with large gifts of wealth, vigour and children. 11

As you have been flowing to the earliest man, flow onward now possessing food, slaying enemies, acquiring wealth, having oblations, and bringing riches to us. May you abide yourself in the resplendent self and manifest your power of weapons. 12

Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating thought-evoking and gladdening, and as such a special beverage of the resplendent self. 13

वृष्टिं दिवः शतधारः पवस्व सहस्रसा वाजयुर्देववीतौ ।
सं सिन्धुभिः कलशे वावशानः समुस्रियाभिः प्रतिरन्न आयुः ॥१४॥
एष स्य सोमो मतिभिः पुनानोऽत्यो न वाजी तरतीदरातीः ।
पयो न दुग्धमदितेरिषिरमुर्विव गातुः सुयमो न वोळ्हा ॥१५॥

vrishṭím diváḥ ṣatádhāraḥ pavasva sahasrasá vājayúr devávītau | sáṃ síndhubhiḥ kaláṣe vāvaṣānáḥ sám usríyābhiḥ pratirán na áyuḥ || 14 || eshá syá sómo matíbhiḥ punānó 'tyo ná vājí táratíd árātīḥ | páyo ná dugdhám áditer ishirám urv ìva gātúḥ suyámo ná vóḷha || 15 || 8 ||

॥९॥ स्वायुधः सोतृभिः पूयमानोऽभ्यर्ष गुह्यं चारु नाम ।
अभि वाजं सप्तिरिव श्रवस्याभि वायुमभि गा देव सोम ॥१६॥
शिशुं जज्ञानं हर्यतं मृजन्ति शुम्भन्ति वह्निं मरुतो गणेन ।
कविर्गीर्भिः काव्येना कविः सन्त्सोमः पवित्रमत्येति रेभन् ॥१७॥
ऋषिमना य ऋषिकृत्स्वर्षाः सहस्रणीथः पदवीः कवीनाम् ।
तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति ष्टुप् ॥१८॥

svāyudháḥ sotríbhiḥ pūyámāno 'bhy àrsha gúhyaṃ cáru náma | abhí vájaṃ sáptir iva ṣravasyábhí vayúm abhí gá deva soma || 16 || ṣíṣuṃ jajñānáṃ haryatáṃ mrijanti ṣumbhánti váhnim marúto gaṇéna | kavír gīrbhíḥ kávyena kavíḥ sán sómaḥ pavítram áty eti rébhan || 17 || ríshimanā yá rishikrít svarsháḥ sahásraṇīthaḥ padavíḥ kavīnám | tritíyaṃ dháma mahisháḥ síshāsan sómo virájam ánu rājati shṭúp || 18 ||

It is the one, that flows in a hundred streams, pours rain from the firmament. It is the one, who is the giver of hundred-fold wealth, and the bestower of food at the assembly of the divine powers; it is always eager to mix with the waters in the pitchers and reservoirs, and also with milk and curds. May it prolong our life. 14

This divine elixir, sanctified with praises, moves like a strong horse and overthrows adversities; it is strong like the pure milk freshly taken from the cow; it is enjoyable like a broad road, easily controllable like a docile well-trained horse. 15

O divine elixir, purified by the divine pressers, armed with noble weapons, may you send your secret desirable form (into the pitcher). May you like a horse bring us food in fulfilment of our desire for nourishment; grant us life and bring us wisdom. 16

They cleanse the charming infant elixir at its birth; the vital elements adorn its chariot with their associates. Being wise with songs, wise with wisdom, the elixir passes through the ultra-psychic filter. 17

The mighty divine elixir, with the mind of a seer and with actions of a sage, praised by thousands of hymns, and a leader of the wise, stays in the superlative (i.e. the third) region. Being praised, it adds lustre to the resplendent self. 18

चमूषच्छ्येनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत् ।
अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥१९॥
मर्यो न शुभ्रस्तन्वं मृजानोऽत्यो न सृत्वा सनये धनानाम् ।
वृषेव यूथा परि कोशमर्षन्कनिक्रदच्चम्वोरा विवेश ॥२०॥

camūsháe chyenáḥ ṣakunó vibhrítvā govindúr drapsá áyudhāni bíbhrat | apā́m ūrmíṃ sáeamānaḥ samudráṃ turíyaṃ dháma mahishó vivakti || 19 || máryo ná ṣubhrás tanvàm mṛijānó 'tyo ná sṛítvā sanáye dhánānām | vṛísheva yūthá pári kóṣam árshan kánikradac camvòr ā́ viveṣa || 20 || 9 ||

॥१०॥ पवस्वेन्दो पवमानो महोभिः कनिक्रदत्परि वाराण्यर्ष ।
क्रीळञ्चम्वोरा विश पूयमान इन्द्रं ते रसो मदिरो ममत्तु ॥२१॥
प्रास्य धारा बृहतीरसृग्रन्नक्तो गोभिः कलशाँ आ विवेश ।
साम कृण्वन्त्सामन्यो विपश्चित्क्रन्दन्नेत्यभि सख्युर्न जामिम् ॥२२॥
अपघ्नन्नेषि पवमान शत्रून्प्रियां न जारो अभिगीत इन्दुः ।
सीदन्वनेषु शकुनो न पत्वा सोमः पुनानः कलशेषु सत्ता ॥२३॥
आ ते रुचः पवमानस्य सोम योषेव यन्ति सुदुघाः सुधाराः ।
हरिरानीतः पुरुवारो अप्स्वचिक्रदत्कलशे देवयूनाम् ॥२४॥

pávasvendo pávamāno máhobhiḥ kánikradat pári vā́rāṇy arsha | krílañ camvòr ā́ viṣa pūyámāna índraṃ te ráso madiró mamattu || 21 || prásya dhárā bṛihatír asṛigrann aktó góbhiḥ kalásāñ ā́ viveṣa | sáma kṛiṇván samanyò vipaṣcít krándann ety abhí sákhyur ná jāmím || 22 || apaghnánn eshi pavamāna ṣátrūn priyā́ṃ ná jāró abhígīta índuḥ | sídan váneshu ṣakunó ná pátvā sómaḥ punānáḥ kaláṣeshu sáttā || 23 || ā́ te rúcaḥ pávamānasya soma yósheva yanti sudúghāḥ sudhā́rāḥ | hárir ánītaḥ puruvā́ro apsv ácikradat kaláṣe devayūnā́m || 24 || 10 ||

The mighty elixir, seated on the bowl of universe, is praiseworthy, competent, kept in the sacrificial vessels, ready to mix with milk flowing and staying in utensils. It mixes with the waters and extending its form in the firmament; it adorns the fourth abode (the bliss-sheath). 19

Cleansing its body like a richly-decorated man, flowing to acquire riches like a rapid horse, rushing to the receptacle like a bull to the herd, the elixir repeatedly enters the cosmic reservoir with a roar. 20

O divine elixir, purified by the venerable priests, rush through the cosmic filter, crying repeatedly, may you after purification, sportingly rest in the pitcher. Let your exhilarating ambrosia put the resplendent self into the ecstasy of bliss. 21

Its copious streams are effusing in all their fulness. They are blended with milk and curds. Finally they flow onward and enter the cosmic pitchers; uttering the Saman chants, the elixir, skilful and omniscient, hastens onwards, just as a lover to a friendly beloved. 22

O flowing elixir, eulogized, you come chasing our foes, as a lover to his darling, or as a bird flies back to her nest. You finally settle in the reservoirs, having been mixed with water. 23

O elixir, effused and purified, your lustres emerge out with abundant sweetness and in copious streams like a woman (feeding the child with her breast milk). The golden-hued elixir, loved by all, has been brought to the altar and roars repeatedly in the goblet of the God-loving worshippers. 24

[अथ षष्ठोऽनुवाकः ॥]

(९७) सप्तनवतितमं सूक्तम्

(१–५८) अष्टपञ्चाशदृचस्यास्य सूक्तस्य (१–३) प्रथमादितृचस्य मैत्रावरुणिर्वसिष्ठः, (४–६) चतुर्थ्यादितृचस्य वासिष्ठ इन्द्रप्रमतिः, (७–९) सप्तम्यादितृचस्य वासिष्ठो वृषगणः, (१०–१२) दशम्यादितृचस्य वासिष्ठो मन्युः, (१३–१५) त्रयोदश्यादितृचस्य वासिष्ठ उपमन्युः, (१६–१८) षोडश्यादितृचस्य वासिष्ठो व्याघ्रपात्, (१९–२१) एकोनविंश्यादितृचस्य वासिष्ठः शक्तिः, (२२–२४) द्वाविंश्यादितृचस्य वासिष्ठः कर्णश्रुत्, (२५–२७) पञ्चविंश्यादितृचस्य वासिष्ठो मृळीकः, (२८–३०) अष्टाविंश्यादितृचस्य वासिष्ठो वसुक्रः, (३१–४४) एकत्रिंश्यादिचतुर्दशर्चां शाक्त्यः पराशरः, (४५–५८) पञ्चचत्वारिंश्यादिचतुर्दशानामाङ्गिरसः कुत्स ऋषयः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम् ।
सुतः पवित्रं पर्येति रेभन्मितेव सद्म पशुमान्ति होता ॥१॥
भद्रा वस्त्रा समन्या३ वसानो महान्कविर्निवचनानि शंसन् ।
आ वच्यस्व चम्वोः पूयमानो विचक्षणो जागृविर्देववीतौ ॥२॥
समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षैतो अस्मे ।
अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः ॥३॥
प्र गायताभ्यर्चाम देवान्त्सोमं हिनोत महते धनाय ।
स्वादुः पवाते अति वारमव्यमा सीदाति कलशं देवयुर्नः ॥४॥
इन्दुर्देवानामुप सख्यमायन्त्सहस्रधारः पवते मदाय ।
नृभिः स्तवानो अनु धाम पूर्वमगन्निन्द्रं महते सौभगाय ॥५॥

97.

Asyá preshā́ hemánā pūyámāno devó devébhiḥ sám aprikta rásam | sutáḥ pavítram páry eti rébhan mitéva sádma paśumánti hótā || 1 || bhadrā́ vástrā samanyā̀ vásāno mahā́n kavír nivácanāni śáṁsan | ā́ vacyasva camvòḥ pūyámāno vicakshaṇó jā́grivir devávītau || 2 || sám u priyó mrijyate sā́no ávye yaśástaro yaśásāṃ kshaíto asmé | abhí svara dhánvā pūyámāno yūyám pāta svastíbhiḥ sádā naḥ || 3 || prá gāyatābhy àrcāma devā́n sómaṃ hinota mahaté dhánāya | svādúḥ pavāte áti vā́ram ávyam ā́ sīdāti kaláśaṃ devayúr naḥ || 4 || índur devā́nām úpa sakhyám āyán sahásradhāraḥ pavate mádāya | nríbhi stávāno ánu dhā́ma pū́rvam áganm índram mahaté saúbhagāya || 5 || 11 ||

97

The potency of the effused pure shining elixir is further activated by the touch of gold (from the rings in the fingers of priests), and the juice assumes from several contacts other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall where domestic animals are kept with care. 1

O great wise divine elixir, clothed in its auspicious vestments, the inspirer of praises, may you flow on into the cosmic vessels when purified. You are sagacious and vigilant at the divine scarifice. 2

(The elixir is) most famous of the famous, the earth-born, and the conciliator; it is cleansed for us by passing through fleecy filter placed at a high level; it roars aloud in the firmament when clarified; may you protect us now and ever with blessings. 3

We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acqirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher. 4

The divine elixir, desirous of entering into the friendship of Nature's bounties, flows in a thousand streams for their exhilaration. Glorified by the priests, it proceeds to its initial place. It goes to the resplendent self for the prosperity (of the entire family). 5

॥१२॥ स्तोत्रे राये हरिरर्षा पुनान इन्द्रं मदो गच्छतु ते भराय ।
देवैर्याहि सरथं राधो अच्छा यूयं पात स्वस्तिभिः सदा नः ॥६॥
प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन् ॥७॥
प्र हंसासस्तृपलं मन्युमच्छामादस्तं वृषगणा अयासुः ।
आङ्गूष्यं१ पवमानं सखायो दुर्मर्षं साकं प्र वदन्ति वाणम् ॥८॥

stotré rāyé hárir arshā punāná índram mádo gachatu te bhárāya | devaír yāhi sarátham rádho áchā yūyám pāta svastíbhiḥ sádā naḥ || 6 || prá kā́vyam uṣáneva bruvāṇó devó devā́nām jánimā vivakti | máhivrataḥ ṣúcibandhuḥ pāvakáḥ padā́ varāhó abhy èti rébhan || 7 || prá haṅsā́sas tṛipálam manyúm áchāmā́d ástam vṛíshagaṇā ayāsuḥ | āṅgūshyàm pávamānam sákhāyo durmársham sākám prá vadanti vāṇám || 8 ||

स रंहत उरुगायस्य जूतिं वृथा क्रीळन्तं मिमते न गावः ।
परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृज्रः ॥९॥
इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय ।
हन्ति रक्षो बाधते पर्यरातीर्वरिवः कृण्वन्वृजनस्य राजा ॥१०॥

sá raṅhata urugāyásya jūtím vṛíthā krīḷantam mimate ná gā́vaḥ | parīṇasám kṛiṇute tigmáṣṛiṅgo dívā hárir dádṛiṣe náktam ṛijráḥ || 9 || índur vājī́ pavate gónyoghā índre sómaḥ sáha ínvan mádāya | hánti ráksho bā́dhate páry árātīr várivaḥ kṛiṇván vṛijánasya rā́jā || 10 || 12 ||

Along with our chant of hymns, O green-tinted and purified, may you flow onward for our riches. May your exhilarating beverage animate the soul to a victory in a battle. May you share the chariot with Nature's other bounties to procure us wealth; may you protect us now and ever with blessing. 6

The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild boar with its foot. 7

Hosts of heroes assailed by enemies come to the divine elixir for final help and protection, for it is swift-shooting and foe-despising. Friends come and play on musical instruments in honour of the praiseworthy irresistible elixir. 8

Praised by many, the elixir moves rapidly on its path; other speedy bodies cannot overtake it; it is moving and smoothly and steadily. The elixir with sharp-horns (or penetrating brilliance) displays manifold radiance; the elixir appears golden-hued by day and shines silvery by night. 9

The powerful flowing elixir, with copious juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king of vigour; it crushes malignities and harasses the enemies. 10

॥१३॥

अध धारया मध्वा पृचानस्तिरो रोम पवते अद्रिदुग्धः ।
इन्दुरिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥११॥
अभि प्रियाणि पवते पुनानो देवो देवान्त्स्वेन रसेन पृञ्चन् ।
इन्दुर्धर्माण्यृतुथा वसानो दश क्षिपो अव्यत सानो अव्ये ॥१२॥
वृषा शोणो अभिकनिक्रदद्गा नदयन्नेति पृथिवीमुत द्याम् ।
इन्द्रस्येव वग्नुरा शृण्व आजौ प्रचेतयन्नर्षति वाचमेमाम् ॥१३॥

ádha dhárayā mádhvā pṛicānás tiró róma pavate ádri-dugdhaḥ | índur índrasya sakhyáṃ jushāṇó devó devásya matsaró mádāya || 11 || abhí priyáṇi pavate punānó devó deván svéna rásena pṛiñcán | índur dhármāṇy ṛituthá vásāno dáṣa kshípo avyata sáno ávye || 12 || vṛíshā ṣóṇo abhi-kánikradad gá nadáyann eti pṛithivím utá dyám | índra-syeva vagnúr á ṣṛiṇva ājaú pracetáyann arshati vácam émám || 13 ||

रसाय्यः पयसा पिन्वमान ईरयन्नेषि मधुमन्तमंशुम् ।
पवमानः संतनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमानः ॥१४॥
एवा पवस्व मदिरो मदायोदग्राभस्य नमयन्वधस्नैः ।
परि वर्णं भरमाणो रुशन्तं गव्युर्नो अर्ष परि सोम सिक्तः ॥१५॥

rasáyyaḥ páyasā pínvamāna īráyann eshi má-dhumantam aṅṣúm | pávamānaḥ saṃtaním eshi kṛiṇvánn índrāya soma parishicyámānaḥ || 14 || evá pavasva madiró mádāyodagrābhásya namáyan vadhasnaíḥ | pári várṇam bháramāṇo rúṣantaṃ gavyúr no arsha pári soma siktáḥ || 15 || 12 ||

Milked forth by the stones, the divine elixir flows through the cosmic filter with its sweet-flavoured streams; the holy exhilarating elixir rejoices in the company of the resplendent self. It gives out the divine sap for the enjoyment of every element that is divine in us. 11

Clad in pleasing radiance, suited to every season, the sportive divine elixir flows brightened; in its own essence, it goes to every easy element divine in us. The ten fingers help it in the fleecy cosmic filter placed at a high level. 12

The red bull, the mighty divine elixir, bellowing after the kine, goes with a roar through heaven and earth; its voice is heard as the voice of the resplendent self engaged in battle; encouraging and manifesting itself, it raises this voice. 13

Sweet and flavoured, and dripping with milk, the elixir, when expressed, purified and brightened, goes onward for the resplendent self in a continuous stream. 14

O divine elixir, may you, the exhilarator, flow on; for smiting the water-holding clouds with weapons, flow to us. Assuming all your brilliant forms, with a desire to mix with milk and curds, may you come to us in the sacrificial vessels. 15

॥१४॥ जुष्टी न इन्दो सुपथा सुगान्युरौ पवस्व वरिवांसि कृण्वन् ।
घनेव विष्वग्दुरितानि विघ्नन्नधि ष्णुना धन्व सानो अव्ये ॥१६॥
वृष्टिं नो अर्ष दिव्यां जिगत्नुमिळावतीं शंगयीं जीरदानुम् ।
स्तुकेव वीता धन्वा विचिन्वन्बन्धूँरिमाँ अवराँ इन्दो वायून् ॥१७॥

jushṭví na indo supáthā sugány uraú pavasva várivāṅsi kriṇván | ghanéva víshvag duritáni vighnánn ádhi shṇúnā dhanva sáno ávye || 16 || vrishṭím no arsha divyám jigatnúm íḷāvatīm ṣaṃgáyīṃ jīrádānum | stúkeva vītá dhanvā vicinván bándhūṅr imáṅ ávarāṅ indo vāyúṅ || 17 ||

ग्रन्थिं न वि ष्य ग्रथितं पुनान ऋजुं च गातुं वृजिनं च सोम ।
अत्यो न क्रदो हरिरा सृजानो मर्यो देव धन्व पस्त्यावान् ॥१८॥
जुष्टो मदाय देवतात इन्दो परि ष्णुना धन्व सानो अव्ये ।
सहस्रधारः सुरभिरदब्धः परि स्रव वाजसातौ नृषह्ये ॥१९॥
अरश्मानो येऽरथा अयुक्ता अत्यासो न ससृजानास आजौ ।
एते शुक्रासो धन्वन्ति सोमा देवासस्ताँ उप याता पिबध्यै ॥२०॥

granthím ná ví shya grathitám punāná rijúm ca gātúm vrijinám ca soma | átyo ná krado hárir á srijānó máryo deva dhanva pastyàvān || 18 || júshṭo mádāya devátāta indo pári shṇúnā dhanva sáno ávye | sahásradhārah surabhír ádabdhaḥ pári srava vájasātau nrisháhye || 19 || araṣmáno yè 'rathá áyuktā átyāso ná sasrijānása ājaú | eté ṣukráso dhanvanti sómā dévāsas táṅ úpa yātā píbadhyai || 20 || 14 ||

Pleased with our invocations, O elixir, flow to us. Granting us riches, may you come by holy paths and be easily acquired; may you beat down the demoniac obstacles on every side as with a club; run over the fleecy filter placed at an elevation. 16

Pour on us celestial rains, quick-falling, food-giving, health-providing, and promptly munificent. O elixir, send these breezes of lower regions which move like a kinsman seeking beloved infants. 17

O divine elixir, while being brightened and filtered, liberate me from knotted tangles of the world; grant me a straight path and strength. O golden-hued divine-elixir, when you flow, you spell out a sound as that of a moving horse. Flow on and on, O elixir, and stay in your receptacle which is your final dwelling. 18

O divine elixir, flow onward in a stream from the fleecy filter placed at an elevated summit for our delight. O inviolate, fragrant, irresistible, flow on for the acquisition of food that causes victory in the battle. 19

These brilliant divine elixirs flow like horses let loose in the battle without reins, without chariots, and unharnessed; (they finally come to the vessels and stored). May you, O Nature's bounties, come near to enjoy them. 20

So, O divine elixir, pour the water from the firmament into the cosmic vessels; may the elixir bestow upon us desirable riches in abundance, brave offspring and strength. 21

The zealous worshippers utter hymns in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratification. 22

The divine elixir is the benefactor of givers; it pours blessings on the liberal givers. The intelligent elixir distils its true beverage for the truth-abiding resplendent self. The radiant elixir is the sustainer of strength; it is carefully handled by the ten fingers (when the herbal plant is cleansed and squeezed for its sap). 23

The elixir is purified through the cosmic filters. It is the observer of man and the sovereign of immortal Nature as well as mortals; it stays both in the organic and inorganic worlds. The elixir mixes completely in a nice form with clear and pleasing waters. 24

Hasten, O divine elixir, to give nourishing food to the self and to our vital organs. Come to us like a horse; brings us food; may we acquire wealth; give us abundant thousand-fold food; O elixir, when adorned, may you become the dispenser of riches. 25

When mixed with waters, may the juices of divine elixir, delightful to natural forces, bring us a dwelling and brave children. The elixir is rich in all boons. They, the juices, guide us like the ministrant priests. These elixirs are the precursors of divine favours; they are ever used in every sacrifice; they are acceptable to all; they are the performers of celestial sacrifice and the givers of superb bliss. 26

Divine elixir is the beverage of Nature's bounties; may it flow at the cosmic sacrifice for our abundant food; urged on by you, may we overcome even mighty adversaries in battle; may you render heaven and earth happy abodes for us. 27

Yoked by priests (strong men), may you, O elixir, neighing like a horse, terrible as a lion, swifter than thought, pour happiness upon us. May you flow forth and be directed hitherward by those paths, which are the most direct, most up to date, for our happiness and concord. 28

O elixir, you are issuing forth through hundred streams for nourishing Nature's bounties. The sages brighten these thousand streams. O elixir, pour wealth upon us from heaven; you are the precursor of abundant riches. 29

The streams of divine elixir descend from heaven as the rays of the sun. Like a prudent king, the elixir does not abandon his friend at all. As a virtuous son engaged in pious acts gives comforts to the family, so may our mankind receive your blessings for success and victory and immunity from defeat. 30

७॥ प्र ते धारा मधुमतीरसृग्रन्वारान्यत्पूतो अत्येष्यव्यान् ।
पवमान पवसे धाम गोनां जज्ञानः सूर्यमपिन्वो अर्कैः ॥३१॥
कनिक्रददनु पन्थामृतस्य शुक्रो वि भास्यमृतस्य धाम ।
स इन्द्राय पवसे मत्सरवान्हिन्वानो वाचं मतिभिः कवीनाम् ॥३२॥
दिव्यः सुपर्णोऽव चक्षि सोम पिन्वन्धाराः कर्मणा देववीतौ ।
एन्दो विश कलशं सोमधानं क्रन्दन्निहि सूर्यस्योप रश्मिम् ॥३३॥

prá te dhā́rā mádhumatīr asṛigran vā́rān yát pūtó atyéshy ávyān | pávamāna pávase dhā́ma gónāṃ jajñānáḥ sū́ryam apinvo arkaíḥ || 31 || kánikradad ánu pánthām ṛitásya ṣukró ví bhāsy amṛítasya dhā́ma | sá índrāya pavase matsarávān hinvānó vā́cam matíbhiḥ kavīnā́m || 32 || divyáḥ suparṇó 'va cakshi soma pínvan dhā́rāḥ kármaṇā devávītau | éndo viṣa kaláṣaṃ somadhā́naṃ krándann ihi sū́ryasyópa raṣmím || 33 ||

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम् ।
गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः ॥३४॥
सोमं गावो धेनवो वावशानाः सोमं विप्रा मतिभिः पृच्छमानाः ।
सोमः सुतः पूयते अज्यमानः सोमे अर्कास्त्रिष्टुभः सं नवन्ते ॥३५॥

tisró vā́ca īrayati prá váhnir ṛitásya dhītím bráhmaṇo manīshā́m | gā́vo yanti gópatim pṛichámānāḥ sómaṃ yanti matáyo vāvaṣānā́ḥ || 34 || sómaṃ gā́vo dhenávo vāvaṣānā́ḥ sómaṃ víprā matíbhiḥ pṛichámānāḥ | sómaḥ sutáḥ pūyate ajyámānaḥ sóme arkā́s trishṭúbhaḥ sáṃ navante || 35 || 17 ||

Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance. 31

Roaring repeatedly along the path of truth and eternal order, may you shine as the banner of immortality. May you flow, providing exhilaration to the resplendent self. May you send forth your voice while the sages are engaged in chanting hymns of praise. 32

O divine elixir, you are celestial and with attractive leaves (or feathers) you look down upon us from all sides. May you pour forth your streams of bliss during the sacred works of the pious; may you enter into the cosmic reser-vior and roaring aloud approach the rays of the radiant sun. 33

The sage, radiant like fire, utters the triple speech (Rk, Yajus, Saman); he speaks the wisdom of the supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eager-ness, as if the cows come to the cowherd, their master. 34

The milch-kine come to this divine elixir with eagerness: sages come to it with inquisitive mind; the elixir, effused and filtered, is brightened and blended with milk; The divine elixir is invoked by chanting hymns in Tristup (and other metres). 35

॥१८॥ एवा नः सोम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति ।
इन्द्रमा विश बृहता रवेण वर्धया वाचं जनया पुरन्धिम् ॥३६॥
आ जागृविर्विप्र ऋता मतीनां सोमः पुनानो असदच्चमूषु ।
सपन्ति यं मिथुनासो निकामा अध्वर्यवो रथिरासः सुहस्ताः ॥३७॥
स पुनान उप सूरे न धातोभे अप्रा रोदसी वि ष आवः ।
प्रिया चिद्यस्य प्रियसास ऊती स तू धनं कारिणे न प्र यंसत् ॥३८॥

evā́ naḥ soma parishicyámāna ā́ pavasva pūyámānaḥ svastí | índram ā́ viṣa brihatā́ rávena vardháyā vā́cam janáyā púramdhim || 36 || ā́ jā́grivir vípra ritā́ matīnā́m sómaḥ punānó asadac camū́shu | sápanti yám mithunā́so níkāmā adhvaryávo rathirā́saḥ suhástāḥ || 37 || sá punāná úpa sū́re ná dhā́tóbhé aprā ródasī ví shá āvaḥ | priyā́ cid yásya priyasā́sa ūtí sá tū́ dhánam kāríṇe ná prá yaṅṣat || 38 ||

स वर्धिता वर्धनः पूयमानः सोमो मीढ्वाँ अभि नो ज्योतिषावीत् ।
येना नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि गा अद्रिमुष्णन् ॥३९॥
अक्रान्त्समुद्रः प्रथमे विधर्मञ्जनयन्प्रजा भुवनस्य राजा ।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुवान इन्दुः ॥४०॥

sá vardhitā́ várdhanaḥ pūyámānaḥ sómo mīḍhvā́ṅ abhí no jyótishāvīt | yénā naḥ pū́rve pitáraḥ padajñā́ḥ svarvído abhí gā́ ádrim ushṇán || 39 || ákrān samudráḥ prathamé vídharmañ janáyan prajā́ bhúvanasya rā́jā | vríshā pavítre ádhi sā́no ávye brihát sómo vāvridhe suvāná índuḥ || 40 || 18 ||

O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul; please foster our praise, and generate abundant understanding in us. 36

The vigilant elixir of life force, the knower of true praises, (the possessor of superb intellects) after purification stays in vessels. The auspicious pious priests, the leaders of the worship, working in collaboration, are pleased to touch by their hands this elixir. 37

The purified brightened elixir goes to the resplendent self, as the year approaches the sun; it fills both heaven and earth with radiance; it drives away the darkness with its light; may it, the beloved elixir, whose streams are for our preservation, bestow upon us wealth like wages given to a labourer. 38

May the divine elixir, the augmenter and self-augmenting, the showerer of benefits, being purified protect us with his radiance; through it our forefathers, tracing the foot-marks, cognizant of all things, have been finding the stolen cows concealed in the caves behind the rocks. 39

The divine elixir, the king of all beings, holds water in the outstretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces to abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation. 40

॥१०॥ महत्तत्सोमो महिषश्चकारापां यद्गर्भोऽवृणीत देवान् ।
अदधादिन्द्रे पवमान ओजोऽजनयत्सूर्ये ज्योतिरिन्दुः ॥४१॥
मत्सि वायुमिष्टये राधसे च मत्सि मित्रावरुणा पूयमानः ।
मत्सि शर्धो मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव सोम ॥४२॥
ऋजुः पवस्व वृजिनस्य हन्तापामीवां बाधमानो मृधश्च ।
अभिश्रीणन्पयः पयसाभि गोनामिन्द्रस्य त्वं तव वयं सखायः ॥४३॥

mahát tát sómo mahishás cakārāpám yád gárbhó 'vriṇīta devā́n | ádadhād índre pávamāna ójó 'janayat sū́rye jyótir índuḥ || 41 || mátsi vāyúm ishṭáye rā́dhase ca mátsi mitrā́váruṇā pūyámānaḥ | mátsi sárdho mā́rutam mátsi devā́n mátsi dyā́vāprithivī́ deva soma || 42 || rijúḥ pavasva vrijinásya hantā́pā́mīvām bā́dhamāno mrídhas ca | abhisrīṇán páyaḥ páyasābhí gónām índrasya tvám táva vayám sákhāyaḥ || 43 ||

मध्वः सूदं पवस्व वस्व उत्सं वीरं च न आ पवस्वा भगं च ।
स्वदस्वेन्द्राय पवमान इन्दो रयिं च न आ पवस्वा समुद्रात् ॥४४॥
सोमः सुतो धारयात्यो न हित्वा सिन्धुर्न निम्नमभि वाज्यक्षाः ।
आ योनिं वन्यमसदत्पुनानः समिन्दुर्गोभिरसरत्समद्भिः ॥४५॥

mádhvaḥ sū́dam pavasva vásva útsam vīrám ca na ā́ pavasvā bhágam ca | svádasvéndrāya pávamāna indo rayím ca na ā́ pavasvā samudrā́t || 44 || sómaḥ sutó dhā́rayā́tyo ná hítvā síndhur ná nimnám abhí vājy àkshāḥ | ā́ yónim ványam asadat punānáḥ sám índur góbhir asarat sám adbhíḥ || 45 || 19 ||

The mighty elixir achieves the mighty work. Being the germ of the waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun. 41

Exhilarate wind for our food and wealth, exhilarate the sun and ocean as soon as you are filtered; exhilarate the troop of the vital principles; exhilarate all the divine powers; exhilarate heaven and earth, O divine elixir. 42

O divine bliss, you flow out straight-way with ease; you are the slayer of the crooked and the wicked; you drive away diseases, ills and malices. May you flow onward; your juice is mixed with the milk of cows. And then you become the friend of the resplendent self, the aspirant, and we are your friends. 43

Pour forth a spring of treasure; provide us sweetness, grant us brave offspring and happy fortune; may sweetness flow for the aspirant, the resplendent self, O elixir, when purified; pour riches upon us from the firmament. 44

The divine elixir of life force, effused in a stream, speeds up like a courser. It flows out forcefully (from a filter) like a river speeding downward; purified, it rests in the wooden vessel; the elixir mixes with the waters, milk and curds. 45

॥२०॥ एष स्य ते पवत इन्द्र सोमश्चमूषु धीर उशते तवस्वान् ।
स्वर्चक्षा रथिरः सत्यशुष्मः कामो न यो देवयतामसर्जि ॥४६॥
एष प्रत्नेन वयसा पुनानस्तिरो वर्पांसि दुहितुर्दधानः ।
वसानः शर्म त्रिवरूथमप्सु होतेव याति समनेषु रेभन् ॥४७॥
नू नस्त्वं रथिरो देव सोम परि स्रव चम्वोः पूयमानः ।
अप्सु स्वादिष्ठो मधुमाँ ऋतावा देवो न यः सविता सत्यमन्मा ॥४८॥

eshá syá te pavata indra sómaṣ camúshu dhíra uṣaté távasvān | svàrcakshā rathiráḥ satyáṣushmaḥ kámo ná yó devayatám ásarji || 46 || eshá pratnéna váyasa punānás tiró várpāṅsi duhitúr dádhanaḥ | vásānaḥ ṣárma trivárūtham apsú hóteva yāti sámaneshu rébhan || 47 || nú nas tvám rathiró deva soma pári srava camvòḥ pūyámanaḥ | apsú svádishṭho mádhumāṅ ṛitávā devó ná yáḥ savitá satyámanmā || 48 ||

अभि वायुं वीत्यर्षा गृणानो३ऽभि मित्रावरुणा पूयमानः ।
अभी नरं धीजवनं रथेष्ठामभीन्द्रं वृषणं वज्रबाहुम् ॥४९॥
अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः ।
अभि चन्द्रा भर्तवे नो हिरण्याभ्यश्वान्रथिनो देव सोम ॥५०॥

abhí vayúm vīty àrshā gṛiṇanò 'bhí mitrávárunā pūyámānaḥ | abhí náraṃ dhījávanaṃ ratheshṭhám abhíndraṃ vṛíshaṇaṃ vájrabahum || 49 || abhí vástra suvasanány arshabhí dhenúḥ sudúghāḥ pūyámanaḥ | abhí candrá bhártave no híranyābhy áṣvān rathíno deva soma || 50 || 20 ||

The filtered sagacious elixir flows into the receptacles for your sake, O aspirant, the resplendent soul, since you crave for it; it is all-seeing, car-borne, truly potent, and has been sent forth to fulfil the wish of true devotees and sacrificers. 46

The divine elixir, that comes to the sacrifice has the following characteristics: from the earliest times, the practice has been to mix it with nutrients and filter; in spite of the land and climatic variations, it remains uninfluenced; it acclimatizes itself in respect to three variations: hot, cold and moisture; with a thrilling sound it mixes with waters. 47

The elixir of divine force in flow is speedy like a chariot, it is filtered through sacrificial strainers, and is instilled into waters with which it mixes; it is sweet, tasting like honey, it is sweet stimulator and impeller; like other divinities, it responds to sincere praises. 48

Being eulogized, may it hasten to the wind: being purified, hasten to the sun and ocean; hasten to the twin divines. The leader, quick as thought and mounted on a car, may you quickly approach the resplendent self, the showerer and the wielder of the thunderbolt. 49

O divine elixir, while being filtered proceed to handsome garments, proceed to cows to be milked; proceed to silver and gold for maintenance; proceed to horses fit for chariots. 50

॥२१॥ अभी नो अर्ष दिव्या वसून्यभि विश्वा पार्थिवा पूयमानः ।
अभि येन द्रविणमश्नवामाभ्यार्षेयं जमदग्निवन्नः ॥५१॥
अया पवा पवस्वैना वसूनि माँश्चत्व इन्दो सरसि प्र धन्व ।
ब्रध्नश्चिदत्र वातो न जूतः पुरुमेधश्चित्तकवे नरं दात् ॥५२॥

abhi no arsha divyá vásuny abhí víṣvá párthivá puyámánaḥ | abhí yéna dráviṇam aṣnávamabhy àrsheyáṃ jamadagniván naḥ || 51 || ayá pavá pavasvainá vásuni maṅṣcatvá indo sárasi prá dhanva | bradhnáṣ cid átra váto ná jutáḥ purumédhaṣ cit tákave náraṃ dat || 52 ||

उत न एना पवया पवस्वाधि श्रुते श्रवाय्यस्य तीर्थे ।
षष्टिं सहस्रा नैगुतो वसूनि वृक्षं न पक्वं धूनवद्रणाय ॥५३॥
महीमे अस्य वृषनाम शूषे माँश्चत्वे वा पृशने वा वधत्रे ।
अस्वापयन्निगुतः स्नेहयच्चापामित्राँ अपाचितो अचेतः ॥५४॥
सं त्री पवित्रा विततान्येष्यन्वेकं धावसि पूयमानः ।
असि भगो असि दात्रस्य दातासि मघवा मघवद्भ्य इन्दो ॥५५॥

utá na ená pavayá pavasvádhi ṣruté ṣraváyyasya tírthé | shashṭíṃ sahásra naigutó vásūni vrikshámṃ ná pakváṃ dhūnavad ráṇāya || 53 || máhimé asya vríshanáma ṣushé maṅṣcatve vá príṣane vā vádhatre | ásvāpayan nigútaḥ snehá yac cápamítrañ ápācíto acetáḥ || 54 || sáṃ trí pavítra vítatāny eshy ánv ékaṃ dhāvasi pūyámānaḥ | ási bhágo ási datrásya dātási maghávā maghávadbhya indo || 55 || 21 ||

While being filtered and purified, bring us celestial treasures; bring us all earthly treasures, so that we may acquire riches and divinity and become brilliantly blazing. 51

O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind, and distinguished for numerous dedicated services. 52

O worthy of renown, flow on for us, pure and filtered, at this renowned resting place. May this destroyer of evils drop down for us sixty thousand (countless) treasures, as one shakes a tree whose fruit is ripe, so that we may be victorious in the struggles of life against adversaries. 53

Eagerly do we pray for these two great rewards : the rain of arrows and humiliation of foes; these are the givers of happiness; they are deadly either in a fight on horse-back or in a hand-to-hand fight; it puts the foes to sleep and drives them away; may you, O divine elixir, drive away the unfriendly and unbelievers. 54

You flow forth unto three outstretched filters; you hasten to all of them, one by one in turn; you are auspicious; you are donor of gifts, O divine elixir; you are much more liberal and munificient than any other affluent. 55

॥२२॥ एष विश्ववित्पवते मनीषी सोमो विश्वस्य भुवनस्य राजा ।
द्रप्साँ ईरयन्विदथेष्विन्दुर्वि वारमव्यं समयाति याति ॥५६॥
इन्दुं रिहन्ति महिषा अदब्धाः पदे रेभन्ति कवयो न गृध्राः ।
हिन्वन्ति धीरा दशभिः क्षिपाभिः समञ्जते रूपमपां रसेन ॥५७॥
त्वया वयं पवमानेन सोम भरे कृतं वि चिनुयाम शश्वत् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥५८॥

eshá visvavít pavate manīshí sómo vísvasya bhúvanasya rājā | drapsán īráyan vidátheshv índur ví váram ávyam samáyáti yāti || 56 || índum rihanti mahishá ádabdhāḥ padé rebhanti kaváyo ná grídhrāḥ | hinvánti dhírā daśábhiḥ kshípābhiḥ sám añjate rūpám apáṃ rásena || 57 || tváyā vayáṃ pávamānena soma bháre kritáṃ ví cinuyāma śá-śvat | tán no mitró váruṇo māmahantām áditiḥ síndhuḥ prithiví utá dyaúḥ || 58 || 22 ||

(९८) अष्टनवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य वार्षागिरोऽम्बरीषो भारद्वाज ऋजिश्वा च ऋषी । पवमानः सोमो देवता । (१-१०, १२) प्रथमादिदशर्चां द्वादश्याश्चानुष्टुप्, (११) एकादश्याश्च बृहती छन्दसी ॥

॥२३॥ अभि नो वाजसातमं रयिमर्ष पुरुस्पृहम् ।
इन्दो सहस्रभर्णसं तुविद्युम्नं विभ्वासहम् ॥१॥
परि ष्य सुवानो अव्ययं रथे न वर्माव्यत ।
इन्दुरभि द्रुणा हितो हियानो धाराभिरक्षाः ॥२॥

98.

Abhí no vājasátamaṃ rayím arsha puruspríham | índo sahásrabharṇasaṃ tuvidyumnáṃ vibhvāsáham || 1 || pári shyá suvanó avyáyaṃ ráthe ná vármāvyata | índur abhí drúṇa hitó hiyanó dhárābhir akshāḥ || 2 ||

This all-knowing sage, the elixir of divine life force, the sovereign of the whole world, flows forth; distilling its drops at the holy places this elixir passes to the cosmic fleecy filter from both sides. 56

The adorable, unassailable divine elements sip the divine elixir; they hail it at its station like worshippers coveting for wealth; the skilful priests send forth the elixir after cleansing them with ten fingers : they anoint its body with waters (i.e. the effused elixir is mixed with waters). 57

O elixir, may we ever, with you, effused, pure and filtered, as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us. 58

98

Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes. 1

When effused, the elixir of divine life force, flows to the cosmic woollen filter, as a well-protected warrior in a chariot covered in mail. In the midst of chants of hymns the wooden casks pour it on the filter and the clear sap flows out in streams. 2

परि ष्य सुवानो अक्षा इन्दुरव्ये मदच्युतः ।
धारा य ऊर्ध्वो अध्वरे भ्राजा नैति गव्ययुः ॥३॥
स हि त्वं देव शश्वते वसु मर्ताय दाशुषे ।
इन्दो सहस्रिणं रयिं शतात्मानं विवाससि ॥४॥
वयं ते अस्य वृत्रहन्वसो वस्वः पुरुस्पृहः ।
नि नेदिष्ठतमा इषः स्याम सुम्नस्याध्रिगो ॥५॥
द्विर्यं पञ्च स्वयशसं स्वसारो अद्रिसंहतम् ।
प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त्यूर्मिणम् ॥६॥

pári shyá suvānó aksha índur ávye mádacyutaḥ | dhárā yá ūrdhvó adhvaré bhrajá naíti gavyayúḥ || 3 || sá hí tvám deva ṣáṣvate vásu mártaya daṣúshe | índo sahasríṇam rayím ṣatátmānam vivasasi || 4 || vayám te asyá vritrahan váso vásvaḥ puruspríhaḥ | ní nédishṭhatamā isháḥ syáma sumnásyādhrigo || 5 || dvír yám páñca sváyaṣasam svásāro ádrisaṃhatam | priyám índrasya kámyam prasnāpáyanty ūrmíṇam || 6 || 21 ||

॥२४॥

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण ।
यो देवान्विश्वाँ इत्परि मदेन सह गच्छति ॥७॥
अस्य वो ह्यवसा पान्तो दक्षसाधनम् ।
यः सूरिषु श्रवो बृहद्दधे स्वर्ण हर्यतः ॥८॥
स वां यज्ञेषु मानवी इन्दुर्जनिष्ट रोदसी ।
देवो देवी गिरिष्ठा अस्रेधन्तं तुविष्वणि ॥९॥

pari tyám haryatám hárim babhrúm punanti várena | yó deván víṣvāñ ít pári mádena sahá gáchati || 7 || asyá vo hy ávasā pánto dakshasádhanam | yáḥ sūríshu ṣrávo brihád dadhé svàr ṇá haryatáḥ || 8 || sá vāṃ yajñéshu mānavī índur janishṭa rodasī | devó devī girishṭhá ásredhan táṃ tuvishváṇi || 9 ||

The shining elixir, being effused, flows through the cosmos, i.e. fleecy filter, diffusing exhilaration all around. Being exalted, it goes in streams to the place of sacrifice, for being mixed with milk and curds. 3

O divine elixir, you grant riches, thousand-fold and hundred-fold treasure, to every one who offers libations. 4

O slayer of wicked, O lord of riches, we are yours; may we be very much close to your much-coveted wealth; O irresistible, may we be near happiness and worthy of sustenance. 5

The elixir is such as is expressed under the self-renowned stones with the waves of thrills. It is dear to the self, loved by all, and flows in streams. The twice-five (i.e. ten) sister-fingers give bath to the elixir plant. 6

It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filters (attractive and nutritious); it goes to Nature's all bounties with exhilaration. 7

May you drink this strengthening elixir which is loved by all and is brilliant like the sun, and which bestows abundant strength upon its worshippers and enlightened persons. 8

O divine heaven and earth, the well-wisher of the mankind, this elixir plant grows at your sacrifice; it is radiant and abides in hilly tracts; priests express it at the ceremony, where hymns are chanted with sweet rhythm. 9

इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे ।
नरे च दक्षिणावते देवाय सदनासदे ॥१०॥
ते प्रत्नासो व्युष्टिषु सोमाः पवित्रे अक्षरन् ।
अपप्रोथन्तः सनुतर्हुरश्चितः प्रातस्ताँ अप्रचेतसः ॥११॥
तं सखायः पुरोरुचं यूयं वयं च सूरयः ।
अश्याम वाजगन्ध्यं सनेम वाजपस्त्यम् ॥१२॥

índrāya soma pátave vṛitraghné pári shicyase | náre ca dákshiṇāvate deváya sadanāsáde || 10 || té pratnáso vyùshṭishu sómāḥ pavítre aksharan | apaprothantaḥ sanutár hurascítaḥ prātás tā́ñ ápracetasaḥ || 11 || tám sakhāyaḥ purorúcam yūyám vayám ca sūráyaḥ | aṣyáma vájagandhyam sanéma vájapastyam || 12 || 24 ||

(९९) नवनवतितमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य काश्यपौ रेभसूनू ऋषी । पवमानः सोमो देवता । (१) प्रथमर्चो बृहती, (२–८) द्वितीयादिसप्तानाञ्चानुष्टुप् छन्दसी ॥

॥२५॥

आ हर्यताय धृष्णवे धनुस्तन्वन्ति पौंस्यम् ।
शुक्रां वयन्त्यसुराय निर्णिजं विपामग्रे महीयुवः ॥१॥
अध क्षपा परिष्कृतो वाजाँ अभि प्र गाहते ।
यदी विवस्वतो धियो हरिं हिन्वन्ति यातवे ॥२॥

99.

Á haryatáya dhṛishṇáve dhánus tanvanti paúṁsyam | ṣukrám vayanty ásurāya nirṇíjam vipám ágrē mahīyúvaḥ || 1 || ádha kshapá párishkṛito vájāñ abhí prá gāhate | yádī vivásvato dhíyo hárim hinvánti yátave || 2 ||

O elixir, you as a beverage, are poured forth for the aspirant, the resplendent self, the crusher of nescience, and for the exhilaration of the munificent worshipper, who sits in the assembly of worship and offers homage. 10

Those eternal elixirs flow into the cosmos at the morning hours, driving away the evil-minded wicked; these elixirs are filtered at the early dawn. 11

May you and we, O friends, enjoy the bright, fragrant and envigorating elixir; may we have the comforts of boarding and lodging. 12

99

People stretch the bow of manly vigour to obtain the blessings of this beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise persons to clarify the mighty elixir. 1

And (the elixir), consecrated by the end of night, plunges into the strengthening food, while the prayers of the worshippers impel the golden-hued elixir to effuse and proceed (to the receiving pitchers). 2

तम॑स्य मर्जयामसि॒ मदो॒ य इ॑न्द्र॒पात॑मः ।
यं गाव॑ आ॒सभि॑र्द॒धुः पु॒रा नू॒नं च॑ सू॒रयः॑ ॥३॥
तं गाथ॑या पुरा॒ण्या पु॑ना॒नम॒भ्य॑नूषत ।
उ॒तो कृ॑पन्त धी॒तयो॑ दे॒वानां॒ नाम॒ बिभ्र॑तीः ॥४॥
तमु॒क्षमा॑णम॒व्यये॒ वारे॑ पुनन्ति धर्ण॒सिम् ।
दू॒तं न पू॒र्वचि॑त्तय॒ आ शा॑सते मनी॒षिणः॑ ॥५॥

tám asya marjayāmasi mádo yá indrapā́tamaḥ | yám gā́va āsábhir dadhúḥ purā́ nūnám ca sūráyaḥ || 3 || tám gā́thayā purāṇyā́ punānám abhy ànūshata | utó kripanta dhītáyo devā́nām nā́ma bíbhratīḥ || 4 || tám ukshámāṇam avyáye vā́re punanti dharṇasím | dūtám ná pūrvácittaya ā́ ṣāsate manīshíṇaḥ || 5 || 25 ||

॥२६॥

स पु॑ना॒नो म॒दिन्त॑मः॒ सोम॑श्च॒मूषु॑ सीदति ।
प॒शौ न रेत॑ आ॒दध॒त्पति॑र्वचस्यते धि॒यः ॥६॥
स मृ॑ज्यते सु॒कर्म॑भिर्दे॒वो दे॒वेभ्यः॑ सु॒तः ।
वि॒दे यदा॑सु संद॒दिर्म॒हीर॒पो वि गा॑हते ॥७॥
सुत॒ इन्दो॑ प॒वित्र॒ आ नृभि॑र्य॒तो वि नी॑यसे ।
इन्द्रा॑य मत्स॒रिन्त॑मश्च॒मूष्वा नि षी॑दसि ॥८॥

sá punānó madíntamaḥ sómaṣ camū́shu sīdati | paṣaú ná réta ādádhat pátir vacasyate dhiyáḥ || 6 || sá mrijyate sukármabhir devó devébhyaḥ sutáḥ | vidé yád āsu saṃdadír mahī́r apó ví gāhate || 7 || sutá indo pavítra ā́ nríbhir yató ví nīyase | índrāya matsaríntamaṣ camū́shv ā́ ní shīdasi || 8 || 26 ||

We purify the sap of that elixir which is exhilarating and fit for the assimilation of the resplendent self and which the cows and men of wisdom have been now and of old taking up by their mouths (cows provide milk to be mixed with the elixir, and wise men chant hymns of praise). 3

They have been celebrating the purified elixir with the ancient hymn of praise, and the sacred songs, bearing the names of divine powers, supplicate it. 4

They, the men of thinking, purify through the cosmic woollen filter the elixir, supporter of all, and sprinkled with milk and waters. They instruct it in advance, as a fore-thought, as taking it to be a messenger to bear their names in the morning prayers. 5

The most exhilarating elixir, being purified, alights on the cosmic vessels; it puts its seed (in the cosmic vessels) as it were to impregnate the heifer. Placed in the pitchers, as this protector of intellect is invoked by the hymns. 6

Effused for the divines, the Lord elixir is cleansed by the skilful priests; it is recognised amongst the people as the giver of riches, and as such, it plunges into the mighty cosmic waters. 7

When effused, and collected by the priests, O elixir, you are taken to the cosmic filter; you are poured in the cups for the aspirant, giving him the sublimest joy. 8

(१००) शततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपौ रेभसूनू ऋषी । पवमानः सोमो देवता । अनुष्टुप् छन्दः ॥

॥२७॥

अभी नवन्ते अद्रुहः प्रियमिन्द्रस्य काम्यम् ।
वत्सं न पूर्व आयुनि जातं रिहन्ति मातरः ॥१॥
पुनान इन्दवा भर सोम द्विबर्हसं रयिम् ।
त्वं वसूनि पुष्यसि विश्वानि दाशुषो गृहे ॥२॥

100

Abhí navante adrúhaḥ priyám índrasya kā́myam | vatsáṃ ná pū́rva ā́yuni jātáṃ rihanti mātáraḥ || 1 || punāná indav ā́ bhara sóma dvibárhasaṃ rayíṃ | tváṃ vásūni pushyasi víṣvāni dāṣúsho gṛihé || 2 ||

त्वं धियं मनोयुजं सृजा वृष्टिं न तन्यतुः ।
त्वं वसूनि पार्थिवा दिव्या च सोम पुष्यसि ॥३॥
परि ते जिग्युषो यथा धारा सुतस्य धावति ।
रंहमाणा व्य१व्ययं वारं वाजीव सानसिः ॥४॥
क्रत्वे दक्षाय नः कवे पवस्व सोम धारया ।
इन्द्राय पातवे सुतो मित्राय वरुणाय च ॥५॥

tváṃ dhíyam manoyújaṃ sṛijá vṛishṭíṃ ná tanyatúḥ | tváṃ vásūni pā́rthivā divyā́ ca soma pushyasi || 3 || pári te jigyúsho yathā dhā́rā sutásya dhāvati | ráṅhamāṇā vy àvyáyaṃ vā́raṃ vājíva sāsíḥ || 4 || krátve dákshāya naḥ kave pávasva soma dhā́rayā | índrāya pā́tave sutó mitrā́ya várunāya ca || 5 || 27 ||

100

The faultless cosmic waters approach the elixir, which is dear to the sun and beloved of all; just as the mothers (the cows) like the new-born calf at the early part of the life, similarly, the enlightened persons, free from malice, enjoy the elixir, the favourite of the aspirant and liked by all. 1

O divine elixir, when purified, bring us the riches of both worlds; may you foster all treasures in the house of the donor. 2

May you set free the stream of the elixir, rapid as thought, just as the cloud releases the rain; O elixir, may you foster the treasures, terrestrial and celestial both. 3

Your stream, when effused, is swift-flowing and bountiful; it rushes through the cosmic filter like a swift horse who wins prize on a chariot-race). 4

O sagacious cosmic elixir, flow in a stream for our enlightenment and invigoration; you are poured forth for the joy of lightning, the sun and the ocean. 5

॥२८॥

पव॑स्व वाज॒सात॑मः प॒वित्रे॒ धार॑या सु॒तः ।
इन्द्रा॑य सोम॒ विष्ण॑वे दे॒वेभ्यो॒ मधु॑मत्तमः ॥६॥
त्वां रि॑हन्ति मा॒तरो॒ हरिं॑ प॒वित्रे॑ अ॒द्रुहः॑ ।
व॒त्सं जा॒तं न धे॒नवः॒ पव॑मान॒ विध॑र्मणि ॥७॥
पव॑मान॒ महि॒ श्रव॑श्चि॒त्रेभि॑र्यासि र॒श्मिभिः॑ ।
शर्ध॒न्तमां॑सि जिघ्नसे॒ विश्वा॑नि दा॒शुषो॑ गृ॒हे ॥८॥
त्वं द्यां च॑ महिव्रत पृथि॒वीं चाति॑ जभ्रिषे ।
प्रति॑ द्रा॒पिम॑मुञ्चथाः॒ पव॑मान महित्व॒ना ॥९॥

pávasva vājasátamaḥ pavítre dhárayā sutáḥ | índrāya soma víshṇave devébhyo mádhumattamaḥ || 6 || tvā́ṃ rihanti mātáro hárim pavítre adrúhaḥ | vatsáṃ jātáṃ ná dhenávaḥ pávamāna vídharmaṇi || 7 || pávamāna máhi ṣrávaṣ citrébhir yāsi raṣmíbhiḥ | ṣárdhan támāṅsi jighnase víṣvāni dāṣúsho gṛihé || 8 || tvā́ṃ dyā́ṃ ca mahivrata pṛithivī́ṃ cáti jabhrishe | práti drāpím amuñcathāḥ pávamāna mahitvanā́ || 9 || 28 ||

(१०१) एकोत्तरशततमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य (१-३) प्रथमादितृचस्य श्यावाश्विरन्धीगुः, (४-६) चतुर्थ्यादितृचस्य नाहुषो ययातिः, (७-९) सप्तम्यादितृचस्य राजर्षिर्मानवो नहुषः, (१०-१२) दशम्यादितृचस्य सांवरणो मनुः, (१३-१६) त्रयोदश्यादिचतुर्ऋचस्य च वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषयः । पवमानः सोमो देवता । (१, ४-१६) प्रथमर्चश्चतुर्थ्यादित्रयोदशानाञ्चानुष्टुप्, (२-३) द्वितीयातृतीययोश्च गायत्री छन्दसी ॥

॥१॥ पु॒रोजि॑ती वो॒ अन्ध॑सः सु॒ताय॑ मादयि॒त्नवे॑ । अप॒ श्वानं॑ श्नथिष्टन॒ सखा॑यो दीर्घजि॒ह्व्य॑म् ॥१॥

101.

Purójitī vo ándhasaḥ sutā́ya mādayitnáve | ápa ṣvā́naṃ ṣnathishṭana sákhāyo dīrghajihvyàm || 1 ||

Flow onward, O elixir, the giver of food; flow on to the cosmic filter in a stress, when effused; O elixir, you are most sweet for the soul, for the omnipresent Lord and for all other divine powers or men of enlightenment. 6

O golden-hued flowing elixirs, the faultless cosmic mothers caress you upon the cosmic filter at the place of worship, as the milch kine like the new-born calf. 7

O flowing elixir, you traverse the vast firmament with a variety of rays, that surround you; you drive with valour all the glooms away at the house of the liberal donor. 8

O elixir, strong of determinations, you support both heaven and earth; O flowing elixir, endowed with greatness, you put on your coat of mail in majesty. 9

101

O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory. 1

The elixir, effused and active, flows in a purifying stream; like a speedy horse, it comes flowing hitherwards. 2

The priests, with all comprehending intelligence, express and squeeze out under stones, the elixir, adorable and unassailable. 3

The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also. 4

The devout worshippers say, "O divine elixir, flow forth for the aspirant, the resplendent self"; it is the lord of speech, sovereign of all by its might, and worthy of our adoration. 5

The thousand-streamed ocean of the elixir, the inspirer of hymns, the lord of riches, the devoted friend of the aspirant flows day by day. 6

This divine elixir, being purified, hastens (to the pitcher): it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth. 7

The affectionate emulous cows are eager to enjoy the elixir for their exhilaration; the brilliant filtered elixir juices make paths (for themselves to flow). 8

य ओजिष्ठस्तमा भर पवमान श्रवाय्यम् ।
यः पञ्च चर्षणीरभि रयिं येन वनामहे ॥९॥
सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः ।
मित्राः सुवाना अरेपसः स्वाध्यः स्वर्विदः ॥१०॥

yá ójishṭhas tám á bhara pávamāna ṣravayyam | yáḥ páñca carshaṇír abhí rayím yéna vánamahai || 9 || sómāḥ pavanta índavo 'smábhyam gatuvíttamaḥ | mitráḥ suvāná arepásaḥ svadhyàḥ svarvídaḥ || 10 || 2 ||

॥३॥

सुष्वाणासो व्यद्रिभिश्चिताना गोरधि त्वचि ।
इषमस्मभ्यमभितः समस्वरन्वसुविदः ॥११॥
एते पूता विपश्चितः सोमासो दध्याशिरः ।
सूर्यासो न दर्शतासो जिगत्नवो ध्रुवा घृते ॥१२॥
प्र सुन्वानस्यान्धसो मर्तो न वृत तद्वचः ।
अप श्वानमराधसं हता मखं न भृगवः ॥१३॥
आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः ।
सरज्जारो न योषणां वरो न योनिमासदम् ॥१४॥

sushvāṇáso vy ádribhiṣ citāna gór ádhi tvaci | ísham asmábhyam abhítaḥ sám asvaran vasuvídaḥ || 11 || eté putá vipaṣcitaḥ sómaso dádhyāṣiraḥ | súryāso ná darṣatáso jigatnávo dhruvá ghṛité || 12 || prá sunvanásyándhaso márto ná vṛita tád vácaḥ | ápa ṣvánam aradhásaṃ hatá makháṃ ná bhṛígavaḥ || 13 || á jamír átke avyata bhujé ná putrá oṇyóḥ | sáraj jāró ná yóshaṇaṃ varó ná yónim asádam || 14 ||

O filtered elixir, bring to us that celebrated juice, which is most potent, which waits upon the five classes of people and whereby we may obtain riches. 9

The brilliant elixirs flow for us, knowing the right path. They are friendly, sinless, good-intentioned, and enlightened. 10

Effused by placing the plant on the cattle-skin, and pressing with stones, may these elixirs be the acquirers of wealth; may they give nutrient food to us from all sides. 11

These filtered divine elixirs, intelligent, mixed with milk and curds, swift-moving, firm in the waters, are brilliant as the sun. 12

Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant ones drive off this villain. 13

Divine elixir, the kinsman, is enveloped in the investing filter like a child in the arms of its protecting parents; it hastens like a lover to a beloved; like a bridegroom to the bride, to rest at his own abode (that is, in the pitcher). 14

स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी ।
हरिः पवित्रे अव्यत वेधा न योनिमासदम् ॥१५॥
अव्यो वारेभिः पवते सोमो गव्ये अधि त्वचि ।
कनिक्रदद्वृषा हरिरिन्द्रस्याभ्येति निष्कृतम् ॥१६॥

sá vīró dakshasádhano ví yás tastámbha ródasī | hárih pavítre avyata vedhá ná yónim asádam || 15 || ávyo várebhih pavate sómo gávye ádhi tvaci | kánikradad vrísha hárir índrasyābhy ěti nishkritám || 16 || ३ ||

(१०२) द्व्युत्तरशततमं सूक्तम्
(१-८) अष्टर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥४॥ क्राणा शिशुर्महीनां हिन्वन्नृतस्य दीधितिम् । विश्वा परि प्रिया भुवदध द्विता ॥१॥
उप त्रितस्य पाष्योरभक्त यद्गुहा पदम् । यज्ञस्य सप्त धामभिरध प्रियम् ॥२॥
त्रीणि त्रितस्य धारया पृष्ठेष्वेरया रयिम् । मिमीते अस्य योजना वि सुक्रतुः ॥३॥
जज्ञानं सप्त मातरो वेधामशासत श्रिये । अयं ध्रुवो रयीणां चिकेत यत् ॥४॥
अस्य व्रते सजोषसो विश्वे देवासो अद्रुहः । स्पार्हा भवन्ति रन्तयो जुषन्त यत् ॥५॥

102.

Krāṇá síṣur mahīnām hinvánn ritásya dídhitim | víṣvā pári priyá bhuvad ádha dvitá || 1 || úpa tritásya pāshyòr ábhakta yád gúha padám | yajñásya saptá dhámabhir ádha priyám || 2 || tríṇi tritásya dháraya prishṭhéshv éraya rayím | mímīte asya yójana ví sukrátuḥ || 3 || jajñānám saptá mātáro vedhám aṣāsata ṣriyé | ayám dhruvó rayīṇám ciketa yát || 4 || asyá vraté sajóshaso víṣve deváso adrúhaḥ | spārhá bhavanti rántayo jushánta yát || 5 || ४ ||

The golden-hued elixir, the implementer of strength, who upholds heaven and earth, is enveloped in the cosmic filter like the pious devotee in his own house. 15

The elixir flows purified by the cosmic fleecy filter, placed at a height; it comes out roaring on the cowhide; the showerer, the green-tinted goes to the abode of the aspirant, the resplendent self. 16

102

Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven. 1

When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss), it is invoked through the hymns of seven metres, since it is known as dear to sacrifice. 2

May you invoke the elixir, flowing in triple streams in the triple region of the heart; may it cause riches to flow to the sacrificial places. The person dedicated to sacred acts knows fully well the measure of his plan. 3

The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches. 4

All noble persons, pledged to the divine elixir and devoid of malice, assemble together at the sacred rite to participate in enjoyment of the elixir. They are to be envied, for they are delightfully absorbed in it. 5

॥५॥ यमी गर्भमृतावृधो दृशे चारुमजीजनन् । कविं मंहिष्ठमध्वरे पुरुस्पृहम् ॥६॥
समीचीने अभि त्मना यह्वी ऋतस्य मातरा । तन्वाना यज्ञमानुषग्यदञ्जते ॥७॥
क्रत्वा शुक्रेभिरक्षभिर्ऋणोरप व्रजं दिवः । हिन्वन्नृतस्य दीधितिं प्राध्वरे ॥८॥

yám ı gárbham ritavrídho drisé cárum ájıjanan | kavím máṅhishṭham adhvaré puruspríham || 6 || samıcīné abhí tmánā yahví ritásya mātárā | tanvānā́ yajñám ānushág yád añjaté || 7 || krátvā sukrébhir akshábhir riṇór ápa vrajám diváḥ | hinvánn ritásya dī́dhitim prádhvaré || 8 || 5 ||

(१०३) त्र्युत्तरशततमं सूक्तम्
(१–६) षडृचस्यास्य सूक्तस्याप्त्यो द्वित ऋषिः । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥६॥ प्र पुनानाय वेधसे सोमाय वच उद्यतम् । भृतिं न भरा मतिभिर्जुजोषते ॥१॥
परि वाराण्यव्यया गोभिरञ्जानो अर्षति । त्री षधस्था पुनानः कृणुते हरिः ॥२॥
परि कोशं मधुश्चुतमव्यये वारे अर्षति । अभि वाणीर्ऋषीणां सप्त नूषत ॥३॥
परि णेता मतीनां विश्वदेवो अदाभ्यः । सोमः पुनानश्चम्वोर्विशद्धरिः ॥४॥

103.

Prá punānā́ya vedháse sómāya váca údyatam | bhritím ná bharā matíbhir jújoshate || 1 || pári vā́rāṇy avyáyā góbhir añjānó arshati | trí shadhástha punānáḥ kriṇute háriḥ || 2 || pári kósam madhuscútam avyáye vā́re arshati | abhí vā́ṇīr ríshīṇāṃ saptá nūshata || 3 || pári ṇetā́ matīnā́ṃ visvá devo ádābhyaḥ | sómaḥ punānás camvòr visad dháriḥ || 4 ||

The germ, which the augmenters of the rite, bring forth at the sacrifice, is lovely to look upon, is intelligent, most adorable, and desired by many. 6

It of its own will goes to the great parents of the sacrifice, the unseparated ones, heaven and earth. At the ceremony, the priests duly anoint it with waters. 7

O elixir, by your act and by your eye-like brilliance, drive away the darkness from the sky and effuse into the sacrifice your juice, the lustre of the rite. 8

103

Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises. 1

Blending with milk and curds, the elixir rushes through the cosmic fleecy filter; the golden-hued elixir, when purified, rests in three regions (in the triangle of the heart—the seat of emotions, enlightenment and bliss). 2

The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacle; the seven metres of the hymns praise it. 3

The divine elixir is the evoker of intellect; all Nature's bounties are comprehended; it is unassailable, and is green-tinted. When filtered, may it come to rest in the cups. 4

परि दैवीरनु स्वधा इन्द्रेण याहि सरथम् । पुनानो वाघद्वाघद्भिरमर्त्यः ॥५॥
परि सप्तिर्न वाजयुर्देवो देवेभ्यः सुतः । व्यानशिः पवमानो वि धावति ॥६॥

pári daívīr ánu svadhā́ índreṇa yāhi saráthaṃ | punānó vāghád vāghádbhir ámartyaḥ || 5 || pári sáptir ná vājayúr devó devébhyaḥ sutáḥ | vyānaśíḥ pávamano ví dhāvati || 6 || 6 ||

[अथ सप्तमोऽनुवाकः ॥] (१०४) चतुरुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य काण्वौ पर्वतनारदौ काश्यप्यौ शिखण्डिन्यावप्सरसौ वा ऋषिके । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥७॥ सखाय आ नि षीदत पुनानाय प्र गायत । शिशुं न यज्ञैः परि भूषत श्रिये ॥१॥
समी वत्सं न मातृभिः सृजता गयसाधनम् । देवाव्यं मदमभि द्विशवसम् ॥२॥
पुनाता दक्षसाधनं यथा शर्धाय वीतये । यथा मित्राय वरुणाय शंतमः ॥३॥
अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत । गोभिष्टे वर्णमभि वासयामसि ॥४॥
स नो मदानां पत इन्दो देवप्सरा असि । सखेव सख्ये गातुवित्तमो भव ॥५॥
सनेमि कृध्यस्मदा रक्षसं कं चिदत्रिणम् । अपादेवं द्वयुमंहो युयोधि नः ॥६॥

104.

Sákhāya ā́ ní shīdata punānā́ya prá gāyata | śíśum ná yajñaíḥ pári bhūshata śriyé || 1 || sám ī vatsáṃ ná mātṛ́bhiḥ sṛijáta gayasā́dhanam | devavyàm mádam abhí dvíśavasam || 2 || punā́tā dakshasā́dhanaṃ yáthā śárdhāya vītáye | yátha mitrā́ya várunāya śáṃtamaḥ || 3 || asmábhyaṃ tvā vasuvídam abhí vā́ṇīr anūshata | góbhish ṭe várṇam abhí vāsayāmasi || 4 || sá no madānām pata índo devápsarā asi | sákheva sákhye gātuvíttamo bhava || 5 || sánemi kṛidhy àsmád ā́ rakshásaṃ káṃ cid atrínam | ápādevaṃ dvayúm áṅho yuyodhi naḥ || 6 || 7 ||

Proceed, O immortal, in the same chariot (in the same cavity) in which the self is seated to the celestial divine powers. Having been purified by priests, you have become pure and purifier. 5

Like a courser, who shows his strength, the divine elixir, effused for the divine elements; flows when purified and spreads widely in all directions. 6

104

Sit down, O friends, and sing aloud to the glory of the purified elixir, decorate it with offerings to beautify it as parents decorate a baby. 1

Just as the mother cares for her child, you devote yourself to the preparation of the elixir, the protector of the divine elements, the exhilarator. It is endowed with twofold strength, physical and spiritual. 2

Purify and filter (the divine elixir), the bestower of strength, for invigoration and for enjoyment. May it grant excellent happiness to the friend and to the man of distinction. 3

For us, do the hymns glorify you, the giver of wealth; we clothe your form with milk and curds (cow products). 4

O divine elixir, you are the king among all joy-giving elixirs; may you be our true guide as a friend to a friend. 5

May we cherish your friendship as if from the earliest times; drive away from us the voracious, the wicked, the impious, the godless, the double-dealer. Please keep sin and evil also far away from us.

(१०५) पञ्चोत्तरशततमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य काण्वौ पर्वतनारदावृषी । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥८॥ तं वः सखायो मदाय पुनानमभि गायत । शिशुं न यज्ञैः स्वदयन्त गूर्तिभिः ॥१॥
सं वत्स इव मातृभिरिन्दुर्हिन्वानो अज्यते । देवावीर्मदो मतिभिः परिष्कृतः ॥२॥

105.

Táṃ vaḥ sakhāyo mádāya punānám abhí gāyata | śíśuṃ ná yajñaíḥ svadayanta gūrtíbhiḥ || 1 || sáṃ vatsá iva mātṛ́bhir índur hinvānó ajyate | devāvī́r mádo matíbhiḥ páriṣhkṛitaḥ || 2 ||

अयं दक्षाय साधनोऽयं शर्धाय वीतये । अयं देवेभ्यो मधुमत्तमः सुतः ॥३॥
गोमन्न इन्दो अश्ववत्सुतः सुदक्ष धन्व । शुचिं ते वर्णमधि गोषु दीधरम् ॥४॥

ayáṃ dákshāya sā́dhano 'yáṃ śárdhāya vītáye | ayáṃ devébhyo mádhumattamaḥ sutáḥ || 3 || gómann indo áśvavat sutáḥ sudaksha dhanva | śúciṃ te várṇam ádhi góshu dīdharam || 4 ||

स नो हरीणां पत इन्दो देवप्सरस्तमः । सखेव सख्ये नर्यो रुचे भव ॥५॥
सनेमि त्वमस्मदाँ अदेवं कं चिदत्रिणम् । साह्वाँ इन्दो परि बाधो अप द्वयुम् ॥६॥

sá no harīṇā́ṃ pata índo devápsarastamaḥ | sákheva sákhye náryo rucé bhava || 5 || sánemi tvám asmád ā́ñ ádevaṃ káṃ cid atríṇam | sāhvā́ñ indo pári bā́dho ápa dvayúm || 6 || 8 ||

105

O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations. 1

The divine elixir is thoroughly mixed with waters as a calf is nourished by its mother; it is the protector of the enlightened one, the exhilarator, and is glorified by our praises. 2

This elixir is a sure means for obtaining invigoration; it is useful for acquiring speed and as a nutrient; it is effused most sweet-flavoured for the divine powers and the enlightened ones. 3

O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horses (vigour); I shall add pure milk and curds to it. 4

O divine elixir, lord of our vigorous actions, you possess a most brilliant form; may you be kind to priests, and enlighten us as a friend enlightens a friend. 5

May you show us your ancient eternal friendship; drive away the impious voracious demoniac tendencies; O victorious elixir, overcome those who oppress us. and drive off those who are engrossed in sin. 6

(१०६) षडुत्तरशततमं सूक्तम्

(१–१४) चतुर्दशर्चस्यास्य सूक्तस्य (१–३, १०–१४) प्रथमादितृचस्य दशम्यादिपञ्चानाञ्च चाक्षुषोऽग्निः, (४–६) चतुर्थ्यादितृचस्य मानवश्चक्षुः, (७–९) सप्तम्यादितृचस्य चाप्सवो मनुर्ऋषयः । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥०॥ इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः । श्रुष्टी जातास इन्दवः स्वर्विदः ॥१॥
अयं भराय सानसिरिन्द्राय पवते सुतः । सोमो जैत्रस्य चेतति यथा विदे ॥२॥
अस्येदिन्द्रो मदेष्वा ग्राभं गृभ्णीत सानसिम् । वज्रं च वृषणं भरत्समप्सुजित् ॥३॥
प्र धन्वा सोम जागृविरिन्द्रायेन्दो परि स्रव । द्युमन्तं शुष्ममा भरा स्वर्विदम् ॥४॥
इन्द्राय वृषणं मदं पवस्व विश्वदर्शतः । सहस्रयामा पथिकृद्विचक्षणः ॥५॥

106.

Índram ácha sutá imé vríshaṇam yantu hárayaḥ | ṣrushṭí jātása índavaḥ svarvídaḥ || 1 || ayám bhárāya sānasír índrāya pavate sutáḥ | sómo jaítrasya cetati yáthā vidé || 2 || asyéd índro mádeshv á grābhám gṛibhṇīta sānasím | vájram ca vríshaṇam bharat sám apsujít || 3 || prá dhanvā soma jágṛivir índrāyendo pári srava | dyumántam ṣúshmam á bharā svarvídam || 4 || índrāya vríshaṇam mádam pávasva viṣvádarṣataḥ | sahásrayāmā pathikṛíd vicakshaṇáḥ || 5 || 9 ||

॥१०॥ अस्मभ्यं गातुवित्तमो देवेभ्यो मधुमत्तमः । सहस्रं याहि पथिभिः कनिक्रदत् ॥६॥
पवस्व देववीतय इन्दो धाराभिरोजसा । आ कलशं मधुमान्त्सोम नः सदः ॥७॥
तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः । त्वां देवासो अमृताय कं पपुः ॥८॥

asmábhyam gātuvíttamo devébhyo mádhumattamaḥ | sahásram yāhi pathíbhiḥ kánikradat || 6 || pávasva devávītaya índo dhárābhir ójasā | á kaláṣam mádhumān soma naḥ sadaḥ || 7 || táva drapsá udaprúta índram mádāya vāvṛidhuḥ | tvám deváso amṛítāya kám papuḥ || 8 ||

106

May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings. 1

This effused elixir is an inspirer in putting a fight (against evils and evil doers); it is squeezed and filtered for the aspirant; it thinks of the victorious self, just as it thinks of others. 2

In the exhilaration of the spiritual joy, may the inner self seize hold of the bow with ease, and conquering evils in the world, may he wield the bolt of adamantine will power, the showerer of benefits. 3

Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength. 4

Pour forth for the inner self the exhilarating sap of divine bliss; verily, you are charming, a tracer of fresh paths, the finder of the right ones. You are a showerer of blessing and all-beholding. 5

You are the best finder of paths for us, and the sweetest beverage for the divines; may you, roaring loudly, come to us by the thousand paths. 6

O elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties; may you, fragrant and flavoured, come to stay in our pitchers (of heart). 7

Your drops, proceeding towards waters, have exalted the self to exhilaration; the senses have quaffed you for immortality. 8

आ नः सुतास इन्दवः पुनाना धावता रयिम् । वृष्टिद्यावो रीत्यापः स्वर्विदः ॥९॥
सोमः पुनान ऊर्मिणाव्यो वारं वि धावति । अग्रे वाचः पवमानः कनिक्रदत् ॥१०॥

á naḥ sutāsa
indavaḥ punāná dhāvatā rayím | vṛishṭídyāyo rītyāpaḥ
svarvídaḥ || 9 || sómaḥ punāná ūrmíṇávyo váram ví dhāvati |
ágre vācáḥ pávamānaḥ kánikradat || 10 || 10 ||

॥२१॥ धीभिर्हिन्वन्ति वाजिनं वने क्रीळन्तमत्यविम् । अभि त्रिपृष्ठं मतयः समस्वरन् ॥११॥
असर्जि कलशाँ अभि मीळ्हे सप्तिर्न वाजयुः । पुनानो वाचं जनयन्नसिष्यदत् ॥१२॥

dhībhír hinvanti vājínam váne krílantam átyavim | abhí
triprishṭhám matáyaḥ sám asvaran || 11 || ásarjì kaláṣāñ abhí
mīḷhé sáptir ná vājayúḥ | punānó vácam janáyann asishya-
dat || 12 ||

पवते हर्यतो हरिरति ह्वरांसि रंह्या । अभ्यर्षन्त्स्तोतृभ्यो वीरवद्यशः ॥१३॥
अया पवस्व देवयुर्मधोर्धारा असृक्षत । रेभन्पवित्रं पर्येषि विश्वतः ॥१४॥

pávate haryató hárir áti hvárāṅsi ráṅhyā | abhy-
árshan stotṛíbhyo vīrávad yáṣaḥ || 13 || ayá pavasva deva-
yúr mádhor dhárā asṛikshata | rébhan pavítram páry eshi
viṣvátaḥ || 14 || 11 ||

Bring us wealth (of wisdom), O bright blissful spirit, expressed and purified; you fill the sky with rains, and shed water on the earth; you give us everything that we need. 9

The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted. 10

With their fingers, the priests send forth the powerful elixir of bliss sporting in the cosmic waters and passing through cosmic fleecy filter. Thereafter the elixir abides in the three receptacles (heaven, midspace and earth; and in the body complex in the physical, mental and spiritual regions). 11

For nourishing (the worshipper) it has been set free into the receptacles like an impetuous courser in battle. While filtered, it raises a cry, and flows (in the vessels). 12

The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers. 13

For the exhilaration of organs, your streams are set free. May you flow, O elixir, with thrilling sounds and pass through the ultra-psychic filter in all directions. 14

(१०७) सप्तोत्तरशततमं सूक्तम्

(१–२६) षड्विंशत्यृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाजः, मारीचः कश्यपः, राहूगणो गोतमः, भौमोऽत्रिः, गाथिनो विश्वामित्रः, भार्गवो जमदग्निः, मैत्रावरुणिर्वसिष्ठश्च सप्तर्षयः । पवमानः सोमो देवता । (१–२, ४–७, १०–१५, १७–२६) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादिचतसृणां दशम्यादिषण्णां सप्तदश्यादिदशानाञ्च प्रगाथः [(१, ४, ६, १०, १२, १४, १७, १९, २१, २३, २५) प्रथमाचतुर्थीषष्ठीदशमीद्वादशीचतुर्दशीसप्तदश्येकोनविंश्येकविंशीत्रयोविंशीपञ्चविंशीनां बृहती, (२, ५, ७, ११, १३, १५, १८, २०, २२, २४, २६) द्वितीयापञ्चमीसप्तम्येकादशीत्रयोदशीपञ्चदश्यष्टादशीविंशीद्वाविंशीचतुर्विंशीषड्विंशीनां सतोबृहती], (३) तृतीयाया भुरिग्विराड् द्विपदा. (८–९) अष्टमीनवम्योर्बृहती. (१६) षोडश्याश्च द्विपदा विराट् छन्दांसि ॥

॥१२॥

परीतो षिञ्चता सुतं सोमो य उत्तमं हविः ।
दधन्वाँ यो नर्यो अप्स्व१न्तरा सुषाव सोममद्रिभिः ॥१॥
नूनं पुनानोऽविभिः परि स्रवादब्धः सुरभिंतरः ।
सुते चित्त्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥२॥

107.

Párītó shiñcatā sutáṃ sómo yá uttamáṃ havíḥ | dadhanváñ yó náryo apsv àntár ā́ sushā́va sómam ádribhiḥ || 1 || nūnáṃ punānó 'vibhiḥ pári sravā́dabdhaḥ surabhíntaraḥ | suté cit tvāpsú madāmo ándhasā ṣrīṇánto góbhir úttaram || 2 ||

परि सुवानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः ॥३॥
पुनानः सोम धारयापो वसानो अर्षसि ।
आ रत्नधा योनिमृतस्य सीदस्युत्सो देव हिरण्ययः ॥४॥
दुहान ऊधर्दिव्यं मधु प्रियं प्रत्नं सधस्थमासदत् ।
आपृच्छ्यं धरुणं वाज्यर्षति नृभिर्धूतो विचक्षणः ॥५॥

pári suvānáṣ cákshase devamā́danaḥ krátur índur vicakshaṇáḥ || 3 || punānáḥ soma dhā́rayāpó vásāno arshasi | ā́ ratnadhā́ yónim ṛitásya sīdasy útso deva hiraṇyáyaḥ || 4 || duhāná ū́dhar divyáṃ mádhu priyaṃ pratnáṃ sadhástham ā́sadat | āpṛíchyaṃ dharúṇaṃ vājy àrshati nṛíbhir dhūtó vicakshaṇáḥ || 5 || 12 ||

107

Hence sprinkle forth the effused divine elixir from all sides which is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests. 1

The elixir, filtered through the cosmic fleecy filter, is unassailable, most fragrant, and flows around on effusion. We praise you; you are mixed with cosmic waters and milk and curds as nutrients. 2

After effusion, the elixir flows so as to be seen by every one; it is the exhilarator of Nature's bounties, is active and far-sighted and the source of inspiration. 3

You have been filtered clear, O elixir; you flow in a stream clothed in the consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain. 4

Milking the agreeable celestial exhilarating udder, it rests on its ancient seat, the firmament. The elixir is food-giving. It is washed and cleansed by men and it proceeds to the receiving vessels, worthy of praises. 5

॥१३॥

पुनानः सोम जागृविरव्यो वारे परि प्रियः ।
त्वं विप्रो अभवोऽङ्गिरस्तमो मध्वा यज्ञं मिमिक्ष नः ॥६॥
सोमो मीढ्वान्पवते गातुवित्तम ऋषिर्विप्रो विचक्षणः ।
त्वं कविरभवो देववीतम आ सूर्यं रोहयो दिवि ॥७॥

punānáḥ soma jā́grivir ávyo vā́re pári priyáḥ | tvám̐ vípro abhavó 'ngirastamo mádhvā yajñám mimiksha naḥ || 6 || sómo mīḍhvā́n pavate gātuvíttama ṛíshir vípro vicakshaṇáḥ | tvám̐ kavír abhavo devavítama ā́ sū́ryam̐ rohayo diví || 7 ||

सोम उ षुवाणः सोतृभिरधि ष्णुभिरवीनाम् ।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥८॥
अनूपे गोमान्गोभिरक्षाः सोमो दुग्धाभिरक्षाः ।
समुद्रं न संवरणान्यग्मन्मन्दी मदाय तोशते ॥९॥
आ सोम सुवानो अद्रिभिस्तिरो वाराण्यव्यया ।
जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दधिषे ॥१०॥

sóma u shuvāṇáḥ sotṛíbhir ádhi shṇúbhir ávīnām | áṣvayeva haritā yāti dhā́rayā mandráyā yāti dhā́rayā || 8 || anūpé gómān góbhir akshāḥ sómo dugdhā́bhir akshāḥ | samudrám̐ ná sam̐váraṇāny agman mandī́ mádāya toṣate || 9 || ā́ soma suvānó ádribhis tiró vā́rāṇy avyáyā | jáno na purí camvòr viṣad dháriḥ sádo váneshu dadhishe || 10 || 11 ||

The ever-vigilant effused elixir flows and passes through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you sprinkle your oblations with this exhilarating juice. 6

The elixir, which is the showerer of benefits, best of the path-finders, a seer, a sage, and all-discriminating, flows onward. (O elixir), you are wise, most devoted to the divines; it is on your accounts that the sun mounts the heaven. 7

Pressed out by the cosmic effusers, the elixir comes filtered from the cosmic elevated fleecy filters placed at high levels. It proceeds ahead with its golden-hued stream as a mare; it proceeds ahead with its exhilarating stream. 8

The divine elixir of life, mixed with cow-products, flows into the cosmic reservoir. Mixed with milk, it is filtered, its enjoyable juices go (to pitchers) as rivers go to the cosmic ocean; the exhilarating saps are expressed to invigorate Nature's bounties. 9

Expressed by the stones, the golden-hued, divine elixir, passes through the cosmic fleecy filters to the cups just as a man enters a city. 10

॥१४॥ स मामृजे तिरो अण्वानि मेष्यो मीळ्हे सप्तिर्न वाजयुः ।
अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः ॥११॥
प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा ।
अंशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम् ॥१२॥

sá māmṛije tiró áṇvani meshyò mīḷhé sáptir ná vājayúḥ | anumádyaḥ pávamāno manīshíbhiḥ sómo víprebhir ṛíkvabhiḥ || 11 || prá soma devávītaye síndhur ná pipye árṇasā | aṅsóḥ páyasā madiró ná jágṛivir ácha kóśam madhuścútam || 12 ||

आ हर्यतो अर्जुने अत्के अव्यत प्रियः सूनुर्न मर्ज्यः ।
तमीं हिन्वन्त्यपसो यथा रथं नदीष्वा गभस्त्योः ॥१३॥
अभि सोमास आयवः पवन्ते मद्यं मदम् ।
समुद्रस्याधि विष्टपि मनीषिणो मत्सरासः स्वर्विदः ॥१४॥
तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत् ।
अर्षन्मित्रस्य वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत् ॥१५॥

á haryató árjune átke avyata priyáḥ sūnúr ná márjyaḥ | tam īm hinvanty apáso yáthā rátham nadíshv á gábhastyoḥ || 13 || abhí sómāsa āyávaḥ pávante mádyam mádam | samudrásyádhi vishṭápi manīshíṇo matsarásaḥ svarvídaḥ || 14 || tárat samudrám pávamāna ūrmíṇā rájā devá ṛitám bṛihát | árshan mitrásya váruṇasya dhármaṇā prá hinvāná ṛitám bṛihát || 15 || 14 ||

Passing through the interstices of the fleece, the divine elixir is adorned like a horse in the battle; it is to be invoked and praised by everyone by men of wisdom and by the reciters of sacred songs. 11

O divine elixir, like rivers feeding an ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss. 12

It is loving and affectionate like a dear son about to be decorated. The divine elixir is clad in a shining robe. Fingers of both the hands compel it to mix with streams of waters just as a warrior drives his chariot into battle. 13

The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent, and exhilarating. 14

May the flowing divine royal elixir, vast and true (or mixed with large quantities of water), undergo purification, and traverses the firmament in a stream; vast and true, being sent forth, it flows for the support of the sun and ocean. 15

॥१५॥ नृभिर्येमानो हर्यतो विचक्षणो राजा देवः समुद्रियः ॥१६॥
इन्द्राय पवते मदः सोमो मरुत्वते सुतः ।
सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः ॥१७॥

nṛíbhir yemānó haryató vicakshaṇó rájā deváḥ samudríyaḥ || 16 || índrāya pavate mádaḥ sómo marútvate sutáḥ | sahásradhāro áty ávyam arshati tám ı mṛijanty āyávaḥ || 17 ||

पुनानश्चमू जनयन्मतिं कविः सोमो देवेषु रण्यति ।
अपो वसानः परि गोभिरुत्तरः सीदन्वनेष्वव्यत ॥१८॥
तवाहं सोम रारण सख्य इन्दो दिवेदिवे ।
पुरूणि बभ्रो नि चरन्ति मामव परिधीँरति ताँ इहि ॥१९॥
उताहं नक्तमुत सोम ते दिवा सख्याय बभ्र ऊधनि ।
घृणा तपन्तमति सूर्यं परः शकुना इव पप्तिम ॥२०॥

punānáṣ camū́ janáyan matím kavíḥ sómo devéshu raṇyati | apó vásanaḥ pári góbhir úttaraḥ sídan váneshv avyata || 18 || távāhám soma rāraṇa sakhyá indo divé-dive | purúṇi babhro ní caranti mám áva paridhī́ṅr áti tā́ṅ ihi || 19 || utáhám náktam utá soma te dívā sakhyāya babhra ū́dhani | ghṛiṇā́ tápantam áti sū́ryam paráḥ ṣakunā́ iva paptima || 20 || 15

Led and disciplined by the priests, the divine royal elixir, intelligent and abiding in the firmament— 16

When effused and expressed, it flows for the aspirant self, attended with the vital breaths. With all its thousand streams, it passes through the fleecy sieve for filtration. It is cleansed by men. 17

Purified in the cosmic bowls, the sagacious elixir, gendering songs, rejoices amongst all divine elements, clothed with the waters and sitting in the wooden bowls, it is surrounded with the sweet milk and curds (the elixir is mixed with milk and curds and then used as a libation or beverage). 18

O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me. O bright elixir, overcome them who surround me and tease. 19

I am delighted in your presence, O tawny-coloured elixir, both day and night. For the sake of your friendship, may we soar like birds far beyond the sun, refulgent with your glow. 20

॥१६॥

मृज्यमानः सुहस्त्य समुद्रे वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥२१॥
मृजानो वारे पवमानो अव्यये वृषाव चक्रदो वने ।
देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि ॥२२॥
पवस्व वाजसातयेऽभि विश्वानि काव्या ।
त्वं समुद्रं प्रथमो वि धारयो देवेभ्यः सोम मत्सरः ॥२३॥
स तू पवस्व परि पार्थिवं रजो दिव्या च सोम धर्मभिः ।
त्वां विप्रासो मतिभिर्विचक्षण शुभ्रं हिन्वन्ति धीतिभिः ॥२४॥

mrijyámanaḥ suhastya samudré vacam invasi | rayím pisaṅgam bahulám purusprího pávamanabhy árshasi ||21|| mrijanó váre pávamano avyaye vrísháva cakrado váne | devánaṃ soma pavamana nishkritáṃ góbhir añjānó arshasi ||22|| pávasva vájasataye 'bhi visvani kavya | tváṃ samudrám prathamó ví dharayo devébhyaḥ soma matsaráḥ ||23|| sá tú pavasva pári parthivaṃ rájo divyá ca soma dhármabhiḥ | tváṃ vípraso matíbhir vicakshaṇa subhráṃ hinvanti dhitíbhiḥ ||24||

पवमाना असृक्षत पवित्रमति धारया ।
मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयांसि च ॥२५॥
अपो वसानः परि कोशमर्षतीन्दुर्हियानः सोतृभिः ।
जनयञ्ज्योतिर्मन्दना अवीवशद्गाः कृण्वानो न निर्णिजम् ॥२६॥

pávamana asrikshata pavítram áti dháraya | marútvanto matsará indriyá háya medhám abhi práyāṅsi ca ||25|| apó vásanaḥ pári kóṣam arshatíndur hiyānáḥ sotríbhiḥ | janáyañ jyótir mandána avivaṣad gáḥ kriṇvanó ná nirṇijam ||26||16||

O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth when you flow to us. 21

O flowing elixir, the life-force, the showerer of benefits, when cleansed and filtered through the cosmic fleecy woollen sieve, you come down with a roar (to mix with waters). O effusing elixir, you are mixed with milk and curds for the satisfaction of divine elements, and then you are taken to your proper place. 22

Flow onward, O elixir, full of all praises, to procure food for us; you are the exhilarator of the divine powers and the chief supporter of the firmament. 23

Flow quickly, O far-seeing, radiant, fair coloured, divine elixir with your supports to the terrestrial and celestial worlds. The experienced priests press you out with their fingers. They continue to chant the hymns of praise as the process goes on. 24

Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame. 25

The divine elixir, clad in watery robes and effused by the worshippers, rushes to the receptacle, generating light and identifying its form with the cow (i.e. when mixed with milk and curds). This elixir is worth our invocations, and commendations. 26

(१०८) अष्टोत्तरशततमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य (१-२) प्रथमाद्वितीययोर्ऋचोः शाक्त्यो गौरिवीतिः, (३, १४-१६) तृतीयायाश्चतुर्दश्यादितृचस्य च वासिष्ठः शक्तिः, (४-५) चतुर्थीपञ्चम्योराङ्गिरस ऊरुः, (६-७) षष्ठीसप्तम्योर्भारद्वाज ऋजिश्वा, (८-९) अष्टमीनवम्योराङ्गिरस ऊर्ध्वसद्मा, (१०-११) दशम्येकादश्योराङ्गिरसः कृतयशाः, (१२-१३) द्वादशीत्रयोदश्योश्च राजर्षिर्ऋणञ्चय ऋषयः । पवमानः सोमो देवता । काकुभः प्रगाथः [विषमर्चा ककुप्, समर्चा सतोबृहती, (१३) त्रयोदश्या यवमध्या गायत्री] छन्दः ॥

॥१.७॥ पव॑स्व मधु॑मत्तम॒ इन्द्रा॑य सोम क्रतु॒वित्त॑मो॒ मदः॑ । महि॑ द्यु॒क्षत॑मो॒ मदः॑ ॥१॥
यस्य॑ ते पी॒त्वा वृ॑ष॒भो वृ॑षा॒यते॒ऽस्य पी॒ता स्व॒र्विदः॑ ।
स सु॒प्रके॑तो अ॒भ्य॑क्रमी॒दिषो॒ऽच्छा॒ वाजं॒ नैत॑शः ॥२॥

108.

Pávasva mádhumattama índraya soma kratuvíttamo madaḥ | máhi dyukshátamo mádaḥ || 1 || yásya te pītvá vṛishabhó vṛishayáte 'sya pītá svarvídaḥ | sá supráketo abhy ákramīd íshó 'cha vājam naítaṣaḥ || 2 ||

त्वं ह्य१॒ङ्ग दैव्या॒ पव॑मान॒ जनि॑मानि द्यु॒मत्त॑मः । अ॒मृ॒त॒त्वाय॑ घो॒षयः॑ ॥३॥
येना॒ नव॑ग्वो द॒ध्यङ्ङ॑पोर्णु॒ते येन॒ विप्रा॑स आपि॒रे ।
दे॒वानां॑ सु॒म्ने अ॒मृत॑स्य॒ चारु॑णो॒ येन॒ श्रवां॑स्यान॒शुः ॥४॥
ए॒ष स्य धार॑या सु॒तोऽव्यो॒ वारे॑भिः पवते म॒दिन्त॑मः । क्रीळ॑न्नू॒र्मिर॒पामि॑व ॥५॥

tvám hy àṅga daívya pávamana jánimani dyumáttamaḥ | amṛitatvāya ghosháyaḥ || 3 || yéna návagvo dadhyáṅṅ aporṇuté yéna víprasa āpiré | devánāṃ sumné amṛitasya cáruṇo yéna srávaṅsy ānaṣúḥ || 4 || eshá syá dhárayā sutó 'vyo várebhiḥ pavate madíntamaḥ | krílann ūrmír apám iva || 5 || 17 ||

108

O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss. 1

By drinking whom the mighty aspirant is invigorated and becomes the beholder of everything under its impulsion, the intelligent self reaches the viands (of the enemy) as the horse reaches the battle. 2

O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality. 3

Through you, the most realised sages, the offerers of the nine day's rite, have been opening the door of the cave. Again through you the seers recover the lost cows, i.e. the wisdom; through you, under the protection of the divine, the worshippers obtain the sustenance of the delicious ambrosial water. 4

This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water. 5

॥१८॥ य उस्रिया अप्या अन्तरश्मनो निर्गा अकृन्तदोजसा ।
अभि व्रजं तत्निषे गव्यमश्व्यं वर्मीव धृष्णवा रुज ॥६॥
आ सोता परि षिञ्चताश्वं न स्तोममप्तुरं रजस्तुरम् । वनक्रक्षमुदप्रुतम् ॥७॥
सहस्रधारं वृषभं पयोवृधं प्रियं देवाय जन्मने ।
ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत् ॥८॥
अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुः । वि कोशं मध्यमं युव ॥९॥
आ वच्यस्व सुदक्ष चम्वोः सुतो विशां वह्निर्न विश्पतिः ।
वृष्टिं दिवः पवस्व रीतिमपां जिन्वा गविष्टये धियः ॥१०॥

yá usríyā ápyā antár áṣmano nír gá ákṛintad ójasā | abhí vrajám tatnishe gávyam áṣvyam varmíva dhṛishṇav á ruja || 6 || á sotā pári shiñcatáṣvam ná stómam aptúram rajastúram | vanakrakshám udaprútam || 7 || sahásradhāram vṛishabhám payovṛídham priyám deváya jánmane | ṛiténa yá ṛitájāto vivāvṛidhé rájā devá ṛitám bṛihát || 8 || abhí dyumnám bṛihád yáṣa íshas pate didīhí deva devayúḥ | ví kóṣam madhyamám yuva || 9 || á vacyasva sudaksha camvòḥ sutó viṣám váhnir ná viṣpátiḥ | vṛishṭím diváḥ pavasva rītím apám jínvā gávishṭaye dhíyaḥ || 10 || 18 ||

॥१९॥ एतमु त्यं मदच्युतं सहस्रधारं वृषभं दिवो दुहुः । विश्वा वसूनि बिभ्रतम् ॥११॥
वृषा वि जज्ञे जनयन्नमर्त्यः प्रतपञ्ज्योतिषा तमः ।
स सुष्टुतः कविभिर्निर्णिजं दधे त्रिधात्वस्य दंससा ॥१२॥

etám u tyám madacyútam sahásradhāram vṛishabhám dívo duhuḥ | víṣvā vásūni bíbhratam || 11 || vṛíshā ví jajñe janáyann ámartyaḥ pratápañ jyótishā támaḥ | sá súshṭutaḥ kavíbhir nirṇíjam dadhe tridhátv asya dánsasā || 12 ||

O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like a mailed warrior, you have been ever slaying the wicked and cruel. 6

O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light, squeeze out the juice of the plant, mix it with water and further strengthen it (with milk and curds). 7

It filters out in thousand streams; it is the showerer of benefits, augmenter of rain water, and dear to the divine elements. It swells in waters. It is a king, a divine, true and vast. 8

O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains). 9

Come, O powerful elixir, effused into the bowls like a leader, come to the pitcher like a king for the good of the people and impel the intellects for the procurement of wisdom. Just as it rains from heaven, come filtered to the receptacle. 10

The enlightened priests have been milking from heaven, the elixir, exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures. 11

We are acquainted with the mighty elixir, the source of virility and the destroyer of the darkness with his radiance. Praised by men of wisdom, it has assumed its own form. Established in the three regions (physical, mental and spiritual, or heaven, midspaces, and earth); it controls everyone. 12

स सुन्वे यो वसूनां यो रायामानेता य इळानाम् । सोमो यः सुक्षितीनाम् ॥१३॥
यस्य न इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः ।
आ येन मित्रावरुणा करामह एन्द्रमवसे महे ॥१४॥
इन्द्राय सोम पातवे नृभिर्यतः स्वायुधो मदिन्तमः । पवस्व मधुमत्तमः ॥१५॥
इन्द्रस्य हार्दि सोमधानमा विश समुद्रमिव सिन्धवः ।
जुष्टो मित्राय वरुणाय वायवे दिवो विष्टम्भ उत्तमः ॥१६॥

sá sunve yó vásūnām yó rāyā́m ānetā́ yá íḷānām | sómo yáḥ sukshitīnā́m || 13 || yásya na índraḥ píbād yásya marúto yásya vāryamáṇā bhágaḥ | ā́ yéna mitrā́váruṇā kárāmaha éndram ávase mahé || 14 || índrāya soma pā́tave nríbhir yatā́ḥ svāyudhó madíntamaḥ | pávasva mádhumattamaḥ || 15 || índrasya hā́rdi somadhā́nam ā́ viṣa samudrám iva síndhavaḥ | júshṭo mitrā́ya váruṇāya vāyáve divó vishṭambhá uttamáḥ || 16 || 19 ||

(१०९) नवोत्तरशततमं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्यैश्वर्यो धिष्ण्याग्नय ऋषयः । पवमानः सोमो देवता । द्विपदा विराट् छन्दः ॥

॥२०॥ परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय । १
इन्द्रस्ते सोम सुतस्य पेयाः क्रत्वे दक्षाय विश्वे च देवाः ॥१॥ २
एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः । ३

109.

Pári prá dhanvéndrāya soma svādúr mitrā́ya pūshṇé bhágāya || 1 || índras te soma sutásya peyāḥ krátve dákshāya víṣve ca devā́ḥ || 2 || ẹvā́mrítāya mahé ksháyāya sá ṣukró arsha divyáḥ pīyū́shaḥ || 3 ||

The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home. 13

Ours is this elixir which the resplendent self enjoys, which the vital elements enjoy and which imparts grace and discipline to creation. Through it, we propitiate the sun, the ocean and lightning to obtain the assured protection. 14

O elixir of divine love, collected by the priests, well-armed, most exhilarating, most sweet-flavoured, flow for the enjoyment of the resplendent self. 15

O elixir, enter the celestial container, the heart of the aspirant self, as the rivers enter the sea. You are the best and the strongest pillar of strength to the sun, the ocean, the cosmic wind, and the heavenly bodies. 16

109

O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container. 1

O divine elixir, let the aspirant self and all the divine powers relish you when effused for obtaining intelligence and strength. 2

O pure, divine, and celestial elixir, flow for immortality and supreme abode. 3

पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम ॥२॥ ४
शुक्रः पवस्व देवेभ्यः सोम दिवे पृथिव्यै शं च प्रजायै । ५
दिवो धर्तासि शुक्रः पीयूषः सत्ये विधर्मन्वाजी पवस्व ॥३॥ ६
पवस्व सोम द्युम्नी सुधारो महामवीनामनु पूर्व्यः । ७
नृभिर्येमानो जज्ञानः पूतः क्षरद्विश्वानि मन्द्रः स्वर्वित् ॥४॥ ८
इन्दुः पुनानः प्रजामुराणः करद्विश्वानि द्रविणानि नः । ९
पवस्व सोम क्रत्वे दक्षायाश्वो न निक्तो वाजी धनाय ॥५॥ १०

pávasva soma mahán samudráḥ pitá devánām víṣvābhí dháma || 4 || ṣukráḥ pavasva devébhyaḥ soma divé prithivyaí ṣám ca prajáyai || 5 || divó dhartási ṣukráḥ pīyúshaḥ satyé vídharman vājí pavasva || 6 || pávasva soma dyumní sudhāró mahám ávīnām ánu pūrvyáḥ || 7 || nríbhir yemānó jajñānáḥ pūtáḥ ksharad víṣvāni mandráḥ svarvít || 8 || índuḥ punānáḥ prajám urāṇáḥ kárad víṣvāni drávināni naḥ || 9 || pávasva soma krátve dákshāyáṣvo ná niktó vājí dhánāya || 10 || 20 ||

॥२१॥ तं ते सोतारो रसं मदाय पुनन्ति सोमं महे द्युम्नाय । ११
शिशुं जज्ञानं हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् ॥६॥ १२

tám te sotáro rásam mádāya punánti sómam mahé dyumnáya || 11 || ṣíṣuṃ jajñānáṃ hárim mrijanti pavítre sómaṃ devébhya índum || 12 ||

O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow. 4

O brilliant elixir, flow in the filtered form for the benefit of divine elements and give joy to heaven and earth and all creatures. 5

You are the sustainer of heaven, the radiant, superb as a soothing beverage and strong; may you flow pure and neat with all appropriateness. 6

O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter. 7

May the elixir, effused and filtered by priests, cured and purified, exhilarating and all-knowing, bring riches of all sorts to everyone of us. 8

May the elixir, filtered and purified through the cosmic fleecy sieve, bestow on us progeny and all kinds of wealth. 9

O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth. 10

The priests, who press you, purify your juice for exhilaration; they filter the elixir of life for attaining your intense brilliancy and glory. 11

Just as a newly born babe is cleansed so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation. 12

इन्दुः पविष्ट चारुर्मदायापामुपस्थे कविर्भगाय । १३
बिभर्ति चार्विन्द्रस्य नाम येन विश्वानि वृत्रा जघान ॥७॥ १४
पिबन्त्यस्य विश्वे देवासो गोभिः श्रीतस्य नृभिः सुतस्य । १५
प्र सुवानो अक्षाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम् ॥८॥ १६
स वाज्यक्षाः सहस्ररेता अद्भिर्मृजानो गोभिः श्रीणानः । १७

índuḥ pavishṭa cārur mádā-yāpám upásthe kavír bhágāya || 13 || bíbharti cárv índrasya náma yéna víṣvāni vṛitrá jaghána || 14 || píbanty asya víṣve deváso góbhiḥ ṣrītásya nṛíbhiḥ sutásya || 15 || prá suvānó akshāḥ sahásradhāras tiráḥ pavítraṃ ví váram ávyam || 16 || sá vājy àkshāḥ sahásraretā adbhír mṛijānó góbhiḥ ṣrīṇā-náḥ || 17 ||

प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमानो अद्रिभिः सुतः ॥९॥ १८
असर्जि वाजी तिरः पवित्रमिन्द्राय सोमः सहस्रधारः । १९
अञ्जन्त्येनं मध्वो रसेनेन्द्राय वृष्ण इन्दुं मदाय ॥१०॥ २०
देवेभ्यस्त्वा वृथा पाजसेऽपो वसानं हरिं मृजन्ति । २१
इन्दुरिन्द्राय तोशते नि तोशते श्रीणन्नुग्रो रिणन्नपः ॥११॥ २२

prá soma yāhíndrasya kukshá nṛíbhir yemānó ádribhiḥ sutáḥ || 18 || ásarji vājí tiráḥ pavítram índrāya sómaḥ sahásradhāraḥ || 19 || añjánty enam mádhvo rásenéndrāya vṛíshṇa índum mádāya || 20 || devébhyas tvā vṛíthā pájase 'pó vásānaṃ hárim mṛijanti || 21 || índur índrāya toṣate ní toṣate ṣrīṇánn ugró riṇánn apáḥ || 22 || 21 ||

The experienced sage carries this elixir to the midspace along with cosmic waters for exhilaration and for prosperity. 13

The auspicious elixir bears the beauteous name of the resplendent self by which it overcomes all demoniac forces. 14

The universal divine powers drink of it, effused by the priests of the cosmic rites and mixed with sweet milk and curds. 15

Effused and filtered through the cosmic fleecy filter, it comes out in thousands of streams from all sides. 16

The elixir, giver of thousand-fold virility, is washed with waters. It is then mixed with milk and curds and finally filtered. 17

O elixir, supervised and controlled by the enlightened priests, and pressed and crushed under stones, you go to fill the belly of the aspirant self. 18

The vigorous thousand-streamed elixir has been pressed and filtered through the cosmic filter for the resplendent self. 19

They mix the elixir with sweet milk and curds, to be offered to the aspirant, the showerer of blessings. 20

They (the priests) effuse and filter you readily, O golden-hued elixir, and clothe you with waters. You are to be offered and enjoyed by Nature's divine elements. 21

The strength-bestowing elixir is effused for the aspirant, cleansed and purified well, filtered and finally mixed with torrents of water. 22

(११०) दशोत्तरशततमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य त्रैवृष्णस्त्र्यरुणः पौरुकुत्स्यस्त्रसदस्युश्चर्षी । पवमानः
सोमो देवता । (१-३) प्रथमादितृचस्य पिपीलिकमध्यानुष्टुप्, (४-९)
चतुर्थ्यादितृचद्वयस्योर्ध्वबृहती, (१०-१२) दशम्यादितृचस्य
च विराट् छन्दांसि ॥

॥२२॥

पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः ।
द्विषस्तरध्या ऋणया न ईयसे ॥१॥
अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये ।
वाजाँ अभि पवमान प्र गाहसे ॥२॥
अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः ।
गोजीरया रंहमाणः पुरंध्या ॥३॥
अजीजनो अमृत मर्त्येष्वाँ ऋतस्य धर्मन्नमृतस्य चारुणः ।
सदासरो वाजमच्छा सनिष्यदत् ॥४॥
अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जनपानमक्षितम् ।
शर्याभिर्न भरमाणो गभस्त्योः ॥५॥
आदीं के चित्पश्यमानास आप्यं वसुरुचो दिव्या अभ्यनूषत ।
वारं न देवः सविता व्यूर्णुते ॥६॥

110.

Páry ū shú prá dhanva vájasātaye pári vṛitrāṇi sakshá-ṇiḥ | dvishás tarádhyā ṛiṇayá na īyase || 1 || ánu hí tvā su-táṃ soma mádāmasi mahé samaryarájye | vájāñ abhí pava-mana prá gahase || 2 || ájījano hí pavamāna sū́ryaṃ vidháre ṣákmanā páyaḥ | gójīraya ráṅhamāṇaḥ púraṃdhya || 3 || áj-jano amṛita mártyeshv áñ ṛitásya dhármann amṛítasya cá-ruṇaḥ | sádasaro vájam ácha sánishyadat || 4 || abhy-àbhi hí ṣrávasā tatárdithótsaṃ ná káṃ cij janapánam ákshitam | ṣáryābhir ná bháramāṇo gábhastyoḥ || 5 || ád īṃ ké cit páṣyamanāsa ápyaṃ vasurúco divyá abhy ànushata | vá-raṃ ná deváḥ savitá vy ùrṇute || 6 || 22 ||

110

O elixir of divine force, may you flow all-round to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies. 1

In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignity over men. 2

O flowing elixir, by your might, you have generated the sun (in the firmament). You have spread the vast extending moisture in the midspace. Please hasten towards us and bless with abundant wisdom; may you procure cattle and wealth for us. 3

O immortal elixir of life-force, you have generated the sun for us the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streaming forth, you always go to battle constantly (in our favour). 4

O elixir, combined with food, you come down the cosmic sieve, as one bursts open a never-failing fountain, giving drink to men in general. May we drink you with fingers and palms of our folded hands. 5

This all-beholding self-effulgent celestial star has been chanting hymns to your glory as a kinsman, O elixir, till the sun has not driven away the wide-spread darkness. 6

॥२३॥

त्वे सो॑म प्रथ॒मा वृ॒क्तब॑र्हिषो म॒हे वाजा॑य॒ श्रव॑से॒ धियं॑ दधुः ।
स त्वं नो॑ वीर वी॒र्या॑य चोदय ॥७॥
दि॒वः पी॒यूषं॑ पू॒र्व्यं यदु॒क्थ्यं॑ म॒हो गा॒हाद्दि॒व आ निर॑धुक्षत ।
इन्द्र॑म॒भि जाय॑मानं॒ सम॑स्वरन् ॥८॥
अध॒ यदि॒मे पव॑मान॒ रोद॑सी इ॒मा च॒ विश्वा॒ भुव॑ना॒भि म॒ज्मना॑ ।
यू॒थे न नि॒ष्ठा वृ॑ष॒भो वि ति॑ष्ठसे ॥९॥
सोमः॑ पुना॒नो अ॒व्यये॒ वारे॒ शिशु॒र्न क्रीळ॒न्पव॑मानो अक्षाः ।
स॒हस्र॑धारः श॒तवा॑ज॒ इन्दुः॑ ॥१०॥
ए॒ष पु॑ना॒नो मधु॑माँ ऋ॒तावेन्द्रा॒येन्दुः॑ पवते स्वा॒दुरू॒र्मिः ।
वा॒ज॒सनि॑र्वरिवो॒विद्व॑यो॒धाः ॥११॥
स प॑वस्व॒ सह॑मानः पृत॒न्यून्त्सेध॒न्रक्षां॒स्यप॑ दु॒र्गहा॑णि ।
स्वा॒यु॒धः सा॑स॒ह्वान्त्सो॑म॒ शत्रू॑न् ॥१२॥

tvé soma prathamá vriktábarhisho mahé vájāya srávase dhíyam dadhuh | sá tvám no vīra vīryàya codaya || 7 || diváh pīyúsham pūrvyám yád ukthyàm mahó gāhád divá á nír adhukshata | índram abhí jáyamānam sám asvaran || 8 || ádha yád imé pavamana ródasī imá ca vísvā bhúvanābhí majmánā | yūthé ná nishthá vrishabhó ví tishthase || 9 || sómah punānó avyáye váre sísur ná krīlan pávamano akshāh | sahásradhārah satávāja índuh || 10 || eshá punānó mádhumāñ ritávéndrāyénduh pavate svādúr ūrmíh | vajasánir varivovíd vayodháh || 11 || sá pavasva sáhamānah pritanyún sédhan rákshāñsy ápa durgáhani | svāyudháh sāsahván soma sátrūn || 12 || 23 ||

The noble men, who have liberated themselves from all wordly bondages, address their prayers to you for abundant strength and renown; may you, O hero, inspire us onward for heroic power. 7

They (the sacrificers) have drained forth from the great depth of the sky the eternal, primeval elixir of divine bliss which is worthy of praise; they raise their voice to the aspirant self at the time of its birth. 8

Since, you, O flowing divine life-elixir, stand pre-eminent and dominating over these two worlds (heaven and earth) and all existences by your own might, you are like a mighty bull amid the herd. 9

The effusing elixir like a playful infant flows when filtered through the cosmic fleecy texture in thousand streams, and with a hundred-fold radiance. 10

This holy elixir undergoing purification is sweet-flavoured. It flows for the enjoyment of the aspirant self in a sweet stream, bestowing food and dispensing wealth and life. 11

O divine elixir, may you flow on, subduing evils and enimosities and chasing the wickedness hard to be encountered. May you flow well-armed for a victory and triumph over our adversaries. 12

(१११) एकादशोत्तरशततमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य पारुच्छेपिरनानत ऋषिः । पवमानः सोमो देवता । अत्यष्टिश्छन्दः ॥

॥२४॥ अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति स्वयुग्वभिः सूरो न स्वयुग्वभिः ।
धारा सुतस्य रोचते पुनानो अरुषो हरिः ।
विश्वा यद्रूपा परियात्यृक्वभिः सप्तास्येभिर्ऋक्वभिः ॥१॥
त्वं त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दम ऋतस्य धीतिभिर्दमे ।
परावतो न साम तद्यत्रा रणन्ति धीतयः ।
त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो दधे ॥२॥
पूर्वामनु प्रदिशं याति चेकितत्सं रश्मिभिर्यतते दर्शतो रथो दैव्यो दर्शतो रथः ।
अग्मन्नुक्थानि पौंस्येन्द्रं जैत्राय हर्षयन् ।
वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता ॥३॥

111.

Ayá rucā́ háriṇyā punānó víṣvā dvéshāṅsi tarati svayúgvabhiḥ sū́ro ná svayúgvabhiḥ | dhā́rā sutásya rocate punānó arushó háriḥ | víṣvā yád rūpā́ pariyáty ṛ́kvabhiḥ saptā́syebhir ṛ́kvabhiḥ || 1 || tvám tyát paṇīnā́m vido vásu sám mātṛ́bhir marjayasi svá ā́ dáma ṛtásya dhītíbhir dáme | parāváto ná sā́ma tád yátrā ráṇanti dhītáyaḥ | tridhā́tubhir árushībhir váyo dadhe rócamāno váyo dadhe || 2 || pū́rvām ánu pradíṣam yāti cékitat sám raṣmíbhir yatate darṣató rátho daívyo darṣató ráthaḥ | ágmann ukthā́ni paúṅsyéndram jaítrāya harshayan | vájraṣ ca yád bhávatho ánapacyutā samátsv ánapacyutā || 3 || 24 ||

111

The bright gold-tinted elixir, when filtered, comes out in streams with its juices yoked to it to overcome all enemies. Verily, it is like the sun with rays yoked to it (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted elixir is resplendent, pervading all constellations with grand splendour; verily, with prayers in seven-metres (or seven-mouthed) high-flown splendour. 1

O elixir, you have been able to procure for us the treasure kept concealed by the miser traders. You in your own abode—you are consecrated, verily, in your own abode by the cosmic waters at the place of sacrifice. The Saman hymns are chanted in your praise and to the sacrificer's enjoyments. The elixir with its brilliance in the three regions bestows upon us food; verily, the shining one gives us food and nutrition. 2

The intelligent elixir proceeds to the eastern quarter. Your beautiful chariot—verily, the celestial beautiful chariot, meets the sun's rays; the hymns of manly praises invoke the resplendent self and stimulate him to victory. The self is replenished with adamantine determination and you thus become invincible; verily, you are invincible in the battle of life. 3

(११२) द्वादशोत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्याङ्गिरसः शिशुर्ऋषिः । पवमानः सोमो देवता । पङ्क्तिश्छन्दः ॥

॥२५॥ नानानं वा उ नो धियो वि व्रतानि जनानाम् ।
तक्षा रिष्टं रुतं भिषग्ब्रह्मा सुन्वन्तमिच्छतीन्द्रायेन्दो परि स्रव ॥१॥
जरतीभिरोषधीभिः पर्णेभिः शकुनानाम् ।
कार्मारो अश्मभिर्द्युभिर्हिरण्यवन्तमिच्छतीन्द्रायेन्दो परि स्रव ॥२॥

112.

Nānānáṃ vá u no dhíyo ví vratáni jánānām | tákshā rishṭáṃ rutám bhishág brahmá sunvántam ichatíndrāyendo pári srava || 1 || járatībhir óshadhībhiḥ parṇébhiḥ ṣakuná-nām | kārmāró áṣmabhir dyúbhir híraṇyavantam ichatíndrāyendo pári srava || 2 ||

कारुरहं ततो भिषगुपलप्रक्षिणी नना ।
नानाधियो वसूयवोऽनु गा इव तस्थिमेन्द्रायेन्दो परि स्रव ॥३॥
अश्वो वोळ्हा सुखं रथं हसनामुपमन्त्रिणः ।
शेपो रोमण्वन्तौ भेदौ वारिन्मण्डूक इच्छतीन्द्रायेन्दो परि स्रव ॥४॥

kārúr aháṃ tató bhishág upala-prakshíṇī naná | nánadhiyo vasūyávó 'nu gá iva tasthiméndrāyendo pári srava || 3 || áṣvo vóḷhā sukháṃ ráthaṃ hasanám upamantríṇaḥ | ṣépo rómaṇvantāu bhedaú vár ín maṇḍúka ichatíndrāyendo pári srava || 4 || 25 ||

112

We all have a variety of aspirations and propensities. Also divers are the occupations of men. The carpenter seeks timber, the physician deals with disease, the Brahmana, the divine intellectual, seeks spiritual knowledge and effuses the divine elixir. May you flow, the elixir of bliss, for the sake of the aspirant self. 1

The artisans work with the dried wood; the decorative artists work with plumages of beautiful birds; those who carve deal with glistening stones and a smith seeks a man who has gold. May you flow, O elixir of bliss, for the sake of the aspirant self. 2

I am the singer; papa is the physician; mummy throws the corn upon the grinding stones. Having various occupations, and seeking riches, we remain (in peace and harmony) in the family like cattle in a common stall. May you flow, O elixir of bliss, for the sake of the aspirant self. 3

The draught horse desires a cart easy to draw. A gay guest is good for jest and merriment. The male desires his mate's approach. And the frog desires water. May you flow, O elixir of bliss, for the sake of the aspirant self. 4

(११३) त्रयोदशोत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । पङ्क्तिश्छन्दः ॥

॥२६॥ शर्यणावति सोममिन्द्रः पिबतु वृत्रहा ।
बलं दधान आत्मनि करिष्यन्वीर्यं महदिन्द्रायेन्दो परि स्रव ॥१॥
आ पवस्व दिशां पत आर्जीकात्सोम मीढ्वः ।
ऋतवाकेन सत्येन श्रद्धया तपसा सुत इन्द्रायेन्दो परि स्रव ॥२॥

113.

Saryaṇávati sómam índraḥ pibatu vṛitrahá | bálam̐ dádhāna ātmáni karishyán vīryàm mahád índrāyendo pári srava || 1 || á pavasva diṣām pata ārjīkát soma mīḍhvaḥ | ṛitavākéna satyéna ṣraddháyā tápasā sutá índrāyendo pári srava || 2 ||

पर्जन्यवृद्धं महिषं तं सूर्यस्य दुहिताभरत् ।
तं गन्धर्वाः प्रत्यगृभ्णन्तं सोमे रसमादधुरिन्द्रायेन्दो परि स्रव ॥३॥
ऋतं वदन्नृतद्युम्न सत्यं वदन्त्सत्यकर्मन् ।
श्रद्धां वदन्त्सोम राजन्धात्रा सोम परिष्कृत इन्द्रायेन्दो परि स्रव ॥४॥
सत्यमुग्रस्य बृहतः सं स्रवन्ति संस्रवाः ।
सं यन्ति रसिनो रसाः पुनानो ब्रह्मणा हर इन्द्रायेन्दो परि स्रव ॥५॥

parjányavṛiddham mahishám tám sūryasya duhitábharat | tám gandharváḥ práty agṛibhṇan tám sóme rásam ádadhur índrāyendo pári srava || 3 || ṛitám vádann ṛitadyumna satyám vádan satyakarman | ṣraddhám vádan soma rājan dhātrá soma párishkṛita índrāyendo pári srava || 4 || satyámugrasya bṛihatáḥ sám sravanti saṃsraváḥ | sám yanti rasíno rásāḥ punānó bráhmaṇā hara índrāyendo pári srava || 5 || 26 ||

113

The aspirant self, the destroyer of nescience, drinks the elixir of divine life-force in the precincts of a lake, and infuses strength into himself while he is about to show his great prowess. May you flow, O elixir, for the self. 1

O the elixir of the life-force, lord of the four regions, sprinkler of blessings, flow between the banks of a river, flow from a pure heart. You have been invoked and evoked in divine words with truthfulness, austerity and intent intention to adopt truth alone for life. May you flow, O elixir, for the self. 2

The daughter of the sun brings out the elixir in quantity large as a rain-cloud; the divine elements of the mid-region seize upon it and place the juices in the elixir. May you flow, O elixir, for the self. 3

The divine elixir of life-force abides by truth, radiant with truth, truthful in acts and words. O supreme Lord, proclaiming our faith we adorn you, the upholder of sacred rite. May you flow, O elixir, for the self. 4

The united streams of your elixir are vast and truly formidable; may they flow united; the essences of the elixirs flow together. O golden-hued elixir, you are purified by holy prayer. May you flow, O elixir, for the self. 5

॥२७॥ यत्र॑ ब्र॒ह्मा प॑वमान च्छन्द॒स्यां॒३॑ वाचं॒ वद॑न् ।
ग्राव्णा॒ सोमे॑ मही॒यते॒ सोमे॑नान॒न्दं ज॒नय॒न्निन्द्रा॑येन्दो॒ परि॑ स्रव ॥६॥
यत्र॒ ज्योति॒रज॑स्रं॒ यस्मिँ॑ल्लो॒के स्व॑र्हि॒तम् ।
तस्मि॒न्मां धे॑हि पवमाना॒मृते॑ लो॒के अक्षि॑त॒ इन्द्रा॑येन्दो॒ परि॑ स्रव ॥७॥
यत्र॒ राजा॑ वैवस्व॒तो यत्रा॑व॒रोध॑नं दि॒वः ।
यत्रा॒मूर्य॒ह्वती॒राप॒स्तत्र॒ माम॒मृतं॑ कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव ॥८॥
यत्रा॑नुका॒मं चर॑णं त्रिना॒के त्रि॑दि॒वे दि॒वः ।
लो॒का यत्र॒ ज्योति॑ष्मन्त॒स्तत्र॒ माम॒मृतं॑ कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव ॥९॥
यत्र॒ कामा॑ निका॒माश्च॒ यत्र॑ ब्र॒ध्नस्य॑ वि॒ष्टप॑म् ।
स्व॒धा च॒ यत्र॒ तृप्ति॑श्च॒ तत्र॒ माम॒मृतं॑ कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव ॥१०॥
यत्रा॑न॒न्दाश्च॒ मोदा॑श्च॒ मुद॑ः प्र॒मुद॒ आस॑ते ।
काम॑स्य॒ यत्रा॒प्ताः कामा॒स्तत्र॒ माम॒मृतं॑ कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव ॥११॥

yátra brahmá pavamāna chandasyàm̥ vácam̥ vádan | grávṇā sóme mahīyáte sómenānandám̥ janáyann índrāyendo pári srava || 6 || yátra jyótir ájasram̥ yásmiñ loké svàr hitám | tásmin mám̥ dhehi pavamānāmríte loké ákshita índrāyendo pári srava || 7 || yátra rájā vaivasvató yátrāvaródhanam̥ diváḥ | yátrāmúr yahvátīr ápas tátra mám amrítam kṛidhíndrāyendo pári srava || 8 || yátrānukāmám̥ cáraṇam̥ trināké tridivé diváḥ | loká yátra jyótishmantas tátra mám amrítam̥ kṛidhíndrāyendo pári srava || 9 || yátra kámā nikāmáṣ ca yátra bradhnásya vishṭápam | svadhá ca yátra tríptiṣ ca tátra mám amrítam̥ kṛidhíndrāyendo pári srava || 10 || yátrānandáṣ ca módāṣ ca múdaḥ pramúda ásate | kámasya yátrāptáḥ kámās tátra mám amrítam̥ kṛidhíndrāyendo pári srava || 11 || 27 ||

O lord of divine love, flow where the priest recites the melodious prayer, and brings forth the spiritual delight, while the plant is pressed under grinding stones with due reverence. May you, O elixir, flow for the self. 6

O Lord of divine love, place me in that immortal undecaying world, where the light is perpetual and where the blissful everlasting lustre keeps shining all the times. May you, O elixir, flow for the self. 7

Make me immortal in that realm where dwells the sovereign who is radiant as the sun, and which is the inner chamber of the sun and where all the cosmic moistures are in abundance. May you, O elixir, flow for the self. 8

Make me immortal in that realm, in the third sphere, in the third heaven where lucid worlds are filled with light. May you, O elixir, flow for the self. 9

Make me immortal in that realm where wishes and desires are left no more, where we have the region of the sun, and where the lasting sustenance and delight are available. May you, O elixir, flow for the self. 10

Make me immortal in that realm, where there is lasting happiness, pleasure and supreme joy, and where the wishes of the wisher have been completely met. May you, O elixir, flow for the self. 11

(११४) चतुर्दशोत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । पङ्क्तिश्छन्दः ॥

॥२८॥ य इन्दोः पवमानस्यानु धामान्यक्रमीत् ।
तमाहुः सुप्रजा इति यस्ते सोमाविधन्मन इन्द्रायेन्दो परि स्रव ॥१॥
ऋषे मन्त्रकृतां स्तोमैः कश्यपोद्वर्धयन्गिरः ।
सोमं नमस्य राजानं यो जज्ञे वीरुधां पतिरिन्द्रायेन्दो परि स्रव ॥२॥
सप्त दिशो नानासूर्याः सप्त होतार ऋत्विजः ।
देवा आदित्या ये सप्त तेभिः सोमाभि रक्ष न इन्द्रायेन्दो परि स्रव ॥३॥

114.

Yá índoḥ pávamānasyánu dhámāny ákramīt | tám āhuḥ suprajá íti yás te somávidhan mána índrāyendo pári srava || 1 || ṛíshe mantrakṛítāṃ stómaiḥ káṣyapodvardháyan gíraḥ | sómaṃ namasya rájānaṃ yó jajñé vīrúdhām pátir índrāyendo pári srava || 2 || saptá díṣo nánāsūryāḥ saptá hótāra ṛitvíjaḥ | devá ādityá yé saptá tébhiḥ somābhí raksha na índrayendo pári srava || 3 || yát te rājañ chṛitáṃ havís téna somābhí raksha naḥ | arātīvá mā́ nas tārīn mó ca naḥ kíṃ canámamad índrāyendo pári srava || 4 || 28 ||

114

The sincere seeker, who attends to the inner philosophy of the filtered juices of the elixir plant, him men call "rich in children", verily a real householder. O divine bliss, may you continue to flow for the self. 1

O seer of the innermost truth, please raise your voice along with the chants of seers who have known the sense of the hymns, and adore with respect and humility the royal elixir of bliss, who is born as the lord of herbal plants. O divine bliss, may you continue to flow for the self. 2

Seven are the parameters of the world (six of space and one of time), with numerous suns; seven are the ministrant priests, and seven are the divine sons of the mother Eternity. With all of them, O divine elixir, may you protect us. O divine bliss, may you continue to flow for the self. 3

Protect us, O royal elixir, with the oblations cooked for you. Let no enemy injure or hurt us; let no harm of any sort come to us. O divine bliss, may you continue to flow for the self. 4

NOTES

Book 9

Hymns 1-114

नवमं मण्डलम्

सूक्तानि १-११४

Notes on Book IX

The entire Book IX of the Rgveda is devoted to *Pavamanah Soma* (पवमान: सोम:), which according to Griffith is "deified" Soma juice, or to *Soma*, or *Indu*, the moon, who is containing the celestial nectar, the drink of the gods; is identified with the *Soma*-plant, and its exhilarating juice. As the Moon-God pours down his ambrosial rain through the sieve of heaven, he is addressed and worshipped as Pavamana (Self-purifying), represented by the Soma juice as it undergoes purification by flowing through the wool which is used as a filter or strainer.

We are traditionally told that Soma was the famous plant which was used for the preparation of libation of Soma made at the Vedic sacrifice. The whole of the Ninth Book of the Rgveda and six hymns in other Books are devoted to its praise. We give here the entire list of the hymns of the Rgveda (or scattered verses), where the *devata* is Soma.

सोम: — I.43. 4-9; I.91; I.164.43; III.62. 13-15; VI.47. I-5; VII.104.9; 12; 13; VIII.48; VIII.79; X.25; X.85, 1-5.

सोम: पवमान: — IX. 1-4; IX. 6-65; IX. 66. 1-18; 22-30; IX.67, 1-9; 13-22; 28-30; IX.68-114;

सोम: अग्निश्च — I.93; X. 19.1

सोम! अधिषवण चर्म वा — I.28.9.

सोम: अर्कश्च — X.85.18

सोम: आपो वा — X.17. 11-13.

सोम: इन्द्रश्च — II.30.6; IV.28; VI.72; X.89.5.

सोम: इन्द्रश्च रक्षहणौ — VII.104. 1-7; 15; 25.

सोम: इन्द्रश्च अथर्वेन्द्र: — IV.28

सोम: इन्द्रो बृहस्पतिश्च — I.18.4

सोम: निर्ऋतिश्च — X.59.4

सोम: पवमान: पूषा वा — IX.67.10-12

सोम: पूषा च — II.40, 1-6

सोम: पूषाऽदितिश्च — II.40.6

सोम: रुद्रश्च — VI.74

सोम: वरुण: कवचश्च — VI.75.18

सोम: हरिश्चन्द्र: प्रजापतिर्वा — I 28.9

Thus in certain hymns, Soma as the *devata* occurs conjointly with Agni, Arka, Apah, Indra, Brhaspati, Nirrti, Pusan, Aditi, Rudra, Varuna, Hariscandra and Prajapati also.

Sir Monier Monier Williams in his *Sanskrit Dictionary* gives; Soma (सोम); from √*su*, juice, extract; the juice of the *Soma* plant; also the Soma plant itself (said to be the climbing plant लता, *Sarcostema Viminalis*, or *Asclepias Acida*, the stalks (अंशु) of which were pressed between stones (अद्रि), by the priests, then sprinkled with water, and purified in a strainer (पवित्र); whence the acid-juice trinkled into jars (कलश) or larger vessels (द्रोण); after which it was mixed with clarified butter, flour etc., made to ferment, and then offered in libation to the gods (in this respect corresponding to the ritual of the *Iranian Avesta*); or was drunk by the Brahmans, by both of whom its exhilarating effect was

supposed to be prized. It was collected by moon-light on certain mountains सोमस्येव मौजवतस्य भक्षो विभीतको जागृविर्मह्यमच्छान्—X.34.1; the mountain *Mujavat* is mentioned). It is sometimes described as having been brought from the sky by a falcon (श्येन) and guarded by the Gandharvas. It is personified as one of the most important Vedic gods; to whose praise all the 114 hymns of the Ninth Book of the Ṛgveda, besides six in other Books, and the whole Samaveda are dedicated.

In the post-Vedic mythology and even in a few of the hymns of the Rgveda (although not in the whole of the Ninth Book), as well as some times in the Atharvaveda, or in the Brahmanas, Soma is identified with the moon (as the receptacle of an other beverage of the gods called *amrta* (अमृत), or as the lord of plants, cf. *indu* (इन्दु), *osadhipati* (ओषधिपति), and with the god of the moon, as well as with Visnu, Siva, Yama, and Kubera.

Soma is called *rajan* (राजन्), and appears among the eight *Vasus*, and the eight Lokapalas (सोमाग्न्यर्कानिलेन्द्राणां वित्ताप्पत्योर्यमस्य च । अष्टानां लोकपालानां वपुर्धारयते नृप: —*Manusmrti*, V.96). Soma is the name of one of Rsis of the verses (X.124.1; 5-9; अग्नि-वरुण-सोम: ऋषय:).

Soma (सोम) is variously described in the *Nirukta*, one of synonyms of Soma is *matsara* (मत्सर: सोम: । मन्दतेस्तृप्ति कर्मण: —Nir. II.5) since it is derived from √मन्द्, meaning to satisfy; गोभि: श्रीणत मत्सरम् (IX.46.4), mix Soma with milk; here *gauh*, गौ: , is used in the sense of milk. On one occasion Indra is asked to drink Soma for rapture after food (पिबा सोममनुष्वधं मदाय —III.47.1). *Madhu* means Soma, since it is derived from √मद्, to exhilarate and is compared with Soma on account of the analogy of exhilaration, (मधुसोममित्यौपमिकं माद्यते: —Nir. IV.8).

The golden juice (or the green-tinted) is the Soma, so called from its golden colour (हरि: सोमो हरितवर्ण: ; आ तू षिञ्च हरिमीं द्रोरुपस्थे वाशीभिस्तक्षताश्मन्मयीभि: —Nir. IV 19; —the untraced quotation; Pour down the golden juice in the lap of the wood; prepare it with chisels made of stone).

Soma, whose greatness neither heaven, nor earth, nor water, nor

atmospheres, nor mountains fathomed has flowed; *Nirukta*, on X.89.6, quoted in V.3).

The word *Rdu-udara* (ऋदूदर:), means Soma since its inside is soft, or it is soft in the inside of men (ऋदूदर: सोम: । मृदूदर: । मृदूदरेष्विति वा, Nir. VI.4, on ऋदूदरेण सख्या सचेव—VIII.48.10).

The Soma juices are evaporated during day and during night; यो थस्मै घ्रंस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अह, V.3.4.3; illustrious indeed becomes that man who presses the Soma juices for him during day and during night. Here in this passage *Udhas* means the udder of a cow, because it is more raised than the other parts or because it is fastened near the abdomen. From the analogy of giving fatty fluids (like dew) night is called *Udhas*; also (घ्रंस इति अहर्नाम । ग्रस्यन्तेऽस्मिनसा: —the word *ghramsa* is a synonym of day becauses juices are evaporated during this period, ग्रोरूध उद्धततर भवति । उपोनद्धमिति वा । स्नेहानुप्रदान सामान्याद्रात्रिरप्यूध उच्यते — Nir. VI.19).

Soma is one among those deities with whom *Agni* is jointly praised, the others being Indra, Varuna, Parjanya, and Rtavas (Nir. VII.8). Soma is also jointly praised with Indra, and so are the deities Agni, Varuna, Pusan, Brhaspati, Brahmanspati, Parvata, Kutsa, Visnu and Vayu, Soma is also jointly praised with Pusan and Rudra. (Nir. V.II.10).

For the pressing and straining the immortal King, i.e. the Soma, Jatavedas, the fire, shall consume, i.e. he will burn with determination, or reduces the property of the miggard to ashes, for the sake of sacrifice (Nir. VII.20 on जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेद: —I.99.1).

The *Nirukta* (VIII.3) quotes a passage where the lord of forests, the courageous one, has been asked to drink the Soma from the cup called nestra (नेष्ट्र) together with the seasons, *rtavas* (त्वं नेष्ट्रात्सोमं द्रविणोद: पिब ऋतुभि: —II.37.3).

One of the verses, while describing the berry, *vibhidaka*, mentions a draught of Soma that grows on the Mujavat, मूजवत्, mountain—"the

ever-wakeful berry of the *vibhidaka* tree appears to me like a draught of the Soma that grows on the Mujavat mountain (सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मह्यमच्छान् —X.34.1. quoted in Nir. IX.8). Some of the mountains are said to be rich in Soma "Let them proclaim, let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in Soma, together bear; the sound, i.e. invocation for Indra (प्रैते वदन्तु प्र वयं वदाम —X.94.1).

The *Nirukta* also quotes a verse which refers to the falcon, who having seized Soma bore a thousand, ten thousand libations together. Here in the enjoyment of Soma, the bountiful left the illiberal behind and the wise the dull-witted man (आदाय श्येनो अभरत्सोमं सहस्रं सवाँ अयुतं च साकम्— IV.26.7). The word thousand (सहस्रं) is used with reference tc the sacrifice in which Soma is pressed a thousand times. In the sacrifice there are ten thousand Soma draughts or there are ten thousand Soma draughts or there are ten thousand gifts in connection with the pressing of Soma. (Nir. XI.2).

Here the *Nirukta* gives the etymology of the word *Soma*. Soma is a plant; the word is derived from the root *su*, सु, to press; it is pressed again and again (ओषधि: सोम: सुनोते: । यदेनमभिषुण्वन्ति)

The *Nirukta* quotes again the well-known verse (स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुत: —Be pure with thy sweetest and most gladdening stream, O Soma, thou art pressed for Indra to drink— IX.1.1). There is another verse which is either for *soma*, the elixir plant or for the moon as well—सोमं मन्यते पपिवान्यत्संपिषन्त्योषधिम् । सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन् —X.85.3 (Because they grind the herbs together, one thinks that he has drunk the Soma. Of the Soma, which the Brahmanas know, none whatsoever partakes. The uselessly— pressed Soma is not the Soma at all—वृथासुतमसोममाह । सोमं यं ब्रह्माणो विदुरिति । न तस्याश्नाति कश्चनायज्वेत्यधियज्ञम्, one who does not offer sacrifice can partake. The Soma pressed with the *Yajus* formula is not Soma at all. Of the Soma which Brahmanas know, i.e. the moon, none whatsoever, i.e. no one who is not a god, can partake (अथाधिदैवतम् । सोमं मन्यते पपिवान्यत् संपिषन्त्यो-षधिमिति यजु: सुतम सोममाह सोमं यं ब्रह्माणो विदुश्चन्द्रमसम् । न तस्याश्नाति कश्चनादेव इति— Nir. XI.4).

There is another verse : O god, when they drink thee, forth

thence forward, thou thrivest again. Wind is the protector of Soma; the month is maker of years :

यत्वा देव प्रपिबन्ति तत आ प्यायसे पुन: ।
वायु: सोमस्य रक्षिता समानां मास आकृति: ॥ —X.85.5.

This refers to some particular libations or to the first and second fortnights of the lunar month. Here by Soma plant is really meant the moon, which thrives again and again, from new-moon cycle to the full-moon nights. The month is the maker of years, of annual periods, i.e. the plant Soma on account of its assuming particular shapes, or the moon. *Soma and Amrta* both are conceptual—Many attempts have been made to identify the Soma plant, about which there is so much talk in the Vedic and Iranian literatures (*Rgveda*, I.93.6; III.48.2; V.36.2; 43.4; 85.2; IX.18.1; 46.1; 71.4; 82.3; *Atharvaveda*, III.21.10; *Avesta Yasna* X.4 etc.). It has been held by some to be the *Sarcostemma viminale*, or the *Asclepias acide* (=*Sarcostemma brevistigma*). Roth held that *Sarcostemma acidum* more nearly met the requirements of the case. Watt suggested the Afghan grape as the real Soma and Rice thought sugar-cane might be meant, while Max Muller and Rajendra Lal Mitra suggested that the juice was used as an ingredient in a kind of beer, i.e., that the Soma plant was a species of hop. Hillebrandt considers that neither hops nor the grape can explain the references to Soma. It is very probable, as A.A. Macdonell and A.B. Keith suggest that the plant cannot now be identified.

In the *Satapatha Brahmana*, there is a detailed account of the sale and purchase of Soma plant against the cows of different age-group (III.3.1). It grew on mountain, and could not be obtained by ordinary people; perhaps some special tribe or prince owned it, like the *Kikatas* (III.53.14; किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुहे न तपन्ति घर्मम्). Owing to the difficulty of obtaining the real plant from a great distance, several substitutes were allowed in the Brahmana period.

The *Susruta Samhita* devotes a chapter (XXIX) on Soma, which may thus be summarized;

"In the days of yore, the gods such as Brahma, created a kind

of Amrta (ambrosia) which is known by the epithet of Soma for the prevention of death and decay of the body. The same divine Soma plant may be classified into 24 species according to the difference in their epithets, potencies, habitats etc. ! Ansuman, Munjavan, candrama, Rajataprabha, Durva-Soma, Kaniyan, Svetaksa, Kanakaprabha, Pratanavan, Talavrnta, Karavira, Amsavan, Svayam-prabha, Mahasoma, Garudahrta, Gayatrak, Traistubha, Pankta, Jagata, Sakvara, Agnistoma, Raivata, Gayatrya, Tripada, Udupati. (XXIX. 2—8). Whatsoever be the species, the Soma plant is furnished with fifteen leaves which wax and wane with the waxing and waning of the moon. Thus one leave grows every day, in the bright-half of the month (*Sukla paksa*) attaining the greatest number 15 on the Full Moon night, and then leaves begin to decrease in number dropping one by one everyday till the bare stem of the creeper is left on the night of the New Moon (XXIX. 20—22).

The same text further proceeds to describe the details (all conceptual) ! the Ansuman (अंशुमान्) species of the Soma are characterised by a smell like that of clarified butter and has a bulb, while the Rajataprabha (रजतप्रभ:), is possessed of a bulb resembling a plantain in shape. The Munjavan (मुञ्जवान्) puts forth leaves like those of a garlic, whilst the candramas (चन्द्रमस्) species is possessed of a golden colour, and is aquatic in its habitat. The Garudahrta (गरुडहृत:) and Svetaksa (श्वेताक्ष:) species are yellowish and look like the cast-off skins of a snake, and are usually found to be pendent from the boughs of trees. All other species are marked with particoloured circular rings. Possession of 15 leaves of variegated colours, a bulb, a creeper—like appearance, and secretion of milky juice are the general characteristics of all the Soma plants.

The Himalayas, the Arbuda, the Sahya, the Mahendra, the Malaya. the Sri-Parvata, the Deva-giri, the Devasaha, the Pariyatra, the Vindhyas, and the lake Devasunda are the habitats of the Soma plants. Somas of the candramas species are often found to be floating here and there on the mighty stream of the river Sindhu which flows down at the feet of the five large mountains bying to the north bank beyond the Vitasta river. The Munjavan and the Ansuman species may also be likewise found in the same locality while those known as the Gayatrya (गायत्र्य:), Traistubha (त्रैष्टुभ:) Pamkta (पाङ्क्त:), jagata (जागत:), Sakvara (शाक्वर:) and others looking as beautiful as the moon are found to float on the surface of the divine lake known as the little Manasa (क्षुद्रकमानसम्) in Kashmir, XXIX. 27—31).

The description is so vivid, as to appear that the author of the treatise has actually written these details by his personal observation and experienee But this is not so. This is seen from the following passage from the same treatise ;

> यैश्चात्र मन्दभाग्यैस्ते भिषजश्चापमानित: ।
> न तान् पश्यन्त्य धर्मिष्ठा: कृतघ्नाश्चापि मानवा: ।।
> भेषजद्वेषिणश्चापि ब्राह्मणद्वेषिणस्तथा । (XXIX. 32)

(The Soma plants are invisible to the impious **or to the ungrateful** as well as to the unbeliever in the curative virtues **of medicine or to** those spiteful to the Brahmana.) This **passage clearly shows that the** entire description is dramatic, imaginative **and conceptual. The** author of the *Satapatha* clearly declared **that this king** Soma, **the** food of the gods, is no other than tha Moon (**एष वै सोमो राजा देवानामन्नं यच्चन्द्रमा: —** Now this King Soma, the food of the gods is no other **than** the Moon Satapatha Br. 1 6.4.5.)

Soma-rituals and Soma-yajnas. The Amrta and Soma **are** both conceptual; they have no terrestrial existence. As has been already quoted earlier, the Rgveda verse (X.85.3) itself suggests : "He who has drunk thinks that the herb men crush is the Soma, but which the priests or Brahmanas know to be Soma, no one ever eats—(सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन)."

In the ecclesiastical age, the whole drama was enacted, and the Soma was equated with a creeper, a plant bearing juice or sap and having the content of Soma in it in proportion to its curative or exhilarating capacity. That Soma is universally presant in all medicinal herbs is also suggested in one of the lines of the *Gita*; गामाविश्य च भूतानि धारयाम्यहमोजसा । पुष्णामि चौषधी: सर्वा: सोमोभूत्वा रसात्मक: (And entering the earth, I support all beings by my vital energy, and becoming the sapful Soma, I nourish all herbs)—(*Gita*, XV. 13). Since Soma was never available, its substitutes were also suggested in Soma sacrifices; Two kinds of Phalguna, the red-flowering and the brown-flowering, Syenahrta, Adara, Durva (brown) and Yellow Kusa in preferential order (द्वयानि वै फाल्गुनानि । लोहितपुष्पाणि चारुण पुष्पाणि च स यान्यरुणपुष्पानि फाल्गुनानि··· यद्यरुण पुष्पाणि न विन्देयु: । श्येनहृतमभिषुणुयात्···यदि श्येनहृतं न विन्देयु: । आदारानभिषुणुयात्··· यद्यादारान् न विन्देयु: । अरुणदूर्वा अभिषुणुयात् ··etc. *Satapatha Br.* IV.5.10.1-6).

In different localities in India and also in the neighbouring countries. Some substitutes of the Soma plant were always held in esteem and the Soma oblations were prepared from them by crushing them, squeezing their juices, straining them. and mixing milk and curds to them

The conceptual story added to the ceremonial Soma in some of the essential details is as follows :

(a) When the Gayatri flew towards the moon, a footless archer aiming at her while she was carrying him off, severed one of the feathers (पर्ण) either of the Gayatri or of the king soma and on falling down, it became a *parna* (*palasa* पलाश) tree, whence its name parna (पर्ण) *Satapatha Br*, I.7.1.1.

(b) He then spreads the cloth, covers the ox-hide either twofold or fourfold with the fringes towards the east or north. There on he metes out the king (Soma)—*ibid.* III.3.2.9.

Having gathered the ends of the Soma cloth, he ties them together by means of the headband (उष्णीष)—*ibid* III.3.2.18.

(c) Then begins the buying of Soma, and bargaining. Finally Soma is bought for ten things; Candra or gold, cloth or skin, she-goat, milch-cow, pair of kine and so on. चन्द्रं ते वस्त्रं ते छागा ते धेनुस्ते मिथुनौ ते गावौ तिस्रस्तेऽन्याऽइति —*Satapatha*, III.3.3.1-4. Soma is usually purchased against cow, since a variety of preparations are available from cow's milk; गोर्वै प्रतिधुक् । तस्मै शृतं तस्यैशरस्तस्यै दधि तस्यै मस्तु तस्याऽआतञ्चनं तस्यै नवनीतं, तस्यै घृतं, तस्याऽ आमिक्षा, तस्यै वाजिनम् । From the cow, fresh milk, boiled milk, cream, curdled milk, butter, ghee, clotted curds and whey. *Satapatha*, III.3.3.2.

(d) The Soma is then placed on the black deer-skin in the closed space of a cart, which stands to the south of the place where the purchase of Soma took place, with the shafts towards the east, fitted with all appliances and yoked with a pair of oxen. The antelop skin is spread with the hairy side upwards, and the neck part towards the east (III.3.4.1).

(e) Then he wraps the Soma up in the Soma wrapper. If there are two deer's skins, he then puts up the other by way of a flag. They now drive Soma about on as a safe cart (*nastra*, नाष्ट्र) unmolested by evil spirits. (III.3.4.8).

(f) Soma is then brought to the front of the hall. Adhvaryu then removes the Soma-wrapper. Then four men take up the King's throne (four for a royalty and two for commoners) which is of *udumbara* wood; there upon the king Soma is made to enter the hall. Soma is verily the guest of the sacrificer. (III.3.4.26, 27).

(g) Soma is pressed for juice eight times, then eleven times, twelve times and so on (IV.1.1.8, 10, 12). The juice is collected in cups or vessels (*graha*). It is cleansed or purified first by hand (गभस्तिपूत, *gabhasti-puta*). Having drawn the *graha*, the vessel is wiped all round, lest any Soma juice should trickle down. The great pressing ceremony (*Mahabhisava*, महाभिषव) is described in details in the *Satapatha Brahmana* IV.1.2.

Soma and Dayananda—The enigmatic term *Soma* occurs in all the four Vedas. The other words derived from it, as occuring in the Rgveda, are :

सोमऽमद: (X.94.9); सोमऽआहुत: (IX.94.14), सोमक: (IV.15.9),

सोमकामम् (I.104.9); सोमगोपा: (X.45.5);

सोमजामय: (X 92.10); सोमधान: (VI.69.6);

सोमऽपतिम् (I.76.3); सोमऽपरिबाध: (I.43.8);

सोमपर्वभि: (I.9.1); सोमपा (I.21.3);

सोमपातम: (I.8.7); सोमपावन् (I.55.7);

सोमपीतये (I.2.3.); सोमपीथम् (X.15.8);

सोमपृष्ठास: (VIII.63.2); सोमपेयम् (I.120.11);

सोममाद: (VII.21.2); सोमरभस्तरेभ्य: (X.76,5);

सोमराज्ञी: (X.97.18); सोमवत्या (X.113.8);

सोमवतीम् X.97.7); सोमवृद्ध: (VI.19.5);

सोमशितम् (VII.104.19); सोमसुत: (I.89.4);

सौम सुतिम् (VIII.93.6); सोमापूषणा (II.40.1);

सोमारुद्रा (VI.74.1-8); सोमिन: (I.22.4);

सोम्य: (VIII.93.8); सोम्या: (VIII.59.4).

Swami Dayananda in his Vedic writings has explained the word *Soma* varyingly. He drives the term from √*su*, सु thus : सुवति चराचरं जगत् तत्सम्बुद्धो जगदीश्वर, Lord, the creator of the word; अथवा सूयन्ते रसा यस्मात् स सोमोषधिराज:, a medicinal herb from which flows the sap; also सोमविद्यासम्पादक विद्वन् the one adept in the herbal knowledge (Yv. IV.37); चन्द्र इव वर्तमान राजपुरुष विद्वज्जन वा, one like a moon; an enlightened person or a prince (Yv. XII.112); ऐश्वर्य सम्पन्न. the one with glory, like Indra (IV.28.1); सर्वजगदुत्पादक: ईश्वर:, the creator of the universe (*Aryabhivinaya* I.38); सोमवल्लीव सर्वरोग विनाशक राजन्, a king resembling Soma creaper in cures; (Yv. XXXIV.22); वीर्यवत्तम विद्वज्जन, an enlightened person with virility (I.91.6); सर्वविद्यायुक्त, learned in all disciplines (I.91.23); सौम्यगुणसम्पन्न, one with loving temper; आरोग्य बल प्रापक, or one who cures ills and provides health (I.91.22); शुभकर्मगुणेषु प्रेरक:, one who inspires for good qualities and noble actions (I.91.3); यवाद्योषधि रस-व्यापिन:, one who is present in all plant saps as of barley etc. I.187.9); सुखैश्वर्यप्रद ईश्वर, Lord who provides all pleasures and comforts (I.43.9); प्रशस्तगुणशिष्य, a desciple with excellent

qualities (Yv.VII.14); प्रशस्तैश्वर्य युक्त सभाध्यक्ष राजन्, king or the head of a state with noble qualities (Yv, VI.26); सकलैश्वर्य प्रेरक सभापते the head of a council or assembly with excellent qualities (Yv. VI.33).

In the material sense, any preparation with nutritive and curative qualities is Soma, सोमरसान्वितं पाकम् (Yv. XII.55); सर्वपदार्थाऽभिषवम् (I.16.7); सर्वरोगनाशकं महौषधरसम् (III.53.6); ऐश्वर्यकारकम् (ओषधिम्) (III.51.7); ओषधिजन्यं घृतदुग्धादिकं रसम् (III.47.4); सोमलताद्योषधि सारपातारं वैद्यम् (II.11.11); सोम वल्ल्यादि निष्पन्नमाह्लादकमासव-विशेषम्, an exhilarating liquor (Yv. VIII.10); बलपुष्टिबुद्धि-वर्धकमुत्तमौषध्यभिषवम् (I.28.9) महौषधि विशिष्टमन्नम् (III.40.5); जलम्, water (V.34.3); सोमद्योषधिगणम् (Yv. XXVIII.26); सोमवल्ल्या द्योषधिरसान्वितं पाकम् (Yv.XV.60); अमृताख्यं रसम् ambrosia of immortality (Yv.IV.31). Similarly we have सोम: ओषधिराज: (Yv XXIX.49); महौषधिरस ऐश्वर्य वा (V.43.5); वैद्यक शिल्प क्रियया ससाधित ओषधीरस:, medicinal preparations accomplished in pharmaceutical concerns (I.47 1) Also the creator Lord, य: सुनोति स: (VI.34.4); य: सर्वजगत् स: चराचर: परमात्मा (VI.44.24); सोमा: ये सुन्वन्ति सूयन्ते वा ते पदार्था: (III.36.2); सूयन्त उत्पद्यन्ते ये ते पदार्था: (I.2.1); also moon as (सोमेन चन्द्रेण प्रकाशमानेन वाऽऽह्लाद-करत्वेन (Yv.X.30).

Analogical Interpretation of Soma—In the Vedic literature. Soma has numerous connotations, based on analogies. We shell quote here a few:

(a) Now as to why he is called Soma. When he first became sacrificial food for the gods, he thought within him, 'I must not become sacrificial food for the gods with my whole self!' That form of his, which was most pleasing, he accordingly put aside. There upon the gods were victorious; they said, 'Draw into thee, for therewith shalt thou become our food? He drew it to him even from a far, saying, verily, that is mine own, he was called Soma. (स्वा वै मऽएषेति तस्मात् सोमो नाम—*Satapatha* III.9.4.22).

(b) Some is differedt from Sura, the alcoholic be*u*erage—He (the Adhvaryu) then draws seventeen other cups of Soma, and (the Nestri) seventeen cups of Sura (spirituous liquor) for to Prajapati belong these two saps of plants, to wit the Soma and Sura (सप्तदश सुराग्रहान् प्रजापतेर्वाऽएतेऽन्धसी यत्सोमश्च सुरा च); —and these two the Soma is truth, prosperity,

light (सत्यं वै श्रीर्ज्योतिः सोमः); and the Sura untruth, misery, darkness (अनृत पाप्मा तमः सुरैते —*Satapatha* V.1.2.10).

(c) Sri or eminence is Soma; contrary to it is disease which means meanness श्रीर्वैसोमः , पाप्मा यक्ष्मः —IV.1.3,9; Soma is antithesis of Yaksma or disease).

(d) The king Soma is moon (सोमा राजा चन्द्रमाः , सः स्वयमेवात्मान प्रोचे यज्ञवचसे राजस्तम्बायनाय यावन्ति वाव मे ज्योती षि तावत्यो मऽइष्टकाऽइति, he himself, indeed, proclaimed his own self to Yajnavacos Rajastamba, saying, "As many lights as there are of mine, so many are my bricks." *Satapatha,* X 4 2.1).

(e) Soma forsooth was Vrtra; Soma is a god, since Soma (the moon) is in the sky, 'Soma forsooth was Vrtra; his body is the same as the mountains and rocks; thereon grows that plant called Usana (उशान); they fetch it hither and press it, and by means of the consecration and the Upasads, by Tanunaptra, तानूनप्त्र, and the strengthening they make it into Soma. (वृत्रो वै सोम आसीत्, तच्छरीरं यद्गिरयो यदश्मानस्तदेषो उशानानामौषधिर्जायते —*Satpatha,* III.4.3.13).

(f) Soma is Prajapati (सोमो हि प्रजापतिः —*Satapatha,* V.I.5.26); Soma is Pavamana (सोमो वै पवमानः —II.2.3.22); Soma is all the deities (सोमः सर्वा देवता—I.6.3.21); Soma is Indra (सोमो वा इन्द्रः —II.2.3.23); Soma is night (सोमो रात्रिः —III.4.4.15); Soma is *parna* or *palasa* (सोमो वै पर्णः —VI.5.1.1; सोमो वै पलाशः —*Kausitiki* II.2); Pasu or animal is verily Soma (पशुर्वै प्रत्यक्ष सोमः —V.1.3.7); fame is Soma (यशो वै सोमः —IV.2.4.9).

Special feature of the Soma Pavamana hymns : The Book IX of the Rgveda has 114 hymns and in all, 1108 verses. As we have said, Soma verily means the moon in the cosmic creation, which is imagined to sustain a conceptual plant Soma, which on cleansing, crushing and squeezing yields an exhilarating juice, very tasty, sweet, health-promoting and energizing. This drink is primarely meant for Indra, the Lord Supreme. He is the highest and the most primary source of Soma, and He alone is offered the oblations of Soma, so much so that Indra and Soma become identical. Indra is Lord of Bliss, He is Bliss-personified;

He is identical with Love, which is purest form with all its lustre and devoid of lust, is the personified Soma, Soma is Ananda (आनन्द) personified-the supreme bliss of ectasy, par excellence.

Soma as an oblation goes to Indra, and through Him to other deities, the bounties of Nature. It exhilarate them also, and energizes them, and they play their due and assigned role in creation and maintenance, Whatever divine beauty exists in the world is due to Soma, and thus the benign creation is the manifestation of Indra, the Lord Supreme.

In the Soma Pavamana hymn, Indra is the central figure, the only supreme recipient of our homage and oblations. In the cosmic creation, our supreme Lord is Indra, and Nature's forces are the Devas, the gods. In our body complex, the little self, the individual consciousness, the soul is Indra, whilst the sense organs are the gods. Here the soul is the enjoyer of the Soma, and through this soul, the Soma is shared by the sense organs. The Soma is cleansed and filtered through the strainers of mental complex, the internal organ in particular, and then it is stored in the *vijnanmaya* sheath (विज्ञानमय कोश) as enlightenment and in the *anandamaya* sheath (आनन्दमय कोश) as bliss or supreme happiness. To the extent Soma has been cleansed and filtered, depends the integral personality of the devotee, the *yogin*; this Soma makes a person a *deva*, a pitr, a man, a *gandharva* (a man with worldly sense of aesthetics, a poet, a dancer, a musician, a lover, a man of refined tastes, or a devil, or raksas.

The society has also an Indra, the head of a state, the chief of an organisation; all the invocations are addressed to him; all the tributes go to him; he is the custodian of all the revenue and wealth; Soma is this tribute and revenue; through him, the other officers in charge, the head of the sub-offices, get the share of the total finances to be spent for the welfare of the society. The *Soma Pavamana* hymns have massages for such organizations also.

A young diciple, a Brahmacarin, is also known sometimes as Soma; he is addressed as saumya (सौम्य). His personal integrity depends upon his preserving the elixir of youth or virility the *virya*, the *ojas*. The essense of life is the Soma-elixir. The Soma reflects through the

eyes, the cheeks, the lips, the muscles in fact, through everything that glorifies the youth. Soma also become the Saurya (शौर्य) or valour of a soldier; it becomes the serenity of a young intellectual in an academy; Soma glitters through the eyes of a Brahmacarin, preparing himself for any walk of life.

Soma is the quintessence of any herb, used as a cure of maladies and diseases. It is the finally refined essence of a medicine that leads to amelioration and better health. Whatever is curative in a herb or medicine is Soma : it is, as if, present in micro-quantities in every dose of medicine, and the cure is supposed to be proportional to its content.

Dayananda in his commentary on the Vedic mantras gives the following meanings of the word Soma.

(i) Supreme Lord, the impaller of the universe ! सुवति चराचर जगत्, तत्सम्बुद्धौ जगदीश्वर:

(ii) the supreme medicine! सूयन्ते रसा यस्मात् स सोमौषधिराज: ।

(iii) One adept in Soma-knowlege! सोमविद्या-सम्पादक विद्वन्.

(iv) An enlightened person or a government official bright as moon (चन्द्र इव वर्तमान राजपुरुष विद्वज्जन वा ।)

(v) The cure of all diseases like the conceptual Soma-plant (सोमवल्लीव सर्वरोगविनाशक).

(vi) A young with superb virility, वीर्यवत्तम.

(vii) A person of divine humility, सोम्यगुणसम्पन्न.

(viii) Friend and well-wisher of every one, सर्वसुहृद् सोहार्द प्रद वा.

(ix) The democratic head of a state, सर्वगुणप्रापक सभाध्यक्ष, सकलैश्वर्य प्रेरक सभापति:

(x) A deciple with noble qualities, प्रशस्तगुणशिष्य.

(xi) Any preparation mixed with the Soma juice, सोमरसान्वितं पाकम्, सोमवल्ल्यादि निष्पन्नमाह्लादकमासव विशेषम् an *asava*, or an exhilarating extract, derived from Soma plant.

(xii) One desirous of good reputation, the member of the court of justice, ऐश्वर्यमिच्छु: न्यायाधीश: .

(xiii) A friend, सखा.

(xiv) Moon, चन्द्रमा.

(xv) Soma plant or some plant like this of medicinal properties, सोमलताद्योषधिगण.

(xvi) Newly married tender, smart and humble young man, सौकुमार्यादि गुणयुक्तत्वाद् विवाहित: प्रथम: पति: .

(xvii) Members of an assembly or parliament of a state, or people of a state, राजसभाया: सभासन् प्रजाजनो वा.

Aurobindo and Soma: Aurobindo in "*The Secret of the Veda*" (p 342) writes: Soma is the Lord of the wine of delight: the wine of immortality. Like Agni, he is found in the plants, the growths of earth and in the waters. The Soma wine used in the external sacrifice in the symbol of this wine of delight. It is pressed out by the pressing stone (*adri*, अद्रि, gravan, ग्रावण्, which has a close symbolic connection with the thunderbolt, the formed electric force of Indra also called *adri.* The Vedic hymns speak of the luminous thunders of this stone, as they speak of light and sound of Indra's weapon. Once pressed out as

delight of existence, Soma has to be purified through a strainer (पवित्र) and through the strainer he streams in his purity into the wine-bowl, चमू, in which he is brought to the sacrifice, or he is kept in jars (कलश) for Indra's drinking, or, sometimes the symbol of the bowl or the jar is neglected and Soma is simply described as flowing in a river of delight to the seat of the Gods, to the home of Immortality. That these things are symbols is very clear in most of the hymns of the Ninth Mandala which are devoted to the God Soma. Here, for instance, the physical system of the human being is imaged as the jar of the Soma-wine and the strainer through which it is purified is said to be spread out in the seat of heaven, दिवस्पदे, "(Vol X.p.343).

Thus evidently the entire human system, the body complex, is *Kalasa* or the jar of storing the Soma. The mind enlightened by knowledge (चेतस्) is the strainer or divine filter made of fleecy-wool. We have called it ultrapsychic fleecy-filter in our translation of the Soma-Pavaman hymns. Aurobindo says :

"The hymns begins with an imagery which closely follows the physical facts of the purifying of the wine and its pouring into the jar. The strainer or purifying instrument spread out in the seat of Heaven seems to be the mind enlightened by knowledge (*Cetas*); the hymn hymn system is the jar (पवित्रं ते विततं ब्रह्मणस्पते, the strainer is spread wide for thee, O Master of the soul; प्रभुर्गात्राणि पर्येषि विश्वतः, becoming manifest thou pervadest or goest about the limbs everywhere. Soma is addressed here as Brahmanaspati, a word sometimes applied to other gods, but usually reserved for Brhaspati, master of the creative *World. Brahman* in the Veda is the soul or soul-consciousness, emerging from the secret heart of things, but more often the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind, *manma,* Here, however, it seams to mean the soul itself. Soma, the Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. For him, the mind and heart, enlightened, have been formed into a purifying instrument, freed from all narrowness and duality, the consciousness in it has been extended widely to receive the full flow of the sense-life and mind-life, and turn it into pure delight of the true existence, the divine, the immortal Ananda;"

Aurobindo further says;

"So received, sifted and strained, the Some-wine of life turned into Ananda, comes pouring into all the members of the human system as into a wine-jar and flows through all of them completely in their every part. As the body of a man becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda. The words *prabhu* (प्रभु) and *vibhu* (विभु) in the Veda are used not in the later sense, "lord, but in a fixed psychological significance like *pracetas*, प्रचेतस and *vicetas*, विचेतस, or like *prajnana*, प्रज्ञान and *vijnana*, विज्ञान in the later language, *vibhu* means becoming, or coming into existence pervasively, *Prabhu*, becoming and coming into existence in front of the consciousness, at a particular point as a particular object or experience, Soma comes out like the wine dropping from the strainer and then pervading the jar; it emerges into the consciousness, concentrated at some particular point, *prabhu*, or as some particular experience, and then pervades the whole being as Ananda, *vibhu* (p. 344).

Every human system is not capable of holding this Soma. We would again quote Aurobindo in this connection :

"But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight, अतप्ततनूर्न तद् आमो अश्नुते (IX.83 1), he who is raw and his body not heated does not taste and enjoy that; शृतास इद्वहन्तस्तत् समाशत, only those who have been baked in the fire bear and entirely enjoy that. The wine of that divine Life poured into the system is a strong, overflooding and violent ecs.a , it cannot be held in the system, unprepared for it by strong endurance of the utmost fires of life and suffering and experience. (p. 344).

About the strainer, Aurobindo further says;

"This strong and fiery wine has to be purified and the strainer for its purifying has been spread out wide to receive it in the seat of heaven; तपोष्पवित्रं विततं दिवस्पदे—IX.83.2; its thread or fibres are all of pure light and stand out like rays. (शोचन्तो अस्य तन्तवो व्यस्थिरन्—IX.83.2). Through these fibres, the wine has to come streaming The image evidently

refers to the purified mental and emotional conscious heart, *cetas*, whose thoughts and emotions are the threads or fibres." (p. 345)

"Thus received and purified these keen and violent juices, these swift and intoxic eating powers of the wine no longer disturb the mind or hurt the body, are no longer spilled and lost but foster and increase, *avanti*, mind and body of their purifier, अवन्त्यस्य पवीतारमाशवः (IX 83.2). So increasing him in all delight of his mental emotional, sensational, and physical being, they rise with him through the purified and blissful heart to the highest level or surface of heaven, that is, to the luminous world of *Svar* (स्वर्) where the mind capable of intuition inspiration, revelation is bathed in the splendours of the Truth (*rtam*), liberated into the infinity of the vast (*brhat*): दिवस्पृष्ठमधि तिष्ठन्ति चेतसा.

The Vedic tradition takes us by and by to higher and higher connotations of Soma; any medicinal plant is a Soma plant; moon is also Soma; every thing charming is Soma; the Ananda or delight of divine existence in the human being's conscious experience is Soma. From *divine manifestation*, we go up to the *divine Person*, and at once Soma appears as the Supreme Personality, the highest univeral Deva (not only *visve devah*, or all Nature's Bounties, but finally the *Devadhi-deva*, the Supreme Lord).

Soma is regarded as the dappled Bull also (अरूरुचद् उषसः पृश्निरग्रिय उक्षा बिभर्ति भुवनानि वाजयुः —IX.83.3). The word *prsnih*, पृश्निः, dappled, is used both of the Bull, the supreme Male, and of the Cow, the female energy. Like all words of colour, *sveta*, *sukra*, *hari*, *harit*, *krsna*, *hiranyaya* in the Veda, the word *prsnih* is also symbolic Colour, *varna*, has always denoted quality, temperament etc. (*guna*, *karma*, *svabhava*) in the language of the Vedic mysticism. The *dappled Bull* is the Deva in the variety of his manifestations; many-hued Soma is that first dappled Bull, generator of the world of becoming, for, from the Ananda, from the all-blissful one, they all proceed; Soma is this Bull (*uksan* उक्षन्), a word like vrsan, वृषन्, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilizes force of consciousness (उक्ष् सेचने; उक्षन् सेचन्ते —*Daya.* ; उक्षन् महन्नाम—Nigh. III.3); वृषा वर्षकः वीर्यसेचकः —*Daya.*).

Soma is the Ghandharva, the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda. He is the Supreme, standing out from all other beings, and over them, other than they and wonderful (*adbhutah*). For we have the verse: गन्धर्व इत्था पदस्य क्षिति पाति देवानां जनिमान्यद्भुत: —IX.83.4.

In the *yajna-karma* or the sacrificial rituals, Soma becomes an offering (*havih*). As the wine of delight, he flows about and enters into the great march of the sacrifice, which is the progress of man from the physical to the super-conscient. He enters into it and encompasses it wearing the cloud of the heavenly ether, *nabhas*, नभस्, the mental principle, as his robe and veil (हविर्हविष्मो महि सद्म दैव्यम् —IX.83.5). The divine delight comes to us wearing the luminous-cloudy veil of the forms mental experience.

In that march of sacrificial ascent, the all-blissful Deva bemes the king, *Soma Rajan*, of all our activities, master of our divinised nature and its energies, and with the enlightened conscious heart as his chariot ascends into the plenitude of the infinite, and immortal state (*Aurobindo*, p. 348).

Reference to the Samaveda

The Book Nine of the Rgveda deals with the Hymns devoted to the Soma Pavamana, and the verses in large number (often with minor alterations) occur in the Samaveda also. This concordance has been indicated by us in each hymn on two styles:

(i) The Samaveda is divided into two *Arcikas*, the *Purvarcika*, पूर्वार्चिक, which we have indicated as I, and the Uttaracika, उत्तरार्चिक, indicated as II. Each *Arcika* is further divided into *Prapathakas*, प्रपाठका:, each *Prapathaka* into the *Ardhas*, the First-half, प्रथमोऽर्द्ध:, and the Second-half, द्वितीयोऽर्द्ध:; and these Ardhas are further sub-divided into *Dasakas*, दशका:, or groups of ten verses (the number of verses in each *Dasaka*, however, is not restricted to *ten* only), and finally each *Dasaka* into a number of verses.

(ii) The modern trend is to assign a continuous number to all the verses of the Samaveda, from 1 to 1875. This has been indicated in parenthesis or round brackets, ( ), after referring to in the first style.

Hymn-1

For verse 1, see Nir. XI.3.

For verse 1, *Samaveda*, 1.5.2.4.2 (468) and II.1.1.15.1 (689),

verse 2, 3, *Samaveda*, II.1.1.15.2, 3, (689, 690).

1. Be pure with thy sweetest and most gladdening stream. O Soma, thou art pressed for Indra to drink (इन्द्राय पातवे सुतः). The verse is explained by the mere reading of it (इति सा निगदव्याख्याता—Nir. XI.3).

***Indra* is the resplendent self, the soul, who drinks Soma, not in the literal sense; Soma is neither a fluid, nor Indra, a human who drinks in the literal sense. Soma is the elixir of divine love which flows out to the *Anandamaya* and *Vijnanamaya* sheaths and enjoyed by the self seated in the innermost cavity of heart. Soma is pleasing and exhilarating, leading to truth and enlightenment, and not to drunkenness leading to falsehood and wretched life.** (हे सोम, इन्द्राय पातवे पातुं सुतः अभिसुतः त्वं स्वादिष्ठया स्वादुतमया मदिष्ठया अतिशयेन मादयित्र्या धारयपवस्व क्षर —*Sayana*).

Pavasva, flow (पवस्व क्षर —*Sayana*; पवित्री भव, be pure; प्रापको भव — *Daya*.).

Sutam, सुतं, expressed, effused (*Wilson*); सुसंस्कारै-निष्पादितं —*Daya* on III.40.2; अन्तःकरणाभिगतं विज्ञानम् —*Daya*. on I.3.8).

2. Ayohatam yonim, made strong by fitting iron-nails (अयोहतं योनिं

—gold-smitten birth place—*Wilson*; हिरण्येन हतं —*Sayana*). The word *ayas* stands for any metal in general and hence iron or gold even. (*Ayas*=*hiranya*=gold—Nigh. I.2).

Druna, द्रुणा ; it is a wooden cask (द्रोणकलशेन; अधिषवण-फलकाभ्यां; the planks of the Soma-press—*Sayana*; द्रुणा गन्तारौ इन्द्राग्नी सेनापत्यध्यक्षौ —*Daya*. on V.86.3).

For *Ayohatam yonim*, see also IX.80.2, i.e. fashioned by a golden hand, or pressed by the priest, having gold rings in their fingers. It is so said, that the Brahmins who perform these ceremonies must all wear a kind of flattened gold ring. (*Stevenson*).

Mahindhara in Yv. XXVI.26, takes it as "fabricated by a carpenter with an iron tool."

4. **Vajam**, वाजं, strengh (वाजं बलम् --*Sayana*). (वाजः=श्रवः=अन्ननाम —Nigh. II.7).

Sravah, श्रवः , fame or food (श्रवः अन्न —*Sayana*).

6. **Varena**, वारेण, through the cloth, the ultra-psychic fleecy filter; the universally-stretched out cloth, the cosmic filter, spread in the firmament through which the rains filter out; the extensive psychic filter through which pass all our ideas, thinkings, emotions and feelings before they reach our consciousness to become a part and portion of our *Anandamaya* and *Vijnanamaya* sheaths. (वारेण वालेन, woollen, hairy—*Sayana*).

The hair, वार or वाल, is the hair-sieve used for straining the Soma juice. In the Soma ceremonies, the herbal juice is filtered through a stretched woollen cloth.

Sasvata tana. eternally outstretched (शश्वता शाश्वतेन तना विस्तृतेन —*Sayana*).

Suryasya duhita, the daughter of the Sun i.e. dawn; according to Sayana, the ***Sradhadevi***, **श्रद्धादेवी**. *Sradha*, the faith, the instinct which impels the enlightened soul to accept truth and truth alone, is the daughter of the Sun According to the Vajasaneyins, "श्रद्धा वै सूर्यस्य दुहिता श्रद्धा ह्येनं पुनाति"—Sradha, verily, is the daughter of the Sun; she purifies him."

7. **Parye divi**, पार्ये दिवि, on the auspicious day; on the final day (सौत्येऽह्नि —on the day of the Soma effusion—*Sayana*).

Dasa yosanah svasarah anvih, दशयोषण: स्वसार: अण्वी: the ten sister fingers (योषण: स्त्रिय: स्वसार: स्वय सरन्त्यो दशसंख्याका: अण्वी: अण्व्यो: अंगुल्य: —*Sayana*).

Anvyah, अण्व्य:=स्वसार: =अंगुलिनामानि —Nigh. II.5.

There are twenty-two synonyms of *anguli*, finger. From what root is *angulayah* (fingers) derived ? They are so called because they go foremost, or they drip foremost, or they set foremost; or they move foremost, or they mark, or they bend, or may be so called from decorating (अङ्गुल्य: कस्मात्? अग्रगामिन्यो भवन्तीति वा। अग्रगालिन्यो भवन्तीति वा। अग्रकारिण्यो भवन्तीति वा। अग्रसारिण्यो भवन्तीति वा। अङ्कना भवन्तीति वा। अञ्चना भवन्तीति वा। अपि वाभ्यञ्जनादेव स्यु: —Nir. II.8).

8. **Tridhatu**, त्रिधातु, the sap is imbibed with three qualities of invigorating body (शरीर) mind (मनस्) and intellect (बुद्धि). In the Soma ceremony, the Soma juice becomes threefold, as filling the three vessels, the dronakalasa, the adhavaniya and the putabhrta (त्रिधातु त्रिस्थानम्। द्रोणकलश आधवनीय: पूतभृदिति त्रिधातव: —*Sayana*).

Hymn-2

For verse 1—8, Samaveda II.4.1.3.1-8 (1037-1044)

For verse 9, *Samaveda* II.4.1.3.10 (1046)

For verse 10, *Samaveda II.4.1.3.9* (1045).

1. **Deva' vih,** देवऽवी: —dear to Nature's bounties; dear to five sense-organs and five organs of actions (देववी देवकामस्त्वम् —*Sayana*).

3. **Apah-vasista,** mingled with waters (अप: वसतीवरी: वसिष्ठ आच्छादयति —*Sayana*).

Ṣukratuh, rich in qualities and actions (सुक्रतु: सुकर्मा —*Sayana*).

7. **Ojasa apasyuvah,** increase our vigour and encourage us for the right conduct (ओजसा बलेन अपस्युव: कर्मेच्छा सम्बन्धिन्य: ता: —*Sayana*).

Marmrjyante, they cleanse (our hearts) (मर्मृज्यन्ते शोध्यन्ते —*Sayana*).

Girah, words of praise (गिर: स्तुतय: —*Sayana*)

Madaya sumbhase, add to our exhilaration (मदाय क्षरन् शुम्भसे अलङ्क्रियसे —*Sayana*); which adorn thee as thou droppest for our exhilaration—*Wilson*.

Hymn-3

For verse 5, see Nir. VI.28

verse 1, *Samaveda*, II.5.2.2.1 (1256)

verse 2, *Samaveda*, II.5.2.2.6 (1261)

verse 3, *Samaveda*, II.5.2.2.5 (1260)

verse, 4-5, *Samaveda*, II.5.2.2.4; 5, (1258, 1259)

verse 6, *Samaveda*, II.5.2.2.3 (1257)

verses 7-10, *Samaveda*, II.5.2.2.7-10 (1262-65)

verse 9, also *Samaveda*, II.1.2.17.1 (758)

1. **Dronani**, द्रोणानि, towards or on the sacrificial vessels. Dronas are the large troughs called drona-kalasa (दोणानि द्रोणकलशानि —*Sayana*).

2. **Hvaransi ati-dhavati**, Hvaransi, ह्वरांसि अतिधावति, rushes forward or hastenes down the declivities (*Benfey*); *Hvaransi*=enemies or obstacles and oppositions (ह्वरांसि शत्रून् अति धावति, rushes on to crush, हन्तुमभिगच्छति —*Sayana*).

Vipa-Krtah, विपाकृत:, worked with fingers (विपा=fingers, Nigh. II.5, विपा अंगुल्या: कृत: अभिषुत:, crushed, squeezed).

5. **Ratharyati**, longing for a chariot, one desirous of something accomplished, or one who desires a chariot (रथर्यतीति सिद्धिस्तत्प्रेप्सु: रथं कामयत इति वा —Nir. VI.28).

Esa devo ratharyati, this god desires a chariot; this Soma, the love divine hastens to ride on a chariot; it longs for a chariot, or it longs or is desirous of some thing already accomplished.

10. **Puruvratah**, multi-functional (पुरुव्रत: बहुकर्मा —*Sayana*).

Hymn-4

For verses 1-10, *Samaveda*, II.4.1.4. 1-10 (1047-1056)

1. Athano vasyasah krdhi, make us happy and prosperous make us happy—*Wilson*; नः अस्मान् वस्यसः श्रेयः कृधि कुरु —*Sayana*; also make us prosperous with food.

7. Dvibarhasan rayim, riches abundant for both worlds (द्विबर्हसं द्वयोः द्यावा पृथिव्योः स्थानयोः परिवृढं रयिं धनम् —*Sayana*; *dvi* means double or abundant.

9. Vidharmani, विधर्मणि, for their own upholding (विधर्मणि आत्मनो विधारणार्थम् —*Sayana*); but he translates the same as "they glorify thee with the hymns in the sacrifice.

Hymn-5

This is one of the *Apri-suktas*, refering to samiddhah, tanunapat, ila, barhih, devir-dvarah, usasanakta, devyau hotarau, tisrodevyah, sarasvati-ila-bharati trio, tvastr, vanaspati and svahakrti, the eleven. For other Apri-hymns, see X.110 of the Rgveda, V 12 of the Atharva, and chapter XXIX.25-36, and numerous other references.

These are the names of Agni usually; here of soma.

2. Tanunapat, never decaying in body (तनूनपात् अत्र सोमो भवति — *Sayana) beamsari,* born of waters, and from these beams, the Soma, and hence the Soma is *taunnapat.*

4. Harih, हरिः, green-hued, golden, golden-hued (हरिः हरितवर्णः —*Sayana*)

6. Susilpe, handsome in built (सुशिल्पे सुरूपे —*Sayana*).

11. Vayu, cosmic wind; *Brhaspati,* cosmic intelligence, *Suryah,* the Sun or the cosmic light, *Agnih,* the cosmic fire, *Indrah,* the cosmic lightning.

Hymn-6

For verse 1, *Samaveda* I.6.1.2.10 (506) with *avya varebhih.*

2. Indra iti, O Soma thou art Indra, or a sovereign, you act as a sovereign.

Indo, इन्दो, O Soma, O moon, or O drops of Soma. (इन्दो साम, त्वमिन्द्र: ईश्वर: —*Sayana*).

5. Yosano dasa, योषणो दश, the ten sisters, the ten fingers, as in IX.1.7, दश संख्याका: स्त्रिय: , अङ्गुल्य इत्यर्थ: ; the ten ladies, that is the ten fingers —*Sayana*).

7. Pipa yat, flattens, its milk swells (*Wilson*); one which sustains Indra, (पय: पीपयत् इन्द्रमाप्यायितवत् । तस्माद् धारया पवत इत्यर्थ: —*Sayana*).

9. Guha cid-dadhise girah, (thou storest praises in secret), it resounds with a thrill when it flows from the filters. Alternatively, when the Soma has been placed in the sacrificial place (*guha*), the priest start chanting hymns of praise (*girah*). This might also refer to *uparavas* (उपरव) or "sounding holes", which are dug in the ground and over which the two boards used for pressing Soma are placed. These holes are said to deepen the sound of the stones with which the boards and the Soma-shoots are beaten. (see *Katyayane Sutras* VIII.4.28; अभिषववेलायामुपरवेषु धारयसि । करोषीत्यर्थ: —*Sayana*).

Hymn-7

The entire hymn is repeated in the *Samaveda* with several verbal alterations : II.4.3.2. 1-9 (1028-1036).

1. Vidana asya yojanam, विदाना अस्य योजनम्, knowing that they have a relation with Indra, the resplendent self Here *asya* means with or *of Indra*, इन्द्रस्य (*Sayana*).

2. Apah, of waters (*vasativari* waters); of divine elixir (अप: वसतीवरी: —*Sayana*).

See *Aitareya Brahmane* for *vasativari Agriyah dharah madhva pra vi gahate*, the streams of this sweet bliss flow forth pre-eminent (अग्रिय: मुख्या: , pre-eminent; प्र वि गाहते पतन्तीत्यर्थ: —*Sayana*).

Hymn-8

The entire hymn is repeated in the *Samaveda*, II.5.1.2. 1-9 (with 8 and 9 transposed). (1178-1186)

3. Rtasya yonim, ऋतस्य योनिम् in the place of benevolent works, in the place of sacrifice. (देवानां योनिम् in the Samaveda).

Asadam codaya, may you impel him, (the resplendent self) to sit (or to participate) in the sacrifice

Hardi, हार्दि, provide gratification: "Soma, pure-flowing for Indra's gratification, do thou stir his heart to sit in the place of sacrifice" (cf. VIII.79.8) (Sayana's translation of *hardi* as अभिलषितत्वम् is wrong – *Wilson*).

4. Sapta dhitayah, सप्त-धीतय: , the seven participating priests धीतय: होतका: —*Sayana*). (cf. IX.9.4. ; but IX.62.17, metres, धीतभि: छन्दोभि· —*Sayana*.

Viprah anu amadisu, विप्रा: अनु अमादिषु: , the sages gladden you. Also worshippers follow thee exulting (*Wilson*).

5. Kam, कम्, water (कं उदकं—*Sayana*); *kam* is an adverb here; "Surely" with a very weakened force, (*Wilson*).

7. Indo, O divine love (इन्दो सोम —*Sayana*).

Sakhayam a visa, enter thy friend (i.e. Indra) सखायं प्रियमिन्द्रं आविश आप्नुहि —*Sayana*); may you enter in the heart of the resplendent self, your real friend.

9. Nrcaksam, नृचक्षसम्, the conlemplator of men, (नृणां द्रष्टारं — *Sayana*).

Svarvidam, the knower of all things (स्वर्विदं सर्वज्ञं —*Sayana*; also the knower of heaven—*Wilson*).

Hymn-9

For verse 1, *Samaveda*, I.5.2.4.10 (476); II.3.1.16.1 (935) for सुवानः, read स्वानैः).

verse 2, Samaveda, II.3.1.16.3 (937) (For वनिष्ठया, read पनिष्ठये).

verse 3, Samaveda, II.3.1.16.2 (936).

1. Naptyoh, नप्त्योः, between the two grand-daughters; at the source where the effusion takes place; between the two boards (used in pressing the Soma, अधिषवण-फलकयोः —*Sayana*).

Kavih, कविः, wise (कविः मेधावी).

Kavikratuh, one working with penetrating wisdom,—used for Soma (कविक्रतुः क्रान्तप्रज्ञः क्रान्तकर्मा वा सोमः —*Sayana*).

Vayansi, highest statures; the birds (used for stones: वयांसि ग्रावाणः, तथा च मंत्रवर्णः —"वयांसि श्येना अतिथयः पर्वतानां ककुभः" इति —*Sayana*).

Yati, proceeds to; is raised to (याति गच्छति).

3. "That pure son (the Soma) illumined his mothers, he the born them too born, he the great them the great, the augmenters of sacrifice" —*Wilson*, literal translation).

4. **Sapta dhitibhih**, seven guileless streams of sensation; seven fingers, धीतिभिः अंगुलिभिः, Nigh. II.5); see IX.8.4—सप्तधीतयः.

7. **Kalpesu**, कल्पेषु, in the days of sacrifice; in functions (कल्पेषु कल्पनीयेष्वहःसु in the days which have to be reckoned —*Sayana*).

Hymn-10

For verses 1-3, Samaveda, II.4.2.1. 4-6 (1119-1121)

verse 4, Samaveda, I.5.2.5.9 (485) II.4.2.1.7 (1122)

verse 5-9, Samaveda, II.4 2.1.8-12 (1123-1127), (with verabal alterations).

1. **Sravasyavah**, श्रवस्यवः, longing for food and strength (श्रवः as अन्ननाम Nigh, II.7); desiring to seize food from their enemies, शत्रुभ्योऽन्नमिच्छन्तः —*Sayana*.

5. **Vivasvat**, here it stands for Indra; cosmic brilliance (विवस्वतः इन्द्रस्य भागानासः भागानभूताः उषसः भगं जनन्तः जनयन्तः —*Sayana*).

Surah, the Soma elixirs which issue forth (सूराः सरन्तः सोमाः —*Sayana*). Wilson proposes a rendering of the verse 5 as thus : "Having obtained the glory of Vivasvat, and producing that of the dawn, the sun-bright juices distend the interstices (of the cloth)".

Anvam vi tanvate, the small holes of the filtering cloth are *anva*, but here Sayana renders the phrase as spreading the sound (अण्वं वि तन्वते अभिषववेलायामुपरवेषु शब्दं कुर्वन्ति —*Sayana*). Whilst they issue forth and spread,

they do so with a thrilling sound.

6. **Apa dvara matinam,** अप द्वारा मतीनां, throw open the doors of cosmic sacrifice. If one takes 'dvara' with 'matinam', "the ancient poets throw open the doors of their hymns."—*Wilson.*

Pratna matinam karavah, प्रत्ना मतीनां कारव:, ancient singers of hymns.

Vrsnah, वृष्ण:, the offerer of divine love (सेचक: सोमस्य —*Sayana*).

8. **Nabhim,** the navel; Soma is regarded as the navel of sacrifice, (cf. IX.73.1, ऋतस्य योना नाभय: समस्वरन्).

Kaveh apatyam, कवे: अपत्यं, the offspring of the sage; in rituals, the *graha* or the Soma-vessel is the offspring; it is called *ansu* (अंशु). In fact, the stem of the plant is the parent sage, and its juice is the offspring.

Caksuscit surye saca, चक्षु: चित् सूर्ये सचा, my eyes become associated with the sun (literal translation) (सचा संगतं भवति —*Sayana*).

9. Sayana seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests (सूर: सुवीर्य इन्द्र: चक्षसा चक्षुषा दिव: दीप्तस्यात्मन: प्रिया प्रियं पदं अध्वर्युभि: गुहा गुहायां हृदये हितं निहितं पीतं सोममपि अभि पश्यति —*Sayana*).

Benfey's translation; "The sun looks with his eye towards that beloved quarter of heaven, placed by the priests in the sacred cell".

दिवस् (दिव्)=द्युलोक, identified with the dronakalasa, द्रोणकलश or large Soma-trough.

The sense appears to be that the Sun looks towards the place

where the Soma lies while it is pressed.

Hymn-11

For verses 1-3, Samaveda, II 1.1.1 1-3 (651-653),

verses 4-9, Samaveda, II.6.3.3.1-6 (1444-1449) (with verbal alterations).

2. **Atharvanah.** अथर्वाणः , the priests, the celebrated sages.

Devam devaya deva'yu, देवं देवाय देवयु, divine and favourite of all divinities (देवं देवनशीलं देवयु देवयुं देवकामं रसं देवाय देवनशीलायेन्द्राय —*Sayana*).

Hymn-12

For verses 1-9, see Samaveda, II.5.1.4.1-9 (1196-1204) with the transposition of verses 8 and 9, and several verbal alterat

3. **Vipascit somah,** the wise Soma; Soma the promoter of wisdom (विपश्चित सोमः विद्वान् सोमः —*Sayana*).

Sindhoh urma, in water taken from rive तरङ्गे वसतीवरीष्वित्यर्थः —*Sayana*, mixed with the waves of ... with the *vasatīvari* waters.

Sadane kseti, dwells in its own station. i.e. at the summit of snowing mountains (सादने=सवने; संहितायां ... ने क्षिति निवसति —*Sayana*).

Gauri, speech (गौरी=वाङ्नाम Nigh. 1.11).

Also resting on an ox-hide (Benfey). See गोरधि त्वचि गो: त्वचि अधि—IX.101.11).

4. **Avyah vare,** through a fleecy filter; through a filter or strainer consisting of woollen network. (*Avi.* अवि, sheep or wool of sheep)

5. **Pavitre,** पवित्रे, the filter or strainer (ultrapsychic fleecy filters in the context of the spiritual Soma that passes to the innermost consciousness).

Tam induh pari sasvaje, तम् इन्दु: परि षस्वजे, Indu has embraced that (Soma). Indu is also Soma, and hence Soma is mixed Soma, that is, the Soma which is stored in the vats or pots, is mixed with the freshly filtered Soma (तं स्वांशभूतं सोमं इन्दु: सोमो देव: परि षस्वजे प्रविशति —*Sayana*).

6. **Madhuscutam kosam jinvvan,** मधुश्चुतं कोशं जिन्वन्, delights the nectar shedding cloud (कोशं मेघं. —cloud, Nigh I.10). (It is more probable that *samudra* and *Kosa* mean here, as often elsewhere, the water into which the Soma drops and the *drona-kalasa*, द्रोणकलश, a vessel, i.e. समुद्र=water; कोश=दोणकलश, vat or pot, (*Wilson*).

7. **Manusa yuga,** मानुषां युगा, many generations of men (also, the various sacrificial seasons, whether occupying one or many days: मानुषा मानुषाणि युगा युगानि अहीनैकाहात्मकानि —*Sayana*).

Hymn-13

For the entire hymn, see Samaveda, II 5.1.3. 1-9 (1187-1195); verses 5 and 6 are transposed.

2. Whilst the Soma juices are effused and filtered in the ceremonial rites, the priests carry on the chant of hymns. eulogizing Soma.

Abhi pra gayata, sing praises aloud.

3. **Vajasataye,** for the attainment of nourishment (also for battle, cf. verse 6).

Devavitaye, for securing affection from Nature's bounties. According to Sayana, they become the beverage of gods in the sacrifice, and by that means, the sacrificer obtains food, देववीतये देवानां वीतिर्गतिः प्राप्तिर्भक्षणं वा यस्मिन् स देववीतिर्यज्ञः। तदर्थम्। यज्ञसिद्धिः साक्षात्प्रयोजनं तद् द्वारा अन्नलाभ इत्यर्थः। —*Sayana*).

6. **Vajasataye** (for battle) *hiyana* (urged or impelled) *atyah na* (like horses) (अत्याः न अश्वा इव हियानः प्रेर्यमाणाः वाजसातये संग्रामाय —*Sayana*).

Hymn-14

1. Also see Samaveda. I.5.2.5.10 *(486)*.

Kavih, the Soma with penetrating wisdom or insight, (कविः मेधावी सोमः).

Sindhoh urmau adhi sritah, taken to the waves of the river, i.e. mixed with water of rivers; the *vasativari* waters, (सिन्धोः ऊर्मौ तरङ्गे वसतीवर्यु-दकरसे अधि श्रितः आश्रितः —*Sayana*).

Puru sprham karam bibhrat, uttering a thrilling sound, pleasing to all, or bearing a hymn beloved of many (पुरुस्पृहं बहुभिः स्पृहणीयं कारं शब्दं बिभ्रत धारयन् —*Sayana*).

2. **Sabandhavah panca vrata apasyavah,** all the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts. The five types of men; पञ्चजनाः, are people of the four *varnas*, Brahmana, Ksattriya, Vaisya and Sudra, and the fifth the unclassified ones, not guided by the rules and conducts of the society, may be *nisadas* (निषाद). (सबन्धवः समान बन्धवाः पञ्च व्राताः पञ्च जना मनुष्या यजमानाः अपस्यवः

कर्मेच्छव: —*Sayana*); अपस: कर्माणि । अप इति कर्मनामसु पठितम्, Nigh II.1.

5. **Naptibhih vivasvatah,** the grandchildren of the sacrificer, i.e. the fingers of the sacrificer or Yajamana. Hand is the son of the sacrificer and hence the fingers, born of hands, are the grand-children. विवस्वत: परिचरणवतो यजमानः नप्तीभि: पौत्रस्थानीयाभि: । तस्य हस्तः पुत्रोऽङ्गुलय: पौत्रस्थानीया: । इत्यभिप्राय: —*Sayana*),

7. **Isaspatim,** इषस्पतिम्, lord of food and hence Soma (अन्नानां स्वामिनं सोमम् —*Sayana*).

Ksipah. fingers (क्षिप: अङ्गुलय: , Nigh. II.5).

Hymn-15

For verses 1-8, Samaveda, II.5.2.3. 1-8 (1266-1273) with several transpositions 1,2,4,6,5,7,3,8, and verbal alterations; all the verse start with the word एष: or एतम्, standing for Soma.

3. **Bhurnayah,** the sacrificial i.e. priests (भूर्णय: भरणशीला: अध्वर्य्वादय: —*Sayana*).

Hitah vi niyate, placed, placed in the cart (हित: निहित: हविर्धाने वि नीयते तस्मात् स्थाना दाहवनीयं प्रति, i.e. placed in the *havirdhana*. he is brought to the Ahavaniya —*Sayana*).

The effused elixir is brought to the place of Sacrifice by a path hat shines with brilliant light (शुभ्रावता पथा)."

5. **Rukmabhih subhrebhih amisubhih**—he (the divine elixir) proceeds along with enthusiasm and vigour adorned with brilliant golden rays.

Alteratively, "he proceeds along impetuous with golden brilliant rays" —or "he proceeds alongwith the priests, vigorous with briliiant rays. (रश्मिभि: अध्वर्य्वादिभि: सह शुभ्रेभि: शुभ्रं दीप्तै: अंशुभि: विशिष्ट: । अथवा रश्मिभिरित्येतदप्यशु विशेषणम् —*Sayana*).

6. According to Wilson, an obscure line: "at the juncture of time passing beyond the solid treasures (of heaven and earth), he descends upon the young Soma plants. (St. Petersb. Dict.).

8. **Su-ayudham,** स्वायुधम्, well-weaponed, since the Soma has the power of slaying Raksasas.

Hymn-16

4 **Sadhastham asadat,** सधस्थं आसदत्, settles in the place; settles at a worthy place. According to Sayana, the place refered to is *drona-kalasa* (सधस्थं सहस्थानं द्रोणकलशे आसदत् आसीदति —*Sayana*).

6. **Gosu tisthati** in the midst of kine (Soma being mixed with milk, is here called by metonymy "kine" The Soma stays in the vessel, like a brave soldier in the midst of battle (शूरो न शूर इव स यथा संग्रामे तिष्ठति तद्वदसौ तिष्ठति पात्रे —*Sayana*)

8 ' **Avyo varam vi dhavas,** may your stream of Soma flow through the ultrapsychic woollen filter. (अव्योवारं अवेर्बालं वि धावसि विविधं गच्छसि; अव्यो= of sheep, वारं=hair, i e. to the fleecy filter, or to the woollen strainer).

Hymn-17

1. **Bhurnayah Somah,** prevading or rapid streams of divine love (Soma) भूर्णय: क्षिप्रगमना: ; भुरण्यु: - क्षिप्र, rapid, Nigh, II.15).

3. **Pavitre,** पवित्रे, in the filter or strainer.

6. **Karavah,** कारव:, performers of pious ceremonies ((कारव: कर्तार: परिचर्याया यागानुष्ठातारो वा – *Sayana*).

Murdhan Yajnasya, at the time of worship; at a time when the process of worship is at its height. According to Sayana, "on the last day of expressing the Soma" (यज्ञस्य मूर्धन् मूर्धनि शिरोवदुत्तमेऽभिषव दिवसे – *Sayana*) (cf. II.3 2).

Caksasi priyam dadhanah, entertaining affection for the one all-beholding (चक्षसि द्रष्टरि सोमे प्रियं दधाना: अभ्यनूषत *Sayana*). The word *caksu* is usually applied to the Sun as the eye of the world.

Hymn-18

For verses 1, 2 and 3, Samaveda, II.4.1.17.1-3 (1093-1095) with verbal alterations.

Verse 1, Samaveda I.5.2.4.9. (475) (सुवानो=स्वानो; मद:=मत्सरत्).

Hymn-19

For verses 1, 2, 3, Samaveda II.3.2.13, 1, 3 and 2 (999, 1001, 1000) (transposed), (for भ्रांसदत्, read भासद: -3).

Verse 6, Samaveda, II.1.2.18.1 (761) (for वनुष्, read वनवे)

4. **Sunoh vatsasya mataran,** like the mothers of the born children; like mothers fondling their children; "The mothers of the calf", according to Sayana, refers to *Vasativari* waters which are mixed with the Soma. सूनो: स्वपुत्रस्थानीयस्य वत्सस्य सोमस्य मातर: निर्मात्र्य: प्रवृद्धिकामा मातृस्थानीया अवावशन्त पुन: कामयन्ते).

Dhitayah, धीतय:, fingers; also the utensils used in Yajna (धीतय: धीयमाना: सोमाख्येन वत्सेन पीयमाना वसतीवर्य: –*Sayana*).

Wilson gives an alternative rendering of the verse: 'The sacred rites, the mothers of the male calf, long for the full-grown vigour of the bull."

5. **Kuvit**, कुवित्, many, of numerous kinds,

Sukram payah, शुक्रं पयः, bright water and/or milk.

Garbham adadhat, गर्भं आदधत्, stays under water and implants numerous germs (ferments) of activity. Or stays in the womb of water, गर्भं स्वगर्भं स्थानीयं सम् आदधत् करोति —*Sayana*).

Hymn-20

For verses 1-7, Samaveda II.3.2 4 1-7 (968-974).

1. **Avyah varebhih**, अव्ययः वारेभिः, through the texture of the ultrapsychic fleecy sieve (अव्यः, derived from sheep, वारेभिः through the hairs).

2. **Sahasrinam gomantam vajam**, सहस्रिणं गोमन्तं वाजं, thousand fold treasure in the shape of cattle, cow-products (गोमन्तं) and food (वाजम्)

3. **Cetasa**, चेतसा, by your intuition; by your favour (चेतसा विश्वानि परिमृशसे —you give us all kinds of wealth with your intuition (चेतसा स्वीयेन अनुकूलेन चित्तेन —*Sayana*).

Mati pavase, मती पवसे, you flow for us at our praises. (मती मत्यास्मत् स्तुत्या पवसे क्षरसि रसम् —*Sayana*).

Avah vidah, अवः विदः, grant us sustenance (अवः अन्नं विदः देहि —*Sayana*).

6. **Camusu,** चमूषु, in the sacrificial vessels (चमूषु पात्रेषु —*Sayana*); may mean "between the boards which press it" – *Wilson*. (चमू अदने; चमूषु भक्षयित्रीषु सेनासु in the armies, causing destruction, *Daya*. on III 48.4).

7. **Makhah na,** मखः न, like a sacrifice; like a gift (मखः दानमिव—*Sayana*); *makhah*, a synonym of a Yajna or sacred act – Nigh. III.17; यज्ञ इव सुखकर्त्ता – *Daya*. on VI.71.1) *makhah* and *manhayuh* both are derived obrived √*magh*, √मघ्; मंहतिर्दान कर्मा (cf. IX.61 27 मखस्यसे अस्मभ्यं धन दातुमिच्छसि — *Sayana*; मखस्यन् आत्मनो मखं यज्ञमिच्छन् —*Daya* " on III.38.7)

Hymn-21

3. **Sindhorma vyaksaran.** (सिन्धोः ऊर्मा व्यक्षरन्) fall in or received in a receptacle containing water of rivers (सिन्धोः ऊर्मा), i e. the *vasativari* waters.

Kridantah, क्रीडन्तः, sporting.

5. **Pisangam venam,** many fold blessings of wealth etc (पिशङ्ग बहुरूपं मणिमुक्ताहिरण्यादि भेदेन नानारूपं वेनं कामयन्तं बहुविधं कामम् – *Sayana*; वेनः कमनीयः. काममयानः —*Daya*. on V.36.4 etc. ; वेनः मेधाविनाम Nigh. —III.185; यज्ञनाम — III.17.

Adise, at our indication (आदिशे अस्मभ्यमादेशनाय – *Sayana*).

The sense of the verse may be—"the sacrificer only bestows gifts on his officiating priests when he has obtained his desire" (*Wilson*).

Hymn-22

3. **Vipascitah,** sagacious विपश्चितः प्राज्ञाः —*Sayana*).

Vipa, with intelligence —*Sayana*.

The St. Petersb. Dict. explains *vip* as the twigs (cf. *vepres*) which form the bottom of the funnel and support the filtering-cloth. (***Wilson***).

6. **Tantum tanvanam,** as if spreads out our sacred works (i.e. the *yajna*); (तन्तुं यज्ञं तन्वानम् *Sayana*); also descending rivers fill the out-spread threads;

Uttamam, threads excellent (used for Soma, ambrosia) (उत्तमं उत्कृष्टं सोमम् —*Sayana*).

Hymn-23

For verse 2, Samaveda, I.6.1.2.6 (502).

2. **Pratnasah ayavah,** प्रत्नास: आयव:, cosmic horses, since the eternal past; Benfey takes *pratnasah ayavah* as *"ewigen lebendigen"*,— the new field is the arranged place of sacrifice.

Alternatively, — The old horses attack a new field; and generate the sun to give light. Similar to them is the Soma

3. **Aryah adasusah gayam,** the house (गयं) of our enemy (अर्य:); the property and possessions (गयं) of such a miser (अदाशुष:) (अर्य: अरे: अदाशुष:) अप्रयच्छत: गयं गृहं गृहोपलक्षितं धनम् —*Sayana*). *Gayam* really is "house" but by metonymy, it may mean "wealth".

4. **Madhuscutam kosam,** the honey-storing receptacle; the honey-shedding receptacle. Sayana takes it to be "the unmixed portion of the liquor", (मधुश्चुतं मधुस्राविणं कोशम् । रसधारेण कोशशब्देन तत्रामिश्रितो रसो लक्ष्यते, तम् —*Sayana*).

6. **Sadhamadyah,** सधमाद्य:, worthy of the sacrifice; worthy of worship (सधमादो यज्ञ: तदर्हं स्तवम् —*Sayana*).

Hymn-24

For the entire hymn (i.e. verses 1-7), Samaveda, II.3.2.3.1-7 (961-967) with transposition of 4 and 5.

3. **Pra dhanvasi,** thou proceedest (प्र धान्वसि प्रगच्छस्याहवनीयं प्रति हविर्धानात्, thou proceedest from the waggon whence they are taken by the priests to the Ahavaniya fire or to the vessel –*Sayana*).

Vi niyase, वि नीयसे, हविर्धानात् । अथवा । पवमान प्र धन्वसि पात्रं प्रतीन्द्रपानाय तदर्थं हविर्धानाद् वि नीयसे —*Sayana*; you have been prepared and conveyed by them (to Indra, the self).

4. **Nr-madanah,** नृऽमादन: , exhilarator of man; the giver of joy to man (नृणां मादयिता त्वं —*Sayana*).

Carsanisahe, चर्षणी सहे, for Indra, the self, the conqueror of adversaries (चर्षणयो मनुष्या द्वेष्टार: —*Sayana*). (In the Samaveda, we have चर्षणीधृत: , *carsanidhrtih,* i e. an epithat of Soma "laid hold of by men", or "the protection of men." (*Wilson*).

5. **Indrasya dhamne aram,** इन्द्रस्य धाम्ने अरम्, you are worthy of acceptance by Indra, the resplendent self (इन्द्रस्य धाम्ने स्थानायाधारकायोदराय वा अरं पर्याप्तो भवसि, thou art an ample portion for Indra's belly—*Sayana*).

7. **Sutasya madhvah,** सुतस्य मध्व: सुत: स मधुमान्, Samaveda II.3.2.3.7) (967) the yielder of the exhilarating effusion.

Hymn-25

For verse 1, Samaveda, I.5 .2.4.8 (474); II.3.1.10.1 (919),

verses 2 and 3, Samaveda, II 3.1 10.3 (921) and 2 (920) 3. (transposition, with verbal alterations).

1 **Marudbhyah vayave madah,** मरुद्भ्य: वायवे मद: , flow for the enjoyment of divine powers such as vital principles (मरुद्भ्य: and vital winds (वायवे)

2 **Vayum,** वायुम् (come in contact) with wind; "the vessel associated with, or set apart for vayu, वायुसम्बन्धि पात्रमित्यर्थ: —*Sayana*).

Hymn-26

1. **Aditeh upasthe,** अदिते: उपस्थे, on the lap of the mother earth (अदिते: पृथिव्या: उपस्थे उत्संगे —*Sayana*).

Anvya dhiya, with utmost care, or with tender fingers (अण्व्या अंगुल्या धिया प्रज्ञया स्तुत्या वा अथवा अण्व्या सूक्ष्मया धियाङ्गुल्येति विशेष्य-विशेषण भाव: , with hymns or with delicate fingers. —*Sayana*),

2. **Gavah**. गाव: , sacred hymns (गाव: गन्त्र्य: स्तुतय: —*Sayana*); chants; it may refer as well to the cows, as contributing their milk. (*Wilson*).

3. **Bhuridhayasan,** the upholder of all; the maker of many (भूरिधायसं बहूनां कर्तारम्).

Dharnasim, the sustainer of all (धर्णसिं सर्वस्य धारकम् —*Sayana*).

4. **Bhurijoh,** of arms; by their arms (भुरिजो: बाह्वो: —*Sayana*).

Dhiva, by fingers (धिया अंगुल्या —*Sayana*), [भुरिजो: धिया, by the fingers of their arms—*Wilson*].

Hymn-27

For verses 1-4, Samaveda, II.5.2.6.1-4, (1286-1289),

verse 6, Samaveda, II.5.2.6.5 (1290).

3. **Vanesu visvavit,** prominent and all-knowing among forest produces. Sayana takes *vanesu* as *desirable* or *wooden vessels* (वनेषु वननीयेषु वनसंभूतद्रुमविकारेषु वा पात्रेषु —*Sayana*).

4. **Gavyuh-hiranyayuh,** cattle (गव्युः) and gold (हिरण्ययुः).

5. The sun performs on a grand scale the same office of diffusing Soma-juice which the priests perform on a small scale in the filtering cloth, which is sometimes metaphorically called the sky (सूर्येण देवेन अधि अधि द्युलोकेऽन्तरिक्षे पवित्रे ह्रासते परित्यज्यते। मत्सरः मदकरः, मदः सोमः। यद्यप्यध्वर्युहस्ताद् दशापवित्रे परित्यज्यते सोमस्तथाप्यन्तरिक्षे सूर्येण पवित्रे त्यज्यत इति भावना वीर्यवत्त्वाय। सत्स्वप्यन्य देवेषु सोमस्रावणे सूर्यस्य कः प्रसङ्ग इति न वाच्यं सूर्यरश्मिभिरेव सोमस्यात्यावगात् —*Sayana*).

Also, This exhilarating Soma, as it drops on the filtering cloth rises with the sun into the heaven. (*Wilson*)

6. **Antarikise,** अन्तरिक्षे, through the firmament (or through the filter) (अन्तरिक्षे दशापवित्रे —*Sayana*).

Hymn-28

For verses 1-5, Samaveda, II.5.2.5.1-5 (1280-1284)

verse 6, Samaveda, II.5.2,6.6 (1291).

1. **Manasaspatih,** Lord of mental complex, lord of praises (मनसः स्तोत्रस्य पतिः —Sayana translates as Lord of mind alluding to *Soma* being moon is related to *mind* (अथवा सोमस्य मनोभिमानित्वात् मनसः स्वामित्वं— "चन्द्रमा मनोभूत्वा हृदये प्राविशत् —Ait Aradyaka, II.4.2).

Hymn-29

For verses 1-3. *Samaveda*. II.9.1.1.1-3 (1765-1767).

1. **Anu prabhusatah**, seeks to surpass (अनु प्रभूषतः प्रभवितुमिच्छवः — *Sayana*).

Hymn-30

1. **Punanah vacam isyati**, during filtration, the elixir is gladdened to listen to the chants of praises. Also he excites praise, or he utters a sound. (पुनानः पूयमानः सोमः वाचं स्तुतिं स्वीयं ध्वनिं वा इष्यति प्रेरयति—*Sayana*).

2. **Kanikradat**, कनिक्रदत्, utters a characteristic voice of thrill.

4. **Dronani**, the pitchers of the innermost consciousness (द्रोणानि द्रोणकलशादीनि —*Sayana*).

Ati, अति, अतिक्रम्य दशापवित्रं, having flown out (of the ultrapsychic filter).

Hymn-31

1. **Rayim krnvanti cetanam**, they confer life-giving wealth and intelligence. Also, they confer intellectual wealth (रयिं धनं चेतनं प्रज्ञापनं कृण्वन्ति कुर्वन्त्यस्माकम् —*Sayana*).

Hymn-32

For verse 1, Samaveda, I.5.2 5.1 (477) and II.1.2.21.1 (769).

verses 2 and 3, Samaveda, II.1.2.21.3 (771); 2 (770).

3. **At im hamsah yatha ganam,** and like a swan entering its own flock (आत् अपि च ईम् अयं सोम: हंसो यथा गणं जनसंघं स्वगति विशेषण स्वनेन वा प्रविशति —*Sayana*). As a swan, by its peculiar gait or voice excites the admiration of its flock as it enters it (*Wilson*).

Atyah na, like a horse (अत्यो न अश्व इव —*Sayana*).

Gobhih, with water, milk and curds (गोभि: गव्यैश्चदकैर्वा —*Sayana*).

4. **Taktah.** तक्त:, mixed with milk (तक्त: गव्यै: पय आदिभिर्मिश्रित: सन्, "दध्नाऽऽतनक्ति (Tait. Samhita II.5.3.5).

Hymn-33

For verse 1, Samaveda, I.5.2.5.2. (478) II.1.2.19.1 (764)

verse 2, 3, Samaveda, II.1.2.19.2.3 (765, 766)

verse 4, Samaveda, I,5.2.4.5. (471); II.2.2.14.1 (869)

verse 5, 6 Samaveda. II.2.2.14.2 and 3 (870, 871).

4. **Tisrovacah.** तिस्रोवाच: , the three Vedas, Rk, Yajus and Saman; or the verses, prose, and lyrics.

5. **Brahmih,** ब्रह्मी: , impelled or uttered by the Brahmanas (ब्राह्मण-प्रेरिता: —*Sayana*).

Yahvih, यह्वी: , supreme and sacred (महत्य: । यह्वीरिति महन्नाम Nigh. III.3).

Hymn-34

1. **Tana,** तना, to the filter (or filtering cloth). (तना पवित्रम्—*Sayana*); continuously (***Wilson***) (cf IX 16.8; तना पुनान:).

4. **Rupaih sam ajyate,** रूपै: सं मज्यते, is mixed with the ingredients (like milk and curds).

Harih, हरि: , golden or green-tinted elixir (i.e. *Soma*).

6. **Dhenuh.** milch-kine; here probably praises (धेनू: प्रीणयित्री स्तुती:).

Girah, our praises (गिर: अस्मदीया स्तुतय:).

Hymn-35

1. **Yaya jyotih nah vidasi** (यया ज्योति: न विदासि) you give us enlightenment; thou bestowes upon us light (Wilson). According to Sayana, *jyotih* is heaven or sacrifice (ज्योति: द्योतमानं यज्ञं स्वर्गं वा —*Sayana*).

Vacam im khayam punanam vasayamasi, we clothe with pleasure that ambrosia of divine love who is the inspirer of praises (वाचंऽईह् खयम् पुनानं वासयामसि, वाच: प्रेरयितारं पूयमानं तं सोम वासयामसि वासयाम श्रयण-द्रव्यै:).

Alternatively, I address him with praises; we cover (**with** milk etc.) Soma who is the purified inspirer, the cow-keeper of men (जनस्य गोपतिम्; the shepherd of men).

Hymn-36

For verse 1, Samaveda, I.6 1.1.4 (490).

1. **Yatha karsman rathyah vaji nyakramit,** like letting loose of

a chariot-horse, stepping out on the battle-field. (The courses steps out to the goal).

Camvoh, of the two wooden boards (चम्वोः अधिषवण फलकयोः — *Sayana*).

Karsman, attractive battle-field; (or god-attracting battle-field; called of sacrifice, काष्मंन् । काष्मंयुद्धमितरेतर कर्षणात् । अत्र देवानामाकर्षण वति यज्ञाख्ये संग्रामे —*Sayana*); the furrow drawn as the goal of a race (St. Petersburg Dict.); a piece of wood serving for a goal (*Sayana* on आ वां रथं दुहिता सूर्यस्य काष्मेंवातिष्ठदर्वता जयन्ती —I.116.17).

Hymn-37

For verses 1-6, Sumaveda, II.5.2.7. 1-6, (1292-1297).

3. **Rocana divah,** रोचना दिवः (रोचनं दिवः—Sv). The elixir of love, the illumer of heaven.

Savaji...varamavyayam, (fleet as) a horse, the pure Soma, the destroyer of the demon of evils, hastens towards the light of heaven through the woollen fleece (the ultrapsychic fleece filter).

Varam avyayam, fleece or woollen hair. (अव्ययं वार दशापवित्रम् — *Sayana*).

4. **Jamibhih suryam saha,** जामिभिः सूर्यं सह, the sun together with other relations, i.e. with other luminary bodies (जामिभिः बन्धुभूतैर्वा स्वतेजोभिः सह सहितः सन् सूर्यम् —*Sayana*).

Tritasya, त्रितस्य, of the triply-functioning priest (or the person or priest free from triple bondage). The three functions of the priest are chant of hymns, the supervision of sacrifice, and often active or actual participation in the sacrifice. The triple bondages are physical, mental, and social.

6. **Manhana,** मंहना (=महयन् in Sv.) in all its dignity; in his might (Wilson) मंहना=महान् —*Sayana*); it may also be महत्त्वेन cf. *Sayana* on IV.17.1; मनुषत मंहना मन्यत: द्यौ:).

Hymn-38

For verses 1, 2, 3, 4, 5 and 6, Samaveda, II.5.2.4. [1, 2, 4, 5, 6, 3] (1274, 1275, 1279, 1276, 1277, 1278) (with a transposition of one verse).

1. **Vrsa rathah,** the showerer of benefits, swift as a chariot (रथ: रंहण-स्वभाव: —*Sayana*=; रथो रंहतेर्गतिकर्मण: स्थिरतेर्वा स्याद् विपरीतस्य । रमाणोऽस्मिं तिष्ठतीति वा, रपतेर्वा रसतेर्वा); the word *rathah* (chariot) is derived from √रंह्, meaning to speed, or from *Sthira*, स्थिर, by metathesis; one sits in chariot with joy or from रप्, to chatter, or from रस्, to make a sound. Nir. IX.11).

3. **Dasa haritah,** दशहरित: , ten fingers (Nigh II.5, हरित: =अंगुलिनाम; हरित: हरणस्वभावा अंगुलय:—*Sayana*); fingers are "grasping" and hence *haritah*.

Hymn-39

For verses 1-6, Samaveda, II.3.1.4. 1-6 (898-903) (with the transposition of verses 3 and 4=901 and 900, and verbal changes).

2. **Janaya,** for the offerer; the yajamana engaged in *yajna* (जनाय यागकर्त्रे —*Sayana*).

Hymn-40

For verse 1, Samaveda, I.6.1.1.2 (295); II.3.1.12.1 (924)

verse 2, Samaveda, II.3.1.12.2 (925)

verse 3, Samaveda, II.3.1.12.3 (926)

Hymn-41

For verses 1-6, Samaveda, II.3.1.3. 1-6 (892-897) with verbal variations.

1. **Krsnam tavacam apaghnantah,** कृष्णां त्वचं अपघ्नन्तः, drives off the dark evils, (*lit.*, the black skin=कृष्णं त्वचं, also black cover, or darkness, or the darkness of night (कृष्णा-त्वग् रक्षः, the black-skinned *Raksas*—*Sayana*).

2. **Avratam dasyum sahvamsah,** अव्रतं दस्युं साह्वांसः, with its assistance, we triumph over hostile people (दस्यु) who do not submit to the Vedic or virtuous disciplines (अव्रतम्).

6. **Sara raseva vistapam,** सरा रसेव विष्टपम्, like a river down a plateau (or down a steep place), or as the earth (is surrounded) with water (सर परिसर रसा-इव रसेनेव विष्टपं भूलोकम्। यद्वा रसा नदी स्थानं सा प्रवणरूपमिव — *Sayana*).

Hymn-42

For verse 2, Samaveda, II.1.2.17.2 (759) (for धारया पवते सुतः, read कविर्विप्रेण वावृधे).

verse 4, Samaveda, II.1.2.17 3 (760) (with verbal changes).

1. **Apah gah vasanah,** clothing himself with the descending waters and milk (गाः अधोगन्त्रीः अपः वसानः भूमिमात्मानं वाच्छादयन्, as the earth (is surrounded) with water.

Gah, गाः, decending (अधोगन्त्री —*Sayana*).

Harih, हरि:, **the green-tinted Soma or ambrosia.**

4. **Krandan devan ajijanat,** with a roar, it generates divine virtues; (crying out generates the Gods—*Wilson* (क्रन्दन् शब्दं कुर्वन् देवान् जीजनत् जनयति स्व समीपे । यत्र सोमोऽभिषूयते तत्र देवा: नियतं प्रादुर्भवन्ति मतो जनयतीत्युपचर्यते —i.e. gods appear invariably where-so-ever the Soma is pressed or poured forth—*Sayana*).

Hymn-43

1. **Girbhih tam vasayamasi,** glority or invest with praises (गीर्भि: स्तुतिभि: वासयामसि वासयाम: —*Sayana*).

1. **Gobhih**. with milk; with milk and curds, as well as water (*vasativari*) (गोभि: वसतीवरीभिरद्भिर्गो विकारै: पय प्रादिभिर्वा —*Sayana*).

Mrjyate, cleansed, or mixed (मृज्यते मिश्र्यते —*Sayana*).

2. **Avasyuvah,** desiring protection (अवस्युव: । अवो रक्षणम् । तदिच्छन्त्य: —*Sayana*).

3. **Viprasya medhyatitheh,** of the respectable or intelligent mendicants (अतिथे: , of mendicants, मेध्य, participating in sacrifice; विप्रस्य —of the sage, or intelligent; मेधाविन: —*Sayana*).

Hymn-44

For verse 1 Samaveda, I.6.1.2.13 (509).

1. **Nah mahe tane pra arsasi,** may you flow to us to provide abundance (न: अस्माकं महे महते तने धनाय प्र अर्षसि प्रगच्छसि).

Ayasyah, अयास्य: , the internal organ (अयास्य: अन्त:करण:).

Devan abhi, देवान् अभि, towards sense organs.

5. **Devesu,** in the gods; in all the faculties of the human complex.

Sada-vrdhah, सदावृधः, ever-prospering.

6. **Brhat Sravah,** बृहत् श्रवः, the immense wealth, the wealth of enlightenment.

Vajam, वाजं, strength, vigour and wisdom.

Hymn-45

1. **Kam,** pleasantly (कं सुखं यथा भवति तथा—*Sayana*). Some times *Kam* is used as a particle meaning nothing, inserted merely *metri gratia* (*Wilson*)

3 **Induh devesu patyate,** इन्दुः देवेषु पत्यते, The Soma, the elixir, conveys the exhilaration to the sense organs (Indu proceeds to the midst of the gods).

Hymn-46

For verse 4, see Nir, II.5.

1. **Parvatavrdhah,** पर्वतावृधः, पर्वतऽवृधः, growing on the hills, or on the lofty mountains; growing on the mountain slopes (पर्वतावृधः पर्वतैरभिषव ग्रावभिर्वृद्धाः पर्वतेषु जाता वा —*Sayana*).

Deva vitaya देववीतये, for sustaining the sense-organs; for the banquet of the gods; for the *yajna* (देववीतये यज्ञाय —*Sayana*).

Atyasah krtvyaiva, with the speed of swift-moving courser (अत्यास: अश्वा: कृत्या इव यथा कर्मण्या अश्वा: तद्वत् —*Sayana*).

4. **Gobhih srinita matsaram**, mix Soma with milk i.e. *gauh* गौ: is used in the sense of milk (गोभि: पयस:). *Matsarah* means Soma (मत्सर: सोम:). It is derived from √मन्द्, meaning to satisfy (मन्दतेस्तृप्तिकर्मण: मत्सर इति सोमनाम —Nir. II.5).

Hymn-47

For verse 1, Samaveda, I.6.1.1.II (507) with variations.

1. **Sukrtyaya**, सुकृत्यया, by the sacred solemnity (सुकृत्यया सोम इति अभिषवादि लक्षणया —*Sayana*).

Mandanah udvrsayate, मन्दान: उद्वृषायते joyous (or exulting), it moves like a mighty bull, or roars like a bull, i.e on the sounding holes. (इद् वृषायते —Samaveda) (वृषवदाचरित । यथा मोदमानो वृषभ: शब्दं करोति, तथाभिषव वेलायामुपरवेषु शब्द करोति —*Sayana*).

2. **Dasyutarhana**, दस्युतर्हणा, work of crushing wicked tendencies.

Krtani it, कृतानि इत्, task having been done with certainty (Sayana is silent on this word; they publish his exploits (*Wilson*).

Kartva, कर्त्वा (कर्माणि), work or actions.

4. **Vidhartari vidhata**, etc. provider of wealth to sages (विधर्तरि कामानां विधातरीन्द्रे रत्नं रमणीय धनं इच्छति । इन्द्रेण धनं दापयितुमिच्छति —*Sayana*); he desires to cause Indra to give wealth. *Vidhartari*, most likely an infinitive (*Wilson*)

5. **Rayinam sisasatuh**, you desire to give wealth. (सिषासतु: संभक्तुमिच्छु: रयीणा धनानाम्—*Sayana*).

Hvmn-48

For verse 1, Samaveda, II 2.2.3.1 (836).

3. **Suparnan avyathih bharat,** the un veared hawk **brings** you here (सुपर्णः श्येनः अव्यथि· व्यथा रहितः भरत् आहरत् —*Sayana*). See आदाय श्येनो अभरत् सोमं IV.26.7 (श्येनं यः शीघ्र धावित्वाऽन्यान् पक्षिणो हन्ति तं पक्षि-विशेषम् —*Daya.* on Yv XIX.10: श्येन —श्यायति विज्ञापयतीति श्येनो विद्वान् —*Daya.* on Yv. XXI.35; श्येन इव शीघ्रगन्ता अव्यभिचारिपुरुषः—*Daya.* on IV.18.13; सुपर्णः —शोभनानि पर्णानि लक्षणानि यस्य च, शोभनपतनशीलो वा; सुन्दर शाखा पत्र पुष्पफल मूलो वृक्ष इव वेदादिशास्त्राध्येताऽध्यापकः पक्षी वा —*Daya,* on Yv. XII.41; शोभनानि पर्णानि पालनानि पूर्णानि कर्माणि यस्य स ईश्वरः — *Daya*).

Hymn-50

For verse 1-5, Samaveda, II.5.1.5.1-5 (1205-1209).

In verse 5, read इन्द्रस्य जठरं विश in the Samaveda for इन्दविन्द्राय पीतये.

1. **Vanasya codaya pavim**—वाणस्य चोदया पविम्, may you provide impulsion to your sound like that of a rushing arrow (वाणस्य विसृष्टस्य वाणस्य नालस्य वा वादित्र-विशेषस्य पविं शब्दम् --*Sayana*; पविः वाङ्नाम, Nigh I.11). *Vana* is an arrow or a reed or a particular musical instrument

2. **Tisro Vacah,** तिस्रो वाचः , the three voices, RK (poems), *yajuḥ* (prose formulae) and *Saman* (lyrics); or the hymns of the three Vedas.

4 See IX.25.6 (a repetition),

Hymn-51

For verse 1, Samaveda, I.6.1.2.3 (499) and II.5.1.11.1 (1225)

verse 2, Samaveda, II.5.1.11.3 (1227)

verse 3, Samnveda, II.5 1.11.2. (1226).

Hymn-52

For verse 1, see Samaveda, I.6.1.1.10 (496).

1. **Suvanah=Svanah** (metri gratia?) (सुवान: अभिषूयमाण: —*Sayana*).

Bharat-vajam, bestow upon us strength. (भरद्वाज; वाजंबलम्; भरत् परिभरतु —*Sayana*).

3. **Caruh na,** like a caru or pot (pot-bellied; full bellied: पूर्णोदक:) (चरु. न चरुरिव य: पूर्णोदने/पूर्णोदनो भवति —*Sayana*). A doubtful reading in Sayana's commentary.

Hymn-53

For verses 1-4, Samaveda, II.8,3.2.1-4 (1714-1717).

1. **Adrivah,** O elixir, crushed through stones (अद्रिव: ग्राववन् सोम —*Sayana*). Here we have a reference to stone used for crushing the Soma).

Hymn-54

2. **Saramsi,** सरांसि, to the lakes (hastens to the lakes of the brain).

Sapta a pravata, सप्त आ प्रवत, unites with the seven down-descen-

ding currents from the region of enlightenment (दिवम्)

Also, the Soma fluid is mixed with the water of seven rivers for the *Soma-yajna*.

Hymn-55

For verses 1-4, Samaveda, II.3.2.5. 1-4 (975-978).

1. **Yavam-yavam,** यवंयवम्, juices of all kinds mixed (पुनः पुनर्युतं रसम् —*Sayana*); abundant of soft-collected (*Wilson*).

Andhasa, by food grains, (अन्धसा अन्नात्मना —*Sayana*).

Go'vit, asva'vit, गोवित् (granter of wisdom, giver of cattle or cows; अश्ववित्, giver of vigour (or of horses), —गोप्रदः अश्वप्रदः *Sayana*).

Maksutamebhih ahabhih, through days that fly most rapidly; by reason (or by means) of the days quickly passing (मक्षूतमेभिः मक्षुतमैरतिशयेन शीघ्रैः अहभिः अहोभिर्हेतुभिः —*Sayana*). As the days quickly pass (*Wilson*).

Hymn-56

2. **Apaasyuvah satam dharah,** hundreds of ever-active streams of spiritual elixir (the hundred rite-loving streams of the Soma (अपस्युवः कर्मकामाः शतं धाराः सोमस्य धाराः —*Sayana*).

"When Soma brings us food, his hundred rite-loving streams obtain Indra's friendship." (*Wilson*).

Hymn-57

For verses 1-4, Samaveda, II.8.3 18 I-4 (1761-1764).

3. **Ibhah raja'iva,** king of elephants; also fearless as a king (इभ: गतभय: , one free from fear राजेव यथाराजा, as a king—*Sayana*; cf. राजेवामवां इभेन, IV.4.1, like a king (राजेव), accompanied by his minister (अमवान्) on an elephant (इभेन) Also इभाय=महते, for the great, Nir XIII.39 on I 84.17.

Vansu, in waters (उदकेषु वसतीवरीषु —*Sayana*; वा: उदक नाम, Nigh. I.12).

Hymn-58

For verses 1-4, Samaveda, II.4 1.5.1-4 (1057-1060).

For verse 1, Samaveda, I.6.1.2.4 (500).

3. **Dhvasrayoh,** ध्वस्रयो: , of the assaulting one; of the devastating (ध्वस्रा: ध्वंसिका: सेना: , *Daya*. on IV.19.7; ध्वंसु अवस्रंसने—भ्वा०; धातोरौणादिको रक् प्रत्ययो बाहुलकाद) See also :

ध्वस्रा —X.40.3; ध्वस्रा: IV.19.7.

Purusantyoh, पुरुषन्त्यो: , the distributer or giver to many, all and sundry (पुरुषन्तिम्, पुरूणां बहूनां सन्ति विभाजितारम्—विद्वांसं जनम् —*Daya*. on I.112.23; पुरुसन्तिम्, I.112.23; पुरुसन्त्यो: IX.58.3.

In mythology, Dhvasra and Purusanti are two kings who conferred wealth on *Taranta* and *Purumilha*, the two Rsis belonging to the family of *Vidadasva*.

Hymn-59

2. **Adabhyah,** through the filaments (of the ultrapsychic woollen filters); also unassailable; inviolable (***Wilson***, "is properly n. sing.) (अदाभ्य: अंशुभ्य: —*Venkata*; *Sayana*)

Adbhyah, with waters; with *vasatIvara* waters (अद्भ्य: वसतीवरीभ्य: —*Venkata*; *Sayana*).

Dhisanabhyah, while crushed between the stones (धिषणाभ्य: ग्रावभ्य: —*Venkata*; *Sayana*).

3. **Durita,** दुरिता=दु:गता; all hindrances; obstacles by wicked persons or demons.

(विश्वानि सर्वाणि दुरितानि राक्षसै: कृतान्युपद्रवाणि —*Sayana*).

Hymn-61

For verse 1, Samaveda, I.6.1.1.9 (495) and II.5.1.6.1 (1210)

verses 2, 3, Samaveda, II.5.1.6.2; 3 (1211, 1212)

verses 4, 5, 6, Samaveda, II.2.1.5. 1-3 (787-789)

verse 10, Samaveda, I.5.2.4.1 (467) and II.1.1.8.1 (672)

verse 11, Samaveda, I.6.3.1 8 (593); II.1.1.8.3. (674)

verse 12, Samaveda, I.6.3.1.7 (592); II.1.1.8.2 (673)

verses 13, Samaveda, I 6.1.1.1 (487) II.1.1.18.2 (762) and II,5.2.20.1 (1335)

verses 14-15, Samaveda, II.5 2.20. 2-3 (1336, 1337)

verses 16-18, Samaveda, II.3.1.2. 1-3 (889-891)

verse 16, Samaveda, I.5.2.5.8 (484)

verses 20-21, Samaveda, II.2.1.15. 2-3 (816-817)

verse 22, Samaveda, I.6 1.1.8 (494)

verse 25, Samaveda, I.6.1.2.14 (510) and II.5.1.7.1 (1213) with variations.

verses 26-27, Samaveda, II.5.1.7. 2-3 (1214-1215).

verse 28, Samaveda, I.5.2.5.3 (479) and II.2.1.2.1 (778)

verse 30, Samaveda, II.2.1.2.3 (780)

1. **Aya viti pari srava,** flow with that nourishing spiritulality (अया वीती अनेन रसेन भक्षणाय परिस्रव —*Venkata*; अया अनेन रसेन वीती वीत्या इन्द्रस्य भक्षणाय परिस्रव परिक्षर —*Sayana*).

10. **Bhumya dade**=भूमिः+आ+ददे, bhumih adade (भूमि आददे)—The *pade* text which Sayana follows takes *bhumya* as two words=भूमिः आ, the visaga being elided in the Samhita text (भूम्या ददे भूमिः आ ददे भूमिष्ठैरादीयते —*Venkata*).

27. **Makhasyase,** मखस्यसे, propose to give wealth to us benevo-

lently inclined) यत पुनान: मखस्यसे यदा त्वं पूयमान: मघं दातुमिच्छसि —*Venkata*; मखस्यसे ग्रस्मभ्यं धनं दातुमिच्छसि —*Sayana*)

Makhah, मख, is yajnam (यज्ञ, sacrifice, Nigh. III.17, dhanam (धन, wealth), or danam (दानं, gift), derived from मघ, meaning great (मखो न दानमिव, IX.20.7; मखस्युवं धनकामां, IX.64.26; मखस्यते स्तुतिभिः पूजामिच्छति । लाक्षसायां सुगागम: —*Sayana* on IX. 101.5).

Hymn-62

For verses 1-3, Samaveda, II.2.2.1.1-3 (830-832).

verses 4-6, Samaveda, II.3.2.16. 1-3 (1008-1010)

verse 4, Samaveda, I.5.2.4.7 (473)

verses 7-9, Samaveda, II.3.2.6. 1-3 (979-981)

verse 10, Samaveda, I.6.1.2.12 (508)

verse 19, Samaveda, I.6.1.1.3 (489)

verse 22, Samaveda, II.4.1.6.1 (1061)

verses 25-27, Samaveda, II.2.1.1. 1-3 (775-777).

3. **Apsu giristhah amsuh**, गिरिष्ठाय ग्रंशु, mountain-born stream of water (Soma) (गिरिष्ठा: पर्वते जात: —*Venkata*, *Sayana*; ग्रंशु सोम: । ग्रप्सु वसतीवरीषु, in *vasativari* waters—सुत: ग्रंशु: मदार्थं वसतीवरीषु प्रवृद्ध. पर्वते जात: —*Venkata*) [ग्रंशु व्याप्तिमान् सूर्य: —Yv. XVIII.19; किरण: —V 43.4; ग्रोषधिसार: —III.36.6:—*Daya*.].

Andhah, food (अन्ध: अन्नम् —*Venkata*).

Payobhih, with milk (पयोभि: आशिरे: —*Sayana, Venkata*).

6. **Sadhamade,** in the Yajna (सधमादे यज्ञे —*Sayana*).

8. **Avyaya,** with woollen (अव्यया अव्ययानि अविमयानि —*Venkata*)

Romani, fleecy (psychic woollen fleecy filter); hairs (रोमाणि वालानि —*Venkata*).

Vanesu, in wooden vessels (वनेषु पात्रेषु —*Sayana*); वनमिति रश्मिनामसु पठितम्, Nigh. I.5; IV.31 उदकनाम —Nigh. I.12; वनानि अरण्यानि —*Daya.* on I.165.4.

9 **Angirobhyah,** to Angiras, to the fire-technicians (अंगिर:भ्य:).

Varivovit, वरिव:ऽइत्, the bestower of riches (वरिवोवित् अस्मदभिलषितस्य धनस्य लम्भकश्च — *Savana*; धनस्य लम्भक: —*Venkata*).

13 **Ayubhih,** by people or men (आयुभि: मनुष्यै: —*Venkata*).

Urugayah, worthy of many praises (उरुगाय: बहुस्तुत: —*Sayana*).

15. **Yona Vasataviva vih,** योना वसतोऽइव वि: , like a bird sheltering in its nest (योना योनौ स्वस्थाने वसताविव वि: यथा स्ववासे पक्षी —*Sayana, Venkata*).

Triprsthe, three-benched (त्रिपृष्ठे त्रिवषण पृष्ठे —*Venkata, Sayana*).

The three *Savanas* are the morning, mid day and evening

oblations).

Trivandhure, triple-seated (त्रि-वन्धुरे त्रिवेद वन्धुरे, the three Vedas—*Venkata, Sayana*)—Rk, Yajuh and Saman.

Sapta dhitibhih, the seven sages or seers, seven ceremonies, or seven metres (सप्त धीतिभि: सप्तभि: छन्दोभि: *—Sayana*).

They attach him by seven ceremonies (or seven hymns) to the three-backed-chariot of the Rsis to go to the gods —*Wilson.*

18. Sotarah. सोतार: , O effures of Soma (सोतार: अभिषव-कर्तार: ऋत्विज: —*Sayana*).

21. Pavitre, पवित्रे-दशापवित्रे, in the filter.

14. Jamadagnina, जमद्‌ऽअग्निना, by *jamadagni*, by a person or spiritual blaze. (जमदग्नय: प्रजमिताग्नयो वा । प्रज्वलिताग्नयो वा)—Nir. VII.24—sacrificed with blazing fire, blazing fires, profusedly generated fires, or burning fires, See Asva. Srauta Sutra VIII.9; जमद् ज्वलतो नाम, Nigh. I.17.

Hymn-63

For verse 1, Samaveda, I 6.1.2.5 (501)

verses 7-9, Samaveda, II.5.1.8. 1-3 (1216-1218).

verse 7, Samaveda, I.6.1.1.7 (493)

verses 22-24, Samaveda, II.5.1.15. 1-3 (1235-1237)

verse 22, Samaveda, I.5.2.5.7 (483)

verse 25, Samaveda, II.8.2.16.1 (1699)

verse 26, Samaveda, II.8.2.16.3 (1701)

verse 27, Samaveda, II.8.2.16.2 (1700)

4. **Babhravah ete asavah Somah,** बभ्रव: एते आशव: सोमा: , swift flowing (एते आशव:) saps of elixir (सोमा:), brown in hue (बभ्रव:), (cf. : बभ्रव: सुता इन्दव: —IX.63.6).

8. The Soma goes to the mid-region through the sun's rays or horses of the sun. For ten horses (दश हरित: see verse 9).

13. Crushed with stones, the Soma juice is stored in pitchers (the cosmic bowl or *Kalasa* of universe).

14. **Rtasya dharaya,** with the stream of eternal truths (or of water).

15. **Dadhyasirah,** mixed with milk and curds.

16. **Hiranya'vat,** wealth of sheep; (or gold) *asva'vat* wealth of horses; *vira'vat*, possessed with horses or young men, ***go-mantam,*** wealth of cows.

Hymn-64

For verse Samaveda, I.6.1.2.8 (504)

verses 1-3, Samaveda, II.2.1.3.1-3. (781-783)

verses 7-9, Samaveda, II.3.2.2.1-3 (958-960) with variations in verse 9.

verse 10, Samaveda, I.5.2.5.5 (481)

verses 13-15, Samaveda, II.2.2.4 1-3 (841-843)

verse 13, Samaveda, I.6.1.2.9 (505)

verses 22-24, Samaveda, II.4.1.11. 1-3 (1076-1078)

verse 22, Samaveda. I.5.2.4.6 (472)

verse 28, Samaveda, II.1.1.2.1 (654)

7. **Visva rupani abhi arsasi,** bestows to all our various forms (Sayana confines to this much only; he would have completed it; "hastenest or flowest from heaven to bring us various forms of wealth—*Wilson*).

13. **Ruca gah abhi ihi,** go to cows with your lustre; with fodder, go to the cattle. We have translated *rucabhi* as "with fodder"; Sayana translates it as "with food" (रुचा अभि रोचमानेनान्धसा गा : पशून् —*Sayana*);

The word रुचा is derived from √रुच्, to shine; it is difficult to say, how it means "food", Sayana's usual interpretation of *gah* (गाः , i.e. "milk and curds" would be more appropriate here : "with thy brightness approach (i e. mix with) the milk" (*Wilson*).

16. **Dhiya,** by the fingers (धिया अंगुल्या —*Venkata*; *Sayana*).

Jutah, expressed, effused (जूताः कृष्टाः —*Venkata*).

Samudram, to firmament (समुद्रं अन्तरिक्षम् —*Venkata*, *Sayana*; Nigh. I.3. It may mean Vasativari waters in this verse as in the verse 19 (समुद्रे आहितः) *Wilson*.

17. Samudram, firmament. water, lake.

Rtasya, ऋतस्य, of eternal truth; of water (ऋतस्य योनिम्, abode of eternal truth; abode of waters).

18. Sarma, शर्म, shelter-giving home.

19. Yat=yada (यत्=यदा).

Yat Samudra ahitah, यत् समुद्र आहितः —when placed in the ocean; it (the horse) moves well-guarded to the sea (lake or reservoir). Also it is mixed with waters (*Vasativari*). Soma when mixed with water utters a thrilling sound, like neighing of a horse.

Vahni etasah, वह्निर्न एतशः, horse of burden (मिमाति शब्दं करोति वह्निर्नः वहनशीलः एतशः कश्चिदश्वः पदं युजानः निदधद् यत्रे ऋक्वभिः स्तोतृभिः। स्तोत्रश्रवणार्थमागच्छन् यदा स समुद्रे उदके प्र आहितः भवति —*Venkata*).

24. Mitrah, मित्रः, supra-instinct of friendliness.

Aryama, अर्यमा, supra-instinct of justice.

Varunah, वरुणः, supra-instinct of venerability.

Marutah, मरुतः, supra-instinct of humanity.

30. Rdhak, ऋधक्=पृथक् (Nir. IV.25), separate; also mighty and prosperous (ऋधगिति पृथग्भावस्य प्रवचनं भवति। अथाप्यृध्नोत्यर्थे दृश्यते Nir. IV.25).

For (*r dhag*, see ऋधगया ऋधगुताशमिष्ठाः —Yv. VIII.20, and ऋधक् सा वो मरुतः —VII.57 4; —ऋधग् द्वेषः कृणुत —VIII.18.11 and ऋधक् कृषे दासम् —X.49.7). ***Rdhak*** is a Vedic form of *prthak*.

Hymn-65

For verses 1-3, Samaveda, II.3.1.5. 1-3 (904-906)

verses 4-6, Samaveda, II.2.1.4.1-3 (784, 786, 785) **with inversions and variations.**

verse 4, **Samaveda, I.5.2.5** 4 (480)

verses 10-12, **Samaveda, II.2.1.10.** 1-3 (803-805)

verse 10, *Samaveda.* I.5 2.4.3 (469)

verses 16-18. **Samaveda, II.2** 2.2. 1-3 (833, 835, 834)

1. Suram, सूरं, all-impeller (सूरं सुवीर्यं सोमे पीते वीर्यं भवतीति शोभनवीर्यकारणं वा सर्वेषां कर्मणि प्रेरकं वा तादृशम् *—Sayana*).

Svasarah jamayah, fingers born of hands (स्वसार: । अंगुलिनामैतत् — Nigh. II.5, सुष्टु कर्मसु प्रेर्यन्त ऋत्वाभिरिति स्वसार: । जामय: एकस्मात् पाणेरुत्पन्नत्वात् परस्परं बन्धु भूता: *—Sayana*).

11. Onyoh dhartaram, ओण्यो: धर्तारम् —the sustainer of earth and heaven both (ओण्यो: द्यावा पृथिव्यो: धर्तारम् *—Venkata*)

12. Aya citto vipa anaya, effused and expressed by our tender fingers (अया । 'अय पय गतौ' कर्मार्थमितस्ततो गच्छन्तीभिरनया विपा, विप प्रेरणे । हवींष्यग्नौ प्रेरयन्तीति विपोऽङ्गुलय: । एकवचनं छान्दसम् *—Sayana*, since oblations are offered or impelled to the fire by fingers, finger is called *vipa.* •For *vipah,* see IX.3.2.

22. Saryanavati, शर्यणावति, ultra-conscious cavity of heart (the name of a lake later on in the Kuruksetra country).

The Soma is procured from distant lands (परावति) and also from theneighbourhood (अर्वावति). *Saryanavat*, means possessing sweet juice

23. Janesu pancasu, among the five categories of people. Brahmana. Ksattriya. Vaisye, Sudra and Nisadas (outcasts) or devas, pitrs. man. gandharva and raksas).

24. Suvanah, सुवाना: , for expressing the juice.

25. Goh tvaci adhi, filter made of cow-hide. (गो: त्वचि अधि आनडुहे चर्मणि —*Sayana*).

26. Saptayah, horses (सप्तय: अश्वनामैतत्, Nigh. I.14).

Srinanah, श्रीणाना: , mixed with milk and curds (श्रीणाना: दधिक्षीरादिभि: श्रीयमाणा: सन्त: —*Sayana*; श्रीणन्ति परिपक्वं कुर्वन्ति —Yv. XII.55; पचन्ति —I.84.11; श्रीणातु परिपचतु —Yv. VI.18; from श्रीञ् पाके —*Daya.*; श्रीणान: आश्रयं कुर्वाण: — *Daya*. on Yv. XXXIII.85.).

Hymn-66

For verses 10-12, *Samaveda*, I.6.3.5.1 (627) II.1.1.3.1-3 (657-659)

verse 19, Samaveda, II.6.3.10.3 (1464) and II.7.1.12.1 (1518)

verse 20, Samaveda, II.7.1.12 2 (1519)

verse, 21, Samaveda, II.7 1.12.3 (1520)

verses 25-27, Samaveda, II.5.2.11. 1-3 (1310-1312)

2. Dhamani, धामनी, by the two abodes; those two halves (the northern and southern solstices). Sayana explains *dhamani* as either *purvadipaksau*, पूर्वादिपक्षौ, the first and second fortnights of the lunar month, the "sides" or "halves" of the month resembling in their increase and decrease the sides of a creeper, whose leaves alternate (Soma being mythologically regarded here as a creeper) पूर्वपक्षापरपक्षयो-लताकृपस्य सोमस्य तवैकैक पर्णवृद्धिह्रासाभ्यां तव स्वभूतो पूर्वादि पक्षौ); or the two names (अंशु and सोम) (यद्वा वै धामनी नामनी अंशुसोमात्मके अपि). Sayana further adds "on earth under the name *amsu* (अंशु) by granting the desires of all mankind Soma rules this world. In heaven, by giving the gods thy lunar digits, thou art the winner of their affections. The gods drink the digits of the moon (कलादानेन) or Soma by means of their growth and diminution one by one (i.e. as the moon waxes and wanes). The word *dhamani* means the two abodes (or stations) of (the Soma). —*Wilson.*

3. Rtubhih, ऋतुभिः, associated with seasons. The Soma, whose attributes are the seasons (spring, summer etc.) exists wherever day and night spread; because day and night are dependent on the Soma, (here Soma means moon).

5. Prsthe, पृष्ठे, on the lofty ridge of heaven (or on the surface of heaven—*Wilson*). Sayana says *prstha* means the lower part of heaven, i.e. the earth, (पृष्ठे अधर भागे । पृथिव्यामित्यर्थः —*Sayana*).

9. Agruvah, अग्रुवः, fingers (Nigh. II.5).

Avye jirau svani adhi, अव्ये जीरौ स्वनि अधि, in quickly improvised loud-sounding supra-psychic woollen filter.

Vane, वने, in water.

15. Mahe gavistaye, महे गविष्टये, for the sake of mighty speech and wisdom. Also for Indra, the protector of cows (गविष्टये अंगिरसां गवामन्वेष्ट्रे, for the one who went in the search of cows of angirasas, —*Sayana*).

20. **Panca-janyah,** see IX.65.23 also, classification of five types of people is also (i) gods (ii) mankind (iii) gandharvas, and apsarasas, (iv) serpents and (v) pitrs (देवमनुष्यागन्धर्वाप्सरसः सर्पाः पितर इति; and also गन्धर्वाः पितरो देवा असुरा रक्षांसीति —*Sayana*).

Hymn-67

In this hymn, the devatas are not only पवमान सोम (Pavamana Soma), but also Pavamanah Pusan, Pavamana Agnih, Pavamanah Savita, Pavamana Agni-Savitr, and Pavamani-Adhyeta (31-32).

For verse 1, Samaveda, II.5.2.16.1 (1323)

verse 2, Samaveda, II.5 2.16.2 (1324) (with a variation)

verse 3, Samaveda, II.5.2.16.3 (1325)

verses 16-18, Samaveda, II.9.1.17. (1, 3, 2) (1810, 1812, 1811)

verses 31-32, Samaveda, II.5.2.8. 1-2 (1298, 1299)

Here follows a long khila of 19 verses in praise of the Pavamana hymns (of modern date). The sins to be expiated by the Pavamana hymns, according to the author of the khila, e.g. killing cows and Brahmins, having intercourse with Sudra women, point to a later polluted age of civilization.

2. **Surih,** intelligent associate, (सूरिः प्राज्ञः —*Sayana*)

5. **Gomatah vajan,** गोमतः वाजान् , strength of speech and wisdom गोमतः पशुमन्ति वाजान् बलानि च —*Sayana*; strength of flocks —***Wilson***

6. **Gomantam asvinam,** wisdom and vigour; also cows and

horses (गोमन्तं अश्विनं—आहर अस्मभ्य इन्दो ! बहुपशुं रयिं प्रशस्तपशुं अश्वयुक्तं सहस्रसङ्ख्यम् —*Venkata*).

8. Kakuhah, ककुहः , Soma sap; excellent sap (ककुहः समुच्छ्रितः —*Venkata*; ककुहः सोमः सर्वकर्मकारयितृत्वेन सर्वेषां समुच्छ्रितोऽतिशयितो भवति, सोऽयं —*Sayana*).

9. Suram pavamanam, heroic Soma (since Soma is the impeller of sacrificial actions) (सूरं सुवीर्यं सर्वस्य यागादिकर्मणि प्रेरकं पवमानं सोमम् —*Sayana*).

Usrayah, fingers (उस्रयः अंगुलयः —*Venkata*; उस्रयः कर्मकरणार्थमितस्ततः संचरन्त्योऽङ्गुलयः —*Sayana*).

10. Ajasvah Pusan, अजाश्वः पूषन् , goat-borne Pusan; the automation-borne (अजाश्व) nourisher (पूषन्) (In mythology, Pusan rides on goat).

11. Kapardine, decorated with a tiara, (कपर्दिने कल्याण-मुकुटवते सोमाय पूष्णे वा —*Sayana*) having hairs braided like a cowrie, shell (कपर्द)—*Wilson*.

14. Kanikradat, कनिक्रदत्, with a shrill, shreik or scream.

18. Vayum, वायुं, virile activity.

21. Panipnatam, loud sounding; to him who utters the words of wisdom. (पनिप्नतं अत्यन्तं शब्दायमानम् —*Sayana*).

30. Parasuh, परशुः , battle-axe (परशुः छेदकः पवमानः —*Sayana*).

31. Matarisvam, मातरिश्वान्, breathing vital complex.

According to Sayana, *matarisvan* means *Vayu,* because it breaths in the atmosphere (अन्तरिक्षे श्वसिति); the food is sweetened and purified by the purifying wind and the man eats it—*Wilson.*

Hymn-68

For verse 1, see Samaveda, I.6.2.2.10 (563).

4. **Svadhaya pinvate padam,** fastens his stations with food; strengthens with its own might (according to Sayana *padam* is the *uttara vedi*, the northern altar, स्वस्थानं उत्तरवेदि रूपम्; पिन्वते प्रकर्षेणाप्याययति).

Ansuh, अंशु:=सोम: , Soma, the divine elixir.

Yavena pipise, strengthened with the flow of fried barley (यवेन पिपिशे 'पिश अवयव'। अवयवत्वेन कृत:। मिश्रित इत्यर्थ:। सोमस्तु यव-सक्तुभि: श्रीयते खलु —*Sayana*).

Jamibhih, by fingers born of palm of hand (जामिभि। एकस्मात्पाणेरुत्पन्नाभिरङ्गुलीभि: —*Sayana*).

For *jami*, जामि, (X. 10 10) —जाम्यतिरेकनाम, बालिशस्य वा। समानजातीयस्य योषजन: —*jami* is a synonym of tautology, food, and one born in the same caste. (Nir. IV.20). For *jami*, tautology, see Nir. X.16 also.

For fingers, जामय:, Nigh. II. 5. (जामि जलं, जम्यतेऽद्यते भोजनं याभिस्ता जामयोऽङ्गुलय: —*Brahmamuni* on Nir. IV. 20).

5. Sayana thinks that this refers to the fact that rain is caused by the sun, with which Soma is here identified. The last part of the verse refers to the sun, which appears in the day time, and the moon, which appears at night. "Even when young, these two were distinct; the birth (of one-half) was placed in secret, the other (half) was visible." —(*Wilson*).

6. **Syenah paravatah abharat,** the falcon brought it from across or from a distance. (a bird in the form of Gayatri brought Soma from heaven).

Hymn-69

For verse 6, see Nir. VII. 2.

For verse 2, Samaveda, II. 6. 1. 9. 2 (1371)

1. **Vatsah metuh udhani upasarji,** वत्स: मातु: ऊधनि उपसर्जि, the fosterer

as a calf to the udder of its mother, (Sayana takes udhani, ऊधनि, twice over, it is used for Indra, because he is the nourisher of everything, (i) ऊधनि सर्वस्य पोषयितृत्वेनोधः स्थानीय इन्द्रे सोमो मदार्थमस्माभिः; (ii) ऊधनि पयोधारके —*Sayana*).

2. **Santarih**, diffused ; also arrows (ग्रहादि सम्यग् विस्तृतः —*Sayana*)

Praghnatam iva, of the combatants (प्रघ्नतं इव प्रकर्षेण हन्तॄणां योद्धॄणां सन्तनिः सम्यग् विसृष्टः शरो यथा शीघ्रं प्राप्यमभितो गच्छति तद्वत् —*Sayana*)

Sayana takes *Santanih* twice over; first as an adjective agreeing with *Somah* understood, "diffused in the ladles". etc. and second, as a noun "the arrow discharged (by the foe)." (*Wilson*).

3. **Vadhuyuh avye tvaci pari pavate**, seeking its beloved (or spouse, वधूयुः) (the stems of the plant) are cleansed (परिणवते) on the sheep—skin (अव्ये त्वचि).

In the respect to *vadhuyuh*, spouse, Sayana refers to *Vasativari* waters together with the *Ekadhana* waters (वधूयुः । वधूभूता वसतीवर्य एकधना सहिता आपः —*Saayana*).

The words *vasativari* and *ekadhana* do not occur in Rgveda; the terms are innovation of the Brahmanic period.

Avye, pertaining to sheep (अव्ये अवेः स्वभूते, *tvaci*, skin (त्वचि चर्मणि).

Naptih, नप्तीः, denotes the offspring in the fourth generation, grand daughter. the herbs (नप्ती नपत्रीः । नप्तृशब्दश्चतुर्थापत्यवाची । सोमस्य नप्तीः । सोमो ह्योषधीनामग्रे रेतो निषञ्चति । प्रजापते रेतो देवा, देवानां रेतो वर्षः, वर्षस्य रेत ओषधयः —Ait. Aran. II. 1.3.

इति श्रुतेः—Prajapati begets the gods, the gods beget the rain ; the rain begets the herbs

Prajapati (i) gods (ii) rain (iii) herbs like Soma (iv) or, Aditi (mother infinity) the Aditya, the sun rains herbs.

Or, it may simply mean the offspring of Soma. Soma (the moon) nourishes the herbs with his rays *srathnite*, श्रथ्नीते, *Soma* "separates" the herbs at the lip to make them fruitful (श्रथ्नीते अग्रभागे फलिनीः कर्तुं विश्लेषयति —*Sayana*)

Venkata's translation of this verse 3 is अवे! त्वयि सोम: परि पवते। अवयति ओषधी भूमेर्जाता यजमानाय। सोमो ह्योषधीनामग्रे निषञ्चति रेत:। हरि: कामति यष्टव्य: सङ्गृहीत:। सोम: वनानि तीक्ष्णीकुर्वन् महिष: इव शोभते।

Rtam yate, for the Yajamana (ऋतं सत्य रूपं यज्ञम्; यते गच्छते यजमानाय: Rta means truth or *satya*; yajna is the personified *satya*).

We have rendered it as it comes to the earth for sacrifices

4. **Arjunam avyayam varam,** अर्जुनं वारं अव्ययं, through the sieve of white sheep—skin, or cloth of white wool.

Sayana says that the first half of this verse recounts the praise of Soma; Soma at the time of entering the wooden vessels makes a noise: the cows, i.e., the propitiating hymns of praise (धेनव:) gather round him; the hymns of praise (देवी:) approach (उपयन्ति) the god's station (देवस्य निष्कृतं).

6. **Na indrat-rte pavata dhama kin can,** without Indra, no place what-so-ever is pure. —This line is quoted by Nir. VII. 2, as an example of the indirectly addressed verses, joined of nouns, but verb of the third person. परोक्षकृत: सर्वाभिनमि-विभक्तिभियुज्यन्ते। प्रथम पुरुषैश्चाख्यातस्य).

9. **Satim,** सातिं, battle (like शूरसातौ, वाजसातौ, Nir II. 17.), Sayana take *satim* twice over, first as epithet of Indra, सर्वै: संभजनीयं, second as meaning battle, from सो, to kill.

Hymn-70

For verse 1, Samaveda, I. 6. 2. 2. 7 (560)
and II. 6. 2. 17. 1 (1423)

verse 2, Samaveda, II. 6. 2. 17. 2 (1424)

verse 3, Samaveda, II. 6. 2. 17. 3 (1425)

1. **Trih sapta dhenavah**, thrice seven milch-kine, (12 months+5 seasons+3 regions+1 sun=21 —Wilson: द्वादशमासा: पञ्चर्तवस्त्रय इमे लोका असावादित्य एकविंश: —Taitt, Sam, V. 4 12. 2)

Catvari, चत्वारि, four beauty regions, four beautiful waters (चत्वारि भुवनानि उदकानि वसतीवरी स्तिस्रश्चैकधना इति तानि चतुःसङ्ख्याकानि —*Sayana*)

Catvari anya bhuvanani nirnije, he makes (निर्णिजे) four other (चत्वारि अन्य) beautiful waters (भुवनानि) (भुवनम्=उदक=water, Nigh. I. 12). The four waters are the *Vasativari* waters and three *ekadhana* waters.

2. **Ubhe dyava kavyena vi sasrathe,** उभे द्यावा काव्येन वि शश्रथे, both heaven and earth are kept aloof (विशश्रथे) by His poetry or design.

Or *vi sasrathe,* opens i e. fills them with water. Also (काव्येन कवि-कर्मणा विशश्रथे विवृते करोति । यज्ञनिमित्तेन उदकेन संपूरयति —*Sayana*) ; opens both heaven and earth by his intelligence.

3. **Nrmna** human strength (नृम्णा नृम्णानि बलानि —*Sayana*),

Devya ca, divine food (देव्या देवार्हाणि च अन्नानि), He strengthens human strength and divine food.

4. **Dasabhih sukarmabhih,** by ten working fingers (दशभि: अङ्गुलिभि: सुकर्मभि: —*Venkata* ; शोभनकर्मयुक्ताभि: दशसंख्याकाभिरंगुलीभि: —*Sayana*)

Madhyamasu Matrsu Prame, amongst the midmost mothers to measure or amongst the midmost mothers, Sayana does not explain मातृषु. By midmost, he seems to mean "placed in atmosphere" (मध्यमासु अन्तरिक्ष स्थितासु)

Ubhe visau nrcaksa, उभे विशौ नृचक्षा, looks after both races (the two races being gods, देवान् and men मनुष्यान्, men by granting desires and gods by bestowing oblations upon them —*Sayana.*

Carunah amrtasya, of auspicious waters or ambrosia (अमृतस्य चारुण: उदकस्य कल्याणस्य वृष्ट्यर्थम् —*Venkata* ; *Sayana*)

5. **Saryaha,** शर्यहा ; the brave person, or an archer, killing with a weapon like arrow

Sarya may also mean an enemy (हनन साधनै: इषुभिर्हन्ता वीर: प्रतिभटान् यथा हिनस्ति तद्वत् —*Sayana*).

6. **Marutam iva svanah,** like thundering (or noise—making) clouds (मरुतां, of clouds).

Svarnaram, स्वर्णर, best well-wisher of men Water has been the best well-wisher of every man, and as such the Soma mixes with it.

7. **Gavyayi**, गव्ययी, cowhide (गव्ययी गव्या त्वक् भवति —*Venkata* : गोमय+त्वक् —*Sayana*).

Avyayi, अव्ययी, sheep—wool (अव्ययी अविमयी —*Venkata*, अविमयी त्वक् (गव्ययी गोमयी त्वग्भवति । आनडुहं हि चर्मणि सोमाभिषवः । एवम् अव्ययी अविमयी त्वक् च निर्नक्ती भवति । तद्धि दशापवित्रापेक्ष्यमभिहितम् —*Sayana*.)

Harini Srnge sisanah, हरिणी श्रृंगे शिशानः, Sharpening the green—tinted horns, i.e the streams of the Soma juice (शब्दायते भीमः वृषभः बलेच्छया शृङ्गे तीक्ष्णी कुर्वन् हरितवर्णे विद्रष्टा —*Venkata* : हरिणी हरितवर्णे द्वे श्रृंगे शिशानः तीक्ष्णी कुर्वन् द्रोणकलशं प्रति द्वाभ्यां धाराभ्यां स्थाल्याग्रयणं गृह्णाति । ते धारारूप श्रृंगे तीक्ष्णीकुर्वन् —*Sayana*).

8. **Sukarmabhih**, सुकर्मभिः, by priests of excellent actions (शोभनकर्म युक्तैर्ऋत्विग्भिः —*Sayana*).

Hymn-71

1. **Druhah raksasah pati**, द्रुहः रक्षसः पाति, guards its worshippers against malignant forces and adverse circumstances.

Jagrvih, जागृविः —vigilant (elixir or Soma).

Opasam, ओपशं, all—sustaining (ओपशं आसमन्तादुपशेत इत्योपशमः । सर्वस्य धारकम् —*Sayana*).

Harih, हरिः, green—tinted elixir or Soma.

The green—tinted Soma produces the all—sustaining water of the sun (Wilson).

4. **Nabhah**, नभः, atmosphere, also the sun — (नभः नभस आदित्यस्य स्वभूतं —*Sayana*).

Nabhah opasam payah, नभः ओपशं पयः, all—sustaining water of the sun.

Camvoh, चम्वोः, the two worlds, heaven and earth (Nigh. III. 30, द्यावा पृथिवी चमन्ति भक्षयन्ति मनुष्यदेवाः —*Sayana*).

Brahma, the mighty sun (ब्रह्म बृहद्युतं तमांसि विनाशयन्तं यद्वा परिवृढं सूर्यं द्युलोके करोति —*Sayana*, the mighty uplifted one that destroys darkness to the supreme Sun "(परिवृढं, as if deriving *brahma* from *vrmh* or brmh, बृंह्, बृंह् — *Wilsan*).

2. **Asuryam asya tam varnam**, that asura—slaying tint; the colour that dispels darkness. It might refer to green tint; or *varnam* means "protecting strength". (वर्णं हरितमावरकं बलं वा; असुर्यं असुराणां बाधकम् —*Sayana*).

Vavrim, infirmity, the old age (वव्रिं वृणोति शरीरमिति वव्रिर्जरा —*Sayana*)

Pituh, पितुः, Soma, the food (पितुः अन्नं सोमः —*Sayana*); *pituh* means juice or food.

Tana, तना, outstretched; passive particle of तन् in the locative; "in the filter outstretched by the sheep—skin." (अवि वालेन तते विस्तृते दशापवित्रे —*Sayana*)

5. **Bhurijoh**, भुरिजोः, of both the arms. (बाहुनामैतत् । बिभ्रति पदार्थानाभ्यामिति । तयो बह्वो. —*Sayana*.

Dasa—svasarah, ten fingers (दश सहयाका: स्वसारः सर्वत्र शरणशीला अङ्गुलयः —*Sayana*).

Matuthah, the praisers; the invoking priests (मतुथाः मननीय गाथावन्तः स्तोतारः —*Sayana*)

7. **Gah abhi anavista** गः अभि अनविष्ट, responses to the praises or mixes with the milk of cow. (गाः स्तोतृभिः क्रियमाणाः स्तुतीरभिलक्ष्य अनविष्ट शब्दायते —*Sayana*).

8. **Go'agraya sam nasate**, गोऽ अग्रया सं नसते the only boon it demands is of kind (speech) (गो अग्रया गवादिमुख्यया यया वाचा स्तोतारः पशून् याचन्ते तया वाच सं नसते संगतो भवति । नसतिर्गत्यर्थः —Nigh. II. 14; —*Sayana*.

Hymn-72

1. **Parih priyah**, (the yajamana receives) charming boons in unknown measures, also, abundantly delighting (परिप्रियः), how many (कतिचित्) (boons) the itterer of many praises (पुरुष्टुतस्य) (does Soma bestow. —*Wilson*).

2. **Indrasya somam jathare yad aduhuh**, Indra drinks to his heart's content; or they have milked the soma into Indra's belly, i.e. into the *drona kalasa* (द्रोणकलशा) (इन्द्रस्य जठरे द्रोणकलशे सोमं आदुहुः ऋत्विज दुदुहुः तदाभिष्टुवन्तीति —*Sayana*).

Dasabhih sa'nilabhih, ten fingers (सऽनीळाभिः अंगुलीभिः दशभिः —*Venkata* : *Sayana*).

In fact, *nida*. नीड, is nest; and hence सनीळभिः means having a common or one nest. (सनीड means समानस्थान, समान निवास —*Wilson*). The Nighantu does not give this term as a synonym of fingers.

3. **Suryasy duhituh**, सूर्यस्य दुहितुः, the daughter of sun, i.e. the dawn. At the time of dawn, the only noise (रवं तिरः) one hears is of the effusion or dropping of Soma. A cry dear to dawn, the daughter of the sun.

Vinangrsah, विनंगृसः, the arm (Nigh. II. 4; विनंगृसो-बाहुनाम); here the word means praisers (विनं कमनीयं स्तोत्रं गृह्णातीति विनंगृसः स्तोता —*Sayana*).

Dvayibhih svasrbhih jamibhih, fingers belonging to two palms (द्वयीभिः द्वाभ्यां पाणिभ्यामुत्पन्नाभिः, जामिभिः परस्परं बन्धुभिः स्वसृभिः कर्मकरणार्थमितस्ततो गच्छन्तीभिरङ्गुलीभिः

5. **Matih samajaih**, मतिः समजैः, overcome all hostile hurdles that come in the way. Sayana explains *matih* as अभिमन्यमानान् शत्रून्.

Samajaih, समजैः, wins over completely, समजैः सम्यग् जितवानसि । 'जि जये', i.e. from the root *ji*.

6. **Rtasya yona sadane**, at the place of the birth of the sacrifice, at the *Uttara Vedi*. (ऋतस्य सत्यभूतस्य यज्ञस्य योना योनौ योनि स्थानीय उत्पत्तिभूते सदने उत्तरवेद्याख्ये —*Sayana*).

8. **Adhunvate siksan**, आधून्वते, giving riches to the shaker of libations, *Adhunyate* means making the *adhavana* (shaking) with three filaments of the Soma after the *adabhya* libation. (आधून्वते अदाभ्यग्रहे त्रिभिरंशुभिराधावनं, कुर्वते —*Sayana*, for this see Apastamba Sutra "तैरेनं चतुराधुनोति पञ्चकृत्वः सप्तकृत्वो वा"),

Hymn-73

For verse 3, See Nir. XII. 32.

1. **Srakve**, स्रक्वे, in the receptacles placed at the centre of the sacrifice (सक्वे यज्ञस्य हनुस्थानीये । सक्व ओष्ठप्रान्तो हनुरुच्यते —*Venkata*) ; at the jaw of the sacrifice (सक्वे ओष्ठप्रान्तो हनुरुच्यते । 'हनुरधिषवण फलक :' इत्याम्नात् हनुस्थानीये अधिषवण फलके —*Sayana*).

Drapsasya, of Soma, of the *amsu* (अंशु द्रप्सस्य सोमस्यांशवः —*Sayana*).

Navah, नावः, boats. In the *Karmakanda*, the word refers to the four pots, aditya, agrayana, ukthya and dhruva libations, (नावः नौका इव स्थिताश्चतस्रः स्थाल्यः—आदित्याग्रयणोक्थ्यध्रुवस्थाल्य इति —*Sayana*)

3. Having a purified instrument, they sit round speech, their ancient father preserves the ordinance. *Varuna* placed the mighty ocean across ; the wise were able to begin in the water". (lit. transl.)

Having a purifying instrument, having a ray, the groups of atmospheric gods sit round (atmospheric speech). Their ancient, i.e. old and atmospheric father preserves the ordinance, i.e. the course of action. Varuna places the mighty ocean across, i.e. within. Now the wise are able to begin, i.e. to commence the work. In the *dharuna*, i e. in the waters".

(पवित्रवन्तो रश्मिवन्तो माध्यमिका देवगणाः पर्यासते (माध्यमिकां वाचम्) । मध्यमः पितैषां प्रत्नः पुराणोऽभिरक्षति व्रतं कर्म । महः समुद्रं वरुणा स्तिरोऽन्तर्दधाति । अथ धीराः शक्नुवन्ति धरुणेष्वुदकेषु कर्मण आरभमारब्धुम् —Nir, XII. 32).

Pavitravantah, पवित्रवन्तः, with the potential of purification.

Dharanesu, in all the sustaining waters like *Vasativari* (धरणेषु सर्वस्य धारकेषु वसतीवर्याख्येषूदकेषु —*Sayana*).

Pavitramantah vacam pariasate, the voice of firmament (*vacam*, वाचं), which means thunder and the rays of the Soma refer either to moon or to the Soma juice identified with rain.

Whilst Soma juice being cleansed filtered and purified, the priests continue to recite verses of praises in respect to Soma.

4. **Na ni misanti**, न नि मिषन्ति, not static, do not close the eyes. Sayana adds "but always keep watch to know the evil and the good, or always keep on the alert, as kings to do guard against enemies."

Spasah, स्पशः, rays, the emanations, his spies or warders —*Wilson*; स्पशः सारभूता रश्मयः —*Sayana*).

Bhurnayah, भूर्णयः, fast-moving ; swift-moving.

6. **Anaksasah**, अनक्षासः, those who are blind. (चक्षुर्वर्जिताः साधुपदार्थ-

नामदृष्टारो नरा: —*Sayana*).

Bdhirasah, बधिरास:, those who are deaf. (देवता स्तुति श्रवण वर्जिता: —*Sayana*).

That is, those who do not see good objects, and those who do not hear the praises of the gods.

7. **Spasah,** स्पश:, servants faithfulling working (मध्यमया वाचा वर्जितो भवन्ति; कीदृशा: — इषिरा: गमनशीला: —*Sayana*). Rudras are their servants, swift-moving —*Wilson,* verse 4 also.

8. **Hrdi antah adadhe,** हृदि अन्त: आदधे, places in his heart, i.e. combines in himself; the three purifiers.

Tri pavitra, त्री पवित्रा, the three purifiers are Agni, Vayu and the Sun (पवित्रा अग्निवायुसूर्यात्मकानि त्रीणि पवित्राणि —*Sayana*).

9. **Jihvaya agre varunasya,** जिह्वाया अग्रे वरुणस्य, on the tip of the tongue of Varuna. This refers to *Vasativari* waters on the tip of Varuna's tongue. (*Sayana*).

Hymn-74

The Rsi or Seer of the hymn is *Kaksivan Dairgha tamasah* (कक्षीवान् दैर्घतमस:). Dirghtamas is so well known for his work on the Vedic era. The word Soma in verses of this hymn may well apply to the Sun as well.

3. **Aditeh,** of the Aditi, of the sun or of the earth.

Gavyuti, path; way (गव्यूति: मार्ग: —*Sayana*).

Aditeth gavyuti urvi, the way to the earth is broad (उर्वी विस्तीर्णा भवति —*Sayana*) · उर्वी गव्यूति: विस्तीर्ण: मार्ग: —*Venkata.*

h itah vrsteh ise usriyah, one, who sends rains here, benefits the cattle He is the Lord of the rain that falls here; he is the possessor of the cattle, (ईशेयो वृष्टे: ईश्वरो भवति य: वृष्टे: – *Venkata*).

Usriyah, उस्रिय:, kine, cattle (Nigh II 11).

4. **Peravah,** पेरव:, from 'पा' to protect (पा रक्षणे): the solar rays

(rays from Soma) who give protection to every one (पेरवः सर्वस्य रक्षकः सोमरश्मयः —*Sayana*).

Nabhah, नभः, Soma in the form of Aditya, the sun (नभः नभस आदित्य रूपात्सोमः —*Sayana*).

Rtasya nabhih, navel of the sacrifice. (ऋतस्य यज्ञस्य । नाभिः 'णह बन्धने from √णह. √*nah*, to bind, यज्ञस्य बन्धकम् —*Sayana*).

5. **Aravit,** अरावीत्, makes the noise : roars loudly (अरावीत् शब्दं करोति —*Sayana*).

Urmina, ऊर्मिणा, with the wave, with the mixture of *Vasativari* and other waters, (ऊर्मिणा वसतीवर्या दीनामुदकानां संघेन —*Sayana*).

Whilst Soma mixes with water, it produces roaring sounds, or whilst it is mixed with water, priests loudly chant verses in its praise.

6. **Trtiye rajasi,** in the third world, i e. in the celestial region (तृतीये रजसि लोके स्वर्गे वर्तमानाः —*Sayana*)

Asascatah, mixed up together (असश्चतः परस्परमसक्ताः —*Sayana*).

Catasrah nabhah, four brilliances associated with Soma (चतस्रो नाभः: नभसो बाधिकाः सोमस्य सम्बन्धिन्यश्चतस्रो दीप्तयः कलाः —*Sayana*).

Sayana explains *nabhat* as the rays (दीप्तयः) or digits (कलाः) of the Soma, and derives it in a confused way both from नभस्, heaven, and the the root √णह., √nah, to bind (नाभः नभसो बाधिकाः, "obstructing heaven" —*Wilson*.

8. **Svetam kalam gobhih aktam,** श्वेतं कलां गोभिः अक्तम्, white milk or the white (water) besprinkled cosmic pitcher (श्वेतं संप्रति सोमसंसर्गात् श्वेतवर्णं गोभिः उदकैः अक्तं संपृक्तं द्रोणकलशम् —*Sayana*).

Gobhih, गोभिः, with water ; or with milk (गोभिः उदकैः —*Venkata, Sayana*).

Sata' himaya for hundred winters, i.e. for one hundred years. Sayana, however translates it as "for one who attains many things शतहिमाय बहुगमनाय", at other places, he translates the word as अपरिमित काल, lasting for an endless time —*Wilson*.

Satam himaya has also been translated as to one who praises in hundreds of ways *Kaksivatc*, कक्षीवते, to a seer, rich in sacred lore.

9. **Avyah varam**, ultrapsychic woollen fleece (अव्यः अवेः वारं वालं, wool of sheep —*Venkata*).

Hymn-75

For verse 5, see Nir; IV. 15

For verses 1, 2 and 3, Samaveda, II. 1. 1. 19, 1-3 (700, 701,702)

For verse 1. Samaveda I. 6. 2. 2. 1 (554)

2. **Vakta**, वक्ता, Yajamana, the praiser; speaking; replying to the praises of worshippers (वक्ता शब्दकृत् । यद्वा, स्तोतृभिः क्रियमाणाः स्तुतयः)

Rtasya jihva, ऋतस्य जिह्वा, tongue of sacrifices, i.e. the Soma, (ऋतस्य सत्यभूतस्य यज्ञस्य, जिह्वा मुख्यत्वेन जिह्वा स्थानीयः सोमः —*Sayana*).

Pitroh apicyam nama trtiyam, पित्रोः अपीच्यं नाम तृतीयं, the third name, not known to the parents (पित्रोः मातापित्रोः अपीच्यं अन्तर्हितं यत् तृतीयं नाम —*Sayana*); it means a name not given at birth at the time of naming ceremony (नामकरण संस्कार).

In the Baudhayana Grhya Sesa, (I. II. 4-7) the third name suggested is *Somayajin* (नक्षत्र व्यावहारिक नाम्नी प्रमाप्य सोमयाजीति तृतीयमस्य नाम: —*Sayana*).

3. **Hiranyaye Kose**, हिरण्यये कोशे, into the golden receptacle (हिरण्यये हिरण्मये कोशे अभिषवणि चर्मणे —*Sayana*).

Tri prsthe, त्रिपृष्ठे, in the three *Savanas*, morning, midday and the evening rites.

4. **Romani avyaya**, रोमाणि अव्यया, through the ultra—psychic woollen filters (अव्यानि अविमयानि रोमाणि तैः कृतानि पवित्राणि—*Sayana*).

5. **Ye te mada ahanaso** etc.—Incite Indra, in order to give us wealth, with those gladdening, foaming and exhilarating draughts, which thou hast.

Incite Indra, so that he may give us wealth, with those draughts

of thine which are gladdening, which foam, and which are accompanied with songs of praise (ये ते मदा आहनवन्त वचनवन्तस्तैरिन्द्रं चोदय दानाय मघम् —Nir. IV. 15).

Hymn-76

For verses 1, 2, 3 (with slight variations), Samaveda, II. 5. 1. 12. 1-3 (1228, 1229, 1230),

Verse 1, Samaveda, I. 6. 2. 2. 5 (558).

1. **Devanam,** देवानां, of gods; of sense organs, *Divah* दिवः from firmament, from the ultrapsychic region.

Dhiya धिया, with intelligence; with rites, with good actions, (धिया कर्मणा – *Venkata* ; *Sayana*), i.e. at the very time, the rite is being performed —*Wilson*

4. **Pita matinam,** protector of those who offer rational and sensible praises ; father of praises.

Hymn-77

For verse 1, Samaveda, I.6 2.2.3 (556).

1. **Vapuso vapustarah,** वपुषो वपुष्टरः more beanteous than the beautiful. According to Sayana "Sowing seed more than any other sower of seed." (वपुषः बीजानां वप्तुः अन्यस्मात् वपुष्टरः अतिशयेन वप्ता । बीजावापस्य सोम कर्तृकत्वात् 'सोमो वै रेतोधाः' —Tait. Sam, II. 1.1.6) इति श्रुतेः.

Kose, कोशे, the ultra psychic filter; the *anandamaya* sheath in the body-complex.

2. **Krsanoh,** becomes of the krsanu, the archer. See the legend, Ait Br. III. 26. Krsanu protects the Soma.

Astu, अस्तु, bow armed, शरणांक्षेप्तुः, an archer —*Venkata.*

Vevijana it, वेविजान इत्, flowing downwards *Rajah tirah sah madhvah a yuvate,* रजः तिरः सः मध्वः आ युवते, detaches the Soma brought from the heaven which was sweet.

Vibhyusa manasa ha, विभ्युषामनसा ह with mind full of fear.

The Gayatri metre became a hawk and brought Soma from heaven; on the way, the archer *Krsanu* shot an arrow to snatch the Soma.

A yuvate, detaches, (श्रायुवते यौति पृथक्करोति द्युलोकात् *—Sayana*).

4. **Urubjam,** plenty-milk-giving; also plenty-water-giving (उरुब्जम् प्रभूतानामपां पयसां जनकम् *uru*=in abundance+*up*=milk or water+*jan*= producing,

Vrajam, व्रजम्, **herd** of cattle *Abhyarsati,* hastens to; goes with speed (श्रभ्यर्षति गच्छति *—Sayana).*

Hymn-78

1. **Avih,** अवि:, sheep; here the word refers to woollen filter, (अवि: अविमयेन वस्त्रेण *—Venkata*; अविरोमनिर्मितं दशापवित्रम् *—Sayana*).

Ripram, cover, impure form; the waste or non-purposeful form (रिप्रं अनुपादेयत्वेन पापरूपं अभिषुत वल्लीशकलादि-रूपम् *—Sayana*).

Gah, praises (गा: स्तुती: *Sayana*).

2. **Asvah,** spreading (अश्वा: व्याप्ता: *—Sayana*).

Harayah, the green—tinted rays or the Soma (हरय: हरितवर्णा अंशव: सन्ति *—Sayana*).

Camusadah, alighting on the cups (चमूषद: अभिषवण फलकयो: सीदत; *—Sayana*).

Srutayah, paths, the holes of the sieve or filter (स्रुतय: मार्गाश्छिद्राणि *—Sayana*)

3. **Samudriyah,** of the sea; of the firmament—(समुद्रिया: । समुद्र साधनत्वात् समुद्रं अन्तरिक्षम् *—Sayana*).

Apsarsah, nymphs, अप्सरस: ; waters.

Harmyasya, हर्म्यस्य, of the comfortable hall of sacrifice (हर्म्यस्य सुखकरस्य यागगृहस्य *—Sayana*).

Saksanim, of the sprinkler (सक्षणिं सेचनशीलं *—Sayana*)

5. **Urvi gavyutim,** the wide path (उर्वी गव्यूतिं विस्तीर्णं मार्गम् —*Sayana*).

Hymn-79

For verse 1, *Samaveda*, I. 6.2.2.2 (555).

3. **Duh 'adhyah,** दुरध्य:, irresistible

(i) *Svasyah aratyah*, of his own enemy (स्वस्या: अरात्या: स्वीयस्य शत्रो: —*Sayana*).

(ii) *Anyasyah aratyah*, enemy of another (अन्यस्या: अस्मदीयाया: अरात्या: अस्मच्छत्रो: —*Sayana*).

(Apparently, the word *arati*, अराति is feminine also).

Dhanvan, in a desert (धन्व निरुदको देश: —*Sayana*).

4. **Adrayah tva vapsanti,** अद्रय: त्वा बप्सति, the stones crush (or devour) you.

Goh adhi tvaci, गो: अधि त्वचि, on the cowhide (Sayana says that although in his time, people poured the Soma out upon a black antelope's skin, and not cowhide, the Soma was measured on a cow-hide for the purpose of selling.

Hastaih, हस्तै:, with their hands; the word *hastah*, हस्त:, is derived from √हन्, to strike (हस्तो हन्ते: Nir. I. 7).

Hymn-80

2. **Yam tva aghnyah abhyanusata,** यं त्वा अघ्न्या अभ्यनूषत, O *vajin*, nutrition—giving Soma, you whom the kine praise.

Aghnya means a cow, who is not killed (i.e. is inviolable). Kine are brought to the sacrifice and milked for the curds etc. and the Soma is mixed with these cowproducts—curds and milk). (अघ्न्या: अहननीया: गाव: —*Sayana*).

Abhi yonim ayah' hatam, अभि योनिं अय ऽहतम्, (See IX. 1.2 also: अयोहतं हिरण्येन हतम्, fashioned by golden hands.

4. **Ksipah,** fingers (क्षिप: अङ्गुलय: —Nigh. II. 5).

Gravabhih srtah, ग्रावभि: सृत: crushed by the stones, squeezed through the stones.

Hymn-81

1. **Indrasya jatharam praynti,** flow into Indra's belly, i.e. flow in the ultrapsychic region of the complex of the resplendent self.

Suram, शूरं, to the brave, i.e. to Indra; the resplendent self.

2. **Vidvan asnoti amutah itah, ca yat,** विद्वान् अश्नोति अमुत: इत: च यत्, he acquires what is in the world above and what is in this world. Or, he knows both, the ambrosia brought from the other world, the exterior, and also the one existing in the world, the interior (observations from the external and experiences from within).

Amutah, अमुत:, from heaven, from above; from the exterior.

Itah, इत:, from this world, from the earth, from within.

Raghuvartanih, रघुवर्तनि:, lightly moving लघुगमन:) moving with sure paces

Vodha, वोढा, वोल्हा, like a horse Vrsa, वृषा, showerer (used for Soma).

Kalasan, कलशान्, pitchers of inner consciousness.

3. **Ma no gayam are asmat para sicah,**मा नो गयं आरे अस्मत् परा सिच:, scatter not riches and blessings distant from us.

Gayam, गयं, wealth, riches and blessings (गयं धनं *Sayana Venkata* wealth to be bestowed on us.

Vasuh, वसु:, wealth, the place of stay, the shelter, cattle and property.

Radhasah, राधस:, of wealth

Vayodhah, possessor of food, the Soma. (वयोध: अन्नस्य धात: सोम:),

4. **Suayama Sarasvati,** Goddess of learning, abiding by discipline; beautiful sarasvati; *suyama* is also one having a fair body (सुयमा, यम्यते नियम्यत इति यमो विग्रहः। सुविग्रहा सरस्वती —*Sayana*); *suyama,* tractable.

Pusa, पूषा, life—sustenance,

Mitrah, मित्र, friendliness,

Varunah, वरुणः, venerability; *sajosasah,* of one accord.

Brhaspatih, giver of divine knowledge.

Marutah, मरुतः, man of valour; brave soldiers.

Asvinau, the twin divines, physicians and surgeons.

Vayuh, वायुः, the life – principle.

Tvasta, त्वष्टा, giver of technical skill.

Savita, सविता, creativity and impulsion.

Sarasvati, सरस्वती, divine speech, the inner experience,

Hymn-82

For verses 1, 2, 3, Samaveda, II. 5.2.13. 1-3 (1316, 1318, 1317)

verse 1. Samaveda, I. 6.2 2.9 (562) (with some variations).

3. **Prajanyah,** पर्जन्यः, the rain, Sayana takes *Somah,* implied in महिषस्य पर्णिनः, as the subject of दधे (*dadhe*). The mountains are grinding stones; the navel of the *earth* the *oblation.* He explains स्वसारः as fingers which makes no sense (*Wilson*).

Svasarah apah, the sisters of this Soma are the streams of water.

Prthivya nabha girisu ksyam dadhe, on this earth, the Soma resides on the top of hills; it grows on mountain summits.

Gah abhi asaran, praises of Soma are recited in the Yajna; also the Soma is always mixed with milk; it stays with milk.

Vite adhvare gravabhi samnasate, in the yajna, the Soma plant is crushed with stones, and its juices squeezed out.

4. **Jaya patyai iva seva adhi mamhase,** just as a wife gives love and affection to her husband, in the same way, the Soma loves the *Yajamana.*

Vanisu antah su pracara, may you rest in your praises along with your good attributes.

Jivase Jagrhi, be vigilant for our good life.

Anindyah vrjane jagrhi, O the irreproachable, be vigilant against our enemies.

Pajraya garbha, पज्राया गर्भ, O the son of clouds (Soma is an offspring of clouds).

Hymn-83

For verses 1-3, Samaveda, II. 2.2.16. 1-3 (876-877)

verse 1, Samaveda, I. 6.2 2 12 (565).

1. **Brahmanaspate,** ब्रह्मणस्पते, Lord of divine enlightenment.

Atapt-tanuh, अतप्ततनूः, you never get tired (become hot) in your work; the rain raw (liquid) whose mass is heated (this refers to Soma extract; अतप्ततनूः पयोव्रतादिना असंतप्त गात्रः —*Sayana*; विविधैस्तपो विशेषैः, अतप्ततनूः अतएव अमः अपरिपक्वः, raw —*Venkata.*

Amah, आमः, raw, unripened (आमः अपक्वाः —*Venkata*; अपरिपक्वः —*Sayana*).

2. **Tapoh,** that blazes ail opposition; destroyer of adversaries (तपोः शत्रूणां तापकस्य —*Sayana*).

Divah prstham cetasa adhi tisthanti, They with their supreme intellect (चेतसा) attain the highest summit (दिवः पृष्ठं) of aspirations, or they rest or dwell on the backpart of the heaven or sky along with

their wish (दिव: द्युलोकस्य पृष्ठं पृष्ठभागमुन्नतदेशं चेतसा बुद्ध्या देवगमनेच्छावत्या अधितिष्ठन्ति आश्रयन्ते —(*Sayana*).

4. **Gandhurvah,** the sun, the sustainer, of waters or praises (गन्धर्व: उदकानां स्तुतीनां धारक आदित्य: —*Venkata*, —*Sayana*).

Grbhnati nidhaya nidhapatih, the Lord of nooses seizes with a snare (निधया निधां पाश्या। पाशसमूहेन गृभ्णाति गृह्णाति निधापति: पाशसमूह स्वामी —*Sayana*; *nidhapatih* may mean lord of treasure, the word पाशसमूह by mistake has been understood as पशुसमूह in Sayana's version, and then translated as lord of cattle, —*Wilson*).

5. **Havismah,** हविष्म:, O water—mixed Soma (हवि: उदकनाम Nigh. I. 12) (हविष्म: उदकवन् सोम हविर्भूतम् —*Sayana*).

Nabhah, नभ:, a synonym of *udaka*, water; Soma's extract in water (नभ: उदकनामैतत् —Nigh I. 12; उदकरसमित्यर्थ: Sayana takes *havih* and *nabhah* in apposition, *havih nabhah*=liquid water, —*Wilson*.

Hymn-84

1. **Indraya,** इन्द्राय, to the sun.

Varunaya, वरुणाय, to the ocean

Vayave, वायवे, to the wind.

Varivah, svastimat, वरिव: स्वस्तिमत् health and wealth (वरिव: धनं, स्वस्तिमत् स्वस्तीत्यविनाशनाम, तद्वद् धनम् —*Sayana*).

Daivyam janam, celestial people (दैव्यं जनं देवसम्बन्धिनं संघम्। जन-शब्द: संघवाची —*Sayana*)

2. **Tani visvani pari arsati** तानि विश्वानि परि अर्षति, goes about them all; i.e. protects all the yajnas and the sacrificers both.

4. **A indrasya hardi,** आ इन्द्रस्य हार्दि, for the heart's satisfaction of the respledent self. Soma juice, which is favourite of Indra, according to Sayana, "in such a way, that Indra's heart is friendly" (इन्द्रस्य हार्दि हार्दं प्रियम्).

Hymn-85

For verse 1, Samaveda I. 6.2.2.8 (561).

1. **Susutah,** सुषुतः, well-expressed,

Parisravah, परिस्रवः, flows forth; flows on all sides.

Dvayavinah, द्वयाविनः, double-dealers; indulging in good and evil both — good in exterior, whilst evil inherently.

3. **Adabdhah,** the inviolable (अदब्धः अहिंसितः —*Venkata*).

Uttamah dhasi, best support; also food (उत्तमः धासि अन्नं उत्तमम् —*Venkata, Sayana*).

4. **Midhvah gatum,** गातुं, path; मीढ्वः, broad and easy; comfortable.

5. **Kanikradat kalase gobhih ajyase,** कनिक्रदत् कलशे गोभिः अज्यसे, roaring with thrill, you are blended in the pitcher with milk and curds.

Avyayam varam samaya arsasi, अव्ययं वारं समया अर्षसि, at the right time, you pass through the ultra-psychic fleecy filter in the midst.

6. **Divyaya janmane,** दिव्याय जन्मने, to the celestial people, i.e. to Indra, Mitra, Varuna and Vayu, they are *divya* or celestial, since they function in the celestial or heavenly region or, they are born there, or they are the source of enlightenment.

7. **Atyam kalase dasa ksipah mrjanti,** the ten (दश) fingers (क्षिपः) clean (मृजन्ति) the stems of the plant (अत्यं) in the cosmic pitcher (कलशे) [अत्यमतन्वन्तमश्वस्थानीयं वा सोमम्, *atyam* stands for Soma; literally, it means *horse* i.e. horse-like Soma.]

8. **Mahih saprathah sarma,** महिः सप्रथः शर्म, a large and spacious mansion (may we get from you).

Urvim gavyutim, उर्वीं गव्यूतिं, extensive pastures, or broad paths for cattle (विस्तीर्णं गोमार्गम् —*Venkata*).

10. **Venah duhanti uksanam giristham,** वेनाः दुहन्ति उक्षाणं गिरिष्ठां, loving divine powers severally milk forth the sprinkler, the mountain-

haunting divine elixir (वेना: वेन नामधेया ऋषय: प्रसश्चत: प्रसंसक्ता: शीघ्रमपि घृण्वन्त: उक्षणं सेक्तारं गिरिष्ठां पर्वतेस्थितं दुहन्ति —*Venkata*).

12. **Bhanuh sukrena socisa vyadyaut,** भानु: शुक्रेण शोचिषा व्यद्यौत्, the sun shines in white light with gleaming splendour.

Sucih matara rodasi prarurucat, शुचि: मातरा रोदसी प्रारूरुचत्, radiant, he illumines both the parents heaven and earth. (matara=creative, *Wilson*; मातरा निर्मात्र्यौ —*Sayana*).

Hymn-86

For verse 41, see Nir. V. 2.

The Rsis of the hymn are many, अकृष्टा माषा; 1-10; सिकता निवावरी 11-20; पृश्निनोऽजा: 21-30; अकृष्टमाषादयस्त्रय: 31-40; भौमोऽत्रि: 41-45; and गृत्समद: शौनक: 46-48.

For verse 4, Samaveda, II. 3.1.1.1 (886).

verse 5, Samaveda, II. 3.1.1.3 (888).

verse 6, Samaveda, II. 3.1.1.2. (887).

verses 10-12, Samaveda, II. 4.1.1. 1-3 (1031, 1032, 1033).

verses 16-18, Samaveda, II. 4.2.7. 1-3 (1152-1154).

verse 16, Samaveda, I. 6.2.2.4. (557).

verses 19-21, Samaveda, II. 2.1.17. 1-3 (821, 822, 823).

verse 19, Samaveda, I 6.2.2.6 (559).

verses 37, 38,39, Samaveda, II. 3.2 1. 3; 2; 1; (957, 956, 955)

verses 43-45, Samaveda, II. 7.3 21 1-3 (1614, 1615, 1616)

verse 43, Samaveda, I. 6 2.2.11 (564).

1. **Dhi'javah**=manojavah, quick as thought or mind, (धीऽजव: मनसा तुल्यवेगा: —*Venkata*; मनोवेगा; —*Sayana*).

3. **Indri yaya dhayase,** for Indra's strength which supports the world.

Atyah na hiyanah, like a steed urged on (अत्य: अश्व: न इव हियान: प्रेर्यमाण: —*Venkata*).

5. **Dharmabhih,** through they functions; through your supporting streams of juice धर्मभि: धाराभि: —*Venkata*; धारकै: रसनिस्यन्दै: —*Sayana*).

8. **Samudram,** firmament (समुन्द्रं अन्तरिक्षं — Nigh I. B; *Venkata*). Royal elixir (राजा) plunges (वि गाहते) waters (नद्य:) into the firmament (समुद्रं).

Nadyah, rivers, here waters (नद्य तत्रत्या अप: —*Sayana*).

Apam urmim sacate, associates with the waves of waters (सचते सेवते —*Venkata*; उदकपूरं सवति —*Sayana*).

According to Sayana, this may be intended to express the effect of the *Soma* in producing rain by combining in the clouds with the solar rays —*Wilson*, (सिन्धुषु उदकेषु ग्रहेषु वा, श्रित: सम् । हूयमान: सन् रश्मिद्वारा सूर्यंप्राप्य अन्तरिक्षे मेघेषु वर्तते, अस्यैव वृष्टिसाधनत्वार्य —*Sayana*).

Sayana gives another interpretation; लुप्तोपममेतत् । समुद्र नद्यु इव सिन्धुषु वसतीवरीषु श्रित आश्रित: सन् समुद्रम् अभिषुत सोमरसाधार पात्रं वि गाहते अभिषवात् पूर्वम्.

Avyayam, अव्ययं, fleecy woollen filter.

14. **Drapim vasanah yajatah divisprsam**—the elixir clad in a defensive armour (द्रापि) that reaches heaven (दिविस्पृशं); or wearing a coat of mail (द्रापि) reaching to heaven, i.e. clothed in light, (*Wilson*), (द्रापिं कवचं तेजोरूपम् —*Sayana*).

21. **Sindhubhyah abhavat lokakrt,** makes the path wide for the rivers to flow (अप सिन्धुभ्य: अभवत् जायते लोककृत् लोकस्य कर्त्ता— *Venkata*,

Abhavat, becomes prosperous (अभवत् समृद्धो भवति —*Sayana*).

Lokakrt, लोककृत्, creater or maker of the regions or worlds.

He, the maker of the world is (prosperous) for the rivers, (*Wilson*).

Trih-sapta duduhanah asiram, the elixir makes three times seven (21) celestial rivers pour out their curds and milk (त्रिःसप्त एकविंशति गाः आशिरं दुदुहानः —*Venkata.*

22. **Divyesu sthanesu,** दिव्येषु स्थानेषु, to your own heavenly abodes (i.e. to the bellies of the gods — *Wilson*).

23. **Gotram angirobhyah avrnoh ap**—release the waters (of the clouds) for the sustenance of cows. (गोत्रं मेघं अंगिरोभ्यः अंगिरसामर्थाय अप अवृणोः —*Venkata*); गोत्रंमेघमुदकं क्षारयितुं पणिभिरपहृतानां गवामावरकं पर्वतं वा अप अवृणोः —*Sayana*); it may thus point out to well-known *Pani* episode).

25. **Sapta dhenavah,** the seven milchkine; the seven celestial rivers; the seven channels of sensation ; two eyes, two ears, two nostrils, one mouth), or seven metres, Gayatri etc., or the rivers

Rtasya yona, ऋतस्य योना, water (ऋतं । योनिः । ऋतस्य योनिः; all the three terms are synonyms of water —*Nigh*. I. 12).

26. **Gah,** गाः; fluids, liquids, juices (गाः कृण्वानः रसमयान् कुर्वाणः —*Sayana*).

27. **Satadharah,** शतधाराः, the ceaseless watery fountains, (धाराशब्देन सोमधारा).

Asascatah, ceaseless; separate (असश्चतः परस्पर संगतः; also असम्बद्धा —*Sayana*).

Satadharah may refer to Soma and juices; *harim* (हरिं) to Indra; *abhi'sriyah* अभिश्रियः, would mean mixed with milk (गोभिः श्रितास्ताः) and *udanyuvah*; उदन्युवः, desiring (Indra's rain), and *harim*, हरिं, to Indra (इन्द्रं), —*Sayana*.

34. **Dhanyaya dhanvasi,** goes for wealth (धन्याय धनेभ्यो हिताय धन्वसि गच्छसि —*Sayana*) thou flowest for a mighty wealth—yielding conflict (*Wilson*).

36. **Sapta-svasarah-matarah;** seven sister mothers i.e. seven rivers (गंगा-यमुना etc.) clothe Soma with that water).

Sapta, सप्त, may also mean सर्पण-स्वभावाः, one goes everywhere is *an extended number*,(सप्त सृप्ता संख्या —*Nir.*IV. 26.).

41. **Rayim asvapastyam,** रयिं प्रश्वपस्त्यं, riches filling our homes, also having horses in the home (stable), i.e. wealth consisting of horses. (प्रश्वपस्त्यं व्याप्त गृहम् –*Sayana*; from root √प्रश्. to pervade).

Sah bhandanah ut iyarti prajavatih, स: भन्दना: उत् इयर्ति प्रजावती:, he utters forth praises which are rich in offspring.

The word *bhandana*, भन्दना, (*applause*) is derived from √भन्द्, meaning to praise (भन्दता भन्दते: स्तुतिकर्मण: —*Nir*. V. 2; see also भन्दते, III. 3.4.

43. **Anjate,** अञ्जते, smear *vyanjate*, व्यञ्जते, grease and *Samanjate*, समञ्जते, anoint (अञ्जते यंञ्जते विविधमञ्जन्ति and समञ्जते सम्यगजन्ति, स्तुत्यर्थत्वाद् प्रणुनरुक्ति: –*Sayana*).

The repetition of the same word is avoided because it is considered more complimentary to use different words. Of course, all the three words have shades of difference in connotation.

Sindhoh ut' svase, सिन्धो: उत्ऽश्वासे, into the seething torrent (सिन्धो: उदकस्य रसस्याधार भूते उच्छ्वसि उच्छ्रिते देशे, "in the breathing of the river"; or going to an elevated place, the receptacle of the juice.

Pasum, पशुं, to the one that sees (पशुं द्रष्टारम् । पशु: पश्यते:, from पश to see –*Nir*. III. 16, यद्, पश्यत् तस्मादेते पशवस्तेष्वेतमपश्यत्तस्मादेवै ते पशव:—*Satapatha* VI. 2.1.4).

It appears that Yaska recognized √पश् as an independent root, and not ordinary form of √दृश्, √*drs*.

45. **Vimanah ahnam,** a measurer of days (विमान: निर्मिता चन्द्रकला ह्रासवृद्ध्यधीनत्वादहर्व्यवहारस्य; अह्नां दिनानाम् —*Sayana*).

The rule as to the length of day depends in the increase and decrease of the moon's digits, *Soma* being here regarded as the moon.

46. **Tridhatuh,** त्रिधातु, the triple liquor or three vessels; द्रोणकलश, *dronakalasa*, आधवनीय, *adhavaniya*; and पूतभृत्, *putabhrt*.

48. **Suvirah,** सुवीरा:, excellent male offspring.

Vidathe, विदथे, at the congregational gathering.

Atrinah rakasah, अत्रिण: रक्षस:, voracious wicked forces (अत्रिण: भक्षकान् —*Sayana*).

Hymn-87

For verses 1-3, *Samaveda*, II. 1.1.10. 1-3 (677-679).

verse 1, *Samaveda*, I. 6.1.4.1 (523).

verse 4 *Samaveda*, I. 6.1.4.9 (531).

Hymn-88

For 1, *Samaveda*, II.6.3.13.1 (1471).

verse 2, *Samaveda*, II. 6.3.13.2. (1472).

verse 7, *Samaveda*. II. 6.3.13.3. (1473).

2. **Sa im bhurisat rathah na ayoji,** It has been harnessed like a capacious car that bears abundant treasures to be given to us (स ईं रथ: स अयं रथ: न इव अयोजि युज्यते भूरिषट् भूरेर्भारस्य सोढा महः महान् पुरूणि बहूनि धनानि दातुम् —*Venkata*).

Visva nahusya jatani, everyone of us among men, (विश्वा सर्वाणि नहुष्या नहुष्याणि मनुष्यजातानि —*Venkata*).

Svarsata, स्वर्षाता=स्व:ऽसाता=स्वषतौ, in the struggles of life, संग्रामवामैतत् —*Sayana*; like शूरसातौ=वाजसातौ-संग्रामनाम (*Nigh.* V.17).

Urdhva, ऊर्ध्वा, is explained as अस्मद् विरोधाद् उन्मुखानि —*Sayana*.

3. **Dhi'javanah,** धीऽजवन:, with the speed of mind (मनोवेग: —*Sayana*) also an impeller towards actions (कर्मणां प्रवर्तयिता —*Venkata*).

4. **Pedu,** पेदु, see I. 116. 6.

Paidvah na, पैद्व. न, like a horse; like a horse of adventure (पैद्व: अश्व: न इव —*Venkata*).

7. **Susmi sardhah na marutam,** शुष्मी शर्ध: न मारुतं, strong as you are like the army of *maruts* (cloud-bearing winds).

Maruts are the people of gods (मरुतो वै देवानां विशः —*Tait. Sam.* II. 2.5.7).

Sardhah, शर्धः, strength (शर्धः बलनाम —*Nigh.* II. 9).

Susmi, शुष्मी, the one with strength (शुष्मं=बलं, from शोषणात्, *Nigh.* II. 9).

8. **Varunasya,** of Varuna; of the coverer (वरुणस्य वारकस्य —*Sayana*): or the Varuna Raja, the royal Sovereign, the Venerable Lord.

Hymn-89

2. **Duhe im pita,** दुहे ईं पिता, father milks him.

Duhe im pituh jam, दुहे ईं पितुः जाम्, milks him the son of the father.

The father, the heavenly Lord milks and milks him the son of the father firmament. According to Sayana, *pita,* is the protector of regions (पिता पालको लोकः, पितुः पालकात् पितृस्थानीयात् द्युलोकात्) an he is *adhvaryu;* who extracts the juice of the Soma which is born from heaven as from a father.

Or, the first milker may be the *Yajamana,* and the second, the *adhvaryu; duhe,* or दुहे, may be repeated out of respect.

5. **Samane dharune,** समाने धारुणे, in a common shed; in a common asylum.

7. Sayana does not comment on this verse,

Hymn-90

For verse 1, *Samaveda,* I. 6.1.5.4 (536).

verse 2, *Samaveda,* I. 6.1.4.6 (528).

verses 2-4, *Samaveda,* II. 6.2.11. 1-3 (1408, 1409, 1410).

1. **Rodasyoh janita,** रोदस्योः जनिता, producer of heaven and earth. Soma is the generator of earth by giving rain and of heaven by obtaining the oblation, (तयोः जनयितृत्वं वृष्टिप्रदानहविष्प्रापणाभ्याम् —*Sayana*).

2. **Varuno na sindhun,** वरुणो न सिन्धून् as if the rivers meeting the ocean.

Hymn-91

For verse 1, *Samaveda*, I. 6.1.5.11 (543).

1. **Dhiya manoto prathamo manisi,** the sacrifice is led by a chosen (प्रथम:) learned (मनोता) priest (मनीषी) (on whom the minds of the gods are fixed, chief (of the gods), recepient of praise, (मनोता यस्मिन् देवानां मनांस्योतानि प्रोतानि स:—तथा च ब्राह्मणं "तस्मिन्हि तेषां मनांस्योतानि —*Ait. Br.* II.10) इति । प्रथम: सर्वेषां देवानां: मुख्य: —the chosen one; the chief; मनीषी । मनस ईषा मनीषा स्तुति:, तद्वान —*Sayana*).

Manisa, मनीषा, praise; मनीषी, manisi, worthy of praise; the priest (मनीषी मेधाविनामानि —*Nigh.* III. 15).

5. **Visvavara,** विश्वस्वार, O universally adorable (विश्वै: सर्वैर्वरणीय —*Sayana*); worthy to be chosen by all.

6. **Uru jyotimsi**, उरु ज्योतींषि, brighten the luminaries (stars and constellations); diffuse the luminaries widely.

Sayana takes *Uru* (for *uruni*), with *jyotimsi* (उरु उरूणि अन्तरिक्षे विस्तीर्णानि कुरु, ज्योतींषि नक्षत्राणि —*Sayana*).

Hymn-92

2. **Sapta viprah rsayah,** सप्त विप्रा: ऋषय:, the seven wise seers (the names are Bharadvaja, भरद्वाज and Kasyapa, कश्यप; Gotama, गोतम and Atri, अत्रि; Visvamitra, विश्वामित्र and Jamadagni, जमदग्नि; and Vasistha, वसिष्ठ, (*Venkata* and *Sayana*).

3. **Panca dhirah,** पञ्चधीर:, five categories of people, पञ्चजनान् —*Venkata*.

4. **Sapta nadyah yahvih,** सप्त नद्य: यह्वी:, the seven mighty rivers.

Hymn-93

For verses 1-3, *Samaveda,* II. 6.2.15 1 3 (1418-1420)

verse 1, *Samaveda*, I. 6.1.5.6 (538).

1. **Jah**, जा:, जाया:, wives. The quarters of the horizons are known as sun's wives, because they are made manifest by the light of the sun, (सूर्यस्य जा: प्रादुर्भूता जाया दिशास्ता: —*Sayana*).

2. **Vavasanah**, वावशान:, loved by all and longing for the most divine (वावशान: देवान् कामयमान: —*Sayana*; कामयमान:, *Venkata*). Also, singing with mothers —*Ludwig*. An infant longs its mother and is sustained by her milk.

Samdadhanve, संदधन्वे, sustained has flowed with (*lit.*).

3. **Aghnyayah udhah pra pisye**, अघ्न्याया: ऊध: प्रपिप्ये, nourishes the cow's udder (अघ्न्या इति गोनाम, a cow, अहन्तव्याया: गो: ; ऊध:,the container of milk, i e. the Soma, प्रपिप्ये प्रकर्षेण आप्याययति, nourishes). The Soma, entering the herbs, nourishes the cow who eats them —*Wilson*.

4. **Purandhih**, the capacious mind (पुरन्धि: त्वदीया बहुविधा धी: —*Sayana*).

Usati, longing for those (उशती कामयमाना).

Rathirayatam, those who possess chariots (रथिरायताम्, रथो येषामस्तीति रथिरा: —*Sayana*).

May thy capacious mind longing for those who possess chariots come towards me (रथिरायतां उशती पुरन्धि: अस्मद्र्यक् आ दावने वसूनाम्)=may your capacious mind, speeding on cosmic chariots come towards us to bestow treasures on us, (वसूनां धनानां दावने दानाय).

Hymn-94

For verse 1, *Samaveda*, I. 6.1.5.7 (539).

1. **Spardhante**, vies with each other (स्पर्धन्ते अहं पुरस्ताच्छोधयाम्यहं पुर: शोधयामीत्यहम हमिकयोप तिष्ठन्ति । ततोऽयं सोम:—each finger as if competes with the other, i e. accomplishing the work first (in the work of cleansing the Soma plant), each saying as if ! 'I would cleanse it first'; 'I would cleanse it first.'

2. **Amrtasya dhama**, अमृतस्य धाम, the abode of waters; the firmament.

Svasare, स्वसरे, at the place of sacrifice; the cow—stall; used in two senses (i) of the laudations on the day of sacrifice; (ii) of the kine towards their stall.

(स्वसरे । सुष्ठु अस्यन्ते प्रेर्यन्ते गावोऽत्रेति स्वसरो गोष्ठम् । तस्मिन्नच्छाभिलक्ष्य शब्दं कुर्वन्ति, तद्वत् —*Sayana*).

See I. 34.4; and II. 34.5

Hymn-95

For verse 3, See *Samaveda*, I. 6.1.5.12. (544).

2. **Guhyani nama**, the secret names (गुह्यानि अन्तर्हितानि नाम नामानि शरीराणि — *Sayana*); the secret forms of gods.

4. **Duhanti,** milks forth; the priests milk forth (दुहन्ति ऋत्विजो दुहते । "ग्रावाणो वासा ऋत्विजो दुहन्ति, *Taitt. Sam.* VI. 2.11.4).

Tritah, त्रितः, one who stays in three abodes, i.e. Indra.

Hymn-96

For verses 5 and 6, see *Nir.* (Appendix) XIII. 25 and 26 respectively.

For 1, *Samaveda*, I. 6.1.5.1 (533).

verses 5-7, *Samaveda*, II. 3.1.19. 1-3 (943-945).

verse 5, *Samaveda*, I. 6.1.4.5 (527).

verse 13, *Samaveda*, I. 6.1.4.10. (532).

verses 17-19 *Samaveda*, II. 5.1.1. 1-3. (1175-1177).

1. **Rabhasani,** रभसानि, hastily made robes of Indra (आदत्ते सोमः वस्त्राणि पयांसि रभसानि वेगनिमित्तानि इन्द्रस्य --*Venkata*; रभसानि इन्द्रस्य वेगेनागमने निमित्तानि वस्त्राण्याच्छादकानि पयः प्रभृतीन्याश्रयणानि आ दत्ते आगृह्णाति —*Sayana*; here is a reference of mixing milk and curds to the Soma.

6. **Devanam Brahma,** the head or the King of gods or *Brahama* of the *rtviks*, i.e. the head priest (*Brahmin*) (देवानां ऋत्विजां ब्रह्मा —*Venkata*)

Padavih Kavinam, guide of the sages (कवीनां पदवी: पदानि स्खलितानि या गमयति स पदवी: —*Venkata*; कान्त प्रज्ञानां पदवी: स्खलित पदानि साधुत्वेन यो योजयति स पदवी: —*Sayana*; one who corrects the misguided or wrong—tracted ones.)

11. **Vanvan avatah paridhin apa urnu hi,** harming the foes (thyself) unharmed slay the *Raksasas* (वन्वन् अवात: अप ऊर्णु रक्षांसि सम्भजन् तैरनभिगतः रक्षांसि अप ऊर्णुहि —*Venkata*) (वन्वन् स्तोतॄन् संभजन्। यद्वा। वनति हिंसार्थ:। शत्रून् हिंसन्। अवात: नैरभिगतस्त्वं परिधीन् परिधीयत एभि: सर्वमिति परिधयो राक्षसा: तान् अपोर्णु हि अपच्छादय —*Sayana*).

14. **Devavitau**, in the *Yajna* or sacrifice (वीति:=भक्षणात्) (देव वीतौ देवानां वीति भक्षणं यस्मिन् स देववीतिर्यज्ञ:).

Vajayuh, desirous of food (वाजयु) । तेषामन्नं कामयमानस्त्वन् —*Sayana*).

Usriyabhih, with milk and milk products (उस्रियाभि: गोविकारै: क्षीरदधिभिश्च —*Sayana*).

17. **Kavih gih'bhi kavyana kavih,** secret seer or post with words of wisdom; poet with his poem. The word *kavi* means wise, seer or a poet. Soma passes through the filter whilst the songs of praises continue. The Soma itself is the *kavi*, (सोऽयं कवि कर्मणैव कवि सन् सोम: पवित्रं प्रति गच्छति रेभन् शब्दायमान: —*Venkata*).

19. **Turiyam, dhama,** the fourth region, the *svah loka*; the region of Soma or moon (the region of the moon has been wrongly supposed to be above that of the Sun" (तुरीयं चतुर्थं धाम चान्द्रमसं स्थानं विवक्ति सेवते। सूर्यलोकस्योपरि चन्द्रमसो लोक विद्यत इति+यम: पृथिव्यामधिपति: स मावतु इत्यादिभि चन्द्रमा नक्षत्राणामधिपति: स मावतु) —*Tait Sam*. III. 4.5.1.

20. **Maryo na subhrah,** मर्यो न शुभ्र:, like a highly brightened (neat and clean, and decorated man).

Camvoh, चम्वो:, planks or ladles (चम्वो: अधिषवण फलकयो: —*Venkata*)— see also the next verse 21.

23. **Vanesu,** among trees (वनेषु वृक्षषु —*Venkaia*)

24. **Yoseva,** योषेव, like a lady (स्त्री इव —*Venkata*).

Hymn-97

For verses, 34, 35, 40 and 41 see *Nir.* (appendix) XIII. 27; 28; 29; and 30 respectively.

For verses 1-3, *Samaveda,* II. 6.2.8. 1-3 (1399, 1400, 1401).

verse 1, *Samavda,* I, 6.1,4.4 (526).

verse 4, *Samaveda,* I. 6.1.5 3 (535).

verses 7-9, *Samaveda,* II. 4.2.1. 1-3 (1116-1118).

verse 1, *Samaveda,* I. 6.1.4.2 (524).

verses 10-12, *Samaveda,* II. 3 2.20. 1-3 (1019-1021).

verse 10, *Samaveda,* I. 6.1.5.8 (540).

verses 13-15, *Samaveda,* II, 2.1.11. 1-3 (806-808) (with the 2nd person instead of the 3rd).

verse 22, *Samaveda,* I. 6.1.5.5. (537).

verse 31, *Samaveda,* I. 6.1.5.2. (534).

verses 34-36, *Samaveda,* II. 2.2.10. 1-3 (859-861).

verse 34, *Samaveda,* I. 6.1.4,3. (523).

verses 37-39, *Samaveda,* II. 6.1.4. 1-3 (1357-1359).

verses 40-42, *Samaveda,* II. 5.2.1. 1-3 (1253, 1255, 1254).

verse 40, *Samaved,* I. 6.1.4.7, (529).

verses 49-51. *Samaveda,* II. 6.2.18. 1-3 (1426, 1427, 1428).

verses 52-54, *Samareda,* II. 4.1.21. 1-3 (1104-1106).

verse 52, *Samaveda,* I. 6.1.5.9. (541).

3. **Dhanva**, धन्वा=धन्व, in the firmament. (धन्व=अन्तरिक्षं, *Nigh.* I. 3, *Venkata*).

Abhi svar dhanva puyamanah, sound aloud in the firmament when purified (अभिस्वर शब्दस्य धन्वा अन्तरिक्षे पूयमानः —*Venkata*; अभि स्वर अभितः शब्दय —*Sayana*).

Yuyam pata svastibhih sada nah, may you protect us now and ever with your blessings (यूयं पूजार्थं बहुवचनम् । हे सोम, त्वं न : अस्मान् स्वस्तिभिः कल्याणतमैः पालनैः सदा सर्वदा पात रक्षत पालयत —*Sayana*).

7. **Pada varahah achi eti rebhan**, पदा वराहः अभि एति रेहम्, making a roar like a wild boar with the foot, (Venkata and Sayana both refer to another etymology of *varaha*, वराहारः* (effused on a good day, *vara*—good; *ahan*—day), which is an epithet of Soma (cf. *Nir.* V. 4); in that case, पदा (*pada*) is for पदानि (*padani*), meaning the abodes, i.e. the filters." (वराहः वरं च तदहश्च वराहः । पदा पदानि स्थानानि पात्राणि —*Sayana*).

See *Nir*. V. 4 for *varaha*.

8. **Vrsaganas**, वृषगणः, posts of heroes.

Trpalam, तृपलं, assailed by or readily assailing enemies, (तृपलंन् । तृपललशब्दः क्षिप्र वाची । "तृप प्रहारी । क्षिप्र प्रहारी" । सृप्र प्रहारी । सोमो वेन्द्रो वा । —*Nir.* V. 12 on तृपल प्रभर्मा —X. 89.5) —Soma or Indra is so called whose anger is roused and who rushes to attack, who is quick to attack or who attacks while moving.

Amat, अमात्, terrified by the strength of the enemies (अमात् शत्रूणां बलात् त्रासितः सन्तः —*Sayana*).

Hunsasah, swans; also wounded by the enemy (हंसासः शत्रुभिर्हन्यमाना हंसा हरन्तो वा —*Sayana*).

9. **Diva harih dadrse**, The Soma (elixir) appears golden-hued (or young) by day. (दिवा अहनि हरिः हरितवर्णः ददृशे दृश्यते न प्रकाशत इत्यर्थः —*Sayana*).

***Varahah**, means a cloud; it brings √hr, हृ, the best means of livelihood. There is a Brahamana passage; वरमाहारमहार्षीः (untraced), —*Nir*. V. 4.

Sayana explains this to mean that the Soma is not visible in the day light; the word ऋज्रः (*rjrah*) which he interprets straight-going (ऋजुगामी विस्पष्टः प्रकाशयुक्तो दृश्यते), i.e. clearly visible; red or brown; the Soma is visible in the night (नक्तं) only.

17. **Sam'gayim**, शम्‌ग्‍यीम्, inhabiting happiness (शंगयीं सुखस्य निवासभूता —*Sayana*); health-giving.

Idavattm, इळावतीं, one rich in food; food-giving.

Stukena vita kantani —Move like kinsmen seeking infants or seeking these lower winds (अवरान् वायून्) thy kinsmen (इमान् बन्धून्) as (one seeking his) beloved infant (स्तुकेव वीता) (स्तुक शब्दो अपत्यवचनः। अपत्यानि यथा विचिनोषि तद्वत् —*Sayana*).

Vicinvan, seeking (विचिन्वन् धनादिप्रदानार्थम् गवेषणामानः सन् —*Sayana*) (स्तुक like तुक् तोकम्—अपत्यनाम —*Nigh*. II. 2).

Indra and the winds are in the relation of praised and praiser, and thus they are *bandhu* (*kinsmen*).

22. **Ksoh**, क्षोः, of the sounding one; vociferous, noisy (क्षोः शब्दायमानस्य —*Sayana*).

Anike, in front of (अनीके मुखे).

Dharmani, धर्मणि, reason of the praise (धर्मणि निमित्तात्कर्म संयोगे, *Panini* II. 3.36.6 इति सप्तमी। धारकं योगक्षेम विषयं कर्मोद्दिश्य —*Sayana*)—the duty of acqu sition (योग) and preservation (क्षेम).

24. **Dvita**, द्विता, the Soma is two-fold. i.e. abides amongst men and gods both (द्विता द्विधा देवेष्वपि मनुष्येषु—*Venkata*, *Sayana*).

34. **Tisrovacah**, तिस्रोवाचः, the triple speech. the three texts (Rk, Yajuh and the Saman, poem, prose and lyric).

Vahnih, वह्निः, yajama, the bearer of oblations; also *Aditya, the sun* (   ); also.

Brahmanah, the supreme, i.e. the Soma. In the *adhidaivata* context, *vahni* is the sun but in the *Adhyatmika*, it is the self (वह्निरात्मा भवति; the three speeches (वाक्) are *Vidya*, *Mati*, and *Buddhi*, (*Nir*. XIII. 27—an *appendex*)

35. The Nirukta in the appendix (XIII. 28) gives both the types of meaning, the *adhidivat*, and then *adhyatma*; in the former, *gavah dhenavah*, गाव: धेनव:, the milch—kine are the sun's rays (रश्मय:); in the latter, they are the sense organs (इन्द्रियाणि). They long for the Soma, which in the former case is the sun, (सोमं आदित्यं), and in the latter, the self (सोमं आत्मनम्). In both the cases, the wise men (विप्रा:) are inquiring for him (i.e. for rays or for sense organs) with praises (मतिभि:).

In the former case, our adorations in the Tristubh metre are united in the Soma and in the latter, the adorations are united in Atman and the seven seers (*Nir*. Appendix XIII. 28).

(एत एव सोमं गावो धेनवो रश्मयो वावश्यमाना: आदित्यं यन्ति । एवमेव सोमं विप्रा रश्मयो मतिभि: पृच्छमाना कामयमाना : आदित्यं यन्ति—अधिदैवत; एतएव सोमं गावो धेनव इन्द्रियाणि वावश्यमानानि कामयमनान्यात्मानं यन्ति—अध्यात्मम्; एतमेवार्काश्च त्रिष्टुभश्च संनवन्ते—अधिदैवत; इममेवात्मा च सप्त ऋषयश्च संनवन्ते—अध्यात्म).

39. **Padaynah**, पदज्ञा:, knower of the hiding places of cattle, stolen by Panis (पणिभिरपहृतानां गवां पदानि जानन्त: —*Sayana*).

Svarvidah, the all-knowing; the knower of the sun of enlightenment (स्वर्विद: सर्वज्ञा: सूर्यं जानन्तो वा —*Sayana*).

Gah adrim usnan, गा: अद्रिं उष्णान्, stole the cattle from rock; found the stolen cows concealed in the caves behind the rocks (उष्=मुष्=इष्णान् in the Samaveda).

47. **Trivarutham**, three-fold protection (from heat, cold and rains, त्रय: शीतातपवर्षा: । तेषां निवारकं त्रिवरूथयम् —*Sayana*).

48. **Camvoh**, चम्वो:, into the cups or the pressing boards (चम्वो: अधिषवण फलकयो: —*Sayana*).

52. **Pava**, पवा, neat and pure; with pure stream (पवा पवमानया धारया).

Sarasi, in waters known as the *Vasativari* (सरसि उदके वसतीवर्याख्ये)

Note :—The word *Vasativari* nowhere occurs in the Rgveda. It is a term coined in the Brahmanic period.

Vato na jutah, speedy like the wind (वात: न इव जूत: वेगित: —*Sayana*).

Puru'medhah cit, पुरुमेध: चित्, full of enlightenment ; the object of many sacrifices (पुरमेधश्चित् बहुविधयज्ञ इन्द्रश्चिद् इन्द्रोऽपि).

Takave, तकवे, approaching (Soma) ; moving towards the Soma

(तकवे । तकतिर्गति कर्मसु पठित: —Nigh. II.14 ; अस्मादौणादिक उन्प्रत्यय: । सोममभिगच्छते स्तुतिभि: —*Sayana*).

54. **Manscatve,** मांश्चत्वे, in a fight on horse-back ; (अश्वै क्रियामाणयुद्धे —*Venkata*); synonym of horse, मांश्चत्व:=horse, —Nigh. I.14 ; a battle (मांश्चत्वे । अश्वनामैतत् मक्षु चरतीति । अश्वै: क्रियमाणयुद्धे । तत्साध्यत्वाद्युद्धमिह गृह्यते —*Sayana*).

Prsane पृशने, a personal combat : an arm-fight (पृशने स्पर्शनसाध्ये बाहुयुद्धे —*Venkata* ; *Sayana*).

55. **Sam tri pavitra vitatani,** सं त्री पवित्रा विततानि, three out-stretched filters ; these filters are *agni* (fire), *vayu* (wind) and *surya* (the sun) — *Venkata*.

Ekam, the fleecy or woollen filter (एकं आविकं – *Venkata* ; अविवालकृतं पवित्रं —*Sayana*).

56. **Drapsan,** drops of sap (द्रप्सान् रसकणान् —*Sayana*).

Avyam varam, अव्यं वारम्, the filter of sheep wool.

57. **Kavayo na grdhrah,** worshippers of praisers greedy of wealth like a vulture, (कवयो न गृध्रा: धनमभिकांक्षमाणा: स्तोतार:).

Hymn-98

For verse 1, Samaveda, 1.6.2.1.5 (549) and (II.5.1.16.1 (1238) अभि changed to अभी).

verse 3, Samaveda, II.5.1.16.3 (1240).

verse 5, Samaveda, II.5.1.16.2 (1239).

verse 6, Samaveda. II.5.2.18.2 (1330).

verse 7, Samaveda, I.6.2.1.8 (552); II.5.2.18.1 (1329) and II.8.2.8.3 (1681).

verse 10, Samaveda. II 5.2.18.3 (1331) and II.8.2 8.1 (1679) with viraya for *devaya.*

verse 12, Samaveda, II.8.2,8.2 (1680).

2. **Druna hitah,** while poured (हित:) through the pot (द्रुणा, द्रोणकलशेन).

Druna has been taken by Sayana with हियान: *hiyanah* (तेन पूयमाण:), and *hitah* is explained as "sent forth on all sides", or "praised by the worshippers." (द्रुणा द्रुममयेन द्रोणकलशेन हियान: । तेन पूयमाण: सन् "हि गतौ वृद्धौ च".

Varma. mail, cover for body (वर्म कवचं —*Sayana*).

Avyayam, अव्ययं, woollen filter (अविमयं पवित्रम्).

12. **Surayah sakhayah,** intelligent friends or praisers (सूरय: प्राज्ञ: ; सखाय: स्तोतार: —*Sayana*).

Vajagandhyam, food or Soma with flavour and fragrance (वाजगन्ध्यं बलकर साधुगन्धोपेतं सोमम् —*Sayana*).

Hymn-99

The Rsis (seers) are the two Rebhasunus of the family of Kasyapa (रेभसूनौ काश्यपौ), Rebhasunu means the son of *Rebha.*

For verse 1, Samaveda, I.6.2.1.7 (551)

verse 2, Samaveda, II.8.1.6.1 (1631).

verse 3, Samaveda, II.8.1.6.2 (1632).

verse 4, Samaveda, II.8.1.6.3 (1633).

1. **Nirnijam vayanti,** निर्णिजं वयन्ति, spread out the bright (or white) cosmic filter ; they weave a garment (*Wilson*).

3. **Gavah,** गाव: , cows ; *pura nunam surayah,* पुरा नूनं सूरय: , men of wisdom, now and of old, Sayana gives another fanciful interpretation of *gavah*—"which the cows take up in their mouths, "eating it in the form of grass (गाव: गन्तार: सूरय: स्तोतार: पुरा च नूनं इदानीं च यं सोमरसं आसभि: आस्यै:दधु: धारयन्ति । पिबन्तीति यावत् । यद्वा । गावो धेनवो यं सोमं तृणादिष्ववस्थितमासभिरास्यैर्दधुर्धारयन्ति तृणरूपेण भक्षयन्ति —*Sayana*).

Hymn-100

For verse 1, Samaveda, I.6.2.1.6 (550).

verse 6, Samaveda, II.3.2.19.1 (1016) with *vajasataye*.

verse 7, Samaveda, II.3.2.19.2 (1017).

verse 9, Samaveda, II.3.2.19.3 (1018).

Hymn-101

For verses 1-3 (with variations), Samaveda, II.1.1.18.1-3 (697, 698, 699).

verse 1, Samaveda, I.6.2.2.1 (545).

verses 4-6, Samaveda, II.2.2.15.1-3 (872-874).

verse 4, Samaveda, I.6.2.1.3 (547).

verses 7-9, Samaveda, II.2.1.16.1-3 (818-820).

verse 7, Samaveda, I.6.2.1.2 (546).

verses 10-12, Samaveda, II.4.1.20.1-3 (1101-1103).

verse 10, Samaveda, I.6.2.1.4 (548).

verse 13-15, Samaveda, II.6.2.3. 1-3 (1386-1388).

verse 13, Samaveda, I.6.2.1.9 (553) and II.2.1.2.22.3 (774).

13. **Bhrgavah,** भृगव: , brilliant ones.

Makham, मखं, villain.

Aradhasam svanam apahata, अराधसं श्वानं अपहता, drive off the dog, the greedy (अराधसं संसाधककर्मरहितम् —*Sayana*).

Martah na vrta tat vacah, मर्त: न वृत तत् वच: , let no mortal hear the sound (let no mortal come to know it) (तत् वच: वचनं घोषं मर्त: मारक: कर्मभंजनकारी श्वा —*Sayana*, dog, obstructing in the sacred rites).

Hymn-102

For verses 1-3, Samaveda, II.3.2.18, 1-3 (1013-1015) (with *prana* for *krana*)

verse 1, Samaveda, I.6 2.3.5 (570).

verse 4, Samaveda, I 2.1.1 5 (101) with variations.

2. **Sapta dhamam,** seven abodes or supports (of *Yajna*), i.e., seven metres (Gayatri) etc.), or *Sapta* may mean *Sarpanasilah* (सप्त सर्पणशील:) derived from √सृप्, "they effused the Soma with the *Vasativari* water." (सप्तसर्पणशीलैर्वसतीवर्यादिभिरुदकै: सोममभिषुण्वन्ति —*Sayana* ; यज्ञस्य सप्तभि: धारकैश्छन्दोभि: प्रियं सोमं अभिष्टुवन्ति, or सप्तभि: उदकै: अभिषुण्वन्ति, they praise the Soma with seven metres or effuse it with seven waters — *Venkata*).

3. **Yojana,** योजना, measures out hymns ; *Yojanani*, means "roads" or stages. See I.18 5. where Sayana says *Yojana* is "a means for inducing the gods to yoke their horses. i.e., a hymn (योजना योजनानि योजन-कारीणि स्तोत्राणि —*Sayana*).

4. **Seven mothers,** सप्त मातर: , may be seven waters of seven rivers, or seven rivers.

8. **Rtasya didhitim,** ऋतस्य दीधितिम्, lustre of the rite (दीधतिं धारकं रसं ; ऋतस्य: यज्ञस्य —*Sayana*).

Hymn-103

For verse 1, Samaveda, I 6.2.3 8 (573).

2. **Tri sadhastha,** त्री सधस्था, three stations, i.e., the *drona-kalasa* (the wooden cask), a *adhavaniya*, (that into which the *Soma* may run) and the *putabhrt*, —द्रोणकलश, आधवनीय, पूतभृत, "holding the filtered Soma".

3. **Sapta rsinam vanih,** सप्तऋषीणां वाणी: , the speech of seven rsis.

4. **Camvoh,** चम्वो: , cups (IX 97.48)

5. **Vaghadbhih vaghat,** वाघद्भिः वाघत्, praised by the praisers or priests ; or carried by the priests or fetching wealth for the worshippers. (पुनान: पूयमान: वाघत् उह्यमान: वाघद्भि: ऋत्विग्भि· —*Venkata* ; वाघद्भि: ऋत्विग्भि: पुनान: पूयमान: वाघत् स्तोतॄणां यतॄणां धनादीनि प्रापयन् परिगच्छ —*Sayana*); [वाघात इति ऋत्विङ्नाम; वाघत्=priest ; Nigh. III 18].

Hymn-104

For verses 1-3, Samaveda, II.4.2.9.1-3.

verse 1, Samaveda, I.6 2.3.3.

Hymn-105

For verses 1-3, Samaveda, II.4.1.9.1-3 (1157-1159.)

verse 1, Samaveda, I.6.2.3.4 (569).

verses 4-6, Samaveda, II.7.3.20.1-3 (1611-1613) **with variations.**

verse 4, Samaveda, I.6.2.3.10 (575).

Hymn-106

For verses 1-3, Samaveda, II.1.1.17.1-3 (694-696).

verse 1, Samaveda, I.6.2.3.1 (566).

verse 4, Samaveda, I.6.2.3.2 (567).

verses 7-9, Samaveda, II.5.2.17.1-3 (1326-1328).

verse 7, Samaveda, I.6.2.3.6 (571).

verses 10-12, Samaveda, II.3.1.18.1-3 (940-942).

verse 10, Samaveda, I.6.2.3.7 (572).

verse 13, Samaveda, I.6.2.3.11 (576) and II.1.2.22.2 (773).

verse 14, Samaveda, II.1.2.22.1 (772).

2. **Sutah ayam somah indrasya pavate**, it, the effused elixir, is squeezed and filtered for the resplendent self, or, this munificient effused Soma is filtered for Indra's sustenance (*Wilson*).

Bharaya sanasi, inspirer in putting a fight (against evils and evil-doers); worthy of being invoked at the time of battle (भराय संग्रामाय तदर्थं सानसि भजनीयः —*Sayana*).

3. **Apsujit**, conquering in waters (अप्सुजित् उदकार्थं वृत्रस्य नेता, conquering the Vrtra in waters or for the sake of waters; or conquering *ahi* in the firmament.

Apah, आप: =*antariksa*, firmament, Nigh. I.3).

11. **Dhibhih,** धीभि: , by the praises ; by the fingers (धीभि: स्तुतिभि: ; वर्णलोपश्छान्दस: । धीभि:=धीतिभि: अङ्गुलीभि: —*Venkata* ; also *Scyana*).

13. **Harih ati,** हरि: अति, the green tinted elixir proceeds (हरि: हरितवर्ण: अति गच्छति —*Venkata*).

Devayuh, desirous of or desired by gods or Nature's bounties (देवयु: देवकाम: —*Venkata*. देवान् कामयमान: —*Sayana*).

Hymn-107

For verse 9, see Nir. V.3.

For verse 2, Samaveda, II.5.2.12.2 (1314).

verse 3, Samaveda, II.5.2.12.3 (1315).

verses 4-5, Samaveda, II.1.1.9.1-2 (675, 676)

verse 4, Samaveda, I 6.1.3.1 (511).

verse 6, Samaveda, I.6.1.3.9 (519).

verses 8 and 9, Samaveda, II.3.2.12.1-2 (997-998).

verse 8, Samaveda, I.6.1.3.5 (515).

verses 10 and 11, Samaveda, II.8.2.12.1-2 (1689, 1690).

verse 10, Samaveda, I.6.1.3.3 (513).

verses 12 and 13, Samaveda, II.1.2.20.1-2 (767, 768).

verse 12, Samaveda, I.6.1.3.4 (514).

verses 14-16, Samaveda, II.2.2.9.1-3 (856-858).

verse 14, Samaveda, I.6.1.3.8 (518).

verse 17, Samaveda, I.6.1.3.10 (520).

verse 19, Samaveda, I.6.1.3.6 (516) and II.3.1.11.1 (922).

verse 20, Samaveda, II.3.1.11.2 (923) (with variations).

verses 21 and 22, Samaveda, II.4.1-12.1-2 (1079, 1080), with variations).

verse 23, Samaveda, I.6.1.3.11 (521) with several variations.

verse 25, Samaveda, I.6.1.3.12 (522).

6. **Angirastamah**, अंगरिस्तम: , most prominent among body fluids. (अंगिरसां वरिष्ठ: पितृणां नेता —*Sayana*).

9. **Anupe aksah**, अनूपे अक्षा: , goes to the reservoir placed at a lower level (अनूपे निम्ने देशे कलशे —*Sayana*).

When the cowherd dwells with kine in a watery place, Soma flows from the milked cows.

Aksah, अक्षा: , is formed from √अश्, to go (अश्नोतेरित्येवमेके), (X.89.6 सोमो अक्षा:). Soma scholars think that the word *aksah*, means to dwell in the former and to flow in the latter quotation. When the cowherd dwells with kine in a watery place, then Soma flows from the milked kine. According to Sakapuni, in all quotations, the word *aksah* means 'to dwell'. (क्षियतिनिगम: पूर्व: क्षरति निगम उत्तर इत्येके । अनूपे गोमान् गोभिर्यदा क्षियत्यथ सोमो दुग्धाभ्य: क्षरति । सर्वे क्षियति निगमा इति शाकपूणि: —Nir. V 3).

Somah dugdhabhih aksah, Soma is mixed with milk and curds in the pitcher.

Tosate, तोशते, is beaten (तोशतिर्वधकर्मा —*Venkata* ; नितोशते=वधकर्माणः —Nigh. II.19).

14. **Ayavah somasah,** आयवः सोमासः , swift (आयवः गमनशीलाः —*Sayana*).
Samudrasya adhivistapi, filter placed on the water vessel ; (समुद्रस्य अन्तरिक्षस्य, of the firmament, अधिविष्टपि अधिकं समुच्छ्रिते पवित्रे, upon the uplifted filter —*Sayana*).

Hymn–108

For verses 1 and 2, Samaveda, II.1.1.16.1-2 (692, 693).

verse 1, Samaveda, I.6.2.4.1 (578).

verses 3 and 4, Samaveda, II.3.1.17.1-2 (938, 939).

verse 3, Samaveda, I.6 2.4.6 (583).

verses 5 and 6, Samaveda, I.6.2.4.7-8 (584, 585).

verses 7 and 8, Samaveda, II.6.2.6.1-2 (1394, 1395).

verse 7, Samaveda, I.6.2.4.3 (580).

verses 9 and 10, Samaveda, II.3,2.17.1-2 (1011, 1012).

verse 9, Samaveda, I.6.2.4.2 (579).

verse 11, Samaveda, I.6.2.4.4 (581).

verses 13 and 14, Samaveda, II.4.1.18.1-2 (1096, 1097).

verse 13, Samaveda, I.6.2.4.5 (582).

8. **Rtena ya rtajata viva' vrdha raja deva rtam brhat**—Soma is *devartam*, देवऋतं, divine and embodiment of eternal truth ; *brhat*, बृहत्, extensive and great or true and vast *rtajatah*, ऋतजातः , brought to the cosmic sacrifice ; *rtena vivrdhe*, ऋतेन विवृधे, mixed, dressed, fostered by or

increased with water. Or, (pour it fourth) for the race of the gods, which water-born is fostered by the water, the king, the gods, the true, the great—*Wilson.*

Payovrdham, पयोवृधं, mixed with milk, dressed with milk ; augmenter of water.

Hymn-109

For verses 1-3, Samaveda, II.6.1.8.1-3 (1367, 1369, 1368).

verse 1, Samaveda, I.5.1.5.1 (427).

verses 4-6. Samaveda, II.5.1.17.1-3 (1241, 1242, 1243).

verse 4, Samaveda, I.5 1.5.3 (429)

verse 7, Samaveda, I.5.1.5.10 (436)

verses 10-12, Samaveda, II.5-2.19.1-3 (1332, 1333, 1334).

verse 10, Samaveda, I.5.1.5.4 (430).

verse 13, Samaveda, I.5.1.5.5 (431).

verses 16-18, Samaveda, II.4.2.10.1-3 (1160, 1161, 1162) (with variations).

Hymn-110

For verse 5, see Nir. V.4.

For verses 1-3, Samaveda, II.6.1.7.1-3 (1364, 1366, 1365).

verse 1, Samaveda, I.5.1.5.2 (428).

verse 4. Samaveda. II.7.1.7.3 (1508).

verse 5, Samaveda, II.7.1.7.2 (1507).

verse 6, Samaveda, II.7.1.3.2 (1495).

verse 7, Samaveda, II.7.1.7.1 (1506).

verse 8, Samaveda, II.5.1 11.3 (1227).

verse 9, Samaveda, II.7.1.3.3 (1496) (with variations).

5. **Saryabhih**, with fingers (*saryah*, शर्याः means fingers : they create works ; *saryah*, means arrows ; they are made of *saccharum sara* (शर). *Sara* (arrow) is derived from √शॄ, to rend.

(शर्या अंगुलयो भवन्ति, सृजन्ति कर्माणि । शर्या इषवःशरमय्यः । शर श्रृणातेः —Nir. V.4; Nigh. II.5.

Saryabhih na bharamanah gabhastyoh, शर्याभिः न भरमाणः गभस्त्योः, as with arrows one (pierces), supporting (a bow) with two arms.

Hymn-111

For verse 1, Samaveda, I.5.2.3.7 (463).

verses 1, 2, 3, Samaveda, II.7.3.10 (1590, 1592, 1591) with some variations.

1. **Rkvibhih,** with the Rkvans, with grand splendours ; with encomiastic splendours (the word at two places has two meanings. According to Sayana, the first one means स्तुतिमद्भिः, or praises and the second तेजोभिः. The seven mouths (सप्तास्येभिः) are for taking Soma juices.

Hymn-112

For verse 3, see Nir. VI.6.

3. I am a bard (कारुः), my father (तत) is physician (भिषक्), my mother (नना) a stone-grinder (उपलप्रक्षिणी), planning in various ways, desirous of wealth, we live, following (others) like cattle ; flow Some ; flow for Indra's sake.

I am a bard, i.e., composer of hymns (कर्ता स्तोमानां). My father is a physician. The word ततः, *tatah*, is a synonym of offspring ; it means father or son (तत इति सन्तानानाम । पितुर्वा । पुत्रस्य वा ।). Stone-grinder, i.e., one who prepares barley meal (उपलप्रक्षिणीसक्तुकारिका).

Nana, नना, derived from √नम्, means either mother or daughter (नना नमतेः । माता वा । दुहिता वा ।) Planning in various ways, i.e., working in various ways (नानाधिया नाना कर्माणः). Desirous of wealth, lovers of wealth (वसूयवो वसुकामाः). We follow the world like kine. —Nir. VI.6.

4. **Sepah romanvantau bhedau,** शेपो रोमण्वन्तो भेदौ, The masculine is attracted towards the pleasure of the feminine grace. (शेपः । शेपो वैतस इति पुंस्प्रजननस्य —Nir. III 21 ; यथा शेपः रोमण्वन्तौ भेदौ इच्छति —*Sayana* ; शेपः शपतेः स्पृशतिकर्मणः । वैतसो वितस्त भवति.

Sepah, शेप., and *Vaitasah,* वैतसः, are synonyms of penis. *Sepah* is derived from √शप्, meaning to touch. *Vaitasah* ; it is faded — Nir. III.21).
X.85. 37 ; and for वैतस —"Thrice during the day, hast thou embraced me ; त्रिः स्म माह्नः श्नथयो वैतसेन —X.95.5.

Hymn-113

1. **Saryanavati,** शर्यणावति, see earlier references ; (I.84.14 ; VIII.6 39 ; 7.29 ; 64.11 , IX.65.22) ; in the Saryanavat i e., at the seat of the innermost consciousness. (In the vicinity of the lake, *saryanavat,* of the Kuruksetra country Jaimini Brahmana, III 64).

2 **Arjikat,** आर्जीकात्, on the bank of a river (the Vedic name, later on given to a region along the river, known as Beas in the Punjab; the country of *Rjikas*, (ऋजीकानाम दूरभव आर्जीको जनपदः —*Sayana*) ; also from a straight or plain, and hence sacred region *rju*, straight ; not crooked; आर्जीकात् ऋजोरकुटिलात् पवित्रात् क्षरं —*Sayana* ; आर्जीकीयां विपाडित्या ऋजीकप्रभवा वा । ऋजुगामिनी वा —Nir. IX.26 ; *Arjikiya* is called *Vipas,* विपाश्, so called because it rises in *rjuka*, or it flows in straight line).

6. **Gravna some mahiyate somena anandam janayan,** engendering the delight (सोमेन आनन्द जनयन्) shows his prowess (महीयते) with the grinding stone (ग्राव्ण) upon the Soma (सोमे) —*Wilson* (पवमान ! यत्र ब्रह्मा ब्राह्मणः छन्दस्यां छन्दसे हितां छन्दस्कृतां वाचं वदन् अभिषवग्राव्णा युक्तःसोमे देवैः पूज्यते, सोमेन देवाना आनन्दं जनयत् । तत्र इन्द्राय इन्दो ! परि स्रव —*Venkata*).

10. **Kamah,** wishes (कामा: काम्यमाना देवा: —*Sayana*).

Nikamah, निकामा: , desires (निकामा: नितरामवश्यं प्रार्थ्यमाना इन्द्रादय: —*Sayana*).

Bradhnasya vistapam, abode of the sun (ब्रध्नस्य सूर्यस्य आदित्यस्य विष्टपं स्थानम् —*Venkata* ; (ब्रध्नस्य सर्वेषां प्रज्ञापकस्य, the revealer of every one, यद्वा सूर्येण विना कर्माणि न घटन्त इति सर्वेषां कर्मणा मूलभूतस्यादित्यस्य विष्टपं महस्थान यत्र विद्यते तत्र लोके—*Sayana* ; because nothing is done in absence of daylight, hence, the root cause of daylight, is known as the sun.

11. **Ananda, moda, muda and pramuda,** आनन्दाश्च मोदाश्च मुद: प्रमुद: , shades of differences as in bliss, joy, happiness and pleasure. (अल्पभेदो द्रष्टव्य: —*Sayana*; आनन्दादीनां सूक्ष्मो भेद: —*Venkata*).

Hymn-114

1. **Rse,** O rsi, the one with penetrating vision (ऋषे सूक्ष्मदृष्टर्हे ! —*Sayana*).

Kasyapah, कश्यप: = पश्यक: the seer.

Girah, गिर: , words of praise, स्तुतिरूपा वाच: .

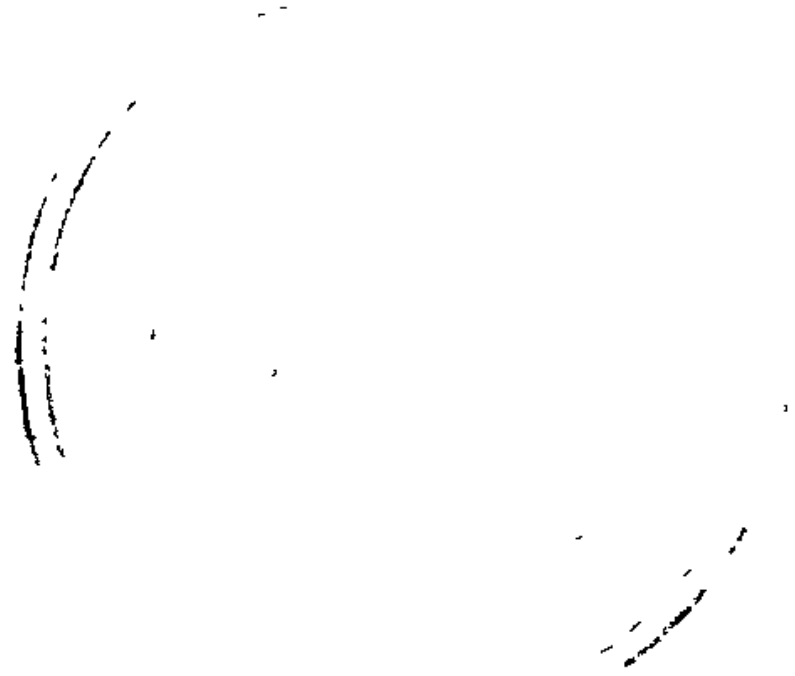
Namasya, offer obeisance ; adore (नमस्य पूजय ; नमस: पूजायां "नमो वरिव" इति क्यच् —*Sayana*).

Mantra' krtam, मंत्रकृताम्, hymn-makers ; the seers ; the interpreters of the divine speech.

3. **Nanasuryah,** नानासूर्या: , the numerous suns, since they cause numerous seasons (नानालिंगत्वाद् ऋतूनां नाना सूर्यत्वम् —Tait. Ar. I.7.6 —*Nanasuryah,* may be qualifying *disah* or numerous quarters (नाना सूर्या इति दिग्विशेषणम् —*Sayana*).

Sapta hotarah, सप्त होतार: , the seven invokers or priests.

Sapta disah, सप्तदिश: seven cardinal points or quarters.

Sapta adityes, the seven suns, born of mother Aditi, (सप्त अदितेः पुत्राः, सप्त आदित्याः —*Venkata*), cf. अष्टौ पुत्रासो अदितेः —X.72.8 (सप्त आदित्याः अदितेः पुत्रा धात्रादयो मार्तण्ड वर्जिताः =*Sayana*, *Dhatr* etc. eight *Adityas* minus *Martanda*).

ओ३म्

RIG VEDA

॥ ऋग्वेद ॥

VOL. XII खण्ड

Complete in 12 vols.

Mantras in Sanskrit
with English Translation
and Transliteration

Translated by

Swami Satya Prakash Saraswati
Satyakam Vidyalankar

The enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an authentic and standard translation of the Vedas has been felt for quite sometime.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977.

This new 2008 edition has far superior production values and is priced at less then one-fourth of the price it was being sold so far.

❑

RIG VEDA

ऋग्वेद

Volume XII
[Book X, Hymns 87–191]

English Translation
by
Swami Satya Prakash Saraswati
and
Satyakam Vidyalankar

द्वादशो भागः
[दशमं मण्डलम्, सूक्तानि 87—191]

DAV Publication Division
(Veda Pratishthan)
Arya Samaj Building, UP Block,
Pitampura, Delhi-110034

Contents

Epilogue

by

Swami Satya Prakash Saraswati

In 1967, I retired from the University Professorial Chair, and for a few years I continued in my University of Allahabad as a research professor. In 1971, I entered into the holy discipline of *Sannyāsa.* As a devotee of Maharshi Dayananda Saraswati, I was deeply interested in the study of the Vedas, the Upanishads and the Upangas. In the early months of 1974, my friend, an eminent figure, Shri Prakash Vir Shastry, whom I had known for the past several years, sounded me if I could help the Veda Pratishthana, New Delhi, (of which another friend of mine. Dr. Govardhan Lal Datta was the Chairman) in editing and translating the four Vedic Samhitas, the Rik, the Yajur, the Sama and the Atharva, and he promised that he would arrange with a number of Sanskrit scholars to help me in the project. I assured Shri Prakash Vir (a unique and distinguished Parliamentarian, and a person richly endowed with human qualities) that I would be able to undertake the task, if I could be assured of a decent and neat printing.

In the meanwhile, we had to face all types of difficulties. We decided among ourselves to work on the Rig Veda first which, if completed, would mean half of the entire Job finished (since out of the total mantras 20,416, the Rig Veda alone has 10,589 mantras). I am thankful to my colleague, Pandit Satyakama Vidyalankar, a scholar, writer and an editor of repute; he worked with me incessantly for about ten years on the Rig Veda. For days together, we sat at different centres — New Delhi, Bombay, Khapoli,

Hyderabad, Hardwar, Chandigarh, Kanpur, Allahabad and Meerut, thankfully enjoyed the hospitality of our numerous hosts and patiently discussed each and every verse. On the Rig Veda, the commentaries of Skandasvami, Udgitha, Venkata Madhava and Sayana are available. Swami Dayananda (1824-83) gave us a new insight into the meanings of the Vedas, but his life was cut short, and as such, his translation on the Rig Veda could proceed up to Book VII, Hymn 61, verse 2 only.

Our task was much more difficult than of Griffith and of Wilson. Wilson completed his translation near about 1857-58. W.F. Webster who revised and edited Wilson's translation before print writes in his Preface (1868) thus: "The distinguishing feature of Prof. Wilson's translation, whether for good, or for evil, is its *adherence to Sayana,* and this, so far from modifying, I have, if anything, intensified." He further says: "Professor Wilson has, it seems to me, translated Sayana's paraphrase, rather than the original text, and has often used a stilted or a prosaic word instead of the homely, quaint or a poetic word, which the original suggests."

Both Venkata Madhava and Sayana represented post-Mahabharata traditions of scholarship, when the Vedic texts were taken out of their real contexts, and were forced upon to be utilized for ritual-ridden traditions. By this time, they had ceased to inspire and arouse the static lifeless society of India. Both Dayananda and Aurobindo could see deeper meanings into the lines of the Vedic mantras. Long long ago, much before the currency of traditional rituals, they inspired the Aryan society to develop its culture, its philosophy and its sciences; it inspired the Risis of the Upanishads in the spiritual parameter as well.

The Vedas have come down to us in a language, which was original, most natural, and which had to be interpreted on the etymological principles outlined by Yaska, and which have been further elaborated by Dayananda and Aurobindo. In this context, Aurobindo says: "It was the curiosity of a foreign culture that broke after many centuries the seal of final authoritativeness which Sayana had fixed "on the ritualistic interpretation of the Veda." While even Western scholars were feeling shy of breaking this seal of ritualistic

interpretation (in fact, they further tightened it up), it goes to the credit of Dayananda in freeing the Vedic mantras from the ritualistic viniyoga. These Vedas, in our earliest human history, inspired mankind with dynamism in all walks of life—they inspired a farmer, a labourer, a soldier, a businessman and a householder in his daily routine life, and on the other hand inspired a mystic, a sage, a devotee, a seer in spiritual parameters and as such, they encouraged the Arya of our ancient times to evolve a theistic benevolent dynamic society based on morality and high values of life.

And, therefore, I say, our task was much more difficult than of Griffith, Max Muller, Wilson and others who translated the Vedic hymns mainly on the basis of Sayana's interpretations. Vedas do not constitute a text for anthropolgical, archaelogical or mythological (history and culture) studies. Aurobindo has very ably discussed all these themes in his *The Secret of the Veda.* Dayananda has clearly worked on these lines when he wrote his inspiring unique book *The Ṛigveddādi-Bhashya-Bhumika.* He has shown lacuna in Sayana's interpretations. Nobody would deny Sayana's unique position as one of our greatest commentators on the Vedic Texts; he is our distinguished Acharya, but he followed the rotten traditions of his times. Dayananda had the insight of a Risi, and he very clearly said that the *viniyogas* are the impositions on the Vedic verses. Dayananda was the greatest living authority on the Vedic language, next to Yaska, Patanjali and Panini only, and he gave us a new vision, quite in line with the vision possessed by the Risis of the Upanishadic, the Vedanga and the Upanga periods.

Since Dayananda wrote his commentary on the Vedas, our Vedic scholars rightly popularized the *Nirukta* and the *Nighantu* of Yaska. Today in market, we have about half-a-dozen excellent commentāries on the *Nirukta* in Hindi and Sanskrit. Among the classical commentators on the *Nirukta* and the *Nighantu* are Skandasvamin, Devarājayajvan, and the most notable Durgā (13th-14th century). Among the recent ones are Svami Brahmamuni, Bhagavatdatta, Chandramani, Aryamuni and Rajarama. Dr. Lakshman Swarup has extensively worked on the Nirukta, and translated it into English also. In my critical notes, I have tried to accomodate the commentary of Yaska as much as I could; Yaska's

renderings of the Vedic verses would be a help to our critical scholars. On certain topics, I have given detailed notes as on the Vālakhilya Suktas, and on Soma Pavamana Suktas.

In the earliest stage, we tried to have our transliteration of the Vedic text in Roman script with our latest diacritical marks and the work was assigned to Dr. (Km) Usha Jyotishmati. But later on, since we could procure Theodor Aufrecht's excellent transliteration into the Roman script, we thought it more convenient to accept it for our purpose. Of course, the diacritical marks adopted these days are slightly different from those adopted by T. Aufrecht. Our printers also showed reluctancy in providing diacritical marks in their entire printing, and thus we had no other recourse left. For this, we offer regrets and apologize to our readers. In our critical notes also, we could not provide diacritical marks, but the deficiency has been well compensated by reproducing Sanskrit quotations in the Devanagari script. For Aufrecht's key to diacritical marks, see our Introductory Volume (Vol.1, p. 81). We hope to provide the diacritical marks in our volumes on the Yaj'uh and other Vedas.

We are obliged to our colleague Shri Udaivir Viraj for his labour on the complete index given at the end of the Volume XII. We are also reproducing the Devatā and Rishi indexes (in Devanagari script). We offer our profused apologies for numerous misprints and negligences which should not have been there in a project like this. We are thankful to Shri Jagannatha Vidyalankar who laboured hard while going through press-proofs in spite of his physical handicaps.

So far as printing and other details are concerned, we had the advantage of the matured experience of Shri Vishwa Nath of Messrs. Rajpal & Sons, who supervised the printing.

New Delhi
August 24,1986

Prayerful Thanksgiving

by

Dr. L.M. Singhvi

I

With the publication of this, the last volume of the Rig Veda Samhita, my colleagues in Veda Pratishthan and I have the satisfaction of seeing the completion of an important and substantial phase of the project of publishing an annotated English translation of the Vedas based on Indian and international perspectives and expositions. We began some eight years ago with a firm resolve in our hearts, with a sense of sublime purpose, and in sincere humility. We knew that the journey of a thousand miles must begin with one step and that even mighty rivers may have modest beginnings. Our resolve of more than eight years ago could at that time be described only as an act of faith. The fabric of our faith was woven with the warp of prayerful aspiration and woof of consecrated effort.

II

I take this opportunity to offer our prayerful thanksgiving on behalf of all my colleagues and on my own behalf. We rejoice in the completion of the most important phase of our project which was in the nature of a pilgrimage of the spirit, uplifting, ennobling and fulfilling. We celebrate not only our arrival, but also our joyous journey. Predictably and understandably, there were in this journey transient travails and triumphs, swift and slow phases, alternating

anxiety and enthusiasm, passing disappointments and a residual sense of abiding satisfaction. There was always an inspiring, introspective awareness of that perennial striving and prayer which found expression in the Rig Veda in which the very first Sukta invokes cosmic inspiration. We asked ourselves in all humility as the great seers of yore taught us: "How may the mind draw near you to please you, O foremost divine? What hymn of praise shall bring us greater blessings? Who were the illustrious ones who gained your favour through worship? How shall we pay you our reverent homage?" Trusting in that fundamental divine principle and its eternal immanence, we sought and found inspiration and guidance in the message of Vedas. In that perspective, our modest but meaningful project assumed the aspect of a Vedic yajna in the workaday world of the householder and in the manner and tradition of cosmic worship at the threshold of cosmic consciousness on the altar of creativity and realization. To go back to the Rigvedic imagery, the Vedic — hymns are like the weaving shuttles of cosmic threads, the great sages, seers and samhitakarakas weaving forth and weaving back, extending them and unbending them.

III

Sri Aurobindo described the chants of the Rig Veda as episodes of the lyrical epic of the soul in its immortal ascension. Rig Veda is truly the high aspiring song of humanity in which, to adapt the words of the great poet Kalidasa, meaning and expression are indivisibly integrated. Profoundly humane and compassionate, untrammelled and emancipated in its universality, deeply spiritual in its mystical depths, sincere and upright in its ethical rectitude, evocative and affirmative in the ardent enjoyment of life and its gifts, spontaneous in its sense of human togetherness, and cosmic in its reach and its world-view, the Vedic literature is undoubtedly mankind's most precious treasure. It is a treasure of the Experience of Reality and the Reality of Experience. We find in the Vedic experience the Nature of Harmony and discover the

Harmony of Nature.

In the world in which we live today, the Vedas have a uniquely harmonising relevance. The Vedic vision is neither archaic nor archival. The Vedic heritage proves that the primeval is not primitive and the old is not otiose. The Vedas enshrine an inherited remembrance of the primordial revelations, the inner experience of the sages and seers. Indeed each Vedic hymn is a landmark in the spiritual odyssey of Man, celebrating at every step humanity's ceaseless quest for the True, the Good and the Beautiful. The Vedic hymns exude the glowing awareness of pure consciousness and the elevating effulgence of bliss. The reason for the ageless veneration for the Vedas is not mere scriptural authority or some sacerdotal sanctity or an awe for the esoteric. We venerate the Vedas not merely because the Vedas are the oldest books known to man; nor because we collect and are connoisseurs of the "relics of former ages." There are profounder, more transcendental reasons. We venerate the Vedas above all because they enshrine the eternal verity of cosmic harmony and the enduring quality of universal humanity, because the Vedas give us a vision beyond Time and beyond artificial, man-made barriers and frontiers, because the Vedas convoke and unite all the elements of terrestrial and transcendental life and proclaim the reign of peace, rule of Rita and charter of justice. That is why the message of the Vedas remains a living legacy for our age and time. The indestructible spoken word of Vedic seers "stands untouched by time or the elements" and has continued to travel through countless centuries "like a great wave through the living substance of mind."

IV

We embarked on this simple venture of publishing an English translation of Vedas because we felt that we owed it to ourselves and to the world to imbibe and share the Vedic vision more widely and because the many nineteenth century western translations, some of them extensive and others fragmentary, notable and pioneering

in their own ways, were far from being quite satisfactory. We cannot be oblivious of the fact that in the nineteenth century, western Vedic scholarship, though original and erudite, was still insufficiently aided by deeper and more sensitive exposition of the Vedas and that the western discovery of the Vedic lore and literature came in an age when unrepentant colonialism and self-opinionated missionary activity were in the ascendant. The traditional indigenous repositories of the Vedic heritage in its Indian homeland were in a state of intellectual decline and social disarray. The Vedic vision was somewhat eclipsed by an ethnic amnesia and isolation of centuries. There was an overpowering sense of the devastation of our identity and dignity and a denuding loss of self-respect and self-confidence. In that state of decay and disillusionment and of penury and paralysis of critical Indian scholarship, Swami Dayanand Saraswati's interpretation of the Vedas came as a breath of fresh air, creating a new ambiance for understanding, a new striving of resurgence and a new equation of independence. Swami Dayananda naturally saw the Vedas as an Indian, steeped in that tradition, as a living and universal scripture of mankind containing "a plenary revelation of religious, ethical and scientific truth." Shri Aurobindo's poetic, philosophical, psychological, mystical and spiritual approach to Vedas represents the flowering of that renaissance. Western translators and commentators whose contribution to Vedic learning is, in a historical sense, monumental and memorable, however, lacked that temperamental empathy to enable them to identify themselves with Vedic culture which enabled Swami Dayanand and Shri Aurobindo to give an integrated interpretation of the social ethos, religious spirit and spiritual values of the Vedas. As Shri Aurobindo put it:

"It was the curiosity of a foreign culture that broke after many centuries the seal of final authoritativeness which Sayana had fixed on the ritualistic interpretation of the Veda. The Ancient scripture was delivered over to a scholarship laborious, bold in speculation, ingenious in its flights of fancy, conscientious according to its own

lights, but ill-fitted to understand the method of the old mystic poets; for it was void of any sympathy with that ancient temperament, unprovided with any clue in its own intellectual or spiritual environment to the ideas hidden in the Vedic figures and parables. The result has been of a double character, on the one side the beginning of a more minute, thorough, careful as well as a freer handling of the problems of Vedic interpretation, on the other hand, a final exaggeration of its apparent material sense and the complete obscuration of its true and inner secret."

V

Not surprisingly, Wilson, who followed Sayana closely, found most of the verses of the Vedas "singularly prosaic." Cowell found the poetry of Rig Veda" singularly deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilization." Another notable translator and commentator, Griffith, pointed out the "intolerable monotony of the great number of the hymns." Griffith regarded the study of Sanskrit as central to the science of comparative philology and the study of Veda as indispensable for the comparative history of religions of the world," but that homage was more philological and historical than holistic. Roth, in St. Petersburg Lexicon, preferred the philological path to the translation and interpretation of Vedas. Even Max Muller, whose admiration and appreciation for the Vedic heritage was no doubt genuine and many-splendoured, was also somewhat apologetic. He was constrained not only by his own objective and legitimate critical scholarship but also by what I discern to be a trace of a compulsive concession to the overriding denominational claims of Christianity, an encounter with which would make us uneasy. Among his contemporaries, Max Muller was one of the most respectful and sympathetic in his approach to Indian thought and traditions but in some of his writings he too refers to Christianity as "that faith which we hold to be the only true one." I may be forgiven if I confess to a sense of dismay

in what that observation of that scholar extrordinary unravels and implies. Nor was that observation a solitary flourish or a casual lapse of thought or expression. For instance, he advocated the elaboration of the science of Religion by a comparison of Christianity and other religions so as to help towards confirming that Christianity was better and superior. Apparently, with contemporary European Christians in mind, and perhaps to enthuse them, Max Muller added (and I quote verbatim):

"But this is not the only advantage of a comparative study of religions. The Science of Religion will for the first time assign to Christianity its right place among the religions of the world; it will show for the first time fully what was meant by the fulness of time; it will restore to the whole history of the world, in its unconscious progress towards Christanity, its true and sacred character."

VI

In another passage Max Muller argued persuasively how a comparative study of the religions of mankind would be of the greatest assistance to the missionary and footnoted the statement of a native Indian convert to Christianity who said: "Now I am not going to India to injure their feelings by saying your scripture is all nonsense, is good for nothing; anything outside the old and New Testament is a humbug. No, I tell you I will appeal to the Hindu philosophers, and moralists, and poets, at the same time bringing to them my light, and reasoning with them in the spirit of Christ." In a letter Max Muller is believed to have written to his wife in 1868, he wrote...." yet this edition of mine and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years." In the context, I find the attitudinal stance of Max Muller's intimate

epistolary expression baffling, and his "chips from a German workshop" somewhat wanting in that standard of objectivity and empathy which we have been accustomed to associate with him and some of the leading nineteenth century western scholars of ancient oriental heritage.

All this is neither to question the undoubted contribution of Christian religion to world culture, nor to raise a polemical debate about missionary precepts and practices, nor to detract from the epoch-making scholarly work of Max Muller and other Western scholars in the field of Vedic studies. We need, however, to put ourselves on guard against denominational or colonial imposition in any guise. We must endeavour in all humility to achieve a more complete and comprehensive understanding of the Vedic traditions, culture and literature in a holistic perspective.

VII

There are no doubt many unanswered questions in Vedic scholarship. What we know in our limited understanding of the Vedas is perhaps no more than a fraction of the totality of the Vedic universe , of ideas, values, institutions, culture and language. We do know, however, that the subtle and sophisticated philosophical efflorescence of Upanishads and Buddhist and Jain philosophies was intimately intertwined with the Vedic roots. As Shri Aurobindo put it:

"Such profound and ultimate thoughts, such systems of subtle and elaborate psychology as are found in the substance of the Upanishads, do not spring out of a previous void. The human mind in its progress marches from knowledge to knowledge, or it renews and enlarges previous knowledge that has been obscured and overlaid, or it seizes on old imperfect clues and is led by them to new discoveries. The thought of the Upanishads supposes great origins anterior to itself....... ."

There is eloquent awareness and acknowledgement of that Vedic "anterior" throughout the history of Indian thought but its

radiant richness was lost on those who either saw the Vedas only as pristine pastoral poetry or as a sourcebook of ritual incantation of elemental gods. Interestingly, Max Muller came to the conclusion that "the authors of the Brahmanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators such as Sayana". Adding that Sayana's scholastic notions did not allow him to accept "the free interpretation which comparative study of these venerable documents forces upon the unprejudiced scholar", Max Muller said meaningfully: "We must therefore discover ourselves the real vestiges of these ancient poets". And that is truly the task to which we should address ourselves in the best traditions or the Vedic heritage, always remembering that to commune with the Vedas is to share in a cosmic vision and a universal faith, that what we do know of the Vedas at present may only be a small part of what we may yet discover, and that we are nowhere near the end of the road.

VIII

To revered Swamiji, and the intrepid team of translators including Pandit Satyakam Vidyalankar and Shri Udaivir Viraj Vidyalankar, who have assisted Swamiji, we owe the quality and the steady progress of this work. To my colleagues, Shri Shiv Kumar Shastri, Professor Ved Vyasji, Shri Vishwa Nathji, Shri Naunitlal advocate, Shri Subhash Vidyalankar, I convey my cordial thanks for their unfailing support in our labour of love. There are many other friends and workers of the project who have quietly and unobtrusively extended a helping hand and to whom I owe a word of appreciation. On this occasion my thoughts go to the late Dr. G.L. Datta and the late Dr. Suraj Bhan who were associated with the project closely. An affectionate homage is due in particular to the everlasting memory of my dearest friend, the late Shri Prakash Vir Shastri who was the principal architect and prime mover of this project.

I close my prayerful thanksgiving on this happy occasion by invoking the luminous vastness of Truth in the form of Saraswati, the goddess of learning and inspiration, who awakens our consciousness, enlightens our understanding of the universe, and showers her bountiful blessings on noble pursuits.

"Kamlalaya"
B-8, South Extension-11,
New Delhi-110049.
Pitrismriti, June 21, 1986.

L.M. SINGHVI

ṚGVEDA SAMHITA

ऋग्वेद संहिता

ऋग्वेद संहिता

दशमं मण्डलम्

---

(८७) सप्ताशीतितमं सूक्तम्

(१–२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य भारद्वाजः पायुर्ऋषिः । रक्षोहाग्निर्देवता । (१–२१) प्रथमाद्येकविंशत्यृचां त्रिष्टुप्, (२२–२५) द्वाविंश्यादिचतसृणाञ्चानुष्टुप् छन्दसी ॥

॥५॥

रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म ।
शिशानो अग्निः क्रतुभिः समिद्धः स नो दिवा स रिषः पातु नक्तम् ॥१॥
अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूरदेवान्रभस्व क्रव्यादो वृक्त्व्यपि धत्स्वासन् ॥२॥
उभोभयाविन्नुप धेहि दंष्ट्रा हिंस्रः शिशानोऽवरं परं च ।
उतान्तरिक्षे परि याहि राजञ्जम्भैः सं धेह्यभि यातुधानान् ॥३॥

87.

Rakshohaṇam vājinamājigharmi mitram prathishṭhamupa yāmi ṣarma | ṣiṣāno agniḥ kratubhiḥ samiddhaḥ sa no divā sa rishaḥ pātu naktam ||1|| ayodaṁshṭro arcishā yātudhānānupa spṛiṣa jātavedaḥ samiddhaḥ | ā jihvayā mūradevānrabhasva kravyādo vṛikt-vyapi dhatsvāsan ||2|| ubhobhayā vinnupa dhehi daṁshṭra hiṃsraḥ ṣiṣāno'varam param ca | utāntarikshe pari yāhi rā-mbhaiḥ sam dhehyabhi yatudhānān ||3||

ṚGVEDA SAMHITĀ

BOOK TEN

87

I offer clarified butter to the powerful fire-divine, the destroyer of the wicked. I approach the friendly (fire-divine) for obtaining comfort. Enkindled, sharpened (and thus aroused) by our pious devotees, may the fire divine guard us from evils, by day and by night. 1

O all-knowing, the one with the teeth, as if, of iron, consume with your kindled flame, the malignant germs of diseases; destroy the destructive elements with your tongue; cut up the eaters of flesh and put them within your mouth. 2

The fire-divine is the destroyer of the wicked; it has two rows of teeth. May it sharpen them both, apply them to the wicked elements; and thereby, preserve both the upper and the lower worlds. May you, the radiant fire-divine, march against the wicked in the firmament, and seize the malignant germs of disease with your jaws. 3

यज्ञैरिषूः संनमंमानो अग्ने वाचा शल्यौं अशनिभिर्दिहानः ।
ताभिर्विध्य हृदये यातुधानान्प्रतीचो बाहून्प्रति भङ्ग्ध्येषाम् ॥४॥
अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम् ।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात्क्रविष्णुर्वि चिनोतु वृक्णम् ॥५॥

yajnairishūḥ samnamamāno agne vācā ṣalyām aṣanibhirdihānaḥ | tābhir vidhya hridaye yātudhānān pratīco bāhūnprati bhañ dhyeshām ||4|| agne tvacam yātudhānasya bhindhi himsrāṣanir harasā hantvenam | pra parvāṇi jātavedaḥ ṣriṇīhi kravyāt kravishṇur vi cinotu vrikṇam ||5||

॥६॥ यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम् ।
यद्वान्तरिक्षे पथिभिः पतन्तं तमस्ता विध्य शर्वा शिशानः ॥६॥
उतालब्धं स्पृणुहि जातवेद आलेभानादृष्टिभिर्यातुधानात् ।
अग्ने पूर्वो नि जहि शोशुचान आमादः क्ष्विङ्कास्तमदन्त्वेनीः ॥७॥
इह प्र ब्रूहि यतमः सो अग्ने यो यातुधानो य इदं कृणोति ।
तमा रभस्व समिधा यविष्ठ नृचक्षसश्चक्षुषे रन्धयैनम् ॥८॥
तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः ।
हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा दभन्यातुधाना नृचक्षः ॥९॥
नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा ।
तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं यातुधानस्य वृश्च ॥१०॥

yatredānīm paṣyasi jātavedas tishṭhanta magna uta vā carantam | yadvāntarikshe pathibhiḥ patantam tamastā vidhya ṣarvā ṣiṣānaḥ ||6|| ut-ālabdham spriṇuhi jātaveda ālebhānā drishṭibhir yātudhānāt | agne pūrvo ni jahi ṣoṣucāna āmādaḥ kshviṅkās tamadantve-nīḥ ||7|| iha pra brūhi yatamah so agne yo yātudhāno ya idam kriṇoti | tamā rabhasva samidhā yavishṭha nricakshasas cakshushe randhayainam ||8|| tīkshṇenāgne cakshushā raksha yajñam prāñcam vasubhyaḥ pra ṇaya pracetaḥ | himsram rakshāmsyabhi ṣoṣucānam mā tvā dabhanyātudh-ānā nricakshaḥ ||9|| nricakshā rakshaḥ pari paṣya vikshu tasya triṇi prati ṣriṇīhyagrā | tasyāgne prishṭīrharasā ṣriṇīhi tredhā mūlam yātudhānasya vriṣca ||10||

O fire-divine, may you, bending your arrows by means of our offerings at the sacrifices and by our praises, and sharpening the javelins with your splendour, pierce with them the hearts of the malignant elements and break their arms when raised against you. 4

O fire-divine, knower of all, may you cut through the skin of the malignant elements; let your thunder-bolt consume them with its flames; may you sever their joints. May the flesh-desiring, flesh-eater devour their mutilated body. 5

O all-knowing fire-divine, wherever and whenever, whether standing or moving, or traversing along the paths in midregion, you behold a malignant and wicked, may you, like an archer, sharpen your weapon and transfix him with your shaft. 6

And defend me, O all-knowing, with your darts when I am seized. Defend me from malignant germs of disease, who so often seize me. May you, O fire-divine, blazing fiercely, slay the wicked elements. May the swift-flying vultures, the flesh-eaters, devour the wicked element. 7

O fire-divine, youngest of Nature's bounties, may you at this place of worship, tell me which that malignant element is that seizes me. Catch hold of him and destroy him with your kindled flame; O beholder of men, consume him with your brilliance. 8

Protect this place of worship, O sage, with your keen insight; lead it forward to the acquisition of riches; let not the evil spirit, O beholder of men, O destroyer of wicked, harm you while you blaze fiercely. 9

O beholder of men, take due cognition of the wicked element in the surroundings; cut off his three heads; demolish with your flames his flanks; cut off his triple foot. 10

॥७॥ त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति ।
तमर्चिषा स्फूर्जयञ्जातवेदः समक्षमेनं गृणते नि वृङ्धि ॥११॥
तदग्ने चक्षुः प्रति धेहि रेभे शफारुजं येन पश्यसि यातुधानम् ।
अथर्ववज्ज्योतिषा दैव्येन सत्यं धूर्वन्तमचितं न्योष ॥१२॥
यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या३ जायते या तया विध्य हृदये यातुधानान् ॥१३॥
परा शृणीहि तपसा यातुधानान्पराग्ने रक्षो हरसा शृणीहि ।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपो अभि शोशुचानः ॥१४॥
पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु तृष्टाः ।
वाचास्तेनं शरव ऋच्छन्तु मर्मन्विश्वस्यैतु प्रसितिं यातुधानः ॥१५॥

trir yātudhānaḥ prasitiṃ ta etvṛitaṃ yo agne anritena hanti | tamarcishā sphūrjayañjātavedaḥ samakshamenaṃ grinate ni vrindhi ||11|| tadagne cakshuḥ prati dhehi rebhe ṣaphārujaṃ yena paṣyasi yātudhānam | atharvavajjyotishā daivyena satyaṃ dhūrvantamacitaṃ nyosha ||12||yadagne adya mithunā ṣapāto yadvācas trishṭaṃ janayanta rebhāḥ | manyormanasaḥ ṣaravyā jāyate yā tayā vidhya hṛidaye yātudhānān ||13|| parā ṣṛṇīhi tapasā yātudhānān parāgne raksho harasā ṣriṇīhi | parārcishā mūradevāñ chriṇīhi parāsutripo abhi ṣoṣucānaḥ ||14|| parādya devā vṛijinaṃ ṣriṇantu pratyagenam ṣapathā yantu trishṭaḥ | vācāstenam ṣarava ṛicchantu marman viṣvasyaitu prasitiṃ yātudhānaḥ ||15||

॥८॥ यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः ।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥१६॥
संवत्सरीणं पय उस्रियायास्तस्य माशीद्यातुधानो नृचक्षः ।
पीयूषमग्ने यतमस्तितृप्सात्तं प्रत्यञ्चमर्चिषा विध्य मर्मन् ॥१७॥

yáḥ paúrusheyeṇa kravíshā samaṅkté yó áṣveyena paṣúnā yātudhánaḥ | yó aghnyáyā bhárati kshīrám agne téshāṃ ṣīrsháṇi hárasápi vṛiṣca || 16 || saṃvatsarīṇam páya usríyāyās tásya másīd yātudháno nṛicakshaḥ | pīyúsham agne yatamás títṛipsāt tám pratyáñcam arcíshā vidhya márman || 17 ||

O all-knowing fire-divine, let the evil spirit, who defeats your truth (health) with falsehood (i.e. poison), come thrice into the confinement of your flames; you crush him with your might, and cast him down in presence of your worshipper. 11

O fire-divine, may you cast upon the two roaring demons (the wicked biting creatures, worms or insects) that eye, wherewith you behold that evil creature who strikes you with hoofs or nails. May you, like the physician with celestial radiance burn down the fool, who assails truth (or peace) with falsehood (wickedness). 12

May you, O fire-divine, pierce the heart of the wicked with your arrow, as to give that pain which is experienced by a married couple, when in discord, start quarelling and cursing each other, or when the praisers (or singers) in annoyance address to each other while in a wrathful mood. 13

Destroy the evil-spirited creatures with your scorching fire; exterminate the wicked, O fire-divine, with your heat; destroy with your blazing flame those who believe in vain gods, and fiercely blazing destroy the insatiable (monsters). 14

Let all the divine forces (or your heat radiations) today destroy the wicked worms and germs; may our bitter feelings blast him; may the arrows hit the person of undependable words in his vital part; may the evil-doer be caught into the trap of the all-pervading fire-divine. 15

O fire-divine, may you tear off the heads of the evil-spirited cannibal who lives on the flesh of men and who satisfies himself with the flesh of horses and cattle and who steals for himself the milk of milch-cow. 16

O fire-divine, the beholder of men, let not the devil, the wicked, consume the milk of the cow, which she gives all the year round. Whosoever usurps this embrosia to satiate himself, may you, O fire-divine, pierce his vital parts with your flames. 17

विषं गवां यातुधानाः पिबन्त्वा वृश्च्यन्तामदितये दुरेवाः ।
परैनान्देवः सविता ददातु परा भागमोषधीनां जयन्ताम् ॥१८॥
सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु दह सहमूरान्क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥१९॥
त्वं नो अग्ने अधरादुदक्तात्त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु ॥२०॥

vishám gávām yātudhā́nāḥ pibantv á vriṣcyantām áditaye durévāḥ | párainān deváḥ savitá dadātu párā bhāgám óshadhīnām jayantām || 18 || sā́nād agne mriṇasi yātudhā́nān ná tvā rákshāṅsi prítanāsu jigyuḥ | ánu daha sahámūrān kravyā́do mā́ te hetyā́ mukshata daívyāyāḥ || 19 || tvám no agne adharā́d údaktāt tvám paṣcā́d utá rakshā purástāt | práti té te ajárāsas tápishṭhā aghásaṅsam sóṣucato dahantu || 20 || 8 ||

॥९॥ पश्चात्पुरस्तादधरादुदक्तात्कविः काव्येन परि पाहि राजन् ।
सखे सखायमजरो जरिम्णेऽग्ने मर्ताँ अमर्त्यस्त्वं नः ॥२१॥
परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावताम् ॥२२॥
विषेण भङ्गुरावतः प्रति ष्म रक्षसो दह ।
अग्ने तिग्मेन शोचिषा तपुरग्राभिर्ऋष्टिभिः ॥२३॥

paṣcā́t purástād adharā́d údaktāt kavíḥ kā́vyena pári pāhi rājan | sákhe sákhāyam ajáro jarimné 'gne mártāñ ámartyas tvám naḥ || 21 || pári tvāgne púram vayám vípram sahasya dhīmahi | dhrishádvarṇam divé-dive hantā́ram bhaṅgurā́vatām || 22 || vishéṇa bhaṅgurā́vataḥ práti shma rakshá́so daha | ágne tigména ṣocíshā tápuragrābhir rishṭíbhiḥ || 23 ||

Let the fiends drink poison from the cattle; may you cast off the evil-doers, difficult to be brought into control, for the sake of mother eternity; may the divine creator give them over to destruction; may they be deprived of the food of herbs. 18

O fire-divine, from the days of yore, you have been destroying the evil-doers; these wicked ones have never overcome you in fight; burn the murderous flesh-eating creatures one by one; let none of them escape your divine weapons. 19

May you, O fire-divine, protect us from below, from above, from behind us and from the front. May your fervent heat, undecaying, scorching and glowing consume the perpetuator of wickedness. 20

O royal fire-divine, sagacious and wise, protect us by your wisdom on the west, on the east, on the south, and on the north; may you, O our undecaying friend, preserve us, your friends, for a long long period, to our old age; O immortal, protect us who are mortals. 21

O fire-divine, the strength born, the accomplisher (of sacred works), the sage, possessor of fearful form, the day-to-day destroyer of the treacherous beings, we accept you with full reliance. 22

O fire-divine, consume the treacherous crooked devils with your all-pervading sharp flame, with your flame-pointed darts. 23

प्रत्य॑ग्ने मिथु॒ना द॑ह यातु॒धाना॑ किमी॒दिना॑ ।
सं त्वा॑ शिशामि जागृ॒ह्यद॑ब्धं विप्र॒ मन्म॑भिः ॥२४॥
प्रत्य॑ग्ने॒ हर॑सा॒ हरः॑ शृणी॒हि वि॒श्वतः॒ प्रति॑ ।
या॒तु॒धान॑स्य र॒क्षसो॒ बलं॒ वि रु॑ज वी॒र्य॑म् ॥२५॥

práty agne mithuná daha yātudhánā kimīdínā | sáṃ tvā śiśāmi jāgrihy ádabdhaṃ vipra mánmabhiḥ || 24 || práty agne hárasā háraḥ śriṇīhí viśvátaḥ práti | yātudhánasya rakshásо bálaṃ ví ruja vīryàm || 25 || 9 ||

(८८) अष्टाशीतितमं सूक्तम्
(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्याङ्गिरसो वामदेव्यो वा मूर्धन्वानृषिः ।
सूर्यो वैश्वानरोऽग्निश्च देवते । त्रिष्टुप् छन्दः ॥

॥१०॥ ह॒वि॒ष्पान्त॑म॒जरं॑ स्व॒र्विदि॑ दिवि॒स्पृश्याहु॑तं॒ जुष्ट॑म॒ग्नौ ।
तस्य॒ भर्म॑णे॒ भुव॑नाय दे॒वा धर्म॑णे॒ कं स्व॒धया॑ पप्रथन्त ॥१॥
गी॒र्णं भुव॑नं॒ तम॒साप॑गूळ्हमा॒विः स्व॑रभवज्जा॒ते अ॒ग्नौ ।
तस्य॑ दे॒वाः पृ॑थि॒वी द्यौरु॒तापोऽर॑णय॒न्नोष॑धीः स॒ख्ये अ॑स्य ॥२॥
दे॒वेभि॒र्न्वि॑षि॒तो य॒ज्ञिये॑भिर॒ग्निं स्तो॑षाण्य॒जरं॑ बृ॒हन्त॑म् ।
यो भा॒नुना॑ पृथि॒वीं द्यामु॒तेमामा॑तता॒न रोद॑सी अ॒न्तरि॑क्षम् ॥३॥
यो होता॒सीत्प्र॑थ॒मो दे॒वजु॑ष्टो॒ यं स॒माञ्ज॒न्नाज्ये॑ना वृणा॒नाः ।
स प॑त॒त्रीत्व॒रं स्था जग॒द्यच्छ्वा॒त्रम॒ग्निर॑कृणोज्जा॒तवे॑दाः ॥४॥

88.

Havísh pántam ajáraṃ svarvídi divispríśy áhutaṃ júshṭam agnaú | tásya bhármaṇe bhúvanāya devá dhármaṇe káṃ svadháyā paprathanta || 1 || gīrṇáṃ bhúvanaṃ támasápagūḷham āvíḥ svàr abhavaj jaté agnaú | tásya deváḥ prithiví dyaúr utápó 'raṇayann óshadhīḥ sakhyé asya || 2 || devébhir nv ìshitó yajñíyebhir agníṃ stoshāṇy ajáram brihántam | yó bhānúnā prithivíṃ dyám utémám ātatána ródasī antáriksham || 3 || yó hótásīt prathamó devájushṭo yáṃ samáñjann ájyenā vriṇānáḥ | sá patatrítvaráṃ sthá jágad yác chvātráṃ agnír akriṇoj jātávedāḥ || 4 ||

O fire-divine, may you consume these pairs of germs (*yatudhanas*) and worms (*kimidins*). I incite you, O sage, the invincible, with my praises; please wake up. 24

Shoot forth, O fire-divine, with your flame, to demolish the impetuous strength of the devil; break the vigour of the wicked. 25

88

The herbal libation, undecaying and agreeable to Nature's bounties, is offered to the fire-divine, which knows the sun and touches or extends high to the distant sky. For its maintenance, existence and support, people of enlightenment feed the fire-divine, the giver of happiness, with food. 1

The whole world (at its initial stages), as if swallowed up and hidden in darkness, comes in visibility only after when fire-divine, the cosmic fire, is born. The divine powers, broad earth and heaven, the waters and the plants rejoice in his friendship and association. 2

Inspired by adorable divines, I praise the mighty fire-divine, free from ageing and decay, who by his radiance has spread forth the earth and this heaven, a pair of these two worlds, and the inter-space. 3

He, the fire-divine, is propitiated by Nature's bounties; he has been the first recipient of oblations. His worshippers anoint him with clarified butter. To, the winged-one, the "omniscient fire", who has all created beings as his property, we owe the quick creation of all that is full of activity, which is stationary, and which suffers change. 4

यज्जातवेदो भुवनस्य मूर्धन्नतिष्ठो अग्ने सह रोचनेन ।
तं त्वाहेम मतिभिर्गीर्भिरुक्थैः स यज्ञियो अभवो रोदसिप्राः ॥५॥

yáj jatavedo bhúvanasya mūrdhánn átishṭho agne sahá rocanéna | tám tvahema matibhir girbhír ukthaíḥ sá yajñíyo abhavo rodasipráḥ || 5 || 10 ||

॥११॥

मूर्धा भुवो भवति नक्तमग्निस्ततः सूर्यो जायते प्रातरुद्यन् ।
मायामू तु यज्ञियानामेतामपो यत्तूर्णिश्चरति प्रजानन् ॥६॥
दृशेन्यो यो महिना समिद्धोऽरोचत दिवियोनिर्विभावा ।
तस्मिन्नग्नौ सूक्तवाकेन देवा हविर्विश्व आजुहवुस्तनूपाः ॥७॥
सूक्तवाकं प्रथममादिदग्निमादिद्धविरजनयन्त देवाः ।
स एषां यज्ञो अभवत्तनूपास्तं द्यौर्वेद तं पृथिवी तमापः ॥८॥
यं देवासोऽजनयन्ताग्निं यस्मिन्नाजुहवुर्भुवनानि विश्वा ।
सो अर्चिषा पृथिवीं द्यामुतेमामृजूयमानो अतपन्महित्वा ॥९॥
स्तोमेन हि दिवि देवासो अग्निमजीजनञ्छक्तिभी रोदसिप्राम् ।
तमू अकृण्वन्त्रेधा भुवे कं स ओषधीः पचति विश्वरूपाः ॥१०॥

múrdhá bhuvó bhavati náktam agnís tátaḥ súryo jāyate prātár udyán | mayám u tú yajñíyanām etám ápo yát túrṇiṣ cárati prajanán || 6 || driṣényo yó mahiná sámiddhó 'rocata diviyonir vibháva | tásminn agnaú sūktavakéna devá havír víṣva ájuhavus tanupáḥ || 7 || sūktavakám prathamám ád íd agním ád íd dhavír ajanayanta deváḥ | sá esham yajñó abhavat tanūpás tám dyaúr veda tám prithivi tám ápaḥ || 8 || yám deváso 'janayantagním yásminn ájuhavur bhúvanāni víṣvā | só arcíshā prithivím dyám utémám rijūyámāno atapan mahitvá || 9 || stómena hí diví deváso agním ájījanañ cháktibhī rodasiprám | tám ū akriṇvan tredhá bhuvé kám sá óshadhīḥ pacati viṣvárūpāḥ || 10 || 11 ||

O omniscient fire-divine, cognizant of all, you abide on the brow of the universe, with the sun, the refulgent one. We come to you with praises, with hymns and with prayers. You fill heaven and earth, and verily you alone deserve adoration. 5

The fire-divine is of supreme importance during the night-time; in the form of the sun, it rises early morning. According to the wise (men), it is considered to be an act of great wisdom that the divine powers have made the sun appear to move with precision across the vastness of the firmament. 6

He is visible to all who shine through his greatness. Seated in the heaven, he is resplendent with his own refulgence. The universal cosmic powers, the guardians of men's bodies, present oblation with resonant hymns to this cosmic fire. 7

Natural forces first create the divine words of hymns; this is followed by the creation of the fire (by attrition), and lastly the creation of the material oblation. The fire-divine is the object of sacrifice of these Nature's bounties. The fire promotes and protects the body. Him the heaven knows; him the earth and waters know. 8

The fire-divine, whom the enlightened sages generate, in whom all beings offer oblations, and who is ever straight-going — he, by his radiance and by his grandeur, warms the earth and this heaven too. 9

Nature's bounties, by their planning enkindle fire-divine in sky; it is he (the fire-divine) that fills heaven and earth by his strength and vigour. They (the bounties) assign joy-bestowing fire-divine his three-fold functions (as the terrestrial fire, as the lightning and as the sun). He, verily, ripens plants to their maturity. 10

॥१२॥ यदेदेनमदधुर्यज्ञियासो दिवि देवाः सूर्यमादितेयम् ।
यदा चरिष्णू मिथुनावभूतामादित्प्रापश्यन्भुवनानि विश्वा ॥११॥
विश्वस्मा अग्निं भुवनाय देवा वैश्वानरं केतुमह्नामकृण्वन् ।
आ यस्ततानोषसो विभातीरपो ऊर्णोति तमो अर्चिषा यन् ॥१२॥
वैश्वानरं कवयो यज्ञियासोऽग्निं देवा अजनयन्नजुर्यम् ।
नक्षत्रं प्रत्नममिनच्चरिष्णु यक्षस्याध्यक्षं तविषं बृहन्तम् ॥१३॥
वैश्वानरं विश्वहा दीदिवांसं मन्त्रैरग्निं कविमच्छा वदामः ।
यो महिम्ना परिबभूवोर्वी उतावस्तादुत देवः परस्तात् ॥१४॥
द्वे स्रुती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥१५॥

yadéd enam ádadhur yajñíyāso diví deváḥ sū́ryam āditeyám | yadā́ carishṇū́ mithunā́v ábhūtām ā́d ít prā́paṣyan bhúvanāni víṣvā || 11 || víṣvasmā agním bhúvanāya devā́ vaiṣvānarám ketúm áhnām akriṇvan | ā́ yás tatā́nosháso vibhātī́r ápo ūrṇoti támo arcíshā yán || 12 || vaiṣvānarám kaváyo yajñíyāso 'gním devā́ ajanayann ajuryám | nákshatram pratnám áminac carishṇú yakshásyā́dhyaksham tavishám bṛihántam || 13 || vaiṣvānarám viṣváhā dīdivā́ṅsam mántrair agním kavím áchā vadāmaḥ | yó mahimnā́ paribabhū́vorví utā́vástād utá deváḥ parástāt || 14 || dvé srutí aṣṛiṇavam pitṛīṇā́m ahám devā́nām utá mártyānām | tā́bhyām idám víṣvam éjat sám eti yád antarā́ pitáram mātáram ca || 15 || 12 ||

॥१३॥ द्वे समीची बिभृतश्चरन्तं शीर्षतो जातं मनसा विमृष्टम् ।
स प्रत्यङ्विश्वा भुवनानि तस्थावप्रयुच्छन्तरणिर्भ्राजमानः ॥१६॥

dvé samīcī́ bibhṛitaṣ cárantam ṣīrsható jātám mánasā vímṛishṭam | sá pratyáñ víṣvā bhúvanāni tasthāv áprayuchan tarániṛ bhrā́jamānaḥ || 16 |

When the adorable divine powers place him (the terrestrial fire) and the sun, the son of Mother Eternity, in heaven, when the swift-moving pair (of celestial and the terrestrial fires) is born, then the entire creation looks upon them (with astonishment and admiration). 11

The divine powers make the fire-divine the leader of the whole universe and the indicator of days, for the sake of the whole world; he spreads out the radiant dawns; and as he moves along, he dispels and disperses darkness with his light. 12

The wise and adorable divine powers engender the imperishable fire-divine, who is the leader of the universal cosmic forces; he overcomes with his light the eternal ever-wandering galaxy of constellations; he is the presiding lord of the living beings, also mighty and great. 13

We glorify daily with holy verses the sage and ever-beaming fire-divine, the leader-in-chief, who surpasses by his might both heaven and earth in strength and greatness. He scorches and dries up both the worlds, below and above. 14

I have heard that there are two pathways open to the experienced elders (fathers), to enlightened persons (divines), and to ordinary mortals. All this universe which is between the paternal heaven and the maternal earth, proceeds on its way by these two paths. 15

These associated two (i.e. heaven and earth) support him (the fire) in motion, born from the sun, the head of all and glorified by praises. He stands distinct from all existing things — ever in action, quick to act and effulgent. 16

यत्रा वदेते अवरः परश्च यज्ञन्योः कतरो नौ वि वेद ।
आ शेकुरित्सधमादं सखायो नक्षन्त यज्ञं क इदं वि वोचत् ॥१७॥
कत्यग्नयः कति सूर्यासः कत्युषासः कत्यु स्विदापः ।
नोपस्पिजं वः पितरो वदामि पृच्छामि वः कवयो विद्मने कम् ॥१८॥
यावन्मात्रमुषसो न प्रतीकं सुपर्ण्यो३ वसते मातरिश्वः ।
तावद्दधात्युप यज्ञमायन्ब्राह्मणो होतुरवरो निषीदन् ॥१९॥

yátrā vádete ávaraḥ páraş ca yajñanyòḥ kataró nau ví veda | á ṣekur ít sadhamádam sákhāyo nákshanta yajñám ká idám ví vocat || 17 || káty agnáyaḥ káti sū́ryāsaḥ káty ushásaḥ káty u svid ápaḥ | nópaspíjam vaḥ pitaro vadāmi pṛichámi vaḥ kavayo vidmáne kám || 18 || yāvanmātrám usháso ná prátīkam suparṇyò vásate mātariṣvaḥ | távad dadhāty úpa yajñám āyán brāhmaṇó hótur ávaro nishídan || 19 || 13 ||

(८९) एकोननवतितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य वैश्वामित्रो रेणुर्ऋषिः । (१-४, ६-१८) प्रथमादिचतुर्ऋचां षष्ठ्यादित्रयोदशानाञ्चेन्द्रः, (५) पञ्चम्याश्चेन्द्रासोमौ देवते । त्रिष्टुप् छन्दः ॥

॥१४॥ इन्द्रं स्तवा नृतमं यस्य मह्ना विबबाधे रोचना वि ज्मो अन्तान् ।
आ यः पप्रौ चर्षणीधृद्वरोभिः प्र सिन्धुभ्यो रिरिचानो महित्वा ॥१॥
स सूर्यः पर्युरू वरांस्येन्द्रो ववृत्याद्रथ्येव चक्रा ।
अतिष्ठन्तमपस्यं१ न सर्गं कृष्णा तमांसि त्विष्या जघान ॥२॥
समानमस्मा अनपावृदर्च क्ष्मया दिवो असमं ब्रह्म नव्यम् ।
वि यः पृष्ठेव जनिमान्यर्य इन्द्रश्चिकाय न सखायमीषे ॥३॥

89.

Índram stavā nṛítamam yásya mahná vibabādhé rocaná ví jmó ántān | á yáḥ papraú carshaṇīdhṛ́d várobhiḥ prá síndhubhyo riricānó mahitvá || 1 || sá sū́ryaḥ páry urū́ várāṅsy éndro vavṛityād ráthyeva cakrá | átishṭhantam apasyàm ná sárgam kṛishṇá támāṅsi tvíshyā jaghāna || 2 || samānám asmā ánapāvṛid arca kshmayá divó ásamam bráhma návyam | ví yáḥ pṛishṭhéva jánimāny aryá índraṣ cikāya ná sákhāyam īshé || 3 ||

When the fires of lower and upper regions (terrestrial and celestial) dispute, as to "which of us, the twain leaders of cosmic worship, knows the secrets of sacrifice the best," the priests, the friends, competent to offer sacrifice, come to the place of worship, but none can give satisfactory answer to the question. 17

How many fires are there? how many are the suns in number? how many dawns? how many waters?— I address you, O elders, not jestingly, neither with rivalry, nor with jealousy; I ask you, O sages, (I ask you) in order to know the truth. 18

As long as the cosmic wind moves and as long as the swiftly moving (nights) cover the face of the dawn, till then the *Brahman*, the inferior priest, would sit down to work as invoker and, coming to the place of worship, conduct the ceremony. 19

89

May you glorify the resplendent sun, whose glory surpasses the lustre of others, and extends to the limits of the earth and beyond; who is the sustainer of man, and who surpassing the ocean in his magnitude, fills heaven and earth with his radiance. 1

The heroic sun-divine causes beams of light to revolve as a charioteer (effects the rotation of) the wheels of the chariot. He, by his radiance, destroys the black-hued darkness like a restless vigorous horse (in enthusiasm). 2

May you adore Him (the Sun or resplendent Lord) with ever-new songs, who is mighty, matchless and in extension, surpasses heaven and earth; He, like the sacred *pṛṣṭha* praises, (associated with particular sacrifices) overcomes enemies; the resplendent one desires no friend (though He is friendly to all). 3

इन्द्राय गिरो अनिशितसर्गा अपः प्रेरयं सगरस्य बुध्नात् ।
यो अक्षेणेव चक्रिया शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत द्याम् ॥४॥
आपान्तमन्युस्तृपलप्रभर्मा धुनिः शिमीवाञ्छरुमाँ ऋजीषी ।
सोमो विश्वान्यतसा वनानि नार्वागिन्द्रं प्रतिमानानि देभुः ॥५॥

indrāya gíro ánisitasargā apáḥ préra-yam ságarasya budhnā́t | yó ákshepeva cakríyā ṣácībhir víshvak tastámbha pṛithivī́m utá dyā́m || 4 || ā́pāntamanyus tṛipálaprabharmā dhúniḥ ṣímīvāñ chárumā́ñ ṛijīshī́ | sómo víṣvāny atasā́ vánāni nā́rvā́g índram pratimā́nāni debhuḥ || 5 || 14 ||

॥१५॥ न यस्य द्यावापृथिवी न धन्व नान्तरिक्षं नाद्रयः सोमो अक्षाः ।
यदस्य मन्युरधिनीयमानः शृणाति वीळु रुजति स्थिराणि ॥६॥
जघान वृत्रं स्वधितिर्वनेव रुरोज पुरो अरदन्न सिन्धून् ।
बिभेद गिरिं नवमिन्न कुम्भमा गा इन्द्रो अकृणुत स्वयुग्भिः ॥७॥
त्वं ह त्यदृणया इन्द्र धीरोऽसिर्न पर्व वृजिना शृणासि ।
प्र ये मित्रस्य वरुणस्य धाम युजं न जना मिनन्ति मित्रम् ॥८॥
प्र ये मित्रं प्रार्यमणं दुरेवाः प्र संगिरः प्र वरुणं मिनन्ति ।
न्यमित्रेषु वधमिन्द्र तुम्रं वृषन्वृषाणमरुषं शिशीहि ॥९॥

ná yásya dyā́vāpṛithiví ná dhánva nántárikshaṃ nā́dra-yaḥ sómo akshāḥ | yád asya manyúr adhinīyámānaḥ ṣṛi-ṇā́ti vīḷú rujáti sthirā́ṇi || 6 || jaghā́na vṛitrám svádhitir vá-neva rurója púro áradan ná síndhūn | bibhéda girím návam ín ná kumbhám ā́ gā́ índro akṛiṇuta svayúgbhiḥ || 7 || tvám ha tyád ṛiṇayā́ indra dhíro 'sír ná párva vṛijinā́ ṣṛiṇāsi | prá yé mitrásya váruṇasya dhā́ma yújam ná jánā minánti mitrám || 8 || prá yé mitrám prā́ryamáṇam durévāḥ prá saṃgírah prá váruṇam minánti | ny àmítreshu vadhám indra túmram vṛíshan vṛíshāṇam arushám ṣiṣīhi || 9 ||

I will send forth praises to the resplendent Lord in unceasing flow, like waters from the depth of an ocean (or the firmament). He has fixed heaven and earth to His both sides like the wheels of a chariot fixed at the ends of an axle. 4

This exhilarating elixir of herbs, active with infused energy, shaker, rushing to the attack, intimidating foes, a great hero, and forming and leaving a stale residue, surpasses all plants and trees. None of the counter measures can deceive the resplendent Lord. 5

May the exhilarating elixir flow to him, whom neither heaven nor earth, nor the waters, nor the firmament, nor the mountains dare oppose; when heightened in his wrath, he breaks the firm and destroys the strong. 6

The resplendent Lord destroys evil nescience as an axe cuts down a tree; he demolishes the strongholds of the foes; he digs out the rivers; he shatters the cloud to pieces like a new pitcher; with his vital energies, he restores the light of wisdom. 7

O resplendent Lord, you, who are all-wise, punish the guilt of worshippers; you cut off their sins as a sword cuts off the limbs of victims; you cut off the people who ignorantly go against the established tradition based on benevolence and justice. Besides you, who else could be their close friend! 8

Against those enemies who sinfully offend against benevolence, against justice, against friendliness, against all that is vital and virtuous, may you sharpen, O resplendent Lord, the showerer of benefits, your rapid showering radiant thunder-bolt. 9

इन्द्रो दिव इन्द्र ईशे पृथिव्या इन्द्रो अपामिन्द्र इत्पर्वतानाम् ।
इन्द्रो वृधामिन्द्र इन्मेधिराणामिन्द्रः क्षेमे योगे हव्य इन्द्रः ॥१०॥

índro divá índra īṣe prithivyā́ índro apā́m índra ít párvatānām | índro vridhā́m índra ín médhirāṇām índraḥ kshéme yóge hávya índraḥ || 10 || 15 ||

॥१६॥ प्राक्तुभ्य इन्द्रः प्र वृधो अहभ्यः प्रान्तरिक्षात्प्र समुद्रस्य धासेः ।
प्र वातस्य प्रथसः प्र ज्मो अन्तात्प्र सिन्धुभ्यो रिरिचे प्र क्षितिभ्यः ॥११॥
प्र शोशुचत्या उषसो न केतुरसिन्वा ते वर्ततामिन्द्र हेतिः ।
अश्मेव विध्य दिव आ सृजानस्तपिष्ठेन हेषसा द्रोघमित्रान् ॥१२॥
अन्वह मासा अन्विद्वनान्यन्वोषधीरनु पर्वतासः ।
अन्विन्द्रं रोदसी वावशाने अन्वापो अजिहत जायमानम् ॥१३॥
कर्हि स्वित्सा त इन्द्र चेत्यासदघस्य यद्भिनदो रक्ष एषत् ।
मित्रक्रुवो यच्छसने न गावः पृथिव्या आपृगमुया शयन्ते ॥१४॥
शत्रूयन्तो अभि ये नस्ततस्रे महि व्राधन्त ओगणास इन्द्र ।
अन्धेनामित्रास्तमसा सचन्तां सुज्योतिषो अक्तवस्ताँ अभि ष्युः ॥१५॥

prā́ktúbhya índraḥ prá vridhó áhabhyaḥ prā́ntárikshāt prá samudrásya dhāséḥ | prá vā́tasya práthasaḥ prá jmó ántāt prá síndhubhyo ririce prá kshitíbhyaḥ || 11 || prá ṣóṣucatyā usháso ná ketúr asinvā́ te vartatām indra hetíḥ | áṣmeva vidhya divá ā́ srijānás tápishṭhena héshasā drógha-mitrān || 12 || ánv áha mā́sā ánv íd vánāny ánv óshadhīr ánu párvatāsaḥ | ánv índram ródasī vāvaṣāné ánv ā́po ajihata jā́yamānam || 13 || kárhi svit sā́ ta indra cetyā́sad aghásya yád bhinádo ráksha éshat | mitrakrúvo yác chá-sane ná gā́vaḥ prithivyā́ āpríg amuyā́ ṣáyante || 14 || ṣatrū-yánto abhí yé nas tatasré máhi vrā́dhanta oganā́sa indra | andhénāmítrās támasā sacantām sujyotíṣho aktávas tā́ñ abhí shyuḥ || 15 ||

The resplendent Lord rules over heaven, rules over earth, over waters, and over the clouds; the Lord rules over the great and over the wise; the resplendent Lord is to be invoked for the acquirement and preservation of wealth. 10

The resplendent Lord is vaster than the nights, vaster than the days, vaster than the firmament or the receptacle of the ocean, vaster than the wind, or space and extension; He is vaster than the bounds of the earth; the resplendent Lord is vaster than the rivers and our lands. 11

O resplendent Lord, may your invincible arrow proceed, like the banner of the shining dawn, and like a stone cast down from heaven. May this loud-sounding weapon pierce those whose friendship is deceitful. 12

The months fully depend on the course of the resplendent sun; the forests, plants, and the mountains also follow his course; and verily the affectionate or illumined heaven and earth follow him, and the waters or oceans also attend upon him. 13

O resplendent Lord, when would your sin-destroying shaft of justice shall be hurled to exterminate the evil forces bent on outraging and when will the enemies of friendly people lay on the ground there in confusion like cattle at the place of immolation. 14

O resplendent Lord, may those adversaries, who gather in groups and create enmity among us, and who fiercely oppose us, be over-whelmed with gloom and darkness, and may the bright shining days and dull nights go against them in the fulfilment of their mal-intentions. 15

पुरूणि हि त्वा सवना जनानां ब्रह्माणि मन्दन्गृणतामृषीणाम् ।
इमामाघोषन्नवसा सहूतिं तिरो विश्वाँ अर्चतो याह्यर्वाङ् ॥१६॥
एवा ते वयमिन्द्र भुञ्जतीनां विद्याम सुमतीनां नवानाम् ।
विद्याम वस्तोरवसा गृणन्तो विश्वामित्रा उत त इन्द्र नूनम् ॥१७॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१८॥

purūṇi hí tvā sávanā jánānām bráhmāṇi mándan gṛiṇatā́m ṛíshīṇām | imā́m āghóshann ávasā sáhūtiṃ tiró víṣvāñ árcato yāhy arvā́ṅ || 16 || evā́ te vayám indra bhuñjatīnā́ṃ vidyā́ma sumatīnā́ṃ návānām | vidyā́ma vástor ávasā gṛiṇánto viṣvā́mitrā utá ta indra nūnám || 17 || ṣunā́ṃ huvema maghávānam — || 18 || 16 ||

(९०) नवतितमं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्य नारायण ऋषिः । पुरुषो देवता । (१–१५) प्रथमादिपञ्चदशर्चामनुष्टुप्, (१६) षोडश्याश्च त्रिष्टुप् छन्दसी ॥

॥१७॥

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥१॥
पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥
एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

90.

Sahásraṣīrshā púrushaḥ sahasrāksháḥ sahásrapāt | sá bhū́miṃ viṣváto vṛitváty atishṭhad daṣāñgulám || 1 || púrusha evédáṃ sárvaṃ yád bhūtáṃ yác ca bhávyam | utámṛitatvásyéṣāno yád ánnenātiróhati || 2 || etávān asya mahimáto jyā́yāṅṣ ca pū́rushaḥ | pádo 'sya víṣvā bhūtáni tripád asyāmṛ́tam diví || 3 ||

May plentiful oblations and praises of men and invocations of the wise seers, who sing sacred hymns, rejoice you, and may you, disregarding all other faithless worshippers, come to us with your protective measures (to help us). 16

O resplendent Lord, may we be able to avail all your fresh favours and benefits; and may we, the friends of all, who sincerely praise you with love and devotion, obtain your blessings, and day to day protections. 17

In this world of conflicts, we invoke the bounteous resplendent Lord, who, as a hero, is most reliable and strong in fights, who listens to our invocations, and destroys evil tendencies in life-conflicts, and who takes away riches from the wicked to give to the needy and virtuous. 18

90

The Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds by ten finger-breadths all around. 1

Whatever all this is, whatever has been in the past, and whatever is going to be in future, all that is in fact, the Cosmic Man himself. He is the Lord of Immortality, and of all what grows by food. 2

Such is His grandeur. But in fact, the Cosmic Man is greater even than this. The entire creation is only a quarter part of His being; other three quarters are immortal in heaven. 3

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ्व्यक्रामत्साशनानशने अभि ॥४॥
तस्माद्विराळजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥५॥

tripád ūrdhvá úd ait púrushaḥ pádo 'syehábhavat púnaḥ | táto víshvañ vy àkrāmat sāṣanānaṣané abhí || 4 || tásmād virā́ḷ ajāyata virā́jo ádhi pū́rushaḥ | sá jātó áty aricyata paṣcā́d bhū́mim átho puráḥ || 5 || 17 ||

॥१८॥

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥६॥
तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥७॥
तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।
पशून्ताँश्चक्रे वायव्यानारण्यान्ग्राम्याश्च ये ॥८॥
तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥९॥
तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥१०॥

yát púrushena havíshā devā́ yajñám átanvata | vasantó asyāsīd ā́jyam grīshmá idhmáḥ ṣarád dhavíḥ || 6 || tám yajñám barhíshi praúkshan púrusham jātám agratáḥ | téna devā́ ayajanta sādhyā́ ṛíshayaṣ ca yé || 7 || tásmād yajñā́t sarvahútaḥ sámbhṛitam pṛishadājyám | paṣū́n tā́ṅṣ cakre vāyavyā̀n āraṇyā́n grāmyā́ṣ ca yé || 8 || tásmād yajñā́t sarvahúta ṛ́caḥ sā́māni jajñire | chándāṅsi jajñire tásmād yájus tásmād ajāyata || 9 || tásmād áṣvā ajāyanta yé ké cobhayā́dataḥ | gā́vo ha jajñire tásmāt tásmāj jātā́ ajāváyaḥ || 10 || 18 ||

Three-fourths of that Cosmic Man rises above the heaven. The one-fourth is still here on the earth. Then He starts spreading in all directions towards all that eats and eats not. 4

From that Cosmic Man, super-luminiscence is born and from super-luminiscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both. 5

In the Cosmic Sacrifice arranged by Nature's Bounties with the Cosmic Man as an oblation, spring is the melted butter, summer the fire wood, and autumn is the offering. 6

The Cosmic Man, who is born earliest of all, is placed on the Cosmic Sacrificial altar, and is anointed. With Him, the enlightened ones, the realized ones, and the sages perform the sacrifice. 7

From that Cosmic Sacrifice, to which all things have been offered as oblations, milk, curd (sustaining food) are obtained. Thereon He makes creatures that fly in the air and the animals, wild and domestic. 8

From that Cosmic Sacrifice, in which everything has been offered as oblations, the *Ṛks* (verses), and the *Samans* (songs) were born. The *Chandas* (metres) of the *Atharva* and the *Yajuh* are also born from that Sacrifice. 9

From that Cosmic Sacrifice horses are born, and all other cattle having two rows of teeth. Cows are born out of it and so are goats and sheep. 10

॥१९॥

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥११॥
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१२॥
चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥१३॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥१४॥
सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥१५॥
यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

yát púrusham vy ádadhuḥ katidhā́ vy àkalpayan | múkham kím asya kaú bāhū́ kā́ ūrū́ pā́dā ucyete || 11 || brāhmaṇò 'sya múkham āsīd bāhū́ rājanyàḥ kṛitáḥ | ūrū́ tád asya yád vaíśyaḥ padbhyā́m śūdró ajāyata || 12 || candrámā mánaso jātás cákshoḥ sū́ryo ajāyata | múkhād índraś cāgníś ca prāṇā́d vāyúr ajāyata || 13 || nā́bhyā āsīd antáriksham śīrshṇó dyaúḥ sám avartata | padbhyā́m bhū́mir díśaḥ śrótrāt táthā lokā́ñ akalpayan || 14 || saptā́syāsan paridháyas tríḥ saptá samídhaḥ kṛitā́ḥ | devā́ yád yajñám tanvānā́ ábadhnan púrusham paśúm || 15 || yajñéna yajñám ayajanta devā́s tā́ni dhármāṇi prathamā́ny āsan | té ha nā́kam mahimā́naḥ sacanta yátra pū́rve sādhyā́ḥ sánti devā́ḥ || 16 || 19 ||

The Man (the mankind) they create, in what portions do they figurize it? What is His mouth? Which the two arms, which the two thighs and which are said to be His feet? 11

The *Brahmana* (the intellectual) is His mouth, the *Ksattriya* (*Rajanya* or administrator) is made His two arms; what is the *Vaiśya* (producer of wealth) is His two thighs and *Śudra* (labourer) is born of His two feet. 12

The moon is created from His mind and the sun is born from His eyes. The wind and the life-breath are born from His ear and the fire from His mouth. 13

The mid-space is created from His navel, and the sky from His head; the earth from His feet; various quarters from His ear, and in this way, all these worlds are formed. 14

Seven are the enclosing pillars and thrice seven (3 x 7 + 21) the pieces of fire-wood, when the enlightened ones preparing for the sacrifice, tie up the Cosmic Man as an offering. 15

Gods (Nature's Bounties) worshipped the Supreme Lord with the sacrifice. These have been the earliest ordinances. They, the great ones, thus attain heaven, where the earlier realized ones dwell in their resplendence. 16

[अथाष्टमोऽनुवाकः ॥] (९१) एकनवतितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य वैतहव्योऽरुण ऋषिः । अग्निर्देवता । (१-१४) प्रथमादिचतुर्दशर्चां जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

॥२०॥ सं जागृवद्भिर्जरमाण इध्यते दमे दमूना इषयन्निळस्पदे ।
विश्वस्य होता हविषो वरेण्यो विभुर्विभावा सुषखा सखीयते ॥१॥
स दर्शतश्रीरतिथिर्गृहेगृहे वनेवने शिश्रिये तक्ववीरिव ।
जनंजनं जन्यो नाति मन्यते विश आ क्षेति विश्यो३ विशंविशम् ॥२॥
सुदक्षो दक्षैः क्रतुनासि सुक्रतुरग्ने कविः काव्येनासि विश्ववित् ।
वसुर्वसूनां क्षयसि त्वमेक इद्द्यावा च यानि पृथिवी च पुष्यतः ॥३॥
प्रजानन्नग्ने तव योनिमृत्वियमिळायास्पदे घृतवन्तमासदः ।
आ ते चिकित्र उषसामिवेतयोऽरेपसः सूर्यस्येव रश्मयः ॥४॥
तव श्रियो वर्ष्यस्येव विद्युतश्चित्राश्चिकित्र उषसां न केतवः ।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमास्ये ॥५॥

91.

Sám̩ jāgr̩ivádbhir járamāṇa idhyate dáme dámūnā isháyann il̩ás padé | vísvasya hótā havísho váreṇyo vibhúr vibhā́vā sushákhā sakhīyaté || 1 || sá darsatasrír átithir gr̩ihé-gr̩ihe váne-vane sisriye takvavír iva | jánam̩-janam̩ jányo nā́ti manyate vísa ā́ ksheti visyò vísam̩-visam || 2 || sudáksho dákshaiḥ krátunāsi sukrátur ágne kavíḥ kā́vyenāsi visvavít | vásur vásūnām̩ kshayasi tvám éka íd dyā́vā ca yā́ni pr̩ithiví ca púshyataḥ || 3 || prajānánn agne táva yónim r̩itvíyam íl̩āyās padé ghr̩itávantam ā́sadaḥ | ā́ te cikitra ushásām ivétayo 'repásaḥ sū́ryasyeva rasmáyaḥ || 4 || táva sríyo varshyàsyeva vidyútas citrā́s cikitra ushásām̩ ná ketávaḥ | yád óshadhīr abhísr̩ishṭo vánāni ca pári svayám̩ cinushé ánnam āsyè || 5 || 20 ||

91

The fire-divine, the generous giver (of blessings), the object of veneration of the conscientious sacrificers (or the public workers), the acceptor of homage (or libations) at the altar of sacrifice performed on the base of earth, is kindled in the chamber; he is the lord, effulgent, and friend of all who crave for his friendship. 1

Evidently full of glory, he resorts as a guest to every house (of his worshippers); he is friendly to men, friendly to every one who lives in sundry forests, friendly to every one in our society; he disregards none; he is kind to all; he is like one, who goes revivifying every one. He dwells among all men, presiding over every one, every individual. 2

O fire-divine, you are most vigorous for those who are with vigour; you are active with those who act; you are very wise to them who work with wisdom and insight; you know everything. You are the dispenser of wealth; and you abide alone. You are lord of the treasures which exist in heaven and are on earth. 3

O sagacious fire-divine, you sit at your altar with earth as the base suited for worship and anointed with purified butter. Your quick-moving rays are manifested like those of the dawns, beautifully shining as those of the sun. 4

Your glories, O fire-divine, are like the lightnings from the rain-cloud and are manifested many-tinted, like the multi-coloured rays of the beautiful dawns. When you march in the midst of plants and trees in forests, you gather on all sides food for your mouth i.e. for your flames. 5

॥२१॥ तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः ।
तमित्समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च विश्वहा ॥६॥
वातोपधूत इषितो वशाँ अनु तृषु यदन्ना वेविषद्वितिष्ठसे ।
आ ते यतन्ते रथ्यो३ यथा पृथक्छर्धांस्यग्ने अजराणि धक्षतः ॥७॥
मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतमं मतिम् ।
तमिदर्भे हविष्या समानमित्तमिन्महे वृणते नान्यं त्वत् ॥८॥
त्वामिदत्र वृणते त्वायवो होतारमग्ने विदथेषु वेधसः ।
यद्देवयन्तो दधति प्रयांसि ते हविष्मन्तो मनवो वृक्तबर्हिषः ॥९॥
तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥१०॥

tám óshadhīr dadhire gárbham ṛitvíyam tám ā́po agním janayanta mātáraḥ | tám ít samānám vanínaṣ ca vīrúdho 'ntárvatīṣ ca súvate ca viṣváhā || 6 || vā́topadhūta ishitó vá-ṣā̃ń ánu tṛishú yád ánnā vévishad vitíshṭhase | ā́ te yatante rathyò yáthā príthak chárdhāṅsy agne ajárāṇi dhákshataḥ || 7 || medhākārám vidáthasya prasā́dhanam agním hótāram paribhū́tamam matím | tám íd árbhe havíshy ā́ samānám ít tám ín mahé vṛiṇate nā́nyám tvát || 8 || tvā́m íd átra vṛi-ṇate tvāyávo hótāram agne vidátheshu vedhásaḥ | yád de-vayánto dádhati práyāṅsi te havíshmanto mánavo vṛiktá-barhishaḥ || 9 || távāgne hotrám táva potrám ṛitvíyam táva neshṭrám tvám agníd ṛitāyatáḥ | táva praṣāstrám tvám adhvarīyasi brahmā́ cā́si gṛihápatiṣ ca no dáme || 10 || 21 ||

॥२२॥ यस्तुभ्यमग्ने अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति ।
तस्य होता भवसि यासि दूत्य१मुप ब्रूषे यजस्यध्वरीयसि ॥११॥

yás túbhyam agne amṛítāya mártyaḥ samídhā dā́ṣad utá vā havíshkṛiti | tásya hótā bhavasi yā́si dūtyàm úpa brūshe yájasy adhvarīyási || 11 ||

The plants bear the fire-divine like an embryo (conceived) in due season; the maternal waters bring him to life; in the like manner, the trees and the creepers bear him within themselves every day as they grow. 6

When agitated by the wind, and when quickly moving through the beloved trees, you spread about, devouring your food according to your liking, you possess imperishable energies, O fire-divine, the devourer; you rush forth on every side like men driving chariots. 7

You are the giver of intelligence to the priests who invoke you. You are the accomplisher of worship, the invoker of Nature's bounties, the chief overcomer of foes, and the counsellor (for sound advice). You equally respond to the offerings, small or great. One would like to invoke you alone, and none else. 8

O fire-divine, the performers of sacred rites, with all devotions to you, would select you alone as the ministrant priest at the place of worship in this world. The devout worshippers, bearing oblations and strewing the clipt sacred grass offer you and none else the sacrificial food. 9

O fire-divine, yours is the function of the invoker (*hotṛ*); you perform the duty of the sanctifier (*potṛ*); you perform the function of the conveyor or leader (*neṣṭr*); you are the fire-kindler (*agnīdhra*); you act as conductor (*adhvaryu*); you are the priest-in-chief, the *Brahman*; you are the master of the home, the host or the *Yajamāna*. 10

O immortal fire-divine, when the mortal man presents to you his fuel or his sacred oblation, then you become his invoker of the sacred worship; you go on his errand (to Nature's bounties); you direct the details of the ceremony and offer the sacrifice. In fact, you act as the officiating priest. 11

इमा अस्मै मतयो वाचो अस्मदाँ ऋचो गिरः सुष्टुतयः समग्मत ।
वसूयवो वसवे जातवेदसे वृद्धासु चिद्वर्धनो यासु चाकनत् ॥१२॥
इमां प्रत्नाय सुष्टुतिं नवीयसीं वोचेयमस्मा उशते शृणोतु नः ।
भूया अन्तरा हृद्यस्य निस्पृशे जायेव पत्य उशती सुवासाः ॥१३॥
यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः ।
कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनये चारुमग्नये ॥१४॥
अहाव्यग्ने हविरास्ये ते स्रुचीव घृतं चम्वीव सोमः ।
वाजसनिं रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम् ॥१५॥

imā́ asmai matáyo vā́co asmád ā́ñ ṛíco gíraḥ sushṭutáyaḥ sám agmata | vasūyávo vásave jātávedase vṛiddhā́su cid várdhano yā́su cākánat || 12 || imā́m pratnā́ya sushṭutím návīyasīm vocéyam asmā uṣaté ṣṛiṇótu naḥ | bhūyā́ ántarā hṛidy àsya nispṛíṣe jāyéva pátya uṣatī́ suvā́sāḥ || 13 || yásminn áṣvāsa ṛishabhā́sa ukshā́ṇo vaṣā́ meshā́ avasṛishṭā́sa ā́hutāḥ | kīlālapé sómapṛishṭhāya vedháse hṛidā́ matím janaye cā́rum agnáye || 14 || áhāvy agne havír āsyè te srucīva ghṛitám camvī̀va sómaḥ | vājasánim rayím asmé suvī́ram praṣastám dhehi yaṣásam bṛihántam || 15 || 22 ||

(९२) द्विनवतितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य मानवः शार्यात ऋषिः । विश्वे देवा देवताः । जगती छन्दः ॥

॥२३॥ यज्ञस्य वो रथ्यं विश्पतिं विशां होतारमक्तोरतिथिं विभावसुम् ।
शोचञ्छुष्कासु हरिणीषु जर्भुरद्वृषा केतुर्यजतो द्यामशायत ॥१॥

92.

Yajñásya vo rathyàm viṣpátim viṣā́m hótāram aktór átithim vibhā́vasum | ṣócañ chúshkāsu háriṇīshu járbhurad vṛíshā ketúr yajató dyā́m aṣāyata || 1 ||

May these holy hymns, these songs and eulogistic verses, reach him, who is the giver of wealth, and cognizant of all things; when all these sacred devotional words expressed for gaining prosperity are perfected, the perfecter Lord is pleased. 12

I address this new laudatory hymn, with all sincerity of heart to the fire-divine or the eternal adorable Lord, who loves it; and appreciates; may He hear our voice; may I be in the centre of His heart; may my words move Him with love, like a loving well-attired wife meeting her husband. 13

I offer my words of appreciation with all sincerity at my heart to the fire-divine, the absorber of water, to whom the oblations of herbal juices (mixed with curds) are offered and to whom every living being like vigorous horses, bulls, milching cows and barren ones, sheep and goat (and even men) are consigned after their death (i.e. to the *Kravya-agni*, the cremating fire). 14

O fire-divine, the oblations have been offered into your mouth, like butter taken into the ladle or like the herbal juice in a spoon; may you confer on us the rich food; bless us with male children, and award us fame and excellence, and every type of prosperity in abundance. 15

92

I praise (the fire), the charioteer of cosmic sacrifice (O Nature's bounties), who is the lord of men, the invoker of all forces, and the guest of night. Blazing amid the dry plants and preying upon the green, he, the showerer of desires, the banner of light, and the adorable; his domain extends to the celestial region. 1

इमर्मञ्जस्पामुभये अकृण्वत धर्माणमग्निं विदथस्य साधनम् ।
अक्तुं न यह्वमुषसः पुरोहितं तनूनपातमरुषस्य निंसते ॥२॥
बळस्य नीथा वि पणेश्च मन्महे वया अस्य प्रहुता आसुरत्तवे ।
यदा घोरासो अमृतत्वमाशतादिज्जनस्य दैव्यस्य चर्किरन् ॥३॥
ऋतस्य हि प्रसितिर्द्यौरुरु व्यचो नमो मह्य१रमतिः पनीयसी ।
इन्द्रो मित्रो वरुणः सं चिकित्रिरेऽथो भगः सविता पूतदक्षसः ॥४॥
प्र रुद्रेण ययिना यन्ति सिन्धवस्तिरो महीमरमतिं दधन्विरे ।
येभिः परिज्मा परियन्नुरु ज्रयो वि रोरुवज्जठरे विश्वमुक्षते ॥५॥

imám añjaspám ubháye akriṇvata dharmā́ṇam agním vidáthasya sā́dhanam | aktúṃ ná yahvám ushásaḥ puróhitaṃ tánūnápātam arushásya niṅsate || 2 || báḷ asya nīthā́ ví paṇéṣ ca manmahe vayā́ asya práhutā āsur áttave | yadā́ ghoráso amṛitatvám ā́ṣatā́d íj jánasya daívyasya carkiran || 3 || ṛitásya hí prá·sitir dyaúr urú vyáco námo mahy àrámatiḥ pánīyasī | índro **mitró váruṇaḥ sáṃ cikitriré 'tho bhágaḥ savitā́ pūtádaksha-saḥ** || 4 || **prá rudréṇa yayínā yanti síndhavas tiró mahī́m arámatiṃ** dadhanvire | **yébhiḥ párijmā pariyánn urú jráyo ví róruvaj jaṭháre víṣvam ukṣháte** || 5 || 23 ||

॥२४॥ क्राणा रुद्रा मरुतो विश्वकृष्टयो दिवः श्येनासो असुरस्य नीळयः ।
तेभिश्चष्टे वरुणो मित्रो अर्यमेन्द्रो देवेभिरर्वशेभिरर्वशः ॥६॥
इन्द्रे भुजं शशमानास आशत सूरो दृशीके वृषणश्च पौंस्ये ।
प्र ये न्वस्याहणा ततक्षिरे युजं वज्रं नृषदनेषु कारवः ॥७॥

krāṇā́ rudrā́ marúto viṣvákṛishṭayo diváḥ ṣyenā́so ásurasya nīḷáyaḥ | tébhiṣ cashṭe váruṇo mitró aryaméndro devébhir arvaṣébhir árvaṣaḥ || 6 || índre bhújaṃ ṣaṣamānā́sa āṣata sū́ro dṛíṣīke vṛíshaṇaṣ ca paúṅsye | prá yé nv àsyā-rháṇā tatakshiré yújaṃ vájraṃ nṛishádaneshu **kārávaḥ** || 7 ||

Both (men and divine powers) make this fire-divine the chief protector, the upholder of all works, and the accomplisher of the sacred worship. They have recourse to him, who is great, is the precursor of the dawn, and the offspring of the brilliant (cosmic wind). 2

We very much wish that our notions regarding that adorable (fire-divine) come to be true. May our oblations, presented to him, be rightly consumed. While the formidable flames (of the fire) reach the immortal world, may our priests extoll the divine being. 3

The vast heaven, the spacious firmament, and the glorious unbounded earth, pay homage to the fire-divine, Lord of the cosmic sacrifice; and Nature's bounties, such as the lightning, the sun, the water, the wind, and the cosmic intelligence, with potentialities purified, recognize him with one accord. 4

The rivers flow along with the dashing storms (and the cloudy winds) and sweep over the boundless earth; with them the circumambient lightning, spreading over a wide space, thundering in the belly (of the firmament), bedews every thing that lies within. 5

The cloud-bearing winds, the offspring of the mighty storms, mixing with every one, flying like the hawks, high in the sky, the co-residents of the same firmament, are engaged in their function. With these swift-moving powers, may our bounties, like waters, the fire, and the sun, look on us with favour (and be of timely use to us). 6

They who love Lord and Nature's bounties, are blessed with protection under the resplendent Lord; the sun also blesses them with fine vision; they are also blessed with manly vigour received from the vigorous forces. These worshippers, who diligently offer adoration to Lord, get full protection from the thunderbolt of Lord's justice and they prosper amidst the assemblies of men. 7

सूरश्चिदा हरितो अस्य रीरमदिन्द्रादा कश्चिद्भयते तवीयसः ।
भीमस्य वृष्णो जठरादभिश्वसो दिवेदिवे सहुरिः स्तन्नबाधितः ॥८॥
स्तोमं वो अद्य रुद्राय शिक्वसे क्षयद्वीराय नमसा दिदिष्टन ।
येभिः शिवः स्ववाँ एवयावभिर्दिवः सिषक्ति स्वयशा निकामभिः ॥९॥
ते हि प्रजाया अभरन्त वि श्रवो बृहस्पतिर्वृषभः सोमजामयः ।
यज्ञैरथर्वा प्रथमो वि धारयद्देवा दक्षैर्भृगवः सं चिकित्रिरे ॥१०॥

súraṣ cid á haríto asya rīramad índrād á káṣ cid bhayate távīyasaḥ | bhīmásya vríshṇo jaṭhárād abhiṣváso divé-dive sáhuri stann ábādhitaḥ || 8 || stómam vo adyá rudráya ṣíkvase kshayádvīrāya námasā didishṭana | yébhiḥ ṣiváḥ svávāñ evayávabhir diváḥ síshakti sváyaṣā níkāmabhiḥ || 9 || té hí prajáyā ábharanta ví ṣrávo bṛíhaspátir vṛishabháḥ sómajāmayaḥ | yajñaír átharvā prathamó ví dhārayad devá dákshair bhṛígavaḥ sáṃ cikitrire || 10 || 24 ||

॥२५॥ ते हि द्यावापृथिवी भूरिरेतसा नराशंसश्चतुरङ्गो यमोऽदितिः ।
देवस्त्वष्टा द्रविणोदा ऋभुक्षणः प्र रोदसी मरुतो विष्णुरर्हिरे ॥११॥
उत स्य न उशिजामुर्विया कविरहिः शृणोतु बुध्न्यो३ हवीमनि ।
सूर्यामासा विचरन्ता दिविक्षिता धिया शमीनहुषी अस्य बोधतम् ॥१२॥
प्र नः पूषा चरथं विश्वदेव्योऽपां नपादवतु वायुरिष्टये ।
आत्मानं वस्यो अभि वातमर्चत तदश्विना सुहवा यामनि श्रुतम् ॥१३॥

té hí dyávāpṛithiví bhúriretasā nárāṣáṅsaṣ cáturaṅgo yamó 'ditiḥ | devás tváshṭā draviṇodá ṛibhukshánaḥ prá rodasí marúto víshṇur arhire || 11 || utá syá na uṣíjām urviyá kavír áhiḥ ṣriṇotu budhnyò hávīmani | sūryámásā vicárantā divikshítā dhiyá ṣamīnahushī asyá bodhatam || 12 || prá naḥ pūshá caráthaṃ viṣvádevyo 'páṃ nápād avatu vāyúr ishṭáye | ātmánaṃ vásyo abhí vátam arcata tád aṣvinā ṣuhavā yámani ṣrutam || 13 ||

Sun's radiations are under His full control; every divine power fears the resplendent Lord and accepts Him as the mightiest of all. From the vault of the firmament thunders day by day the loud triumphant breathing of the mighty Lord, the showerer of blessings. 8

With humility and reverence, pay your homage to the Lord of mighty forces, the powerful, the subduer of all the heroic powers of obstruction and accompanied by the mounted cavalry of forces. Under His care, the devotees go ahead. He, our Lord, the self-bright, auspicious and strong comes to our help (unheard and unseen as if) from the distant heaven. 9

Verily, the Lord of this vast universe, the showerer of benefits, and the close associate of the divine elixir, bestows food for the support of people. The steadfast seers of the by-gone age have churned out the fire for the first time, and so long as this fire is preserved by the offer of oblations, the society shall prosper (with wealth and cattle, harnessing the blessings of Nature). 10

They, the earth and heaven, with their abundant waters, the wind, the Mother Infinity, the divine architect, the wealth-givers, the solar rays, the attributes of cosmic vital principles, and the sun are worshipped by us in the fourfold fire ritual. 11

And may the vigilant fire of the firmament hear the copious praise of our ardent worshippers at the offering of oblations; may the revolving sun and moon resting in celestial region, the earth and sky, comprehend by their intelligence the contents of our this praise. 12

May the universal nourisher protect all our moveable property; may the wind, the friend of all universal powers, the offsprings of the waters, preserve us for the celebration of the worship. May you worship air, the life-principle, to obtain excellent food. May the twin divines, who are worthy to be invoked, hear us on their way. 13

विशामासामभयानामधिक्षितं गीर्भिरु स्वयशसं गृणीमसि ।
ग्नाभिर्विश्वाभिरदितिमनर्वणमक्तोर्युवानं नृमणा अधा पतिम् ॥१४॥
रेभदत्र जनुषा पूर्वो अङ्गिरा ग्रावाण ऊर्ध्वा अभि चक्षुरध्वरम् ।
येभिर्विहाया अभवद्विचक्षणः पाथः सुमेकं स्वधितिर्वनन्वति ॥१५॥

visám āsám ábhayā-
nām adhikshítam gīrbhír u sváyasasam grinīmasi | gnábhir vísvābhir áditim anarvánam aktór yúvānam nrimáná ádhā pátim || 14 || rébhad átra janúshā pūrvo áñgirā grávāna ūrdhvá abhí cakshur adhvarám | yébhir víhāyā ábhavad vicakshanáh páthah sumékam svádhitir vánanvati || 15 || ** ||

(९३) त्रिनवतितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य पार्थ्यस्तान्व ऋषिः । विश्वे देवा देवताः । (१, ४-८, १०, १२, १४) प्रथमर्चश्चतुर्थ्यादिपञ्चानां दशमीद्वादशीचतुर्दशीनाञ्च प्रस्तारपङ्क्तिः, (२, ३, १३) द्वितीयातृतीयात्रयोदशीनामनुष्टुप्, (९) नवम्या अक्षरैः पङ्क्तिः, (११) एकादश्या न्यङ्कुसारिणी, (१५) पञ्चदश्याश्च पुरस्ताद्बृहती छन्दांसि ॥

॥२६॥ महि द्यावापृथिवी भूतमुर्वी नारी यह्वी न रोदसी सदं नः ।
तेभिर्नः पातं सह्यस एभिर्नः पातं शूषणि ॥१॥
यज्ञेयज्ञे स मर्त्यो देवान्त्सपर्यति । यः सुम्नैर्दीर्घश्रुत्तम आविवासात्येनान् ॥२॥
विश्वेषामिरज्यवो देवानां वार्महः । विश्वे हि विश्वमहसो विश्वे यज्ञेषु यज्ञियाः ॥३॥
ते घा राजानो अमृतस्य मन्द्रा अर्यमा मित्रो वरुणः परिज्मा ।
कद्रुद्रो नृणां स्तुतो मरुतः पूषणो भगः ॥४॥

93.

Máhi dyāvāprithivī bhūtam urví nárī yahví ná ródasī sádam nah | tébhir nah pātam sáhyasa ebhír nah pātam sūsháni || 1 || yajñé-yajñe sá mártyo deván saparyati | yáh sumnaír dīrghasrúttama āvívāsaty enān || 2 || vísveshām irajyavo devánām vár maháh | vísve hí visvámahaso vísve yajñéshu yajñíyāh || 3 || té ghā rájāno amrítasya mandrá aryamá mitró várunah párijmā | kád rudró nrinám stutó marútah pūsháno bhágah || 4 ||

We glorify with praises the fire-divine, the self-famous, who dwells amongst these fearless beings; we praise the irresistible Mother Infinity, together with all creativities of Nature's bounties; we praise the young Lord of night, the moon; we praise the sun, the friend of men and above all, we praise the over-all Lord. 14

There, at first the churner of the fire proclaims the initial rites; then the highly lifted clouds exalt the sacrifice, and invoke the Lord and His lightning with thunder brings forth the excellent water, and produces food on the water-drenched fields. 15

93

O heaven and earth, please be mighty and far-extended; may both of these worlds be gracious to us like the young dames. May you with your protections bring security to us against our strong adversaries; and may you protect us by giving us full strength. 1

That man pleases the divine powers at every service, who being most versed in the inner meanings of texts, serves people with gratifying offerings. 2

O Nature's bounties, give us, to one and all, physical and spiritual powers. Verily, all of you are endowed with great glory. All of you are to be invoked at the time of our sacred acts of benevolence. 3

These Nature's bounties are the joyful lords of ambrosia and are adorable. They are known under different names: *Aryaman* (being the regulator of cosmic order), *Mitra* (the principle of effulgence behind the sun), cirumambient *Varuṇa* (being the master of oceanic forces), *Rudra* (the mighty forces behind the storms), *Maruts* (the cloud-bearing winds), *Pūṣan* (the nourishing principles), and *Bhaga* (the power behind prosperity). 4

उत नो नक्तमपां वृषण्वसू सूर्यामासा सदनाय सधन्या ।
सचा यत्साद्येषामहिर्बुध्नेषु बुध्न्यः ॥५॥

utá no náktam apā́ṃ vṛishaṇvasū sū́ryāmā́sā sádanāya sadhanyā̀ | sácā yát sā́dy eshām áhir budhnéshu budhnyàḥ || 5 || 26 ||

॥२७॥ उत नो देवावश्विना शुभस्पती धामभिर्मित्रावरुणा उरुष्यताम् ।
महः स राय एषतेऽति धन्वेव दुरिता ॥६॥
उत नो रुद्रा चिन्मृळतामश्विना विश्वे देवासो रथस्पतिर्भगः ।
ऋभुर्वाज ऋभुक्षणः परिज्मा विश्ववेदसः ॥७॥
ऋभुर्ऋभुक्षा ऋभुर्विधतो मद आ ते हरी जूजुवानस्य वाजिना ।
दुष्टरं यस्य साम चिदृधग्यज्ञो न मानुषः ॥८॥
कृधी नो अह्रयो देव सवितः स च स्तुषे मघोनाम् ।
सहो न इन्द्रो वह्निभिर्न्येषां चर्षणीनां चक्रं रश्मिं न योयुवे ॥९॥
ऐषु द्यावापृथिवी धातं महदस्मे वीरेषु विश्वचर्षणि श्रवः ।
पृक्षं वाजस्य सातये पृक्षं रायोत तुर्वणे ॥१०॥

utá no devā́v aṣvínā ṣubhás pátī dhā́mabhir mitrā́váruṇā urushyatām | maháḥ sá rāyá éshaté 'ti dhánveva duritá || 6 || utá no rudrā́ cin mṛiḷatām aṣvínā víṣve devā́so ráthaspátir bhágaḥ | ṛibhúr vā́ja ṛibhukshaṇaḥ párijmā viṣvavedasaḥ || 7 || ṛibhúr ṛibhukshā́ ṛibhúr vidható máda ā́ te hárī jūjuvānásya vājínā | dushṭáram yásya sā́ma cid ṛídhag yajñó ná mā́nushaḥ || 8 || kṛidhí no áhrayo deva savitaḥ sá ca stushe maghónām | sahó na índro váhnibhir ny èshāṃ carshaṇīnā́ṃ cakrā́ṃ raṣmím ná yoyuve || 9 || aíshu dyā́vāpṛithivī dhātam mahád asmé vīréshu viṣvácarshaṇi ṣrávaḥ | **pṛikshā́ṃ vā́jasya sātáye pṛikshā́ṃ rāyótá turváṇe || 10 || 27 ||**

May you, the twin divines, the showerers of wealth, and may you, the sun and moon, and may you, the lords of our waters, come by day and night to our dwellings, whilst clouds set themselves in the firmament in clusters of different shades. 5

And may the twin divines (food and fuel), the lord of water, and the sun and ocean protect us with their benevolence. The one, whom they offer protection, gets ample opulence even through adversities, as a traveller goes safe across a desert. 6

And may the terrible bounties and twin divines make us happy, O omniscient one of universal approach, great and gracious bounties; may the factors leading to sustenance, prosperity, wisdom, strength and also the circumambient wind make us happy. 7

Great is the force of lightning; great is the joy of the worshipper; vigorous are the two driving energies of yours, O rapidly approaching divines. This sacrifice is different; it is divine, not human and its hymn of reverence is unassailable. 8

O the impeller Lord, make us divine and free from shame and faults; you are praised by the priests of nobility. May the resplendent Lord accompanied by the vital forces guide the reins and the chariot-wheel of our life. 9

O heaven and earth, may you grant to our sons name and fame, extending to all quarters of people; may you grant them sustenance for the acquisition of strength; grant them sustenance and wealth for gaining victory over adversaries. 10

॥२८॥ एतं शंसमिन्द्रास्मयुष्ट्वं कूचित्सन्तं सहसावन्नभिष्टये सदा पाह्यभिष्टये ।
मेदतां वेदता वसो ॥११॥
एतं मे स्तोमं तना न सूर्ये द्युतद्यामानं वावृधन्त नृणाम् ।
संवननं नाश्व्यं तष्टेवानपच्युतम् ॥१२॥
वावर्त येषां राया युक्तैषां हिरण्ययी ।
नेमधिता न पौंस्या वृथेव विष्टान्ता ॥१३॥
प्र तद्दुःशीमे पृथवाने वेने प्र रामे वोचमसुरे मघवत्सु ।
ये युक्त्वाय पञ्च शतास्मयु पथा विश्राव्येषाम् ॥१४॥
अधीन्न्वत्र सप्ततिं च सप्त च ।
सद्यो दिदिष्ट तान्वः सद्यो दिदिष्ट पार्थ्यः सद्यो दिदिष्ट माय्वः ॥१५॥

etám ṣánsam indrāsmayúsh ṭvám kūcit sántaṃ sahasāvann abhíshṭaye sádā pāhy abhíshṭaye | medátāṃ vedátā vaso || 11 || etám me stómaṃ taná ná sū́rye dyutádyāmānaṃ vāvṛidhanta nṛiṇā́m | saṃvánanaṃ nā́ṣvyaṃ táshṭevánapacyutam || 12 || vāvárta yéshāṃ rāyā́ yuktaíshāṃ hiraṇyáyī | nemádhitā ná paúnsyā vṛítheva vishṭā́ntā || 13 || prá tád duḥṣíme príthavāne vené prá rāmé vocam ásure maghávatsu | yé yuktvā́ya páñca ṣatā́smayú pathā́ viṣrā́vy eshām || 14 || ádhīn nv átra saptatíṃ ca saptá ca | sadyó didishṭa tā́nvaḥ sadyó didishṭa pārthyáḥ sadyó didishṭa māyaváḥ || 15 || 28 ||

(९४) चतुर्नवतितमं सूक्तम्

(१–१४) चतुर्दशर्चस्यास्य सूक्तस्य काद्रवेयः सर्पोऽर्बुद ऋषिः । ग्रावाणो देवताः । (१–४, ६, ८–१३) प्रथमादिचतुर्ऋचां षष्ठ्या अष्टम्यादिषण्णाञ्च जगती, (५, ७, १४) पञ्चमी-सप्तमीचतुर्दशीनाञ्च त्रिष्टुप् छन्दसी ॥

॥२९॥ प्रैते वदन्तु प्र वयं वदाम ग्रावभ्यो वाचं वदता वदद्भ्यः ।
यदद्रयः पर्वताः साकमाशवः श्लोकं घोषं भरथेन्द्राय सोमिनः ॥१॥

94.

Praíté vadantu prá vayáṃ vadāma grā́vabhyo vā́caṃ vadatā vádadbhyaḥ | yád adrayaḥ parvatāḥ sākám āṣávaḥ ṣlókaṃ ghósham bhárathéndrāya somínaḥ || 1 ||

O mighty resplendent Lord, (we know that) you are favourably inclined towards us; may you ever protect us, your worshippers, wherever you may be; so that your devotees attain their desires; Award me wisdom, O Lord of riches, for my prosperity. 11

May the priests strengthen this my hymn, which is the destroyer of the enemies and which guides us on brilliant path right up to the sun, and as the carpenter constructs the yokes, firmly set in a horse-driven car. 12

The chariot car has come full of wealth, and laden with gold indicating that many powers have fought the battle to the finish, attaining victory, as if, without an effort. 13

I am seeing before me the vast heaven extending to limitless distances; the sun also rises high to its zenith, then sets into the darkness of nights, and so often the demons of clouds keep it in hiding. In the midst of all this, I proclaim the glory of Nature's bounties, who have come yoked with five hundred chariots, and their affection for us is renowned on the road (which they have traversed). 14

The devotee of extensive noble acts promptly implores for seven-and-seventy cows, the devotee possessing vast lands also prays for it and the one who has keen intellect also prays for it with the same promptness. 15

94

Whilst the venerable priest recites the sacred hymns of praises addressed to the resplendent Lord, we have all around us a serene atmosphere of divine bliss; in response to him, let these other learned sages also speak; let us also speak to the preaching learned sages, and may you also sing praises. 1

एते वदन्ति शतवत्सहस्रवदभि क्रन्दन्ति हरितेभिरासभिः ।
विष्ट्वी ग्रावाणः सुकृतः सुकृत्यया होतुश्चित्पूर्वे हविरद्यमाशत ॥२॥
एते वदन्त्यविदन्नना मधु न्यूङ्खयन्ते अधि पक्व आमिषि ।
वृक्षस्य शाखामरुणस्य बप्सतस्ते सूभर्वा वृषभाः प्रेमराविषुः ॥३॥
बृहद्वदन्ति मदिरेण मन्दिनेन्द्रं क्रोशन्तोऽविदन्नना मधु ।
संरभ्या धीराः स्वसृभिरनर्तिषुराघोषयन्तः पृथिवीमुपब्दिभिः ॥४॥
सुपर्णा वाचमक्रतोप द्यव्याखरे कृष्णा इषिरा अनर्तिषुः ।
न्यङ्नि यन्त्युपरस्य निष्कृतं पुरू रेतो दधिरे सूर्यश्वितः ॥५॥

eté vadanti
ṣatávat sahásravad abhí krandanti háritebhir āsábhiḥ | vishṭví grâvāṇaḥ sukrítaḥ sukrityáyā hótuṣ cit pûrve havirádyam āṣata || 2 || eté vadanty ávidann anâ mádhu ny ûñkhayante ádhi pakvá âmishi | vrikshásya ṣâkhām aruṇásya bápsatas té sûbharvā vrishabhâḥ prém arāvishuḥ || 3 || brihád vadanti madiréṇa mandínéndram króṣanto 'vidann anâ mádhu | saṃrábhyā dhîrāḥ svásribhir anartishur āghosháyantaḥ prithivím upabdíbhiḥ || 4 || suparṇâ vâcam akratópa dyávy ākharé kríshṇā ishirâ anartishuḥ | nyàñ ní yanty úparasya nishkritám purû réto dadhire sūryaṣvítaḥ || 5 || 29 ||

॥३०॥ उग्रा इव प्रवहन्तः समायमुः साकं युक्ता वृषणो बिभ्रतो धुरः ।
यच्छ्वसन्तो जग्रसाना अराविषुः शृण्व एषां प्रोथथो अर्वतामिव ॥६॥
दशावनिभ्यो दशकक्ष्येभ्यो दशयोक्त्रेभ्यो दशयोजनेभ्यः ।
दशाभीशुभ्यो अर्चताजरेभ्यो दश धुरो दश युक्ता वहद्भ्यः ॥७॥

ugrâ iva praváhantaḥ samâyamuḥ sākáṃ yuktâ vríshaṇo bíbhrato dhúraḥ | yác chvasánto jagrasānâ árāvishuḥ ṣriṇvá eshām prothátho árvatām iva || 6 || dáṣāvanibhyo dáṣakakshyebhyo dáṣayoktrebhyo dáṣayojanebhyaḥ | dáṣābhīṣubhyo arcatājárebhyo dáṣa dhúro dáṣa yuktâ váhadbhyaḥ || 7 ||

They recite loudly like a hundred, like a thousand men; they sing aloud with bright faces, and obtain the sacrificial food. The pious priests through their piety partake of the sacrificial food, even before the invoker (the fire divine). 2

They speak; they receive into their mouths the sweet elixir; they enjoy it just as people enjoy the sweet juices of the ripened fruits; and then continue recitations of the devotional Vedic hymns with the vigour of a bull. 3

They chant aloud the glory of the resplendent Lord with the exhilarating hymns of praises. They grasp the sweet elixir (the herbal juices mixed with milk) by their fingers and tongue, and through ecstasy of joy dance filling the earth with chants. 4

The well-gliding clouds roar in the firmament; they dance like the black deer in the stall; they shower down the expressed ambrosia (of rains) from the upper layers and becoming bright as the sun shines, they yield abundant moisture. 5

Bearing the burthen of the cosmic sacrifice, yoked with the divine love, they (the clouds) exert themselves like spirited horses; when panting and expressing devotion, they cry aloud and their snorting is heard like that of horses. 6

Honour those formidable equipments of performing cosmic sacrifice which have ten workers, ten girths, ten yokes, ten agents, ten encompassers, which are possessed of ten burthens used in performing the sacrifice. 7

ते अद्रयो दशयन्त्रास आशवस्तेषामाधानं पर्येति हर्यतम् ।
त ऊं सुतस्य सोम्यस्यान्धसोंशोः पीयूषं प्रथमस्य भेजिरे ॥८॥
ते सोमादो हरी इन्द्रस्य निंसतेंशुं दुहन्तो अध्यासते गवि ।
तेभिर्दुग्धं पपिवान्त्सोम्यं मध्विन्द्रो वर्धते प्रथते वृषायते ॥९॥
वृषा वो अंशुर्न किला रिषाथनेळावन्तः सदमित्स्थनाशिताः ।
रैवत्येव महसा चारवः स्थन यस्य ग्रावाणो अजुषध्वमध्वरम् ॥१०॥

té ádrayo dáṣayantrāsa āṣávas téshām ādhánam páry eti haryatám | tá ū sutásya somyásyándhaso 'ṅṣóḥ pīyū́sham prathamásya bhejire || 8 || té somā́do hárī índrasya niṅsate 'ṅṣúṃ duhánto ádhy āsate gávi | tébhir dugdhám papiván somyám mádhv índro vardhate práthate vṛishāyáte || 9 || vṛ́íshā vo aṅṣúr ná kílā rishāthanélāvantaḥ sádam ít sthanā́ṣitāḥ | raivatyéva máhasā cā́rava sthana yásya grāvāṇo ájushadhvam adhvarám || 10 || 30 ||

॥२१॥ तृदिला अतृदिलासो अद्रयोऽश्रमणा अश्टृथिता अमृत्यवः ।
अनातुरा अजराः स्थामविष्णवः सुपीवसो अतृषिता अतृष्णजः ॥११॥
ध्रुवा एव वः पितरो युगेयुगे क्षेमकामासः सदसो न युञ्जते ।
अजुर्यासो हरिषाचो हरिद्रव आ द्यां रवेण पृथिवीमशुश्रवुः ॥१२॥
तदिद्वदन्त्यद्रयो विमोचने यामन्नञ्जस्पा इव घेदुपब्दिभिः ।
वपन्तो बीजमिव धान्याकृतः पृञ्चन्ति सोमं न मिनन्ति बप्सतः ॥१३॥

tṛidilā́ átṛidilāso ádrayo 'ṣramaṇā́ áṣṛithitā ámṛityavaḥ | anāturā́ ajárā sthā́mavishṇavaḥ supīváso átṛishitā átṛishṇajaḥ || 11 || dhruvā́ evá vaḥ pitáro yugé-yuge kshémakāmāsaḥ sádaso ná yuñjate | ajuryā́so harishā́co harídrava ā́ dyā́ṃ rávena pṛithivī́m aṣuṣravuḥ || 12 || tád íd vadanty ádrayo vimócane yā́mann añjaspā́ iva ghéd upabdíbhiḥ | vápanto bī́jam iva dhānyākṛ́taḥ pṛiñcánti sómaṃ ná minanti bápsataḥ || 13 ||

These stones (of pressing juices) having ten reins, swiftly moving, their delightful whirling goes round; they first taste the ambrosia of the fragment of food of the expressed elixir. 8

These devourers of the divine elixir kiss the horses of the resplendent sun. They mix in it the milk, taken from the cosmic cow. It is the privilege of the resplendent self to quaff the sweet elixir juice milked forth by them. Thereupon he increases, waxes broad and grows vigorous. 9

The divine elixir is your showerer (O stones) of benefits; you are unharmed, and abound in food. You are constantly feeding, like the wealthy possessed of splendour. You, O stones, are charming. You make that person happy for whom you perform cosmic sacrifice. 10

Splitting, but unsplit, you, O sacred stones, are untiring, never weary, immortal, free from disease, undecaying, rising and falling, powerful, unthirsting, but generating thirst in others. 11

O stones, your progenitors (the mountains) verily stand firm from age to age; they though desirous of rest, are not displaced from their seat; they are exempt from decay. Enjoying the elixir, they do not lack flowing green juice, and with their voice they make heaven and earth resound with their clamour. 12

These sacred stones proclaim it with their clamour at the time of extracting elixir, like the quick-protecting chariots on the road; and like cultivators of the land when they are sowing seed, they relish the elixir without devouring. 13

सुते अध्वरे अधि वाचमक्रता क्रीळयो न मातरं तुदन्तः ।
वि षू मुञ्चा सुषुवुषो मनीषां वि वर्तन्तामद्रयश्चायमानाः ॥१४॥

॥ ॐ ॥

॥ इत्यष्टमाष्टके चतुर्थोऽध्यायः ॥

[चतुर्थाध्याये वर्गाः ३१, सूक्तानि ९, ऋचः १६०]

suté adhvaré ádhi vácam akratá krīḷáyo ná mātáram tudántaḥ | ví shú muñcā sushuvúsho manīshám ví vartantām ádrayaṣ cáyamānāḥ || 14 || 31 ||

Caturtho 'dhyāyaḥ.

अथ पञ्चमोऽध्यायः ॥

(९५) पञ्चनवतितमं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्य (१, ३, ६, ८–१०, १२, १४, १७) प्रथमातृतीयाषष्ठीनामृचामष्टम्यादितृचस्य द्वादशीचतुर्दशीसप्तदशीनाञ्चैळः पुरूरवा ऋषिः, (२, ४–५, ७, ११, १३, १५–१६, १८) द्वितीयाचतुर्थीपञ्चमीसप्तम्येकादशीत्रयोदशीपञ्चदशीषोडश्यष्टादशीनाञ्चोर्वशी ऋषिका । (१, ३, ६, ८–१०, १२, १४, १७) प्रथमातृतीयाषष्ठीनामृचामष्टम्यादितृचस्य द्वादशीचतुर्दशीसप्तदशीनाञ्चोर्वशी, (२, ४–५, ७, ११, १३, १५–१६, १८) द्वितीयाचतुर्थीपञ्चमीसप्तम्येकादशीत्रयोदशीपञ्चदशीषोडश्यष्टादशीनाञ्च पुरूरवा देवते । त्रिष्टुप् छन्दः ॥

॥ हरिःॐ ॥

॥१॥ हये जाये मनसा तिष्ठ घोरे वचांसि मिश्रा कृणवावहै नु ।
न नौ मन्त्रा अनुदितास एते मयस्करन्परतरे चनाहन् ॥१॥
किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्रियेव ।
पुरूरवः पुनरस्तं परेहि दुरापना वातइवाहमस्मि ॥२॥

95.

Hayé jáye mánasā tíshṭha ghore vácāṅsi miṣrá kriṇavāvahai nú | ná nau mántrā ánuditāsa eté máyas karan páratare canáhan || 1 || kím etá vācá kriṇavā távāhám prákramisham ushásām agriyéva | púrūravaḥ púnar ástam párehi durāpaná váta ivāhám asmi || 2 ||

They being effused at the sacrifice, raise their voice for elixir like children at play, striking their mother. They proclaim the praise of the stones, which have effused the elixir. Let the honoured stones revolve. 14

95

[P = *Pururavas* = cloud, loud sounding; and lover
U = *Urvasi* = Lightning; and beloved.
The sun is cloud's father and hence is Urvasi's father-in-law.]

O my indignant lady, turbulent in mind, keep yourself calm. Let us coolly talk to each other. How long shall we keep our thoughts secret? Let us talk them out, since the unspoken words shall not provide us happiness even up to the last day. 1

What shall we achieve by such a dialogue? I had to fly away from thee like the first of the dawn, O highly sounding cloud, go back to your home. You cannot catch me as none can catch wind. 2

इषुर्न श्रिय इषुधेरसना गोषाः शतसा न रंहिः ।
अवीरे क्रतौ वि दविद्युतन्नोरा न मायुं चितयन्त धुनयः ॥३॥
सा वसु दधती श्वशुराय वय उषो यदि वष्ट्यन्तिगृहात् ।
अस्तं ननक्षे यस्मिञ्चाकन्दिवा नक्तं श्नथिता वैतसेन ॥४॥
त्रिः स्म माह्नः श्नथयो वैतसेनोत स्म मेऽव्यत्यै पृणासि ।
पुरूरवोऽनु ते केतमायं राजा मे वीर तन्व१स्तदासीः ॥५॥

[1]íshur ná ṣriyá ishudhér asanā́ goshā́ḥ ṣatasā́ ná ráṅhiḥ | avíre krátau ví davidyutan nórā ná māyúm citayanta dhúnayaḥ || 3 || sā́ vásu dádhatī ṣváṣurāya váya úsho yádi váshṭy ántigṛihāt | ástam nanakshe yásmiñ cākán dívā náktam ṣnathitā́ vaitaséna || 4 || tríḥ sma mā́hnaḥ ṣnathayo vaitasénotá sma mé 'vyatyai pṛiṇāsi | púrūravó 'nu te kétam āyam rā́jā me vīra tanvàs tád āsīḥ || 5 || 1 ||

॥२॥ या सुजूर्णिः श्रेणिः सुम्नआपिर्ह्रदेचक्षुर्न ग्रन्थिनी चरण्युः ।
ता अञ्जयोऽरुणयो न सस्रुः श्रिये गावो न धेनवोऽनवन्त ॥६॥
समस्मिञ्जायमान आसत ग्ना उतेमवर्धन्नद्य१ः स्वगूर्ताः ।
महे यत्त्वा पुरूरवो रणायावर्धयन्दस्युहत्याय देवाः ॥७॥
सचा यदासु जहतीष्वत्कममानुषीषु मानुषो निषेवे ।
अप स्म मत्तरसन्ती न भुज्युस्ता अत्रसन्रथस्पृशो नाश्वाः ॥८॥

yā́ sujūrṇíḥ ṣréṇiḥ sumnáāpir hradécakshur ná granthínī caraṇyúḥ | tā́ añjáyo 'ruṇáyo ná sasruḥ ṣriyé gā́vo ná dhenávo 'navanta || 6 || sám asmiñ jā́yamāna āsata gnā́ utém avardhan nadyàḥ svágūrtāḥ | mahé yát tvā purūravo ráṇāyā́vardhayan dasyuhátyāya devā́ḥ || 7 || sácā yád āsu jáhatīshv átkam ámānushīshu mā́nusho nishéve | ápa sma mát tarásantī ná bhujyús tā́ atrasan rathaspṛíṣo nā́ṣvāḥ || 8 ||

My arrow is not to be cast from the quiver for obtaining glory; no desires are left in me to capture cattle (of enemy). I am no longer keen to make hundredfold riches. My prowess, having lost its strength, no longer flashes forth; my warriors, the terrifiers of the foes, are not able to shout in the firmament. 3

O dawns, if the lightning, offering food and wealth to father-in-law (the sun), loves her husband (the cloud), she has repaired from the neighbouring house to her husband's home, where she loves (her lord), being delighted by his embraces night and day. 4

O loud-sounding clouds, you embrace me thrice a day; you love me without a rival; I have followed you to your dwelling; you have been the sovereign of my person. 5

The lightnings are of different characteristics; they are known as *Sujurni* (swift in flash), *Sreni* (moving in progression), *Sumna-Api* (of high potential), *Hrde-Caksu* (water-nymph), *Granthinc* (Knot-like), and *Caranyu* (serpentile). They are bright decorative, flashing and flickering and like milch-kine, they love to stay for protection. 6

As soon as he is born, the wives, i.e. all the creativities surround him, the spontaneously flowing rivers nourish him, and the divine powers rear you, O loud-sounding clouds, for a mighty conflict, for destroying the wicked and infidels. 7

When I, a mortal, make love, these immortal nymphs, having abandoned their bodies, flee from me like a timid snake, like horses harnessed to a chariot. 8

यदासु मर्तो अमृतासु निस्पृक्सं क्षोणीभिः क्रतुभिर्न पृङ्क्ते ।
ता आतयो न तन्वः शुम्भत स्वा अश्वासो न क्रीळयो दन्दशानाः ॥९॥
विद्युन्न या पतन्ती दविद्योद्भरन्ती मे अप्या काम्यानि ।
जनिष्टो अपो नर्यः सुजातः प्रोर्वशी तिरत दीर्घमायुः ॥१०॥

yád āsu márto amrítasu nisprik sám kshonibhih krátubhir ná priñkté | tá ātáyo ná tanvàh sumbhata svá ásvāso ná **krīḷáyo dándaṣānāḥ || 9 || vidyún ná yá pátantī dávidyod bhárantī me ápyā kámyāni | jánishṭo apó náryaḥ sújātaḥ prórváṣī tirata dīrghám áyuḥ || 10 || 2 ||**

॥३॥ जज्ञिष इत्था गोपीथ्याय हि दधाथ तत्पुरूरवो म ओजः ।
अशासं त्वा विदुषी सस्मिन्नहन्न म आशृणोः किमभुग्वदासि ॥११॥
कदा सूनुः पितरं जात इच्छाच्चक्रन्नाश्रु वर्तयद्विजानन् ।
को दंपती समनसा वि यूयोदध यदग्निः श्वशुरेषु दीदयत् ॥१२॥
प्रति ब्रवाणि वर्तयते अश्रु चक्रन्न क्रन्ददाध्ये शिवायै ।
प्र तत्ते हिनवा यत्ते अस्मे परेह्यस्तं नहि मूर मापः ॥१३॥
सुदेवो अद्य प्रपतेदनावृत्परावतं परमां गन्तवा उ ।
अधा शयीत निर्ऋतेरुपस्थेऽधैनं वृका रभसासो अद्युः ॥१४॥

jajñishá itthá gopíthyāya hí dadhátha tát purūravo ma ójaḥ | ásāsam tvā vidúshī sásminn áhan ná ma áṣriṇoḥ kím abhúg vadāsi || 11 || kadá sūnúḥ pitáram jātá ichāc cakrán náṣru vartayad vijānán | kó dámpatī sámanasā ví yūyod ádha yád agníḥ ṣváṣureshu dídayat || 12 || práti bravāṇi vartáyate áṣru cakrán ná krandad ādhyè ṣivāyai | prá tát te hinavā yát te asmé páreby ástam nahí mūra mápaḥ || 13 || sudevó adyá prapáted ánāvṛit parāvátam paramám gántavá u | ádhā ṣáyīta nírriter upásthé 'dhainam vṛíkā rabhasáso adyúḥ || 14 ||

When a mortal mixing with these immortal nymphs has conversed with them with words and actions, they becoming ducks do not show the beauty of their bodies, and like playful horses in their play, they bite and nibble. 9

She, who flashes brilliant like the lightning, bringing me the desirable dews of heaven, appears; then from waters a son, strong and sturdy and friendly to man, is born; may lightning prolong my life for long long times. 10

You have been born thus to protect the earth; you have deposited this vigour in me; why do you now address me, neglectful of my instructions? 11

When shall a son born of you claim me as a father, and, crying, shed drops of tear on recognizing me? What son shall sever husband and wife who are of one mind, now that the fire shines upon your husband's parents? 12

Let me reply. Your son will shed tears, crying out and calling aloud when the expected auspicious moment arrives; I will send you that child which is yours in me. Now please depart to your house; you cannot, O simpleton, detain me further. 13

Your lover, who sports with you, may now depart, never to return, depart to proceed to a distant region. Either let him sleep upon the lap of misfortune, or let the swift-moving wolves devour him. 14

पुरूरवो मा मृथा मा प्र पप्तो मा त्वा वृकासो अशिवास उ क्षन् ।
न वै स्त्रैणानि सख्यानि सन्ति सालावृकाणां हृदयान्येता ॥१५॥

púrūravo mā́ mṛithā mā́ prá papto mā́ tvā vṛikāso áṣivāsa u kshan | ná vaí straíṇāni sakhyā́ni santi sālāvṛikā́ṇām hṛ́dayāny etā́ || 15 || 3 ||

॥४॥ यद्विरूपाचरं मर्त्येष्ववसं रात्रीः शरदश्चतस्रः ।
घृतस्य स्तोकं सकृदह्न आश्नां तादेवेदं तातृपाणा चरामि ॥१६॥
अन्तरिक्षप्रां रजसो विमानीमुप शिक्षाम्युर्वशीं वसिष्ठः ।
उप त्वा रातिः सुकृतस्य तिष्ठान्नि वर्तस्व हृदयं तप्यते मे ॥१७॥
इति त्वा देवा इम आहुरैळ यथेमेतद्भवसि मृत्युबन्धुः ।
प्रजा ते देवान्हविषा यजाति स्वर्ग उ त्वमपि मादयासे ॥१८॥

yád vírūpā́caram mártyeshv ávasam rā́trīḥ ṣarádaṣ cátasraḥ | ghṛitásya stokám sakṛíd áhna āṣnām tā́d evédám tātṛipāṇā́ carāmi || 16 || antarikshaprā́m rájaso vimā́nīm úpa ṣikshāmy urváṣīm vásishṭhaḥ | úpa tvā rātíḥ sukṛitásya tíshṭhān ní vartasva hṛ́dayam tapyate me || 17 || íti tvā devā́ imá āhur aiḷa yáthem etád bhávasi mṛityúbandhuḥ | prajā́ te devā́n havíshā yajāti svargá u tvám ápi mādayāse || 18 || 4 ||

(९६) षण्णवतितमं सूक्तम्
(१-१३) त्रयोदशर्चस्यास्य सूक्तस्याङ्गिरसो बरुरैन्द्रः सर्वहरिर्वा ऋषिः । हरिर्देवता । (१-११) प्रथमाद्येकादशर्चां जगती, (१२-१३) द्वादशीत्रयोदश्योश्च त्रिष्टुप् छन्दसी ॥

॥५॥ प्र ते महे विदथे शंसिषं हरी प्र ते वन्वे वनुषो हर्यतं मदम् ।
घृतं न यो हरिभिश्चारु सेचत आ त्वा विशन्तु हरिवर्पसं गिरः ॥१॥

96.

Prá te mahé vidáthe ṣaṅsisham hárī prá te vanve vanúsho haryatám mádam | ghṛitám ná yó háribhiṣ cā́ru sécata ā́ tvā viṣantu hárivarpasam gíraḥ || 1 ||

Die not, O clouds, nor vanish; let not the hideous wolves devour you. (Please remember that) with women there can be no lasting friendship; their hearts are the hearts of jackals. 15

When changed in form I wandered amongst mortals, I spent four delightful years. I for my meals took once a day a bit of butter; satisfied with that I now depart. 16

I, her best lover, bring under subjection the lightning who fills the firmament with lustre and measures out the region. May the bestower of the auspicisous rite, abide near you; come back — my heart is bruning. 17

O Aila, the loud-sounding clouds, these divines say to you, since you are indeed subject to death, "let your progeny propitiate your revered cosmic forces with oblations, then alone you shall rejoice (with me) in heaven". 18

96

(O Sun), I glorify your two vigorous steeds (the mighty driving forces of repulsion and attraction) at the cosmic sacrifice. May we be exhilarated by your blessings. You drive away, and even destroy, the demon clouds. What a wonder, that the bright-tinted clouds shower the torrents of pure water from above like beautiful butter! may my praises reach you. 1

हरिं हि योनिमभि ये समस्वरन्हिन्वन्तो हरी दिव्यं यथा सदः ।
आ यं पृणन्ति हरिभिर्न धेनव इन्द्राय शूषं हरिवन्तमर्चत ॥२॥
सो अस्य वज्रो हरितो य आयसो हरिर्निकामो हरिरा गभस्त्योः ।
द्युम्नी सुशिप्रो हरिमन्युसायक इन्द्रे नि रूपा हरिता मिमिक्षिरे ॥३॥
दिवि न केतुरधि धायि हर्यतो विव्यचद्वज्रो हरितो न रंह्या ।
तुददहिं हरिशिप्रो य आयसः सहस्रशोका अभवद्धरिंभरः ॥४॥
त्वंत्वमहर्यथा उपस्तुतः पूर्वेभिरिन्द्र हरिकेश यज्वभिः ।
त्वं हर्यसि तव विश्वमुक्थ्य१मसामि राधो हरिजात हर्यतम् ॥५॥

hárim̥ hí yó-nim abhí yé samásvaran hinvánto hárī divyám̥ yáthā sádaḥ | á yám priṇánti háribhir ná dhenáva índrāya sūshám̥ hárivantam arcata || 2 || só asya vájro hárito yá āyasó hárir níkāmo hárir á gábhastyoḥ | dyumní suṣipró hárimanyusāyaka índre ní rūpá háritā mimikshire || 3 || diví ná ketúr ádhi dhāyi haryató vivyácad vájro hárito ná ráṅhyā | tudád áhim̥ háriṣipro yá āyasáḥ sahásraṣokā abhavad dharimbharáḥ || 4 || tvám̥-tvam aharyathā úpastutaḥ pū́rvebhir indra harikeṣa yájvabhiḥ | tvám̥ haryasi táva víṣvam ukthyàm ásāmi rádho harijāta haryatám || 5 || 6 ||

॥६॥ ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हर्यता हरी ।
पुरूण्यस्मै सवनानि हर्यत इन्द्राय सोमा हरयो दधन्विरे ॥६॥
अरं कामाय हरयो दधन्विरे स्थिराय हिन्वन्हरयो हरी तुरा ।
अर्वद्भिर्यो हरिभिर्जोषमीयते सो अस्य कामं हरिवन्तमानशे ॥७॥

tá vajríṇam mandínam̥ stómyam máda índram̥ ráthe vahato haryatá hárī | purū́ṇy asmai sávanāni háryata índrāya sómā hárayo dadhanvire || 6 || áram̥ kámāya hárayo dadhanvire sthiráya hinvan hárayo hárī turá | árvadbhir yó háribhir jósham íyate só asya kámam̥ hárivantam ānaṣe || 7 ||

May you all priase the vigour of the two horses of the Sun, who drive the chariot in the firmament. These horses take the Sun to the assembly of the great Cosmic Sacrifice. May you all worship the Sun, who derives his might from his horses who drive his chariot. At this sacrifice, the entire creation, every one, participates in the enjoyment of the golden-tinted blissful elixir, just as milch-kine are satisfied with their milk. 2

That is his thunderbolt, yellow, made of iron, the destroyer of foes, desirable, it is in his hands; he is possessed of riches, handsome-jawed, possessed of a shaft and anger which destroys enemies—many golden-tinted forms are mixed in our resplendent Lord (or the Sun). 3

He has been placed by His worshippers in the sky, like the banner of light, the sun. His desirable bolt reaches the foe, as the bay horses (of the sun attain their final goal) through speed. The iron thunderbolt, with yellow jaws smites the nescience, the wicked; He, our resplendent Lord, Lord of horses, shines with thousand lustres. 4

O resplendent Lord (or the sun) with yellow locks, when praised by ancient worshippers, you are pleased to receive the oblation. You, who are manifested of a golden hue, deserve your universal praise. These praises are your superb and delightful sustenance. 5

These two delightful horses yoked to the sun bring the thunderer, the rejoicing and laudable radiant sun, in his car to the place of blissful activities. For him, the beloved one, many libations of the brilliant devotional offerings are stored up (at the cosmic sacrifice). 6

The golden-hued cosmic exhilarating elixirs are stored up to furnish him full satisfaction. The golden-hued saps urge the two swift-horses to serve the stalwart (sun). The chariot rushes with spirited vigour to the place of conflict, reaches the destination, where the sweet devotional elixir is being presented. 7

हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत ।
अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा दुरिता पारिषद्धरी ॥८॥
स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी दविध्वतः ।
प्र यत्कृते चमसे मर्मृजद्धरी पीत्वा मदस्य हर्यतस्यान्धसः ॥९॥
उत स्म सद्म हर्यतस्य पस्त्योऽरत्यो न वाजं हरिवाँ अचिक्रदत् ।
मही चिद्धि धिषणाहर्यदोजसा बृहद्वयो दधिषे हर्यतश्चिदा ॥१०॥

hárismasārur hárikesa āyasás turaspéye yó haripā́ ávardhata | árvadbhir yó háribhir vājínīvasur áti víṣvā duritā́ pā́rishad dhárī || 8 || srúveva yásya hárinī vipetátuḥ ṣípre vā́jāya hárinī dávidhvataḥ | prá yát kritḗ camasé mármrijad dhárī pītvā́ mádasya haryatásyā́ndhasaḥ || 9 || utá sma sádma haryatásya pastyòr átyo ná vā́jam hárivām̐ acikradat | mahí cid dhí dhisháṇā́haryad ójasā bṛihád váyo dadhishe haryatás cid ā́ || 10 || 6 ||

॥७॥ आ रोदसी हर्यमाणो महित्वा नव्यंनव्यं हर्यसि मन्म नु प्रियम् ।
प्र पस्त्यमसुर हर्यतं गोराविष्कृधि हरये सूर्याय ॥११॥
आ त्वा हर्यन्तं प्रयुजो जनानां रथे वहन्तु हरिशिप्रमिन्द्र ।
पिबा यथा प्रतिभृतस्य मध्वो हर्यन्यज्ञं सधमादे दशोणिम् ॥१२॥
अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते ।
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठर आ वृषस्व ॥१३॥

ā́ ródasī háryamāṇo mahitvā́ návyam-navyam haryasi mánma nú priyám | prá pastyàm asura haryatám gór āvísh kṛidhi háraye sū́ryāya || 11 || ā́ tvā haryántam prayújo jánānām ráthe vahantu hárisipram indra | píbā yáthā prátibhṛitasya mádhvo háryan yajñám sadhamā́de dáṣoṇim || 12 || ápāḥ pū́rveshām harivaḥ sutā́nām átho idám sávanam kévalam te | mamaddhí sómam mádhumantam indra satrā́ vṛishañ jaṭhára ā́ vṛishasva || 13 || 7 ||

The golden-bearded, golden-haired, iron-hearted resplendent sun, the drinker of the golden elixir, has been invigorated by the elixir, which he has quickly quaffed. The elixir is rich in sacrificial food brought by the swift vigorous horses; may the sun drive his two bay horses safe through all possible difficulties. 8

He (the sun) is praised, whose driving horses alight (upon the elixir) like two ladles, whose yellow and bright jaws tremble with eagerness for the sacrificial food, who tastes the delicious exhilarating beverage in the appropriate cup, and who rubs down the sturdy horses (yoked to his chariot). 9

The dwelling of the gracious (sun) is in heaven down to the earth. Exhilarated by the divine elixir, he rushes impetuously as a charger to battle. The earnest prayer for the fulfilment of his desires invokes him (endowed with) strength. (O sun), you amply provide food to your ardent and sincere (devotee). 10

You (O sun, or the resplendent Lord), who are the object of love, fill the entire space from heaven to earth with your glory and greatness. You are worthy of tributes ever new and new. O powerful one, you are always quick in finding out the stores of water for the sake of the water-seizing sun. 11

Let your horses yoked to the cosmic chariot bring you, O sun, (or O Lord of resplendence), the yelow-jawed, ever desirous of sacrifice, in the midst of the other cosmic participants. (O Sun), fully taking part in the cosmic sacrifice, you enjoy the divine elixir, sweetly flavoured, and pressed by ten fingers. May you be fully invoked in the cosmic activity. 12

O sun, lord of divine horses, you have been accepting previous libations. This sacrifice is also exclusively for you. O resplendent sun, exhilarate yourself, with the sweet elixir. O showerer of copious rains, shower it on the lands over which you are supreme. 13

(९७) सप्तनवतितमं सूक्तम्

(१-२३) त्रयोविंशत्यृचस्यास्य सूक्तस्याथर्वणो भिषगृषिः । ओषधयो देवताः । अनुष्टुप् छन्दः ॥

॥८॥

या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा ।
मनै नु बभ्रूणामहं शतं धामानि सप्त च ॥१॥
शतं वो अम्ब धामानि सहस्रमुत वो रुहः ।
अधा शतक्रत्वो यूयमिमं मे अगदं कृत ॥२॥
ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः ।
अश्वा इव सजित्वरीर्वीरुधः पारयिष्ण्वः ॥३॥
ओषधीरिति मातरस्तद्वो देवीरुप ब्रुवे ।
सनेयमश्वं गां वास आत्मानं तव पूरुष ॥४॥
अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता ।
गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥५॥

97.

Yá óshadhīḥ pū́rvā jātā́ devébhyas triyugám purā́ | mánai nú babhrū́ṇām ahám ṣatám dhā́māni saptá ca || 1 || ṣatám vo amba dhā́māni sahásram utá vo rúhaḥ | ádhā ṣatakratvo yūyám imám me agadám krita || 2 || óshadhīḥ práti modadhvam púshpavatīḥ prasū́varīḥ | áṣvā iva sajítvarīr vīrúdhaḥ pārayishṇvàḥ || 3 || óshadhīr íti mātaras tád vo devīr úpa bruve | sanéyam áṣvam gā́m vā́sa ātmā́nam táva pūrusha || 4 || aṣvatthé vo nishádanam parṇé vo vasatísh kritā́ | gobhā́ja ít kílāsatha yát sanávatha pū́rusham || 5 || 8 ||

॥९॥

यत्रौषधीः समग्मत राजानः समिताविव ।
विप्रः स उच्यते भिषग्रक्षोहामीवचातनः ॥६॥

yátraúshadhīḥ samágmata rā́jānaḥ sámitāv iva | vípraḥ sá ucyate bhishág rakshohā́mīvacā́tanaḥ || 6 ||

97

I know the hundred and seven applications of the brown-tinted plants, which have been growing since ancient times, much before men were born and thriving during the three seasons (spring, rains and autumn). 1

You are like mothers of mankind; a hundred are your applications, a thousandfold is your growth; may you who fulfil a hundred functions make this my (man) free from disease. 2

Rejoice, plants, bearing abundant flowers and fruit, triumphing together (over disease) like victorious horses, sprouting forth, bearing men safe beyond disease. 3

"Plants!" thus I hail you; you are the divine mothers of mankind. Oh physician, I shall give you a horse, a cow, and a garment, even myself (in case you cure the sick). 4

Your abode is in the holy tree *(aśvattha)*, your dwelling is established in the *palaśa* leaves; you shall assuredly become the winner of cattle, if you could effectively cure and thus save this man for me. 5

Where, plants, you are congregated like princes in battle, thereby the sage is designated a physician, the destroyer of evil infections and extirpator of virus disease. 6

अ॒श्वा॒व॒तीं सो॑माव॒तीमू॒र्जय॑न्ती॒मुदो॑जसम् ।
आवि॑त्सि॒ सर्वा॒ ओष॑धीर॒स्मा अ॑रि॒ष्टता॑तये ॥७॥
उच्छुष्मा॒ ओष॑धीनां॒ गावो॑ गो॒ष्ठादि॑वेरते ।
धनं॑ सनि॒ष्यन्ती॑नामा॒त्मानं॒ तव॑ पूरुष ॥८॥
इष्कृ॑ति॒र्नाम॑ वो मा॒ताथो॑ यू॒यं स्थ॒ निष्कृ॑तीः ।
सी॒राः प॑त॒त्रिणी॑ स्थन॒ यदा॒मय॑ति॒ निष्कृ॑थ ॥९॥
अति॒ विश्वाः॑ परि॒ष्ठाः स्ते॒न इ॑व व्र॒जम॑क्रमुः ।
ओष॑धीः॒ प्राचु॑च्यवु॒र्यत्किं च॑ त॒न्वो॒३॒॑ रपः॑ ॥१०॥

asvāyatím so-
māvatím ūrjáyantīm údojasam | ávitsi sárvā óshadhīr **asmá arishṭátātaye** || 7 || úc chúshmā óshadhīnām gávo goshṭ**hád iverate** | dhánam sanishyántīnām ātmánam táva pūrusha || 8 || **íshkritir** náma vo mātátho yūyám stha níshkritīh | sī**ráh patatrínī** sthana yád āmáyati nísh kritha || 9 || **áti vísvāh** parishṭhá stená iva vraján akramuh | **óshadhīh prácucyavur** yát kím ca tanvò rápah || 10 || 9 ||

॥१०॥

यदि॒मा वा॒जय॑न्न॒हमोष॑धी॒र्हस्त॑ आद॒धे ।
आ॒त्मा यक्ष्म॑स्य नश्यति पु॒रा जी॑व॒गृभो॑ यथा ॥११॥
यस्यौ॑षधीः प्र॒सर्प॒थाङ्ग॑मङ्गं॒ परु॑ष्परुः ।
ततो॒ यक्ष्मं॒ वि बा॑धध्व उ॒ग्रो म॑ध्यम॒शीरि॑व ॥१२॥
सा॒कं य॑क्ष्म॒ प्र प॑त॒ चाषे॑ण किकिदी॒विना॑ ।
सा॒कं वात॑स्य॒ ध्राज्या॑ सा॒कं न॑श्य नि॒हाक॑या ॥१३॥

yád imá vājáyann ahám óshadhīr hásta ādadhé | ātmá yákshmasya nasyati purá jīvagríbho yathā || 11 || **yásyau-shadhīh** prasárpathāṅgam-aṅgam párush-paruh | táto **yáksh-mam** ví bādhadhva ugró madhyamasír iva || 12 || **sākám yakshma** prá pata cáshena kikidīvínā | sākám **vátasya dhrá-jyā sākám** nasya nihákayā || 13 ||

I praise here the virtues of belonging to four categories: (i) *asvavati,* the curatives; (ii) *somavati,* the sedatives, (iii) *urjayanti,* the energizing and (iv) *ud-ojasa,* the rejuvenating. All these plants, I praise for the purpose of overcoming this disease. 7

O man, the healing virtues of the plants stream forth (from these herbs) like cattle from the stall; they have the competency of restoring the richness of health to you. 8

(O plants), verily your mother is *Iṣkṛti,* the Reliever, and therefore, you are called *Niṣkṛti,* the restorer; whensoever a man is ill, you cure him. 9

The universal all-pervading plants assail diseases as a thief attacks a cow-shed; they drive out all types of infirmities of body whichsoever. 10

As soon as I take these plants in my hand, the vanished strength is restored, and the soul or the root of the malady perishes before the sick succumbs to disease. 11

From him, O plants, in whom you creep from limb to limb, from joint to joint, you drive away disease like some strong arbiter of strife. 12

Fly forth, sickness, with the jay, with the blue jay, with the velocity of the wind; vanish together with the iguana. 13

अ॒न्या वो॑ अ॒न्याम॑वत्व॒न्यान्यस्या॒ उपा॑वत ।
ताः सर्वाः॑ संविदा॒ना इ॒दं मे॒ प्राव॑ता॒ वचः॑ ॥१४॥
याः फ॒लिनी॒र्या अ॑फ॒ला अ॑पु॒ष्पा याश्च॑ पु॒ष्पिणीः॑ ।
बृह॒स्पति॑प्रसूता॒स्ता नो॑ मुञ्च॒न्त्वंह॑सः ॥१५॥

anyā́ vo anyā́m avatv anyā́nyásyā úpāvata | tā́ḥ sárvāḥ saṃvidānā́ idám me prā́vatā vácaḥ || 14 || yā́ḥ phalínīr yā́ aphalā́ apushpā́ yā́ṣ ca pushpíṇīḥ | bṛíhaspátiprasūtās tā́ no muñcantv áṅhasaḥ || 15 || 10 ||

॥११॥ मु॒ञ्चन्तु॑ मा शप॒थ्या॒३॒॑दथो॑ वरु॒ण्या॑दु॒त ।
अथो॑ य॒मस्य॒ पड्वी॑शा॒त्सर्व॑स्माद्देवकिल्बि॒षात् ॥१६॥
अ॒व॒पत॑न्तीरवदन्दि॒व ओष॑धय॒स्परि॑ ।
यं जी॒वम॒श्नवा॑महै॒ न स रि॑ष्याति॒ पूरु॑षः ॥१७॥
या ओष॑धीः॒ सोम॑राज्ञीर्ब॒ह्वीः श॒तवि॑चक्षणाः ।
तासां॒ त्वम॑स्युत्त॒मारं॒ कामा॑य॒ शं हृ॒दे ॥१८॥
या ओष॑धीः॒ सोम॑राज्ञी॒र्विष्ठि॑ताः पृथि॒वीमनु॑ ।
बृह॒स्पति॑प्रसूता अ॒स्यै सं द॑त्त वी॒र्य॑म् ॥१९॥
मा वो॑ रिषत्खनि॒ता यस्मै॑ चा॒हं खना॑मि वः ।
द्वि॒पच्चतु॑ष्पद॒स्माकं॒ सर्व॑मस्त्वनातु॒रम् ॥२०॥

muñcántu mā ṣapathyā̀d átho varuṇyā̀d utá | átho yamásya páḍbīṣāt sárvasmād devakilbishā́t || 16 || avapátantīr avadan divá óshadhayas pári | yáṃ jīvám aṣnávāmahai ná sá rishyāti pū́rushaḥ || 17 || yā́ óshadhīḥ sómarājñīr bahvī́ḥ ṣatávicakshaṇāḥ | tā́sāṃ tvám asy uttamā́raṃ kā́māya ṣáṃ hṛidé || 18 || yā́ óshadhīḥ sómarājñīr víshṭhitāḥ pṛithivī́m ánu | bṛíhaspátiprasūtā asyaí sáṃ datta vīryàm || 19 || mā́ vo rishat khanitā́ yásmai cāhám khánāmi vaḥ | dvipác cátushpad asmā́kaṃ sárvam astv anāturám || 20 ||

O plants, let each of you go to the other, lend assistance to the other; thus being all mutually joined together, attend to this my invocation. 14

Whether bearing fruit or barren, whether flowering or flowerless, may they, the progeny of the supreme protector, liberate us from our pain and grief. 15

May they liberate me from the pain and sickness produced by negligence and ignorance, from the sin caused by a disregard to natural ways of life. May they liberate us from the fetters of death, and from all guilt caused by disobeying Nature's bounties. 16

The plants, descending from heaven, said, "no evil shall befall a man, whom, while he lives, we nourish." 17

Of all the plants, which have the divine elixir, the Master Cure, for their king, which are numerous and all-seeking, you, O divine elixir, are the best; be prompt to the wishful and sweet to the heart. 18

May the plants, which have the divine elixir, the Master Cure, for their king, which are scattered all over the earth, which are the offspring of our supreme protector, give vigour to this infirm body. 19

Let not the digger hurt you, nor the sick person for whom I dig you up; may all my bipeds and quadrupeds be free from disease. 20

याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः ।
सर्वाः संगत्य वीरुधोऽस्यै सं दत्त वीर्यम् ॥२१॥
ओषधयः सं वदन्ते सोमेन सह राज्ञा ।
यस्मै कृणोति ब्राह्मणस्तं राजन्पारयामसि ॥२२॥
त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सो३ऽस्माकं यो अस्माँ अभिदासति ॥२३॥

yā́ṣ cedā́m upaṣriṇvánti yā́ṣ ca dūrā́m párāgatāḥ | sárvāḥ saṃgátya vīrudho 'syaí sā́ṃ datta vīryàm || 21 || óshadhayaḥ sā́ṃ vadante sómena sahá rā́jñā | yásmai kriṇóti brāhmaṇás tā́ṃ rājan pārayāmasi || 22 || tvā́m uttamā́sy oshadhe táva vrikshā́ úpastayaḥ | úpastir astu sò 'smā́kaṃ yó asmā́ñ abhidā́sati || 23 || 11 ||

(९८) अष्टनवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्यार्ष्टिषेणो देवापिर्ऋषिः । देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१२॥ बृहस्पते प्रति मे देवतामिहि मित्रो वा यद्वरुणो वासि पूषा ।
आदित्यैर्वा यद्वसुभिर्मरुत्वान्त्स पर्जन्यं शंतनवे वृषाय ॥१॥
आ देवो दूतो अजिरश्चिकित्वान्त्वद्देवापे अभि मामगच्छत् ।
प्रतीचीनः प्रति मामा ववृत्स्व दधामि ते द्युमतीं वाचमासन् ॥२॥
अस्मे धेहि द्युमतीं वाचमासन्बृहस्पते अनमीवामिषिराम् ।

98.

Brı́haspate prā́ti me devátām ihi mitró vā yád várụṇo vā́si pūshā́ | ādityaír vā yád vásubhir marútvān sá parjányaṃ ṣā́ṃtanave vrishā́ya || 1 || ā́ devó dūtó ajirā́ṣ cikitvā́n tvád devāpe abhí mā́m agachat | praticīnā́ḥ prā́ti mā́m ā́ vavritsva dā́dhāmi te dyumā́tīṃ vā́cam āsā́n || 2 ||

All the plants that hear this invocation and those which are removed far off, come together and give vigour and health to this (sick body). 21

All the plants, in the presence of the divine elixir, the king, declare, "O king, we save him who on the advice of the expert physician, takes us as medicine." 22

O divine herb, Soma, you are the best of the plants; to you other plants pay obeisance and salute. Let him be subject to us whosoever attacks us. 23

98

O Lord Supreme, may you on my behalf, approach Nature's bounties, such as the sun, the ocean, or nourishing elements. May you come with vital principles, solar rays, natural resources of wealth, cosmic vital elements, and let the clouds pour rain water for the thirsty lands. 1

Let a divine messenger, quick and intelligent, the meteorologist, i.e., the foreteller of rains and thunder, send light and come to me. Come, O Lord Supreme to me, turning towards me; I have reverential words of brilliant eulogium for you. 2

यया॑ वृ॒ष्टिं शं॒तन॑वे॒ वना॑व दि॒वो द्र॒प्सो मधु॑माँ॒ आ वि॑वेश ॥३॥
आ नो॑ द्र॒प्सा मधु॑मन्तो विश॒न्त्विन्द्र॑ दे॒ह्यधि॑रथं स॒हस्र॑म् ।
नि षी॑द हो॒त्रमृ॑तु॒था य॑जस्व दे॒वान्दे॑वापे ह॒विषा॑ सपर्य ॥४॥
आ॒र्ष्टि॒षे॒णो हो॒त्रमृषि॑र्नि॒षीद॑न्दे॒वापि॑र्देवसुम॒तिं चि॑कि॒त्वान् ।
स उत्त॑रस्मा॒दध॑रं समु॒द्रम॒पो दि॒व्या अ॑सृजद्व॒र्ष्या॑ अ॒भि ॥५॥
अ॒स्मिन्त्स॑मु॒द्रे अध्युत्त॑रस्मि॒न्नापो॑ दे॒वेभि॒र्निवृ॑ता अतिष्ठन् ।
ता अ॑द्रवन्नार्ष्टिषे॒णेन॑ सृ॒ष्टा दे॒वापि॑ना॒ प्रेषि॑ता मृ॒क्षिणी॑षु ॥६॥

asmé
dhehi dyumátīm vácam āsán bríhaspate anamīvám ishirám | yáyā vrishtím sámtanave vánāva divó drapsó mádhumāñ á vivesa || 3 || á no drapsá mádhumanto visantv índra dehy ádhiratham sahásram | ní shīda hotrám rituthá yajasva deván devāpe havíshā saparya || 4 || ārshtishenó hotrám ríshir nishídan devápir devasumatím cikitván | sá úttarasmād ádharam samudrám apó divyá asrijad varshyà abhí || 5 || asmín samudré ádhy úttarasminn ápo devébhir nívritā atishthan | tá adravann ārshtishenéna srishtá devápinā préshitā mrikshínīshu || 6 || 12 ||

॥१३॥ यद्दे॒वापिः॑ शं॒तन॑वे पु॒रोहि॑तो हो॒त्राय॑ वृ॒तः कृ॒पय॒न्नदी॑धेत् ।
दे॒व॒श्रुतं॑ वृष्टि॒वनिं॒ ररा॑णो बृह॒स्पति॒र्वाच॑मस्मा अयच्छत् ॥७॥
यं त्वा॑ दे॒वापिः॑ शुशुचा॒नो अ॑ग्न आर्ष्टिषे॒णो म॑नु॒ष्यः॑ समी॒धे ।
विश्वे॑भिर्दे॒वैर॑नुम॒द्यमा॑नः॒ प्र प॒र्जन्य॑मीरया वृष्टि॒मन्त॑म् ॥८॥

yád devápih sámtanave puróhito hotráya vritáh kripáyann ádīdhet | devasrútam vrishtivánim rárāno bríhaspátir vácam asmā ayachat || 7 || yám tvā devápih susucānó agna ārshtishenó manushyàh samīdhé | vísvebhir devaír anumadyámānah prá parjányam īrayā vrishtimántam || 8 ||

O Lord Supreme, may I have reverential words of a brilliant eulogium, prompt and free from defect, by which we two may obtain rain from heaven for the thrirsty lands; the sweet rain drops sent by you (from heaven) have come down and entered into realm of the earth. 3

May the sweet drops of rain fall upon us. Grant us, OLord of resplendence, a thousand chariot-loads (of harvest). Sit down, O foreteller of rains and thunder, to your duties as a priest. At the proper season, offer sacrifiece to the Nature's bounties, and worship them with oblations (i.e. in due seasons, cultivate the land. and give water and maure to it). 4

The sage, *Devapi,* i.e., the forteller of rains and thunder (the rain-scientist or meteorologist), the son of the weather-scientist *(Ṛṣṭiṣeṇa)*, knowing how to propititate the divine powers, has sat down to his functions as priest. He has brought down the rain waters from high heaven, from the upper to the lower regions of midspace. 5

In this upper region of space, the waters stand dammed up by Nature's forces; set free by *Devapi,* i.e. the rain meteorologist, the disciple of a weather-scientist *(Ṛṣṭiṣeṇa)* the water-bearing clouds are sent forth over the plains. 6

When the cosmic meteorologist *(Devapi)*, the expert adviser in respect to dry lands, coolly gives advice to Him, the Supreme Lord listens and thereon commands rains to come down and they obey His words. 7

O fire-divine, when the mortal meteorologist, the son of weather-scientist, has kindled you, and when all Nature's bounties have been invoked, you send down the rain-laden clouds. 8

त्वां पूर्व ऋषयो गीर्भिरायन्त्वामध्वरेषु पुरुहूत विश्वे ।
सहस्राण्यधिरथान्यस्मे आ नो यज्ञं रोहिदश्वोप याहि ॥९॥
एतान्यग्ने नवतिर्नव त्वे आहुतान्यधिरथा सहस्रा ।
तेभिर्वर्धस्व तन्वः शूर पूर्वीर्दिवो नो वृष्टिमिषितो रिरीहि ॥१०॥
एतान्यग्ने नवतिं सहस्रा सं प्र यच्छ वृष्ण इन्द्राय भागम् ।
विद्वान्पथ ऋतुशो देवयानानप्यौलानं दिवि देवेषु धेहि ॥११॥
अग्ने बाधस्व वि मृधो वि दुर्गहापामीवामप रक्षांसि सेध ।
अस्मात्समुद्राद्बृहतो दिवो नोऽपां भूमानमुप नः सृजेह ॥१२॥

tvā́m pū́rva ṛíshayo gīrbhír āyan tvā́m adhvaréshu puruhūta víśve | sahásrāṇy ádhirathāny asmé ā́ no yajñám rohidaśvópa yāhi || 9 || etā́ny agne navatír náva tvé ā́hutāny ádhirathā sahásra | tébhir vardhasva tanvàḥ śūra pūrvī́r divó no vṛishṭím ishitó rirīhi || 10 || etā́ny agne navatím sahásrā sám prá yacha vṛíshṇa índrāya bhāgám | vidvā́n pathá ṛitusó devayā́nān ápy aulānám diví devéshu dhehi || 11 || ágne bā́dhasva ví mṛídho ví durgáhā́pā́mīvām ápa rákshāṅsi sedha | asmā́t samudrā́d bṛiható divó no 'pā́m bhūmā́nam úpa naḥ sṛijehá || 12 || 13 ||

(९९) नवनवतितमं सूक्तम्
(१-१२) द्वादशर्चस्यास्य सूक्तस्य वैखानसो वम्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ कं नश्चित्रमिषण्यसि चिकित्वान्पृथुग्मानं वाश्रं वावृधध्यै ।
कत्तस्य दातु शवसो व्युष्टौ तक्षद्वज्रं वृत्रतुरमपिन्वत् ॥१॥

99.

Kā́m naś citrám ishaṇyasi cikitvā́n pṛithugmā́nam vāśrám vāvṛidhádhyai | kát tásya dā́tu śávaso vyùshṭau tákshad vájram vṛitratúram ápinvat || 1 ||

The ancient sages have been approaching you with hymns; O invoked of many, O Lord of radiant energies, all worshippers address you at worship. May you grant us thousands of chariot-loads (of grain), and may you come to our sacrifices (i.e. bless us in all our efforts of public service). 9

O fire-divine, ninety-and-nine thousands of chariot-loads of harvest have been offered to you; with them, O hero, the fire-divine, nourish all your flames; and thus solicited, send us rains from heaven. 10

O fire-divine, give these ninety thousands to the showerer, as his share; knowing the paths traversed by Nature's forces in due seasons, may you place our water resources in heaven amongst the divine powers. 11

O fire-divine, demolish our enemies, demolish their strongholds, drive away disease, drive away the wicked from this ocean; from vast heaven, may you send down upon us here abundance of rain. 12

99

O resplendent Lord, knowing our needs, what marvellous, comprehensive laudable wealth do you bestow upon us for our advantage. With all His strength at the maximum, He fabricated the wicked-slaying thunderbolt, and let the waters flow (from the clouds). That has been His wonderful gift to us. 1

स हि द्युता विद्युता वेति साम पृथुं योनिमसुरत्वा ससाद ।
स सनीळेभिः प्रसहानो अस्य भ्रातुर्न ऋते सप्तथस्य मायाः ॥२॥
स वाजं यातापदुष्पदा यन्त्स्वर्षाता परि षदत्सनिष्यन् ।
अनर्वा यच्छतदुरस्य वेदो घ्नञ्छिश्नदेवाँ अभि वर्पसा भूत् ॥३॥
स यह्व्योऽवनीर्गोष्वर्वा जुहोति प्रधन्यासु सस्त्रिः ।
अपादो यत्र युज्यासोऽरथा द्रोण्यश्वास ईरते घृतं वाः ॥४॥
स रुद्रेभिरशस्तवार ऋभ्वा हित्वी गयमारेअवद्य आगात् ।
वम्रस्य मन्ये मिथुना विवव्री अन्नमभीत्यारोदयन्मुषायन् ॥५॥
स इद्दासं तुवीरवं पतिर्दन्षळक्षं त्रिशीर्षाणं दमन्यत् ।
अस्य त्रितो न्वोजसा वृधानो विपा वराहमयोअग्रया हन् ॥६॥

sá hí dyutā́ vidyútā véti sā́ma prithúm yónim asuratvā́ sasāda | sá sánīḷebhiḥ prasahānó asya bhrā́tur ná rité saptáthasya māyā́ḥ || 2 || sá vā́jam yātā́padushpadā yán svàrshātā pári shadat sanishyán | anarvā́ yác chatádurasya védo ghnáñ chiṣnádevāñ abhí várpasā bhū́t || 3 || sá yahvyò 'vánīr góshv árvā́ juhoti pradhanyā̀su sásriḥ | apā́do yátra yújyāso 'rathā́ droṇyàṣvāsa írate ghritám vā́ḥ || 4 || sá rudrébhir áṣastavāra ríbhvā hitví gáyam āréavadya ā́gāt | vamrásya manye mithunā́ vívavrī ánnam abhítyārodayan mushāyán || 5 || sá íd dā́sam tuvīrávam pátir dán shaḷakshám triṣīrshā́ṇam damanyat | asyá tritó nv ójasā vridhānó vipā́ varāhám áyoagrayā han || 6 || 14 ||

॥१५॥ स द्रुह्वणे मनुष ऊर्ध्वसान आ साविषदर्शसानाय शरुम् ।
स नृतमो नहुषोऽस्मत्सुजातः पुरोऽभिनदर्हन्दस्युहत्ये ॥७॥

sá drúhvaṇe mánusha ūrdhvasāná ā́ sāvishad arṣasā́nāya ṣárum | sá nrítamo náhusho 'smát sújātaḥ púro 'bhinad árhan dasyuhátye || 7 ||

Armed with lightning and thunder, he (the resplendent Sun) goes to accomplish his task; endowed with might, he establishes Himself in the spacious cosmic space. He is triumphant with His associates (the cloud-bearing winds). With them and with all his helping hands, He, the seventh (or the sliding) Sun counter-acts the tricky talents of His wicked opponents. 2

Marching with ease and prestige, he goes to battle; he toils to get hold of the spoils; he, the invincible, destroys the lust-worshipping demons and seizes by his prowess whatever wealth is concealed in the strongholds of the demons with hundred gates. 3

The victorious resplendent Sun, roaming amongst the dark clouds, quickly moves and releases torrents of water for the rich fields. He associates (with rivers), which are fast moving and which without conveyance pour out pitchers of water and yet keep moving with the speed of a horse. 4

May he, (the Cosmic Sun), our unsolicited benefactor, the mighty one, the blameless, having left his dwelling, come with the cosmic vital elements. I think of the two (i.e. parents) of this wise (Cosmic Divine), who are free from infirmity. He conquers the food of enemy (the Demon of Cosmic Darkness) and roars while winning it. 5

The sovereign Lord of resplendence, attacking him, subdues the loud-shouting, six-eyed, three-headed enemy and the three-fold Cosmic Divinity; invigorated by His stength, He smites the water-laden cloud with his iron-tipped finger. 6

Raising himself on high, he launches his arrow against the malignant aggressive foe. He, the Cosmic Sun, the Chief Leader of men emerges out from the invisibility, for the sake of our help, shatters the strongholds of adversaries while destroying the wicked niggards, the malevolent elements. 7

सो अभ्रियो न यवस उदन्यन्क्षयाय गातुं विदन्नो अस्मे ।
उप यत्सीददिन्दुं शरीरैः श्येनोऽयोपाष्टिर्हन्ति दस्यून् ॥८॥
स व्राधतः शवसानेभिरस्य कुत्साय शुष्णं कृपणे परादात् ।
अयं कविमनयच्छस्यमानमत्कं यो अस्य सनितोत नृणाम् ॥९॥
अयं दशस्यन्नर्येभिरस्य दस्मो देवेभिर्वरुणो न मायी ।
अयं कनीन ऋतुपा अवेद्यमिमीताररुं यश्चतुष्पात् ॥१०॥
अस्य स्तोमेभिरौशिज ऋजिश्वा व्रजं दरयद्वृषभेण पिप्रोः ।
सुत्वा यद्यजतो दीदयद्गीः पुर इयानो अभि वर्पसा भूत् ॥११॥
एवा महो असुर वक्षथाय वम्रकः पड्भिरुप सर्पदिन्द्रम् ।
स इयानः करति स्वस्तिमस्मा इषमूर्जं सुक्षितिं विश्वमाभाः ॥१२॥

só abhríyo ná yávasa udanyán kshá́yāya gātúṃ vidán no asmé | úpa yát sī́dad índuṃ śárīraiḥ śyenó 'yopāshṭir hanti dásyūn || 8 || sá vrā́dhataḥ śavasānébhir asya kútsāya śúshṇaṃ kṛipáṇe párādāt | ayáṃ kavím anayac chasyámānam átkaṃ yó asya sánitotá nṛiṇā́m || 9 || ayáṃ daśasyán náryebhir asya dasmó devébhir váruṇo ná māyī́ | ayáṃ kanī́na ṛitupā́ avedy ámimītārárum yáś cátushpāt || 10 || asyá stómebhir auśijá ṛijíśvā vrajáṃ darayad vṛishabhéṇa píproḥ | sútvā yád yajató dīdáyad gī́ḥ púra iyānó abhí várpasā bhū́t || 11 || evá mahó asura vakshátháya vamrakáḥ paḍbhír úpa sarpad índram | sá iyānáḥ karati svastím asmā́ ísham ū́rjaṃ sukshitíṃ víśvam ā́bhāḥ || 12 || 15 ||

Ashṭamo 'nuvākaḥ.

Like the aggregated cloud, that rains on the pasturage, he finds the way to our dwelling. When he gets exhilarated with divine elixir, he, like a hawk with heel of iron, smites the wicked niggards, the malevolent elements. 8

He overthrows the formidable (adversary) with powerful weapons; he destroys the exploiter in the interests of the liberal devotee; he humiliates the leader poet who offers praises. He is the giver of form to the brave leader and his fellow-men. 9

Bountiful to his worshippers, and his associates, friendly to men, and wonderful with his brilliance, having benign power like the venerable Lord, he is known as wise and as guardian of the seasons. He destroys the obstructive force, which assails from all the four directions. 10

Through his lauds, the wise sincere sage (fire or the Sun) shatters the strongholds of greedy man. When the sage sings praises and shines as singer, he seizes the hiding places of evil elements and subdues them with his craft. 11

In this manner, O mighty Lord, the devotee approaches the inner soul step by step, to offer a big oblation. May he, being approached, grant us prosperity; may he bring us food, drink, a secure dwelling and all (desirable and appropriate things). 12

अथ नवमोऽनुवाकः ॥]

(१००) शततमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य वान्दनो दुवस्युर्ऋषिः । विश्वे देवा देवताः । (१-११) प्रथमाद्येकादशर्चां जगती, (१२) द्वादश्याश्च त्रिष्टुप् छन्दसी ॥

॥१६॥ इन्द्र दृह्य मघवन्त्वावदिद्भुज इह स्तुतः सुतपा बोधि नो वृधे ।
देवेभिर्नः सविता प्रावतु श्रुतमा सर्वतातिमदितिं वृणीमहे ॥१॥
भराय सु भरत भागमृत्वियं प्र वायवे शुचिपे क्रन्ददिष्टये ।
गौरस्य यः पयसः पीतिमानश आ सर्वतातिमदितिं वृणीमहे ॥२॥
आ नो देवः सविता साविषद्वय ऋजूयते यजमानाय सुन्वते ।
यथा देवान्प्रतिभूषेम पाकवदा सर्वतातिमदितिं वृणीमहे ॥३॥
इन्द्रो अस्मे सुमना अस्तु विश्वहा राजा सोमः सुवितस्याध्येतु नः ।
यथायथा मित्रधितानि संदधुरा सर्वतातिमदितिं वृणीमहे ॥४॥
इन्द्र उक्थेन शवसा परुर्दधे बृहस्पते प्रतरीतास्यायुषः ।
यज्ञो मनुः प्रमतिर्नः पिता हि कमा सर्वतातिमदितिं वृणीमहे ॥५॥
इन्द्रस्य नु सुकृतं दैव्यं सहोऽग्निर्गृहे जरिता मेधिरः कविः ।
यज्ञश्च भूद्विदथे चारुरन्तम आ सर्वतातिमदितिं वृणीमहे ॥६॥

100.

Índra dṛíhya maghavan tvā́vad íd bhujá ihá stutáḥ sutapā́ bodhi no vṛidhé | devébhir naḥ savitā́ prā́vatu ṣrutám ā́ sarvátātim áditiṃ vṛiṇīmahe || 1 || bhárāya sú bharata bhāgám ṛitvíyam prá vāyáve ṣucipé krandádishṭaye | gaurásya yáḥ páyasaḥ pītím ānaṣá ā́ sarvátātim áditiṃ vṛiṇīmahe || 2 || ā́ no deváḥ savitā́ sāvishad váya ṛijūyaté yájamānāya sunvaté | yáthā devā́n pratibhū́shema pākavád ā́ sarvátātim áditiṃ vṛiṇīmahe || 3 || índro asmé sumánā astu viṣváhā rā́jā sómaḥ suvitásyā́dhy etu naḥ | yáthā-yathā mitrádhitāni saṃdadhúr ā́ sarvátātim áditiṃ vṛiṇīmahe || 4 || índra ukthéna ṣávasā párur dadhe bṛíhaspate prataritā́sy ā́yushaḥ | yajñó mánuḥ prámatir naḥ pitā́ hí kam ā́ sarvátātim áditiṃ vṛiṇīmahe || 5 || índrasya nú súkṛitaṃ daívyaṃ sáho 'gnír gṛihé jaritā́ médhiraḥ kavíḥ | yajñáṣ ca bhūd vidáthe cā́rur ántama ā́ sarvátātim áditiṃ vṛiṇīmahe || 6 || 16 ||

100

O affluent resplendent Lord, well-known as acceptor of devotional prayers, praised on this occasion, may you be favourable to our progress. May the impeller, associated with other divine powers, hear us and protect us. We love all-pervading Infinity, the common mother of us all. 1

Offer to the resplendent Lord, the cherisher of all, the share appropriate to the season: offer it to the divine wind, the drinker of the pure elixir, who clamours as he travels, who obtains a draught of pure milk. We love the all-pervading Infinity, the common mother of us all. 2

May the divine impeller generate well-dressed food for every one of our devoted house-holders, who serve with libations, and thereby are in good favour with Nature's bounties. We love the all-pervading Infinity, the common mother of us all. 3

May the Lord of resplendence be favourably disposed towards us every day; may the sovereign blissful Lord accept our praises, and be pleased to bestow upon us friendly treasure. We love the all-pervading Infinity, the common mother of us all. 4

By His laudable strength, the Lord of resplendence sustains every limb of mine; O Lord Supreme, you are the lengthener of my life. May the devotion, may the intellect and wisdom grant us happiness. We love the all-pervading Infinity, the common mother of us all. 5

The divine force of the Lord of resplendence is just and appropriate; the fire-divine abides in our dwelling. He is the praiser of Nature's bounties, the receiver of oblations, the sage, and is worhty of sacrifice at the altar, beautiful, and most near. We love the all-pervading Infinity, the common mother of us all. 6

॥१७॥ न वो गुहा चकृम भूरि दुष्कृतं नाविष्ट्यं वसवो देवहेळनम् ।
माकिर्नो देवा अनृतस्य वर्पस आ सर्वतातिमदितिं वृणीमहे ॥७॥
अपामीवां सविता साविषन्न्य१ग्वरीय इदप सेधन्त्वद्रयः ।
ग्रावा यत्र मधुषुदुच्यते बृहदा सर्वतातिमदितिं वृणीमहे ॥८॥
ऊर्ध्वो ग्रावा वसवोऽस्तु सोतरि विश्वा द्वेषांसि सनुतर्युयोत ।
स नो देवः सविता पायुरीड्य आ सर्वतातिमदितिं वृणीमहे ॥९॥
ऊर्जं गावो यवसे पीवो अत्तन ऋतस्य याः सदने कोशे अङ्ग्ध्वे ।
तनूरेव तन्वो अस्तु भेषजमा सर्वतातिमदितिं वृणीमहे ॥१०॥
क्रतुप्रावा जरिता शश्वतामव इन्द्र इद्भद्रा प्रमतिः सुतावताम् ।
पूर्णमूधर्दिव्यं यस्य सिक्तय आ सर्वतातिमदितिं वृणीमहे ॥११॥
चित्रस्ते भानुः क्रतुप्रा अभिष्टिः सन्ति स्पृधो जरणिप्रा अधृष्टाः ।
रजिष्ठया रज्या पश्व आ गोस्तूतुर्षति पर्यग्रं दुवस्युः ॥१२॥

ná vo gúhā cakṛima bhū́ri dushkṛitám̱ nā́víshṭyam̱ vasavo devahéḷanam | mā́kir no devā ánṛitasya várpasa ā́ sarvátātim áditim̱ vṛiṇīmahe || 7 || ápā́mīvām̱ savitā́ sāvishan nyàg vā́rīya íd ápa sedhantv ádrayaḥ | grā́vā yátra madhushúd ucyáte bṛihád ā́ sarvátātim áditim̱ vṛiṇīmahe || 8 || ūrdhvó grā́vā vasavo 'stu sotári víṣvā dvéshāṅsi sanutár yuyota | sá no deváḥ savitā́ pāyúr íḍya ā́ sarvátātim áditim̱ vṛiṇīmahe || 9 || ū́rjam̱ gāvo yávase pívo attana ṛitásya yā́ḥ sádane kóṣe aṅgdhvé | tanū́r evá tanvò astu bheshajám ā́ sarvátātim̱ áditim̱ vṛiṇīmahe || 10 || kratuprā́vā jaritā́ ṣáṣvatām áva índra íd bhadrā́ prámatiḥ sutā́vatām | pūrṇám ū́dhar divyám̱ yásya siktáya ā́ sarvátātim áditim̱ vṛiṇīmahe || 11 || citrás te bhānúḥ kratuprā́ abhishṭíḥ sánti spṛídho jaraṇiprā́ ádhṛishṭāḥ | rájishṭhayā rájyā paṣvá ā́ gós tū́tūrshaty páry ágram̱ duvasyúḥ || 12 || 17 ||

O Lord of wealth, we have not committed any great sin against you secretly, nor any open action causing the anger of Nature's forces; let not, O divine powers, any of us adopt falsehood of any form in our life. We love the all-pervading universal Infinity, the common mother of us all. 7

May the divine sun drive away our disease; may the mountains ward off our most heinous (crimes); may we live there where the austere enlightened sages sing praises in loud voice. We love the all-pervading Infinity, the common mother of us all. 8

O possessor of wealth and wisdom, may our prestige be high in our sacred selfless offerings; may you disperse all my secret adversaries; the divine impeller is our adorable protector. We love the all-prevading Infinity, the common mother of us all. 9

O cows, revered and respected in the cow-stall, on sacred occasions, may you eat abundant fodder in the pasture; may your body be the remedy for our body. We love the all-pervading Infinity, the common mother of us all. 10

The Lord of resplendence is the fulfiller of pious acts, the glorifier of all, the guardian of the offerers of libations, and the auspicious forethought. For his libation the heavenly pitcher is filled (with divine elixir of sweetness). We love the all-pervading Infinity, the common mother of us all. 11

O resplendent Lord, your splendour is wonderful, is fulfiller of our pious aspirations, and is most desirable; your divine actions are capable of replenishing the wealth of your worshippers and are irresistible; therefore, may you lead us, as a servant (the bullock driver) leads a bullock on a straight path by fastening a pain-giving rope through his nostrils. 12

(१०१) एकोत्तरशततमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य सौम्यो बुध ऋषिः । विश्वे देवा ऋत्विजो वा देवताः ।
(१-३, ७-८, १०-११) प्रथमादितृचस्य सप्तम्यष्टमीदशम्येकादशीनामृचाञ्च
त्रिष्टुप्, (४, ६) चतुर्थीषष्ठ्योर्गायत्री, (५) पञ्चम्या बृहती, (९, १२)
नवमीद्वादश्योश्च जगती छन्दांसि ॥

॥१८॥ उद्बुध्यध्वं समनसः सखायः समग्निमिन्ध्वं बहवः सनीळाः ।
दधिक्रामग्निमुषसं च देवीमिन्द्रावतोऽवसे नि ह्वये वः ॥१॥
मन्द्रा कृणुध्वं धिय आ तनुध्वं नावमरित्रपरणीं कृणुध्वम् ।
इष्कृणुध्वमायुधारं कृणुध्वं प्राञ्चं यज्ञं प्र णयता सखायः ॥२॥
युनक्त सीरा वि युगा तनुध्वं कृते योनौ वपतेह बीजम् ।
गिरा च श्रुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमेयात् ॥३॥
सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक् । धीरा देवेषु सुम्नया ॥४॥
निराहावान्कृणोतन सं वरत्रा दधातन ।
सिञ्चामहा अवतमुद्रिणं वयं सुषेकमनुपक्षितम् ॥५॥
इष्कृताहावमवतं सुवरत्रं सुषेचनम् । उद्रिणं सिञ्चे अक्षितम् ॥६॥

101.

Úd budhyadhvam̩ sámanasah̩ sakhāyah̩ sám agním indhvam bahávah̩ sánīlāh̩ | dadhikrā́m agním ushásam̩ ca devī́m índrāvató 'vase ní hvaye vah̩ || 1 || mandrā́ krin̩udhvam̩ dhíya ā́ tanudhvam̩ nā́vam aritrapáran̩īm̩ krin̩udhvam | íshkrin̩udhvam ā́yudhāram krin̩udhvam prā́ñcam̩ yajñám prá n̩ayatā sakhāyah̩ || 2 || yunákta sī́rā ví yugā́ tanudhvam̩ krité yónau vapatehá bī́jam | girā́ ca srushtíh̩ sábharā ásan no nédīya ít srin̩yàh̩ pakvám éyāt || 3 || sī́rā yuñjanti kaváyo yugā́ ví tanvate príthak | dhī́rā devéshu sumnayā́ || 4 || nír āhāvā́n krin̩otana sám̩ varatrā́ dadhātana | siñcā́mahā avatám udrín̩am̩ vayám̩ sushékam ánupakshitam || 5 || íshkritāhāvam avatám̩ suvaratrám̩ sushecanám | udrín̩am̩ siñce ákshitam || 6 || 18 ||

101

Awake friends, and kindle fire-divine; may you be of one mind — you, who are many in number, and dwell together under one-roof; I invoke you, O vital breath, fire-divine, and dawn; may you be associated with radiant sun for our protection. 1

Compose pleasant hymns, spin out your songs and praises, construct the ship which is propelled by oars, prepare your weapons, make all things ready, and let the sacrifical fire be enkindled. 2

May you harness the ploughs, and fit on the yokes; now that the womb of earth is ready, sow the seed therein, and through our benedictions may there be abundant food; may the grain fall ripe towards the sickle. 3

The wise farmers, aspiring happiness with reliance in Nature's bounties, harness the ploughs, and lay the yokes apart. 4

May we set up the cattle-troughs, and securely fasten on the straps to it; let us supply water in copious streams (to our fields), from our wells, unfailing and full. 5

I pour out water from the well, whose cattle-troughs are ready for the purpose—water that is nice for watering the fields and taken from wells not to be exhausted. 6

॥१९॥ प्रीणीताश्वान्हितं जंयाथ स्वस्तिवाहं रथमित्कृणुध्वम् ।
द्रोणाहावमवतमश्मचक्रमंसत्रकोशं सिञ्चता नृपाणम् ॥७॥
व्रजं कृणुध्वं स हि वो नृपाणो वर्म सीव्यध्वं बहुला पृथूनि ।
पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तम् ॥८॥
आ वो धियं यज्ञियां वर्त ऊतये देवा देवीं यजतां यज्ञियामिह ।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः ॥९॥
आ तू षिञ्च हरिमीं द्रोरुपस्थे वाशीभिस्तक्षताश्मन्मयीभिः ।
परि ष्वजध्वं दश कक्ष्याभिरुभे धुरौ प्रति वह्निं युनक्त ॥१०॥
उभे धुरौ वह्निरापिब्दमानोऽन्तर्योनेव चरति द्विजानिः ।
वनस्पतिं वन आस्थापयध्वं नि षू दधिध्वमखनन्त उत्सम् ॥११॥
कपृन्नरः कपृथमुद्दधातन चोदयत खुदत वाजसातये ।
निष्टिग्र्यः पुत्रमा च्यावयोतय इन्द्रं सबाध इह सोमपीतये ॥१२॥

prīṇītáśvān hitám jayātha svastiváham rátham ít **kṛiṇudhvam** | drónāhāvam avatám áśmacakram áṅsatrakośam **siñcatā** nṛipáṇam | 7 || vrajám kṛiṇudhvam sá hí vo nṛipáṇo **várma** sīvyadhvam bahulā́ pṛithū́ni | púraḥ kṛiṇudhvam ā́ya-**sīr** **ádhṛishṭā** mā́ vaḥ susroc camasó dṛíṅhatā tám || 8 || ā́ **vo** **dhíyam** yajñíyām varta ūtáye dévā devím yajatā́m ya-**jñíyām** ihá | sá no duhīyad yávaseva gatví sahásradhārā pá-**yasā** **mahí** gaúḥ || 9 || ā́ tū́ shiñca hárim īm drór upásthe **vā́sībhis** takshatāśmanmáyībhiḥ | pári shvajadhvam dáśa **kakshyā̀bhir** ubhé dhúrau práti váhnim yunakta || 10 || ubhé **dhúrau** **váhnir** āpíbdamāno 'ntár yóneva carati dvijā́niḥ | **vánaspátim** vána ā́sthāpayadhvam ní shū́ dadhidhvam **ákhananta** útsam || 11 || **káprin** naraḥ kapṛithám úd **dadhā-tana** **codáyata** khudáta vā́jasātaye | nishṭigryàḥ putrám ā́ cyāvayotáya índram sabā́dha ihá sómapītaye || 12 || 19 ||

Refresh the horses, and take from them the good work of ploughing. Equip a chariot laden with gcod fortune. Give water to your fields taken from wells, having wooden cattle troughs and a stone rim along with a receptacle like armour. Sweet water (of well is) for the drinking of men also. 7

Construct the cow-stall, for that is the drinking place of your leaders (of your men), fabricate armour, manifold and ample. Make cities of iron strong and impregnable; let not your ladle leak; make it strong and unbreakable. 8

O holy divine powers, I would like to draw your attention at this place of dedication and worship towards me for my protection. Our sacrifice pours milk for us, like a stately cow, yielding thousand streams of milk after having eaten fodder in plenty and having returned to their home (in the evenings). 9

Pour out the golden-tinted elixir into the wooden pitcher, fabricated with axes forged out of stones and girded one by one; fill up the herbal elixir in ten pitchers and process the juice. May you also harness the beast of burden (ox or horse) to the two poles of the chariot. 10

Within the two chariot-poles beast of burden, the car-horse goes pressed closely, as in his dwelling or at the sacrifice moves the person with two wives. May you place the "Lord of Forests" (the herbal elixir) in a wooden pot, and store up the juice in it without digging. (The wooden pot full of elixir is like a well which has not been dug). 11

O men, Lord of resplendence is the giver of happiness. May you invoke and evoke this giver of bliss and pleasure; love Him, be sportive with Him and then He would provide all food and sustenance. Invoke Him that He, the son of the suns, comes to you here in your closest proximity to your sacrifice and accepts your devotional expressions. 12

(१०२) द्व्युत्तरशततमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य भार्म्यश्वो मुद्गल ऋषिः । द्रुघण इन्द्रो वा देवता । (१, ३, १२) प्रथमातृतीयाद्वादशीनामृचां बृहती, (२, ४–११) द्वितीयायाश्चतुर्थ्याद्यष्टानाञ्च त्रिष्टुप् छन्दसी ॥

२०॥ प्र ते रथं मिथूकृतमिन्द्रोऽवतु धृष्णुया ।
अस्मिन्नाजौ पुरुहूत श्रवाय्ये धनभक्षेषु नोऽव ॥१॥
उत्स्म वातो वहति वासो अस्या अधिरथं यदजयत्सहस्रम् ।
रथीरभून्मुद्गलानी गविष्टौ भरे कृतं व्यचेदिन्द्रसेना ॥२॥
अन्तर्यच्छ जिघांसतो वज्रमिन्द्राभिदासतः ।
दासस्य वा मघवन्नार्यस्य वा सनुतर्यवया वधम् ॥३॥
उद्नो ह्रदमपिबज्जर्हृषाणः कूटं स्म तृंहदभिमातिमेति ।
प्र मुष्कभारः श्रव इच्छमानोऽजिरं बाहू अभरत्सिषासन् ॥४॥
न्यक्रन्दयन्नुपयन्त एनममेहयन्वृषभं मध्य आजेः ।
तेन सूभर्वं शतवत्सहस्रं गवां मुद्गलः प्रधने जिगाय ॥५॥
ककर्दवे वृषभो युक्त आसीदवावचीत्सारथिरस्य केशी ।
दुधेर्युक्तस्य द्रवतः सहानस ऋच्छन्ति ष्मा निष्पदो मुद्गलानीम् ॥६॥

102.

Prá te rátham mithūkṛ́tam índro 'vatu dhṛishṇuyā́ asmínn ājaú puruhūta ṣravā́yye dhanabhakshéshu no 'va || 1 || út sma vā́to vahati vā́so 'syā adhiratham yád ájayat sahásram | rathī́r abhūn mudgalā́nī gávishṭau bháre kṛitáṃ vy àced indrasenā || 2 || antár yacha jíghāṅsato vájram in-drā́bhidā́satah | dasasya vā maghavann ā́ryasya vā sanutár yavayā vadhám || 3 || udnó hradám apibaj járhṛishāṇaḥ kū́-ṭaṃ sma tṛiṅhád abhímātim eti | prá mushkábhāraḥ ṣráva ichámāno 'jirám bāhū́ abharat síshāsan || 4 || ny àkranda-yann upayánta enam ámehayan vṛishabhám mádhya ājéḥ téna sū́bharvaṃ ṣatávat sahásraṃ gávām múdgalaḥ pra-dháne jigāya || 5 || kakárdave vṛishabhó yuktá āsīd ávāvacīt sā́rathir asya keṣí | dúdher yuktásya drávataḥ sahā́nasa ṛi-chánti shmā nishpádo mudgalā́nīm || 6 || 20 ||

102

May the resplendent head or leader, by His powers protect your chariot that has been left alone. Defend us, O much invoked, in this glorious fight against the raiders for the recovery of our wealth. 1

The wind makes her garments flap, when she, the prowess of our resplendent Lord, wins a cart-load worth a thousand. In the quest of cattle, Mudgalani, the prowess of our Lord, has been the charioteer. The army of the resplendent king recovers the wealth seized in battles. 2

O resplendent king, please strike with your bolt the assailants, who would kill us otherwise; ward off, O bounteous, the secret weapon of our foe, be he a heathen or one of our cultured race. 3

Rejoicing, it (the bull yoked or the armoured tank or car) drinks to its full a pool of waters or liquid fuel; it cleaves the mountain peak, it goes against the enemy. Endowed with vigour, eager for fame, assailing the quick-moving foe, it seizes him, the foe, with both of its mechanized arms. (A conflict between the sun and clouds, or the soul and the evil tendencies). 4

They approach the bull and make him roar in the midst of the battle. I, the resplendent sun, the subduer of the high spirits of the foes or clouds *(mudgala)*, thereby gain in war hundreds and thousands of milch-cattle, well-nourished. 5

The bull (or the armoured car) has been yoked for the destruction of the enemy; his long-haired, well-trained driver, the yoke-fellow, makes him roar; rushing on with the wagon of the irresistible yoked armoured car, the warriors coming forth go to pay tributes to the prowess of the king *(mudgalani)*. 6

॥२१॥ उत प्रधिमुदहन्नस्य विद्वानुपायुनग्वंसगमत्र शिक्षन् ।
इन्द्र उदावत्पतिमघ्न्यानामरंहत पद्याभिः ककुद्मान् ॥७॥
शुनमष्ट्राव्यचरत्कपर्दी वरत्रायां दार्वानह्यमानः ।
नृम्णानि कृण्वन्बहवे जनाय गाः पस्पशानस्तविषीरधत्त ॥८॥
इमं तं पश्य वृषभस्य युञ्जं काष्ठाया मध्ये द्रुघणं शयानम् ।
येन जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु ॥९॥
आरे अघा को न्वित्था ददर्श यं युञ्जन्ति तम्वा स्थापयन्ति ।
नास्मै तृणं नोदकमा भरन्त्युत्तरो धुरो वहति प्रदेदिशत् ॥१०॥
परिवृक्तेव पतिविद्यमानट् पीप्याना कूचक्रेणेव सिञ्चन् ।
एषैष्या चिद्रथ्या जयेम सुमङ्गलं सिनवदस्तु सातम् ॥११॥
त्वं विश्वस्य जगतश्चक्षुरिन्द्रासि चक्षुषः ।
वृषा यदाजिं वृषणा सिषाससि चोदयन्वध्रिणा युजा ॥१२॥

utá pradhím úd ahann asya vidván úpāyunag váṅsagam átra ṣíkshan | índra úd ầvat pátim ághnyānām áraṅhata pádyābhiḥ kakúdmān || 7 || ṣunám ashṭrāvy ầcarat kapardí varatráyāṃ dáıv ānáhyamānaḥ | nṛimṇáni kṛiṇván baháve jánāya gáḥ paspaṣānás távishīr adhatta || 8 || imáṃ tám paṣya vṛishabhásya yúñjaṃ káshṭhāyā mádhye drughaṇáṃ ṣáyānam | yéna jigáya ṣatávat sahásraṃ gávām múdgalaḥ pṛitanájyeshu || 9 || āré aghá kó nv itthá dadarṣa yáṃ yuñjánti tám v á sthāpayanti | násmai tṛ́ṇaṃ nódakám á bharanty úttaro dhuró vahati pradédiṣat || 10 || parivṛiktéva patividyam ānaṭ pípyānā kúcakreṇeva siñcán | eshaishyầ cid rathyầ jayema sumaṅgálaṃ sínavad astu sātám || 11 || tvám víṣvasya jágataṣ cákshur indrāsi cákshushaḥ | vṛíshā yád ājím vṛíshaṇā síshāsasi codáyan vádhriṇā yujá || 12 || 21 ||

The sage (the King) has fitted up the frames of the car, has also harnessed the bull, and has trained him for his work. The resplendent king protects the lord of the inviolable (cows), and the bull or buffalo, rushes along with speed. 7

Wielding the goad, (the resplendent king) with the braided hairs proceeds happily, fastening the strap to the wooden pole of the car or waggon, and distributing riches to many people, and caressing the oxen he acquires vigour. 8

Behold this mace, the ally of the bull car, lying midway in the field of the battle, with which I, the swallower of passions and pride, have won hundreds and thousands of riches in war. 9

Who sees the evils near so closely? They stop the bull which they yoke; they stop; to him they provide neither fodder nor water. Being above (the bull), he bears the chariot-pole of the car and declares (victory of his lord on the opponents). 10

Just as a wife, who has been abandoned, rejoices to find her husband coming back again; and as a cloud expanding when pouring forth rain with the aid of the earth's disc, fully determined to succeed for our charioteer in the conflicts, may we win (the award). May good fortune (peace and prosperity), together with food, be given to all of us. 11

O resplendent Lord (or O resplendent sun), you are the eye of the whole world, when, O showerer (of benefits), urging on your two vigorous steeds, yoked to your car, you proceed to win battle with full confidence. 12

(१०३) त्र्युत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यैन्द्रोऽप्रतिरथ ऋषिः । (१-३, ५-११) प्रथमादितृचस्य पञ्चम्यादिसप्तर्चाश्चेन्द्रः, (४) चतुर्थ्या बृहस्पतिः, (१२) द्वादश्या अप्वा देवी, (१३) त्रयोदश्याश्चेन्द्रो मरुतो वा देवता । (१-१२) प्रथमादिद्वादशर्चां त्रिष्टुप्, (१३) त्रयोदश्याश्चानुष्टुप् छन्दसी ॥

॥२२॥ आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम् ।
संक्रन्दनोऽनिमिष एकवीरः शतं सेना अजयत्साकमिन्द्रः ॥१॥
संक्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना ।
तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा ॥२॥
स इषुहस्तैः स निषङ्गिभिर्वशी संस्रष्टा स युध इन्द्रो गणेन ।
संसृष्टजित्सोमपा बाहुशर्ध्युग्रधन्वा प्रतिहिताभिरस्ता ॥३॥
बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः ।
प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथानाम् ॥४॥
बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः ।
अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित् ॥५॥
गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ।
इमं सजाता अनु वीरयध्वमिन्द्रं सखायो अनु सं रभध्वम् ॥६॥

103.

Āṣúḥ ṣíṣāno vṛishabhó ná bhīmó ghanāghanáḥ kshóbhaṇaṣ carshaṇīnám | saṃkrándano 'nimishá ekavīráḥ ṣatáṃ sénā ajayat sākám índraḥ || 1 || saṃkrándanenānimishéṇa jishṇúnā yutkāréṇa duṣcyavanéna dhṛishṇúnā | tád índreṇa jayata tát sahadhvaṃ yúdho nara íshuhastena vṛíshṇā || 2 || sá íshuhastaiḥ sá nishaṅgíbhir vaṣí sáṃsrashṭā sá yúdha índro gaṇéna | saṃsṛishṭajít somapá bāhuṣardhy ùgrádhanvā prátihitābhir ástā || 3 || bṛíhaspate pári dīyā ráthena rakshohámítrāñ apabádhamānaḥ | prabhañján séṇāḥ pramṛiṇó yudhá jáyann asmákam edhy avitá ráthānām || 4 || balavijñāyá sthávirah právīraḥ sáhasvān vājí sáhamāna ugráḥ | abhívīro abhísatvā sahojá jaítram indra rátham á tishṭha govít || 5 || gotrábhídaṃ govídaṃ vájrabāhuṃ jáyantam ájma pramṛiṇántam ójasā | imáṃ sajātā ánu vīrayadhvam índraṃ sakhāyo ánu sáṃ rabhadhvam || 6 || 22 ||

103

The powerful king is swift. He, like a formidable bull sharpens his horns; he is terrific; he stirs up the people, and slays his foes. He is loud-shouting, ever-vigilant, the chief of heroes; he conquers at once a hundred hosts. 1

With the powerful king, who is loud-roaring, ever vigilant, the victorious, the warlike, the unconquerable, the daring, the hurler of arrows, the showerer, may you, O warriors, and leaders, overcome enemies in the combat. 2

The king rules with the help of arrow-bearing warriors who are armed with swords. He is the subduer, the warrior, and is one who encounters a multitude of foes. He conquers those who encounter him. He is the drinker of the elixir. Being strong-armed and having a powerful bow, he shoots with well-aimed arrows. 3

Come with your chariot, O Lord of vast kingdom, the slayer of wicked, driving off your enemies, crushing off enemies and demolishing them. O victorious in battle, may you be the defender of our chariots. 4

O glorious king, you are known by the strength; you are mighty, herioc, overpowering, vigorous, enduring, and fierce. You are attended by heroes; assisted by mighty men, you are source of strength and the winner of wealth; may you ascend your triumphant chariot. 5

O kindred warriors, fellow friends, follow the powerful king, who is the breaker of mountains, and the acquirer of water; who is armed with the thunderbolt, and who conquers the swift foe and destroying the enemy by his might, shows his zeal and courage. 6

॥२३॥ अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाळयुध्योऽस्माकं सेना अवतु प्र युत्सु ॥७॥
इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम् ॥८॥
इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात् ॥९॥
उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनांसि ।
उद्वृत्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥१०॥
अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु ॥११॥
अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि ।
अभि प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥१२॥
प्रेता जयता नर इन्द्रो वः शर्म यच्छतु ।
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ ॥१३॥

abhí gotrā́ṇi sáhasā gā́hamāno 'dayó vīráḥ ṣatámanyur índraḥ | duṣcyavanáḥ pṛitanāshā́ḷ ayudhyò 'smā́kam sénā avatu prá yutsú || 7 || índra āsām netā́ bṛíhaspátir dákshiṇā yajñáḥ purá etu sómaḥ | devasenā́nām abhibhañjatīnā́m jáyantīnām marúto yantv ágram || 8 || índrasya vṛíshṇo váruṇasya rā́jña ādityā́nām marútām ṣárdha ugrám | mahā́manasām bhuvanacyavā́nām ghósho devā́nām jáyatām úd asthāt || 9 || úd dharshaya maghavann ā́yudhāny út sátvanām māmakā́nām mánāṅsi | úd vṛitrahan vājínām vā́jināny úd ráthānām jáyatām yantu ghóshāḥ || 10 || asmā́kam índraḥ sámṛiteshu dhvajéshv asmā́kam yā́ íshavas tā́ jayantu | asmā́kam vīrā́ úttare bhavantv asmā́ñ u devā avatā háveshu || 11 || amī́shām cittám pratilobháyantī gṛihāṇā́ṅgāny apve párehi | abhí préhi nír daha hṛitsú ṣókair andhénāmítrās támasā sacantām || 12 || prétā jáyatā nara índro vaḥ ṣárma yachatu | ugrā́ vaḥ santu bāhávo 'nādhṛishyā́ yáthā́satha || 13 || 23 ||

May the king, who is pitiless and heroic, who is invincible and irresitible, with hundredfold powers. and who .overthrows armies, destroy the strongholds of enemies, and protect our armies in battles. 7

May the powerful king, the leader of these armies, may the spirit of wise and wealthy worshippers, and well-wishers be aroused; let the warriors march in the van of the destroying and victorious armies of divine powers. 8

May the mighty force of the showerer king, and of the royal protector, of the enlightened sages and brave soldiers, be ours. Very much high is the tempo of the magnanimous and high-minded warriors who cause the worlds tremble. 9

Bristle up, O bounteous; our weapons excite the spirits of our heroes; O slayer of evils, let the speed of the horses be accelerated; let the noises of the conquering chariots be increased. 10

When our banners and flags are raised high in concurrence, may the powerful king be our defender; may the arrows shot from our side be victorious; may our warriors be triumphant; O enlightened powers, protect us in battles. 11

Bewildering the senses of our foes, O poison-fed wind, seize their limbs and depart, attack them, causing injury to their hearts, with burns and pains; let our enemies be submerged in utter darkness. 12

Advance, O warriors, advance and conquer; the resplendent king is your sure repose and happiness. May your arms be strong, so that none injures you and victory becomes yours. 13

(१०४) चतुरुत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य वैश्वामित्रोऽष्टक ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ असावि सोमः पुरुहूत तुभ्यं हरिभ्यां यज्ञमुप याहि तूयम् ।
तुभ्यं गिरो विप्रवीरा इयाना दधन्विर इन्द्र पिबा सुतस्य ॥१॥
अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व ।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः ॥२॥
प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम् ।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥३॥
ऊती शचीवस्तव वीर्येण वयो दधाना उशिज ऋतज्ञाः ।
प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः सधमाद्यासः ॥४॥
प्रणीतिभिष्टे हर्यश्व सुष्टोः सुषुम्नस्य पुरुरुचो जनासः ।
मंहिष्ठामूतिं वितिरे दधानाः स्तोतार इन्द्र तव सूनृताभिः ॥५॥

104.

Ásāvi sómaḥ puruhūta túbhyam háribhyām yajñám úpa yāhi tū́yam | túbhyam gíro vípravīrā iyāná dadhanvirá indra píbā sutásya || 1 | apsú dhūtásya harivaḥ píbehá nṛ́bhiḥ sutásya jaṭháram pṛiṇasva | mimikshúr yám ádraya indra túbhyam tébhir vardhasva mádam ukthavāhaḥ || 2 || prógrā́m pītím vṛ́ishṇa iyarmi satyā́m prayaí sutásya haryaṣva túbhyam | índra dhénābhir ihá mādayasva dhībhír víṣvābhiḥ ṣácyā gṛiṇānáḥ || 3 || ūtí ṣacīvas táva vīryèṇa váyo dádhānā uṣíja ṛitajñā́ḥ | prajā́vad indra mánusho duroṇé tasthúr gṛiṇántaḥ sadhamā́dyāsaḥ || 4 || práṇītibhish ṭe haryaṣva sushṭóḥ sushumnásya pururúco jánāsaḥ | máṅhishṭhām ūtím vitíre dádhānā stotā́ra indra táva sūnṛ́itābhiḥ || 5 || 24 ||

104

O much-invoked effulgent Lord (or the Sun), the elixir has been effused for you; please come quickly to this place of sacrifice with your two steeds—the two energies to cherish our offerings; our praises recited by the mighty singers are flowing to you; may you accept our homage. 1

O Lord of vigorous energies, at this ceremony, accept our offerings of divine elixir mixed with water (homage supplemented with a will to act), and fill your belly with the libation offered by the sages, which the constant efforts have expressed out for you (just as juice of a plant extracted with stones). May those of you who are carried by hymns enhance their exhilaration with (our words of praise accompanied with sacred rites). 2

(O resplendent sire) of vigorous energies, showerer of benefits, I send you strong exhilarating elixirs that you may proceed (forward on your assignments). O resplendent, so well known for your prowess, be exhilarated at this ceremony with praises and with all customary rites. 3

O powerful resplendent sire, people have assembled here in the house of the person (who is the institutor of the sacred public rite); these people are such noble persons as enjoy food, not alone, but along with their offsprings (and dependents), and are cognizant with the knowledge of eternal law and they have a full reliance in your protection and prowess. They glorify you and share your exhilaration. 4

O Lord of vigour and energy, you are deservedly praised for your generosity as a bestower of wealth and happiness; through your guidance and munificence, people obtain most liberal help; every one praises you for your excellent favours, given to all and sundry without discrimination. 5

॥२५॥ उप ब्रह्माणि हरिवो हरिभ्यां सोमस्य याहि पीतये सुतस्य ।
इन्द्र त्वा यज्ञः क्षममाणमानड् दाश्वाँ अस्यध्वरस्य प्रकेतः ॥६॥
सहस्रवाजमभिमातिषाहं सुतेरणं मघवानं सुवृक्तिम् ।
उप भूषन्ति गिरो अप्रतीतमिन्द्रं नमस्या जरितुः पनन्त ॥७॥
सप्तापो देवीः सुरणा अमृक्ता याभिः सिन्धुमतर इन्द्र पूर्भित् ।
नवतिं स्रोत्या नव च स्रवन्तीर्देवेभ्यो गातुं मनुषे च विन्दः ॥८॥
अपो महीरभिशस्तेरमुञ्चोऽजागरास्वधि देव एकः ।
इन्द्र यास्त्वं वृत्रतूर्ये चकर्थ ताभिर्विश्वायुस्तन्वं पुपुष्याः ॥९॥
वीरेण्यः क्रतुरिन्द्रः सुशस्तिरुतापि धेना पुरुहूतमीट्टे ।
आर्दयद्वृत्रमकृणोदु लोकं ससाहे शक्रः पृतना अभिष्टिः ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

úpa bráhmāṇi harivo háribhyāṃ sómasya yāhi pītáye **sutásya | índra tvā yajñáḥ kshámamāṇam ānaḍ dāṣvā́n asy adhvarásya praketáḥ** || 6 || **sahásravājam abhimātisháhaṃ sutéraṇam maghávānaṃ suvṛiktím** | úpa bhūshanti gíro ápra**tītam índraṃ** namasyā́ jaritúḥ pananta || 7 || saptápo devíḥ **suráṇā ámṛiktā yā́bhiḥ** síndhum átara indra pūrbhít | na**vatíṃ srotyā́ náva** ca srávantīr **devébhyo gātúm mánushe ca vindaḥ** || 8 || apó **mahír abhíṣaster amuñcó 'jāgar āsv ádhi devá ékaḥ** | índra yā́s tvā́ṃ vṛitratū́rye cakártha tā́bhir **viṣvā́yus tanvàm pupushyāḥ** || 9 || vīréṇyaḥ krátur índraḥ **uṣastír utápi dhénā** puruhūtám īṭṭe | ā́rdayad vṛitrám ákṛi**od u lokáṃ** sasāhé ṣakráḥ pṛítanā' abhishṭíḥ || 10 || ṣunáṃ ıvema maghávānam índram — || 11 || 25 ||

Lord of vigour and energy, come with your two powers to our adorations to accept our elixir of love and homage; O effulgent, the offering reaches you, who are enduring; cognizant of worship; you are the donor of the reward. 6

Our praises celebrate the irresistible resplendent sire (Lord, or sun or the sire), the dispenser of abundant food, the overcomer of enemies, the delighter in the libation, the possessor of opulence, the well-praised; the adorations of the worshipper glorify him. 7

The seven divine meandering rivers with which you, O resplendent sire, the destroyer of cities, replenish the ocean, flow unimpeded; you discover the nine and ninety flowing rivers and their path for Nature's bounties and men. 8

You release the great waters from the malignant obstructer; you have been the only divine who watches over them; with those waters which you have employed for the destruction of darknesses, may you, all-vivifying resplendent sire, cherish your own glory. 9

The radiant sun, the resplendent sire, is the chief of heroes, the accomplisher of great deeds, to whom praise is well-offered; the voice of praise lauds him, the invoked of many. He destroys devil of darknesses and creates light; he is radiant, the conqueror and overcomer of hostile forces. 10

We invoke for our protection the opulent radiant sun, distinguished in this combat; he is the leader in the food-bestowing conflicts; he is terrible in battles, the destroyer of foes, and the conqueror of wealth. 11

(१०५) पञ्चोत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य कौत्सो दुर्मित्रः सुमित्रो गुणतः, विपर्यस्तनामा वा ऋषिः । इन्द्रो देवता ।
(१) प्रथमर्चो गायत्र्युष्णिग्वा, (२, ७) द्वितीयासप्तम्योः पिपीलिकमध्या, (३–६, ८–१०) तृतीयादिचतसृणामष्टम्यादितृचस्य चोष्णिक्, (११) एकादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२६॥

कदा वसो स्तोत्रं हर्यत आव श्मशा रुधद्वाः ।
दीर्घं सुतं वाताप्याय ॥१॥
हरी यस्य सुयुजा विव्रता वेरर्वन्तानु शेपा ।
उभा रजी न केशिना पतिर्दन् ॥२॥
अप योरिन्द्रः पापज आ मर्तो न शश्रमाणो बिभीवान् ।
शुभे यद्युयुजे तविषीवान् ॥३॥
सचायोरिन्द्रश्चर्कृष आँ उपानसः सपर्यन् ।
नदयोर्विव्रतयोः शूर इन्द्रः ॥४॥
अधि यस्तस्थौ केशवन्ता व्यचस्वन्ता न पुष्ट्यै ।
वनोति शिप्राभ्यां शिप्रिणीवान् ॥५॥

105.

Kadá vaso stotrám háryata ā́va ṣmaṣā́ rudhad vā́ḥ | **dīrghám sutám vātā́pyāya** || 1 || hárī yásya suyújā vívratā **vér árvantā́nu** ṣépā | **ubhā́** rajī́ ná keṣínā pátir dán || 2 || **ápa yór** índraḥ pā́paja ā́ márto ná ṣaṣramāṇó bibhīvā́n | ṣubhé yád yuyujé távishīvān || 3 || sácāyór índraṣ cárkṛisha ā́ñ upānasáḥ saparyán | nadáyor vívratayoḥ ṣū́ra índraḥ || 4 || ádhi yás tasthaú késavantā vyácasvantā ná pushṭyaí | vanóti ṣíprābhyāṃ ṣipríṇīvān || 5 || 26 ||

॥२७॥

प्रास्तौदृष्वौजा ऋष्वेभिस्ततक्ष शूरः शवसा ।
ऋभुर्न क्रतुभिर्मातरिश्वा ॥६॥
वज्रं यश्चक्रे सुहनाय दस्यवे हिरीमशो हिरीमान् ।
अरुतहनुरद्भुतं न रजः ॥७॥

prástaud ṛishvaújā ṛishvébhis tatáksha ṣū́raḥ ṣávasā | ṛibhúr ná krátubhir mātaríṣvā || 6 || vájraṃ yáṣ cakré suhánāya dásyave hirīmaṣó hírīmān | árutahanur ádbhutaṃ ná rájaḥ || 7 ||

105

When will our praise reach you, O Lord of wealth, O lover of praises? When will you accept it and let loose the long-protracted blessings for showering rain? 1

To you belong the two vital energies, which like war-steeds, are well-trained, active, swift, courageous, brilliant as the two worlds. May you, O Lord of vital energies, bestow wealth upon us. 2

The sun repels obstructions and like a mortal tired and affrighted in the combat with the obstructive force (i.e. with dark clouds) and being associated with the forces of vital energies prepares for glorious victory. 3

The sun, the hero, the possessor of two energies, neighing and prancing like horses, the friend of man, for his exhilaration, comes mounted in his chariot, granting him prosperity. 4

He, who has mounted the two long-maned and all-pervading steed-like energies for the nourishment of the sacrificer, asks for love and devotional praise. The sun roars as if with his mighty jaws. 5

Possessor of glorious strength and associated with the glorious vital winds he inspires adoration; the hero abiding in the firmament works with his strength as the wise architects with their supreme designs and structures. 6

He is golden-bearded and Lord of vital powers, who makes the thunderbolt for the easy destruction of the demon of darkness, and who has irresistible jaws like the vast firmament. 7

अवं नो वृजिना शिशीह्यृचा वनेमानृचः ।
नाब्रह्मा यज्ञ ऋधग्जोषति त्वे ॥८॥
ऊर्ध्वा यत्ते त्रेतिनी भूद्यज्ञस्य धूर्षु सद्मन् ।
सजूर्नावं स्वयशसं सचायोः ॥९॥
श्रिये ते पृश्निरुपसेचनी भूच्छ्रिये दर्विररेपाः ।
यया स्वे पात्रे सिञ्चस उत् ॥१०॥
शतं वा यदसुर्य प्रति त्वा सुमित्र इत्थास्तौद्दुर्मित्र इत्थास्तौत् ।
आवो यद्दस्युहत्ये कुत्सपुत्रं प्रावो यद्दस्युहत्ये कुत्सवत्सम् ॥११॥

॥ इत्यष्टमाष्टके पञ्चमोऽध्यायः ॥

[पञ्चमाध्याये वर्गाः २७, सूक्तानि ९९, ऋचः २४९]

---

nábrahmā yajñá ṛídhag jóshati tvé || 8 || urdhvā́ yát te tretínī bhū́d yajñásya dhūrshú sádman | sajū́r nā́vam sváyaṣasam sácāyóḥ || 9 || ṣriyé te pṛíṣnir upasécanī bhūc chriyé dárvir arepā́ḥ | yáyā své pā́tre siñcása út || 10 || ṣatám vā yád asurya práti tvā sumitrá itthā́staud durmitrá itthā́staut | ā́vo yád dasyuhátye kutsaputrám prā́vo yád dasyuhátye kutsavatsám || 11 || 27 ||

Pañcamo 'dhyāyaḥ.

अथ षष्ठोऽध्यायः ॥

(१०६) षडुत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य काश्यपो भूतांश ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥ उभा उ नूनं तदिदर्थयेथे वि तन्वाथे धियो वस्त्रापसेव ।
सध्रीचीना यातवे प्रेमजीगः सुदिनेव पृक्ष आ तंसयेथे ॥१॥

106.

Ubhā́ u nūnám tád íd arthayethe ví tanvāthe dhíyo vástrāpáseva | sadhrīcī́nā yā́tave prém ajīgaḥ sudíneva pṛíksha ā́ taṅsayethe || 1 ||

Comminute, O the resplendent, our sins and shortcomings; may we by our hymns win over those who offer no hymns. The offering unaccompanied by sincere prayer and a will to exert accordingly, is not acceptable to you. 8

When three-fold fire burns high for you and rises up and rests on the top of cosmos, then accompanied by the sacrifice, you, the friend of man, ascend with joy on the glorious boat of heaven. 9

May the earth yield water (or may the cow furnish milk) for mixing with your love, the elixir; may the ladle for the mixture wherewith you pour it into your own vessel be free from defect. 10

When you, O mighty, give hundredfold riches, believers or the friendly ones praise you thus; unbelievers or unfriendly ones also praise you thus; you help the wise man, and destroy the wicked. 11

106

You both, twin divines (pair of day and night), hold the time-space creation (the ceremonials) spread out as two weavers weave cloths. The institutor of the rites praises you for the fulfilment of his desires. May both of you come united and hence this reminding. Please spread out food for us on this charming day. 1

उष्टारेव फर्वरेषु श्रयेथे प्रायोगेव श्वात्र्या शासुरेथः ।
दूतेव हि ष्ठो यशसा जनेषु माप स्थातं महिषेवावपानात् ॥२॥
साकंयुजा शकुनस्येव पक्षा पश्वेव चित्रा यजुरा गमिष्टम् ।
अग्निरिव देवयोर्दीदिवांसा परिज्मानेव यजथः पुरुत्रा ॥३॥
आपी वो अस्मे पितरेव पुत्रोग्रेव रुचा नृपतीव तुर्यै ।
इर्येव पुष्ट्यै किरणेव भुज्यै श्रुष्टीवानेव हवमा गमिष्टम् ॥४॥
वंसगेव पूषर्या शिम्बाता मित्रेव ऋता शतरा शातपन्ता ।
वाजेवोच्चा वयसा घर्म्येष्ठा मेषेवेषा सपर्या३ पुरीषा ॥५॥

ushṭáreva phárvareshu ṣrayethe prāyogéva ṣvātryā ṣā́sur éthaḥ | dūtéva hí shṭhó yaṣásā jáneshu mā́pa sthātam mahishévāpā́nāt || 2 || sākaṃyújā ṣakunásyeva pakshā́ paṣvéva citrā́ yájur ā́ gamishṭam | agnír iva devayór dīdivā́ṅsā párijmāneva yajathaḥ purutrā́ || 3 || āpí vo asmé pitáreva putrógréva rucā́ nṛipátīva turyaí | íryeva pushṭyaí kiráṇeva bhujyaí ṣrushṭīvā́neva hávam ā́ gamishṭam || 4 || vā́ṅsageva pūsharyā̀ ṣimbā́tā mitréva ṛitā́ ṣatárā ṣā́tapantā | vā́jevoccā́ váyasā gharmyeshṭhā́ méshevéshā́ saparyā̀ púrīshā || 5 || 1 ||

॥२॥ सृण्येव जर्भरी तुर्फरीतू नैतोशेव तुर्फरी पर्फरीका ।
उदन्यजेव जेमना मदेरू ता मे जराय्वजरं मरायु ॥६॥
पज्रेव चर्चरं जारं मरायु क्षद्मेवार्थेषु तर्तरीथ उग्रा ।
ऋभू नापत्खरमज्रा खरज्रुर्वायुर्न पर्फरत्क्षयद्रयीणाम् ॥७॥

sṛiṇyèva jarbhárī turphárītū naitoṣéva turphárī parpharíkā | udanyajéva jémanā maderū́ tā́ me jarā́yv ajáram marā́yu || 6 || pajréva cárcaraṃ jā́ram marā́yu kshádmevā́rtheshu tartarītha ugrā́ | ṛibhū́ nā́pat kharamajrā́ kharā́jrur vāyúr ná parpharat kshayad rayīṇā́m || 7 ||

Like two plough bulls, you move towards those who fill you with oblations; you approach like two horses prepared for the fray in order to bring treasure; you are like two glorious messengers among the people. Please do not refuse to accept our offerings like two buffaloes forcibly taken away from the drinking trough. 2

Connected together like the two wings of a bird, you come to our place of noble acts. Like two beautiful animals, you visit our place again and again. You are radiant as fire of the devout worshipper. Like two perambulating priests, you simultaneously bless many of our noble performances at several places. 3

You are our kinsmen. Like two sons, or like two ferocious or fierce shining fires, or like two princes hastening to give protection, or like two bestowers of food you come to feed us. And again, like two luminaries for our joy and like two quick listners, you come to our invocation. 4

You are like two pleasantly moving well-fed bulls. You are like two bestowers of comforts. You are veracious; you are possessors of infinite wealth and you are happy. You may be compared to two horses plump with fodder or to two rams abiding in the firmament. You are to be nourished with food of knowledge and to be cherished with oblations. 5

You are like two mad elephants bending their forequarters and smiting the foe, or you are like the two sons of brave men destroying foes, and cherishing friends; you are as bright as two water-born jewels; may you, O twin divines, render my decaying mortal body free from decay. 6

Fierce twin divines, like two powerful heroes, you enable this moving, perishable mortal frame to cross over the obstructions as over water; extremely intelligent, like two artisans, your chariot, swift as the wind, attains its destination; it pervades all space and it freelv distributes riches. -

घर्मेव मधु जठरे सनेरू भगेविता तुर्फरी फारिवारम् ।
पतरेव चचरा चन्द्रनिर्णिङ्मनऋङ्गा मनन्या३ न जग्मी ॥८॥
बृहन्तेव गम्भरेषु प्रतिष्ठां पादेव गाधं तरते विदाथः ।
कर्णेव शासुरनु हि स्मराथोंशेव नो भजतं चित्रमप्नः ॥९॥
आरङ्गरेव मध्वेरयेथे सारघेव गवि नीचीनबारे ।
कीनारेव स्वेदमासिष्विदाना क्षामेवोर्जा सूयवसात्सचेथे ॥१०॥
ऋध्याम स्तोमं सनुयाम वाजमा नो मन्त्रं सरथेहोप यातम् ।
यशो न पक्वं मधु गोष्वन्तरा भूतांशो अश्विनोः काममप्राः ॥११॥

gharmeva madhu jathare saneru bhagevita turphari pharivaram | patareva cacara candranirnin manaringa mananya na jagmī || 8 || brihanteva gambhareshu pratishtham padeva gadham tarate vidāthah | karneva sasur anu hí smaratho ’nseva no bhajatam citram apnah || 9 || arangareva madhv erayethe sara ghéva gavi nicinabare | kinareva svedam asishvidana kshamevorja suyavasát sacethe || 10 || ridhyáma stómam sanúyama vajam a no mantram sarathehopa yatam | yaso na pakvam madhu góshv antar a bhutanso asvínoh kamam aprāḥ || 11 || 2 ||

(१०७) सप्तोत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसो दिव्य ऋषिः, प्राजापत्या दक्षिणा वा ऋषिका । दक्षिणा दक्षिणादातारो वा देवताः । (१-३, ५-११) प्रथमादितृचस्य पञ्चम्यादिसप्तर्चांश्च त्रिष्टुप्, (४) चतुर्थ्याश्च जगती छन्दसी ॥

॥३॥ आविरभून्महि माघोनमेषां विश्वं जीवं तमसो निरमोचि ।
महि ज्योतिः पितृभिर्दत्तमागादुरुः पन्था दक्षिणाया अदर्शि ॥१॥

107.

Avír abhūn mahi mághonam esham visvam jivam támaso nír amoci | mahi jyotiḥ pitríbhir dattam agad urúḥ pantha dákshinaya adarṣi || 1 ||

With your bellies full of heavenly elixir, and like two sauce-pans, you preserve wealth. You are the destroyer of enemies. Armed with hatchets, moving like two flying birds, and with forms, beautifully shining like the moon, with speed of the mind, and both of you laudable, may you come forward to bless our benevolent deeds. 8

Like two expert swimmers (men) in deep waters, you find a resting place. Like two feet crossing a ford you find the fording place. Like two ears you recognize the voice of the reciter of your praises. Like two shoulders supporting the sacred works, come to attend and assist our sacred undertakings. 9

Like two loud-sounding clouds, you send forth the sweet rain. Like two bees, you bring to us your honey to bee-hive, which has its opening turned downwards. Like two labourers, you are dripping with perspiration and like a tired cow eating sweet herbage, you obtain strength. 10

May we have more and more of our praises. May we earn and give nourishing wealth and wisdom to others. May you come hither in the same chariot to our worship; and accept the sweet sacred oblations prepared out of milk products. Thus, a great naturist fulfils the aspirations of the seekers. 11

107

The great splendour of the bounteous Lord (the sun) has become manifest for the rites of these pious men; the whole world (a part of this globe) is set free from the darkness; the vast light, bestowed by our ancestors, has come to us well in time. A clear gesture for the award of remunerative honorarium or charity has been made. 1

उच्चा दिवि दक्षिणावन्तो अस्थुर्ये अश्वदाः सह ते सूर्येण ।
हिरण्यदा अमृतत्वं भजन्ते वासोदाः सोम प्र तिरन्त आयुः ॥२॥
दैवी पूर्तिर्दक्षिणा देवयज्या न कवारिभ्यो नहि ते पृणन्ति ।
अथा नरः प्रयतदक्षिणासोऽवद्यभिया बहवः पृणन्ति ॥३॥
शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते हविः ।
ये पृणन्ति प्र च यच्छन्ति संगमे ते दक्षिणां दुहते सप्तमातरम् ॥४॥
दक्षिणावान्प्रथमो हूत एति दक्षिणावान्ग्रामणीरग्रमेति ।
तमेव मन्ये नृपतिं जनानां यः प्रथमो दक्षिणामाविवाय ॥५॥

ucca diví dákshinavanto asthur ye asvadah saha te suryena | hiranyadá amritatvam bhajante vasodah soma pra tiranta ayuh || 2 || daivi purtír dakshina devayajya na kavaribhyo nahi té prinanti | atha narah prayatadakshinaso 'vadyabhiya bahavah prinanti || 3 || satadharam vayum arkam svarvidam nricákshasas té abhí cakshate havíh | ye prinanti pra ca yáchanti samgamé te dákshinam duhate saptamataram || 4 || dákshinavan prathamo huta eti dakshinavan gramanir agram eti | tam evá manye nripatim jananam yáh prathamó dákshinam avivaya || 5 || ३ ||

॥४॥ तमेव ऋषिं तमु ब्रह्माणमाहुर्यज्ञन्यं सामगामुक्थशासम् ।
स शुक्रस्य तन्वो वेद तिस्रो यः प्रथमो दक्षिणया रराध ॥६॥
दक्षिणाश्वं दक्षिणा गां ददाति दक्षिणा चन्द्रमुत यद्धिरण्यम् ।
दक्षिणान्नं वनुते यो न आत्मा दक्षिणां वर्म कृणुते विजानन् ॥७॥

tam eva rishim tam u brahmanam ahur yajnanyam samagam ukthasasam | sá sukrasya tanvò veda tisro yah prathamo dákshinaya raradha || 6 || dákshinasvam dákshinā gam dadati dákshina candrám utá yád dhíranyam | dákshinannam vanute yó na atmā dákshinam várma krinute vijanán || 7 ||

The donors of charity rise high up in the society and are thus blessed in heaven. Those who give speed-horses in charity dwell with the sun; the givers of gold obtain immortality, and the givers of raimant prolong their life, O Dear. 2

The divine nourishing charity, which is a part of the sacrifice and public duty to the enlightened ones is not for those who go wrong and are sinful, for they do not gratify (any one with sacrifice). However, there are many men who through fear of incurring sin liberally give charity, and thereby gratify the divine ones. 3

Many of them out of the worshippers rightly offer oblation to the wind of the hundred streams, and several of them to the all conscious sun, and to the men-beholding divine ones. Many persons give charity in plenty at the time of festivities. This category of charity has been said to be the mother of seven i.e. the sustainer of seven priests. 4

He who brings charity is invited first; the head of a village bearing charity goes in front. I regard him as a king amongst men who initiates or first offers charity. 5

They call such a person a Ṛṣi (the seer), the Brahmana, (the learned), the leader of the sacred work, the chanter of the hymns, the reciter of the prayer; knower of the three forms of light, who while participating in any public activity starts with charity. 6

The one who gives horses in charity, gives cows in charity, gives gold and also silver in charity and bestows food, he himself, knowing the value of charity, puts on charity as his armour. 7

न भोजा मंम्रुर्न न्यर्थमीयुर्न रिष्यन्ति न व्यथन्ते ह भोजाः ।
इदं यद्विश्वं भुवनं स्वश्चैतत्सर्वं दक्षिणैभ्यो ददाति ॥८॥
भोजा जिग्युः सुरभिं योनिमग्रे भोजा जिग्युर्वध्वं१ या सुवासाः ।
भोजा जिग्युरन्तःपेयं सुराया भोजा जिग्युर्ये अहूताः प्रयन्ति ॥९॥
भोजायाश्वं सं मृजन्त्याशुं भोजायास्ते कन्या३ शुम्भमाना ।
भोजस्येदं पुष्करिणीव वेश्म परिष्कृतं देवमानेव चित्रम् ॥१०॥
भोजमश्वाः सुष्टुवाहो वहन्ति सुवृद्रथो वर्तते दक्षिणायाः ।
भोजं देवासोऽवता भरेषु भोजः शत्रून्त्समनीकेषु जेता ॥११॥

ná bhoja mamrur na nyartham īyur na rishyanti na vyathante ha bhojah | idam yad vísvam bhuvanam svas caitat sarvam dákshinaibhyo dadati || 8 || bhojá jigyuh surabhím yónim agre bhojá jigyur vadhvam yá suvásah | bhojá jigyur antahpeyam suraya bhojá jigyur yé áhutah prayanti || 9 || bhojayasvam sam mrijanty asum bhojáyaste kanya sumbhamana | bhojasyedám pushkarinīva vesma parishkritam devamaneva citram || 10 || bhojam asvah sushthuváho vahanti suvríd ratho vartate dákshinayah | bhojám devāso vata bhareshu bhojah satrun samanīkeshu jeta || 11 || 4 ||

(१०८) अष्टोत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य (१, ३, ५, ७, ९) प्रथमातृतीयापञ्चमीसप्तमीनवमीनामृचां पणयोऽसुरा ऋषयः, (२, ४, ६, ८, १०–११) द्वितीयाचतुर्थीषष्ठ्यष्टमीदशम्येकादशीनाञ्च सरमा ऋषिका । (१, ३, ५, ७, ९) प्रथमातृतीयापञ्चमीसप्तमीनवमीनामृचां सरमा, (२, ४, ६, ८, १०–११) द्वितीयाचतुर्थीषष्ठ्यष्टमीदशम्येकादशीनाञ्च पणयो देवताः । त्रिष्टुप् छन्दः ॥

॥५॥ किमिच्छन्ती सरमा प्रेदमानड् दूरे ह्यध्वा जगुरिः पराचैः ।
कास्मेहितिः का परितक्म्यासीत्कथं रसाया अतरः पयांसि ॥१॥

108.

Kím ichántī sarámā prédám ānaḍ dūré hy ádhvā jáguriḥ parācaíḥ | kásméhitih ká páritakmyāsīt katháṃ rasáyā ataraḥ páyāṅsi || 1 ||

The givers of charity meet no death; they do not face destruction; they suffer no injury; the givers of charity suffer no pain. Charity gives them all this world and the world beyond. 8

The givers (of charity) obtain fragrant home in the first priority; and then they win the cow and other sources of food. The givers win a bride who is beautifully attired. In the enjoyment provided to others verily lies the enjoyment of the givers. Such givers of enjoyment win the affection of those who might not have been cordial and friendly to them. 9

For the giver of enjoyment, they deck out a fleet horse; such a giver verily gets a bride beautifully adorned; to the giver of enjoyment belongs this dwelling, adorned like a lake full of lotus flowers, delightful like a dwelling of the divine ones. 10

Giver of enjoyments to others verily gets the horses capable of bearing heavy burdens. Highly prized luxury chariots and cars adorn the premises of the givers of charity. O divine, protect such a liberal giver in combats; may the giver be the victor over his foes in battles. 11

108

(A dialogue between Saramā, the Intuitional Faculty, a messenger of the Self, and Paṇis, the hoarders of wealth, the plunderers of divine cows, the obscurers of right understanding; Indra may be the Sun; cows may be the sun-rays and clouds, the obstructors of the sun rays, are the Paṇis).

(Paṇis:) With what objective has the Intuitional Faculty come to this place? Verily, the way is long and difficult to be traversed by the persevering. What is the mission of your coming to us? What sort of wandering has been yours? How have you crossed the waters of the roaring firmament, the region of inner-most conflicts? 1

इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्ती पणयो निधीन्वः ।
अतिष्कदो भियसा तन्न आवत्तथा रसाया अतरं पयांसि ॥२॥
कीदृङ्ङिन्द्रः सरमे का दृशीका यस्येदं दूतीरसरः पराकात् ।
आ च गच्छान्मित्रमेना दधामाथा गवां गोपतिर्नो भवाति ॥३॥
नाहं तं वेद दभ्यं दभत्स यस्येदं दूतीरसरं पराकात् ।
न तं गूहन्ति स्रवतो गभीरा हता इन्द्रेण पणयः शयध्वे ॥४॥
इमा गावः सरमे या ऐच्छः परि दिवो अन्तान्सुभगे पतन्ती ।
कस्त एना अव सृजादयुध्व्युतास्माकमायुधा सन्ति तिग्मा ॥५॥

índrasya dūtír ishita carami maha ichanti panayo nidhin vah | atishkado bhiyasa tán na avat tátha rasaya ataram payansi || 2 || kīdrinn índrah sarame ka drisika yásyedam dutir ásarah parakat | á ca gachan mitram ena dadhamatha gavam gopatir no bhavāti || 3 || naham tam veda dabhyam dabhat sa yasyedam dutir asaram parakat | na tam guhanti sraváto gabhira hata indrena panayah sayadhve || 4 || ima gavah sarame ya aíchah pari divo antan subhage patantī | kas ta ena ava srijad áyudhvy utásmákam áyudhā santi tigmá || 5 || 6 ||

॥६॥ असेन्या वः पणयो वचांस्यनिषव्यास्तन्वः सन्तु पापीः ।
अधृष्टो व एतवा अस्तु पन्था बृहस्पतिर्व उभया न मृळात् ॥६॥
अयं निधिः सरमे अद्रिबुध्नो गोभिरश्वेभिर्वसुभिन्यृष्टः ।
रक्षन्ति तं पणयो ये सुगोपा रेकु पदमलकमा जगन्थ ॥७॥

asenya vah panayo vacansy anishavyas tanvah santu papih | ádhrishto va étavá astu pantha bríhaspátir va ubhayā na mrilāt || 6 || ayam nidhíh sarame adribudhno gobhir asvebhir vasubhir nyrishtah | rákshanti tam panayo ye sugopa reku padám álakam a jagantha || 7 ||

(Saramā:) I have come as the appointed messenger of the Lord of resplendence, seeking our great treasures forcibly taken by you. O dark clouds of evil thoughts, my strong determination has sustained me all through the danger involved in crossing the waters. And thus I have passed over the waters of the river. 2

(Paṇis:) O messenger, O Sarama, what this resplendent Lord is like? What is the appearance of that person as whose messenger you have come to this place from afar? (Now Panis say to one another:) Let her approach; let us make friends with her, and let her be the Lord of our cattle. 3

(Saramā:) I do not believe that he can be subdued; he as whose messenger I have come to this place from afar, can defeat all of you. The deep rivers do not conceal him. You, O Panis, when slain by Him, shall all of you sleep eternally (i.e. shall die). 4

(Paṇis:) O auspicious envoy, here are the cows, the rays, which you seek, stretching to the extremities of the sky. Who would give them up to you without resistance, without a combat? And (may you know) our weapons are sharp. 5

(Saramā:) Your words, O Panis, are not sufficient to defend you; your sinful bodies will not be equal to his arrows. May you have innumerable hurdles in your path. May our Lord of vast universe show no favour to either your words or to your persons. 6

(Paṇis:) O envoy, this treasure, secured in the (cave of the) mountain consists of cows, horses and riches; We, Panis, protect it who are good watchers. All in vain, shall be your approach to this solitary spot. 7

एह गमन्नृषयः सोमशिता अयास्यो अङ्गिरसो नवग्वाः ।
त एतमूर्वं वि भजन्त गोनामथैतद्वचः पणयो वमन्नित् ॥८॥
एवा च त्वं सरम आजगन्थ प्रबाधिता सहसा दैव्येन ।
स्वसारं त्वा कृणवै मा पुनर्गा अप ते गवां सुभगे भजाम ॥९॥
नाहं वेद भ्रातृत्वं नो स्वसृत्वमिन्द्रो विदुराङ्गिरसश्च घोराः ।
गोकामा मे अच्छदयन्यदायमपात इत पणयो वरीयः ॥१०॥
दूरमित पणयो वरीय उद्गावो यन्तु मिनतीर्ऋतेन ।
बृहस्पतिर्या अविन्दन्निगूळ्हाः सोमो ग्रावाण ऋषयश्च विप्राः ॥११॥

éhá gamann rishayah sómasita ayasyo angiraso navagvāh | tá etam urvam ví bhajanta gonam áthaitad vacah panayo vamann ít || 8 || eva ca tvam sarama ajagantha prabadhitá sahasa daívyena | svasaram tva krinavai ma púnar ga apa te gavam subhage bhajama || 9 || naham veda bhratritvam no svasritvám índro vidur angirasas ca ghoráh | gokāma me achadayan yád ayam apata ita panayó varıyah || 10 || duram ita panayo varıya ud gāvo yantu minatír riténa | bríhaspatir ya ávindan nıgulhah somo gravana ríshayas ca víprāh || 11 || 6 ||

(१०९) नवोत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य जुहूर्नाम्नी ब्रह्मवादिनी ब्रह्मजाया ऋषिका, ब्राह्म ऊर्ध्वनाभा वा ऋषिः। विश्वे देवा देवताः। (१-५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६-७) षष्ठीसप्तम्योश्चानुष्टुप् छन्दसी ॥

॥७॥ तेऽवदन्प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा ।
वीळुहरास्तप उग्रो मयोभूरापो देवीः प्रथमजा ऋतेन ॥१॥

109.

Tė 'vadan prathamā brahmakilbishé 'kuparah salilo matarísvə | vīluharas tapa ugró mayobhur apo devíh prathamajá riténa || 1 ||

(Saramā:) Inspirited with the celestial elixir, the seers, the fire-born enlightened ones of profound wisdom, acquainted with the intricacies of Nine Month's rites, led by a person of strong determination, shall come hither; they will divide this herd of cattle; then you, Panis, shall realize that you should not have spoken these words. 8

(Paṇis:) You have indeed come hither, O divine messenger, constrained by divine power; we will share the wealth with you, O auspicious one. 9

(Saramā:) I know neither fraternity nor sisterhood; the resplendent Lord and the fire-born know (my kindred); my masters, seeking the treasure, have, in fact, by now taken full control of your habitation when I have come; depart hence, O Panis; depart to a distant land. 10

Go hence, O Paṇis, to a far-off distant land; please let the concealed cattle be now free; let them come forth in due order. No more their concealment, no further hiding. All of us, the Preceptor, the Lord of universe, the blissful, the seers of wisdom and the men of determination have found out their place of hiding. 11

109

(Brahma = Bṛhaspati = Vacaspati = Lord Supreme, the same as Lord of Divine Speech. The latent, unmanifest or unspoken speach is called *Brahmajaya,* literally meaning the wife of Brahma. During the period of dissolution or *pralaya,* the speech left the husband or Brahma, as if the dissolution had been a sin on behalf of Brahma. The speech was restored to Brahma in a form which was audible and intelligible; this speech is known as *juhu,* and is used as the Vedic verses in the performance of *yajnas* or sacrificial rituals).

Several prime powers, e.g. the boundless one (*akuparah* or the Sun), the fluid plasma *(salilah),* the cosmic wind, the wide-consuming fire *(viduhara)*; the intense heat, the bliss-bestowers, the divine or cosmic waters, who are the first-born sons of the Law-Born, discussed and reconsidered about the sin of Brahma (i.e. the entire ethics of *pralaya*). 1

सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहृणीयमानः ।
अन्वर्तिता वरुणो मित्र आसीदग्निर्होता हस्तगृह्या निनाय ॥२॥
हस्तेनैव ग्राह्य आधिरस्या ब्रह्मजायेयमिति चेदवोचन् ।
न दूताय प्रह्ये तस्थ एषा तथा राष्ट्रं गुपितं क्षत्रियस्य ॥३॥
देवा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसे ये निषेदुः ।
भीमा जाया ब्राह्मणस्योपनीता दुर्धां दधाति परमे व्योमन् ॥४॥
ब्रह्मचारी चरति वेविषद्विषः स देवानां भवत्येकमङ्गम् ।
तेन जायामन्वविन्दद्बृहस्पतिः सोमेन नीतां जुह्वं न देवाः ॥५॥
पुनर्वै देवा अददुः पुनर्मनुष्या उत ।
राजानः सत्यं कृण्वाना ब्रह्मजायां पुनर्ददुः ॥६॥
पुनर्दाय ब्रह्मजायां कृत्वी देवैर्निकिल्बिषम् ।
ऊर्जं पृथिव्या भक्त्वायोरुगायमुपासते ॥७॥

somo raja prathamo brahmajayam punah prayachad áhriniyamanah | anvartita varuno mitrá āsīd agnir hòta hastagríhyá ninaya || 2 || hástenaiva grahya adhír asya brahmajayéyam íti céd avocan | ná dutaya prahye tastha esha tatha rashtram gupitám kshatriyasya || 3 || deva etasyām avadanta púrve saptarishayas tapase ye nisheduh | bhima jaya brahmanasyòpanita durdham dadhati paramé vyòman || 4 || brahmacari carati vevishad víshah sá devanam bhavaty ékam angam | téna jāyám anv avindad bríhaspatih somena nītám juhvam ná devah || 5 || púnar vaí deva adaduh punar manushya utá | rajanaḥ satyam krinvana brahmajayám púnar daduh || 6 || punardáya brahmajayam kritví devaír nikilbisham | úrjam prithivyá bhaktváyorugayám úpāsate || 7 || 7 ||

First, Divine Love *(Soma)* without hesitation restored unspoken speech (Brahmajaya); in this supreme performance or sacrifice the cosmic water *(Varuna)* becomes the inviter, the pair of sun and fire (Mitra-Agni) become the ministrant priests, and they take her (the Speech, the bride of Lord Supreme) by the hand, and lead her (to her hansband). 2

They, the divine powers speak to Supreme Lord: "This pledge of hers is to be taken by the hand. She is the wife of Lord Supreme *(Brahmajaya)*. She has not made herself known to the messenger sent to seek her, so is the kingdom of ruling clan, the *ksattriya,* protected." 3

The ancient divine powers again speak about her; the seven seers are engaged in penance. She, the terrible and yet dear to God like wife, has been brought back (to her husband). The penance elevates sin to the highest heaven. 4

He leads the life of a Brahmacarin (life of celibacy) even adoring all Gods; he becomes a portion of the Gods; therefore, the Great Priest, the Lord Supreme, obtained his wife, brought to him first by Divine Love (Soma), as the Gods receive an offering. 5

The divine powers give her back again; men also give her back, and kings confirming the gift restore the lady of divine speech back again. 6

The divine powers, having given back God's speech, made her free from obscurity, and having partaken of the food of the earth, they sit down in the cosmic sacrifice where hymns and lyrics are sung in the praise of Lord Supreme. 7

(११०) दशोत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य भार्गवो जमदग्निर्जामदग्न्यो रामो वा ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । त्रिष्टुप् छन्दः ॥

॥८॥

समिद्धो अद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥१॥
तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः ॥२॥
आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान् ॥३॥
प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम् ।
व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥४॥
व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥५॥

110.

Samiddho adya manusho duroné devo devan yajasi jatavedah | a ca vaha mitramahas cikitvan tvam dutáh kavír asi pracetah || 1 || tanunapat pathá ṛitasya yanan madhva samañján svadaya sujihva | manmani dhībhír utá yajnam ṛindhan devatra ca krinuhy adhvaram nah || 2 || ājúhvāna ídyo vándyaṣ ca yahy agne vasubhih sajóshāh | tvam devanam asi yahva hota sá enan yakshīshito yajīyan || 3 || pracínam barhíh pradísa prithivya vastor asya vṛijyate agre ahnam | vy u prathate vitaram varīyo devébhyo aditaye syonam || 4 || vyacasvatīr urviya ví ṣrayantām pátibhyo na janayah súmbhamanah | devır dvaro bṛihatır viṣvaminvā devébhyo bhavata suprayanah || 5 || 8 ||

110

You have been kindled today, O all-pervading fire-divine, in the dwelling of the worshipper; you are divine; you sacrifice to the divine powers. Bearing oblation you pay respect to your intelligent friends; you are the wise; you are the far-seeing messenger (of the cosmic forces). *(Idhma).* 1

O pure-tongued eternal fire-divine, may you flavour the paths of the sacrifice (that leads to success) and moisten them with the sweet elixir; elevating our praises and our ceremony by good understandings, convey our sacrifice to Nature's bounties. *(Tanunapat).* 2

O fire-divine, you deserve praises and adoration; you are the invoker. Please come, being propitiated, along with wealth and treasure. O mighty, you are the invoker of Nature's bounties; may you, who deserve most our worship, carry our oblations to other Nature's bounties also. We solicit you for this favour. *(Idyah).* 3

In the early hours of the day, the sacred grass, pointing eastwards, is strewn with the prescribed text as a covering for the earth (of the altar); then they spread it out far and wide as a pleasant seat for the divinities and the Mother Eternity to sit on. *(Barhis).* 4

Expanding wide, throw the doors open to receive Nature's bounties, just as gracefully decorated wives receive their husbands. May these doors be spacious and wide capable of admitting all, and of giving them easy entrance. *(Devirdvarah).* 5

॥९॥ आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने ॥६॥
दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥७॥
आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥८॥
य इमे द्यावापृथिवी जनित्री रूपैरपिंशद्भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान्देवं त्वष्टारमिह यक्षि विद्वान् ॥९॥
उपावसृज त्मन्या समञ्जन्देवानां पाथ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥१०॥
सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः ।
अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥११॥

a sushvayantī yajate upake ushasanáktā sadatam ní yonau | divye yoshane brihatí surukmé ádhi srīyam sukrapísam dádhāne || 6 || daivya hotara prathama suvaca mí mana yajnam manusho yájadhyai | pracodayanta vidatheshu karu prācinam jyotih pradísa disánta || 7 || á no yajnam bharati tūyam etv íla manushvad ihá cetayanti | tisro devir barhír edam syonam sarasvati svápasah sadantu || 8 || yá ime dyavaprithivi jánitrī rupaír ápinsad bhuvanani visva | tám adya hotar ishito yajiyan devám tváshtaram ihá yakshi vidvan || 9 || upavasrija tmanya samanján devanam patha ritutha havinshi | vanaspatih samita devo agníh svádantu havyam madhunā ghriténa || 10 || sadyó jató vy amimīta yajnam agnír devanam abhavat purogaḥ | asya hotuh pradísy ritásya vací svahakritam havír adantu devah || 11 || ९ ||

Pouring sweet dews, may the sacred day and night, even quite close to each other, sit down in the assigned place, like two celestial, majestic and richly ornamented damsels bearing beauty of glittering brilliance. *(Usasa-nakta)*. 6

May the two celestial divine ministers, prior (to the terrestrial ones), instituting sacrifice, come and sit down to inspire us at our place of worship. They are the composers and reciters of praises and the invokers of the eastern fire with fine verses. *(Daivyau-Hotarau)*. 7

May *Bharati* (Goddess of Enlightenment) and *Ida* (Divine Speech) come quickly to our place of worship, personified in features, and may *Sarasvati* (Divine Knowledge) also—the three gracious goddesses — sit down on their assigned seats. *(Tisro devih)*. 8

To the Divine Architect, whom we have solicited here today, may you wise and venerable priests, offer oblations. He is the one who has decked the parental heaven and earth, and all the worlds with living forms. *(Tvaṣṭṛ)*. 9

May you offer on your own initiative, at the proper season the anointed food and oblations invoking Nature's bounties. Let our Lord of Forests, the Immolator and the fire divine sweeten the oblation with honey and butter. *(Vanaspatih)*. 10

The fire-divine, as soon as he is born, constructs a sacrifice. He has been the preceder of Nature's bounties. May the bounties partake of the oblation presented with the utterance of the syllable *svaha* through the voice of the invoker of the worship in the eastern direction. *(Svahakṛti)*. 11

(१११) एकादशोत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैरूपोऽष्ट्रादंष्ट्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ मनीषिणः प्र भरध्वं मनीषां यथायथा मतयः सन्ति नृणाम् ।
इन्द्रं सत्यैरेरयामा कृतेभिः स हि वीरो गिर्वणस्युर्विदानः ॥१॥
ऋतस्य हि सदसो धीतिरद्यौत्सं गार्ष्टेयो वृषभो गोभिरानट् ।
उदतिष्ठत्तविषेणा रवेण महान्ति चित्सं विव्याचा रजांसि ॥२॥
इन्द्रः किल श्रुत्या अस्य वेद स हि जिष्णुः पथिकृत्सूर्याय ।
आन्मेनां कृण्वन्नच्युतो भुवद्गोः पतिर्दिवः सनजा अप्रतीतः ॥३॥
इन्द्रो मह्ना महतो अर्णवस्य व्रतामिनादङ्गिरोभिर्गृणानः ।
पुरूणि चिन्नि तताना रजांसि दाधार यो धरुणं सत्यताता ॥४॥
इन्द्रो दिवः प्रतिमानं पृथिव्या विश्वा वेद सवना हन्ति शुष्णम् ।
महीं चिद्द्यामातनोत्सूर्येण चास्कम्भ चित्कम्भनेन स्कभीयान् ॥५॥

111.

Manīshinah pra bharadhvam manīsham yatha-yatha matayah santi nrinam | índram satyaír erayama kritébhih sa hí viro girvanasyur vídanah || 1 || ritasya hí sadaso dhītír ádyaut sam garshteyo vrishabhó gobhir anat | úd atishthat tavishena ravena mahanti cit sam vivyaca rajansi || 2 || índrah kíla srutya asya veda sa hí jishnúh pathikrít súryaya | an menam krinvann acyuto bhuvad goh patir divák sanaja ápratītah || 3 || índro mahna maható arnavasya vratamināk angirobhir grinanah | puruni cin ní tatana rájansi dadhara yo dharuṇam satyatata || 4 || índro diváḥ pratimáṇam prithivya víṣva veda savana hanti ṣúshṇam | mahım cid dyam atanot suryena caskambha cit kámbhanena skábhıyan || 5 || 10 ||

111

O worshippers, offer your devotion to resplendent Lord in accord with your thoughts. Let us invoke our Lord with sincere adoration, for He loves songs of praise and is capable of granting our wishes. 1

Sustainer of the firmament, the sun shines brightly, like the offspring of a cow which has borne only once, (and never the second time). He, the showerer of benefits, arises with loud roar and pervades the spacious regions. 2

When He hears our praise, the resplendent Lord knows our wishes. He, the victorious, opens a path for the sun. Revealing the sacred knowledge, He, the unassailable, becomes the sovereign lord of the eternal earth, the sky and the whole universe. 3

Sustained by the numerous energy principles, the resplendent sun by his might disperses the shrouding clouds, or makes them pour down abundant rain. He supports the wide-spread clouds also in the midspace. 4

The resplendent Lord is verily the counterpart of heaven and earth; he is cognizant of all cosmic sacrifices. He is the slayer of obstructive forces (or clouds); He spreads out the spacious heaven, and illumes it with the light of the sun. Best of proppers, he props up the heaven with a prop, a beam of support. 5

॥११॥ वज्रेण हि वृत्रहा वृत्रमस्तरदेवस्य शूशुवानस्य मायाः ।
वि धृष्णो अत्र धृषता जघन्थाथाभवो मघवन्बाह्वोजाः ॥६॥
सचन्त यदुषसः सूर्येण चित्रामस्य केतवो रामविन्दन् ।
आ यन्नक्षत्रं ददृशे दिवो न पुनर्यतो नकिरद्धा नु वेद ॥७॥
दूरं किल प्रथमा जग्मुरासामिन्द्रस्य याः प्रसवे सस्रुरापः ।
क्व स्विदग्रं क्व बुध्न आसामापो मध्यं क्व वो नूनमन्तः ॥८॥
सृजः सिन्धूँरहिना जग्रसानाँ आदिदेताः प्र विविज्रे जवेन ।
मुमुक्षमाणा उत या मुमुच्रेऽधेदेता न रमन्ते नितिक्ताः ॥९॥
सध्रीचीः सिन्धुमुशतीरिवायन्त्सनाज्जार आरितः पूर्भिदासाम् ।
अस्तमा ते पार्थिवा वसून्यस्मे जग्मुः सूनृता इन्द्र पूर्वीः ॥१०॥

vájrena hí vritraha vritram astar adevasya susuvanasya mayah | ví dhrishno átra dhrishata jaghanthathabhavo maghavan bahvójah || 6 || sacanta yád ushasah suryena citram asya ketavo ram avindan | a yan nakshatram dádrise divo na punar yató nákir addha nu veda || 7 || duram kíla prathamá jagmur asām índrasya yáh prasave sasrúr ápah | kvà svid ágram kva budhna asam ápo mádhyam kva vo nūnám ántah || 8 || srijáh síndhuñr ahina jagrasanan ad íd etah pra vivijre javena | mumukshamana uta ya mumucré dhéd etá na ramante nítiktāh || 9 || sadhrícīh síndhum usatīr ivayan sanaj jará aritah purbhíd asam | ástam á te parthiva vasuny asmé jagmuh sunríta indra pūrvíh || 10 || 11 ||

The slayer of the cloud of Nescience, you lay him low with the bolt of justice; O resolute supreme Lord, you always overcome by your powerful bolt, the devices of the impious wicked. Sure of your own strength, O bounteous Lord, you are verily strong-armed. 6

When the dawns are associated with the sun, his rays acquire wonderful beauty; but when (during the day-hours) the constellations of heaven are not seen, no one really knows his rays as he moves (across the space). 7

The first of those waters, which issue forth at the resplendent Lord's command, run away very far. Where is your beginning, O waters? Tell me as to where your root is and where your centre. Where indeed is your termination? 8

You set at liberty the streams ot water which have been swallowed by serpentine clouds. These streams rush forth with rapidity; the waters which verily long to be liberated are set free, and thenceforth, the pure streams never come to a stop. 9

Combined into one, these streams hasten to the ocean, like loving wives to their husbands; the resplendent Lord, the witherer of foes, the demolisher of cities, has been their impeller from ancient times. May our oblations, the treasures of earth, and our copious praises proceed to the dwelling of the resplendent Lord. 10

(११२) द्वादशोत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैरूपो नभःप्रभेदन ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२२॥ इन्द्र पिब प्रतिकामं सुतस्य प्रातःसावस्तव हि पूर्वपीतिः ।
हर्षस्व हन्तवे शूर शत्रूनुक्थेभिष्टे वीर्या३ प्र ब्रवाम ॥१॥
यस्ते रथो मनसो जवीयानेन्द्र तेन सोमपेयाय याहि ।
तूयमा ते हरयः प्र द्रवन्तु येभिर्यासि वृषभिर्मन्दमानः ॥२॥
हरित्वता वर्चसा सूर्यस्य श्रेष्ठै रूपैस्तन्वं स्पर्शयस्व ।
अस्माभिरिन्द्र सखिभिर्हुवानः सध्रीचीनो मादयस्वा निषद्य ॥३॥
यस्य त्यत्ते महिमानं मदेष्विमे मही रोदसी नाविविक्ताम् ।
तदोक आ हरिभिरिन्द्र युक्तैः प्रियेभिर्याहि प्रियमन्नमच्छ ॥४॥
यस्य शश्वत्पपिवाँ इन्द्र शत्रूननानुकृत्या रण्या चकर्थ ।
स ते पुरंधिं तविषीमियर्ति स ते मदाय सुत इन्द्र सोमः ॥५॥

112.

Indra píba pratikāmám sutásya pratahsavas tava hí purvapitiḥ | harshasva hantave sura satrun ukthebhish te virya prá bravāma || 1 || yás te ratho manaso javiyan endra tena somapeyaya yāhi | tuyam a te harayah pra dravantu yébhir yasi vrishabhir mandamanah || 2 || haritvata varcasa sūryasya sreshthai rupaís tanvam sparsayasva | asmabhir indra sákhibhir huvanah sadhricino madayasva nishadya || 3 || yasya tyát te mahimanam madeshv imé mahi rodasī náviviktām | tád óka á háribhir indra yuktaíh priyébhir yāhi priyám ánnam ácha || 4 || yasya sasvat papivañ indra satrun anānukritya ranyā cakartha | sa te puramdhim tavishim iyarti sa te madaya suta indra somaḥ || 5 || 12 ||

112

O resplendent Lord, accept our laudations or loving praises, expressed at our morning prayers. You are the first to be thus invoked. O brave Lord, you verily rejoice in slaying your foes. We shall glorify your heroic deeds with hymns. 1

Come, O resplendent Lord, to our place of worship with your chariot, which is swifter than thought. Let your rays, the vigorous steeds, with whom you move delighted with good speed, hasten hither. 2

Decorate your form with most beautiful colours—with the golden radiance of the sun. Invoked by us, your friends, O resplendent Lord, please come with your associates, the vital elements, and be seated; please come here and be exhilarated. 3

O Lord, the vast heaven and earth cannot comprehend your exhilarating grandness. With your beloved strong bay-horses, harnessed to your chariot, you please come to our dwelling to partake of the sacrificial food that you love to have. 4

O resplendent Lord, you have ever been enjoying the elixir of joy, and in that exhilaration, you have been constantly destroying you. enemies with your inimitable weapon. All glory to ır divine elixir of love; it has been effused for you, for your exhilaration. 5

॥१३॥ इदं ते पात्रं सनवित्तमिन्द्र पिबा सोममेना शतक्रतो ।
पूर्ण आहावो मदिरस्य मध्वो यं विश्व इदभिहर्यन्ति देवाः ॥६॥
वि हि त्वामिन्द्र पुरुधा जनासो हितप्रयसो वृषभ ह्वयन्ते ।
अस्माकं ते मधुमत्तमानीमा भुवन्त्सवना तेषु हर्य ॥७॥
प्र त इन्द्र पूर्व्याणि प्र नूनं वीर्या वोचं प्रथमा कृतानि ।
सतीनमन्युरश्रथायो अद्रिं सुवेदनामकृणोर्ब्रह्मणे गाम् ॥८॥
नि षु सीद गणपते गणेषु त्वामाहुर्विप्रतमं कवीनाम् ।
न ऋते त्वत्क्रियते किं चनारे महामर्कं मघवञ्चित्रमर्च ॥९॥
अभिख्या नो मघवन्नाधमानान्त्सखे बोधि वसुपते सखीनाम् ।
रणं कृधि रणकृत्सत्यशुष्माभक्ते चिदा भजा राये अस्मान् ॥१०॥

idam te patram sanavittam indra piba somam ena satakrato | purna ahavo madirasya madhvo yam vísva íd abhiháryanti devah || 6 || ví hí tvam indra purudha janaso hitáprayaso vrishabha hváyante | asmakam te madhumattamānima bhuvan savana teshu harya || 7 || pra ta indra purvyani pra nunam virya vocam prathama kritani | satinamanyur asrathayo ádrim suvedanam akrinor bráhmane gam || 8 || ní shu sīda ganapate ganeshu tvam ahur vípratamam kavinam | na rité tvát kriyate kím canare maham arkám maghavan citram arca || 9 || abhikhya no maghavan nádhamānān sákhe bodhí vasupate sakhinam | ranam kridhi ranakrit satyasushmabhakte cid a bhaja rayé asman || 10 || 13 ||

Navamo 'nuvākah.

O resplendent Lord, your cup of devotional elixir, full of our love, has been long since provided by us; please drink the elixir from it; O performer of cent per cent selfless deeds, the goblet is full of the sweet elixir, a favourite of all divinities. 6

O resplendent Lord, showerer of benefits, men in so many places offer sacrificial food for your acceptance and invoke you. At all these sacrifices, you are invariably offered the sweet devotional elixir. May you take pleasure in them. 7

I will proclaim now, O resplendent Lord, your ancient first-achieved laurels. Determined to send rain to us, you do cleave the cloud; you make the (stolen) kine easily discoverable for the Supreme Lord. 8

O Lord of the mortals, please be seated among the associates. They regard you as the supreme sage among sages; without you, nothing is done here or at a distance; O bounteous Lord, listen to our great and wondrous adoration. 9

O bounteous Lord, friend of friends, Lord of treasure, we implore you; make us your devotee, make us wise, and be kind to us. O warrior, you are endowed with real strength; please fight for us and give us a share in the undivided riches. 10

[अथ दशमोऽनुवाकः ॥] (११३) त्रयोदशोत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैरूपः शतप्रभेदन ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां जगती, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥१४॥ तम॑स्य॒ द्यावा॑पृथि॒वी सचे॑तसा॒ विश्वे॑भिर्दे॒वैरनु॒ शुष्म॑मावताम् ।
यदैत्कृ॑ण्वा॒नो म॑हि॒मान॑मिन्द्रि॒यं पी॒त्वी सोम॑स्य॒ क्रतु॑माँ अवर्धत ॥१॥
तम॑स्य॒ विष्णु॑र्महि॒मान॒मोज॑सां॒शुं द॑ध॒न्वान्मधु॑नो॒ वि र॑प्शते ।
दे॒वेभि॒रिन्द्रो॑ म॒घवा॑ स॒यावभि॑र्वृ॒त्रं ज॑घ॒न्वाँ अ॑भव॒द्वरे॑ण्यः ॥२॥
वृ॒त्रेण॒ यदहि॑ना॒ बिभ्र॒दायु॑धा स॒मस्थि॑था यु॒धये॑ शंस॑मा॒विदे॑ ।
विश्वे॑ ते॒ अत्र॑ म॒रुतः॑ स॒ह त्मनावर्ध॑न्नुग्र महि॒मान॑मिन्द्रि॒यम् ॥३॥
ज॒ज्ञा॒न ए॒व व्य॑बाधत॒ स्पृधः॒ प्राप॑श्यद्वी॒रो अ॒भि पौंस्यं॒ रण॑म् ।
अवृ॑श्च॒दद्रि॒मव॑ स॒स्यदः॑ सृ॒जद॒स्त॑भ्ना॒न्नाकं॑ स्वप॒स्यया॑ पृ॒थुम् ॥४॥
आदिन्द्रः॑ स॒त्रा तवि॑षीरपत्यत॒ वरी॑यो॒ द्यावा॑पृथि॒वी अ॑बाधत ।
अवा॑भरद्धृषि॒तो वज्र॑माय॒सं शेवं॑ मि॒त्राय॒ वरु॑णाय दा॒शुषे॑ ॥५॥

113

Tám asya dyavaprithivı sacetasa víṣvebhir devaír ánu susbmam avatam | yád aít krinvanó mahimanam indriyam pıtvı somasya krátumañ avardhata || 1 || tam asya víshnur mahimanam ojasansum dadhanvan madhuno ví rapsate | devébhir índro maghava sayavabhir vritram jaghanvañ abhavad varenyah || 2 || vritrena yad ahina bíbhrad ayudha samasthitha yudhaye sansam avíde | víṣve te átra marutah saha tmanavardhann ugra mahimanam indriyam || 3 || jajnaná evá vy abadhata sprıdhah prapaṣyad vıro abhí paunsyam ranam | ávriscad adrim ava sasyádah srijad ástabhnan nakam svapasyaya prithum || 4 || ad índrah satra tavishīr apatyata vanyo dyavaprithivı abadhata | avabharad dhrishito vajram ayasam sevam mitraya varunaya dasushe || 5 || 14 ||

113

May the concurring heaven and earth, together with all the bounties, preserve that strength of the sun, whereby he obtained his vigorous might. When he comes showing his majesty and power, he drinks the elixir and becomes exceedingly strong. 1

The divine all-pervading luminary (the sun), offering the portion of the life-giving elixir, glorifies his own vigour and greatness. The sun, the Lord of wealth, with the associated cosmic forces, having slain the clouds, becomes deserving of honour. 2

When you encounter the indestructible dark cloud, wielding your weapons for combat, you acquire renown. All the associated vital principles of their own accord magnify the appropriate might, which rightly is yours, the resplendent sun. 3

As soon as he comes to life, he encounters his assailants; the great hero entirely relies on his own manly prowess in war; he divides the cloud, sends forth the flowing waters, and with the determination to accomplish his benevolent assignments, sustains the vast celestial region. 4

The sun advances with his vast forces; he overcomes with his might the foes, stationed far from each other between heaven and earth; with confidence, he wields his iron thunderbolt to do good to friendly and virtuous people, and the liberal donors. 5

॥१५॥ इन्द्रस्यात्र तविषीभ्यो विरप्शिन ऋघायतो अरंहयन्त मन्यवे ।
वृत्रं यदुग्रो व्यवृश्चदोजसापो बिभ्रतं तमसा परीवृतम् ॥६॥
या वीर्याणि प्रथमानि कर्त्वा महित्वेभिर्यतमानौ समीयतुः ।
ध्वान्तं तमोऽव दध्वसे हत इन्द्रो मह्ना पूर्वहूतावपत्यत ॥७॥
विश्वे देवासो अध वृष्ण्यानि तेऽवर्धयन्त्सोमवत्या वचस्यया ।
रद्धं वृत्रमहिमिन्द्रस्य हन्मनाग्निर्न जम्भैस्तृष्वन्नमावयत् ॥८॥
भूरि दक्षेभिर्वचनेभिर्ऋक्वभिः सख्येभिः सख्यानि प्र वोचत ।
इन्द्रो धुनिं च चुमुरिं च दम्भयञ्छ्रद्धामनस्या शृणुते दभीतये ॥९॥
त्वं पुरूण्या भरा स्वश्व्या येभिर्मंसै निवचनानि शंसन् ।
सुगेभिर्विश्वा दुरिता तरेम विदो षु ण उर्विया गाधमद्य ॥१०॥

índrasyatra tavishībhyo virapsína ṛighāyato aranhayanta manyave | vritram yad ugro vy ávriścad ojasāpo bíbhratam tamasā parīvritam || 6 || yā vīryāṇi prathamāni kártva mahitvébhir yátamānau samīyatuḥ | dhvāntam tamo 'va dadhvase hata índro mahnā pūrvahūtāv apatyata || 7 || víśve devāso adha vrishṇyāni té 'vardhayan somavatyā vacasyayā | raddhám vritrám ahim índrasya hánmanāgnír ná jambhais trishv annam āvayat || 8 || bhūri dakshebhir vacanébhir ríkvabhiḥ sakhyébhiḥ sakhyáni pra vocata | índro dhúnim ca cúmurim ca dambháyañ chraddhāmanasyā śriṇute dabhītaye || 9 || tvam purūṇy á bharā svásvyā yébhir máṅsai nivácanāni śaṅsan | sugebhir viśvā duritá tarema vido shu ṇa urviyā gādham adya || 10 || 15 ||

Then the waters rush forth to proclaim the might of the sun shouting loudly, and crushing (his foes), when fiercely he cuts such devilish forces to pieces by his strength as try to obstruct the water, and are encompassed by darkness. 6

In the first of those heroic acts performed by them both the groups (the sun and the clouds) make every effort to win with their utmost might. The sun wins and the devil cloud is slain; the thick darkness is destroyed. Verily, the sun through his might comes out victorious at the first challenge. 7

Then all Nature's bounties, magnify (O sun) your efforts with praise; they offer libations of loving elixir; and quickly defeat the devil, who is the obstructer of water. He is crushed by the slaughtering weapon of the sun, the supreme luminary just like the fire devours food with his teeth. 8

Celebrate the numerous benevolent acts of the resplendent sun, with clever affectionate praises, together with sacred hymns. May the resplendent sun always subdue the wicked, the cruel and the oppressor. He verily deserves the praise offered to him for glorification. 9

May you, O resplendent sun, (or the Supreme Lord) grant me ample riches and excellent horses (food and fuel) with which I may honour divine powers, proffering praise. With properly earned riches, let us cross over all our troubles and handicaps. May you accept our well-composed praises today. 10

(११४) चतुर्दशोत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैरूपः सध्रिस्तापसो घर्मो वा ऋषिः । विश्वे देवा देवताः । (१-३, ५-१०) प्रथमादितृचस्य पञ्चम्यादिषड्चाश्च त्रिष्टुप्, (४) चतुर्थ्याश्च जगती छन्दसी ॥

॥१६॥ घर्मा समन्ता त्रिवृतं व्यापतुस्तयोर्जुष्टिं मातरिश्वा जगाम ।
दिवस्पयो दिधिषाणा अवेषन्विदुर्देवाः सहसामानमर्कम् ॥१॥
तिस्रो देष्ट्राय निर्ऋतीरुपासते दीर्घश्रुतो वि हि जानन्ति वह्नयः ।
तासां नि चिक्युः कवयो निदानं परेषु या गुह्येषु व्रतेषु ॥२॥
चतुष्कपर्दा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते ।
तस्यां सुपर्णा वृषणा नि षेदतुर्यत्र देवा दधिरे भागधेयम् ॥३॥
एकः सुपर्णः स समुद्रमा विवेश स इदं विश्वं भुवनं वि चष्टे ।
तं पाकेन मनसापश्यमन्तितस्तं माता रेळ्हि स उ रेळ्हि मातरम् ॥४॥
सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति ।
छन्दांसि च दधतो अध्वरेषु ग्रहान्त्सोमस्य मिमते द्वादश ॥५॥

114

Gharmá sámantā trivŕ́tam vy āpatus tayor jushtim matarísva jagama | divas payo didhishana aveshan vidur deváḥ sahasamanam arkam || 1 || tisró deshtraya nirritır upasate dīrghasruto ví hí jananti vahnayah | tasam ní cikyuḥ kavayo nidanam pareshu ya gúhyeshu vratéshu || 2 || catushkaparda yuvatíḥ supeṣa ghritápratıka vayunani vaste | tásyāṃ suparṇá vríshana nı shedatur yatra devá dadhiré bhagadhéyam || 3 || ékah suparnah sá samudrám á vivesa sa idam vısvam bhuvanam ví cashte | tam pakena manasapasyam antitas tam mata relhi sa u relhi mataraṃ || 4 || suparnam vıprah kavayo vacobhir ekam santam bahudha kalpayanti | chandaṅsi ca dadhato adhvareshu grahan somasya mimate dvadasa || 5 || 16 ||

114

The two sources of heat, fire and the sun, spreading to the limits of the horizon, have pervaded the threefold universe; the cosmic wind has come to give them service. The shining rays with the brilliance of the *Saman,* reach the adorable sun as well as they water the heaven (resulting in ṛainfall). 1

Three types of forces[1] are operative in this universe: disruptive, conjunctive and motivating. This fact is so well known to the widely-enlightened learned persons. The poet sages also verily know the source of generation of these forces—some of them are potential (or hidden), and the others active and kinetic. 2

The quadrangular altar, (as if, a maiden) youthful, handsome and decorated, bright with oblations, clothes herself in pious rites; the two birds (soul and the universal self)[2], the showerers of oblations, sit down thereon where the cosmic forces receive their share. 3

One of the birds passes across the firmament; he looks around and takes an integral view of this whole world; with innocent heart, I behold him from close quarters; his mother[3] kisses him, and he kisses the mother. 4

The wise seers through their art, portray the bird[4] into many forms, though he is only one and holding the seven metres at the sacrifice worship, they measure twelve community-cups of divine elixir. 5

1. *Three Nirṛtis:* three regions, earth, midspace and heaven or three forces: disruptive, conjunctive and motivating (rotational, vibrational and translatory energies) or three deities Agni, Vayu and Aditya.

2. Two birds: Supreme Self and lower self; *Brahman* and + *jiva,* or husband and wife, or the pair of yajamana (householder) and priest.

3. Mother = Madhyamika vac—sound of mid heaven; thunder.

4. One bird = Ekam Suparnam = Supreme Self, Paramatman.

॥१७॥ षट्त्रिंशाँश्च चतुरः कल्पयन्तश्छन्दांसि च दधत आद्वादशम् ।
यज्ञं विमाय कवयो मनीष ऋक्सामाभ्यां प्र रथं वर्तयन्ति ॥६॥
चतुर्दशान्ये महिमानो अस्य तं धीरा वाचा प्र णयन्ति सप्त ।
आप्नानं तीर्थं क इह प्र वोचद्येन पथा प्रपिबन्ते सुतस्य ॥७॥
सहस्रधा पञ्चदशान्युक्था यावद्द्यावापृथिवी तावदित्तत् ।
सहस्रधा महिमानः सहस्रं यावद्ब्रह्म विष्ठितं तावती वाक् ॥८॥
कश्छन्दसां योगमा वेद धीरः को धिष्ण्यां प्रति वाचं पपाद ।
कमृत्विजामष्टमं शूरमाहुर्हरी इन्द्रस्य नि चिकाय कः स्वित् ॥९॥
भूम्या अन्तं पर्येके चरन्ति रथस्य धूर्षु युक्तासो अस्थुः ।
श्रमस्य दायं वि भजन्त्येभ्यो यदा यमो भवति हर्म्ये हितः ॥१०॥

shattrinsans ca caturah kalpayantas chándānsi ca dádhata advadasam | yajnam vimaya kavayo manisha riksamabhyam pra rátham vartayanti || 6 || cáturdasanyé mahimano asya tam dhira vaca pra nayanti sapta | apnanam tirtham ka iha pra vocad yena patha prapíbante sutasya || 7 || sahasradha pancadasany uktha yavad dyavaprithivi távad ít tát | sahasradha mahimanah sahasram yavad brahma víshthitam távatī vak || 8 || kas chandasam yogam a veda dhirah ko dhíshnyam prati vacam papada | kam ritvijam ashtamam suram ahur hárī índrasya ní cikāya kah svit || 9 || bhumya antam pary eke caranti rathasya dhurshu yuktaso asthuh | sramasya dāyam ví bhajanty ebhyo yada yamo bhávati harmye hitah || 10 || 17 ||

Filling thirty-six and four[1] vessels, and holding the metres as far as twelve, detailing out the ceremony by their intelligence, the sages complete sacred Yajna with the verses of *Ṛc* and *Saman*. 6

There are fourteen others in his magistracy; seven sages conduct him by prayer who may declare to us the vast place of sanctity at this ceremony, and which is the path whereby they drink this life-giving elixir. 7

The fifteen chief forms are found in thousands of places; this is as vast as heaven and earth in measure; the thousand great cosmic powers are in a thousand cosmic places; the divine speech *(vak)* spreads forth as much and as far as the Creator *(Brahma)*. 8

What sage knows the application of the metres? Who utters the words (the speech, *vak*) appropriate to the spirit of the functions of the different priests? Whom do they call the eighth of the priests, the independent? Who has done honour to the two bay-steeds (*Ṛk* and *Saman*) of the resplendent one? 9

Several of the rays (the steeds) proceed to the terminus of the earth; these rays, like horses, stand still harnessed to the yoke of the chariot; when the charioteer, the sun settles in his home, then other cosmic powers divide the labour-fatigue among them, as to provide relief. 10

1. Forty cups of wood or earthen ware in the *Agnistoma* sacrifice (Yv. VII-VIII.)

(११५) पञ्चदशोत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य वार्ष्टिहव्य उपस्तुत ऋषिः । अग्निर्देवता । (१-७) प्रथमादिसप्तर्चां जगती, (८) अष्टम्यास्त्रिष्टुप् , (९) नवम्याश्च शक्करी छन्दांसि ॥

॥१८॥ चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावप्येति धातवे ।
अनूधा यदि जीजनदधा च नु ववक्ष सद्यो महि दूत्यं१ चरन् ॥१॥
अग्निर्ह नाम धायि दन्नपस्तमः सं यो वना युवते भस्मना दता ।
अभिप्रमुरा जुह्वा स्वध्वर इनो न प्रोथमानो यवसे वृषा ॥२॥
तं वो विं न द्रुषदं देवमन्धस इन्दुं प्रोथन्तं प्रवपन्तमर्णवम् ।
आसा वह्निं न शोचिषा विरप्शिनं महिव्रतं न सरजन्तमध्वनः ॥३॥
वि यस्य ते ज्रयसानस्याजर धक्षोर्न वाताः परि सन्त्यच्युताः ।
आ रण्वासो युयुधयो न सत्वनं त्रितं नशन्त प्र शिषन्त इष्टये ॥४॥
स इदग्निः कण्वतमः कण्वसखार्यः परस्यान्तरस्य तरुषः ।
अग्निः पातु गृणतो अग्निः सूरीनग्निर्ददातु तेषामवो नः ॥५॥

115

Citra íc chísos tarunasya vakshatho ná yo matarav apyeti dhatave | anudha yádi jijanad adha ca nu vaváksha sadyo máhi dutyam caran || 1 || agnír ha nama dhayi dann apastamah sám yo vana yuvate bhásmana data | abhipramura juhva svadhvara ino na prothamano yavase vríshā || 2 || tám vo vím na drushadam devam andhasa índum prothantam pravapantam arnavam | asa váhnim na socísha virapsínam mahivratam ná sarájantam ádhvanah || 3 || ví yásya te ˚jrayasanasyajara dhakshor na vatah pari santy acyutah | a ranvaso yuyudhayo ná satvanam tritam nasanta pra sishanta ishtáye || 4 || sa íd agníh kanvatamah kánvasakharyah parasyantarasya tárushah | agníh patu grinató agníh surin agnír dadatu tesham ávo nah || 5 || 18 ||

115

Wonderful is the conveying capacity of this tender infant (i.e. of the fire-divine in carrying oblations to distances); he does not come to his parents to drink; indeed the udderless heaven and earth have given him birth. He immediately bears oblations to Nature's bounties; he is verily their messenger, and he fulfils this office with earnestness. 1

The most active fire-divine, the giver of wealth, is nourished with purified butter by the worshippers. His flames are like tooth to consume the forest which he can devour in no time. Devoutly worshipped with the uplifted goblet he is nourished like a lordly well-fed bull amidst fresh pasture. 2

(O devotees), glorify him, who like a bird rests upon a tree, demanding sacrificial food; he is clamorous, wood-consuming, water-shedding; he is like one who bears the oblation in his mouth. He is mighty with radiance; whilst he moves, he simultaneously illuminates paths, like the great luminary, the sun. 3

O imperishable fire-divine, the invincible, uninterrupted winds spread around you, while you are in rapid movement, always eager to consume forests. The priests with loud chants, like combatants shouting in a contest, offer you oblations. We glorify this mighty fire-divine stationed in the three regions. 4

This fire-divine is the most earnest of the worthiest resounder; he is the friend of those who praise him, the Lord, the destroyer of enemies, whether far off or near. May the fire-divine protect those who adore him. May he preserve those who offer oblations; may the fire-divine give us all that is good and also protection. 5

॥१९॥ वाजिन्तमाय सह्यसे सुपित्र्य तृषु च्यवानो अनु जातवेदसे ।
अनुद्रे चिद्यो धृषता वरं सते महिन्तमाय धन्वनेदविष्यते ॥६॥
एवाग्निर्मर्तैः सह सूरिभिर्वसु ष्टवे सहसः सूनरो नृभिः ।
मित्रासो न ये सुधिता ऋतायवो द्यावो न द्युम्नैरभि सन्ति मानुषान् ॥७॥
ऊर्जो नपात्सहसावन्निति त्वोपस्तुतस्य वन्दते वृषा वाक् ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥८॥
इति त्वाग्ने वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषयोऽवोचन् ।
ताँश्च पाहि गृणतश्च सूरीन्वषड्वषळित्यूर्ध्वासो अनक्षन्नमो नम इत्यूर्ध्वासो अनक्षन् ॥९॥

vājíntamāya sáhyase supitrya trishú cyávāno ánu jātávedase | anudré cid yó dhrishata varam saté mahíntamāya dhánvanéd avishyaté || 6 || evagnır martaih sahá sūríbhir vásu shtave sáhasah sūnáro nríbhih | mitraso ná ye súdhitā ritayavo dyavo ná dyumnaír abhí santi mắnushan || 7 || ū́rjo napat sahasāvann íti tvopastutásya vandate vrísha vák | tvam stoshama tvaya suvıra draghīya ayuh pratarám dádhānāh || 8 || íti tvagne vrishtihávyasya putra upastutasa ríshayo 'vocan | tans ca pāhí grinatás ca surın vashad vashal íty ūrdhvā́so anakshan namo nama íty urdhvaso anakshan || 9 || 19 ||

(११६) षोडशोत्तरशततमं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य स्थौरोऽग्नियुतोऽग्नियूपो वा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२०॥ पिबा सोमं महत इन्द्रियाय पिबा वृत्राय हन्तवे शविष्ठ ।
पिब राये शवसे हूयमानः पिब मध्वस्तृपदिन्द्रा वृषस्व ॥१॥

116

Píbā somam mahatá indriyā́ya píba vritrā́ya hántave savishtha | píba raye savase huyámanah píba mádhvas tripad indra vrishasva || 1 ||

O fire-divine, you have fair ancestors; I have arrived without delay to praise you. You are the most bountiful bestower of food, the overcomer of foes, and the all-knowing. I offer my best to this (fire-divine), who is the most mighty, all-pervading, and our protector in all calamities. 6

In this manner, this fire-divine, the source of strength, is glorified by us, his worshippers, and other pious mortals, for the sake of wealth. Men who are well-disposed as friends, who are true to the eternal order, overcome hostile men through his divine might. 7

"O source of strengthening food, O victorious fire-divine", with such praises and invocations, let us shower forth oblations, and revere you. Through you let us obtain brave sons, enjoying long protracted life. 8

Thus, O fire-divine, the seers, the chanters, the worshippers during the season of rains, celebrate you. May you protect them and protect other pious worshippers. With uplifted faces, calling out "*Vasat,* (hail! hail!), they reach you; with uplifted faces they reach you, calling out "*namas, namas* (salutations! respects!)". 9

116

O resplendent, O mighty one, drink the divine elixir for the invigoration of your good virtues; drink it for the destruction of evil tendencies; drink when invoked for wealth, for strength. Drink the exhilarating elixir, and being satisfied, O resplendent, shower down (blessings). 1

अस्य पिब क्षुमतः प्रस्थितस्येन्द्र सोमस्य वरमा सुतस्य ।
स्वस्तिदा मनसा मादयस्वार्वाचीनो रेवते सौभगाय ॥२॥
ममत्तु त्वा दिव्यः सोम इन्द्र ममत्तु यः सूयते पार्थिवेषु ।
ममत्तु येन वरिवश्चकर्थ ममत्तु येन निरिणासि शत्रून् ॥३॥
आ द्विबर्हा अमिनो यात्विन्द्रो वृषा हरिभ्यां परिषिक्तमन्धः ।
गव्या सुतस्य प्रभृतस्य मध्वः सत्रा खेदामरुशहा वृषस्व ॥४॥
नि तिग्मानि भ्राशयन्भ्राश्यान्यव स्थिरा तनुहि यातुजूनाम् ।
उग्राय ते सहो बलं ददामि प्रतीत्या शत्रून्विगदेषु वृश्च ॥५॥

asya piba kshumatah prasthitasyendra somasya varam a sutasya | svastida manasa madayasvarvacino revate saubhagaya || 2 || mamattu tva divyah soma indra mamattu yah suyate párthiveshu | mamáttu yena varivas cakartha mamattu yena nirinasi satrun || 3 || á dvibarha amino yatv indro vrisha haribhyam parishiktam andhah | gavy á sutásya prábhritasya madhvah satra khedam arusaha vrishasva || 4 || ní tigmáni bhrasayan bhrasyany ava sthira tanuhi yatujunam | ugraya te saho bálam dadami pratítya sátrun vigadéshu vrisca || 5 || 20 ||

॥२१॥ व्यर्य इन्द्र तनुहि श्रवांस्योजः स्थिरेव धन्वनोऽभिमातीः ।
अस्मद्र्यग्वावृधानः सहोभिरनिभृष्टस्तन्वं वावृधस्व ॥६॥
इदं हविर्मघवन्तुभ्यं रातं प्रति सम्राळहृणानो गृभाय ।
तुभ्यं सुतो मघवन्तुभ्यं पक्वोऽद्धीन्द्र पिब च प्रस्थितस्य ॥७॥

vy arya indra tanuhi srávansy oja sthireva dhanvano bhímatih | asmadryag vavridhanah sahobhir anibhrishtas tanvám vavridhasva || 6 || idam havír maghavan túbhyam rãtam prati samral ahrínano gribhaya | túbhyam suto maghavan túbhyam pakvò 'ddhindra píba ca prasthitasya || 7 ||

Drink, O resplendent, your excellent portion of this renowned elixir effusd and poured forth. O giver of prosperity, please be delighted in your mind, and please turn towards us to bless us with riches and for the sake of happiness. 2

O resplendent, may the celestial elixir exhilarate you; may that which is effused at our terrestrial rites and performances exhilarate you. May that exhilarate you since under its influence, you have been bestowing wealth to us. May this elixir exhilarate you whereby you scatter all our foes (or all our wickedness). 3

O resplendent, who deserves the two-fold adoration, who goes everywhere, who is the showerer of benefits, please come to bless the offered sacrificial food with your two-fold bay-steed-like energies (physical and spiritual). O slayer of enemies, exhilarated at our sacrifice by drinking the elixir effused upon the earth, please rush like a bull upon our exhausted enemies. 4

O sun, brandishing your penetrating shining radiations, pierce the solid bodies of our wicked and evil worms and germs. I give such oblations to you as would eradicate henceforth vicious pollutions, and then you with your might would be able to assail the enemies (virus infection), and cut them to pieces in the midst of their clamour and activity. 5

O resplendent, please stretch out for us food of various kinds; stretch out your strength like strong bows against our enemies. You are mighty and possess immense vigour. You have irresistible strength indeed; please do augment your form (for our sake). 6

O sovereign, the bounteous, to you we present this oblation; accept it, not displeased; for you, O bounteous one, the libation is effused; for you the cake has been toasted; accept it, resplendent, and drink the libation poured (upon the altar). 7

अद्धीदिन्द्र प्रस्थितेमा हवींषि चनो दधिष्व पचतोत सोमम् ।
प्रयस्वन्तः प्रति हर्यामसि त्वा सत्याः सन्तु यजमानस्य कामाः ॥८॥
प्रेन्द्राग्निभ्यां सुवचस्यामियर्मि सिन्धाविव प्रेरयं नावमर्कैः ।
अया इव परि चरन्ति देवा ये अस्मभ्यं धनदा उद्भिदश्च ॥९॥

laddhíd indra prásthitema havíṁshi cano dadhishva pacatótá somam | práyasvantaḥ prati haryamasi tva satyáḥ santu yajamanasya kamaḥ || 8 || préndragníbhyāṃ suvacasyam iyarmi síndhav iva prérayaṃ navam arkaíḥ | áyā iva pári caranti deva ye asmábhyam dhanadá udbhídaṣ ca || 9 || 21 ||

(११७) सप्तदशोत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसो भिक्षुर्ऋषिः । धनान्नदानं देवता । (१-२) प्रथमाद्वितीययो- र्ऋचोर्जगती, (३-९) तृतीयादिसप्तानाञ्च त्रिष्टुप् छन्दसी ॥

॥२२॥ न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुप गच्छन्ति मृत्यवः ।
उतो रयिः पृणतो नोप दस्यत्युतापृणन्मर्डितारं न विन्दते ॥१॥
य आध्राय चकमानाय पित्वोऽन्नवान्त्सन्रफितायोपजग्मुषे ।
स्थिरं मनः कृणुते सेवते पुरोतो चित्स मर्डितारं न विन्दते ॥२॥
स इद्भोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय ।
अरमस्मै भवति यामहूता उतापरीषु कृणुते सखायम् ॥३॥

117

Ná vā́ u deváh kshúdham íd vadhaṃ dadur utāṣitam upa gachanti mrityavaḥ | utó rayíḥ prinató nópa dasyaty utaprinan marditáraṃ na vindate || 1 || ya adhraya cakamā- náya pitvó 'nnavān sán raphitayopajagmushe | sthirám manaḥ krinuté sévate puróto cit sá marditáraṃ na vindate || 2 || sa íd bhojo yo griháve dádāty ánnakamaya carate krisáya | áram asmai bhavati yamahuta utaparishu krinute sakhayam || 3 ||

Accept, O resplendent, these oblations placed upon the altar; accept the food, cooked herbs, and the elixir. With these sacrificial viands, we delight you. Let the aspirations of the institutor of the ceremony be fulfilled. 8

I direct my eulogy to the Lord of resplendence and to fire-divine. Through the sacred prayers, I direct my praises like a boat launched upon the ocean. Nature's bounties seem to favour us like priests. They are the bestowers of riches and they utterly destroy our foes. 9

117

The divine powers have not assigned hunger as the cause of death; since deaths come to them also who have been eating well. The riches of the one who liberally gives do not diminish; on the other hand, he finds no consoler who gives not. 1

If the man, possessed of food, hardens his heart against the person famishing for want of nourishment and does not give to a person who comes abegging and is needy and if the miser pursues his own enjoyment even before him, that man also finds none to console him. 2

Bounteous is he who gives food to the needy and helps a person who wanders in distress; to him there is an ample recompense, and he ultimately contracts friendship with those also who now oppose him. 3

न स सखा यो न दुदाति सख्ये सचाभुवे सचमानाय पित्वः ।
अपास्मात्प्रेयान्न तदोको अस्ति पृणन्तमन्यमरणं चिदिच्छेत् ॥४॥
पृणीयादिन्नाधमानाय तव्यान्द्राघीयांसमनु पश्येत पन्थाम् ।
ओ हि वर्तन्ते रथ्येव चक्रान्यमन्यमुप तिष्ठन्त रायः ॥५॥

ná sá sakha yo na dadati sákhye sacabhuve sacamanaya pitvah | apasmat preyan na tad oko asti prinantam anyám aranam cid ichet || 4 || priniyad ín nadhamanaya tavyan dragmiyansam anu pasyeta pantham | o hí vartante ráthyeva cakranyam-anyam upa tishṭhanta rayaḥ || 5 || 22 ||

॥२३॥ मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य ।
नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी ॥६॥
कृषन्नित्फाल आशितं कृणोति यन्नध्वानमप वृङ्क्ते चरित्रैः ।
वदन्ब्रह्मावदतो वनीयान्पृणन्नापिरपृणन्तमभि ष्यात् ॥७॥
एकपाद्भूयो द्विपदो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात् ।
चतुष्पादेति द्विपदामभिस्वरे संपश्यन्पङ्क्तीरुपतिष्ठमानः ॥८॥
समौ चिद्धस्तौ न समं विविष्टः संमातरा चिन्न समं दुहाते ।
यमयोश्चिन्न समा वीर्याणि ज्ञाती चित्सन्तौ न समं पृणीतः ॥९॥

mogham annam vindate ápracetāh satyám bravīmi vadha ít ṣa tasya | naryamanam pushyati no sakhayam kevalagho bhavati kevaladı || 6 || krishann ít phala asitam krinoti yann adhvanam apa vrinkte carítraih | vádan brahmávadato vanıyan prinann apır aprinantam abhí shyat || 7 || ekapad bhuyo dvipado ví cakrame dvipat tripadam abhy eti pascat | cátushpad eti dvipadam abhisvare sampasyan panktır upatísbthamanah || 8 || samau cid dhastau na samam vivishtah sammatara cin ná samám duhate | yamayos cin na sama vıryani jnatí cit santau ná samám primtah || 9 || 23 ||

He is not a friend and comrade who gives not food to a friend, to an associate, to a companion. (What a pity if) disappointed goes the needy from his house. Let him rather seek help at the door of a more liberal person. 4

It is expected of every rich man to satisfy the poor implorer; let the rich person have a distant vision (for a rich of today may not remain rich tomorrow). Remember that riches revolve from one man to another, as revolve the wheels of a chariot. 5

The foolish man, that shows no hospitality, acquires food in vain. I speak the truth (when I say) that food shall cause his ruin. He finds no faithful comrade nor a friend; he who eats alone verily eats nothing but a sin. 6

The ploughshare furrowing the field provides food (for the ploughman to eat). Having left his foot prints, a man travelling along a road cuts a path for others to follow. The wise preceptor expounding the Vedas (for others) is better than one who is not expounding it to others. The honour of kinsmanship goes to one who gives, and not to him who gives not. 7

He, who has but one foot, takes a longer time on a journey than he who has two; he who has two feet comes after him who has three; he who has four feet comes up overtaking the two-footed and the three-footed, beholding their traces as he passes by. 8

The two hands are alike, but they do not perform the same work; two cows calving at the same time do not yield the same milk; two twins have not the same strength; two persons of the family do not display equal liberality. 9

(११८) अष्टादशोत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यामहीयव उरुक्षय ऋषिः । रक्षोहाग्निर्देवता । गायत्री छन्दः ॥

॥२४॥ अग्ने हंसि न्य१त्रिणं दीद्यन्मर्त्येष्वा । स्वे क्षये शुचिव्रत ॥१॥
उत्तिष्ठसि स्वाहुतो घृतानि प्रति मोदसे । यत्त्वा स्रुचः समस्थिरन् ॥२॥
स आहुतो वि रोचतेऽग्निरीळेन्यो गिरा । स्रुचा प्रतीकमज्यते ॥३॥
घृतेनाग्निः समज्यते मधुप्रतीक आहुतः । रोचमानो विभावसुः ॥४॥
जरमाणः समिध्यसे देवेभ्यो हव्यवाहन । तं त्वा हवन्त मर्त्याः ॥५॥

118.

Ágne háṅsi ny àtríṇam dī́dyan mártyeshv ā́ | své kshaye ṣucivrata || 1 || út tishṭhasi svā́huto ghṛitáni práti modase | yát tvā srúcaḥ samasthiran || 2 || sá ā́huto ví rocate 'gnír īḷényo girā́ | srucā́ prátīkam ajyate || 3 || ghṛiténāgníḥ sám ajyate mádhupratīka ā́hutah | rócamano vibhā́vasuh || 4 || járamanah sam idhyase devébhyo havyavāhana | tam tva havanta martyāḥ || 5 || 24 ||

॥२५॥ तं मर्ता अमर्त्यं घृतेनाग्निं सपर्यत । अदाभ्यं गृहपतिम् ॥६॥
अदाभ्येन शोचिषाग्ने रक्षस्त्वं दह । गोपा ऋतस्य दीदिहि ॥७॥
स त्वमग्ने प्रतीकेन प्रत्योष यातुधान्यः । उरुक्षयेषु दीद्यत् ॥८॥
तं त्वा गीर्भिरुरुक्षया हव्यवाहं समीधिरे । यजिष्ठं मानुषे जने ॥९॥

tam marta amartyam ghṛitenagním saparyata | adabhyam gṛihapatim || 6 || ádabhyena socíshagne rakshas tvam daha | gopā́ ṛitásya dīdihi || 7 || sa tvam agne pratīkena praty osha yatudhanyah | urukshayeshu dídyat || 8 || tam tva gīr-bhír urukshaya havyavā́ham sam īdhire | yajishtham ma-nushe jane || 9 || 25 ||

118

Fire-divine, the purifier, the destroyer of the devouring gloom shines among men in the altar, its own home. 1

It springs up when invoked with devotion, delights in the oblations, when the ladles are brought near it. 2

The fire-divine is to be glorified with songs; it blazes up when invoked; prior to others (in reverence), it is sprinkled with butter from a ladle. 3

The fire-divine is invoked, anointed with butter and honey; it is refulgent and radiant and makes everything bright and shining. 4

O glorified by the worshippers, you are kindled for the divines; and as such mortals adore you. 5

With offerings of clarified butter, mortals worship immortal fire-divine, who is indestructible, and enshrined in homes. 6

With your indestructible flame, O fire-divine, defender of sacred works, may you consume the wicked and vicious (germs and virus) and shine. 7

May you, O fire-divine, with your glowing effulgence, burn the disease—spreading mother-germs, shining in your outspread altars. 8

The worshippers and dignitaries of repute by their praises, kindle you, O fire-divine, the bearer of oblations; you are most adorable among mankind. 9

(११९) एकोनविंशत्युत्तरशततमं सूक्तम्
(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यैन्द्रो लब ऋषिः । आत्मा देवता । गायत्री छन्दः ॥

॥२६॥ इति॒ वा इति॑ मे॒ मनो॒ गामश्वं॑ सनुया॒मिति॑ । कुवित्सोम॒स्यापा॒मिति॑ ॥१॥
प्र वाता॑ इव॒ दोध॑त॒ उन्मा॑ पी॒ता अ॑यंसत । कुवित्सोम॒स्यापा॒मिति॑ ॥२॥
उन्मा॑ पी॒ता अ॑यंसत॒ रथ॒मश्वा॑ इवा॒शवः॑ । कुवित्सोम॒स्यापा॒मिति॑ ॥३॥
उप॑ मा म॒तिर॑स्थित वा॒श्रा पु॒त्रमि॑व प्रि॒यम् । कुवित्सोम॒स्यापा॒मिति॑ ॥४॥
अ॒हं तष्टे॑व व॒न्धुरं॒ पर्य॑चामि हृ॒दा म॒तिम् । कुवित्सोम॒स्यापा॒मिति॑ ॥५॥
न॒हि मे॑ अक्षि॒पच्च॒नाच्छा॑न्त्सुः प॒ञ्च कृ॒ष्टयः॑ । कुवित्सोम॒स्यापा॒मिति॑ ॥६॥

119

íti vá íti me mano gam asvam sanuyam íti | kuvít somasyapam íti || 1 || pra vata iva dodhata un ma pıta ayansata | kuvít — || 2 || un ma pıta ayansata rátham asvā ivāsavah | kuvít — || 3 || upa ma matír asthita vasra putram iva priyam | kuvít — || 4 || aham táshteva vandhuram pary acami hrida matím | kuvít — || 5 || nahí me akshipac canachantsuh panca krishtáyah | kuvít — || 6 || २८ ||

॥२७॥ न॒हि मे॒ रोद॑सी उ॒भे अ॒न्यं प॒क्षं च॒न प्रति॑ । कुवित्सोम॒स्यापा॒मिति॑ ॥७॥
अ॒भि द्यां म॑हि॒ना भु॑वम॒भी॒३॑मां पृ॑थि॒वीं म॒हीम् । कुवित्सोम॒स्यापा॒मिति॑ ॥८॥
हन्ता॒हं पृ॑थि॒वीमि॒मां नि द॑धानी॒ह वे॒ह वा॑ । कुवित्सोम॒स्यापा॒मिति॑ ॥९॥
ओ॒षमित्पृ॑थि॒वीम॒हं ज॒ङ्घना॑नी॒ह वे॒ह वा॑ । कुवित्सोम॒स्यापा॒मिति॑ ॥१०॥
दि॒वि मे॑ अ॒न्यः प॒क्षो॒३॑ऽधो अ॒न्यम॑चीकृषम् । कुवित्सोम॒स्यापा॒मिति॑ ॥११॥

nahí me rodasī ubhe anyam paksham caná prati | kuvít — || 7 || abhí dyam mahina bhuvam abhımam prithivım mahím | kuvít — || 8 || hantaham príthivım imam ní dadhanīhá vehá vā | kuvít — || 9 || osham ít prithivım aham janghánanīhá veha vā | kuvít — || 10 || diví me anyah pakshò dhó anyam acīkrisham | kuvít — || 11 ||

119

Thus, indeed, my mind resolves, "full of spirits, I shall go to battle to win cow and to win horses", for have I not frequently drunk of the spiritual elixir? 1

Like the winds violently shaking the trees, the devotional love lifts me up, for have I not frequently drunk of the spiritual elixir? 2

The divine love lifts me up like swift horses drawing a chariot, for have I not frequently drunk of the spiritual elixir? 3

Sound of sacred hymns reaches me like a lowing cow to meet her beloved calf, for have I not frequently drunk of the spiritual elixir? 4

I recite the hymn of praise in my heart as a carpenter or wright carves out a chariot's body, for have I not frequently drunk of the spiritual elixir? 5

The five classes of people dare not elude the glance of my eye, for have I not frequently drunk of the spiritual elixir? 6

Both heaven and earth have not grown equal to one half of me, for have I not frequently drunk of the spiritual elixir? 7

I excel the sky in greatness; and so I excel this spacious earth; for have I not frequently drunk of the spiritual elixir? 8

Lo! I will deposit this earth (to my choice) either here or there, for have I not frequently drunk of the spiritual elixir? 9

In no time, I (in my fury) can render this earth red-hot, and carry it to a place anywhere, here or there, for have I not frequently drunk of the spiritual elixir? 10

One of my wings is in the sky; the other trail I drag below, for have I not frequently drunk of the spiritual elixir? 11

अहमस्मि महामहोऽभिनभ्यमुदीषितः । कुवित्सोमस्यापामिति ॥१२॥
गृहो याम्यरंकृतो देवेभ्यो हव्यवाहनः । कुवित्सोमस्यापामिति ॥१३॥

॥ इत्यष्टमाष्टके षष्ठोऽध्यायः ॥
[षष्ठाध्याये वर्गाः २७, सूक्तानि १४, ऋचः १४०]

---

ahám asmi mahāmaho 'bhinabhyám údīshitah | kuvít - || 12 || grihó yamy áramkrito devébhyo havyavahanah | kuvít -- || 13 || 27 ||

Shashtho 'dhyāyah.

अथ सप्तमोऽध्यायः ॥

(१२०) विंशत्युत्तरशततमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याथर्वणो बृहद्दिव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः ॥१॥
वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु ॥२॥
त्वे क्रतुमपि वृञ्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः ।
स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥३॥

120

Tád íd āsa bhuvaneshu jyéshthaṃ yáto jajna ugrás tveshanrimnah | sadyo jajñānó ní rinati satrun anu yám vísve mádanty umah || 1 || vavridhanah savasa bhúryojah satrur dasaya bhiyasam dadhati | avyanac ca vyanac ca sasni saṃ te navanta prabhrita madeshu || 2 || tvé krátum ápi vrinjanti vísve dvír yad ete trır bhavanty umah | svadoh svadıyaḥ svaduna srija sam adah su madhu madhunabhí yodhih || 3 ||

I am supreme, the greatest of the great, raised to the firmament and beyond, for have I not frequently drunk of the spiritual elixir? 12

Receiving the offering, I oblige the worshippers and bear their oblations to Nature's bounties, for have I not frequently drunk of the spiritual elixir? 13

120

That (Brahman verily) has been the best and eldest in all the worlds, wherefrom the fiery and fierce (sun), rich in radiance, is first born. As soon as born, he overcomes the foes; he is the one, in whom all creatures feel happy and delighted. 1

Grown mighty in strength, with powerful vigour, our resplendent Lord implants fear in the heart of malignant; both the worlds, inanimate and animate, are readily won by him. Happy in your exhilaration, all creatures sing their praises and pay homage. 2

All devotees offer adoration, and concentrate on you, at times twice or thrice. May you blend a more tasteful one to the tasty and savoury. May you mix honey with another honey to make it further exhilarating. 3

इति॑ चि॒द्धि त्वा॒ धना॒ जय॑न्तं॒ मदे॑मदे अनु॒मद॑न्ति॒ विप्राः॑ ।
ओजी॑यो धृष्णो स्थि॒रमा त॑नुष्व॒ मा त्वा॑ दभन्यातु॒धाना॑ दु॒रेवाः॑ ॥४॥
त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु प्र॒पश्य॑न्तो यु॒धेन्या॑नि॒ भूरि॑ ।
चो॒दया॑मि त॒ आयु॑धा॒ वचो॑भिः॒ सं ते॑ शिशामि॒ ब्रह्म॑णा॒ वयां॑सि ॥५॥

íti cid dhí tvā dhánā jáyantam máde-made anumádanti víprāḥ | ójīyo dhrishno sthirám ā́ tanushva má tvā dabhan yātudhā́nā durévaḥ || 4 || tváyā vayám ṣāṣadmahe ráṇeshu prapáṣyanto yudhényāni bhū́ri | codáyāmi ta ā́yudhā vácobhiḥ sám te sisāmi bráhmanā váyāṅsi || 5 || 1 ||

॥२॥ स्तु॒षेय्यं॑ पुरु॒वर्प॑सम्भ्वमि॒नत॑ममा॒प्त्यमा॒प्त्याना॑म् ।
आ द॑र्षते॒ शव॑सा स॒प्त दानू॒न्प्र सा॑क्षते प्रति॒माना॑नि॒ भूरि॑ ॥६॥
नि तद्द॑धि॒षेऽव॑रं॒ परं॑ च॒ यस्मि॒न्नावि॒थाव॑सा दु॒रोणे॑ ।
आ मा॒तरा॑ स्थापयसे जिग॒त्नू अत॑ इनोषि॒ कर्व॑रा पु॒रूणि॑ ॥७॥
इ॒मा ब्रह्म॑ बृ॒हद्दि॑वो विव॒क्तीन्द्रा॑य शू॒षम॑ग्रि॒यः स्व॒र्षाः ।
म॒हो गो॒त्रस्य॑ क्षयति स्व॒राजो॒ दुर॑श्च॒ विश्वा॑ अवृणो॒दप॒ स्वाः ॥८॥
ए॒वा म॒हान्बृ॒हद्दि॑वो॒ अथ॑र्वावो॒चत्स्वां त॒न्व१॒॑मिन्द्र॑मे॒व ।
स्वसा॑रो मात॒रिभ्व॑रीररि॒प्रा हि॒न्वन्ति॑ च॒ शव॑सा व॒र्धय॑न्ति च ॥९॥

stushéyyam puruvárpasam ṛíbhvam inátamam āptyám āptyanām | a darshate ṣávasā saptá dánūn prá sākshate pratimánāni bhū́ri || 6 || ní tád dadhishé 'varam páraṃ ca yásminn ā́vithā́vasā duroṇé | ā́ mātárā sthāpayase jigatnū́ áta inoshi kárvarā purū́ṇi || 7 || imá bráhma brihā́ddivo vivaktī́ndrāya ṣūshám agriyáḥ svarshā́ḥ | mahó gotrásya kshayati svarā́jo dúraṣ ca víṣvā avṛiṇod ápa svā́ḥ || 8 || evá mahán brihā́ddivo átharvávocat svā́ṃ tanvàm índram evá | svásāro mātaríbhvarīr ariprā́ hinvánti ca ṣávasā vardháyanti ca || 9 || 2 ||

Verily the pious praise you, O the giver of wealth, in your repeated exhilaration. O resolute Lord of resplendence, spread out for us, great and lasting affluence; may the malignant and wicked never harm you. 4

Through your help, we destroy our foes in battles; we bravely face the numerous opponents against whom we have to fight. I evoke you with my prayful words with full reliance in your weapons. I consecrate the food grains with a sacred verse. 5

I praise Him who is worthy of praise, multiform, vast, supreme, most accessible of the accessible ones; he strikes with might the seven types of clouds (or seven evil impulses). He verily subdues many opposing evils. 6

You bestow lower (i.e. material) and higher (i.e. the spiritual) wealth both to the houses of your devotee, whom you love and provide protection. You maintain the two ever-revolving Mothers (Earth and the Sun) in dynamic equilibrium, and with your glory, you accomplish many wondrous deeds. 7

The wisest, the foremost, the most enlightened person repeats these prayers to gratify the Lord of resplendence. He dominates over the great self-luminous folds of regions and throws open all his doors of divine knowledge and treasure. 8

Thus the great and most enlightened one in divine wisdom repeats his praise to our Lord of resplendence. The spotless sisters, the streaming channels of consciousness, who are his mothers, go to Lord of resplendence, speak high of Him and impel Him onward (for our support). 9

(१२१) एकविंशत्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य प्राजापत्यो हिरण्यगर्भ ऋषिः । कः (प्रजापतिः) देवता । त्रिष्टुप् छन्दः ॥

॥३॥ हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥
य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥२॥
यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥३॥
यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥४॥
येन द्यौरुग्रा पृथिवी च दृळ्हा येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥५॥

121.

Hiraṇyagarbháḥ sám avartatágre bhūtásya jātáḥ pátir éka āsīt | sá dādhāra prithivī́m dyā́m utémā́m kásmai deváya havíshā vidhema || 1 || yá ātmadā́ baladā́ yásya víṣva upā́sate prasísham yásya devā́ḥ | yásya chāyā́mṛítam yásya mṛityúḥ kásmai devā́ya havíshā vidhema || 2 || yáḥ pranató nimisható mahitvaíka íd rā́jā jágato babhū́va | yá íṣe asyá dvipádas cátushpadaḥ kásmai devā́ya havíshā vidhema || 3 || yásyemé himávanto mahitvā́ yásya samudrám rasáya sahá-húḥ | yásyemā́ḥ pradíso yásya bāhū́ kásmai devā́ya havíshā vidhema || 4 || yéna dyaúr ugrā́ pṛithiví ca drilhā́ yéna svà stabhitáṃ yéna nā́kaḥ | yó antárikshe rájaso vimā́naḥ kásmai devā́ya havíshā vidhema || 5 || 3 ||

121

The sustainer Lord of illuminant celestial cosmos has been present from the very beginning. He has ever been the sole Lord of all created beings. He upholds this earth and heaven. Whom else, besides that giver of happiness, can we offer all our devotion? 1

He is the giver of strength, spiritual and physical as well; His commands all beings, the enlightened ones, obey; under His shadow alone, one enjoys immortality and death as well. Whom else, besides that giver of happines, can we offer all our devotion? 2

He by His greatness, has verily become the sole king of breathing and seeing world; He rules over this aggregate of bipeds and quadrupeds. Whom else, besides that giver of happiness, can we offer all our devotion? 3

The one through whose greatness these snow-clad mountains exist; whose majesty is proclaimed by ocean and rivers; these quarters of space are whose two outstretched arms. Whom else, besides that giver of happiness, can we offer all our devotion? 4

By whom, the sky is made profound and the earth solid? By Him, heaven and solar sphere are fixed. Who in the firmament has set the shining region like the flying birds? Whom else, besides that giver of happiness, can we offer all our devotion? 5

॥४॥ यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥६॥
आपो ह यद्बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥७॥
यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देव एक आसीत्कस्मै देवाय हविषा विधेम ॥८॥
मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ॥९॥
प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥१०॥

yáṃ krándasī ávasā tastabhāne abhy aíkshetam manasa réjamāne | yátrā́dhi sū́ra údito vibhā́ti kásmai devaya havíshā vidhema || 6 || ā́po ha yád brihatī́r víṣvam ā́yan gárbhaṃ dádhānā janáyantīr agním | táto devā́nāṃ sám avartatā́sur ékaḥ kásmai devā́ya havíshā vidhema || 7 || yáṣ cid ā́po mahinā́ paryápaṣyad dákshaṃ dádhānā janáyantīr yajñám | yó devéshv ádhi devá éka ā́sīt kásmai devā́ya havíshā vidhema || 8 || mā́ no hiṅsīj janitā́ yáḥ prithivyā́ yó vā dívaṃ satyádharmā jajā́na | yáṣ cāpáṣ candrā́ brihatī́r jajā́na kásmai devā́ya havíshā vidhema || 9 || prájāpate ná tvád etā́ny anyó víṣvā jātā́ni pári tā́ babhūva | yátkāmās te juhumás tán no astu vayáṃ syāma pátayo rayīṇā́m || 10 || 4 ||

Supported by whose protection, heaven and earth, shining brightly, and inspired in their spirit manifest this glory, with whose effulgence the risen sun shines forth? Whom else, besides that giver of happiness, can we offer all our devotion? 6

What is that hour when the vast and mighty waters for the first time overspread the surface of the earth with universal germ (of life within it), the fire-force also becomes operative, and Nature's bounties also are set to full function — (think of that supreme source). Whom else, besides that giver of happiness, can we offer all our devotion? 7

He who by his might surveys the waters all around containing creative powers and giving birth to cosmic sacrifice, He who among the divine bounties was the one most supreme — whom else, besides that giver of happiness, can we offer all our devotion? 8

Never may He do us harm, who is the parent of the earth, or He whose laws are inviolable and who creates heaven, and who generates the vast and delightful waters — whom else, besides that giver of happiness, can we offer all our devotion? 9

O Lord of people, there is none other than you who has given existence to all these beings; may our aspirations for which we dedicate ourselves to you be ours; may we be the possessors of grand riches. 10

(१२२) द्वाविंशत्युत्तरशततमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य वासिष्ठश्चित्रमहा ऋषिः । अग्निर्देवता । (१, ५) प्रथमापञ्चम्योर्ऋचोस्त्रिष्टुप्, (२–४, ६–८) द्वितीयादितृचस्य षष्ठ्यादितृचस्य च जगती छन्दसी ॥

॥५॥ वसुं न चित्रमहसं गृणीषे वामं शेवमतिथिमद्विषेण्यम् ।
स रासते शुरुधो विश्वधायसोऽग्निर्होता गृहपतिः सुवीर्यम् ॥१॥
जुषाणो अग्ने प्रति हर्य मे वचो विश्वानि विद्वान्वयुनानि सुक्रतो ।
घृतनिर्णिग्ब्रह्मणे गातुमेरय तव देवा अजनयन्ननु व्रतम् ॥२॥
सप्त धामानि परियन्नमर्त्यो दाशद्दाशुषे सुकृते मामहस्व ।
सुवीरेण रयिणाग्ने स्वाभुवा यस्त आनट् समिधा तं जुषस्व ॥३॥
यज्ञस्य केतुं प्रथमं पुरोहितं हविष्मन्त ईळते सप्त वाजिनम् ।
शृण्वन्तमग्निं घृतपृष्ठमुक्षणं पृणन्तं देवं पृणते सुवीर्यम् ॥४॥
त्वं दूतः प्रथमो वरेण्यः स हूयमानो अमृताय मत्स्व ।
त्वां मर्जयन्मरुतो दाशुषो गृहे त्वां स्तोमेभिर्भृगवो वि रुरुचुः ।

122.

Vásuṃ ná citrámahasaṃ gṛiṇīshe vāmáṃ ṣévam átithim advisheṇyám | sá rāsate ṣurúdho viṣvádhāyaso 'gnír hótā gṛihápatiḥ suvíryam || 1 || jushāṇó agne práti harya me váco víṣvāni vidvấn vayúnāni sukrato | ghṛítanirṇig bráhmaṇe gātúm éraya táva devấ ajanayann ánu vratám || 2 || saptá dhắmāni pariyánn ámartyo dā́ṣad dāṣúshe sukṛíte māmahasva | suvíreṇa rayíṇāgne svābhúvā yás ta ā́naṭ samídhā tám jushasva || 3 || yajñásya ketúm prathamám puróhitaṃ havíshmanta īḷate saptá vājínam | ṣṛiṇvántam agníṃ ghṛitá-pṛishṭham ukshánam pṛiṇántaṃ devám pṛiṇaté suvíryam || 4 || tvám dūtáḥ prathamó váreṇyaḥ sá hūyámāno amṛítāya matsva | tvā́m marjayan marúto dāṣúsho gṛihé tvā́ṃ stómebhir bhṛígavo ví rurucuḥ || 5 || 6 ||

122

I glorify him who is of wonderful radiance like the sun, who is the giver of happiness, lovely, benevolent and the one whom all welcome like a guest. He bestows vigour upon the worshippers; may he, the fire-divine, remove our sorrow and give us heroic strength and all sustaining riches. 1

O fire-divine, being well-pleased, accept my praise; you are the accomplisher of great deeds, and cognizant of all ordinances; Anointed with butter, may you stimulate the movements of the wise sages; Nature's bounties bestow on us rewards according to your holy law. 2

Traversing the seven regions of universe, O immortal fire-divine, bestow wealth on us and give liberally to the pious devotee. May you grant easily - obtainable riches, together with worthy children to those who present offerings to you. 3

The seven priests bearing oblations worship fire-divine, the emblem of reverence, the first of the divine powers, the foremost, the wise, the hearer of our prayers, effulgent and the shedder of moisture. The prayful worshipper, propitiates the fire-divine endowed with excellent virility. 4

You are the chief and most excellent messenger; may you, invoked by us, enjoy the elixir and get exhilarated; the vital divine forces decorate you at the votary's place; the illustrious sages have glorified you with hymns. 5

॥६॥ इषं दुहन्त्सुदुघां विश्वधायसं यज्ञप्रिये यजमानाय सुक्रतो ।
अग्ने घृतस्नुस्त्रिर्ऋतानि दीद्यद्वर्तिर्यज्ञं परियन्त्सुक्रतूयसे ॥६॥
त्वामिदस्या उषसो व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः ।
त्वां देवा महयाय्याय वावृधुराज्यमग्ने निमृजन्तो अध्वरे ॥७॥
नि त्वा वसिष्ठा अह्वन्त वाजिनं गृणन्तो अग्ने विदथेषु वेधसः ।
रायस्पोषं यजमानेषु धारय यूयं पात स्वस्तिभिः सदा नः ॥८॥

ísham duhan sudugham visvádhayasam yajñapríye yajamānāya sukrato | ágne ghritásnus trír ritáni dídyad vartír yajñám pariyán sukratūyase || 6 || tvám íd asyá usháso vyùshtishu dūtám krinvāná ayajanta mánushāh | tvám devá mahayáyyāya vāvridhur ájyam agne nimrijánto adhvaré || 7 || ní tvā vásishthā ahvanta vājínam grinánto agne vidátheshu vedhásah | rāyás pósham yájamāneshu dhāraya yūyám pāta svastíbhih sádā nah || 8 || 6 ||

(१२३) त्रयोविंशत्युत्तरशततमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य भार्गवो वेन ऋषिः । वेनो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ अयं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने ।
इममपां संगमे सूर्यस्य शिशुं न विप्रा मतिभी रिहन्ति ॥१॥
समुद्रादूर्मिमुदियर्ति वेनो नभोजाः पृष्ठं हर्यतस्य दर्शि ।
ऋतस्य सानावधि विष्टपि भ्राट् समानं योनिमभ्यनूषत व्राः ॥२॥

123.

Ayám venás codayat prísnigarbhā jyótirjarāyū rajaso vimáne | imám apám samgamé súryasya sísum ná vípra matíbhī rihanti || 1 || samudrád ūrmím úd iyarti venó nabhojáh prishthám haryatásya darsi | ritásya sánāv ádhi vishtápi bhrát samānám yónim abhy ànūshata vráh || 2 ||

O fire-divine, milking the prolific cow as if for all-sustaining food, you assist the sacrifice for the benefit of the pious institutor of the rite. Anointed with butter, you enlighten the three regions. You encircle the sacrifice; you are the accomplisher of these noble acts of public service. 6

Men worship you, O fire-divine, at the opening of the present dawn, appointing you their messenger to Nature's divine forces, which have magnified you for their adoration, sprinkling butter upon you at the sacrifice. 7

Praising you, O mighty fire-divine, the most pious sages invoke you at the sacrificial meetings. May you ever provide sustenance to noble men, the institutors of the rite, and may you, O divine, ever cherish us with blessings. 8

123

See this charming one (*Vena* or *Venus*)[1], born with the halo of the sun, in the midst of clouds or mist, in the regions of mid-space, like a bird soaring high — a baby of the sun in waters. Men of wisdom sing his glory and caress him with special hymns. 1

The Vena draws up his waves from out the ocean. Born, surrounded with the halo of mist, the fair one's back alone is visible brightly; he shines almost on the top of *Ṛta,* the cosmic waters.[2] Both of them (the Sun and Vena) have the same region — the learned gazers of the sky, Ṛsis or the astronomers know this fact and they sing the glory. 2

1. *Vena,* the same as the planet Venus; or the Madhyandina shining one (the mid-region god) or the sun arising in the mist and dew.
2. *Rta,* cosmic waters and dew; or the cosmic law.

समानं पूर्वीरभि वावशानास्तिष्ठन्वत्सस्य मातरः सनीळाः ।
ऋतस्य सानावधि चक्रमाणा रिहन्ति मध्वो अमृतस्य वाणीः ॥३॥
जानन्तो रूपमकृपन्त विप्रा मृगस्य घोषं महिषस्य हि ग्मन् ।
ऋतेन यन्तो अधि सिन्धुमस्थुर्विददन्धर्वो अमृतानि नाम ॥४॥
अप्सरा जारमुपसिष्मियाणा योषा बिभर्ति परमे व्योमन् ।
चरत्प्रियस्य योनिषु प्रियः सन्त्सीदत्पक्षे हिरण्यये स वेनः ॥५॥

samānám pūrvī́r abhí vāvaṣānás tíshṭhan vatsásya mātáraḥ sánīlāh | ṛitásya sánāv ádhi cakramāṇá rihánti mádhvo amṛ́tasya vā́nīḥ || 3 || janánto rupám akṛipanta víprā mṛigásya ghósham mahishásya hí gmán | riténa yánto ádhi síndhum asthur vidád gandharvó amṛ́tāni nā́ma || 4 || apsarā́ jarám upasishmiyāṇā́ yóshā bibharti paramé vyoman | carat priyásya yónishu priyáḥ sán sī́dat pakshé hiraṇyáye sá venáḥ || 5 || 7 ||

॥८॥ नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥६॥
ऊर्ध्वो गन्धर्वो अधि नाके अस्थात्प्रत्यङ्चित्रा बिभ्रदस्यायुधानि ।
वसानो अत्कं सुरभिं दृशे कं स्वर्ण नाम जनत प्रियाणि ॥७॥
द्रप्सः समुद्रमभि यज्जिगाति पश्यन्गृध्रस्य चक्षसा विधर्मन् ।
भानुः शुक्रेण शोचिषा चकानस्तृतीये चक्रे रजसि प्रियाणि ॥८॥

nā́ke suparnám úpa yát pátantaṃ hṛidā́ vénanto abhy ácakshata tva | híraṇyapaksham váruṇasya dūtáṃ yamásya yónau sakunám bhuraṇyúm || 6 || ūrdhvó gandharvó ádhi nā́ke asthāt pratyáñ citrā́ bíbhrad asyā́yudhāni | vásāno átkaṃ surabhíṃ dṛiṣé káṃ svàr ṇá nā́ma janaṭa priyā́ṇi || 7 || drapsáḥ samudrám abhí yáj jígāti páṣyan gṛ́dhrasya cákshasā vídharman | bhānúḥ sukréna socíshā cakānás tṛitī́ye cakre rájasi priyā́ṇi || 8 || 8 ||

Full to the capacity, lowing to their joint possession, staying together at the same dwelling, stand the mothers of the darling calf. Ascending the lofty height of Ṛta (the cosmic waters), the great singers utter the praises, tipped with sweetened elixir of immortality. 3

The pious sages, knowing the form of this Vena praise him, for they understand the great roar of this mighty showerer (the sun) behind the clouds. Approaching him with prayful mind, they reach the flowing stream of elixir, for, the *Gandharva*[3], the sustainer of the rays (the sun) knows the secret of cosmic waters. 4

The lightning (*apsara*), the lady smiling affectionately, like a wife at her lover, cherishes him in the highest heaven; she wanders as a friend in the abodes of his higher friend; he, the Vena, makes her sit down on his golden pinion. 5

They, with a longing in their hearts, gaze at you while you, Vena, travel as a strong-winged bird in the sky; you are the golden-winged messenger of our venerable Lord, the bird that moves on with speed to the central abode of the Ordainer. 6

Gandharva, the sun (the retainer of the rays) stands erect upon the firmament, brandishing towards us his wonderful weapons. The objects (on the earth) become visible, only when the sun comes up, clad in sweet raiment, beautiful to look on. 7

As a spark or just a drop in the sky, he comes near the ocean, still looking at us with a vulture's eye. His lustre shines in its own bright splendour and as he shines high in the sky, he illumines the regions below. 8

3. *Gandharva*, another name of the sun, meaning the sustainer of rays.

(१२४) चतुर्विंशत्युत्तरशततमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य (१, ५–९) प्रथमर्चः पञ्चम्यादिपञ्चानाञ्चाग्निवरुणसोमाः, (२–४) द्वितीयादितृचस्य चाग्निर्ऋषयः। (१) प्रथमर्चोऽग्निः, (२–४) द्वितीयादितृचस्याग्निरात्मा, (५, ७–८) पञ्चमीसप्तम्यष्टमीनां वरुणः, (६) षष्ठ्याः सोमः, (९) नवम्याश्चेन्द्रो देवताः। (१–६, ८–९) प्रथमादिषण्णामष्टमीनवम्योश्च त्रिष्टुप्, (७) सप्तम्याश्च जगती छन्दसी ॥

इ॒मं नो॑ अग्न॒ उप॑ य॒ज्ञमेहि॒ पञ्च॑यामं त्रि॒वृतं॑ स॒प्ततं॑न्तुम्।
असो॑ हव्य॒वाळु॒त नः॑ पु॒रोगा॒ ज्योगे॒व दी॒र्घं तम॒ आशं॑यिष्ठाः ॥१॥
अदे॑वाद्दे॒वः प्र॒चता॒ गुहा॒ यन्प्र॒पश्य॑मानो अमृत॒त्वमे॑मि।
शि॒वं यत्सन्त॒मशि॑वो॒ जहा॑मि॒ स्वात्स॒ख्यादर॑णीं॒ नाभि॑मेमि ॥२॥
पश्य॑न्न॒न्यस्या॒ अति॑थिं व॒याया॑ ऋ॒तस्य॒ धाम॒ वि मि॑मे पु॒रूणि॑।
शंसा॑मि पि॒त्रे असु॑राय॒ शेव॑मयज्ञि॒याद्य॒ज्ञियं॑ भा॒गमे॑मि ॥३॥
ब॒ह्वीः समा॑ अकरम॒न्तर॑स्मि॒न्निन्द्रं॑ वृणा॒नः पि॒तरं॑ जहामि।
अ॒ग्निः सोमो॒ वरु॑ण॒स्ते च्य॑वन्ते प॒र्याव॑र्द्रा॒ष्ट्रं तद॑वाम्या॒यन् ॥४॥
निर्मा॑या उ॒ त्ये असु॑रा अभूव॒न्त्वं च॑ मा वरुण॒ का॒मया॑से।
ऋ॒तेन॑ राजन्ननृ॑तं विवि॒ञ्चन्मम॑ रा॒ष्ट्रस्याधि॑पत्य॒मेहि॑ ॥५॥

124.

Imáṃ no agna úpa yajñám éhi páñcayāmam trivrítam saptátantum | áso havyavā́ḷ utá naḥ purogā́ jyóg eva dīrghám táma ā́ṣayishthāḥ || 1 || ádevād deváḥ pracátā gúhā yán prapásyamāno amritatvám emi | ṣivám yát sántam ásivo jáhāmi svát sakhyā́d áranīṃ nā́bhim emi || 2 || pásyann anyasya átithiṃ vayā́ya ritasya dhā́ma ví mime puruni | ṣáṅsāmi pitre ásuraya sevam ayajñiyā́d yajñíyam bhāgám emi || 3 || bahvī́h sámā akaram antár asminn índram vrinā-náh pitáram jahāmi | agníḥ sómo várunas té cyavante pa-ryavard rāshṭrámṃ tád avāmy āyán || 4 || nírmāyā u tyé ásurā́ abhūvan tváṃ ca mā varuṇa kāmáyāse | riténa rājann ánri-taṃ viviñcán máma rāshtrásyádhipatyam éhi || 5 || ४ ||

124

Come, three-fold (3) O fire-divine,* to this our place of worship, which has five (5) divisions, spread out by seven (7) threads; be the bearer of our oblations; be our preceder; you have long been laid dormant during darkness. 1

(Fire-divine speaks): From being a power without divinity, I become divine and attain immortality when I come from secret pathways and manifest myself at the solicitation. When being inauspicious, I desert the auspicious, I leave my own friends and seek the shelter of wood. 2

Beholding the sun, the ever-moving guest of another lineage, I perform many actions based on eternal law and order; I repeat praises, wishing good luck to the paternal foe-destroying; I pass from a place unfit for sacrifice to a place where sacrifice can be offered. 3

I spend many years within this altar; in preference to Lord of resplendence, I leave the Father away; go away the bounties like fire the sun and moon. Rule always changes, when my turn comes. I return with superiority and favour. 4

These deluding people are deprived of their delusion; O sun, the venerable, separating truth from falsehood, come and share in sovereignty over my realm, if you really cherish my love. 5

*5 — Five classes of men, pancajanya, or five *Mahayajnas* — Brahmyajna, Devayajna, Pitṛyajna, Atithiyajna, Balivaisvadeva — Yajna; 3 — The Pakayajna, Haviryajna and Somayajna. 7 — Sapta-tantu — Agnostoma, Atyagnistoma, Ukthyà, Sodasi. Vajapeya, Atiratra and Aptoryama.

॥१०॥ इदं स्वरिदमिदास वाममयं प्रकाश उर्व१न्तरिक्षम् ।
हनाव वृत्रं निरेहि सोम हविष्ट्वा सन्तं हविषा यजाम ॥६॥
कविः कवित्वा दिवि रूपमासजदप्रभूती वरुणो निरपः सृजत् ।
क्षेमं कृण्वाना जनयो न सिन्धवस्ता अस्य वर्णं शुचयो भरिभ्रति ॥७॥
ता अस्य ज्येष्ठमिन्द्रियं सचन्ते ता ईमा क्षेति स्वधया मदन्तीः ।
ता ईं विशो न राजानं वृणाना बीभत्सुवो अप वृत्रादतिष्ठन् ॥८॥
बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्ये चरन्तम् ।
अनुष्टुभमनु चर्चूर्यमाणमिन्द्रं नि चिक्युः कवयो मनीषा ॥९॥

idáṃ svàr idám íd āsa vamam ayám prakāṣá urv àntárikshaṃ | hánāva vritráṃ niréhi soma havísh ṭvā sántaṃ havíshā yajāma || 6 || kavíḥ kavitvá diví rūpám ásajad áprabhūtī váruṇo nír apáḥ srijat | kshémaṃ kriṇvāná jánayo ná síndhavas tá asya várṇaṃ ṣúcayo bharibhrati || 7 || tá asya jyéshṭhaṃ indriyáṃ sacante tá īm á ksheti svadháyā madantīḥ | tá īṃ víṣo ná rájānaṃ vriṇāná bībhatsúvo ápa vritrád atishṭhan || 8 || bībhatsúnāṃ sayújaṃ hansáṃ āhur apáṃ divyánāṃ sakhyé cárantam | anushṭúbhaṃ ánu carcūryamaṇam índraṃ ní cikyuḥ kaváyo manīshá || 9 || 10 ||

(१२५) पञ्चविंशत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याम्भृणी वागृषिका । आत्मा देवता । (१, ३-८) प्रथमर्चस्तृतीयादिषण्णाञ्च त्रिष्टुप्, (२) द्वितीयायाश्च जगती छन्दसी ॥

॥११॥ अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥१॥
अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये३ यजमानाय सुन्वते ॥२॥

125.

Ahám rudrébhir vásubhiṣ carāmy ahám ādityaír utá visvadevaih | ahám mitrávárunobhá bibharmy ahám indrāgnı ahám asvínobhá || 1 || aháṃ sómam āhanásam bibharmy aháṃ tváshṭāram utá pūsháṇam bhágam | aháṃ dadhāmi dráviṇaṃ havíshmate suprāvyè yájamānāya sunvaté || 2 ||

(Fire of life, *Agni*, speaking to Love, *Soma*): O Love, the life — giving force, this is heaven; this verily is beautiful, this is the light, the broad firmanent; let us two (the Fire of Life and Love) destroy the devil of Nescience; come forth; we worship you (O Love!) you yourself are the personified oblation. 6

The sage, the Sun, by his transcending wisdom fixes himself in the sky; O venerable, O Lord of waters, with but a slight effort, you have let loose the rivers, conferring happiness, like wives, and assuming colourful forms as they gleam and glow. 7

They, the streams, wait upon the Lord of waters, who is most powerful. The Lord receives these delightful streams, who pay homage to Him. Terribly afraid of the devil of Nescience, they have run away from him and have accepted a complete reliance in their king. 8

The sages call him swan, the sun, the ally of those who are affrighted, moving in the proximity of the cosmic waters; the wise honour the sun, the supreme, with their praise; verily, He is worthy of praises, composed in the metre of *Anustubh*. 9

125

I associate with all the learned men called as VASU (young preceptors), and ADITYA (the matured professors). I support all Nature's bounties such as the sun, ocean, fire, lightning, and the pair of twin divines. 1

I support the foe-destroying herbs, the sun, the strength-giving food and the riches; I bestow wealth upon the institutor of worship offering the oblation and deserving careful protection and upon those who perform selfless noble deeds. 2

अ॒हं रा॒ष्ट्री स॒ङ्गम॑नी॒ वसू॑नां चिकि॒तुषी॑ प्रथ॒मा य॒ज्ञिया॑नाम् ।
तां मा॑ दे॒वा व्य॑दधुः पुरु॒त्रा भूरि॑स्थात्रां॒ भूर्या॑वे॒शय॑न्तीम् ॥३॥
मया॒ सो अन्न॑मत्ति॒ यो वि॒पश्य॑ति॒ यः प्राणि॑ति॒ य ईं॑ शृ॒णोत्यु॒क्तम् ।
अ॒म॒न्तवो॒ मां त उप॑ क्षियन्ति श्रु॒धि श्रु॑त श्रद्धि॒वं ते॑ वदामि ॥४॥
अ॒हमे॒व स्व॒यमि॒दं व॑दामि॒ जुष्टं॑ दे॒वेभि॑रु॒त मानु॑षेभिः ।
यं का॒मये॒ तंत॑मु॒ग्रं कृ॑णोमि॒ तं ब्र॒ह्माणं॒ तमृषिं॒ तं सु॑मे॒धाम् ॥५॥

ahám̐ rā́shṭrī saṃgámanī vásūnām̐ cikitúshī prathamā́ yajñíyānām | tā́m mā devā́ vy àdadhuḥ purutrā́ bhū́risthātrām bhū́ry āveṣáyantīm || 3 || máyā só ánnam atti yó vipáṣyati yáḥ prā́ṇiti yá īm̐ ṣriṇóty uktám | amantávo mā́m̐ tá úpa kshiyanti ṣrudhí ṣruta ṣraddhivám̐ te vadāmi || 4 || ahám evá svayám idám̐ vadāmi júshṭam̐ devébhir utá mā́nushebhiḥ | yám̐ kāmáye tám̐-tam ugrám̐ kriṇomi tám brahmā́ṇam̐ tám ríshim̐ tám̐ sumedhā́m || 5 || 11 ||

२॥ अ॒हं रु॒द्राय॒ धनु॒रा त॑नोमि ब्रह्म॒द्विषे॒ शर॑वे॒ हन्त॒वा उ॑ ।
अ॒हं जना॑य स॒मदं॑ कृणोम्य॒हं द्यावा॑पृथि॒वी आ वि॑वेश ॥६॥
अ॒हं सु॑वे पि॒तर॑मस्य मू॒र्धन्मम॒ योनि॑र॒प्स्व१॒॑न्तः स॑मु॒द्रे ।
ततो॒ वि ति॑ष्ठे॒ भुव॒नानु॒ विश्वो॒तामूं द्यां व॒र्ष्मणोप॑ स्पृशामि ॥७॥
अ॒हमे॒व वात॑ इव॒ प्र वा॑म्या॒रभ॑माणा॒ भुव॑नानि॒ विश्वा॑ ।
प॒रो दि॒वा प॒र ए॒ना पृ॑थि॒व्यैताव॑ती महि॒ना सं ब॑भूव ॥८॥

ahám̐ rudrā́ya dhánur ā́ tanomi brahmadvíshe ṣárave hántavā́ u | ahám̐ jánāya samádam̐ kriṇomy ahám̐ dyā́vāprithivī́ ā́ viveṣa || 6 || ahám̐ suve pitáram asya mūrdhán máma yónir apsv àntáḥ samudré | táto ví tishṭhe bhúvanā́nu víṣvotā́mū́m̐ dyā́m̐ varshmáṇópa spriṣāmi || 7 || ahám evá vā́ta iva prá vāmy ārábhamāṇā bhúvanāni víṣvā | paró divā́ pará enā́ prithivyaítā́vatī mahinā́ sám babhūva || 8 || 12 ||

I am the sovereign queen (the Supreme Speech) of the state, who collects treasure; (I am) full of wisdom, first among those who deserve reverence; and as such, learned people honour me under all circumstances—in many problems and in numerous functions. 3

Through me alone, whosoever eats, eats food. It is through me that one sees, breathes, hears, and speaks; those who are ignorant of me are sure to perish; may all hear,one and all; I tell you the truth, and you have to accept it. 4

I verily of myself announce the truth that is approved of by both, the divine ones and men; I make him formidable, a sage, a seer, and wise whomsoever I choose. 5

I bend the bow of the Lord, so that His arrow may strike and destroy enemy of learned and pious devotees, I wage war against the hostiles (O infidels); I pervade heaven and earth. 6

I establish the father, the heaven, at the summit of the world; my birth place is in the midst of the celestial waters; thence I spread through all beings, and touch even yonder heaven with my glory. 7

I breathe a strong breath like the wind, giving form to all created worlds; beyond the heaven, beyond this earth, I become powerful in my grandeur. 8

यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः ।
एवो ष्व१स्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥८॥

yáthā ha tyád vasavo gauryàm cit padí shitā́m ámuñcatā yajatrāḥ | evó shv àsmán muñcatā vy áṅhaḥ prá tāry agne pratarám na ā́yuḥ || 8 || 13 ||

(१२७) सप्तविंशत्युत्तरशततमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य सौभरः कुशिक ऋषिर्भारद्वाजी रात्रिर्वा ऋषिका । रात्रिर्देवता । गायत्री छन्दः ॥

॥१४॥ रात्री व्यख्यदायती पुरुत्रा देव्य१क्षभिः । विश्वा अधि श्रियोऽधित ॥१॥
ओर्वप्रा अमर्त्या निवतो देव्यु१द्वतः । ज्योतिषा बाधते तमः ॥२॥
निरु स्वसारमस्कृतोषसं देव्यायती । अपेदु हासते तमः ॥३॥
सा नो अद्य यस्या वयं नि ते यामन्नविक्ष्महि । वृक्षे न वसतिं वयः ॥४॥
नि ग्रामासो अविक्षत नि पद्वन्तो नि पक्षिणः । नि श्येनासश्चिदर्थिनः ॥५॥
यावया वृक्यं१ वृकं यवय स्तेनमूर्म्ये । अथा नः सुतरा भव ॥६॥
उप मा पेपिशत्तमः कृष्णं व्यक्तमस्थित । उष ऋणेव यातय ॥७॥
उप ते गा इवाकरं वृणीष्व दुहितर्दिवः । रात्रि स्तोमं न जिग्युषे ॥८॥

127.

Rā́trī vy àkhyad āyatí purutrā́ devy àkshábhiḥ | víṣvā ádhi ṣríyo 'dhita || 1 || órv àprā ámartyā niváto devy ùdvátaḥ | jyótishā bādhate támaḥ || 2 || nír u svásāram askritoshásam devy āyatí | ápéd u hāsate támaḥ || 3 || sā́ no adyá yásyā vayám ní te yā́mann ávikshmahi | vrikshé ná vasatím váyaḥ || 4 || ní grā́māso avikshata ní padvánto ní pakshíṇaḥ | ní ṣyenā́saṣ cid arthínaḥ || 5 || yāváyā vrikyàm vŕ̥kam yaváya stenám ūrmye | áthā naḥ sutárā bhava || 6 || úpa mā pépiṣat támaḥ krishṇám vyàktam asthita | úsha riṇéva yātaya || 7 || úpa te gā́ ivā́karam vriṇīshvá duhitar divaḥ | rā́tri stómam ná jigyúshe || 8 || 14 ||

126

Neither peril nor sorrow, O enlightened, affect the man with whom law-abiding, friendly and virtuous men are pleased; being alike pleased, they, of one accord, conduct him beyond the reach of his enemies. 1

O virtuous, friendly and law-abiding guide, we implore that protection of yours, whereby you preserve a man from sin, and lead him safe beyond the reach of his enemies. 2

May these virtuous, friendly and law-abiding leaders be our protection; may they lead us to the spot to which we should be led, and take us across to a spot beyond the reach of our enemies. 3

O virtuous, friendly and ordainer leaders, may you protect the world; and may we abide in your blessed felicity, O excellent leaders, beyond the reach of our enemies. 4

May the persons, enlightened, virtuous and friendly and also maintainers of law and order lead us beyond the reach of the malignant; let us invoke Nature's bounties, vital wind, clouds, and fire–divine for our welfare, so that they may place us beyond the reach of our enemies. 5

May the leaders, virtuous and friendly, also the maintainers of law and order keep us away from wicked; may the authorities to look after the welfare of men depriveus of our iniquities and place us beyond the reach of our enemies. 6

May the persons, virtuous and friendly, and maintainers of law and order bestow upon us felicity for our protection; may the enlightened sages grant us that abundant happiness which we solicit, and lead us beyond the reach of our enemies. 7

(१२६) षड्विंशत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य शैलूषिः कुल्मलबर्हिषो वामदेव्योंहोमुग्वा ऋषिः । विश्वे देवा देवताः ।
(१-७) प्रथमादिसप्तर्चामुपरिष्टाद्बृहती, (८) अष्टम्याश्च त्रिष्टुप् छन्दसी ॥

॥१३॥

न तमंहो न दुरितं देवासो अष्ट मर्त्यम् ।
सजोषसो यमर्यमा मित्रो नयन्ति वरुणो अति द्विषः ॥१॥
तद्धि वयं वृणीमहे वरुण मित्रार्यमन् ।
येना निरंहसो यूयं पाथ नेथा च मर्त्यमति द्विषः ॥२॥
ते नूनं नोऽयमूतये वरुणो मित्रो अर्यमा ।
नयिष्ठा उ नो नेषणि पर्षिष्ठा उ नः पर्षण्यति द्विषः ॥३॥
यूयं विश्वं परि पाथ वरुणो मित्रो अर्यमा ।
युष्माकं शर्मणि प्रिये स्याम सुप्रणीतयोऽति द्विषः ॥४॥
आदित्यासो अति स्रिधो वरुणो मित्रो अर्यमा ।
उग्रं मरुद्भी रुद्रं हुवेमेन्द्रमग्निं स्वस्तयेऽति द्विषः ॥५॥
नेतार ऊ षु णस्तिरो वरुणो मित्रो अर्यमा ।
अति विश्वानि दुरिता राजानश्चर्षणीनामति द्विषः ॥६॥
शुनमस्मभ्यमूतये वरुणो मित्रो अर्यमा ।
शर्म यच्छन्तु सप्रथ आदित्यासो यदीमहे अति द्विषः ॥७॥

126.

Ná tám áṅho ná duritám̩ dévāso ashṭa mártyam | sajo-shaso yám aryamā́ mitró náyanti váruṇo áti dvíshaḥ || 1 || tád dhí vayám̩ vriṇīmáhe váruṇa mítrāryaman | yénā nír áṅhaso yūyám pāthá nethā́ ca mártyam áti dvíshaḥ || 2 || té nūnám̩ no 'yám ūtáye váruṇo mitró aryamā́ | náyishṭhā u no nesháṇi párshishṭhā u naḥ parsháṇy áti dvíshaḥ || 3 || yūyám̩ víṣvam pári pātha váruṇo mitró aryamā́ | yushmā́-kam̩ ṣármaṇi priyé syā́ma supraṇītayó 'ti dvíshaḥ || 4 || ādityā́so áti srídho váruṇo mitró aryamā́ | ugrám marúdbhī rudrám̩ huveméndram agním̩ svastáyé 'ti dvíshaḥ || 5 || né-tāra ū shú ṇas tiró váruṇo mitró aryamā́ | áti víṣvāni dur-itā́ rā́jānaṣ carshaṇīnā́m áti dvíshaḥ || 6 || ṣunám asmā́-bhyam ūtáye váruṇo mitró aryamā́ | ṣárma yachantu sa-prátha ādityā́so yád ímahe áti dvíshaḥ || 7 ||

As you, O adorable bounteous Lord, set free the cow fastened by her foot, in the same way, please remove sin away from us, and prolong, O fire-divine, our protracted life. 8

127

The divine queen of night, as it comes, beholds various spots with all her eyes. She assumes her entire splendour. 1

The immortal divine queen extensively fills the sky, fills the places low and high alike. She completely replaces darkness with her lustre. 2

The advancing divine queen prepares the way for her sister dawn, and then the darkness departs. 3

May she be favourable to us today upon whose approach we re-enter our dwellings, as birds re-enter their nests upon the tree. 4

Men re-enter their homes, and so the beasts and birds and also the swift-moving hawks (come to rest and sleep). 5

Keep off, O queen of night, the she-wolf from us, keep off the wolf and the robber, and make our sleep comfortable. 6

The all-embracing darkness, dull and diffused, has come near me. O morning dawn, take it away, clear it off, as if it were a debt. 7

I have brought these verses before you like milch kine; O Queen of Night, daughter of the sky, please accept my homage or oblations as the eulogy of one eager to conquer. 8

(१२८) अष्टाविंशत्युत्तरशततमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिरसो विहव्य ऋषिः । विश्वे देवा देवताः । (१–८) प्रथमाद्यष्टर्चां त्रिष्टुप्, (९) नवम्याश्च जगती छन्दसी ॥

॥१५॥ ममा॑ग्ने॒ वर्चो॑ विह॒वेष्व॑स्तु व॒यं त्वेन्धा॑नास्त॒न्वं॑ पुषेम ।
मह्यं॑ नमन्तां प्र॒दिश॒श्चत॑स्र॒स्त्वयाध्य॑क्षेण॒ पृत॑ना जयेम ॥१॥
मम॑ दे॒वा वि॑ह॒वे स॑न्तु॒ सर्व॒ इन्द्र॑वन्तो म॒रुतो॒ विष्णु॑र॒ग्निः ।
ममा॒न्तरि॑क्षमु॒रुलो॑कमस्तु॒ मह्यं॒ वातः॑ पवतां॒ कामे॑ अ॒स्मिन् ॥२॥
मयि॑ दे॒वा द्रवि॑ण॒मा य॑जन्तां॒ मय्या॒शीर॑स्तु॒ मयि॑ दे॒वहू॑तिः ।
दैव्या॒ होता॑रो वनुषन्त॒ पूर्वेऽरि॑ष्टाः स्याम त॒न्वा॑ सु॒वीराः॑ ॥३॥
मह्यं॑ यजन्तु॒ मम॒ यानि॑ ह॒व्याकू॑तिः स॒त्या मन॑सो मे अस्तु ।
एनो॒ मा नि गां॑ कत॒मच्च॒नाहं विश्वे॑ देवासो॒ अधि॑ वोचता नः ॥४॥
देवीः॑ षळुर्वीरु॒रु नः॑ कृणोत॒ विश्वे॑ देवास इ॒ह वी॑रयध्वम् ।
मा हा॑स्महि प्र॒जया॒ मा त॒नूभि॒र्मा र॑धाम द्विष॒ते सो॑म राजन् ॥५॥

128.

Mámāgne várco vihavéshv astu vayám tvéndhānās tanvàm pushema | máhyam namantām pradíṣas cátasras tváyā́dhyaksheṇa prítanā jayema || 1 || máma devā́ vihavé santu sárva índravanto marúto víshṇur agníḥ | mámāntárikshain urúlokam astu máhyam vā́taḥ pavatām kā́me asmín || 2 || máyi devā́ dráviṇam ā́ yajantām máyy āṣī́r astu máyi deváhūtiḥ | daívyā hótāro vanushanta pū́rvé 'rishṭāḥ syāma tanvā̀ suvī́rāḥ || 3 || máhyam yajantu máma yā́ni havyā́kūtiḥ satyā́ mánaso me astu | éno mā́ ní gām katamác caná́hám víṣve devāso ádhi vocatā naḥ || 4 || dévīḥ shaḷ urvīr urú naḥ kriṇota víṣve devāsa ihá vīrayadhvam | mā́ hāsmahi prajáyā mā́ tanū́bhir mā́ radhāma dvishaté soma rājan || 5 || 15 ||

128

O fire-divine, let me win glory in the battle; may we, kindling you, cherish your form; may the inhabitants of the four quarters bow down before me; may we with you as our guide overcome hostile armies. 1

May all the divine forces be on my side in life-struggles — the vital principles with sun, wind and fire; may the expanding firmament be mine; may the wind blow propitiously fulfilling my wishes. 2

May the divine powers bestow wealth upon me; may their blessings be upon me. May the sacred worship in which the divine powers are invoked be beneficial to me. May my invokers of the divines be the first to propitiate them. May we be physically unharmed and may we be blessed with nice brave children. 3

Let them (i.e. my priests) present to me my due oblations; may the purpose of my mind be accomplished; may I not fall into any kind of sin. May all universal divine powers bless us. 4

O six mighty divine powers, bestow upon us ample wealth. O universal divine forces, may you display your prowess here; let us not be bereft of our offspring, or be harmed in our bodies. May we not become subject to our enemy, O sovereign Lord of bliss. 5

॥१६॥ अग्ने मन्युं प्रतिनुदन्परेषामदब्धो गोपाः परि पाहि नस्त्वम् ।
प्रत्यञ्चो यन्तु निगुतः पुनस्तेऽमैषां चित्तं प्रबुधां वि नेशत् ॥६॥
धाता धातॄणां भुवनस्य यस्पतिर्देवं त्रातारमभिमातिषाहम् ।
इमं यज्ञमश्विनोभा बृहस्पतिर्देवाः पान्तु यजमानं न्यर्थात् ॥७॥
उरुव्यचा नो महिषः शर्म यंसदस्मिन्हवे पुरुहूतः पुरुक्षुः ।
स नः प्रजायै हर्यश्व मृळयेन्द्र मा नो रीरिषो मा परा दाः ॥८॥
ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामहे तान् ।
वसवो रुद्रा आदित्या उपरिस्पृशं मोग्रं चेत्तारमधिराजमक्रन् ॥९॥

ágne manyúm pratinudán páresham ádabdho gopáḥ pári pāhi nas tvám | pratyáñco yantu nigútaḥ púnas tè 'maíshám cittam prabúdhāṃ ví neṣat || 6 || dhātá dhātṝṇám bhuvanasya yás pátir devám trātáram abhimātishāhám | imám yajñám aṣvínobhá bríhaṣpátir deváḥ pāntu yájamānam nyarthát || 7 || uruvyácā no mahisháḥ ṣárma yaṅsad asmín háve puruhūtáḥ purukshúḥ | sá naḥ prajáyai haryaṣva mriḷayéndra má no rīrisho má párā dāḥ || 8 || yé naḥ sapátnā ápa té bhavantv indrāgníbhyām áva bādhāmahe tán | vásavo rudrá ādityá uparispríṣam mográm céttāram adhirājám akran || 9 || 16 ||

Daṣamo 'nuvākaḥ.

[अथैकादशोऽनुवाकः ॥] (१२९) एकोनत्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य परमेष्ठी प्रजापतिर्ऋषिः । भाववृत्तं देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥१॥

129.

Nasad āsīn nó sád āsīt tadánīṃ násīd rájo nó vyòmā paró yát | kím ávarīvaḥ kúha kásya ṣármann ámbhaḥ kím āsīd gáhanam gabhīrám || 1 ||

O fire-divine, an invincible protector as you are, may you defend us, baffling the wrath of our opponents. Let these foes, dejected, defeated, and frustrated go back to their homes. May the shrewdness of my opponents be completely made ineffective. 6

He is the creator of creators, a protector of the universe, the divine defender, and the destroyer of enemies; may the twin-divines and the Lord of vast universe and the divine powers, protect our selfless public deeds of service and save the accomplisher, the head of the family, from disappointment. 7

May the omnipresent (Lord), the mighty, invoked by many, bless our noble public deeds and give protection; O resplendent Lord, lord of vigour, be gracious to our offspring; harm us not; desert us not. 8

Let those who are our foes be driven off; may we through the blessings of resplendent Lord, and fire-divine destroy them; may the Lord of wealth, our Lord of vitality, and all luminaries make me vested with high authority, fierce and powerful, intelligent, and invincible as a ruler. 9

129

Neither there was non-existent, nor the existent; nor there was any realm or region. How could there be existing this unfathomable profound plasma? 1

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥२॥
तम आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम्।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥३॥
कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥४॥
तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त्।
रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥५॥
को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥६॥
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥७॥

ná mrityúr āsīd amrítam ná tárhi ná rátryā áhna āsīt praketáḥ | ánīd avātám svadháyā tád ékam tásmād dhānyán ná paráḥ kím canása || 2 || táma āsīt támasā gūḷhám ágre 'praketám salilám sárvam ā idám | tuchyénābhv ápihitam yád ásīt tápasas tán mahinájāyataíkam || 3 || kámas tád ágre sám avartatádhi mánaso rétaḥ prathamám yád ásīt | sató bándhum ásati nír avindan hridí pratíshyā kaváyo manīshá || 4 || tiraścíno vítato raśmír eshām adháḥ svid āsī3d upári svid āsī3t | retodhá āsan mahimána āsan svadhá avástāt práyatiḥ parástāt || 5 || kó addhá veda ká ihá prá vocat kúta ájātā kúta iyám vísrishṭiḥ | arvág devá asyá visárjanenáthā kó veda yáta ābabhúva || 6 || iyám vísrishṭir yáta ābabhúva yádi vā dadhé yádi vā ná | yó asyádhyakshaḥ paramé vyòman só aṅgá veda yádi vā ná véda || 7 || 17 ||

Neither there was death nor at that period immortality. There was no indication of day or night. That breathless one breathed upon as if by its own automation. Apart from that one, there was nothing else whatever. 2

Darkness there was; covered by darkness, a plasmic continuum, in which there was nothing distinguishable. And thence, an empty (world), united under a causal covering came out on account of the austere penance (of that Supreme one). 3

In the beginning, there was the Divine Desire, which was the first seed of the Cosmic Mind. The sages, seeking in their hearts, have discovered by their wisdom the bond that operates between the existent (the manifested) and the non-existent (the unmanifested). 4

Their controls (rays or reins) were streteched out, some transverse, some below and others above. Some of these were shedders of the seed and the others strong and superb — the inferior, the causal matter here, and the superior, the creator's effort there. 5

Who really knows, who in this world can declare it, whence came out this (manifested) creation? Whence was it engendered? Whence will it end? Nature's bounties came out much later, and hence who knows whence this creation came into manifestation? 6

He from whom this creation arose—verily He may uphold it or He may not (and then of course, none else can do so). The one who is the sovereign in this highest heaven, He assuredly knows, or even He knows not (and then none else would ever know the secrets). 7

(१३०) त्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य प्राजापत्यो यज्ञ ऋषिः । भाववृत्तं देवता । (१) प्रथमर्चो जगती, (२–७) द्वितीयादिषण्णां च त्रिष्टुप् छन्दसी ॥

॥१८॥ यो यज्ञो विश्वतस्तन्तुभिस्तत एकशतं देवकर्मेभिरायतः ।
इमे वयन्ति पितरो य आययुः प्र वयाप वयेत्यासते तते ॥१॥
पुमाँ एनं तनुत उत्कृणत्ति पुमान्वि तत्ने अधि नाके अस्मिन् ।
इमे मयूखा उप सेदुरू सदः सामानि चक्रुस्तसराण्योतवे ॥२॥
कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत् ।
छन्दः किमासीत्प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥३॥
अग्नेर्गायत्र्यभवत्सयुग्वोष्णिहया सविता सं बभूव ।
अनुष्टुभा सोम उक्थैर्महस्वान्बृहस्पतेर्बृहती वाचमावत् ॥४॥
विराण्मित्रावरुणयोरभिश्रीरिन्द्रस्य त्रिष्टुबिह भागो अह्नः ।
विश्वान्देवाञ्जगत्या विवेश तेन चाकॢप्र ऋषयो मनुष्याः ॥५॥
चाकॢप्रे तेन ऋषयो मनुष्या यज्ञे जाते पितरो नः पुराणे ।
पश्यन्मन्ये मनसा चक्षसा तान्य इमं यज्ञमयजन्त पूर्वे ॥६॥

130.

Yó yajñó visvátas tántubhis tatá ékasatam devakarmébhir áyatah | imé vayanti pitáro yá āyayúḥ prá vayápa vayéty āsate taté || 1 || púmāñ enam tanuta út krinatti púmān ví tatne ádhi náke asmín | imé mayúkhā úpa sedur ū sádaḥ sámāni cakrus tásarāṇy ótave || 2 || kásīt pramá pratimá kím nidánam ájyam kím āsīt paridhíḥ ká āsīt | chándaḥ kím āsīt praúgam kím ukthám yád devá devám áyajanta vísve || 3 || agnér gāyatry àbhavat sayúgvoshṇíhayā savitá sám babhūva | anushṭúbhā sóma ukthaír máhasvān bríhaspáter brihatí vácam āvat || 4 || virán mitrávárunayor abhisrír índrasya trishṭúb ihá bhāgó áhnaḥ | vísvān deváñ jágaty á vivesa téna cākḷipra ríshayo manushyàḥ || 5 || cākḷipré téna ríshayo manushyà yajñé jāté pitáro naḥ purāṇé | pásyan manye mánasā cákshasā tán yá imám yajñám áyajanta púrve || 6 ||

130

The sacrifice is drawn out with threads on every side and spread out by Nature's Cosmic Sacrifice for years—hundred and one. Our fathers, who have preceded us, weave it, weaving forwards, weaving backwards, thus they worship (the creator Lord) when the world is woven. 1

The First Man (our Lord) spreads out this web, the First Man rolls it up, He spreads it above in this heaven; these His rays occupy the seat of cosmic sacrifice; they have made the prayers serve as shuttles for weaving. 2

What was the authority, what was the model, what was the purpose, what was the oblation (butter), what was the enclosure, what was the metre, what was the *pra-u-ga* text, when the universal divine powers offered worship to Nature's bounties? 3

Closely associated was GAYATRI with Agni, the Fire-divine; USHNIK combined with the Impeller Lord. SAVITA; SOMA, the Blissful, combined with ANUSTUBH, BṚ HAṬI was voiced by BṚHASPATI, the Lord Supreme. 4

The metre VIRAJ joined with Mitra, the Lord of Light and Varuna, the Lord of Venerability. TRISTUBH was portion of the midday oblation at this worship: JAGATI was voiced by VISVEADEVAS. Nature's all bounties; By this cosmic worship seers and men were created. 5

When this ancient sacrifice was accomplished, by it seers, men, and our progenitors were created; with the eye of the mind, I clearly behold them who first performed this sacrificial worship. 6

सहस्तोमाः सहछन्दस आवृतः सहप्रमा ऋषयः सप्त दैव्याः ।
पूर्वेषां पन्थामनुदृश्य धीरा अन्वालेभिरे रथ्यो३ न रश्मीन् ॥७॥

sahástomāḥ saháchandasa āvṛítaḥ sahápramā ṛíshayaḥ saptá daívyāḥ | pū́rveshām panthām anudṛíṣya dhī́rā anvā́lebhire rathyò ná raṣmī́n || 7 || 18 ||

(१३१) एकत्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य काक्षीवतः सुकीर्तिर्ऋषिः । (१–३, ६–७) प्रथमादितृचस्य षष्ठी-सप्तम्योर्ऋचोश्चेन्द्रः, (४–५) चतुर्थीपञ्चम्योश्चाश्विनौ देवताः । (१–३, ५–७) प्रथमादितृचस्य पञ्चम्यादितृचस्य च त्रिष्टुप्, (४) चतुर्थ्या ऋचश्चानुष्टुप् छन्दसी ॥

॥१९॥ अप प्राच इन्द्र विश्वाँ अमित्रानपापाचो अभिभूते नुदस्व ।
अपोदीचो अप शूराधराच उरौ यथा तव शर्मन्मदेम ॥१॥
कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥२॥
नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु ।
गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥३॥
युवं सुराममश्विना नमुचावासुरे सचा ।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥४॥

131.

Ápa prā́ca indra víṣvāň amítrān ápā́pāco abhibhūte nudasva | ápódīco ápa ṣūrādharā́ca uraú yáthā táva ṣárman mádema || 1 || kuvíd aṅgá yávamanto yávaṃ cid yáthā dā́nty anupūrváṃ viyū́ya | ihéhaishāṃ kṛiṇuhi bhójanāni yé barhísho námovṛiktiṃ ná jagmúḥ || 2 || nahí sthū́ry ṛituthā́ yātám ásti nótá ṣrávo vivide saṃgaméshu | gavyánta índraṃ sakhyáya víprā aṣvāyánto vṛíshaṇaṃ vājáyantaḥ || 3 || yuváṃ surā́mam aṣvinā námucāv āsuré sácā | vipipānā́ ṣubhas patī índram kármasv āvatam || 4 ||

They, who are well-versed in the rituals, metres, hymns and rules, are the seven divine seers. Cognizant of the path of their predecessors, the sages take up the reins, like drivers of chariots. 7

131

O victorious Lord of resplendence, drive off all our foes, those who dwell in the east, and those who dwell in the west; drive off, O hero, those foes who dwell in the north, and those who dwell in the south, so that we may thrive happily under your kind love. 1

Just as the growers of barley often cut the barley, and separate it (the grain from the husk) in due order, so may you bestow here and there nourishment upon those who have not neglected their duty of performing selfless deeds (according to your command). 2

The car (laden with food) has not arrived yet in due season; nor has he acquired fame in battle. Let the sages, desiring cattle, desiring horses and desiring food, pray to the resplendent Lord, the showerer, for acquiring friendly help. 3

O twin-divines (the pair of day and night), lord of light, having drunk the elixir of divine love, you have jointly assisted Lord of resplendence at the time of conflicts against wicked evils. 4

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः ।
यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥५॥
इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥६॥
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
स सुत्रामा स्ववाँ इन्द्रो अस्मे आराच्चिद्द्वेषः सनुतर्युयोतु ॥७॥

putrám iva pitárāv aṣvíno-
bhéndrāváthuḥ kávyair daṅsánābhiḥ | yát surámam vy ápi-
baḥ ṣácībhiḥ sárasvatī tvā maghavann abhishṇak || 5 || ín-
draḥ sutrámā svávāñ ávobhiḥ sumriḷīkó bhavatu viṣváve-
dāḥ | bádhatām dvésho ábhayam kriṇotu suvíryasya pátayaḥ
syāma || 6 || tásya vayám sumataú yajñíyasyápi bhadré sau-
manasé syāma | sá sutrámā svávāñ índro asmé ārác cid
dvéshaḥ sanutár yuyotu || 7 || 19 ||

(१३२) द्वात्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य नार्मेधः शकपूत ऋषिः । (१) प्रथमर्चो द्यावाभूम्यश्विनः, (२–७) द्वितीयादिषड्‌ऋचस्य च मित्रावरुणौ देवताः । (१) प्रथमर्चो न्यङ्कुसारिणी, (२, ६) द्वितीया-षष्ठ्योः प्रस्तारपङ्क्तिः, (३–५) तृतीयादितृचस्य विराड्रूपा, (७) सप्तम्याश्च महासतोबृहती छन्दांसि ॥

॥२०॥
ईजानमिद्द्यौर्गूर्तावसुरीजानं भूमिरभि प्रभूषणि ।
ईजानं देवावश्विनावभि सुम्नैरवर्धताम् ॥१॥
ता वां मित्रावरुणा धारयत्क्षिती सुषुम्नेषितत्वता यजामसि ।
युवोः क्राणाय सख्यैरभि ष्याम रक्षसः ॥२॥

132.

Ījānám íd dyaúr gūrtávasur ījānám bhúmir abhí pra-
bhūsháṇi | ījānám devávv aṣvínāv abhí sumnaír avardhatām
|| 1 || tá vām mitrāvaruṇā dhārayátkshitī sushumnéshitatvátā
yajāmasi | yuvóḥ krāṇáya sakhyaír abhí shyāma rakshásaḥ
|| 2 ||

Both the twin-divines defend every brave person, like parents a son with their wondrous efforts. When triumphing through the deeds of valour, you drink refreshing tasty elixir and the divine intellect comes to your aid, O brave man. 5

May Lord of resplendence, the protector, the possessor of great wealth, the all-knowing, be favourable to us with His blessings. May He disperse our enemies; may He make us free from fear; may we be the possessors of excellent vigour and progeny. 6

May we enjoy favour of that adorable divinity, and may we enjoy His blessed loving kindness; and may the protecting and opulent Lord drive away and keep far from us all such infidels who hate us. 7

132

The heaven blesses in numerous ways only those who work with sacrifice. The earth also decorates them with treasures, who dedicatingly serve. The twin-divines also shower favours on the sacrificer. 1

O Lord of light and Lord of sovereignty, the sustainers of the earth and the givers of comforts, we worship you for the sake of attaining our wishes. May we, through your support to the worshipper, overcome evil-spirited men. 2

अधा चिन्नु यद्दिधिषामहे वामभि प्रियं रेक्णः पत्यमानाः ।
दद्वाँ वा यत्पुष्यति रेक्णः सम्वारन्नकिरस्य मघानि ॥३॥
असावन्यो असुर सूयत द्यौस्त्वं विश्वेषां वरुणासि राजा ।
मूर्धा रथस्य चाकन्नैतावतैनसान्तकध्रुक् ॥४॥
अस्मिन्त्स्वे३तच्छकपूत एनो हिते मित्रे निगतान्हन्ति वीरान् ।
अवोर्वा यद्धात्तनूष्ववः प्रियासु यज्ञियास्वर्वा ॥५॥
युवोर्हि मातादितिर्विचेतसा द्यौर्न भूमिः पयसा पुपूतनि ।
अव प्रिया दिदिष्टन सूरो निनिक्त रश्मिभिः ॥६॥
युवं ह्यप्नराजावसीदतं तिष्ठद्रथं न धूर्षदं वनर्षदम् ।
ता नः कणूकयन्तीर्नृमेधस्तत्रे अंहसः सुमेधस्तत्रे अंहसः ॥७॥

ádhā cin nú yád dídhishāmahe vām abhí priyám rékṇaḥ pátyamānāḥ | dadvā́ṅ vā yát púshyati rékṇaḥ sám v āran nákir asya maghā́ni || 3 || asā́v anyó asura sūyata dyaús

tvám víśveshām varuṇāsi rājā | mūrdhā́ ráthasya cākan naítāvataínasāntakadhrúk || 4 || asmín sv ètác chákapūta éno hité mitré nigatān hanti vīrā́n | avór vā yád dhā́t tanū́shv ávaḥ priyā́su yajñíyāsv árvā || 5 || yuvór hí mātā́ditir vicetasā dyaúr ná bhū́miḥ páyasā pupūtáni | áva priyā́ didishṭana sū́ro ninikta raśmíbhiḥ || 6 || yuvám hy àpnarā́jāv ásīdataṃ tíshṭhad ráthaṃ ná dhūrshádaṃ vanarshádam | tā́ naḥ kaṇūkayántīr nṛimédhas tatre áṅhasaḥ sumédhas tatre áṅhasaḥ || 7 || 20 ||

(१३३) त्रयस्त्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य पैजवनः सुदा ऋषिः । इन्द्रो देवता । (१-३) प्रथमादितृचस्य शक्वरी, (४-६) चतुर्थ्यादितृचस्य महापङ्क्तिः, (७) सप्तम्यृचश्च त्रिष्टुप् छन्दांसि ।

॥२१॥ प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत ।
अभीके चिदु लोककृत्संगे समत्सु वृत्रहास्माकं बोधि चोदिता
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥१॥

133.

Pró shv àsmai purorathám índrāya śūshám arcata | abhī́ke cid u lokakṛ́t saṃgé samátsu vṛitrahā́smā́kam bodhi coditā́ nábhantām anyakéshāṃ jyākā́ ádhi dhánvasu || 1 ||

May we, while paying homage to you, quickly acquire desirable wealth, and when the pious and liberal devotee augments his wealth, may his riches not forsake him. 3

O Heaven (i.e. Mother Eternity, *Dyau* = *Aditi*), you have given birth to this life-giving sun (*Mitra*), as well as to the other one, air (*Varuna*), a sovereign bounty over us all. They two (the Sun and air, i.e. *Mitra* and *Varuna*) constitute the head of the sacrifice (*ratha* = chariot = *yajna*), an antilogy of death. May this ritual or sacrifice be not vitiated by the smallest defeat. 4

When the institutor of the sacrifice with his best efforts propitiates or appeases the sun (*Mitra*) alone, it leads to iniquity, that may prove to be disastrous to children (and family). This (iniquity) is only atoned when the approaching (sacrificer) offers oblations of food to air (*Varuna*) also (i.e. when he in the sacrificial rite gives oblations for Mitra and Varuna both). 5

O Nature's bounties (air and the sun), endowed with various characteristics, your Mother Infinity, takes away all sins (or pollutions) from you and purifies you through these libations, just as the heaven purifies atmosphere through rains. You display before us the priceless treasure and wash us with the sunshine. 6

O both of you, the brilliant ones, *Mitra* and *Varuna*, (the sun and air personified) occupy your venerable seats. Now mount each of you your chariot, which rests on the yoke; and which moves in the forests to subdue our foes who clamour against us. The social structure (the *Nṛmedha*, serving the interests of men at large) flourishes under your protection, free from sin, and so also the pious worshipper, (the individual) is saved from sin (by your blessings). 7

133

Adore fervently the might of that Lord of resplendence which leads His cosmic chariot; He makes room for us in the close conflicts of life and destroys the demon of darkness while fighting against Nescience; He is our encourager. May the strings on the bows of our enemies (such as passions, greed etc.) be destroyed. 1

त्वं सिन्धूँरवासृजोऽधराचो अहन्नहिम् ।
अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥२॥
वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः ।
अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिर्वसु
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥३॥
यो न इन्द्राभितो जनो वृकायुरादिदेशति ।
अधस्पदं तमीं कृधि विबाधो असि सासहिर्नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥४॥
यो न इन्द्राभिदासति सनाभिर्यश्च निष्ट्यः ।
अव तस्य बलं तिर महीव द्यौरध त्मना नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥५॥
वयमिन्द्र त्वायवः सखित्वमा रभामहे ।
ऋतस्य नः पथा नयाति विश्वानि दुरिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥६॥
अस्मभ्यं सु त्वमिन्द्र तां शिक्ष या दोहते प्रति वरं जरित्रे ।
अच्छिद्रोध्नी पीपयद्यथा नः सहस्रधारा पयसा मही गौः ॥७॥

tváṃ sín-dhūnr ávāsṛijo 'dharáco áhann áhim | aṣatrúr indra jajñishe víṣvaṃ pushyasi váryaṃ táṃ tvā pári shvajāmahe nábhantām anyakéshāṃ jyāká ádhi dhánvasu || 2 || ví shú víṣvā árātayo 'ryó naṣanta no dhíyaḥ | ástāsi ṣátrave vadháṃ yó na indra jíghāṅsati yá te rātír dadír vásu nábhantām anyakéshāṃ jyāká ádhi dhánvasu || 3 || yó na indrābhíto jáno vṛikāyúr ādídeṣati | adhaspadáṃ tám īṃ kṛidhi vibādhó asi sāsahír nábhantām anyakéshāṃ jyāká ádhi dhánvasu || 4 || yó na indrābhidásati sánābhir yáṣ ća níshṭyaḥ | áva tásya bálaṃ tira mahíva dyaúr ádha tmánā nábhantām anyakéshāṃ jyāká ádhi dhánvasu || 5 || vayám indra tvāyávaḥ sakhitvám á rabhāmahe | ṛitásya naḥ pathá nayáti víṣvāni duritá nábhantām anyakéshāṃ jyāká ádhi dhánvasu || 6 || asmábhyaṃ sú tvám indra táṃ ṣiksha yá dóhate práti váraṃ jaritré | áchidrodhnī pīpáyad yáthā naḥ sahásradhārā páyasā mahí gaúḥ || 7 || 21 ||

You send the rivers away down to earth; you destroy the serpent of ignorance; O Lord of resplendence, you are enemy to none; you grant (to everyone) all that is desirable, as such we embrace you (with love and adoration). May the strings on the bows of our enemies be destroyed. 2

May all the infidels and wicked, who make no offerings, quickly perish; may our praises be successful; O Lord of resplendence, you hurl the weapon at the foe who seeks to harm us. May your bounty give us wealth in plenty. May the strings on the bows of our enemies be destroyed. 3

The man who, like a wolf, prowls around us, O Lord of resplendence, trample him down under your feet, for you are the resister, the overcomer of foes. May the strings on the bows of our enemies be destroyed. 4

O Lord of resplendence, may you bring down the strength of the one who assails us, whether he be the stranger or a kin, or his strength be vast and extensive as heaven. May the strings on the bows of our enemies be destroyed. 5

O Lord of resplendence, devoted to you, we strive to gain your friendship; lead us by the path of eternal truth beyond all evils and miseries. May the strings on the bows of our enemies be destroyed. 6

Give to us, O Lord of resplendence, the cow, the knowledge, the divine speech, that gives the milk of divine wisdom to the worshipper according to his desires, so that the mighty cow, the source of divine wisdom, possessed of an unfailing udder, the shedder of a thousand streams, may supply us plentifully with milk of divine knowledge. 7

(१३४) चतुस्त्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य (१-५, ६) प्रथमादिपञ्चर्चां षष्ठ्याः पूर्वार्धस्य च यौवनाश्वो मान्धाता ऋषिः, (६-७) षष्ठ्या उत्तरार्धस्य सप्तम्याश्च गोधा ऋषिका । इन्द्रो देवता । (१-६) प्रथमादिषडृचां महापङ्क्तिः, (७) सप्तम्याश्च पङ्क्तिश्छन्दसी ॥

॥२२॥ उभे यदिन्द्र रोदसी आपप्राथोषा इव ।
महान्तं त्वा महीनां सम्राजं चर्षणीनां देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥१॥
अव स्म दुर्हणायतो मर्तस्य तनुहि स्थिरम् ।
अधस्पदं तमीं कृधि यो अस्माँ आदिदेशति देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥२॥
अव त्या बृहतीरिषो विश्वश्चन्द्रा अमित्रहन् ।
शचीभिः शक्र धूनुहीन्द्र विश्वाभिरूतिभिर्देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥३॥
अव यत्त्वं शतक्रतविन्द्र विश्वानि धूनुषे ।
रयिं न सुन्वते सचा सहस्रिणीभिरूतिभिर्देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥४॥
अव स्वेदा इवाभितो विष्वक्पतन्तु दिद्यवः ।
दूर्वाया इव तन्तवो व्यस्मदेतु दुर्मतिर्देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥५॥
दीर्घं ह्यङ्कुशं यथा शक्तिं बिभर्षि मन्तुमः ।
पूर्वेण मघवन्पदाजो वयां यथा यमो देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥६॥
नकिर्देवा मिनीमसि नकिरा योपयामसि मन्त्रश्रुत्यं चरामसि ।
पक्षेभिरपिकक्षेभिरत्राभि सं रभामहे ॥७॥

134.

Ubhé yád indra ródasī āpaprāthoshā́ iva | mahā́ntaṃ tvā mahīnā́ṃ samrā́jaṃ carshaṇīnā́ṃ deví jánitry ajījanad bhadrā́ jánitry ajījanat || 1 || áva sma durhaṇāyató mártasya tanuhi sthirā́m | adhaspadā́ṃ tám īṃ kṛidhi yó asmā́ñ ādídeśati deví jánitry ajījanad bhadrā́ jánitry ajījanat || 2 || áva tyā́ bṛihatī́r ísho viśváścandrā amitrahan | śácībhiḥ śakra dhūnuhī́ndra víśvābhir ūtíbhir deví jánitry — || 3 || áva yát tvám śatakratav índra víśvāni dhūnushé | rayíṃ ná sunvaté sácā sahasríṇībhir ūtíbhir deví jánitry — || 4 || áva svédā ivābhíto víshvak patantu didyávaḥ | dū́rvāyā iva tántavo vy àsmád etu durmatír deví jánītry — || 5 || dīrghám hy àñkuśáṃ yathā śáktim bíbharshi mantumaḥ | pū́rveṇa maghavan padā́jó vayā́ṃ yáthā yamo deví jánitry — || 6 || nákir devā minīmasi nákir ā́ yopayāmasi mantraśrútyam carāmasi | pakshébhir apikakshébhir átrābhí sáṃ rabhāmahe || 7 || 22 ||

134

O sun, the resplendence, you fill both heaven and earth (with light) like the dawn; the divine progenitress has given birth to you, the mighty of the mighty (bounties), the sovereign of men. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 1

May you enfeeble the strength of the malicious man; trample him down under your foot who tries to destroy us. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 2

Destroyer of enemies, O effulgent and resplendent, bestow upon us by your grace the abundant, splendid viands, accompanied with all your protections. The goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 3

O Lord of resplendence, performer of hundreds of selfless deeds, when you bestow upon us all blessings, then bestow wealth also upon the offerer of the devotion and also bless him with your thousandfold protections. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 4

Let your radiant weapons (to kill pollutions and evils) fall down everywhere round about like drops of perspiration; let lightning flashes fall; let the enemy depart from us like the stems of the green grass. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 5

You, O great counsellor, wield your might like a long hook; you drag your foes, O bounteous Lord, as a goat drags with its forefoot a branch. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life. 6

O divine powers, we never offend you; we never inflict annoyance on you; we follow the teaching of the holy text; closely we clasp and cling to you under your loving shelter. 7

(१३५) पञ्चत्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य यामायनः कुमार ऋषिः । यमो देवता । अनुष्टुप् छन्दः ॥

॥२३॥

यस्मिन्वृक्षे सुपलाशे देवैः संपिबते यमः ।
अत्रा नो विश्पतिः पिता पुराणाँ अनु वेनति ॥१॥
पुराणाँ अनुवेनन्तं चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं तस्मा अस्पृहयं पुनः ॥२॥
यं कुमार नवं रथमचक्रं मनसाकृणोः ।
एकेषं विश्वतः प्राञ्चमपश्यन्नधि तिष्ठसि ॥३॥
यं कुमार प्रावर्तयो रथं विप्रेभ्यस्परि ।
तं सामानु प्रावर्तत समितो नाव्याहितम् ॥४॥
कः कुमारमजनयद्रथं को निरवर्तयत् ।
कः स्वित्तदद्य नो ब्रूयादनुदेयी यथाभवत् ॥५॥
यथाभवदनुदेयी ततो अग्रमजायत ।
पुरस्ताद्बुध्न आततः पश्चान्निरयणं कृतम् ॥६॥
इदं यमस्य सादनं देवमानं यदुच्यते ।
इयमस्य धम्यते नाळीरयं गीर्भिः परिष्कृतः ॥७॥

135.

Yásmin vrikshé supalāṣé devaíḥ sampíbate yamáḥ | átrā no viṣpátiḥ pitā́ purāṇā́n ánu venati || 1 || purāṇā́n anuvénantaṃ cárantam pāpáyāmuyā́ | asūyánn abhy àcākaṣaṃ tásmā asprihayaṃ púnaḥ || 2 || yáṃ kumāra návaṃ rátham acakrám mánasā́kriṇoḥ | ékeshaṃ viṣvátaḥ prā́ñcam ápaṣyann ádhi tishṭhasi || 3 || yáṃ kumāra prā́vartayo ráthaṃ víprebhyas pári | táṃ sā́mā́nu prā́vartata sám itó nā́vy ā́hitam || 4 || káḥ kumārám ajanayad ráthaṃ kó nír avartayat | káḥ svit tád adyá no brūyād anudéyī yáthā́bhavat || 5 || yáthā́bhavad anudéyī táto ágram ajāyata | purástād budhná ā́tataḥ paṣcā́n nirā́yaṇaṃ kritám || 6 || idáṃ yamásya sā́danaṃ devamānáṃ yád ucyáte | iyám asya dhamyate nāḷī́r ayáṃ gīrbhíḥ párishkritaḥ || 7 || 23 ||

135

In the leafy tree (of human body), where along with sense organs (the gods), the *Yama* (individual soul) enjoys (or drinks), fruits of his past actions, our father, the Lord of universe invites us with love to join all mortals of by-gone days. 1

(At first), I behold the man with anguish who still lingers to the lust of old deeds of sins, and suffers pains but (the surprise is that) afterwards I also start loving the same person and become prey to the similar lust. 2

O my child, you are mounted on a new chariot, which is wheel-less and single-poled, but it turns everywhere (and on all sides). You have fashioned it mentally; you stand thereon though you know not the mystery of it. 3

O my child, you have been driving the chariot (of body) through the aid of the sense organs (the sages); let it have tranquility and balance to carry you across as if on a boat. 4

Who gives birth to this youth? Who has driven the chariot off? Who can tell us how it takes a subsequent body? 5

How does the subsequent body come into existence after the previous one? Before that the causal matter is held out-stretched; and subsequently, the form comes out of it. 6

This is the dwelling of the Self, the Yama, which is called the fabric of gods (the organs of senses); this pipe is sounded for his gratification and he is propitiated by hymns. 7

(१३६) षट्त्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य वातरशनाः [(१) प्रथमर्चो जूतिः, (२) द्वितीयाया वातजूतिः, (३) तृतीयाया विप्रजूतिः, (४) चतुर्थ्या वृषाणकः, (५) पञ्चम्याः करिक्रतः, (६) षष्ठ्या एतशः, (७) सप्तम्याश्च ऋष्यशृङ्गः] ऋषयः । केशिनः (अग्निवायुसूर्याः) देवताः । अनुष्टुप् छन्दः ॥

॥२४॥

केश्य१ग्निं केशी विषं केशी बिभर्ति रोदसी ।
केशी विश्वं स्वर्दृशे केशीदं ज्योतिरुच्यते ॥१॥
मुनयो वातरशनाः पिशङ्गा वसते मला ।
वातस्यानु ध्राजिं यन्ति यद्देवासो अविक्षत ॥२॥
उन्मदिता मौनेयेन वातॉं आ तस्थिमा वयम् ।
शरीरेदस्माकं यूयं मर्तासो अभि पश्यथ ॥३॥
अन्तरिक्षेण पतति विश्वा रूपावचाकशत् ।
मुनिर्देवस्यदेवस्य सौकृत्याय सखा हितः ॥४॥
वातस्याश्वो वायोः सखाथो देवेषितो मुनिः ।
उभौ समुद्रावा क्षेति यश्च पूर्व उतापरः ॥५॥
अप्सरसां गन्धर्वाणां मृगाणां चरणे चरन् ।
केशी केतस्य विद्वान्त्सखा स्वादुर्मदिन्तमः ॥६॥
वायुरस्मा उपामन्थत्पिनष्टि स्मा कुनन्नमा ।
केशी विषस्य पात्रेण यद्रुद्रेणापिबत्सह ॥७॥

136.

Keṣy àgním keṣí vishám keṣí bibharti ródasī | keṣí víṣvam svàr driṣé keṣídám jyótir ucyate || 1 || múnayo vátaraṣanāḥ piṣáṅgā vasate málā | vátasyánu dhrájim yanti yád deváso ávikshata || 2 || únmaditā maúneyena vátāṅ á tasthimā vayám | ṣárīréd asmákam yūyám mártāso abhí paṣyatha || 3 || antárikshena patati víṣvā rūpávacákaṣat | múnir devásya-devasya saúkrityāya sákhā hitáḥ || 4 || vátasyáṣvo vāyóḥ sákhátho devéshito múniḥ | ubhaú samudráv á ksheti yáṣ ca púrva utáparaḥ || 5 || apsarásām gandharváṇām mrigáṇām cáraṇe cáran | keṣí kétasya vidván ákhā svādúr madíntamaḥ || 6 || vāyúr asmā úpāmanthat pináshṭi smā kunannamá | keṣí vishásya pátreṇa yád rudréṇápibat sahá || 7 || 24 ||

136

The radiant (sun) supports fire, the radiant one supports water, the radiant one supports the heaven and earth,the radiant one is for the visibility of the whole diffused (universe)—this light is called the radiant one (*Muni-Juti*). 1

The *munis,* or pulsating stars, the sons of cosmic vital winds, wear the vestments soiled of dirty yellow hue; they follow the course of cosmic vital winds and assume the path of Nature's bounties (*Muni-Vatajuti*). 2

Exhilarated by the sanctity of the *muni*, the pulsating star, we mount upon the cosmic vital winds; O mortals, behold our forms in them! (*Muni-Viprajuti*). 3

The *muni*, the pulsating star, flies through the firmament, illumining all objects; he is the friend of each divine power, endowed with supreme cosmic design. (*Muni-Vṛsanaka*). 4

The *muni*, the pulsating star, has the swiftness of wind. He is the friend of air and is instigated by the bounty, repairing to both oceans, eastern and western. (*Muni-Karikrata*). 5

Wandering on the track of the clouds (the *gandharvas*) and the lightning (the *apsaras*), and the constellations (wild beasts), the radiant (sun) is cognizant of all that exists and is knowable. He is my sweet and most delightful friend. (*Muni-Etasa*). 6

The cosmic wind churns for him, the inflexible thunder grinds it when the radiant (sun), along with cosmic vital principles drinks the water with his cup (*Muni-Ṛsyasṛnga*). 7

(१३७) सप्तत्रिंशदुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य सप्तर्षयः [(१) प्रथमर्चो भरद्वाजः, (२) द्वितीयायाः कश्यपः, (३) तृतीयाया गोतमः, (४) चतुर्थ्या अत्रिः, (५) पञ्चम्या विश्वामित्रः, (६) षष्ठ्या जमदग्निः, (७) सप्तम्याश्च वसिष्ठः] ऋषयः । विश्वे देवा देवताः । अनुष्टुप् छन्दः ॥

॥२५॥

उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥१॥
द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः ॥२॥
आ वात वाहि भेषजं वि वात वाहि यद्रपः ।
त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥३॥
आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।
दक्षं ते भद्रमाभार्षं परा यक्ष्मं सुवामि ते ॥४॥
त्रायन्तामिह देवास्त्रायतां मरुतां गणः ।
त्रायन्तां विश्वा भूतानि यथायमरपा असत् ॥५॥
आप इद्वा उ भेषजीरापो अमीवचातनीः ।
आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥६॥
हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
अनामयित्नुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि ॥७॥

137.

Utá devā ávahitam̥ dévā ún nayathā púnaḥ | utā́gaś cakrúsham̥ devā dévā jīváyathā púnaḥ || 1 || dvā́v imaú vā́tau vāta ā́ síndhor ā́ parāvátaḥ | dáksham̥ te anyá ā́ vātu párānyó vātu yád rápaḥ || 2 || ā́ vāta vāhi bheshajám̥ ví vāta vāhi yád rápaḥ | tvám̥ hí viśvábheshajo devā́nām̥ dūtá íyase || 3 || ā́ tvāgamam̥ śámtātibhir átho arishṭátātibhiḥ | dáksham̥ te bhadrám ā́bhārsham̥ párā yákshmam̥ suvāmi te || 4 || trā́yantām ihá devā́s trā́yatām marútām̥ gaṇáḥ | trā́yantām̥ víśvā bhūtā́ni yáthāyám arapā́ ásat || 5 || ā́pa íd vā́ u bheshajī́r ā́po amīvacā́tanīḥ | ā́paḥ sárvasya bheshajī́s tā́s te kriṇvantu bheshajám || 6 || hástābhyām̥ dáśaśākhābhyām̥ jihvā́ vācáḥ purogavī́ | anāmayitnúbhyām̥ tvā tā́bhyām̥ tvópa spriśāmasi || 7 || 25 ||

137

O enlightened sages, raise up once more the man, who has been down-trodden; restore him to life; raise him also, who has committed sin. (*Ṛṣi-Bharadvaja*). 1

These two winds blow to the regions which are far beyond the ocean; may the one bring you vigour, and may the other blow away all your evils. (*Ṛṣi-Kasyapa*). 2

O wind, blow medicinal balm; and blow away, O wind, all evil; for you are, verily, the universal medicine; you move as the messenger of the divine powers. (*Ṛṣi-Gotama*). 3

I have come to you to give pleasures and protections; I have brought for you fortunate vigour; I drive away your disease. (*Ṛṣi-Atri*). 4

May the divine powers give us protection in this world; may the company of cloud-bearing winds protect us; may all beings grant protection so that this person may be free from evil, pain and sorrow. (*Ṛṣi-Visvamitra*). 5

Waters, verily, have their healing power; waters are the dissipators of disease; waters are the medicines for everything; may they act as medicine to you. (*Ṛṣi-Jamadagni*). 6

The tongue which is cleansed by the ten-branched hands is (i.e the ten fingers) the forerunner of speech; with two hands, which are the removers of disease, we gently touch you. (*Ṛṣi-Vasistha*). 7

(१३८) अष्टात्रिंशदुत्तरशततमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्यौरवोऽङ्ग ऋषिः। इन्द्रो देवता। जगती छन्दः॥

॥२६॥ तव त्य इन्द्र सख्येषु वह्नय ऋतं मन्वाना व्यदर्दिरुर्वलम्।
यत्रा दशस्यन्नुषसो रिणन्नपः कुत्साय मन्मन्नह्यश्च दंसयः॥१॥
अवासृजः प्रस्वः श्वञ्चयो गिरीनुदाज उस्रा अपिबो मधु प्रियम्।
अवर्धयो वनिनो अस्य दंससा शुशोच सूर्य ऋतजातया गिरा॥२॥
वि सूर्यो मध्ये अमुचद्रथं दिवो विदद्दासाय प्रतिमानमार्यः।
दृळ्हानि पिप्रोरसुरस्य मायिन इन्द्रो व्यास्यच्चकृवाँ ऋजिश्वना॥३॥
अनाधृष्टानि धृषितो व्यास्यन्निधीँरदेवाँ अमृणदयास्यः।
मासेव सूर्यो वसु पुर्यमा ददे गृणानः शत्रूँरशृणाद्विरुक्मता॥४॥
अयुद्धसेनो विभ्वा विभिन्दता दाशद्वृत्रहा तुज्यानि तेजते।
इन्द्रस्य वज्रादबिभेदभिश्नथः प्राक्रामच्छुन्ध्यूरजहादुषा अनः॥५॥
एता त्या ते श्रुत्यानि केवला यदेक एकमकृणोरयज्ञम्।
मासां विधानमदधा अधि द्यवि त्वया विभिन्नं भरति प्रधिं पिता॥६॥

138.

Táva tyá indra sakhyéshu váhnaya ṛitám manvāná vy àdardirur valám | yátrā daṣasyánn usháso riṇánn apáḥ kútsāya mánmann ahyàṣ ca daṅsáyaḥ || 1 || ávāsṛijaḥ prasvàḥ ṣvañcáyo girín úd āja usrá ápibo mádhu priyám | ávardhayo vaníno asya dáṅsasā ṣuṣóca sū́rya ṛitájātayā girá || 2 || ví sū́ryo mádhye amucad rátham divó vidád dāsáya pratimánam ā́ryaḥ | dṛiḷháni píprор ásurasya māyína índro vy àsyac cakṛiváñ ṛijíṣvanā || 3 || ánādhṛishṭāni dhṛishitó vy àsyan nidhī́ñr ádevāñ amṛiṇad ayásyaḥ | māséva sū́ryo vásu púryam á dade gṛiṇānáḥ ṣátrūñr aṣṛiṇād virúkmatā || 4 || áyuddhaseno vibhvà vibhindatá dáṣad vṛitrahá tújyāni tejate | índrasya vájrād abibhed abhiṣnáthaḥ prákrāmac chundhyúr ájahād ushá ánaḥ || 5 || etá tyá te ṣrútyāni kévalā yád éka ékam ákṛiṇor ayajñám | māsā́ṃ vidhánam adadhā ádhi dyávi tváyā víbhinnaṃ bharati pradhím pitá || 6 || 26 ||

138

O resplendent cosmic power, through your friends, these kindled fires, the bearers of oblations, smite the devil of mighty clouds to pieces. When the praises are chanted to bestow dawns to wise sages, you are busy in letting the waters flow free (from clouds) and in foiling the dragon's (again the darkest clouds) exploits. 1

You send forth the productive (waters); you cleave the mountains; you fetch forth the cows; you quaff the delicious elixir of devotion and cause the trees of the forest to grow; through your blessings and by means of the cosmic voice produced during cosmic sacrifice, the shrouded sun again comes out bright and shining. 2

The sun unyokes his chariot in the midst of the sky. The Arya (the resplendent mighty power) encounters the darkness. Associated with radiant rays, he, the resplendent power, destroys the stronghold of the guileful dark clouds. 3

He (the resplendent cosmic power) boldly annihilates the hitherto undefeated hosts of the dark clouds; unwearied, he despoils the impious of their treasures. The sun and moon together, seize upon the wealth of strongholds of darkness; glorified, he, the resplendent, demolishes the foe with his blazing thunderbolt. 4

Leading an irresistible army, and destroying darkness with the prevading piercing bolt, he (the resplendent cosmic power) gives wealth to his worshippers and wields his bolt of justice to punish the entire host of evils—they have to be attacked and subdued. Already they were afraid of wide-destroying thunderbolt. The purifying sun, after all, comes forth and shines and the dawn leaves her waggon i.e. she withdraws from her position in the firmament. 5

These wondrous achievements are your alone. In them, you unaided punish the chief neglector of sacrifice; you have placed in the sky the regulator of the months (the moon); through your aid, the wind upholds the circumference of the wheel of the sun's car (which, it is surmised, has been shattered by the demon of clouds). 6

(१३९) एकोनचत्वारिंशदुत्तरशततमं सूक्तम्

(१–६) षड्डृचस्यास्य सूक्तस्य गन्धर्वो विश्वावसुर्ऋषिः । (१–३) प्रथमादितृचस्य सविता;
(४–६) चतुर्थ्यादितृचस्य चात्मा देवते । त्रिष्टुप् छन्दः ॥

॥२७॥ सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयाँ अजस्रम् ।
तस्य पूषा प्रसवे याति विद्वान्त्संपश्यन्विश्वा भुवनानि गोपाः ॥१॥
नृचक्षा एष दिवो मध्य आस्त आपप्रिवान्रोदसी अन्तरिक्षम् ।
स विश्वाचीरभि चष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् ॥२॥
रायो बुध्नः संगमनो वसूनां विश्वा रूपाभि चष्टे शचीभिः ।
देव इव सविता सत्यधर्मेन्द्रो न तस्थौ समरे धनानाम् ॥३॥
विश्वावसुं सोम गन्धर्वमापो ददृशुषीस्तदृतेना व्यायन् ।
तदन्ववैदिन्द्रो रारहाण आसां परि सूर्यस्य परिधीँरपश्यत् ॥४॥
विश्वावसुरभि तन्नो गृणातु दिव्यो गन्धर्वो रजसो विमानः ।
यद्वा घा सत्यमुत यन्न विद्म धियो हिन्वानो धिय इन्नो अव्याः ॥५॥
सस्निमविन्दच्चरणे नदीनामपावृणोद्दुरो अश्मव्रजानाम् ।
प्रासां गन्धर्वो अमृतानि वोचदिन्द्रो दक्षं परि जानादहीनाम् ॥६॥

139.

Sū́ryaraṣmir hárikeṣaḥ purástāt savitā́ jyótir úd ayāñ ájasram | tásya pūshā́ prasavé yāti vidvā́n sampáṣyan víṣvā bhúvanāni gopā́ḥ || 1 || nṛicákshā eshá divó mádhya āsta āpaprivā́n ródasī antáriksham | sá viṣvā́cīr abhí cashṭe ghṛitā́cīr antarā́ pū́rvam áparam̐ ca ketúm || 2 || rāyó budhnáḥ saṃgámano vásūnām̐ víṣvā rūpā́bhi cashṭe ṣácībhiḥ | devá iva savitā́ satyádharméndro ná tasthau samaré dhánānām || 3 || viṣvā́vasum̐ soma gandharvám ā́po dadṛiṣúshīs tád ṛiténā vy àyan | tád anvávaid índro rārahāṇá āsām pári sū́ryasya paridhī́m̐r apaṣyat || 4 || viṣvā́vasur abhí tán no gṛiṇātu divyó gandharvó rájaso vimā́naḥ | yád vā ghā satyám utá yán ná vidmá dhíyo hinvānó dhíya ín no avyāḥ || 5 || sásnim avindac cáraṇe nadī́nām ápāvṛiṇod dúro áṣmavrajānām | prā́sām̐ gandharvó amṛ́itāni vocad índro dáksham pári jānād ahī́nām || 6 || 27 ||

139

Golden and yellow-rayed sun, the impeller, sends without break his light from the east; and shortly afterwards, at his impulsion the morning breeze, the preserver, blows, taking good care of all creatures like a herdsman. 1

Beholding mankind he (the sun) sits amidst the sky, filling the heaven and earth and the firmament; he illumines the all-pervading quarters of space; the bright-pervading, intermediate points, and the mid-most, the foremost, and the hindmost ensigns of the sky. 2

He, the root of riches, the acquirer of treasure, illumines by his functions all forms and figures; the divine impeller, like the bounty whose law is truth, stands like the Supreme Lord, the Lord of resplendence, in the battle for wealth and prosperity. 3

O Darling, waters from the cosmic sacrifice come to the roaring cloud as soon as they see it; the Lord of resplendencé could immediately see whither the cloud is moving. Then He also looks round the rims of the sun. 4

May the celestial roaring cloud, the measurer of the water, declare to us what really the truth is and also that which we do not know. Accepting our praises, may he sharpen our intellect, may he enhance our intelligence. 5

The sun discovers the cloud in the region of cosmic rivers; he sets open the portals of the waters whose dwelling is in the clouds; the sun, getting into the roar of cloud, proclaims the ambrosial (water). He knows the limit to which a cloud, the dragon, can resist (i.e. withhold waters). 6

(१४०) चत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य पावकोऽग्निर्ऋषिः । अग्निर्देवता । (१-२) प्रथमाद्वितीययोर्ऋचो- र्विष्टारपङ्क्तिः, (३-५) तृतीयादितृचस्य सतोबृहती, (६) षष्ठ्याश्चोपरिष्टाज्ज्योतिश्छन्दांसि ॥

॥२८॥ अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो ।
बृहद्भानो शवसा वाजमुक्थ्यं दधासि दाशुषे कवे ॥१॥
पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥२॥
ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वे इषः सं दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः ॥३॥
इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।
स दर्शतस्य वपुषो वि राजसि पृणक्षि सानसिं क्रतुम् ॥४॥
इष्कर्तारमध्वरस्य प्रचेतसं क्षयन्तं राधसो महः ।
रातिं वामस्य सुभगां महीमिषं दधासि सानसिं रयिम् ॥५॥
ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥६॥

140.

Ágne táva srávo váyo máhi bhrājante arcáyo vibhāvaso | bríhadbhāno sávasā vájam ukthyàm dádhāsi dasúshe kave || 1 || pāvakávarcāḥ sukrávarcā ánūnavarcā úd iyarshi bhanúnā | putró mātárā vicárann úpāvasi priṇákshi ródasi ubhé ||2|| ū́rjo napāj jātavedaḥ susastíbhir mándasva dhītíbhir hitáḥ | tvé íshaḥ sáṃ dadhur bhū́rivarpasas citrótayo vamájatāḥ ||3|| irajyánn agne prathayasva jantúbhir asmé ráyo amartya | sá darsatásya vápusho ví rājasi priṇákshi sānasíṃ krátum || 4 || ishkartáram adhvarásya prácetasaṃ ksháyantaṃ rádhaso maháḥ | rātíṃ vāmásya subhágām mahím ísham dádhāsi sānasíṃ rayím || 5 || ritávānam mahisháṃ visvádarsatam agníṃ sumnáya dadhire puró jánāḥ | srútkarṇaṃ sapráthastamaṃ tvā girá daívyam mánushā yugá || 6 || 28 ||

140

O fire-divine, yours are life-power and fame; your flames blaze fiercely; you are wise and widely luminous. May you bestow the choicest food and strength upon your worshippers. 1

O fire-divine, you blaze with total splendour along with your purifying radiance, unsoiled lustre, and you visit your parents and serve them as a son. You verily unite both heaven and earth. 2

O source of strength and omniscient, be delighted with our adorations, and be satisfied by our offerings; the devotees have placed before you strengthening food of many sorts, of wonderful efficacy and procured from excellent sources. 3

O fire-divine, contending with adversaries, bestow upon us immortal riches; you shine with a graceful form; you fulfill all our desires, which prompt us to perform the acts of dedication. 4

(Our praises go to you) as you are the inspirer of noble deeds. You are a sage, the Lord of great wealth, and the giver of what is worth having. May you bestow upon us auspicious and abundant food, and enjoyable riches. 5

Men honour the fire-divine for the sake of happiness. He is the emblem of truth; he is mighty and the contemplator of all. The human race, from the earliest men and women alike, has been adoring you. Your ears are open to their praises; you are the most renowned, and are the best invoker of Nature's bounties. 6

(१४१) एकचत्वारिंशदुत्तरशततमं सूक्तम्

(१–६) षड्टचस्यास्य सूक्तस्य तापसोऽग्निर्ऋषिः । विश्वे देवा देवताः । अनुष्टुप् छन्दः ॥

॥२९॥

अग्ने अच्छा वदेह नः प्रत्यङ्नः सुमना भव ।
प्र नो यच्छ विशस्पते धनदा असि नस्त्वम् ॥१॥
प्र नो यच्छत्वर्यमा प्र भगः प्र बृहस्पतिः ।
प्र देवाः प्रोत सूनृता रायो देवी ददातु नः ॥२॥
सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे ।
आदित्यान्विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम् ॥३॥
इन्द्रवायू बृहस्पतिं सुहवेह हवामहे ।
यथा नः सर्व इज्जनः संगत्यां सुमना असत् ॥४॥
अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।
वातं विष्णुं सरस्वतीं सवितारं च वाजिनम् ॥५॥
त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय ।
त्वं नो देवतातये रायो दानाय चोदय ॥६॥

141.

Ágne áchā vadehá naḥ pratyáñ naḥ sumánā bhava | prá no yacha viṣas pate dhanadā́ asi nas tvám || 1 || prá no yachatv aryamā́ prá bhágaḥ prá bṛíhaspátiḥ | prá deváḥ prótá sūnṛítā rāyó deví dadātu naḥ || 2 || sómaṃ rā́jānam ávase 'gníṃ gīrbhír havāmahe | ādityā́n víshṇuṃ sū́ryam brahmā́ṇaṃ ca bṛíhaspátim || 3 || indravāyū́ bṛíhaspátiṃ suhávehá havāmahe | yáthā naḥ sárva íj jánaḥ sáṃgatyāṃ sumánā ásat || 4 || aryamáṇam bṛíhaspátim índraṃ dā́nāya codaya | vā́taṃ víshṇuṃ sárasvatīṃ savitā́raṃ ca vājínam || 5 || tváṃ no agne agníbhir bráhma yajñáṃ ca vardhaya | tváṃ no devátātaye rāyó dā́nāya codaya || 6 || 29 ||

141

O fire-divine, speak out to us here; be favourably disposed towards us. O protector of the people, bestow upon us riches, as you are the giver of wealth to us. 1

May the ordainer, gracious protector of vast universe shower blessings on us; may the truth-preserving divine words bestow riches upon us. 2

For our protection, we invoke the divine Lord of bliss and the fire-divine with praises; we invoke the solar rays, the wind, the sun, the cosmic preceptor and protector of this vast universe. 3

We invoke the adorable Lord of resplendence, divine air, and the protector of vast universe on this occasion, that in acquisition of wealth and prosperity, every member of our society, with one mind, should favourably contribute his best. 4

May you urge the preserver and keeper of law and order, the lightning, the clouds, the air, the divine scripture and the sun, so that every one of them favour us with its liberality. 5

Bless our prayer and our noble deeds, O adorable Lord, O fire-divine, with your fires, with your splendour. May you, at our worship urge Nature's bounties to give us wealth. 6

(१४२) द्विचत्वारिंशदुत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य शार्ङ्गाः [(१-२) प्रथमाद्वितीययोर्ऋचोर्जरिता, (३-४) तृतीयाचतुर्थ्योर्द्रोणः, (५-६) पञ्चमीषष्ठयोः सारिसृक्वः, (७-८) सप्तम्यष्टम्योश्च स्तम्बमित्रः] ऋषयः । अग्निर्देवता । (१-२) प्रथमाद्वितीययोर्ऋचोर्जगती, (३-६) तृतीयादिचतसृणां त्रिष्टुप्, (७-८) सप्तम्यष्टम्योश्चानुष्टुप् छन्दांसि ॥

॥३०॥ अयमग्ने जरिता त्वे अभूदपि सहसः सूनो नह्यन्यदस्त्याप्यम् ।
भद्रं हि शर्म त्रिवरूथमस्ति त आरे हिंसानामप दिद्युमा कृधि ॥१॥
प्रवत्ते अग्ने जनिमा पितूयतः साचीव विश्वा भुवना न्यृञ्जसे ।
प्र सप्तयः प्र सनिषन्त नो धियः पुरश्चरन्ति पशुपा इव त्मना ॥२॥
उत वा उ परि वृणक्षि बप्सद्बहोरग्न उलपस्य स्वधावः ।
उत खिल्या उर्वराणां भवन्ति मा ते हेतिं तविषीं चुक्रुधाम ॥३॥
यदुद्वतो निवतो यासि बप्सत्पृथगेषि प्रगर्धिनीव सेना ।
यदा ते वातो अनुवाति शोचिर्वप्तेव श्मश्रु वपसि प्र भूम ॥४॥
प्रत्यस्य श्रेणयो ददृश्र एकं नियानं बहवो रथासः ।
बाहू यदग्ने अनुमर्मृजानो न्यङ्ङुत्तानामन्वेषि भूमिम् ॥५॥
उत्ते शुष्मा जिहतामुत्ते अर्चिरुत्ते अग्ने शशमानस्य वाजाः ।
उच्छ्वञ्चस्व नि नम वर्धमान आ त्वाद्य विश्वे .वसवः सदन्तु ॥६॥

142.

Ayám agne jaritá tvé abhūd ápi sáhasaḥ sūno nahy ànyád ásty ápyam | bhadrám hí ṣárma trivárūtham ásti ta aré hínsanām ápa didyúm á́ kridhi || 1 || pravát te agne jánima pitūyatáḥ sācíva víṣvā bhúvanā ny riñjase | prá sáptayaḥ prá sanishanta no dhíyaḥ purás caranti paṣupá iva tmánā || 2 || utá vā́ u pári vrinakshi bápsad bahór agna úlapasya svadhāvaḥ | utá khilyā́ urvárāṇām bhavanti mā́ te hetím távishīm cukrudhāma || 3 || yád udváto niváto yā́si bápsat príthag eshi pragardhínīva sénā | yadā́ te vā́to anuvā́ti ṣocír vápteva ṣmáṣru vapasi prá bhū́ma || 4 || práty asya ṣréṇayo dadriṣra ékam niyā́nam bahávo ráthāsaḥ | bāhū́ yád agne anumármrijāno nyàññ uttānā́m anvéshi bhū́mim || 5 || út te ṣúshmā jihatām út te arcír út te agne ṣaṣamānásya vā́jāḥ | úc chvañcasva ní nama várdhamāna á́ tvādyá víṣve vásavaḥ sadantu || 6 ||

142

This person, O fire-divine, is your praiser; O source of strength, the happiness derived from you is auspicious, giving three-fold protection (to the praiser). May you remove far from us destructive forces and your scorching flame. 1

Your manifestation in the form of blazing flames, consuming oblations, is very auspicious. Like a head of a council, you preside over all created beings; our praises flowing smoothly proceed to you. These prayers proceed to you on their own accord, as a herdsman goes to his flock. 2

O enkindled fire-divine, you destroy many a shrub, when you blaze and burn. It is our wish that on such occasions, keep within limits, and do not exhibit your wrath. Please see that our tilled fields are not scorched and go waste. 3

When you move burning above and burning below, you scatter yourself like a devastating host; when the wind fans your flame, you shave the earth as a barber shaves a beard. 4

His lines of flame are visible, like an array of many chariots. Clearing away the forests with your arms of flame, you march, O fire-divine, over the prostrate earth. 5

O fire-divine, may your withering flames go upwards high; and when praised, your light and the swift movements go high. May you rise up; may you stoop down; may you increase in might. May all the Lords of wealth this day serve you. 6

अपामिदं न्ययनं समुद्रस्य निवेशनम् ।
अन्यं कृणुष्वेतः पन्थां तेन याहि वशाँ अनु ॥७॥
आयने ते परायणे दूर्वा रोहन्तु पुष्पिणीः ।
ह्रदाश्च पुण्डरीकाणि समुद्रस्य गृहा इमे ॥८॥

॥ ३० ॥

॥ इत्यष्टमाष्टके सप्तमोऽध्यायः ॥

[सप्तमाध्याये वर्गाः ३०, सूक्तानि २३, ऋचः १७२]

apā́m idám nyáyanam samudrásya nivéṣanam | anyáṃ kriṇushvetáḥ pánthāṃ téna yāhi váṣāñ ánu || 7 || áyane te paráyaṇe dū́rvā rohantu pushpíṇīḥ | hradā́ṣ ca puṇḍárīkāṇi samudrásya grihā́ imé || 8 || 30 ||

Saptamo 'dhyāyaḥ.

अथाष्टमोऽध्यायः ॥

(१४३) त्रिचत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य साङ्ख्योऽत्रिर्ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥ हरिःॐ ॥

॥१॥ त्यं चिदत्रिमृतजुरमर्थमश्वं न यातवे ।
कक्षीवन्तं यदी पुना रथं न कृणुथा नवम् ॥१॥
त्यं चिदश्वं न वाजिनमरेणवो यमत्नत ।
दृळ्हं ग्रन्थिं न वि ष्यतमत्रिं यविष्ठमा रजः ॥२॥

143.

Tyáṃ cid átrim ritajúram ártham áṣvaṃ ná yátave | kakshívantaṃ yádī púnā ráthaṃ ná kriṇuthó návam || 1 || tyáṃ cid áṣvaṃ ná vājínam areṇávo yám átnata | drilhā́ṃ granthíṃ ná ví shyatam átrim yávishtham á rájaḥ || 2 ||

This is the abode of the waters, the dwelling of the ocean; pursue, O fire-divine, a path different from this; go by that path according to your pleasure. 7

Both at your arrival, O fire-divine, and at your departure, may the flowering green grasses spring up; may lakes be again full and lotuses bloom therein. All of them look to the ocean (*samudra* = ocean = clouds) for their source of water. 8 .

143

You have made this person free from three-fold attachments, ever diligent in worship, swift to run to win the goal like a horse, and you rejuvenate the strong-willed man as a wheel-wright renews a car. 1

This detached sage, whom the irresistible evil impulses drag and bind like a swift horse, may you unloose his strong knot, and make him the youngest born upon the earth. 2

नरा दंसिष्ठावत्रये शुभ्रा सिषासतं धियः ।
अथा हि वां दिवो नरा पुन स्तोमो न विशसे ॥३॥
चिते तद्वां सुराधसा रातिः सुमतिरश्विना ।
आ यन्नः सदने पृथौ समने पर्षथो नरा ॥४॥
युवं भुज्युं समुद्र आ रजसः पार ईङ्खितम् ।
यातमच्छा पतत्रिभिर्नासत्या सातये कृतम् ॥५॥
आ वां सुम्नैः शंयू इव मंहिष्ठा विश्ववेदसा ।
समस्मे भूषतं नरोत्सं न पिप्युषीरिषः ॥६॥

nárā dáṅsishṭhav átraye ṣúbhra síshāsatam dhíyaḥ | áthā hí vāṃ divó narā púna stómo ná viṣáse || 3 || cité tád vāṃ surādhasā rātíḥ sumatír aṣvinā | á yán naḥ sádane pṛithaú sámane párshatho narā || 4 || yuvám bhujyúṃ samudrá á rájasaḥ pārá īṅkhitám | yātám áchā patatríbhir nāsatyā sātáye kṛitam || 5 || á vāṃ sumnaíḥ ṣamyú iva máṅhishṭhā víṣvavedasā | sám asmé bhūshataṃ narótsaṃ ná pipyúshīr **íshaḥ** || 6 || 1 ||

(१४४) चतुश्चत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य तार्क्ष्यः सुपर्णो यामायन ऊर्ध्वकृशनो वा ऋषिः । इन्द्रो देवता । (१, ३-४) प्रथमर्चस्तृतीयाचतुर्थ्योश्च गायत्री, (२) द्वितीयाया बृहती, (५) पञ्चम्याः सतोबृहती, (६) षष्ठ्याश्च विष्टारपङ्क्तिश्छन्दांसि ॥

अयं हि ते अमर्त्य इन्दुरत्यो न पत्यते ।
दक्षो विश्वायुर्वेधसे ॥१॥
अयमस्मासु काव्य ऋभुर्वज्रो दास्वते ।
अयं बिभर्त्यूर्ध्वकृशनं मदमृभुर्न कृत्व्यं मदम् ॥२॥

144.

Ayáṃ hí te ámartya índur átyo ná pátyate | dáksho viṣváyur vedháse || 1 || ayám asmásu kávya ṛibhúr vájro dásvate | ayám bibharty ūrdhvákṛiṣanam mádam ṛibhúr ná kṛítvyam mádam || 2 ||

O Leaders, possessed of wondrous and radiant attributes, may you accept praises of the detached sage, so that the praises of your worshipper continue to be chanted again and again. 3

O munificent twin-divines, my offerings and praises are for your acceptance, because, O leaders, you protect us against calamities which come to us in our new dedicated ventures (or in the sacrifices conducted in spacious halls). 4

You come speedily as if with winged steeds to help and save the soul caught in the waves of the ocean at the world's end; O ever-true divines, you restore him to life; you restore him to your worship. 5

O most liberal, Lords of all riches, divine leaders, most adorable, come to us and grant us blessings, as the udder (of a cow) is blessed with abundant food. 6

144

This immortal joy-giving elixir (the divine love) is the giver of strength, the giver of long life to all, and it hastens like a swift horse to you, O creator of the universe. 1

He (the resplendent Lord) is adorable and brilliant among us, is a thunderbolt for the donor of oblations (against his foes); he cherishes the exhilarating worshipper who aspires for higher life, and as the man of wisdom cherishes the exhilarating celebrator of holy rites. 2

घृषुः श्येनाय कृत्वन आसु स्वासु वंसगः ।
अव दीधेदहीशुवः ॥३॥
यं सुपर्णः परावतः श्येनस्य पुत्र आभरत् ।
शतचक्रं योऽह्यो वर्तनिः ॥४॥
यं ते श्येनश्चारुमवृकं पदाभरदरुणं मानमन्धसः ।
एना वयो वि तार्यायुर्जीवस एना जागार बन्धुता ॥५॥
एवा तदिन्द्र इन्दुना देवेषु चिद्धारयाते महि त्यजः ।
क्रत्वा वयो वि तार्यायुः सुक्रतो क्रत्वायमस्मदा सुतः ॥६॥

ghríshuḥ ṣyenā́ya kŕitvana āsú svā́su váṅsagaḥ | áva dīdhed ahīṣúvaḥ || 3 || yám̐ suparṇáḥ parāvátaḥ ṣyenásya putrá ā́bharat | ṣatácakram̐ yò 'hyò vartaníḥ || 4 || yám̐ te ṣyenáṣ cā́rum avṛikám padā́bharad aruṇám mānám ándhasaḥ | enā́ váyo ví tāry ā́yur jīvása enā́ jāgāra bandhútā || 5 || evā́ tád índra índunā devéshu cid dhārayāte máhi tyájaḥ | krátvā váyo ví tāry ā́yuḥ sukrato krátvāyám asmád ā́ sutáḥ || 6 || 2 ||

(१४५) पञ्चचत्वारिंशदुत्तरशततमं सूक्तम्

(१–६) षड्‌ृचस्यास्य सूक्तस्येन्द्राणी ऋषिका । सपत्नीबाधनरूपोऽर्थो देवता । (१–५) प्रथमादि-पञ्चर्चामनुष्टुप्, (६) षष्ठ्याश्च पङ्क्तिश्छन्दसी ॥

॥३॥

इमां खनाम्योषधिं वीरुधं बलवत्तमाम् ।
यया सपत्नीं बाधते यया संविन्दते पतिम् ॥१॥
उत्तानपर्णे सुभगे देवजूते सहस्वति ।
सपत्नीं मे परा धम पतिं मे केवलं कुरु ॥२॥

145.

Imám̐ khanāmy óshadhim̐ vīrúdham bálavattamām | yáyā sapátnīm bā́dhate yáyā sam̐vindáte pátim || 1 || úttānaparṇe súbhage dévajūte sáhasvati | sapátnīm me párā dhama pátim me kévalam̐ kuru || 2 ||

May the most effulgent (the resplendent Self), who is a benefactor amongst his own people, bestow light upon active workers and upon our children. 3

The loving elixir, whom the fine-winged, the son of a falcon, brought from afar, is the bestower of hundreds of boons and inspirer of clouds. 4

The falcon brings to you (the resplendent self) this elixir, which is beautiful, unassailable, purple-tinted, and the producer of food. This vital elixir lengthens our life, and by it, the kinship is established. 5

So through the strength of this elixir of divine love, the soul among other sense organs obtains great brilliancy. O doer of good deeds, pleased by our sacrifice, that is, pleased by our actions of selfless dedication, food and viands come to us in plenty and may we live to a prolonged old age. We are pouring out the loving elixir of devotion to you on this occasion. 6

145

I dig up this most effective medicinal herb, wherewith the lady quells the magical influence of a rival wife, and by which she secures to herself her husband. 1

O powerful plant, with charming up-turned leaves, nourished by divine powers, remove my rival and make my husband mine alone. 2

उत्तराहमुत्तर उत्तरेदुत्तराभ्यः ।
अथा सपत्नी या ममाधरा साधराभ्यः ॥३॥
नह्यस्या नाम गृभ्णामि नो अस्मिन्रमते जने ।
परामेव परावतं सपत्नीं गमयामसि ॥४॥
अहमस्मि सहमानाथ त्वमसि सासहिः ।
उभे सहस्वती भूत्वी सपत्नीं मे सहावहै ॥५॥
उप तेऽधां सहमानामभि त्वाधां सहीयसा ।
मामनु प्र ते मनो वत्सं गौरिव धावतु पथा वारिव धावतु ॥६॥

úttarāhám uttara úttaréd úttarābhyaḥ | **áthā sapátnī yá mámádharā sádharābhyaḥ** || 3 || nahy àsyā **nā́ma** gribhṇā́mi nó asmín ramate jáne | párām evá parāvátaṃ sapátnīṃ gamayāmasi || 4 || ahám asmi sáhamānā́tha tvám asi sāsahíḥ | ubhé sáhasvatī bhūtví sa**pátnīṃ** me sahāvahai || 5 || úpa te 'dhāṃ sáhamānām abhí **tvādhāṃ** sáhīyasā | mā́m ánu prá te máno vatsáṃ gaúr iva **dhāvatu pathā́ vā́r iva dhāvatu** || 6 || 3 ||

(१४६) षट्चत्वारिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यैरम्मदो देवमुनिर्ऋषिः । अरण्यानी देवता । अनुष्टुप् छन्दः ॥

अरण्यान्यरण्यान्यसौ या प्रेव नश्यसि ।
कथा ग्रामं न पृच्छसि न त्वा भीरिव विन्दतीँ ॥१॥
वृषारवाय वदते यदुपावति चिच्चिकः ।
आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥२॥

146.

Áraṇyāny áraṇyāny asaú yā́ préva náṣyasi | kathā́ grā́maṃ ná prichasi ná tvā bhī́r iva vindatīṅ̇ || 1 || vrishāraváya vádate yád upávati ciccikáḥ | āghāṭíbhir iva dhāváyann araṇyānír mahīyate || 2 ||

O brilliant plant, may I too be brilliant, excellent amongst excellent, and may she who is my rival become low amongst the lowest dames. 3

I will not even utter her name; no woman takes pleasure in that person; may we drive out the other rival wife to a distance. 4

I am unyielding to her, and O herb, you are also triumphantly effective; we two being powerful will subdue this rival of mine. 5

(O husband), I am trying this triumphant herb on you against my rival; may I be triumphant in gaining your love. May your love hasten to me as a cow to her calf, or like water on its way down a slope. 6

146

O queen of wild life, O Goddess Queen of forest, this wild forest seems to be deserted and looks as if, its no trace would be left hither onwards. How is it that you make no enquiry in the village? Is there anything you are afraid of? 1

When the grasshopper, the *ciccika* replies to the crying *vrava* (insects), Queen of forest is exalted; the forest seems to resonate as if with tinkling bells (or cymbals). 2

उत गावं इवादन्त्युत वेश्मेव दृश्यते ।
उतो अरण्यानिः सायं शकटीरिव सर्जति ॥३॥
गामङ्गैष आ ह्वयति दार्वङ्गैषो अपावधीत् ।
वसन्नरण्यान्यां सायमक्रुक्षदिति मन्यते ॥४॥
न वा अरण्यानिर्हन्त्यन्यश्चेन्नाभिगच्छति ।
स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते ॥५॥
आञ्जनगन्धिं सुरभिं बह्वन्नामकृषीवलाम् ।
प्राहं मृगाणां मातरमरण्यानिमशंसिषम् ॥६॥

utá gắva ivādanty utá véṣ-neva drịṣyate | utó aranyāníḥ sāyáṃ ṣakaṭír iva sarjati || 3 || gắm añgaíshá ắ hvayati dắrv añgaíshó ápāvadhīt | vásann araṇyānyắṃ sāyám ákrukshad íti manyate || 4 || ná vắ araṇ-yānír hanty anyáṣ cén nábhigáchati | svādóḥ phálasya jagdhvắya yathākắmaṃ ní padyate || 5 || ắñjanagandhiṃ su-rabhím bahvannắm ákṛishīvalām | prāhám mṛigáṇām mā-táram araṇyāním aṣaṅsisham || 6 || 4 ||

(१४७) सप्तचत्वारिंशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य शैरीषिः सुवेदा ऋषिः । इन्द्रो देवता । (१–४) प्रथमादिचतुर्ऋचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥५॥ श्रत्ते दधामि प्रथमाय मन्यवेऽहन्यद्वृत्रं नर्यं विवेरपः ।
उभे यत्त्वा भवतो रोदसी अनु रेजते शुष्मात्पृथिवी चिदद्रिवः ॥१॥

147.

Ṣrát te dadhāmi prathamắya manyávé 'han yád vṛitrám náryaṃ vivér apáḥ | ubhé yát tvā bhávato ródasī ánu ré-jate ṣúshmāt pṛithiví cid adrivaḥ || 1 ||

And yonder when cows are grazing, then it appears a dwelling place, or else at eve the Forest Goddess Queen seems to dismiss the waggons of dry wood. 3

Here is a man who calls his cow; here is another one that cuts down the timber; and another one, tarrying in the forest, seems to have heard some one screaming. 4

But the Queen of wild life injures none unless some one assails the creatures; men feeding upon the sweet fruit, are free to take with them the fruits, as much as they wish. 5

I praise the musk-scented, fragrant, fertile, uncultivated, the Queen of forest, the mother of wild animals, who toil not, but get stores of food. 6

147

O resplendent wielder of punitive justice, I trust in your first wrathful action whereby you destroy the evil, and undertake a work that serves the interests of man. When both heaven and earth surrender to you, verily, the firmament trembles at your force. 1

त्वं मायाभिरनवद्य मायिनं श्रवस्यता मनसा वृत्रमर्दयः ।
त्वामिन्नरो वृणते गविष्टिषु त्वां विश्वासु हव्यास्विष्टिषु ॥२॥
ऐषु चाकन्धि पुरुहूत सूरिषु वृधासो ये मघवन्नानशुर्मघम् ।
अर्चन्ति तोके तनये परिष्टिषु मेधसाता वाजिनमह्रये धने ॥३॥
स इन्नु रायः सुभृतस्य चाकनन्मदं यो अस्य रंह्यं चिकेतति ।
त्वावृधो मघवन्दाश्वध्वरो मक्षू स वाजं भरते धना नृभिः ॥४॥
त्वं शर्धाय महिना गृणान उरु कृधि मघवञ्छग्धि रायः ।
त्वं नो मित्रो वरुणो न मायी पित्वो न दस्म दयसे विभक्ता ॥५॥

—

tvám māyábhir ana-
vadya māyínaṃ ṣravasyatā mánasā vṛitrám ardayaḥ | tvám
ín náro vṛiṇate gávishṭishu tvám víṣvāsu hávyāsv íshṭishu
|| 2 || aíshu cākandhi puruhūta sūríshu vṛidháso yé magha-
vann ānaṣúr maghám | árcanti toké tánaye párishṭishu me-
dhásātā vājínam áhraye dháne || 3 || sá ín nú rāyáḥ súbhṛi-
tasya cākanan mádaṃ yó asya ráṅhyaṃ cíketati | tvávṛi-
dho maghavan dāṣvádhvaro makshú sá vájam bharate
dhánā nṛíbhiḥ || 4 || tváṃ ṣárdhāya mahinā́ gṛiṇāná urú kṛi-
dhi maghavañ chagdhí rāyáḥ | tvám no mitró váruṇo ná
māyí pitvó ná dasma dayase vibhaktá || 5 || 5 ||

O irreproachable resplendent Lord, with mind intent on glory, you have by your power crushed down the deceptive Nescience (or the dark cloud). The worshipper thinks of you when he seeks to restore his stolen wisdom (the cattle), and in all sacred works invokes you for your blessing. 2

O resplendent and bounteous Lord, much-invoked, be gracious to these noble men; they would thereby surely prosper and attain heights in respect to opulence. They adore you, O powerful Lord, on all sacred occasions for the sake of obtaining sons and grandsons and thereby, their desires are fulfilled and the well-earned wealth comes to them. 3

That man obtains well-procured riches, who knows how to promote the gospel of the resplendent Lord. Exalted by your favour, O bounteous Lord, the worshipper, performing beneficial works, speedily obtains through the learned preceptors, the desired food and wealth. 4

Glorified by great praise, O bounteous Lord, spread forth your might, and bestow riches upon us; O beautiful resplendent Lord, may you, like friendly and virtuous divine powers, be the distributor of riches, and give us food. 5

(१४८) अष्टचत्वारिंशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैन्यः पृथुर्ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥६॥ सुष्वाणास इन्द्र स्तुमसि त्वा ससवांसश्च तुविनृम्ण वाजम् ।
आ नो भर सुवितं यस्य चाकन्त्मना तना सनुयाम त्वोताः ॥१॥
ऋष्वस्त्वमिन्द्र शूर जातो दासीर्विशः सूर्येण सह्याः ।
गुहा हितं गुह्यं गूळ्हमप्सु बिभृमसि प्रस्रवणे न सोमम् ॥२॥
अर्यो वा गिरो अभ्यर्च विद्वानृषीणां, विप्रः सुमतिं चकानः ।
ते स्याम ये रणयन्त सोमैरेनोत तुभ्यं रथोळ्ह भक्षैः ॥३॥
इमा ब्रह्मेन्द्र तुभ्यं शंसि दा नृभ्यो नृणां शूर शवः ।
तेभिर्भव सक्रतुर्येषु चाकन्नुत त्रायस्व गृणत उत स्तीन् ॥४॥
श्रुधी हवमिन्द्र शूर पृथ्या उत स्तवसे वेन्यस्यार्कैः ।
आ यस्ते योनिं घृतवन्तमस्वारूर्मिर्न निम्नैर्द्रवयन्त वक्वाः ॥५॥

148.

Sushvāṇása indra stumási tvā sasavánsas ca tuvinriṃṇa vájam | á no bhara suvitáṃ yásya cākán tmánā tánā sanuyāma tvótāḥ || 1 || ṛishvás tvám indra ṣūra jātó dásīr víṣaḥ sűryeṇa sahyāḥ | gúhā hitáṃ gúhyaṃ gūḷhám apsú bibhṛimási prasrávaṇe ná sómam || 2 || aryó vā gíro abhy àrca vidván ṛíshīṇāṃ vípraḥ sumatíṃ cakānáḥ | té syāma yé raṇáyanta sómair enótá túbhyaṃ ratholha bhakshaíḥ || 3 || imá bráhmendra túbhyaṃ ṣansi dá nṛíbhyo nṛiṇáṃ ṣūra ṣávaḥ | tébhir bhava sákratur yéshu cākánn utá trāyasva gṛiṇatá utá stín || 4 || ṣrudhí hávam indra ṣūra príthyā utá stavase venyásyārkaíḥ | á yás te yóniṃ ghṛitávantam ásvār ūrmír ná nimnaír dravayanta vákvāḥ || 5 || 6 ||

148

O bounteous Lord of resplendence, we pay you our homage; we present you the sacrificial food along with praises. Please bring us prosperity as every-one longs for. Under your protection and with your blessings, may we acquire wealth and wisdom. 1

O brave almighty Lord, as soon as born, you overcome the dark forces through the radiant sun and bring divine joy-bestowing powers, which remain close-hidden behind deep dark caves of ignorance. We now present to you our love as if coming in copious streams from the fountain of our heart. 2

O all-wise sage, lover of the praises sung by seers, may you accept our prayers; may we be also one of those who gratify you with loving devotion; O Lord, conductor of the cosmic chariot, these sweet melodies with sincere feelings are presented to you only. 3

O resplendent Lord, these prayers have been addressed to you: grant, O hero, strength to the leaders of men; be of one mind with those whom you trust and who are your faithful devotees, and protect those who praise you, and bless your worshippers who are constant in their loyalty to you. 4

O resplendent Lord, O brave, hear the invocation of widely renowned devotee; you are glorified by the praises of the men of spiritual experience, who grace the place of your enkindled worship and whose stream of melodious songs rush to you like a torrent through precipitous banks. 5

(१४९) एकोनपञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य हैरण्यस्तूपोऽर्चन्नृषिः । सविता देवता । त्रिष्टुप् छन्दः ॥

॥७॥
सविता यन्त्रैः पृथिवीमरम्णादस्कम्भने सविता द्यामदृंहत् ।
अश्वमिवाधुक्षद्धुनिमन्तरिक्षमतूर्ते बद्धं सविता समुद्रम् ॥१॥
यत्रा समुद्रः स्कभितो व्यौनदपां नपात्सविता तस्य वेद ।
अतो भूरत आ उत्थितं रजोऽतो द्यावापृथिवी अप्रथेताम् ॥२॥
पश्चेदमन्यदभवद्यजत्रममर्त्यस्य भुवनस्य भूना ।
सुपर्णो अङ्ग सवितुर्गरुत्मान्पूर्वो जातः स उ अस्यानु धर्म ॥३॥
गाव इव ग्रामं यूयुधिरिवाश्वान्वाश्रेव वत्सं सुमना दुहाना ।
पतिरिव जायामभि नो न्येतु धर्ता दिवः सविता विश्ववारः ॥४॥
हिरण्यस्तूपः सवितर्यथा त्वाङ्गिरसो जुह्वे वाजे अस्मिन् ।
एवा त्वार्चन्नवसे वन्दमानः सोमस्येवांशुं प्रति जागराहम् ॥५॥

149.

Savitá yantraíḥ pṛithivím aramṇād askambhané savitá dyám adṛiṅhat | áṣvam ivādhukshad dhúnim antáriksham atúrte baddhám savitā́ samudrám || 1 || yátrā samudrá skabhitó vy aúnad ápāṃ napāt savitā́ tásya veda | áto bhū́r áta ā́ útthitaṃ rájó 'to dyā́vāpṛithiví aprathetām || 2 || paṣcédám anyád abhavad yájatram ámartyasya bhúvanasya bhūnā́ | suparṇó aṅgá savitúr garútmān pū́rvo jātáḥ sá u asyā́nu dhárma || 3 || gā́va iva grā́maṃ yū́yudhir ivā́ṣvān vāṣréva vatsáṃ sumánā dúhānā | pátir iva jāyā́m abhí no ny ètu dhartā́ diváḥ savitā́ viṣvávāraḥ || 4 || híraṇyastūpaḥ savitar yáthā tvāṅgirasó juhvé vā́je asmín | evā́ tvā́rcann ávase vándamānaḥ sómasyevāṅṣúṃ práti jāgarāhám || 5 || 7 ||

149

The divine creator has fixed the earth with a mechanism of dynamic equilibrium; He has made the heaven firm in a place where there was no support; the creator with His vigour draws water from the cloud of the firmament, which is bound to the eternally living (ether) like a trembling horse. 1

The Sun, the grandson of waters or the imepller lord, the withholder of plasma, alone knows the realm where the cloud, thus sustained in the sky, sheds moisture; thence (from the Sun) proceeds the earth; thence arise celestial bodies and the firmament and thus the heaven and earth are spread out. 2

Afterwards the other realm is born, holy and high, through the immortal strength of creator consisting of a host of divine powers. All this comes out as the glory of this bright-winged eagle (the sun) ever-rigid in following the eternal law. 3

As cattle hasten to the village, or as the warrior hurriedly proceeds to his horses, or as affectionate milk-giving cows to their calves, or again as a husband to his wife, so may the blessings of the supreme creator, the upholder of the cosmos, whom every one reveres, hasten to us. 4

O creator and impeller Lord, just as the divine men of intelligence, effulgent on their golden glory, summon you for spiritual nourishment, similarly I am also invoking you for protection. I solicit your favour, as worshippers watch before the filament of the holy creeper (i.e. the Soma stalk). 5

(१५०) पञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य वासिष्ठो मृळीक ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्य बृहती, (४) चतुर्थ्या ऋच उपरिष्टाज्ज्योतिर्जगती वा, (५) पञ्चम्याश्चोपरिष्टाज्ज्योतिश्छन्दांसि ॥

॥८॥ समिद्धश्चित्समिध्यसे देवेभ्यो हव्यवाहन ।
आदित्यै रुद्रैर्वसुभिर्न आ गहि मृळीकाय न आ गहि ॥१॥
इमं यज्ञमिदं वचो जुजुषाण उपागहि ।
मर्तासस्त्वा समिधान हवामहे मृळीकाय हवामहे ॥२॥
त्वामु जातवेदसं विश्ववारं गृणे धिया ।
अग्ने देवाँ आ वह नः प्रियव्रतान्मृळीकाय प्रियव्रतान् ॥३॥
अग्निर्देवो देवानामभवत्पुरोहितोऽग्निं मनुष्या३ ऋषयः समीधिरे ।
अग्निं महो धनसातावहं हुवे मृळीकं धनसातये ॥४॥
अग्निरत्रिं भरद्वाजं गविष्ठिरं प्रावन्नः कण्वं त्रसदस्युमाहवे ।
अग्निं वसिष्ठो हवते पुरोहितो मृळीकाय पुरोहितः ॥५॥

150.

Sámiddhaṣ cit sám idhyase devébhyo havyavāhana | ādityaí rudraír vásubhir na ấ gahi mṛiḷīkấya na ấ gahi || 1 || imám yajñám idám vác̣o jujushāṇá upā́gahi | mártāsas tva samidhāna havāmahe mṛiḷīkā́ya havāmahe || 2 || tvā́m u jātávedasam viṣvávāram gṛiṇe dhiyấ | ágne devā́ñ ấ vaha naḥ priyávratān mṛiḷīkấya priyávratān || 3 || agnír devó devā́nām abhavat puróhito 'gním manushyā̀ ṛíshayaḥ sám īdhire | agním mahó dhánasātāv ahám huve mṛiḷīkám dhánasātaye || 4 || agnír átrim bharádvājam gávishṭhiram prā́van naḥ káṇvam trasádasyum āhavé | agním vásishṭho havate puróhito mṛiḷīkā́ya puróhitaḥ || 5 || 8 ||

150

O (fire-divine) bearer of oblations, when kindled, you blaze out for the divine powers; come to us with heavenly bounties, with the bounties of the midspace, and with the terrestrial bounties. Come for our happiness. 1

Come and accept with delight our worship and the hymns; we mortals invoke you. O blazing fire-divine, we invoke you for our happiness. 2

I glorify you with my praise, O cognizant of all, loved by all. O fire-divine, may you bring Nature's all bounties to us who are delighted by our offerings. May you bring hitherward those gratified by our offerings for our happiness. 3

The divine fire is the foremost of the divine powers. The seers, the descendants of prime men, kindle this holy fire. I invoke the same fire-divine for the acquisition of abundant wealth, and for happiness. 4

May the fire-divine protect us in the conflicts of life, protect the persons who are free from threefold attachments, are full of wisdom and are learned warriors. The foremost preceptor invokes the fire-divine, the foremost, for our happiness. 5

(१५१) एकपञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कामायनी श्रद्धा ऋषिका । श्रद्धा देवता । अनुष्टुप् छन्दः ॥

॥९॥

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥१॥
प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।
प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥२॥
यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे ।
एवं भोजेषु यज्वस्वस्माकमुदितं कृधि ॥३॥
श्रद्धां देवा यजमाना वायुगोपा उपासते ।
श्रद्धां हृदय्य१याकूत्या श्रद्धया विन्दते वसु ॥४॥
श्रद्धां प्रातर्हवामहे श्रद्धां मध्यंदिनं परि ।
श्रद्धां सूर्यस्य निम्रुचि श्रद्धे श्रद्धापयेह नः ॥५॥

151.

Sraddhayāgníḥ sám idhyate sraddháya huyate haviḥ sraddhám bhágasya mūrdháni vácasá vedayamasi || 1 || priyáṃ sraddhe dádataḥ priyáṃ sraddhe dídāsataḥ | priyám bhojéshu yájvasv idám ma uditáṃ kridhi || 2 || yáthā devá ásureshu sraddhám ugréshu cakriré | evám bhojéshu yájvasv asmákam uditáṃ kridhi || 3 || sraddháṃ devá yájamana vāyúgopā úpāsate | sraddháṃ hridayyàyákūtyā sraddháya vindate vásu || 4 || sraddhám prātár havamahe sraddhám madhyáṃdinam pári | sraddháṃ súryasya nimrúci sráddhe srád dhāpayehá naḥ || 5 || ९ ||

Ekādaso 'nuvākaḥ.

151

(*Srad-dha* = Faith = adoption of *truth* for life.
Srad = *bat* = *satra* = *addha* = *ittha* = *pṛta* = *satya* = *truth*-Nigh. III. 10)

Sacred fire-divine is kindled by *SRADDHA*, *faith*; by *faith* is the devotion or oblation offered; on the height of fortune, we glorify *faith* with praises. 1

O *faith*, may you bless the man who gives; O *faith*, bless the man who desires to give; bless the aspirants of enjoyment, bless the sacrificers; may you bless my words. 2

Divine powers do have *faith* in their grim fight against evil forces. And so grant the boon which has been asked for to our sacrificers who solicit happiness. 3

Learned enlightened persons, and worshippers, protected by vital air, solicit *faith*. They cherish *faith* with heartfelt devotion. Through *faith*, a man verily acquires wealth, (wordly and spiritual). 4

We invoke *faith* early at dawn, and again at midday, and also at the setting of the sun; O *SRADDHA*, inspire us in this world with (the truth—abiding) *faith*. 5

[अथ द्वादशोऽनुवाकः ॥]

(१५२) द्विपञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः शास ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥१०॥ शास इत्था महाँ अस्यमित्रखादो अद्भुतः ।
न यस्य हन्यते सखा न जीयते कदा चन ॥१॥
स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी ।
वृषेन्द्रः पुर एतु नः सोमपा अभयंकरः ॥२॥
वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥३॥
वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
यो अस्माँ अभिदासत्यधरं गमया तमः ॥४॥
अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम् ।
वि मन्योः शर्म यच्छ वरीयो यवया वधम् ॥५॥

152.

Şāsá itthá maháñ asy amitrakhādó 'ádbhutaḥ | ná yásya hanyáte sákhā ná jíyate kádā caná || 1 || svastidá viṣás pátir vṛitrahá vimṛidhó vaṣí | vríshéndraḥ purá etu naḥ somapá abhayaṃkaráḥ || 2 || ví ráksho ví mrídho jahi ví vṛitrásya hánū ruja | ví manyúm indra vṛitrahann amítrasyābhidásataḥ || 3 || ví na indra mrídho jahi nīcā́ yacha pṛitanyatáḥ | yó asmā́ñ abhidásaty ádharaṃ gamayā támaḥ || 4 || ápendra dvisható mánó 'pa jíjyāsato vadhám | ví manyóḥ ṣárma yacha várīyo yavayā vadhám || 5 || 10 ||

(१५३) त्रिपञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य देवजामय इन्द्रमातर ऋषिकाः । इन्द्रो देवता । गायत्री छन्दः ॥

॥११॥ ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते । भेजानासः सुवीर्यम् ॥१॥
त्वमिन्द्र बलादधि सहसो जात ओजसः । त्वं वृषन्वृषेदसि ॥२॥

153.

Īṅkháyantīr apasyúva índraṃ jātám úpāsate | bhejānásaḥ suvíryam || 1 || tvám indra bálād ádhi sáhaso jātá ójasaḥ | tváṃ vṛishan vríshéd asi || 2 ||

152

O seer, master of his senses, thus praise the Lord, who is mighty, the destroyer of foes, the wonderful, whose friend is never killed nor ever meets a defeat. 1

May the resplendent Lord come to us and be with us; he is the granter of prosperity, the Lord of men, the slayer of dark forces, the warrior, the subduer, the showerer, the cherisher of divine love and the assurer of safety. 2

O resplendent Lord, destroy the evil-spirited persons of wickedness, and also the enemies; tear asunder jaws of Nescience, the darkness. O resplendent ones, the subduer of Nescience, baffle the wrath of our adversaries who always threaten us. 3

O resplendent Lord, destroy our enemies; humble those who are in array against us; send him to the deep dungeoun who seeks to harm us. 4

May you frustrate the purpose of him who hates us, deprive him of his weapon who seeks to overpower us, grant us full security against his fury and wrath, and ward off his weapon. 5

153

With full enthusiasm, people of state, approach the king and honour him as soon as he is coronated. They get his blessings in respect of progeny and prosperity. 1

त्वमिन्द्रासि वृत्रहा व्यं१न्तरिक्षमतिरः । उद्द्यामस्तभ्ना ओजसा ॥३॥
त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः । वज्रं शिशान ओजसा ॥४॥
त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा । स विश्वा भुव आभवः ॥५॥

tvám indrāsi vṛitrahā́ vy antárikshaṃ atiraḥ | úd dyā́m astabhnā ójasā || 3 || tvám indra sajóshasam arkám bibharshi bāhvóḥ | vájram ṣíṣāna ójasā || 4 || tvám indrābhibhū́r asi víṣvā jātā́ny ójasā | sá víṣvā bhúva ā́bhavaḥ || 5 || 11 ||

(१५४) चतुष्पञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैवस्वती यमी ऋषिका । भाववृत्तं देवता । अनुष्टुप् छन्दः ॥

॥१२॥

सोम एकेभ्यः पवते घृतमेक उपासते ।
येभ्यो मधु प्रधावति ताँश्चिदेवापि गच्छतात् ॥१॥
तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः ।
तपो ये चक्रिरे महस्ताँश्चिदेवापि गच्छतात् ॥२॥
ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्ताँश्चिदेवापि गच्छतात् ॥३॥
ये चित्पूर्वं ऋतसाप ऋतावान ऋतावृधः ।
पितॄन्तपस्वतो यम ताँश्चिदेवापि गच्छतात् ॥४॥
सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥५॥

154.

Sóma ékebhyaḥ pavate ghṛitám éka úpāsate | yébhyo mádhu pradhā́vati tā́ṅṣ cid evā́pi gachatāt || 1 || tápasā yé anādhṛishyā́s tápasā yé svàr yayúḥ | tápo yé cakriré máhas tā́ṅṣ cid evā́pi gachatāt || 2 || yé yúdhyante pradhā́neshu ṣū́rāso yé tanūtyájaḥ | yé vā sahásradakshiṇās tā́ṅṣ cid evā́pi gachatāt || 3 || yé cit pū́rva ṛitasā́pa ṛitā́vāna ṛitāvṛ́dhaḥ | pitṝ́n tápasvato yama tā́ṅṣ cid evā́pi gachatāt || 4 || sahásraṇīthāḥ kaváyo yé gopāyánti sū́ryam | ṛ́shīn tápasvato yama tapojā́ṅ ápi gachatāt || 5 || 12 ||

O resplendent king, you have been chosen to the mighty position on account of your strength and energy. You, O showerer, are indeed a blessing. 2

O resplendent king, you are the slayer of enemies; you (like the sun) spread out light in your firmament; you uphold the sovereignty by your power. 3

O resplendent king, you bear your well-beloved and adorable bolt of justice and authority in your arms, sharpening it with your supreme might. 4

O resplendent king, you overpower all beings by your might; your glory reaches all worlds. 5

154

O the departed soul, the divine elixir is prepared for some like you, others accept clarified butter; there are still others who go to those to whom the honey flows. 1

There are some who through penance have become unassailable; there are others who through austerity have gone to heaven, and there are others who have performed rigorous austerity. (O departed soul), all these paths of asceticism are open to you. 2

There are some who fight in battle, there are heroes who cast their lives, and there are others who have presented thousands of offerings. (O departed soul), these paths (of heroism and bravery) are also open to you. 3

(O departed soul), in your next life, may you have a nice parentage, consisting of observers of truth. 4

(O departed soul), in your new life, may you be re-born in the family of *ṛṣis,* notable for their austerity, who keep the light of knowledge burning, and are the leaders of thousands, who are intelligent. 5

(१५५) पञ्चपञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः शिरिम्बिठ ऋषिः । (१, ४) प्रथमाचतुर्थ्योर्ऋचोरलक्ष्मीघ्नोऽर्थः, (२–३) द्वितीयातृतीययोर्ब्रह्मणस्पतिः, (५) पञ्चम्याश्च विश्वे देवा देवताः । अनुष्टुप् छन्दः ॥

॥१३॥ अरायि काणे विकटे गिरिं गच्छ सदान्वे ।
शिरिम्बिठस्य सत्वभिस्तेभिष्ट्वा चातयामसि ॥१॥
चत्तो इतश्चत्तामुतः सर्वा भ्रूणान्यारुषी ।
अराय्यं ब्रह्मणस्पते तीक्ष्णशृङ्गोदृषन्निहि ॥२॥
अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम् ।
तदा रभस्व दुर्हणो तेन गच्छ परस्तरम् ॥३॥
यद्ध प्राचीरजगन्तोरो मण्डूरधाणिकीः ।
हता इन्द्रस्य शत्रवः सर्वे बुद्बुदयाशवः ॥४॥
परीमे गामनेषत पर्यग्निमहृषत ।
देवेष्वक्रत श्रवः क इमाँ आ दधर्षति ॥५॥

155.

Árāyi káṇe víkaṭe girím gacha sadānve | ṣirímbiṭhasya sátvabhis tébhish ṭvā cātayāmasi || 1 || cattó itáṣ cattámútaḥ sárvā bhrūṇány ārúshī | arāyyàm brahmaṇas pate tíkshṇa-ṣṛiṅgodṛishánn ihi || 2 || adó yád dáru plávate síndhoḥ pāré apūrushám | tád á rabhasva durhaṇo téna gacha parastarám || 3 || yád dha prácīr ájagantóro maṇḍūradhāṇikīḥ | hatá índrasya ṣátravaḥ sárve budbudáyāṣavaḥ || 4 || párīmé gám aneshata páry agnín aḥṛishata | devéshv akrata ṣrávaḥ ká imáñ á dadharshati || 5 || 13 ||

(१५६) षट्पञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याग्नेयः केतुर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥१४॥ अग्निं हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु । तेन जेष्म धनंधनम् ॥१॥
यया गा आकरामहे सेनयाग्ने तवोत्या । तां नो हिन्व मघत्तये ॥२॥

156.

Agním hinvantu no dhíyaḥ sáptim āṣúm ivājíshu | téna jeshma dhánam-dhanam || 1 || yáyā gá ākárāmahe sénayāgne távotyá | tám no hinva maghátta ye || 2 ||

155

We scare you away, the miserable, ill-favoured, deformed, ever-railing misfortune (famine) to distant deserted mountains; we scare you away with the help of the rain-loaded clouds. 1

May she, (Lady Distress) the destroyer of each embryo, be scared away from this world, be scared away to the next world. O wise preceptor, armed with piercing rays of light, come and drive away this distress. 2

Far off from here, at the river's edge, floats a wooden (boat) without a man. Seize it. It is not easy to avoid or kill the distress; with its help go to the distant shore. 3

When utterers of discordant sounds as that of the swiftly moving clouds depart, all the adversaries of the resplendent sun-divine (i.e. the clouds) disappear like bubbles (from the surface of water). 4

These Nature's bounties bring back the lost wealth; they enkindle the fire of hope; they provide food for the enlightened. Who has the courage to challenge them? 5

156

May our religious performances, rituals and others, bring sacred fire hither like a swift charger in battle; may we through him acquire all wealth. 1

Send us, O adorable Lord, for the acquisition of wealth, that army with which we may acquire cattle and other riches through your protection. 2

आग्ने स्थूरं रयिं भर पृथुं गोमन्तमश्विनम् । अङ्धि खं वर्तया पणिम् ॥३॥
अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि । दधज्ज्योतिर्जनेभ्यः ॥४॥
अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् । बोधा स्तोत्रे वयो दधत् ॥५॥

ā́gne sthūrám rayím bhara prithúm gómantam asvínam | aūdhí khám vartáyā paṇím || 3 || ágne nákshatram ajáram á́ sū́ryam rohayo diví | dádhaj jyótir jánebhyaḥ || 4 || ágne ketúr viṣám asi préshṭhaḥ ṣréshṭha upasthasát | bódhā stotré váyo dá dhat || 5 || 14 ||

(१५७) सप्तपञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याप्त्यो भुवनः, भौवनः साधनो वा ऋषिः । विश्वे देवा देवताः । द्विपदा त्रिष्टुप् छन्दः ॥

॥१५॥ इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः । १
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति ॥१॥ २
आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्ववितां तनूनाम् । ३
हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥२॥ ४
प्रत्यञ्चमर्कमनयञ्छचीभिरादित्स्वधामिषिरां पर्यपश्यन् ॥३॥ ५

157.

Imā́ nú kam bhúvanā sīshadhāméndraṣ ca víṣve ca deváḥ || 1 || yajñám ca nas tanvàm ca prajā́m cādityaír índraḥ sahá cīkḷipāti || 2 || ādityaír índraḥ ságaṇo marúdbhir asmā́kam bhūtv avitā́ tanū́nām || 3 || hatvā́ya devā́ ásurān yád ā́yan devā́ devatvám abhirákshamāṇāḥ || 4 || pratyáñcam arkám anayañ chácībhir ā́d ít svadhā́m ishirā́m páry apaṣyan || 5 || 15 ||

Bring us, O adorable Lord, substantial and extensive wealth, consisting of cattle and horses; sprinkle the sky with rain; please expel the black marketeer (miser and wicked), or change his nature. 3

O adorable Lord, you have elevated the eternal sun in the firmament, giving light to the people. 4

O adorable Lord, you are the best beloved and most excellent ensign of the people; may you appreciate our love and grant good life to the praiser. 5

157

May we, along with the resplendent power behind the Sun and the universal bounties of Nature, bring into subjugation all these worlds. 1

May the power behind the sun and the solar rays, perfect our worship and our bodies and our offspring. 2

May the power behind the sun and the solar rays, associated with the cloud-bearing winds, be the protector of our bodies. 3

When the forces of Nature could successfully subdue and slay the evil forces, then really it becomes evident that the deities really have divinity well preserved. 4

When the worshippers with their sincerity offer praise in honour of Nature's bounties, then men behold around them all blessings descending swiftly like rain. 5

(१५८) अष्टपञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य सौर्यश्चक्षुर्ऋषिः । सूर्यो देवता । गायत्री छन्दः ॥

॥१६॥ सूर्यो नो दिवस्पातु वातो अन्तरिक्षात् । अग्निर्नः पार्थिवेभ्यः ॥१॥
जोषा सवितर्यस्य ते हरः शतं सवाँ अर्हति । पाहि नो दिद्युतः पतन्त्याः ॥२॥
चक्षुर्नो देवः सविता चक्षुर्न उत पर्वतः । चक्षुर्धाता दधातु नः ॥३॥
चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्यै तनूभ्यः । सं चेदं वि च पश्येम ॥४॥
सुसंदृशं त्वा वयं प्रति पश्येम सूर्य । वि पश्येम नृचक्षसः ॥५॥

158.

Sū́ryo no divás pātu vā́to antárikshāt | agnír naḥ pā́rthivebhyaḥ || 1 || jóshā savitar yásya te háraḥ ṣatáṃ savā́ñ árhati | pāhí no didyútaḥ pátantyāḥ || 2 || cákshur no deváḥ savitā́ cákshur na utá párvataḥ | cákshur dhātā́ dadhātu naḥ || 3 || cákshur no dhehi cákshushe cákshur vikhyaí tanū́bhyaḥ | sáṃ cedáṃ ví ca paṣyema || 4 || susaṃdṛ́ṣaṃ tvā vayáṃ práti paṣyema sūrya | ví paṣyema nṛicákshasaḥ || 5 || 16 ||

(१५९) एकोनषष्ट्युत्तरशततमं सूक्तम्

(१-६) षड्वृचस्यास्य सूक्तस्य पौलोमी शची ऋषिका । शची देवता । अनुष्टुप् छन्दः ॥

॥१७॥ उदसौ सूर्यो अगादुदयं मामको भगः ।
अहं तद्विद्वला पतिमभ्यसाक्षि विषासहिः ॥१॥
अहं केतुरहं मूर्धाहमुग्रा विवाचनी ।
ममेदनु क्रतुं पतिः सेहानाया उपाचरेत् ॥२॥

159.

Úd asaú sū́ryo agād úd ayáṃ māmakó bhágaḥ | aháṃ tád vidvalā́ pátim abhy àsākshi vishāsahíḥ || 1 || aháṃ ketúr aháṃ mūrdhā́hám ugrā́ vivā́canī | máméd ánu krátum pátiḥ sehānā́yā upā́caret || 2 ||

158

May the sun protect us from miseries dwelling in heaven, and the vital wind from those adversities dwelling in the firmament, and fire from those foes dwelling on this earth. 1

May the sun, whose radiance merits a hundred acknowledgements, be propitiated by our praises; may it protect us from the falling bolts (of our enemies). 2

May the divine sun grant us sight; may the clouds grant us sight; may earth grant us sight. 3

Give sight, O sun, to our eyes; bestow sight to our children born of our bodies. May we look upon (with this sight) the world, and look into (the inner mysteries of it). 4

May we look upon you, O sun, the bright beholder of all; may we look into the things which are visible to human eyes. 5

159

The sun has gone up; my prosperity and happiness also have mounted high. Quite sure, I have regained the love of my husband, triumphing over my rivals. 1

I am the emblem, I am the head, I am supreme and now I dictate; my husband must conform to my will; rivals now I have

मम॑ पु॒त्राः श॑त्रु॒हणो॒ऽथो मे॑ दुहि॒ता वि॒राट् ।
उ॒ताहम॑स्मि संज॒या पत्यौ॑ मे॒ श्लोक॑ उत्त॒मः ॥३॥
येनेन्द्रो॑ ह॒विषा॑ कृ॒त्व्यभ॑वद्द्यु॒म्न्यु॑त्त॒मः ।
इ॒दं तद॑क्रि देवा असप॒त्ना किला॑भुवम् ॥४॥
अ॒स॒प॒त्ना स॑पत्न॒घ्नी जय॑न्त्यभि॒भूव॑री ।
आवृ॑क्षम॒न्यासां॒ वर्चो॒ राधो॒ अस्थे॑यसामिव ॥५॥
सम॑जैषमि॒मा अ॒हं स॒पत्नी॑रभि॒भूव॑री ।
यथा॒हम॒स्य वी॒रस्य॑ वि॒राजा॑नि॒ जन॑स्य च ॥६॥

máma putrā́ḥ ṣatruháṇó 'tho me duhitá virā́ṭ | utāhám asmi saṃjayā́ pátyau me ṣlóka uttamáḥ || 3 || yénéndro havíshā kṛitvy ábhavad dyumny ùttamáḥ | idáṃ tád akri devā asapatná kílābhuvam || 4 || asapatná sapatnaghní jáyanty abhibhúvarī | ávṛiksham anyā́sāṃ várco rā́dho ástheyasām iva || 5 || sám ajaisham imá ahám sapátnīr abhibhúvarī | yáthāhám asyá vīrásya virā́jāni jánasya ca || 6 || 17 ||

(१६०) षड्युत्तरशततमं सूक्तम्
(१–५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः पूरण ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ ती॒व्रस्या॒भिव॑यसो अ॒स्य पा॑हि सर्वर॒था वि हरी॑ इ॒ह मु॑ञ्च ।
इन्द्र॒ मा त्वा॒ यज॑मानासो अ॒न्ये नि री॑रमन्तु॒भ्य॑मि॒मे सु॒तासः॑ ॥१॥
तुभ्यं॑ सु॒तास्तुभ्य॑मु॒ सोत्वा॑स॒स्त्वां गिरः॒ श्वात्र्या॒ आ ह्व॑यन्ति ।
इन्द्रे॒दम॒द्य सव॑नं जुषा॒णो विश्व॑स्य वि॒द्वाँ इ॒ह पा॑हि॒ सोम॑म् ॥२॥

160.

Tīvrásyābhívayaso asyá pāhi sarvarathá ví hárī ihá muñca | índra má tvā yájamānāso anyé ní rīraman túbhyam imé sutásaḥ || 1 || túbhyaṃ sutā́s túbhyam u sótvāsas tvā́ṃ gíraḥ ṣvā́tryā ā́ hvayanti | índredáṃ adyá sávanaṃ jushāṇó víṣvasya vidvā́n ihá pāhi sómam || 2 ||

My sons are the destroyers of my enemies; my daughter is a queen; and I am victorious. My and my husband's mutual love has a wide reputation. 3

O enlightened, I have offered that oblation which has been offered by the one, the most illustrious and thus I have become renowned and most powerful; I have freed myself from my rival damsels. 4

I am free from rivals; I am now the destructress of rivals, victorious and triumphant; I have seized other's glory as if it were the wealth of weaker dames, who do not endure long. 5

I have gained victory over these my rivals, so that I have my imperial sway over this hero and his people. 6

160

Taste this divine elixir, combined with sacrificial food; unyoke here your energies yoked to your swift cosmic chariot; let no other worshipper detain you; these libations are for your alone. 1

For you are the devotional elixir juices that have been poured out; for you are those which are to be poured out. Our resonant songs invite you, O Lord of resplendence, cognizant of all things, may you, delighted with our present worship, accept the loving devotions and enjoy. 2

य उशता मनसा सोमंमस्मै सर्वहृदा देवकामः सुनोति ।
न गा इन्द्रस्तस्य परा ददाति प्रशस्तमिच्चारुमस्मै कृणोति ॥३॥
अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान्न सुनोति सोमम् ।
निररत्नौ मघवा तं दधाति ब्रह्मद्विषो हन्त्यनानुदिष्टः ॥४॥
अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र त्वा शुनं हुवेम ॥५॥

yá uṣatá mánasā sómam asmai sarvahṛidá devákāmaḥ sunóti | ná gá índras tásya párā dadāti praṣastám íc cárum asmai kriṇoti || 3 || ánuspashṭo bhavaty eshó asya yó asmai revá́n ná sunóti sómam | nír aratnaú maghávā tám dadhāti brahmadvísho hanty ánānudishṭaḥ || 4 || aṣvāyánto gavyánto vājáyanto hávāmahe tvópagantavá́ u | ābhúshantas te sumataú návāyām vayám indra tvā ṣunám huvema || 5 || 18 ||

(१६१) एकषष्ट्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य प्राजापत्यो यक्ष्मनाशन ऋषिः । इन्द्राग्नी राजयक्ष्मघ्नरूपोऽर्थो वा देवता ।
(१–४) प्रथमादिचतुर्ऋचां त्रिष्टुप्, (५) पञ्चम्याश्चानुष्टुप् छन्दसी ॥

॥१९॥ मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् ।
ग्राहिर्जग्राह यदि वैतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ॥१॥
यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव ।
तमा हरामि निर्ऋतेरुपस्थादस्पार्षमेनं शतशारदाय ॥२॥

161.

Muñcámi tvā havíshā jívanāya kám ajñātayakshmád utá rājayakshmát | gráhir jagráha yádi vaitád enaṃ tásyā indrāgnī prá mumuktam enam || 1 || yádi kshitáyur yádi vā páreto yádi mrityór antikáṃ nīta evá | tám á́ harāmi nírriter upásthād áspārsham enaṃ ṣatáṣāradāya || 2 ||

Whosoever submits to the Lord with full reliance and sincerity and offers the devotion to Him with all his heart and spirit, the Lord does not deprive him of his wealth, but gives him beautiful and excellent riches. 3

He looks with loving favours on the man who like a rich man offers sweet devotion to Him. The bounteous Lord supports him with hundred arms, and He destroys them who are malicious against godly people. 4

Wishing for vigour, for wealth, for food (or horses, cows and viands), we invoke you, O Lord of resplendence, that you may come to us; fully satisfied with your latest favours, we invoke you, O Supreme Lord, the giver of happiness. 5

161

By means of the oblation, I set you (O patient,) free to live safe from undeveloped consumption and from royal consumption; and if the seizer (i.e. the consumption) has already seized (the patient), then you, O resplendent Lord and fire-divine, set him free. 1

If he (the patient) be of wasted life, or already dead, or he lies to the verge of death, I shall try to bring him back from the lap of Probability. I make him strong enough to live for a hundred years. 2

सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम् ।
शतं यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम् ॥३॥
शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः ॥४॥
आहार्षं त्वाविदं त्वा पुनरागाः पुनर्नव ।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥५॥

saha-
srākshéṇa ṣatáṣāradena ṣatáyushā havíshāhārsham enam | ṣatáṃ yáthemáṃ ṣarádo náyātíndro víṣvasya duritásya pārám || 3 || ṣatáṃ jīva ṣarádo várdhamānaḥ ṣatáṃ hemantáñ chatám u vasantán | ṣatám indrāgní savitá bríhaspátiḥ ṣatáyushā havíshemám púnar duḥ || 4 || áhārshaṃ tvávidaṃ tvā púnar ágāḥ punarnava | sárvāñga sárvaṃ te cákshuḥ sárvam áyuṣ ca te 'vidam || 5 || 19 ||

(१६२) द्विषष्ट्युत्तरशततमं सूक्तम्
(१-६) षड्टचस्यास्य सूक्तस्य ब्राह्मो रक्षोहा ऋषिः । गर्भसमाधानरूपोऽर्थो देवता । अनुष्टुप् छन्दः ॥

॥२०॥ ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥१॥
यस्ते गर्भममीवा दुर्णामा योनिमाशये ।
अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥२॥
यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम् ।
जातं यस्ते जिघांसति तमितो नाशयामसि ॥३॥

162.

Bráhmaṇāgníḥ saṃvidānó rakshohá bādhatām itáḥ | ámīvā yás te gárbhaṃ durṇámā yónim āṣáye || 1 || yás te gárbham ámīvā durṇámā yónim āṣáye | agnísh ṭáṃ bráhmaṇā sahá nísh kravyádam anīnaṣat || 2 || yás te hánti patáyantaṃ nishatsnúṃ yáḥ sarīsṛipám | jātáṃ yás te jíghāṅsati tám itó nāṣayāmasi || 3 ||

I have rescued him with an oblation having a thousand eyes, conferring a hundred years, giving life for a century, so that the Lord of resplendence may conduct him beyond all harm for a hundred years. 3

Regaining your strength, O patient, live for a hundred autumns, a hundred winters, a hundred springs; may the sun, fire-divine, creator and universal god, propitiated by this century-yielding oblation, give this man back to us for a hundred years. 4

I have rescued you, O patient, I have found you; come back again; yes, now you are young again, quite sound in body; I have obtained for you all your senses, your whole life. 5

162

May adorable Lord, the destroyer of the wicked, consenting to our prayer, remove all the evil causes (infections, contagions and virus), who in the form of sickness assails your embryo, and who, as the disease DURNAMAN, assail your womb. 1

May adorable Lord, concurring in our prayer, destroy the cannibal who, as sickness, assails your embryo, who, as the disease DURNAMAN, assails your womb. 2

May we exterminate hence the evil causes, (virus and others), which destroy the impregnating energy, the germ as it settles, the moving embryo, who seeks to destroy the babe when born. 3

यस्त ऊरू विहरत्यन्तरा दंपती शये ।
योनिं यो अन्तरारेळ्हि तमितो नाशयामसि ॥४॥
यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥५॥
यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥६॥

yás ta ūrū́ vihárаty antarā́ dámpatī ṣáye | yónim̩ yó antár ārélhi tám itó nāṣayāmasi || 4 || yás tvā bhrā́tā pátir bhūtvā́ jāró bhūtvā́ nipádyate | prajā́m̩ yás te jíghāṅsati tám itó nāṣayāmasi || 5 || yás tvā svápnena támasā mohayitvā́ nipádyate | prajā́m̩ yás te jíghāṅsati tám itó nāṣayāmasi || 6 || 20 ||

(१६३) त्रिषष्ट्युत्तरशततमं सूक्तम्
(१-६) षड्‌ऋचस्यास्य सूक्तस्य काश्यपो विवृहा ऋषिः । यक्ष्मनाशनरूपोऽर्थो देवता । अनुष्टुप् छन्दः ॥

॥२१॥

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते ॥१॥
ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।
यक्ष्मं दोषण्य१मंसाभ्यां बाहुभ्यां वि वृहामि ते ॥२॥
आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोर्हृदयादधि ।
यक्ष्मं मतस्नाभ्यां यक्नः प्लाशिभ्यो वि वृहामि ते ॥३॥

163.

Akshíbhyām̩ te nā́sikābhyām̩ kárṇābhyām̩ chúbukād ádhi | yákshmam̩ ṣīrshaṇyàm̩ mastíshkāj jihvā́yā ví vṛihāmi te || 1 || grīvā́bhyas ta ushṇíhābhyaḥ kíkasābhyo anūkyàt | yákshmam̩ doshaṇyàm áṅsābhyām bāhúbhyām̩ ví vṛihāmi te || 2 || antrébhyas te gúdābhyo vanishṭhór hṛídayād ádhi | yákshmam mátasnābhyām̩ yaknáḥ plāṣíbhyo ví vṛihāmi te || 3 ||

May we exterminate hence the evil causes who separate your thighs, who lie between husband and wife, who, entering your womb, devour the seed. 4

May we exterminate hence the evil causes, who in the form of brother, husband, or paramour, approach you, and seek to destroy your offspring. 5

May we exterminate hence the evil causes (mental, physical and environmental), who having beguiled you by sleep or darkness, approach you, and seek to destroy your offspring. 6

163

I, the master physician, and the disease specialist, banish disease (phthisis) from your eyes, from your nose, from your ears, from your chin, from your head, from your brain, from your tongue. 1

I banish disease from your neck, from your sinews, from your bones, from your joints, from your upper arms, from your shoulders, and from your fore-arms. 2

I banish disease from your entrails, from your anus, from your abdomen, and from your heart, from your kidneys, from your liver, from your other viscera. 3

ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम् ।
यक्ष्मं श्रोणिभ्यां भासदाद्भंससो वि वृहामि ते ॥४॥
मेहनाद्वनंकरणाल्लोमभ्यस्ते नखेभ्यः ।
यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ॥५॥
अङ्गादङ्गाल्लोम्नोलोम्नो जातं पर्वणिपर्वणि ।
यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ॥६॥

ūrúbhyām te ashṭhīvádbhyām párshṇibhyām prápadābhyām | yákshmam sróṇibhyām bhā́sadād bhánsaso ví vṛihāmi te || 4 || méhanād vanamkáraṇāl lómabhyas te nakhébhyaḥ | yákshmam sárvasmād ātmánas tám idám ví vṛihāmi te || 5 || áṅgād-aṅgāl lómno-lomno jātám párvaṇi-parvaṇi | yákshmam sárvasmād ātmánas tám idám ví vṛihāmi te || 6 || 21 ||

(१६४) चतुःषष्ट्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः प्रचेता ऋषिः । दुःस्वप्ननाशनरूपोऽर्यो देवता । (१–२, ४) प्रथम-द्वितीयाचतुर्थीनामृचामनुष्टुप्, (३) तृतीयायास्त्रिष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दांसि ॥

॥२२॥

अपेहि मनसस्पतेऽप क्राम परश्चर ।
परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥१॥
भद्रं वै वरं वृणते भद्रं युञ्जन्ति दक्षिणम् ।
भद्रं वैवस्वते चक्षुर्बहुत्रा जीवतो मनः ॥२॥
यदाशसा निःशसाभिशसोपारिम जाग्रतो यत्स्वपन्तः ।
अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद्दधातु ॥३॥

164.

Ápehi manasas paté 'pa krāma parás cara | paró nírṛityā á cakshva bahudhá jívato mánaḥ || 1 || bhadrám vaí váram vṛiṇate bhadrám yuñjanti dákshiṇam | bhadrám vaivasvaté cákshur bahutrá jívato mánaḥ || 2 || yád āsásā niḥsásābhisásopārimá jágrato yát svapántaḥ | agnír vísvāny ápa dushkṛitány ájushṭāny āré asmád dadhātu || 3 ||

I banish disease from your thighs, from your knees, from your heels, from your toes, from your loins, from your buttocks, from your private parts. 4

I banish disease from your urethra, from your bladder, from your hair, from your nails, from your whole person. 5

I banish disease from each limb, from each hair, from each joint where it is generated, from your whole person. 6

164

O the mental sickness (causing evil dreams), begone, depart, proceed to a distance; look at distress far off; the mental behaviours of a human being are manifold. 1

Men solicit the boon of good fortune; they acquire abundant affluence. I see the suspicious sight of the Lord ordainer; the human mind is so complex. 2

Whatever sin we have committed by speaking to others, speaking against others, speaking evil about others, whether waking or sleeping, may the adorable Lord remove all such abhorring sins far from us. 3

यदिन्द्र ब्रह्मणस्पतेऽभिद्रोहं चरामसि ।
प्रचेता न आङ्गिरसो द्विषतां पात्वंहसः ॥४॥
अजैष्माद्यासनाम चाभूमानागसो वयम् ।
जाग्रत्स्वप्नः संकल्पः पापो यं द्विष्मस्तं स ऋच्छतु यो नो द्वेष्टि तमृच्छतु ॥५॥

yád indra brahmaṇas pate 'bhidrohám cárāmasi | prácetā na āṅgirasó dvishatām pāty áṅhasaḥ || 4 || ájaishmādyásanāma cábhūmánāgaso vayám | jāgratsvapnáḥ saṃkalpáḥ pāpó yám dvishmás tám sá ṛichatu yó no dvéshṭi tám ṛichatu || 5 || 22 ||

(१६५) पञ्चषष्ट्युत्तरशततमं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्य नैर्ऋतः कपोत ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२३॥ देवाः कपोत इषितो यदिच्छन्दूतो निर्ऋत्या इदमाजगाम ।
तस्मा अर्चाम कृणवाम निष्कृतिं शं नो अस्तु द्विपदे शं चतुष्पदे ॥१॥
शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहेषु ।
अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी नो वृणक्तु ॥२॥
हेतिः पक्षिणी न दभात्यस्मानाष्ट्र्यां पदं कृणुते अग्निधाने ।
शं नो गोभ्यश्च पुरुषेभ्यश्चास्तु मा नो हिंसीदिह देवाः कपोतः ॥३॥
यदुलूको वदति मोघमेतद्यत्कपोतः पदमग्नौ कृणोति ।
यस्य दूतः प्रहित एष एतत्तस्मै यमाय नमो अस्तु मृत्यवे ॥४॥

165.

Dévāḥ kapóta ishitó yád ichán dūtó nírṛityā idám ājagāma | tásmā arcāma kriṇávāma níshkṛitim ṣám no astu dvipáde ṣám cátushpade || 1 || ṣiváḥ kapóta ishitó no astv anāgā deváḥ ṣakunó gṛihéshu | agnír hí vípro jushátām havír naḥ pári hetíḥ pakshíṇī no vṛiṇaktu || 2 || hetíḥ pakshíṇī ná dabhāty asmān āshṭryām padám kṛiṇute agnidhāne | ṣám no góbhyaṣ ca púrushebhyaṣ cāstu mā no hiṅsīd ihá deváḥ kapótaḥ || 3 || yád úlūko vádati moghám etád yát kapótaḥ padám agnaú kṛiṇóti | yásya dūtáḥ práhita eshá etát tásmai yamāya námo astu mṛityáve || 4 ||

O Lord of resplendence, O Lord of divine wisdom, whatever sin we run into, save us therefrom, and may the wisest of the enlightened ones protect us from the malignity of our enemies. 4

We have triumphed today, we have won, we have become free from guilt; may evil designs cherished in waking state or while asleep be transferred to him whom we hate, be transferred to him who hates us. 5

165

(*Kapota,* dove or pigeon, comes as a messenger of Death. Many of us have premonitions or the prior feelings of the approaching death. Kapota is the *udanạ prana*, or that vital force which takes us away from the body).
O Nature's bounties, let us appreciate the mission of the bird, the pigeon, for which he has been sent to us as the messenger of calamity, the uncertainty, and for which he so often comes. Let us make atonement. May prosperity be given to our bipeds and quadrupeds. 1

O Nature's bounties, may the dove, the harmless bird, sent to our dwellings, the messenger, be auspicious. May the wise fire-divine approve of our oblation, and may the weapon borne on wings (i.e. the arrow with winged tails) not fall on us. 2

May the weapon borne on wings (of the dove) do us no harm; he takes his place upon the touchwood, the seat of fire-divine. May prosperity attend our cattle and our people. Let not the messenger dove, O Nature's bounties, do us any harm here. 3

May that which the bird owl shrieks be in vain. May he (the dove) take his place by the side of the fire-hearth. May this reverence be paid to the ordainer, the Lord of Death, since it is he, who sends the messenger (the dove or pigeon). 4

ऋचा कपोतं नुदत प्रणोदमिषं मदन्तः परि गां नयध्वम् ।
संयोपयन्तो दुरितानि विश्वा हित्वा न ऊर्जं प्र पतात्पतिष्ठः ॥५॥

ṛicá kapótam
nudata praṇódam ísham mádantaḥ pári gấm nayadhvam |
saṃyopáyanto duritā́ni víṣvā hitvā́ na ū́rjam prá patāt
pátishṭhaḥ || 5 || 23 ||

(१६६) षट्षष्ट्युत्तरशततमं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्य वैराजः शाक्वरो वा ऋषभ ऋषिः । सपत्नघ्नरूपोऽर्थो देवता ।
(१-४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च महापङ्क्तिश्छन्दसी ॥

॥२४॥
ऋषभं मां समानानां सपत्नानां विषासहिम् ।
हन्तारं शत्रूणां कृधि विराजं गोपतिं गवाम् ॥१॥
अहमस्मि सपत्नहेन्द्र इवारिष्टो अक्षतः ।
अधः सपत्ना मे पदोरिमे सर्वे अभिष्ठिताः ॥२॥
अत्रैव वोऽपि नह्याम्युभे आर्त्नी इव ज्यया ।
वाचस्पते नि षेधेमान्यथा मदधरं वदान् ॥३॥
अभिभूरहमागमं विश्वकर्मेण धाम्ना ।
आ वश्चित्तमा वो व्रतमा वोऽहं समितिं ददे ॥४॥
योगक्षेमं व आदायाहं भूयासमुत्तम आ वो मूर्धानमक्रमीम् ।
अधस्पदान्म उद्वदत मण्डूका इवोदकान्मण्डूका उदकादिव ॥५॥

166.

Rishabhám mā samānā́nāṃ sapátnānāṃ vishāsahím |
hantā́raṃ ṣátrūṇāṃ kṛidhi virā́jaṃ gópatiṃ gávām || 1 ||
ahám asmi sapatnahéndra · ivā́rishṭo ákshataḥ | adháḥ sapátnā me padór imé sárve abhíshṭhitāḥ || 2 || átraivá vó 'pi nahyāmy ubhé ā́rtnī iva jyā́yā | vā́cas pate ní shedhemā́n yáthā 'mád ádharaṃ vádān || 3 || abhibhū́r ahám ā́gamam viṣvákarmeṇa dhā́mnā | ā́ vaṣ cittám ā́ vo vratám ā́ vo 'hám sámitiṃ dade || 4 || yogakshemáṃ va ādā́yāhám bhūyāsam uttamá ā́ vo mūrdhā́nam akramīm | adhaspadā́n ma úd vadata maṇḍū́kā ivodakā́n maṇḍū́kā udakā́d iva || 5 || 24 ||

May you, praised by our hymns, O Nature's bounties, drive out the messenger bird who deserves to be driven out; exhilarated may you grant us food and cattle, and dissipate all our misfortunes; abandoning our food, may the swift bird of death fly away. 5

166

Make me, O resplendent Lord, strong among my equals, victor over my rivals, the slayer of my enemies, a sovereign, and a lord of wealth and wisdom. 1

I am the destroyer of my adversaries like Supreme Lord, unharmed and unwounded; may all these my foes be cast down under my feet. 2

I bind you here, like the two bow-ends with the bow-string; restrain them, O Lord of speech, that they may speak with humility to me. 3

I have come triumphant with my power—a power that is capable of achieving any victory. I prevail on all your thoughts, on your synod and on all your plans. 4

I am the highest, I have crushed your war-strength, I have crushed your peace plans, my feet have trodden on your heads. Now you speak to me, as one beneath my feet; like frogs from below the water, like frogs from below the water. 5

(१६७) सप्तषष्ट्युत्तरशततमं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य विश्वामित्रजमदग्नी ऋषी । (१-२, ४) प्रथमाद्वितीयाचतुर्थीनामृचामिन्द्रः, (३) तृतीयायाश्च सोमवरुणबृहस्पत्यनुमतिमघवद्धातृविधातारो देवताः । जगती छन्दः ॥

॥२५॥ तुभ्येदमिन्द्र परि षिच्यते मधु त्वं सुतस्य कलशस्य राजसि ।
त्वं रयिं पुरुवीरामु नस्कृधि त्वं तपः परितप्याजयः स्वः ॥१॥
स्वर्जितं महि मन्दानमन्धसो हवामहे परि शक्रं सुताँ उप ।
इमं नो यज्ञमिह बोध्या गहि स्पृधो जयन्तं मघवानमीमहे ॥२॥
सोमस्य राज्ञो वरुणस्य धर्मणि बृहस्पतेरनुमत्या उ शर्मणि ।
तवाहमद्य मघवन्नुपस्तुतौ धातर्विधातः कलशाँ अभक्षयम् ॥३॥
प्रसूतो भक्षमकरं चरावपि स्तोमं चेमं प्रथमः सूरिरुन्मृजे ।
सुते सातेन यद्यागमं वां प्रति विश्वामित्रजमदग्नी दमे ॥४॥

167.

Túbhyedám indra pári shicyate mádhu tvám̩ sutásya kaláṣasya rājasi | tvám̩ rayím puruvírām u nas kridhi tvám̩ tápaḥ paritápyājayaḥ sváḥ || 1 || svarjítam máhi mandānám ándhaso hávāmahe pári ṣakrám̩ sutáñ úpa | imám̩ no yajñám ihá bodhy á gahi sprídho jáyantam maghávānam īmahe || 2 || sómasya rájño várunasya dhármaṇi bríhaspáter ánumatyā u ṣármaṇi | távāhám adyá maghavann úpastutau dhátar vídhātaḥ kaláṣāñ abhakshayam || 3 || prásūto bhakshám akaram carāv ápi stómam̩ cemám prathamáḥ sūrír ún mṛije | suté sāténa yády ágamam̩ vām práti viṣvāmitrajamadagnī dáme || 4 || 25 ||

(१६८) अष्टषष्ट्युत्तरशततमं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य वातायनोऽनिल ऋषिः । वायुर्देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ वातस्य नु महिमानं रथस्य रुजन्नेति स्तनयन्नस्य घोषः ।
दिविस्पृग्यात्यरुणानि कृण्वन्नुतो एति पृथिव्या रेणुमस्यन् ॥१॥

168.

Vátasya nú mahimánam̩ ráthasya rujánn eti stanáyann asya ghóshaḥ | divispríg yāty aruṇáni kriṇvánn utó eti pṛithivyá reṇúm ásyan || 1 ||

167

For you, O resplendent Lord, is this heart-felt devotion (as an elixir filled in a jar) expressed; may you bestow upon us riches with numerous brave sons; your cosmic austerity wins for you heaven. 1

We invoke, while performing our noble deeds, the mighty Lord of pure radiance, the conqueror of heaven, who is delighted by sacrificial food; may you, O Lord, take notice of our devotion here and come. We pray to bounteous Lord, victorious over evils. 2

My tributes to the sovereignty of our Lord of Love and Bliss, to the benevolent functions of Lord of venerability, to the concurrence of the Supreme Lord, and to His blessings; my praises today to the Lord of wealth, to the shelter-giver, to the creator. By His grace, we have been ever fed, pitcherfull, with the best of viands. 3

Whenever I come to you as a seeker of divine wisdom and with sincerity and spiritual purity, impel me to go along a right path, and make me worthy of rich enjoyments. 4

168

I proclaim the greatness of the impetuous midspace wind; crashing it goes and with a voice of thunder; it moves along sweeping the sky; tinting purple the quarters of the horizon, it advances, raising the dust of the earth. 1

सं प्रेरते अनु वातस्य विष्ठा ऐनं गच्छन्ति समनं न योषाः ।
ताभिः सयुक्सरथं देव ईयतेऽस्य विश्वस्य भुवनस्य राजा ॥२॥
अन्तरिक्षे पथिभिरीयमानो न नि विशते कतमच्चनाहः ।
अपां सखा प्रथमजा ऋतावा क्व स्विज्जातः कुत आ बभूव ॥३॥
आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः ।
घोषा इदस्य शृण्विरे न रूपं तस्मै वाताय हविषा विधेम ॥४॥

sám prérate ánu vấtasya vishṭhā́ aínam gachanti sámanam ná yóshāḥ | tábhiḥ sayúk sarátham devá īyate 'syá víṣvasya bhúvanasya rā́jā || 2 || antárikshe pathíbhir íyamāno ná ní viṣate katamác canā́haḥ apā́m sákhā prathamajā́ ṛitā́vā kvà svij jātáḥ kúta ā́ babhūva || 3 || ātmā́ devā́nām bhúvanasya gárbho yathāvaṣáṃ carati devá esháḥ | ghóshā íd asya ṣriṇvire ná rūpám tásmai vā́tāya havíshā vidhema || 4 || 26 ||

(१६९) एकोनसप्तत्युत्तरशततमं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य काक्षीवतः शबर ऋषिः । गावो देवताः । त्रिष्टुप् छन्दः ॥

॥२७॥ मयोभूर्वातो अभि वातूस्रा ऊर्जस्वतीरोषधीरा रिशन्ताम् ।
पीवस्वतीर्जीवधन्याः पिबन्त्ववसाय पद्वते रुद्र मृळ ॥१॥
याः सरूपा विरूपा एकरूपा यासामग्निरिष्ट्या नामानि वेद ।
या अङ्गिरसस्तपसेह चक्रुस्ताभ्यः पर्जन्य महि शर्म यच्छ ॥२॥
या देवेषु तन्व१मैरयन्त यासां सोमो विश्वा रूपाणि वेद ।
ता अस्मभ्यं पयसा पिन्वमानाः प्रजावतीरिन्द्र गोष्ठे रिरीहि ॥३॥

169.

Mayobhū́r vā́to abhí vātūsrā́ ū́rjasvatīr óshadhīr ā́ riṣantām | pívasvatīr jīvádhanyāḥ pibantv avasā́ya padváte rudra mṛiḷa || 1 || yā́ḥ sárūpā vírūpā ékarūpā yā́sām agnír íshṭyā nā́māni véda | yā́ ā́ṅgirasas tápasehá cakrús tā́bhyaḥ parjanya máhi ṣárma yacha || 2 || yā́ devéshu tanvàm aírayanta yā́sāṃ sómo víṣvā rūpā́ṇi véda | tā́ asmábhyam páyasā pínvamānāḥ prajā́vatīr indra goshṭhé rirīhi || 3 ||

Solid masses advance to meet the cosmic wind; the lady, the flash of lightning, goes along the sky. Associated with them and in the same chariot, the divinity behind the cosmic wind proceeds, who is the sovereign of all this world. 2

Traversing the firmament by its paths, the wind-divine rests not for a single day; it is the friend of the waters, the first-born and the emblem of true laws. Who can tell us where its origin is and who can tell us whence it gets its first momentum! 3

It is the life-force of the divine powers, it is the germ of the world and moves according to its own will; its voice is heard, though its form is not seen. May we pay tributes to the power that presides over the cosmic wind. 4

169

May the refreshing wind blow upon our cows; may they enjoy the juicy grasses; let them drink the nutritious life-sustaining waters. O terrible Lord, have compassion upon the nutrition-giving cows; they are quadrupeds (living machines) to provide us delicious milk. 1

O clouds, grant great felicity to those cows who are of similar forms, of different forms, or of single forms, whose various names the sacred fire-divine knows through the sacrifice. Our genetic experts have been always improving their race with austerity and patient trials. 2

Bring, O Lord of resplendence, to the dairy-farm the cows who copiously offer their milk to our men of learning. Bring such cows as of which the milk-yielding capacities are known to experts; bring us cows that nourish us with their milk, and that have calves (equally worthy). 3

प्रजापतिर्मह्यमेता रराणो विश्वैर्देवैः पितृभिः संविदानः ।
शिवाः सतीरुप नो गोष्ठमाकस्तासां वयं प्रजया सं सदेम ॥४॥

pra-
jā́patir máhyam etā́ rárāṇo víṣvair devaíḥ pitṛíbhiḥ saṃvi-
dānáḥ | ṣiváḥ satír úpa no goshṭhám ákas tā́sāṃ vayám
prajáyā sáṃ sadema || 4 || 27 ||

(१७०) सप्तत्युत्तरशततमं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्य सौर्यो विभ्राडृषिः । सूर्यो देवता । (१–३) प्रथमादितृचस्य जगती, (४) चतुर्थ्या ऋचश्चास्तारपङ्क्तिश्छन्दसी ॥

॥२८॥ विभ्राड्बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम् ।
वातजूतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति ॥१॥
विभ्राड्बृहत्सुभृतं वाजसातमं धर्मन्दिवो धरुणे सत्यमर्पितम् ।
अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे असुरहा सपत्नहा ॥२॥
इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धनजिदुच्यते बृहत् ।
विश्वभ्राड्भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम् ॥३॥
विभ्राजञ्ज्योतिषा स्व१रगच्छो रोचनं दिवः ।
येनेमा विश्वा भुवनान्याभृता विश्वकर्मणा विश्वदेव्यावता ॥४॥

170.

Vibhrā́ḍ bṛihát pibatu somyám mádhv ā́yur dádhad yajñápatāv ávihrutam | vā́tajūto yó abhirákshati tmánā prajā́ḥ puposha purudhā́ ví rājati || 1 || vibhrā́ḍ bṛihát súbhṛitaṃ vājasā́tamaṃ dhárman divó dharúṇe satyám árpitam | amitrahā́ vṛitrahā́ dasyuhántamaṃ jyótir jajñe asurahā́ sapatnahā́ || 2 || idáṃ ṣréshṭhaṃ jyótishāṃ jyótir uttamáṃ viṣvajíd dhanajíd ucyate bṛihát | viṣvabhrā́ḍ bhrājó máhi sū́ryo dṛiṣá urú paprathe sáha ójo ácyutam || 3 || vibhrā́jañ jyótishā svàr ágacho rocanáṃ diváḥ | yénemā́ víṣvā bhúvanāny ā́bhṛitā viṣvákarmaṇā viṣvádevyāvatā || 4 || 28 ||

May our Lord of people bless us with excellent cows. May all Nature's bounties take care of our cows. May our dairy experts and elders bring cattle of good breed to our cow-pen, and may we have good calves (progeny). 4

170

Let the radiant sun copiously draw sweet herbal juices, bestowing unbroken life upon the Lord of the cosmic sacrifice. Impelled by the wind, the sun protects his people of his own accord, nourishes them and shines over many a land. 1

The radiant light (of the sun) is born mighty and well-cherished. It is the abundant bestower of food; it is, as if, existing, since long long times. It is deposited in the vast celestial region and is the supporter and sustainer of the sky. It is the slayer of adversaries, the slayer of the darkness, abundantly slaying the wicked, the slayer of pollutions and infections, (the malignant causes of diseases), and the slayer of rivals. 2

This light, the best of lights, supreme, is all-conquering and winner of wealth. The all-illumining, radiant, mighty sun brings to visibility his vast domain; his is the unfailing lustre. 3

Illuming the whole world with your radiance, you attain the highest luminous region of heaven. With this radiance, you urge people to serve with dedication. Under the impulse of your radiance, all Nature's bounties are set into activity, and (under your benevolence) all living beings are cherished. 4

(१७१) एकसप्तत्युत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य भार्गव इट ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२९॥ त्वं त्यमिटतो रथमिन्द्र प्रावः सुतावतः । अशृणोः सोमिनो हवम् ॥१॥
त्वं मखस्य दोधतः शिरोऽव त्वचो भरः । अगच्छः सोमिनो गृहम् ॥२॥
त्वं त्यमिन्द्र मर्त्यमास्त्रबुध्नाय वेन्यम् । मुहुः श्रथ्ना मनस्यवे ॥३॥
त्वं त्यमिन्द्र सूर्यं पश्चा सन्तं पुरस्कृधि । देवानां चित्तिरो वशम् ॥४॥

171.

Tvám tyám itáto rátham índra právah sutávatah | áśrinoh somíno hávam || 1 || tvám makhásya dódhatah śiró 'va tvacó bharah | ágachah somíno grihám || 2 || tvám tyám indra mártyam āstrabudhnáya venyám | múhuh śrathnā manasyáve || 3 || tvám tyám indra sūryam paścá sántam purás kridhi | devánām cit tiró vásam || 4 || 29 ||

(१७२) द्विसप्तत्युत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्याङ्गिरसः संवर्त ऋषिः । उषा देवता । द्विपदा विराट् छन्दः ॥

॥३०॥ आ याहि वनसा सह गावः सचन्त वर्तनिं यदूधभिः । १
आ याहि वस्व्या धिया मंहिष्ठो जारयन्मखः सुदानुभिः ॥१॥ २
पितुभृतो न तन्तुमित्सुदानवः प्रति दध्मो यजामसि । ३
उषा अप स्वसुस्तमः सं वर्तयति वर्तनिं सुजाततो ॥२॥ ४

172.

Á yāhi vánasā sahá gávah sacanta vartaním yád údhabhih || 1 || á yāhi vásvyā dhiyá mánhishtho jārayánmakhah sudánubhih || 2 || pitubhríto ná tántum ít sudánavah práti dadhmo yájāmasi || 3 || ushá ápa svásus támah sám vartayati vartaním sujātátā || 4 || 30 ||

171

You protect, O sovereign king, the resplendent, this chariot of the wise and dedicated devotee; may you hear the invocation of the chanters of sweet and loving melodies. 1

You remove him from the high position who tries to put obstructions to your sacrifices (the benevolent projects of public good). You go to the houses of those who present to you loving offerings. 2

O king, may you drive off the evil-spirited person to save the learned preceptor. 3

O resplendent Lord, may you bring forward the sun to the east, who is lingering behind other bounties of Nature, concealed under dark clouds. 4

172

Come, O dawns, with all your dewy charm; let the rays which are full of radiance accompany your chariot. 1

Come, O dawn, with loving thoughts and well-meant prayers. Dawn is the right time for generous offerings and liberal donations, which make the sacrifice fruitful. 2

Like a nourisher, swift in providing food and liberal in gifts, we spread the thread of a sacrifice at the coming of dawn, and we worship (her). 3

Dawn drives away the darkness of her sister night; and through her inborn benevolence, she makes her retrace her usual path. 4

(१७३) त्रिसप्तत्युत्तरशततमं सूक्तम्

(१–६) षड्टचस्यास्य सूक्तस्याङ्गिरसो ध्रुव ऋषिः । राजस्तुतिर्देवता । अनुष्टुप् छन्दः ॥

॥३१॥

आ त्वाहार्षमन्तरैधि ध्रुवस्तिष्ठाविचाचलिः ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥१॥
इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलिः ।
इन्द्र इवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥२॥
इममिन्द्रो अदीधरद्ध्रुवं ध्रुवेण हविषा ।
तस्मै सोमो अधि ब्रवत्तस्मा उ ब्रह्मणस्पतिः ॥३॥
ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवासः पर्वता इमे ।
ध्रुवं विश्वमिदं जगद्ध्रुवो राजा विशामयम् ॥४॥
ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः ।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम् ॥५॥
ध्रुवं ध्रुवेण हविषाभि सोमं मृशामसि ।
अथो त इन्द्रः केवलीर्विशो बलिहृतस्करत् ॥६॥

173.

Á tvāhārsham antár edhi dhruvás tishṭhávicācaliḥ | víṣas tvā sárvā vāñchantu mā́ tvád rāshṭrám ádhi bhraṣat || 1 ||

ihaívaídhi mā́pa cyoshṭhāḥ párvata ivā́vicācaliḥ | índra ivehá dhruvás tishṭhehá rāshṭrám u dhāraya || 2 || imám índro adīdharad dhruvám dhruvéṇa havíshā | tásmai sómo ádhi bravat tásmā u bráhmaṇas pátiḥ || 3 || dhruvā́ dyaúr dhruvā́ pṛithiví dhruvā́saḥ párvatā imé | dhruvám víṣvam idám jágad dhruvó rā́jā viṣā́m ayám || 4 || dhruvám te rā́jā váruṇo dhruvám devó bṛíhaspátiḥ | dhruvám ta índraṣ cāgníṣ ca rāshṭrám dhārayatām dhruvám || 5 || dhruvám dhruvéṇa havíshābhí sómam mṛiṣāmasi | átho ta índraḥ kévalīr víṣo balihṛítas karat || 6 || 31 ||

173

O duty-chosen king, O head of the state, I (the Royal Priest of Coronation) have consecrated you; come amongst us, be steady and unvacillating; may all your subjects wish you well; may you always continue to be the master of this Nation (State or Empire). 1

Come to your domain; may you never be deposed; remain unvacillating as a mountain; stand firm here like the sun; establish firmly your kingdom in this world. 2

May the supreme Lord, delighted by your services to people, firmly establish you; may the blissful Lord, the protector of vast universe, bless you with divine words. 3

Firm is the heaven, firm is the earth, firm are these mountains, firm is this entire world, so may this king of men be firm in (his state) (firm in executing his benign power). 4

O King, O head of this state, all Nature's bounties (*Varuna*) are firm in their places; all spiritual forces *(Brhaspati)* are constantly active; all the offices of the state (*Indra*) and all means of public prosperity *(Agni)* may also be firm and stable; may they all provide stability to your kingdom. 5

With a firm reliance and full confidence in you, O King *(Soma),* we have chosen you as our head for the stability of our state. May our resplendent Lord, as such, make your people pay their taxes and tributes to you and you alone. 6

(१७४) चतुःसप्तत्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसोऽभीवर्त ऋषिः । राजस्तुतिर्देवता । अनुष्टुप् छन्दः ॥

॥३२॥ अभीवर्तेन हविषा येनेन्द्रो अभिवावृते ।
तेनास्मान्ब्रह्मणस्पतेऽभि राष्ट्राय वर्तय ॥१॥
अभिवृत्य सपत्नानभि या नो अरातयः ।
अभि पृतन्यन्तं तिष्ठाभि यो न इरस्यति ॥२॥
अभि त्वा देवः सविताभि सोमो अवीवृतत् ।
अभि त्वा विश्वा भूतान्यभीवर्तो यथाससि ॥३॥
येनेन्द्रो हविषा कृत्व्यभवद्द्युम्न्युत्तमः ।
इदं तदक्रि देवा असपत्नः किलाभुवम् ॥४॥
असपत्नः सपत्नहाभिराष्ट्रो विषासहिः ।
यथाहमेषां भूतानां विराजानि जनस्य च ॥५॥

174.

Abhīvarténa havíshā **yéndro** abhivāvṛité | **ténāsmán brahmaṇas** pate 'bhí rāshṭrāya vartaya || 1 || abhivṛítya **sapátnān** abhí yā́ no árātayaḥ | abhí pṛitanyántaṃ tishṭhābhí **yó na** irasyáti || 2 || abhí tvā deváḥ savitābhí sómo avīvṛi**tat** | abhí tvā víśvā bhūtány abhīvartó yáthāsasi || 3 || **yé**néndro havíshā kṛitvy ábhavad dyumny ùttamáḥ | idáṃ tád **akri** devā asapatnáḥ kílābhuvam || 4 || asapatnáḥ sapatnahá-bhírāshṭro vishāsahíḥ | **yáthāhám** eshām bhūtánāṃ **virájāni jánasya ca** || 5 || ३२ ||

(१७५) पञ्चसप्तत्युत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यार्बुदिः सार्प ऊर्ध्वग्रावा ऋषिः । ग्रावाणो देवताः । गायत्री छन्दः ॥

॥३३॥ प्र वो ग्रावाणः सविता देवः सुवतु धर्मणा । धूर्षु युज्यध्वं सुनुत ॥१॥
ग्रावाणो अप दुच्छुनामप सेधत दुर्मतिम् । उस्राः कर्तन भेषजम् ॥२॥

175.

Prá vo **grāvāṇaḥ savitā́ deváḥ suvatu** dhármaṇā | **dhūr-shú yujyadhvaṃ sunutá** || 1 || **grā́vāṇo** ápa **duchúnām ápa** sedhata **durmatím** | **usrā́ḥ kartana** bheshajám || 2 ||

174

O Lord of divine knowledge, may you augment our state and government by fully effective measures of authority just as the resplendent sun spreads his authority (and conquers darkness). 1

Having overcome our rivals and our enemies, may you attack him who assails us, and him who behaves insolently towards us. 2

May the divine creator, may the blissful Lord, establish you firmly; may everyone work for your stability and authority, so that you become supreme. 3

(The King speaks:) I have been offering that oblation whereby the sun becomes glorious, renowned, and eminent; O Nature's bounties, may I now become free from my rivals. 4

May I become without a rival; may I be the destroyer of my rivals; and obtaining the sovereignty, overcome my foes so that I may reign over these beings (friends or rivals) and over my people. 5

175

O highly critical philosophers, may the divine impeller urge you for impulsion by His sustaining action. Please be yoked to proper debates (as horses) to the chariot poles, and bring out the best (i.e. the most logical truth out of the discussions). 1

(The poles are the two sides of the discussion—for and against). 1

O philosopher, drive away the fallacious arguments; drive away evil intentions, and thus make the logical speech a remedy (against distress). 2

ग्रावाण उपरेष्वा महीयन्ते सजोषसः । वृष्णे दधतो वृष्ण्यम् ॥३॥
ग्रावाणः सविता नु वो देवः सुवतु धर्मणा । यजमानाय सुन्वते ॥४॥

grávāṇa úpareshv á mahīyánte sajóshasaḥ | vṛ́shṇe dádhato vṛ́shṇyam || 3 || grāvāṇaḥ savitā nú vo deváḥ suvatu dhármaṇā yájamānāya sunvaté || 4 || ३३ ||

(१७६) षट्सप्तत्युत्तरशततमं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्यार्भवः सूनुर्ऋषिः । (१) प्रथमर्च ऋभवः, (२–४) द्वितीयादितृचस्य चाग्निर्देवता । (१, ३–४) प्रथमर्चस्तृतीयाचतुर्थ्योरनुष्टुप्, (२) द्वितीयायाश्च गायत्री छन्दसी ॥

॥३४॥
प्र सूनवं ऋभूणां बृहन्नवन्त वृजना ।
क्षामा ये विश्वधायसोऽश्नन्धेनुं न मातरम् ॥१॥
प्र देवं देव्या धिया भरता जातवेदसम् ।
हव्या नो वक्षदानुषक् ॥२॥
अयमु ष्य प्र देवयुर्होता यज्ञाय नीयते ।
रथो न योरभीवृतो घृणीवाञ्चेतति त्मना ॥३॥
अयमग्निरुरुष्यत्यमृतादिव जन्मनः ।
सहसश्चित्सहीयान्देवो जीवातवे कृतः ॥४॥

176.

Prá sūnáva ṛibhūṇám bṛihán navanta vṛijánā | kshámā yé viṣvádhāyasó 'ṣnan dhenúṃ ná mātáram || 1 || prá deváṃ devyá dhiyá bháratā jātávedasam | havyá no vakshad ānushák || 2 || ayám u shyá prá devayúr hótā yajñáya nīyate | rátho ná yór abhívṛito ghṛíṇīvāñ cetati tmánā || 3 || ayám agnír urushyaty amṛítād iva jánmanaḥ | sáhasaṣ cid sáhīyān devó jīvátave kṛitáḥ || 4 || ३४ ||

The wise philosophers consentient with the central pivot are honoured, giving energy to the loving devotees. 3

May the divine wise impeller quickly urge you, O philosophers, by His sustaining action for the sake of the worshipper, the truth-seeker, who makes the libation (i.e. who devotes to study and learning). 4

176

The sons of skilled technicians, with the enterprising boldness against all odd situation spread everywhere on the earth, as a calf over the mother cow (to suck milk). 1

Please bring forward the fire-divine with wisdom and praise; he bears our oblations to Nature's bounties in succession. 2

This god-devoted technician (or the priest) is most welcome to participate and help in the public project (the sacrifice). The fire-divine, surrounded by the priests (the specialists), knows of himself (how to honour Nature's divine powers). 3

This fire-divine saves (the society) from peril caused by human negligences, as well as from peril caused by Nature's forces. It is a super-power stronger than other powers, created for the sustenance of our life. 4

(१७७) सप्तसप्तत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य प्राजापत्यः पतङ्ग ऋषिः । मायाभेदो देवता । (१) प्रथमर्चो जगती,
(२-३) द्वितीयातृतीययोश्च त्रिष्टुप् छन्दसी ॥

॥३५॥ पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विपश्चितः ।
समुद्रे अन्तः कवयो वि चक्षते मरीचीनां पदमिच्छन्ति वेधसः ॥१॥
पतङ्गो वाचं मनसा बिभर्ति तां गन्धर्वोऽवदद्गर्भे अन्तः ।
तां द्योतमानां स्वर्यं मनीषामृतस्य पदे कवयो नि पान्ति ॥२॥
अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥३॥

177.

Patamgám aktám ásurasya māyáyā hṛidá paṣyanti mánasā vipaṣcítaḥ | samudré antáḥ kaváyo ví cakshate márīcīnām padám ichanti vedhásaḥ || 1 || patamgó vā́cam mánasā bibharti tā́m gandharvò 'vadad gárbhe antáḥ | tā́m dyótamānām svaryàm manīshā́m ṛitásya padé kaváyo ní pānti || 2 || ápaṣyam gopā́m ánipadyamānam ā́ ca, párā ca pathíbhiṣ cárantam | sá sadhrī́cīḥ sá víshūcīr vásāna ā́ varīvarti bhúvaneshv antáḥ || 3 || 35 ||

(१७८) अष्टसप्तत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य तार्क्ष्योऽरिष्टनेमिर्ऋषिः । तार्क्ष्यो देवता । त्रिष्टुप् छन्दः ॥

॥३६॥ त्यमू षु वाजिनं देवजूतं सहावानं तरुतारं रथानाम् ।
अरिष्टनेमिं पृतनाजमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥१॥
इन्द्रस्येव रातिमाजोहुवानाः स्वस्तये नावमिवा रुहेम ।
उर्वी न पृथ्वी बहुले गभीरे मा वामेतौ मा परेतौ रिषाम ॥२॥

178.

Tyám ū shú vājínam devájūtam sahā́vānam tarutā́ram ráthānām | árishṭanemim pṛitanā́jam āṣúm svastáye tā́rkshyam iha huvema || 1 || índrasyeva rātím ājóhuvānāḥ svastáye nā́vam ivā́ ruhema | úrvī ná pṛíthvī báhule gábhīre mā́ vām étau mā́ páretau rishāma || 2 ||

177

The wise sages intellectually realize with their mind and emotionally feel within their heart the divine light (of the Sun), manifest by the grace of our Lord, the vitality behind the vital forces. The sages try to seek his origin, (or the region of his orb) whilst his worshippers are keen to study solar spectra. 1

The sun bears the sacred word in his mind; the celestial divine forces keep the sacred word in their womb; while our human sages (poets) speak out the bliss-giving divine word with clarity during sacrifice. 2

I clearly see this never-resting sun, going along his rigid paths to the east and to the west; he, clothed in concentrated and diffusive splendour, travels constantly in various regions. 3

178

Let us explore and use for our welfare that *potential source* (the sun), which is mighty, commissioned by Nature's forces, ever-victorious, moving with a speed, beyond that of any chariot, having strong fellies, who is ever triumphant. 1

Let us repeatedly invoke the liberality of the radiant sun (for our mental sojourn); let us mount upon his chariot for our welfare as upon a ship; move all along the space, around heaven and earth, which are vast, expanded, manifold and profound. May we not suffer any harm from the sun, when he comes or departs. 2

सद्यश्चिद्यः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान ।
सहस्रसाः शतसा अस्य रंहिर्न स्मा वरन्ते युवतिं न शर्याम् ॥३॥

sadyáṣ cid yáḥ ṣávasā páñca krishṭíḥ súrya iva jyótishāpás tatā́na | sahasrasā́ḥ ṣatasā́ asya ráṅhir ná smā varante yuvatím ná ṣáryām || 3 || 36 ||

(१७९) एकोनाशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य (१) प्रथमर्च औशीनरः शिबिः, (२) द्वितीयायाः काशिराजः प्रतर्दनः, (३) तृतीयायाश्च रौहिदश्वो वसुमना ऋषयः । इन्द्रो देवता । (१) प्रथमर्चोऽनुष्टुप्, (२-३) द्वितीयातृतीययोश्च त्रिष्टुप् छन्दसी ॥

॥३७॥ उत्तिष्ठताव पश्यतेन्द्रस्य भागमृत्वियम् ।
यदि श्रातो जुहोतन यद्यश्रातो ममत्तन ॥१॥
श्रातं हविरो ष्विन्द्र प्र याहि जगाम सूरो अध्वनो विमध्यम् ।
परि त्वासते निधिभिः सखायः कुलपा न व्राजपतिं चरन्तम् ॥२॥
श्रातं मन्य ऊधनि श्रातमग्नौ सुश्रातं मन्ये तदृतं नवीयः ।
माध्यंदिनस्य सवनस्य दध्नः पिबेन्द्र वज्रिन्पुरुकृज्जुषाणः ॥३॥

179.

Út tishṭhatā́va paṣyaténdrasya bhāgám ṛitvíyam | yádi ṣrātó juhótana yády áṣrāto mamattána || 1 || ṣrātáṃ havír ó shv ìndra prá yāhi jagā́ma sū́ro ádhvano vímadhyam | pári tvāsate nidhíbhiḥ sákhāyaḥ kulapā́ ná vrājápatiṃ cárantam || 2 || ṣrātám manya ū́dhani ṣrātám agnaú súṣrātam manye tád ṛitáṃ návīyaḥ | mā́dhyaṃdinasya sávanasya dadhnáḥ píbendra vajrin purukṛij jushāṇáḥ || 3 || 37 ||

(१८०) अशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्यैन्द्रो जय ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३८॥ प्र ससाहिषे पुरुहूत शत्रूञ्ज्येष्ठस्ते शुष्म इह रातिरस्तु ।
इन्द्रा भर दक्षिणेना वसूनि पतिः सिन्धूनामसि रेवतीनाम् ॥१॥

180.

Prá sasāhishe puruhūta ṣátrūñ jyéshṭhas te ṣúshma ihá rātír astu | índrā́ bhara dákshiṇenā vásūni pátiḥ síndhūnām asi revátīnām || 1 ||

On his own, he with enormous speed spreads the fluids (he being the potential source of energy) out of the nuclear plasma for all the five classes of people, just as the sun spreads light by his radiance. His strength provides hundreds and thousands of its gifts and blessings in his course, like an unfailing arrow. None can, of course, stop it. 3

179

(O priest or O performers of the fire rituals),now rise and look to the portion of the resplendent divine, suitable to the seasons. If the cooked offering is ready, offer it; if not ready, till then offer prayers to the resplendent divine. 1

O resplendent divine, come to us; the oblation is ready. The sun has travelled over half of his journey. Your friends are already sitting around you with their offerings, waiting like lords of a family for the arrival of a wandering chieftain. 2

I consider the oblation as cooked in the udder of the cow, I consider it cooked in the fire, I consider this pure and fresh oblation well-cooked; O resplendent divine, wielder of the bolt of justice, doer of many deeds, accept with delight the curd of the noon-day fire-ritual. 3

180

O resplendent Lord, invoked of many, and triumphent over your enemies, you are pre-eminent, and full of strength; may your generosity be shown on this occasion; bring treasures with your right hand; you are the Lord of the wealth-conveying rivers. 1

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून्ताळ्हि वि मृधो नुदस्व ॥२॥
इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम् ।
अपानुदो जनममित्रयन्तमुरुं देवेभ्यो अकृणोरु लोकम् ॥३॥

mrigó ná bhīmáḥ kucaró girishṭháḥ parāváta ā́ jaganthā párasyāḥ | srikám saṃsā́ya pavím indra tigmám ví sátrūn tāḷhi ví mrídho nudasva || 2 || índra kshatrám abhí vāmám ójó 'jāyathā vrishabha carshaṇīnā́m | ápānudo jánam amítrayántam urúm devébhyo akriṇor u lokám || 3 || 38 ||

(१८१) एकाशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य (१) प्रथमर्चो वासिष्ठः प्रथः, (२) द्वितीयाया भारद्वाजः सप्रथः,
(३) तृतीयायाश्च सौर्यो घर्म ऋषयः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥३९॥

प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत् ।
धातुर्द्युतानात्सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः ॥१॥
अविन्दन्ते अतिहितं यदासीद्यज्ञस्य धाम परमं गुहा यत् ।
धातुर्द्युतानात्सवितुश्च विष्णोर्भरद्वाजो बृहदा चक्रे अग्नेः ॥२॥
तेऽविन्दन्मनसा दीध्याना यजुः ष्कन्नं प्रथमं देवयानम् ।
धातुर्द्युतानात्सवितुश्च विष्णोरा सूर्यादभरन्घर्ममेते ॥३॥

181.

Práthas ca yásya saprāthas ca námā́nushṭubbasya havísho havír yát | dhātúr dyútānāt savitúṣ ca víshṇo rathaṃtarám ā́ jabhārā vásishṭhaḥ || 1 || ávindan té átihitaṃ yád ā́sīd yajñásya dhā́ma paramáṃ gúhā yát | dhātúr dyútānāt savitúṣ ca víshṇor bharádvājo brihád ā́ cakre agnéḥ || 2 || tè 'vindan mánasā dī́dhyānā yáju shkannám prathamáṃ devayā́nam | dhātúr dyútānāt savitúṣ ca víshṇor ā́ sū́ryād abharan gharmám eté || 3 || 39 ||

Terrible are you as a wandering lion who roams on the mountain; come from a farthest distance. O resplendent, may you sharpen your bolt and sharpen its edges, crush the dark forces and put to flight our enemies. 2

O resplendent, since your inception, you have ever been endowed with protecting and appropriate vigour; O benefactor of mankind, you drive away the man who is unfriendly to us, and you furnish a spacious region for the god-loving persons. 3

181

The most celebrated sage first comprehends and then reveals the meaning of the *rathantara* chants in the *anustup* metres, recited in favour of the suns so well known under the names: *dhatṛ* (sustainer), *savitr* (the impeller) and *visnu* (the all-pervading). 1

Thus the worshippers discover the most excellent essence of the worship (the *Bṛhat-Saman*), which was hidden heretofore. The learned sage discovers the secret of BṚHAT metre and assigns it to the suns knows as sustainer (*dhatṛ*), radiant impeller (*savitṛ*), and all-pervading (*visnu*) and foremost adorable (*agni*). 2

By this intelligence, they, the brilliant sages, discover a pathway leading to the knowledge of all divine powers and the principal means of worship. They obtain the warm and hot essence from the sustainer, the radiant impeller and the all-pervading sun. 3

(१८२) द्व्यशीत्युत्तरशततमं सूक्तम्
(१–३) तृचस्यास्य सूक्तस्य बार्हस्पत्यस्तपुर्मूर्धा ऋषिः । बृहस्पतिर्देवता । त्रिष्टुप् छन्दः ॥

॥४०॥ बृहस्पतिर्नयतु दुर्गहा तिरः पुनर्नेषदघशंसाय मन्म ।
क्षिपदशस्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं योः ॥१॥
नराशंसो नोऽवतु प्रयाजे शं नो अस्त्वनुयाजो हवेषु ।
क्षिपदशस्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं योः ॥२॥
तपुर्मूर्धा तपतु रक्षसो ये ब्रह्मद्विषः शरवे हन्तवा उ ।
क्षिपदशस्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं योः ॥३॥

182.

Bríhaspátir nayatu durgáhā tiráḥ púnar neshad aghá-ṣaṅsāya mánma | kshipád áṣastim ápa durmatím̱ hann áthā karad yájamānāya ṣám̱ yóḥ || 1 || nárāṣáṅso no 'vatu pra-yājé ṣám̱ no astv anuyājó háveshu | kshipád áṣastim ápa durmatím̱ hann áthā karad yájamānāya ṣám̱ yóḥ || 2 || tápurmūrdhā tapatu raksháso yé brahmadvíshaḥ ṣárave hántavá u | kshipád áṣastim ápa durmatím̱ hann áthā ka-rad yájamānāya ṣám̱ yóḥ || 3 || 40 ||

(१८३) त्र्यशीत्युत्तरशततमं सूक्तम्
(१–३) तृचस्यास्य सूक्तस्य प्राजापत्यः प्रजावानृषिः । (१) प्रथमर्चो यजमानः, (२) द्वितीयाया यजमानपत्नी, (३) तृतीयायाश्च होत्राशिषो देवताः । त्रिष्टुप् छन्दः ॥

॥४१॥ अपश्यं त्वा मनसा चेकितानं तपसो जातं तपसो विभूतम् ।
इह प्रजामिह रयिं रराणः प्र जायस्व प्रजया पुत्रकाम ॥१॥
अपश्यं त्वा मनसा दीध्यानां स्वायां तनू ऋत्व्ये नाधमानाम् ।
उप मामुच्चा युवतिर्बभूयाः प्र जायस्व प्रजया पुत्रकामे ॥२॥

183

Ápaṣyam̱ tvā mánasā cékitānam̱ tápaso jātám̱ tápaso víbhūtam | ihá prajā́m ihá rayím̱ rárāṇaḥ prá jāyasva pra-jáyā putrakāma || 1 || ápaṣyam̱ tvā mánasā dídhyānām̱ svá-yām̱ tanū́ ṛítvye nádhamānām | úpa mām uccā́ yuvatír ba-bhūyāḥ prá jāyasva prajáyā putrakāme || 2 ||

182

O Supreme Lord of the universe, lead us safely over troubles, and let the evil eye be turned towards the sinners. May He take away the curses from us, drive away the ill-feelings and bestow upon the worthy worshipper health and prosperity. 1

May our Lord, adored by men, assist us at the great sacrifice (*prayaja*); may He also bless us at the secondary (succeeding) sacrifice (*anuyaja*). May He take away the curses from us, drive away the ill feelings, and bestow upon the worthy worshipper health and prosperity. 2

May our Lord of effulgent intellect, consume the wicked who are the enemies of the intellectuals; then may He slay the malignant (chief). May He, the Great, Lord crush down the inglorious enemy, and baffle the wicked and bestow upon the worthy worshipper health and prosperity. 3

183

(Wife speaks to her husband, the house-holder:) I see in you a man full of wisdom. You have been leading a life of austerity and purity. You desire to have your offspring; may your wish be fulfilled and may you obtain progeny and prosperity. 1

(Husband, the householder, speaks to his wife:) I also very well see in you a lady radiant with beauty. You have to wait for a proper season when you can mate your body with mine. May you come up to me as a young maiden, keen to have a child. 2

अहं गर्भमदधामोषधीष्वहं विश्वेषु भुवनेष्वन्तः ।
अहं प्रजा अजनयं पृथिव्यामहं जनिभ्यो अपरीषु पुत्रान् ॥३॥

ahám gárbham adadhām óshadhīshv ahám vísveshu bhúvaneshv antáḥ ahám prajā́ ajanayam prithivyā́m ahám jánibhyo aparīshu putrā́n || 3 || 41 ||

(१८४) चतुरशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य गर्भकर्ता त्वष्टा प्राजापत्यो विष्णुर्वा ऋषिः । (१) प्रथमर्चो विष्णुत्वष्टृप्रजापति-धातारः, (२) द्वितीयायाः सिनीवालीसरस्वत्यश्विनः, (३) तृतीयायाश्चाश्विनौ देवताः । अनुष्टुप् छन्दः ॥

॥४२॥ विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥१॥
गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ।
गर्भं ते अश्विनौ देवावा धत्तां पुष्करस्रजा ॥२॥
हिरण्ययी अरणी यं निर्मन्थतो अश्विना ।
तं ते गर्भं हवामहे दशमे मासि सूतवे ॥३॥

184.

Víshṇur yónim kalpayatu tváshṭā rūpā́ṇi piṅsatu | ā́ siñcatu prajā́patir dhātā́ gárbham dadhātu te || 1 || gárbham dhehi sinīvāli gárbham dhehi sarasvati | gárbham te asvínau devā́v ā́ dhattām púshkarasrajā || 2 || hiraṇyáyī aráṇī yám nirmánthato asvínā | tám te gárbham havāmahe dasamé māsí sū́tave || 3 || 42 ||

(१८५) पञ्चाशीत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य वारुणिः सत्यधृतिर्ऋषिः । आदित्यो देवता । गायत्री छन्दः ॥

॥४३॥ महि त्रीणामवोऽस्तु द्युक्षं मित्रस्यार्यम्णः । दुराधर्षं वरुणस्य ॥१॥
नहि तेषाममा चन नाध्वसु वारणेषु । ईशे रिपुरघशंसः ॥२॥
यस्मै पुत्रासो अदितेः प्र जीवसे मर्त्याय । ज्योतिर्यच्छन्त्यजस्रम् ॥३॥

185.

Máhi trīṇā́m ávo 'stu dyukshám mitrásyāryamṇáḥ | durādhársham váruṇasya || 1 || nahí téshām amā́ caná nā́dhvasu vāraṇeshu | íse ripúr aghásaṅsaḥ || 2 || yásmai putrā́so áditeḥ prá jīváse mártyāya | jyótir yáchanty ájasram || 3 || 43 ||

(The priest, representing the cosmic Lord, speaks:) I implant the seed in the plants and herbs, a germ in all existing beings. I engender progeny upon the earth. All women today, and hereafter too shall have children in the same way. 3

184

May the all pervading Lord construct the womb; may the divine architect fashion the form; may man, the father-divine, provide (the seed, the semen) (to the lady) and the sustainer cherish the embryo. 1

O loving wife *(sinivali)*, may you sustain the embryo; sustain the embryo, O learned lady *(sarasvati)*; may the twin divines (the *Asvins*), garlanded with lotuses, sustain your embryo. 2

We invoke (O lady), your embryo which the twin divines have cherished with the golden rays, like two sacred sticks (producing fire by attrition). May you bring it (the baby) forth in the tenth month. 3

185

May, (by Lord's grace) the great protection of the friendly sun (of springs), the brilliant protection of the ordainer sun (of summers), and the unassailable protection of the venerable sun (of the winters) be granted to me. 1

Let not their malignant enemy assail our dwellings, assail our roads, and assail our enclosures. 2

None can harm that mortal man upon whom the sons of Mother Eternity (Aditi), the three suns (the Aditya of the seasons springs, summers and winters) bestow eternal light of life, i.e. grant all sorts of protection. 3

(१८६) षडशीत्युत्तरशततमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य वातायन उल ऋषिः । वायुर्देवता । गायत्री छन्दः ॥

॥४४॥ वात आ वातु भेषजं शंभु मयोभु नो हृदे । प्र ण आयूंषि तारिषत् ॥१॥
उत वात पितासि न उत भ्रातोत नः सखा । स नो जीवातवे कृधि ॥२॥
यददो वात ते गृहे३ऽमृतस्य निधिर्हितः । ततो नो देहि जीवसे ॥३॥

186.

Vā́ta ā́ vātu bheshajám ṣambhú mayobhú no hṛidé prá ṇa ā́yūṅshi tārishat || 1 || utá vāta pitā́si na utá bhrā́totá naḥ sákhā | sá no jīvā́tave kṛidhi || 2 || yád adó vāta te gṛihè 'mṛ́tasya nidhír hitáḥ | táto no dehi jīváse || 3 || 44 ||

(१८७) सप्ताशीत्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याग्नेयो वत्स ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥४५॥ प्राग्नये वाचमीरय वृषभाय क्षितीनाम् । स नः पर्षदति द्विषः ॥१॥
यः परस्याः परावतस्तिरो धन्वातिरोचते । स नः पर्षदति द्विषः ॥२॥
यो रक्षांसि निजूर्वत्यग्निस्तिग्मेन शोचिषा । स नः पर्षदति द्विषः ॥३॥
यो विश्वाभि विपश्यति भुवना सं च पश्यति । स नः पर्षदति द्विषः ॥४॥
यो अस्य पारे रजसः शुक्रो अग्निरजायत । स नः पर्षदति द्विषः ॥५॥

187.

Prā́gnáye vā́cam īraya vṛishabhā́ya kshitīnā́m | sá naḥ parshad áti dvíshaḥ || 1 || yáḥ párasyāḥ parāvátas tiró dhánvātirócate | sá naḥ parshad áti dvíshaḥ || 2 || yó rákshāṅsi nijū́rvati vṛ́ishā ṣukréṇa ṣocíshā | sá naḥ parshad áti dvíshaḥ || 3 || yó víṣvābhí vipáṣyati bhúvanā sám ca páṣyati | sá naḥ parshad áti dvíshaḥ || 4 || yó asyá pāré rájasaḥ ṣukró agnír ájāyata | sá naḥ parshad áti dvíshaḥ || 5 || 45 ||

186

May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives. 1

O Cosmic Breath, you are both our father and our brother and also our friend. Please give us strength that we may live long. 2

O Cosmic Breath, you have the treasure of immortal elixir, placed in your celestial region. Give us of it that we may live long. 3

187

I send forth the hymn to the adorable Lord, the benefactor of mankind; may He bear us safe beyond the reach of those who hate us (or harm us). 1

May that adorable Lord, who (like the sun) shines brilliantly from a great distance upon the desert tract, bear us safe beyond the reach of those who hate us (or harm us). 2

May the adorable Lord, the showerer of benefits, who, with His pure radiance, destroys the evil-spirited or wicked creatures or evil tendencies, bear us safe beyond the reach of those who hate us (or harm us). 3

May the Lord, who very well takes care of all the worlds, and looks to every one with benevolent eye, bear us safe beyond the reach of those who hate us (or harm us). 4

May the pure and brilliant adorable Lord, who has His creation far across the regions we see, bear us safe beyond the reach of those who hate us (or harm us). 5

(१८८) अष्टाशीत्युत्तरशततमं सूक्तम्
(१-३) तृचस्यास्य सूक्तस्याग्नेयः श्येन ऋषिः । जातवेदा अग्निर्देवता । गायत्री छन्दः ॥

॥४६॥ प्र नूनं जातवेदसमश्वं हिनोत वाजिनम् । इदं नो बर्हिरासदे ॥१॥
अस्य प्र जातवेदसो विप्रवीरस्य मीळ्हुषः । महीमियर्मि सुष्टुतिम् ॥२॥
या रुचो जातवेदसो देवत्रा हव्यवाहनीः । ताभिर्नो यज्ञमिन्वतु ॥३॥

188.

Prá nūnám jātávedasam áṣvam hinota vājínam | idám no barhír āsáde || 1 || asyá prá jātávedaso vípravīrasya mīḷhú-shaḥ | mahī́m iyarmi sushṭutím || 2 || yā́ rúco jātávedaso devatrā́ havyavā́hanīḥ | tā́bhir no yajñám invatu || 3 || 46 ||

(१८९) एकोननवत्युत्तरशततमं सूक्तम्
(१-३) तृचस्यास्य सूक्तस्य सार्पराज्ञी ऋषिका । आत्मा सूर्यो वा देवता । गायत्री छन्दः ॥

॥४७॥ आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥१॥
अन्तश्चरति रोचनास्य प्राणादपानती । व्यख्यन्महिषो दिवम् ॥२॥
त्रिंशद्धाम वि राजति वाक्पतङ्गाय धीयते । प्रति वस्तोरह द्युभिः ॥३॥

189.

Ā́yám gaúḥ pṛ́ṣnir akramīd ásadan mātáram puráḥ pitáram ca prayán svàḥ || 1 || antáṣ carati rocanā́syá prā-ṇā́d apānatī́ | vy àkhyan mahishó dívam || 2 || triṅṣád dhā́ma ví rājati vā́k patamgā́ya dhīyate | práti vástor áha dyúbhiḥ || 3 || 47 ||

(१९०) नवत्युत्तरशततमं सूक्तम्
(१-३) तृचस्यास्य सूक्तस्य माधुच्छन्दसोऽघमर्षण ऋषिः । भाववृत्तं देवता । अनुष्टुप् छन्दः ॥

॥४८॥ ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥१॥

190.

Ṛitám ca satyám cābhīddhāt tápasó 'dhy ajāyata | táto rā́try ajāyata tátah samudró arṇaváḥ || 1 ||

188

May you urge the force-giver, widely-present and fast-moving fire-divine, named as *Jatavedas* (i.e. the one who knows all that is born) to come to our dedicated works (and bless). 1

I offer earnest and ample praise to this fire-divine, the one who knows all that is born, who is the showerer (of blessings) and whose sons are intelligent and dedicated worshippers. 2

May he invest our sacrifice with those bright flames of fire-divine, that are the bearers of the oblation to Nature's bounties. 3

189

This earth *(gauh)* moves round and round in the space *(prsnih);* she carries waters *(mataram)* on her front. Further she revolves round her father *(pitaram),* the sun. 1

The brilliant radiance of the sun penetrates internally in the cosmic body, drawing the air down, after having taken it up, like the in-breath and out-breath (in a living body). The great sun illumines the entire celestial space. 2

Praises are showered upon this divine bird—the sun. He rules supreme through thirty stations of the day and night. 3

190

The Eternal Law and Truth are born of arduous penance, and thence is night generated, and thence also the space-parameter, the plasmic ocean. 1

समुद्रादर्णवादधि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥२॥
सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥३॥

samudrā́d arṇa-vā́d ádhi saṃvatsaró ajāyata | ahorātrā́ṇi vidádhad víṣvasya misható vaṣī́ || 2 || sūryācandramásau dhātā́ yathāpūrvám akalpayat | dívaṃ ca pṛithivī́ṃ cāntárikshsham átho svàḥ || 3 || 48 ||

(१९१) एकनवत्युत्तरशततमं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्याङ्गिरसः संवनन ऋषिः । (१) प्रथमर्चोऽग्निः, (२–४) द्वितीयादितृचस्य च सञ्ज्ञानं देवते । (१–२, ४) प्रथमाद्वितीयाचतुर्थीनामृचामनुष्टुप्, (३) तृतीयायाश्च त्रिष्टुप् छन्दसी ॥

॥४९॥ संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ ।
इळस्पदे समिध्यसे स नो वसून्या भर ॥१॥
सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥२॥
समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥३॥

191.

Sáṃ-sam íd yuvase vṛishann ágne víṣvāny aryá ā́ | iḷás padé sám idhyase sá no vásūny ā́ bhara || 1 || sáṃ gachadhvaṃ sáṃ vadadhvaṃ sáṃ vo mánāṅsi jānatām | devā́ bhāgáṃ yáthā pū́rve saṃjānānā́ upā́sate || 2 || samānó mántraḥ sámitiḥ samānī́ samānám mánaḥ sahá cittám eshām | samānám mántram abhí mantraye vaḥ samānéna vo havíshā juhomi || 3 ||

From the plasmic ocean is the time-parameter, the year, thereafter produced, ordainin nights and days, the controller of every moment. 2

The sustainer (or creator) in this cycle, as in the previous ones creates the sun and moon, the celestial region, the earth, the mid-space and the region of bliss. 3

191

O adorable Lord, showerer of blessings, the supreme master. you are the universal unifying factor; you are enkindled in the heart of every one, i.e. at the seat of divine revelation. May you bring to us riches (of spirituality and prosperity). 1

May you move together, speak together in one voice; let your minds be of one accord; and like the ancient sages, may you enjoy your assigned share of fortune. 2

May our counsel or the public prayers be common, and common be our assembly. May our minds move in accord; may our thinking be in harmony,—common the purpose, and common the desire. May our prayers and worship be alike, and may our devotional offerings be one and the same. 3

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥४॥

॥ इत्यष्टमाष्टकेऽष्टमोऽध्यायः ॥

[अष्टमाध्याये वर्गाः ४९, सूक्तानि ४९, ऋचः २१८]

[अष्टमाष्टके अध्यायाः ८, वर्गाः २४६, सूक्तानि १४६, ऋचः १२८१]

॥ इत्यष्टमोऽष्टकः ॥

[दशममण्डलेऽनुवाकाः १२, सूक्तानि १९१, ऋचः १७५४]

॥ इति दशमं मण्डलम् ॥

samānī́ va ā́kūtiḥ samānā́ hṛ́dayāni vaḥ | samānám astu vo máno yáthā vaḥ súsahā́sati || 4 || 49 ||

Dvādaṣo 'nuvākaḥ.

DAṢAMAM MAṆḌALAM.

Ashṭamo 'dhyāyaḥ.

ASHṬAMO 'SHṬAKAḤ.

May your resolves be one; may your hearts feel alike; may your thinking be one; and thus may all of you live happily with thorough union. ।

NOTES

Book X

Hymns 87–191

दशम् मंडलम्

सूक्तानि ८७-१९१

Notes on Book

Hymn 87

The topic of this hymn is fire, the consumer of malignant and vicious elements. The Ṛsi is Payuh (पायुः), the son of Bharadvaja.

1. **Raksohanam,** रक्षोहणम्, agni or fire is the killer of rakasas (रक्षसां हन्तारम्) and hence it is called raksohan. See the following references in the Ṛk Samhita;

रक्षःऽहनम्	— I. 129.11; II. 23.3; X. 87.1
रक्षःऽहना	— VII. 73.4
रक्षःऽहा	— I. 129.6; VII. 8.6; IX. 1.2; 37.3; 67.20; X. 97.6; 103.4; 162.1

Sisanah, शिशानः, Sharpening the flame of fire; causing to blaze with vigour; arousing (शिशानः ज्वालास्तीक्ष्णीऽकुर्वन्).

2. **Ayodaṁstrah,** अयोदंष्ट्रः, अयःऽदंष्ट्रः, one with iron teeth (bitting and sharp); see also

अयःऽदंष्ट्रः	— X. 87.2
अयःऽदंष्ट्रान्	— I. 88.5

Yatudhanam, यातुधानाम्, malignant germs of diseases; normally a synonym of raksas, रक्षस्. For the term, see

यातुऽधान	— VII. 104.15; 16
यातुऽधानः	— VII. 104.15; X. 97.8; 11; 15-17
यातुऽधानम्	— VII. 104.24; X. 87.12
यातुऽधानस्य	— X. 87.5; 10; 15
यातुऽधाना	— X. 87.24
यातुऽधानाः	— X. 87.9; 18; 120.4
यातुऽधानात्	— X. 87.7
यातुऽधावान्	-- I. 35.10; X. 87.2-4; 13; 14, 19
यातुऽधान्यः	— I. 191.8; X. 118.8

From the word यातु, we have such terms derived as यातुऽजूतान् (X. 116.5); यातु-मतीनाम् (I. 133.2); and यातु-मावान् (VII. 1.5).

The word yatudhanah has been variously (however unsatisfactorily) derived: (i) यातुगन्ता अभिधीयत इति, (ii) यातुनादुःखं तं दधाति सः ।

The word yatu, according to some scholars, stands for "sorcery". According to these scholars, those who used to practice the craft of sorcery in the cure of diseases, were known as Yatudhanas and opposed to it, there, were pysicians, who used to treat cases with medicines: such persons were known as Ghora Angires (घोर अंागिरस) and Bhisaj Atharvana (भिषज् आर्थवण). We have such popular terms as अथर्वाण (atharvaṇah) and आथर्वणानि connected with the science of healing (भेषज). (see Pancaviṁsa Br., XII. 9.10; XVI. 10.10)

In the Ṛgveda (I. 191.4), and also in the Atharveda (VI. 52.2), we have a term adṛsta (अदृष्ट), used to designate a species of vermin. The sun is also described as a slayer of the unseen (अदृष्टहन्) refering to the unseen worms producing diseases (Ṛv. I. 191.9; Atharva V. 23.6 and VI. 52.1). Its counterpart, i.e. the worms which are seen were called "dṛsta" (दृष्ट) (Atharva, II. 31.2; VIII. 8.15) Again in some of the passages of the Atharvaveda (V. 23.6; 7), the epithets seen and unseen are applied to the worm (Krimi, क्रिमि), clearly showing that in several cases, the diseases are due to the worms, whether discernable by examination or not.

The word raksas (रक्षस् or राक्षस), yatudhana, and kimidin (किमीदिन्) should be taken in the same context. The Ṛg Text of this hymn is definitely against the concept of sorcery to be used in the treatment of disease. Against it is the fire (terrestrial as well as celestial sunlight) which is invoked to kill the yatudhanas, raksas, etc. the disease producing germs (adṛsta) and worms (dṛsta). Macdonell and Keith in their Vedic Index write — "Yatudhana in the Ṛgveda and later denotes a sorcerer, wizard, or magician. The sense of the Ṛgveda is clearly unfavourable to sorcery. The term Yatudhani (यातुधानी, i.e. यातुधान्यः) is also found in the Ṛgveda (I. 191.8; X.118.8) and also the Atharvaveda I. 28.24; II. 14.3; IV. 9.9; 18.17; XIX. 37.8 etc."

The word Yatuvid (यातुविद्), i.e. those who know sorcery occurs in the Satapatha Brahmana (X. 5.2.20).

The solar radiations are invoked to kill the disease-producing germs:

उद्यन्नादित्यः क्रिमीन्हन्तु निम्रोचन हन्तु रश्मिभिः ।
ये अन्तःक्रिमियो गवि (Av. II. 32.1)
दृष्टमदृष्टतृहमथो कुरूरुमतृहम् (Av. II. 31.2)

7. **Sosucanah,** शोशुचानः, blazing fiercely (प्रज्वलन् —*Sayana*)

Ksvinkah, क्ष्विङ्काः, the noisy-creatures, vultures (शब्दकारिण्य; or पक्षिविशेषाः — *Sayana*).

Ama'adah आमऽअदः, those who eat uncooked meat.

10. **Harasa,** हरसः with your might; with your blazing vigour.

Sṛnih, श्रृणीहि, kill or crush.

Vṛsca, वृश्च, cut off.

Tṛedha yatudhanasya mulam, त्रेधा यातुधानस्य मूलम्, triple foot of that malignant person (तस्य राक्षसस्य मूलं पादम् — *Sayana*)

12. **Atharva'vat jyotisa daivgena,** अथर्वऽवत् ज्योतिषा दैव्येन, like a physician with celestial radiance.

Satyam, सत्यं, truth (peace).

Dhurvantam, धूर्वन्तम्, assails with falsehood (wickedness) (धूर्वन्तम् असत्येन हिंसन्तम् — *Sayana*)

Acitam, अचितम्, fool, ignorant (अचितं अज्ञानं — Sayana)
(Again, in this context, Sayana refers to दध्यङ्-अथर्वा)

13. **Sapatah,** शपातः, in mutual annoyance and excitement, or when enraged (शपातः परस्परमक्रोशतः — Sayana)

Rebhah, रेभाः, singers, praisers (रेभाः स्तोतारः — *Sayana*)

Manyoh, मन्योः, of the excited, of the one in anger provoked (मन्योः दीप्तस्य क्रुद्धस्य वा यत्र — Sayana; मन्युः मन्यतेर्दीप्तिकर्मणः क्रोधकर्मणे वधकर्मणो वा), Manyu (anger) is derived from the verb man, मन्, meaning to shine, or to be angry or to slay — Nir. X. 29 on X. 84.1)

Mithuna, मिथुना, couple, married pair.

14. **Harsa,** हरसा, with heat, with vigour or strength.

15. **Vacastenam,** वाचा स्तेनम्, persons of undependable words, liars (अनृत वचनमेनं यातुधानम् — *Sayana*)

Sapatha, शपथा, bitter feelings, the protests

Prasitim, प्रसितिम्, trap, (प्रसितिं जालम् — *Sayana*).

17. **Samvatsarinam,** संवत्सरीणम्, all the year round, throuhout the year.

marman, मर्मन्, vital parts.

Piyusam, पीयूषम्, by ambrosia, or the clot of milk (पीयूषं पीयूषेण; a case of विभक्ति-व्यत्यय — *Sayana*)

23. **Visena,** विषेण, by the all pervading (विषेण व्याप्तेन — *Sayana*)

Raksah, रक्षसः, of the demon or devil, injuring ones; disease-producing germs of invisible bodies (रक्षांसिक्रिमि कीटान् — V. 83 2); Raksas, रक्षस्, is so calld because life has to be protected, रक्ष्, from him, or because he attacks (क्षण्) in solitary places (रहसि), or he approaches (नक्ष्) at night (रात्रौ) — (रक्षो रक्षितव्यमस्मात्। रहसि क्षणोतीति वा। रात्रौ नक्षत इति वा — Nir. VI. 18)

Any person, creature, insect, worm, germ, virus etc. against whom protection is sought is raksas; night usually is the time when he or it attacks. Raksas has to be destroyed. Hot radiations from fire and actinic rays of light help us best in killing these creatures and infections (Nir. on V. 2.9; V. 83.2).

A few of the important references are:

रक्षसः	— I. 35.10; II. 23.14; III. 15.1; IV. 4.1; V. 42.10; VI. 21.7; VIII. 23.14; IX. 63.29; X. 76.4; 87.23.25.
रक्षसम्	— IX. 104.6
रक्षसा	— IX. 85.1
रक्षांसि	— I. 79.12; VI. 16.29; VII. 15.10; VIII. 23.13; IX. 17.3; X. 36.4; 87.9; 98.12; 187.3.

Later Sanskrit literature uses the term राक्षस in the sense of the wicked person, but the Vedic term is रक्षस् (राक्षस, born of रक्षस्).

Raksas is the cause of disease; this is clear from the passage: अग्न बाधस्व वि मृधो वि दुर्गहापामीवामपरक्षांसि सेध — X. 98.12, (amivam — disease); drive away disease, drive away raksas — *Wilson*).

Tigmena socisa, तिग्मेन शोचिषा, by actinic radiations (or sharp flames).

24. **kimidina** (किमीदिना) is a malignant creature i.e. a vagabond, who goes about saying "what now? what now? or what is this, what is this? (किम्, किम्) for the sake of back-biting. Mosquito or bug is a Kimidin (किमीदिने । किमिदानीमिति चरते । किमिदं किमिद्मिति वा -- Nir. VI. 11 on VII. 104.2). The word occurs only at three places in the Ṛgveda;

किमीदिना — VII. 104.23; X. 87.24

किमीदिने — VII. 104.2

See in the Atharvaveda the passages like:

यन्तुयातवः पुनर्हेतिः किमीदिनः (or क्रिमीदिनीः) (II. 24. 1-8).

For Krimi, क्रिमि, see Av. II. 31. 1-5 — दृष्टमदृष्टम् (2); शिष्टानशिष्टान् (3); present on hills, forests, plants and cattle (5); also Av. II. 32. 1-5.

Hymn 88

For verses 1, 4, 6, 10, 11, 17 and 19, see Nir. VII. 25; V. 3; VII. 27; VII. 28; (II. 13; VII. 29); VII. 30 and VII. 31 respectively.

The deities (or the topics) are fire (Agni) in the form of Vaisvanara (leader-in-Chief) and the Sun (Surya), and the Ṛsi is Murdhanvat, of the race of Angiras (मूर्धन्वानांगिरसः). Agni, अग्नि — the Nirukta deals with the subject of Agni (fire; fire-divine; also one of the names of God). Its sphere is the earth; he is the foremost leader (अग्निःकस्मात्? अग्रणीर्भवति -- Nir. VII. 14); he is leader foremost in sacrifices (अग्रं यज्ञेषु प्रणीयते) ; he makes everything, to which it inclines; a part of itself (अङ्गं नयति सन्नममानः).

According to Sthaulasthivi (स्थौलाष्ठीवि), Agni is also so called because he is a drying agent (अक्नोपनो भवतीति) ; it does not make wet; it does not moisten (न क्नोपयति न स्नेहयति — Nir. VII. 14).

According to Sakapuni (शाकपूणि), it is derived from three verbs: from going; from shining, or burning and from leading (इतात् अक्तात् दग्धादवा नीतात्) — Nir. VII. 14). He, indeed takes the letter *a* from the root *i* (to go), the letter of g (ग्) from the root anj, अंज (to shine); or dah to burn, with the root ni, नी (to lead), as the last member (स खल्वेतेरकारमादत्ते गकारमनक्तेर्वा दहतेर्वा नीः परं — Nir. VII. 14)

Again, according to Yaska, Agni is all the deities (अग्निः सर्वादेवताः — Nir. VII. 17); and in this connection, the इन्द्रं मित्रं वरुणमग्निमाहुः — I. 166.16, verse is quoted.

This explains why the word Agni is twice repeated in this verse: the second Agni is the all names-embracing Agni, सर्वादेवता: अग्नि ; whilst the first one is bracketted with Indra, Mitra, Varuna, Agni, Divyah, Suparnah, Garutman. Yama and Matarisvan.

(i) एकं सद्विप्राबहुधा वदन्ति अग्निम् — Agni (the all-names embracing) is spoken of by seers under different names.

(ii) They address Him as; इन्द्रं, मित्रं, वरुणं, अग्निं, दिव्यं सुपर्णं गरुत्मन्तम् (divine Garutman of beautiful wings), यमं, and मातरिश्वानम् (Nir. VII. 18).

Jataveda — Agni is also known as jatavedas (we shall call it omniscient-fire since he knows all created beings; he is known to all created beings, or else he pervades every created being, or he has all created beings as his property or wealth, or he has all created beings as his knowledge i.e. discernment. (जातवेदाः कस्मात्? जातानि वेद । जातानि वैनं विदुः । जाते जाते विद्यत इति वा । जातवित्तो वा । जातधनः । जातविद्यो वा जातप्रज्ञानः — Nir. VII. 19).

Vaisvanara — We shall name this Agni orFire as Leader-in-Chief. He is called Vaisvanara because he leads all men; or all men lead him; or else Vaisvanara may be a modified form of visvan — ara (विश्वान्+अर), i.e. who pervades all created beings. (वैश्वानरः कस्मात्? विश्वान् नरान् नयति । विश्व एनं नरा नयन्तीति वा । अपि वा विश्वनर एव स्यात् । प्रत्यृतः सर्वाणि भूतानि । तस्य वैश्वानरः — Nir. VII. 21).

1. Normally, it is regarded that this hymn (X.88) is dedicated to Vasivanara, the sun, but according to Yaska, this is devoted to the very terrestrial fire (एतद्धविष्पान्तीयं सूक्तं सौर्यवैश्वानरं भवतित्यस्यैव तद् भवति — Nir VII. 24; 25).

The undecaying and pleasant libation to be drunk is sacrificed in fire which touches heaven and knows the sun. For its maintenance, existence and support, the gods spread it with food.

We have in VI. 8.4, that "the messenger brought Agni from the sun, and Matarisvan brought Vaisvanara from afar.(आ दूतो अग्निमभरद् विवस्वतो वैश्वानरं मातरिश्वा परावतः, VI. 8.4). Matarisvan is Vayu or air; it breathes in the atmosphere and hence it is so called.

4. **Sa patatritvaram stha, jagat yat svatram agnir krnot jatavedah** — स पतत्री त्वरं स्था जगत् यत् श्वात्रं अग्निः कृणोत् जातवेदाः — And he the winged one, Agni, who has all created beings as his property made quickly whatever moves (जगत्), the immovable (स्था), and the movable.

The word श्वात्रं (Svatram) is a synonym of quick; it is of swift motion (श्वात्रमिति क्षिप्रनाम । आशु अतनं भवति — Nir V. 3. The word svatram is not listed by Yaska in Nigh. II. 15 with 26 synonyms of क्षिप्र).

6. At night, Agni becoms the head of the world. Then in the morning he is born as the rising sun. This is the supernatural power of the holy ones, that with full knowledge, he accomplishes the work so quickly.

Murdha, मूर्धा, the head, is so called because the body depends on it. He who is the head of all beings at night is Agni, thence he himself is born as the sun rising in the morning. They know this profound wisdom of the holy gods who accomplish sacrifices; the work that he performs with all knowledge i.e. hastening he goes through all places. (मूर्धा मूर्तमस्मिन् धीयते । मूर्धा यः सर्वेषां भूतानां भवति नक्तमग्निः ततः सूर्यो जायते प्रातरुद्यन्त्स एव । प्रज्ञां त्वेतां मन्यन्ते यज्ञियानां देवानां यज्ञसंपादिनाम्। अपो यत् कर्म चरति प्रज्ञानन्त्सर्वाणि स्थानान्यनुसंचरति त्वरमाणः — Nir. VII. 27).

10. With a hymn, in heaven, the gods generated Agni, who fills both heaven and earth, with powers. They make him for threefold existence indeed. He ripens herbs of every kind.

Tredha bhuve, त्रेधाभुवे — for threefold existence, i.e. for the terrestrial, atmospheric, and celestial (according to Sakapuni) (तमकुर्व स्त्रेधाभावाय । पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः — Nir. VII. 2.8).

11. When the holy gods set him, the son of Aditi in heaven. When the ever-wandering pair come to life, then they behold all the worlds.

Carisnu mithunau चरिष्णू मिथुनौ, the wandering couple, i.e. the couple that always wanders together, i.e. the sun and the dawn, were created (चरिष्णू मिथुनौ प्रादुरभूतां सर्वदा सहचारिणौ उषाश्चादित्यश्च Mithunau, मिथुनौ, the couple; now is the word mithuna derived? It is derived from the root mi, मि, meaning to depend (मिथुनौकस्मात् मिनोतिः श्रयति कर्मा) ; with the suffix thu, थु or tha, थ, having the root ni (नी) or van (वन्) as the last member (थु इति नामकरणः । थकारोवा । नयतिः परः वनिर्वा) . Depending on each other, they lead each other, or win each other.) — Nir. VII. 29.

Aditya, आदित्य, the son of Aditi; i.e. the sun. There are numerous adityas, such as Mitra, Varuna, Aryaman, Daksa, Bhaga, Amsa (आदित्यः कस्मात् आदत्तेरसान् । आदत्ते भासं ज्योतिषां । आदीप्तो भासेति वा । अदितेः पुत्र इति वा — From what roof is Aditya derived? He takes the fluids; he takes (i.e. eclipses) the light of the luminaries, or he blazes with lustre, or he is the son of Aditi; अल्प प्रयोगं त्वस्यै - तदर्चाभ्याम्नाये सूक्तभाक् । this last epithet, however, is rarely applied to him in the text of the Ṛgveda, and he has only one hymn addressed — "सूर्यमादि तेयम् — X. 88.11) — Nir. II. 13.

17. Where the lower (अवरः) and the higher (परः) dispute (वदेते), as to which of us, the two leaders of sacrifice (वैश्वानरः सूर्यः), knows more. The friends who enjoy together, and accomplish the sacrifice, were competent. Now who will decide this?

The lower is the terrestrial Agni; and the higher is the atmospheric

Agni. They dispute as to which of us two know more about the sacrifices. (Nir. VII. 30).

19. The above verse (17) should be read in conjunction with the present verse: O Matarisvan, as long as the birds of beautiful wings (सुपर्णः सुपतनाः) wear directly the illumination of dawn (यावन् मात्रं उषसः प्रत्यक्तं भवति प्रतिदर्शनमिति वा), so long the Brahmana sitting lower than the sacrifice and approaching the sacrifice, bears it

The particle of comparison (न) is here used in the sense of directly; as place is directly here (अस्त्युपमानस्य सम्प्रत्यर्थे प्रयोगः). As long as birds of beautiful wings, which fly in a beautiful manner, i.e. these nights, O Matarisvan, wear the light of the bright colour, so long the Brahmana sacrificer, who approaches the sacrificer and sits lower than this sacrificer, i.e. this Agni bears it. (एता रात्रयो वसतं मातरिश्वञ्ज्योतिर्वर्णस्य । तावदुपदधाति यज्ञमागच्छन् ब्राह्मणो होतास्याग्नेर्होतुरवरो निषीदन् — Nir. VII. 31).

Hymn 89

For verses 5, 6 and 10, see Nir. V. 12, V. 3 and VII. 2 respectively.

The theme is Indra, and the Ṛsi is Renu of the family of Visvmitra (रेणुर्वैश्वामित्रः)

1. Indra is here the sun, the sun-Divine; and lastly, the resplendent Lord.

3. Again, Indra means here either the sun or the resplendent Lord.

Samanam, समानं, along with me (समानं मयासह — *Sayana*)

Asmai, अस्मै, for him, for Indra.

Anapavṛta, अनपावृत्, unceasing, continuous (अनपावृत् अपगतिरहितम्)

Navyam brahma, नव्यं ब्रह्म, new song (ब्रह्म स्तोत्रम्)

Pṛstheva, पृष्ठेव, like perticularised praises. (पृष्ठेव पृष्ठ संज्ञकानि स्तोत्राणीव — *Sayana*)

Janimai, जनिमानी, born at sacrifices (जनिमानि यज्ञेषु जातानि), See also III. 4.10; 38.8; IV. 1.7; 27.1; VII. 2.10; 42.2; 60.3; IX. 83.4; 108.3; X. 89.3

Aryah, अर्य, enemies (अर्यः अरीन् शत्रून — *Sayana*)

Vicikaya, विऽचिकाय, overcomes (विचिकाय विचिनोति); also knows

Sakhayam na ise, सखायं न इषे, desires no friend.

4. **Sagarasya budhnat,** सगरस्य बुध्नात्, from the depths of an ocean or the firmanent, sagarah and samudrah are synonyms of antariksa (Nigh. I.3).

5. With infused energy, rushing to the attack, shaker, impetuous, great hero and foaming, Soma surpasses all plants and trees. All the counter measures did not deceive Indra.

This verse is applicable to Soma **and Indra both. Indra is called Soma** also.

Apantamanyuh, आपान्तमन्युः, with infused energy (आपातित मन्युः — Yaska, *Sayana*) appeasing wrath — *Wilson*).

Trpala'prabharma, तृपलऽप्रभर्मा, striking quickly; rushing to the attack (प्रावर्मिक्षिप्रप्रहारी — *Sayana*; क्षिप्रप्रहारी, सुप्रप्रहारी, तृप्रप्रहारी — Nir. V. 12)

Dhunih, धुनिः, shaker (धुनिः धुनोतेः — *Yaska;* शत्रूणां कम्पयिता, intimidating foes — *Sayana*, *Wilson*).

Simivan, शिमीऽवान्, doer of great deeds (or impetuous) (शिमीवान् कर्मवान् — *Sayana*; शिमीति कर्मनाम । शमयतेर्वा । शक्नोतेर्वा — Nir. V. 12).

Saruman, शरुमान्, possessor of weapons or armed with weapons (शरुम् हिंसकमायुधम्; शरुमान् आयुधवान् — *Sayana*, i.e. a great hero), see the follow terms: शरुः — I. 172.2; 186.9; VIII. 67.15; 20, शरुम् VII. 71.1; VIII. 18.19; X. 99.7 शरुऽमान्: –X. 89.5.

Ṛjisi Somah, ऋजीषी सोमः, possessing the stale residue; foaming Soma. (ऋजीषी सोमः । यत्सोमस्य पूयमानस्यातिरिच्यते तद् ऋजीषमपार्जितं भवति । तेनर्जीषी सोमः — that which remains as residue after Soma is strained is called ṛjisam, ऋजीषम्, i.e. something which is thrown away; hence Soma is called ṛjisi, i.e. containing the residue — Nir. V. 12).

Ṛjisi is an epithat of Indra also, the wielder of thunderbolt. (cf. ऋजीषी वज्री — V. 40.4)

Indra is also called ṛjisi, because his steeds are fed on the residue of Soma (cf. बभ्र्यां ते हरीधाना उपऋजीषं जिघ्रताम् — Kuntapa Adhyaya 66); perhaps an untraced reference; Nir. V. 12).

Wilson writes about this verse: "This verse is obscure, partly becasue the words are unusual, partly because there is a confusion between Indra and Soma. Yaska does not afford much aid."

6. Soma whose (greatness) neither heaven nor earth, nor waters, nor atmosphere, nor mountains (fathomed), has flowed.

Aksah, अक्षाः, flows; according to some Aksah is derived from अश्, to go; see also IX. 107.9; Samaveda: अनूपे गोमान् गोभिरक्षाः । सोमोदुग्धोभिरक्षाः 1 — when the cowherd dwells with kine in a watery place, Soma flows from the milked cows — Nir. V. 3; अक्षाः क्षरति — *Sayana*; Rv. IX. 107.9; Samaveda II. 3.2.12.2 (998)

Viluh, वीळुः, firm (वीळुः दृढम् — *Sayana*).

10. **Indro diva indra ise prthivyah,** इन्द्रोदिव इन्द्र ईशे पृथिव्याः — Indra rules heaven, Indra the earth — As an illustration of the indirectly addressed verses composed in all the cases of nouns, but the verb of the third person — परोक्षकृताः सर्वाभिर्नामविभक्तिभिर्युज्यन्ते । प्रथम पुरुषैश्चाख्यातस्य — Nir. VII. 2).

Medhiranam, मेधिराणाम्, men of wisdom.

Kseme-yoge, क्षेमे-योगे, for the preservation (क्षेमे), and acquirement (योगे).

योगऽक्षेमम् — X. 166.5

योगे क्षेमे — V. 37.5; VII. 54.3; 86.8; X. 89.10

11. **Ksistibhyah,** क्षितिभ्यः, than the mankind; than the land (क्षितिभ्यः मनुष्येभ्यः) (क्षितयः मनुष्यनाम Nigh. II.3; क्षितिः पृथिवी नाम Nigh. I.1)

Aktubhyah, अक्तुभ्यः, than the nights (रात्रिभ्यः)

Dhaseh, धासेः than the raceptacles; the holding space (धासेः धारकस्थानात् — *Sayana*)

Jmah, ज्मः, then the earth (ज्मा पृथिवीनाम — Nigh. I.1)

Prathasah, प्रथसः, than the extension or space (प्रथसः प्रथिम्नः — *Sayana*)

12. **Hetih,** हेतिः, bolt or weapon (वज्राख्यमायुधम् — *Sayana*)

Hesasa, हेषसा, with loud-sounding bolt or arrow (शब्दकारिण्या हेत्या — *Sayana*).

Asinva, असिन्वा, invincible (असिन्वा भेदनरहितम् — *Sayana*).

13. **Anu,** अनु, follow, in service of, attend.

14. **Karhi, svit,** कर्हिस्वित, when (कर्हिकदा)

Raksah, रक्षः Raksas, wicked persons, evil forces.

Bhindah, भिन्दः, to cleave; to exterminate (भिन्दः अभिनः — *Sayana*).

Mitrakruvah, मित्रक्रुवः, enemies of friendly people (मित्रक्रुवः मित्राणां क्रूरस्य कर्मणः कर्तारो जनः — those people who treat or injure friends with cruelty. —*Sayana*).
The term mitrakruvah does not occur anywhere else in the Ṛgveda.
According to Wilson, Mitrakrus are a kind of demon.

15. **Oganasah,** ओगणासः, they who gather in groups. (ओगणासः संघीभूताः — *Sayana*)

Andhena tamasa, अन्धेन तमसा, with dense, thick or gloomy darkness.

16. **Sahutim,** सहूति, collective praises (सहूतिं स्तुतिम् — *Sayana*); mass-prayers; community praises.

17. **Visvamitrah,** विश्वामित्राः, friends of universal popularity; friendly to everyone.

Hymn 90

For verse 16, see Nir, XII. 41

The deity or the devata is Purusa, the Cosmic Man, and hence it is called the Purusa Sukta. The Ṛsi is Narayana, नारायण, a conceptual name, — not a historical person. The entire hymn has 16 verses in the Anustup metre (32 syllables), except the last verse in Tristubh (44 syllables). It is repeated in the Yajurveda also with verbal and sequence variances, (XXXI, 1-16); and also in the Atharvaveda (XIX.6). The word "purusa" (पुरुष) means "living spirit embodied". The soul, when born in a body of annamaya, pranamaya, manomaya, vijnanamaya and anandamaya sheaths, is known as "purusa". God, present as if (as He is) in His entire creation is also known as the Virat Purusa (Cosmic Person) or Cosmic Man. The Society Organism, with all classes of men and other living beings, is also called purusa.

Purusah (पुरुषः, person) puri + sadah (पुरिषादः), i.e., one who sits in a city); or is derived from the root पृ, to fill, i.e. he fills the interior with reference to the inner soul (पुरुषः पुरिषादः । पुरिशयः । पूरयतेर्वा । पूरयत्यन्तरित्यन्तरपुरुष - मभिप्रेत्य — Nir. II.3)

This entire universe is filled by that inner soul, to whom there is nothing subsequent, than whom there is nothing more minute, nor more great, and immovable like a tree, who alone lives in heaven:

यस्मात्परं नापरमस्ति किंचित्,
यस्मान्नाणीयो न ज्यायोस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवितिष्ठत्ये -
कस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥

— Tait. Aranyaka,

X. 10.23; also Sveta. up. III.9

In another passage of the Nirukta, we have purusa (पुरुष, man) puri +saya (i.e. city-dweller (पुरुषं पुरिशय इत्याचक्षीरन — Nir I.13; पुरि संसारे शेते सर्वमभिव्याप्य वर्त्तते, स पुरुषः परमेश्वरः, God rests in the complete creation and He is also purusa. *Daya.* The soul rests in a city (the human body, for example) which has eight cakras and nine doors (अष्टाचक्रा नवद्वारा देवानांपूरयोध्या — Atharvaveda XII.2.31)

Why God, the creator, the all-pervading, is purusa or city-dweller, Dayananda writes: पुरि सर्वस्मिन्संसारेऽभिव्याप्य सीदति वर्त्तत इति, पूरयतेर्वा या स्वयं परमेश्वर इदं सर्वं जगत् स्वस्वरुपेण पूरयति व्याप्नोति तस्मात्स पुरूषः । The entire universe, being omnipresent, is our Lord's city; He fills it up completely by His own nature; He is all-pervading; and hence our Lord is called purusa, The verses of the Purusa-Śukta occur in all the four Vedas, with occasional differences. The concordance is given in the following table:

Ṛgveda, X.90	Yajuh, XXXI	Atharva, XIX.6
1. सहस्रशीर्षा०	1	1*
2. पुरुष एवेदं०	2	4
3. एतावानस्य०	3	3*
4. त्रिपादूर्ध्व०	4	2*
5. तस्माद् विराड०	5	9*
6. यत्पुरुषेण०	14	10
7. तं यज्ञं बर्हिषि०	9	11*
8. तस्माद्यज्ञात्सर्वा०	6	14
9. तस्माद्यज्ञात्सर्वहुत ऋचः०	7	13
10. तस्मादश्वा०	8	12
11. यत्पुरुषं०	10	5
12. ब्राह्मणोऽस्य०	11	6*
13. चन्द्रमा मनसो०	12*	7
14. नाभ्या आसीद०	13	8
15. सप्तास्या०	15	15
16. यज्ञेन यज्ञ०	16	—

(Asterisks indicate verbal differences)

The thirty-first chapter of the Yajurveda has in all 22 verses, the last six of which are unique by themselves. The Atharvaveda verses have significant verbal differences (particularly those marked with asterisks. The last one (16): मूर्ध्नो देवस्य बृहतो अंशवः सप्त सप्ततीः does not occur anywhere else in the Ṛgveda or the yajurveda. In the Samaveda Saṃhita, the verses 617 to 621 (1.6.3.4. 3-7) have the Ṛsi as Narayana, and Purusa as devata. (सहस्रशीर्षाः ०। त्रिपादूर्ध्वं ०, पुरुष एवेदं ०, तावानस्य महिमा०, and ततो विराड० – verbal differences).

Sayana and Mahidhara concur in identifying Purusa with Viraj, the aggregate of all living beings, spirit embodied in the egg of Brahma, i.e. the universal spirit animating all creation. (तस्मात् आदिपुरुषात् विराट् ब्रह्माण्ड देहः अजायत उत्पन्नः। विविधानि राजन्ते वस्तून्यत्रेति विराट्। ...... । परमात्मा स्वयमेव स्वकीयया मायया विराड् देह ब्रह्माण्डरूपं सृष्ट्वा तत्र जीवरूपेण प्रविश्य ब्रह्माण्डभिमानी देवतात्मा जीवोऽभवत् — *Sayana* on X. 90.5). Sayana was unnecessarily influenced with Sankara's Neo-Vedantism. Dayananda also commented on the Purusa Sukta in his Ṛgvedadi-bhasya-bhumika, the Yajurveda version. This hymn has also been translated by Colebrooke (Misc. Essays), Burnouf (Introd. to the Bhagavata Purana).

1. **Sa bhumim visvatah vṛtva dasangulam ati-atisthata,** स भूमिं विश्वतः वृत्व दशाङ्गुलं अति अतिष्ठत् — investing the earth in all dimensions exceeds it by a space measuring ten fingers.

2. **Sahasra sirsah,** सहस्र शीर्षाः, a thousand heads, by thousand is meant an infinite number (सहस्राणि असंख्यातानि अस्मदादीनां शिरांसि यस्मिन् पूर्णे पुरुषे परमात्मनि स सहस्रशीर्ष पुरुषः) — thousands of heads, of men and other creatures are in His creation, and hence He is called as one with a thousand heads. And similarly, He is one with infinite number of eyes, feet etc. (सहस्राक्षः सहस्रपात्) — *Daya.*

Atya atisthat dasangulam, अत्यतिष्ठत् दशांगुलम्, Mahidhara and Sayana both interpret on same lines. According to Mahidhara, it may also mean that the human soul, extending from the navel, takes up its abode in the heart — a doctrine supported by the upanisads also. Hence Colebrooke renders it "Stands in the human breast".

According to Dayananda, the whole creation is of ten-fingers measure (दशांगुलम्), by analogy: the ten are 5 gross elements (earth fire, air, water and ether), 5 subtile elements in the casual form — thus the ten components; the ten may equally by 5 vital breaths (prana, apana, vyana, samana and udana) and 4 antahkarana catustaya — the mental system, mind intellect, citta, and ego (मन, बुद्धि, चित्त, and अहंकार) and the tenth, the soul itself. (दशांगुलमिति ब्रह्माण्ड हृदयोपलक्षणम्। अंगुलमित्यवयवोपलक्षणेन मितस्य जगतोऽत्र ग्रहणं भवंति — See Ṛg. Bhumika — *Dayananda*).

2. **Yat annena atirohati,** यत् अन्नेन अतिरोहति, for He mounts beyond his own

condition for the food of living beings (*Wilson*). He rises beyond by food, or He is that which expands by nourishment (*Muir*); that which grows by nourishment (Colebrooke); according to Dayananda, the material cause, the Prakṛti is the anna or food, by which He creates (पुरुषो यदस्मादन्नेन पृथिव्यादिना जगता सहातिरोहति व्यतिरिक्तः सन् जन्मादि रहितोस्ति, तस्मात् स्वयमनः सन् सर्वं जनयति; स्वसामर्थ्यादि कारणात् कार्यं जगदुत्पादयति) ; by His own nature. He as the First Cause creates the entire universe out of the material cause, the Prakṛti, while He himself remains aloof and undergoes no change — *Daya.*). According to Sayana, the food of living beings is anna. (यत् यस्मात् कारणात् अन्नेन निमित्तभूतेन, अतिरोहति स्वकीयां कारणावस्थामतिक्रम्य परिदृश्यमानां जगदवस्थां प्राप्नोति तस्मात् प्राणिना कर्मफलभोगाय जगदवस्था स्वीकारान्नेदं तस्य वस्तुत्वम् —*Sayana*

Brahman or the Supreme Reality assumes the condition of the world in order that sentient beings may enjoy the fruit of their acts; but that is not his true condition. The notion is that the supreme spirit, which in its own state is inert (inactive) and undiscernible, becomes the visible world, that living beings may reap the fruits of their acts, and in-as-much-as-they may thereby acquire moksa or final liberation, the supreme spirit is the lord or distributer of immortality (anna = matter or Prakṛti — *Max müller* — *Wilson*.)

Uta amrtatwasya isanah, उतअमृतस्त्वस्य ईशानः lord of immortality (देवत्वस्य अयं ईशानः स्वामी — *Sayana*); He is the giver of immortality, i.e. giver of moksa, or final liberation (उतापि स एवेशान ईषणशीलः सर्वेश्वरोऽमृतत्वस्य मोक्षभावस्य स्वामीदातास्ति — *Daya.*)

3. **Padah asya visva bhutani,** पादोऽस्य विश्वाभूतानि — all beings are only one-fourth of Him. God is all pervading. The entire cosmos occupies only a quarter of Him. The rest three-fourth of our Lord is void (अस्यानन्तसामर्थ्यस्येश्वरस्य विश्वानि प्रकृत्यादि पृथिवी-पर्यन्तानि सर्वाणि भूतान्येकः पादोऽस्ति एकस्मिन् देशांशे सर्वं विश्वं वर्तते — *Daya.*).

Tripadasya'mrtam divi, त्रिपादस्यामृतं दिवि, His other three-fourths being immortal abide in heaven (अस्यदिवि द्योतनात्मके स्वस्वरूपेऽमृतं मोक्षसुखमस्ति । तथाऽस्य दिविद्योतके संसारे त्रिपाज्जगदस्ति । प्रकाश्यमानं जगतं जगदेक - गुणमस्ति, प्रकाशकं च तस्मात् त्रिगुणमिति — The manifested world is only in one-fourth of Him while the manifaster Himself is three-times that much — *Daya.*).

4. **Sasananasane abhi'vyakramat,** साशनानशने अभिव्यक्रामत्, went to all animate and inanimate creation (एकमशनेन भोजन करणेन सह वर्तमानं जंगमंजीव-चेतनादि सहितं जगत्, द्वितीयमनशनमविद्यमानमशन भोजनं यस्मिंस्तत् पृथिव्यादिकं च यज्जडं जीवसम्बन्धरहितं जगद्वर्तते, तदुभयं तस्मात् पुरुषस्य सामर्थ्यकारणादेव जायते — *Daya.*). The one is the living world of embodied souls, and the rest is the life-less inert creation.

5. **Tatah,** ततः, from Him; from that one-fourth (ततः आदिपुरुषात्, from the adi-purusa; from the first one — *Sayana*).

Virajo purusah, विराजोपुरुषः, from the first man, from the adi-purusa; purusah (पुरुषः) the presiding male or spirit; "life"; the Supreme Spirit who by His delusion (माया of the Vedantins) created the body of Viraj, i.e. the

Brahmanda, the egg of Brahma and entered into it in the form of life (*Wilson* : *Sayana*).

6. The sacrifice is conceptual or mental (मनसा हविष्ट्वेन संकल्प्य — *Sayàn‖*). Here is a reference to the cosmic sacrifice which always proceeds on. The spring season (with months madhu and madhava — Caitra and Vaisakha (मधु-माधव; चैत्र-वैशाख) are its butter; the Summer season is the fuel (corresponding to the months sukra and suci jyestha and Asadha, शुक्र-शुचि; ज्येष्ठ-आषाढ; शु) , and the autumn season is the oblation — material corresponding with months isa and urja. Asvina and Karttika. (इष-ऊर्ज; आश्विन् - कार्तिक) .

Season	Vedic Months	Constellation Months
Spring, Vasanta	Madhu-Madhava	Caitra-Vaisakha
Summer, Grisma	Sukrah-Sucih	Jyestha-Asadha
Rains, Varsa	Nabhah–Nabhasya	Sravana-Bhadra
Autumn, Sarada	Isah-Urjah	Asvina-Karttika
Snowy Winter, Hemanta	Sahah-Sahasya	Margasirsa-Pausa
Winter, Sisira	Tapah-Tapasya	Magha-Phalguna

(See Yv. XIII.25; XIV.6; XIV.15, XIV. 16; XIV.27; XV.57 respectively).

According to Sayana and others, the Gods immolated the Cosmic Man as the victim upon the sacred grass (यत्पुरुषेण हविषादेवा यज्ञमतन्वत) ; and from this victim the creation started as given in verses 8 to 11.

7. **Devah,** देवाः , men of enlightenment (देवाः विद्वांसः — *Daya.*).

Ṛsayah, ऋषयः , seers of the secrets of the Vedic verses (ऋषयः मन्त्रद्रष्टारः — *Daya.*). Persons possessing direct intuitive insight into duty; i.e. dharma, knowledge and its application. They by oral instructions handed down the hymn to later generations, who were destitute of the direct intuitive insight. The later generations, declining in power of oral communication, compiled this work, the Veda and the auxilliary Vedic treatises, in order to comprehend the meaning. (साक्षात्कृत धर्माण ऋषयो बभूवुः । तेऽवरेभ्योऽसाक्षात्कृत्धर्मभ्य उपदेशेन मन्त्रान्संप्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुः । वेदं च वेदांगानि च — Nir. I.20).

Sadhyah, साध्याः — competent persons; according to Sayana, such persons as are competent in creation like Prajapati and others (साध्याः सृष्टिसाधन योग्याः प्रजापति प्रभृतयः — *Sayana*); according to Dayananda in human society, Sadhyas are not conceptual persons; they are adepts in any sphere of competency, scientists and technologists (साध्याः साधनवन्तः कृतसाधनाश्च) ; and in that sense, an enlightened person, or an expert may be called a Sadhya साध्यासः ज्ञानिनः — Daya.). This word is used twice in the Purusa Sukta, and once in the First Book of the Ṛgveda.

साध्याः — I.164.50 (अस्यवामीयसूक्त) ; X.90.7; 10 and no where else in the Ṛgveda. (In the Cosmic Creation, God, the creator, does not take help from any Jiva, either mukta or in bondage.)

Barhisi, बर्हिषि, in the barhi or yajna: बर्हिषि मानस यज्ञे — *Sayana*); in the cavity or space in the heart (बर्हिषि हृदयान्तरे — *Daya.*).

Barhi, बर्हि, is a word of wide connotations and it has been used with several modifications in the Ṛg Samhita, the most common being barhih and barhisi:

बर्हिः	– I.13.5; II. 3.8; III. 4.4; IV. 9.1; VI. 11.5; VII. 2.4; VIII. 1.8; IX.5.4; X. 30.15 and numerous other entries.
वर्हिः	– (all anudatta) — II. 3.4; X. 70.4
बर्हिःऽइव	– I.116.1; V. 12.5
बर्हिःऽस्थाम	– III. 42.2
बर्हिषः	– VI. 12.1; VII. 33.1; 43.3; VIII. 13.4; 15.5; X. 35.9; 131.2
बर्हिषि	– I.12.4; II. 6.8; III. 35.6; IV. 6.4; V. 11.2; VI. 16.10; VIII. 13.24; IX. 19.3; X. 14.5, and others.
बर्हिष्ठम्	– III. 13.1
बर्हिष्मती	– I. 117.1
बर्हिष्मते	– I. 51.8; 53.6; V. 2.12
बर्हिष्मत्ऽभिः	– VIII. 70.14
बर्हिष्मान्	– IX. 44.4
बर्हिष्येषु	– X. 15.5
बर्हिऽसदः	– IX. 68.1; X. 15.3; 4
बर्हिऽसदम्	– II. 3.3; V. 44.1
बर्हिऽसदा	– VII. 2.6
बर्हीः	– IV. 16.12

8. **Yajnat,** यज्ञात्, Here, according to Dayananda, the word Yajnat is used for God, the creator, "from Him" (सच्चिदानन्द लक्षणात् पूर्णात् पुरुषात्)

Sarvahutah, सर्वहुतः, from the most revered, most invoked all-powerful God, (सर्वपूज्यात् सर्वोपास्यात् सर्वशक्तिमतः परब्रह्मणः — *Daya.*).

Tasmat Yajnat sarvahutah, तस्मात् यज्ञात् सर्वहुतः — from that victim in whom the universal oblation was offered, (सर्वात्मकः पुरुषः यस्मिन् यज्ञ हूयते, सोऽयं सर्वहुत् । तस्मात् मानसात् यज्ञात् — *Sayana*, *Wilson*).

Pṛsadajyam, पृषदाज्यम्, any food that sustains is Pṛsad, derived from "पृषुसेचनेधातुः । पर्षन्ति सिञ्चिन्ति क्षुन्निवृत्यादि कारकमन्नादि वस्तु यस्मिंस्तत्पृषत् — *Daya.*).

Ajym, आज्यम्, clarified butter or ghee, Butter, honey, milk, all these are ajya (घृतं मधु दुग्धादिकं आज्यम् — *Daya.*).

Three kinds of animals, wild animals (आरण्याः वनस्थाः), cultivated or

domesticated like cattle (गो, अश्व, अज and अवि, cow, horse, goat and sheep and vayavya, or birds, i.e. those who fly in air (वायुसह चरितान् पक्षिणः — *Daya*.).

Vayavyan, वायव्यान्, birds and the like. Also over whom Vayu presides (वायव्यान् वायु-देवताकांल्लोकप्रसिद्धान्.— *Sayana*; वायवः स्येत्याह वायुर्वा अन्तरिक्षस्याध्यक्षाः अन्तरिक्ष देवत्याः खलु वै पशवः वायव एवैनान्परिददाति — Tait. Br. III. 2.1.3)

9. **Tasmat yajnat,** तस्माद्यज्ञात्, from that yajna; yajna = Visnu = the all-pervading Lord (यज्ञोवै विष्णुः SBr. I. 1.2.13) or from that cosmic sacrifice. (यज्ञात् पूर्णात् पुरुषात् सर्वहुतात् सर्वपूज्यात्, सर्वोपास्यात् सर्वशक्तिमतः परब्रह्मणः — *Daya*.). "From that simple portion surnamed the universal sacrifice", meaning Purusta as the world (Colebroke); yajna means the material of sacrifice (यज्ञ = यज्ञसाधन) i.e. victim.

Ṛcah, ऋचः, the Ṛgveda or poems.

Samani, सम्मानि, the Samaveda or lyrics, the songs.

Chandansi, छन्दांसि, the Atharvaveda, the metres

Yajuh, यजुः the Yajurveda, the prose, the formulas.

10. **Asvah ca ubhayadatah,** अश्वाः च उभयादतः the horses were born, as well as the animals having two rows of teeth: That is camels, asses, and donkeys were also born early in the creation. (ये के चाश्वातिरिक्तः गर्दभादयोऽश्वतराश्च उभयादतः उभयोर्भागयो र्दन्ता येषां ते उभयादतः- Mahidhara; उभयते दन्तो येषां त उभयादतो, ये केचिदुभयादता उष्ट्र गर्दभादयस्तेऽप्यजायन्त — *Daya*.)

11. **Yat purusam vyadadhuh,** यत्पुरुषं व्यदधुः, from that cosmic Man, or the Cosmic Creator, Lord Paramesvara, or in that society, comprising of human population.

Katidha vyakalpayan, how many social divisions did come out. (यद्यस्मादेतं पूर्वोक्तलक्षणं पुरुषं परमेश्वरं कतिधा कियत्प्रकारैः व्यकल्पयन् सामर्थ्यगुणकल्पनं कुर्वन्तीत्यर्थः — *Daya*.)

The Society represents a person, then on this allegory, what constituted its mouth, its arms, its belly or thighs, and its feet. The answer is given in the next verse.

12. The Brahmana the class representing intelligentsia is mouth; that working for defence and safety, i.e. Ksattriya represents the two arms. The producers and distributors of wealth represent the thighs (the Vaisyas); the labour class or the Sudra represents the feet. Ajayat is as good as jayate (अजायते = जायते) because in the Vedic language, there is no restriction of tense: छन्दसि लुङ् लङ् लिटः — Panini III. 4.6; सामान्यकाले त्रयो लकारा विधीयन्ते — *Daya*:)

Brahmana, men of learning and of exemplary character (ये विद्यादयो मुख्यगुणाः सत्यभाषणोपदेशादीनि कर्माणि च सन्ति, तेभ्यो ब्राह्मण आसीत् उत्पन्नो भवति — *Daya*.).

Ksattriyah, or Rajanyah, क्षत्रियः = राजन्यः, persons with strength, valour and courage — बलवीर्यादिलक्षणान्वितो राजन्यःक्षत्रियः । तेन कृत आज्ञप्त आसीदुत्पन्नो भवति — *Daya*.).

Vaisyah, वैश्यः, persons devoted to agriculture, animal husbandry, trade and business (कृषि व्यापारादयोगुण मध्यमास्तेभ्यो वैश्यः वणिक्जनः — *Daya*.).

Sudrah, शुद्रः, the labour class, uneducated or illiterate, but good at manual work, of good physique, handsome, loyal, reliable and of high character (पादेन्द्रिय नीचत्वमर्थाज्जड बुद्धित्वादि गुणेभ्यः शुद्रः सेवागुणविशिष्टः पराधीनतया प्रवर्तमानः — *Daya*.).

13 and 14. The allergory of the Cosmic Man continues:

Mind — Moon	Indra — Agni (Lightning and fire)
Eyes — The sun	Breath — Air or wind
Navel — Firmament	Feat — Earth
Head — Heaven	Ear — Quarters of space

15. Seven are enclosures (paridhis) —

1. Samudra or ocean	— समुद्र	
2. Vayu	— वायु	
3. Clouds	— मेघमण्डल	
4. Rain water	— वृष्टि-जल	
5. Wind	— वायु	
6. Dhananjaya	— सूक्ष्म धनञ्जय	
7. Sutratma	सूत्रात्मा	(Dayananda)

According to Sayana, the seven metres, Gayatri etc. are the seven paridhis; or the seven shallow trenches, three dug round the Ahavaniya fire place, three round the uttara Vedi, the northern altar, and the seventh dug round the sun, to keep off evil spirits.

Three into seven Samidhah, त्रिसप्त समिधः — Twenty one pieces of fuel wood, representing 12 months × 5 seasons + 3 worlds + 1 sun = 21 (द्वादशमासाः पञ्चर्तवस् त्रय इमे लोकाः असावादित्य एकविंशः — Tart. Sam. V. 1.10.3) or the three classes of seven metres. (3x7): (i) with correct number of syllables; (ii) with a few syllables less, and (iii) with a few syllables more. According to Dayananda, 21 fuel sticks represent:

1 subtile triad of Prakṛti, mind (buddhi) and the soul.
5 Organs of senses (eye, ear, nose, tongue, touch)
5 Organs of action (speech, foot, hand, urinary, organ, bowels)
5 Tan-matras (colour, taste, smell, sound and touch)
5 Elementary principles (earth, fire, air water and ether).

Total 21

Pasum purusam, पशुं पुरुषं, purusa as seer (पशुं सर्वद्रष्टारं पश्यतीति पशुः, whosoever sees is pasu, one who sees the inner meaning, a ṛsi, a seer (पशुः पश्यतेः — Nir. III.16).

Also the bound purusa as the victim, (अबध्नन् विराट् - पुरुषमेव पशुत्वेन भावितवन्तः — *Sayana*) The word pasu is derived from the verb पशु: to see (an independent root, according to Yaska, not from दृश्); (see also SBr. VI. 2.1.4 — यद् पश्यत्तस्मादेते पशवस्तेष्वेतमपश्यत्तस्माद्वेवैते पशवः:).

16. The gods worshipped sacrifice with sacred rites. Those were the first ordinances. Becoming great, they verily obtained heaven, where dwelt the earlier gods who are to be propitiated.

Gods worshipped Agni by performing sacrifies (i.e. by kindling fire). There is a Brahmana passage: Agni was the victim. They immolated him, with him they made sacrifice. Those were the first ordinances. Having become great, they verily enjoyed heaven together, where dwell the earlier goods who are to be propitiated i.e. who lead straight to the goal. "They are a group of gods whose sphere is heven" say the etymologists. The tradition is that that was the first epoch of gods. (अग्निना अग्निमयजन्त देवाः । अग्निः पशुरासीत् । तमालभन्त । तेनायजन्त — Ait. Br. 1.16.36, 38-40, Tait, Sam. VII. 7.26.1); तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः संसेव्यन्त । यत्र पूर्वेसाध्याः सन्ति देवाः साधनाः । द्युस्थानो देवगण इतिः नैरुक्ताः । पूर्वं देवयुगमित्याख्यानम् — Nir. XII. 41)

Hymn 91

The theme of the hymn is Agni, the fire, the energy, fire-divine and the adorable Lord — The Ṛsi of this hymn is Aruna, the son of Vitihavya (अरुणो वैतहव्यः), most likely a historical person. The indication to the dravya-yajna (ecclesiastical) is indicated by the verse 10 (which contains terms like Potṛ, Ṛtviya, Nestṛ, Agnit (Agnidhra), Prasastṛ, Adhvariya, Brahma and Gṛhapati (The verse occurs in Book II also as II. 1.2.

1. **Damuna,** दमूना, the generous giver; the liberal; this is an epithat of Agni. We have in the Nirukta (IV.4) — Damunas, one who is inclined towards kindness, or one who is inclined to charity, or one wno is inclined to self-control (दम =self-control). (दमूना दममना वा । दानमना वा । दान्तमना वा); or also the word dama is a synonym of home, and hence the word damunas may mean "one who is devoted to home. (अपि वा दम इति गृहनाम । तन्मना स्यात् — Nir. IV. 4; दम गृहनाम — Nigh. III. 4; see जुष्टो दमूना अतिथिः दुरोणः — V. 4.5)

For damuna, see —

दमूनसः	— V. 42.12
दमूनसम्	— I. 141.11; III. 2.15; IV. 11.5; V. 8.1; X. 41.3
दमूनसि	— VIII. 50.10
दमूनाः	— I. 60.4; 68.5; 123.3; 140.10; III. 1.11; 17; 3.6; 5.4; 31.16; IV. 4.11; V. 1.8; 4.5; VI. 19.3; 71.4; VII. 9.2; X. 31.4; 46.6; 91.1

Idaspade, इळस्पदे = इळः पदे — at the foot or foot-mark or base of Iḍa, Ida, इळा, is a synonym of earth also (Nigh. 1.1). In the ritual-literature, idaspada represents the Uttara Vedi, an altar constructed the north side (इळः इळाया पदे स्थान उत्तरवेद्याम् — Sayana). In verse 4, see इळायाः पदे ।

For इळः, इळस्पति and इळस्पदे, see: इळः III. 4.3; VII. 47.1; X.17.9. इळस्पति — V. 42. 14; VI. 58.4.

इळस्पदे — I. 128.1; II. 10.1; VI.1.2; X. 70.1; 91.1; 191.1,

2. The emphasis: गृहे-गृहे, वने-वने, जनं-जनं, विशंविशम् — a charming construction.

3. Another charming construction: सुदक्षा दक्षैः; क्रतुना सुक्रतुः; काव्येन कविः; वसूना वसुः

10. Repetition of II. 1.2.

12. matayah, vacah, rcah, girah, su-stutitayah, मतयः, वाचः, ऋचः, गिरः, सुऽस्तुतयः, laudatory words (मतयः); eulogistic words and voices etc. - almost synonyms for words, Ṛks, words of praises, for obtaining wealth.

13. Jaya'iva patye usati suvasah, जायाऽइवपत्ये उशती सुऽवासः — like a loving well-attired wife attracting her husband.

For jaya'iva (जायेव = जायाऽइव), see I. 66.3; 124.7; IV. 3.2; IX. 82.4; X. 10.7; 71.4; 91.13; of these, I. 124.7; IV. 3.2; X. 71.4; and 91.13 are जायेव पत्ये उशती सुवासाः

Hymn 92

The **Visvedevah**, Nature's all bounties, are the devata; and the Ṛsi Saryata, the son of Manu (शार्यातो मानवः)

Hymn 93

The devatah are the Visvedevah, all-gods or Nature's all bounties. The Ṛsi is Tanva, the sun of Pṛthu (तान्वः पार्थ्यः)

These names occur in verse 15.

1. Dyava-pṛthivi mahi bhutam uryin, द्यावाऽपृथिवी महि भूतं उर्वीम्, heaven and earth be great (महि) and spacious.

Yahvi nari na rodasi sadam nah, यह्वी नारी न रोदसी सदं नः, mighty rodasi be ever with us like wives (ladies). There are 24 synonyms of dyava — pṛthivi — Nigh. III. 30.

7. For **Ṛbhu Vaja**, and others, see earlier notes.

15. For **tanvah**, see III. 31.2 and X. 93.15; for parthyah (पार्थ्यः) ; there is no other reference in the Ṛgveda.

Hymn 94

For verse 1, 2, 7, 9 see Nir. IX. 9; VII. 7; III. 9; II. 9 respectively

The deity is gravanah (ग्रावाणः) , a word, which has various meanings. In the Soma ritual, the word stands for the stores, used for bruising the Soma plant, and so extracting the sap. The ṛsi is Arbuda, a conceptual term (perhaps meaning the serpent also, the son of Kadru. In the latter Sanskrit literature, there are certain parables relating to Kadru and Vainateya.

The word Kadru occurs only once in the Ṛgveda (VIII. 45.26); it is interpreted by Ludwig as the name of a priest, but it more probably means a Soma vessel. अपिबत् कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । अत्रादेदिष्ट पौंस्यम् — VIII. 45.26)

For Arbunda, see अर्बुदम् — I. 51.6; II. 11.20; 14.4; VIII. 32.26 अर्बुदस्य — VIII. 3.19; 32.3; X. 67.12

1. Let them proclaim. Let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in Soma, together bear the sound; i.e. invocation for Indra.

Sloka, श्लोक, call; it is derived from the root) (शृ, to break open. (श्लोकः शृणोते — Nir. IX. 9).

Ghosom, घोषम्, sound the word is derived from the root, घुष्, to sound (घोषो घुष्यते — Nir. IX.9)

Sominah, सोमिनः , you are rich in Soma, or you are in the abodes of one who is rich in Soma. (सोमिनं यूयं स्थेति वा । सोमिनो गृहेष्विति — Nir. IX. 9)

2. **Hotuscit purve havih adyam asata,** होतुः वित् पूर्वे हविः अद्यम् आशत — Even before the sacrificer, they taste the delicious oblations. (This is a panegyric of stones. Or else they may be both anthropomorphic and unanthropomorphic or else the unanthropomorphic appearance of the gods, who are really anthropomorphic, i.e. their counterself in the form of action.

Abhe krandanti haritabhirasabhih, अभिक्रन्दन्ति हरितेभिरासभिः They shout with their green mouths. This is a panegyric of stones. As to the view that they are praised as associated with anthropomorphic objects, (we reply) that it is just the same (in the case of inanimate objects). (यथो एतत्पौरुषविधिकै र्द्रव्यसंयोगैरित्येतदपि तादृशमेव — Nir. VIII. 7).

7. Worship them, who have ten protectors, ten girdling circles, ten yoko-straps, ten binding thongs, ten reins, who are immortal, who bear ten car-pole, and when yoked are ten.

Avanayah, अवनयः, fingers; so called because they promote actions (अवनयोऽङ्गुल्यो भवन्ति - अवन्ति कर्माणि — Nir III. 9); also they are so called because go foremost, or they act foremost, or they move foremost or they mark or they bend or from decorating (अङ्गुल्यः कस्मात्? अग्रगामिन्यो भवन्तीति वा। अग्रगालिन्यो भवन्तीति वा। अग्रकारिण्यो भवन्तीति वा। अग्रसरिण्यो भवन्तीति वा। अङ्कना भवन्तीति वा। अञ्चना भवन्तीति वा। अपिवाभ्यञ्जनादेव स्युः (Nir. III.8)

Kaksebhyah, कक्षेभ्यः, girdling circles, since they illumine actions (कक्ष्याः प्रकाशयन्तीति कर्माणि — Nir. III.9)

Yokebhyah, योकेभ्यः yoke-straps is explained by binding thong (योक्त्राणि — Nir. III.9).

Yojanbhyah, योजनेभ्यः, reins, since they penetrate actions (योजनानीति व्याख्यातम - Nir. III.9)

Abhisubhyah, अभीशुभ्यः, carpoles, अभीशवोऽभ्यश्नुवते कर्माणि

Dhuh, धूः, poles; the word is derived from the root dhurv, धूर्व, meaning to hurt; the other meaning of the same root is to support (धूर्धूर्वतेर्वधकर्मणः। इयमपीतरा धूरेव तस्मादेव — Nir. III.9).

9. **Hari,** हरी, two horses (हरी, अश्वौ — *Sayana*); the two forces: centripetal and centrifugal.

Gavi, गवि, with **adhisavana carm**, skin for filtration; also in the midspace, (गवि अधिषवण चर्मणि — *Sayana*).

Amsum, अंशुम्, Soma (अंशुं सोमम्; the elixir component.)

Indrah, इन्द्रः, the sun.

Hymn 95

For verses 5, 7, 10 and 14, see Nir. III.21, X.47, XI.36; and VII.3 respectively.

Here we have in this hymn a dialogue between Pururavas and Urvasi, and therefore, conceptual (in no way historical) are also the persons named as Pururava and Urvasi (पुरूरवा-उर्वशी) of the verses ascribed to them. The devata, or the theme, is the purport of the remarks of both of them.

Ṛsis: पुरूरवा ऐळः for verses 1, 3, 6, 8–10, 12, 14, 17 (देवता-उर्वशी)
उर्वशी : for verses 2, 4, 5, 7, 11, 13, 15, 16, 18 (देवता-पुरूरवा ऐळः)

Traditionally, Pururavas (पुरूरवस्) is regarded as a hero, and Urvasi (उर्वशी) an apsara or nymph. We have a mention of them in the Satapatha Brahmana also (XI.5.1.1); see also III.4.1.22; also Kathaka Samhita (VIII.10); and Nir. X.46–47. Here in these texts several verses of the Ṛgvedic dialogue find a setting in a continuous story. In the later Sanskrit literature, Pururavas is regarded as a king (another reference to him in the Ṛg verse I. 31.4. His epithet Aila, ऐळः, (SBr. XI.5.1.1), descendent of Ida (इळा), a sacrificial goddess) shows that Pururavas has not been a historical figure; most likely, he is mythological. The hymn is variously described by Yaska in his Nirukta. For references in the Ṛgveda, see –

उर्वशी – V.41.19; X.95.10

उर्वशीः – IV.2.18

उर्वशीम् – X.95.17

उर्वश्याः – VII.33.1

पुरूरवः – X.95.2; 5; 7; 11; 15.

पुरूरवसे – I.31.4

Sayana narrates a legend, which we shall give in abstract. Mitra and Varuna excited by the charms of Urvasi gave birth to Agastya, pronouncing at the same time an imprecation upon the nymph and condemning her to descend to earth and cohabit with a mortal. Ila or Ida, a Raja, having gone out hunting with the sons of Manu came to a place, where Uma, the daughter of the mountain, with her attendant nymphs, was worshipping Siva. In punishment for his intrusion, he was changed into a woman. Having prayed to Siva to be restored to manhood, he was referred to Devi, who allowed him to be alternately male and female, six months at a time. In the latter condition, Budha, the son of Soma became enamoured of her, and had a son by her who was called Pururavas and was Raja of Pratisthana (प्रतिष्ठान).

Pururavas became enamoured of Urvasi, who became his mistress on condition that if he should be ever naked in her sight except in bad, she should return to heaven; he was also to take charge of two pat rams belonging to her. They lived together four years, when one night, hearing the bleating of the rams, as they were being carried off by the gods, Pururavas sprang from the bed in pursuit, when a flash of lightning exhillited him to Urvasi naked. She consequently left him. Pururavas went in quest of her, and wandered about like one distracted, until he at length discovered her sporting

with her fellow-nymphs. He implored her to return, but she refused, calling him by various opprobrious names, as horse, brute, and the like (Sayana merely says vajra). This is the occasion of the dialogue of the present sukta, in which, however, Urvasi does not express herself in such unlady like language, nor are other particulars of the legend adverted to, beyond an illusion to the past cohabitation of the Raja and the nymph, and the unwillingness of the former to let her mistress depart. The Pauranika story is a very corrupt version conceived on the basis of a most natural dialogue in the present hymn. Sayana, in his commentary, quotes the Vajasaneyaka, or White Yajuh. But, in fact, we have not a trace of this dialogue in the Sukla Yajurveda Samhita. (Wilson).

5. **Trih sma mahnah snathayo vaitasena,** त्रिः स्म माह्नः श्नथयो वैतसेन, thrice during the day hast thou embraced me (thrice a day, you used to have an intercourse with me.

Vaitasena, वैतसेन, with penis; vaitasah and sepah (शेपः) are synonyms of penis. Sepah, शेपः, is derived from root शप्, to touch; and Vaitasah, वैतसः, it is faded (शेपः शपतेः स्पृशतिकर्मणः । वैतसो वितस्तं भवति – Nir. III.21; for Sepam, शेपं, see यस्यामुशन्तः प्रहराम शेपम् – X. 85.37).

7. On his being born, the goers (gnah), sat together and the rivers flowing by themselves strengthened him, when, O Pururavas, the gods strengthened thee for the great battle, for slaying the barbarian.

Gnah, ग्नाः, goers, i.e. waters, so called from going, or else the divine women, sat together (ग्नाः गमनाद् आपः । देव पत्न्यो वा).

Svagurtah, स्वगूर्ताः, flowing by themselves (स्वगूर्ताः स्वयंगामिन्यः – Nir.X.47)

10. **Urvasi,** उर्वशी, a name of naiad, or nymph, so called because she pervades wide regions (उरु+अश्, to pervade), or she pervades by means of thighs (ऊरु+अश्); or her desire is great (उरु+अश्, to desire. (उर्वश्यप्सरा । उर्वभ्यश्नुते । उरुभ्यांश्नुते । उरुर्वा वशोऽस्याः – Nir.V.13).

Apsarah, अप्सराः, a naiad, a nymph, is one who moves on water. Or else, the word अप्सस्, apsas, is a synonym of beauty; it is derived from the negative of root प्सा, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive (अप्सरा अप्सारिणी । अपि वाप्स इति रूपनाम । अप्सातेः । अप्सानीयं भवति । आदर्शनीयम् । व्यापनीयं वा – Nir. V.13)

Apsara is one who possesses a beautiful person (तद्रा भवति रूपवती); the beauty is either acquired by her or given to her (तदनयात्तमिति वा । तदस्मै दत्तमिति वा । On seeing her, the seminal fluid of Mitra and Varuna fell down (तस्या दर्शनान्मित्रावरुण्यो रेतश्चस्कन्द – Nir.V.13; Yaska refers to the verse: उतासि मैत्रावरुणो वसिष्ठो र्वश्या ब्रह्मन्मनसोऽधि) जातः । द्रप्सं स्कन्नं ब्रह्मणा दैव्येन विश्वोदेवाः पुष्करे स्वाद दन्त – VII.33.11 Vaistha was born from the mind of Urvasi).

Urvasi, in fact, is lightning (विद्युत्) – उर्वशीविद्युत् (Durgacarya on the Nirukta; नित्यपक्षे तु उर्वशी विद्युत् –Skanda–svami; उर्वभ्यश्नुते, बहुव्याप्नोति आकाशे बहुव्यापिनी विद्युत्; since she is pervasive, and hence lightning; उरुभ्यां विस्तृताभ्यां धाराभ्यां शुष्कार्द्राभ्यामश्नुते व्याप्नोति हि विद्युत्, and thus Urvasi is a synonym of lightning. She flows through dry and wet both, she moves across clouds, across and through and through waters and hence, she is also known as apsara (अप्सरा अप्सारिणी । अप्सुसारिणी । आपो अन्तरिक्ष नाम – Nigh. I.3; अन्तरिक्षे सारिणी; apah, आपः is a synonym of atmosphere or midspace; lightning flashes through the midspace and hence she is apsara.

Apsah is synonym of beauty (अप्सः रुपनाम – Nigh. III.7); lightning is charming and beautiful.

The hymn deals with rains, clouds, and lightning.

14. **Sudevah adya prapatet anavrt etc.** सुदेवो अद्य प्रपतेदनावृत्., the benevolent god may fly forth today and never return (quoted by Yaska, Nir. VII.3)

In conclusion, we may say, that Pururavas in this hymn may be: cloud, air, an enlightened person; and consequently urvasi would be lightning (विद्युत्), speech (वाक्) or a handsome lady (रुपवती).

Hymn 96

Indra's two horses, हरी, are the deities (हरि स्तुतिः) and Ṛsi is Baru of the race of Angiras; or Indra's son Sarvahari (बरुः सर्वहरिर्वैन्द्रः).

The two horses represent the centrifugal and centripetal forces; tending away from a centre (to flee from) is centrifugal; and tending towards a centre is centripetal; They may be called efferent and afferent respectively (efferent, i.e. conveying outward or away; and afferent, i.e. bringing inward as nerves).

In this hymn, we have the usual details which relate to Indra: his two bay horses (1), Indra going to sacrifice, the Soma juice, golden-tinted (2), Indra showering rain like beautiful butter (1); his thunderbolt, or his punitive justice (3); bolt made of iron (3); Indra as the sun placed in the sky, like the banner (4); by His thunderbolt, with yellow jaws, he destroys all foes (Ahi, अहि, 4). Indra has yellow locks (हरिकेश), the moisture – absorbing rays (5).

The following terms are expressive in verse 5; हरिकेश, हरिजात, अहर्यथा, हर्यतम्, हर्यसि.

हरिकेश - हरितरोमवत् अश्व, with yellow locks.

हरिजात - हरितवर्णः with golden hue.

अहर्यथाः-अकामयथाः, स्तोत्रं हविर्वा; desire the oblation, हर्यतम्-कान्तम्; delightful (for राधं, the food).

हर्यसि-कामयसे, thou desirest.

Similarly, हरिवन्तं, harivantam, in verse 7 means the sacrifice in which the Soma is presented. In verse 8 we have हरिश्मशारुः, yellow-bearded and हरिपा, the drinker of yellow (Soma) (हरितवर्ण सोमपाः – *Sayana*). In verse 9, we have हरिणी, any word for हरी, the two bay-horses; or for the हरित वर्णे कनीनिके; and हरिणीशिप्रे, yellow jaws.

Finally. in verse 13, Indra is Lord of horses, drinks libations; the sacrifice is for Him alone; He exhilarates with sweet Soma; He is the showerer of rain.

Hymn 97

For verses 1, 3 and 11, see Nir. IX.28; VI.3 and III.15 respectively.

Medicinal plants and herbs are the deities and the conceptual Ṛsi is Bhisaj, भिषज् (the physician), the son of Atharvan (भिषगाथर्वणः). This hymn is repeated in the Yajuh text, XII. 75-96, 101, with verses 20 and 21 transposed in the yajuh as 95 and 94. The Yajuh Samhita has four verses extra on the same theme, 97 to 100.

1. I think, there are indeed one hundred and seven abodes of the lawny ones, the herbs, that were produced three ages before the gods, in days of yore.

There are three kinds of abodes, i.e. places, names, and species. Here species are meant. Or else, there are seven hundred vital parts of man, the herbs are applied on them (धामानि त्रयाणि भवन्ति। स्थानानि। नामानि। जन्मानीति। जन्मान्यत्राभिप्रेतानि। सप्तशतं पुरुषस्य मर्मणां तेष्वेना दधतीति वा – Nir IX.28)

3. **Virudhah,** वीरुधः, herbs; they are so called from growing (विरूह्) (वीरुध ओषधयो भवन्ति। विरोहणात् : Yaska quotes for this word: वीरुधः पारयिष्णवः – Herbs are our means of salvation (Nir. VI.3).

9. **Iskṛtih,** इष्कृतिः, is the mother of plants, and hence you are

Niskṛti; निष्कृतिः Both the words have same connotation; the unmaker or remedies of diseases, (nis, निष्, becomes is, इष्, by dropping the particle, n – न् - निष्करोति व्याधिं नाशयतीति निष्कृतिः नि शब्दो बहुलम् III.1.17; इति प्रातिशाख्य सूत्रेणोपसर्गैकदेश नकार लोपः and thus निष्कृति becomes इष्कृति – *Mahidhara* on yv. XI.83).

11. **Atma yakśmasya nasyati pura jivagṛbho yatha,** आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा; the soul of consumption perishes before-hand as that of a câptive bird. (Nir. III.15)

Atma, आत्मा, the soul; the word is derived from the root अत् (at), to go, or आप् (ap), to obtain, i.e., it may be called "obtained", in the sense that it is omnipresent. (आत्मा-ततेर्वा। आप्तेर्वा। अपि वाप्त इव स्यात्। यावत् व्याप्तिभूत इति – Nir. III.15)

Jivagṛbhah, जीवगृभः like a captive soul, or like a captive bird. (जीवानां शकुन्यादीनां ग्राहकाद् व्याधाद् यथा जीवानश्यन्ति, तद्वत् – *Sayana*)

A vivid description in favour of plants, to be used for medicinal practices: hundreds are the applications of these herbs, a thousandfold is their growth; they fulfil hundreds of functions (2). They bear flowers and fruits (पुष्पवतीः प्रसूवरीः). The physicians are given fee in kind: horse, cow and garments (4).

The plants mentioned by name are asvattha and palasa (अश्वत्थ, पलाश); asvavati (अश्वावती), somavati (सोमवती), urjayanti (ऊर्जयन्ती) and udojasa (उदोजस).

13. **Kikidivina,** किकिदीविना, name of a bird; making the cry ki-ki; perhaps an epithat of the bird casa, चाष (Mahidhara).

Nihakaya, निहाकया, iguana (गोधिकया–*Sayana*)

Casena, चाषेण, name of a bird; or bird in general. Mahidhara thinks that in this verse, there is an allusion to the several diseases arising from vitiated bile, phlegm and wind. But this is not correct.

These three words किकिदिना, निहाकया and चाषेण do not occur anywhere else in the Ṛgveda.

22. All the medicinal plants enter into a dialogue (समवदन्त संवादं कृतवत्यः) with Soma Raja; "To whomsoever sick person the Brahmana physician administers us, we cure him; we save him from death" (कथं संवादस्तमाह। ब्राह्मणो यस्मै रुग्णाय करोति, अस्मन् मूलादिना चिकित्सां करोति। हे राजन् स्वामिन् सोम, तं रुग्णं नरं वयं पारयामसि पारयामः – *Mahidhara*).

23. Among all the herbal plants, you, Soma, are the best. To you all trees bow down.

Hymn 98

For verse 5 and 7, see Nir.II.11; II.12 respectively.

Bṛhaspati and other devas or gods are the deities, and Devapi, the son of Ṛstisena, ऋष्टिषेण is the Ṛsi (देवापिरार्ष्टिषेण).

In the Nirukta (II.10-11), we have a legend as regards the origin of the particular hymn, which has also been quoted by Sayana.

1. The names of such devas have been quoted in the verse: Bṛhaspati, Mitra, Varuna, Pusan, Adityas, Vasus, Maruts, and Parjanya; they have been invoked to send rains for Santanu (शान्तनु). For the devas, see our earlier notes, and also the Nirukta.

बृहस्पतिः – Nir. X.12; Ṛv. X.68.8 (protector or supporter of great).

मित्रः – Nir. X.21-22; Ṛv. III.59.1 (he preserves us from destruction or because he runs measuring things together.

वरुण – Nir. X.3-4; also Nir. X.5; Ṛv. V.85.3 (He covers) derived from Vṛ, वृ, to cover.

पूषन् – Nir. XII. 16; Ṛv. VI. 58.1; one of the names of the sun, when he goes on account of the increase of rays.
Nir. II.13; Ṛv. II.27.1;41.6 (यद्रश्मि पोषं पुष्यति तत्पूषा भवति; He takes the fluids, during eclipse, he takes light of the luminaries, he blazes with lustre; he is the son of Aditi.

मरुतः – Nir. XI.14; Ṛv.I.88.1
(they are of measured sound; measured brilliancy, or they run very much).

पर्जन्यः – Nir. X.10; Ṛv. V.83.2
(clouds, one who gives satisfaction; favourable to men; the best conquerer; best progenitor; bestower of juices).

Santanave, शन्तनवे, for Santanu; for getting water (शन्तनुः शन्तनोऽस्त्विति वा, शमस्मैतन्वा अस्त्विति वा – Nir. II.12.; santanu means peace to thee, O body; or peace to him in his body. The word occurs only at three places (शम्तनवे –X.98.1; 3;7) – only in the hymn, and nowhere else in the Ṛgveda.

5. The seer Devapi, son of Ṛstisena, acting as the performing priest, knows how to obtain the goodwill of gods. He caused the divine waters to flow from the upper to lower ocean by means of rain.

Arstisenah (आर्ष्टिषेणः) means the son of Ṛstisena ऋष्टिषेण; or of Isitasena (इषितसेन) i.e. one whose army is mobilized. Army (सेना) is so called because it has a commander, or a uniform mode of marching (आर्ष्टिषेण ऋष्टिषेणस्य पुत्रः । इषितसेनस्येति वा । सेना सेश्वरा समानगतिर्वा – Nir. II.11).

7. When Devapi, domestic chaplain to Santanu, and selected to be the performing priest, imploring kindled fire, the generous Bṛhaspati granted

him speech, which was heard by the gods, and which was the winner of rain (See Nir. II.12).

Purohitah, पुरोहितः, chaplain, so called because they place him in front (पुरोहितः पुर एनं दधति) – Nir. II.12.

Hotraya vrtah, होत्रायवृतः, selected to be the performing priest, he imploring kindled fire (होत्राय वृतः कृपायमाणोऽन्वध्यायत् – Nir. II.12).

10. **Navatih nava sahasra adhiratha,** नवतिः नव सहस्रः अधिरथाः ninety-nine thousand chariot loads (for एकोनशत, one less hundred, the Vedic usage is नवतिर्नव. Or it may mean ninety-nine chariot loads and thousands of cattle, (नवतिः नव च तथा एतानि अधिरथानि सहस्रा सहस्राणि च रथाधिकानि गवां सहस्राणि च – *Sayana*).

12. **Durgaha badhasva,** दुर्गहा बाधस्व, demolish the strongholds or fortresses (दुर्गहा दुर्गहाणि दुःखेन गाहितव्यानि शत्रुपुराणि – *Sayana*; durga is one that could be captured only with difficulty.

Hymn 99

For verse 12, see Nir. V.3.

The deity is Indra, and Rsi is Vamra, the son of Vikhanasa (वम्रो वैखानसः).

2. **Saptathasya bhratuh,** सप्तथस्य भ्रातुः, of the seventh brother (or the seventh warden). This represents the seventh Aditya (or the sun) in the series. Bhratr (भ्रातृ) means brother, or the warden who takes good care of his ward. It also means the one who shares in the distribution of property (भ्रातुः भागैर्भक्तव्यस्य – Sayana. Bhrata, भ्राता; a brother; the word is derived from the root bhr √भृ meaning to take; he takes a share of patrimony or he is to be brought up (भ्राता भरतेर्हरति कर्मणः। हरते भागं भर्तव्यो भवतीति वा – Nir. IV.26). The twelve Adityas, in series pertaining to twelve months, are Dhatr (Caitra); Aryaman (Vaisakha); Mitra (Jyestha), Pusan (Asadha); Parjanya (Karttika); Amsa (Margasirsa), Bhaga (Pausa); Tvastr (Magha), Visnu (Phalguna). (see our previous notes on p.429, Vol.II). The seventh Sun in the series is Pusan.

3. **Sisnadevan,** शिश्नदेवान्, the phallus worshippers; or in general; who lead a life of luxury in sex affairs; licentious, not a brahmacari. They are to be discouraged; their group is to be demolished. Wilson says "The expression ghnan sisnadevan is very remarkable, both as denoting the contemporary worship of the Linga and its opposition to Brahmanism. According to Sayana the word ghnandevan means incontinent, licentious. (शिश्नदेवान् अब्रह्मचर्यान् [illegible] शत्रुपुर-सम्बन्धिषु वर्तमानान् घ्नन् हिंसन् – *Sayana*).

We have in the Nirukta (IV. 19); let the phallus-worshipper , i.e. the unchaste (sisna is derived from root √श्नथ्, snath, to pierce) not approach our sanctury: मा शिश्नदेवा अब्रह्मचर्याः। शिश्नं श्नथतेः; also – Rv. VII.21.5 "मा शिश्नदेवा अपि गुर्ऋतं नः"

Satadurasya, शतदुरस्य, of the hundred gates or doors of or from the city of enemy with hundred gates. (शतदुरस्य शतद्वारस्य, शत्रुपुरस्य –*Sayana*).

5. **Vamrasya manye mithuna,** वम्रस्य मन्ये मिथुना, I think of the two parents of Vamra.

Vamra is one that vomits out the knowledge or learning. The knowledge of truth when given out in a polluted form, then it is called as having been vomitted out.

For vamra, see

वम्रः – I.51.9; VIII. 102.21

वम्रकः – X.99.12

वम्रम् – I.112.15

वम्रस्य – X.99.5

वम्रीभिः – IV.19.9

Vamribhih and **Upajihvikah,** वम्रीभिः, उपजिह्विकाः, are synonymous of emmets. Vamrayah (emmets) are so called for vomitting. Simika (सीमिका) is also an emmet, so called from crawling and upajihvika is an emmet meaning as smellers. (वम्रीभि रुपजिह्विका अति सीमिकानाम्। वम्रयोवमनात् सीमिका स्यनात्। उपजिह्विका उपजिघ्र्यः — Nir. III.20; refer to "वम्रीभिः पुत्रमग्रुवो अदानम्") IV. 19.9; and "यदत्युपजिह्विका यद्वम्रो अतिसर्पति" — VIII. 102.21)

12. Quoted by the Nirukta: वम्रकः पड्भिरुपसर्प दिन्द्रम्, Vamraka has approached Asura, i.e., Indra with a Soma draught (Nir. V.3), i.e. with drinks or with beautiful hymns (or with rousing panegyrics – Vamrakah, वम्रकः, one who speaks in praises; the praiser; one who praises through beautiful hymns.

Padbhih, पड्भिः पादैः, by legs

Hymn 100

Nature's all bounties, all-gods or Visvedevah are the theme; Ṛsi is Duvasyu, son of Vandana (दुवस्युर्वान्दनः).

Devatas referred to are Indra, Savitṛ and Aditi (1); Vayu and Aditi (2); Savitṛ and Aditi (3); Indra and Aditi (4); Indra, Bṛhaspati, Manu and Aditi (5); Indra, Agni and Aditi (6); Aditi (7); Savitṛ and Aditi (8), (9); Aditi (10); Indra and Aditi (11) and Indra (12). Evidently, most of the hymn is devoted to Aditi, the Mother Infinity or the Eternity.

The burden of the verses is "आ सर्वतातिमदितिं वृणीमहे" i.e. we long for or we invoke the universal Aditi.

Sarvatatim, सर्वतातिम्, the universal. (सर्वतातिम् । स्वार्थिकस्तातिल् । सर्वां सर्वात्मिकाम् । यद्वा । सर्वे तायन्तेऽस्यामिति सर्वतातिः । छान्दसो दीर्घः । – *Sayana*).

Aditim, अदितिम्, indivisible, Mother of Gods; the Mother Infinity; Mother Eternity, the indivisible unity (अदितिम् । अखण्डनीयां देवमातरम् –*Sayana*).

(See Nir. IV.22: अदितिरदीना देवमाता – Aditi – unimpaired, mother of gods – see I.89.10–अदितिर्द्यौरदितिरन्तरिक्षम्.)

Aditi is the first among the atmospheric goddesses – तासामदितिः प्रथम गामिनी भवति । मध्यस्थाना स्त्रियः – Nir. XI.23; See X. 64.5 – दक्षस्य वादिते जन्मनि॰, at the birth and ordinance of Daksa, thou attendest, O Aditi etc. The akhanda agni, the imperishable fire divine is also aditi – अग्निरपि अदितिरुच्यते – Nir. XI.23; see I.94.15 – यस्मै त्वं स द्रविणो ददाशोऽनागास्त्वमदिते॰)

7. **Nah devah anṛtasya varpasah makih,** नः देवाः अनृतस्य वर्पसः माकिः – Let not, O gods, the possession of an unreal (form pertaining to untruth) form be our (lot); may we never come back to man's body; i.e., having forsaken untruth, we should attain moksa or liberation, and be free from the bondage of births and deaths (किंच हे देवाः नः अस्माकं अमृतस्य वर्पसः रुपस्य प्राप्तिः माकिः मा भूत । इतः परं मानुषं रुपं मा भूदित्यर्थः – *Sayana*).

12. **Duvasyu,** दुवस्यु, the domestic attendant (according to Sayana, the name of a Ṛsi, who was anxious to serve (दुवस्युः परिचरणमिच्छन् एतन्नामर्षिः – *Sayana*).

For duvasyu, दुवस्यु, see Nir. X.20 – दुवस्यतिराप्नोति कर्मा; duvasyati means to worship; to serve, to attend; see – यमं राजानं हविष दुवस्य – X.14.1; दुवस्य परिचर – *Sayana*).

Hymn 101

For verses 3, 7 and 10, see Nir. V.28; V.26; and IV.19 respectively.

The hymn is devoted to the praise of Ṛtvij, the priests serving at the seasonal ceremonies. The Ṛsi is Budha, the son of Soma (बुधः सौम्यः). Nature's bounties or all-Gods (विश्वेदेवाः) have also been invoked in the hymn: such as Agni, Dadhikra, Usas, Indra (1). Indra is regarded as the son of Nistigri, which is another name of Aditi.

3. For this verse, see also Yajurveda, XII.68

Nediya it srnyah pakvameyat, नेदीय इत् सृण्यः पक्वमेयात्, from the vicinity of the hook, let him come to ripe grain.

Srni, सृणि, means a hook, so called from urging (√sr Ankusah अंकुशः (hook) is derived from the root anc (to bend); it is bent (सृणिरङ्कुशो भवति सरणात् । अङ्कुशोऽञ्चतेः । आकुञ्चतो भवतीति वा – Nir. V.28).

7. Refresh the horses, win fortune, here make a chariot, that brings prosperity. Pour down in the cavity, the drinks for men, having wooden troughs, furnished with a stone wheel and pails and armour.

Drona-Ahava, द्रोण-आहाव – trough; it is so called from being invoked – आहाव आह्वानात्

Avaha, आवह, conveyance; it is so called from driving (आ+वह; आवह आवहनात्- Nir. V.26)

Dronam, द्रोणम्, wooden troughs – द्रोणं द्रुमं मयं भवति; drona is so called since it is made of wood – Nir. V.26)

10. **A tu sinca harim im droh upastha vasibhih taksata asman'mayibhih** – आ तू सिञ्च हरिम् ईम द्रोः उपऽस्थे वाशीभिः तक्षत् अश्मन्ऽमयीभिः – Pour down the golden juice in the lap of the wood, prepare it with chisels made of stone.

Here in the lap of wood (द्रोः उपस्थे) means "in the lap of a wooden cup".

Harim, हरिम्, Soma or the golden juice, i.e. Soma, so called from its golden colour.

The other meaning of "harih" (हरिः) is monkey, while derived from the same root.

Vasibhih, वाशीभिः, chisels, made of stone (stone-made chisels); or with songs of praise. (हरिः सोमो हरित वर्णः । अयमपीतरो हरिरेतस्मादेव । वाशीभिस्तक्षताश्मन्मयीभिः । वाशीभिरश्म मयीभिरिति वा – Nir. IV.19; also द्रोः द्रुम विकारस्य पात्रस्य; हरिं हरितवर्णं सोमम् । अश्मन्मयीभिः अयः शिलासा-रभूताभिः । वाशीभिः तक्षत पात्राणि सोमपुर्णानि – *Sayana*.

Dasa kaksyabhih, दशकक्ष्याभिः, by types ten in number, or ten classes, or attached as flags of ten sorts – *Sayana*.

Hymn 102

For verses 5 and 9, see Nir. IX. 23 and IX. 24 respectively.

The devata is Drughana (द्रुघण) or Indra and the Ṛsi is Mudgala (मुद्गल) of the family of Bharmyasva (मुद्गल भार्म्यश्व) .

The word Mudgalani (मुद्गलानी) occurs in verse 2, mudgalah in verse 5, mudgalanim in verse 6. These words do not occur anywhere else in the Ṛgveda. The word drughana occurs in verse 9.

We shall quote from Macdonell and Keith (Vedic Index) : Mudgala and Mudgalani, "Mudgala's wife, both figure in a hopelessly obscure hymn of the Ṛgveda, variously interpreted by Pischel (Vedischa Studien I. 124) and Geldner (vedische Studien, I. 138; II 1-22) and von Bradke (Zeit der Deut. Morgenandischem Gessel, 46, 445 etc) as telling a real chariot race in which, despite difficulties, Mudgala won by his wife's aid. Indian tradition is as variant as the interpretations of modern authorities. Sadgurusisya explains that Mudgala's oxen were stolen, that he pursued the thieves with the one old ox he had left, and that hurling his hammer (dru-ghana, द्रुघण), he caught the marauders. Yaska on the other hand, says that Mudgala won a race with a drughana and an ox instead of with two oxen. It is pretty clear that as Roth (Nirukta, Ertauter - ungen, 129) observed, the tradition is merely a guess, and a bad one, at the meaning of an obscure hymn, and this view is accepted by Oldenberg (Ẓ. Deut. Morgen, Gesel, 39, 78). Bloomfeld has interpreted the legend as one of heavenly, not of human events. Mudgala, probably a variant form of Mudgara (मुद्गर) , which in the later language means a hammer or a similar weapon, may be meant as a personification of the thunderbolt of Indra, rather than a real man. Later, Mudgala is a mythical sage (Av. IV. 29.6; Asvalayana Srauta Sutra XII.12; Bṛhaddevata, VI.46; VIII.12.90).

5. Thundering they approached him. In the midst of the strife, they made the bull shed water. Through him, Mudgala won a hundred thousand well-nourished kine in battle.

Subharvam, सुभर्वम्, well-nourished. The verb bharv means to eat (भर्वतिरत्तिकर्मा or पुष्यति रतिकर्मा - *Sayana*) (तद्वा सुभर्वं सहस्रं गवां मुद्गलः प्रधने जिगाय - Nir. IX.23).

Pradhane, प्रधने , in battle (a synonym of battle, Nigh. महाधने + प्रधने + संग्राम नाम - Nigh. II.17)

9. **Drughanah** - द्रुघणः, wooden mace, i.e. mace made of wood. With reference to it, there is a legend. A seer Mudgala, a descendent of Bhrmyasva, having yoked his bull, and a wooden mace, and having fought in battle, won the contest:

"Look at this yoke of the bull and the wooden mace, lying in the middle of battle, with which Mudgala won a hundred thousand kine in battles. (Nir. IX.24)

Pṛtanajyesu, पृतनाज्येषु, in the battle (पृतनाज्यमिति संग्रामनाम । पृतनानामजनाद्वा - so called from dispersing or conquering hostile armies.

Mudgalah, मुद्गलः , means one who possesses beans (मुद्ग) or who swallows beans, or passion, or pride or joy (मुद्गलो मुद्गवान् । मुद्गिलो वा । मदनं गिलतीति वा । मदंगिलो वा । मुद्गिलो वा - Nir. IX.24)

Bharmysvah, भार्म्यश्वः, a son of Bhṛmyasva (भृम्यश्व). Bhrmyasva means one whose horses are always wandering, or he is so called from horse-breeding (भृम्यश्वो भृमयोऽस्याश्वाः । अश्वभरणाद्वा - Nir.IX.24)

Hymn 103

For verses 1 and 12, see Nir. I. 15 and IX, 33 respectively.

See Yv. XVII. 33-44 and 46. The whole Sukta is quoted.

1. **Satam sena ajayat sakamindrah,** शतं सेना अजयत् साकमिन्द्रः, Indra vanquished hundred armies together (Nir, I.15). This is quoted by Yaska in support of Kautsa who says that it is useless, for the Vedic stanzas have no meaning or their meaning is contradictory : at one place, we have "O Indra, thou art born without a foe (अशत्रुरिन्द्र जज्ञिषे - Ṛv. X.133.2), and here (X. 103.1) Indra is said to have one hundred armies of the enemy together).

5. **Govit,** गोवित्, the possessor of water; knowing or accepting the song of praise (गोवित् उदकस्य स्तुतेर्वा लब्धा, वेदिता वा । - *Sayana*)

6. **Gotrabhidam,** गोत्रभिदम्, breaker of clouds (गोत्राः मेघाः from गा उदकानि त्रायन्त इति गोत्रा मेघाः); breaker of mountains from गौ भूमिः । तां त्रायन्त इति गोत्राः पर्वताः । तेषां भेत्तारम् - *Sayana*)

12. Infatuating the heart of these (our enemies), seize their limbs, O Apva, approach (them), burn their hearts. Let our enemies abide in blinding darkness.

- **Cittam,** heart or rather intellect (चित्तानि प्रज्ञानानि); burn their hearts with flames (Nir. IX.33)

Apya, आप्वा, disease, fear (अप्वा येदन या विद्धोऽपवीयते । व्याधिर्वा । भयं वा - Nir. V1.12) - Apva, something transfixed with which a man is separated (firm life or happiness), i.e. disease or fear.

Hymn 104

4. **Prajavat vayah,** enjoying food together with offspring (वया अन्नं प्रजावत् प्रजोपेतम् - *Sayana*)

9. **Visvayuh,** विश्वायुः, all vivifying. Sayana changes विश्वायुः to विश्वाभिः, i.e., सर्वाभि with all those waters.

11. This is the burthen of several suktas, usually of which Visvamitra is the Ṛsi. In this respect, no other verse appears to be so popular as this one.

शुनं हुवेम मघवानमिन्द्रं - III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11 (Most of the occurrences are in Book III, and two in Book X).

Hymn 105

For verse 1, see Nir. V.12

1. **Ava smasa rudhadvah,** अव श्मशा रुधद्वा - the ridge has held the water back. Smasa, श्मशा, i.e. something which runs quickly, or runs in the body. (श्मशा = कुल्या, or embankment).

Although the worship of Indra may be impeded by delay, as water in checked by an embankment, yet it will take effect at last, and the water or the rain will spread abroad (*Benfey; Wilson*).

Hymn 106

For verse 6, see Nir. XIII.5

5. **mitra iva,** मित्रेव = मित्राऽइव, like two mitras, i.e. like Mitra and Varuna (मित्रेव मित्राविव । मित्रशब्देन वरूणोऽप्युपलक्ष्यते सहावस्थानात् । मित्रावरूणाविव -*Sayana*)

6. Wilson's comments are:

The epithets of which the verse consists, as well as the objects of comparison, are most unusual terms, and some of them have evidently perplexed the scholiast, Sṛnya, सृण्या, is derived from sreni, a goad (सृणिरङ्कुशः = अङ्कुशार्हौ मत्तगजाविव), the animals requiring a goad, i.e. elephants Yaska (XII.15) agrees with one of Sayana's explanations of Naitosa, नैतोश, i.e. sons of Nitosa, नितोश. Sayana gives two contradictory interpretations of parpharika, पर्फरीका, "cherishing (friends)" and "destroying (foes)"

"Look at this yoke of the bull and the wooden mace, lying in the middle of battle, with which Mudgala won a hundred thousand kine in battles. (Nir. IX.24)

Pṛtanajyesu, पृतनाज्येषु, in the battle (पृतनाज्यमिति संग्रामनाम । पृतनानामजनाद्वा - so called from dispersing or conquering hostile armies.

Mudgalah, मुद्गलः , means one who possesses beans (मुद्ग) or who swallows beans, or passion, or pride or joy (मुद्गलो मुद्गवान्। मुद्गिलो वा । मदनं गिलतीति वा । मदंगिलो वा । मुद्गिलो वा - Nir. IX.24)

Bharmysvah, भार्म्यश्वः, a son of Bhṛmyasva (भृम्यश्व). Bhrmyasva means one whose horses are always wandering, or he is so called from horse-breeding (भृम्यश्वो भृमयोऽस्याश्वाः । अश्वभरणाद्वा - Nir.IX.24)

Hymn 103

For verses 1 and 12, see Nir. I. 15 and IX, 33 respectively.

See Yv. XVII. 33-44 and 46. The whole Sukta is quoted.

1. **Satam sena ajayat sakamindrah,** शतं सेना अजयत् साकमिन्द्रः, Indra vanquished hundred armies together (Nir, I.15). This is quoted by Yaska in support of Kautsa who says that it is useless, for the Vedic stanzas have no meaning or their meaning is contradictory : at one place, we have "O Indra, thou art born without a foe (अशत्रुरिन्द्र जज्ञिषे - Ṛv. X.133.2), and here (X. 103.1) Indra is said to have one hundred armies of the enemy together).

5. **Govit,** गोवित्, the possessor of water; knowing or accepting the song of praise (गोवित् उदकस्य स्तुतेर्वा लब्धा, वेदिता वा । - *Sayana*)

6. **Gotrabhidam,** गोत्रभिदम्, breaker of clouds (गोत्राः मेघाः from गा उदकानि त्रायन्त इति गोत्रा मेघाः); breaker of mountains from गौ भूमिः । तां त्रायन्त इति गोत्राः पर्वताः । तेषां भेत्तारम् - *Sayana*)

12. Infatuating the heart of these (our enemies), seize their limbs, O Apva, approach (them), burn their hearts. Let our enemies abide in blinding darkness.

- **Cittam,** heart or rather intellect (चित्तानि प्रज्ञानानि); burn their hearts with flames (Nir. IX.33)

Apya, आप्वा, disease, fear (अप्वा यदेनया विद्धोऽपवीयते । व्याधिर्वा । भयं वा - Nir. V1.12) - Apva, something transfixed with which a man is separated (firm life or happiness), i.e. disease or fear.

Hymn 104

4. **Prajavat vayah,** enjoying food together with offspring (वया अन्नं प्रजावत् प्रजोपेतम् - *Sayana*)

9. **Ṿisvayuh,** विश्वायुः, all vivifying. Sayana changes विश्वायुः to विश्वाभिः, i.e., सर्वाभि with all those waters.

11. This is the burthen of several suktas, usually of which Visvamitra is the Ṛsi. In this respect, no other verse appears to be so popular as this one.

शुनं हुवेम मघवानमिन्द्रं - III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11 (Most of the occurrences are in Book III, and two in Book X).

Hymn 105

For verse 1, see Nir. V.12

1. **Ava smasa rudhadvah,** अव श्मशा रुधद्वा - the ridge has held the water back. Smasa, श्मशा, i.e. something which runs quickly, or runs in the body, (श्मशा = कुल्या, or embankment).

Although the worship of Indra may be impeded by delay, as water in checked by an embankment, yet it will take effect at last, and the water or the rain will spread abroad (*Benfey; Wilson*).

Hymn 106

For verse 6, see Nir. XIII.5

5. **mitra iva,** मित्रेव = मित्राऽइव, like two mitras, i.e. like Mitra and Varuna (मित्रेव मित्राविव। मित्रशब्देन वरूणोऽप्युपलक्ष्यते सहावस्थानात्। मित्रावरूणाविव -*Sayana*)

6. Wilson's comments are:

The epithets of which the verse consists, as well as the objects of comparison, are most unusual terms, and some of them have evidently perplexed the scholiast, Sṛnya, सृण्या, is derived from sreni, a goad (सृणिरङ्कुशः = अङ्कुशार्हौ मत्तगजाविव), the animals requiring a goad, i.e. elephants Yaska (XII.15) agrees with one of Sayana's explanations of Naitosa, नैतोश, i.e. sons of Nitosa, नितोश. Sayana gives two contradictory interpretations of parpharika, पर्फरीका, "cherishing (friends)" and "destroying (foes)"

Jarbhari, जर्भरी. (जर्भरी गात्रविनामं कुर्वन्तौ । जभ जृभि गात्रविनामे - bending their forequarters.

Turpharitu, तुर्फरीतू - तर्फितारौ शत्रूणां हन्तारौ, they who smite the foes.

(तृफ तृम्फ हिंसायाम्। तुर्फरी शत्रृणां हन्तारौ, तृफति हिंसार्थः).

Parpharika, पर्फरीका, the one who smites foes. पर्फरीका पर्फरीकौ शत्रूणां विदारयितारौ or स्तोतृजनानां धनादि दानेन पूरयितारौ from पृ, पालन-पूरणयोः, i.e. one who gratifies the praisers or devotees with wealth etc.

Also फर्वतिः पूरणार्थाद् वा।

For this obscure verse, we quote Yaska (Nir. XIII.5): सृण्येवेति द्विविधा सृणिर्भवति । भर्ता च हन्ता च । तथाश्विनौ चापि भर्तारौ । जर्भरी भर्तारावित्यर्थः । तुर्फरीतू हन्तारौ नैतोशेव तुर्फरी पर्फरीका (Turphari and Parphari, the two sons of Nitosa, नितोश). नितोशस्यापत्यं नैतोशम्। नैतोशेव तुर्फरी क्षिप्रहन्तारौ । उदन्यजेव जेमना मदेरु । उदन्यजेवेत्युदकजे इव । रत्ने सामुद्रे चान्द्रमसे वा । जेमने जयमने । जेमना मदेरु । ता मे जराय्वजरं मरायुः एतज्जरायुजं शरीरं शरदमजीर्णम् ।

There are two sorts of goads, the friendly one and the smiting one, (protecting the friends and killing the foes). The two Asvins are also the protectors. Jarbhari is the cherisher one and Turphari the destroyer. Like the sons of Nitosa, they are killers and destroyers of foes.

Udanyajaiva, उदन्यजेव - like the two water born jewels.

Jemana, जेमना, victorious; with mind reposing in victory.

Maderu, मदेरु, joy-giving (मदेरु हर्षप्रदौ, आनन्दकरौ).

Ta me jarayu ajaram jarayuh - ता मे जराय्वजरं मरायु - render my decaying mortal body free from decay.

Hymn 107

For verse 10, See Nir. VII.3.

The subject or deity of this hymn is daksina, दक्षिणा, which normally means a present, in cash or kind, paid by an institutor or a yajamana (यजमान) of a religious ceremony to the priests invited by him for the performance of the ceremony. The word daksina and other terms associated with it are of common occurrence in the Ṛgveda and the other Vedic texts. We have the following reference in the Ṛk Samhita:

दक्षिणा - I. 18.5; 125.5; 168.7; II. 11.21; 15.10; 16.9; 17.9; 18.8; 9; 19.9;

20.9; V. 1.3; VI. 27.8; 64.1; VII. 27.4; VIII. 24.21; 29; IX. 71.1; X. 61.8; 62.9; 11; 103.8; 107, 3; 7; 8 (mostly in Book II and X)

दक्षिणा - (with anudatta on first two syllables) - II. 27.11; X. 17.9

दक्षिणाऽआवृतः - I. 144.1
दक्षिणाः - III. 36.5
दक्षिणाभिः - III. 62.3; VIII. 39.5
दक्षिणाम् - VI. 37.4; X. 107.4; 5; 7
दक्षिणायाः - I. 123.1; 164.9; III. 58.1; X. 107.1; 11
दक्षिणाऽवत् - III. 53.6
दक्षिणाऽवतम् - I. 125.6
दक्षिणाऽवति - VIII. 97.2
दक्षिणावते - IX. 98.10; X. 18.10
दक्षिणावत्ऽभिः - X. 69.8
दक्षिणाऽवन्तः - I. 125.6; X. 107.2
दक्षिणाऽवाद् - III. 6.1;
दक्षिणाऽवान् - X. 107.5

Dayananda's derivation of the word daksina (दक्षिणा) is दक्षन्ते वर्धन्ते यया सा (प्रतिष्ठा श्रीर्वा) i.e. by which the reputation on prioperity is enhanced; दक्षिणाभिः दानैः । दक्षिणाम् वर्धिकाम् (धनादिरुपाम्) प्रतिष्ठाश्रियं वा ।

According to Yaska, author of the Nirukta, Daksina (दक्षिणा, reward) is derived from the root दक्ष्, meaning to cause to accomplish; it causes the imperfect to be accomplished. Or else, it may be so called from circumambulating (दक्षिणा दक्षतेः समर्धयति कर्मणः । व्यृद्धं समर्धयतीति । अपि वा प्रदक्षिणागमनात् - Nir. 1.7)

The word दक्षिण means the right direction also. It means the quarter; it means the quarter natural to the hand, i.e. the right hand. Daksinah (right) is derived from the root दक्ष्, meaning to work strenuously or from दाश्, meaning to give (दिशमभिप्रेत्य दिग्घस्त प्रकृतिर्दक्षिणो हस्तः । दक्षतेरुत्साहकर्मणः । दाशतेर्वा स्याद् दानकर्मणः - Nir. 1.7)

1. **maghavan,** मघवन्, (Indra and the sun both), from which the term maghonam, माघोनम्) is derived, is identified with the sun, at whose rising and at midday, the daksina (a present or reward to priests) is to be given, but never at sunset, (माघोनं मघवेन्द्रः । इन्द्रश्च सूर्यः ।). Sayana refers to "न सायमस्ति देवया अजुष्टम् - Ṛv. V.77.2: दक्षिणात् यागाङ्गं यागस्तु सायंकाले न क्रियते ।

2. **Vasodah,** the givers of raiment; givers of clothing; the givers of a place for stay, (वासोदः त्वद्देवत्य वस्त्राणां दातारः - *Sayana*).

4. **Saptamataram,** mothers of seven, i.e. which has the seven Samsthas as its children, the Agnistoma etc. or that which has seven mothers or regulators (निर्माताः), the hotṛ and other priests.

6. **Yajnanyam,** यज्ञन्यं, the three leaders of sacrifice; the adhvaryu, the udgatṛ and the hotr.

Tisrah sukrasya tanvah, तिस्रः शुक्रस्य तन्वः, three forms of light; agni, vayu and aditya or fire, lightning and sunlight.

10. In reference to the Ṛg verses where there are censure and praise (निन्दाप्रशंसे), yaska quotes a fragment each of the two verses:

(a) केवलाघो भवति केवलादी (X.117.6)
(he alone is guilty who eats alone)

(b) भोजस्येदं पुष्करिणी वविश्म (X.107.10)
(The dwelling place of a liberal person is beautiful like a lotus-bed). (Nir. VII.3).

Hymn 108

For verse 1, See Nir, XI.25.

This is one of the dialogue – hymns (dialogue between Saroma and Panis) of the Ṛgveda, others being (i) the one between Indra, Aditi and Vamadeva, IV. 18; (ii) Indra – Indrani and Vṛsakapi X. 86, (iii) between Yama and Yami, X.10, (iv) the colloquy of Indra and Agastya, I.170.

Pani, पणि, is derived from पण, pana, Pana and pratipana (पण and प्रतिपण) have a reference in the Atharvaveda (III. 15.4.6), denoting the process of bargaining and selling. Again basically it is derived from root पण् (pan), and some of the derived terms from this root occur in some of the Samhitas and Brahmanas. The word panana (पणन) in the Satapatha Brahmana means "trafficking".

In the Nirukta, we have : Pani means a merchant (पणिर्वणिग् भवति), a merchant is so-called from trading (paṇ, पण्). A trader is so called because he cleanses the articles of trade (पणिः पणनात्। वणिक् पण्यं नेनेक्ति:; see आपः पणिनेव गावः I.32.11).

Again Pani in the Ṛgveda denotes a person who is rich but who does not give offerings to the gods, or bestow Daksinas on the priests, and who is, therefore, a person very much disliked in a society. And hence, so often, we invoke gods and ask them to attack the panis. Panis are thus opposed to the pious sacrificer as a niggard, and is spoken off as a wolf, the symbol of enmity. According to mythologists, panis appear as fictitious figures, demons, who withhold the cows or waters of heaven, and to whom Sarama (सरमा) goes on a mission from Indra (X.108). Among the Panis, Bṛbu (बृबु) (VI. 45.31; 33) was apparently important. In one of the verses (VIII. 66.10), they

are described as "usurers" (इन्द्रो विश्वान् बेकनाटो अहर्दृश उत क्रत्वा पणीरभि) or Bekanatas. Sometimes they are called dasyus (दस्यु) with an appellation mṛdhravac (of hostile speech) and grathin (न्यक्रतून ग्रथिनो मृध्रवाचः पणीरंश्रद्धाँ अवृधाँ अयज्ञान् - VII. 6.3).

According to Roth, the word Pani is derived from pan (पण्), meaning "barter", and that the Pani is properly the man who will give nothing without return, hence the niggard, who neither worships the gods nor rewards their priests. According to Ludwig, Panis were all original traders who went in carvans as in Arabia and Northern Africa, prepared to fight, if need be, to protect their goods against attacks which the Aryans would naturally deem quite justified.

According to Hillebrandt (Vedischa Mythologie), the word Pani refers to a real tribe the PARNIANS of STRABO, and they were associated with the DAHAE (दास).

1. **Sarama,** सरमा - it is so called from moving (सरमा सरणात्).

With what desire has Sarama attained this place. The road leads far off to distant regions. What is the errand for us? what was the night? and how has thou crossed the waters of the Rasa (रसा).

Jagurih, जगुरिः leading; it is derived from the intensive form of the verb gam (गम्), to go; दूरे, dure, i.e. winding with curves (जगुरिः जङ्गम्यतेः पराञ्चनैरचितः)

Paritakmya, परितक्म्या, night, because takma or heat surrounds it on both sides. Again takma is heat,because it goes away (√ तक्)(परितक्म्या रात्रिः परित एतां तक्म । तक्मेत्युष्णनाम । तकत इति सतः - Nir XI.25).

Rasa, रसा - a river; it is derived from the verb √ रस् meaning to make a sound (रसा नदी रसतेः शब्दकर्मणः - Nir. XI.25)

There is a legend that the bitch of the gods, sent forth by Indra, conversed with the demons called Panis (देवशुनीन्द्रेण प्रहिता पणिभिरसुरैः समूहे । इत्याख्यानम् - Nir. XI.25).

With the help of the legend, it is tried to explain that the clouds (पणयः) withhold the rays of the sun (cows or गो; the rays are cows), and Sarama is the midspace phenomenon; the lightning and thunder, वाग् वै सरमा (Maitr. Sam); वाक्-विद्युतधारा.

Aurobindo tries to explain the whole legend of Sarama and Panis on a psycho – spiritual plane (see our Introduction, Vol.I of this series, p.167). Sarama is the discovering – intuition; she penetrates into the cave of sub-

conscient where the niggard lords of sense-action (i.e. the panis, have hidden the radiant herds (cows) of the sun (the enlightenment), and gives information to Indra, the self.

Then comes the Lord of luminous mind and breaks open the cave and drives upward the herds, udajat (उदाजत्), upwards towards the vast truth-consciousness, the own home of the gods. Our conscious existence is a hill (अद्रि, adri) with many successive levels and elevations (सानूनि), the cave of the sub-conscient is below. We climb upwards towards the god-head of the truth and bliss, where are the seats of immortality, यत्रामृतास आसते - IX.15.2 (See Aurobindo, collective works, Vol. X.p.319).

The words Sarama and Sarasvati, both derived from √ sṛ (सरणात्) represent the streams: the one of discovering intuition, and the other of enlightenment.

For Pani and the derivatives see:

पणयः -I.124.10; 151.9; IV.51.3; VI.20.4; X.108.7; 8.
पणयः (vocative) - X.108.2; 4; 6; 10; 11
पणिः -I.33.3; 180.7; V. 61.8
पणिना -IV. 25.7
पणिनाऽइव -I.32.11
पणिऽभिः -IV.58.4
पणिऽभ्यः -IX.22.7
पणिम् -I.93.4; VI.44.22; 51.14; 61.1, VIII. 45.14; 75.7; X.67.6; 156.3
पणीन् -I.184.2; VI. 33.2; 39.2; VII. 6.3; 19.4; VIII. 26.10; 64.2; 66.10; X. 60.6
पणीनाम् -II. 24.6; VI. 45.31; 53.5; 7; VII. 9.2; IX. 111.2.
पणेः -I.83.4; I.182.3; III. 58.2; V. 34.7; VI. 13.3; 53.3; 6; X.92.3
पणौ -VIII. 97.2

For Sarama, and the words derived from it, see:

सरमा -I.62.3; 72.8; III. 31.6; IV. 16.8; V. 45.7; 8; X. 108.1
सरमे (Vocative) - X. 108.3; 5; 7; 9
सारमेय -VII. 55.2; 3
सारमेयौ -X. 14.10

Hymn 109

The Ṛsi of this hymn is Juhu, the wife of Brahma or Urdhvanabha, the son of Brahma. A curious legend is ascribed to this hymn. Juhu, जुहू, is considered as the same as Vac, वाच्, "Speech", the wife of Brahma. But Vacaspati (वाचस्पति), the lord of speech, being the same with Bṛhaspati (बृहस्पति), he also is said to be the husband of juhu or Vac; in fact, Bṛhaspati and Brahma are

identified. On some occasion, his sin, resulted in her losing her husband's affection, and he deserted her. Afterwards, the gods consulted together as to the means of expiation of Bṛhaspati's sin, and restored her to her husband (*Wilson*).

In the initial stages, the divine speech is in unmanifested state. When gods offer this unmanifested speech to cold coals, they do not accept it; being cold coal, this is of no use to a Yajna-ritual, and hence the priest returns unmanifested speech to gods. This speech is then transformed to manifested speech. This is now accepted by the priest Bṛhaspati. This speech is then called juhu (जुहू). In the unmanifested form it is called Brahmajaya (ब्रह्मजाया).

Dayananda derives the words derived from juhu (जुहू) as follows:

जुहूभिः- पात्र-साधनैः पात्रैः (V.1.3); - जुह्वति याभिः क्रियाभिः (I.58.4)
जुहूः - जुहोति ददाति हविरादत्ते सुखं चानया सा असौद्यौर्वाःजुहूः -Tait S. III.3.1.1; तस्यासावेव द्यौर्जुहूः - S.Br. I.3.2.4 - Dyau or the celestral region is juhu; क्षत्रं वै जुहू विश इतरः स्रुचः S. Br. I.3.4.15 - Ksattra is juhu, sruc is visa. वाग्जुहूः - Tait Ar, II.17.2; यजमानो वै जुहूः - Mai. S.I.4.13 (ladles and spoons, जुहू and स्रुच्) for offering butter and Soma extract to fire).

Hymn 110

For verses 1-11, see Nir. VIII. 5, 6, 8, 9, 10, 11, 12, 13, 14, 17 and 21 respectively.

This Apri Hymn is fully commented by Yaska in his Nirukta in Chapter VIII. For other Apri Hymns see I.13; I.142; I.188; II.3; III.4; V.5; VII.2; IX.5; X.70 and X.110. They all refer to Agni (अग्नि रूप देवता). These are in total twelve, but sometimes one or two of them are dropped. The Apris are:

(i) Idhma or Samiddha Agni,	(ii) Tanunpat,
(iii) Narasamsa	(iv) Ida
(v) Barhi	(vi) Devirdvarah
(vii) Usasa-nakta	(viii) Daivyau-hotarau (pracetasau)
(ix) Three devis-Sarasvati, Ida, Bharati	(x) Tvastṛ
(xi) Vanaspati	(xii) Svahakṛtis

There are Apri hymns in other Vedic Samhitas also. We shall quote here Yaska for these hymns.

"Now therefore the Apri hymns (आप्रियः). From what root is Apri (आप्रि) derived? From the root ap (आप्), to obtain or from pri (प्री), to please (आप्रियः कस्मात् । आप्नोतेः । प्रीणातेर्वा । आप्रिभिराप्रीणाति । इति च ब्राह्मणम् - Nir. VIII.4). There is also a Brahmana passage. One pleases them with Apri hymns (Ait. Br. II.4). Of these Idhma (fuel) comes foremost.

1. Kindled today in the abode of man, O god, having all created beings as thy property, thou offerest sacrifice to gods. And O wise one, having plenty of friends, bring them. Thou art the messenger, thou art the learned bard. Samiddha or idhma (fuel) is so called from being kindled. (इध्मः समिन्धनात् - Nir. VIII.4). Idhma is sacrifice, says Katthakya; it is Agni, says Sakapuni (Nir. VIII.5).

2. O bright-tongued Tanunapat (तनूनपात्), having anointed the leading paths of the sacred rite with honey, be sweet. Directing the act of worship and our thoughts together with our prayers, carry our sacrifices to gods. (Nir. VIII.6)

Tanunapat, ones own son, i.e. clarified butter, says Katthakya: the word napat, नपात्, is a synonym of offspring which does not immediately succeed a person (i.e. a grandson). It is very much propagated downwards. In this case, the cow is called tanu, because delicious things are prepared (tatah, ततः) from her. Milk is produced from the cow, and the clarified butter is produced from milk. (गौरत्रतनूच्यते । तता अस्यां भोगाः । तस्याः पयो जायते । पयस आज्यं जायते).

But according to Sakapuni, tanunapat is Agni, waters are tanu (तनू) because they are spread in the atmosphere. Herbs and trees are produced from waters, and this fire is produced from herb and trees (अग्निरिति शाकपूणिः । आपोऽत्र तन्व उच्यते । तता अन्तरिक्षे । ताभ्यं ओषधि-वनस्पतयो जायन्ते । ओषधि-वनस्पतिभ्य एष जायते - Nir. VIII.5)

3. Being invoked, thou art to be praised and worshipped. O Agni, come united with the Vasus. O great one, thou art the sacrificer of the gods. As such, O excellent sacrificer, dost thou sacrifice them, invited by (us). (Nir. VIII.8)

Ida (ईळ) is derived from the root √ ईड् (id) meaning to praise, or from इन्ध (√ indh), to kindle. (ईळ ईट्टेः; स्तुतिकर्मणः । इन्धतेर्वा - Nir. VIII.7)

4. The grass in the eastern direction is twisted at day break with injuctions for the covering of this earth. He spreads it further and further to make the best and most comfortable seat for the gods and Aditi. (Nir. VIII.9).

Barhih (बर्हिः), grass, is so called from growing rapidly, (बर्हिः परिबर्हणात् - Nir. VIII.8)

5. Spacious doors remain wide-open like beautiful wives for their husbands, O divine doors, great and all-impellers, be easy of access to the gods. (Nir. VIII.10)

Dvarah (द्वारः) is derived from the root √ जु √ ju, to press forward or from √ द्रु √ dru, to move, or from the casual of वृ √ (vṛ), to exclude (Nir. VIII.9)

6. Pressing forward, adorable, brought near each other, dawn and night, the divine women, mighty, shining beautifully and putting forth beauty adorned in a radiant manner, may sit down on the seat (yoni). (Nir. VIII.10)

Usasanakta, उषासानक्ता, dawn and night - Usa (उषा) is so called because it shines (√ vas), or from ucch, उच्छ्, to disperse; it disperses darkness (उषाः कस्मात्। उच्छतीति सत्याः, रात्रेरपरः कालः It has the time subsequent to night. - Nir. II.18; Durga derives usah, उषाः, from उच्छ्, to disperse. See also Bṛhaddevata, III.9)

The word nakta, नक्ता, is a synonym of night: it anoints beings with dew; or else it is called night because its colour is indistinct. (नक्तेति रात्रिनाम। अनक्ति भूतान्यवश्यायेन। अपि वा नक्ताव्यक्तवर्णा - Nir. VIII.10)

7. The two divine sacrificers are foremost, sweet-voiced, and the measures of sacrifice for the man to worship. They are inciters, active in the sacrifices, and with injunctions point out the light in the eastern direction. (Nir. VIII.12)

Daivya hotara, दैव्या होतारा, the same as दैव्यौ होतारौ, means the two divine sacrificers, i.e. the terrestrial and the atmospheric Agni (दैव्या होतारा दैव्यौ होतारौ। अयं चाग्निरसौ च मध्यमः - Nir, VIII.11)

8. May the light of the sun come to our sacrifice quickly, and speech, here instructing like man. May Sarasvati, and the three goddesses of noble deeds sit on this most comfortable seat of grass. (Nir. VIII.13)

Tisrodevih, तिस्रोदेवीः means the three goddesses (Nir. VIII.12)

The sun is called bharata (भरत); its light, therefore, is called bharati, (भारती. And may ida, इळा, speech, instructing here like a man (come to us) (भरत आदित्यस्तस्य भाः। इळा च मनुष्यवदिह चेतयमाना। तिस्रोदेव्यो बर्हिरिदं सुखं सरस्वती च सुकर्माण आसीदन्तु - Nir. VIII.13)

9. O wise and excellent sacrificer, incited (by us) sacrifice here today to the god Tvastr, त्वष्ट्, who adorned these two progenitors, i.e. heaven and earth, and all the worlds with beauty (Nir, VIII.14) Tvastr, त्वष्ट्, is so called because it pervades quickly (etymologists say so), or it may be derived from the root tvis, (त्विष्) to shine, or from √ tvaks, त्वक्ष् meaning to do (त्वष्टा तूर्णमश्नुत इति नैरुक्ताः। त्विषेर्वास्यात्। दीप्तिकर्मणः। त्वक्षतेर्वा स्यात्। करोतिकर्मणः - Nir. VIII.13)

10. Preparing the food and the season by oblations to the gods, bestow them thyself, (or bestow thyself on thyself, उपावसृजात्मनात्मानं). May these three, i.e. the lord of herbs, the god pacifier, and Agni enjoy the oblation with honey and clarified butter. (Nir. VIII.17)

Vanaspati, lord of herbs or vegetation, or of forests. Vanam to win. Vanam, forest, is derived from the root वन्, van, (वनस्पत इत्येनमाहैष हि वनानां पाता वा पालयिता वा। वनं वनोतेः - Nir. VIII.3).

11. As soon as he was born, he created the sacrifice. Agni became the chief of the gods. May the gods eat the oblations consecrated by the utterance of "hail" (स्वाहा) in the speech of this sacrifice, set up in the eastern direction. (Nir. V.27)

Consecration by saying "hail" - The word svaha (hail) is uttered in them, or speech herself said "well ho" or one addresses himself or one offers oblation consecrated with svaha or "hail". (स्वाहाकृतयः। स्वाहेत्येतत्सु आहेति वा। स्वा वागाहेति वा। स्वं प्राहेति वा। स्वाहुतं हविर्जुहोतीति वा - Nir. VIII.20)

Hymn 111

Rsi of the hymn is Astadamstra, the son of Virupa (अष्टा दंष्ट्रो वैरूपः). To him, the Pancavimsa (पंचविंश) Brahmana (VIII.9.21) ascribes two Samans.

3. **Menam,** मेनां, to the Divine Speech; to the atman; to my own. In the Rgveda, we have the following terms:

मेना - I.51.13; मेनाम - I.121.2; X.111.3; मेनिम् - X.27.11; मेनेऽइति - I.162.7;95.6; मेनेइवेति मेनेऽइव - II.39.2.

According to Sayana, mena is the self; or atman (मेनां आत्मानम्) we have मेनाभवोवृषण श्वस्य सुक्रतोः - I.51.13).

Yaska interprets मेना as speech (मेना वाङ्नाम - Nigh, I.11; मेना-वाणी - *Daya.* I.51.13; मेनां विद्यासुशिक्षाभ्यां लब्ध्वां वाचम् - *Daya.* I.121.2; मेने वत्सले स्त्रियाविव (रात्रिदिने) -*Daya.* I.95.6; also मेना उत्तराणि पदानि - Nigh. III.29; मेनाग्ना इति स्त्रीणां मेना मानयन्त्येना - Nir.III.21 (menah, मेनाः and gnah, ग्नाः; are synonyms of women. Menah (women) are so called because men honour them (मानयन्ति)

Hymn 112

The Rsi of this hymn is Nabhah Prabhedana, of Virupa family (नभः प्रभेदनो वैरूपः).

8. **Brahmane,** ब्रह्मणे, for Brahman; for the sun; for Brhaspati (ब्रह्मणे बृहस्पतये - *Sayana*)

Gam, गां, cows, sun's rays (cows stolen by Panis - गां पणिभिरपहृता) Adrim, अद्रिं, clouds (अद्रिं मेघम् - *Sayana*)

Hymn 113

The Ṛsi of the hymn is Sata Prabhedana, शत प्रभेदन, the son of Virupa.

Virupa, विरूप, is the name of an Angirasa (this word is twice mentioned in the Ṛgveda : I.45.3 and VIII.75.6, and to the seer of this name certain hymns are attributed by the Anukramani (Index).

3. **Ahina,** अहिना, indestructible, or the dragon; or the one who must be destroyed, or Ahi (अहिना आहन्तव्येन '- *Sayana*)

10. **Sugebhih visva durita tarem,** सुगेभिः विश्वा दुरिता तरेम, with well-acquired (riches), let us cross over all iniquity (Wilson)

Adya nah gadham urviya su vida, अद्य नः गाधं उर्विया सु विद - accept our praise today with might, or find us today a ford far and near, i.e. Help us to cross over with ease (*Wilson*).

9. **Dhunim ca cumurim ca,** धुनिं च चुमुरिं च - wicked and cruel; in mythology, the asuras; Cumuri is the name of an enemy of Dabhiti, for whom he, along with his friend Dhuni (धुनि) is mentioned in the Ṛgveda (VI.20.13; X.113.9; Cumuri alone in VI.26.6) as having been defeated by Indra. Dasas and Dasyus generally are stated to have been subdued for Dabhiti (see IV.30.21; II.13.9; also see II.15.9; VII.19.4). Sometimes these two are spoken of, along with Sambara (शम्बर), Pipru (पिप्रु) and Susna (शुष्ण), as having been crushed by Indra, who destroyed their castles (VI. 18.9).

Dayananda interprets as follows:

Dhunayah, धुनयः शत्रून् कम्पयन्तः (I. 87.3): रश्मिगतयः radiations (II.30.2); winds (VII.5.5); terrors to the wicked (दुष्टानां कम्पकाः; मरुतः मानवाः (V.60.7): रजांवृक्षादीनि कम्पयितारः (वायवः) Strong winds uprooting trees; (I.64.5).

Dhunim, धुनिम्, they who tease law-abiding people (धुनि श्रेष्ठानां कम्पयितारम्; चुमुरिंचोरंजनम् (VII.19.4); ध्वनितारम् '- makers of loud noise; thundering clouds (VI.18.8); कम्पन्तं चेष्टाकरणम् - those who heinously attack); Dhunih, धुनिः कम्पनं चेष्टाकरणम्; दुष्टानां कम्पकः (विद्युदग्निः) - terror to wicked (thunder or lightning (I.79.1)

Cumurim, चुमुरिम् - the murderer, the wicked, thief or robber, appellation of Sambara (शम्बर=मेघ) or cloud (VI. 18.8; VII. 19.4; वक्त्रसंयुक्तं दस्युं, oppressor, II.15.9) - Dayananda.

Dabhitim, दभीतिम्, the wicked, the slayer, (दभीतिं हिंसकं प्राणिनं II.15.9); दम्भिनं पापिजनम् - I.112.23 (*Dava* : दभीतिः हिंस्रः, cruel and wicked: enemy - VI. 41.4)

Hymn 114

For verse 4, see Nir. X.46.

The Ṛsi of this hymn is Sadhri of the family of Virupa (सध्रि वैरूपो धर्मो वा तापसः)

1. **Dharma,** घर्म, effulgent Agni and Aditya, fire and the sun.

2. **Tisrah nir-ṛtih,** तिस्रो निर्ऋतीः - According to Sayana, nirṛti means the earth; here the three regions - earth, midspace and heaven (or three forces of Nature, the creative, the sustaining and disintegrating.

3. **Suparna,** सुपर्ण, the twinbirds (either husband and wife; or the yajamana and the Brahman, the householder and the priest; or the lower self, the jiva, जीव, and the Supreme Self, परमात्मन्) (For suparna, see Nir. ỊV.3, and VII.24; see also X.114.4 - एकः सुपर्णः स समुद्रमाविवेश)

4. One had beautiful winds, he has entered the ocean; he beholds this entire universe. With a pure mind, I saw him from near; him the mother kisses and he kisses the mother.

Mata, माता, mother is the divine sound of midspace (माध्यमिका वाक्), the sound of mid-heaven, the thunder, which is the mother or source of rain. The deity referred to as the bird who has taken his station in the firmament is Agni or else Vayu.

Here the seer who had the intuitive insight into the reality expresses his pleasure in a narration (इति ऋषेर्दृष्टार्थस्य प्रीतिर्भवति - Nir. X.46)

Hymn 115

The Ṛsi of this hymn is Upastuta, son of Vṛstihavya (उपस्तुतोवार्ष्टिहव्यः).

1. **Matarau,** मातरौ, parents, heaven and earth or the two fire-kindling sticks.

2. Nama **dhayi,** नाम धायि, is applied to him as a name; or nourished with Ghi (नामः नाम्ना नमयितृणा हविषा स्तोत्रेण वा । धायि यजमानैधीयते खलु - *Sayana*)

Hymn 116

For verse 7 and 8, see Nir. VII.6 and VI.16 respectively.

4. **Gavya sutasya prabhṛtasrya madhvah satra khedam asusha vṛsasva** - गव्या सुतस्य प्रभृतस्य मध्वः सत्रा खेदामरुशहा - slayer of enemies (exhilarated) at our sacrifice (by drinking of the Soma juice effused upon the cow-hide (gavya) and poured (into the cups) (prabhṛtasya), rush like a bull upon the dispirited (arusaha) (foe, or alternatively, shower always upon thy mallet the Soma juice effused, etc. (*Wilson*)

7. O Indra, eat and drink the (Soma) placed before (thee) (Quoted as an illustration where gods are praised with regard to anthropomorphic actions (पौरुषविधिकैः कर्मभिः - Nir. VII.6)

8. **Canah,** चनः - O Indra, none eat these prescribed oblations; bestow upon us cooked food and Soma - Here the word Canas, चनस्, is a synonym of food (चन इत्यन्ननाम - Nir. VI.16)

Hymn 117

For verse 6, see Nir. VII.3.

Bounty, the gift of money or of food, or the practice of hospitality in the devata of this hymn; and the Ṛsi is beggar or Bhiksu (भिक्षु). (देवता धनान्नदान प्रशंसा).

5. **Draghiyamsam pantham,** द्राघीयांसं पन्थाम्, a more protracted route or the road of virtue. (Wilson suggests: "Let him look further along the path of life, and he will see riches deserting the rich and going to others. Fortune is fickle."

6. **Kevalagho bhavati Kevaladi,** केवलाघो भवति केवलादी, he alone is guilty who eats alone. This phrase has been quoted by Yaska to illustrate that in several Vedic verses, there is apprehension arising from a particular state (अथापि परिदेवना कस्माच्चिद् भावात् and अथापि निन्दाप्रशंसे - Nir. VII.3). The seers have with various intentions, visions of their poetic compositions (एवमुच्चावचैरभिप्रायैर्ऋषीणां मन्त्रदृष्टयो भवन्ति).

7. **Pṛnan apih apṛnantam abhi pyat,** पृणन् आपिः अपृणन्तम् अभि ष्यात् - let the man who gives become a kinsman to the man who gives not; or the loving kinsman will prevail over him who loves not.

8. **Catuspadeti dvipadam** etc., चतुष्पादेति द्विपदम्, he who has four feet comes up overtaking the two-footed (and three-footed) beholding their traces as he praises by (a metaphoric expression for: "the man who has four times the riches of another should be fourtines as liberal).

Hymn 118

Agni Raksoha (अग्नीरक्षोहा) is the devata of the hymn and Ṛsi Uruksaya, the son of Amahiya (or of Amhiya Gotra), उरुक्षय आमहीयव is the ṛsi.

8. **Uruksayesu,** उरुक्षयेषु, in the outspread dwellings; or as occupying many mansions; i.e. yajamanas (विस्तीर्णेषु निवासेष्वा हवनीयादिषु)

For uruksaya, see:

उरुऽक्षया - I.2.9
उरुऽक्षयाः - X.118.9
उरुऽक्षयेषु - X.118.8

According to the Vedic Index (Mac Donell and Keith), Uruksaya family was notable as singers and worshippers of Agni (X.118.9 and 9).

Hymn 119

For verse 9, see Nir. I.4

The Devata of the hymn is Indra, and Ṛsi is also the same Indra under the form Laba (Laba Aindra, लब ऐन्द्रः)

Iti va iti me mano gamasvam sanuyamiti इति वा इति मे मनो गामश्वं सनुयामिति; (thus indeed, thus our mind (resolved) for I have often drunk of the Soma.

Kuvit somasya apam iti, कुवित् सोमस्यापामिति, for I have often drunk of the Soma; the burden of each verse in this hymn.

9. **Hantaham prthivim imam ni dadhaniha veha va** हन्ताहं पृथिवीमिमां नि दधानीह वेह वा, - (1) Quickly will I drive this earth here or there (*Ludwig*)

(2) Lo, I will place this earth (where I will), either here or there (*Wilson*). Yaska has quoted this fragment of the verse to illustrate the use of va (9) in the sense of deliberation (वेति विचारणार्थे - Nir. I.4).

Hymn 120

For verse 6, see Nir. XI.20-21.

For verses 1 to 3, see Samaveda II 6.3.17. 1-3 (1483-1485)

1. **Tat,** तत्, **That,** i.e. Brahma (ब्रह्म) the original, First cause of the universe.

2. **Sasni,** सस्नि, is properly purified (सस्नि सस्नातमिन्द्रेण सम्यक् शोधितं भवति - *Sayana*); or properly derived and purified by sun's rays.

Vyant, with life (व्यनत् प्राणवज्जंगमम्) Avyanat, lifeless; not moving (अव्यनत् स्थावरम् - *Sayana*)

3. **Dvih** and **trih,** द्विः, त्रिः - The two or three, i.e. the Yajamana, his wife and child.

6. The word "**aptyah**" (आप्त्याः) is illustrated in this verse. Aptyah, आप्त्याः, is derived from आप्, to obtain.

Praiseworthy, multiform, great, most supreme Lord, worthy of being obtained among those to be obtained (आप्तव्यम् आप्तव्यानाम्), he crushed seven demons with his strength and he overpowers many adversaries.

Sapta danum, सप्त दानूम्, seven givers or seven gift-makers (सप्तदातॄन् इति वा। सप्तदानवानिति वा - Nir. XI.21)

8. **Bṛhad-divah,** बृहद्दिवः, a thorough scholar; Agriyah, अग्रियः, the leader among men of wisdom.

Gotrasya, गोत्रस्य, of the herd of cattle; of the divine speech.

For Bṛhaddivah, see:

बृहत्ऽदिवः - V. 45.13; X.120.8; 9
बृहत्ऽदिवस्य - IV.29.5
बृहत्ऽदिवा - II.31.4; V.41.19; 42.12; X.64.10
बृहत्ऽदिवाः - X.66.8
बृहत्ऽदिवेषु - II.2.9; IV.37.3; IX.79.1
बृहत्ऽदिवैः - I.167.2

Bṛhad - deva is a Ṛsi of the verse X.120.8 and 9; belonging to the Atharva group. He is mentioned in the Aitareya Brahmana (IV.14) and is named in the Vamsa (list of teachers) of the Sankhayana Aranyaka as a pupil of Sumnayu (XV.1).

Hymn 121

For verse 1 and 10, see Nir. X. 23 and X. 43 respectively.

The devata or the subject matter of this hymn is kah (कः), and the Ṛsi is Hiranyagarbhah Prajapatyah (हिरण्यगर्भः प्राजापत्यः). The first nine verses have the burden: कस्मै देवाय हविषा विधेम. The tenth verse is devoted to Prajapati, Lord of Creatures.

Ka is an interrogation - a question mark regarding the Supreme Reality. The question "To WHOM" in itself incorporates the answer "TO HIM ALONE", or "TO NONE ELSE"

The monosyllabic word ka stands for Prajapati, a synonym; and also to one who is the source of ALL BLISS.

1. **Hiranyagarhah,** हिरण्यगर्भः - The word has been variously interpreted and translated: (I) the golden embryo, (ii) he who had the golden germ i.e. he who was in the golden mundane egg as an embryo: he is Brahma, the creator.

"In the beginning, the golden foetus took shape; he was the sole existing lord of the universe. He supported this earth and heaven. Let us with oblation worship the god KA. (See also Av. IV.27; Yv. XVIII.4; XXIII.1; XXV.10).

The gold foetus: the foetus made of gold, or he whose foetus is made of gold (हिरण्यगर्भो हिरण्यमयो गर्भः । हिरण्यमयो गर्भोऽस्येति वा ।) the word garbhah, (foetus) is derived from the verb gṛbh (गृभ्), used in the sense of praising or so called because it swallows useless things, (गर्भो गृभेः । गृणात्यर्थे गिरत्यनर्थान् इति वा). Now when a woman receives the life-germs (gunan, गुणान्) and her own life-germs are brought into contact with them, fertilization takes place. (see details in Durga commentary on the Nirukta).

Kah, कः, क इति पदनाम (Nigh. V.4).

Kah (कः) is called because he is loving, or surpassing or happy (कः कमनो वा। क्रमणो वा । सुखो वा । — Nir. X.22); blissful lord सुखस्वरूपो देवः — *Daya*. on I.24.1; Prajapati so spoke: I am Kah; and hence Kah, कः, is synonym of Prajapati (को वै प्रजापतिः — Ait Br. III.21) Kah is also Aditya, the sun. (को अद्य युंक्ते धुरि गा ऋतस्य — I.84.16 ऋतस्य समष्टि यज्ञ रूपस्य धुरि कः आदित्यः गाः रश्मीन्; i.e., क आदित्यो धुरिगा Nir. XIII.38 or XIV.25)

2. **Atmada,** आत्मदा, the giver of soul; the giver of spiritual strength; giver of himself (*Mahidhara*); giver of divine enlightenment. (आत्मानं ददाति सः and विद्याविज्ञानप्रदः - *Daya*.

4. **Yasya bahu,** यस्य बाहू, His arms are these; whose are the two arms; whose two arms are the protectors of the world. (*Mahidhara*)

6. **Avasa tastabhane,** अवसा तस्तभाने, established by His protection (अवसा रक्षणेन हेतुना लोकस्य रक्षणार्थं तस्तभाने प्रजापतिना सृष्टे लब्धस्थयें सत्यौ - *Sayana*; maintaining living beings by sacrificial food, i.e. generating rain. (*Mahidhara*)

7. **Garbham,** गर्भं, germ (of the world), Brahma or Prjapati (गर्भं हिरण्मयाण्डस्य गर्भभूतं प्रजापतिम् - *Sayana*; in the beginning, Prajapati only existed and thence the creation (एकः प्रजापति समवर्तत समजायत । यत् यं गर्भं दधाना आपो विश्वात्मनावस्थिताः ततो गर्भभूतात्प्रजापतेर्देवादीनां प्राणात्मको वायुरजायत and so on - *Sayana*).

10. **Prajapati,** प्रजापति, is the protector or supporter of creatures (प्रजापतिः प्रजानां पाता वा पालयिता वा - Nir. X.42).

O Prajapati, no one except thyself, did encompass all those created things with whatever desire, we sacrifice to this, let that be ours. May we be lords of treasures. (Nir. X.43).

Hymn 122

Citramaha, of the family of Vasistha, is the Ṛsi of the hymn (चित्रमहा वासिष्ठाः). In the first verse, we have Citramahasam, चित्रमहसं, i.e. the one with glorious halo, or the one of wandrous might (*Griffith*). Citramahas term does not occur anywhere else in the Ṛgveda.

3. **Dasat,** दाशत्, the giver of all blessings or benefits; giving liberally (*Wilson*), (प्रयच्छति - *Sayana*)

Sapta dhamani, सप्तधामानि, the seven regions.

Hymn 123

For verse 1, see Nir. X.39.

The Ṛsi as well as the devata of this hymn are Vena, वेन, which may mean the sun; or the planet Venus, a term which goes after the name of the Ṛsi Vena. For the word Vena, see; वेनः - I.83.5; 139.10; VIII.3.18; 63.1; X.123.1; 2;5. The word Vena means kanta (कान्त) or loving or beloved. It may mean Brahman, Indra or Parjanya (rains). In Yv. VII.16, Mahidhara renders it as the moon (चन्द्र). According to Wilson, the general purport of the hymn makes Vena equivalent to the thunder cloud.

According to Dayananda, Vena means (i) loving God (I.43.9); lovely moon (कमनीय चन्द्र - Yv. VII.16), a learned man of enlightenment (Yv. XXXII.8).

1. The Vena impels them who are in the womb of the variegated one. Light is the chorion in measuring the region of vapours. At the contest of waters and the sun the wise kiss him with thoughts like an infant. (Nir. X.39).

According to Yaska (Nir. X.39), Vena is derived from the root वेन्, meaning to long for (विनो वेनतेः कान्ति कर्मणः - Nir. X.38)

This vena impels them who are in the wauk of the variegated one; i.e. in the womb of one who is endowed with variegated colours, i.e. waters (पृश्निगर्भाः प्राष्टवर्णगर्भाः । आप इति वा). Light is the chorion (ज्योतिर्जरायुः), his light serves the purpose of chorion (ज्योतिरस्य जरायुस्थानीयं भवति). This chorion develops with the external membrane of the foetus, or it is joined with the external membrane (जरायु जरया गर्भस्य । जरया यूयत इति वा). At the coming together of waters and the sun, wise men kiss, lap, praise, cause to grow, or worship with hymns as they do an infant. (इयमपां च संगमने सूर्यस्य च शिशुमिव विप्रा मतिभी रिहन्ति । लिहन्ति । स्तुवन्ति । वर्धयन्ति । पूजयन्तीति वा - Nir. X.39)

Sisum, शिशुम्, to the infant. An infant is so called because it is worthy of praise (शासनीय) or it.is from the root शि, meaning to give (शिशुः शासनीयो भवति शिशीतेर्वा स्यात् दानकर्मणः - Nir. X.39)

3. On this Wilson says: Dark allusions are here apparently intended to the agency of the thunder-clouds in sending rain, "the Calf (vatsa)", meaning, according to Sayana (vidyutagni, i.e. Agni as the lightning).

8. **Grdhrasya,** गृध्रस्य, of the sun, desiring to absorb water. (contemplating with the eye of an hawk (*Wilson*). See Samaveda, II.9.2.13.3(1848).

Hymn 124

Agni and Indra are the deities, whilst Agni, Varuna and Soma are the Ṛsis, who do not appear to be historic persons, these terms being conceptual.

1. **Panca-yamam,** पञ्च यामं, five oblations or regulated by five; the Yajamana, the Hotṛ, the Udgatṛ, the Adhvaryu and the Brahman (the Yajamana and four Ṛtviks).

Trivṛtam, त्रिवृतं, three-fold, i.e. the Paka yajna, the Havir-yajna and the Soma-yajna.

Saptatantum, सप्ततन्तुम्, seven threads or seven priests; Agnistoma (अग्निष्टोम), Atyagnistoma (अत्यग्निष्टोम), Ukthya (उक्थ्यं), Sodasi (षोडशी), Vajapeya (वाजपेय), Atiratra (अतिरात्र) and Aptoryama (आप्तोर्याम).

2. **Asivah,** अशिवः, not auspicious; not being beautiful, not being radiant.

Nabhim aranim, नाभिं अरणीम्, the binding touch wood, (नाभिं नहनशीलां बन्धनशीलां। अरणीं अश्वत्थमेव - *Sayana*); also a family of strangers (*Ludwig* and *Grassmann* - fremde sippe).

3. **Anyasyayah vayayah atithim pasyat,** अन्यस्यायाः वयायाः अतिथिं पश्यत्, beholding the guest of another family. (ममस्थानभूता या पृथिवी ततः अन्यस्याया वयाया यन्तव्यायाः दिवः सम्बन्धिनं अतिथिं सततगामिनं सूर्यं पश्यन् जानन् - beholding, knowing, i.e. following the course of the guest, i.e. the sun, who is connected with a different region to be traversed (i.e. the sky, than that which is my abode, viz. the earth - *Sayana & Wilson*).

6. **Soma,** सोम, moon; the bliss-giving element.

7. **Kavih and Kavitva,** the sage by his wisdom Kavi is the sun or Mitra who by his wisdom has fixed his body in the sky.

Varunah, the cosmic waters, who with but a slight effort let loose the waters (अपः).

9. **Anuṣṭubham anu - carcuryamanam,** अनुष्टुभं अनु चर्चूर्यमाणं, who moves after the Anustubh, or the ceaselessly moving Indra, who is worthy to be praised with a Anustubh metre.

(चर्चूर्यमाणं पुनः पुनश्चरन्तं गच्छन्तम् - *Sayana*).

Hymn 125

The Ṛsi (as well as the devata) of the hymn is Vac, वाच्, personified speech, the daughter of the Ṛsi Ambhṛna (वागम्भृणी).

The hymn is pretty poetic with a narration in the first person (अस्मदादेश).

Hymn 126

The Ṛsi is Kulmala Barhisa (कुल्मल बर्हिषः), the son of Silusa (शिलूष) or Amhomuc, अंहोमुच्, the son of Vamadeva.

The theme is to get rid of amhah, the sin and durita, evil, as well as to get protection from the vice of jealousy and hatred (द्विषः अति, beyond the reach of our enemies, who hate us or who are jealous of us).

Hymn 127

The devata or the subject matter of the hymn is Ratri or the Night

personified, and the Ṛsi is Kusika, the son of Sobhari (कुशिकः सौभरः) or alternatively Ratri, the daughter of Bharadvaja (रात्रिः भारद्वाजी).

The approaching night assumes all beauties (श्रियः अधि अधित), (1); she fills the low and high places both (निवितः उद्वितः); she fights the darkness with lustre (ज्योतिषा बाधते तमः) (2); she prepares the way for her sister dawn, and at her (i.e. dawn's) appearance, she departs (3); at her approach, we come back to our places of stay like birds coming back to the trees (4). Beasts, birds and hawks also retire to their places (5). Night is the daughter of the sky (दुहितर्दिवः) (8).

Hymn 128

For verse 5, see Nir. X.40.

The Ṛsi of the hymn is Vihavya, belonging to the family of Angiras (विहव्य आंगिरसः).

5. **Devih sat urvih uru,** देवीः षट् उर्वीः उरु - ye, six mighty goddesses - heaven, earth, day, night, waters and plants (द्यौश्च पृथिवी चाहश्च रात्रिश्चापश्चौषधयश्च - *Sayana*).

Ma radhama dvisate soma rajan, मा रधाम द्विषते सोम राजन् - We will not be subjected to the foe. O King Soma (Soma, or moon, a deity of midspace) (Nir. X.40).

Hymn 129

For verses 2 and 3, see Nir. VII.3

The Ṛsi of the hymn is Parmatma, परमात्मा, the Supreme Self and the Creator, the Paramasthi, परमेष्ठी, and the devata is Bhavavṛttam, भाववृत्तम्, the preservation and dissolution of the various entities.

The hymn is known as the Nasadiya Sukta (नासदीय सूक्त) because it starts with the words नासदासीत्. This hymn is one of the rare hymns which speak of the philosophic heights and depths of the Vedic thoughts.

What is sat? and what is asat? Asat does not mean non-existent; it means invisible existence; unmanifested; or existing in the causal form. Sat is the manifested one; in the visible form, In fact, we have three Externals, the Supreme Self, who is the First or the Intelligent cause (निमित्तकारण) in the Creation. The Supreme Being does not need creation for His own sake; He creates the universe for the enjoyment and fulfilment of tiny little souls, for their jnana (knowledge), karma (actions) and bhoga (enjoyment) (जीवानामुप-भोगार्थाहि सृष्टिः -*Sayana*); संहतपरार्थत्वात्- Kapila in the Samkhya). These souls have also been eternally co-existing with God. The third Eternal is the Prakṛti, or the

causal matter (उपादानकारण). Sayana bases his commentary of this hymn on the Puranas, and the traditional mythology. Dayananda quoted this hymn in his Ṛgvedadi-Bhasya-Bhumika with special commentary on the first and the seventh verses. Kasya sarman, कस्य शर्मन्, of what could there be felicity, i.e. of whom or of what living being could enjoyment, or fruition, whether of pain or pleasure, be predicated, there being no life. (कस्य शर्मन् कस्य वा भोक्तुर्जीवस्य शर्मणि सुख दुःख साक्षात्कार लक्षणे भोगे निमित्तभूते सति तदावरकं तत्त्वमावृणुयात् -*Sayana*).

2. **Avatah svadhaya tat ekam asit**, अवातः स्वधया तत एकमासीत् - breathed of his own existence. Svadha, स्वधा, means Prakṛti, प्रकृति, maya, माया or प्रज्ञा - the source of the phenomenon world (*Sayana*-माया, illusion or Nature).

Na mṛtyuh asid amrtamna, न मृत्युः आसीत् अमृतं न - There was no death, nor indeed immortality. Yaska quotes this line (Nir. VII.3) to illustrate that in the Vedic text, there is occasionally an intention of describing a particular state.

3. **Tamah asit tamasa gudhamagre,** तमः आसीत् तमसा गूळ्हमग्रे – In the beginning of the creation, there was darkness hidden in darkness (See Nir. VII.3)

Tapasa, तपसा – through austerity, through penance, but here in the sense of contemplation (of the things which were to be created).

4. **Tad agre kamah,** तदग्रे कामः – Preceding that there was desire, (not that the creator has desires. He merely thought of (in the mind of the Supreme).

5. **Vitatah rasmih tirascinah,** विततः रश्मिः तिरश्चीनः – Their ray was stretched out. This refers to the suddenness of creation according to Sayana, as if every thing appeared in the twinkling of an eye; like a flash of the Sun's ray or lightning. The creation took place simultaneously in all the three regions. The word tirascinah (तिरश्चीनः), on all the four sides or across is significant. Nobody can say that the things in the central space were created first, or those above, or those below. It may mean "zigzag" creation, not on the simple geometric patterns. The so called systematic evolution, step by step : i.e. from atman the space (आकाश); from akasa the wind (vayu, वायु), from vayu the fire (अग्नि), from agni, the water (आपः), and from apah, the earth (पृथिवी). The actual occurrence of events is a philosophic myth. The evolution, growth or creation does not take place actually in such series. The actual steps cannot be specified.

Adhah-svit asit; upari-svit asit, अधःस्वित् आसीत्, उपरि स्वित् आसीत् – whether below or above.

Svadha avastat – parastat, prayatih parastat – स्वधा अवस्तात् प्रयतिः परस्तात्, matter was inferior and the creator was superior.

Alternatively, the food (भोज्यः) was inferior and the eater or consumer (भोक्तारः) was superior.

6. **Kutah ajata, kuta iyam visṛstih,** कुतः आजाता कुत इयं विसृष्टिः who has been the creator (the First Cause, the intelligent cause); and which has been the material cause in the creation.

7. **Anga veda yadi va na veda,** अङ्ग वेद यदि वा न वेद – He assurelly knows. (how do you say:), or He knows not, if He does not know, who else then knows!!

Hymn 130

The subject matter (devata) of this hymn is Bhavavṛttam (भाववृत्तम्), and the Ṛsi is Yajnah Prajapatyah (यज्ञप्राजापत्य). Bhavavṛttam is the devata of X.190 hymn also, of which the Ṛsi is Aghamarsana of the family of Madhucchandas (अघमर्षणो माधुच्छन्दसः). All the four hymns with the devata "Bhavavṛttam" occur only in the Tenth Book of the Ṛgveda : X.129; 130; 154 and 190; and their Ṛsis are Prajapatih Paramesthi (प्रजापतिः परमेष्ठी), Yajna Prajapatyah (यज्ञप्राजापत्यः), Yami (यमी), and Aghamarsanah Madhucchandsah (अघमर्षण माधुच्छन्दसः). The names of Ṛsis do not appear to be historical; probably, they are all conceptual. Yami of hymn 154 appears to be different from the Yama-Yami twins of hymn X.10 (यमी वैवस्वती and यमोवैवस्वतः).

1. The creation is likened to a weaver's job : the threads are spread out or extended on every side; the weaving is forwards or upwards (प्रवय) and backwards (अपवय). Lord Prajapati, the progenitor, is invoked.

By pravaya and apavaya, Sayana understands superior and inferior weaving (intellectual, चेतन and unintellectual, जड, weavings (प्रवाणं नाम प्रकृष्टस्य चेतनस्य भोक्तृप्रपञ्चस्य सर्जनम्। अपवानं नाम अपकृष्टस्य निकृष्टस्य अचेतनस्य भोग्य प्रपञ्चस्य सर्जनम् – *Sayana*).

2. **Puman,** पुमान्, the First Person, the Cosmic Man. He is the Lord, the Creator, the Purusa of the Purusa Sukta (Ṛv. X.90). The first, the foremost one spreads out this web (तनुते), the same Foremost rolls it up (उत्कृणत्ति) and then spreads it up in this heaven (नाके अधि वितत्ने).

Nake, नाके, a place free from akah or pain, i.e. the heaven (नाके अकं दुःखं नास्त्यस्मिन्निति नाकः स्वर्गलोकः – *Sayana*).

Tasarani, तसराणि, shuttles of a weaver; also तसराणि तिर्यक्सराणि तिरश्चीन सूत्राणि – *Sayana*).

Otave, ओतवे, for weaving (वयनाय यज्ञाख्यं वस्त्रमोतुम् – *Sayana*).

3. The creation itself is a great yajna or sacrifice, and hence the natural questions posed in this verse in respect to प्रमा, प्रतिमा, निदान, आज्य, परिधि, छन्द, प्रउग, and उक्थ. In the Sulba Geometry, Pra-u-ga is a technical term for a triangle, the yoke of a cart forming the triangle. In the yajna-karma, all these become technical terms of specific definitions.

4. The verse deals with metres : gayatri, usnik, anustubh, brhati and also the uktha, jagati is mentioned in verse 5.

The Purusa Sukta, X.90, describes the paridhi and the ajya of the cosmic sacrifice (verses 8 and 15).

6. The creation involves men (मनुष्याः), fathers (पितरः), and seers (ऋषयः).

7. A reference to Seven divine Ṛsis, Marici and others (the seven officiating priests); their predecessors are Angiras and the elder Ṛsi or else the gods involved in the creation.

Sahastomah, सहस्तोमाः, the stamas are three-fold (त्रिवृत्), fifteen-fold (पञ्चदश) etc.

Saha-candasah, सह छन्दसः, the metres are the Gayatri etc.

Saha-prama, सहप्रमा – the prama represents the measurements of fire altars (प्रमितिः प्रमा यज्ञस्येयत्ता परिज्ञानम् – *Sayana*).

Ṛsayah, ऋषयः; the seers, Marici and others, seven seers in all or the seven participants in the yajna (मरीचि प्रमुखाः सप्तर्षयो होत्रादयः सप्त वषट्कर्तारो वा – *Sayana*).

Hymn 131

For verses 2,3 and 4, see Yv. X.32,33 and 34.

Sukirti of the family of Kaksivan (सुकीर्ति काक्षीवतः) is the Ṛsi of the hymn. Indra and Asvins are invoked.

1. **Anga,** अंग, O dear, O Indra.

2. **Yavamantah,** यवमन्तः, the farmers who grow barley (just as dhanvantah, who grow rice); yavam-cit, यवंचित्, barley etc; or grains or cereals in general; grain is separated from husk and chaff.

4. **Namucau,** नमुचौ, in mythology the name of an asura, who was crushed to death by Indra by a vajra, specially prepared from the foam of water (नमुचौ एतत्संज्ञे असुरे हन्तव्ये – *Sayana*).

For Namuci, see:

नमुचिम् – I.53.7; II.14.5; VII.19.5; X.73.7

नमुचेः – V.30.7; 8; VI.20.6; VIII.14.13

नमुचौ – X.131.4

We are also told that Namuci was originally a friend of Indra, but on a certain occasion, Namuci deprived all vitality of Indra, and thereon, on the advice of Asvins, Indra used his vajra and killed Namuci. In another legend, we are told that once Indra got victory over Asuras. This irritated Namuci (one of the asuras), who in his duel, made Indra his captive. Indra entreated and prayed for relief. On Namuci's asking, he promised that he would not kill him either during the day, nor in the night; neither on the dry land nor on waters. Indra promised to do so, and hence was set to liberty. Now during one evening (which was neither day nor night), Indra took the foam of water (which was neither moist nor dry), and thereby he beheaded Namuci (See S'Br. XII.7.3.1-3; see Yv. X.14 also for Namuci)

Dayananda in his commentary on the Yajurveda interprets the word namuci as: नमुचेः - न मुञ्चति परपदार्थान् दुष्टाचारान् वा यः स्तेनस्तस्य; i.e. namuci is that wicked person, a thief, who has taken possession of other's property and does not give it back, nor he forsakes his wickedness. (Yv. X.14)

नमुचौ - न मुञ्चति स्वकीयं कर्म यस्तस्मिन् – one who does not give up his bad habits or deeds is namuci. In the context of Indra, the individual self, namuci is an evil sexual desire or passion which deprives the self or the embodied soul of its vitality and vigour. These passions have to be suppressed tenderly by care (by apam phenam, अपां फेनम्, or foam of water).

Hymn 132

The devata, or the subject matter of the hymn is heaven, or earth or Asvins, Mitra and Varuna and the Ṛsi is Sakaputa, the son of Nṛmedha (शकपूतो नार्मेधः).

The metre of the verses of this hymn is unusual: that of the first verse is Nyankusarini Bṛhati (12 + 8 + 8 + 8); of the second and sixth verses Prastarapankti, 12 + 11 + 7 + 7 and 11 + 11 + 8 + 8 respectively; of the seventh verse Mahasatobṛhati, 14 + 9 + 12 + 11 and of the rest Viradrupa, (3) 21 + 14, (4) 21 + 16, and (5) 21 + 17.

Sayana defines the number of syllables in these metres as follows:

1. न्यङ्कुसारिणी - द्वितीय द्वादशक - त्र्यष्टकवती - 12 + 8 + 8 + 8 + 36

2,6, प्रस्तार - पंक्ति - द्विद्वादशक द्वयष्टक वती - 12 + 12 + 8 + 8 + 40

7. महसतोबृहती - त्र्यष्टक द्विद्वादशकवती - 8 + 8 + 8 + 12 + 12 + 48

3, 4, 5 – विराड्रूपा - एकादशिनस्त्रयोऽष्टकः 11+8+8+8+35

1. The heaven, the earth and the Asvins, all of them bring prosperity to the Ijana, ईज़ानम्, the one who performs the yajna, the act of public good.

5. **Sakapute,** शकपूते, a person sanctified with sacrifice is sakaputa; he should be free from blemishes. This word does not occur anywhere else in the Rgveda.

(1) **Avah,** अवः अवितुः, the protective; (2) avah अन्न. food (Nigh. II.7)

4. **Rathasya murdha,** रथस्य मूर्धा, the head of the chariot; here it stands for Soma.

7. **Dhursadam,** धूर्षदम् – one that rests on the yoke; one that stays in the land of horses.

Vanarsadam, वनर्षदम्, one who abides in the forests (or in the water, Varuna being said to reside in the ocean).

Hymn 133

For verses 1 and 2, see Nir. III.20 and I.15 respectively.

The Rsi of the hymn is Sudas of the family of Pijavana (सुदाः पैजवनः). The first six verses are of three lines each with metres as Sakvari (I-3). and Mahapanktih (4-6).

शक्वरी	— 15	23	14 (I); 14	23	14 (2); 15	24	14		
महापंक्ति	— 16	16	14 (4); 15	16	14 (5); 15	15	14 (6)		
त्रिष्टुप्	— 11	10	10	11					

For the first three verses of this hymn, see Samaveda

II. 9.1.14.1-3 (1801-1803)

1. **Abhike cidulokakrt,** अभीके चिदुलोककृत्, lo! the maker of the room has approached. The words प्रपित्वे (prapitve) and (abhike) are synonyms of near (प्रपित्वेऽभीकइतग़सन्नस्य। प्रपित्वे प्राप्ते अभीकेऽभ्यक्ते – Nir. III.20)

2. **Asatrurindra jajnse,** अशत्रुरिन्द्र जज्ञिषे, Indra, thou art born without a foe. This phrase has been quoted by Yaska as opposite to: शतं सेना अजयत् साकमिन्द्रः, Indra vanquished hundred armies together (X.103.1). Yaska quoted such illustrations in support of those who had been of the view that to ascertain the.

meaning of the Vedic verses is useless; they have no meaning, or their meaning is impossible or is contradictory. (Nir.I.15)

Hymn 134

The Ṛsi of the hymn is Mandhatṛ, the son of Yuvanasva (मान्धातायौवनाश्व). None of these two names occurs in the Vedic text.

The burden of the hymn is 'देवी जनित्री अजीजनद् – the divine progenitress has given birth to thee; the auspicious progenitress has given thee birth." (verses 1-6).

7. The last verse (7) is:

O gods (O enlightened ones, or O Nature's bounties"), we never injure you, nor we give you any annoyance. We follow the instructions incorporated in the divine verses. We have complete reliance in you. With wings and arms, we have taken hold of you. (See Samaveda, I.2.2.4.2(176) with some variations.

Hymn 135

For verse 1, see Nir. XII.29.

The devata of the hymn is Yama, and Kumara of the family of Yamayana (कुमारो यामायनः) is the Ṛsi.

The word yama has been described (Nir. X.20; 21). Yama is so called because he governs (√ yam) यमो यच्छतीति सतः – Nir. X. 19; Ṛv. X.14.1); Agni is also called Yama (Nir. X.20); Yama indeed is what is born; Yama, what shall be born : 1.66.8.

1. Here where under a tree of beautiful leaves Yama drinks together with the gods, our father, lord of the house, longs for the old ones.

Under a tree of beautiful leaves, i.e. in the chosen dwelling – place of the virtuous.

Vṛkse, वृक्षे, on the tree. Vṛksa is so called because it is felled. (वृक्षोवृश्चनात् – Nir. XII.29)

Palase, पलाशे, on a leaf; it is so called from falling (पलाशं पलाशनात् – Nir. XII.29)

Devaih sampibate yamah, देवैः संपिबते यमः – Yama goes together with the gods, i.e. the sun with rays (रश्मिभिरादित्यः – Nir. XII.29).

There may be the protector or supporter of us all longing for the old ones (तत्र नः सर्वस्य पाता वा पालयिता पुराणानन् कामयेत – Nir. XII.29)

The entire hymn mystically deals with the richness of spirituality; the wheelless, single-poled chariot, turning every where (3), one stands on it, though he sees it not (2). Three questions are posed in verse 3 regarding the youth, the chariot and restitution; and lastly, in verse 7, we have been told about the dwelling of Yama, the fabric of the gods; and the pipe (Nadi, नाळी) sounded for his gratification, and his invocation by hymns.

Hymn 136

For verse 1, see Nir. XII.26.

The devatas are Kesins (केशिनः); i.e. Agni, Vayu and Surya of the three regions. For each verse, we have a different Muṇi as Ṛsi, the seven Munis are: Juti (जूति), Vatajuti (वातजूति), Viprajuti (विप्रजूति), Vṛsanaka (वृषाणक), Karikrata (करिक्रत), Etasa (एतश) and Ṛsyasṛnga (ऋष्यशृंग); they are the sons of vatarasana (मुनयो वातरशनाः). The word munayah vatarasanah occurs in verse 2.

The word kesin (केशिन्) for the sun occurs in verses 1, 6 and 7, and the word muni in verses 2 (मुनयः), 3 (मौनेयेन), 4 and 5 (मुनिः).

1. **Kesin,** केशी, having long hair; by hair, rays are meant, i.e. endowed with rays, so called on account of shining (√ काश्, to shine), or onaccount of being very bright (√ प्र + काश्) – (केशी केशा रश्मयः । तैस्तद्वान् भवति । काशनाद् वा । प्रकाशनाद् वा – Nir. XII.25).

Kesin bears fire, kesin water, kesin heaven and earth, keṣin this entire universe for beholding the light. Kesin is called light. Visam, विषम् – this is a synonym of water, derived from the verb वि-स्ना, vi-sna, from sna, preceded by vi, meaning to purify, or from √ सच्, √ sac, to accompany preceded by vi, (विषमित्युदक नाम । विष्णातेः वि पूर्वस्य स्नातेः शुद्ध्यर्थस्य । वि पूर्वस्य वा सचतेः – Nir. XII.26).

Moreover, these two others are also called kesins (having long hair); terrestrial fire (अग्नि) on account of the smoke, and the atmospheric fire (वायु) on account of dust or mist. (अथाप्येते इतरे ज्योतिषी केशिनी उच्येते । धूमेनाग्नी । रजसा च मध्यमः – Nir. XII.26).

For the three kesins, see Ṛv. I. 164.44 (Av. IX.10.26).

Juti – The radiant sun supports Agni, water, heaven and earth. It gives visibility to all.

Vatajuti – The Munis wear the yellow dirty vestments of bark; they

follow the course of the wind.

Viprajuti – Exhilarated by the sanctity of the Muni. We have mounted upon the winds. Behold, O mortals, our forms in them.

Vṛsanaka – The Muni flies through the firmament, illumining all objects.

Karikrata – The Muni is the steed of the wind; it repairs to both oceans, the eastern and the western.

Etasa – Wanders in the tracks of the Apsaras and Gandharvas and delightful friend (the Sun).

Ṛsyasṛnga – Vayu churns for him, thunder grinds it, whilst the radiant sun drinks the water with his cup.

Hymn 137

There are seven verses in the hymn, each having a different Ṛsi : भरद्वाज, कश्यप, गोतम, अत्रि, विश्वमित्र, जमदग्नि and वसिष्ठ – the well-known seven seers forming a group (Bharadvaja, Kasyapa, Gotama, Atri, Visvamitra, Jamadagni and Vasistha). There are the seven Ṛsis associated with two eyes, two ears, two nostrils and a mouth.

Bharadvaja – Raise again the man; give life to him again.

Kasyapa – May one wind bring you vigour, and the other one blow away all evils.

Gotama – O wind, breathe the medicinal balm; thou art the universal medicine.

Atri – The wind says, "I have come to thee with pleasures and protections, fortune and vigour. I shall drive away thy disease.

Visvamitra – May the gods, Maruts and all beings give us protections. May this person be free from sins and ailments.

Jamadagni – Waters are medicinal, dissipators of diseases; they are medicines for all diseases.

Vasistha – The tongue is the fore-runner of speech. It is cleansed by hands of ten fingers. With these hands we touch thee; may ye be free from disease.

Hymn 138

For verse 1, Nir. IV.25

The Ṛsi of the hymn is Anga, son of Uru (अंग औरवः).

1. **Dansayah,** दंसयः, works; so called because they finish them (दंसयः कर्माणि । दंसयन्ति एनानि – Nir. IV.25

Kutsaya manmannahyasca dansayah, कुत्साय मन्मन्नह्यश्च दंसयः Thinking (to make) the works (fruitful) for the present, you let the waters flow.

5. **Tujyani tejate,** तुज्यानि तेजते, thinks (the hosts of the asuras) which have to be attacked or sharpens his weapons (which are to be hurled against the asuras).

Hymn 139

For verse 6, see Nir. V.I. – *Sayana*)

Savitri, is the devata of the first trica, (त्रिच) and the Gandharva visvavasu of the last three verses. Visvavasu (विश्वावसु) is the Ṛsi of the entire hymn. The words "gandharvam visvavasum" occur in verses 4 and 5, and word gandharvah in verse 6 also.

Gandharvam, गन्धर्वम्, thundering; noisy. (गन्धर्वं गतिरूपां गां शब्दं धारयन्तम् – *Sayana*)

Visvavasu, विश्वावसु, clouds (the name of a Gandharva Ṛsi –*Sayana*).

विश्वऽवसुः - X.139.5; विश्वऽवसुम् – X.85.21; 139.4

विश्ववसोऽइति विश्वऽवसो – (X.85.22).

5. **Yat gha satyam ut yat na vidma,** यत् घ सत्यं उत् यत न विद्म – that which is the truth, and that which we do not know.

6. **Sasnim,** सस्निं, cloud (सस्निं सस्नातं मेघम् – Nir. V.1)

Sasnim avindat Carane nadinam, सस्निं अविन्दत चरणे नदीनाम् – he found the cloud in the course of the rivers – Nir. V. 1.

Hymn 140

The devata is Agni, and the Ṛsi is Agni Pavaka. The metres are

Vistarapankti (1) Satobṛhati (2-4), Uparistaj-jyotis (5) tristubh (6). The whole of the hymn occurs in the Yajurveda XII. 106-11 and the Samaveda I.9.2.1. 1-6 (1816-1821)

1. विष्टारपंक्तिः – 8 + 12 + 12 + 8 (यस्या द्वितीय तृतीय-पादौ द्वादशार्णौ आद्यतुर्यावष्टकौ)

2. सतोबृहती – 12 + 8 + 12 + 8 (यस्या आद्यतृतीयौ द्वादशकौ द्वितीय तुर्यावष्टकौ)

3. उपरिष्टाज्ज्योतिः – 12 + 12 + 12 + 8 (यस्यास्त्रयः पादा द्वादशाक्षराश्चतुर्थोऽष्टाक्षरः – Mahidhara)

2. **Pṛnaksi rodasi ubhe,** पृणक्षि रोदसी उभे, you unite both heaven and earth, or you fill both worlds, i.e., heaven with oblations and earth with rain.

3. **Urjo-napat,** ऊर्जो नपात्, the son of strength, vigour or energy (also grandson of waters; or, non-injurer of food.)

(हे ऊर्जो नपात् ऊर्जः अन्नस्य पार्थिवस्यारण्यादेः पुत्रः – *Sayana*; अर्कशब्देनाप उच्यन्ते । नपाच्छब्देन च पौत्रः । हे अपांपौत्र, अद्भ्य ओषधिवनस्पतयो जायन्ते, ओषधिवनस्पतिभ्योऽग्निर्जायते and hence urjo-napat is fire – *Uvata*; *Mahidhara*; also यद्वा ऊर्जोऽन्नस्य नपात्, न पातयति नाशयति नपात्, i.e. हे अन्नस्याविनाशकः – *Mahidhara*.)

4. **Jantubhih prathayasva irajyan,** जन्तुभिः प्रथयस्व इरज्यन् – contending with enemies, bestow upon us riches. (इरज्यन् ईर्ष्यन् स्पर्धां कुर्वन्, or. यद्वा इरज्यतिरैश्वर्य कर्मा । जन्तुभिजायमानैरात्मीयैस्तेजोभिः इरज्यन् ईश्वरोभवन् – *Sayana*; जन्तुभिः प्राणिभिर्हविः प्रदैरर्त्विग्‌ प्रभृतिभिः इरज्यन् दीप्यमानः – shining by the priests, etc, offering oblations – *Mahidhara*).

Hymn 141

Agni as an ascetic, अग्निस्तापसः, is the Ṛsi of the hymn.

2. Aryaman, Bhaga, and Bṛhaspati are invoked. Sarasvati is praised as truth – speaking, Devi Sunṛta, देवीसूनृता – Divine speech (प्रिय सत्य वाग्रूपा देवी देवनशीला सरस्वती – *Sayana*).

3. Invocations to Soma, Agni, the Adityas, Visnu, Surya, Brahma.

4. Invocations to Indra, Vayu and Bṛhaspati.

5. Invocations to Aryaman, Bṛhaspati, Indra, Vata, Visnu, Sarasvati and Savitṛ (food-bestowing).

6. Two demands (1) यज्ञंवर्धय – augment the sacrifice, and (2) देवतातये रयो दानाय चोदय, i.e. stimulate to give us wealth for public good (देवतातये) or for the fulfilment of sacrifice.

Hymn 142

Four Ṛsis are assigned to this hymn; each being related to a couplet (द्विच): (i) Jaritr (1-2); (ii) Drona (3-4); (iii) Sarisṛkva (5-6) (iv) Stambamitra (7-8) (जरितृ, द्रोण, सारिसृक्व, and स्तम्बमित्र).

7. **Apam nayanam, samudrasya nivesanam,** अपां नयनं, समुद्रस्य निवेशनम् – abode of waters and dwelling of the ocean.

8. **Ayane te parayane durvah rohantu, puspinih,** आयने ते परायणे दूर्वाः रोहन्तु पुष्पिणीः – At thy arrival and at thy departure, the flowering durva grasses spring up.

Hṛdah, ह्रदाः – lakes and ponds.

Pundarikani, पुण्डरीकाणि, lotuses.

Hymn 143

Atri, son of Sankhya (अत्रिः सांख्यः) is the Ṛsi of this hymn. The word Atri occurs in verses 1,2 and 3.

1. Addressed to Asvins.

Ṛtajuram, ऋतजुरम् – ever diligent in worship; ever busy in acts of public good and in the performance of noble deeds. (ऋतं स्तोत्रं यज्ञो वा। तेन जीर्यन्तम्। सर्वदा युवयोः परिचरणशीलम् – *Sayana*)

2. Atri was dragged, bound by Asuras, like a swift horse; the Asvins unloosed him like a strong knot (दृढं ग्रन्थिं न विष्यतम्) For Atri, see previous references.

5. You came with the winged steeds to Bhujyu immersed in the ocean and restored him. See earlier references.

Hymn 144

The Ṛsi is Suparna, son of Tarksya (सुपर्णस्तार्क्ष्य पुत्रः) or Urdhva-kṛsana of the family of Yama (ऊर्ध्वकृशनः यामायनः).

2. **Urdhvakṛsanam,** ऊर्ध्वकृशनम्, effulgent like the fire, with flames going up. The word does not occur anywhere else in the Ṛgveda.

Ṛbhuh, ऋभुः, effulgent; intelligent.

3. **Ahisuvah,** अहिशुवः – the name of an Asura (St. Petersburg Dict) – sons and grand-sons of persons having keen intellect.

4. Reference to Soma, brought to Indra from afar by Suparna, the son of a falcon (mythology).

Hymn 145

The subject matter of the hymn (devata) is the getting rid of a rival wife (उपनिषत्सपत्नी-बाधनम्) and the Ṛsi is Indrani (इन्द्राणी).

1. The physician speaks about a medicinal herb, a potent medicinal creeper by which her husband gets completely attached to her and does not go to the rival wife.

5. I am triumphant; the medicinal herb is triumphant; both will triumph over the rival lady.

The creeper referred to in the hymn is patha, पाठा (आद्यया पाठा नामौषधिः खनितव्या। ततस्तिसृभिरोषधेरभिमन्त्रणम्। षष्ठयाबद्धा सौषधिर्यथा भर्तारं स्पृशति तथा तस्य भर्तुरालिङ्गनमिति। –*Sayana* quotes Apastamba Gṛhyasutra, IX.V.8 in the introductory part of this hymn. It is difficult to say how much one can rely on the hypnotic action of the herb.

Hymn 146

For verse 1, see Nir. IX.30.

Aranyani is the devata of the hymn (the tutelary goddess of the forest – *Wilson*). The Ṛsi is Devamuni, the son of Irammada (देवमुनिः ऐरम्मदः).

The word Aranyani (wilderness) occurs in all the six verses of this hymn and nowhere else in the Ṛgveda.

1. O wilderness (aranyani), how is it that thou who disappearest in deserts over onwards does not seek the village? It appears that fear does not find thee.

Wilderness is the wife of the desert. Desert (aranya, अरण्य) is so called because it is far (apa-arna, अप-अर्ण) from the village, or because it is dull (a-ramana, अ-रमण).

(अरण्यानी अरण्यस्य पत्नी। अरण्यं अपार्णम्। ग्रामादरमणं भवतीति वा).

Na tva bhir iva vindati, न त्वा भीरिव विन्दती – **It appears as if fear does not find**

thee, or word iva (इव) is used in the sense of slight apprehension (i.e. just the slightest fear) (न त्वा भीर्विन्दतीवेति । इवः परिभयार्थे वा – Nir. IX.30)

2. **Ciccikah.** चिच्चिकः – Vṛsaravaya वृषारवाय – said to be small animals with screaming noise (वृषा रवाय । वृथा सेचनसमर्थो रवः शब्दो यस्य सूक्ष्म जन्तु विशेषस्य झिल्ल्याख्यस्य स तथोक्तः) a small insect, jhilli, who screams during mating is vṛsarava; चिच्चिकः ची-ची-शब्दं कुर्वन्नन्योजन्तुः – any other insect who gives out sound chi-chi-*Sayana*).

Aghatibhih, आघाटिभिः, with cymhals.

5. **Anyah,** अन्यः, some other, as a tiger or even a robber.

Hymn 147

For verse 1, see Samaveda, I.4.2.4.2 (371).

The Ṛsi of the hymn is Suvedas, the son of Sirisa (सुवेदाः शैरीषिः).

Indra is invoked for the sake of obtaining a son, a grandson, fulfilment of desires and honourable wealth, as well as food (3-5). Indra slays Vṛtra (1-2).

3. **Ahraye,** अह्रये, honourable (अलज्जाकरे – *Sayana*).

Hymn 148

The Ṛsi is Raja Pṛthu, the son of Vena (पृथुर्वैन्यः). Indra gets victory over the races of Dasas and fugitive Vala, lurking on secracy hidden in the waters (2). The verse 5 refers to Pṛthu, the son of Vena (शूर पृथ्या वैन्यस्यार्कैः) Pṛthu means a person with wide and extensive learning.

Venyah is one full of wisdom and intellect. The references in the text, of course, do not refer to historical person ages.

Hymn 149

For verses 1 and 5, see Nir. X.32 and X.33 respectively.

The Ṛsi of the hymn is Arcan, the son of Hiranyastupa (अर्चन्हिरण्यस्तूपः) and the subject matter is Savitṛ, the sun (Nir. X.32).

The word "hiranyastupa" occurs in the last verse (5) – the only occurrence in the entire Ṛgveda. The word means "brilliance personified", and the word Angirasah means the fire-technician.

1. The sun is called Savitṛ also (Savitṛ because he is the impeller or stimulator of all – Nir. X.31). He is so praised in the Hiranyastupa hymn (Nir. X.32). The seer Hiranyastupa proclaimed this hymn in the act of worship – आदित्योऽपि सवितोच्यते। तथा च हैरण्यस्तूपे स्तुतः अर्चन् हिरण्यस्तूपऋषिरिदं सूक्तं प्रोवाच – Nir. X.32).

5. Like Angirasa Hiranyastupa, I invite thee, O Savitṛ, to the sacrificial food. Thus worshipping and bowing before thee for protection. I kept watch as for a stalk of Soma.

Hiranyastupah, हिरण्यस्तूपः, golden tuft of hair; a tuft of hair made of gold or one having a golden tuft of hair (हिरण्यस्तूपो हिरण्यमयः स्तूपः। हिरण्यमयास्तूपोऽस्येति वा। – Nir. X.33)

Stupah, स्तूपः, tuft of hair, is derived from the verb स्त्यै (Styai), to be collected into a heap), i.e. a collection.

(स्तूपः स्त्यायतेः संघातः – Nir. X.33).

Hymn 150

The Ṛsi is Mrlika, the son of Vasistha (मृळीको वासिष्ठः). Vasistha, the purohita, invokes the fire : वसिष्ठो हवते पुरोहितो मृळीकाय पुरोहितः (5).

1. Mṛlikaya, मृळीकाय, for our felicity (मृळीकाय सुखाय सुखार्थम्)

4. Agni was the purohita of gods; the Ṛsis, the descendents of Manu, kindled Agni.

5. Vasistha, as the purohita invokes Agni, the purohita, for our felicity.

The following terms also occur:

Atri, Bharadvaja, Gavisthira, Kanva and Trasdasyu.

See our earlier notes on these terms.

Atri, अत्रि, free from triple bonds; i.e. "not three"; or from अत्, to eat; a king that eats up or devours enemies अत्रिः न त्रय इति – Nir. III.17)

Bharadvajah, भरणात् भारद्वाजः, from being brought up, bhṛ (Nir. IV.17); one that provides food to others.

Gavisthiram, गविष्ठिरम् – from गविः, गौरवयवे – (Nir. II.5) seated on the cow skin; or the one with stablized sense-organs; master of his own (for this term

see Ṛv. गविष्ठिरः ; V.1.12 and गविष्ठिरम् X.150.5 – the word occurs nowhere else in the Ṛgveda.

Kanvam, कण्वम् – men of wisdom (Nir. III.17 for प्रस्कण्व, कण्वस्य पुत्रः and कण्वप्रभवः).

Trasadasyum, त्रसदस्युम्, one who suppresses infidels or wicked persons.

त्रसदस्यवि – VIII.49.10

त्रसदस्युः – IV.38.1; V.27.3; VIII.19.36

त्रसदस्युम् – I.112.14; IV.42.8; 8; VIII.19.3;
VIII. 8.21; 36.7; 37.7; X.150.5

त्रसदस्योः – V.33.8

Vasisthah, वसिष्ठः – most notable one; a high-priest; man of great learning. वसिष्ठाः, वसिष्ठासः those with most settled life (Daya.), they who provide settled life to others.

The term is used in singular and plural both.

वसिष्ठः – II.9.1; VII.9.6; X.65.15 and others.

वसिष्ठम् – I.112.9; VII.33.13; and others.

वसिष्ठऽवत् – VII.96.3

वसिष्ठस्य – VII.33.5

वसिष्ठाः – VII.7.7; X.15.8; 122.8 and others, in Book VII.

वसिष्ठाः – (Vocative) – VII.33.3; 4; 8

वसिष्ठान् – VII. 33.2

वसिष्ठासः – VII. 23.6; X. 66.14

वसिष्ठैः – VII. 39.7; 40.7; 76.7

Hymn 151

For verse 1, see Nir.IX.31

The devata is Sraddha, श्रद्धा, Srát श्रत् is a synonym of truth सत्य (बट्, श्रत्, सत्रा, अद्धा, इत्था and ऋत are six synonyms of truth – Nigh. III.10). Acceptance of truth for life is Sraddha – normally translated as faith. Ṛsi of the hymn is a lady named as Sraddha of family of Kama (श्रद्धा कामायनी).

1. Sraddha, श्रद्धा – Being based on truth, it is called so (श्रद्धा श्रद् धानात् – Nir. IX.30).

Through faith is fire kindled, through faith is oblation offered. With our speech, we announce faith at the head of fortune (chief limb of fortune, i.e. prosperity (श्रद्धा भगस्य भागदेयस्य मूर्धनि प्रधानाङ्गे वचनेनावेदयामः – Nir. IX.31)

5. **Suryasya nimruci,** सूर्यस्य निम्रुचि, at the setting of the sun.

Hymn 152

For verse 4, see Nir. VII.2.

The deity or the subject matter of the hymn is Indra, and the Ṛsi is Sasah (शास) of the race of Bharadvaja (शासो भारद्वाजः).

1. **Sasah,** शासः, the ruler, the king.

4. **Vi na Indra mrdho jahi,** वि न इन्द्र मृधो जहि – O Indra, slay our enemies (or our evil tendencies, मृधः) – Nir. VII.2.

Also see Yv. VIII.44, and Samaveda, II.9.3.7.2 (1868).

Hymn 153

For verse 2, see Nir. VII.2

The Ṛsis are the wives of the gods and the mothers of Indra (इन्द्रमातरो देवजामयः). Indra, the head of the state, is the subject matter.

1. **Jatam upaste,** जातमुपासते, worship him as soon as born, i.e. as soon as coronated or elected as the head of the state (See Samaveda I.2.2.41 (175) with variation.)

2. **Tvam indra balad adhi,** त्वमिन्द्र बलादधि, thou, O Indra, (art born) of strength or from the overpowering strength (Nir. VII.2).

See Samaveda, I.2.1.3.6 (120)

Indra is born of strength (बलात्), courage (सहसः) and vigour (ओजसः).

Hymn 154

Yami is the Ṛsi, the daughter of Vivasvat, whilst the creation is the topic (भाववृत्तम्).

1. According to Sayana, the students of the school of the Samaveda offer Soma to Pitṛs (Manes); the students of the school of the Yajurveda offer ghee (clarified butter), and the students of the school of the Atharvaveda offer honey. In fact, the knowledge gained through devotion and affection to God (the emotional approach to God) is likened to Soma and the Saman; the knowledge gained through Karma or actions of public dedication and service (serve approach to God) is likened to butter and the Yajuh, and the knowledge gained through study (mundaṇe and spiritual both), i.e. the jnana marga is likened to honey and the Atharva school (Brahmaveda).

Hymn 155

For verse 1, see Nir. VI.30

The topic of the verses 1 and 4 is the averting of misfortune (अलक्ष्मीघ्न), of verses 2 and 3 is Brahmanaspati and of verse 5 is the all-gods (all-bounties of Nature) (Visvedevah). The Ṛsi is Sirimbitha, the son of Bharadvaja (शिरिम्बिठो भारद्वाजः).

1. Go to the hill, O barren – अरायि – one-eyed, काणे, hideous ever-screaming (famine). We frighten thee away with those heroes (or beings) of the cloud.

Arayi, अरायि, unliberal (अदायिनि), miserable, not giving; barren, the goddess of famine (दुर्भिक्षादि देवता –*Sayana*); distress, misery, alaksmi or misfortune personified.

Kane, काणे, one eyed is so called because his sight is crooked (काणे विकटे).

Kane may be derived from the root √ कण्, meaning to be small. (काणो दर्शन इत्यौपमन्यवः कणतेर्वा स्यादणूभाव कर्मणः).

The verb कण् (kan) is used to denote the smallness of sound, as it sounds inaudible (कणतिः शब्दाणूभावे भाष्यते। अणुकणतीति। मात्राणूभावात् कणः). A person is called कण on account of the smallness of his size and काण on account of his short vision; i.e. one-eyed, (दर्शनाणूभावात् काणः) – Nir. VI.30.

Vikate, विकटे, crooked, hideous, i.e. whose manner of walking is crooked, says Aupamanyava, (विकटो विक्रान्तगतिरित्यौपमन्यवः); or the word vi-kata (वि + कट) may be derived from √ कुट् √kut (to be crooked) by metathesis: he is very crooked. (कुटतेर्वा स्यात्। विपरीतस्य। विकुटितो भवति – Nir. VI.30).

Sadanve, सदान्वे, ever-sereaming, always sereeching सदान्वे सदानोनुवे शब्दकारिके – Nir. VI.30

Sirimbithasya, शिरिम्बिठस्य – of the clouds – sirimbitha means cloud (शिरिम्बिठो मेघः । शीर्यते बिठे । बिठमन्तरिक्षम् । बिठं बीरिठेन व्याख्यातम्); it is shattered in the atmosphere. Bitham (बिठम्) means atmosphere. Bitham (बिठम्) is explained by biritha (बीरिठ).

Sirimbitha is also the name of a seer of the family of Bharadvaja (शिरिम्बिठो भारद्वाजः) who, endowed with black ears, destryed evil fortune (with this verse) (अपि वा शिरिम्बिठो भारद्वाजः कालकर्णोपितः).

Tebhis tva sattvabhih catayamasi, तेभिः त्वा सत्वभिः चातयामसि – we frighten thee away with his heroes, i.e. actions. The verb चातय् (catay) means to frighten. (तस्य सत्वैः कर्मभिरिति स्यात्। तैष्ट्वा चातयामः। चातयतिर्नाशने – Nir. VI.30.).

Sattvaih, सत्वैः, by its heroes; by its waters, i.e. by actions.

Hymn 156

The Ṛsi is Ketu, the son of Agni (केतुराग्नेयः) the topic is Agni.

5. **Agne ketuh visam asi presthah sresthah** अग्ने केतुः विशामसि प्रेष्ठः श्रेष्ठः – Thou, O Agni, art the best beloved and most excellent banner of the people (विशां प्रजानां, केतुः केतयिता, ज्ञापयिता, प्रेष्ठः प्रियतमः श्रेष्ठः प्रशस्यतमः – *Sayana*).

Ketuh, केतुः – Synonym of prajna (प्रज्ञानाम – Nigh. III.9); See प्र चेतयति केतुना – I.3.12; उषसः केतुमक्रत – I.92.1; दैवं वहन्ति केतवः – I.50.1).

Hymn 157

The Rsi is Bhuvana, the son of Aptya (भुवन आप्त्यः) or Sadhana, the son of Bhuvana (साधनो भौवनः) Indra, Adityas and Maruts are invoked, for the sake of rains (इषिरां स्वधां पर्यपश्यन् – men beheld around them the swift descending rain).

4. **Svadham,** स्वधाम् – rains (स्वधा उदक नाम – Nigh. I.12; स्वधां वृष्ट्युदकम् – *Sayana*).

Hymn 158

The topic is surya, the sun; and the Ṛsi is Caksu (eye), the son of Surya (चक्षुः सौर्यः).

1. The sun protects us from the evils coming from heaven; air protects from those of the firmament, and fire from those upon earth.

4. The sun or the Surya gives sight to our eye (चक्षुर्नो धेहि चक्षुषे).

Hymn 159

Saci (शचि) is the Ṛsi as well as the devata of the hymn (शची पौलोमी).

Saci is the Queen-Empress of the State or the Queen on her own accounts in a democratic state (the lady-President, or the Lady-Prime Minister of the State). Her sons and daughters are also dedicated to the State (मम पुत्राः शत्रुहणः, मे दुहिता विराट्) (3). The verses 5 and 6 speak of the suppression of rival-ladies, influencing the head of the State.

Hymn 160

Purana, the son of Visvamitra (पूरणो वैश्वामित्रः) is the Ṛsi of the hymn, and the topic is Indra, the lower self or resplendent Lord. He is fond of Soma (the emotional love); He is cognizant of all things (2). The person who serves Him with all his mind, offers sincere devotion to Him with all his heart, receives His blessings, wealth and cattle (material as well as spiritual) (3). The Lord unsolicited destroys his enemies, the despisers of Brahmanas (ब्रह्मद्विषः or men of learning and character) (4).

4. **Revan na,** रेवान्न – as a rich man (रेवान् = धनवान् – *Sayana*)

Ananudistah, अनानुदिष्टः, unsolicited. (अनानुदिष्टः=अननुप्रदिष्टः तेनानुक्तः अप्रार्थितः – *Sayana*)

Hymn 161

The object of the hymn is the cure of the disease raja-yaksma (राजयक्ष्मा) or chronic (or declared) consumption, and hence the conceptual Ṛsi is Yaksmanasana the son of Prajapati (यक्ष्मनाशनः प्राजापत्यः).

1. **Kam,** कम्, with ease.

Havisa, हविषा, the medicine (lit. oblation)

Ajnata-yaksmat, अज्ञातयक्ष्मात्, from the unobserved or undetected consumption.

Raja-yaksmat, राजयक्ष्मात्, from the royal (declared, or observed, or chronic) consumption.

2. **Nir-ṛteh upasthat,** निर्ऋतेः उपस्थात्, from the lap of calamity, from the

clutches of the disease.

3. **Sahasraksena sata-saradena satayusa havisa,** सहस्राक्षेण शतशारदेन शतायुषा हविषा, with a medicine having a thousand potency (eyes), conferring hundred years, giving a life for a century.

4. **Satam saradah, satam hemantan, satam vasantamh** – शतं शरदः, शतं हेमन्तान्, शतं वसन्तान्, for a hundred autumns, a hundred winters, a hundred springs.

Satayusa havisa, शतायुषा हविषा, this century-yielding medicine.

Hymn 162

(For verse 2, see Nir. VI.12)

The subject of the hymn is to avert abortion (गर्भसंस्रावे प्रायश्चित्तम्), and the conceptual Rsi is Ṛaksohan, the son of Brahma (रक्षोहा ब्राह्मः).

1. The disease (अमीवा) is called durnaman (दुर्णामा); it provides sickness to embryo (गर्भम्) and assails the womb (योनिः).

Raksoha, रक्षोहा, the destroyer of raksasas (the infections, contagions, virus etc).

2. **Kravyadam,** क्रव्यादम्, cannibal; flesh-eating; the worms consuming flesh.

Amiva, durnama, अमीवा दुर्णामा–the disease of th evil name (दुः+नामा) Amiva is explained by abhyamana (अभ्यमन), i.e. disease. "Durnama, evil name" signified a germ of disease, a worm, whose name is sinful (दुर्णामा क्रिमिर्भवति पापनामा – Nir. VI.12)

Krimih, क्रिमिः; a worm is so called because it grows fat √ (मिद्) a raw flesh (क्रव्ये) or it may be derived from the root meaning to creep, or from √ क्राम, to crawl (क्रिमिः क्रव्ये मेद्यति। क्रमतेर्वा स्यात् सरणकर्मणा। क्रामतेर्वा – Nir. VI.12)

The word Krimih, क्रिमिः, does not occur in the Ṛgveda.

3. **Hanti Patayantam,** हन्ति पतयन्तम्, one that destroys the impregnating energy.

Nisatsnum, निषत्स्नुं, the germ as it settles.

Sarisrpam, सरीसृपम्, the moving embryo.

Hymn 163

The cure of phthisis (यक्ष्मघ्नम्) is the subject matter of this hymn and Ṛsi is Vivṛhan, the son of Kasyapa (विवृहा काश्यपः).

The disease spreads throughout all parts of body and hence its banishment is demanded from every place.

These limbs are enumeratd in the hymn (32 in all).

1. अक्षि – eye	शिरस् शीर्ष्ण – head
नासिका – nose	मस्तिष्क – brain
कर्ण – ear	जिह्वा – tongue
छुबुक – chin	
2. ग्रीवा – neck	दोषन्, दोष्णु – upper arm
उष्णिह् – sinews	अंस – shoulder
कीकस – bones	बाहु – forearm
अनुक्य – joint	
3. अन्त्र – entrail	मतस्न – kidney
गुदा – anus	यक्न, यकृत – liver
वनिष्ठु – abdomen	प्लाशि – viscus (pl. viscera)
हृदय – heart	
4. ऊरु – thigh	श्रोणि – loin
अष्ठीवद् – knee	भासद – buttock
पार्ष्णि – heel	भंसस् (पायु) – private parts
प्रपद – toe	
5. मेहन – urethra	लोम – hair
वनंकरण – bladder	नख – nail

Angat-angat, अंगात्-अंगात् – from each limb; lomnah-lomnah, लोम्नः-लोम्नः, from each hair; parvani-parvani, पर्वाणि-पर्वाणि, from each joint.

Hymn 164

(For verse 1, see Nir. I. 17)

The subject matter of the hymn is dissipation of bad dreams and the conceptual Ṛsi is Pracatas, the son of Angiras (प्रचेताः आंगिरसः; versu)

1. **Paro nirṛtya a caksva,** परोनिर्ऋत्या आचक्ष्व, Far, far away, call for death (or calamity); (Nir. I.1) – a discussion on the pada-patha:

निर्ऋत्या = निःऽऋत्यै (in the dative case as ending in ai, ऐकारान्तम्)

3. The evil thoughts or sins involved while speaking the others (or deliberately) (आशसा); speaking against others (unknowingly or without intention) (निःशसा); speaking about others (or with intention) (अभिशसा); while waking (जाग्रतः); while dreaming (स्वपन्तः).

4. **Pracetah angirasah,** प्रचेताः आंगिरसः, very sensible man of austerity, and enlightenment.

Pracetah, प्रचेताः, highly sensible; having profound knowledge (प्रचेता, प्रवृद्धचेताः – Nir. VIII.6; Ṛv. X.110.1)

Hymn 165

For verse 1, see Nir. 1.17

The Ṛsi is Kapota, the son of Nirṛti = (कपोतो नैर्ऋतः) (a conceptual name).

1. दूतो निर्ऋत्या इदमा जगाम – Here has come this messenger of death, दूतः निर्ऋत्याः। इदम् आऽजगाम (For padapatha, Nir. I.17); Nirrtya is either in the ablative (पंचम्यर्थप्रेक्षा) or in the genitive case (षष्ठ्यर्थ प्रेक्षा), so it is written in the padapatha (पदपाठ), as ending in the visarjaniya (= निर्ऋत्याः)

Kapotah, कपोतः, pigeon. For Kapota, see:

कपोतः – X.165.1-4

कपोतऽइव – I.30.4

कपोतम् – X.165.5

Pigeon has been sent as the messenger of Nirṛti (a synonym of death or calamity); it brings bad news, and hence, its arrival is regarded as unlucky. Niṣkṛtim, निष्कृति, atonement.

2. May the arrival of the pigeon be auspicious (शिवः).

2, 3. **Paksini hetih,** पक्षिणी हेतिः, the winged-weapon (of mischief), (पक्षिणी पक्षोपेता हेतिः हननहेतुः कपोतः – *Sayana*), Hetih may be army also.

4. **Ulukah,** उलूकः, owl. It speaks amogham

Mogham, मोघम्, be in vain (मोघं निष्फलम् –*Sayana*)

Yamaya mṛtyave, यमाय मृत्यवे, for the controller (यमाय) death (मृत्यवे)

The word uluka has the following occurrences:

उलूकः – X.165.4

उलूकऽयातुम् – VII.104.22

(Only these two occurrences in the Ṛgveda).

Hymn 166

For verse 5, see Nir. X. 16

The topic of the hymn is to get away from the influence of the rival (सपत्नघ्नम्). The hypothetical Ṛsi is Ṛsabha, the son of Viraj (ऋषभो वैराजः).

The word ṛsabha occurs as follows in the Samhita:

ऋषभम् – X.166.1

ऋषभस्य – VI.28.8

ऋषभासः – VI. 16.47; X.91.14

Yaska gives no comment on the word.

1. **Ṛsabham,** ऋषभं, bull; renowned like a bull (ऋषभवत् प्रशस्तम् – *Sayana*); excellent and superior (मा समानानां ऋषभम् – Superior among my equals).

5. Yaska quotes this verse (Nir. X.16) in connection with his discus-

sion on tautology (समानाभिव्याहारम्). The recurrence of the same expression in the same verse means tautology, and is regarded as undesirable. Some of the schools of thought do not admit tautology, if there is some difference, even the slightest, as for instance "as from water the frogs (मण्डूकाः इव उदकात्) and "as frogs from water (मण्डूकाः उदकात् इव) (Nir. X.16)

Yoga-Ksemam, योगक्षेमं, goods and chattles (Wilson); acquisitions (योग); preservations (क्षेम) – war efforts and peace plans (acquisition of all that one does not possess in Yoga and the preservation of that which has been acquired is Ksema (अप्राप्तस्य धनस्य प्राप्तिर्योगः। प्राप्तस्य रक्षणं क्षेमः – *Sayana*).

This verse is the only one in the Ṛgveda which has Yoga-Ksema (both the terms) occurring together. It is of common occurrence in the Yajurveda (e.g. योगस्य क्षेमो नः कल्पताम् – Yv. XXII.22; अलब्धलाभोयोगः, लब्धस्य परिपालनं क्षेमः – *Mahidhara*; योगो द्रव्यादीनां संयोगः क्षेमस्तेषामेव परिपालनम् – *Uvat*).

Hymn 167

For verse 3, see Nir. XI.12.

The Ṛsis are Visvamitra and Jamadagni. The words Visvamitra occurs in the text as follows:

विश्वामित्रः – III. 53.9

विश्वामित्र जमदग्नी-इति – X.167.4

विश्वामित्रस्य – III.53.12

विश्वामित्राः – III.53.13; X.89.17

विश्वामित्राय – III.53.7

विश्वामित्रेभिः – III.1.21

विश्वामित्रेषु – III.18.4

For jamadagni, see the following:

जमत्ऽअग्निना – III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निःऽदत्ता – III.53.15

जमदग्निऽवत् – VII.96.3; IX.97.51

3. **Kalasan abhaksayan,** कलशान् अभक्षयन्, I have fed on the pitcher or on the jar, i.e. I have drunk the Soma left in the jar from that which had been offered (कलशान् कलशास्थान् हुतशिष्टान् सोमान् अभक्षयम् भक्षितवानस्मि – *Sayana*).

In the law of King Soma and Varuna, in the protection of Bṛhaspati and Anumati, today, in thy invocation, O Maghavan, and of Dhatṛ and Vidhatṛ, I partook of the jars.

The meaning is: induced by these deities, I partook of the jars full of soma juices (एताभिर्देवताभिरभि प्रसूतः सोमकलशानभक्षयमिति – Nir.XI.13)

Kalasa, कलश, or jar, is so called because Kalah (कलाः) particular measures of Soma, are deposited in it (कला+शी) (कलशः कस्मात् । कला अस्मिञ्छेरते मात्राः Kalah (कलिश्च कलाश्च) are both derived from कॄ, to scatter; their measures are scattered (कलिश्च कलाश्च किरतेः । विकीर्णमात्राः – Nir. XI. 14).

Varunasya, वरुणस्य, of venerable Lord; of air.

Somasya, सोमस्य, of blissful Lord; of Soma, the nectar; the elixir.

Bṛhaspateh, बृहस्पतेः, of the Lord Supreme; of Agni or fire.

Anumatyah, अनुमत्याः, of concordance, of agreement, of approbation (Nir. XI.29; 30); of approval.

Dhatah, धातः, of sustainer (the samvatsara); Dhatṛ is the creator of all (Nir. XI.10).

Vidhatah, विधातः, of the creator or of the impeller.

Vidhatṛ is also explained by Dhatṛ (धाता सर्वस्य विधाता – Nir. XI.10)

Hymn 168

The conceptual Ṛsi is Anilah, of the race of Vata (अनिलो वातायनः). The word vata occurs in verses 1,2 and 4 of this hymn. Vata, anila, vayu and others are synonyms, not enumerated in the Nighantu. This air or wind is the deity of the midspace (वायुः प्रथमागामी भवति । वायुर्वातेः । वेतेर्वा स्याद् गतिकर्मणः – Nir. X.1). Anila has not been described by Yaska. We have in Yv.XI. 15 – वायुरनिलम् । वायुः प्राणोऽनिलं स्वकीयां प्रकृतिमापद्यते – *Uvata*.)

Air, Vayu, prana (the vital breath), the cosmic wind, all are invoked in this hymn: He moves along sweeping the sky, raising the dust of the earth (1). solid masses advance to meet the wind (2). vayu rests not for a single day; he is the friend of waters, the first-born (3). he is the germ of the world; his voices are heard but his form is not seen – such is this Vata: घोषा इदस्य शृण्विरे न रूपम् (4).

Hymn 169

For verse 1, see Nir. I. 17

The topic is cows (गावः), and the Ṛsi is Sabara of the family of Kaksivat (शबरः काक्षीवतः).

1. **Avasava pad-vate rudra mṛlaya,** अवसाय पद्वते रुद्र मृळय – Be merciful, O Rudra, to the footed wanderer, the Padvate, पद्वते, the footed – wanderer is the cow, provision for the journey (पद्वत् अवसं गावः पथ्य दनम्। अवतेर्गत्यर्थ स्यासो नामकरणः। Avasaya, अवसाय, is derived from √अव्, to go, with the suffix अस, asa it is therefore, not anlysed in the padapatha (पदपाठ)

2. Angirasah, अंगिरसः, the technicians; genetic experts (animal genetics and husbandry).

The cows are of similar forms, different forms, of single forms; Agni knows their names (2); Some knows them well; they nourish us with milk, they have calves (3); may we have auspicious cattle in our cow–pen (गोष्ठम्) (4)

For gostha, see–

गोऽस्थम् – VIII.43.7; X.169.4 गोऽस्थात् इव – X.97.8

गोऽस्थे – I.191.4; VI.28.1; X.169.3

Hymn 170

The topic of the hymn is the Sun, Surya (सूर्य) and the hypothetical Ṛsi is Vibhraj, the son of Sun (विभ्राट् सौर्यः). All the four verses have the term Vibhraj; विभ्राट् (1,2); विश्वभ्राट्-भ्राजः (3), jyotisa vibhrajan, ज्योतिषा विभ्राजन् (4).

The sun is the slayer of adversaries (अमित्रहा), the slayer of Vṛtra (clouds, dazness and nescience) (वृत्रहा); slays dasyus (दस्युहा), those who bring calamity to the State), killers of germs (असुरहा), the slayer of rivals (rivalry to the purity of environments). (2) The light of the sun is the best light (इदं श्रेष्ठं ज्योतिषां ज्योतिः); it is the light of lights. It is superb (उत्तमम्). (3)

Hymn 171

Itah, the son of Bhṛgu, (इटो भार्गवः) is the Ṛsi. The term "the chariot of ita" (इटतः रथम्) occurs in the first verse. The term ita or itatah occurs nowhere in the Ṛgveda. Sayana regards Ita as the name of Ṛsi. The word may mean a "man of wisdom".

2. Wilson gives the following legend to illustrate the illusion: sacrifice, attempting to escape from the gods, assumed a human form, that of a warrior Indra, in the shape of an ant, gnawed the bowstring and then cut off his head. The head of the sacrifice is said by Sayana to be the pravargya or preliminary ceremony of pouring fresh milk into the boiling ghee.

3. **Venyam,** वेन्यम् – According to legend, Pṛthu, पृथु, the son of Vena; Venyam, to jealous aspirants.

Muhuh Srathna, मुहुः श्नथ्ना, drive away again and again (श्नथ्नाः अहिंसीः ; i.e. hast harmed – *Sayana*.

Manasyave astrabudhnaya, मनस्यवे आस्त्र बुध्नाय, for the Manasyu, the son of Astrabudhna (legend); for the learned intellectual, who disperses his knowledge universally.

The word आस्त्रबुध्न, astrabudhna, occurs nowhere else in the Ṛgveda.

Hymn 172

The topic is usa (उषा), the dawn and the Ṛsi is Samvarta, the son of Angiras (संवर्तः आंगिरसः). The word वर्तनिं (1) and वर्तयति वर्तनिम् (4) occurs in two verses. The metre is dvipada viraj (द्विपदा विराज), or the half-stanza – tristubh (1) 10 + 10; (ii) 10 + 9; (iii) 12 + 8; (iv) 9 + 11 (चतस्रोऽपि विंशतिका द्विपदा विराजः – *Sayana*).

For verse 1, see Samaveda I.5.2.1.7 (443).

1. **Vartanim,** वर्तनिम्, to the chariot wheel.

Udhabhih, ऊधभिः, of full udders (may mean dew of the morning).

Vanasa, वनसा, the desirable, the pretty.

Gavah, गावः, cows; speech (divine) वाणी

4. **Svasustamah,** स्वसुस्तमः, the darkness of her sister (here night is the sister of dawn).

Hymn 173

The topic is an inaugurated king (the coronated king); or the appointed, nominated or duly-elected head of the State, just admitted to the high office. The Ṛsi is Dhruva (the hypothetical Ṛsi), a term which connotes stability. The word dhruva occurs in all the verses 1-6 of the hymn.

King is blessed by priest and people, during consecration for his stability (during the term assigned), steadiness and unvacillation. May the kingdom (राष्ट्र) never fall from him (1). Should be unvacillating like a mountain, firm and rigid (2). Firm is the heaven, firm is the earth, firm are the mountains, and so may this king of men be firm (4). May God give stability to his kingdom (5). May people always pay taxes to him (इन्द्रः ते विशः केवलीः बलिहृतः करत्) (6).

For बलिहृतः – tax collected from people, see VII.6.5 and X.173.6 (these two references only in te Ṛgveda (अग्निर्विशः चक्रे बलिहृतः – VII.6.5) – The two parallel passages, अग्निः विशः बलिहृतःचक्रे = इन्द्रः विशः बलिहृतः करत् (may Indra (or Agni) render thy subject people payers of their taxes.)

Hymn 174

The devata is any King or Raja, and the conceptual Rsi is Abhivarta of the race of Angiras (अभीवर्तः आंगिरसः). We have the following terms in the verses of this hymn to this effect: अभिवर्तेन (1), अभिवृत्य (2), अभीवर्तः and अभि-अवीवृतत् (3). Abhivarta is the name of an oblation in ecclesiastical sacrifices.

1. **Rastraya abhivartaya,** राष्ट्राय अभिवर्तय, bring us to sovereign rule.

2. **Abhivṛtya sapatnan,** अभिवृत्य सपत्नान्, having overcome rivals.

3. May Savita and Soma establish thee (त्वा सविता सोमः अभि अवीवृतत्). So that thou mayest be supreme (यथा त्वा अभीवर्तः असासि).

5. **Aspatnah,** असपत्नः, may I become one without a rival.

Sapatnaha, सपत्नहा, may I become a destroyer of my rival.

Abhirastrah, अभिराष्ट्रः, obtaining the sovereignity (अभिराष्ट्रः अभिगत-राष्ट्रः प्राप्तराज्यः सन् – *Sayana*).

Visasahih, विषासहिः, overcoming my foes (विषासहिः शत्रूणां विशेषेणाभिभविता चाभूयम् – *Sayana*).

Hymn 175

The devata is Gravana; ग्रावाणः, the grinding stones for the Soma plant. The Ṛsi (hypothetical) is Urdhva – gravan, the son of the serpent Arbunda (अर्बुदस्य सर्पिः पुत्र ऊर्ध्वग्रावा नामर्षिः – *Sayana*), i.e. ऊर्ध्वग्रावार्बुदः. The term gravanah occurs in all the four verses of the hymn.

Gravanah, ग्रावाणः – According to Yaska, the word is derived from the root हन्, to kill; or from गृ to praise, or from ग्रह्, to seize (ग्रावाणो हन्तेर्वा, गृणातेर्वा, गृह्णातेर्वा, – Nir. IX.8). Grava, ग्रावा, is a synonym of cloud also (Nigh. I.10). Gravanah, ग्रावाणः, is included in the list of 36 terms (Nigh. V.3). Gravanah also means the men of wisdom.

1. O men of wisdom, may the creator or the impeller Lord, bless and enlighten you, so that you be appointed on your respectable posts, and perform your duties honourably.

2. O men of wisdom, may you drive away all the evils and evil-minded persons or evil intentions. May you use milk-giving cattle (or active solar radiations) as a remedy against diseases.

3. Men of wisdom, with their uppermost position, with their popularity, are universally honoured, as they give energy and vitality to the active participants.

4. May the divine creator quickly encourage you, O men of wisdom by his sustenance, for your good wishes to the worshipper who offers devotional oblations (or who renders good service to people).

(When by gravana, we mean grinding stone, the upara, is the large stone in the centre of the four stones, which bruise the plant; the plural is used for the singular, or it may imply the edges of the stone - Wilson).

Hymn 176

The Ṛsi is Sunu, सून्, which means the son; here the son of Ṛbhu (सूनुरार्भवः). The topic is Ṛbhu (verse 1) and Agni for others.

1. **Sunavah ṛbhunam,** सूनवः ऋभूणाम्, the sons of Ṛbhus; the sons of technicians or of intellectuals.

2. **Jatavedasam,** जातवेदसम्, one who knows all that has been born; a synonym of agni or fire.

Devya dhiya, देव्यः धिया, by divine wisdom.

Anusak, आनुषक्, in succession; one after the other in an orderly way.

4. This agni saves (अरुष्यति) from (peril caused by the immortals (अमृतात्), as well as by men (इवजन्मनः).

Sahasascit sahiyan, सहसश्चित् सहीयान, more courageous than courage (or stronger than strength).

Jivatava, जीवातवे, for life-producing.

Hymn 177

The subject of this hymn is Mayabheda, मायाभेद, apparently a mystic one (the discernment of Maya). The Ṛsi of the hymn, a non-historical person, the son of Prajapati, is Patanga (पतंगः प्राजापत्यः). Patanga may mean the sun also. Yaska does not take notice of this hymn. Maya means prejna (विश्वमाया सर्वाणि प्रज्ञानानि – Nir. XII.17; all sciences, all arts, VI. 58.1)

It means a symbol of speech (मायया वाक् प्रति रूपया) - Nir. I.20; X.71.5. Again, commenting on X.88.6, Yaska equates mayam (मायां) with prajnam, the profound vision (Nir. VII.27). For the word maya, see, out of so many, the following references in the Ṛgveda:

मायया – I.80.7; II.17.5; III.27.7; IV.30.12; V.63.3; VI.22.6; VII.104.24; VIII.23.15; IX.73.5; X.71.5

माया – III.61.7; V.63.4; X.54.2

मायाः – I.32.4; II.11.10; III.20.3; V.2.9; VI.18.9; VII.1.10; VIII.41.8; X.53.9

मायाभिः – I.17.7; III.34.6; V.30.6; VI.47.18; VIII.14.14; X.147.2

मायाम् – V.85.5; 6; X.88.6

मायाऽवान् – IV.16.9

मायाऽविनः – IX.83.3

मायाऽविनम् – II.111.9

मायाऽविना – X.24.4

मायिनः – I.39.2; II.11.10; III.38.7; V.44.11; VI.61.3; VII.82.3; VIII.3.19; X.138.3

मायिनम् – I.11.7; II.11.5; V.30.6; VI.48.14; VIII.76.1; X.147.2

मायिना – VI.63.5

मायिनाम् – I.32.4; III.20.3; 34.3

मायिनि – V.48.3

मायिनी – V.48.1

मायिनी इति – X.5.3

मायी – VII.28.4; X.99.10: 147.5

1. **Asurasya mayaya,** असुरस्य मायया, by the art or intelligence of Asura. Sayana explains asurasya, as the Supreme Brahman devoid of all disguise (असुरस्य असनकुशलस्य सर्वोपाधिविहीनस्य परब्रह्मणः सम्बन्धिनया मायया त्रिगुणात्मिकया; मायेति प्रज्ञानाम । प्रज्ञया सम्बन्ध सर्वज्ञम्)

Aktam mayaya, अक्तं मायया, united to knowledge, all-knowing.

Patangam, पतंगम् – the self or the soul; also the sun (पतगं पतति गच्छतीति पतंग; सूर्यः – *Sayana*).

Vipascitah, विपश्चितः, men of learning (विद्वांसः – *Sayana*)

Kavayah, कवयः, seers (कवयः क्रान्तिदर्शिनः – *Sayana*).

Maricinam, मरीचीनाम्, of the sun-rays.

2. **Vacam,** वाचं, the divine speech; the self or the soul bears the word in his mind (पतंगोवाचं मनस विर्भति – compare यस्मिन्नृचः साम यंजूषि यस्मिन्प्रतिष्ठिता रथनाभाविवाराः। यस्मिश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमास्तु Yv. XXXIV.5). The word vac has been explained by Sayana as the three Vedas (Tait. Br. III. 12.9). In the morning, the deity (the sun) moves in the sky with the hymns of the Ṛgveda; he abides at noon in the Yajurveda; at his setting, he is extolled with the Samaveda; the sun moves accompanied by the three Vedas" –ऋग्भिः पूर्वाह्णे दिव देव ईयते यजुर्वेदे तिष्ठति मध्ये अह्नः सामवेदेनास्तमये वेदैरशून्यस्त्रिभिरेति सूर्यः – Tartti. Br. III.12.9.1

Gandharvah, गन्धर्वः, the breath of life.

(गन्धर्वः गाः शब्दान् धारयतीति गन्धर्वः प्राणवायुः –*Sayana*; from गाः, gah, voices; dhṛ √ धृ, to hold; the prana vayu holds the speech, – *Sayana*).

3. For this verse, see I. 164.31; and also Yv. XXXVII.17. The verse is applicable to the Sun, his movements high up and low down. In the same way the verse also refers to the birth and rebirth of the soul, high up in certain lives, and low down in inferior species (आ च परा च पथिभिः, through the species lower and higher; सध्रीचीः विषूचीः वसानः, clothing in bodies superior and inferior).

Anipadyamanam, अनिपद्यमानम्, never descending, going up, never coming down, (उच्चैर्गच्छन्तम्। न ह्यसौ कदाचिन्नीचैः पद्यते – Sayana); not decaying; going up in the series of rebirths.

A carantam, para carantam, आ चरन्तं परा चरन्तम् – going this way; going the opposite way (in the case of the sun, going to the east and to the west); from animals to men and from men to lower life.

Sadhricih, सध्रीचीः, going together (सध्रीचीः सहाञ्चन्तीः).

Visucih, विषूचीः – going separately on their own lines (विषूचीः विविधं पृथक् पृथगञ्चन्तीः).

Hymn 178

For verses 1 and 3, see Nir. X. 28.

For verse 1, see Samaveda, 14.1.5.1 (332). The deity is Tarksya; the Ṛsi is Aristnemi, the son of Tarksya (अरिष्टनेमिस्तार्क्ष्यः)

1. Let us, here, invoke Tarksya, which is rich in food, incited by gods, mighty, impeller of chariots, the felly of whose wheel is unhurt and who is a hero in battle, quickly for our welfare.

Tarksya, तार्क्ष्य, is explained by Tvastṛ, (i) it dwells (क्षियति) in the crossed over place (from √ तृ √ tr); i.e. atmosphere. (तार्क्ष्यस्त्वष्ट्रा व्याख्यातः । तीर्णेऽन्तरिक्षे क्षियति; or it is derived from the verb अश्, √ as, to pervade, (अश्नोतेर्वा – Nir. X.29).

Juti, जूति, signifies motion (जूतिर्गतिः) or pleasure (प्रीतिर्वा) (Nir. X.28).

Devajutam, देवजूतं, one who is incited by gods or pleased by them (देवजूतं देवगतं देवप्रीतं वा).

Prtanajam, पृतनाजम् (प्रतनाजितम्) – Nir. X.28), hero in a battle, (पृतनाजं पृतनानां शत्रु सेनानां प्राजितारं प्रगमयितारं जेतारं वा – *Sayana*)

Aristanemin, अरिष्टनेमिं, the unhurt chariot; the felly of whose chariot is unhurt (अरिष्टनेमिं अहिंसितरथम् । यद्वा । नेमिर्नमनशीलमायुधम् । अहिंसितायुधम् । अथवा उपचाराज्जनके जन्यशब्दः । अरिष्टनेमेर्मम जनकम् – *Sayana*).

3. "Who even spread with his might, the five tribes in a movement, as the sun, with his light, does the waters. A hundredfold, a thousandfold in his speed. Like a hurled javeline, they cannot keep him back (or like a discharged arrow made of reeds, they cannot keep him back) (न स्मैनां वारयन्ति प्रयुवतीमिव शरमयीमिषुम् – Nir. X.29).

Kṛsti or Kṛstayah (कृष्टी = कृष्टयः) – synonym of man (कृष्टय इति मनुष्यनाम – Nir. X.22; see III.59.1; कर्मवन्तो भवन्ति); so called because they are active or because their bodies are long (कर्मवन्तो भवन्ति । विकृष्ट देवा वा Nir. X,22)

Panca-Kṛstih, पञ्चकृष्टीः – The five classes of people – (1) Either Gandharvah, Pitarah, Devah, Asurah, Raksamsi or (2) the four varnas (Brahmana, Ksattriya, Vaisya and Sudra) and the fifth (the unscheduled one) called nisada (निषाद) (गन्धर्वः पितरो देवा असुरा रक्षांसीत्येके, चत्वारो वर्णा निषादः पञ्चम इत्यौपमन्यवः – Nir.III.8.)

Nisadah, निषादः – hunter. The word does not occur in the Ṛgveda. Yaska, however, discussed its etymology; "From what root is nisada derived? He is so called because he lives by killing animals. Sin is embodied (ni – √ sad) in him, so say the etymologists. (निषादः कस्मात् निषदनो भवति । निषण्णमस्मिन्पापकमिति नैरुक्ताः – Nir. III.8.)

Sahasrasah satasah asya rahih, सहस्रसाः शतसा अस्य रेहिः – thousand yielding hundred bestowing is the course of Tarksya (रेहिः गतिः – *Sayana*).

Yuvatim saryam na varante sma, स्म वरन्ते युवतिं न शर्याम् – like an unfailing (युवतिं) arrow (शर्याम्), none can stop it. (शर्यां शरकाण्डमयीमिषु धनुषो मुक्तां, युवतिं न लक्ष्येण मिश्रीभवन्तीमिव – *Sayana*)

Hymn 179

The entire hymn devoted to Indra is of three verses and the Ṛsis of all the three are different:

Verse 1 – **Sibi, the son of Usinara** (शिबिः औशीनरः)

Verse 2 – **Pratardana,** King of Kasi (प्रतर्दनः काशिराजः)

Verse 3 – **Vasumanas,** son of Rohidasva (वसुमना रोहिदश्वः)

1. **Yadi asratah mamattana,** यदि अश्रातः ममत्तन, if uncooked, continue to chant Vedic hymns of praise.

Sratah, श्रातः, cooked (श्रातः पक्वः – *Sayana*)

Asratah, अश्रातः, uncooked (अपक्वः)

Mamattana, ममत्तन, gratify him with praises (स्तुतिभिर्मादयत – *Sayana*).

3. A reference to the midday sacrifice (midday pressing, माध्यन्दिनस्य सवनस्य)

Dadhnah, दध्नः, of curds.

Milk is first cooked in the udder of cows; (ऊधनि श्रातम्); then cooked on fire (अग्नौ श्रातम्); and finally, cooked well (सुश्रातम्).

Hymn 180

For verse 2, see Nir. I.20; also Samaveda, II.9.3.9.1 (1873); and also Yv. Xviii.71.

The Ṛsi is Indra's son Jaya (जयः); the topic is Indra.

1. **Puruhuta,** पुरुहूत, invoked by many

Jyastah, ज्येष्ठः, pre-eminent, superior to every one,

Susmah, शुष्मः, strength (Nigh. II.9, बलनामानि).

2. **Mṛgo na bhimah kucaro giristhah,** मृगो न भीमः कुचरो गिरिष्ठाः, like a fierce animal, roaming everywhere, haunting the mountains.

Mrgah, मृगः, is derived from the root मृज् √ mṛj meaning to go (मृगोमार्ष्टेर्गति कर्मणः – Nir. I.20

Bhimah, भीमः, fierce; of whom all are afraid. (भीमोविभत्यस्यात्)

Ku-carah, कुचरः, one who moves in a crooked manner (if it is an epithat of some deity), it means "where does he not go." (कुचर इति चरति कर्म कुत्सितम्। अथ चेद् केवता-भिधानम्। क्वाथं न चरतीति – Nir. I.20).

Girih, गिरिः, mountain (गिरिः पर्वतः –Nir.I.20); since it is raised up (समुद्गीर्णो भवति – Nir.I.20)

Parvatah, पर्वतः, mountain; it is so called because it has joints (पर्व).

But parva is derived from √ पृ, to fill; or from प्री, to propitiate.

Here, during a period of a fortnight, they propitiate the gods, (पर्ववान् पर्वतः। पर्व पुनः पृणातेः प्रीणातेर्वा। अर्धमास पर्व। देवानस्मिन् प्रीणन्तीति – Nir. I.20).

A mountain is called parvato an account of the similarity of the joints of the nature of the other (period) (तत् प्रकृतीतरत्सन्धि सामान्यात्) (mountains have joints in the form of stone-slabs, and a period has joints in the form of time with its various divisions – Durga on the Nirukta).

Giristhah, गिरिष्ठाः, seated on a cloud (गिरिस्थायी; मेघस्थायी – Nir.1.20).

A cloud is also called giri or mountain, from the same reason (i.e. from its being raised (मेघोऽपिगिरिरेतस्मादेव – Nir. I.20).

(Parvatah, पर्वतः and girih, गिरिः are synonyms of clouds -- मेघनामानि, Nigh. I.10).

Hymn 181

The hymn is devoted to all Nature's Bounties (Visvaedevah) and each verse has a different Ṛsi:

Verse 1 – **Pratha,** the son of Vasistha (प्रथो वासिष्ठः)

Verse 2 – **Sapratha,** the son of Bharadvaja (सप्रथोभारद्वाजः)

Verse 3 – **Gharma,** the son of Surya (घर्मः सौर्यः)

All the three names appear to be conceptual and not historical. The terms pratha and sapratha occur in verse 1. The words dhata, savituh and visnu stand for the three Adityas, the suns. This verse has two more terms agni and bharadvaja. The words gharma and surya occur in verse 3, whereas dhata, savita and visnu are also repeated in this verse.

The Rathantara Saman and Anustup metre are mentioned in verse 1, and Bṛhat Saman in verse 2. Wilson writes on this hymn; "what is here exactly intended is not very obvious and is not explained by the Scholiast," and then, "The Sukta refers evidently to technical ritual', to which no key is given by the commentary."

1. **Prathah**, प्रथः, extended.

Saprathah, सप्रथः, with extensions in all dimensions.

Vasisthah, वसिष्ठः, the most celebrated in skill and crafts.

Dhatuh, धातुः, of the sustainer.

Savituh, सवितुः, of the creator or of impeller.

Visnoh, विष्णोः, of the pervading one.

2. **Bharadvajah,** भरद्वाजः, well versed in sciences; one who stands for learning.

3. **Yajuh,** यजुः, everything related to Yajna, the ritual – details (यजुः याग साधनम् – *Sayana*).

Gharmam, घर्मम्, fire or heat (न तपन्ति घर्मम् – III.53.14; अभीद्घोघर्मः, the heat kindled around us, I.164.26)

Hymn 182

The devata of the hymn is Bṛhaspati and the Ṛsi is Tapurmurdhan, the son of Bṛhaspati (तपुर्मूर्धा बार्हस्पत्यः).

The word tapurmurdha occurs in verse 3.

1. **Durgaha,** दुर्गहा, the overcomer of difficulties. Also, the destroyer of **durga**, the impenetrable, or the wicked (दुर्गहा दुर्गमनानां हन्ता – destroyer of those who go wickedly – *Sayana*).

Aghasamsaya –अघशंसाय, for the calumniator.

Manma, मन्म, bright weapon (मन्यतेर्दीप्ति कर्मणो मन्म, दीप्तमायुधम् – *Sayana*).

Nesat, नेषत्, thrust aside.

Sam, शम्, health, i.e. freedom from diseases (रोगाणां शमनम् – *Sayana*)

Yoh, योः, prosperity, fearlessness, (योः भयानां यावनम् –*Sayana*).

The burden of all the three verses is: क्षिपदशस्तिमप दुर्मतिं हन्नथाकरद् यजमानाय शं योः (may he baffle the malevolent, and bestow upon the sacrificer health and fearlessness).

2. **Prayaja** and **anuyaja,** प्रयाज-अनुयाज; there are five prayajas and three anuyajas (sacrificial rites with these technical names).

The deity of prayaja is Narasamsa, नराशंस (a name of Agni) (For narasamsa, see Nir. VIII.7)..

The deity of anuyaja is Agni.

Narasamsah, नराशंसः it is sacrifice, such is the interpretation of Katthakya – seated men (नरः) praise (√शंस) gods in scarifice. "It is Agni" says Sakapuni, "he is to be praised by men (VII.2.2) – Nir. VIII.6).

Prayajah, प्रयाजः and anuyajah, अनुयाजः – see X. 51.8–9; Nir. VIII.21; prayajas are introductory oblations and anuyajas are the concluding ones. According to some, they are offered to Agni (अथ किं देवताः प्रयाजानुयाजाः । आग्नेया इत्येके – Nir. VIII.21; प्रयाजान् में अनुयाजाँश्च – X.51.8; तव प्रयाजा अनुयाजाश्च – X.51.9 आग्नेया वै प्रयाजा आग्नेया अनुयाजाः - इति च ब्राह्मणम् – a quotation yet untraced).

According to other authorities, their devatas are meters (छन्दो देवता) or seasons (ऋतु देवता), or animals (पशु देवता), life-breaths (प्राण देवता), or the self (आत्म देवता). But the well–considered view is that they are addressed to Agni (आग्नेया इति तु स्थितिः); the rest is mere apportionment (भक्ति मात्रमितरत्) – Nir. VIII.22.

3. **Tapurmurdha,** तपुर्मूर्धा – the best ones among the people who practise austerity and penance for spiritual attainment. An appellation for Bṛhaspati. (तापकशिरस्को बृहस्पतिः –*Sayana*).

Rakasah brahmadvisah, रक्षसः ब्रह्म द्विषः, the wicked persons, jealous of Brahmanas (ब्राह्मण द्वेष्टारः राक्षसाः –*Sayana*).

Sarava, शरवे, the leader of raksasás, the wicked teasers; (शरवे शरुं हिंसकं रक्षसामधिपतिम् –*Sayana*).

The word is erived from √ शृ, हिंसायाम्, to kill.

Hymn 183

A hymn of three verses; the topic of verse 1 is the sacrificer or yajamana; of the second verse is his wife and of the third is the hotṛ. The Ṛsi is Prajavat, the son of Prajapati (प्रजावान्प्राजापत्यः).

The wife speaks in the first verse: "do thou who art desirous of offspring beget offspring (प्रजायस्व प्रजयापुत्रकाम).

The yajamana reciprocates: "mayest thou who art beautiful, come up to me, bear offspring, thou who art desirous of offspring." (माम् उप उच्चा युवतिः वभूयाः । प्रजायस्व प्रजया पुत्रकामे).

In the third verse, the hotṛ assists in the performance of the garbhadhana ritual, and blesses the couple. The words have been put into the mouth of the creator God, the Prajapati, who says "I engender progeny upon the earth; I beget children on other women." Wilson comments on this verse. "The share of the Hotṛ in the procreation of living beings is referable to the efficacy of the sacrifices at which he ministers."

Hymn 184

The conceptual Ṛsi is Tvastr (त्वष्टृ), the maker of embryos, or Visnu, the son of Prajapati (विष्णुः प्राजापत्यः).

The following devatas have been invoked in these three verses, each having some assignment in the progeny – procreation.

Visnu constructs the wombs. (विष्णु)

Tvastṛ fabricates the members of the body. (त्वष्टृ)

Prajapati sprinkles the seed. (प्रजापति)

Dhatṛ cherishes the embryo. (धातृ)

Sinivahli sustains the embryo (सिनिवाली), Sarasvati and Asvins also help in sustenance (सरस्वती-अश्विनौ).

The child is expected in the tenth month; for which the embryo is invoked (तं ते गर्भं हवामहे दशमे मासि सूतवे). The Asvins are qualified with term देवौ (devau) and पुष्कर-स्रजौ (garlanded with lotuses).

Hymn 185

The topic of the hymn is Adityas, the suns; or a propitiation (svastyayana, स्वस्त्ययनम्). The Ṛsi is Satyadhṛti, the son of Varuna (सत्यधृतिर्वारुणिः)

1. Invocation of Mitra, Aryaman and Varuna for protection – These three are the Adityas.

2. They who have secured protection from these three, are not troubled by their adversaries (न हि ईशे रिपुरघशंसः).

3. The enemy of such persons upon who in the adityas (आदित्याः or अदितेः पुत्रासः) bestow their eternal light (अजस्रं ज्योतिः), does not survive.

Hymn 186

For verse 1, see Nir. X.35.

Ula, the son of Vata (उलो वातायनः) is the Ṛsi, and the devata is air (वायु).

May Vata breathe into our hearts a healing balm; may he prolong our lives (1). Vata is our father, brother and friend. Vata maintains at his house

of a store of ambrosia (अमृतस्य निधिः); may he give us a bit of it so that we live for long long years (ततो नो देहि जीवसे). (3).

1. The word vata, वात, is used for wind because the wind blows (वातोवातीति सतः – Nir. X.34). In this context, Yaska refers to this verse:

May Vata blow toward us, what is healing, full of happiness and comfort of heart. He shall prolong our lives.

Hymn 187

For verse 2, see Nir. V.5.

The Ṛsi is Vatsa, the son of Agni (वत्स आग्नेयः). In this hymn of three verses, Agni is invoked, who is the benefactor of mankind (क्षितीनां वृषभाय); he fiercely shines from a great distance (परस्याः परावतः) upon the desert tract (धन्व मरुभूमिं जलवर्जितं देशम् – *Sayana*); he with his radiance destroys the raksas (worms, insects, germs etc.).

This Agni, the cosmic fire, is invoked to carry us beyond the reach of those who hate us (स नः पर्षदति द्विषः) – a burden of all the three verse in this hymn.

2. **Tiro dhanvati rocate,** तिरो धन्वाति रोचते; it shines brightly from across the atmosphere.

Dhanvan, धन्वन्, means atmosphere, a synonym of antariksa, Nigh. I.3; waters flow from it. Nir. V.5.

Hymn 188

For verse 1, see Nir. VII.20.

The Jataveda – Agni is the subject matter of this hymn and Syena, the son of Agni (श्येन आग्नेयः) is the conceptual Rsi of this hymn.

The hymn is an invocation to the fire-divine, Jatavedas – For jatavedas, see Nir. VII. 19–20.

From what root is jatavedah derived? (Bṛhad – devata, I.92; II.30). He knows all created beings; he is known to all created beings, or else he (agni or fire) pervades every created being; or he has all created beings as his property or wealth; or he has all created beings as his knowledge, i.e. discernment. (जातवेदाः कस्मात्? जातानि वेद; भूतानि वेद – cf. Br. Devata, 11.30; प्राणो वै जातवेदाः, स हि जातानां वेद – Ait. Br. II.39; जातानि वैनं विदुः । जातेजाते विद्यत इति वा; जातवित्तो वा । जातधनः। जातविद्यो वा जातप्रज्ञानः – Nir. VII.19).

There is an untraced Brahmana passage: that because, as soon as he was born, he found the cattle; that is the characteristic of jatavedas: यत्तज्जातः पशून् विन्दत । तज्जातवेदसो जातवेदसम्. And also: therefore in all seasons, the cattle move towards Agni (तस्मात् सर्वान् ऋतून् पशवोऽग्निमभिसर्पन्ति – See Sayana on I.44.1).

Yaska quotes a verse I.99.1. We shall press Soma for Jatavedas. He shall consume the property of the niggard, (जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः. Yaska also quotes the present verse: X. 188.1.

Do ye impel jatavedas, the strong horse, to sit on this our grass. (With your actions impel jatavedas, who pervades everywhere; or else it may be a simile, i.e. jatavedas, who is like a horse; may he sit on this our grass. (प्रहिणुत जातवेदसं कर्मभिः समश्नुवानम् । अपि वोपमार्थे स्यात् । अश्वमिव जातवेदसमिति । इदं नो बर्हिरासीदत्विति – Nir. VII.20).

Yaska makes an interesting observation. In the entire Samhita of the Ṛgveda, consisting of ten Books, this is the only hymn of three verses in the Gayatri metre, addressed to jatavedas (तदे तदेकमेव जातवेदसं गायत्रं तृचं दशतयीषु विद्यते – Nir. VII.20).

Yaska further says that one should know that when we speak of jatavedas as Agni (fire), it does not refer to the terrestrial fire alone obtained by attrition, the upper two lights (midspace lightning and of the celestial sun) are called jatevedas also (स न मन्येतायमेवाग्निरिति । अप्येते उत्तरे ज्योतिषी जातवेदसी उच्येते – Nir. VII.20). To support this, yaska quotes अभिप्रवन्त समनेव योषाः – IV. 58.8; and उदुत्यं जातवेदसं – I.50.1.

1. **Jatavedas,** जातवेदसं जातनां वेदितारं जातधनादिकं वा, one who knows all that has been created; one whose all created beings are wealth.

Asvam, अश्वम्, by his functions, available everywhere (अश्वं कर्मभि-व्यार्प्नुवन्तम् – *Sayana*).

Vajinam, possessor of food (वाजिनं अन्नवन्तं); giver of food.

Nunam pra hinota, नूनं प्र हिनोत, must enhance or increase (नूनं अवश्यं प्र हिनोत प्रवर्धयत – *Sayana*).

Sayana gives an alternative interpretation also: "like a horse urged to sit down on the sacred grass (नः अस्माकं इदं बर्हिः आस्तीर्णः, आसदे आसत्तुं प्राप्तुम्, – sit down on our sacred grass).

2. **Milhusah,** मीळ्हुषः, to the showerer (सेक्तुः)

3. The flames of the jatavedas fire are the bearers of oblations to gods

(दिवत्रा देवानां प्रति हव्यवाहिनी; हव्यानां हविषां वोढ्यः प्रापयिष्यो भवन्ति – *Sayana*).

Tabhih, by them, i.e. by the flames (ताभिः जिह्वाभिः).

Yajnam, यज्ञं = यज्ञसाधनं हविः, the oblations offered at the sacrifice.

Invatu, इन्वतु, carry them to gods.

Hymn 189

The devata of the hymn is Surya or Sarparajni (सार्पराज्ञी), who is also the Ṛsi of the hymn (सार्पराज्ञी).

1. **Gauh,** गौः, the earth

Pṛsnih, पृश्निः, in the firmament; in the space.

A akramit, आ अक्रमीत्, moves, goes round, revolves.

Matarampurah, मातरंपुरः, carrying water in front.

Pitaram svah, पितरं स्वः all round its father; the sun.

Prayan, प्रयन्, moving.

This moving earth revolves in the space, round the sun, her father, carrying waters in the front.

Whilst Dayananda interprets "गौः, Gauh, as the earth, other interpretors translate this term as the sun (गौः गमनशीलः पृश्निः प्राष्टवर्णः प्राप्ततेजाः अयं सूर्यः आ अक्रमीत् आक्रान्तवान् उदयाचलं प्राप्तवान् इत्यर्थः)

Purah, पुरः, is translated as in the east (पूर्वस्यादिशि;)

Mataram, मातरं, is translated as the mother of all beings, the earth (मातरं सर्वस्य भूतजातस्य निर्मात्रीं पृथिवीं)

Pitaram, पितरं, is the sustaining celestial region (पितरं पालकं द्युलोकं): the word, Ca, च, denotes the midspace or firmament (च शब्दांदन्तरिक्षम्).

Prayan, प्रयन्, moves with speed (प्रयन् प्रकर्षेण शीघ्रं गच्छन्)

Svah, स्वः, moves with grace (स्वः स्वरणः शोभनगमनः भवति).

Alternatively, Sayana interprets pitaram as the svarga or heaven (पितरं स्वर्गलोकं प्रयन् वर्तते).

2 and 3 – These verses speak of the sun whose radiance is penetrating, drawing air down through the lungs, after having sent it up (2). Thirty stations of the day and night shine with the sun's rays (3).

3. **Trinsat dhama,** त्रिंशत् धाम, thirty stations; the thirty muhurtas.

Vastoh, वस्तोः, full day (day and night together).

(वस्तोः वासरस्याहोरात्रस्यावयव भूतानि; अह शब्द अवधारणे –*Sayana*).

Hymn 190

The purport of each verse (भाववृत्तम्) is the deity of this hymn. The Ṛsi is Aghamarsana, the son of Madhucchandas (अघमर्षणो माधुच्छन्दसः).

1. **Ṛtam** and **Satyam,** ऋतं-सत्यं- both these terms are synonyms, when not used together; both mean truth. What is not ṛte is untruth, अनृत, and the word anṛta is antithesis of satya also: अनृतात् सत्यमुपैमि – Yv. I.5; अनृतात् असत्यात् सत्यमुपगच्छामि – *Uvata* ; अनृत वदनात् उद्गत्याहमिदं सत्यवदनमुपैमि – *Mahidhara*). According to Sayana, truth of thought is Ṛta, and truthfulness of speech is Satya. (ऋतमिति सत्यनाम । ऋतं मानसं यथार्थसंकल्पनम् । सत्यं वाचिकं यथार्थ भाषणम् – *Sayana*). A better explanation would be to regard eternal laws of Nature as ṛta and the ethical truth as satya (the truthfulness of thoughts, words and deeds are all satya).

Prakṛti and **Tapas** – The mother Prakṛti, the material cause of creation is an equipoise of three – sat (calmness, white); rajas (activity or red) and tamas (inertia, black) (अजामेकां लोहितशुक्ल कृष्णां – Sveta Svatara up. IV.5; सत्वरजस्तमसां साम्यावस्था प्रकृतिः – Samkhya I.61) The tapas or arduous penance of our Lord tickled the rajas of the Prakṛti; the equilibrium was disturbed – on one hand, from the satoguna, we had the creation of ṛta and satya, and from the tamoguna, the night (ratri) generated; and from thence, the cosmic plasma, or the space-parameter (samudra – arnava, watery ocean) was produced (1). Thereafter the time-parameter (Samvatsara) was created, ordaining nights and days (aho - ratra), the ruler of every moment (विश्वस्य मिषतो वशी). (2). Dhatṛ, the sustainer and creator, in the beginning created the sun and moon, heaven, earth, and midspace, as in the previous creations (यथापूर्वमकल्पयत्). (3).

Hymn 191

Agni is the deity of the first verse; Samjnanam (संज्ञानम्) or the Assemby is the deity of the next three verses..

Samyananah, संवननः, is Ṛsi of this hymn of four verses.

1. **Agni** is called vṛsan (वृषन्), the showerer of benefits (वृषन् कामानां वर्षितः – *Sayana*).

Aryah, अर्य, the lord (अर्यः स्वाम्याख्यायाम्) (अर्यः ईश्वरः – Nir. V.9; अर्यः अहमस्मि ईश्वरः – VII. 100.5; वृषाकपिर्यः ईश्वरः – Nir. XIII.6 on X.86.1; आर्य ईश्वरपुत्रः – Nir. VI.26 on I.117.21; Arya, आर्य, means the son of the lord or a rich person. Arya means vaisya (वैश्य) also (शूद्राय चार्याय च – Yv. XXVI.2; अर्य स्वामिवैश्ययोः – *Panini* III.1.103)

Ilaspade, इलस्पदे, on the footmark of Ila (the altar).

Ilah, इळः, इडायाः, of the earth (इळः पृथिव्याः)

Pade, पदे, उत्तरवेदिलक्षणे, on the altar, the Uttara Vedi (Ait. Br. I.28)

Sam-sam yuvase, सं सं-युवसे, Thou mixest, combinest (युवसे मिश्रयसि-*Sayana*).

Visvani sam-yuvese, विश्वानि सम्-सम्-युवसे – thou verily combinest with all creatures – O Agni, you associate with everyone; you alone, among all gods, pervade all living beings (Sayana); you give the sacrifice all the objects for which he prays (हे अग्ने, अर्यः स्वामीत्वं विश्वानि सर्वाणि फलानि आ समन्तात् संयुवसे यजमानेन संगमयसि – Mahidhara, Yv. XV.30).

2. **Samgacchadhvam,** संगच्छध्वं, all of you move together, or work together in harmony. (संगतः संभूता भवत).

Sam Vadadhvam, सं वदध्वं, speak together; meet out mutual differences, and speak in one voice (परस्परं विरोधं परित्यज्यैक विधमेव वाक्यं ब्रूतेति यावत् –*Sayana*); व्यक्त वाचां समुच्चारणे – *Panini* – I.3.48

Manansi Sam janatam, मनांसि सं जानताम् – may your minds apprehend alike (समानमेकरूपमेवार्थमवगच्छन्तु – *Sayana*)

Yatha purve devah, यथा पूर्वे देवाः, with unanimity and complete accord, used to accept their appropriate shares, you also without grudge or hesitation, with unanimity accept your due in wealth and prosperity (यथा पूर्वे पुरातनाः देवाः संजानानाः ऐकमत्यं प्राप्ता हविर्भागं उपासते यथा स्वं स्वीकुर्वन्ति; तथा यूयमपि वैमत्यं परित्यज्य धनं स्वीकुरुतेति शेषः –*Sayana*

3. **Samani Samitih,** समानी सम्प्रति = समितिः प्राप्तिः, acquisition, समितिः प्राप्तिः – *Sayana*; may common (समानी) be your acquisition or acquirement.

Samanam manah, समानं मनः, common the purpose; common be your minds.

Saha cittam, सह चित्तं, common be the thoughts, associated be the desire (*Wilson*). (चित्तं विचारजं ज्ञानं सह सहितं परस्परस्यैकार्थे नैकी भूतमस्तु – *Sayana*)

Samanam mantram abhi mantraye, समानं मंत्रं अभि मंत्रये, repeat for you a common prayer; may our decisions and plans be of one accord. (एकविध्याय संस्करोमि – *Sayana*)

4. **Akutih,** आकूतिः intentions (आकूतिः संकल्पोऽध्यवसायः – *Sayana*); culture.

- **Vah Su-saha asati,** वः सुऽसह असति, no ill will, every relationship should be pleasant and of good understanding (वः युष्माकं सुसह शोभनं साहित्यं असति भवति – *Sayana*).

इति दशमं मण्डलं समाप्तम् ॥

॥ ऋग्वेद संहिता समाप्ता ॥

॥ ऋषिसूची ॥

इ

उ

ऊ

ऋ

ए

ऐ

औ

क

ग

घ

च

ज

त

द

ध

न

प

प्रजावान् प्राजापत्यः १०.१८३
प्रतर्दनः काशिराजो दैवोदासिः ९.९६; १०.१७९.२
प्रतिक्षत्र आत्रेयः ५.४६
प्रतिप्रभ आत्रेयः ५.४९
प्रतिभानुरात्रेयः ५.४८
प्रथो वासिष्ठः १०.१८१.१
प्रभूवसुराङ्गिरसः ५.३५; ५.३६; ९.३५; ९.३६
प्रयस्वन्तोऽत्रयः ५.२०
प्रयोगो भार्गवः ८.१०२
प्रस्कण्वः काण्वः १.४४-५०; ८.४९; ९.९५
प्रागाथः । दृश्यन्ताम्-कलिः भर्गः; हर्यतः
प्राजापत्यः । दृश्यन्ताम्-पतङ्गः; प्रजावान्; यक्ष्मनाशनः; यज्ञः; विमदः; विष्णुः; संवरणः; हिरण्यगर्भः
प्राजापत्या । दृश्यताम्-दक्षिणा
प्रियमेध आङ्गिरसः ८.२.१-४०; ८.६८; ८.६९; ८.८७; ९.२८
प्रैयमेधः । दृश्यताम्-सिन्धुक्षित्
प्लातः । दृश्यताम्-गयः
प्लायोगिः । दृश्यताम्-आसङ्गः

ब

बन्धुर्गौपायनो लौपायनो वा ५.२४.१; १०.५७-६०
बभ्रुरात्रेयः ५.३०
बरुराङ्गिरसः १०.९६
बार्हस्पत्यः । दृश्यन्ताम्-अग्निः; तपुर्मूर्धा; भरद्वाजः; शंयुः
बाहुवृक्त आत्रेयः ५.७१; ५.७२
बिन्दुराङ्गिरसः ८.९४; ९.३०
बुध आत्रेयः ५.१
बुधः सौम्यः १०.१०१
बृहदुक्थो वामदेव्यः १०.५४-५६
बृहद्दिव आथर्वणः १०.१२०
बृहन्मतिराङ्गिरसः ९.३९; ९.४०
बृहस्पतिराङ्गिरसः १०.७१; १०.७२
बृहस्पतिर्लौक्यः १०.७२
ब्रह्मजाया । दृश्यताम्-जुहूः
ब्रह्मातिथिः काण्वः ८.५
ब्राह्मः । दृश्येताम्-ऊर्ध्वनाभा; रक्षोहा

भ

भयमानो वार्षागिरः १.१००
भरद्वाजो बार्हस्पत्यः ६.१-३०; ६.३७-४३; ६.५३-७४; ९.६७.१-३; १०.१३७.१
भर्गः प्रागाथः ८.६०; ८.६१
भारतः । दृश्यन्ताम्-अश्वमेधः; देववातः; देवश्रवाः
भारद्वाजः । दृश्यन्ताम्-ऋजिश्वा; गर्गः; नरः; पायुः; वसुः; शासः; शिरिम्बिठः; शुनहोत्रः; सप्रथः; सुहोत्रः
भारद्वाजी । दृश्यताम्-रात्रिः
भार्गवः । दृश्यन्ताम्-इटः; कविः; कृत्नुः; गृत्समदः; च्यवनः; जमदग्निः; नेमः; प्रयोगः; वेनः; सोमाहुतिः; स्यूमरश्मिः
भार्म्यश्वः । दृश्यताम्-मुद्गलः
भालन्दनः । दृश्यताम्-वत्सप्रिः
भावयव्यः १.१२६.६
भिक्षुराङ्गिरसः १०.११७
भिषगाथर्वणः १०.९७
भुवन आप्त्यः १०.१५७
भूतांशः काश्यपः १०.१०६
भृगुर्वारुणिः ९.६५; १०.१९
भौमः । दृश्यताम्-अत्रिः
भौवनः । दृश्येताम्-विश्वकर्मा; साधनः

म

मत्स्यः सांमदः ८.६७
मत्स्याः ८.६७
मथितो यामायनः १०.१९
मधुच्छन्दा वैश्वामित्रः १.१-१०; ९.१
मनुः सांवरणः ९.१०१.१०-१२
मनुराप्सवः ९.१०६.७-९
मनुर्वैवस्वतः ८.२७-३१
मन्युर्वासिष्ठः ९.९७.१०-१२
मन्युस्तापसः १०.८३; १०.८४
मरुतः १.१६५.३; ५; ७; ९
मातरिश्वा काण्वः ८.५४
माधुच्छन्दसः । दृश्येताम्-अघमर्षणः; जेता
मानवः । दृश्यन्ताम्-चक्षुः; नहुषः; नाभानेदिष्ठः; शार्यातः

स

ह

।। देवतासूची ।।

अ

---

1. १०.३४.१; ७; ९; १२ अक्षाः, १३ कृषिः, शेषा अक्षान् निन्दन्ति–बृहद्दे.
2. धिष्ण्या अग्नयः–बृहद्दे.
3. १.२७.१० अग्निर्मध्यमः, १.५८; १.९४; १.१४०–१४१; १४३–१४४; २.२ जातवेदाः, १०.१६ अग्निः कव्यवाहनः, १०.४५ १२[3] द्यावापृथिव्यौ; १२[4] विश्वे देवाः–बृहद्दे.
4. अग्निः शुचिः–बृहद्दे.
5. अग्निरौषसः–बृहद्दे.
6. जातवेदाः–बृहद्दे.
7. अग्निर्द्रविणोदाः–बृहद्दे.
8. अग्निर्मध्यमः–बृहद्दे.
9. अग्निः सविता च–बृहद्दे.

---

१. १.१९ अग्निः पार्थिवः मरुतश्च, ८.१०३.१४ अग्निर्मरुद्भी रुद्रैश्च सह-बृहद्दे.
२. 'तृच आत्मस्तुतिर्वा' इति सर्वानुक्रमसूत्रम्.
३. विश्वे देवाः-बृहद्दे.
४. सविता-बृहद्दे.
५. ८.५६.५[१-३] अग्निः, ५[४] सूर्यः-बृहद्दे.
६. ८.१८.९[१] अग्निः, ९[२] सूर्यः, ९[३] अनिलः-बृहद्दे.
७. ८.७२ हविषां स्तुतिः पयःपश्वोषधीनां च-बृहद्दे.
८. अग्निर्वैश्वानरः-बृहद्दे.
९. १०.८७ अग्निः-बृहद्दे.
१०. ५.४०.५-९ अत्रीणां कर्म कीर्त्यते-बृहद्दे.
११. आदित्याः (वरुणोऽर्यमा मित्रश्च)-बृहद्दे.
१२. अधिषवणचर्म सोमो वा-बृहद्दे.
१३. केषांचिन्मते अप्तृणसूर्यानामियं स्तुतिः। विषघ्नमेतत्सूक्तम्-बृहद्दे.
१४. अभ्यावर्तिनः सार्ञ्जयस्य च दानस्तुतिः-बृहद्दे.
१५. १.४६.५ अश्विनौ आदित्यश्च-बृहद्दे.

५.७३–७८; ६.६२–६३; ७.६७–७४; ८.५.१–३७[1]; ८.८–१०; ८.१८.८; ८.२२; ८.२६.१–१९; ८.३५; ८.४२.४–६; ८.५७; ८.७३; ८.८५–८७; ८.१०१.७; ८; १०.२४.४–६; १०.३९–४१; १०.१०६; १०.१३१.४; ५; १०.१४३

अश्विनौ अग्निरुषाश्च १.४४.१; २

अश्विनौ ऋतवश्च १.१५.११; २.३७.५

अश्विनौ द्यावाभूमी च १०.११२.१

अश्वौ (इन्द्रस्य) ४.३२.२३–२४

असमातिः १०.६०.१–४; ६

असुनीतिः १०.५९.५; ६

अहिः अब्जाः ७.३४.१६

अहिर्बुध्न्यः ७.३४.१७

अहोरात्रे ३.५५.११

आ

आत्मा। दृश्यन्ताम्–इन्द्रः वामदेवो वा; त्रसदस्युः; लवः; वागाम्भृणी; विश्वामित्रः; विश्वावसुः; शची पौलोमी

आदित्या उषाश्च ८.४७.१४–१८

आदित्याः[1] १.४१.४–६; २.२७; ७.५१; ७.५२; ७.६६.४–१३; ८.१८.१–७; १०–२२; ८.१९.३४; ३५; ८.४७.१–१३; ८.५६; ८.६७; ८.१०१.५[४]; ६

आपः १.२३.१६–२३[1]; १.१६४.४२[२]; ७.४७; ७.४९; १०.९; १०.१७.१०; १४

आपः वाग्निर्वा सूर्यो वा गावो वा घृतं वा ४.५८

आपः अपां नपाद्वा[2] १०.३०

आपः गावो वा[3] १०.१९.१[१,२]; २–८

आपः सोमो वा[4] १०.१७.११–१३

आप्रियः १.१३; १.१४२; १.१८८; २.३; ३.४; ५.५; ७.२; ९.५; १०.७०; १०.११०

आम्भृणी। दृश्यताम्–वाक्

आर्क्ष्यः। दृश्यताम्–श्रुतर्वा

आर्त्नी ६.७५.४

आशीः[5] ७.१०४.२३[1]; ८.३१.१०–१८; १०.८५.२०–२८; १०.१८३.३; १०.१८४

आसङ्गः (दानस्तुतिः) ८.१.३०–३३; ८.१.३४

आहवनीयः। दृश्यताम्–अग्निः

इ

इज्यास्तवो यजमानप्रशंसा च[6] ८.३१.१–४

इध्मः समिद्धो वाग्निः[7] १.१३.१; १.१४२.१; १.१८८.१; २.३.१; ३.४.१; ५.५.१; ७.२.१; ९.५.१; १०.७०.१; १०.११०.१

इन्दुः १.१२९.६

इन्द्रः[8] १.३.४–६; १.४; १.५; १.६.१–३; १०; १.७–११; १.१५.१; ५; १.१६; १.२८.१–४; १.२९; १.३०.१–१६;

१. २.२७ आदित्याः = मित्रावरुणौ दक्षः अंशः तुविजातः भगः अर्यमा च, ८.१८.४; ६; ७ अदितिः, ८.१९.३४–३५ वरुणोऽर्यमा मित्रश्च, ८.४७.९ अदितिः, ८.६७.१०–१२ अदितिः–बृहद्दे.

२. १०.३०.३–४ अपां नपादिति नाम्ना अग्नि-र्मध्यमः–बृहद्दे.

३. १०.१९.२ इन्द्राग्नी निपातभाजौ; ६ इन्द्रः–बृहद्दे.

४. १०.१७.११–१३ सोमः–बृहद्दे.

५. ७.१०४.२३ आत्मन आशीः–बृहद्दे.

६. ८.३१.१–२ शक्रो यजतां पतिः, ३–४ यज्वा–बृहद्दे.

७. १.१३.१ इध्मः–बृहद्दे.

८. १.२८.१–४ इन्द्रोलूखलौ (इति यास्कः कात्यक्यश्च), १.८०.१६ दध्यङ् मनुरथर्वा च निपातिताः, १.१३२.६ इन्द्रापर्वतौ, १.१७०.२; ४ इन्द्रः, १; ३ अगस्त्यः, ३.३३.६ विश्वामित्रः, ३.३३.७ नद्यः, षष्ठ्यां सप्तम्यां च इन्द्रसवितारौ निपातिनौ, ४.३१.१५ सूर्यः (आश्वलायनः), ६.३७.३ वायुरिन्द्रश्च, ६.४४.२२–२४ सोमः। इन्द्र इत्येके। ७.१८–३२ मरुतो निपातभाजः, ७.३२.१० पैजवनस्य दानस्तुतिः, ७.१०४.८ इन्द्रासोमौ, ८.६.३० अग्निर्वैश्वानरः (इति शाकपूणि-मुद्गलौ), ८.१७.१४[१–२] वास्तोष्पतिः, ८.३३.१९ दानवी इन्द्रमब्रवीत्, ८.४६.४–५

(अग्रिमे पृष्ठे)

१.३२; १.३३; १.५१-५७; १.६१-६३; १.८०-८४; १.१००-१०४; १.१२९.१-५; ७-११; १.१३०-१३१; १.१३२.१-५; ६^{२}; १.१३३; १.१३५.४-८; १.१३९.६; १.१४२.१३; १.१६७.१; १.१६९; १.१७०; १.१७३-१७८; २.११-२२; २.३०.१-५; ७; ८^{२}; १०; २.४१.१०-१२; ३.३०-३२; ३.३३.६-७; ३.३४-५२; ३.५३.२-१४; २१-२४; ४.१६; ४.१७; ४.१९-२२; ४.२३.१-७; ११; ४.२४; ४ २५; ४.२९; ४.३०.१-८; १२-२४; ४.३१; ४.३२.१-२२; ५.२९.१-८; ९^{२}; १०-१५; ५.३१.१-७; ८$^{१-२}$; १०-१३; ५.३२-३९; ५.४०.१-४; ६.१७-२०; ६.२१.१-८; १०; १२; ६.२२-२६; ६.२७.१-७; ६.२९-४४; ६.४५.१-३०; ६.४६; ६.४७.६-१९; २०^{४}; २१; ३१$^{२.४}$; ७.१८.१-२१; ७.१९-३२; ७.५५.२-८; ७.९७.१; ७.९८.१-६; ७.१०४.८; १६; १९-२२; २४; ८.१.१-२९; ८.२.१-४०; ८.३.१-२०; ८.४.१-१४; ८.६.१-४५; ८.१२-१७; ८.२१.१-१६; ८.२४.१-२७; ८.३२-३४; ८.३६; ८.३७; ८ ४५.२-४२; ८.४६.१-२०; २९-३१; ३३; ८.४९-५३; ८.५४.१-२; ५-८; ८.६१; ८.६२; ८.६३.१-११; ८.६४-६६; ८.६८.१-१३; ८.६९.१-१०; १३-१८; ८.७०; ८.७६-७८; ८.८०.१-९; ८.८१; ८.८२; ८.८८-९२; ८.९३.१-३३; ८.९५; ८.९६.१-१३; ८.९७-९९; ८.१००.१-९; १२; १०.८.७-९; १०.२२; १०.२३; १०.२४.१-३; १०.२७; १०.२८.१; ३-५; ७; ९; ११; १०.२९; १०.३३.२; ३; १०.३८; १०.४२-४४; १०.५४; १०.५५; १०.६०.५; १०.७३; १०.७४; १०.८९.१-४; ६-१६; १०.९९; १०.१०३.१-३; ५-११; १०.१०४; १०.१०५; १०.१११-११३; १०.११६; १०.१२०; १०.१२४.९; १०.१३१.१-३; ६; ७; १०.१३३; १०.१३४; १०.१३८; १०.१४४; १०.१४७; १० १४८; १०.१५२; १०.१५३; १०.१६०; १०.१६१; १०.१६७.१; २; ४; १०.१७१; १०.१७९; १०.१८०

इन्द्रः अग्निश्च[1] १.२१; १.१०८; १.१०९; १.१३९.९; ३.१२; ३.२५.४; ५.२७.६; ५.८६; ६.५९; ६.६०; ७.९३; ७.९४; ८.३८; ८.४०; ८.४५.१

इन्द्रः अदितिर्वामदेवश्च । दृश्यताम्–संवादः

इन्द्रः इन्द्राणी वृषाकपिश्च १०.८६

इन्द्रः इन्द्रासोमौ वा[2] ४.२८

इन्द्रः उशना वा[3] ५.२९.९^{१}; ५.३१.८^{४}

इन्द्रः उषाश्च[4] ४.३०.९-११

इन्द्रः ऋणञ्चयश्च ५.३०

इन्द्रः ऋतदेवो वा ४.२३.८-१०

इन्द्रः ऋतवश्च १.१५.१-५

(गतपृष्ठात्)

मित्रोऽर्यमा मरुतश्च, ८.६५.१० देवाः (इति भागुरिः), १०-१२ विश्वे देवाः (इति यास्कः), ८ १००.८ सुपर्णः, ९ वज्रः, १०.२७ १५ मरुतः, १६ वज्रः, १७$^{१-२}$ अग्निरिन्द्रश्च सोमश्च, १७$^{३-४}$ पर्जन्यावायू, १८ अग्निः, १९ सूर्यः, २०-२१ इन्द्रो वज्रश्च, २२ इन्द्रस्य धनुः, २३ पर्जन्योऽनिलो भास्करश्च, २३^{४} अनिलो भास्करश्च, २४ इन्द्रः सूर्यो वा, १०.४४.११$^{१-२}$ बृहस्पतिः, १०.५५.५ सूर्याचन्द्रमसौ, १०.६०.५ ऐक्ष्वाकोः स्तुतिः, १०.१२०.६ आप्त्यां निपातभाजः, १०.१२४.९$^{१-३}$ सोमः, ९^{४} इन्द्रः, १०.१६१ इन्द्राग्नी (इति यास्कः), लिङ्गोक्तदेवतम् (इत्येके)–बृहद्दे.

१. १.१३९.९ अथवा ऋषिः ऋषीनात्मानं वा स्तौति । इन्द्राग्नी निपातभाजौ, ८.४५ इन्द्रः–बृहद्दे.

२. इन्द्रासोमौ–बृहद्दे.

३. ५.३१.८^{४} उशनाः–बृहद्दे.

४. ४.३० उषा मध्यमा च (शाकटायनः), ४.३०.२४ भगः पूषा अर्यमा च–बृहद्दे.

इन्द्रः ऋभवश्च[1] ३.६०.५–७; ८.९३.३४
इन्द्रः कपिञ्जलरूपी २.४२; २.४३
इन्द्रः कुत्सश्च ५.३१.९
इन्द्रः कुत्सो वा ५.३१.८[3]
इन्द्रः गावो वा ६.२८.२; ८[4]
इन्द्रः त्वष्टा वा २.३१.२; ३
इन्द्रः द्यावापृथिव्यौ वा १०.५९.१०[1]
इन्द्रः द्रुघणो वा[2] १०.१०२
इन्द्रः नभश्च २.३६.५
इन्द्रः पर्जन्यात्मा अग्निश्च। दृश्यताम्–त्वष्टा अग्निश्च
इन्द्रः पर्वतश्च[3] १.१३२.६[1]; ३.५३.१
इन्द्रः पूषा च ६.५७
इन्द्रः पूषा वा[4] ८.४.१५–१८
इन्द्रः बृहस्पतिश्च[5] ४.४९; ४.५०.१०; ११; ७.९७.१०; ७.९८.७; ८.९६.१५
इन्द्रः ब्रह्मणस्पतिः सोमश्च १.१८.४
इन्द्रः ब्रह्मणस्पतिश्च २.२४.१२; ७.९३.३; ९
इन्द्रः मधुश्च २.३६.१
इन्द्रः मरुतश्च १.६.५; ७
इन्द्रः मरुतो वा १०.१०३.१३
इन्द्रः लिङ्गोक्तदेवता वा १०.१६७.३
इन्द्रः वरुणश्च १.१७; ३.६२.१–३; ४.४१; ४.४२.७–१०; ६.६८; ७.८२–८५; ८.५९
इन्द्रः वामदेवो वा[6] ४.२६.१–३
इन्द्रः वायुश्च १.२.४–६; १.२३.२; ३; २.४१.३; ४.४६.२–७; ४.४७.२–४; ७.९०.५–७; ७.९१.२; ४–७; ७.९२.२
इन्द्रः विश्वे देवा वा[7] १.१२१
इन्द्रः विष्णुश्च १.१५५.१–३; ६.६९; ७.९९.४–६
इन्द्रः श्येनो वा[8] ४.२७.५
इन्द्राणी इन्द्रश्च वृषाकपिश्च १०.८६
इन्द्राणी गुङ्गुः सिनीवाली राका सरस्वती वरुणानी च २.३२.८
इन्द्राणी वरुणानी अग्नायी च[9] १.२२.१२
इन्द्राग्नी ४.३२.२३–२४
इन्द्रासोमौ २.३०.६; ६.७२; १०.८९.५
इन्द्रासोमौ इन्द्रो वा ४.२८
इन्द्रासोमौ रक्षोहणौ ७.१०४.१–७; १५; २५
इन्द्रो मरुत्वान्[10] १.२३.७–९; १.१६५; १.१७१.३–७
इन्द्रो वैकुण्ठः १०.४७–५०
इळः १.१३.४; १.४२.४; १.१८८.३; २.३.३; ३.४.३; ५.५.३; ७.२.३; ९.५.३; १०.७०.३; १०.११०.३
इळा। दृश्यताम्–देव्यः तिस्रः
इषवः[11] ६.७५.११–१२; १५–१६
इषुधिः ६.७५.५

उ

उपनिषत्। दृश्यन्ताम्–अप्तृणसूर्याः, गर्भस्राविण्यु°, प्रस्वापिन्य°, रोगघ्न°, सपत्नीबाधनम्।
उपमश्रवा मित्रातिथिपुत्रः १०.३३.६–९
उपाध्यायस्तुतिः ३.२६.९
उर्वशी १०.९५.१; ३; ६; ८–१०; १२; १४; १७

---

१. ८.९३.३४ ऋभवः–बृहद्दे.
२. द्रुघण इन्द्रो वा (इति यास्कः), विश्वे देवाः (इति शौनकः)–बृहद्दे.
३. इन्द्रापर्वतौ–बृहद्दे.
४. ८.४.१५–१६ इन्द्रः, १७–१८ पूषा (इति गालवः)–बृहद्दे.
५. ७.९८.७ इन्द्रः, ८.९६.१३–१५ इन्द्रो मरुतो बृहस्पतिश्च। इन्द्रः (इति शौनकः), इन्द्राबृहस्पती (ऐ. ब्रा)–बृहद्दे.
६. 'आद्याभिस्तिसृभिरिन्द्रमिवात्मानमृषिस्तुष्टावेन्द्रो वात्मानम्' इति सर्वानुक्रमसूत्रम्। अहमित्यात्मसंस्तावः–बृहद्दे.
७. इन्द्रः। स्वरसामसु विश्वे देवाः–बृहद्दे.
८. ४.२७.१–५ श्येनस्तुतिः–बृहद्दे.
९. देवपत्न्य इन्द्राणी वरुणानी अग्नायी च–बृहद्दे.
१०. १.१६५ मारुतैन्द्रस्तु संवादः। १; २; ४; ६; ८; १०–१५ मरुतः, ३; ५; ७; ९ इन्द्रः–बृहद्दे.
११. ६.७५.११ इषुः, १२ कवचः, १५[1] दिग्ध इषुः, १५[2] अयोमुखी, १५[3,4] वारुणमन्त्रम्, १६ धनुर्मुक्त इषुः–बृहद्दे.

उलूखलम् १.२८.५; ६
उलूखलमुसले १.२८.७; ८
उशनाः । दृश्यताम्–इन्द्र उशना वा
उषाः[१] १.३०.२०–२२; १.४८; १.४९; १.९२.१–१५; १.११३.१[१.२]; ९–२०; १.१२३; १.१२४; ३.५५.१; ३.६१; ४.५१; ५.७९; ५.८०; ६.६४; ६.६५; ७.४१.७; ७.७५–८१; १०.१७२
उषाः अग्निरश्विनौ च १.४४.१; २
उषाः आदित्याश्च ८.४७.१४–१८
उषाः इन्द्रश्च ४.३०.९–११
उषाः रात्रिश्च १.११३.१[१.४]
उषाः सूर्यप्रभा वा[२] ८.१०१.१३
उषासानक्ता[३] १.१३.७; १.१४२.७; १.१८८.६; २.३.६; ३.४.६; ५.५.६; ७.२.६; ९.५.६; १०.७०.६; १०.११०.६

ऋ

ऋक्षाश्वमेधौ (दानस्तुतिः) ८.६८.१४–१९
ऋणंचयः इन्द्रश्च ५.३०
ऋतदेव इन्द्रो वा ४.२३.८–१०
ऋतवः १.१५; २.३६; २.३७
ऋतवः अग्निर्वा ३.२७.१
ऋतवः अश्विनौ च । दृश्यताम्–अश्विनौ ऋतवश्च
ऋतवः इन्द्रश्च । दृश्यताम्–इन्द्रः ऋतवश्च
ऋतवः त्वष्टा च । दृश्यताम्–त्वष्टा ऋतवश्च
ऋतवः द्रविणोदाश्च । दृश्यताम्–द्रविणोदाः ऋतवश्च
ऋतवः मरुतश्च । दृश्यताम्–मरुतः ऋतवश्च
ऋतवः मित्रावरुणौ च । दृश्यताम्–मित्रावरुणौ ऋतवश्च
ऋत्विजोऽग्निश्च ३.२९.५
ऋत्विजो विश्वे देवा वा ८.५८.१; १०.१०१
ऋभव इन्द्रश्च ३.६०.५–७; ८.९३.३४
ऋभवः[४] १.२०; १.११०; १.१११; १.१६१; ३.६०.१–४; ४.३३–३७; ७.४८.१–३; १०.१७६.१
ऋभवो विश्वे देवा वा ७.४८.४

ओ

ओषधयः १०.९७

औ

औपसः । दृश्यताम्–अग्निः अग्निरौपसो वा

क

कः[५] १.२४.१; १०.१२१
कपिञ्जलरूपी इन्द्रः २.४२; २.४२
कपोतोपहतौ प्रायश्चित्तम्[६] १०.१६५
कवच–सोम–वरुणाः ६.७५.१८
कशुश्चैद्यः (दानस्तुतिः) ८.५.३७[२]–३९
कानीतः । दृश्यताम्–पृथुश्रवाः
कालः संवत्सरात्मा १.१६४.४८
कुत्स इन्द्रश्च ५.३१.९
कुत्स इन्द्रो वा ५.३१.८[३]
कुरुङ्गः (दानस्तुतिः) ८.४.१९–२१
कुरुश्रवणत्रासदस्यवः (दानस्तुतिः) १०.३३.४; ५
कृषिः १०.३४
केशिनः (अग्निसूर्यवायवः) १०.१३६
कौरयाणः । दृश्यताम्–पाकस्थामा
क्षेत्रपतिः ४.५७.१–३

ग

गङ्गादिनद्यः ७.५०.४
गर्भसंस्रावे प्रायश्चित्तम्[७] १०.१६२
गर्भस्राविण्युपनिषत् १.१०१.१; ५.७८.५–९
गर्भार्थाशीः १०.१८४
गाव आपो वा । दृश्यताम्–आपः गावो वा
गाव इन्द्रो वा[८] ६.२८.२; ८[४]
गावः ६.२८.१; ३–७; ८[१–३]; १०.१६९

---

१. १.११३ रात्र्युषसौ, ७.४१.७ दृष्टृभ्य आशीर्वा, ७.७६.१ मध्यमः (अग्निः)–बृहद्दे.
२. उषाश्चन्द्रसूर्ययोः प्रभा वा–बृहद्दे.
३. १.१३.७ नक्तोषासा–बृहद्दे.
४. ३.६०.३–४ इन्द्रो निपाती–बृहद्दे.
५. १०.१२१ प्रजापतिः–बृहद्दे.
६. कपोतः–बृहद्दे.
७. स्रवतां गर्भाणामनुमन्त्रणम्। अग्नी रक्षोहा–बृहद्दे.
८. इन्द्रः–बृहद्दे.

गावः वाग्निर्वा सूर्यो वा आपो वा घृतं वा ४.५८

गुङ्गुः । दृश्यताम्–इन्द्राणी गुङ्गुः

गौः ८.१०१.१५; १६

ग्रावाणः[१] ७.१०४.१७; १०.७६; १०.९४; १०.१७५

घ

घृतम् । दृश्यताम्–गावः वाग्निर्वा

च

चन्द्रमाः[२] १०.८५.१९

चर्मप्रशंसा १.२८.९

चायमानः । दृश्यताम्–अभ्यावर्ती

चित्रः (दानस्तुतिः) ८.२१.१७; १८

चैद्यः । दृश्यताम्–कशुः

च्छिन्नयूपस्य मूलभूतः स्थाणुः ३.८.११

ज

जातवेदाः । दृश्यताम्–अग्निः अग्निर्जातवेदा वा

ज्ञानम् १०.७१

ज्या ६.७५.३

त

तक्षा । दृश्यताम्–बृबुः

तनूनपात् १.१३.२; १.१४२.२; १.१८८.२; ३.४.२; ९.५.२; १०.११०.२

तरन्तमहिषी शसीयसी ५.६१.५–८

तरन्तो वैददश्विः ५.६१.१०

तार्क्ष्यः १०.१७८

तिरिन्दिरः पार्शव्यः (दानस्तुतिः) ८.६.४६–४८

तिस्रः । दृश्यताम्–देव्यः तिस्रः

तृणपाणिकं पृश्निसूक्तम् ६.४८

तृणम् । दृश्यताम्–अप्तृणसूर्याः १.१९१

त्रसदस्युः (दानस्तुतिः) ८.१९.३६; ३७

त्रसदस्युः पौरुकुत्स्यः[३] ४.४२.१–६

त्रासदस्यवः । दृश्यताम्–कुरुश्रवणः

त्वष्टा १.१३.१०; १.१५.३; १.१४२.१०; १.१८८.९; २.३.९; ३.४.९; ५.५.९; ७.२.९; ९.५.९; १०.१८.६; १०.७०.९; १०.११०.९

त्वष्टा अग्निश्च अथवा अग्निः इन्द्रः प्रजापतिर्वा सोमो च ३.५५.१७–२२

त्वष्टा इन्द्रो वा २.३२.२; ३

त्वष्टा ऋतवश्च १.१५.३

त्वष्टा शुक्रश्च २.३६.३

द

दक्षिणा तद्दातारो यजमाना वा[४] १०.१०७

दक्षिणा ब्रह्मणस्पतिश्च १.१८.५

दधिक्राः ४.३८.२–१०; ४.३९; ४.४०.१–४; ७.४४.२–५

दंपती ८.३१.५–९

दंपत्योराशिषः[५] ८.३१.१०–१८

दानस्तुतिः[६] १.१२५; ६.२७.८; ६.४७.२२–२५; ७.१८.२२–२५; ८.१.३०–३३; ८.२.४१–४२; ८.३.२१–२४; ८.४.१९–२१; ८.५.३७[२]–३९; ८.६.४६–४८; ८.१९.३६; ३७; ८.२१.१७; १८; ८.२४.२८–३०; ८.४६.२१–२४; ८.५५; ८.५६.१–४; ८.६८.१४.–१९; ८.७४.१३–१५; १०.३३.४; ५; १०.६२.८–११

दाल्भ्यः । दृश्यताम्–रथवीतिः

दिशः ३.५५.१६

दुःस्वप्ननाशनम् १.१२०.१२; १०.१६४

---

१. १०.९४ ग्रावा–बृहद्दे.

२. १०.८५.१९[१-२] सूर्यः, १९[३-४] चन्द्रमाः–बृहद्दे.

३. ४.४२ इन्द्रावरुणौ–बृहद्दे, 'षळाद्या आत्मस्तवः' इति सर्वानुक्रमसूत्रम्।

४. प्राजापत्या दक्षिणा दक्षिणादातार इत्येके, ८–११ भोजाः–बृहद्दे.

५. ८.३१.१० आशीः, ११–१२ पूषा, १३ मित्रार्यमवरुणाः, १४ अग्निः, १५–१८ यज्वा–बृहद्दे.

६. ८.२४.२८–३० उषाः, ८.६८.१४ ऋतवः, १५–१९ ऋक्षाश्वमेधयोर्दानस्तुतिः, ८.७४.१३–१४ ऋषेरात्मस्तुतिः श्रुतर्वणः दानस्तुतिश्च, १५ परुष्णी–बृहद्दे.

---

१. १.२७.१३ विश्वे देवाः, ८.८०.१० विश्वे देवाः, १०.७२ विश्वे देवाः, २[१–२] बृहस्पतिः, १०.८५.१७ विश्वे देवाः, १०.९८.१–३ बृहस्पतिः, ४–७ देवाः, ८–१२ अग्निः–बृहद्दे.

२. १.१३.९ तिस्रो देव्यः–बृहद्दे.

३. इन्द्रः–बृहद्दे । द्यावापृथिव्यौ इन्द्रश्च–सायणभाष्यम् ।

४. हविर्धाने–बृहद्दे.

५ द्यावाभूमी पृश्निर्वा–बृहद्दे । सर्वानु (६.४८) टिप्पणी द्रष्टव्या ।

६. अन्नम्–बृहद्दे.

७. नराशंसः–बृहद्दे.

८. १०.५९.४[१–३] सोमः, ४[४] निर्ऋतिः–बृहद्दे.

९. १०.६३.१५ मरुतः–बृहद्दे.

१०. ८.१०१.१४[१–२] अग्निः, १४[३] सूर्यः, १४[४] मध्यमोऽग्निः (ऐ. आ.)–बृहद्दे.

पाकस्थामा कौरयाणः (दानस्तुतिः) ८.३.२१-२४
पाराशर्यः (पारशर्यः)। दृश्यताम्-तिरिन्दिरः
पावमान्यध्येतृस्तुतिः ९.६७.३१; ३२
पितरः १०.१५
पितरौ लिङ्गोक्तदेवता वा १०.१४.७-९
पितृमेधः[१] १०.१८.७-१३
पितृमेधः प्रजापतिर्वा[२] १०.१८.१४
पुरीष्या अग्नयः ३.२२
पुरुमीळ्हो वैददश्विः ५.६१.९
पुरुषः १०.९०
पुरूरवा ऐळः १०.९५.२; ४; ५; ७; ११; १३; १५; १६; १८
पूषा[३] १.२३.१३-१५; १.४२; १.१३८; ३.६२.७-९; ६.४८.१६-१९; ६.५३-५६; ६.५८; १०.१७.३-६; १०.२६
पूषा सोमोऽदितिश्च २.४०.६[२]
पूषा इन्द्रश्च ६.५७
पूषा इन्द्रो वा ८.४.१५-१८
पूषा सोमश्च। दृश्यताम्-सोमः पूषा च
पूषा सोमो वा। दृश्यताम्-सोमः पवमानः
पृथिवी[४] १.२२.१५; ५.८४
पृथिवी द्यौः मित्रो वरुणोऽदितिः सिन्धुश्च, अश्वताभिः १.९४.१६[३-४]
पृथिव्यन्तरिक्षे[१] ७.१०४.२३[२]
पृथुश्रवाः कानीतः (दानस्तुतिः) ८.४६.२१-२४
पृश्निर्मरुतो द्यावाभूमी वा ६.४८.२२
पृश्निसूक्तम् (तृणपाणिकम्) ६.४८
पैजवनः। दृश्यताम्-सुदाः
पौलोमी। दृश्यताम्-शची
प्रचेतसौ। दृश्यताम्-होतारौ
प्रजापतिः। दृश्यताम्-हरिश्चन्द्रः
प्रजापतिः पितृमेधो वा १०.१८.१४
प्रतोदः[६] ६.७५.१३
प्रस्कण्वः (दानस्तुतिः) ८.५५; ८.५६.१-४
प्रस्तोकः सार्ञ्जयः[७] (दानस्तुतिः) ६.४७.२२-२५
प्रस्वापिन्य उपनिषद् ७.५५.२-८
प्रायश्चित्तम्। दृश्येताम्-'गर्भसंस्रावो' 'कपोतोपहतौ'

ब

बर्हिः १.१३.५; १.१४२.५; १.१८८.४; २.३.४; ३.४.४; ५.५.४; ७.२.४; ९.५.४; १०.७०.४; १०.११०.४
बुध्न्योऽहिः ७.३४.१७
बृबुस्तक्षा ६.४५.३१-३३
बृहस्पतिः[८] १.१३९.१०; १.१९०; २.२३.२-४; ६-८; १०; १२-१६; १८; २.३०.९; ३.६२.४-६; ४.५०.१-९; ६.४७.२०[३]; ६.७३; ७.९७.२; ४-८; १०.६७; १०.६८; १०.१०३.४; १०.१८२
बृहस्पतिरिन्द्रश्च ४.४९; ४.५०.१०; ११; ७.९७.१०; ८.९६.१५
ब्रह्म अग्निर्वा ९.६६.७; ८
ब्रह्मणस्पतिः १.१८.१-३; १.४०; २.२३.१; ५; ९; ११; १७; १९; २.२४.१-११; १३-१६; २.२५; २.२६; १०.१५५.२; ३
ब्रह्मणस्पतिरिन्द्रः सोमश्च १.१८.४
ब्रह्मणस्पतिरिन्द्रश्च। दृश्यताम्-इन्द्रः ब्रह्मणस्पतिश्च
ब्रह्मणस्पतिर्दक्षिणा च १.१८.५
ब्रह्म देवाश्च ६.७५.१९

भ

भगः ७.४१.२-६
भगः सविता वा[९] १.२४.५; ७.३८.६[२]

---

१. १०.१८.७-९ मृत्युः, १०-१३ पृथिवी--बृहद्दे.
२. आशिषः--बृहद्दे.
३. १.२३.१३-१५ पूषा आघृणिः, ६.५५.२ [illegible] ...१७.३[१-२] पूषा, [illegible] पूषा अग्निश्च [illegible] अग्निः--बृहद्दे
४. ५.८४ पृथिवी ओषधीमाता--बृहद्दे.
५. आत्मन आशीः--बृहद्दे.
६. कशा--बृहद्दे.
७. अभ्यावर्तिनः सार्ञ्जयस्य च दानस्तुतिः--बृहद्दे.
८. ४.५०.७-९ पुरोधातुः कर्मशंसा, १०.६७.७[३-४] ब्रह्मणस्पतिः--बृहद्दे.
९. ७.३८.६[२] भगः--बृहद्दे.

१. १.१२६.६; ७ जायापत्योः संप्रवादः–बृहद्दे.

२. १०.१२९ परमेष्ठी । भाववृत्तम्–बृहद्दे.

३. जीवावृत्तिः सुबन्धोर्मनसः स्तवो वा–बृहद्दे.

४. ३.२६.४–६ 'तृचौ वैश्वानरीयमारुतौ'–सर्वानु. षड्गुरुशिष्यमते द्वितीयतृचस्य मारुतोऽग्निर्देवता । ५.५६.८रोदसी,५.५७.१रुद्राः,५.८७ मरुतः । विष्णुर्निपातभाक्, ६.४८.११–१३ मरुतः, १४–१५मरुत आदित्या विश्वे देवा वा, ८.९६.१३–१५इन्द्रो मरुतः बृहस्पतिश्च । इन्द्रः (इति शौनकः), इन्द्राबृहस्पती (ऐ.ब्रा.)–बृहद्दे.

५. सप्तममन्त्रस्य तृतीयपाद इन्द्रामरुद्देवताकः–बृहद्दे.

६. ६.४८.११–१३ मरुतः, १४–१५ मरुत आदित्या विश्वे देवा वा–बृहद्दे.

७. सूर्यो मायाभेदो वा । १०.१७७.२ वाक् (इति शौनकः)–बृहद्दे.

८. १.१५२.६ अदितिरग्निर्वा । अदितिरेवाग्निरिति शौनकः, ७.६०.५ अर्यमा मित्रावरुणौ च, ८.२५.१०–२१ विश्वे देवाः, २२–२४ वरोर्दानस्तुतिः, ८.१०१.५[1-3] अर्यमा च–बृहद्दे.

९. मित्रावरुणौ रुद्रो विश्वे देवाश्च–बृहद्दे.

---

१. १०.१८३.१ पुत्रकामस्याशीः; २ पुत्रकामाया आशीः; ३ ऋषेरात्मस्तवः-बृहद्दे.

२. १०.१२४.५ वरुणः, ६ सोमः, ७-८ वरुणः-बृहद्दे.

३. १०.१४.१-५ यमो मध्यमः, १०.१३५ द्युस्थानो यमः-बृहद्दे.

४. विश्वे देवाः-बृहद्दे.

५. ६.४७.२६[1] भावसूक्तम्, ६.७५.८ आयुधागारम्-बृहद्दे.

६. राज्ञोऽभिषिक्तायानुमन्त्रणे-बृहद्दे.

७. २.३३.११ ऋषिर्मृगमस्तौत्, ७.५९.१२ त्र्यम्बकः-बृहद्दे.

८. ५.३.३ मरुतो रुद्रो विष्णुश्च-औफ्रेक्ट् ऋ. २ पृ. ४७७.

९. दृश्यतां टिप्पणी 'भावयव्यः'

१०. लव आत्मानं तुष्टाव-सर्वानु.

११. ६.७५.१० रणदेवताः, ६.७५.१७ युद्धादिः, १८ कवचस्य बध्यतः स्तुतिः, १९ युयुत्सुः, १९[4] आत्मन आशिषः-बृहद्दे.

१२. १०.१४.७-९ प्रेताशिषः-बृहद्दे.

वरुणः इन्द्रश्च । दृश्यताम्–इन्द्रः वरुणश्च

वरुणः मित्रश्च । दृश्यताम्–मित्रावरुणौ

वरुणः मित्रोऽर्यमा च १.४१.१–३; ७–९

वरुणः सोमः कवचश्च ६.७५.१८

वरुणानी । दृश्यताम्–इन्द्राणी वरुणानी अग्नायी च

वर्म[१] ६.७५.१

वसिष्ठः[२] ७.३३.१०–१४; ७.१०४.१२[१] (वसिष्ठस्य आत्मन आशीः)

वसिष्ठपुत्राः[२] ७.३३.१–९

वसुक्रः १०.२८.२; ६; ८; १०; १२

वाक् १.१६४.४२[१]; १.१६४.४५; ८.१००.१०; ११

वाक् ससर्परी[३] ३.५३.१५; १६

वागाम्भृणी[४] १०.१२५

वाजिनः ७.३८.७; ८

वामदेव इन्द्रो वा । दृश्यताम्–इन्द्रः वामदेवो वा

वामदेवेन्द्रादितयः । दृश्यताम्–संवादः

वायुः १.२.१–३; १.२३.१; १.१३४; १.१३५.१–३; ९; २.४१.१; २; ४.४६.१; ४.४७.१; ४.४८; ७.९०.१–४; ७.९१.१; ३; ७.९२.१; ३–५; ८.२६.२०–२५; ८.४६.२५–२८; ३२; ८.१०१.९; १०; १०.१६८; १०.१८६

वाय्वग्निसूर्याः १.१६४.४४; १०.१३६

वायुरिन्द्रश्च । दृश्यताम्–इन्द्रः वायुश्च

वास्तोष्पतिः ७.५४; ७.५५.१

विभिन्दुः (दानस्तुतिः) ८.२.४१; ४२

विवाहमन्त्रा आशिषश्च[५] १०.८५.२०–२८

विश्वकर्मा १०.८१–८२

विश्वामित्रः ३.३३.४; ८–१०

विश्वामित्रोपाध्यायः ३.२६.९

विश्वामित्राऽग्निर्वा[६] ३.२६.७; ८

विश्वावसुर्देवगन्धर्वः[७] (आत्मानमस्तौत्) १०.१३९.४–६

विश्वे देवाः[८] १.३.७–९; १.१४; १.२३.१०–१२; १.८९; १.९०; १.१०५–१०७; १.१२२; १.१३९.१; ११; १.१६४.१–४१; १.१८६; २.२९; २.३१; २.४१.१३–१५; ३.२०.१–५; ३.५४–५७; ४.५५; ५.२६.९; ५.४१; ५.४२.१–१०; १२–१८; ५.४३–४५; ५.४६.१–६; ५.४७–५१; ६.२१.९; ११; ६.४९–५२; ७.३४.१–१५; १८–२५; ७.३५–३७; ७.३९; ७.४०; ७.४२; ७.४३; ७.५०.३; ८.२५.१०–१२; ८.२७–३०; ८.५४.३;

१. योद्धा वर्मी–बृहद्दे.

२. ७.३३ वसिष्ठागस्त्ययोः तनयैः सह इन्द्रेण संवादः–बृहद्दे.

३. वाक्–बृहद्दे.

४. वाक्–बृहद्दे । 'वागाम्भृणी तुष्टावात्मानम'–सर्वानु.

५. १०.८५.२० सूर्या, २१–२२ गन्धर्वो विश्वावसुः, २३ दंपती, २४–२८ वधूः–बृहद्दे.

६. 'द्वृच आत्मस्तुतिर्वा'–सर्वानु.

७. इन्द्रसूर्यौ निपातिनौ–बृहद्दे.

८. १.८९.१; २; ८; ९ देवाः, १.१३९.११ देवाः, ५.४१.१९ इळा, ५.४२.३ सविता (शौनकः), ७–९ बृहस्पतिः, १० मरुतः, १४ इळस्पतिः (शाकपूणिः), पर्जन्याग्नी (गालवः), पूषा (यास्कः), इन्द्रः (शौनकः), वैश्वानरः (भागुरिः), १५ मरुतः, १८ अश्विनौ, ५.४३.३ वायुः, ४ सोमः, ५ इन्द्रः, ६ अग्निः, ७ घर्मः, ८ अश्विनौ, ९ वायुः पूषा च, १०[१–२] अग्निः, १०[३–४] दिवौकसः, ११ वाङ्मध्यमा, १२ बृहस्पतिः, ५.४४.१ सोमो देवा इन्द्रः प्रजापतिर्वा, ४ वायुः, ८ आदित्याः, ५.५१.५ वायुः, ४; ६; ७ इन्द्रवायू, ६.५१.१–२ सूर्यः, ६.५२.१६ अग्नीपर्जन्यौ, ८.२५.१०–२१ विश्वे देवाः, ८.५४.३–४ बहुदैवतः प्रगाथः, ८.९९.११[१] इन्द्रोऽग्निर्विश्वे देवाश्च, ८.८३ देवाः, १०.३६.१२–१४ सविता (इत्येके), १४ सविता (शौनकयास्कगालवाः), १०.६२.७ अङ्गिरसां स्तुतिः, १०.६४.५ अदितिः, १०.६६.१४–१५ वाङ्मध्यमा मनुश्च, १०.९३.१४–१५ राज्ञां दानस्तुतिः, १०.११४ एकेषां मते देवाः; इन्द्रः; छन्दांसि; अग्निर्मध्यमश्च, १०.१५७ विश्वैर्देवैरादित्यैर्मरुद्भिश्च सहेन्द्रः–बृहद्दे.

---

१. विश्वे देवाः–बृहद्दे.

२. १०.६२.१–७ अङ्गिरसां स्तुतिः–बृहद्दे.

३. १०.१०१ ऋत्विक्स्तुतिः–बृहद्दे.

४. वृषाकपिः–बृहद्दे.

५. पौलोमी स्वान् गुणान् सपत्नीनां च शंसति–बृहद्दे.

६. ४.५७.८[१] कृषिः, ८[२] कृषिजीवा मनुष्याः, ८[३] पर्जन्यः, ८[४] धनम् । अथवा सर्वमिदं सूक्तं कृषिदेवताकम्–बृहद्दे.

७. भाववृत्तमौपनिषदं सूक्तम् । १–५ सपत्न्यपनोदिकाः, ६ पतिसंवननी–बृहद्दे.

८. २.३०.८[१] वाङ्मध्यमा–बृहद्दे.

सविता[१] १.२२.५–८; १.२४.३; ___ ४; १.३५.२–११; २.३८; ३.६२.१०–१२; ४.५३; ४.५४; ५.८१; ५.८२; ६.७१; ७.३८.१–६[१]; ७.४५; १०.१३९.१–३; १०.१४९

सविताग्निर्मित्रावरुणौ रात्री च १.३५.१

सविताग्निर्वा ९.६७.२५

सविताग्निश्च अथवाग्निः ९.६७.२६

सविता भगो वा[२] १.२४.५; ७.३८.६[२]

ससर्परी वाक् । दृश्यताम्–**वाक् ससर्परी**

साध्याः १.१६४.५०

सारथिः ६.७५.६[१]

साञ्जयः । दृश्यताम्–प्रस्तोकः

सार्पराज्ञी सूर्यो वा[३] १०.१८९

सावर्णिः (दानस्तुतिः) १०.६२.८–११

साहदेव्यः सोमकः ४.१५.७–८

सिनीवाली२.३२.६;७; दृश्यताम्–**इन्द्राणी गुङ्गुः**

सिन्धुः पृथिवी द्यौर्मित्रो वरुणोऽदितिश्च, अथवाग्निः १.९४.१६[३–४]

सीता ४.५७.६; ७

सुदाः पैजवनः (दानस्तुतिः) ७.१८.२२–२५

सुबन्धुजीवाह्वानम्[४] १०.६०.७–११

सुबन्धोर्लब्धसंज्ञस्य स्पर्शनम् १०.६०.१२

सूर्यः[५] १.५०; १.११५; १.१६४.४६; ४७; ४.४०.५; ५.४०.५; ७.६०.१; ७.६२.१–३; ७.६३.१–५[१]; ७.६६.१४–१६; ८.१०१.११; १२; १०.३७; १०.१३९.१–३; १०.१५८; १०.१७०

सूर्यः अग्निरनिलश्च ८.१८.९

सूर्यः अग्निर्वायुश्च १.१६४.४४; १०.१३६

सूर्यः अग्निश्च ८.५६.५

सूर्यः अप्तृणे च १.१९१

सूर्यः निर्ऋतिश्च १०.५९.४

सूर्यः पर्जन्याग्नी वा १.१६४.५१

सूर्यः वाग्निर्वा । दृश्यताम्–**अग्निर्वा सूर्यो वा**

सूर्यः वैश्वानरश्च[६] १०.८८

सूर्यः सरस्वान् वा १.१६४.५२

सूर्यः सार्पराज्ञी वा १०.१८९

सूर्यप्रभा उषा वा ८.१०७.१३

सूर्या[७] १०.८५.३२–४७

सूर्याविवाहः[८] १०.८५.६–१६

सोमः[९] १.४३.७–९; १.९१; १.१६४.४३[२]; ३.६२.१३–१५; ६.४७.१–५; ७.१०४.९; १२; १३; ८.४८; ८.७९; १०.२५; १०.८५.१–५

सोमः[१०] **(पवमानः)** ९.१–४; ९.६–६५; ९.६६.१–१८; २२–३०; ९.६७.१–९; १३–२२; २८–३०; ९.६८–११४

सोमः अग्निश्च १.९३; १०.१९.१[२]

सोमः अधिषवणचर्म वा १.२८.९

सोमः अर्कश्च १०.८५.१८

सोमः आपो वा १०.१७.११–१३

---

१. ५.८२.४ दुःस्वप्ननाशिनी, ७.३८.१[३–४]; ५[३] अहिः–बृहद्दे.

२. ७.३८.६[२] भगः–बृहद्दे.

३. सार्पराज्या आत्मस्तवः । सूर्य इत्येके । वागिति मुद्गलशाकपूणिशाकटायनाः–बृहद्दे.

४. १०.६०.७ सुबन्धुजीवाह्वानम्, ८–१२ 'सूक्तशेषं जगुश्चास्य चेतसो धारणाय ते'–बृहद्दे.

५. १.५०.६ द्युभक्तिर्वरुणः, ४.४०.५ अग्निर्वायुः सूर्यश्च । सूर्य इत्यैतरेयके, ७.६६.१४–१६ तिस्रः सौर्यः आशीः, १०.३७.६ निपातिन्यो देवताः, ११–१२ विश्वे देवाः–बृहद्दे.

६. अयोऽमयः–बृहद्दे.

७. १०.८५.३२–३३ परिपन्थिनः, ३४ वधूवासः प्रतिगृह्णन्, ३५ भाववृत्तिः, ३६ धनाशिषः, ३७ संयोगाशिषः, ३८–४७ दंपतीभ्यामाशिषः–बृहद्दे.

८. १०.८५.६–१३ सूर्यायै भाववृत्तम्, १४–१५ अश्विनौ, १६ सूर्यः–बृहद्दे.

९. ६.४७.१–५ सोमः । अथवा इन्द्रः प्रधानः सोमो निपातभाक्, १०.८५.१ सत्यसूर्यर्तसोमैः सह सूर्या, २–४ सोमः, ५ चन्द्रमाः–बृहद्दे.

१०. ९.६७.२९ अग्निः, ९.७३ अग्नो रक्षोहा, ९.८३ घर्मसंस्तवः, ९.८७.३[२] ऋभुः, ९.११२ इन्द्रः–बृहद्दे.

---

१. पूष्णा सह पवमानः–बृहद्दे.

२. २.४०.६ सोमापूषणौ अदितिश्च–बृहद्दे.

३. इन्द्रः–बृहद्दे.

४. अधिषवणचर्म सोमो वा–बृहद्दे.

५. हस्तघ्नाणाम्–बृहद्दे.

६. दैव्यौ होतारौ–बृहद्दे.

INDEX

अनुक्रमणिका

मुद्रक : क्वालिटी ऑफसेट, नवीन शाहदरा, दिल्ली-32

About the Translators

Swami Satya Prakash Saraswati
A renowned Vedic scholar, a prolific writer who took to *sanyas* after having served meritoriously as head of the Chemistry Department of Allahabad University. He brings to bear scientific temper to his spiritual writings.

Shri Satyakam Vidyalankar
A profound Vedic scholar having a number of books about the Vedas to his credit, a veteran editor of Hindi Dailies like *Arjun, Navyug* etc. and celebrated journals like *Dharmyug* and *Navneet,* was also a poet of great merit.

THE FOUR VEDAS

COMPLETE TRANSLATION IN ENGLISH
(A SET OF 22 VOLUMES)

Translated by
Swami Satya Prakash Saraswati &
Satyakam Vidyalankar

Ved Mantras in Sanskrit with
transliteration followed by translation
in easily understandable modern English
Printed by offset with beautiful binding
More than 10,000 pages
Being offered at cost price

Rig Veda *12 Volumes (Rs. 1100)*
Atharva Veda *5 Volumes (Rs. 400)*
Sama Veda *2 Volumes (Rs. 200)*
Yajur Veda *3 Volumes (Rs. 300)*

Complete set of Four Vedas
priced at Rs 2000 only (22 volumes)

Outstation orders will be
supplied against bank draft of Rs. 2300
(Rs. 2000 + Rs. 300 for packing & forwarding)

Published by
D.A.V. Publication Division
(VED PRATISHTHAN वेद प्रतिष्ठान)
Arya Samaj Building, UP Block
Pitampura, Delhi - 110034

ISBN 978-81-89492-19-9
9788189492205